

THE  
NEW COVENANTS

THE  
NEW TESTAMENT

OF OUR LORD AND SAVIOR

JESUS CHRIST

THE  
JOSEPH SMITH NEW TRANSLATION  
OF THE HOLY BIBLE

RESTORATION EDITION



THE  
BOOK OF MORMON

RESTORATION EDITION

TRANSLATED BY  
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## PREFACE

This volume is one of three which together constitute a unified effort by two independent bodies of volunteers, separately driven to approach the scriptures anew.

Initially the members of these two groups felt individually inspired to revisit the scriptures in an effort to prune away some of the uninspired alterations of man, that they might have a more correct version of scripture to aid their study. These individuals were led to one another and agreed to combine and harmonize their efforts. What began as two wholly separate groups, each forming at the same time, both unknown to one another, resulted in two separate projects that completed at the same time, and what was learned from their independent efforts identified issues that needed to be addressed.

On the last day of 2016, less than two weeks after discovering each other, these two groups held a meeting, facilitated by Denver Snuffer, and determined to unify their efforts, each bringing to the table differing components for a greater outcome than either project possessed alone. On the first day of the new year, the two became one as work began, preparing what would become this edition of the scriptures. Moving forward, the united team has worked closely with each other, with the Lord, and with his servant to produce a more accurate record that is true to the Lord's intent and to the Restoration.

In September 1832, the Saints were condemned by the Lord and commanded to “repent and remember the new covenant, even the Book of Mormon and the former commandments which I have given them, not only to say, but to do according to that which I have written.”

We often see this as the Lord rebuking the saints for failing to do according to that which He has written, yet assume that the saints have been correctly saying what He has written. But the saints did not accurately preserve what the revelations of God said, because even their texts were allowed to become corrupted. Therefore they neither did “say” nor “do” what was commanded. This means that the first step towards emerging from condemnation is to try and do exactly what is being accomplished through this scriptural work now underway. While the full purpose was initially unknown, this project has begun a best effort to repent and remember the new covenant. If done right, we will at least accomplish the first step: Recovering what the Lord provided so we can “say” what He revealed. Then the challenges increase as we are called upon “to do according to that” which God has revealed.

Additional, work-specific changes, if any, can be found in the introductions to each work.

The hand of the Lord has been present in the process of preparing these scriptures. May His Spirit guide you and testify to you as you receive them.

# INTRODUCTION

This edition of The New Testament is drawn from Joseph Smith's *New Translation of the Holy Bible*. In addition to the written edits made by Joseph, we have included a number of other textual adjustments that Joseph stated should be made, from public discourses which never became part of his written *New Translation*.

The following is a simple list of the updates and changes made to the *Book of Mormon* and New Testament for this Restoration Edition of the scriptures:

Great effort has been put into honoring the work of Joseph Smith in this collection. This includes the use of his *New Translation* as the text for the Bible, and stripping away most alterations to his revelations which were made by others. We believe his work is to be honored above any who would claim to be his successors.

- Archaic language updates to the *Bible* were approved by the Lord and have been restricted to updating words and phrases that are no longer used in modern speech. Some phrases and sentences have been modified in consequence of the word updates or when current wording made the meaning unclear.
- Name changes have been made either to standardize spelling or to correct traditional errors:
  - James is an anglicized version of a name that requires passing through several languages to arrive at. The Greek root is Iakōbon and is rendered Jacob in English.
  - Jude is an anglicized version of Judas (Greek) and Judah (Hebrew). Though Judah is closer to what others would have called him, we cannot determine which instances of Judas to change in the *New Testament*, and therefore felt it prudent to use the Greek version throughout and leave the investigation to the reader.
- Paragraph and chapter arrangements are based on context, not tradition. However, in the *Book of Mormon* the chapters were determined by Joseph Smith.
- Epistles, reflecting their original nature as letters, do not have chapters.
- Traditional versing has been entirely removed from this collection, and chaptering and paragraphing has been reduced and revised. The purpose of this is to offset the divorcing of statements from their greater context, which often occurs when a scriptural text is poorly divided into smaller chapters and verses.
- Punctuation has been heavily reduced, as its presence can directly influence the interpretation of scriptural statements. The removal of such punctuation allows for a freer text with greater possibilities for interpretation and understanding, as guided by the Lord.
- The *Book of Mormon* foundational text was Joseph Smith's last updated version from 1840.

- Variations found in the Book of Mormon are due to corrections made from sources including *Analysis of Textual Variants of the Book of Mormon*, 2nd Edition, by Royal Skousen.
- Some changes in the *Book of Mormon* are due to revelation received from the Lord directing the changes. Those have been announced on [www.scripturesproject.blogspot.com](http://www.scripturesproject.blogspot.com) or in updates on [www.scriptures.info](http://www.scriptures.info).
- Since all *Book of Mormon* punctuation was originally added by John Gilbert (of E. B. Grandin's Print Shop) and some of it changes meaning, punctuation has been minimized and, where needed, corrected to conform with what Joseph Smith taught, and to allow for a freer text with greater possibilities for interpretation and understanding, as guided by the Lord.



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## THE TESTIMONY OF ST. MATTHEW

THE book of the generation of Jesus Christ, the son of David, the son of Abraham.

<sup>2</sup>Abraham begot Isaac, and Isaac begot Jacob, and Jacob begot Judah and his brethren, and Judah begot Perez and Zerah of Tamar, and Perez begot Hezron, and Hezron begot Ram, and Ram begot Amminadab, and Amminadab begot Nahshon, and Nahshon begot Salmon, and Salmon begot Boaz of Rahab, and Boaz begot Obed of Ruth, and Obed begot Jesse, and Jesse begot David the king. And David the king begot Solomon of her whom David had taken of Uriah, and Solomon begot Rehoboam, and Rehoboam begot Abijah, and Abijah begot Asa, and Asa begot Jehoshaphat, and Jehoshaphat begot Joram, and Joram begot Uzziah, and Uzziah begot Jotham, and Jotham begot Ahaz, and Ahaz begot Hezekiah, and Hezekiah begot Manasseh, and Manasseh begot Amon, and Amon begot Josiah, and Josiah begot Jeconiah and his brethren about the time they were carried away to Babylon.

<sup>3</sup>And after they were brought to Babylon, Jeconiah begot Shealtiel, and Shealtiel begot Zerubbabel, and Zerubbabel begot Abihud, and Abihud begot Eliakim, and Eliakim begot Azor, and Azor begot Zadok, and Zadok begot Achim, and Achim begot Eliud, and Eliud begot Eleazar, and Eleazar begot Matthan, and Matthan begot Jacob. And Jacob begot Joseph, the husband of Mary, of whom was born Jesus, as the prophets have written, who is called Christ.

<sup>4</sup>So all the generations from Abraham to David were fourteen generations, and from David until the carrying away into Babylon were fourteen generations, and from the carrying away into Babylon until Christ were fourteen generations.

<sup>5</sup>Now, as it is written, the birth of Jesus Christ happened this way. After his mother, Mary, was betrothed to Joseph, before they came together, she was found with child of the Holy Ghost. Then Joseph, her husband, being a just man and not willing to make her a public example, was minded to put her away in private. But while he thought on these things, behold, the angel of the Lord appeared unto him in a vision, saying, Joseph, you son of David, fear not to take unto yourself Mary your wife; for that which is conceived in her is of the Holy Ghost. And she shall bring forth a son and you shall call his name Jesus, for he shall save his people from their sins. Now this took place that all things might be fulfilled which were spoken of the Lord by the prophets, saying, Behold, a virgin shall be with child and shall bring forth a son. And they shall call his name Immanuel, which being interpreted is, God with us. Then Joseph, awaking out of his vision, did as the angel of the Lord had bidden him, and took unto him his wife, and knew her not until she had brought forth her firstborn son. And they called his name Jesus.

<sup>6</sup>Now when Jesus was born in Bethlehem of Judea in the days of Herod the king, behold, there came wise men from the east to Jerusalem, saying, Where is the child that is born the Messiah of the Jews? For we have seen his star in the east and have come to worship him. When Herod the king had heard of the child, he was troubled, and all Jerusalem with him. And when he had gathered all the chief priests and scribes of the people together, he demanded of them, saying, Where is the place that is written of by the prophets in which Christ

should be born? For he greatly feared, yet he believed not the prophets. And they said unto him, It is written by the prophets that he should be born in Bethlehem of Judea, for thus have they said: The word of the Lord came unto us, saying, And you Bethlehem, which lays in the land of Judea, in you shall be born a Prince which is not the least among the princes of Judea; for out of you shall come the Messiah who shall save my people Israel.

<sup>7</sup> Then Herod, when he had called the wise men privately, inquired of them diligently what time the star appeared. And he sent them to Bethlehem and said, Go and search diligently for the young child. And when you have found the child, bring me word again, that I may come and worship him also. When they had heard the king, they departed.

<sup>8</sup> And behold, the star which they saw in the east went before them until it came and stood over where the young child was. When they saw the star, they rejoiced with exceedingly great joy. And when they were come into the house, they saw the young child with Mary his mother and fell down and worshipped him. And when they had opened their treasures, they presented unto him gifts: gold and frankincense and myrrh.

<sup>9</sup> And being warned of God in a dream that they should not return to Herod, they departed into their own country another way.

<sup>10</sup> And when they were departed, behold, the angel of the Lord appeared to Joseph in a vision, saying, Arise and take the young child and his mother and flee into Egypt, and remain there until I bring you word, for Herod will seek the young child to destroy him. And then he arose and took the young child and the child's mother by night and departed into Egypt, and was there until the death of Herod, that it might be fulfilled which was spoken of the Lord by the prophet, saying, Out of Egypt have I called my Son.

<sup>11</sup> Then Herod, when he saw that he was mocked of the wise men, was exceedingly angry and sent forth and slew all the children that were in Bethlehem and all the region thereof, from two years old and under, according to the time which he had diligently inquired of the wise men. Then was fulfilled that which was spoken by Jeremiah the prophet, saying, In Ramah there was a voice heard, lamentation, and weeping, and great mourning; Rachel weeping for the loss of her children and would not be comforted because they were not.

<sup>12</sup> But when Herod was dead, behold, an angel of the Lord appeared in a vision to Joseph in Egypt, saying, Arise and take the young child and his mother and go into the land of Israel, for they are dead who sought the young child's life. And he arose and took the young child and his mother and came into the land of Israel. But when he heard that Archelaus did reign in Judea in the stead of his father Herod, he was afraid to go there. But notwithstanding, being warned of God in a vision, he went into the eastern parts of Galilee, and he came and dwelt in a city called Nazareth, that it might be fulfilled which was spoken by the prophets: He shall be called a Nazarene.

<sup>13</sup> And it came to pass that Jesus grew up with his brethren and waxed strong and waited upon the Lord for the time of his ministry to come. And he served under his father, and he spoke not as other men, neither could he be taught; for he needed not that any man should teach him.

<sup>14</sup> And after many years, the hour of his ministry drew nigh.

**2** And in those days came John the Baptist, preaching in the wilderness of Judea, saying, Repent, for the kingdom of heaven is at hand; for I am he who was spoken of by the prophet Isaiah, saying, The voice of one crying in the wilderness, Prepare you the way of the Lord and make his paths straight.

<sup>2</sup>And the same John had his raiment of camel's hair and a leather girdle about his loins, and his food was locusts and wild honey. Then went out to him Jerusalem and all Judea, and all the region round about Jordan. And many were baptized of him in Jordan, confessing their sins. But when he saw many of the Pharisees and Sadducees come to his baptism, he said unto them, O children of vipers. Who has warned you to flee from the wrath to come? Why is it that you receive not the preaching of him whom God has sent? If you receive not this in your hearts, you receive not me. And if you receive not me, you receive not him of whom I am sent to bear record; and for your sins you have no cloak. Repent, therefore, and bring forth fruits meet for repentance. And think not to say within yourselves, We are the children of Abraham, and we only have power to bring seed unto our father Abraham; for I say unto you that God is able of these stones to raise up children unto Abraham. And now also, the axe is laid unto the root of the trees; therefore every tree which brings not forth good fruit shall be hewn down and cast into the fire.

<sup>3</sup>I indeed baptize you with water upon your repentance, and when he of whom I bear record comes – who is mightier than I, whose shoes I am not worthy to bear, or whose place I am not able to fill – as I said, I indeed baptize you before he comes, that when he comes he may baptize you with the Holy Ghost and fire. And it is he of whom I shall bear record, whose winnowing fork shall be in his hand, and he will thoroughly purge his floor and gather his wheat into the storehouse, but in the fullness of his own time will burn up the chaff with unquenchable fire. Thus came John, preaching and baptizing in the river of Jordan, bearing record that he who was coming after him had power to baptize with the Holy Ghost and fire.

<sup>4</sup>And then Jesus came from Galilee to Jordan unto John, to be baptized of him. But John refused him, saying, I have need to be baptized of you, and why do you come to me? And Jesus answering said unto him, Suffer me to be baptized of you, for thus it becomes us, to fulfill all righteousness. Then he suffered him. And John went down into the water and baptized him. And Jesus, when he was baptized, went up straightway out of the water. And John saw, and behold, the heavens were opened unto him. And he saw the Spirit of God descending like a dove and lighting upon Jesus. And behold, he heard a voice from heaven, saying, You are my Son; this day I have begotten you.

<sup>5</sup>Then Jesus was led up of the Spirit into the wilderness to be with God. And when he had fasted forty days and forty nights and had communed with God, he was afterward hungry, and was left to be tempted of the devil. And when the tempter came to him, he said, If you be the Son of God, command that these stones be made bread. But Jesus answered and said, It is written: Man shall not live by bread alone, but by every word that proceeds out of the mouth of God.

<sup>6</sup>Then Jesus was taken up into the holy city, and the Spirit set him on the pinnacle of the temple. Then the devil came unto him and said, If you be the Son of God, cast yourself down, for it is written: He shall give his angels

charge concerning you, and in their hands they shall bear you up, lest at any time you dash your foot against a stone.

<sup>7</sup>Jesus said unto him, It is written again: You shall not tempt the Lord your God.

<sup>8</sup>And again, Jesus was in the Spirit, and it took him up into an exceedingly high mountain and showed him all the kingdoms of the world and the glory of them. And the devil came unto him again and said, All these things will I give unto you, if you will fall down and worship me. Then said Jesus unto him, Depart from here Satan, for it is written: You shall worship the Lord your God, and him only shall you serve. Then the devil left him.

<sup>9</sup>And now Jesus knew that John was cast into prison, and he sent angels, and behold, they came and ministered unto him.

**3** And Jesus departed into Galilee, and leaving Nazareth in Zebulun, he came and dwelt in Capernaum, which is upon the sea coast in the borders of Nephthalim, that it might be fulfilled which was spoken by Isaiah the prophet, saying, The land of Zebulun and the land of Nephthalim in the way of the sea beyond Jordan, Galilee of the Gentiles; the people who sat in darkness saw a great light, and unto them that sat in the region and shadow of death, light is sprung up. From that time, Jesus began to preach and to say, Repent, for the kingdom of heaven is at hand.

<sup>2</sup>And Jesus, walking by the sea of Galilee, saw two brethren (Simon, called Peter, and Andrew his brother) casting a net into the sea; for they were fishers. And he said unto them, I am he of whom it is written by the prophets; follow me, and I will make you fishers of men. And they, believing on his words, left their nets and straightway followed him. And going on from there, he saw two other brethren (Jacob, and John his brother, the sons of Zebedee) in a ship with Zebedee their father, mending their nets. And he called them. And they immediately left their father in the ship and followed him.

<sup>3</sup>And Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness and all manner of diseases among the people whom believed on his name. And his fame went throughout all Syria. And they brought unto him all sick people that were taken with diverse diseases and torments, and those who were possessed with devils, and those who were lunatic, and those that had the palsy, and he healed them.

<sup>4</sup>And there followed him great multitudes of people from Galilee, and Decapolis, and Jerusalem, and Judea, and beyond Jordan; and Jesus, seeing the multitudes, went up into a mountain. And when he was seated, his disciples came unto him, and he opened his mouth and taught them, saying, Blessed are they who shall believe on me. And again, more blessed are they who shall believe on your words when you shall testify that you have seen me and that I am.

<sup>5</sup>Yea, blessed are they who shall believe on your words and come down into the depth of humility and be baptized in my name, for they shall be visited with fire and the Holy Ghost, and shall receive a remission of their sins.

<sup>6</sup>Yea, blessed are the poor in spirit who come unto me, for theirs is the kingdom of heaven.

<sup>7</sup>And again, blessed are all they that mourn, for they shall be comforted.

<sup>8</sup>And blessed are the meek, for they shall inherit the earth.

<sup>9</sup>And blessed are all they that do hunger and thirst after righteousness, for they shall be filled with the Holy Ghost.

<sup>10</sup>And blessed are the merciful, for they shall obtain mercy.

<sup>11</sup>And blessed are all the pure in heart, for they shall see God.

<sup>12</sup>And blessed are all the peacemakers, for they shall be called the children of God.

<sup>13</sup>And blessed are all they that are persecuted for my name's sake, for theirs is the kingdom of heaven.

<sup>14</sup>And blessed are you when men shall revile you, and persecute you, and shall say all manner of evil against you falsely for my sake, for you shall have great joy and be exceedingly glad; for great shall be your reward in heaven, for so persecuted they the prophets who were before you.

<sup>15</sup>Truly, truly I say unto you, I give unto you to be the salt of the earth. But if the salt shall lose its savor, with what shall the earth be salted? The salt shall be from then on good for nothing, but to be cast out and to be trodden under foot of men.

<sup>16</sup>Truly, truly I say unto you, I give unto you to be the light of the world. A city that is set on a hill cannot be hidden. Behold, do men light a candle and put it under a bushel? Nay, but on a candlestick, and it gives light to all that are in the house. Therefore, let your light so shine before this world, that they may see your good works and glorify your Father who is in heaven.

<sup>17</sup>Think not that I have come to destroy the law or the prophets. I am not come to destroy, but to fulfill; for truly I say unto you, heaven and earth must pass away, but one jot or one tittle shall by no means pass from the law until all be fulfilled. Whoever, therefore, shall break one of these least commandments and shall teach men so to do, he shall by no means be saved in the kingdom of heaven. But whoever shall do and teach these commandments of the law until it be fulfilled, the same shall be called great and shall be saved in the kingdom of heaven. For I say unto you, except your righteousness shall exceed that of the scribes and Pharisees, you shall in no case enter into the kingdom of heaven.

<sup>18</sup>You have heard that it has been said by them of old time that you shall not kill, and whoever shall kill shall be in danger of the judgment of God. But I say unto you that whoever is angry with his brother shall be in danger of his judgment. And whoever shall say to his brother, Raca, or Rabcha, shall be in danger of the council. And whoever shall say to his brother, You fool, shall be in danger of hell fire.

<sup>19</sup>Therefore, if you shall come unto me, or shall desire to come unto me, or if you bring your gift to the altar and there remember that your brother has anything against you, leave your gift before the altar and go your way unto your brother, and first be reconciled to your brother, and then come and offer your gift.

<sup>20</sup>Agree with your adversary quickly while you are in the way with him, lest at any time your adversary deliver you to the judge, and the judge deliver you to the officer, and you be cast into prison. Truly I say unto you, You shall by no means come out from there until you have paid the utmost quadrans.

<sup>21</sup>Behold, it is written by them of old time that you shall not commit adultery. But I say unto you that whoever looks on a woman to lust after her, has committed adultery with her in his heart already. Behold, I give unto you a commandment that you suffer none of these things to enter into your heart; for it is better that you should deny yourselves of these things, wherein you will take up your cross, than that you should be cast into hell.

<sup>22</sup>Wherefore, if your right eye offend you, pluck it out and cast it from yourself; for it is profitable for you that one of your members should perish and not that your whole body should be cast into hell. Or if your right hand offend you, cut it off and cast it from yourself; for it is profitable for you that one of your members should perish and not that your whole body should be cast into hell. And now this I speak, a parable concerning your sins, wherefore, cast them from you that you may not be hewn down and cast into the fire.

<sup>23</sup>It has been written that whoever shall divorce his wife, let him give her a writing of divorcement. Truly, truly I say unto you that whoever shall divorce his wife, saving for the cause of fornication, causes her to commit adultery. And whoever shall marry her that is divorced commits adultery.

<sup>24</sup>Again, it has been written by them of old time: You shall not swear falsely, but shall perform unto the Lord your oaths. But I say unto you, swear not at all; neither by heaven, for it is God's throne; nor by the earth, for it is his footstool; neither by Jerusalem, for it is the city of the great King; neither shall you swear by your head, because you cannot make one hair white or black. But let your communications be, Yea, yea; Nay, nay; for whatsoever is more than these comes of evil.

<sup>25</sup>You have heard that it has been said, An eye for an eye and a tooth for a tooth. But I say unto you that you not resist evil, but whoever shall smite you on your right cheek, turn to him the other also. And if any man will sue you at the law and take away your coat, let him have it. And if he sue you again, let him have your cloak also. And whoever shall compel you to go a mile, go with him a mile, and whoever shall compel you to go with him two, you shall go with him two. Give to him that asks of you; and from him that would borrow of you, turn not away.

<sup>26</sup>You have heard that it has been said, You shall love your neighbor and hate your enemy. But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them who falsely accuse you and persecute you, that you may be the children of your Father who is in heaven; for he makes his sun to rise on the evil and on the good, and sends rain on the just and on the unjust. For if you love only them who love you, what reward have you? Do not even the publicans the same? And if you salute your brethren only, what do you more than others? Do not even the publicans the same? You are therefore commanded to be perfect, even as your Father who is in heaven is perfect.

<sup>27</sup>And it came to pass as Jesus taught his disciples, he said unto them, Take heed that you do not your alms before men to be seen of them, otherwise you have no reward of your Father who is in heaven. Therefore, when you do alms, do not sound a trumpet before you as the hypocrites do in the synagogues and in the streets, that they may have glory of men. Truly I say unto you, they have their reward. But when you do alms, let it be unto you as your left hand not

knowing what your right hand does, that your alms may be in secret, and your Father who sees in secret, shall reward you openly himself.

<sup>28</sup>And when you pray, you shall not be as the hypocrites, for they love to pray standing in the synagogue and in the corners of the streets that they may be seen of men. For truly I say unto you, they have their reward. But you, when you pray, enter into your closet. And when you have shut the door, pray to your Father who is in secret, and your Father who sees in secret shall reward you openly. But when you pray, use not vain repetition as the hypocrites, for they think that they shall be heard for their much speaking. Therefore, do not be like unto them. For your Father knows what things you have need of before you ask Him. Therefore, after this manner you shall pray, saying,

<sup>29</sup>Our Father who is in heaven, Hallowed be your name. Your kingdom come. Your will be done on earth, as it is done in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive them who trespass against us. And suffer us not to be led into temptation, but deliver us from evil. For yours is the kingdom and the power and the glory for ever and ever. Amen.

<sup>30</sup>For if you forgive men their trespasses, who trespass against you, your heavenly Father will also forgive you. But if you do not forgive men their trespasses, neither will your heavenly Father forgive you your trespasses.

<sup>31</sup>Moreover, when you fast, be not as the hypocrites of a sad countenance; for they disfigure their faces that they may appear unto men to fast. Truly I say unto you, they have their reward. But you, when you fast, anoint your head and wash your face, that you appear not unto men to fast, but unto your Father who is in secret. And your Father who sees in secret shall reward you openly.

<sup>32</sup>Lay not up for yourselves treasures upon earth, where moth and rust corrupts, and where thieves break through and steal; but lay up for yourselves treasures in heaven, where neither moth nor rust corrupt, and where thieves do not break through nor steal; for where your treasure is, there will your heart be also.

<sup>33</sup>The light of the body is the eye. If, therefore, your eye be single to the glory of God, your whole body shall be full of light. But if your eye be evil, your whole body shall be full of darkness. If, therefore, the light which is in you be darkness, how great shall that darkness be.

<sup>34</sup>No man can serve two masters, for either he will hate the one and love the other, or else he will hold to the one and despise the other. You cannot serve God and mammon.

<sup>35</sup>And again I say unto you, Go into the world and do not care for the world, for the world will hate you and will persecute you and will turn you out of their synagogues. Nevertheless, you shall go forth from house to house teaching the people, and I will go before you. And your heavenly Father will provide for you whatever things you need for food and what you shall eat, and for raiment, what you shall wear or put on.

<sup>36</sup>Therefore I say unto you, take no thought for your life, what you shall eat, or what you shall drink, nor yet for your bodies, what you shall put on. Is not the life more than food and the body than raiment? Behold the fowls of the air, for they do not sow, neither do they reap, nor gather into barns, yet your heavenly Father feeds them. Are you not much better than they? How much more will He not feed you?

<sup>37</sup>Wherefore, take no thought for these things, but keep my commandments with which I have commanded you. For who of you by taking thought can add one cubit unto his stature? And why do you take thought for raiment? Consider the lilies of the field, how they grow. They toil not, neither do they spin, and yet I say unto you that even Solomon in all his glory was not arrayed like one of these. Wherefore, if God so clothe the grass of the field – which today is, and tomorrow is cast into the oven – how much more will He not provide for you, if you are not of little faith?

<sup>38</sup>Therefore take no thought, saying, What shall we eat? Or, what shall we drink? Or, with what shall we be clothed? Why is it that you grumble among yourselves saying, We cannot obey your word because you have not all these things, and seek to excuse yourselves, saying that after all these things do the Gentiles seek? Behold, I say unto you that your heavenly Father knows that you have need of all these things.

<sup>39</sup>Wherefore, seek not the things of this world, but seek first to build up the kingdom of God and to establish his righteousness, and all these things shall be added unto you. Take, therefore, no thought for the next day, for the next day shall take thought for the things of itself. Sufficient unto the day shall be the evil thereof.

<sup>40</sup>Now these are the words which Jesus taught his disciples that they should say unto the people: Judge not unrighteously, that you be not judged, but judge righteous judgment; for with what judgment you shall judge, you shall be judged. And with what measure you mete, it shall be measured to you again.

<sup>41</sup>And again, you shall say unto them, Why is it that you behold the speck that is in your brother's eye, but consider not the beam that is in your own eye? Or how will you say to your brother, Let me pull the speck out of your eye, and cannot behold a beam in your own eye? And Jesus said unto his disciples, Do you behold the scribes, and the Pharisees, and the priests, and the Levites? They teach in their synagogues, but do not observe the law nor the commandments, and all have gone out of the way and are under sin. Go and say unto them, Why do you teach men the law and the commandments when you yourselves are the children of corruption? Say unto them, You hypocrites, first cast out the beam out of your own eyes, and then shall you see clearly to cast the speck out of your brother's eye.

<sup>42</sup>Go into the world, saying unto all, Repent, for the kingdom of heaven has come near to you. And the mysteries of the kingdom you shall keep within yourselves, for it is not meet to give that which is holy unto the dogs. Neither cast your pearls unto swine, lest they trample them under their feet. For the world cannot receive that which you yourselves are not able to bear. Wherefore, you shall not give your pearls unto them, lest they return and rend you. Say unto them, Ask of God. Ask and it shall be given you. Seek and you shall find. Knock and it shall be opened unto you. For everyone that asks, receives. And he that seeks, finds. And unto him that knocks, it shall be opened.

<sup>43</sup>And then said his disciples unto him, They will say unto us, We ourselves are righteous and do not need that any man should teach us. God, we know, heard Moses and some of the prophets, but us He will not hear. And they will say, We have the law for our salvation and that is sufficient for us.

<sup>44</sup>Then Jesus answered and said unto his disciples, Thus shall you say unto them: What man among you, having a son – and he shall be standing out and shall say, Father, open your house that I may come in and eat with you – will not say, Come in my son, for mine is yours and yours is mine? Or what man is there among you who, if his son ask bread, will give him a stone? Or if he ask a fish, will give him a serpent? If you then, being evil, know how to give good gifts unto your children, how much more shall your Father who is in heaven give good things to them that ask Him? Therefore, all things whatsoever you would that men should do to you, do even so to them, for this is the law and the prophets.

<sup>45</sup>Repent, therefore, and enter in at the strait gate; for wide is the gate and broad is the way that leads to destruction, and many there be who go in thereat, because strait is the gate and narrow the way that leads unto life, and few there be that find it.

<sup>46</sup>And again, beware of false prophets that come to you in sheep's clothing, but inwardly they are ravening wolves. You shall know them by their fruits. For do men gather grapes of thorns, or figs of thistles? Even so, every good tree brings forth good fruit, but a corrupt tree brings forth evil fruit. A good tree cannot bring forth evil fruit, neither a corrupt tree bring forth good fruit. Every tree that brings not forth good fruit is hewn down and cast into the fire. Wherefore, by their fruits you shall know them.

<sup>47</sup>Truly I say unto you, it is not everyone that says unto me, Lord, Lord, that shall enter into the kingdom of heaven, but he that does the will of my Father who is in heaven. For the day soon comes that men shall come before me to judgment, to be judged according to their works. And many will say unto me in that day, Lord, Lord, have we not prophesied in your name, and in your name have cast out devils, and in your name done many wonderful works? And then will I say, You never knew me. Depart from me, you that work iniquity.

<sup>48</sup>Therefore, whoever hears these sayings of mine and does them, I will liken him unto a wise man who built his house upon a rock. And the rain descended, and the floods came, and the winds blew and beat upon that house, and it did not fall, for it was founded upon a rock. And everyone that hears these sayings of mine and does not do them, shall be likened unto a foolish man who built his house upon the sand. And the rain descended, and the floods came, and the winds blew and beat upon that house; and it fell, and great was the fall of it.

<sup>49</sup>And it came to pass when Jesus had ended these sayings with his disciples, the people were astonished at his teachings, for he taught them as one having authority from God and not as having authority from the scribes.

**4** And when Jesus was come down from the mountain, great multitudes followed him. And behold, there came a leper worshipping him, saying, Lord, if you will, you can make me clean. And Jesus put forth his hand and touched him, saying, I will. Be clean. And immediately his leprosy was cleansed. And Jesus said unto him, See that you tell no man, but go your way, and show yourself to the priests, and offer the gift that Moses commanded for a testimony unto them.

<sup>2</sup>And when Jesus was entered into Capernaum, there came unto him a centurion, beseeching him and saying, Lord, my servant lies at home sick of

the palsy, grievously tormented. And Jesus said unto him, I will come and heal him. The centurion answered and said, Lord, I am not worthy that you should come under my roof; but speak the word only and my servant shall be healed. For I am a man under authority, having soldiers under me. And I say to this man, Go, and he goes; and to another, Come, and he comes; and to my servant, Do this, and he does it. And when they that followed him heard this they marveled. And when Jesus heard this, he said unto them that followed, Truly I say unto you, I have not found so great faith, no, not in Israel. And I say unto you that many shall come from the east and the west and shall sit down with Abraham and Isaac and Jacob in the kingdom of heaven. But the children of the wicked one shall be cast out into outer darkness; there shall be weeping and gnashing of teeth. And Jesus said unto the centurion, Go your way, and as you have believed, so be it done unto you. And his servant was healed in the selfsame hour.

<sup>3</sup>And when Jesus was come into Peter's house, he saw his wife's mother laid and sick of a fever. And he touched her hand, and the fever left her, and she arose and ministered unto them. Now when the evening was come, they brought unto him many that were possessed with devils, and he cast out the evil spirits with the word and healed all that were sick, that it might be fulfilled which was spoken by Isaiah the prophet, saying, He himself took our infirmities, and bore our sicknesses.

<sup>4</sup>Now when Jesus saw great multitudes about him, he gave commandment to depart unto the other side of the sea. And a certain scribe came unto him and said, Master, I will follow you wherever you go. And Jesus said unto him, The foxes have holes, and the birds of the air have nests, but the Son of Man has nowhere to lay his head. And another of his disciples said unto him, Lord, suffer me first to go and bury my father. But Jesus said unto him, Follow me and let the dead bury their dead.

<sup>5</sup>And when he was entered into a ship, his disciples came unto him. And behold, there arose a great tempest in the sea, insomuch that the ship was covered with the waves, but he was asleep. And his disciples came unto him and awoke him, saying, Lord, save us, else we perish. And he said unto them, Why are you fearful, O you of little faith? Then he arose and rebuked the winds and the sea, and there was a great calm. But the men marveled, saying, What manner of man is this, that even the winds and the sea obey him?

<sup>6</sup>And when he was come to the other side, into the country of the Gergesenes, there met him a man possessed with devils, coming out of the tombs, exceedingly fierce, so that no man could pass that way. And behold, he cried out, saying, What have we to do with you, Jesus, you Son of God!? Have you come here to torment us before the time? And there was, a good way off from them, a herd of many swine feeding. So the devils besought him, saying, If you cast us out, suffer us to go into the herd of swine. And he said unto them, Go. And when they were come out, they went into the herd of swine, and, behold, the whole herd of swine ran violently down a steep place into the sea and perished in the waters. And they that kept them fled and went their way into the city, and told everything which took place, and what was befallen the possessed of the devils. And behold, the whole city came out to meet Jesus. And when they saw him, they besought him that he would depart out of their region.

<sup>7</sup>And Jesus entered into a ship and passed over and came into his own city. And behold, they brought to him a man sick of the palsy, lying on a bed. And Jesus, knowing their faith, said unto the sick of the palsy, Son, be of good cheer. Your sins be forgiven you. Go your way and sin no more. And behold, certain of the scribes said within themselves, This man blasphemeth. And Jesus, knowing their thoughts said, Why is it that you think evil in your hearts? For is it not easier to say, Your sins be forgiven you, than to say, Arise and walk? But I said this, that you may know that the Son of Man has power on earth to forgive sins. Then Jesus said unto the sick of the palsy, Arise, take up your bed, and go unto your house. And he immediately arose and departed to his house. But when the multitude saw it, they marveled and glorified God, who had given such power unto men.

<sup>8</sup>And as Jesus passed forth from there, he saw a man named Matthew sitting at the place where they received tribute, as was customary in those days, and he said unto him, Follow me. And he arose and followed him. And it came to pass as Jesus sat at a meal in the house, behold, many publicans and sinners came and sat down with him and with his disciples. And when the Pharisees saw them, they said unto his disciples, Why does your master eat with publicans and sinners? But when Jesus heard them, he said unto them, They that be whole do not need a physician, but they that are sick. But go and learn what this means: I desire mercy and not sacrifice. For I am not come to call the righteous, but the sinners.

<sup>9</sup>And while he was thus teaching, there came to him the disciples of John, saying, Why do we and the Pharisees fast often, but your disciples do not fast? And Jesus said unto them, Can the children of the bridechamber mourn as long as the bridegroom is with them? But the days will come when the bridegroom shall be taken from them, and then shall they fast.

<sup>10</sup>Then said the Pharisees unto him, Why will you not receive us with our baptism, seeing we keep the whole law? But Jesus said unto them, You keep not the law. If you had kept the law, you would have received me, for I am he that gave the law. I do not receive you with your baptism because it profits you nothing, for when that which is new has come, the old is about to be put away; for no man puts a piece of new cloth on an old garment, for that which is put in to fill it up takes from the garment, and the rent is made worse. Neither do men put new wine into old bottles, else the bottles break, and the wine runs out, and the bottles perish. But they put new wine into new bottles and both are preserved.

<sup>11</sup>While he spoke these things unto them, behold, there came a certain ruler and worshipped him, saying, My daughter is even now dying, but come and lay your hand upon her and she shall live. And Jesus arose and followed him, and also his disciples, and many people crowded him. And behold, a woman who was diseased with a discharge of blood twelve years, came behind him and touched the hem of his garment; for she said within herself, If I may but touch his garment, I shall be whole. But Jesus turned himself about, and when he saw her, he said, Daughter, be of good comfort. Your faith has made you whole. And the woman was made whole from that hour.

<sup>12</sup>And when Jesus came into the ruler's house and saw the minstrels and the people making a noise, he said unto them, Give place, for the maid is not

dead, but sleeps. And they laughed him to scorn. But when the people were put forth, he went in and took her by the hand, and the maid arose. And the fame of Jesus went abroad into all that land.

<sup>13</sup>And when Jesus departed from there, two blind men followed him, crying and saying, Jesus, Son of David, have mercy on us. And when he was come into the house, the blind men came to him, and Jesus said unto them, Do you believe that I am able to do this? They said unto him, Yea, Lord. Then he touched their eyes, saying, According to your faith, be it unto you. And their eyes were opened. And sternly he charged them, saying, Keep my commandments and see you tell no man in this place, that no man know it. But they, when they were departed, spread abroad his fame in all that country.

<sup>14</sup>And as they went out, behold, they brought to him a dumb man possessed with a devil. And when the devil was cast out, the dumb man spoke. And the multitude marveled, saying, It was never so seen in Israel. But the Pharisees said, He casts out the devils through the prince of the devils. And Jesus went about all the cities and villages, teaching in their synagogues, and preaching the gospel of the kingdom, and healing every sickness and every disease among the people. But when he saw the multitude, he was moved with compassion on them because they were weary and were scattered abroad, as sheep having no shepherd.

<sup>15</sup>Then he said unto his disciples, The harvest truly is plenteous, but the laborers are few. Pray therefore, the Lord of the harvest, that he will send forth laborers into his harvest. And when he had called unto him his twelve disciples, he gave them power over unclean spirits, to cast them out, and to heal all manner of sickness and all manner of disease.

**5** Now the names of the twelve apostles are these: the first, Simon, who is called Peter; and Andrew, his brother; Jacob, the son of Zebedee; and John, his brother; Philip, and Bartholomew; Thomas, and Matthew the publican; Jacob, the son of Alphaeus; and Lebbaeus, whose surname was Thaddaeus; Simon, the Canaanite; and Judas Iscariot, who also betrayed him.

<sup>2</sup>These twelve Jesus sent forth and commanded them, saying, Do not go into the way of the Gentiles, and do not enter into any city of the Samaritans, but rather go to the lost sheep of the house of Israel. And as you go, preach, saying, The kingdom of heaven is at hand. Heal the sick, cleanse the lepers, raise the dead, cast out devils. Freely you have received, freely give. Provide neither gold nor silver nor brass in your purses, nor bag for your journey, neither two coats, neither shoes, nor yet staves, for the workman is worthy of his food. And into whatever town or city you shall enter, inquire who in it is worthy, and there abide until you go from there. And when you come into a house, salute it. And if the house be worthy, let your peace come upon it; but if it be not worthy, let your peace return to you. And whoever shall not receive you nor hear your words, when you depart out of that house or city, shake off the dust of your feet for a testimony against them. And truly I say unto you, it shall be more tolerable for the land of Sodom and Gomorrah in the day of judgment than for that city.

<sup>3</sup>Behold, I send you forth as sheep in the midst of wolves. Be, therefore, wise servants and as harmless as doves. But beware of men, for they will deliver

you up to the councils, and they will scourge you in their synagogues, and you shall be brought before governors and kings for my sake, for a testimony against them and the Gentiles. But when they deliver you up, take no thought how or what you shall speak, for it shall be given you in that same hour what you shall speak; for it is not you that speaks, but the Spirit of your Father who speaks in you.

<sup>4</sup>And the brother shall deliver up the brother to death, and the father the child. And the children shall rise up against their parents and cause them to be put to death. And you shall be hated of all the world for my name's sake, but he that endures to the end shall be saved. But when they persecute you in one city, flee into another; for truly I say unto you, you shall not have gone over the cities of Israel, until the Son of Man has come.

<sup>5</sup>Remember, the disciple is not above his master, nor the servant above his lord. It is enough that the disciple be as his master and the servant as his lord. If they have called the master of the house Beelzebub, how much more shall they call them of his household? Do not fear them, therefore, for there is nothing covered that shall not be revealed, and hidden that shall not be known. What I tell you in darkness, preach in light. And what you hear in the ear, preach upon the housetops.

<sup>6</sup>And do not fear them whom are able to kill the body, but are not able to kill the soul. But rather fear him who is able to destroy both soul and body in hell. Are not two sparrows sold for an assarion? And one of them shall not fall on the ground without your Father knowing it. And the very hairs of your head are all numbered. Do not fear, therefore. You are of more value than many sparrows. Whoever, therefore, shall confess me before men, him will I confess also before my Father who is in heaven; but whoever shall deny me before men, him will I also deny before my Father who is in heaven.

<sup>7</sup>Do not think that I have come to send peace on earth. I came not to send peace, but a sword; for I have come to set a man at variance against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law. And a man's foes will be they of his own household. He who loves father or mother more than me is not worthy of me, and he who loves son or daughter more than me is not worthy of me. And he who does not take his cross and follow after me, is not worthy of me. He who seeks to save his life shall lose it, and he who loses his life for my sake shall find it.

<sup>8</sup>He who receives you, receives me. And he who receives me, receives him who sent me. He that receives a prophet, in the name of a prophet, shall receive a prophet's reward. And he that receives a righteous man, in the name of a righteous man, shall receive a righteous man's reward. And whoever shall give to drink unto one of these little ones a cup of cold water only in the name of a disciple, truly I say unto you, he shall by no means lose his reward.

**6** And it came to pass when Jesus had made an end of commanding his twelve disciples, he departed from there to teach and to preach in their cities. Now when John had heard in the prison the works of Christ, he sent two of his disciples and said unto him, Are you he of whom it is written in the prophets that should come, or do we look for another? Jesus answered and said unto them, Go and tell John again of those things which you do hear

and see, how the blind receive their sight, and the lame walk, and the lepers are cleansed, and the deaf hear, and the dead are raised up, and the poor have the gospel preached unto them. And blessed is John and whoever shall not be offended in me.

<sup>2</sup>And as they departed, Jesus began to say unto the multitudes concerning John, What went you out into the wilderness to see? Was it a reed shaken with the wind? And they answered him, No. And he said, But what went you out to see? Was it a man clothed in soft raiment? Behold, they that wear soft raiment are in kings' houses. But what went you out to see? A prophet? Yea, I say unto you, and more than a prophet; for this is the one of whom it is written: Behold, I send my messenger before your face, whom shall prepare your way before you. Truly I say unto you, among them that are born of women, there has not risen a greater than John the Baptist.

<sup>3</sup>Notwithstanding, he that is least in the kingdom of heaven is greater than he. And from the days of John the Baptist until now, the kingdom of heaven suffers violence, and the violent take it by force. But the days will come when the violent shall have no power, for all the prophets and the law prophesied that it should be thus, until John. Yea, as many as have prophesied have foretold of these days. And if you will receive it, truly he was the Elias who was for to come and prepare all things. He that has ears to hear, let him hear.

<sup>4</sup>But unto what shall I liken this generation? It is like unto children sitting in the markets and calling unto their friends and saying, We have piped unto you and you have not danced. We have mourned for you and you have not lamented. For John came neither eating nor drinking, and they say, He has a devil. The Son of Man came eating and drinking, and they say, Behold a gluttonous man and a winebibber, a friend of publicans and sinners. But I say unto you, Wisdom is justified of her children.

<sup>5</sup>Then began he to upbraid the cities wherein most of his mighty works were done, because they repented not: Woe unto you, Chorazin. Woe unto you, Bethsaida. For if the mighty works which were done in you had been done in Tyre and Sidon, they would have repented long since in sackcloth and ashes. But I say unto you, it shall be more tolerable for Tyre and Sidon at the day of judgment, than for you.

<sup>6</sup>And you, Capernaum, which are exalted unto heaven, shall be brought down to hell; for if the mighty works which have been done in you had been done in Sodom, it would have remained until this day. But I say unto you that it shall be more tolerable for the land of Sodom in the day of judgment, than for you.

<sup>7</sup>And at that time, there came a voice out of heaven. And Jesus answered and said, I thank you, O Father, Lord of heaven and earth, because you have hidden these things from the wise and prudent and have revealed them unto babes. Even so, Father, for so it seemed good in your sight. All things are delivered unto me of my Father, and no man knows the Son, but the Father. Neither knows any man the Father, save the Son, and to whom the Son will reveal himself, they shall see the Father also.

<sup>8</sup>Then Jesus spoke, saying, Come unto me, all you that labor and are heavily laden, and I will give you rest. Take my yoke upon you and learn of me, for I

am meek and lowly in heart. And you shall find rest unto your souls, for my yoke is easy, and my burden is light.

<sup>9</sup>At that time Jesus went on the sabbath day through the grain fields, and his disciples were hungry and began to pluck the heads of grain and to eat. But when the Pharisees saw them, they said unto him, Behold, your disciples do that which is not lawful to do upon the sabbath day. But he said unto them, Have you not read what David did when he was hungry, and they that were with him? How he entered into the house of God and did eat the showbread, which was not lawful for him to eat, neither for them that were with him, but only for the priests? Or have you not read in the law that on the sabbath days the priests in the temple profane the sabbath, and you say they are blameless? But I say unto you that in this place is one greater than the temple. But if you had known what this meant – I desire mercy, and not sacrifice – you would not have condemned the guiltless. For the Son of Man is Lord even of the sabbath.

<sup>10</sup>And when he was departed from there, he went into their synagogues, and behold, there was a man who had a withered hand. And they asked him, saying, Is it lawful to heal on the sabbath days?, that they might accuse him. And he said unto them, What man shall there be among you that shall have one sheep, and if it fall into a pit on the sabbath day, he will not lay hold on it and lift it out? How much better then is a man than a sheep? Wherefore, it is lawful to do well on the sabbath days. Then said he to the man, Stretch forth your hand. And he stretched it forth, and it was restored whole like unto the other.

<sup>11</sup>Then the Pharisees went out and held a council against him, how they might destroy him. But Jesus knew when they took counsel, and he withdrew himself from there. And great multitudes followed him, and he healed their sick and charged them that they should not make him known, that it might be fulfilled which was spoken by the prophet Isaiah, saying, Behold my servant whom I have chosen, my beloved, in whom my soul is well pleased. I will put my Spirit upon him and he shall show judgment to the gentiles. He shall not quarrel nor cry, neither shall any man hear his voice in the streets. A bruised reed shall he not break, and smoking flax shall he not quench, until he send forth judgment unto victory. And in his name shall the Gentiles trust.

<sup>12</sup>Then one was brought unto him possessed with a devil, blind, and dumb. And he healed him, insomuch that the blind and dumb both spoke and saw. And all the people were amazed and said, Is this the son of David? But when the Pharisees heard that he had cast out the devil, they said, This man does not cast out devils, but by Beelzebub the prince of the devils. And Jesus knew their thoughts and said unto them, Every kingdom divided against itself is brought to desolation, and every city or house divided against itself shall not stand. And if Satan cast out Satan, he is divided against himself. How then shall his kingdom stand? And if I, by Beelzebub, cast out devils, by whom do your children cast out devils? Therefore they shall be your judges. But if I cast out devils by the Spirit of God, then the kingdom of God has come unto you, for they also cast out devils by the Spirit of God; for unto them is given power over devils that they may cast them out, or else how can one enter into a strong man's house and spoil his goods, except he first bind the strong man? And then he will spoil his house.

<sup>13</sup> He that is not with me is against me, and he that gathers not with me, scatters abroad. Wherefore, I say unto you, all manner of sin and blasphemy shall be forgiven unto men who receive me and repent, but the blasphemy against the Holy Ghost; it shall not be forgiven unto men. And whoever speaks a word against the Son of Man, it shall be forgiven him. But whoever speaks against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come.

<sup>14</sup> Either make the tree good and his fruit good, or else make the tree corrupt and his fruit corrupt, for the tree is known by the fruit. And Jesus said, O you children of vipers. How can you, being evil, speak good things? For out of the abundance of the heart the mouth speaks. A good man, out of the good treasure of the heart, brings forth good things; and an evil man, out of the evil treasure, brings forth evil things. And again I say unto you that every idle word men shall speak, they shall give account thereof in the day of judgment; for by your words you shall be justified, and by your words you shall be condemned.

<sup>15</sup> Then certain of the scribes and of the Pharisees answered, saying, Master, we would see a sign from you. But he answered and said unto them, An evil and adulterous generation seeks after a sign, and there shall be no sign given to it but the sign of the prophet Jonah; for as Jonah was three days and three nights in the whale's belly, so shall the Son of Man be three days and three nights in the heart of the earth.

<sup>16</sup> The men of Nineveh shall rise up in judgment with this generation and shall condemn it, because they repented at the preaching of Jonah, and you behold a greater than Jonah is here. The queen of the south shall rise up in the day of judgment with this generation and shall condemn it, for she came from the furthest parts of the earth to hear the wisdom of Solomon, and you behold a greater than Solomon is here.

<sup>17</sup> Then came some of the scribes and said unto him, Master, it is written that every sin shall be forgiven, but you say, Whoever speaks against the Holy Ghost shall not be forgiven. And they asked him, saying, How can these things be? And he said unto them, When the unclean spirit is gone out of a man, he walks through dry places, seeking rest, and finds none. But when a man speaks against the Holy Ghost, then he says, I will return into my house from which I came out. And when he has come, he finds him empty, swept, and garnished, for the good spirit leaves him unto himself. Then goes the evil spirit and takes with himself seven other spirits more wicked than himself, and they enter in and dwell there. And the last end of that man is worse than the first. Even so shall it be also unto this wicked generation.

<sup>18</sup> And while he yet talked to the people, behold, his mother and brethren stood outside, desiring to speak with him. Then one said unto him, Behold, your mother and your brethren stand outside, desiring to speak with you. But he answered and said unto the man that told him, Who is my mother? And who are my brethren? And he stretched forth his hand toward his disciples and said, Behold my mother and my brethren. And he gave them charge concerning her, saying, I go my way, for my Father has sent me, and whoever shall do the will of my Father who is in heaven, the same is my brother, and sister, and mother.

**7** And it came to pass the same day, Jesus went out of the house and sat by the seaside. And great multitudes were gathered together unto him, so that he went into a ship and sat, and the whole multitude stood on the shore. And he spoke many things unto them in parables, saying, Behold, a sower went forth to sow. And when he sowed, some seeds fell by the wayside, and the fowls came and devoured them up. Some fell upon stony places, where they had not much earth, and immediately they sprung up. And when the sun was up, they were scorched because they had no deepness of earth; and because they had no root, they withered away. And some fell among thorns, and the thorns sprung up and choked them. But others fell into good ground and brought forth fruit: some an hundredfold, some sixtyfold, and some thirtyfold. Who has ears to hear, let him hear.

<sup>2</sup> Then the disciples came and said unto him, Why do you speak unto them in parables? He answered and said unto them, Because it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given; for whoever receives, to him shall be given, and he shall have more abundance. But whoever continues not to receive, from him shall be taken away even that he has. Therefore I speak to them in parables because they seeing, see not, and hearing, they hear not, neither do they understand. And in them is fulfilled the prophecy of Isaiah concerning them, which says, By hearing you shall hear and shall not understand, and seeing you shall see and shall not perceive. For this people's heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed, lest at any time they should see with their eyes, and hear with their ears, and should understand with their hearts, and should be converted, and I should heal them.

<sup>3</sup> But blessed are your eyes, for they see, and your ears, for they hear. And blessed are you because these things have come unto you that you might understand them. And truly I say unto you, many righteous prophets have desired to see these days which you see, and have not seen them, and to hear that which you hear, and have not heard.

<sup>4</sup> Hear, therefore, the parable of the sower. When anyone hears the word of the kingdom and understands not, then comes the wicked one and catches away that which was sown in his heart; this is he who received seed by the wayside. But he that received the seed into stony places, the same is he that hears the word and readily with joy receives it, yet he has not root in himself and endures but for a while; for when tribulation or persecution arises because of the word, immediately he is offended. He also who received seed among the thorns is he that hears the word, and the care of this world and the deceitfulness of riches choke the word, and he becomes unfruitful. But he who received seed into the good ground is he that hears the word and understands and endures, which also bears fruit and brings forth: some an hundredfold, some sixty, and some thirty.

<sup>5</sup> Another parable put he forth unto them, saying, The kingdom of heaven is likened unto a man who sowed good seed in his field, but while he slept, his enemy came and sowed tares among the wheat and went his way. But when the blade sprung up and brought forth fruit, then appeared the tares also. So the servants of the householder came and said unto him, Sir, did you not sow good seed in your field? From where then does it have tares? He said unto them,

An enemy has done this. And the servants said unto him, Is it your will then that we go and gather them up? But he said, Nay, lest while you gather up the tares, you root up also the wheat with them. Let both grow together until the harvest, and in the time of harvest I will say to the reapers, Gather you together first the wheat into my barns, and the tares are bound in bundles to be burned.

<sup>6</sup>Another parable he put forth unto them, saying, The kingdom of heaven is like a grain of mustard seed which a man took and sowed in his field, which indeed is the least of all seeds, but when it is grown, it is the greatest among herbs and becomes a tree, so that the birds of the air come and lodge in the branches thereof.

<sup>7</sup>Another parable he spoke unto them, The kingdom of heaven is like unto leaven, which a woman took and hid in three measures of meal, until the whole was leavened.

<sup>8</sup>All these things Jesus spoke unto the multitudes in parables, and without a parable he spoke not unto them, that it might be fulfilled which was spoken by the prophets, saying, I will open my mouth in parables, I will utter things which have been kept secret from the foundation of the world.

<sup>9</sup>Then Jesus sent the multitude away and went into the house. And his disciples came unto him, saying, Declare unto us the parable of the tares of the field. He answered and said unto them, He that sows the good seed is the Son of Man. The field is the world. The good seed are the children of the kingdom, but the tares are the children of the wicked. The enemy that sowed them is the devil. The harvest is the end of the world or the destruction of the wicked, and the reapers are the angels or the messengers sent of heaven. As therefore the tares are gathered and burned in the fire, so shall it be in the end of this world, or the destruction of the wicked. For in that day, before the Son of Man shall come, he shall send forth his angels and messengers of heaven, and they shall gather out of his kingdom all things that offend and them whom do iniquity, and shall cast them out among the wicked. And there shall be wailing and gnashing of teeth, for the world shall be burned with fire. Then shall the righteous shine forth as the sun in the kingdom of their Father. Who has ears to hear, let him hear.

<sup>10</sup>Again, the kingdom of heaven is like unto a treasure hidden in a field. And when a man has found a treasure which is hidden, he secures it, and straightway for joy thereof, goes and sells all that he has and buys that field.

<sup>11</sup>Again, the kingdom of heaven is like unto a merchant man, seeking goodly pearls, who, when he had found one pearl of great price, he went and sold all that he had and bought it.

<sup>12</sup>Again, the kingdom of heaven is like unto a net that was cast into the sea and gathered of every kind, which, when it was full, they drew to shore and sat down and gathered the good into vessels, but cast the bad away. So shall it be at the end of the world, and the world is the children of the wicked. The angels shall come forth and sever the wicked from among the just and shall cast them out into the world to be burned. There shall be wailing and gnashing of teeth.

<sup>13</sup>Jesus said unto them, Have you understood all these things? They say unto him, Yea, Lord. Then he said unto them, Every scribe well-instructed in the things of the kingdom of heaven is like unto a householder, a man, therefore, who brings forth out of his treasure that which is new and old.

<sup>14</sup>And it came to pass, when Jesus had finished these parables, he departed from there. And when he was come into his own country, he taught them in their synagogues, insomuch that they were astonished and said, From where does this Jesus have this wisdom and these mighty works? Is not this the carpenter's son? Is not his mother called Mary? And his brethren, Jacob, and Joseph, and Simon, and Judas, and his sisters, are they not all with us? From where then does this man have all these things? And they were offended at him. But Jesus said unto them, A prophet is not without honor, save in his own country and in his own house. And he did not many mighty works there because of their unbelief.

**8** At that time, Herod, the tetrarch, heard of the fame of Jesus and said unto his servants, This is John the Baptist; he is risen from the dead, and therefore mighty works do show forth themselves in him. For Herod had laid hold on John, and bound him, and put him in prison for Herodias' sake (his brother Philip's wife); for John said unto him, It is not lawful for you to have her. And when he would have put him to death, he feared the multitude because they counted him as a prophet.

<sup>2</sup>But when Herod's birthday was kept, the daughter of Herodias danced before them and pleased Herod, whereupon he promised with an oath to give her whatever she would ask. And she, being before instructed of her mother, said, Give me here John Baptist's head in a dish. And the king was sorry. Nevertheless for the oath's sake, and them that sat with him at a meal, he commanded it to be given. And he sent and beheaded John in the prison. And his head was brought in a dish and given to the damsel, and she brought it to her mother. And his disciples came and took up the body and buried it, and went and told Jesus.

<sup>3</sup>When Jesus heard that John was beheaded, he departed from there by ship into a deserted place, apart; and when the people had heard of him, they followed him on foot out of the cities. And Jesus went forth and saw a great multitude and was moved with compassion toward them, and he healed their sick.

<sup>4</sup>And when it was evening, his disciples came to him, saying, This is a deserted place, and the time is now past. Send the multitude away, that they may go into the villages and buy themselves provisions. But Jesus said unto them, They need not depart. Give them something to eat. And they said unto him, We have here but five loaves and two fishes. He said, Bring them here to me. And he commanded the multitude to sit down on the grass, and he took the five loaves and the two fishes and, looking up to heaven, he blessed and broke and gave the loaves to the disciples, and the disciples to the multitudes. And they did all eat and were filled. And they took up of the fragments that remained, twelve baskets full. And they that had eaten were about five thousand men, besides women and children.

<sup>5</sup>And straightway Jesus constrained his disciples to get into a ship and to go before him unto the other side, while he sent the multitudes away. And when he had sent the multitudes away, he went up into a mountain apart to pray, and when the evening was come, he was there alone.

<sup>6</sup>But the ship was now in the middle of the sea, tossed with the waves, for the wind was contrary. And in the fourth watch of the night, Jesus went unto them, walking on the sea. And when the disciples saw him walking on the sea, they were troubled, saying, It is a spirit. And they cried out for fear. But straightway Jesus spoke unto them, saying, Be of good cheer, it is I. Be not afraid. And Peter answered him and said, Lord, if it be you, bid me come unto you on the water. And he said, Come. And when Peter was come down out of the ship, he walked on the water to go to Jesus. But when he saw the wind boisterous, he was afraid, and beginning to sink, he cried, saying, Lord, save me! And immediately Jesus stretched forth his hand and caught him and said unto him, O you of little faith, why did you doubt? And when they were come into the ship, the wind ceased. Then they that were in the ship came and worshipped him, saying, Truly, you are the Son of God.

<sup>7</sup>And when they were gone over, they came into the land of Gennesaret. And when the men of that place had knowledge of him, they sent out into all that country round about, and brought unto him all that were diseased and besought him that they might only touch the hem of his garment; and as many as touched were made perfectly whole.

<sup>8</sup>Then came to Jesus scribes and Pharisees who were of Jerusalem, saying, Why do your disciples transgress the tradition of the elders? For they wash not their hands when they eat bread. But he answered and said unto them, Why do you also transgress the commandment of God by your tradition? For God commanded, saying, Honor your father and mother, and he that curses father or mother, let him die the death which Moses shall appoint. But you say, Whoever shall say to father or mother, By whatsoever you might be profited by me, it is a gift from me – and honor not his father or mother – it is well. Thus have you made the commandment of God of no effect by your tradition. O you hypocrites, well did Isaiah prophesy of you, saying, This people draw near to me with their mouth and honor me with lips, but their heart is far from me. But in vain do they worship me, teaching the doctrines and the commandments of men.

<sup>9</sup>And he called the multitude and said unto them, Hear, and understand: not that which goes into the mouth defiles the man, but that which comes out of the mouth, this defiles the man. Then came his disciples and said unto him, Do you know that the Pharisees were offended after they heard this saying? But he answered and said, Every plant which my heavenly Father has not planted shall be rooted up. Let them alone. They are blind leaders of the blind, and if the blind lead the blind, both shall fall into the ditch.

<sup>10</sup>Then answered Peter and said unto him, Declare unto us this parable. And Jesus said, Are you also yet without understanding? Do you not yet understand that whatever enters in at the mouth goes into the belly and is cast into the waste? But those things which proceed out of the mouth come forth from the heart, and they defile the man; for out of the heart proceed evil thoughts, murders, adultery, fornication, thefts, false witness, blasphemy. These are things which defile a man, but to eat with unwashed hands defiles not a man.

<sup>11</sup>Then Jesus went from there and departed into the regions of Tyre and Sidon. And, behold, a woman of Canaan came out of the same region and cried unto him, saying, Have mercy on me, O Lord, you Son of David! My

daughter is grievously vexed with a devil. But he answered her not a word. And his disciples came and besought him, saying, Send her away, for she cries after us. He answered, I am not sent but unto the lost sheep of the house of Israel. Then came she and worshipped him, saying, Lord, help me. But he answered and said, It is not meet to take the children's bread and to cast it to dogs. And she said, Truth, Lord, yet the dogs eat of the crumbs that fall from the master's table. Then Jesus answered and said unto her, O woman, great is your faith, be it unto you even as you will. And her daughter was made whole from that very hour.

<sup>12</sup>And Jesus departed from there, and came near to the sea of Galilee, and went up into a mountain, and sat down there. And great multitudes came unto him, having with them some lame, blind, dumb, maimed, and many others, and cast them down at Jesus' feet. And he healed them, insomuch that the multitude wondered when they saw the dumb to speak and the maimed to be whole, the lame to walk and the blind to see. And they glorified the God of Israel.

<sup>13</sup>Then Jesus called his disciples and said, I have compassion on the multitude because they continue with me now three days and have nothing to eat, and I will not send them away fasting lest they faint in the way. And his disciples say unto him, From where should we have so much bread in the wilderness, as to fill so great a multitude? And Jesus said unto them, How many loaves do you have? And they said, Seven, and a few little fishes. And he commanded the multitude to sit down on the ground. And he took the seven loaves and the fishes, and gave thanks, and broke the bread, and gave to his disciples, and the disciples to the multitude. And they did all eat and were filled. And they took up of the broken food seven baskets full. And they that did eat were four thousand men, besides women and children.

<sup>14</sup>And he sent away the multitude, and took ship, and came into the coast of Magdala.

<sup>15</sup>The Pharisees also with the Sadducees came, and tempting Jesus, desired him that he would show them a sign from heaven. And he answered and said unto them, When it is evening you say, The weather is fair. And in the morning you say, The weather is foul today, for the sky is red and overcast. O hypocrites, you can discern the face of the sky, but you cannot tell the signs of the times. A wicked and adulterous generation seeks after a sign, and there shall no sign be given unto it, but the sign of the prophet Jonah. And he left them and departed.

<sup>16</sup>And when his disciples were come to the other side, they had forgotten to take bread. Then Jesus said unto them, Take heed and beware of the leaven of the Pharisees and of the Sadducees. And they reasoned among themselves, saying, He said this because we have taken no bread. And when they reasoned among themselves, Jesus perceived it. And he said unto them, O you of little faith, why reason you among yourselves, because you have brought no bread? Do you not yet understand, neither remember the five loaves of the five thousand and how many baskets you took up? Neither the seven loaves of the four thousand and how many baskets you took up? How is it that you do not understand that I spoke not unto you concerning bread, that you should beware of the leaven of the Pharisees and of the Sadducees? Then understood

they how that he bade them not beware of the leaven of bread, but of the doctrine of the Pharisees and of the Sadducees.

**9** And when Jesus came into the region of Caesarea Philippi, he asked his disciples, saying, Whom do men say that I, the Son of Man, am? And they said, Some say John the Baptist, some Elijah, and others Jeremiah, or one of the prophets. He said unto them, But whom do you say that I am? And Simon Peter answered and said, You are the Christ, the Son of the living God. And Jesus answered and said unto him, Blessed are you, Simon Barjona, for flesh and blood has not revealed this unto you, but my Father who is in heaven. And I say also unto you that you are Peter, and upon this rock I will build my church, and the gates of hell shall not prevail against it. And I will give unto you the keys of the kingdom of heaven, and whatsoever you shall bind on earth shall be bound in heaven, and whatsoever you shall set loose on earth shall be set loose in heaven. Then charged he his disciples that they should tell no man that he was Jesus, the Christ.

<sup>2</sup> From that time forth began Jesus to show unto his disciples that he must go to Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and be raised again the third day. Then Peter took him and began to rebuke him, saying, Be it far from you, Lord. This shall not be done unto you. But he turned and said unto Peter, Get yourself behind me, Satan. You are an offense unto me, for you savor not the things that be of God, but those that be of men.

<sup>3</sup> Then said Jesus unto his disciples, If any will come after me, let him deny himself, and take up his cross, and follow me. And now, for a man to take up his cross is to deny himself from all ungodliness, and from every worldly lust, and keep my commandments. Break not my commandments to save your lives, for whoever will save his life in this world shall lose it in the world to come. And whoever will lose his life in this world, for my sake, shall find it in the world to come. Therefore, forsake the world and save your souls. For what is a man profited if he shall gain the whole world and lose his own soul? Or what shall a man give in exchange for his soul? For the Son of Man shall come in the glory of his Father, with his angels, and then he shall reward every man according to his works. Truly I say unto you, there be some standing here who shall not taste of death until they see the Son of Man coming in his kingdom.

<sup>4</sup> And after six days, Jesus took Peter, Jacob, and John his brother, and brought them up into a high mountain apart, and was transfigured before them. And his face did shine as the sun and his raiment was white as the light. And behold, there appeared unto them Moses and Elias talking with him. Then answered Peter and said unto Jesus, Lord, it is good for us to be here. If you will, let us make here three tabernacles: one for you, one for Moses, and one for Elias. While he yet spoke, behold, a bright cloud overshadowed them. And behold a voice out of the cloud, which said, This is my beloved Son, in whom I am well pleased, hear him. And when the disciples heard the voice, they fell on their faces and were severely afraid. And Jesus came and touched them, and said, Arise, and be not afraid. And when they had lifted up their eyes, they saw no man save Jesus only.

<sup>5</sup>And as they came down from the mountain, Jesus charged them, saying, Tell the vision to no man until the Son of Man be risen again from the dead. And his disciples asked him, saying, Why then say the scribes that Elias must first come? And Jesus answered and said unto them, Elias truly shall first come and restore all things, as the prophets have written. And again I say unto you that Elias has come already – concerning whom it is written: Behold I will send my messenger, and he shall prepare the way before me – and they knew him not, and have done unto him whatever they desired. Likewise shall also the Son of Man suffer of them. But I say unto you, who is Elias? Behold, this is Elias: whom I send to prepare the way before me. Then the disciples understood that he spoke unto them of John the Baptist, and also of another who should come and restore all things, as it is written by the prophets.

<sup>6</sup>And when they were come to the multitude, there came to him a man, kneeling down to him, and saying, Lord, have mercy on my son, for he is lunatic and severely vexed, for oftentimes he falls into the fire and oft into the water. And I brought him to your disciples and they could not cure him. Then Jesus answered and said, O faithless and perverse generation, how long shall I be with you? How long shall I suffer you? Bring him here to me. And Jesus rebuked the devil and he departed out of him. And the child was cured from that very hour.

<sup>7</sup>Then came the disciples to Jesus apart, and said, Why could we not cast him out? And Jesus said unto them, Because of your unbelief. For truly I say unto you, if you have faith as a grain of mustard seed, you shall say unto this mountain, Remove to yonder place, and it shall move, and nothing shall be impossible unto you. Nevertheless this kind goes not out but by prayer and fasting.

<sup>8</sup>And while they abode in Galilee, Jesus said unto them, The Son of Man shall be betrayed into the hands of men, and they shall kill him, and the third day he shall be raised again. And they were exceedingly sorry.

<sup>9</sup>And when they were come to Capernaum, they that received tribute came to Peter, and said, Does not your master pay tribute? He said, Yes. And when he was come into the house, Jesus preceded him, saying, What do you think, Simon? Of whom do the kings of the earth take custom or tribute? Of their own children or of strangers? Peter said unto him, Of strangers. Jesus said unto him, Then are the children free. Notwithstanding, lest we should offend them, go to the sea, and cast a hook, and take up the fish that first comes up. And when you have opened his mouth, you shall find a piece of money. That take, and give unto them for me and you.

<sup>10</sup>At the same time the disciples came unto Jesus, saying, Who is the greatest in the kingdom of heaven? And Jesus called a little child unto him, and set him in the middle of them, and said, Truly I say unto you, except you be converted and become as little children, you shall not enter into the kingdom of heaven. Whoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven. And whoever shall receive one such little child in my name, receives me. But whoever shall offend one of these little ones who believe in me, it were better for him that a millstone was hung about his neck and he was drowned in the depth of the sea.

<sup>11</sup> Woe unto the world because of offenses. For it must be that offenses come, but woe to that man by whom the offense comes. Wherefore if your hand or your foot offend you, cut it off and cast it from yourself; for it is better for you to enter into life lame or maimed, rather than having two hands or two feet to be cast into everlasting fire. And if your eye offend you, pluck it out and cast it from yourself. It is better for you to enter into life with one eye, rather than having two eyes to be cast into hell fire. And a man's hand is his friend, and his foot also. And a man's eye, are they of his own household.

<sup>12</sup> Take heed that you despise not one of these little ones, for I say unto you that in heaven their angels do always behold the face of my Father who is in heaven. For the Son of Man has come to save that which was lost and to call sinners to repentance, but those little ones have no need of repentance, and I will save them. What do you think? If a man have a hundred sheep, and one of them be gone astray, does he not leave the ninety-nine, and go into the mountains, and seek that which is gone astray? And if it so be that he find it, truly I say unto you, he rejoices more over that which was lost than over the ninety-nine which went not astray. Even so, it is not the will of your Father who is in heaven that one of these little ones should perish.

<sup>13</sup> Moreover, if your brother shall trespass against you, go and tell him his fault between you and him alone. If he shall hear you, you have gained your brother. But if he will not hear you, then take with you one or two more, that in the mouth of two or three witnesses every word may be established. And if he shall neglect to hear them, tell it unto the church. But if he neglect to hear the church, let him be unto you as a heathen man and a publican.

<sup>14</sup> Truly I say unto you, whatsoever you shall bind on earth shall be bound in heaven, and whatsoever you shall set loose on earth shall be set loose in heaven. Again, I say unto you that if two of you shall agree on earth as touching anything that they shall ask, that they may not ask amiss, it shall be done for them of my Father who is in heaven; for where two or three are gathered together in my name, there am I in their midst.

<sup>15</sup> Then Peter came to him and said, Lord, how oft shall my brother sin against me, and I forgive him? Until seven times? Jesus said unto him, I say not unto you, until seven times, but, until seventy times seven. Therefore is the kingdom of heaven likened unto a certain king, who would take account of his servants. And when he had begun to reckon, one was brought unto him who owed him ten thousand talents. But forasmuch as he had not to pay, his lord commanded him to be sold, and his wife, and children, and all that he had, and payment to be made. And the servant besought him, saying, Lord, have patience with me, and I will pay you all. Then the lord of that servant was moved with compassion, and released him, and forgave him the debt. The servant, therefore, fell down and worshipped him.

<sup>16</sup> But the same servant went out and found one of his fellow servants, which owed him a hundred pence. And he laid hands on him and took him by the throat, saying, Pay me that you owe. And his fellow servant fell down at his feet and besought him, saying, Have patience with me, and I will pay you all. And he would not, but went and cast him into prison, until he should pay the debt.

<sup>17</sup> So when his fellow servants saw what was done, they were very sorry, and came and told unto their lord all that was done. Then his lord, after that he

had called him, said unto him, O you wicked servant, I forgave you all that debt because you desired me. Should you not also have had compassion on your fellow servant, even as I had pity on you? And his lord was angry and delivered him to the torturers, until he should pay all that was due unto him. So likewise shall my heavenly Father do also unto you, if you from your hearts forgive not everyone his brother their trespasses.

<sup>18</sup>And it came to pass, when Jesus had finished these sayings, he departed from Galilee and came into the borders of Judea beyond Jordan. And great multitudes followed him, and many believed on him, and he healed them there.

<sup>19</sup>The Pharisees came also unto him, tempting him, and saying unto him, Is it lawful for a man to divorce his wife for every cause? And he answered and said unto them, Have you not read that he who made man at the beginning made him male and female, and said, For this cause shall a man leave father and mother, and shall cleave to his wife, and they two shall be one flesh? Wherefore they are no more two, but one flesh. What therefore God has joined together, let not man put asunder. They said unto him, Why did Moses then command to give a writing of divorcement and to put her away? He said unto them, Moses, because of the hardness of your hearts, suffered you to divorce your wives; but from the beginning it was not so. And I say unto you, whoever shall divorce his wife, except for fornication, and shall marry another, commits adultery. And whoever marries her that is divorced does commit adultery.

<sup>20</sup>His disciples said unto him, If the case of the man be so with a wife, it is not good to marry. But he said unto them, All cannot receive this saying. It is not for them save to whom it is given. For there are some eunuchs who were so born from their mother's womb. And there are some eunuchs who were made eunuchs of men. And there be eunuchs who have made themselves eunuchs, for the kingdom of heaven's sake. He that is able to receive, let him receive my sayings.

<sup>21</sup>Then were there brought unto him little children, that he should put hands on them and pray. And the disciples rebuked them, saying, There is no need, for Jesus has said such shall be saved. But Jesus said, Suffer little children to come unto me and forbid them not, for of such is the kingdom of heaven. And he laid hands on them and departed from there.

<sup>22</sup>And behold, one came and said, Good Master, what good thing shall I do, that I may have eternal life? And he said unto him, Why do you call me good? There is none good but one; that is, God. But if you will enter into life, keep the commandments. He said unto him, Which? Jesus said, You shall not kill. You shall not commit adultery. You shall not steal. You shall not bear false witness. Honor your father and mother. And you shall love your neighbor as yourself. The young man said unto him, All these things have I kept from my youth up. What lack I yet? Jesus said unto him, If you will be perfect, go sell that you have and give to the poor, and you shall have treasure in heaven; and come and follow me. But when the young man heard that saying, he went away sorrowful, for he had great possessions.

<sup>23</sup>Then said Jesus unto his disciples, Truly I say unto you that it is hard for a rich man to enter into the kingdom of heaven. And again I say unto you, it is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God. When his disciples heard this, they were

exceedingly amazed, saying, Who then can be saved? But Jesus beheld their thoughts and said unto them, With men this is impossible; but if they will forsake all things for my sake, with God, whatever things I speak are possible.

<sup>24</sup>Then answered Peter and said unto him, Behold, we have forsaken all and followed you. What shall we have therefore? And Jesus said unto them, Truly I say unto you that you who have followed me shall, in the resurrection, when the Son of Man shall come sitting on the throne of his glory, you also shall sit upon twelve thrones, judging the twelve tribes of Israel. And everyone that has forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive a hundredfold and shall inherit everlasting life. But many of the first shall be last, and the last first.

<sup>25</sup>For the kingdom of heaven is like unto a man, a householder, who went out early in the morning to hire laborers into his vineyard. And when he had agreed with the laborers for a denarius a day, he sent them into his vineyard. And he went out about the third hour, and found others standing idle in the marketplace, and said unto them, Go you also into the vineyard, and whatever is right I will give you. And they went their way. And again he went out about the sixth and ninth hour, and did likewise. And about the eleventh hour he went out, and found others standing idle, and said unto them, Why stand you here all the day idle? They said unto him, Because no man has hired us. He said unto them, Go you also into the vineyard, and whatever is right you shall receive.

<sup>26</sup>So when evening was come, the lord of the vineyard said unto his steward, Call the laborers and give them their hire, beginning from the last unto the first. And when they came that began about the eleventh hour, they received every man a denarius. But when the first came, they supposed that they should have received more. And they likewise received every man a denarius. And when they had received a denarius, they grumbled against the master of the house, saying, These last have wrought one hour only, and you have made them equal unto us who have borne the burden and the heat of the day. But he answered one of them and said, Friend, I do you no wrong. Did you not agree with me for a denarius? Take yours and go your way. I will give unto this last even as unto you. Is it not lawful for me to do what I will with my own? Is your eye evil, because I am good? So the last shall be first, and the first last. And many called, but few chosen.

**10** And Jesus, going up to Jerusalem, took the twelve disciples apart in the way and said unto them, Behold, we go up to Jerusalem, and the Son of Man shall be betrayed unto the chief priests, and unto the scribes, and they shall condemn him to death, and shall deliver him to the Gentiles to mock, and to scourge, and to crucify. And the third day he shall rise again.

<sup>2</sup>Then to him came the mother of Zebedee's children, with her sons, worshipping Jesus and desiring a certain thing of him. And he said unto her, What do you will that I should do? And she said unto him, Grant that these my two sons may sit, the one on your right hand, and the other on your left, in your kingdom. But Jesus answered and said, you know not what you ask. Are you able to drink of the cup that I shall drink of, and to be baptized with the baptism that I am baptized with? They said unto him, We are able. And he

said unto them, You shall drink indeed of my cup and be baptized with the baptism that I am baptized with. But to sit on my right hand, and on my left, is for whom it is prepared of my Father, but not mine to give.

<sup>3</sup>And when the ten heard this, they were moved with indignation against the two brethren. But Jesus called them and said, You know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them. But it shall not be so among you. But whoever will be great among you, let him be your minister. And whoever will be chief among you, let him be your servant, even as the Son of Man came not to be ministered unto, but to minister, and to give his life a ransom for many.

<sup>4</sup>And as they departed from Jericho, a great multitude followed him. And behold, two blind men sitting by the wayside, when they heard that Jesus passed by, cried out, saying, Have mercy on us, O Lord, Son of David! And the multitude rebuked them, saying, They should hold their peace. But they cried the more, saying, Have mercy on us, O Lord, Son of David! And Jesus stood still, and called them, and said, What do you will that I shall do unto you? They say unto him, Lord, that our eyes may be opened. So Jesus had compassion and touched their eyes. And immediately their eyes received sight, and they followed him.

<sup>5</sup>And when Jesus drew near to Jerusalem, and they were come to Bethphage on the mount of Olives, then Jesus sent two disciples, saying unto them, Go into the village ahead of you, and straightway you shall find a colt tied. Untie it and bring it unto me. And if any shall say anything unto you, you shall say, The Lord has need of it. And straightway he will send it. All this was done, that it might be fulfilled which was spoken by the prophets, saying, Tell the daughter of Zion, Behold, your King comes unto you, and he is meek, and he is sitting upon an ass, and a colt, the foal of an ass. And the disciples went and did as Jesus commanded them, and brought the colt, and put on it their clothes. And Jesus took the colt and sat thereon. And they followed him. And a very great multitude spread their garments in the way. Others cut down branches from the trees and strewed in the way. And the multitudes that went before, and also that followed after, cried, saying, Hosanna to the Son of David! Blessed is he who comes in the name of the Lord! Hosanna in the highest!

<sup>6</sup>And when he was come into Jerusalem, all the city was moved, saying, Who is this? And the multitude said, This is Jesus of Nazareth, the prophet of Galilee.

<sup>7</sup>And Jesus went into the temple of God and cast out all them that sold and bought in the temple, and overthrew the tables of the moneychangers, and the seats of them that sold doves, and said unto them, It is written: My house shall be called the house of prayer, but you have made it a den of thieves.

<sup>8</sup>And the blind and the lame came to him in the temple, and he healed them. And when the chief priests and scribes saw the wonderful things that he did, and the children of the kingdom crying in the temple and saying, Hosanna to the Son of David, they were severely displeased, and said unto him, Do you hear what they say? And Jesus said unto them, Yes. Have you never read the scriptures, which say: Out of the mouths of babes and sucklings, O Lord, you have perfected praise? And he left them and went out of the city into Bethany, and he lodged there.

<sup>9</sup>Now in the morning, as he returned into the city, he hungered. And when he saw a fig tree in the way, he came to it. And there was not any fruit on it, but leaves only. And he said unto it, Let no fruit grow on you henceforth for ever. And presently the fig tree withered away. And when the disciples saw this, they marveled and said, How soon is the fig tree withered away. Jesus answered and said unto them, Truly I say unto you, if you have faith and doubt not, you shall not only do this to the fig tree, but also, if you shall say unto this mountain, Be you removed, and be you cast into the sea, it shall be done. And all things, whatever you shall ask in prayer, in faith believing, you shall receive.

<sup>10</sup>And when he was come into the temple, the chief priests and the elders of the people came unto him as he was teaching, and said, By what authority do you these things? And who gave you this authority? And Jesus answered and said unto them, I also will ask you one thing, which if you tell me, I likewise will tell you by what authority I do these things. The baptism of John, from where was it? From heaven, or of men? And they reasoned with themselves, saying, If we shall say, From heaven, he will say unto us, Why did you not then believe him? But if we shall say, Of men, we fear the people, for all people hold John as a prophet. And they answered Jesus, and said, We cannot tell. And he said unto them, Neither do I tell you by what authority I do these things.

<sup>11</sup>But what think you? A man had two sons. And he came to the first, saying, Son, go work today in my vineyard. He answered and said, I will not. But afterwards he repented and went. And he came to the second and said likewise. And he answered and said, I will serve, and went not. Whom of these two did the will of their father? They say unto him, The first. Jesus said unto them, Truly I say unto you that the publicans and harlots shall go into the kingdom of God before you; for John came unto you in the way of righteousness and bore record of me, and you believed him not, but the publicans and the harlots believed him. And you, afterward, when you had seen me, repented not, that you might believe him; for he that believed not John concerning me, cannot believe me, except he first repent. And except you repent, the preaching of John shall condemn you in the day of judgment.

<sup>12</sup>And again, hear another parable; for unto you that believe not, I speak in parables, that your unrighteousness may be rewarded unto you. Behold, there was a certain householder, who planted a vineyard, and hedged it round about, and dug a winepress in it, and built a tower, and leased it out to husbandmen, and went into a far country. And when the time of the fruit drew near, he sent his servants to the husbandmen, that they might receive the fruits of it. And the husbandmen took his servants, and beat one, and killed another, and stoned another. Again he sent other servants, more than the first; and they did unto them likewise. But last of all, he sent unto them his son, saying, They will reverence my son. But when the husbandmen saw the son, they said among themselves, This is the heir; come, let us kill him and let us seize on his inheritance. And they caught him and cast him out of the vineyard and slew him. And Jesus said unto them, When the lord therefore of the vineyard comes, what will he do unto those husbandmen? They said unto him, He will destroy those miserable wicked men and will lease the vineyard unto other husbandmen, who shall render him the fruits in their seasons.

<sup>13</sup>Jesus said unto them, Did you never read in the scriptures: The stone which the builders rejected, the same is to become the head of the corner; this is the Lord's doings, and it is marvelous in our eyes? Therefore I say unto you, the kingdom of God shall be taken from you and given to a nation bringing forth the fruits thereof. For whoever shall fall on this stone shall be broken, but on whomever it shall fall, it will grind him to powder.

<sup>14</sup>And when the chief priests and Pharisees had heard his parables, they perceived that he spoke of them. And they said among themselves, Shall this man think that he alone can spoil this great kingdom? And they were angry with him. But when they sought to lay hands on him, they feared the multitude, because they learned that the multitude took him for a prophet.

<sup>15</sup>And now his disciples came to him, and Jesus said unto them, Marvel you at the words of the parable which I spoke unto them? Truly I say unto you, I am the stone, and those wicked ones reject me. I am the head of the corner. These Jews shall fall upon me and shall be broken, and the kingdom of God shall be taken from them and shall be given to a nation bringing forth the fruits thereof (meaning the Gentiles). Wherefore, on whomever this stone shall fall, it shall grind him to powder. And when the Lord therefore of the vineyard comes, he will destroy those miserable, wicked men, and will let again his vineyard unto other husbandmen, even in the last days, which shall render him the fruits in their seasons.

<sup>16</sup>And then they understood the parable which he spoke unto them, that the Gentiles should be destroyed also, when the Lord should descend out of heaven to reign in his vineyard, which is the earth and the inhabitants thereof.

<sup>17</sup>And Jesus answered the people again, and spoke unto them in parables, and said, The kingdom of heaven is like unto a certain king, who made a marriage for his son. And when the marriage was ready, he sent forth his servants to call them that were bidden to the wedding, and they would not come. Again, he sent forth other servants, saying, Tell them that are bidden, Behold, I have prepared my oxen, and my fatlings have been killed, and my dinner is ready, and all things are prepared; therefore come unto the marriage. But they made light of the servants and went their ways; one to his farm, and another to his merchandise. And the remnant took his servants, and treated them spitefully, and slew them. But when the king heard that his servants were dead, he was angry. And he sent forth his armies, and destroyed those murderers, and burnt up their city.

<sup>18</sup>Then he said to his servants, The wedding is ready, but they who were bidden were not worthy. Go you therefore into the highways, and as many as you shall find, bid to the marriage. So those servants went out into the highways and gathered together all, as many as they found, both bad and good, and the wedding was furnished with guests.

<sup>19</sup>But when the king came in to see the guests, he saw there a man who had not a wedding garment. And he said unto him, Friend, how did you come in here not having a wedding garment? And he was speechless. Then the king said unto his servants, Bind him hand and foot, and take and cast him away into outer darkness. There shall be weeping and gnashing of teeth, for many are called, but few chosen. Wherefore, all do not have on the wedding garment.

<sup>20</sup>Then the Pharisees went and took counsel how they might entangle him in talk. And they sent out unto him their disciples with the Herodians, saying, Master, we know that you are true, and teach the way of God in truth. Neither do you care for any, for you regard not the person of men. Tell us therefore, What do you think? Is it lawful to give tribute unto Caesar, or not? But Jesus perceived their wickedness and said, You hypocrites, why do you tempt me? Show me the tribute money. And they brought unto him a denarius. He said unto them, Whose image is this, and superscription? They said unto him, Caesar's. Then he said unto them, Render therefore unto Caesar the things which are Caesar's, and unto God the things which are God's. And when they had heard him say these words, they marveled, and left him and went their way.

<sup>21</sup>The same day the Sadducees came to him, who say that there is no resurrection, and asked him, saying, Master, Moses said, If a man die, having no children, his brother shall marry his wife and raise up seed unto his brother. Now there were with us seven brethren. And the first, when he had married a wife, died; and, having no children, he left his wife unto his brother. Likewise the second also, and the third, and even unto the seventh. And last of all the woman died also. Therefore, in the resurrection, whose wife shall she be of the seven? For they all had her.

<sup>22</sup>Jesus answered and said unto them, You do err, not knowing the scriptures, nor the power of God; for in the resurrection they neither marry, nor are given in marriage, but are as the angels of God in heaven. But as touching the resurrection of the dead, have you not read that which was spoken unto you of God, saying, I am the God of Abraham, and the God of Isaac, and the God of Jacob? God is not the God of the dead, but of the living. And when the multitude heard him, they were astonished at his teachings.

<sup>23</sup>But when the Pharisees heard that he had put the Sadducees to silence, they were gathered together. Then one of them, a lawyer tempting him, asked, saying, Master, which is the great commandment in the law? Jesus said unto him, You shall love the Lord your God with all your heart, and with all your soul, and with all your mind. This is the first and great commandment. And the second is like unto it: You shall love your neighbor as yourself. On these two commandments hang all the law and the prophets.

<sup>24</sup>While the Pharisees were gathered together, Jesus asked them, saying, What think you of Christ? Whose son is he? They say unto him, The Son of David. He said unto them, How then does David, in spirit, call him Lord? Saying, The LORD said unto my Lord, Sit you on my right hand, until I make your enemies your footstool? If David then called him Lord, how is he his son? And no man was able to answer him a word, neither dare any man from that day forth ask him any more questions.

<sup>25</sup>Then spoke Jesus to the multitude and to his disciples, saying, The scribes and the Pharisees sit in Moses' seat. All, therefore, whatever they bid you observe, they will make you observe and do; for they are ministers of the law, and they make themselves your judges. But do not after their works, for they say, and do not. For they bind heavy burdens and lay on men's shoulders, and they are grievous to be borne, but they will not move them with one of their fingers. And all their works they do to be seen of men. They make broad their phylacteries, and enlarge the borders of their garments, and love the uppermost

rooms at feasts, and the chief seats in the synagogues, and greetings in the markets, and to be called of men, Rabbi, Rabbi (which is master).

<sup>26</sup>But do not be called Rabbi; for one is your Master, who is Christ, and all you are brethren. And call no one your creator upon the earth, or your heavenly Father; for one is your creator and heavenly Father, even he who is in heaven. Neither be called Master, for one is your Master, even he whom your heavenly Father sent, who is Christ; for he has sent him among you that you might have life. But he that is greatest among you shall be your servant. And whoever shall exalt himself, shall be abased of him. And he that shall humble himself, shall be exalted of him.

<sup>27</sup>But woe unto you, scribes and Pharisees, hypocrites. For you shut up the kingdom of heaven against men, for you neither go in yourselves, neither suffer them that are entering to go in.

<sup>28</sup>Woe unto you, scribes and Pharisees, for you are hypocrites. You devour widows' houses, and for a pretense make long prayers. Therefore you shall receive the greater punishment.

<sup>29</sup>Woe unto you, scribes and Pharisees, hypocrites. For you traverse sea and land to make one convert, and when he is made, you make him twofold more the child of hell than he was before, like unto yourselves.

<sup>30</sup>Woe unto you blind guides, who say, Whoever shall swear by the temple, it is nothing, but whoever shall swear by the gold of the temple, he commits sin and is a debtor. You are fools, and blind. For which is the greatest? The gold, or the temple that sanctifies the gold? And you say, Whoever swears by the altar, it is nothing, but whoever swears by the gift that is upon it, he is guilty. O fools, and blind. For which is the greatest? The gift, or the altar that sanctifies the gift? Truly I say unto you, whoever therefore swears by it, swears by the altar and by all things thereon. And whoever shall swear by the temple, swears by it and by him who dwells therein. And he that shall swear by heaven, swears by the throne of God and by him who sits thereon.

<sup>31</sup>Woe unto you, scribes and Pharisees, hypocrites. For you pay tithe of mint, and anise, and cumin, and have omitted the weightier things of the law: judgment, mercy, and faith. These you ought to have done, and not to leave the other undone. You blind guides, who strain out a gnat and swallow a camel, who make yourselves appear unto men that you would not commit the least sin, and yet you yourselves transgress the whole law.

<sup>32</sup>Woe unto you, scribes and Pharisees, hypocrites. For you make clean the outside of the cup and of the platter, but within they are full of extortion and excess. You blind Pharisees, cleanse first the cup and platter within, that the outside of them may be clean also.

<sup>33</sup>Woe unto you, scribes and Pharisees, hypocrites. For you are like unto whitened sepulchers, which indeed appear beautiful outwardly, but are within full of the bones of the dead and of all uncleanness. Even so, you also outwardly appear righteous unto men, but within you are full of hypocrisy and iniquity.

<sup>34</sup>Woe unto you, scribes and Pharisees, hypocrites. Because you build the tombs of the prophets, and garnish the sepulchers of the righteous, and say, If we had been in the days of our fathers, we would not have been partakers with them in the blood of the prophets. Wherefore, you are witnesses unto yourselves of your own wickedness. And you are the children of them who

killed the prophets, and will fill up the measure then of your fathers, for you yourselves kill the prophets like unto your fathers. You serpents and children of vipers, how can you escape the damnation of hell?

<sup>35</sup>Wherefore, behold, I send unto you prophets, and wise men, and scribes. And of them you shall kill and crucify, and of them you shall scourge in your synagogues and persecute from city to city, that upon you may come all the righteous blood shed upon the earth; from the blood of righteous Abel unto the blood of Zechariah, son of Barachias, whom you slew between the temple and the altar. Truly I say unto you, all these things shall come upon this generation. You bear testimony against your fathers, when you yourselves are partakers of the same wickedness. Behold, your fathers did it through ignorance, but you do not. Wherefore, their sins shall be upon your heads.

<sup>36</sup>Then Jesus began to weep over Jerusalem, saying, O Jerusalem, Jerusalem. You who will kill the prophets and will stone them who are sent unto you. How often would I have gathered your children together, even as a hen gathers her chickens under her wings, and you would not. Behold, your house is left unto you desolate. For I say unto you that you shall not see me henceforth, and know that I am he of whom it is written by the prophets, until you shall say, Blessed is he who comes in the name of the Lord in the clouds of heaven, and all the holy angels with him.

<sup>37</sup>Then understood his disciples that he should come again on the earth, after that he was glorified and crowned on the right hand of God.

**11** And Jesus went out and departed from the temple. And his disciples came to him to hear him, saying, Master, show us concerning the buildings of the temple, as you have said, They shall be thrown down and left unto you desolate. And Jesus said unto them, Do you not see all these things? And do you not understand them? Truly I say unto you, there shall not be left here upon this temple one stone upon another, that shall not be thrown down. And Jesus left them and went upon the mount of Olives.

<sup>2</sup>And as he sat upon the mount of Olives, the disciples came unto him privately, saying, Tell us, when shall these things be, which you have said concerning the destruction of the temple and the Jews? And what is the sign of your coming and of the end of the world? Or the destruction of the wicked, which is the end of the world?

<sup>3</sup>And Jesus answered and said unto them, Take heed that no man deceive you; for many shall come in my name, saying, I am Christ; and shall deceive many. Then shall they deliver you up to be afflicted, and shall kill you. And you shall be hated of all nations for my name's sake. And then shall many be offended and shall betray one another. And many false prophets shall arise and shall deceive many. And because iniquity shall abound, the love of many shall wax cold. But he that remains steadfast and is not overcome, the same shall be saved.

<sup>4</sup>When you therefore shall see the abomination of desolation, spoken of by Daniel the prophet concerning the destruction of Jerusalem, then you shall stand in the holy place (whoever reads, let him understand). Then let them who are in Judea flee into the mountains; let him who is on the housetop flee and not return to take anything out of his house, neither let him who is in the

field return back to take his clothes. And woe unto them that are with child, and unto them that give suck in those days. Therefore, pray the Lord that your flight be not in the winter, neither on the sabbath day.

<sup>5</sup>For then, in those days, shall be great tribulations on the Jews and upon the inhabitants of Jerusalem, such as was not before sent upon Israel of God since the beginning of their kingdom until this time; no, nor ever shall be sent again upon Israel. All things which have befallen them are only the beginning of the sorrows which shall come upon them. And except those days should be shortened, there should be none of their flesh saved. But for the elect's sake, according to the covenant, those days shall be shortened. Behold those things I have spoken unto you concerning the Jews.

<sup>6</sup>And again, after the tribulation of those days which shall come upon Jerusalem, if any man shall say unto you, Look. Here is Christ, or there; believe him not. For in those days there shall also arise false Christs and false prophets, and shall show great signs and wonders, insomuch that if possible, they shall deceive the very elect, who are the elect according to the covenant. Behold, I speak these things unto you for the elect's sake. And you also shall hear of wars and rumors of wars. See that you be not troubled, for all I have told you must come to pass, but the end is not yet. Behold, I have told you before, wherefore if they shall say unto you, Behold, he is in the desert; go not forth. Behold, he is in the secret chambers; believe it not. For as the light of the morning comes out of the east, and shines even unto the west, and covers the whole earth, so shall also the coming of the Son of Man be.

<sup>7</sup>And now I show unto you a parable. Behold, wherever the body is, there will the eagles be gathered together. So likewise shall my elect be gathered from the four quarters of the earth. And they shall hear of wars and rumors of wars— behold, I speak unto you for my elect's sake— for nation shall rise against nation, and kingdom against kingdom. There shall be famine and pestilences, and earthquakes in diverse places. And again, because iniquity shall abound, the love of men shall wax cold. But he that shall not be overcome, the same shall be saved. And again, this gospel of the kingdom shall be preached in all the world, for a witness unto all nations; and then shall the end come, or the destruction of the wicked. And again shall the abomination of desolation, spoken of by Daniel the prophet, be fulfilled.

<sup>8</sup>And immediately after the tribulation of those days, the sun shall be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of heaven shall be shaken. Truly I say unto you, this generation, in the which these things shall be shown forth, shall not pass away until all I have told you shall be fulfilled. Although the days will come that heaven and earth shall pass away, yet my words shall not pass away, but all shall be fulfilled.

<sup>9</sup>And as I said before, after the tribulations of those days and the powers of the heavens shall be shaken, then shall appear the sign of the Son of Man in heaven. And then shall all the tribes of the earth mourn, and they shall see the Son of Man coming in the clouds of heaven, with power and great glory. And whoever treasures up my words shall not be deceived, for the Son of Man shall come, and he shall send his angels before him with the great sound of a

trumpet. And they shall gather together the remainder of his elect from the four winds, from one end of heaven to the other.

<sup>10</sup> Now learn a parable of the fig tree. When its branches are yet tender and it begins to put forth leaves, you know that summer is near at hand. So likewise, my elect, when they shall see all these things, they shall know that he is near, even at the doors. But of that day and hour no one knows; no, not the angels of God in heaven, but my Father only.

<sup>11</sup> But as it was in the days of Noah, so it shall be also at the coming of the Son of Man, for it shall be with them as it was in the days which were before the flood; for until the day that Noah entered into the ark, they were eating and drinking, marrying and giving in marriage, and knew not until the flood came and took them all away. So also shall the coming of the Son of Man be.

<sup>12</sup> Then shall be fulfilled that which is written, that in the last days, two shall be in the field, the one shall be taken and the other left. Two shall be grinding at the mill, the one taken and the other left.

<sup>13</sup> And what I say unto one, I say unto all men; watch, therefore, for you know not at what hour your Lord does come. But know this: if the master of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to have been broken up, but would have been ready. Therefore, you also be ready, for in such an hour as you think not, the Son of Man comes.

<sup>14</sup> Who then is a faithful and wise servant, whom his lord has made ruler over his household, to give them food in due season? Blessed is that servant, whom his lord (when he comes) shall find so doing. And truly I say unto you, he shall make him ruler over all his goods. But if that evil servant shall say in his heart, My lord delays his coming, and shall begin to smite his fellow servants, and to eat and drink with the drunk, the lord of that servant shall come in a day when he looks not for him, and in an hour that he is not aware of, and shall cut him asunder, and shall appoint him his portion with the hypocrites. There shall be weeping and gnashing of teeth. And thus comes the end of the wicked according to the prophecy of Moses, saying, They should be cut off from among the people. But the end of the earth is not yet, but eventually.

<sup>15</sup> And then at that day, before the Son of Man comes, the kingdom of heaven shall be likened unto ten virgins, who took their lamps and went forth to meet the bridegroom. And five of them were wise and five of them were foolish. They that were foolish took their lamps and took no oil with them, but the wise took oil in their vessels with their lamps. While the bridegroom tarried, they all slumbered and slept. And at midnight there was a cry made, Behold, the bridegroom comes, go out to meet him! Then all those virgins arose and trimmed their lamps. And the foolish said unto the wise, Give us of your oil, for our lamps are gone out. But the wise answered, saying, Lest there be not enough for us and you, go rather to them that sell, and buy for yourselves. And while they went to buy, the bridegroom came. And they that were ready went in with him to the marriage, and the door was shut. Afterward came also the other virgins, saying, Lord, Lord, open unto us. But he answered and said, Truly I say unto you, you know me not. Watch therefore, for you know neither the day nor the hour wherein the Son of Man comes.

<sup>16</sup> Now I will liken these things unto a parable. For it is like as a man traveling into a far country, who called his own servants and delivered unto them his goods. And unto one he gave five talents, to another two, and to another one – to every man according to his personal ability – and straightway went on his journey. Then he that had received the five talents went and traded with the same, and gained five other talents. And likewise he who received two talents, he also gained two other. But he that had received one went and dug in the earth and hid his lord's money.

<sup>17</sup> After a long time, the lord of those servants came and reckoned with them. And so he that had received the five talents came and brought five other talents, saying, Lord, you delivered unto me five talents; behold, I have gained besides them five talents more. His lord said unto him, Well done, good and faithful servant. You have been faithful over a few things, I will make you ruler over many things. Enter into the joy of your lord.

<sup>18</sup> He also that had received two talents came and said, Lord, you delivered unto me two talents; behold, I have gained two talents besides them. His lord said unto him, Well done, good and faithful servant. You have been faithful over a few things, I will make you ruler over many things. Enter into the joy of your lord.

<sup>19</sup> Then he who had received the one talent came and said, Lord, I knew you, that you are a hard man, reaping where you have not sowed and gathering where you have not scattered. And I was afraid, and went and hid your talent in the earth. And behold, here is your talent. Take it from me as you have from your other servants, for it is yours.

<sup>20</sup> His lord answered and said unto him, O wicked and slothful servant. You knew that I reap where I sowed not, and gather where I have not scattered. Having known this therefore, you ought to have put my money to the exchangers, and at my coming I should have received my own with usury. I will take therefore the talent from you and give it unto him who has ten talents; for unto everyone who has obtained other talents shall be given, and he shall have in abundance. But from him that has not obtained other talents shall be taken away, even that which he has received. And his lord shall say unto his servants, Cast the unprofitable servant unto outer darkness. There shall be weeping and gnashing of teeth.

<sup>21</sup> When the Son of Man shall come in his glory, and all the holy angels with him, then he shall sit upon the throne of his glory. And before him shall be gathered all nations, and he shall separate them one from another, as a shepherd divides sheep from the goats: the sheep on his right hand, but the goats on his left. And he shall sit upon his throne, and the twelve apostles with him.

<sup>22</sup> And then shall the King say unto them on his right hand, Come, you blessed of my Father, inherit the kingdom prepared for you from the foundation of the world. For I was hungry, and you gave me food. I was thirsty, and you gave me drink. I was a stranger, and you took me in; naked, and you clothed me. I was sick, and you visited me. I was in prison, and you came unto me.

<sup>23</sup> Then shall the righteous answer him, saying, Lord, when did we see you hungry, and feed you? Or thirsty, and gave you drink? When did we see you a stranger, and took you in? Or naked, and clothed you? Or when did we see

you sick, or in prison, and came unto you? And the King shall answer and say unto them, Truly I say unto you, inasmuch as you have done it unto one of the least of these my brethren, you have done it unto me.

<sup>24</sup>Then shall he say also unto them on the left hand, Depart from me, you cursed, into everlasting fire prepared for the devil and his angels. For I was hungry, and you gave me no food. I was thirsty, and you gave me no drink. I was a stranger, and you took me not in; naked, and you clothed me not; sick, and in prison, and you visited me not.

<sup>25</sup>Then shall they also answer him, saying, Lord, when did we see you hungry, or thirsty, or a stranger, or naked, or sick, or in prison, and did not minister unto you? Then shall he answer them, saying, Truly I say unto you, Inasmuch as you did it not to one of the least of these my brethren, you did it not unto me. And these shall go away into everlasting punishment, but the righteous into life eternal.

<sup>26</sup>And it came to pass, when Jesus had finished all these sayings, he said unto his disciples, You know that after two days is the Passover, and then the Son of Man is betrayed to be crucified.

<sup>27</sup>Then assembled together the chief priests, and the scribes, and the elders of the people, unto the palace of the high priest, who was called Caiaphas, and consulted, that they might take Jesus by subtlety, and kill him. But they said, Not on the feast day, lest there be an uproar among the people.

**12** Now when Jesus was in Bethany, in the house of Simon the leper, there came unto him a woman having an alabaster box of very precious ointment, and poured it on his head as he sat in the house. But when some saw this, they had indignation, saying, Unto what purpose is this waste? For this ointment might have been sold for much and given to the poor. When they had said thus, Jesus understood them, and he said unto them, Why trouble the woman? For she has wrought a good work upon me. For you have the poor always with you, but me you have not always. For she has poured this ointment on my body for my burial, and in this thing that she has done she shall be blessed; for truly I say unto you, wherever this gospel shall be preached in the whole world, this thing that this woman has done shall also be told for a memorial of her.

<sup>2</sup>Then one of the twelve, called Judas Iscariot, went unto the chief priests and said, What will you give me, and I will deliver him unto you? And they covenanted with him for thirty pieces of silver. And from that time he sought opportunity to betray Jesus.

<sup>3</sup>Now on the first day of the feast of unleavened bread, the disciples came unto Jesus, saying unto him, Where do you will that we prepare for you to eat the passover? And he said, Go into the city to such a man and say unto him, The Master says, My time is at hand, I will keep the passover at your house with my disciples. And the disciples did as Jesus appointed them, and they made ready the passover.

<sup>4</sup>Now when the evening was come, he sat down with the twelve. And as they did eat, he said, Truly I say unto you that one of you shall betray me. And they were exceedingly sorrowful, and began every one of them to say unto him, Lord, is it I? And he answered and said, He that dips his hand with me in the dish,

the same shall betray me, but the Son of Man goes as it is written of him. But woe unto that man by whom the Son of Man is betrayed. It would have been good for that man if he had not been born. Then Judas, who betrayed him, answered and said, Master, is it I? He said unto him, You have said.

<sup>5</sup>And as they were eating, Jesus took bread, and broke it and blessed it, and gave to his disciples, and said, Take, eat. This is in remembrance of my body, which I gave a ransom for you. And he took the cup, and gave thanks, and gave it to them, saying, Drink you all of it; for this is in remembrance of my blood of the new covenant, which is shed for as many as shall believe on my name, for the remission of their sins.

<sup>6</sup>And I give unto you a commandment, that you shall observe to do the things which you have seen me do, and bear record of me even unto the end. But I say unto you, I will not drink henceforth of this fruit of the vine until that day when I drink it new with you in my Father's kingdom.

<sup>7</sup>And when they had sung a hymn, they went out into the mount of Olives. Then said Jesus unto them, All you shall be offended because of me this night; for it is written: I will smite the shepherd, and the sheep of the flock shall be scattered abroad. But after I am risen again, I will go before you into Galilee. Peter answered and said unto him, Though all men shall be offended because of you, I will never be offended. Jesus said unto him, Truly I say unto you that this night, before the cock crows, you shall deny me three times. Peter said unto him, Though I should die with you, yet will I not deny you. Likewise also said all the disciples.

<sup>8</sup>Then Jesus came with them unto a place called Gethsemane, and said unto the disciples, Sit here while I go and pray yonder. And he took with him Peter and the two sons of Zebedee, and began to be sorrowful and very heavy. Then he said unto them, My soul is exceedingly sorrowful, even unto death. Wait here and watch with me.

<sup>9</sup>And he went a little further, and fell on his face, and prayed, saying, O my Father, if it be possible, let this cup pass from me; nevertheless not as I will, but as you will. And he came unto the disciples and found them asleep, and he said unto Peter, What, could you not watch with me one hour? Watch, and pray that you enter not into temptation. The spirit indeed is willing, but the flesh is weak. He went away again the second time and prayed, saying, O my Father, if this cup may not pass away from me, except I drink it, your will be done. And he came and found them asleep again, for their eyes were heavy. And he left them, and went away again, and prayed the third time, saying the same words. Then he came to his disciples, and said unto them, Sleep on now, and take rest. Behold the hour is at hand, and the Son of Man is betrayed into the hands of sinners.

<sup>10</sup>And after they had slept, he said unto them, Arise, and let us be going. Behold, he is at hand that does betray me. And while he yet spoke, behold, Judas, one of the twelve, came, and with him a great multitude with swords and staves, from the chief priests and elders of the people. Now he that betrayed him gave them a sign, saying, Whomever I shall kiss, that same is he. Hold him fast. And immediately he came to Jesus, and said, Hail, Master; and kissed him. And Jesus said unto him, Judas, why have you come to betray me with a kiss?

<sup>11</sup> Then they came and laid hands on Jesus and took him. And behold, one of them who was with Jesus stretched out his hand and drew his sword, and struck a servant of the high priest, and smote off his ear. Then Jesus said unto him, Put up again your sword into its place, for all they that take the sword shall perish with the sword. Do you think that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels? But how then shall the scriptures be fulfilled, that thus it must be?

<sup>12</sup> In that same hour Jesus said unto the multitudes, Are you come out as against a thief with swords and staves for to take me? I sat daily with you in the temple, teaching, and you laid no hold on me. But all this was done, that the scriptures of the prophets might be fulfilled. Then all the disciples forsook him and fled.

<sup>13</sup> And they that had laid hold on Jesus led him away to Caiaphas the high priest, where the scribes and the elders were assembled. But Peter followed him afar off unto the high priest's palace, and went in, and sat with the servants to see the end.

<sup>14</sup> Now the chief priests, and elders, and all the council, sought false witness against Jesus, to put him to death, but found none. Yea, though many false witnesses came, they found none that could accuse him. At the last, two false witnesses came and said, This man said, I am able to destroy the temple of God and to build it in three days. And the high priest arose and said unto him, Do you answer nothing? Do you know what these witness against you? But Jesus held his peace.

<sup>15</sup> And the high priest answered and said unto him, I adjure you by the living God, that you tell us whether you be the Christ, the Son of God. Jesus said unto him, You have said. Nevertheless, I say unto you, hereafter you shall see the Son of Man sitting on the right hand of power and coming in the clouds of heaven. Then the high priest rent his clothes, saying, He has spoken blasphemy. What further need have we of witnesses? Behold, now you have heard his blasphemy. What think you? They answered and said, He is guilty and worthy of death. Then they did spit in his face, and buffeted him, and others smote him with the palms of their hands, saying, Prophecy unto us, you Christ. Who is it that smote you?

<sup>16</sup> Now Peter sat outside in the palace, and a damsel came unto him, saying, You also were with Jesus of Galilee. But he denied before them all, saying, I know not what you say. And when he was gone out into the porch, another saw him, and said unto them that were there, This man was also with Jesus of Nazareth. And again he denied, with an oath, saying, I do not know the man. And after a while, they that stood by came and said to Peter, Surely you also are one of them, for your speech betrays you. Then began he to curse and to swear, saying, I know not the man. And immediately the cock crowed. And Peter remembered the words of Jesus, which he said unto him: Before the cock crows, you shall deny me three times. And he went out and wept bitterly.

<sup>17</sup> When the morning was come, all the chief priests and elders of the people took counsel against Jesus to put him to death. And when they had bound him, they led him away and delivered him to Pontius Pilate the governor.

<sup>18</sup> Then Judas, who had betrayed him, when he saw that he was condemned, regretted it and brought again the thirty pieces of silver to the chief priests

and elders, saying, I have sinned in that I have betrayed the innocent blood. And they said unto him, What is that to us? See you to it, your sins be upon you. And he cast down the pieces of silver in the temple and departed, and went and hung himself on a tree. And straightway he fell down, and his bowels gushed out, and he died.

<sup>19</sup>And the chief priests took the silver pieces and said, It is not lawful to put them into the treasury, because it is the price of blood. And they took counsel, and bought with them the potter's field, to bury strangers in. Wherefore that field was called, The field of blood, unto this day. Then was fulfilled that which was spoken by Jeremiah the prophet, saying, And they took the thirty pieces of silver, the price of him that was valued, whom they of the children of Israel did value. And therefore they took the pieces of silver and gave them for the potter's field, as the Lord appointed by the mouth of Jeremiah.

<sup>20</sup>And Jesus stood before the governor, and the governor asked him, saying, Are you the King of the Jews? And Jesus said unto him, You say truly, for thus it is written of me. And when he was accused of the chief priests and elders, he answered nothing. Then said Pilate unto him, Do you not hear how many things they witness against you? And he answered him not to his questions; yea, never a word, insomuch that the governor marveled greatly.

<sup>21</sup>Now at the feast the governor was accustomed to release unto the people a prisoner, whom they would. And they had then a notable prisoner, called Barabbas. Therefore when they were gathered together, Pilate said unto them, Whom do you will that I release unto you? Barabbas, or Jesus who is called Christ? For he knew that for envy they had delivered him. When he was seated on the judgment seat, his wife sent unto him, saying, Have nothing to do with that just man, for I have suffered many things this day in a vision because of him.

<sup>22</sup>But the chief priests and elders persuaded the multitude that they should ask Barabbas and destroy Jesus. And the governor said unto them, Which of the two do you will that I release unto you? They said, Barabbas. Pilate said unto them, What shall I do with Jesus, who is called Christ? And all said unto him, Let him be crucified. And the governor said, Why, what evil has he done? But they cried out the more, saying, Let him be crucified! When Pilate saw that he could prevail nothing, but rather a tumult was made, he took water and washed his hands before the multitude, saying, I am innocent of the blood of this just person. See that you do nothing unto him. Then answered all the people and said, His blood come on us and our children. Then he released Barabbas unto them. And when he had scourged Jesus, he delivered him to be crucified.

<sup>23</sup>Then the soldiers of the governor took Jesus into the common hall and gathered unto him the whole band. And they stripped him and put on him a purple robe. And when they had plaited a crown of thorns, they put it upon his head and a reed in his right hand. And they bowed the knee before him and they mocked him, saying, Hail, King of the Jews! And they spit upon him, and took the reed, and smote him on the head. And after that they had mocked him, they took the robe off from him, and put his own raiment on him, and led him away to crucify him. And as they came out, they found a man of Cyrene, Simon by name. Him they compelled to bear his cross.

<sup>24</sup>And when they were come unto a place called Golgotha – that is to say, a place of burial – they gave him vinegar to drink, mingled with gall. And when he had tasted the vinegar, he would not drink. And they crucified him and parted his garments, casting lots, that it might be fulfilled which was spoken by the prophet: They parted my garments among them, and for my vesture they did cast lots. And sitting down they watched him there.

<sup>25</sup>And Pilate wrote a title and put it on the cross. And the writing was: JESUS OF NAZARETH, THE KING OF THE JEWS, in letters of Greek, and Latin, and Hebrew. And the chief priest said unto Pilate, It should be written and set up over his head his accusation, This is he that said he was Jesus, the King of the Jews. But Pilate answered and said, What I have written I have written. Let it alone. Then were there two thieves crucified with him, one on the right hand, and another on the left.

<sup>26</sup>And they that passed by reviled him, wagging their heads, and saying, You that destroy the temple, and build it again in three days, save yourself. If you be the Son of God, come down from the cross. Likewise also the chief priests, mocking with the scribes and elders, said, He saved others, he cannot save himself. If he be the King of Israel, let him now come down from the cross, and we will believe him. He trusted in God, let him deliver him now. If he will save him, let him save him, for he said, I am the Son of God.

<sup>27</sup>One of the thieves also, who was crucified with him, reviled him in like manner. But the other rebuked him, saying, Do you not fear God, seeing you are under the same condemnation, and this man is just and has not sinned? And he cried unto the Lord that he would save him. And the Lord said unto him, This day you shall be with me in the world of spirits.

<sup>28</sup>Now from the sixth hour there was darkness over all the land unto the ninth hour. And about the ninth hour Jesus cried with a loud voice, saying, Eli, Eli, lama sabachthani? (That is to say, My God, my God, why have you forsaken me?) Some of them that stood there, when they heard him, said, This man calls for Elijah. And straightway one of them ran, and took a sponge and filled it with vinegar, and put it on a reed and gave him to drink. The rest said, Let him be, let us see whether Elijah will come to save him.

<sup>29</sup>Jesus, when he had cried again with a loud voice, saying, Father, it is finished, your will is done, yielded up the ghost.

<sup>30</sup>And behold, the veil of the temple was rent in two, from the top to the bottom. And the earth did quake, and the rocks rent, and the graves were opened, and the bodies of the saints who slept arose, who were many, and came out of the graves, and after his resurrection went into the holy city, and appeared unto many.

<sup>31</sup>Now when the centurions, and they that were with Him, watching Jesus, heard the earthquake and saw those things which were done, they feared greatly, saying, Truly this was the Son of God. And many women were there beholding afar off, who followed Jesus from Galilee, ministering unto him for his burial, among whom was Mary Magdalene, and Mary the mother of Jacob and Joseph, and the mother of Zebedee's children.

<sup>32</sup>When the evening was come, there came a rich man of Arimathea, named Joseph, who also himself was Jesus' disciple. He went to Pilate and begged the body of Jesus. Then Pilate commanded the body to be delivered. And when

Joseph had taken the body, he wrapped it in a clean linen cloth and laid it in his own new tomb, which he had hewn out in the rock. And he rolled a great stone to the door of the sepulcher and departed. And there was Mary Magdalene, and the other Mary, sitting opposite the sepulcher.

<sup>33</sup>Now the next day that followed the day of the preparation, the chief priests and Pharisees came together unto Pilate, saying, Sir, we remember that that deceiver said, while he was yet alive, After three days I will rise again. Command therefore that the sepulcher be made sure until the third day, lest his disciples come by night and steal him away, and say unto the people, He is risen from the dead; so this last imposture will be worse than the first. Pilate said unto them, You have a watch. Go your way. Make it as sure as you can. So they went and made the sepulcher sure, sealing the stone and setting a watch.

**13** At the end of the sabbath day, as it began to dawn towards the first day of the week, early in the morning, Mary Magdalene and the other Mary came to see the sepulcher. And behold, there had been a great earthquake, for two angels of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it. And their countenance was like lightning, and their raiment white as snow. And for fear of them the keepers did shake, and became as though they were dead. And the angels answered and said unto the women, Fear not, for we know that you seek Jesus who was crucified. He is not here, for he is risen, as he said. Come, see the place where the Lord lay. And go quickly and tell his disciples that he is risen from the dead. And behold, he goes before you into Galilee; there shall you see him. Behold, I have told you.

<sup>2</sup>And they departed quickly from the sepulcher with fear and great joy, and did run to bring his disciples word. And as they went to tell his disciples, behold, Jesus met them, saying, All hail. They came and held him by the feet and worshipped him. Then Jesus said unto them, Be not afraid. Go tell my brethren that they go into Galilee, and there shall they see me.

<sup>3</sup>Now when they were going, behold, some of the watch came into the city and showed unto the chief priests all the things that were done. And when they were assembled with the elders, and had taken counsel, they gave large money unto the soldiers, saying, Say his disciples came by night and stole him while we slept; and if this come to the governor's ears, we will persuade him and keep you out of trouble. So they took the money and did as they were taught, and this saying is commonly reported among the Jews until this day.

<sup>4</sup>Then the eleven disciples went away into Galilee, into a mountain where Jesus had appointed them. And when they saw him, they worshipped him, but some doubted. And Jesus came and spoke unto them, saying, All power is given unto me in heaven and on earth. Go therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you. And, behold, I am with you always, unto the end of the world. Amen.

## THE GOSPEL ACCORDING TO ST. MARK

**T**HE beginning of the gospel of Jesus Christ, the Son of God. As it is written in the prophets: Behold, I send my messenger before your face, who shall prepare your way before you; the voice of one crying in the wilderness: Prepare you the way of the Lord, make his paths straight. John did baptize in the wilderness and preach the baptism of repentance for the remission of sins. And there went out unto him all the land of Judea, and they of Jerusalem, and many were baptized of him in the river Jordan, confessing their sins. And John was clothed with camel's hair and with a girdle of skin about his loins. And he did eat locusts and wild honey, and preached, saying, There comes one mightier than I after me, the latchets of whose shoes I am not worthy to stoop down and untie. I indeed have baptized you with water; but he shall not only baptize you with water, but with fire and the Holy Ghost.

<sup>2</sup>And it came to pass in those days, that Jesus came from Nazareth of Galilee and was baptized of John in Jordan. And immediately coming up out of the water, he saw the heavens opened and the Spirit like a dove descending upon him. And there came a voice from heaven, saying, You are my Son; this day I have begotten you. And John bore record of it.

<sup>3</sup>And immediately the Spirit took him into the wilderness. And he was there in the wilderness forty days, Satan seeking to tempt him, and was with the wild beasts. And the angels ministered unto him.

<sup>4</sup>Now after that John was put in prison, Jesus came into Galilee preaching the gospel of the kingdom of God, and saying, The time is fulfilled and the kingdom of God is at hand; repent and believe the gospel.

<sup>5</sup>And now as he walked by the sea of Galilee, he saw Simon, and Andrew his brother, casting a net into the sea, for they were fishers. And Jesus said unto them, Come you after me and I will make you become fishers of men. And immediately they forsook their nets and followed him. And when he had gone a little farther from there, he saw Jacob, the son of Zebedee, and John his brother, who also were in the ship mending their nets. And he called them, and immediately they left their father Zebedee in the ship with the hired servants, and went after him.

<sup>6</sup>And they went into Capernaum. And immediately on the sabbath day, he entered into the synagogue and taught. And they were astonished at his teachings, for he taught them as one that had authority and not as the scribes. And there was in their synagogue a man with an unclean spirit. And he cried out, saying, Let us alone! What do we have to do with you, Jesus of Nazareth? Have you come to destroy us? I know who you are: the Holy One of God. And Jesus rebuked him, saying, Hold your peace and come out of him. And when the unclean spirit had torn him and cried with a loud voice, he came out of him. And they were all amazed, insomuch that they questioned among themselves, saying, What thing is this? What new teaching is this? For with authority he commands even the unclean spirits, and they do obey him. And immediately his fame spread abroad throughout all the regions round about Galilee.

<sup>7</sup>And immediately after they came out of the synagogue, they entered into the house of Simon and Andrew, with Jacob and John. And Simon's wife's mother lay sick of a fever, and they petitioned him for her. And he came and

took her by the hand and lifted her up. And immediately the fever left her, and she came and ministered unto them. And at evening, after sunset, they brought unto him all that were diseased and them that were possessed with devils. And all the city was gathered together at the door. And he healed many that were sick of diverse diseases, and cast out many devils, and suffered not the devils to speak, because they knew him.

<sup>8</sup>And in the morning, rising up a great while before day, he went out and departed into a solitary place and prayed there. And Simon and they that were with him followed after him. And when they had found him, they said unto him, All men seek for you. And he said unto them, Let us go into the next towns, that I may preach there also, for that is why I came forth. And he preached in their synagogues throughout all Galilee and cast out devils.

<sup>9</sup>And there came a leper to him, petitioning him and kneeling down to him, and said, If you will, you can make me clean. And Jesus, moved with compassion, put forth his hand and touched him, and said unto him, I will. Be clean. And as soon as he had spoken, immediately the leprosy departed from him, and he was cleansed. And he sternly charged him and immediately sent him away, and said unto him, See that you say nothing to any man; but go your way, show yourself to the priests and offer for your cleansing those things which Moses commanded, for a testimony unto them. But he went out and began to publish it much and to blazon the matter abroad, insomuch that Jesus could no more openly enter into the city, but was outside in solitary places. And they came to him from every quarter.

<sup>10</sup>And again, he entered into Capernaum after many days, and it was noised abroad that he was in the house. And immediately many were gathered together, insomuch that there was no room to receive the multitude, not even near the door. And he preached the word unto them. And they came unto him, bringing one sick of the palsy, who was carried by four people. And when they could not come near to him, because of the crowd, they uncovered the roof where he was. And when they had broken it up, they let down the bed wherein the sick of the palsy lay.

<sup>11</sup>When Jesus saw their faith, he said unto the sick of the palsy, Son, your sins be forgiven you. But there were certain of the scribes sitting there, and reasoning in their hearts, Why does this man thus speak blasphemies? Who can forgive sins but God only? And immediately, when Jesus perceived in his spirit that they so reasoned within themselves, he said unto them, Why reason you these things in your hearts? Is it not easier to say to the sick of the palsy, Your sins be forgiven you, than to say, Arise and take up your bed and walk? But that you may know that the Son of man has power on earth to forgive sins (he said to the sick of the palsy) I say unto you, arise and take up your bed and go your way, into your house. And immediately he arose, took up the bed and went forth before them all, insomuch that they were all amazed. And many glorified God, saying, We never saw the power of God after this manner.

**2** And Jesus went forth again by the seaside, and all the multitude went unto him, and he taught them. And as he passed by, he saw Levi the son of Alphaeus sitting at the place where they receive tribute, as was customary in those days. And he said unto him, Follow me. And he arose and followed him.

<sup>2</sup>And it came to pass, that as Jesus sat at a meal in his house, many publicans and sinners sat also together with him and his disciples (for there were many) and they followed him. And when the scribes and Pharisees saw him eat with publicans and sinners, they said unto his disciples, How is it that he eats and drinks with publicans and sinners? When Jesus heard this, he said unto them, They that are whole have no need of the physician, but they that are sick. I came not to call the righteous, but the sinners.

<sup>3</sup>And they came and said unto him, The disciples of John and of the Pharisees used to fast. And why do the disciples of John and of the Pharisees fast, but your disciples do not fast? And Jesus said unto them, Can the children of the bridechamber fast while the bridegroom is with them? As long as they have the bridegroom with them, they cannot fast. But the days will come when the bridegroom shall be taken away from them, and then shall they fast in those days. No man also sews a piece of new cloth on an old garment, else the new piece that filled it up takes away from the old, and the tear is made worse. And no man puts new wine into old bottles, else the new wine does burst the bottles, and the wine is spilled, and the bottles will be marred. But new wine must be put into new bottles.

<sup>4</sup>And it came to pass, that he went through the grain fields on the sabbath day. And his disciples began, as they went, to pluck the heads of grain. And the Pharisees said unto him, Behold, why do your disciples on the sabbath day do that which is not lawful? And he said unto them, Have you never read what David did, when he had need and was hungry, he and they who were with him? How he went into the house of God, in the days of Abiathar the high priest, and did eat the showbread which is not lawful to eat but for the priests? And gave also to them who were with him? And he said unto them, The sabbath was made for man, and not man for the sabbath. Wherefore, the sabbath was given unto man for a day of rest, and also that man should glorify God, and not that man should not eat. For the Son of man made the sabbath day, therefore the Son of man is Lord also of the sabbath.

<sup>5</sup>And he entered again into the synagogue, and there was a man there that had a withered hand. And they watched him to see whether he would heal him on the sabbath day, that they might accuse him. And he said unto the man who had the withered hand, Stand forth. And he said unto them, Is it lawful to do good on the sabbath days, or to do evil? To save life, or to kill? But they held their peace. And when he had looked round about on them with anger, being grieved for the hardness of their hearts, he said unto the man, Stretch out your hand. And he stretched out his hand, and his hand was restored whole as the other. And the Pharisees went forth and immediately took counsel with the Herodians against him, how they might destroy him.

<sup>6</sup>But Jesus withdrew himself, with his disciples, to the sea. And a great multitude from Galilee followed him. And from Judea and from Jerusalem, and from Idumea, and from beyond Jordan, and around Tyre and Sidon, a great multitude, when they had heard what great things he did, came unto him. And he spoke to his disciples that a small ship should wait on him, because of the multitude, lest they should crowd him; for he had healed many, insomuch that they pressed upon him in order to touch him. As many as had plagues and unclean spirits, when they saw him, fell down before him and

cried, saying, You are the Son of God! And he earnestly charged them that they should not make him known.

<sup>7</sup>And he went up into a mountain and called whom he would, and they came unto him. And he ordained twelve, that they should be with him, and that he might send them forth to preach and to have power to heal sicknesses and to cast out devils. And Simon he surnamed Peter; and Jacob the son of Zebedee, and John the brother of Jacob; and he surnamed them Boanerges, which is, The sons of thunder; and Andrew, and Philip, and Bartholomew, and Matthew, and Thomas, and Jacob the son of Alphaeus, and Thaddaeus, and Simon the Canaanite, and Judas Iscariot, who also betrayed him. And they went into a house.

<sup>8</sup>And the multitude came together again so that they could not so much as eat bread. And when his friends heard him speak, they went out to lay hold on him; for they said, He is beside himself. And the scribes who came down from Jerusalem said, He has Beelzebub, and by the prince of the devils he casts out devils. Now Jesus knew this, and he called them, and he said unto them in parables, How can Satan cast out Satan? And if a kingdom be divided against itself, how can that kingdom stand? And if a house be divided against itself, that house cannot stand. And if Satan rise up against himself and be divided, he cannot stand, but speedily has an end. No man can enter into a strong man's house and spoil his goods except he will first bind the strong man, and then he will spoil his house.

<sup>9</sup>And then came certain men unto him, accusing him, saying, Why do you receive sinners, seeing you make yourself the Son of God? But he answered them and said, Truly I say unto you, all sins which men have committed, when they repent, shall be forgiven them; for I came to preach repentance unto the sons of men. And blasphemies of any kind with which they shall blaspheme shall be forgiven them that come unto me and do the works which they see me do. But there is a sin which shall not be forgiven: he that shall blaspheme against the Holy Ghost never has forgiveness, but is in danger of being cut down out of the world. And they shall inherit eternal damnation. And this he said unto them because they said, He has an unclean spirit.

<sup>10</sup>While he was yet with them, and while he was yet speaking, there came then some of his brethren and his mother; and, standing outside, sent unto him, calling unto him. And the multitude sat about him, and they said unto him, Behold, your mother and your brethren outside seek for you. And he answered them, saying, Who is my mother, or who are my brethren? And he looked roundabout on them who sat about him and said, Behold my mother and my brethren. For whoever shall do the will of God, the same is my brother and my sister and mother.

<sup>11</sup>And he began again to teach by the seaside. And there was gathered unto him a great multitude, so that he entered into a ship and sat in the sea. And the whole multitude was by the sea on the land. And he taught them many things by parables.

<sup>12</sup>And he said unto them in his teachings, Listen. Behold, there went out a sower to sow. And it came to pass as he sowed, some fell by the wayside, and the fowls of the air came and devoured it up. And some fell on stony ground where it had not much earth, and immediately it sprang up because it had no

depth of earth. But when the sun was up, it was scorched, and because it had no root it withered away. And some fell among thorns, and the thorns grew up and choked it; and it yielded no fruit. And other seed fell on good ground and did yield fruit, that sprang up and increased and brought forth, some thirtyfold and some sixty and some a hundred. And he said unto them, He that has ears to hear let him hear.

<sup>13</sup>And when he was alone with the twelve and they that believed in him, they that were about him with the twelve asked of him the parable. And he said unto them, Unto you it is given to know the mystery of the kingdom of God, but unto them that are outside, all things are done in parables; that seeing, they may see and not perceive, and hearing, they may hear and not understand; lest at any time they should be converted, and their sins should be forgiven them.

<sup>14</sup>And he said unto them, Do you not know this parable? And how then will you know all parables? The sower sows the word. And these are they by the wayside where the word is sowed, but when they have heard, Satan comes immediately and takes away the word that was sowed in their hearts. And these are they likewise, who receive the word on stony ground: Who, when they have heard the word, immediately receive it with gladness, and have no root in themselves and so endure but for a time; and afterward, when affliction or persecution arises for the word's sake, immediately they are offended. And these are they who receive the word among thorns: such as hear the word, and the cares of this world and the deceitfulness of riches and the lusts of other things, entering in, choke the word, and it becomes unfruitful. And these are they who receive the word on good ground: such as hear the word and receive it and bring forth fruit; some thirtyfold, some sixty, and some a hundred.

<sup>15</sup>And he said unto them, Is a candle brought to be put under a bushel, or under a bed, and not to be set on a candlestick? I say unto you, nay. For there is nothing hidden which shall not be manifested, neither was anything kept secret but that it should in due time come abroad. If any man have ears to hear, let him hear.

<sup>16</sup>And he said unto them, Take heed what you hear, for with what measure you mete it shall be measured to you, and unto you that continue to receive, shall more be given; for he that receives, to him shall be given. But he that continues not to receive, from him shall be taken even that which he has.

<sup>17</sup>And he said, So is the kingdom of God: as if a man should cast seed into the ground, and should sleep and rise, night and day, and the seed should spring and grow up. He knows not how, for the earth brings forth fruit of herself; first the blade, then the ear, after that the full grain in the head. But when the fruit is brought forth, immediately he puts in the sickle, because the harvest has come.

<sup>18</sup>And he said, Unto what shall I liken the kingdom of God? Or with what comparison shall we compare it? It is like a grain of mustard seed, which, when it is sowed in the earth is less than all the seeds that are in the earth. But when it is sowed, it grows up and becomes greater than all herbs, and shoots out great branches, so that the fowls of the air may lodge under the shadow of it.

<sup>19</sup>And with many such parables he spoke the word unto them, as they were able to bear. And he did not speak unto them without a parable. And when they were alone, he expounded all things unto his disciples.

<sup>20</sup>And the same day, when the evening was come, he said unto them, Let us pass over unto the other side. And when they had sent away the multitude, they took him even as he was in the ship. And there were also with him other little ships. And there arose a great storm of wind, and the waves beat over into the ship. And he was in the stern of the ship, asleep on a pillow. And they awoke him and said unto him, Master, do you not care that we perish? And he arose and rebuked the wind, and said unto the sea, Peace, be still. And the wind ceased, and there was a great calm. And he said unto them, Why are you so fearful? How is it that you have no faith? And they feared exceedingly and said one to another, What manner of man is this, that even the wind and the sea obey him?

<sup>21</sup>And they came over unto the other side of the sea, into the country of the Gadarenes. And when he came out of the ship, immediately there met him, out of the tombs, a man with an unclean spirit, who had been dwelling among the tombs. And no man could bind him, not even with chains; because he had often been bound with fetters and chains, and the chains had been plucked asunder by him, and the fetters broken in pieces. Neither could any man tame him. And always, night and day, he was in the mountains and in the tombs, crying and cutting himself with stones.

<sup>22</sup>But when he saw Jesus afar off, he ran and worshipped him and cried with a loud voice and said, What have I to do with you, Jesus, Son of the Most High God? I adjure you by God that you do not torment me; for he said unto him, Come out of the man, unclean spirit. And he commanded him, saying, Declare your name. And he answered, saying, My name is Legion, for we are many. And he petitioned him much, that he would not send them away out of the country. Now there was there, near to the mountains, a great herd of swine feeding. And all the devils petitioned him, saying, Send us into the swine, that we may enter into them. And immediately Jesus gave them leave. And the unclean spirits went out and entered into the swine. And the herd ran violently down a steep place into the sea, and they were about two thousand, and were choked in the sea.

<sup>23</sup>And they that fed the swine fled and told the people in the city and in the country all that was done unto the swine. And they went out to see what it was that was done. And they came to Jesus, and saw him that was possessed with the devil and had the legion, sitting and clothed and in his right mind. And they were afraid. And they that saw the miracle told them that came out, how it befell him that was possessed with the devil, and how the devil was cast out and concerning the swine. And they began immediately to pray him to depart out of their region.

<sup>24</sup>And when he was come into the ship, he that had been possessed with the devil spoke to Jesus and prayed him that he might be with him. Nevertheless Jesus suffered him not, but said unto him, Go home to your friends, and tell them how great things the Lord has done for you, and has had compassion on you. And he departed and began to publish in Decapolis how great things Jesus had done for him. And all that heard him did marvel.

**3** And when Jesus had passed over again by ship unto the other side, many people gathered unto him. And he was near to the sea. And behold, there came one of the rulers of the synagogue, Jairus by name. And when he saw him he fell at his feet and petitioned him greatly, saying, My little daughter lies at the point of death. Come and lay your hands on her that she may be healed, and she shall live. And he went with him. And many people followed him and crowded him.

<sup>2</sup>And a certain woman, who had a discharge of blood twelve years – and had suffered many things of many physicians, and had spent all that she had and was nothing better, but rather grew worse – when she had heard of Jesus, she came in the crowd behind and touched his garment; for she said, If I may touch but his clothes, I shall be whole. And immediately the fountain of her blood was dried up, and she felt in body that she was healed of that plague.

<sup>3</sup>And Jesus, immediately knowing in himself that virtue had gone out of him, turned him about in the crowd and said, Who touched my clothes? And his disciples said unto him, You saw the multitude crowding you and you said, Who touched me? And he looked round about to see her that had done this thing. But the woman, fearing and trembling, knowing what was done in her, came and fell down before him and told him all the truth. And he said unto her, Daughter, your faith has made you whole. Go in peace and be whole of your plague.

<sup>4</sup>While he yet spoke, there came from the ruler of the synagogue's house a man, who said, Your daughter is dead. Why do you trouble the Master any further? As soon as he spoke, Jesus heard the word that was spoken. He said unto the ruler of the synagogue, Be not afraid; only believe. And he suffered no man to follow him, save Peter, and Jacob, and John the brother of Jacob.

<sup>5</sup>And he came to the house of the ruler of the synagogue and saw the tumult, and them that wept and wailed greatly. And when he entered, he said unto them, Why do you make this fuss and weep? The damsel is not dead, but sleeps. And they laughed him to scorn. But when he had put them all out, he took the father and the mother of the damsel, and them that were with him, and entered in where the damsel was lying. And he took the damsel by the hand and said unto her, Talitha cumi (which is, being interpreted: Damsel, I say unto you, arise). And immediately the damsel arose and walked, for she was twelve years old. And they were astonished with a great astonishment. And he sternly charged them that no man should know it and commanded that something should be given her to eat.

<sup>6</sup>And he went out from there and came into his own country, and his disciples followed him. And when the sabbath day came, he began to teach in the synagogue. And many hearing were astonished at his words, saying, From where does this man have these things? And what wisdom is this that is given unto him, that even such mighty works are wrought by his hands? Is not this the carpenter, the son of Mary, the brother of Jacob and Joseph, and of Judas and Simon? And are not his sisters here with us? And they were offended at him. But Jesus said unto them, A prophet is not without honor, save in his own country, and among his own kin, and in his own house. And he could do no mighty works there, save that he laid his hands upon a few sick folks and

they were healed. And he marveled because of their unbelief. And he went round about the villages teaching.

<sup>7</sup>And he called the twelve and began to send them forth by two and two, and gave them power over unclean spirits, and commanded them that they should take nothing for their journey save a staff only – no scrip nor bread nor money in their purse – but should be shod with sandals and not take two coats. And he said unto them, In whatsoever place you enter into a house, abide there until you depart from that place. And whoever shall not receive you nor hear you, when you depart from there, shake off the dust of your feet for a testimony against them. Truly I say unto you, it shall be more tolerable for Sodom and Gomorrah in the day of judgment than for that city. And they went out and preached that men should repent, and they cast out many devils, and anointed with oil many that were sick and they were healed.

<sup>8</sup>And king Herod heard of Jesus (for his name was spread abroad) and he said that John the Baptist was risen from the dead, and therefore, mighty works do show forth themselves in him. Others said that it is Elijah. And others said that it is a prophet, or as one of the prophets. But when Herod heard of him, he said, It is John whom I beheaded, he is risen from the dead.

<sup>9</sup>For Herod himself had sent forth and laid hold upon John and bound him in prison for Herodias' sake (his brother Philip's wife), for he had married her; for John had said unto Herod, It is not lawful for you to have your brother's wife. Therefore Herodias had a quarrel against him and would have killed him, but she could not; for Herod feared John, knowing that he was a just man and a holy man, and one who feared God and observed to worship him; and when he heard him, he did many things for him and heard him gladly.

<sup>10</sup>But when Herod's birthday was come, he made a supper for his lords, high captains, and the chief priests of Galilee. And when the daughter of Herodias came in and danced, and pleased Herod and them that sat with him, the king said unto the damsel, Ask of me whatsoever you will, and I will give you. And he swore unto her, Whatsoever you shall ask of me, I will give you, unto the half of my kingdom. And she went forth and said unto her mother, What shall I ask? And she said, The head of John the Baptist.

<sup>11</sup>And she came in immediately with haste unto the king and asked, saying, I will that you give me, immediately, in a dish, the head of John the Baptist. And the king was exceedingly sorry. But for his oath's sake, and for their sakes who sat with him, he would not reject her. And immediately the king sent an executioner and commanded his head to be brought. And he went and beheaded him in the prison, and brought his head in a dish and gave it to the damsel, and the damsel gave it to her mother. And when John's disciples heard of it, they came and took up his corpse and laid it in a tomb.

**4** Now the apostles gathered themselves together unto Jesus and told him all things, both what they had done and what they had taught. And he said unto them, Come by yourselves, apart into a solitary place, and rest awhile; for there were many coming and going and they had no leisure, not so much as to eat.

<sup>2</sup>And they departed into a solitary place by ship privately. And the people saw them departing. And many knew Jesus, and ran on foot there, out of all cities,

and outran them and came together unto him. And Jesus, when he came out, saw many people and was moved with compassion towards them, because they were as sheep not having a shepherd. And he began to teach them many things.

<sup>3</sup>And when the day was now far spent, his disciples came unto him and said, This is a solitary place, and now the time for departure has come. Send them away, that they may go into the country round about, and into the villages and buy themselves bread, for they have nothing to eat. And he answered and said unto them, You give them to eat. And they said unto him, Shall we go and buy two hundred denarii worth of bread and give them to eat? He said unto them, How many loaves do you have? Go and see. And when they knew, they said, Five, and two fishes. And he commanded them to make all sit down by companies upon the green grass.

<sup>4</sup>And they sat down in ranks, by hundreds and by fifties. And when he had taken the five loaves and two fishes, he looked up to heaven and blessed and broke the loaves, and gave to his disciples to set before the multitude. And the two fishes he divided among them all. And they did all eat and were filled. And they took up twelve baskets full of the fragments and of the fishes. And they that did eat of the loaves were about five thousand men.

<sup>5</sup>And immediately he constrained his disciples to get into the ship and to go to the other side before him, unto Bethsaida, while he sent away the people. And when he had sent them away, he departed into a mountain to pray.

<sup>6</sup>And when evening was come, the ship was in the middle of the sea, and he alone on the land; and he saw them toiling in rowing, for the wind was contrary unto them. And about the fourth watch of the night he came unto them, walking upon the sea, as if he would have passed by them. And when they saw him walking upon the sea, they supposed it had been a spirit and cried out; for they all saw him and were troubled. And immediately he talked with them and said unto them, Be of good cheer, it is I. Be not afraid. And he went up unto them into the ship, and the wind ceased. And they were utterly amazed in themselves beyond measure, and wondered – for they considered not of the loaves, for their hearts were hardened.

<sup>7</sup>And when they had passed over, they came into the land of Gennesaret and drew to the shore. And when they came out of the ship, immediately the people knew him and ran through that whole region round about, and began to carry about in beds those that were sick, where they heard he was. And wherever he entered, into villages or cities or country, they laid the sick in the streets and petitioned him that they might touch if it were but the border of his garments. And as many as touched him were made whole.

<sup>8</sup>Then came together unto him the Pharisees and certain of the Scribes, who came from Jerusalem. And when they saw some of his disciples eat bread with defiled (that is to say, with unwashed) hands, they found fault; for the Pharisees and all the Jews, except they wash hands oft, eat not, holding the tradition of the elders. And when they come from the market, except they wash their bodies, they eat not. And there are many other things which they have received to hold, as the washing of cups and pots, brazen vessels, and of dining couches. And the Pharisees and scribes asked him, Why do your disciples not walk according to the traditions of the elders, but eat bread with unwashed hands?

<sup>9</sup>He answered and said unto them, Well has Isaiah prophesied of you hypocrites, as it is written: This people honors me with their lips, but their heart is far from me; nevertheless, in vain do they worship me, teaching the doctrines and commandments of men. For laying aside the commandment of God, you hold the tradition of men; the washing of pots and of cups, and many other such like things you do. And he said unto them, Yea, altogether you reject the commandment of God, that you may keep your own traditions. Full well is it written of you by the prophets whom you have rejected. They testified these things truly and their blood shall be upon you.

<sup>10</sup>You have kept not the ordinances of God; for Moses said, Honor your father and your mother, and whoever curses father or mother, let him die the death of the transgressor, as it is written in your law. But you do not keep the law. You say, If a man shall say to his father or mother, Corban (that is to say, a gift by whatsoever you might be profited by me), he is of age, and you suffer him no more to do anything for his father or his mother, making the word of God of no effect through your tradition which you have delivered. And you do many such like things.

<sup>11</sup>And when he had called all the people, he said unto them, Listen to me everyone, and understand. There is nothing from outside that, entering into a man, can defile him (which is food). But the things which come out of him, those are they that defile the man; that proceeds forth out of the heart. If any man have ears to hear, let him hear.

<sup>12</sup>And when he was entered into the house from among the people, his disciples asked him concerning the parable. And he said unto them, Are you without understanding also? Do you not perceive that whatever thing from outside enters into the man cannot defile him, because it enters not into his heart but into the belly, and goes out into the waste, purging all food? And he said, That which comes out of the man defiles the man; for from within, out of the hearts of men proceed evil thoughts, adulteries, fornications, murders, thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness. All these evil things come from within and defile the man.

<sup>13</sup>And from there he arose and went into the borders of Tyre and Sidon, and entered into a house and would that no man should come unto him. But he could not deny them, for he had compassion upon all men. For a woman whose young daughter had an unclean spirit heard of him, and came and fell at his feet. The woman was a Greek, a Syrophenician by nation. And she petitioned him that he would cast forth the devil out of her daughter. But Jesus said unto her, Let the children of the kingdom first be filled, for it is not proper to take the children's bread and to cast it unto the dogs. And she answered and said unto him, Yes, Lord, you say truly, yet the dogs under the table eat of the children's crumbs. And he said unto her, For this saying go your way; the devil is gone out of your daughter. And when she was come to her house, she found that the devil had gone out and her daughter was laid upon the bed.

<sup>14</sup>And again, departing from the borders of Tyre and Sidon he came unto the sea of Galilee, through the middle of the region of Decapolis. And they brought unto him one that was deaf, and had an impediment in his speech. And they petitioned him to put his hand upon him. And he took him aside from the multitude and put his finger into his ears, and he spit and touched

his tongue. And looking up to heaven he sighed and said unto him, Ephphatha (that is, Be opened). And immediately his ears were opened and the string of his tongue was untied and he spoke plain. And he charged them that they should tell no man. But the more he charged them, so much the more a great deal they published him, and were beyond measure astonished, saying, He has done all things well. He makes both the deaf to hear and the dumb to speak.

<sup>15</sup> In those days, the multitude being very great and having nothing to eat, Jesus called his disciples and said unto them, I have compassion on the multitude because they have now been with me three days and have nothing to eat. And if I send them away fasting to their own houses, they will faint by the way, for some of them came from afar. And his disciples answered him, From where can a man satisfy these, so great a multitude, with bread here in the wilderness? And he asked them, How many loaves do you have? And they said, Seven. And he commanded the people to sit down on the ground.

<sup>16</sup> And he took the seven loaves and gave thanks, and broke and gave to his disciples to set before the people. And they did set them before the people. And they had a few small fishes, and he blessed them and commanded to set them also before the people, that they should eat. So they did eat and were filled. And they took up of the broken bread that was left seven baskets. And they that had eaten were about four thousand. And he sent them away.

<sup>17</sup> And immediately he entered into a ship with his disciples and came into the ports of Dalmanutha. And the Pharisees came forth and began to question with him, seeking of him a sign from heaven, tempting him. And he sighed deeply in his spirit, and said, Why does this generation seek after a sign? Truly I say unto you, there shall be no sign given unto this generation save the sign of the prophet Jonah; for as Jonah was three days and three nights in the whale's belly, so likewise shall the Son of man be buried in the bowels of the earth. And he left them, and entering into the ship again, he departed to the other side.

<sup>18</sup> Now the multitude had forgotten to take bread, neither did they have in the ship with them more than one loaf. And he charged them, saying, Take heed and beware of the leaven of the Pharisees and the leaven of Herod. And they reasoned among themselves, saying, He has said this because we have no bread.

<sup>19</sup> And when they said this among themselves, Jesus knew it. And he said unto them, Why do you reason because you have no bread? Do you not yet perceive or understand? Are your hearts yet hardened? Having eyes, do you not see? And having ears, do you not hear? And do you not remember when I broke the five loaves among the five thousand? How many baskets full of fragments did you take up? They said unto him, Twelve. And when the seven among the four thousand, how many baskets full of fragments did you take up? And they said, Seven. And he said unto them, How is it that you do not understand?

<sup>20</sup> And he came to Bethsaida. And they brought a blind man unto him and petitioned him to touch him. And he took the blind man by the hand and led him out of the town. And when he had spit upon his eyes and put his hands upon him, he asked him if he saw anything. And he looked up and he said, I see men as trees walking. After that, he put his hands again upon his eyes and made him look up. And he was restored and saw every man clearly. And he sent him away to his house saying, Neither go into the town nor tell what is done to any in the town.

**5** And Jesus went out, and his disciples, into the towns of Caesarea Philippi. And by the way he asked his disciples, saying unto them, Whom do men say that I am? And they answered, John the Baptist, but some say Elijah, and others, one of the prophets. And he said unto them, But whom do you say that I am? And Peter answered and said unto him, You are the Christ, the Son of the living God. And he charged them that they should tell no man of him.

<sup>2</sup>And he began to teach them that the Son of man must suffer many things, and be rejected of the elders and the chief priests and scribes, and be killed, and after three days rise again. And he spoke that saying openly. And Peter took him and began to rebuke him. But when he had turned about and looked upon his disciples, he rebuked Peter, saying, Get behind me, Satan, for you savor not the things that are of God, but the things that are of men.

<sup>3</sup>And when he had called the people, with his disciples also, he said unto them, Whoever will come after me, let him deny himself and take up his cross and follow me; for whoever will save his life shall lose it, or whoever will save his life shall be willing to lay it down for my sake. And if he is not willing to lay it down for my sake, he shall lose it. But whoever shall be willing to lose his life for my sake and the gospel's, the same shall save it. For what shall it profit a man if he shall gain the whole world and lose his own soul? Or what shall a man give in exchange for his soul? Therefore deny yourselves of these, and do not be ashamed of me.

<sup>4</sup>Whoever shall be ashamed of me and of my words in this adulterous and sinful generation, of him also shall the Son of man be ashamed when he comes in the glory of his Father with the holy angels. And they shall not have part in that resurrection when he comes. For truly I say unto you that he shall come, and he that lays down his life for my sake and the gospel's shall come with him, and shall be clothed with his glory in the cloud, on the right hand of the Son of man. And he said unto them again, Truly I say unto you that there are some of them that stand here who shall not taste of death until they have seen the kingdom of God come with power.

<sup>5</sup>And after six days, Jesus took Peter, and Jacob, and John, who asked him many questions concerning his saying. And Jesus led them up into a high mountain, apart by themselves, and he was transfigured before them. And his raiment became shining, exceedingly white as snow, so white as no fuller on earth could white them. And there appeared unto them Elias with Moses, or in other words, John the Baptist and Moses; and they were talking with Jesus. And Peter answered and said to Jesus, Master, it is good for us to be here, and let us make three tabernacles: one for you, and one for Moses, and one for Elias; for he knew not what to say, for they were severely afraid. And there was a cloud that overshadowed them. And a voice came out of the cloud, saying, This is my beloved Son, hear him.

<sup>6</sup>And suddenly, when they had looked round about with great astonishment, they saw no man anymore, save Jesus only with themselves. And immediately they departed. And as they came down from the mountain, he charged them that they should tell no man what things they had seen until the Son of man was risen from the dead. And they kept that saying with themselves, questioning one with another what the rising from the dead should mean.

<sup>7</sup>And they asked him, saying, Why do the scribes say that Elias must first come? And he answered and told them, saying, Elias truly comes first and prepares all things, and teaches you of the prophets, how it is written of the Son of man that he must suffer many things and be despised. Again I say unto you that Elias has indeed come, but they have done unto him whatsoever they desired, and even as it is written of him. And he bore record of me and they received him not. Truly this was Elias.

<sup>8</sup>And when he came to the disciples, he saw a great multitude about them, and the scribes questioning with them. And immediately all the people, when they beheld him, were greatly amazed, and running to him, saluted him. And Jesus asked the scribes, What did you question with them? And one of the multitude answered and said, Master, I have brought unto you my son, who has a dumb spirit that is a devil. And when he seizes him, he throws him down; and he foams and gnashes with his teeth and wastes away. And I spoke to your disciples, that they might cast him out, and they could not. Jesus spoke unto him and said, O faithless generation, how long shall I be with you? How long shall I suffer you? Bring him unto me.

<sup>9</sup>And they brought him unto Jesus. And when the man saw him, immediately he was torn by the spirit, and he fell on the ground and wallowed, foaming. And Jesus asked his father, how long a time is it since this came unto him? And his father said, When a child; and often it has cast him into the fire and into the waters, to destroy him. But if you can, I ask you to have compassion on us and help us. Jesus said unto him, If you will believe all things I shall say unto you, this is possible to him that believes. And immediately the father of the child cried out and said with tears, Lord, I believe. Help my unbelief.

<sup>10</sup>When Jesus saw that the people came running together, he rebuked the foul spirit, saying unto him, I charge you to come out of him and enter no more into him. Now the dumb and deaf spirit cried and convulsed him severely and came out of him. And he was as one dead, insomuch that many said, He is dead. But Jesus took him by the hand and lifted him up, and he arose.

<sup>11</sup>When Jesus had come into the house, his disciples asked him privately, Why could we not cast him out? And he said unto them, This kind can come forth by nothing but by prayer and fasting.

<sup>12</sup>And they departed from there and passed through Galilee privately, for he would not that any man should know it. And he taught his disciples and said unto them, The Son of man is delivered into the hands of men, and they shall kill him. And after that he is killed, he shall rise the third day. But they understood not that saying, and were afraid to ask him.

<sup>13</sup>And he came to Capernaum. And being in the house, he asked them, Why was it that you disputed among yourselves by the way? But they held their peace, being afraid, for by the way they had disputed among themselves who was the greatest among them. Now Jesus sat down and called the twelve and said unto them, If any man desire to be first, he shall be last of all and servant of all. And he took a child and sat in the middle of them. And when he had taken the child in his arms, he said unto them, Whomever shall humble himself like one of these children and receives me, you shall receive in my name. And whoever shall receive me, receives not me only, but him that sent me, even the Father.

<sup>14</sup>And John spoke unto him, saying, Master, we saw one casting out devils in your name, and he did not follow us, and we forbade him because he does not follow us. But Jesus said, Do not forbid him, for there is no man who shall do a miracle in my name that can speak evil of me; for he that is not against us is on our part.

<sup>15</sup>And whoever shall give you a cup of water to drink in my name, because you belong to Christ, truly I say unto you, he shall not lose his reward. And whoever shall offend one of these little ones that believe in me, it is better for him that a millstone were hung about his neck, and he were cast into the sea.

<sup>16</sup>Therefore if your hand offends you, cut it off. Or if your brother offends you, and confess not and forsake not, he shall be cut off. It is better for you to enter into life maimed, than having two hands to go into hell. For it is better for you to enter into life without your brother, than for you and your brother to be cast into hell; into the fire that never shall be quenched, where their worm dies not, and the fire is not quenched.

<sup>17</sup>And again, if your foot offends you, cut it off. For he that is your standard, by whom you walk, if he become a transgressor, he shall be cut off. It is better for you to enter lame into life, than having two feet to be cast into hell, into the fire that never shall be quenched. Therefore, let every man stand or fall by himself, and not for another, or not trusting another.

<sup>18</sup>Seek unto my Father and it shall be done in that very moment what you shall ask, if you ask in faith, believing that you shall receive. And if your eye which sees for you, him who is appointed to watch over you to show you light, become a transgressor and offends you, pluck him out. It is better for you to enter into the kingdom of God with one eye, than having two eyes to be cast into hell fire; for it is better that you should be saved, than to be cast into hell with your brother, where their worm dies not and where the fire is not quenched.

<sup>19</sup>For everyone shall be salted with fire, and every sacrifice shall be salted with salt – but the salt must be good; for if the salt has lost its saltiness, with what will you season it (the sacrifice)? Therefore, it must be that you have salt in yourselves, and have peace one with another.

<sup>20</sup>And he arose from there and came into the borders of Judea by the farther side of Jordan. And the people gathered unto him again. And as he was accustomed to teach, he also taught them again. And the Pharisees came to him and asked him, Is it lawful for a man to divorce his wife? This they said, thinking to tempt him. And he answered and said unto them, What did Moses command you? And they said, Moses suffered to write a bill of divorcement and to put her away. Jesus answered and said unto them, For the hardness of your hearts he wrote you this precept, but from the beginning of the creation God made them male and female. For this cause shall a man leave his father and mother and cleave to his wife, and they two shall be one flesh. So then they are no more two, but one flesh. What, therefore, God has joined together, let not man put asunder.

<sup>21</sup>And in the house his disciples asked him again of the same matter. And he said unto them, Whoever shall divorce his wife and marry another commits adultery against her. And if a woman shall divorce her husband and be married to another, she commits adultery.

<sup>22</sup>And they brought young children to him, that he should touch them, and the disciples rebuked those that brought them. But when Jesus saw and heard them, he was much displeased and said unto them, Suffer the little children to come unto me and do not forbid them, for of such is the kingdom of God. Truly I say unto you, whoever shall not receive the kingdom of God as a little child, he shall not enter therein. And he took them up in his arms and put his hands upon them and blessed them.

<sup>23</sup>And when he was gone forth into the way, there came one running, and kneeled to him and asked him, Good Master, what shall I do that I may inherit eternal life? And Jesus said unto him, Why do you call me good? None is good but one; that is, God. You know the commandments: Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, Defraud not, Honor your father and mother. And the man answered and said unto him, Master, all these have I observed from my youth. Then Jesus beholding him, loved him and said unto him, One thing you lack: go your way, sell whatsoever you have and give to the poor, and you shall have treasure in heaven; and come, take up the cross and follow me. And the man was sad at that saying and went away grieved, for he had great possessions.

<sup>24</sup>And Jesus looked round about and said unto his disciples, How hardly shall they that have riches enter into the kingdom of my Father. And the disciples were astonished at his words. But Jesus spoke again and said unto them, Children, how hard is it for them who trust in riches to enter into the kingdom of God? It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God. And they were astonished out of measure, saying among themselves, Who then can be saved? And Jesus, looking upon them, said, With men that trust in riches, it is impossible; but not impossible with men who trust in God and leave all for my sake. For with such, all these things are possible.

<sup>25</sup>Then Peter began to say unto him, Behold, we have left all and have followed you. And Jesus answered and said, Truly I say unto you, there is no man that has left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake and the gospel's, but he shall receive a hundredfold now in this time – houses and brethren and sisters and mothers and children and lands, with persecutions – and in the world to come, eternal life. But there are many who make themselves first that shall be last, and the last, first. This he said, rebuking Peter.

<sup>26</sup>And they were in the way going up to Jerusalem, and Jesus went before, and they were amazed. And as they followed, they were afraid. And he took again the twelve and began to tell them what things should happen unto him. And Jesus said, Behold we go up to Jerusalem, and the Son of man shall be delivered unto the chief priests and unto the scribes. And they shall condemn him to death and shall deliver him to the gentiles. And they shall mock him, and shall scourge him, and shall spit upon him, and shall kill him; and the third day, he shall rise again.

<sup>27</sup>And Jacob and John, the sons of Zebedee, came unto him, saying, Master, we would that you should do for us whatsoever we shall desire. And he said unto them, What will you that I should do unto you? They said unto him, Grant unto us that we may sit, one on your right hand and the other on your

left hand, in your glory. But Jesus said unto them, you know not what you ask. Can you drink of the cup that I drink of? And be baptized with the baptism that I am baptized with? And they said unto him, We can. And Jesus said unto them, you shall indeed drink of the cup that I drink of, and be baptized with the baptism that I am baptized with. But to sit on my right hand and on my left hand, is not mine to give, but they shall receive it for whom it is prepared.

<sup>28</sup>And when the ten heard, they began to be much displeased with Jacob and John. But Jesus called them and said unto them, You know that they who are appointed to rule over the gentiles exercise lordship over them, and their great ones exercise authority upon them. But it shall not be so among you. But whoever will be great among you, shall be your minister. And whoever of you will be the chiefest, shall be servant of all. For even the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.

<sup>29</sup>And they came to Jericho. And as he went out of Jericho, with his disciples and a great number of people, blind Bartimaeus (the son of Timaeus) sat by the highway side, begging. And when he heard that it was Jesus of Nazareth, he began to cry out and say, Jesus, Son of David, have mercy on me! And many charged him that he should hold his peace. But he cried the more exceedingly, saying, Son of David, have mercy on me! And Jesus stood still and commanded him to be called. And they called the blind man, saying unto him, Be of good comfort, arise, he calls you. And he, casting away his garment, arose and came to Jesus. And Jesus said unto him, What will you that I should do unto you? And the blind man said unto him, Lord, that I might receive my sight. And Jesus said unto him, Go your way, your faith has made you whole. And immediately he received his sight and followed Jesus in the way.

<sup>30</sup>And when they came near to Jerusalem, unto Bethphage and Bethany, at the Mount of Olives, he sent forth two of his disciples and said unto them, Go your way into the village ahead of you; and as soon as you have entered into it, you shall find a colt tied, whereon no man ever sat. Untie him, and bring him to me. And if any man say unto you, Why are you doing this? Say that the Lord has need of him, and immediately he will send him here.

<sup>31</sup>And they went their way, and found the colt tied by the door outside, in a place where two ways met. And they untied him. And certain of them who stood by said unto the disciples, Why are you untying the colt? And they said unto them even as Jesus had commanded, and they let them go. And they brought the colt to Jesus and cast their garments on it, and Jesus sat upon it. And many spread their garments in the way, and others cut down branches off of the trees and strewed them in the way.

<sup>32</sup>And they that went before him and they that followed after cried, saying, Hosanna! Blessed is he that comes in the name of the Lord, that brings the kingdom of our father David. Blessed is he that comes in the name of the Lord. Hosanna in the highest! And Jesus entered into Jerusalem and into the temple. And when he had looked round about upon all things and blessed the disciples, the hour was come. And he went out unto Bethany with the twelve.

<sup>33</sup>And in the morning when they came from Bethany, he was hungry. And seeing a fig tree afar off, having leaves, he came to it with his disciples. And as they supposed, he came to it to see if he might find anything thereon. And when he came to it, there was nothing but leaves, for as yet the figs were not

ripe. And Jesus spoke and said unto it, No man eat fruit of you hereafter, for ever. And his disciples heard him.

<sup>34</sup>And they came to Jerusalem. And Jesus went into the temple and began to cast out them who sold and bought in the temple, and overthrew the tables of the moneychangers and the seats of them who sold doves; and would not suffer that any man should carry a vessel through the temple. And he taught, saying unto them, Is it not written: My house shall be called of all nations the house of prayer? But you have made it a den of thieves. And the scribes and chief priests heard him, and sought how they might destroy him; for they feared him, because all the people were astonished at his teachings. And when evening was come, he went out of the city.

<sup>35</sup>And in the morning as they passed by, they saw the fig tree dried up from the roots. And Peter, calling to remembrance, said unto him, Master, behold, the fig tree which you cursed is withered away. And Jesus spoke and said unto him, Have faith in God. For truly I say unto you that whoever shall say unto this mountain: Be removed, and be cast into the sea – and shall not doubt in his heart, but shall believe that those things which he says shall come to pass – he shall have whatsoever he says fulfilled. Therefore I say unto you, whatever things you desire when you pray, believe that you receive, and you shall have whatever you ask. And when you stand praying, forgive, if you have aught against any, that your Father also who is in heaven may forgive you your trespasses. But if you do not forgive, neither will your Father who is in heaven forgive your trespasses.

<sup>36</sup>And they came again to Jerusalem. And as he was walking in the temple, there came to him the chief priests and the scribes and the elders, and said unto him, By what authority do you do these things? And who gave you this authority to do these things? And Jesus answered and said unto them, I will also ask of you one question. Answer me, and then I will tell you by what authority I do these things. Was the baptism of John from heaven or of men? Answer me. And they reasoned with themselves, saying, If we shall say from heaven, he will say, Why then did you not believe him? But if we shall say of men, we shall offend the people. Therefore they feared the people, for all people believed John, that he was a prophet indeed. And they answered and said unto Jesus, We cannot tell. And Jesus, answering, said unto them, Neither do I tell you by what authority I do these things.

<sup>37</sup>And Jesus began to speak unto them by parables, saying, A man planted a vineyard, and set a hedge about it, and dug the wine vat, and built a tower, and leased it out to husbandmen, and went into a far country. And at the season, he sent to the husbandmen a servant, that he might receive from the husbandmen of the fruit of the vineyard. And they caught the servant and beat him and sent him away empty. And again he sent unto them another servant, and at him they cast stones and wounded him in the head, and sent him away shamefully handled. And again he sent another, and him they killed; and many others, beating some and killing some.

<sup>38</sup>Having yet therefore one son, his well-beloved, he also sent him last unto them, saying, They will reverence my son. But those husbandmen said among themselves, This is the heir; come, let us kill him and the inheritance shall be ours. And they took him and cast him out of the vineyard and killed him.

What shall therefore the Lord of the vineyard do? Behold, he will come and destroy the husbandmen and will give the vineyard unto others. Again, have you not read this scripture: The stone which the builders rejected is become the head of the corner; this was the Lord's doing and it is marvelous in our eyes?

<sup>39</sup>And now they were angry when they heard these words, and they sought to lay hold on him but feared the people, for they knew that he had spoken the parable against them. And they left him and went their way.

<sup>40</sup>And they sent unto him certain of the Pharisees and of the Herodians to catch him in words. And when they came, they said unto him, Master, we know that you are true and care for no man, for you regard not the person of men, but teach the way of God in truth. Is it lawful to give tribute to Caesar, or not? Shall we give, or shall we not give?

<sup>41</sup>But he, knowing their hypocrisy, said unto them, Why do you tempt me? Bring me a denarius that I may see it. And they brought the denarius. And he said unto them, Whose image and superscription is this? And they said unto him, Caesar's. And Jesus, answering, said unto them, Render to Caesar the things which are Caesar's, and to God the things that are God's. And they marveled at it.

<sup>42</sup>Then came unto him the Sadducees, who say there is no resurrection. And they asked him, saying, Master, Moses wrote unto us in his law: If a man's brother die and leave a wife, and leave no children, that his brother should take his wife and raise up seed unto his brother. Now there were seven brothers. The first took a wife, and dying, left no seed. And the second took her, and died, neither left he any seed; and the third likewise. And the seven had her and left no seed. Last of all the woman died also. In the resurrection therefore, when they shall rise, whose wife shall she be? For the seven had her to wife.

<sup>43</sup>And Jesus, answering, said unto them, you do err therefore, because you know not and understand not the scriptures, neither the power of God. For when they shall rise from the dead, they neither marry nor are given in marriage, but are as the angels of God who are in heaven. And as touching the dead, that they rise, have you not read in the book of Moses, how in the bush God spoke unto him, saying, I am the God of Abraham, and the God of Isaac, and the God of Jacob? He is not therefore the God of the dead, but the God of the living, for he raises them up out of their graves. You therefore do greatly err.

<sup>44</sup>And one of the scribes came, and having heard them reasoning together, and perceiving that he had answered them well, asked him, Which is the first commandment of all? And Jesus answered him, The first of all the commandments is: Listen, and hear, O Israel, the Lord our God is one Lord. And you shall love the Lord your God with all your heart, and with all your soul, and with all your mind, and with all your strength. This is the first commandment. And the second is like this: You shall love your neighbor as yourself. There is no other commandment greater than these.

<sup>45</sup>And the scribe said unto him, Well, Master, you have said the truth; for there is one God, and there is none other but him. And to love him with all the heart, and with all the understanding, and with all the soul, and with all the strength, and to love his neighbor as himself, is more than all whole burnt offerings and sacrifices. And when Jesus saw that he answered discreetly, he said unto him, You are not far from the kingdom of God.

<sup>46</sup>And no man after that dare ask him, saying, Who are you? And Jesus spoke and said, while he taught in the temple, How do the scribes say that Christ is the Son of David? For David himself said by the Holy Ghost: The LORD said unto my Lord, Sit you on my right hand, until I make your enemies your footstool. David therefore himself called him Lord, and from where is he his son? And the common people heard him gladly, but the high priest and the elders were offended at him.

<sup>47</sup>And he said unto them in his teachings, Beware of the scribes who love to go in long clothing, and have salutations in the marketplaces, and the chief seats in the synagogues, and the uppermost rooms at feasts; who devour widows' houses, and for a pretense make long prayers. These shall receive greater damnation.

<sup>48</sup>And after this, Jesus sat opposite the treasury, and beheld how the people cast money into the treasury; and many that were rich cast in much. And there came a certain poor widow, and she cast in two mites, which make a quadrans. And Jesus called his disciples and said unto them, Truly I say unto you that this poor widow has cast more in than all they who have cast into the treasury; for all the rich did cast in of their abundance, but she – notwithstanding her lack – did cast in all that she had; yea, even all her possessions.

**6** And as Jesus went out of the temple, his disciples came to him to hear him, saying, Master, show us concerning the buildings of the temple. And he said unto them, Do you see these stones of the temple? And all this great work and buildings of the temple? Truly I say unto you, they shall be thrown down and left unto the Jews desolate. And Jesus said unto them, Do you not see all these things, and do you not understand them? Truly I say unto you, there shall not be left here upon this temple one stone upon another that shall not be thrown down.

<sup>2</sup>And Jesus left them and went upon the Mount of Olives. And as he sat upon the Mount of Olives, the disciples came unto him privately, saying, Tell us, when shall these things be which you have said concerning the destruction of the temple and the Jews? And what is the sign of your coming and of the end of the world? Or the destruction of the wicked, which is the end of the world? And Jesus answered and said unto them, Take heed that no man deceive you. For many shall come in my name, saying, I am Christ, and shall deceive many. Then shall they deliver you up to be afflicted and shall kill you, and you shall be hated of all nations for my name's sake. And then shall many be offended and shall betray one another. And many false prophets shall arise and shall deceive many. And because iniquity shall abound, the love of many shall wax cold. But he that shall endure unto the end, the same shall be saved. When you therefore shall see the abomination of desolation, spoken of by Daniel the prophet concerning the destruction of Jerusalem, then you shall stand in the holy place. Whoever reads, let him understand.

<sup>3</sup>Then let them who are in Judea flee into the mountains. Let him who is on the housetop flee and not return to take anything out of his house. Neither let him who is in the field return back to take his clothes. And woe unto them that are with child and unto them who give suck in those days. Therefore pray you the Lord, that your flight be not in the winter neither on the sabbath

day. For then, in those days, shall be great tribulations on the Jews and upon the inhabitants of Jerusalem; such as was not before sent upon Israel, of God, since the beginning of their kingdom (for it is written: Their enemies shall scatter them) until this time; no, nor ever shall be sent again upon Israel. All these things are the beginnings of sorrows. And except those days should be shortened, there should no flesh be saved. But for the elect's sake, according to the covenants, those days shall be shortened. Behold these things I have spoken unto you concerning the Jews.

<sup>4</sup>And then immediately after the tribulation of those days which shall come upon Jerusalem, if any man shall say unto you, Look, here is Christ, or there; believe him not. For in those days there shall also arise false Christs and false prophets, and shall show great signs and wonders; insomuch, that if possible, they shall deceive the very elect, who are the elect according to the covenant. Behold, I speak these things unto you for the elect's sake.

<sup>5</sup>And you also shall hear of wars and rumors of wars. See that you be not troubled. For all I have told you must come to pass, but the end is not yet. Behold, I have told you before, wherefore if they shall say unto you, Behold he is in the desert; Go not forth; Behold, he is in the secret chambers; Believe it not. For as the light of the morning comes out of the east and shines even unto the west and covers the whole earth, so shall also the coming of the Son of man be. And now I show unto you a parable, Behold, wherever the body is, there will the eagles be gathered together. So likewise shall my elect be gathered from the four quarters of the earth.

<sup>6</sup>And they shall hear of wars and rumors of wars. Behold I speak unto you for my elect's sake. For nation shall rise against nation and kingdom against kingdom. There shall be famines and pestilences and earthquakes in diverse places. And again because iniquity shall abound, the love of men shall wax cold. But he who shall not be overcome, the same shall be saved. And again this gospel of the kingdom shall be preached in all the world for a witness unto all nations, and then shall the end come, or the destruction of the wicked.

<sup>7</sup>And again shall the abomination of desolation, spoken of by Daniel the prophet, be fulfilled. And immediately after the tribulation of those days, the sun shall be darkened and the moon shall not give her light and the stars shall fall from heaven and the powers of heaven shall be shaken. Truly I say unto you, this generation in the which these things shall be shown forth, shall not pass away, until all I have told you shall be fulfilled. Although the days will come that heaven and earth shall pass away, yet my words shall not pass away, but all shall be fulfilled.

<sup>8</sup>And as I said before, after the tribulation of those days, and the powers of the heavens shall be shaken, then shall appear the sign of the Son of man in heaven. And then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory. And whoever treasures up my word shall not be deceived. For the Son of man shall come. And he shall send his angels before him with the great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other.

<sup>9</sup>Now learn a parable of the fig tree. When his branches are yet tender and puts forth leaves, you know that summer is near at hand. So likewise my elect,

when they shall see all these things, they shall know that he is near, even at the doors. But of that day and hour no one knows; no, not the angels of God in heaven, but my Father only.

<sup>10</sup> But as it was in the days of Noah, so it shall be also at the coming of the Son of man, for it shall be with them as it was in the days which were before the flood. Until the day that Noah entered into the ark, they were eating and drinking, marrying and giving in marriage, and knew not until the flood came and took them all away. So also shall the coming of the Son of Man be. Then shall be fulfilled that which is written, that in the last days, two shall be in the field; one shall be taken, and the other left. Two shall be grinding at the mill; the one taken, and the other left.

<sup>11</sup> And what I say unto one, I say unto all men. Watch, therefore, for you know not at what hour your Lord does come. But know this: if the master of the house had known in what watch the thief would come, he would have watched and would not have suffered his house to have been broken up, but would have been ready. Therefore, you be ready also, for in such an hour as you think not, the Son of man comes.

<sup>12</sup> Who then is a faithful and wise servant, whom his lord has made ruler over his household, to give them food in due season? Blessed is that servant whom his lord (when he comes) shall find so doing. And truly I say unto you, he shall make him ruler over all his goods. But if that evil servant shall say in his heart, My lord delays his coming – and shall begin to smite his fellow servants, and to eat and drink with the drunk – the lord of that servant shall come in a day when he looks not for him, and in an hour that he is not aware of, and shall cut him asunder and shall appoint him his portion with the hypocrites. There shall be weeping and gnashing of teeth. And thus comes the end.

<sup>13</sup> After two days would be the Passover and the feast of unleavened bread, and the chief priests and the scribes sought how they might take Jesus by craft and put him to death. But they said among themselves, Let us not take him on the feast day, lest there be an uproar among the people.

**7** And Jesus being in Bethany, in the house of Simon the leper, as he sat at a meal, there came a woman having an alabaster box of ointment of spikenard, very precious. And she broke the box and poured the ointment on his head. There were some among the disciples who had indignation within themselves, and said, Why was this waste of the ointment made? For it might have been sold for more than three hundred pence and been given to the poor. And they complained against her.

<sup>2</sup> And Jesus said unto them, Let her alone; why do you trouble her? For she has wrought a good work on me. You have the poor with you always, and whenever you will, you may do them good. But you do not always have me. She has done what she could, and this which she has done unto me shall be had in remembrance in generations to come, wherever my gospel shall be preached. For truly, she has come beforehand to anoint my body for the burial. Truly I say unto you, wherever this gospel shall be preached throughout the whole world, what she has done shall be spoken of also, for a memorial of her.

<sup>3</sup> And now the first day of unleavened bread, when they killed the Passover, his disciples said unto him, Where do you want us to go and prepare, that you

may eat the Passover? And he sent forth two of his disciples, and said unto them, Go into the city and a man shall meet you there, bearing a pitcher of water. Follow him, and wherever he shall go in, say to the master of the house, The Master says: Where is the guest chamber, where I shall eat the passover with my disciples? And he will show you a large upper room, furnished and prepared. There, make ready for us. And his disciples went forth and came into the city and found as he had said unto them. And they made ready the Passover.

<sup>4</sup>And in the evening he came with the twelve. And as they sat and did eat, Jesus said, Truly I say unto you, one of you who eats with me shall betray me. And they all began to be very sorrowful and began to say unto him one by one, Is it I? And another said, Is it I? And he answered and said unto them, It is one of the twelve who dips with me in the dish. The Son of man indeed goes as it is written of him, but woe to that man by whom the Son of man is betrayed. It would have been good for that man if he had never been born.

<sup>5</sup>And as they did eat, Jesus took bread and blessed and broke, and gave to them, and said, Take it, and eat. Behold, this is for you to do in remembrance of my body, for as oft as you do this, you will remember this hour that I was with you. And he took the cup, and when he had given thanks, he gave it to them and they all drank of it. And he said unto them, This is in remembrance of my blood, which is shed for many, and the new covenant which I give unto you. For of me, you shall bear record unto all the world. And as oft as you do this ordinance, you will remember me in this hour that I was with you, and drank with you of this cup, even the last time in my ministry. Truly I say unto you, of this you shall bear record. For I will no more drink of the fruit of the vine with you until that day that I drink it new in the kingdom of God. And now they were grieved and wept over him.

<sup>6</sup>And when they had sung a hymn, they went out into the Mount of Olives. And Jesus said unto them, All you shall be offended because of me this night; for it is written: I will smite the shepherd, and the sheep shall be scattered. But after that I am risen, I will go before you into Galilee.

<sup>7</sup>And he said unto Judas Iscariot, What you do, do quickly, but beware of innocent blood. Nevertheless, Judas Iscariot, even one of the twelve, went unto the chief priests to betray Jesus unto them; for he turned away from him and was offended because of his words. And when the chief priests heard of him, they were glad and promised to give him money. And he sought how he might conveniently betray Jesus.

<sup>8</sup>But Peter said unto Jesus, Although all men shall be offended with you, yet I will never be offended. And Jesus said unto him, Truly I say unto you that at this day, even in this night, before the cock crows twice, you shall deny me three times. But he spoke the more vehemently, If I should die with you, yet I will not deny you in any way. Likewise also said they all.

<sup>9</sup>And they came to a place which was named Gethsemane, which was a garden. And the disciples began to be severely amazed, and to be very heavy, and to complain in their hearts, wondering if this were the Messiah. And Jesus knowing their hearts, he said to his disciples, Sit you here while I shall pray. And he took with him Peter and Jacob and John, and rebuked them, and said unto them, My soul is exceedingly sorrowful, even unto death. Wait here and watch.

<sup>10</sup>And he went forward a little and fell on the ground, and prayed that, if it were possible, the hour might pass from him. And he said, Abba, Father, all things are possible unto you; take this cup away from me. Nevertheless, not my will, but yours be done. And he came and found them sleeping, and said unto Peter, Simon, are you sleeping? Could you not watch one hour? Watch and pray, lest you enter into temptation. And they said unto him, The spirit truly is ready, but the flesh is weak.

<sup>11</sup>And again he went away and prayed, and spoke the same words. And when he returned, he found them asleep again, for their eyes were heavy; neither knew they what to answer him. And he came to them the third time and he said unto them, Sleep on now and take rest. It is enough, the hour has come. Behold, the Son of man is betrayed into the hands of sinners.

<sup>12</sup>And after they had finished their sleep, he said, Rise up, let us go. Behold, he who betrays me is at hand. And immediately while he yet spoke came Judas, one of the twelve, and with him a great multitude with swords and staves, from the chief priests and the scribes and the elders. And he who betrayed him had given them a token, saying, Whomever I shall kiss, that same is he; take him and lead him away safely. And as soon as he was come, he went immediately to him and said, Master, Master, and kissed him. And they laid their hands on him and took him.

<sup>13</sup>And one of them who stood by drew his sword, and smote a servant of the high priest and cut off his ear. But Jesus commanded him to return his sword, saying, He who takes the sword shall perish with the sword. And he put forth his finger and healed the servant of the high priest. And Jesus answered and said unto them, Are you come out as against a thief, with swords and staves to take me? I was daily with you in the temple, teaching, and you took me not; but the scripture must be fulfilled. And the disciples, when they heard this saying, all forsook him and fled.

<sup>14</sup>And there followed him a certain young man, a disciple, having a linen cloth cast about his naked body. And the young men laid hold on him, and he left the linen cloth and fled from them naked and saved himself out of their hands.

<sup>15</sup>And they led Jesus away to the high priest, and with him were assembled all the chief priests and the elders and the scribes. And Peter followed him afar off, even into the palace of the high priest. And he sat with the servants and warmed himself at the fire.

<sup>16</sup>And the chief priests and all the council sought for witness against Jesus, to put him to death, but found none. Though many bore false witness against him, yet their witness did not agree together. And there arose certain men and bore false witness against him, saying, We heard him say, I will destroy this temple that is made with hands, and within three days I will build another made without hands; but neither did their witness agree together.

<sup>17</sup>And the high priest stood up in the midst and asked Jesus, saying, You answer nothing? Do you not know what these witness against you? But he held his peace and answered nothing. Again the high priest asked him and said unto him, Are you the Christ, the Son of the Blessed? And Jesus said, I am, and you shall see the Son of man sitting on the right hand of power and coming in the clouds of heaven. Then the high priest rent his clothes and said,

Why do we need any further witnesses? You have heard the blasphemy. What do you think? And they all condemned him to be guilty of death. And some began to spit on him, and to cover his face, and to buffet him, and to say unto him, Prophecy. And the servants did strike him with the palms of their hands.

<sup>18</sup>And as Peter was beneath in the palace, there came one of the maids of the high priest; and when she saw Peter warming himself, she looked upon him and said, You also were with Jesus of Nazareth. But he denied, saying, I know not, neither do I understand what you say. And he went out into the porch, and the cock crowed. And a maid saw him again, and began to say to them who stood by, This is one of them. And he denied it again. And a little after, they who stood by said again to Peter, Surely you are one of them, for you are a Galilean and your speech agrees with theirs. But he began to curse and to swear, saying, I do not know this man of whom you speak. And the second time the cock crowed. And Peter called to mind the words which Jesus said unto him – Before the cock crows twice, you shall deny me three times – and he went out and fell upon his face, and wept bitterly.

<sup>19</sup>And immediately in the morning, the chief priests held a consultation with the elders and scribes. And the whole council condemned him and bound him, and carried him away and delivered him to Pilate. And Pilate asked him, Are you the King of the Jews? And Jesus, answering, said unto him, I am even as you say. And the chief priests accused him of many things, but he answered nothing. And Pilate asked him again, saying, You answer nothing? Behold how many things they witness against you. But Jesus yet answered nothing, so that Pilate marveled.

<sup>20</sup>Now it was common at the feast for Pilate to release unto them one prisoner, whomever they desired. And there was a man named Barabbas, bound with them, who had made insurrection with him, who had committed murder in the insurrection. And the multitude, crying aloud, began to desire him to deliver Jesus unto them. But Pilate answered unto them, saying, Will you that I release unto you the King of the Jews? For he knew that the chief priests had delivered him for envy. But the chief priests moved the people that he should rather release Barabbas unto them, as he had before done unto them. And Pilate spoke again, and said unto them, What will you then, that I shall do with him whom you call the King of the Jews? And they cried out again, Deliver him unto us to be crucified! Away with him! Crucify him! Then Pilate said unto them, Why, what evil has he done? But they cried out the more exceedingly, Crucify him! And now Pilate, willing to make the people content, released Barabbas unto them; and delivered Jesus, when he had scourged him, to be crucified.

<sup>21</sup>And the soldiers led him away into the hall called Praetorium. And they called together the whole band. And they clothed him with purple, and plaited a crown of thorns and put it upon his head, and began to salute him, saying, Hail, King of the Jews. And they smote him on the head with a reed and did spit upon him, and bowing their knees, worshipped him. And when they had mocked him, they took off the purple from him and put his own clothes on him, and led him out to crucify him. And they compelled one Simon, a Cyrenian who passed by, coming out of the country, the father of Alexander and Rufus, to bear his cross.

<sup>22</sup>And they brought him unto the place called Golgotha, which is (being interpreted) the place of a burial. And they gave him to drink, vinegar mingled with gall. And when he had tasted the vinegar, he would not drink. And when they had crucified him, they parted his garments, casting lots upon them, what every man should take. And it was the third hour when they crucified him.

<sup>23</sup>And Pilate wrote his accusation and put it upon the cross: THE KING OF THE JEWS. There were certain of the chief priests who stood by that said unto Pilate, Write that he said, I am the King of the Jews. But Pilate said unto them, What I have written, I have written. And with him they crucified two thieves, the one on his right hand and the other on his left. And the scripture was fulfilled which said: And he was numbered with the transgressors.

<sup>24</sup>And they who passed by railed on him, wagging their heads and saying, Ah! You who destroys the temple and builds it in three days, save yourself and come down from the cross. Likewise also, the chief priests mocking, said among themselves with the scribes, He saved others; he cannot save himself. Let Christ the King of Israel descend now from the cross, that we may see and believe. And one of them who was crucified with him reviled him also, saying, If you are the Christ, save yourself and us.

<sup>25</sup>And when the sixth hour was come, there was darkness over the whole land, until the ninth hour. And at the ninth hour, Jesus cried with a loud voice, saying, Eloi, Eloi, lama sabacthani? (Which is, being interpreted, My God, my God, why have you forsaken me?) And some of them who stood by, when they heard him, said, Behold, he calls Elijah. And one ran and filled a sponge full of vinegar and put on a reed and gave him to drink. Others spoke, saying, Let him alone. Let us see whether Elijah will come to take him down.

<sup>26</sup>And Jesus cried with a loud voice and gave up the ghost. And the veil of the temple was rent in two, from the top to the bottom. And when the centurion, who stood opposite him, saw that he so cried out and gave up the ghost, he said, Truly, this man is the Son of God.

<sup>27</sup>There were also women looking on afar off, among whom was Mary Magdalene, and Mary the mother of Jacob the younger, and of Joseph and Salome, who also, when he was in Galilee, followed him and ministered unto him; and many other women who came with him unto Jerusalem.

<sup>28</sup>And now, when the evening was come, because it was the preparation day – that is, the day before the sabbath – Joseph of Arimathea, an honorable counselor who also waited for the kingdom of God, came and went in boldly unto Pilate and asked for the body of Jesus. And Pilate marveled, and asked him if he were already dead. And calling the centurion, he asked him if he had been dead for a while. And when he knew it of the centurion, he gave the body to Joseph. And Joseph bought fine linen, and took him down and wrapped him in the linen, and laid him in a sepulcher which was hewn out of a rock, and rolled a stone unto the door of the sepulcher. And Mary Magdalene and Mary the mother of Joseph beheld where he was laid.

**8** And when the sabbath was past, Mary Magdalene, and Mary the mother of Jacob and Salome, bought sweet spices that they might come and anoint him. And very early in the morning, the first day of the week, they came unto

the sepulcher at the rising of the sun. And they said among themselves, Who shall roll away the stone from the door of the sepulcher for us?

<sup>2</sup>But when they looked, they saw that the stone was rolled away (for it was very great) and two angels sitting thereon, clothed in long white garments. And they were frightened. But the angels said unto them, Be not afraid. You seek Jesus of Nazareth, who was crucified. He is risen. He is not here. Behold the place where they laid him, and go your way. Tell his disciples, and Peter, that he goes before you into Galilee. There shall you see him, as he said unto you.

<sup>3</sup>And they, entering into the sepulcher, saw the place where they laid Jesus. And they went out quickly and fled from the sepulcher, for they trembled and were amazed. Neither did they say anything to any man, for they were afraid.

<sup>4</sup>Now when Jesus was risen, early on the first day of the week, he appeared first to Mary Magdalene, out of whom he had cast seven devils. And she went and told them who had been with him, as they mourned and wept. When they heard that he was alive and had been seen by her, they did not believe.

<sup>5</sup>After that, he appeared in another form unto two of them as they walked and went into the country. And they went and told it unto the residue. Neither did they believe.

<sup>6</sup>Afterward he appeared unto the eleven as they sat at a meal and upbraided them, with their unbelief and hardness of heart, because they believed not those who had seen him after he was risen. And he said unto them, Go into all the world and preach the gospel to every creature. He that believes and is baptized shall be saved, but he that believes not shall be damned. And these signs shall follow them that believe: in my name they shall cast out devils, they shall speak with new tongues, they shall take up serpents, and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick and they shall recover.

<sup>7</sup>So then, after the Lord had spoken unto them, he was received up into heaven and sat on the right hand of God. And they went forth and preached everywhere, the Lord working with them and confirming the word with signs following. Amen.

## LUKE

**A**S I am a messenger of Jesus Christ, and knowing that many have taken in hand to set forth in order a declaration of those things which are most surely believed among us, even as they delivered them unto us, who from the beginning were eyewitnesses and ministers of the word. It seemed good to me also, having had perfect understanding of all things from the very first, to write unto you in order, most excellent Theophilus, that you might know the certainty of those things in which you have been instructed.

<sup>2</sup>There was in the days of Herod the king of Judea, a certain priest named Zacharias, of the course of Abijah, and his wife, being of the daughters of Aaron – and her name Elizabeth – were both righteous before God, walking in all the commandments and ordinances of the Lord blameless; and they had no child. Elizabeth was barren, and they were both well stricken in years.

<sup>3</sup>And while he executed the priest's office before God in the order of his priesthood, according to the law, – his lot was to burn incense when he went into the temple of the Lord – the whole multitude of the people were praying outside at the time of incense. And there appeared unto him an angel of the Lord standing on the right side of the altar of incense. And when Zacharias saw the angel he was troubled and fear fell upon him, but the angel said unto him, Fear not, Zacharias, for your prayer is heard, and your wife Elizabeth shall bear you a son, and you shall call his name John. You shall have joy and gladness, and many shall rejoice at his birth. For he shall be great in the sight of the Lord, and shall drink neither wine nor strong drink; and he shall be filled with the Holy Ghost, even from his mother's womb. And many of the children of Israel shall he turn to the Lord their God. And he shall go before the Lord in the spirit and power of Elijah, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just, to make ready a people prepared for the Lord.

<sup>4</sup>And Zacharias said unto the angel, How shall I know this? For I am an old man, and my wife is well stricken in years. And the angel answering said unto him, I am Gabriel who stands in the presence of God, and am sent to speak unto you, and to show you these glad tidings. And behold, you shall be dumb and not able to speak until the day that these things shall be performed, because you do not believe my words, which shall be fulfilled in their season. And the people waited for Zacharias, and marveled that he tarried so long in the temple. And when he came out he could not speak unto them. And they perceived that he had seen a vision in the temple, for he beckoned unto them and remained speechless, and as soon as the days of his ministration were accomplished he departed to his own house. And after those days his wife Elizabeth conceived, and hid herself five months, saying, Thus has the Lord dealt with me in the days wherein he looked on me, to take away my reproach from among men.

<sup>5</sup>And in the sixth month the angel Gabriel was sent from God unto a city of Galilee named Nazareth, to a virgin espoused to a man whose name was Joseph, of the house of David; and the virgin's name was Mary. And the angel came in unto her and said, Hail, virgin, you are highly favored of the Lord. The Lord is with you, for you are chosen and blessed among women. And when she saw the angel she was troubled at his saying, and pondered in her mind what manner of salutation this should be. And the angel said unto her, Fear not, Mary, for you have found favor with God. And behold, you shall conceive, and bring forth a son, and shall call his name Jesus. He shall be great and shall be called the Son of the Highest, and the Lord God shall give unto him the throne of his father David. And he shall reign over the house of Jacob for ever, and of his kingdom there shall be no end.

<sup>6</sup>Then said Mary unto the angel, How can this be? And the angel answered and said unto her, Of the Holy Ghost and the power of the Highest. Therefore also, that holy child that shall be born of you shall be called the Son of God. And behold your kinswoman Elizabeth, she has also conceived a son in her old age. And this is the sixth month with her who is called barren; for with God nothing shall be impossible. And Mary said, Behold the handmaid of the Lord; be it unto me according to your word. And the angel departed from her.

<sup>7</sup>And in those days, Mary went into the hill country with haste, into a city of Judah, and entered into the house of Zacharias, and saluted Elizabeth. And it came to pass that when Elizabeth heard the salutation of Mary, the babe leaped in her womb. And Elizabeth was filled with the Holy Ghost, and she spoke out with a loud voice and said, Blessed are you among women, and blessed is the fruit of your womb. And why is it that this blessing is upon me, that the mother of my Lord should come to me? For behold, as soon as the voice of your salutation sounded in my ears, the babe leaped in my womb for joy. And blessed are you who believed, for those things which were told you of the angel of the Lord shall be fulfilled.

<sup>8</sup>And Mary said, My soul does magnify the Lord, and my spirit rejoices in God my Savior, for he has regarded the low estate of his handmaiden. For behold, from henceforth all generations shall call me Blessed. For he who is mighty has done to me great things, and I will magnify his holy name, for his mercy on those who fear him from generation to generation. He has showed strength with his arm. He has scattered the proud in the imagination of their hearts. He has put down the mighty from their high seats and exalted them of low degree. He has filled the hungry with good things, but the rich he has sent away empty. He has helped his servant Israel in remembrance of mercy, as he spoke to our fathers, to Abraham and to his seed for ever. And Mary abided with Elizabeth about three months and returned to her own house.

<sup>9</sup>And now Elizabeth's full time came that she should be delivered, and she brought forth a son. And her neighbors and her kinsmen heard how the Lord had shown great mercy unto her, and they rejoiced with her. And it came to pass that on the eighth day they came to circumcise the child, and they called him Zacharias after the name of his father. And his mother answered and said, Not so, but he shall be called John. And they said unto her, There is none of your kindred that is called by this name. And they made signs to his father and asked him how he would have him called. And he asked for a writing table and wrote, saying, His name is John. And they all marveled. And his mouth was immediately opened immediately and he spoke with his tongue and praised God, and fear came on all who dwelt round about them. And all these sayings were noised abroad throughout all the hill country of Judea. And all they that heard them laid them up in their hearts, saying, What manner of child shall this be? And the hand of the Lord was with him.

<sup>10</sup>And his father Zacharias was filled with the Holy Ghost and prophesied saying, Blessed be the Lord God of Israel, for he has visited and redeemed his people, and has raised up a horn of salvation for us in the house of his servant David, as he spoke by the mouth of his holy prophets ever since the world began; that we should be saved from our enemies and from the hand of all those who hate us to perform the mercy promised to our fathers, and to remember his holy covenant, the oath which he swore to our father Abraham, that he would grant unto us that we, being delivered out of the hand of our enemies, might serve him without fear, in holiness and righteousness before him all the days of our lives. And your child shall be called the prophet of the Highest, for you shall go before the face of the Lord to prepare his ways, to give knowledge of salvation unto his people by baptism for the remission of their sins, through the tender mercy of our God whereby the daybreak from on

high has visited us, to give light to them who sit in darkness and the shadow of death, to guide our feet into the way of peace.

<sup>11</sup>And the child grew and waxed strong in Spirit, and was in the deserts until the day of his public appearance unto Israel.

**2** And it came to pass in those days, that there went out a decree from Caesar Augustus, that a census should be taken in all his empire. This the first census taken when Cyrenius was governor of Syria. And all went to be registered, everyone in his own city. And Joseph also went up from Galilee, out of the city of Nazareth, into Judea, unto the city of David which is called Bethlehem – because he was of the house and lineage of David – to be registered with Mary his betrothed wife, she being great with child. And so it was that while they were there, the days were accomplished that she should be delivered. And she brought forth her firstborn son, and wrapped him in swaddling clothes, and laid him in a manger because there was none to give room for them in the inns.

<sup>2</sup>And there were in the same country shepherds staying out in the field, keeping watch over their flocks by night. And behold, an angel of the Lord appeared unto them, and the glory of the Lord shone round about them, and they were severely afraid. But the angel said unto them, Fear not, for behold I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Savior, who is Christ the Lord. And this is the way you shall find the babe: he is wrapped in swaddling clothes and is laying in a manger. And suddenly there was with the angel a multitude of the heavenly host, praising God and saying, Glory to God in the highest, and on earth, peace, good will to men.

<sup>3</sup>And it came to pass, when the angels were gone away from them into heaven, the shepherds said one to another, Let us now go even unto Bethlehem, and see this thing which has come to pass which the Lord has made known unto us. And they came with haste, and found Mary and Joseph, and the babe lying in a manger. And when they had seen, they made known abroad the saying which was told them concerning this child. All they who heard it wondered at those things which were told them by the shepherds; but Mary kept all those things and pondered them in her heart. And the shepherds returned, glorifying and praising God for all the things which they had heard and seen as they were manifested unto them.

<sup>4</sup>And when eight days were accomplished for the circumcising of the child, his name was called Jesus, which was so named of the angel before he was conceived. And when the days of her purification according to the law of Moses were accomplished, they brought him to Jerusalem to present him to the Lord, as it is written in the law of the Lord: Every male who opens the womb shall be called holy to the Lord; and to offer a sacrifice according to that which is written in the law of the Lord: a pair of turtledoves or two young pigeons.

<sup>5</sup>And behold, there was a man at Jerusalem whose name was Simeon, and the same man was just and devout, waiting for the consolation of Israel, and the Holy Ghost was upon him. And it was revealed unto him by the Holy Ghost that he should not see death before he had seen the Lord's Christ. And he came by the Spirit into the temple. And when the parents brought in the

child, even Jesus, to do for him after the custom of the law, then he took him up in his arms, and blessed God and said, Lord, now let your servant depart in peace, according to your word, for my eyes have seen your salvation which you have prepared before the face of all people, a light to lighten the gentiles, and the glory of your people Israel.

<sup>6</sup>And Joseph and Mary marveled at those things which were spoken of the child. And Simeon blessed them and said unto Mary, Behold, this child is set for the fall and rising again of many in Israel, and for a sign which shall be spoken against. Yea, a spear shall pierce through him to the wounding of your own soul also, that the thoughts of many hearts may be revealed.

<sup>7</sup>And there was one Anna, a prophetess, the daughter of Phanuel of the tribe of Asher. She was of great age and had lived with a husband only seven years, whom she married in her youth, and she lived a widow about eighty-four years; who departed not from the temple, but served God with fasting and prayers night and day. And she, coming in that hour, gave thanks likewise unto the Lord, and spoke of him to all them who looked for redemption in Jerusalem. And when they had performed all things according to the law of the Lord, they returned into Galilee, unto their own city Nazareth. And the child grew and waxed strong in Spirit, being filled with wisdom, and the grace of God was upon him.

**3** Now his parents went to Jerusalem every year at the feast of the Passover. And when he was twelve years old they went up to Jerusalem after the custom to the feast. And when they had fulfilled the days, as they returned, the child Jesus tarried behind in Jerusalem. And Joseph and his mother knew not that he tarried, but they, supposing him to have been in the company, went a day's journey, and they sought him among his kindred and acquaintance. And when they found him not, they turned back again to Jerusalem seeking him.

<sup>2</sup>And it came to pass after three days they found him in the temple, sitting in the midst of the doctors, and they were hearing him and asking him questions. And all who heard him were astonished at his understanding and answers. And when his parents saw him they were amazed. And his mother said unto him, Son, why have you thus dealt with us? Behold your father and I have sought you sorrowing. And he said unto them, Why is it that you sought me? Knew you not that I must be about my Father's business? And they understood not the saying which he spoke unto them. And he went down with them and came to Nazareth, and was subject unto them. And his mother kept all these sayings in her heart. And Jesus increased in wisdom and stature, and in favor with God and man.

<sup>3</sup>Now in the fifteenth year of the reign of Tiberius Caesar, Pontius Pilate being governor of Judea, and Herod being tetrarch of Galilee, and his brother Philip tetrarch of Ituraea and of the region of Trachonitis, and Lysanias the tetrarch of Abilene, Annas and Caiaphas being the high priests, now in this same year the word of God came unto John the son of Zacharias, in the wilderness. And he came into all the country about Jordan, preaching the baptism of repentance for the remission of sins as it is written in the book of the prophet Isaiah.

<sup>4</sup>And these are the words saying, The voice of one crying in the wilderness, Prepare you the way of the Lord and make his paths straight. For behold and see, he shall come, as it is written in the book of the prophets, to take away the sins of the world, and to bring salvation unto the heathen nations; to gather together those who are lost, who are of the sheepfold of Israel, yea, even her dispersed and afflicted and also to prepare the way and make possible the preaching of the gospel unto the gentiles, and to be a light unto all who sit in darkness, unto the furthest parts of the earth; to bring to pass the resurrection from the dead, and to ascend up on high, to dwell on the right hand of the Father until the fullness of time, and the law and the testimony shall be sealed, and the keys of the kingdom shall be delivered up again unto the Father; to administer justice unto all, to come down in judgment upon all, and to convince all the ungodly of their ungodly deeds which they have committed. And all this in the day that he shall come, for it is a day of power. Yea, every valley shall be filled and every mountain and hill shall be brought low; and the crooked shall be made straight, and the rough ways made smooth, and all flesh shall see the salvation of God.

<sup>5</sup>Then said John to the multitude that came forth to be baptized of him, crying against them with a loud voice saying, O children of vipers, who has warned you to flee from the wrath to come? Bring forth therefore fruits worthy of repentance, and begin not to say within yourselves, Abraham is our father; we have kept the commandments of God, and none can inherit the promises but the children of Abraham. For I say unto you that God is able of these stones to raise up children unto Abraham. And now also the axe is laid unto the root of the trees. Every tree therefore which does not bring forth good fruit shall be hewn down and cast into the fire.

<sup>6</sup>And the people asked him saying, What shall we do then? He answered and said unto them, He that has two coats, let him impart to him who has none. And he that has food, let him do likewise. Then came also publicans to be baptized, and said unto him, Master, what shall we do? And he said unto them, Exact no more than that which is appointed unto you. For it is well known unto you, Theophilus, that after the manner of the Jews and according to the custom of their law, in receiving money in the treasury, that out of the abundance which was received was appointed unto the poor, every man his portion. And after this manner did the publicans also, wherefore John said unto them, Exact no more than that which is appointed you. And the soldiers likewise demanded of him saying, And what shall we do? And he said unto them, Do violence to no man, neither accuse any falsely; and be content with your wages.

<sup>7</sup>And as the people were in expectation, and all men mused in their hearts of John, whether he were the Christ or not, John answered, saying unto all, I indeed baptize you with water, but there comes one mightier than I, the latchet of whose shoes I am not worthy to untie. He shall baptize you with the Holy Ghost and with fire, whose winnowing fork is in his hand, and he will thoroughly purge his floor and will gather the wheat into his storehouse, but the chaff he will burn with unquenchable fire. And many other things in his exhortation preached he unto the people. But Herod the tetrarch, being reproved of him for Herodias – his brother Philip's wife and for all the evils

which Herod had done – added yet this to them all, that he shut up John in prison.

<sup>8</sup>Now, when all the people were baptized, it came to pass that Jesus also came unto John. And being baptized of him and praying, heaven was opened and the Holy Ghost descended in bodily shape like a dove upon him. And a voice came from heaven which said, You are my Son; this day I have begotten you.

<sup>9</sup>And Jesus himself began to be about thirty years of age, having lived with his father. Being, as was supposed of the world, the son of Joseph who was from the loins of Heli, who was from the loins of Matthat, who was the son of Levi, who was a descendent of Melchi, and of Jannai, and of Joseph, and of Mattathias, and of Amos, and of Nahum, and of Esli, and of Naggai, and of Maath, and of Mattathias, and of Semein, and of Joseph, and of Joda, and of Joanan, and of Rhesa, and of Zerubbabel, and of Shealtiel, who was the son of Neri, who was a descendent of Melchi, and of Addi, and of Cosam, and of Elmadam, and of Er, and of Joshua, and of Eliezer, and of Jorim, and of Matthat, and of Levi, and of Simeon, and of Judah, and of Joseph, and of Jonam, and of Eliakim, and of Melea, and of Menna, and of Mattatha, and of Nathan, and of David, and of Jesse, and of Obed, and of Boaz, and of Salmon, and of Nahshon, and of Amminadab, and of Ram, and of Hezron, and of Perez, and of Judah, and of Jacob, and of Isaac, and of Abraham, and of Terah, and of Nahor, and of Serug, and of Reu, and of Peleg, and of Eber, and of Shelah, and of Cainan, and of Arphaxad, and of Shem, and of Noah, and of Lamech, and of Methuselah, and of Enoch, and of Jared, and of Mahalalel, and of Cainan, and of Enos, and of Seth, and of Adam, who was formed of God and the first man upon the earth.

<sup>10</sup>And Jesus being full of the Holy Ghost, returned from Jordan and was led by the Spirit into the wilderness. And after forty days the devil came unto him to tempt him. And in those days he did eat nothing; and when they were ended he afterwards hungered. And the devil said unto him, If you are the Son of God, command this stone that it be made bread. And Jesus answered him saying, It is written that man shall not live by bread alone, but by every word of God.

<sup>11</sup>And the Spirit took him up into a high mountain, and he beheld all the kingdoms of the world in a moment of time. And the devil came unto him and said unto him, All this power will I give unto you, and the glory of them. For they are delivered unto me, and to whomever I will, I give them. If you therefore, will worship me, all shall be yours. Jesus answered and said unto him, Get behind me, Satan. For it is written: You shall worship the Lord your God, and him only shall you serve.

<sup>12</sup>And the Spirit brought him to Jerusalem and set him on a pinnacle of the temple. And the devil came unto him and said unto him, If you be the Son of God, cast yourself down from here. For it is written: He shall give his angels charge over you, to keep you. And in his hands they shall bear you up, lest at any time you dash your foot against a stone. And Jesus answering said unto him, It is written: You shall not tempt the Lord your God. And when the devil had ended all the temptation, he departed from him for a season.

**4** And Jesus returned in the power of the Spirit into Galilee. And there went out a fame of him through all the region round about. And he taught in their synagogues, being glorified of all who believed on his name.

<sup>2</sup> And he came to Nazareth, where he had been brought up. And as his custom was, he went into the synagogue on the Sabbath day and stood up to read. And there was delivered unto him the book of the prophet Isaiah, and when he had opened the book, he found the place where it was written: The Spirit of the Lord is upon me because he has anointed me to preach the gospel to the poor. He has sent me to heal the brokenhearted, to preach deliverance to the captives, and the recovering of sight to the blind; to set at liberty them who are bruised, to preach the acceptable year of the Lord.

<sup>3</sup> And he closed the book, and he gave it again to the attendant, and he sat down. And the eyes of all those who were in the synagogue were fastened on him. And he began to say unto them, This day is this scripture fulfilled in your ears. And all bore him witness and wondered at the gracious words which proceeded out of his mouth. And they said, Is not this Joseph's son? And he said unto them, You will surely say unto me this proverb: Physician heal yourself. Whatsoever we have heard was done in Capernaum, do also here in your country. And he said, Truly I say unto you, no prophet is accepted in his own country. But I tell you the truth, many widows were in Israel in the days of Elijah when the heavens were shut up three years and six months and great famine was throughout all the land. But unto none of them was Elijah sent, save unto Zarephath of Sidon, unto a woman who was a widow. And many lepers were in Israel in the time of Elisha the prophet, and none of them were cleansed save Naaman the Syrian.

<sup>4</sup> And all they in the synagogue, when they heard these things were filled with wrath, and rose up and thrust him out of the city, and led him unto the brow of the hill whereon their city was built that they might cast him down headlong. But he, passing through the midst of them, went his way and came down to Capernaum, a city of Galilee, and taught them on the Sabbath days. And they were astonished at his teaching, for his words were with power.

<sup>5</sup> And in the synagogue there was a man who had a spirit of an unclean devil, and he cried out with a loud voice saying, Let us alone! What have we to do with you, Jesus of Nazareth? Have you come to destroy us? I know you, who you are, the Holy One of God. Jesus rebuked him saying, Hold your peace and come out of him. And when the devil had thrown him into their midst, he came out of him and hurt him not. And they were all amazed and spoke among themselves saying, What word is this? For with authority and power he commands the unclean spirits, and they come out. And the fame of him went out in every place round about.

<sup>6</sup> And he arose and went out of the synagogue and entered into Simon's house. And Simon's wife's mother was taken with a great fever, and they besought him to heal her. And he stood over her and rebuked the fever and it left her. And immediately she arose and ministered unto them. Now when the sun was setting, all they who had any sick with diverse diseases brought them unto him. And he laid his hands on every one of them and healed them. And devils also came out of many, crying out and saying, You are Christ, the

Son of God! And he rebuked them and suffered them not to speak, for they knew that he was Christ.

<sup>7</sup>And when it was day he departed and went into a solitary place. And the people sought him, and came unto him, and desired of him that he should not depart from them. But he said unto them, I must preach the kingdom of God to other cities also, for therefore am I sent. And he preached in the synagogues of Galilee.

<sup>8</sup>And it came to pass as the people pressed upon him to hear the word of God, he stood by the lake of Gennesaret, and saw two ships standing on the lake, but the fishermen were gone out of them and were wetting their nets. And he entered into one of the ships, which was Simon's, and prayed him that he would thrust out a little from the land. And he sat down and taught the people out of the ship.

<sup>9</sup>Now when he was done speaking he said unto Simon, Launch out into the deep and let down your nets for a catch. And Simon answering said unto him, Master, we have toiled all the night and have taken nothing. Nevertheless at your word I will let down the net. And when they had done this, they enclosed a great multitude of fishes, and their net broke, and they beckoned unto partners who were in the other ship that they should come and help them. And they came and filled both the ships, so that they began to sink. When Simon Peter saw the multitude of fishes, he fell down at Jesus' knees saying, Depart from me, for I am a sinful man, O Lord. For he was astonished, and all who were with him, at the catch of the fishes which they had taken. And so also were Jacob and John, the sons of Zebedee, who were partners with Simon. And Jesus said unto Simon, Fear not from henceforth, for you shall catch men. And when they had brought their ships to land, they forsook all and followed him.

<sup>10</sup>And it came to pass when he was in a certain city, behold, a man full of leprosy who, seeing Jesus, fell on his face and besought him saying, Lord, if you will you can make me clean. And he put forth his hand and touched him saying, I will. Be clean. And immediately the leprosy departed from him. And he charged him to tell no man, but said unto him, Go and show yourself to the priests, and offer for your cleansing according as Moses commanded for a testimony unto them. But so much more there went a fame abroad of him, and great multitudes came together to hear and to be healed by him of their infirmities. And he withdrew himself into the wilderness and prayed.

<sup>11</sup>And it came to pass on a certain day, as he was teaching, that there were Pharisees and doctors of the law sitting by who were come out of every town of Galilee, and Judea, and Jerusalem. And the power of the Lord was present to heal them. And behold, men brought in a bed a man who was taken of a palsy, and they sought to bring him in and to lay him before Jesus. And when they found that they could not bring him in because of the multitude, they went upon the housetop, and let him down through the tiling with his couch into the midst before Jesus. Now he saw their faith, and said unto the man, Your sins are forgiven you. And the scribes and Pharisees began to reason saying, Who is this that speaks blasphemies? Who can forgive sins but God alone? But Jesus perceived their thoughts and he said unto them, What are you reasoning in your hearts? Does it require more power to forgive sins than to make the sick rise up and walk? But that you may know that the Son

of man has power upon earth to forgive sins, I said it. And he said unto the man sick of the palsy, I say unto you, Arise, and take up your couch, and go into your house. And immediately he arose up before them, and took up that whereon he lay and departed to his own house, glorifying God. And they were all amazed, and they glorified God and were filled with fear, saying, We have seen strange things today.

<sup>12</sup>And after these things, he went forth and saw a publican named Levi sitting in the tax booth. And he said unto him, Follow me. And he left all, rose up, and followed him. And Levi made him a great feast in his own house, and there was a great company of publicans and of others that sat down with them. But the scribes and Pharisees complained against his disciples saying, Why do you eat and drink with publicans and sinners? Jesus answering said unto them, They that are whole need not a physician, only they who are sick. I came not to call the righteous, but sinners to repentance.

<sup>13</sup>And they said unto him, Why do the disciples of John fast often and make prayer, and likewise the disciples of the Pharisees, but yours eat and drink? And he said unto them, Can you make the children of the bridechamber fast while the bridegroom is with them? But the days will come when the bridegroom shall be taken away from them, and then shall they fast in those days.

<sup>14</sup>And he spoke also a parable unto them saying, No man puts a piece of new cloth upon an old garment. If so, then the new makes a rent, and agrees not with the old. And no man puts new wine into old bottles; or else the new wine will burst the bottles and be spilled, and the bottles shall perish. But new wine must be put into new bottles, and both are preserved. No man also, having drunk old wine, desires new, for he says, The old is better.

<sup>15</sup>And it came to pass on the second Sabbath after this that he went through the grain fields; and his disciples plucked the heads of the grain and did eat, rubbing them in their hands. And certain of the Pharisees said unto them, Why do you do that which is not lawful to do on the Sabbath days? Jesus answering them said, Have you not read so much as this, what David did when he himself was hungry, and they who were with him, how he went into the house of God and did take and eat the showbread, and gave also to them who were with him, which it is not lawful to eat but for the priests alone? And he said unto them that the Son of man is Lord also of the Sabbath.

<sup>16</sup>And it came to pass also on another Sabbath that he entered into the synagogue and taught. And there was a man whose right hand was withered. And the scribes and Pharisees watched him, whether he would heal on the Sabbath day, that they might find an accusation against him. But he knew their thoughts and said to the man who had the withered hand, Rise up and stand forth in the midst. And he rose and stood forth. Then said Jesus unto them, I will ask you one thing, Is it lawful on the Sabbath days to do good or to do evil? To save life or to destroy? And looking round about upon them all he said unto the man, Stretch forth your hand. And he did so, and his hand was restored whole as the other. And they were filled with madness, and discussed one with another what they might do to Jesus.

**5** And it came to pass in those days that he went out into a mountain to pray, and continued all night in prayer to God. And when it was day he called

his disciples. And of them he chose twelve, whom he also named apostles: Simon, whom he also named Peter, and Andrew his brother, Jacob and John, Philip and Bartholomew, Matthew and Thomas, Jacob the son of Alphaeus, and Simon called Zelotes, and Judas the son of Jacob, and Judas Iscariot, who also was the traitor. And he came down with them and stood in the plain, and the company of his disciples, and a great multitude of people out of all Judea and Jerusalem, and from the sea coasts of Tyre and Sidon, who came to hear him and to be healed of their diseases, and they who were vexed with unclean spirits, and they were healed. And the whole multitude sought to touch him, for there went virtue out of him and healed them all.

<sup>2</sup>And he lifted up his eyes on his disciples and said, Blessed are the poor, for yours is the kingdom of God.

<sup>3</sup>Blessed are they who hunger now, for you shall be filled.

<sup>4</sup>Blessed are they who weep now, for you shall laugh.

<sup>5</sup>Blessed are you when men shall hate you, and when they shall separate you from among them, and shall reproach you, and cast out your name as evil for the Son of man's sake. Rejoice in that day and leap for joy. For behold, your reward shall be great in heaven, for in the like manner did their fathers unto the prophets.

<sup>6</sup>But woe unto you that are rich, for you have received your consolation.

<sup>7</sup>Woe unto you who are full, for you shall hunger.

<sup>8</sup>Woe unto you who laugh now, for you shall mourn and weep.

<sup>9</sup>Woe unto you when all men shall speak well of you, for so did their fathers to the false prophets.

<sup>10</sup>But I say unto you who hear my words, love your enemies, do good to them who hate you, bless them who curse you, and pray for them who falsely accuse you and persecute you. And unto him who smites you on the cheek, offer also the other. Or in other words, it is better to offer the other, than to revile again. And he who takes away your cloak, forbid not to take your coat also. For it is better that you suffer your enemy to take these things than to contend with him. Truly I say unto you, your heavenly Father, who sees in secret, shall bring that wicked one into judgment. Therefore, give to every man who asks of you, and of him who takes away your goods, ask them not again.

<sup>11</sup>And as you would that men should do to you, do also to them likewise. For if you love only those who love you, what reward have you? For sinners also do even the same. And if you do good to them who only do good to you, what reward have you? For sinners also do even the same. And if you lend to them of whom you hope to receive, what reward have you? For sinners also lend to sinners, to receive as much again. But love your enemies, and do good, and lend hoping for nothing again, and your reward shall be great, and you shall be the children of the Highest. For he is kind unto the unthankful and the evil. Be therefore merciful as your Father also is merciful. Judge not, and you shall not be judged. Condemn not, and you shall not be condemned. Forgive, and you shall be forgiven. Give, and it shall be given unto you, good measure, pressed down and shaken together, and running over shall men give into your bosom. For with the same measure that you mete it shall be measured to you again.

<sup>12</sup>And he spoke a parable unto them, Can the blind lead the blind? Shall they not both fall into the ditch? A disciple is not above his master, but everyone

that is perfect shall be as his master. And why do you behold the speck which is in your brother's eye, but perceive not the beam which is in your own eye? Again, how can you say to your brother, Let me pull out the speck that is in your eye, when you yourself behold not the beam which is in your own eye? You hypocrite, cast first the beam out of your own eye, and then shall you see clearly to pull out the speck which is in your brother's eye. For a good tree does not bring forth corrupt fruit, neither does a corrupt tree bring forth good fruit. For every tree is known by his own fruit. For of thorns men do not gather figs, nor of a bramble bush do they gather grapes. A good man out of the good treasure of his heart brings forth that which is good, and an evil man out of the evil treasure of his heart brings forth that which is evil. For of the abundance of the heart his mouth speaks.

<sup>13</sup> And why call me, Lord, Lord, and do not the things which I say? Whoever comes to me and hears my sayings and does them, I will show you who he is like. He is like a man who built a house, and dug deep and laid the foundation on a rock. And when the flood arose, the stream beat vehemently upon that house and could not shake it, for it was founded upon a rock. But he who hears and does not is like a man that, without a foundation, built a house upon the earth, against which the stream did beat vehemently, and immediately it fell; and the ruin of that house was great.

<sup>14</sup> Now when he had ended all these sayings in the audience of the people, he entered into Capernaum. And a certain centurion's servant, who was dear unto him, was sick and about to die. And when he heard of Jesus, he sent unto him the elders of the Jews, beseeching him that he would come and heal his servant. And when they came to Jesus they besought him earnestly, saying that he was worthy for whom he should do this, For he loves our nation, and he has built us a synagogue. Then Jesus went with them. And when he was now not far from the house, the centurion sent friends to him saying unto him, Lord, trouble not yourself. For I am not worthy that you should enter under my roof, and why I neither thought myself worthy to come unto you. But say the word and my servant shall be healed. For I also am a man set under authority, having under me soldiers. And I say unto one, Go, and he goes, and to another, Come, and he comes, and to my servant, Do this, and he does it. When Jesus heard these things, he marveled at him, and turned around and said unto the people who followed him, I say unto you, I have not found so great faith, no, not in Israel. And they who were sent, returning to the house, found the servant whole who had been sick.

<sup>15</sup> And it came to pass the day after, that he went into a city called Nain. And many of his disciples went with him, and many people. Now when he came near to the gate of the city, behold, there was a dead man carried out, the only son of his mother, and she was a widow. And many people of the city were with her. And now the Lord saw her and he had compassion on her. And he said unto her, Weep not. And he came and touched the coffin, and they who bore it stood still. And he said, Young man, I say unto you, arise. And he who was dead sat up and began to speak. And he delivered him to his mother. And there came a fear on all, and they glorified God, saying that a great prophet is risen up among us, and that God has visited his people. And this rumor of him went forth throughout all Judea and throughout all the region round about.

<sup>16</sup>And the disciples of John told him all of these things. And John, calling two of his disciples, sent them to Jesus saying, Are you he that should come, or do we look for another? When the men were come unto him they said, John the Baptist has sent us unto you saying, Are you he who should come, or do we look for another? And in the same hour he cured many of infirmities, and plagues, and of evil spirits, and unto many blind he gave sight. Then Jesus answering said unto them, Go your way and tell John what things you have seen and heard: how that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, and to the poor the gospel is preached. And blessed are they who shall not be offended in me.

<sup>17</sup>And when the messengers of John were departed, he began to speak unto the people concerning John, What did you go out into the wilderness to see? A reed shaken with the wind? Or a man clothed in soft raiment? Behold, they who are gorgeously appareled and live delicately are in kings' courts. But what did you go out to see? A prophet? Yea, I say unto you, and much more than a prophet. This is the one of whom it is written: Behold I send my messenger before your face, who shall prepare your way before you. For I say unto you, among those who are born of women, there is not a greater prophet than John the Baptist. But he who is least in the kingdom of God is greater than he. And all the people who heard him, and the publicans, justified God, being baptized with the baptism of John. But the Pharisees and lawyers rejected the counsel of God against themselves, being not baptized of him.

<sup>18</sup>And the Lord said, Unto what then shall I liken the men of this generation? And to what are they like? They are like unto children sitting in the marketplace, and calling one to another, and saying, We have piped for you, and you have not danced. We have mourned for you, and you have not wept. For John the Baptist came neither eating bread nor drinking wine, and you say, He has a devil. The Son of man has come eating and drinking, and you say, Behold a gluttonous man, and a drunkard, a friend of publicans and sinners. But wisdom is justified of all her children.

<sup>19</sup>And one of the Pharisees desired of him that he would eat with him. And he went into the Pharisee's house, and he sat down to a meal. And behold, a woman in the city who was a sinner, when she knew that Jesus sat at a meal in the Pharisee's house, brought an alabaster box of ointment, and stood at his feet weeping, and began to wash his feet with tears, and did wipe them with the hairs of her head, and kissed his feet, and anointed them with the ointment. Now when the Pharisee who had bidden him saw this, he spoke within himself saying, This man, if he were a prophet, would have known who or what manner of woman this is who touches him, for she is a sinner.

<sup>20</sup>And Jesus answering said unto him, Simon, I have somewhat to say unto you. And he said, Master, say on. And Jesus said, There was a certain creditor who had two debtors. The one owed five hundred pence, and the other fifty. And when he found they had nothing to pay, he freely forgave them both. Tell me therefore, which of them will love him most? Simon answered and said, I suppose the man to whom he forgave most. And he said unto him, You have rightly judged.

<sup>21</sup>And he turned to the woman and said unto Simon, Do you see this woman? I entered into your house. You gave me no water for my feet, but she has washed

my feet with tears, and wiped them with the hairs of her head. You gave me no kiss, but this woman, since the time I came in, has not ceased to kiss my feet. You did not anoint my head with oil, but this woman has anointed my feet with ointment. Wherefore I say unto you, her sins, which are many, are forgiven, for she loved much. But to whom little is forgiven, the same loves little. And he said unto her, Your sins are forgiven. And they who sat at a meal with him began to say within themselves, Who is this that forgives sins also? And he said to the woman, Your faith has saved you. Go in peace.

**6** And it came to pass afterward that he went throughout every city and village, preaching and showing the glad tidings of the kingdom of God. And the twelve who were ordained of him were with him, and certain women who had been healed of evil spirits and infirmities: Mary called Magdalene, out of whom went seven devils, and Joanna the wife of Chuza, Herod's steward, and Susanna, and many others who ministered unto him with their substance.

<sup>2</sup>And when much people were gathered together, and were come to him out of every city, he spoke by a parable saying, A sower went out to sow his seed. And as he sowed, some fell by the wayside, and it was trodden down and the fowls of the air devoured it. And some fell upon a rock, and as soon as it was sprung up, it withered away because it lacked moisture. And some fell among thorns, and the thorns sprang up with it and choked it. And others fell on good ground, and sprang up, and bore fruit a hundredfold. And when he had said these things, he cried, He who has ears to hear, let him hear.

<sup>3</sup>And his disciples asked him, saying, What might this parable be? And he said, Unto you it is given to know the mysteries of the kingdom of God, but to others in parables, that seeing they might not see, and hearing they might not understand. Now the parable is this: The seed is the word of God. That which fell by the wayside are they who hear, and the devil comes and takes away the word out of their hearts, lest they should believe and be saved. That which fell on the rock are they who, when they hear, receive the word with joy, and they have no root, but for a while believe, and in a time of temptation fall away. And that which fell among thorns are they who, when they have heard, go forth and are choked with cares, and riches, and pleasures of life, and bring no fruit to perfection. But that which fell on the good ground are they who receive the word in an honest and good heart, having heard the word, keep what they hear, and bring forth fruit with patience.

<sup>4</sup>For no man, when he has lit a candle, covers it with a vessel, or puts it under a bed, but sets it on a candlestick, that they who enter in may see the light. For nothing is secret which shall not be made manifest, neither hidden which shall not be made known and go abroad. Take heed therefore how you hear, for whoever receives, to him shall be given. And whoever receives not, from him shall be taken even that which he seems to have.

<sup>5</sup>Then his mother and his brethren came to him, and could not speak to him because of the multitude. And some who stood by said unto him, Your mother and your brethren stand outside, desiring to see you. And he answered and said unto them, My mother and my brethren are those who hear the word of God and do it.

<sup>6</sup>Now it came to pass on a certain day that he went into a ship with his disciples, and he said unto them, Let us go over unto the other side of the lake. And they launched forth, but as they sailed he fell asleep. And there came down a wind storm on the lake, and they were filled with fear and were in danger. And they came to him and woke him saying, Master, Master we perish. Then he arose and rebuked the wind and the raging of the water, and they ceased, and there was a calm. And he said unto them, Where is your faith? And they being afraid, wondered, saying one to another, What manner of man is this? For he commands even the winds and water and they obey him.

<sup>7</sup>And they arrived at the country of the Gadarenes, which is opposite Galilee. And when he went forth to land, there met him out of the city a certain man who had devils for a long time, and he would wear no clothes, neither lived in a house, but in the tombs. When he saw Jesus, he cried out and fell down before him, and with a loud voice said, What have I to do with you, Jesus, you Son of the Most High God? I beseech you, torment me not – for he had commanded the unclean spirit to come out of the man – for often it had caught him, and he was kept bound with chains and in fetters, and he broke the bands and was driven of the devil into the wilderness. Jesus asked him saying, What is your name? And he said, Legion, because many devils were entered into him.

<sup>8</sup>And there was there a herd of many swine feeding on the mountain. And they begged him that he would let them enter into the swine, and he allowed them. And they begged him also that he would not command them to go out into the deep. And he said unto them, Come out of the man. Then went the devils out of the man and entered into the swine. And the herd ran violently down a steep place into the lake and were drowned.

<sup>9</sup>When they who fed the swine saw what was done, they fled, and went and told the people in the city and in the country. Then they went out to see what was done, and came to Jesus, and found the man out of whom the devils were departed sitting at the feet of Jesus, clothed and in his right mind. And they were afraid. They also who saw the miracle told them by what means he who was possessed of the devils was healed. Then the whole multitude of the country of the Gadarenes round about begged Jesus to depart from them, for they were taken with great fear. And Jesus went up into the ship and returned back again.

<sup>10</sup>Now, the man out of whom the devils were departed, begged him that he might be with him. But Jesus sent him away saying, Return to your own house, and show how great things God has done unto you. And he went his way, and published throughout the whole city how great things Jesus had done unto him. And it came to pass that when Jesus was returned, that the people received him, for they were all waiting for him. And behold, there came a man named Jairus, and he was a ruler of the synagogue. And he fell down at Jesus' feet, and begged him that he would come into his house. For he had only one daughter, about twelve years of age, and she lay dying. But as he went, the people crowded him.

<sup>11</sup>And a woman having a discharge of blood for twelve years, who had spent all her possessions upon physicians, neither could be healed of any, came behind Jesus and touched the border of his garment, and immediately her discharge of blood ceased. And Jesus said, Who touched me? When all denied,

Peter and they who were with him said, Master, the multitude crowd you and press upon you, and you said, Who touched me? And Jesus said, Someone has touched me, for I perceive that virtue is gone out of me. And when the woman found that she could not escape notice, she came trembling, and falling down before him, she declared unto him before all the people for what cause she had touched him, and how she was healed immediately. And he said unto her, Daughter, be of good comfort. Your faith has made you whole. Go in peace.

<sup>12</sup>While he yet spoke, there came one from the ruler of the synagogue's house saying to him, Your daughter is dead. Trouble not the Master. But Jesus heard him and he said unto the ruler of the synagogue, Fear not, only believe and she shall be made whole. And when he came into the house, he suffered no man to go in save Peter, and Jacob, and John, and the father and the mother of the maiden. And all wept and bewailed her, but he said, Weep not, for she is not dead, but sleeps. And they laughed him to scorn, knowing that she was dead. And he put them all out, and he took her by the hand and he called saying, Maid arise. And her spirit came again, and she arose straightway, and he commanded to give her food. And her parents were astonished, but he charged them that they should tell no man what was done.

**7** Then he called his twelve disciples together, and he gave them power and authority over all devils and to cure diseases. And he sent them to preach the kingdom of God and to heal the sick. And he said unto them, Take nothing for your journey, neither staff, nor scrip, neither bread, neither money, neither have two coats apiece. And into whatsoever house you enter, abide until you depart from there. And whoever will not receive you, when you go out of that city, shake off the very dust from your feet for a testimony against them. And they departed and went through the towns, preaching the gospel and healing everywhere.

<sup>2</sup>Now Herod the tetrarch heard of all that was done by Jesus. And he was perplexed, because it was said of some that John was risen from the dead, and of some that Elijah had appeared, and of others that one of the old prophets was risen again. And Herod said, John have I beheaded, but who is this, of whom I hear such things? And he desired to see him.

<sup>3</sup>And the apostles, when they returned, told Jesus all that they had done. And he took them and went aside privately into a solitary place belonging to the city called Bethsaida. And the people, when they knew it, followed him. And he received them and spoke unto them of the kingdom of God, and healed them who had need of healing. And when the day began to wear away, then came the twelve and said unto him, Send the multitude away that they may go into the towns and country round about, and lodge, and get provisions, for we are here in a solitary place. But he said unto them, Give them to eat. And they said, We have but five loaves and two fishes, and except we should go and buy food, we can provide no more food for all this multitude. For they were in number about five thousand men. And Jesus said unto his disciples, Make them sit down in groups of fifty. And they did so and made them all sit down. Then he took the five loaves and the two fishes, and looking up to heaven he blessed them, and broke, and gave to the disciples to set before the multitude.

And they did eat and were all filled. And there were taken up twelve baskets of fragments which remained.

<sup>4</sup>And it came to pass, as he went alone with his disciples to pray, he asked them saying, Who say the people that I am? They answering said, Some say, John the Baptist, but others say, Elijah, and others, that one of the old prophets is risen again. He said unto them, But who do you say that I am? Peter answering said, The Christ, the Son of God. And he forbade them, and commanded them to tell no man of him saying, The Son of man must suffer many things, and be rejected of the elders, and chief priests, and scribes, and be slain, and be raised the third day. And he said unto them all, If any man will come after me, let him deny himself, and take up his cross daily, and follow me. For whoever will save his life must be willing to lose it for my sake. And whoever will be willing to lose his life for my sake, the same shall save it. For what does it profit a man if he gains the whole world and yet he does not receive him whom God has ordained, and he lose his own soul, and he himself be a cast away? For whoever shall be ashamed of me and of my words, of him shall the Son of man be ashamed when he shall come in his own kingdom, clothed in the glory of his Father with the holy angels. Truly, I tell you truly, There are some standing here who shall not taste of death until they see the kingdom of God coming in power.

<sup>5</sup>And it came to pass eight days after these sayings that he took Peter, and John, and Jacob, and went up into a mountain to pray. And as he prayed, the fashion of his countenance was changed and his raiment became white and glittering. And behold, there came and talked with him two men, even Moses and Elias, who appeared in glory and spoke of his death and also his resurrection which he should accomplish at Jerusalem. But Peter, and they who were with him, were heavy with sleep. And when they were awake they saw his glory and the two men who stood with him. And after the two men departed from him, Peter said unto Jesus, Master, it is good for us to be here. Let us make three tabernacles: one for you, and one for Moses, and one for Elias, not knowing what he said. While he thus spoke, there came a cloud and overshadowed them all, and they feared as they entered into the cloud. And there came a voice out of the cloud saying, This is my beloved Son; hear him. And when the voice was past, Jesus was found alone. And these things they kept to themselves, and they told no man in those days any of the things which they had seen.

<sup>6</sup>And it came to pass that on the next day, when they were come down from the hill, many people met him. And behold, a man of the company cried out saying, Master, I beg you, look upon my son, for he is my only child. And behold, a spirit takes him, and he suddenly cries out, and it convulses him, that he foams, and with difficulty leaves him, bruising him. And I begged your disciples to cast him out and they could not. And Jesus answering said, O faithless and perverse generation, how long shall I be with you and suffer you? Bring your son here. And as he was coming, the devil threw him down and he convulsed again. And Jesus rebuked the unclean spirit, and healed the child, and delivered him again to his father.

<sup>7</sup>And they were all amazed at the mighty power of God. But while they all wondered at everything which Jesus did, he said unto his disciples, Let these

sayings sink down into your hearts. For the Son of man shall be delivered into the hands of man. But they understood not this saying, and it was hidden from them that they perceived it not, and they feared to ask him of that saying.

<sup>8</sup>Then there arose a reasoning among them: who of them should be greatest. And Jesus, perceiving the thoughts of their hearts, took a child and set him in the midst. And said unto them, Whoever shall receive this child in my name, receives me. And whoever shall receive me, receives him that sent me. For he who is least among you all, the same shall be great.

<sup>9</sup>And John spoke and said, Master, we saw one casting out devils in your name, and we forbade him, because he follows not with us. And Jesus said unto him, Forbid not any, for he that is not against us is for us.

**8** And it came to pass when the time was come that he should be received up, he steadfastly set his face to go to Jerusalem and sent messengers before his face, and they went and entered into a village of the Samaritans to make ready for him. And the Samaritans would not receive him because his face was turned as though he would go to Jerusalem. And when his disciples Jacob and John saw that they would not receive him, they said, Lord, is it your will that we command fire to come down from heaven and consume them, even as Elijah did? But he turned and rebuked them and said, You know not what manner of spirit you are of, for the Son of man is not come to destroy men's lives, but to save them. And they went to another village.

<sup>2</sup>And it came to pass as they were walking along the road, a certain man said unto him, Lord, I will follow you wherever you go. And Jesus said unto him, Foxes have holes and birds of the air nests, but the Son of man has nowhere to lay his head. And he said unto another, Follow me. But he said, Lord suffer me first to go and bury my father. Jesus said unto him, Let the dead bury their dead, but you go and preach the kingdom of God. And another also said, Lord, I will follow you, but let me first go and bid them farewell who are at my house. And Jesus said unto him, No man, having put his hand to the plow and looking back, is fit for the kingdom of God.

<sup>3</sup>After these things the Lord appointed other seventy also, and sent them two and two before his face into every city and place where he himself would come. And he said unto them, The harvest truly is great, but the laborers few. Pray therefore the Lord of the harvest that he would send forth laborers into his harvest. Go your ways. Behold, I send you forth as lambs among wolves. Carry neither purse, nor scrip, nor shoes, nor salute any man by the way. And into whatsoever house you enter, first say, Peace to this house. And if the son of peace be there, your peace shall rest upon it; if not, it shall return to you. And in whatsoever house they receive you, remain, eating and drinking such things as they give, for the laborer is worthy of his hire. Go not from house to house. And into whatsoever city you enter and they receive you, eat such things as are set before you. And heal the sick that are therein, and say, The kingdom of God has come near to you. But into whatsoever city you enter and they receive you not, go your ways out into the streets of the same and say, Even the very dust of your city which cleaves on us, we do wipe off against you. Notwithstanding, be sure of this: that the kingdom of God has come near to

you. But I say unto you that it shall be more tolerable in the day of judgment for Sodom than for that city.

<sup>4</sup>Then he began to upbraid the people in every city wherein his mighty works were done, who received him not, saying, Woe unto you, Chorazin. Woe unto you, Bethsaida. For if the mighty works had been done in Tyre and Sidon which have been done in you, they would have repented, sitting in sackcloth and ashes. But it shall be more tolerable for Tyre and Sidon in the day of judgment than for you. And you, Capernaum, which are exalted to heaven, shall be cast down to hell. And he said unto his disciples, He that hears you, hears me. And he that despises you, despises me. And he that despises me, despises him who sent me.

<sup>5</sup>And the seventy returned again with joy saying, Lord, even the devils are subject to us through your name. And he said unto them, As lightning falls from heaven, I beheld Satan also falling. Behold, I will give unto you power over serpents and scorpions, and over all the power of the enemy, and nothing shall by any means hurt you. Notwithstanding, in this rejoice not that the spirits are subject unto you, but rather rejoice because your names are written in heaven.

<sup>6</sup>In that hour Jesus rejoiced in spirit and said, I thank you, O Father, Lord of heaven and earth, that you have hidden these things from them who think they are wise and prudent, and have revealed them unto babes. Even so, Father, for so it seemed good in your sight. All things are delivered to me of my Father, and no man knows that the Son is the Father, and that the Father is the Son, but him to whom the Son will reveal it. And he turned unto the disciples and said privately, Blessed are the eyes which see the things that you see, for I tell you that many prophets and kings have desired to see those things which you see and have not seen them, and to hear those things which you hear and have not heard them.

<sup>7</sup>And behold, a certain lawyer stood up and tempted him saying, Master, what shall I do to inherit Eternal life? He said unto him, What is written in the law? How do you read it? And he answering said, You shall love the Lord your God with all your heart, and with all your soul, and with all your strength, and with all your mind, and your neighbor as yourself. And he said unto him, You have answered right; this do and you shall live. But he, willing to justify himself said unto Jesus, And who is my neighbor?

<sup>8</sup>And Jesus answering said, A certain man went down from Jerusalem to Jericho and fell among thieves, who stripped him of his clothing, and wounded him, and departed, leaving him half dead. And by chance, there came down a certain priest that way and when he saw him, he passed by on the other side of the way. And likewise a Levite, when he was at the place, came and looked upon him and passed by on the other side of the way. For they desired in their hearts that it might not be known that they had seen him. But a certain Samaritan, as he journeyed, came where he was. And when he saw him he had compassion on him, and went to him and bound up his wounds, pouring in oil and wine, and seated him on his own beast, and brought him to an inn and took care of him. And in the morning when he departed, he took money and gave to the host and said unto him, Take care of him, and whatsoever you spend more, when I come again, I will repay you. Who now of these three do

you think was neighbor unto him who fell among the thieves? And he said, He who showed mercy on him. Then said Jesus unto him, Go and do likewise.

<sup>9</sup>Now it came to pass as they went that they entered into a certain village, and a certain woman named Martha received him into her house. And she had a sister called Mary, who also sat at Jesus' feet and heard his word. But Martha was encumbered with much serving, and came to him and said, Lord, do you not care that my sister has left me to serve alone? Ask her therefore to help me. And Jesus answered and said unto her, Martha, Martha, you are anxious and troubled about many things, but one thing is needful, and Mary has chosen that good part which shall not be taken away from her.

<sup>10</sup>And it came to pass as Jesus was praying in a certain place, when he ceased, one of his disciples said unto him, Lord, teach us to pray, as John also taught his disciples. And he said unto them, When you pray, say, Our Father who is in heaven, hallowed be your name. Your kingdom come, your will be done as in heaven, so on earth. Give us day by day our daily bread. And forgive us our sins, for we also forgive everyone who is indebted to us. And let us not be led unto temptation, but deliver us from evil. For yours is the kingdom, and power. Amen. And he said unto them, Your heavenly Father will not fail to give unto you whatsoever you ask of him.

<sup>11</sup>And he spoke a parable saying, Which of you shall have a friend and shall go unto him at midnight, and say unto him: Friend, lend me three loaves, for a friend of mine has come to me in his journey, and I have nothing to set before him; and he from within shall answer and say, Trouble me not. The door is now shut and my children are with me in bed, and I cannot rise and give to you? I say unto you, though he will not rise and give him because he is his friend, yet because of his shameless persistence, he will rise and give him as many as he needs. And I say unto you, ask, and it shall be given you. Seek, and you shall find. Knock, and it shall be opened unto you. For everyone who asks, receives. And he that seeks, finds. And to him that knocks, it shall be opened. If a son shall ask bread of any of you who is a father, will he give him a stone? Or if a fish, will he for a fish give him a serpent? Or if he shall ask an egg, will he offer him a scorpion? If you then being evil know how to give good gifts unto your children, how much more shall your heavenly Father give good gifts through the Holy Spirit to them who ask him?

<sup>12</sup>And he was casting a devil out of a man, and he was dumb. And it came to pass when the devil was gone out, the dumb spoke, and the people wondered. But some of them said, He casts out devils through Beelzebub, the chief of the devils. And others tempting, sought of him a sign from heaven. But he, knowing their thoughts, said unto them, Every kingdom divided against itself is brought to desolation. And a house divided cannot stand, but falls. If Satan also be divided against himself, how can his kingdom stand? I say this because you say I cast out devils through Beelzebub. And if I by Beelzebub cast out devils, by whom do your sons cast out devils? Therefore shall they be your judges. But if I, with the finger of God cast out devils, no doubt the kingdom of God has come upon you. When a strong man armed keeps his palace, his goods are in peace. But when a stronger man than he shall come upon him and overcome him, he takes from him all his armor in which he trusted, and divides his goods. He that is not with me is against me. And he who gathers

not with me, scatters. When the unclean spirit is gone out of a man, it walks through dry places seeking rest, and finding none, it says, I will return into my house from which I came out. And when it comes, it finds the house swept and garnished. Then goes the evil spirit and takes seven other spirits more wicked than himself, and they enter in and dwell there. And the last end of that man is worse than the first.

<sup>13</sup>And it came to pass as he spoke these things, a certain woman of the company lifted up her voice and said unto him, Blessed is the womb which bore you, and the breasts which you have sucked. And he said, Yea, and blessed are all they who hear the word of God and keep it.

<sup>14</sup>When the people were gathered thick together, he began to say, This is an evil generation. They seek a sign, and there shall no sign be given them but the sign of Jonah the prophet. For as Jonah was a sign unto the Ninevites, so shall also the Son of man be to this generation. The queen of the south shall rise up in the day of judgment with the men of this generation and condemn them. For she came from the utmost parts of the earth to hear the wisdom of Solomon, and behold, a greater than Solomon is here. The men of Nineveh shall rise up in the day of judgment with this generation and shall condemn it. For they repented at the preaching of Jonah, and behold, a greater than Jonah is here.

<sup>15</sup>No man when he has lit a candle, puts it in a secret place, neither under a bushel, but on a candlestick, that they who come in may see the light. The light of the body is the eye. Therefore, when your eye is single, your whole body also is full of light. But when your eye is evil, your body also is full of darkness. Take heed therefore that the light which is in you be not darkness. If your whole body therefore is full of light, having no part dark, the whole shall be full of light as when the bright shining of a candle lights a room and gives you light in all the room.

<sup>16</sup>And as he spoke, a certain Pharisee begged him to dine with him. And he went in and sat down to a meal. And when the Pharisee saw him, he marveled that he had not first washed before dinner. And the Lord said unto him, Now do you Pharisees make clean the outside of the cup and the platter, but your inward part is full of ravening and wickedness. O fools, did not he who made that which is without make that which is within also? But if you would rather give alms of such things as you have and observe to do all things which I have commanded you, then would your inward parts be clean also. But I say unto you, woe be unto you, Pharisees. For you tithe mint, and rue, and all manner of herbs, and pass over judgment and the love of God. These you ought to have done and not to leave the other undone. Woe unto you, Pharisees. For you love the uppermost seats in the synagogues and greetings in the markets. Woe unto you, scribes and Pharisees; hypocrites. For you are unmarked graves, and the men who walk over are not aware of them.

<sup>17</sup>Then answered one of the lawyers and said unto him, Master, thus saying, you reproach us also. And he said, Woe unto you lawyers also. For you lead men with burdens grievous to be borne, and you yourselves touch not the burdens with one of your fingers. Woe unto you. For you build the sepulchers of the prophets, and your fathers killed them. Truly you bear witness that you endorse the deeds of your fathers, for they indeed killed them, and you build

their sepulchers. Therefore also said the wisdom of God: I will send them prophets and apostles, and some of them they shall slay and persecute; that the blood of all the prophets which was shed from the foundation of the world may be required of this generation, from the blood of Abel unto the blood of Zechariah who perished between the altar and the temple. Truly I say unto you, It shall be required of this generation. Woe unto you, lawyers. For you have taken away the key of knowledge, the fullness of the scriptures. You enter not in yourselves into the kingdom, and those who were entering in, you hindered. And as he said these things unto them, the scribes and the Pharisees began to be angry and to urge vehemently, endeavoring to provoke him to speak of many things, laying wait for him, and seeking to catch something out of his mouth that they might accuse him.

<sup>18</sup>In the meantime, when there were gathered together an innumerable multitude of people insomuch that they trod one upon another, he began to say unto his disciples first of all, Beware of the leaven of the Pharisees, which is hypocrisy. For there is nothing covered which shall not be revealed, neither hidden which shall not be known. Therefore, whatsoever you have spoken in darkness shall be heard in the light, and that which you have spoken in the ear, in closets, shall be proclaimed upon the housetops.

<sup>19</sup>And I say unto you my friends, be not afraid of them who kill the body, and after that have no more that they can do. But I will forewarn you whom you shall fear. Fear him who, after he has killed, has power to cast into hell. Yea, I say unto you, fear him. Are not five sparrows sold for two assarions, and not one of them is forgotten before God? But even the very hairs of your head are all numbered. Fear not therefore. You are of more value than many sparrows.

<sup>20</sup>Also I say unto you, Whoever shall confess me before men, him shall the Son of man also confess before the angels of God. But he who denies me before men shall be denied before the angels of God. Now his disciples knew that he said this because they had spoken evil against him before the people, for they were afraid to confess him before men. And they reasoned among themselves saying, He knows our hearts and he speaks to our condemnation, and we shall not be forgiven. But he answered them and said unto them, Whoever shall speak a word against the Son of man and repents, it shall be forgiven him. But unto him who blasphemes against the Holy Ghost, it shall not be forgiven him. And again I say unto you, they shall bring you unto the synagogues and before magistrates and powers. When they do this, take no thought how or what thing you shall answer, or what you shall say. For the Holy Ghost shall teach you in the same hour what you ought to say.

<sup>21</sup>And one of the company said unto him, Master, speak to my brother, that he divide the inheritance with me. And he said unto him, Man, who made me a judge or a divider over you? And he said unto them, Take heed and beware of covetousness, for a man's life consists not in the abundance of the things which he possesses.

<sup>22</sup>And he spoke a parable unto them saying, The ground of a certain rich man brought forth plentifully. And he thought within himself, saying, What shall I do, because I have no room where to store my fruits? And he said, This will I do: I will pull down my barns and build greater, and there will I store all my fruits and my goods. And I will say to my soul, Soul, you have much goods

laid up for many years. Take your ease. Eat, drink, and be merry. But God said unto him, You fool. This night your soul shall be required of you. Then whose shall those things be which you have provided? So shall it be with him who lays up treasure for himself and is not rich toward God.

<sup>23</sup>And he said unto his disciples, Therefore I say unto you, take no thought for your life, what you shall eat, neither for the body, what you shall put on. For the life is more than food and the body than raiment. Consider the ravens, for they neither sow nor reap, which neither have storehouse nor barn. Nevertheless God feeds them. Are you not better than the fowls? And who of you by taking thought can add to his stature one cubit? If you then be not able to do that which is least, why would you take thought for the rest? Consider the lilies, how they grow. They toil not. They spin not. And yet I say unto you that Solomon in all his glory was not arrayed like one of these. If then God so clothes the grass, which is today in the field and tomorrow is cast into the oven, how much more will he provide for you if you are not of little faith? Therefore seek not what you shall eat or what you shall drink, neither be of doubtful mind, for all these things do the nations of the world seek after and your Father who is in heaven knows that you have need of these things. And you are sent unto them to be their ministers, and the laborer is worthy of his hire. For the law says that a man shall not muzzle the ox that treads out the grain.

<sup>24</sup>Therefore, seek to bring forth the kingdom of God, and all these things shall be added unto you. Fear not, little flock, for it is your Father's good pleasure to give you the kingdom. This he spoke unto his disciples saying, Sell that which you have and give alms. Provide not for yourselves scrips which wax old, but rather provide a treasure in the heavens that fails not, where no thief approaches, neither moth corrupts. For where your treasure is, there will your heart be also.

<sup>25</sup>Let your loins be girded about and have your lights burning, that you yourselves may be like unto men who wait for their lord when he will return from the wedding. That when he comes and knocks, they may open unto him immediately. Truly I say unto you, blessed are those servants whom the lord, when he comes, shall find watching. For he shall gird himself and make them sit down to a meal, and will come forth and serve them. For behold, he comes in the first watch of the night, and he shall also come in the second watch, and again he shall come in the third watch. And truly I say unto you, he has already come, as it is written of him. And again, when he shall come in the second watch, or come in the third watch, blessed are those servants when he comes that he shall find so doing. For the Lord of those servants shall gird himself and make them to sit down to a meal, and will come forth and serve them.

<sup>26</sup>And now, truly I say these things unto you that you may know this, that the coming of the Lord is as a thief in the night. And it is like unto a man who is a householder who, if he watches not his goods, the thief comes in an hour of which he is not aware, and takes his goods and divides them among his fellow partakers. And they said among themselves, If the master of the house had known what hour the thief would come, he would have watched and not have suffered his house to be broken through and the loss of his goods. And he said unto them, Truly I say unto you, be therefore ready also, for the Son of man comes at an hour when you think not.

<sup>27</sup>Then Peter said unto him, Lord, do you speak this parable unto us or unto all? And the Lord said, I speak unto those whom the Lord shall make rulers over his household, to give his children their portion of food in due season. And they said, Who then is that faithful and wise servant? And the Lord said unto them, It is that servant who watches, to impart his portion of food in due season. Blessed be that servant whom his Lord shall find so doing when he comes. Truly, I say unto you that he will make him ruler over all that he has. But the evil servant is he who is not found watching. And if that servant is not found watching, he will say in his heart, My lord delays his coming and shall begin to beat the menservants, and the maidens, and to eat and drink, and to be drunk. The lord of that servant will come in a day he does not look for, and at an hour when he is not aware, and will cut him down, and will appoint him his portion with the unbelievers. And that servant who knew his lord's will, and prepared not for his lord's coming, neither did according to his will, shall be beaten with many stripes. But he that knew not his lord's will, and did commit things worthy of stripes, shall be beaten with few. For unto whomever much is given, of him shall much be required. And to whom the Lord has committed much, of him men will ask the more, for they are not well pleased with the Lord's doings.

<sup>28</sup>Therefore, I have come to send fire on the earth, and what is it to you if I will that it be already kindled? But I have a baptism to be baptized with, and how am I constrained until it is accomplished? Do you suppose that I have come to give peace on earth? I tell you, nay, but rather division. For from henceforth there shall be five in one house, divided three against two, and two against three. The father shall be divided against the son, and the son against the father; mother against the daughter, and daughter against the mother; the mother-in-law against her daughter-in-law, and the daughter-in-law against her mother-in-law.

<sup>29</sup>And he said also unto the people, When you see a cloud rise out of the west, you say straightway, There comes a shower, and so it is. And when the south wind blows, you say, There will be heat, and it comes to pass. O hypocrites. You can discern the face of the sky and of the earth, but how is it that you do not discern this time? Yea, and why even of yourselves do you not judge what is right? Why do you go to your adversary for a magistrate when you are in the way with your enemy? Why not give diligence that you may be delivered from him, lest he drag you to the judge, and the judge deliver you to the officer, and the officer cast you into prison? I tell you, you shall not depart from there until you have paid the very last mite.

<sup>30</sup>And there were present at that time some who spoke unto him of the Galileans, whose blood Pilate had mingled with their sacrifices. And Jesus said unto them, Do you suppose that these Galileans were sinners above all the Galileans because they suffered such things? I tell you, nay; but except you repent, you shall all likewise perish. Or those eighteen, on whom the tower in Siloam fell and slew them: do you think that they were sinners above all men who dwelt in Jerusalem? I tell you, nay, but except you repent, you shall all likewise perish.

<sup>31</sup>He spoke also this parable: A certain husbandman had a fig tree planted in his vineyard. He came and sought fruit thereon, and found none. Then he

said unto the dresser of his vineyard, Behold, these three years I came seeking fruit on this fig tree, and find none. Cut it down. Why should it encumber the ground? And he answering said unto him, Lord, let it alone this year also, until I shall dig about and dung it. And if it bears fruit, the tree is saved, and if not, after that you shall cut it down. And many other parables did he speak unto the people.

<sup>32</sup>And after this, as he was teaching in one of the synagogues on the Sabbath, behold there was a woman who had a spirit of infirmity eighteen years, and was bent over and could by no means straighten up. And when Jesus saw her, he called and said unto her, Woman, you are released from your infirmities. And he laid hands on her and immediately she was made straight and glorified God. And the ruler of the synagogue was filled with indignation because Jesus had healed on the Sabbath day, and said unto the people, There are six days in which men ought to work. In them therefore come and be healed, and not on the Sabbath day. The Lord then said unto him, O hypocrite. Do not each one of you on the Sabbath set loose his ox or an ass from the stall and lead him away to watering? And ought not this woman, being a daughter of Abraham, whom Satan has bound, behold these eighteen years, be released from this bond on the Sabbath day? And when he had said these things, all his adversaries were ashamed, and all his disciples rejoiced for all the glorious things which were done by him.

<sup>33</sup>Then he said, Unto what is the kingdom of God like? And unto what shall I resemble it? It is like a grain of mustard which a man took and cast into his garden. And it grew, and waxed a great tree, and the fowls of the air lodged in the branches of it. And again he said, Unto what shall I liken the kingdom of God? It is like leaven, which a woman took and hid in three measures of meal, until the whole was leavened.

**9** And he went through the cities and villages, teaching and journeying toward Jerusalem. And there said one unto him, Lord, are there few only that be saved? And he answered him and said, Strive to enter in at the strait gate, for I say unto you, many shall seek to enter in and shall not be able, for the Lord shall not always strive with man. Therefore, when once the Lord of the kingdom is risen up and has shut the door of the kingdom, then you shall stand outside and knock at the door, saying, Lord, Lord, open unto us. But the Lord shall answer and say unto you, I will not receive you, for you know not from where you are. Then shall you begin to say, We have eaten and drunk in your presence and you have taught in our streets. But he shall say, I tell you, you know not from where you are; depart from me, all workers of iniquity. There shall be weeping and gnashing of teeth among you when you shall see Abraham, and Isaac, and Jacob, and all the prophets in the kingdom of God, and you are thrust out. And truly I say unto you, They shall come from the east and the west, and from the north and the south, and shall sit down in the kingdom of God. And behold, there are last who shall be first, and there are first who shall be last and shall be saved therein.

<sup>2</sup>And as he was thus teaching, there came to him certain of the Pharisees saying unto him, Get out and depart from here, for Herod will kill you. And he said unto them, Go and tell Herod, Behold, I cast out devils and do cures

today and tomorrow, and the third day I shall be perfected. Nevertheless, I must walk today and tomorrow and the third day, for it cannot be that a prophet perish out of Jerusalem. This he spoke signifying of his death.

<sup>3</sup>And in this very hour he began to weep over Jerusalem, saying, O Jerusalem, Jerusalem, you who kill the prophets and stone them who are sent unto you, how often would I have gathered your children together as a hen her brood under her wings, and you would not. Behold, your house is left unto you desolate. And truly I say unto you, you shall not know me until you have received from the hand of the Lord a just recompense for all your sins, until the time come when you shall say, Blessed is he who comes in the name of the Lord.

<sup>4</sup>And it came to pass, as he went into the house of one of the chief Pharisees to eat bread on the sabbath day, that they watched him. And behold, there was a certain man before him who had edema. And Jesus spoke unto the lawyers and Pharisees saying, Is it lawful to heal on the sabbath day? And they held their peace. And he took the man and healed him and let him go, and spoke unto them again, saying, Which of you shall have an ass or an ox fallen into a pit and will not straightway pull him out on the sabbath day? And they could not answer him to these things.

<sup>5</sup>And he put forth a parable unto them concerning those who were bidden to a wedding, for he knew how they chose out the chief rooms and exalted themselves one above another. Wherefore he spoke unto them, saying, When you are bidden of any man to a wedding, sit not down in the highest room, lest a more distinguished man than you be bidden of him, and he who bade you, with him who is more distinguished, come and say to you, Give this man place, and you begin with shame to take the lowest room. But when you are bidden, go and sit down in the lowest room, that when he who bade you comes, he may say unto you, Friend, go up higher. Then shall you have honor of God in the presence of them who sit at a meal with you. For, whoever exalts himself shall be abased and he who humbles himself shall be exalted.

<sup>6</sup>Then said he also concerning him who bade to the wedding, When you make a dinner or a supper, call not your friends, nor your brethren, neither your kinsmen, nor rich neighbors, lest they also bid you again and a recompense be made to you. But when you make a feast, call the poor, the maimed, the lame, the blind, and you shall be blessed, for they cannot recompense you, for you shall be recompensed at the resurrection of the just.

<sup>7</sup>And when one of them who sat at a meal with him heard these things, he said unto him, Blessed is he who shall eat bread in the kingdom of God. Then said he unto him, A certain man made a great supper and invited many, and sent his servants at supper time to say to them who were invited, Come, for all things are now ready. And they all, with one consent, began to make excuse. The first said unto him, I have bought a piece of ground and I must go and see it; I pray you have me excused. And another said, I have bought five yoke of oxen and I go to prove them; I pray you have me excused. And another said, I have married a wife, therefore I cannot come. So that servant came and told his lord these things. Then the master of the house, being angry, said to his servants, Go out quickly into the streets and lanes of the city, and bring here the poor and the maimed, the lame and the blind. And the servant said, Lord, it is done as you have commanded and yet there is room. The lord said unto

his servant, Go out into the highways and hedges and compel men to come in, that my house may be filled, for I say unto you that none of those men who were bidden shall taste of my supper.

<sup>8</sup>And when he had finished these sayings, he departed from there, and there went great multitudes with him. And he turned and said unto them, If anyone come to me and hate not his father, and mother, and wife, and children, and brethren, and sisters, or husband, yea, and their own life also, or in other words, is afraid to lay down their life for my sake, cannot be my disciple. And whoever does not bear his cross and come after me cannot be my disciple. Wherefore, settle this in your hearts: that you will do the things which I shall teach and command you. For which of you, intending to build a tower, sits not down first and counts the cost, whether he has money to finish his work, lest unhappily after he has laid the foundation and is not able to finish his work, all who behold begin to mock him, saying, This man began to build and was not able to finish?

<sup>9</sup>And this he said, signifying there should not any man follow him unless he was able to continue, saying, Or what king, going to make war against another king, sits not down first and consults whether he be able with ten thousand to meet him who comes against him with twenty thousand? Or else, while the other is yet a great way off, he sends an ambassage and desires conditions of peace. So likewise, whoever of you forsakes not all that he has, he cannot be my disciple.

<sup>10</sup>Then certain of them came to him saying, Good Master, we have Moses and the prophets, and whoever shall live by them, shall he not have life? And Jesus answered, saying, You know not Moses, neither the prophets, for if you had known them you would have believed on me, for to this intent they were written. For I am sent that you might have life. Therefore, I will liken it unto salt which is good; but if the salt has lost its savor, with what shall it be seasoned? It is neither fit for the land, nor yet for the dunghill; men cast it out. He who has ears to hear let him hear. These things he said, signifying that which was written truly must all be fulfilled.

<sup>11</sup>Then drew near unto him many of the publicans and sinners in order to hear him. And the Pharisees and scribes complained saying, This man receives sinners and eats with them. And he spoke this parable unto them, saying, What man of you having an hundred sheep, if he lose one of them, does not leave the ninety-nine and go into the wilderness after that which is lost until he find it? And when he has found it, he lays it on his shoulders rejoicing. And when he comes home, he calls together his friends and neighbors and says unto them, Rejoice with me, for I have found my sheep which was lost. I say unto you that likewise joy shall be in heaven over one sinner that repents, more than over ninety-nine just people who need no repentance.

<sup>12</sup>Either, what woman having ten pieces of silver, if she lose one piece, does not light a candle, and sweep the house, and seek diligently until she find it? And when she has found it, she calls friends and neighbors together saying, Rejoice with me, for I have found the piece which I had lost. Likewise I say unto you, there is joy in the presence of the angels of God over one sinner who repents.

<sup>13</sup>And he said, A certain man had two sons, and the younger of them said to his father, Father give me the portion of goods which falls to me. And he divided unto him his possessions. And not many days after, the younger son gathered all together and took his journey into a far country, and there wasted his substance with riotous living. And when he had spent all, there arose a mighty famine in that land and he began to be in lack. And he went and joined himself to a citizen of that country, and he sent him into his fields to feed swine. And he would gladly have filled his belly with the husks which the swine did eat, and no man gave unto him. And when he came to himself, he said, How many hired servants of my father's have bread enough and to spare, and I perish with hunger? I will arise, and go to my father, and will say unto him, Father, I have sinned against heaven and before you, and am no more worthy to be called your son; make me as one of your hired servants.

<sup>14</sup>And he arose and came to his father. And when he was yet a great way off, his father saw him and had compassion, and ran, and fell on his neck, and kissed him. And the son said unto him, Father, I have sinned against heaven and in your sight, and am no more worthy to be called your son. But the father said unto his servants, Bring forth the best robe and put it on him, and put a ring on his finger, and shoes on his feet, and bring here the fattened calf and kill it, and let us eat and be merry. For this my son was dead and is alive again; he was lost and is found. And they began to be merry.

<sup>15</sup>Now his elder son was in the field and, as he came and drew near to the house, he heard music and dancing. And he called one of the servants and asked what these things meant. And he said unto him, Your brother has come and your father has killed the fattened calf, because he has received him safe and sound. And he was angry and would not go in. Therefore his father came out and pleaded him. And he answering said to his father, Behold, these many years do I serve you, neither transgressed I at any time your commandment, and you never gave me a kid that I might make merry with my friends; but as soon as this your son was come, who has devoured your possessions with harlots, you have killed for him the fattened calf. And he said unto him, Son, you are ever with me, and all I have is yours. It was meet that we should make merry and be glad, for this brother of yours was dead and is alive again, was lost and is found.

<sup>16</sup>And he said also unto his disciples, There was a certain rich man who had a steward, and the same was accused unto him that he had wasted his goods. And he called him and said unto him, How is it that I hear this of you? Give an account of your stewardship, for you may no longer be steward. Then the steward said within himself, What shall I do? For my lord takes away from me the stewardship. I cannot dig; I am ashamed to beg. I am resolved what to do, that when I am put out of the stewardship, they may receive me into their houses. So he called every one of his lord's debtors and said unto the first, How much do you owe unto my lord? And he said, A hundred measures of oil. And he said unto him, Take your bill and sit down quickly and write fifty. Then said he to another, And how much do you owe? And he said, A hundred measures of wheat. And he said unto him, Take your bill and write eighty. And the lord commended the unjust steward because he had done wisely, for the children of this world are wiser in their generation than the children of light.

<sup>17</sup>And I say unto you, Make to yourselves friends of the mammon of unrighteousness, that when you fail, they may receive you into everlasting habitations. He who is faithful in that which is least is faithful also in much, and he who is unjust in the least is also unjust in much. If, therefore, you have not been faithful in the unrighteous mammon, who will commit to your trust the true riches? And if you have not been faithful in that which is another man's, who shall give unto you that which is your own? No servant can serve two masters, for either he will hate the one and love the other, or else he will hold to the one and despise the other. You cannot serve God and mammon.

<sup>18</sup>And the Pharisees also, who were covetous, heard all these things and they derided him. And he said unto them, You are they who justify yourselves before men, but God knows your hearts, for that which is highly esteemed among men is an abomination in the sight of God. And they said unto him, We have the law and the prophets, but as for this man we will not receive him to be our ruler, for he makes himself to be a judge over us.

<sup>19</sup>Then said Jesus unto them, The law and the prophets testify of me, yea, and all the prophets who have written, even until John, have foretold of these days. Since that time, the kingdom of God is preached and every man who seeks truth presses into it. And it is easier for heaven and earth to pass than for one tittle of the law to fail. And why teach you the law, and deny that which is written, and condemn him whom the Father has sent to fulfill the law, that you might all be redeemed? O fools, for you have said in your hearts, There is no God. And you pervert the right way, and the kingdom of heaven suffers violence of you, and you persecute the meek, and in your violence you seek to destroy the kingdom, and you take the children of the kingdom by force. Woe unto you, you adulterers. And they reviled him again, being angry for the saying that they were adulterers. But he continued, saying, Whoever divorces his wife and marries another commits adultery, and whoever marries her who is divorced from her husband commits adultery.

<sup>20</sup>Truly I say unto you, I will liken you unto the rich man. For there was a certain rich man who was clothed in purple and fine linen and fared sumptuously every day. And there was a certain beggar named Lazarus who was laid at his gate, full of sores and desiring to be fed with the crumbs which fell from the rich man's table; moreover, the dogs came and licked his sores. And it came to pass that the beggar died and was carried of the angels into Abraham's bosom. The rich man also died and was buried. And in hell he lifted up his eyes, being in torments, and saw Abraham afar off and Lazarus in his bosom. And he cried and said, Father Abraham, have mercy on me and send Lazarus that he may dip the tip of his finger in water and cool my tongue, for I am tormented in this flame. But Abraham said, Son, remember that you in your lifetime received your good things and likewise Lazarus evil things, but now he is comforted and you are tormented. And besides all this, between us and you there is a great gulf fixed so that they who would pass from here to you cannot, neither can they pass to us that would come from there. Then he said, I pray you therefore, father, that you would send him to my father's house, for I have five brethren, that he may testify unto them lest they also come into this place of torment. Abraham said unto him, They have Moses and the prophets, let them hear them. And he said, Nay, father Abraham, but if

one went unto them from the dead, they will repent. And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded, though one should rise from the dead.

<sup>21</sup> Then said he unto the disciples, It is impossible that offenses will not come, but woe to him through whom they come. It were better for him that a millstone were hung about his neck and he cast into the sea than that he should offend one of these little ones. Take heed to yourselves. If your brother trespass against you, rebuke him, and if he repent, forgive him. And if he trespass against you seven times in a day and seven times in a day turn to you again, saying, I repent, you shall forgive him.

<sup>22</sup> And the apostles said unto him, Lord, increase our faith. And the Lord said, If you had faith as a grain of mustard seed, you might say unto this sycamore tree, Be you plucked up by the roots and be planted in the sea and it should obey you.

<sup>23</sup> But who of you, having a servant plowing or feeding cattle, will say unto him when he has come from the field, Go and sit down to a meal? Will he not rather say unto him, Make ready that which I may eat, and gird yourself, and serve me until I have eaten and drunk, and afterward, eventually, you shall eat and drink? Does he thank that servant because he does the things which were commanded him? I say unto you, nay. So likewise you, when you shall have done all those things which are commanded you, say, We are unprofitable servants. We have done that which was no more than our duty to do.

**10** It came to pass as he went to Jerusalem that he passed through the middle of Galilee and Samaria. And as he entered into a certain village, there met him ten men who were lepers who stood afar off, and they lifted up their voices and said, Jesus, Master, have mercy on us. And he said unto them, Go show yourselves unto the priests. And it came to pass as they went, they were cleansed. One of them, when he saw he was healed, turned back and with a loud voice glorified God and fell down on his face at Jesus' feet, giving him thanks; and he was a Samaritan. And Jesus answering said, Were there not ten cleansed? But where are the nine? There are not found that return to give glory to God save this stranger. And he said unto him, Arise, go your way; your faith has made you whole.

<sup>2</sup> And when he was demanded of the Pharisees when the kingdom of God should come, he answered them and said, The kingdom of God comes not with observation, neither shall they say, Look here, or, Look there. For behold, the kingdom of God has already come unto you.

<sup>3</sup> And he said unto his disciples, The days will come when they will desire to see one of the days of the Son of man and they shall not see it. And if they shall say to you, See here, or, See there, go not after them nor follow them. For as the light of the morning that shines out of the one part under heaven and lightens to the other part under heaven, so shall also the Son of man be in his day. But first he must suffer many things and be rejected of this generation. And as it was in the days of Noah, so shall it be also in the days of the Son of man. They did eat, they drank, they married wives, they were given in marriage, until the day that Noah entered into the ark and the flood came and destroyed them all. Likewise also, as it was in the days of Lot, they did eat, they drank, they

bought, they sold, they planted, they built, but the same day that Lot went out of Sodom, it rained fire and brimstone from heaven and destroyed them all. Even thus shall it be in the day when the Son of man is revealed.

<sup>4</sup>In that day the disciple who shall be on the housetop and his stuff in the house, let him not come down to take it away; and he who is in the field, let him likewise not return back. Remember Lot's wife. Whoever shall seek to save his life shall lose it, and whoever shall lose his life shall preserve it. I tell you, in that night there shall be two in one bed, the one shall be taken and the other shall be left. Two shall be grinding together, the one shall be taken and the other left; two shall be in the field, the one shall be taken and the other left.

<sup>5</sup>And they answered and said unto him, Where, Lord, shall they be taken? And he said unto them, Wheresoever the body is gathered, or in other words, wherever the saints are gathered, there will the eagles be gathered together, or there will the remainder be gathered together. This he spoke signifying the gathering of his saints and of angels descending and gathering the remainder unto them, the one from the bed, the other from the grinding, and the other from the field, wherever he wills. For truly there shall be new heavens and a new earth wherein dwells righteousness. And there shall be no unclean thing, for the earth becoming old even as a garment, having waxed in corruption, wherefore it vanishes away and the footstool remains sanctified, cleansed from all sin.

<sup>6</sup>And he spoke a parable unto them, saying, Men ought always to pray and not faint; saying, There was in a city a judge who feared not God nor regarded man. And there was a widow in that city, and she came unto him saying, Avenge me of my adversary. And he would not for a while, but afterward he said within himself, Though I fear not God nor regard man, yet because this widow troubles me. I will avenge her, lest by her continual coming she weary me. And the Lord said, Hear what the unjust judge said. And shall not God avenge his own elect, who cry day and night unto him, though he bear long with men? I tell you that he will come, and when he does come, he will avenge his saints speedily. Nevertheless, when the Son of man comes, shall he find faith on the earth?

<sup>7</sup>He spoke this parable unto certain men who trusted in themselves that they were righteous and despised others: Two men went up into the temple to pray, the one a Pharisee, the other a publican. The Pharisee stood and prayed thus with himself, God, I thank you that I am not as other men, extortioners, unjust, adulterers, or even as this publican. I fast twice in the week, I give tithes of all that I possess. But the publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner. I tell you, this man went down to his house justified rather than the other, for everyone who exalts himself shall be abased, and he who humbles himself shall be exalted.

<sup>8</sup>And they brought unto him also infants, that he might touch them, but when his disciples saw it, they rebuked them. But Jesus called them and said, Suffer little children to come unto me and forbid them not, for of such is the kingdom of God. Truly I say unto you, Whoever will not receive the kingdom of God as a little child shall by no means enter therein.

<sup>9</sup>And a certain ruler asked him, saying, Good Master, what shall I do to inherit Eternal life? And Jesus said unto him, Why do you call me good? None is good save one, that is God. You know the commandments: Do not commit adultery. Do not kill. Do not steal. Do not bear false witness. Honor your father and your mother. And he said, All these have I kept from my youth up. Now when Jesus heard these things, he said unto him, Yet you lack one thing; sell all that you have and distribute unto the poor, and you shall have treasure in heaven; and come follow me. And when he heard this, he was very sorrowful, for he was very rich. And when Jesus saw that he was very sorrowful, he said, How hardly shall they who have riches enter into the kingdom of God. For it is easier for a camel to go through a needle's eye than for a rich man to enter into the kingdom of God. And they who heard said unto him, Who then can be saved? And he said unto them, It is impossible for them who trust in riches to enter into the kingdom of God, but he who forsakes the things which are of this world, it is possible with God that he should enter in.

<sup>10</sup>Then Peter said, Behold, we have left all and followed you. And he said unto them, Truly I say unto you, there is no man who has left house, or parents, or brethren, or wife, or children, for the kingdom of God's sake, who shall not receive manifold more in this present time, and in the world to come, life everlasting.

**11** Then he took the twelve and said unto them, Behold, we go up to Jerusalem, and all things which are written by the prophets concerning the Son of man shall be accomplished, for he shall be delivered unto the gentiles and shall be mocked, and spitefully treated, and spitted on; and they shall scourge and put him to death, and the third day he shall rise again. And they understood none of these things, and the meaning of this saying was hidden from them, neither remembered they the things which were spoken.

<sup>2</sup>And it came to pass as he came near Jericho, a certain blind man sat by the way side begging. And hearing the multitude pass by, he asked what it meant. And they told him that Jesus of Nazareth passed by. And he cried saying, Jesus, Son of David, have mercy on me. And they who went before rebuked him, telling him that he should hold his peace. But he cried so much the more saying, Son of David, have mercy on me. And Jesus stood and commanded him to be brought unto him. And when he was come near, he asked him saying, What is your will that I shall do unto you? And he said, Lord, that I may receive my sight. And Jesus said unto him, Receive your sight; your faith has saved you. And immediately he received his sight and he followed him, glorifying God. And all the disciples, when they saw this, gave praise unto God.

<sup>3</sup>And Jesus entered and passed through Jericho. And behold, there was a man named Zacchaeus who was chief among the publicans, and he was rich. And he sought to see Jesus, who he was, and could not for the press because he was little of stature. And he ran ahead and climbed up into a sycamore tree to see him, for he was to pass that way. And when Jesus came to the place, he looked up and saw him, and said unto him, Zacchaeus, make haste and come down, for today I must abide at your house. And he made haste and came down and received him joyfully. And when the disciples saw it, they all grumbled, saying that he was gone to be guest with a man who is a sinner.

<sup>4</sup>And Zacchaeus stood and said unto the Lord, Behold, Lord, the half of my goods I give to the poor, and if I have taken anything from any man by unjust means, I restore fourfold. And Jesus said unto him, This day is salvation come to this house, forasmuch as he also is a son of Abraham, for the Son of man has come to seek and to save that which was lost.

<sup>5</sup>And as they heard these things, he added and spoke a parable because he was near to Jerusalem and because the Jews taught that the kingdom of God should immediately appear. He said therefore, A certain nobleman went into a far country to receive for himself a kingdom and to return. And he called his ten servants and he delivered them ten minas and said unto them, Trade until I come. But his citizens hated him and sent a messenger after him, saying, We will not have this man to reign over us. And it came to pass that when he was returned, having received the kingdom, then he commanded these servants to be called unto him, to whom he had given the money, that he might know how much every man had gained by trading.

<sup>6</sup>Then came the first, saying, Lord, your mina has gained ten mina. And he said unto him, Well done you good servant; because you have been faithful in a very little, you have authority over ten cities. And the second came saying, Lord, your mina has gained five minas. And he said likewise to him, Be you also over five cities. And another came saying, Lord, behold your mina which I have kept laid up in a napkin, for I feared you because you are an austere man: you take up that which you lay not down and reap that which you do not sow. And he said unto him, Out of your own mouth will I judge you, O wicked servant. You knew that I was an austere man, taking up that which I laid not down, and reaping that which I did not sow. Why then did you not give my money into the bank, that at my coming I might have received my own with usury? And he said unto them who stood by, Take from him the mina and give to him who has ten minas. For I say unto you that unto everyone who trades shall be given, and from him who trades not, even that which he has received shall be taken away from him. But my enemies who would not that I should reign over them, bring them here and slay them before me.

**12** And when he had thus spoken, he went before, ascending up to Jerusalem. And it came to pass, when he was come near to Bethphage and Bethany, at the mount called the mount of Olives, he sent two of his disciples, saying, Go into the village ahead of you in the which, at your entering, you shall find a colt tied on which no man has ever sat; untie him and bring him to me. And if any man ask you, Why do you untie the colt, thus shall you say unto him, Because the Lord has need of him.

<sup>2</sup>And they who were sent went their way and found even as he had said unto them. And as they were loosing the colt, the owners thereof said unto them, Why do you untie the colt? And they said, The Lord has need of him. And they brought him to Jesus, and they cast their garments upon the colt, and they seated Jesus thereon. And as he went, they spread their clothes in the way.

<sup>3</sup>And when he was come nigh, even now at the descent of the mount of Olives, the whole multitude of the disciples began to rejoice and praise God with a loud voice for all the mighty works which they had seen, saying, Blessed is the King who comes in the name of the Lord; peace in heaven and glory in the

highest. And some of the Pharisees from among the multitude said unto him, Master, rebuke your disciples. And he answered and said unto them, If these should hold their peace, the stones would immediately cry out.

<sup>4</sup>And when he was come near, he beheld the city and wept over it saying, If you had known, even you, at least in this your day, the things which belong unto your peace. But now they are hidden from your eyes. For the days shall come upon you that your enemies shall cast a trench about you, and encompass you round, and keep you in on every side, and shall lay you even with the ground, and your children within you. And they shall not leave in you one stone upon another, because you knew not the time of your visitation.

<sup>5</sup>And he went into the temple and began to cast out them who sold therein and them who bought, saying unto them, It is written: My house is a house of prayer, but you have made it a den of thieves. And he taught daily in the temple. But the chief priests and the scribes and the chief of the people sought to destroy him and could not find what they might do, for all the people were very attentive to hear him.

<sup>6</sup>And it came to pass that on one of those days, as he taught the people in the temple and preached the gospel, the chief priests and the scribes came upon him with the elders and spoke unto him saying, Tell us by what authority you do these things, or who he is who gave you this authority? And he answered and said unto them, I will also ask you one thing; answer me: The baptism of John, was it from heaven or of men? And they reasoned with themselves saying, If we shall say, From heaven, he will say, Why then did you not believe him? And if we say, Of men, all the people will stone us, for they are persuaded that John was a prophet. And they answered that they could not tell from where it was. Jesus said unto them, Neither tell I you by what authority I do those things.

<sup>7</sup>Then began he to speak to the people this parable, A certain man planted a vineyard, and leased it out to husbandmen, and went into a far country for a long time. And at the season of the harvest he sent his servant to the husbandmen that they should give him of the fruit of the vineyard, but the husbandmen beat him and sent him away empty. And again he sent another servant, and they beat him also, and treated him shamefully, and sent him away empty. And again he sent a third, and they wounded him also and cast him out. Then said the lord of the vineyard, What shall I do? I will send my beloved son; it may be they will reverence him when they see him. But when the husbandmen saw him, they reasoned among themselves saying, This is the heir; come, let us kill him that the inheritance may be ours. So they cast him out of the vineyard and killed him. What, therefore, shall the lord of the vineyard do unto them? He shall come and destroy these husbandmen and shall give the vineyard to others. And when they heard this, they said, God forbid.

<sup>8</sup>And he beheld them and said, What is this then which is written: The stone which the builders rejected, the same is become the head of the corner? Whoever shall fall upon that stone shall be broken, but on whomever it shall fall, it shall grind him to powder. And the chief priests and the scribes, the same hour, sought to lay hands on him, but they feared the people, for they perceived that he had spoken this parable against them.

<sup>9</sup>And they watched him and sent forth spies who should feign themselves just men, that they might take hold of his words, that so doing they might

deliver him unto the power and authority of the governor. And they asked him saying, Master, we know that you say and teach rightly, neither regard you the person of any, but teach the way of God truly. Is it lawful for us to give tribute unto Caesar or not? But he perceived their craftiness and said unto them, Why do you tempt me? Show me a denarius. Whose image and superscription has it? They answered and said, Caesar's. And he said unto them, Render therefore unto Caesar the things which be Caesar's and unto God the things which be God's. And they could not catch him in his words before the people. And they marveled at his answer and held their peace.

<sup>10</sup> Then came unto him certain of the Sadducees who deny that there is any resurrection, and they asked him saying, Master, Moses wrote unto us saying: If any man's brother die having a wife and he die without children, that his brother should take his wife and raise up seed unto his brother. There were therefore seven brethren. The first took a wife and died without children. And the second took her to wife and he died childless. And the third took her in like manner, and the seven also, and they left no children and died. And last of all the woman died also. Therefore, in the resurrection, whose wife of them is she, for seven had her to wife? And Jesus answering said unto them, The children of this world marry and are given in marriage, but they who shall be accounted worthy to obtain that world through resurrection from the dead neither marry nor are given in marriage, neither can they die anymore, for they are equal unto the angels and are the children of God, being the children of the resurrection. Now, that the dead are raised, even Moses showed at the bush when he called the Lord the God of Abraham, the God of Isaac, and the God of Jacob. For he is not a God of the dead, but of the living, for all live unto him. Then certain of the scribes answering said, Master, you have well said. And after that they dare not ask him any question at all.

<sup>11</sup> And he said unto them, How say they that Christ is David's son? And David himself said in the book of Psalms, The LORD said unto my Lord, Sit you on my right hand until I make your enemies your footstool. David therefore calls him Lord; how is he then his son?

<sup>12</sup> Then in the audience of all the people he said unto his disciples, Beware of the scribes who desire to walk in long robes, and love greetings in the markets, and the highest seats in the synagogues, and the chief rooms at feasts, who devour widows' houses and for a show make long prayers; the same shall receive greater damnation.

<sup>13</sup> And he looked up and saw the rich men casting in their gifts into the treasury. And he saw also a certain poor widow casting in there two mites. And he said, Truly I say unto you that this poor widow has cast in more than they all, for all these have of their abundance cast in unto the offerings of God, but she of her poverty has cast in all the possessions that she had.

<sup>14</sup> And as some spoke of the temple, how it was adorned with goodly stones and gifts, he said, These things which you behold, the days will come in the which there shall not be left one stone upon another which shall not be thrown down. And the disciples asked him, saying, Master, when shall these things be? And what sign will you show when these things shall come to pass?

<sup>15</sup> And he said, The time draws near and therefore take heed that you be not deceived, for many shall come in my name saying, I am Christ; go not therefore

after them. And when you shall hear of wars and commotions, be not terrified, for these things must first come to pass; but this is not the end. Then said he unto them, Nation shall rise against nation and kingdom against kingdom, and great earthquakes shall be in diverse places, and famines, and pestilences, and fearful sights, and great signs shall there be from heaven. But before all these things shall come, they shall lay their hands on you and persecute you, delivering you up to the synagogues and into prisons, being brought before kings and rulers for my name's sake. Settle this therefore in your hearts, not to meditate before what you shall answer, for I will give you a mouth and wisdom which all your adversaries shall not be able to refute nor resist. And it shall be an opportunity for you to bear testimony. And you shall be betrayed both by parents, and brethren, and kinsfolks, and friends, and some of you shall they cause to be put to death. And you shall be hated of all the world for my name's sake. But there shall not a hair of your head perish. In your patience possess you your souls.

<sup>16</sup> And when you shall see Jerusalem encompassed with armies, then know that the desolation thereof is nigh. Then let them who are in Judea flee to the mountains and let them who are in the middle of it depart out, and let not them who are in the country return to enter into the city. For these be the days of vengeance, that all things which are written may be fulfilled. But woe unto them who are with child and to them who give suck in those days. For there shall be great distress in the land and wrath upon this people. And they shall fall by the edge of the sword and shall be led away captive into all nations; and Jerusalem shall be trodden down of the gentiles until the times of the gentiles be fulfilled. Now these things he spoke unto them concerning the destruction of Jerusalem.

<sup>17</sup> And then his disciples asked him saying, Master, tell us concerning your coming. And he answered them and said, In the generation in which the times of the gentiles shall be fulfilled, there shall be signs in the sun, and in the moon, and in the stars, and upon the earth, distress of nations with perplexity, like the sea and the waves roaring. The earth also shall be troubled and the waters of the great deep, men's hearts failing them for fear and for looking after those things which are coming on the earth. For the powers of heaven shall be shaken. And when these things begin to come to pass, then look up and lift up your heads, for the day of your redemption draws nigh. And then shall they see the Son of man coming in a cloud with power and great glory.

<sup>18</sup> And he spoke to them a parable saying, Behold the fig tree and all the trees, when they now shoot forth, you see and know of your own selves that summer is now near at hand. So likewise you, when you see these things come to pass, know that the kingdom of God is near nigh at hand. Truly I say unto you, this generation, the generation when the times of the gentiles be fulfilled, shall not pass away until all be fulfilled. Heaven and earth shall pass away, but my words shall not pass away. Let my disciples therefore take heed to themselves, lest at any time their hearts be burdened with overindulgence, and drunkenness, and cares of this life, and that day come upon them unawares. For as a snare it shall come on all them who dwell on the face of the whole earth. And what I say unto one, I say unto all, Watch you therefore, and pray always and keep my commandments, that you may be counted worthy to escape all these things

which shall come to pass and to stand before the Son of man when he shall come clothed in the glory of his Father.

<sup>19</sup>And in the daytime he was teaching in the temple, and at night he went out and abided in the mount that is called Olives. And the people came early in the morning to him in the temple to hear him.

**13** Now the feast of unleavened bread drew nigh, which is called the Passover. And the chief priests and the scribes sought how they might kill him, but they feared the people. Then entered Satan into Judas, surnamed Iscariot, being of the number of the twelve. And he went his way and discussed with the chief priests and captains how he might betray him unto them. And they were glad and covenanted to give him money. And he promised them, and sought opportunity to betray him unto them in the absence of the multitude.

<sup>2</sup>Then came the day of unleavened bread when the passover must be killed. And he sent Peter and John saying, Go and prepare us the passover that we may eat. And they said unto him, Where do you will that we prepare? And he said unto them, Behold, when you have entered into the city there shall a man meet you bearing a pitcher of water; follow him into the house where he enters in. And you shall say unto the master of the house, The Master says unto you, Where is the guest chamber where I shall eat the passover with my disciples? And he shall show you a large furnished upper room; there make ready. And they went and found as he had said unto them and they made ready the passover.

<sup>3</sup>And when the hour was come, he sat down and the twelve apostles with him. And he said unto them, I have eagerly desired to eat this passover with you before I suffer, for I say unto you, I will not anymore eat thereof until it be fulfilled which is written in the prophets concerning me. Then I will partake with you in the kingdom of God. And he took the cup and gave thanks and said, Take this and divide among yourselves, for I say unto you that I will not drink of the fruit of the vine until the kingdom of God shall come.

<sup>4</sup>And he took bread and gave thanks, and broke and gave unto them saying, This is my body which is given for you; this do in remembrance of me. Likewise also the cup, after supper, saying, This cup is the new covenant in my blood which is shed for you.

<sup>5</sup>But behold, the hand of him who betrays me is with me on the table. And truly the Son of man goes as it was determined, but woe unto that man by whom he is betrayed. And they began to inquire among themselves who of them it was who should do this thing.

<sup>6</sup>There was also a strife among them: who of them should be accounted the greatest. And he said unto them, The kings of the gentiles exercise lordship over them, and they who exercise authority upon them are called benefactors, but it ought not to be so with you. But he who is greatest among you, let him be as the younger, and he who is chief, as he who does serve. For whether is he greater who sits at a meal, or he who serves? I am not as he who sits at a meal, but I am among you as he who serves. You are they who have continued with me in my temptations and I appoint unto you a kingdom as my Father has appointed unto me, that you may eat and drink at my table in my kingdom and sit on twelve thrones, judging the twelve tribes of Israel.

<sup>7</sup>And the Lord said, Simon, Simon, behold, Satan has desired you that he may sift the children of the kingdom as wheat, but I have prayed for you that your faith fail not; and when you are converted, strengthen your brethren. And he said unto him, being grieved, Lord, I am ready to go with you, both into prison and unto death. And the Lord said, I tell you Peter that the cock shall not crow this day before that you will three times deny that you know me.

<sup>8</sup>And he said unto them, When I sent you without purse and scrip or shoes, lacked you anything? And they said, Nothing. Then said he unto them, I say unto you again, he who has a purse, let him take it and likewise a scrip, and he who has no sword, let him sell his garment and buy one. For I say unto you, this that is written must yet be accomplished in me: And he was reckoned among the transgressors; for the things concerning me have an end. And they said, Lord, behold, here are two swords. And he said unto them, It is enough.

<sup>9</sup>And he came out and went as he was accustomed to the Mount of Olives, and his disciples followed him. And when he was at the place, he said unto them, Pray that you enter not into temptation. And he was withdrawn from them about a stone's cast and kneeled down and prayed saying, Father, if you be willing to, remove this cup from me; nevertheless, not my will, but yours be done. And there appeared an angel unto him from heaven strengthening him. And being in an agony, he prayed more earnestly, and he sweat became like great drops of blood falling down to the ground. And when he rose up from prayer and was come to his disciples, he found them sleeping, for they were filled with sorrow, and said unto them, Why are you sleeping? Rise and pray, lest you enter into temptation.

<sup>10</sup>And while he yet spoke, behold, a multitude, and he who was called Judas, one of the twelve, went before them and drew near unto Jesus to kiss him. But Jesus said unto him, Judas, you betray the Son of man with a kiss? When they who were about him saw what would follow they said unto him, Lord, shall we smite with a sword? And one of them smote the servant of the high priest and cut off his right ear. And Jesus answered and declared, Enough, enough. And he touched his ear and healed him.

<sup>11</sup>Then Jesus said unto the chief priests, and captains of the temple, and elders who were come to him, Are you come out as against a thief, with swords and staves? When I was daily with you in the temple you stretched forth no hands against me, but this is your hour and the power of darkness. Then they took him, and led him, and brought him into the high priest's house, and Peter followed afar off.

<sup>12</sup>And when they had kindled a fire in the middle of the hall and were sat down together, Peter sat down among them. But a certain maid beheld him as he sat by the fire and earnestly looked upon him and said, This man was also with him. And he denied it saying, Woman, I know him not. And after a little while another saw him and said, You are also of them. And Peter said, Man, I am not. And about the space of one hour another confidently affirmed saying, Truly, this man was also with him, for he is a Galilean. And Peter said, Man, I know not what you say. And immediately while he yet spoke, the cock crew. And the Lord turned and looked upon Peter. And Peter remembered the word of the Lord, how he had said unto him, Before the cock crows you shall deny me three times. And Peter went out and wept bitterly.

<sup>13</sup>And the men who held Jesus mocked him and smote him. And when they had blindfolded him, they struck him on the face and asked him saying, Prophecy: who is it who smote you? And they spoke many other things blasphemously against him.

<sup>14</sup>And as soon as it was day, the elders of the people, and the chief priests, and the scribes came together and led him into their council saying, Are you the Christ? Tell us. And he said unto them, If I tell you, you will not believe. And if I also ask you, you will not answer me nor let me go. Hereafter shall the Son of man sit on the right hand of the power of God. Then said they all, Are you then the Son of God? And he said unto them, You say that I am. And they said, What need we of any further witness? For we ourselves have heard of his own mouth.

<sup>15</sup>And the whole multitude of them arose and led him unto Pilate. And they began to accuse him saying, We found this man perverting the nation and forbidding to give tribute to Caesar, saying that he himself is Christ, a King. And Pilate asked him saying, Are you the King of the Jews? And he answered him and said, Yea, you say it. Then said Pilate to the chief priests and people, I find no fault in this man. And they were the more fierce saying, He stirs up the people, teaching throughout all Judea, beginning from Galilee to this place. When Pilate heard of Galilee, he asked whether the man was a Galilean. And as soon as he knew that he belonged unto Herod's jurisdiction, he sent him to Herod, who himself also was at Jerusalem at that time.

<sup>16</sup>And when Herod saw Jesus he was exceedingly glad, for he was desirous of a long time to see him because he had heard many things of him and he hoped to have seen some miracle done by him. Then he questioned with him in many words, but he answered him nothing. And the chief priests and scribes stood and vehemently accused him. And Herod, with his men of war, ridiculed and mocked him, and arrayed him in a gorgeous robe, and sent him again to Pilate. And the same day Pilate and Herod were made friends together, for before this they had been enemies.

<sup>17</sup>And Pilate, when he had called together the chief priests, and the rulers, and the people, said unto them, You have brought this man unto me as one who perverts the people, and behold, I, having examined him before you, have found no fault in this man touching those things whereof you accuse him. No, nor yet Herod, for I sent you to him and, behold, nothing worthy of death is done unto him. I will therefore chastise him and release him – for of necessity he must release one unto them at the feast. But they cried out all at once saying, Away with this man and release unto us Barabbas who, for a certain sedition made in the city and for murder, was cast into prison! Pilate therefore, willing to release Jesus, spoke again to them. But they cried saying, Crucify him, crucify him! And he said unto them the third time, Why; what evil has he done? I have found no cause of death in him; I will therefore chastise him and let him go. And they were insistent in loud voices, requiring that he might be crucified. And the voices of them and of the chief priests prevailed. And Pilate gave sentence that it should be as they required.

<sup>18</sup>And he released unto them him who, for sedition and murder, was cast into prison, whom they had desired, and delivered Jesus to their will. And as

they led him away, they laid hold upon one Simon, a Cyrenian, coming out of the country, and on him they laid the cross that he might bear it after Jesus.

<sup>19</sup>And there followed him a great company of people and of women, who also bewailed and lamented him. But Jesus turned unto them and said, Daughters of Jerusalem, weep not for me, but weep for yourselves and for your children, for behold, the days are coming in the which they shall say, Blessed are the barren and the wombs which never bore, and the breasts which never gave suck. Then shall they begin to say to the mountains, Fall on us; and to the hills, Cover us. And if these things are done in the green tree, what shall be done in the dry tree? This he spoke signifying the scattering of Israel and the desolation of the heathen, or in other words, the gentiles.

<sup>20</sup>And there were also two others, malefactors, led with him to be put to death. And when they were come to the place which is called Calvary, there they crucified him and the malefactors, one on the right hand and the other on the left.

<sup>21</sup>Then said Jesus, Father, forgive them, for they know not what they do – meaning the soldiers who crucified him. And they parted his raiment and cast lots. And the people stood beholding. And the rulers also with them derided saying, He saved others, let him save himself if he be Christ, the chosen of God. And soldiers also mocked him, coming to him and offering him vinegar, and saying, If you be the King of the Jews, save yourself. And a superscription also was written over him in letters of Greek and Latin and Hebrew: THIS IS THE KING OF THE JEWS.

<sup>22</sup>And one of the malefactors who was crucified with him, railed on him saying, If you be the Christ, save yourself and us. But the other, answering, rebuked him saying, Do you not fear God, seeing you are in the same condemnation? And we indeed justly, for we receive the due reward of our deeds, but this man has done nothing amiss. And he said unto Jesus, Lord, remember me when you come into your kingdom. And Jesus said unto him, Truly I say unto you, Today shall you be with me in the world of spirits.

<sup>23</sup>And it was about the sixth hour and there was a darkness over all the earth until the ninth hour. And the sun was darkened and the veil of the temple was rent in the middle. And when Jesus had cried with a loud voice, he said, Father, into your hands I commend my spirit. And having said thus, he gave up the ghost.

<sup>24</sup>Now when the centurion saw what was done, he glorified God saying, Certainly this was a righteous man. And all the people who came together to that sight, beholding the things which were done, smote their breasts and returned. And all his acquaintance and the women who followed him from Galilee stood afar off, beholding these things.

<sup>25</sup>And behold, a man named Joseph, a counselor, a good man and a just one, the same day had not consented to the counsel and deed of them, a man of Arimathea, a city of the Jews, who also himself waited for the kingdom of God, he went unto Pilate and begged the body of Jesus. And he took it down, and wrapped it in linen, and laid it in a sepulchre which was hewed in a stone wherein never man before was laid. And that day was the preparation, and the sabbath drew on.

<sup>26</sup>And the women also who came with him from Galilee followed after and beheld the sepulchre and how his body was laid. And they returned and prepared spices and ointments and rested the sabbath day according to the commandment.

**14** Now upon the first day of the week, very early in the morning, the women came unto the sepulchre, bringing the spices which they had prepared, and certain others with them. And they found the stone rolled away from the sepulchre and two angels standing by it in shining garments. And they entered into the sepulchre and, not finding the body of the Lord Jesus, they were much perplexed thereabout and were afraid, and bowed down their faces to the earth. But behold, the angels said unto them, Why do you seek the living among the dead? He is not here, but is risen. Remember how he spoke unto you when he was yet in Galilee, saying, The Son of man must be delivered into the hands of sinful men, and be crucified, and the third day rise again? And they remembered his words, and returned from the sepulchre, and told all these things unto the eleven and to all the rest. It was Mary Magdalene, and Joanna, and Mary the mother of Jacob, and other women who were with them who told these things unto the apostles. And their words seemed to them as idle tales and they believed them not. Then arose Peter and ran unto the sepulchre and went in. And he beheld the linen clothes laid by themselves. And he departed, wondering in himself at that which was come to pass.

<sup>2</sup>And behold, two of them went that same day to a village called Emmaus which was from Jerusalem sixty furlongs. And they talked together of all these things which had happened. And it came to pass that while they discussed together and reasoned, Jesus himself drew near and went with them. But their eyes were held or covered, that they could not know him. And he said unto them, What manner of communications are these which you have one with another as you walk and are sad? And one of them, whose name was Cleopas, answering said unto him, Are you a stranger in Jerusalem and have not known the things which have come to pass there in these days? And he said unto them, What things? And they said unto him, Concerning Jesus of Nazareth, who was a prophet mighty in deed and word before God and all the people, and how the chief priests and our rulers delivered him to be condemned to death and have crucified him. But we trusted that it had been he who should have redeemed Israel. And besides all this, today is the third day since these things were done, yea, and certain women also of our company made us astonished who were early at the sepulcher. And when they found not his body, they came, saying that they had also seen a vision of angels who said that he was alive. And certain of them who were with us went to the sepulchre and found even so as the women had said, but him they saw not.

<sup>3</sup>Then he said unto them, O fools, and slow of heart to believe all that the prophets have spoken. Ought not Christ to have suffered these things and to enter into his glory? And beginning at Moses and all the prophets, he expounded unto them in all the scriptures the things concerning himself.

<sup>4</sup>And they drew near to the village to which they went and he made as though he would have gone further, but they constrained him, saying, Abide

with us, for it is toward evening and the day is far spent. And he went in to tarry with them. And it came to pass, as he sat at a meal with them, he took bread and blessed and broke and gave to them. And their eyes were opened and they knew him and he was taken up out of their sight. And they said one to another, Did not our hearts burn within us while he talked with us by the way and while he opened to us the scriptures?

<sup>5</sup>And they rose up the same hour and returned to Jerusalem, and found the eleven gathered together, and those who were with them saying, The Lord is risen indeed and has appeared to Simon. And they told what things they saw and heard in the way, and how he was known to them in breaking of bread.

<sup>6</sup>And as they thus spoke, Jesus himself stood in the midst of them and said unto them, Peace be unto you. But they were terrified and afraid, and supposed that they had seen a spirit. And he said unto them, Why are you troubled and why do thoughts arise in your hearts? Behold my hands and my feet that it is I, myself; handle me and see, for a spirit has not flesh and bones as you see me have. And when he had thus spoken, he showed them his hands and feet.

<sup>7</sup>And while they yet wondered and believed not for joy, he said unto them, Have you here any food? And they gave him a piece of a broiled fish and a honeycomb. And he took it and did eat before them. And he said unto them, These are the words which I spoke unto you while I was yet with you, that all things must be fulfilled which were written in the law of Moses, and in the prophets, and in the psalms concerning me. Then he opened their understanding that they might understand the scriptures, and said unto them, Thus it is written: And thus it behooved Christ to suffer and to rise from the dead the third day, and that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem. And you are witnesses of these things. And behold, I send the promise of my Father upon you; but remain in the city of Jerusalem until you be endowed with power from on high.

<sup>8</sup>And he led them out as far as to Bethany, and he lifted up his hands and blessed them. And it came to pass while he blessed them, he was taken from them and carried up into heaven. And they worshipped him and returned to Jerusalem with great joy, and were continually in the temple, praising and blessing God. Amen.

## THE TESTIMONY OF JOHN

**I**N the beginning was the gospel preached through the Son. And the gospel was the word, and the word was with the Son, and the Son was with God, and the Son was of God. The same was in the beginning with God. All things were made by Him, and without Him was not anything made which was made. In Him was the gospel, and the gospel was the life, and the life was the light of men. And the light shines in the world, and the world perceives it not.

<sup>2</sup>There was a man sent from God whose name was John. The same came into the world for a witness, to bear witness of the Light, to bear record of the gospel through the Son unto all, that through Him men might believe. He was not that Light, but came to bear witness of that Light, who was the true

Light, who lights every man who comes into the world, even the Son of God, He who was in the world, and the world was made by Him, and the world knew Him not. He came unto His own, and His own received Him not. But as many as received Him, to them He gave power to become the sons of God – only to them who believe on His name. He was born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. And the same Word was made flesh and dwelt among us. And we beheld His glory, the glory as of the Only Begotten of the Father, full of grace and truth. John bore witness of him and cried, saying, This is he of whom I spoke.

<sup>3</sup>He who comes after me is preferred before me, for he was before me. For in the beginning was the Word, even the Son, who is made flesh and sent unto us by the will of the Father. And as many as believe on His name shall receive of His fullness. And of His fullness have we all received, even immortality and Eternal life through His grace. For the law was given through Moses, but life and truth came through Jesus Christ. For the law was after a carnal commandment, to the administration of death. But the gospel was after the power of an endless life through Jesus Christ, the Only Begotten Son, who is in the bosom of the Father. And no man has seen God at any time, except he has borne record of the Son. For except it is through him, no man can be saved.

<sup>4</sup>This is the record of John, when the Jews sent priests and Levites from Jerusalem to ask him, Who are you? And he confessed and denied not that he was Elias, but confessed saying, I am not the Christ. And they asked him, saying, How then are you Elias? And he said, I am not that Elias who was to restore all things. And they asked him, saying, Are you that prophet? And he answered, No. Then said they unto him, Who are you, that we may give an answer to them who sent us? What do you say of yourself? He said, I am the voice of one crying in the wilderness, Make straight the way of the Lord, as said the prophet Isaiah. And they who were sent were of the Pharisees. And they asked him and said unto him, Why do you baptize then, if you are not the Christ, nor Elias who was to restore all things, neither that prophet? John answered them saying, I baptize with water. But there stands one among you whom you know not. He it is of whom I bear record. He is that Prophet, even Elias, who, coming after me, is preferred before me, whose shoe's latchet I am not worthy to untie, or whose place I am not able to fill. For he shall baptize, not only with water, but with fire, and with the Holy Ghost.

<sup>5</sup>The next day John saw Jesus coming unto him and said, Behold the Lamb of God who will take away the sin of the world. And John bore record of him unto the people saying, This is he of whom I said, After me comes a man who is preferred before me, for he was before me, and I knew him, and that he should be made manifest to Israel. Therefore I have come baptizing with water. And John bore record saying, When he was baptized by me, I saw the Spirit descending from heaven like a dove and it abided upon him. And I knew him. For he who sent me to baptize with water, the same said unto me, Upon whom you shall see the Spirit descending and remaining on him, the same is he who baptizes with the Holy Ghost. And I saw and bore record that this is the Son of God. These things were done in Bethabara, beyond Jordan where John was baptizing.

<sup>6</sup>Again the next day after, John stood, and two of his disciples. And looking upon Jesus as he walked, he said, Behold the Lamb of God. And the two disciples heard him speak and they followed Jesus. Then Jesus turned and saw them following him and said unto them, What do you seek? They said unto him, Rabbi – which is to say, being interpreted, Master – where do you dwell? He said unto them, Come and see. And they came and saw where he dwelt and abided with him that day, for it was about the tenth hour. One of the two who heard John and followed Jesus was Andrew, Simon Peter's brother. He first found his own brother Simon and said unto him, We have found the Messiah, which is, being interpreted, the Christ. And he brought him to Jesus. And when Jesus beheld him, he said, You are Simon the son of Jonah. You shall be called Cephas, which is by interpretation, a seer, or a stone. And they were fishermen. And they straightway left all and followed Jesus.

<sup>7</sup>The day following Jesus decided to go forth into Galilee and finds Philip, and says unto him, Follow me. Now Philip was at Bethsaida, the city of Andrew and Peter. Philip found Nathanael, and said unto him, We have found him of whom Moses, in the law and the prophets, did write: Jesus of Nazareth, the son of Joseph. And Nathaniel said unto him, Can there any good thing come out of Nazareth? Philip said unto him, Come and see. Jesus saw Nathaniel coming unto him and said of him, Behold an Israelite indeed, in whom is no guile. Nathaniel said unto him, From where do you know me? Jesus answering said unto him, Before Philip called you, when you were under the fig tree, I saw you. Nathaniel answered and said unto him, Rabbi, you are the Son of God. You are the King of Israel. Jesus answered and said unto him, Because I said unto you, I saw you under the fig tree, you believe? You shall see greater things than these. And he said unto him, Truly, truly I say unto you, Hereafter you shall see heaven open, and the angels of God ascending and descending upon the Son of man.

<sup>8</sup>And on the third day of the week there was a marriage in Cana of Galilee, and the mother of Jesus was there. And Jesus was called, and his disciples, to the marriage. And when they lacked wine, his mother said unto him, They have no wine. Jesus said unto her, Woman, what will you have me to do for you? That will I do, for my hour is not yet come. His mother said unto the servants, Whatsoever he says unto you, see that you do it. There were set there six waterpots of stone after the manner of the purifying of the Jews, containing two or three firkins apiece. Jesus said unto them, Fill the waterpots with water. And they filled them up to the brim. And he said, Draw out now, and bear unto the governor of the feast. And they bore unto him. When the governor of the feast had tasted the water which was made wine (he knew not from where it was, but the servants who drew the water knew), the governor of the feast called the bridegroom and said unto him, Every man at the beginning does set forth good wine, and when men have well drunk, then that which is worse. But you have kept the good wine until now. This beginning of miracles did Jesus in Cana of Galilee, and manifested forth his glory, and the faith of his disciples was strengthened in him.

<sup>9</sup>After this he went down to Capernaum, he and his mother, and his brethren, and his disciples. And they continued there not many days. And the Jews' passover was at hand, and Jesus went up to Jerusalem and found in the temple

those who sold oxen, and sheep, and doves, and changers of money sitting. And when he had made a scourge of small cords, he drove them all out of the temple, and the sheep, and the oxen, and poured out the changers' money, and overthrew the tables. And he said unto them who sold doves, Take these things from here. Make not my Father's house a house of merchandise. And his disciples remembered that it was written, The zeal of your house has eaten me up.

<sup>10</sup> Then spoke the Jews and said unto him, What sign do you show unto us, seeing you do these things? Jesus answered and said unto them, Destroy this temple and in three days I will raise it up. Then said the Jews, Forty-six years was this temple in building, and will you rear it up in three days? But he spoke of the temple of his body. When therefore he was risen from the dead, his disciples remembered that he had said this unto them. And they remembered the scripture and the word which Jesus had said unto them. Now when he was in Jerusalem at the passover on the feast day, many believed on his name when they saw the miracles which he did. But Jesus did not commit himself unto them because he knew all things and needed not that any should testify of man, for he knew what was in man.

**2** There was a man of the Pharisees named Nicodemus, a ruler of the Jews. The same came to Jesus by night, and said unto him, Rabbi, we know that you are a teacher come from God. For no man can do these miracles which you do except God be with him. Jesus answered and said unto him, Truly, truly I say unto you, Except a man be born again, he cannot see the kingdom of God.

<sup>2</sup> Nicodemus said unto him, How can a man be born when he is old? Can he enter the second time into his mother's womb and be born? Jesus answered, Truly, truly I say unto you, Except a man be born of water and the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh is flesh and that which is born of the Spirit is spirit. Marvel not that I said unto you, you must be born again. The wind blows where it wills and you hear the sound thereof, but cannot tell from where it comes and to where it goes. So is everyone who is born of the Spirit. Nicodemus answered and said unto him, How can these things be? Jesus answered and said, Are you a master of Israel and know not these things? Truly, truly I say unto you, We speak that we do know, and testify that we have seen and you receive not our witness. If I have told you earthly things and you believe not, how shall you believe if I tell you heavenly things? I tell you, no man has ascended up to heaven, but he who came down from heaven: the Son of man who is in heaven. And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up, that whoever believes on him should not perish, but have Eternal life. For God so loved the world, that he gave, his only begotten Son, that whoever believes on him should not perish, but have everlasting life.

<sup>3</sup> For God sent not his Son into the world to condemn the world, but that the world through him might be saved. He who believes on him is not condemned. But he who believes not is condemned already, because he has not believed on the name of the only begotten Son of God, which before was preached by the mouth of the holy prophets. For they testified of me. And this is the condemnation, that light has come into the world, and men love darkness

rather than light, because their deeds are evil. For everyone who does evil hates the light, neither comes to the light, lest his deeds should be reproved. But he who loves truth comes to the light, that his deeds may be made manifest. And he who obeys the truth, the works which he does, they are of God.

**3** After these things came Jesus and his disciples into the land of Judea. And there he tarried with them and baptized. And John also was baptizing in Aenon, near to Salim, because there was much water there. And they came and were baptized, for John was not yet cast into prison.

<sup>2</sup> Then there arose a question between some of John's disciples and the Jews about purifying. And they came unto John and said unto him, Rabbi, he who was with you beyond Jordan, to whom you bear witness, behold, the same baptizes, and he receives of all people who come unto him.

<sup>3</sup> John answered and said, A man can receive nothing, except it be given him from heaven. You yourselves bear me witness, that I said, I am not the Christ, but that I am sent before him. He who has the bride is the bridegroom. But the friend of the bridegroom, who stands and hears him, rejoices greatly because of the bridegroom's voice. This my joy is therefore fulfilled. He must increase, but I must decrease. He who comes from above is above all. He who is of the earth is earthly, and speaks of the earth. He who comes from heaven is above all. And what he has seen and heard, that he testifies, and but few men receive his testimony. He who has received his testimony has set to his seal that God is true. For he whom God has sent speaks the words of God. For God gives him not the Spirit by measure, for he dwells in him, even the fullness. The Father loves the Son, and has given all things into his hands, and he who believes on the Son has everlasting life and shall receive of his fullness. But he who believes not the Son, shall not receive of his fullness, for the wrath of God is upon him.

<sup>4</sup> When therefore the Pharisees had heard that Jesus made and baptized more disciples than John, they sought more diligently some means that they might put him to death. For many received John as a prophet, but they believed not on Jesus. Now the Lord knew this, though he himself baptized not so many as his disciples, for he suffered them for an example, preferring one another. And he left Judea, and departed again into Galilee, and said unto his disciples, I must go through Samaria.

**4** Then he came to the city of Samaria, which is called Sychar, near to the parcel of ground which Jacob gave to his son Joseph, the place where Jacob's well was. Now Jesus being weary with his journey, it being about the sixth hour, sat down on the well. And there came a woman of Samaria to draw water. Jesus said unto her, Give me to drink.

<sup>2</sup> Now his disciples were gone away into the city to buy food. Wherefore, he being alone, the woman of Samaria said unto him, How is it that you, being a Jew, asks drink of me, who am a woman of Samaria? The Jews have no dealings with the Samaritans.

<sup>3</sup> Jesus answered and said unto her, If you knew the gift of God, and who it is who says to you, Give me to drink, you would have asked of him and he would have given you living water. The woman said unto him, Sir, you have nothing to draw with and the well is deep. From where then have you that

living water? Are you greater than our father Jacob who gave us the well and drank thereof himself, and his children, and his cattle? Jesus answered and said unto her, Whoever shall drink of this well shall thirst again, but whoever drinks of the water which I shall give him shall never thirst. But the water that I shall give him shall be in him a well of water springing up into everlasting life.

<sup>4</sup>The woman said unto him, Sir, give me of this water that I thirst not, neither come here to draw. Jesus said unto her, Go, call your husband, and come here. The woman answered and said, I have no husband. Jesus said unto her, You have well said, I have no husband, for you have had five husbands, and he whom you now have is not your husband. In that you spoke truly.

<sup>5</sup>The woman said unto him, Sir, I perceive that you are a prophet. Our fathers worshipped in this mountain, and you say that in Jerusalem is the place where men ought to worship.

<sup>6</sup>Jesus said unto her, Woman, believe me, the hour comes when you shall neither in this mountain, nor yet at Jerusalem, worship the Father. You worship you know not what. We know what we worship, and salvation is of the Jews. And the hour comes, and now is, when the true worshippers shall worship the Father in spirit and in truth. For the Father seeks such to worship Him, for unto such has God promised his Spirit. And they who worship Him must worship in spirit and in truth.

<sup>7</sup>The woman said unto him, I know that Messiah comes, who is called Christ. When he has come, he will tell us all things. Jesus said unto her, I who speak unto you am the Messiah.

<sup>8</sup>And upon this came his disciples and marveled that he talked with the woman. Yet no man said, What do you seek? Or, Why do you talk with her? The woman then left her waterpot and went her way into the city and said to the men, Come, see a man who told me all things that I have ever done. Is not this the Christ? Then they went out of the city and came unto him.

<sup>9</sup>In the meantime his disciples prayed him, saying, Master, eat. But he said unto them, I have food to eat that you know not of. Therefore said the disciples one to another, Has any man brought him food to eat? Jesus said unto them, My food is to do the will of him who sent me, and to finish his work. Do you not say, There are yet four months, then comes harvest? Behold, I say unto you, Lift up your eyes and look on the fields, for they are white already to harvest. And he who reaps, receives wages and gathers fruit unto life Eternal, that both he who sows and he who reaps may rejoice together. And herein is that saying true, One sows and another reaps. I have sent you to reap that whereon you have expended no labor. The prophets have labored and you have entered into their labors.

<sup>10</sup>And many of the Samaritans of that city believed on him for the saying of the woman who testified, saying, He told me all that I have ever done. So when the Samaritans were come unto him, they besought him that he would stay with them. And he abided there two days. And many more believed because of his own word and said unto the woman, Now we believe, not because of your saying. We have heard for ourselves and know that this is indeed the Christ, the Savior of the world.

<sup>11</sup>Now after two days he departed from there and went into Galilee, for Jesus himself testified that a prophet has no honor in his own country. Then when

he had come into Galilee, the Galileans received him, having seen all the things which he had done at Jerusalem at the feast, for they also went unto the feast.

<sup>12</sup> So Jesus came again into Cana of Galilee where he made the water wine. And there was a certain nobleman whose son was sick at Capernaum. When he heard Jesus was come out of Judea into Galilee, he went unto him and besought him that he would come down and heal his son, for he was at the point of death. Then said Jesus unto him, Except you see signs and wonders, you will not believe. The nobleman said unto him, Sir, come down before my child die. Jesus said unto him, Go your way, your son lives. And the man believed the word which Jesus had spoken unto him, and he went his way. And as he was now going down to his house, his servants met him and spoke, saying, Your son lives. Then he inquired of them the hour when he began to amend. And they said unto him, Yesterday at the seventh hour the fever left him. So the father knew that his son was healed in the same hour in which Jesus said unto him, Your son lives. And he believed, and his whole house, this being the second miracle which Jesus had done when he had come out of Judea into Galilee.

<sup>13</sup> After this there was a feast of the Jews. And Jesus went up to Jerusalem.

**5** Now there is at Jerusalem by the sheep market a pool which is called in the Hebrew tongue Bethesda, having five porches. In these porches lay a great many impotent folks, of blind, lame, withered, waiting for the moving of the water. For an angel went down at a certain season into the pool, and troubled the water. Whoever then first stepped in, after the troubling of the water, was made whole of whatsoever disease he had.

<sup>2</sup> And a certain man was there who had an infirmity thirty-eight years. And Jesus saw him lie and knew that he had been now a long time afflicted. And he said unto him, Will you be made whole? The impotent man answered him, Sir, I have no man, when the water is troubled, to put me into the pool, but while I am coming, another steps down before me. Jesus said unto him, Rise, take up your bed, and walk. And immediately the man was made whole, and took up his bed, and walked. And it was on the Sabbath day. The Jews therefore said unto him who was cured, It is the Sabbath day; it is not lawful for you to carry your bed. He answered them, He who made me whole said unto me, Take up your bed and walk. Then they answered him saying, What man is he who said unto you, Take up your bed and walk? And he that was healed knew not who it was. For Jesus had conveyed himself away, a multitude being in the place. Afterward Jesus found him in the temple and said unto him, Behold, you are made whole. Sin no more, lest a worse thing come unto you. The man departed and told the Jews that it was Jesus who had made him whole.

<sup>3</sup> And therefore did the Jews persecute Jesus and sought to slay him, because he had done these things on the Sabbath day. But Jesus answered them, My Father works hitherto and I work. Therefore the Jews sought the more to kill him, because he had not only broken the Sabbath, but said also that God was his Father, making himself equal with God.

<sup>4</sup> Then answered Jesus and said unto them, Truly, truly I say unto you, The Son can do nothing of himself, but what he sees the Father do. For whatever things he does, these also does the Son likewise. For the Father loves the Son

and shows him all things that he himself does. And he will show him greater works than these, that you may marvel. For as the Father raises up the dead and quickens them, even so the Son quickens whom he will. For the Father judges no man, but has committed all judgment unto the Son, that all should honor the Son, even as they honor the Father. He who honors not the Son, honors not the Father who has sent him. Truly, truly I say unto you, He who hears my word, and believes on him who sent me, has everlasting life, and shall not come into condemnation, but is passed from death into life.

<sup>5</sup>Truly, truly I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God, and they who hear shall live. For as the Father has life in himself, so has he given to the Son to have life in himself, and has given him authority to execute judgment also, because he is the Son of man. Marvel not at this. For the hour is coming, in the which all who are in their graves shall hear his voice, and shall come forth: they who have done good, in the resurrection of the just, and they who have done evil, in the resurrection of the unjust, and shall all be judged of the Son of man. For as I hear I judge and my judgment is just. For I can of my own self do nothing, because I seek not my own will, but the will of the Father who has sent me.

<sup>6</sup>Therefore, if I bear witness of myself, yet my witness is true. For I am not alone, there is another who bears witness of me, and I know that the testimony which he gives of me is true. You sent unto John, and he bore witness also unto the truth. And he received not his testimony of man, but of God. And you yourselves say that he is a prophet, therefore you ought to receive his testimony. These things I say, that you might be saved. He was a burning and shining light. And you were willing for a season to rejoice in his light. But I have a greater witness than the testimony of John. For the works which the Father has given me to finish, the same works that I do bear witness of me, that the Father has sent me. And the Father himself who sent me has borne witness of me. And truly I testify unto you that you have never heard his voice at any time nor seen his shape. For you have not his word abiding in you. And him whom he has sent, you believe not.

<sup>7</sup>Search the scriptures, for in them you think you have Eternal life. And they are they which testify of me. And you will not come to me that you might have life, lest you should honor me. I receive not honor from men. But I know you, that you have not the love of God in you.

<sup>8</sup>I have come in my Father's name and you receive me not. If another shall come in his own name, him you will receive. How can you believe, who seek honor one of another and seek not the honor which comes from God only? Do not think that I will accuse you to the Father. There is Moses who accuses you, in whom you trust. For had you believed Moses, you would have believed me, for he wrote of me. But if you believe not his writings, how shall you believe my words?

<sup>9</sup>After these things Jesus went over the Sea of Galilee, which is the Sea of Tiberias. And a great multitude followed him because they saw his miracles which he did on them that were diseased. And Jesus went up into a mountain and there he sat with his disciples. And the passover, a feast of the Jews, was nigh. When Jesus then lifted up his eyes and saw a great company come unto him, he said unto Philip, Where shall we buy bread that these may eat? And this

he said to prove him, for he himself knew what he would do. Philip answered him, Two hundred denarii worth of bread is not sufficient for them, that every one of them may take a little.

<sup>10</sup> One of his disciples, Andrew, Simon Peter's brother, said unto him, There is a lad here who has five barley loaves and two small fishes, but what are they among so many? And Jesus said, Make the men sit down. Now there was much grass in the place. So the men sat down, in number about five thousand. And Jesus took the loaves and when he had given thanks, he distributed to the disciples, and the disciples to them that were seated. And likewise of the fishes as much as they would. When they had eaten and were satisfied, he said unto his disciples, Gather up the fragments that remain, that nothing be lost. Therefore they gathered them together and filled twelve baskets with the fragments of the five barley loaves which remained over and above unto them that had eaten. Then those men, when they had seen the miracle that Jesus did, said, This is truly that prophet that should come into the world.

<sup>11</sup> When Jesus therefore perceived that they would come and take him by force to make him a king, he departed again into a mountain himself alone. And when evening was come, his disciples went down unto the sea, and entered into a ship, and went over the sea toward Capernaum. And it was now dark and Jesus had not come to them. And the sea arose by reason of a great wind that blew. So when they had rowed about twenty-five or thirty furlongs, they saw Jesus walking on the sea and drawing near to the ship, and they were afraid. But he said unto them, It is I; be not afraid. Then they willingly received him into the ship and immediately the ship was at the land to which they went.

<sup>12</sup> The day following, when the people who stood on the other side of the sea saw that there was no other boat there save that one into which his disciples were entered, and that Jesus went not with his disciples into the boat, but his disciples were gone away alone (nevertheless there came other boats from Tiberias near the place where they did eat bread, after that the Lord had given thanks), when the people therefore saw that Jesus was not there, neither his disciples, they also boarded a ship and came to Capernaum, seeking for Jesus. And when they had found him on the other side of the sea, they said unto him, Rabbi, how did you come here? Jesus answered them and said, Truly, truly I say unto you, You seek me, not because you desire to keep my sayings, neither because you saw the miracles, but because you did eat of the loaves and were filled. Labor not for the food which perishes, but for that food which endures unto everlasting life, which the Son of man has power to give unto you, for him has God the Father sealed.

<sup>13</sup> Then said they unto him, What shall we do that we might work the works of God? Jesus answered and said unto them, This is the work of God, that you believe on him whom he has sent. They said therefore unto him, What sign do you show then, that we may see and believe you? What do you work? Our fathers did eat manna in the desert as it is written: He gave them bread from heaven to eat. Then Jesus said unto them, Truly, truly I say unto you, Moses gave you not that bread from heaven, but my Father gives you the true bread from heaven. For the bread of God is he who comes down from heaven and gives life unto the world. Then said they unto him, Lord, for ever give us this bread.

<sup>14</sup>And Jesus said unto them, I am the bread of life. He that comes to me shall never hunger, and he that believes on me shall never thirst. But I said unto you that you also have seen me and believe not. All that the Father gives me shall come to me and him that comes to me I will by no means cast out. For I came down from heaven, not to do my own will, but the will of him that sent me. And this is the Father's will which has sent me, that of all which he has given me I should lose nothing, but should raise it up again at the last day. And this is the will of him that sent me, that everyone who sees the Son and believes on him, may have everlasting life. And I will raise him up in the resurrection of the just at the last day.

<sup>15</sup>The Jews then grumbled about him because he said, I am the bread who came down from heaven. And they said, Is not this Jesus, the son of Joseph, whose father and mother we know? How is it then that he says, I came down from heaven?

<sup>16</sup>Jesus therefore answered and said unto them, Grumble not among yourselves. No man can come unto me, except he does the will of my Father who has sent me. And this is the will of him who has sent me, that you receive the Son, for the Father bears record of him. And he who receives the testimony and does the will of him who sent me, I will raise up in the resurrection of the just. For it is written in the prophets: And these shall all be taught of God. Every man, therefore, that has heard and has learned of the Father, comes unto me. Not that any man has seen the Father save he who is of God, he has seen the Father. Truly, truly I say unto you, He that believes on me has everlasting life. I am that bread of life. This is the bread which comes down from heaven, that a man may eat thereof, and not die. Your fathers did eat manna in the wilderness and are dead. But I am the living bread which came down from heaven. If any man eat of this bread, he shall live for ever. And the bread that I will give is my flesh, which I will give for the life of the world.

<sup>17</sup>The Jews therefore quarreled among themselves saying, How can this man give us his flesh to eat? Then Jesus said unto them, Truly, truly I say unto you, Except you eat the flesh of the Son of man and drink his blood, you have no life in you. Whoever eats my flesh and drinks my blood has Eternal life, and I will raise him up in the resurrection of the just at the last day. For my flesh is food indeed and my blood is drink indeed. He that eats my flesh and drinks my blood dwells in me and I in him. As the living Father has sent me, and I live by the Father, so he that eats me, even he shall live by me. This is that bread which came down from heaven, not as your fathers did eat manna and are dead. He that eats of this bread shall live for ever. These things said he in the synagogue, as he taught in Capernaum.

<sup>18</sup>Many therefore of his disciples, when they had heard this, said, This is a hard saying, who can hear it? When Jesus knew in himself that his disciples grumbled about it, he said unto them, Does this offend you? What and if you shall see the Son of man ascend up where he was before? It is the Spirit that quickens. The flesh profits nothing. The words that I speak unto you, they are spirit, and they are life. But there are some of you that believe not. For Jesus knew from the beginning who they were that believed not and who should betray him. And he said, Therefore said I unto you that no man can come unto me, except he does the will of my Father who has sent me.

<sup>19</sup>From that time many of his disciples went back and walked no more with him. Then said Jesus unto the twelve, Will you also go away? Then Simon Peter answered him, Lord, to whom shall we go? You have the words of Eternal life. And we believe and are sure that you are that Christ, the Son of the living God.

<sup>20</sup>Jesus answered them, Have not I chosen you twelve, and one of you is a devil? He spoke of Judas Iscariot the son of Simon, for he it was that should betray him, being one of the twelve.

**6** After these things Jesus walked in Galilee, for he would not walk in Judea, because the Jews sought to kill him. Now the Jews' feast of tabernacles was at hand. His brethren therefore said unto him, Depart from here, and go into Judea, that your disciples there also may see the works that you do. For there is no man that does anything in secret, but he himself seeks to be known openly. If you do these things, show yourself to the world. For neither did his brethren believe in him.

<sup>2</sup>Then Jesus said unto them, My time is not yet come, but your time is always at hand. The world cannot hate you, but me it hates because I testify of it, that the works thereof are evil. Go you up unto this feast. I go not up yet unto this feast for my time is not yet full come. When he had said these words unto them, he continued still in Galilee. But after his brethren were gone up, then went he also up unto the feast, not openly, but as it were in secret.

<sup>3</sup>Then the Jews sought him at the feast, and said, Where is he? And there was much muttering among the people concerning him For some said, He is a good man; others said, Nay, but he deceives the people. Nevertheless no man spoke openly of him for fear of the Jews.

<sup>4</sup>Now about the middle of the feast, Jesus went up into the temple and taught. And the Jews marveled, saying, How has this man become learned, having never been educated? Jesus answered them, and said, My doctrine is not mine, but his that sent me. If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself. He that speaks of himself seeks his own glory. But he that seeks his glory that sent him, the same is true, and no unrighteousness is in him.

<sup>5</sup>Did not Moses give you the law and yet none of you keeps the law? Why go you about to kill me? The people answered and said, You have a devil. Who goes about to kill you? Jesus answered and said unto them, I have done one work, and you all marvel. Moses therefore gave unto you circumcision (not because it is of Moses, but of the fathers) and you on the Sabbath day circumcise a man. If a man on the Sabbath day receive circumcision, that the law of Moses should not be broken, are you angry at me because I have made a man every whit whole on the Sabbath day? Judge not according to your traditions, but judge righteous judgment.

<sup>6</sup>Then said some of them of Jerusalem, Is not this he whom they seek to kill? But behold, he speaks boldly and they say nothing unto him. Do the rulers know indeed that this is the very Christ? Nevertheless, we know this man from where he is, but when Christ comes, no man knows from where he is. Then cried Jesus in the temple as he taught, saying, You both know me, and you know from where I am. And I am not come of myself, but he that sent me is true, whom you know not. But I know him, for I am from him, and he

has sent me. Then they sought to take him. But no man laid hands on him, because his hour was not yet come. And many of the people believed on him, and said, When Christ comes, will he do more miracles than these which this man has done?

<sup>7</sup>The Pharisees heard that the people muttered such things concerning him, and the Pharisees and the chief priests sent officers to take him. Then said Jesus unto them, Yet a little while I am with you and then I go unto him that sent me. You shall seek me and shall not find me. And where I am, there you cannot come. Then said the Jews among themselves, Where will he go, that we shall not find him? Will he go unto the dispersed among the gentiles and teach the gentiles? What manner of saying is this that he said, You shall seek me and shall not find me. And where I am, there you cannot come?

<sup>8</sup>In the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me and drink; he that believes on me, as the scripture has said: Out of his belly shall flow rivers of living water (but this spoke he of the Spirit which they that believe on him should receive, for the Holy Ghost was promised unto them who believe, after that Jesus was glorified). Many of the people therefore, when they heard this saying, said, Truly this is the Prophet. Others said, This is the Christ. But some said, Shall Christ come out of Galilee? Has not the scripture said that Christ comes of the seed of David, and out of the town of Bethlehem where David was? So there was a division among the people because of him. And some of them would have taken him, but no man laid hands on him.

<sup>9</sup>Then came the officers to the chief priests and Pharisees and they said unto them, Why have you not brought him? The officers answered, Never man spoke like this man. Then answered them the Pharisees, Are you also deceived? Have any of the rulers or of the Pharisees believed on him? But this people who knows not the law are cursed. Nicodemus said unto them (he that came to Jesus by night, being one of them), Does our law judge any man before it hear him and know what he does? They answered and said unto him, Are you also of Galilee? Search and look. For out of Galilee arises no prophet. And every man went unto his own house. And Jesus went unto the Mount of Olives.

<sup>10</sup>Early in the morning he came again into the temple, and all the people came unto him, and he sat down and taught them. And the scribes and Pharisees brought unto him a woman taken in adultery. And when they had set her in the middle of the people, they say unto him, Master, this woman was taken in adultery, in the very act. Now Moses in the law commanded us that such should be stoned, but what do you say? This they said tempting him, that they might have to accuse him. But Jesus stooped down and with his finger wrote on the ground. So when they continued asking him, he lifted up himself and said unto them, He that is without sin among you, let him first cast a stone at her. And again he stooped down and wrote on the ground. And they who heard it, being convicted by their own conscience, went out one by one, beginning at the eldest even unto the last.

<sup>11</sup>And Jesus was left alone, and the woman standing in the middle of the temple. When Jesus had raised up himself, and saw none of her accusers and the woman standing, he said unto her, Woman, where are those your accusers? Has no man condemned you? She said, No man, Lord. And Jesus said unto her,

Neither do I condemn you. Go and sin no more. And the woman glorified God from that hour, and believed on his name.

<sup>12</sup> Then spoke Jesus again unto them, saying, I am the light of the world. He that follows me shall not walk in darkness, but shall have the light of life. The Pharisees therefore said unto him, You bear record of yourself. Your record is not true. Jesus answered and said unto them, Though I bear record of myself, yet my record is true. For I know from where I came and to where I go, but you cannot tell from where I come and to where I go. You judge after the flesh. I judge no man. And yet if I judge, my judgment is true, for I am not alone, but I and the Father that sent me. It is also written in your law that the testimony of two men is true. I am one that bears witness of myself and the Father that sent me bears witness of me. Then said they unto him, Where is your Father? Jesus answered, You neither know me nor my Father. If you had known me, you should have known my Father also. These words spoke Jesus in the treasury as he taught in the temple. And no man laid hands on him for his hour was not yet come.

<sup>13</sup> Then said Jesus again unto them, I go my way, and you shall seek me, and shall die in your sins. Where I go, you cannot come. Then said the Jews, Will he kill himself because he says, Where I go, you cannot come? And he said unto them, You are from beneath, I am from above. You are of this world, I am not of this world. I said therefore unto you that you shall die in your sins, for if you believe not that I am he, you shall die in your sins. Then said they unto him, Who are you? And Jesus said unto them, Even the same that I said unto you from the beginning. I have many things to say and to judge of you. But he that sent me is true and I speak to the world those things which I have heard of him. They understood not that he spoke to them of the Father. Then said Jesus unto them, When you have lifted up the Son of man, then shall you know that I am he, and that I do nothing of myself. But as my Father has taught me, I speak these things. And he that sent me is with me. The Father has not left me alone, for I do always those things that please him. As he spoke these words, many believed on him.

<sup>14</sup> Then said Jesus to those Jews who believed on him, If you continue in my word, then are you my disciples indeed. And you shall know the truth, and the truth shall make you free. They answered him, We are Abraham's seed and were never in bondage to any man. How can you say, You shall be made free? Jesus answered them, Truly, truly I say unto you, Whoever commits sin is the servant of sin. And the servant abides not in the house for ever, but the Son abides ever.

<sup>15</sup> If the Son therefore shall make you free, you shall be free indeed. I know that you are Abraham's seed, but you seek to kill me because my word has no place in you. I speak that which I have seen with my Father and you do that which you have seen with your father. They answered and said unto him, Abraham is our father. Jesus said unto them, If you were Abraham's children, you would do the works of Abraham. But now you seek to kill me, a man that has told you the truth, which I have heard of God. This did not Abraham. You do the deeds of your father. Then said they to him, We be not born of fornication. We have one Father, even God. Jesus said unto them, If God were your Father, you would love me, for I proceeded forth and came from

God. Neither came I of myself, but he sent me. Why do you not understand my speech? Even because you cannot bear my word. You are of your father the devil, and the lusts of your father you will do. He was a murderer from the beginning and abided not in the truth because there is no truth in him. When he speaks a lie, he speaks of his own, for he is a liar and the father of it. And because I tell you the truth, you believe me not. Which of you convicts me of sin? And if I say the truth, why do you not believe me? He that is of God receives God's word. You therefore receive them not because you are not of God.

<sup>16</sup> Then answered the Jews and said unto him, Say we not well that you are a Samaritan and have a devil? Jesus answered, I have not a devil, but I honor my Father, and you do dishonor me. And I seek not my own glory. There is one that seeks and judges. Truly, truly I say unto you, If a man keep my saying, he shall never see death. Then said the Jews unto him, Now we know that you have a devil. Abraham is dead and the prophets. And you say, If a man keep my saying, he shall never taste of death. Are you greater than our father Abraham, who is dead? And the prophets are dead. Whom do you make yourself? Jesus answered, If I honor myself, my honor is nothing. It is my Father that honors me, of whom you say, that he is your God. Yet you have not known him; but I know him. And if I should say, I know him not, I shall be a liar like unto you. But I know him and keep his saying. Your father Abraham rejoiced to see my day and he saw it, and was glad. Then said the Jews unto him, You are not yet fifty years old and have you seen Abraham? Jesus said unto them, Truly, truly I say unto you, Before Abraham was, I am. Then took they up stones to cast at him, but Jesus hid himself, and went out of the temple, going through the midst of them, and so passed by.

<sup>17</sup> And as Jesus passed by, he saw a man who was blind from his birth. And his disciples asked him, saying, Master, who did sin, this man or his parents, that he was born blind? Jesus answered, Neither has this man sinned nor his parents, but that the works of God should be made manifest in him. I must work the works of Him that sent me while I am with you. The time comes when I shall have finished my work, then I go unto the Father. As long as I am in the world, I am the light of the world. When he had thus spoken, he spat on the ground, and made clay of the spittle, and he anointed the eyes of the blind man with the clay, And said unto him, Go, wash in the pool of Siloam (which is by interpretation, Sent). He went his way therefore, and washed, and came seeing.

<sup>18</sup> The neighbors therefore, and they who before had seen him that he was blind, said, Is not this he that sat and begged? Some said, This is he; others said, He is like him. But he said, I am he. Therefore said they unto him, How were your eyes opened? He answered and said, A man that is called Jesus made clay and anointed my eyes and said unto me, Go to the pool of Siloam and wash. And I went and washed and I received sight. Then said they unto him, Where is he? He said, I know not.

<sup>19</sup> And they brought him who had been blind to the Pharisees. And it was the Sabbath day when Jesus made the clay and opened his eyes. Then again the Pharisees also asked him how he had received his sight. He said unto them, He put clay upon my eyes, and I washed and do see. Therefore said some of the Pharisees, This man is not of God because he keeps not the Sabbath day.

Others said, How can a man that is a sinner do such miracles? And there was a division among them. They say unto the blind man again, What do you say of him who has opened your eyes? He said, He is a prophet.

<sup>20</sup> But the Jews did not believe concerning him, that he had been blind, and received his sight, until they called the parents of him that had received his sight. And they asked them saying, Is this your son, who you say was born blind? How then does he now see? His parents answered them and said, We know that this is our son and that he was born blind, but by what means he now sees, we know not, or who has opened his eyes, we know not. He is of age, ask him; he shall speak for himself. These words spoke his parents because they feared the Jews. For the Jews had agreed already that if any man did confess that he was Christ, he should be put out of the synagogue. Therefore said his parents, He is of age, ask him.

<sup>21</sup> Then again called they the man that was blind, and said unto him, Give God the praise. We know that this man is a sinner. He answered and said, Whether he be a sinner, I know not. One thing I know, that whereas I was blind, now I see. Then said they to him again, What did he to you? How opened he your eyes? He answered them, I have told you already and you did not believe. Why would you believe if I should tell you again? Would you be his disciples? Then they reviled him, and said, You are his disciple, but we are Moses' disciples. We know that God spoke unto Moses. This man, we know not from where he is. The man answered and said unto them, Why herein is a marvelous thing, that you know not from where he is and he has opened my eyes. Now we know that God hears not sinners, but if any man be a worshipper of God and does his will, him he hears. Since the world began it was not heard that any man opened the eyes of one that was born blind, except he be of God. If this man were not of God he could do nothing. They answered and said unto him, You were altogether born in sins, and do you teach us? And they cast him out.

<sup>22</sup> Jesus heard that they had cast him out and, when he had found him, he said unto him, Do you believe on the Son of God? He answered and said, Who is he, Lord, that I might believe on him? And Jesus said unto him, You have both seen him and it is he that talks with you. And he said, Lord, I believe. And he worshipped him.

<sup>23</sup> And Jesus said, For judgment I have come into this world, that they who see not might see, and that they who see might be made blind. And some of the Pharisees who were with him heard these words and said unto him, Are we blind also? Jesus said unto them, If you were blind, you should have no sin, but now you say, We see. Therefore, your sin remains.

<sup>24</sup> Truly, truly I say unto you, He that enters not by the door into the sheepfold, but climbs up some other way, the same is a thief and a robber. But he that enters in by the door is the shepherd of the sheep. To him, the porter opens and the sheep hear his voice. And he calls his own sheep by name and leads them out. And when he puts forth his own sheep, he goes before them, and the sheep follow him for they know his voice. And a stranger will they not follow, but will flee from him for they know not the voice of strangers. This parable spoke Jesus unto them, but they understood not what things they were which he spoke unto them.

<sup>25</sup>Then said Jesus unto them again, Truly, truly I say unto you, I am the door of the sheepfold. All that ever came before me who testified not of me are thieves and robbers, but the sheep did not hear them. I am the door. By me, if any man enter in, he shall be saved, and shall go in and out, and find pasture. The thief comes not but for to steal, and to kill, and to destroy. I have come that they might have life and that they might have it more abundantly.

<sup>26</sup>I am the good shepherd. The good shepherd gives his life for his sheep. And the shepherd is not as a hired hand, whose own the sheep are not, who sees the wolf coming and leaves the sheep, and flees, and the wolf catches the sheep and scatters them. For I am the good shepherd, and know my sheep, and am known of mine. But he who is a hired hand flees because he is a hired hand and cares not for the sheep. As the Father knows me, even so know I the Father. And I lay down my life for the sheep. And other sheep I have which are not of this fold. Them also I must bring and they shall hear my voice, and there shall be one fold and one shepherd.

<sup>27</sup>Therefore does my Father love me, because I lay down my life, that I might take it again. No man takes it from me, but I lay it down of myself. I have power to lay it down and I have power to take it again. This commandment have I received of my Father.

<sup>28</sup>There was a division therefore again among the Jews for these sayings. And many of them said, He has a devil and is mad. Why hear you him? Others said, These are not the words of him that has a devil. Can a devil open the eyes of the blind?

<sup>29</sup>And it was at Jerusalem the feast of the dedication, and it was winter. And Jesus walked in the temple in Solomon's porch. Then came the Jews round about him, and said unto him, How long do you make us to doubt? If you be the Christ, tell us plainly. Jesus answered them, I told you, and you believed not. The works that I do in my Father's name, they bear witness of me. But you believe not, because you are not of my sheep, as I said unto you. My sheep hear my voice, and I know them, and they follow me. And I give unto them Eternal life and they shall never perish, neither shall any man pluck them out of my hand. My Father, who gave them me, is greater than all, and no man is able to pluck them out of my Father's hand. I and my Father are one.

<sup>30</sup>Then the Jews took up stones again to stone him. Jesus answered them, Many good works have I showed you from my Father. For which of those works do you stone me? The Jews answered him, saying, For a good work we stone you not, but for blasphemy and because that you, being a man, make yourself God. Jesus answered them, Is it not written in your law, I said, you are gods? If he called them gods, unto whom the word of God came, and the scripture cannot be broken, say you of him, whom the Father has sanctified and sent into the world, You blaspheme, because I said, I am the Son of God? If I do not the works of my Father, believe me not. But if I do, though you believe not me, believe the works, that you may know and believe that the Father is in me, and I in him. Therefore they sought again to take him. But he escaped out of their hand and went away again beyond Jordan into the place where John at first baptized and there he abided. And many went unto him, and said, John did no miracle. But all things that John spoke of this man were true. And many believed on him there.

**7** Now a certain man was sick, whose name was Lazarus, of the town of Bethany. And Mary his sister, who anointed the Lord with ointment and wiped his feet with her hair, lived with her sister Martha, in whose house her brother Lazarus was sick. Therefore his sisters sent unto him saying, Lord, behold, he whom you love is sick. And when Jesus heard he was sick, he said, This sickness is not unto death, but for the glory of God, that the Son of God might be glorified thereby.

<sup>2</sup> Now Jesus loved Martha, and her sister, and Lazarus. And Jesus tarried two days after he heard that Lazarus was sick. After that he said unto his disciples, Let us go into Judea again. But his disciples said unto him, Master, the Jews of late sought to stone you and you go there again? Jesus answered, Are there not twelve hours in the day? If any man walk in the day, he stumbles not because he sees the light of this world. But if a man walk in the night, he stumble, because there is no light in him. These things said he, and after that he said unto them, Our friend Lazarus sleeps, but I go that I may awake him out of sleep. Then said his disciples, Lord, if he sleep, he shall do well. Nevertheless, Jesus spoke of his death, but they thought that he had spoken of taking of rest in sleep. Then said Jesus unto them plainly, Lazarus is dead. And I am glad for your sakes that I was not there, to the intent you may believe, nevertheless, let us go unto him. Then said Thomas, who is called Didymus, unto his fellow disciples, Let us also go, that we may die with him. For they feared lest the Jews should take Jesus and put him to death, for as yet they did not understand the power of God.

<sup>3</sup> And when Jesus came to Bethany, to Martha's house, Lazarus had already been in the grave four days. Now Bethany was near to Jerusalem – about fifteen furlongs off – and many of the Jews came to Martha and Mary to comfort them concerning their brother. Then Martha, as soon as she heard that Jesus was coming, went and met him, but Mary still sat in the house. Then said Martha unto Jesus, Lord, if you had been here, my brother would not have died. But I know that even now, whatsoever you will ask of God, God will give it to you. Jesus said unto her, Your brother shall rise again. Martha said unto him, I know that he shall rise again in the resurrection at the last day. Jesus said unto her, I am the resurrection and the life. He that believes in me, though he were dead, yet shall he live. And whoever lives and believes in me shall never die. Do you believe this? She said unto him, Yea, Lord, I believe that you are the Christ, the Son of God, who should come into the world.

<sup>4</sup> And when she had so said, she went her way and called Mary her sister secretly, saying, The Master has come and calls for you. As soon as Mary heard that Jesus had come, she arose quickly and came unto him.

<sup>5</sup> Now Jesus had not yet come into the town, but was in the place where Martha met him. The Jews then, who were with her in the house and comforted her, when they saw Mary, that she rose up hastily and went out, followed her, saying, She is going unto the grave to weep there. Then when Mary had come where Jesus was, and saw him, she fell down at his feet, saying unto him, Lord, if you had been here, my brother would not have died. When Jesus therefore saw her weeping, and the Jews also weeping who came with her, he groaned in the spirit and was troubled and said, Where have you laid him? They said unto him, Lord, come and see. Jesus wept. Then said the Jews, Behold how he

loved him. And some of them said, Could not this man, who opened the eyes of the blind, have caused that even this man should not have died?

<sup>6</sup>Jesus therefore, again groaning in himself, came to the grave. It was a cave and a stone lay upon it. Jesus said, Take away the stone. Martha, the sister of him that was dead, said unto him, Lord, by this time he stinks, for he has been dead four days. Jesus said unto her, Did I not say unto you that if you would believe, you should see the glory of God? Then they took away the stone from the place where the dead was laid. And Jesus lifted up his eyes and said, Father, I thank you that you have heard me. And I knew that you hear me always, but because of the people who stand by I said it, that they may believe that you have sent me. And when he thus had spoken, he cried with a loud voice, Lazarus, come forth. And he that was dead came forth, bound hand and foot with grave clothes, and his face was bound about with a napkin. Jesus said unto them, Loose him and let him go.

<sup>7</sup>Then many of the Jews who came to Mary and had seen the things which Jesus did, believed on him. But some of them went their ways to the Pharisees and told them what things Jesus had done. Then gathered the chief priests and the Pharisees a council and said, What shall we do? For this man does many miracles. If we let him thus alone, all men will believe on him and the Romans shall come and take away both our place and nation. And one of them, named Caiaphas, being the high priest that same year, said unto them, You know nothing at all, nor consider that it is expedient for us that one man should die for the people, and that the whole nation perish not. And this spoke he not of himself, but being high priest that year, he prophesied that Jesus should die for that nation. And not for that nation only, but that also he should gather together in one the children of God that were scattered abroad. Then from that day forth they took counsel together for to put him to death. Jesus, therefore, walked no more openly among the Jews, but went from there unto a country near to the wilderness, into a city called Ephraim, and there continued with his disciples.

<sup>8</sup>And the Jews' passover was near at hand and many went out of the country up to Jerusalem before the passover to purify themselves. Then sought they for Jesus and spoke among themselves as they stood in the temple, What do you think of Jesus? Will he not come to the feast? Now both the chief priests and the Pharisees had given a commandment that if any man knew where he was, he should show them, that they might take him.

<sup>9</sup>Then Jesus, six days before the passover, came to Bethany where Lazarus was (who had been dead, whom Jesus raised from the dead). There they made him a supper, and Martha served, and Lazarus was one of them that sat at the table with him. Then took Mary a pound of ointment of spikenard, very costly, and anointed the feet of Jesus, and wiped his feet with her hair and the house was filled with the odor of the ointment. Then said one of his disciples, Judas Iscariot, Simon's son who should betray him, Why was not this ointment sold for three hundred pence, and given to the poor? This he said, not that he cared for the poor, but because he was a thief and had the money bag and stole from what was put therein. Then said Jesus, Let her alone, for she has preserved this ointment until now that she might anoint me in token of my burial. For the poor always you have with you, but me you have not always.

<sup>10</sup> Much people of the Jews therefore knew that he was there, and they came not for Jesus' sake only, but that they might see Lazarus also whom he had raised from the dead. But the chief priests consulted that they might put Lazarus also to death, because that by reason of him many of the Jews went away and believed on Jesus.

**8** On the next day much people that were come to the feast, when they heard that Jesus was coming to Jerusalem, took branches of palm trees and went forth to meet him, and cried, Hosanna! Blessed is the King of Israel who comes in the name of the Lord. And Jesus, when he had sent two of his disciples and got a young ass, sat thereon, as it is written: Fear not, daughter of Zion. Behold, your King comes sitting on an ass's colt. These things understood not his disciples at the first, but when Jesus was glorified, then remembered they that these things were written of him and that they had done these things unto him. The people, therefore, that were with him when he called Lazarus out of his grave and raised him from the dead, bore record. For this cause the people also met him, for that they heard that he had done this miracle. The Pharisees therefore said among themselves, Do you perceive how we do not prevail? Behold, the world is gone after him.

<sup>2</sup> And there were certain Greeks among them that came up to worship at the feast. The same came, therefore, to Philip, who was of Bethsaida of Galilee, and desired him saying, Sir, we would see Jesus. Philip came and told Andrew and again Andrew and Philip told Jesus. And Jesus answered them saying, The hour has come that the Son of man should be glorified. Truly, truly, I say unto you, Except a grain of wheat fall into the ground and die, it abides alone. But if it die, it brings forth much fruit. He that loves his life shall lose it, and he that hates his life in this world shall keep it unto life Eternal. If any man serve me, let him follow me. And where I am, there shall also my servant be. If any man serve me, him will my Father honor.

<sup>3</sup> Now is my soul troubled. And what shall I say – Father, save me from this hour? But for this cause came I unto this hour. Father, glorify your name. Then came there a voice from heaven saying, I have both glorified it and will glorify it again. The people therefore, that stood by and heard it, said that it thundered. Others said, An angel spoke to him. Jesus answered and said, This voice came not because of me, but for your sakes. Now is the judgment of this world. Now shall the prince of this world be cast out. And I, if I be lifted up from the earth, will draw all unto me. This he said, signifying what death he should die. The people answered him, We have heard out of the law that Christ abides for ever. And how can you say, The Son of man must be lifted up? Who is this Son of man? Then Jesus said unto them, Yet a little while is the light with you. Walk while you have the light, lest darkness come upon you, for he that walks in darkness knows not where he goes. While you have light, believe in the light, that you may be the children of light. These things spoke Jesus, and departed, and did hide himself from them.

<sup>4</sup> But though he had done so many miracles before them, yet they believed not on him, that the saying of Isaiah the prophet might be fulfilled, which he spoke, Lord, who has believed our report? And to whom has the arm of the Lord been revealed? Therefore, they could not believe, because that Isaiah said

again, He has blinded their eyes and hardened their heart, that they should not see with their eyes, nor understand with their heart, and be converted, and I should heal them. These things said Isaiah when he saw his glory and spoke of him.

<sup>5</sup>Nevertheless, among the chief rulers also many believed on him, but because of the Pharisees they did not confess him, lest they should be put out of the synagogue—for they loved the praise of men more than the praise of God.

<sup>6</sup>Jesus cried and said, He that believes on me, believes not on me, but on him that sent me. And he that sees me sees him that sent me. I have come, a light into the world, that whoever believes on me should not abide in darkness. And if any man hear my words, and believe not, I judge him not. For I came not to judge the world, but to save the world. He that rejects me and receives not my words has one that judges him. The word that I have spoken, the same shall judge him in the last day. For I have not spoken of myself, but the Father who sent me, he gave me a commandment: what I should say and what I should speak, and I know that his commandment is life everlasting. Whatsoever I speak, therefore, even as the Father said unto me, so I speak.

**9** Now before the feast of the passover, when Jesus knew that his hour had come that he should depart out of this world unto the Father, having loved his own who were in the world, he loved them unto the end. And supper being ended, the devil having now put into the heart of Judas Iscariot, Simon's son, to betray him, Jesus knowing that the Father had given all things into his hands, and that he had come from God and went to God, he rose from supper, and laid aside his garments, and took a towel and girded himself.

<sup>2</sup>After that he poured water into a basin and began to wash the disciples' feet and to wipe them with the towel with which he was girded, then came he to Simon Peter. And Peter said unto him, Lord, do you wash my feet? Jesus answered and said unto him, What I do, you do not know now, but you shall know hereafter. Peter said unto him, You do not need to wash my feet. Jesus answered him, If I do not wash you, you have no part with me. Simon Peter said unto him, Lord, not my feet only, but also my hands and my head. Jesus said to him, He that has washed his hands and his head needs not except to wash his feet, but is clean every whit – and you are clean, but not all. Now this was the custom of the Jews under their law. Wherefore, Jesus did this that the law might be fulfilled, for he knew who should betray him. Therefore said he, you are not all clean.

<sup>3</sup>So after he had washed their feet, and had taken his garments, and was seated again, he said unto them, Do you know what I have done to you? You call me Master and Lord and you say well, for so I am. If I then, your Lord and Master, have washed your feet, you also ought to wash one another's feet. For I have given you an example, that you should do as I have done to you. Truly, truly, I say unto you, The servant is not greater than his lord, neither he that is sent greater than he that sent him. If you know these things, happy are you if you do them. I speak not of you all. I know whom I have chosen, but that the scripture may be fulfilled: He that eats bread with me has lifted up his heel against me. Now I tell you before it comes, that when it has come to pass, you

may believe that I am the Christ. Truly, truly, I say unto you, he that receives whomever I send receives me, and he that receives me receives him that sent me.

<sup>4</sup>When Jesus had thus said, he was troubled in spirit, and testified and said, Truly, truly, I say unto you that one of you shall betray me. Then the disciples looked one on another, doubting of whom he spoke. Now there was leaning on Jesus' bosom one of his disciples, whom Jesus loved. Simon Peter, therefore, beckoned to him that he should ask who it should be of whom he spoke. He then, lying on Jesus' breast, said unto him, Lord, who is it? Jesus answered, He it is to whom I shall give a sop when I have dipped it. And when he had dipped the sop he gave it to Judas Iscariot, the son of Simon. And after the sop, Satan entered into him. Then said Jesus unto him, That which you will do, do quickly. Now no man at the table knew for what intent he spoke this unto him. For some of them thought because Judas had the money bag, that Jesus had said unto him, Buy those things that we have need of against the feast, or that he should give something to the poor. He then having received the sop went immediately out, and it was night.

<sup>5</sup>Therefore, when he was gone out, Jesus said, Now is the Son of man glorified and God is glorified in him. If God be glorified in him, God shall also glorify him in himself, and shall straightway glorify him. Little children, yet a little while I am with you. You shall seek me, and as I said unto the Jews, Where I go, you cannot come, so now I say to you. A new commandment I give unto you: That you love one another. As I have loved you, likewise love one another. By this shall all men know that you are my disciples, if you have love one to another.

<sup>6</sup>Simon Peter said unto him, Lord, where are you going? Jesus answered him, Where I go, you cannot follow me now, but you shall follow me afterwards. Peter said unto him, Lord, why cannot I follow you now? I will lay down my life for your sake. Jesus answered him, Will you lay down your life for my sake? Truly, truly, I say unto you, The cock shall not crow until you have denied me three times. Let not your heart be troubled. You believe in God, believe also in me. In my Father's kingdom are many mansions. If not, I would have told you. I go to prepare a place for you. And when I go, I will prepare a place for you, and come again and receive you unto myself, that where I am you may be also. And to where I go you know and the way you know.

<sup>7</sup>Thomas said unto him, Lord, we know not to where you go. And how can we know the way? Jesus said unto him, I am the way, the truth, and the life. No man comes unto the Father, but by me. If you had known me you should have known my Father also, and from henceforth you know him and have seen him. Philip said unto him, Lord, show us the Father and it suffices us. Jesus said unto him, Have I been so long time with you and yet have you not known me, Philip? He that has seen me has seen the Father. And how do you say, Show us the Father? Do you not believe that I am in the Father and the Father in me? The words that I speak unto you I speak not of myself, but the Father that dwells in me. He does the works. Believe me that I am in the Father and the Father in me, or else believe me for the very works' sake. Truly, truly, I say unto you, He that believes on me, the works that I do shall he do also. And greater works than these shall he do, because I go unto my Father. And

whatsoever you shall ask in my name, that will I do, that the Father may be glorified in the Son. If you shall ask anything in my name, I will do it.

<sup>8</sup>If you love me, keep my commandments. And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever – even the Spirit of Truth – whom the world cannot receive, because it sees him not, neither knows him. But you know him; for he dwells with you, and shall be in you. I will not leave you comfortless. I will come to you. Yet a little while, and the world sees me no more, but you see me. Because I live, you shall live also. At that day you shall know that I am in my Father, and you in me, and I in you. He that has my commandments and keeps them, he it is that loves me. And he that loves me shall be loved of my Father, and I will love him and will manifest myself to him. Judas said unto him (not Iscariot), Lord, how is it that you will manifest yourself unto us, and not unto the world? Jesus answered and said unto him, If a man love me, he will keep my words, and my Father will love him, and we will come unto him, and make our abode with him. He that loves me not keeps not my sayings. And the word which you hear is not mine, but the Father's who sent me.

<sup>9</sup>These things have I spoken unto you, being yet present with you. But the Comforter, who is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance whatsoever I have said unto you. Peace I leave with you, my peace I give unto you – not as the world gives, give I unto you. Let not your heart be troubled, neither let it be afraid. You have heard how I said unto you, I go away and come again unto you. If you loved me you would rejoice, because I said, I go unto the Father – for my Father is greater than I. And now I have told you before it come to pass, that when it has come to pass you might believe. Hereafter I will not talk much with you. For the prince of darkness (who is of this world) comes, but has no power over me, but he has power over you. And I tell you these things that you may know that I love the Father. And as the Father gave me commandment, even so I do. Arise, let us go from here.

<sup>10</sup>I am the true vine and my Father is the husbandman. Every branch in me that bears not fruit he takes away. And every branch that bears fruit, he purges it, that it may bring forth more fruit. Now you are clean through the word which I have spoken unto you. Abide in me and I in you. As the branch cannot bear fruit of itself, except it abide in the vine, neither can you, except you abide in me. I am the vine, you are the branches. He that abides in me and I in him, the same brings forth much fruit, for without me you can do nothing. If a man abide not in me, he is cast forth as a branch and is withered. And men gather them, and cast them into the fire, and they are burned. If you abide in me and my words abide in you, you shall ask what you will and it shall be done unto you. Herein is my Father glorified, that you bear much fruit – so shall you be my disciples. As the Father has loved me, so have I loved you. Continue in my love. If you keep my commandments, you shall abide in my love, even as I have kept my Father's commandments and abide in his love. These things have I spoken unto you that my joy might remain in you and that your joy might be full.

<sup>11</sup>This is my commandment: That you love one another as I have loved you. Greater love has no man than this, that a man lay down his life for his friends.

You are my friends if you do whatsoever I command you. Henceforth I call you not servants, for the servant knows not what his lord does; but I have called you friends, for all things that I have heard of my Father I have made known unto you. You have not chosen me, but I have chosen you, and ordained you that you should go and bring forth fruit, and that your fruit should remain, that whatsoever you shall ask of the Father in my name, he may give it you. These things I command you, that you love one another.

<sup>12</sup> If the world hate you, you know that it hated me before it hated you. If you were of the world, the world would love his own. But because you are not of the world, but I have chosen you out of the world, therefore, the world hates you. Remember the word that I said unto you, The servant is not greater than his lord. If they have persecuted me, they will also persecute you. If they have kept my saying, they will keep yours also. But all these things will they do unto you for my name's sake because they know not him that sent me. If I had not come and spoken unto them, they had not had sin, but now they have no cloak for their sin. He that hates me hates my Father also. If I had not done among them the works which no other man did, they had not had sin. But now have they both seen and hated both me and my Father. But this comes to pass, that the word might be fulfilled that is written in their law: They hated me without a cause.

<sup>13</sup> But when the Comforter comes whom I will send unto you from the Father, even the Spirit of Truth who proceeds from the Father, he shall testify of me. And you also shall bear witness because you have been with me from the beginning. These things have I spoken unto you that you should not be offended. They shall put you out of the synagogues. Yea, the time comes, that whoever kills you will think that he does God service. And these things will they do unto you, because they have not known the Father nor me. But these things have I told you, that when the time shall come, you may remember that I told you of them. And these things I said not unto you at the beginning, because I was with you. But now I go my way to him that sent me and none of you asked me, Where do you go? But because I have said these things unto you, sorrow has filled your heart. Nevertheless, I tell you the truth, It is expedient for you that I go away. For if I go not away, the Comforter will not come unto you. But if I depart, I will send him unto you. And when he comes, he will remind the world of sin, and of righteousness, and of judgment: of sin, because they believe not on me; of righteousness, because I go to my Father and they see me no more; of judgment, because the prince of this world is judged.

<sup>14</sup> I have yet many things to say unto you, but you cannot bear them now. Nevertheless when he, the Spirit of Truth, comes, he will guide you into all truth. For he shall not speak of himself, but whatsoever he shall hear, that shall he speak. And he will show you things to come. He shall glorify me, for he shall receive of mine and shall show it unto you. All things that the Father has are mine. Therefore said I that he shall take of mine and shall show it unto you. A little while and you shall not see me. And again a little while and you shall see me because I go to the Father.

<sup>15</sup> Then said some of his disciples among themselves, What is this that he said unto us, A little while and you shall not see me. And again a little while

and you shall see me and because I go to the Father? They said therefore, What is this that he said, A little while? We cannot tell what he said.

<sup>16</sup> Now Jesus knew that they were desirous to ask him, and said unto them, Do you inquire among yourselves of that I said, A little while and you shall not see me. And again a little while and you shall see me? Truly, truly, I say unto you that you shall weep and lament, but the world shall rejoice. And you shall be sorrowful, but your sorrow shall be turned into joy. A woman when she is in travail has sorrow because her hour has come. But as soon as she is delivered of the child, she remembers no more the anguish for joy that a man is born into the world. And you now therefore have sorrow, but I will see you again, and your heart shall rejoice, and your joy no man takes from you. And in that day you shall ask me nothing but it shall be done unto you. Truly, truly, I say unto you, Whatsoever you shall ask the Father in my name, he will give it to you. Hitherto you have asked nothing in my name. Ask and you shall receive, that your joy may be full.

<sup>17</sup> These things have I spoken unto you in proverbs, but the time comes when I shall no more speak unto you in proverbs, but I shall show you plainly of the Father. At that day you shall ask in my name, and I say not unto you that I will pray the Father for you, for the Father himself loves you, because you have loved me, and have believed that I came out from God. I came forth from the Father and have come into the world. Again, I leave the world, and go to the Father.

<sup>18</sup> His disciples said unto him, Behold, now you speak plainly and speak no proverb. Now are we sure that you know all things and need not that any man should ask you. By this we believe that you came forth from God. Jesus answered them, Do you now believe? Behold, the hour comes, yea, is now come, that you shall be scattered every man to his own and shall leave me alone – and yet I am not alone, because the Father is with me. These things I have spoken unto you that in me you might have peace. In the world you shall have tribulation. But be of good cheer, I have overcome the world. These words spoke Jesus, and lifted up his eyes to heaven and said, Father, the hour has come. Glorify your Son, that your Son also may glorify you as you have given him power over all flesh, that he should give Eternal life to as many as you have given him. And this is life Eternal, that they might know you, the only true God, and Jesus Christ whom you have sent. I have glorified you on the earth. I have finished the work which you gave me to do. And now, O Father, glorify me with your own self with the glory which I had with you before the world was.

<sup>19</sup> I have manifested your name unto the men whom you gave me out of the world. Yours they were, and you gave them to me, and they have kept your word. Now they have known that all things whatsoever you have given me are of you, for I have given unto them the words which you gave me. And they have received them and have known surely that I came out from you, and they have believed that you did send me. I pray for them. I pray not for the world, but for them whom you have given me, for they are yours. And all mine are yours, and yours are mine, and I am glorified in them. And now I am no more in the world, but these are in the world, and I come to you. Holy Father, keep through your own name those whom you have given me, that they may be one as we.

While I was with them in the world, I kept them in your name. Those whom you gave me I have kept, and none of them is lost but the son of perdition, that the scripture might be fulfilled. And now come I to you. And these things I speak in the world, that they might have my joy fulfilled in themselves. I have given them your word, and the world has hated them because they are not of the world, even as I am not of the world. I pray not that you should take them out of the world, but that you should keep them from the evil. They are not of the world, even as I am not of the world. Sanctify them through your truth; your word is truth. As you have sent me into the world, even so have I also sent them into the world. And for their sakes I sanctify myself, that they also might be sanctified through the truth.

<sup>20</sup>Neither pray I for these alone, but for them also whom shall believe on me through their word, that they all may be one, as you, Father, are in me, and I in you, that they also may be one in us, that the world may believe that you have sent me. And the glory which you gave me I have given them, that they may be one even as we are one: I in them, and you in me, that they may be made perfect in one, and that the world may know that you have sent me, and have loved them as you have loved me. Father, I will that they also, whom you have given me, be with me where I am, that they may behold my glory which you have given me, for you loved me before the foundation of the world. O righteous Father, the world has not known you, but I have known you and these have known that you have sent me. And I have declared unto them your name, and will declare it, that the love with which you have loved me may be in them, and I in them.

**10** When Jesus had spoken these words, he went forth with his disciples over the brook Cedron where was a garden, into the which he entered and his disciples. And Judas also, who betrayed him, knew the place, for Jesus often met there with his disciples. Judas then, having received a band of men and officers from the chief priests and Pharisees, came there with lanterns, and torches, and weapons. Jesus therefore, knowing all things that should come upon him, went forth and said unto them, Whom do you seek? They answered him, Jesus of Nazareth. Jesus said unto them, I am he. And Judas also, who betrayed him, stood with them. As soon then as he had said unto them, I am he, they went backward and fell to the ground. Then asked he them again, Whom do you seek? And they said, Jesus of Nazareth. Jesus answered, I have told you that I am he. If therefore you seek me, let these go their way, that the saying might be fulfilled which he spoke, Of them whom you gave me have I lost none. Then Simon Peter, having a sword, drew it and smote the high priest's servant and cut off his right ear. The servant's name was Malchus. Then said Jesus unto Peter, Put up your sword into the sheath. The cup which my Father has given me, shall I not drink it?

<sup>2</sup>Then the band, and the captain, and officers of the Jews took Jesus, and bound him, and led him away to Annas first – for he was father-in-law to Caiaphas, who was the high priest that same year. Now Caiaphas was he who gave counsel to the Jews, that it was expedient that one man should die for the people.

<sup>3</sup>And Simon Peter followed Jesus and so did another disciple – that disciple was known unto the high priest, and went in with Jesus into the palace of the high priest. But Peter stood at the door. Then went out that other disciple who was known unto the high priest, and spoke unto her that kept the door, and brought in Peter. Then said the young woman that kept the door unto Peter, Are not you also one of this man's disciples? He said, I am not. And the servants and officers stood there, who had made a fire of coals (for it was cold and they warmed themselves) and Peter stood with them and warmed himself.

<sup>4</sup>The high priest then asked Jesus of his disciples and of his doctrine. Jesus answered him, I spoke openly to the world. I always taught in the synagogue and in the temple where the Jews always assemble, and in secret have I said nothing. Why do you ask me? Ask them who heard me what I have said unto them. Behold, they know what I said. And when he had thus spoken, one of the officers who stood by struck Jesus with the palm of his hand, saying, Is this how you answer the high priest? Jesus answered him, If I have spoken evil, bear witness of the evil, but if well, why do you smite me? Then Annas sent him bound unto Caiaphas the high priest.

<sup>5</sup>And Simon Peter stood and warmed himself. They said therefore unto him, Are you not also of his disciples? He denied and said, I am not. One of the servants of the high priest, being his kinsman whose ear Peter cut off, said, Did not I see you in the garden with him? Peter then denied again and immediately the cock crowed.

<sup>6</sup>Then led they Jesus from Caiaphas unto the hall of judgment, and it was early. And they themselves went not into the judgment hall, lest they should be defiled, but that they might eat the passover. Pilate then went out unto them and said, What accusation bring you against this man? They answered and said unto him, If he were not a malefactor, we would not have delivered him up unto you. Then said Pilate unto them, You take him and judge him according to your law. The Jews therefore said unto him, It is not lawful for us to put any man to death – that the saying of Jesus might be fulfilled which he spoke signifying what death he should die.

<sup>7</sup>Then Pilate entered into the judgment hall again, and called Jesus and said unto him, Are you the King of the Jews? Jesus answered him, Do you say this thing of yourself or did others tell it to you of me? Pilate answered, Am I a Jew? Your own nation and the chief priests have delivered you unto me. What have you done? Jesus answered, My kingdom is not of this world. If my kingdom were of this world, then would my servants fight that I should not be delivered to the Jews. But now is my kingdom not from here. Pilate therefore said unto him, Are you a king then? Jesus answered, You say that I am a king. To this end was I born and for this cause came I into the world, that I should bear witness unto the truth. Everyone that is of the truth hears my voice. Pilate said unto him, What is truth?

<sup>8</sup>And when he had said this, he went out again unto the Jews and said unto them, I find in him no fault. But you have a custom that I should release unto you one at the passover. Will you, therefore, that I release unto you the King of the Jews? Then cried they all again saying, Not this man, but Barabbas. Now Barabbas was a robber. Then Pilate, therefore, took Jesus and scourged him. And the soldiers plaited a crown of thorns and put it on his head, and they

put on him a purple robe and said, Hail, King of the Jews! And they smote him with their hands.

<sup>9</sup>Pilate therefore went forth again and said unto them, Behold, I bring him forth to you that you may know that I find no fault in him. Then came Jesus forth, wearing the crown of thorns and the purple robe. And Pilate said unto them, Behold the man! When the chief priests therefore and officers saw him, they cried out saying, Crucify him, crucify him! Pilate said unto them, You take him and crucify him, for I find no fault in him. The Jews answered him, We have a law, and by our law he ought to die because he made himself the Son of God.

<sup>10</sup>When Pilate therefore heard that saying, he was the more afraid and went again into the judgment hall and said unto Jesus, Where are you from? But Jesus gave him no answer. Then said Pilate unto him, Will you not speak unto me? Do you not know that I have power to crucify you and have power to release you? Jesus answered, You could have no power against me except it were given to you from above. Therefore he that delivered me unto you has the greater sin. And from that time forth Pilate sought to release him.

<sup>11</sup>But the Jews cried out saying, If you let this man go you are not Caesar's friend. Whoever makes himself a king speaks against Caesar. When Pilate therefore heard that saying, he brought Jesus forth and sat down in the judgment seat in a place that is called the Pavement, but in the Hebrew, Gabbatha. And it was the preparation of the passover and about the sixth hour, and he said unto the Jews, Behold your King! But they cried out, Away with him, away with him, crucify him. Pilate said unto them, Shall I crucify your King? The chief priests answered, We have no king but Caesar. Then delivered he him therefore unto them to be crucified.

<sup>12</sup>And they took Jesus and led him away. And he, bearing his cross, went forth into a place called the place of a burial – which is called in the Hebrew Golgotha – where they crucified him and two others with him, on either side one and Jesus in the middle. And Pilate wrote a title and put it on the cross, and the writing was: JESUS OF NAZARETH THE KING OF THE JEWS. This title then read many of the Jews, for the place where Jesus was crucified was near to the city, and it was written in Hebrew, Greek, and Latin. Then said the chief priests of the Jews to Pilate, Write not: THE KING OF THE JEWS, but that he said, I am King of the Jews. Pilate answered, What I have written, I have written. Then the soldiers, when they had crucified Jesus, took his garments and made four parts, to every soldier a part, and also his coat. Now the coat was without seam, woven from the top throughout. They said therefore among themselves, Let us not rend it, but cast lots for it, whose it shall be – that the scripture might be fulfilled which says: They parted my raiment among them, and for my vesture they did cast lots. These things therefore the soldiers did.

<sup>13</sup>Now there stood by the cross of Jesus his mother, and his mother's sister, Mary the wife of Clopas, and Mary Magdalene. When Jesus therefore saw his mother, and the disciple standing by, whom he loved, he said unto his mother, Woman, behold your son. Then said he to the disciple, Behold your mother. And from that hour that disciple took her unto his own home.

<sup>14</sup>After this, Jesus knowing that all things were now accomplished, that the scripture might be fulfilled said, I thirst. Now there was a vessel full of vinegar

mingled with gall, and they filled a sponge with it and put upon hyssop, and put to his mouth. When Jesus therefore had received the vinegar he said, It is finished. And he bowed his head and gave up the ghost.

<sup>15</sup>The Jews therefore, because it was the preparation, that the bodies should not remain upon the cross on the sabbath day (for that sabbath day was a high day), besought Pilate that their legs might be broken and that they might be taken away. Then came the soldiers and broke the legs of the first and of the other which was crucified with him. But when they came to Jesus and saw that he was dead already, they broke not his legs. But one of the soldiers with a spear pierced his side and immediately came there out blood and water. And he that saw it has borne record and his record is true. And he knows that he speaks truth, that you might believe. For these things were done that the scripture should be fulfilled: A bone of him shall not be broken. And again another scripture says: They shall look on him whom they pierced.

<sup>16</sup>And after this Joseph of Arimathea, being a disciple of Jesus (but secretly for fear of the Jews), besought Pilate that he might take away the body of Jesus, and Pilate gave leave. He came therefore and took the body of Jesus. And there came also Nicodemus, who at the first came to Jesus by night, and brought a mixture of myrrh and aloes, about a hundred pounds. Then took they the body of Jesus and wound it in linen clothes with the spices, as the manner of the Jews is to bury. Now in the place where he was crucified there was a garden, and in the garden a new sepulcher wherein was never man yet laid. There laid they Jesus therefore because of the Jews' preparation, for the sepulcher was near at hand.

**11** The first day of the week came Mary Magdalene early, when it was yet dark, unto the sepulcher, and saw the stone taken away from the sepulcher and two angels sitting thereon. Then she ran and came to Simon Peter, and to the other disciple, whom Jesus loved, and said unto them, They have taken away the Lord out of the sepulcher and we know not where they have laid him. Peter therefore went forth, and that other disciple, and came to the sepulcher. So they ran both together, and the other disciple did outrun Peter and came first to the sepulcher. And he, stooping down, saw the linen clothes lying, yet went he not in. Then came Simon Peter following him, and went into the sepulcher, and saw the linen clothes lie, and the napkin that was about his head not lying with the linen clothes, but wrapped together in a place by itself. Then went in also that other disciple who came first to the sepulcher, and he saw and believed. For as yet they knew not the scripture that he must rise again from the dead. Then the disciples went away again unto their own home.

<sup>2</sup>But Mary stood without at the sepulcher weeping. And as she wept, she stooped down and looked into the sepulcher and saw two angels in white sitting, the one at the head and the other at the feet where the body of Jesus had lain. And they said unto her, Woman, why do you weep? She said unto them, Because they have taken away my Lord and I know not where they have laid him. And when she had thus said, she turned herself back and saw Jesus standing, and knew not that it was Jesus. Jesus said unto her, Woman, why do you weep? Whom do you seek? She, supposing him to be the gardener, said

unto him, Sir, if you have borne him from here, tell me where you have laid him and I will take him away. Jesus said unto her, Mary. She turned herself and said unto him, Rabboni, which is to say, Master. Jesus said unto her, Hold me not, for I am not yet ascended to my Father. But go to my brethren and say unto them, I ascend unto my Father and your Father, and to my God and your God. Mary Magdalene came and told the disciples that she had seen the Lord and that he had spoken these things unto her.

<sup>3</sup>Then the same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and said unto them, Peace be unto you. And when he had so said, he showed unto them his hands and his side. Then were the disciples glad when they saw the Lord. Then said Jesus to them again, Peace be unto you. As my Father has sent me, even so send I you. And when he had said this, he breathed on them and said unto them, Receive the Holy Ghost. Whosoever's sins you remit, they are remitted unto them, and whosoever's sins you retain, they are retained.

<sup>4</sup>But Thomas, one of the twelve, called Didymus, was not with them when Jesus came. The other disciples therefore said unto him, We have seen the Lord. But he said unto them, Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe. And after eight days again his disciples were within, and Thomas with them. Then came Jesus, the doors being shut, and stood in the midst and said, Peace be unto you. Then said he to Thomas, Reach here your finger and behold my hands. and reach here your hand and thrust it into my side, and be not faithless, but believing. And Thomas answered and said unto him, My Lord and my God. Jesus said unto him, Thomas, because you have seen me, you have believed. Blessed are they that have not seen and yet have believed.

<sup>5</sup>And many other signs truly did Jesus in the presence of his disciples, which are not written in this book. But these are written, that you might believe that Jesus is the Christ, the Son of God, and that believing you might have life through his name. After these things Jesus showed himself again to the disciples at the Sea of Tiberias; and in this way showed he himself: There were together Simon Peter, and Thomas called Didymus, and Nathanael of Cana in Galilee, and the sons of Zebedee, and two other of his disciples. Simon Peter said unto them, I go a fishing. They say unto him, We also go with you. They went forth and entered into a ship immediately and that night they caught nothing.

<sup>6</sup>But when the morning was now come, Jesus stood on the shore, but the disciples knew not that it was Jesus. Then Jesus said unto them, Children, have you any food? They answered him, No. And he said unto them, Cast the net on the right side of the ship and you shall find. They cast therefore, and now they were not able to draw it for the multitude of fishes. Therefore that disciple whom Jesus loved said unto Peter, It is the Lord. Now when Simon Peter heard that it was the Lord, he girded his fisher's coat unto him (for he was naked), and did cast himself into the sea. And the other disciples came in a little ship (for they were not far from land, but as it were two hundred cubits) dragging the net with fishes.

<sup>7</sup>As soon then as they were come to land, they saw a fire of coals there, and fish laid thereon, and bread. Jesus said unto them, Bring of the fish which you have now caught. Simon Peter went up, and drew the net to land full of great fishes, one hundred fifty-three. And for all there were so many, yet was not the net broken.

<sup>8</sup>Jesus said unto them, Come and dine. And none of the disciples dared ask him, Who are you?, knowing that it was the Lord. Jesus then came and took bread, and gave them and fish likewise. This is now the third time that Jesus showed himself to his disciples after that he was risen from the dead.

<sup>9</sup>So when they had dined, Jesus said to Simon Peter, Simon, son of Jona, do you love me more than these? He said unto him, Yea, Lord, you know that I love you. He said unto him, Feed my lambs. He said to him again the second time, Simon, son of Jona, do you love me? He said unto him, Yea, Lord, you know that I love you. He said unto him, Feed my sheep. He said unto him the third time, Simon, son of Jona, do you love me? Peter was grieved because he said unto him the third time, Do you love me? And he said unto him, Lord, you know all things. You know that I love you. Jesus said unto him, Feed my sheep.

<sup>10</sup>Truly, truly I say unto you, When you were young, you girded yourself and walked where you would. But when you shall be old, you shall stretch forth your hands and another shall gird you and carry you where you would not. This he spoke, signifying by what death he should glorify God. And when he had spoken this, he said unto him, Follow me.

<sup>11</sup>Then Peter, turning about, saw the disciple whom Jesus loved following – who also leaned on his breast at supper, and said, Lord, which is he that betrayed you? Peter, seeing him, said to Jesus, Lord, and what shall this man do? Jesus said unto him, If I will that he remain until I come, what is that to you? You follow me. Then went this saying abroad among the brethren, that that disciple should not die. Yet Jesus said not unto him, He shall not die, but, If I will that he remain until I come, what is that to you?

<sup>12</sup>This is the disciple who testified of these things, and wrote these things. And we know that his testimony is true.

<sup>13</sup>And there are also many other things which Jesus did, the which, if they should be written every one, I suppose that even the world itself could not contain the books that should be written. Amen.

## THE ACTS OF THE APOSTLES

**T**HE former treatise have I made, O Theophilus, of all that Jesus began both to do and teach, until the day in which he was taken up, after he through the Holy Ghost had given commandments unto the apostles whom he had chosen – to whom he also showed himself alive after his sufferings by many infallible proofs, being seen of them forty days and speaking of the things pertaining to the kingdom of God – and being with them when they were assembled together, commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which you have heard of me: for John truly baptized with water, but you shall be baptized with the Holy Ghost not many days after these.

<sup>2</sup>When they therefore were come together, they asked of him, saying, Lord, will you at this time restore again the kingdom to Israel? And he said unto them, It is not for you to know the times or the seasons which the Father has put in his own power; but you shall receive power after the Holy Ghost has come upon you, and you shall be witnesses unto me, both in Jerusalem and in all Judea, and in Samaria, and unto the furthest part of the earth.

<sup>3</sup>And when he had spoken these things, while they beheld, he was taken up and a cloud received him out of their sight. And while they looked steadfastly toward heaven as he went up, behold, two men stood by them in white apparel, who also said, You men of Galilee, why stand you gazing up into heaven? This same Jesus, who is taken up from you into heaven, shall so come in like manner as you have seen him go into heaven.

<sup>4</sup>Then they returned unto Jerusalem from the mount called Olivet, which is a sabbath day's journey from Jerusalem. And when they had come in, they went up into an upper room, where both Peter and Jacob, and John and Andrew, Philip and Thomas, Bartholomew and Matthew, Jacob the son of Alphaeus and Simon Zelotes, and Judas the son of Jacob resided. These all continued with one accord in prayer and supplication with the women, and Mary the mother of Jesus, and with his brethren.

<sup>5</sup>And in those days Peter stood up in the midst of the disciples (the number of names together were about a hundred twenty) and said, Men and brethren, this scripture must have been fulfilled which the Holy Ghost, by the mouth of David, spoke before concerning Judas, who was guide to those who took Jesus, for he was numbered with us and had obtained part of this ministry. Now this man purchased a field with the reward of iniquity, and falling headlong he burst asunder in the middle and all his bowels gushed out. And it was known unto all the dwellers at Jerusalem, insomuch as that field is called in their own tongue Akeldama; that is to say, the Field of Blood. For it is written in the book of Psalms: Let his habitation be desolate, and let no man dwell therein, and let another take his bishopric.

<sup>6</sup>Wherefore, of these men who have companied with us all the time that the Lord Jesus went in and out among us, beginning from the baptism of John unto that same day that he was taken up from us, one must be ordained to be a witness with us of his resurrection. And they appointed two: Joseph called Barsabas, who was surnamed Justus, and Matthias. And they prayed and said, You, Lord, who knows the hearts of all, show which of these two you have chosen, that he may take part of this ministry and apostleship from which Judas fell by transgression, that he might go to his own place. And they gave forth their lots, and the lot fell upon Matthias, and he was numbered with the eleven apostles.

<sup>7</sup>And when the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing, mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire and it rested upon each of them. And they were all filled with the Holy Ghost and began to speak with other tongues as the Spirit gave them utterance.

<sup>8</sup>And there were Jews dwelling at Jerusalem, devout men out of every nation under heaven. Now when this was noised abroad, the multitude came together

and were confounded, because that every man heard them speak in his own language. And they were all amazed and marveled, saying one to another, Behold, are not all these who speak Galileans? And how do we hear every man in our own tongue wherein we were born? Parthians and Medes and Elamites, and the dwellers in Mesopotamia, and in Judea and Cappadocia, in Pontus and Asia, Phrygia and Pamphylia, in Egypt and in the parts of Libya about Cyrene, and strangers of Rome, Jews and converts, Cretes and Arabians – we do hear them speak in our tongues the wonderful works of God. And they were all amazed and were in doubt, saying one to another, What does this mean? Others said, mocking, These men are full of new wine.

<sup>9</sup>But Peter, standing up with the eleven, lifted up his voice and said unto them, You men of Judea, and all that dwell at Jerusalem, be this known unto you and listen to my words; for these are not drunk as you suppose, seeing it is the third hour of the day. But this is that which was spoken by the prophet Joel, And it shall come to pass in the last days, declares God, I will pour out of my Spirit upon all flesh, and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams. And on my servants and on my handmaidens I will pour out in those days of my Spirit, and they shall prophesy, and I will show wonders in heaven above and signs in the earth beneath: blood and fire and vapor of smoke; the sun shall be turned into darkness and the moon into blood before that great and notable day of the Lord come. And it shall come to pass that whoever shall call on the name of the Lord shall be saved.

<sup>10</sup>You men of Israel, hear these words, Jesus of Nazareth – a man approved of God among you, by miracles and wonders and signs which God did by him in your midst, as you yourselves also know – him being delivered by the determinate counsel and foreknowledge of God, you have taken and by wicked hands have crucified and slain; whom God has raised up, having removed the pains of death because it was not possible that he should be held of it. For David spoke concerning him, I foresaw the Lord always before my face, for he is on my right hand that I should not be moved; therefore my heart did rejoice and my tongue was glad. Moreover also my flesh shall rest in hope, because you will not leave my soul in prison, neither will you suffer your Holy One to see corruption. You have made known to me the ways of life, you shall make me full of joy with your countenance.

<sup>11</sup>Men, brethren, let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulcher is with us unto this day. Therefore being a prophet, and knowing that God had sworn with an oath to him that, of the fruit of his loins according to the flesh, he would raise up Christ to sit on his throne, he, seeing this before, spoke of the resurrection of Christ; that his soul was not left in hell, neither did his flesh see corruption. This Jesus has God raised up, whereof we all are witnesses. Therefore, being exalted by the right hand of God, and having received of the Father the promise of the Holy Ghost, he has shed forth this which you now see and hear. For David is not ascended into the heavens, but he said himself, The Lord said unto my Lord, Sit on my right hand until I make your foes your footstool. Therefore let all the house of Israel know assuredly that God has made that same Jesus, whom you have crucified, both Lord and Christ.

<sup>12</sup>Now when they heard, they were pricked in their heart and said unto Peter and to the rest of the apostles, Men, brethren, what shall we do? Then Peter said unto them, Repent and be baptized every one of you, in the name of Jesus Christ, for the remission of sins, and you shall receive the gift of the Holy Ghost; for the promise is unto you, and to your children, and to all that are afar off, as many as the Lord our God shall call. And with many other words did he testify and exhort, saying, Save yourselves from this corrupt generation.

<sup>13</sup>Then they who gladly received his word were baptized, and the same day there were added about three thousand souls. And they continued steadfastly in the apostles' teachings and fellowship, and in breaking of bread, and in prayers. And fear came upon every soul, and many wonders and signs were done by the apostles. And all who believed were together and had all things common, and sold their possessions and goods and parted them to all, as every man had need. And they, continuing daily with one accord in the temple and breaking bread from house to house, did eat their food with gladness and singleness of heart, praising God and having favor with all the people. And the Lord added to the church daily such as should be saved.

**2** Now Peter and John went up together into the temple at the ninth hour for prayer. And a certain man, lame from his mother's womb, was carried, whom they laid daily at the gate of the temple which is called Beautiful to ask alms of them that entered into the temple, who, seeing Peter and John about to go into the temple, asked for alms. And Peter and John, fastening their eyes upon him said, Look on us. And he gave heed unto them, expecting to receive something of them. Then Peter said, Silver and gold have I none, but such as I have do I give you: in the name of Jesus Christ of Nazareth, rise up and walk. And he took him by the right hand and lifted him up, and immediately his feet and ankle bones received strength. And he, leaping up, stood and walked, and entered with them into the temple, walking and leaping and praising God. And all the people saw him walking and praising God, and they knew that it was he who sat for alms at the Beautiful gate of the temple; and they were filled with wonder and amazement at that which had happened unto him.

<sup>2</sup>And as the lame man who was healed held Peter and John, all the people ran together unto them in the porch that is called Solomon's, greatly wondering. And when Peter saw this he answered and said unto the people, You men of Israel, why do you marvel at this? Or why do you look so earnestly on us, as though by our own power or holiness we had made this man to walk? The God of Abraham and of Isaac and of Jacob, the God of our fathers, has glorified his Son Jesus, whom you delivered up and denied him in the presence of Pilate when he was determined to let him go. But you denied the Holy One and the Just, and desired a murderer to be granted unto you, and killed the Prince of life whom God has raised from the dead, whereof we are witnesses. And this man, through faith in his name, has been made strong, whom you see and know; yea, the faith which is in him has given him this perfect soundness in the presence of you all.

<sup>3</sup>And now brethren, I know that through ignorance you have done this, as also your rulers. But those things which God had showed before by the mouth of all his prophets that Christ should suffer, he has so fulfilled. Repent

therefore and be converted, that your sins may be blotted out when the times of refreshing shall come from the presence of the Lord. And he shall send Jesus Christ, which before was preached unto you, whom you have crucified, whom the heavens must receive until the times of restitution of all things, which God has spoken by the mouth of all his holy prophets since the world began. For Moses truly said unto the fathers, A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall you hear in all things whatsoever he shall say unto you. And it shall come to pass that every soul which will not hear that prophet shall be destroyed from among the people. Yea, and all the prophets from Samuel and those that follow after, as many as have spoken, have likewise foretold of these days. You are the children of the prophets and of the covenant which God made with our fathers, saying unto Abraham, And in your seed shall all the kindreds of the earth be blessed. Unto you first, God, having raised up his Son Jesus, sent him to bless you in turning away every one of you from his iniquities.

<sup>4</sup>And as they spoke unto the people, the priests, and the captain of the temple, and the Sadducees came upon them, being grieved that they taught the people and preached through Jesus the resurrection from the dead. And they laid hands on them and put them in hold unto the next day, for it was now evening. Nevertheless, many of them who heard the word believed; and the number of the men was about five thousand.

<sup>5</sup>And it came to pass in the morning that their rulers, and elders, and scribes, and Annas the high priest, and Caiaphas, and John, and Alexander, and as many as were of the kindred of the high priest, were gathered together at Jerusalem. And when they had set them in the midst, they asked, By what power or by what name have you done this? Then Peter, filled with the Holy Ghost, said unto them, You rulers of the people and elders of Israel, if we this day be examined of the good deed done to the impotent man, by what means he is made whole, be it known unto you all and to all the people of Israel that by the name of Jesus Christ of Nazareth, whom you crucified, whom God raised from the dead, even by him does this man stand here before you whole. This is the stone which was set at naught of you builders, which has become the head of the corner; neither is there salvation in any other, for there is no other name under heaven given among men whereby we must be saved.

<sup>6</sup>Now when they saw the boldness of Peter and John, and perceived that they were unlearned and ignorant men, they marveled and they recognized them, that they had been with Jesus. And beholding the man who was healed standing with them, they could say nothing against it. But when they had commanded them to go aside, out of the council, they conferred among themselves saying, What shall we do to these men? For that indeed a notable miracle has been done by them is manifest to all them that dwell in Jerusalem, and we cannot deny it. But that it spread no further among the people, let us sternly threaten them that they speak to no man in this name henceforth. And they called them and commanded them not to speak at all nor teach in the name of Jesus. But Peter and John answered and said unto them, Whether it be right in the sight of God to listen unto you more than unto God, you judge; for we cannot but speak the things which we have seen and heard. So when they had further threatened them, they let them go, finding nothing

how they might punish them, because of the people; for many glorified God for that which was done, for the man was above forty years old on whom this miracle of healing was showed.

<sup>7</sup>And being let go, they went to their own company and reported all that the chief priests and elders had said unto them. And when they heard that, they lifted up their voice to God with one accord and said, Lord, you are God, who has made heaven, and earth, and the sea, and all that is in them; who by the mouth of your servant David has said, Why did the heathen rage and the people imagine vain things? The kings of the earth stood up and the rulers were gathered together against the Lord and against his Christ; for truly against your holy child Jesus, whom you have anointed, both Herod and Pontius Pilate, with the gentiles and the people of Israel, were gathered together to do whatever your hand and your counsel determined before to be done. And now Lord, behold their threatenings, and grant unto your servants that with all boldness they may speak your word by stretching forth your hand to heal, and that signs and wonders may be done by the name of your holy child Jesus. And when they had prayed, the place was shaken where they were assembled together, and they were all filled with the Holy Ghost, and they spoke the word of God with boldness.

**3** And the multitude of them who believed were of one heart and of one soul, neither did any say that any of the things which he possessed were his own, but they had all things common. And with great power the apostles gave witness of the resurrection of the Lord Jesus, and great grace was upon them all. Neither was there any among them who lacked, for as many as were possessors of lands or houses sold them, and brought the prices of the things that were sold and laid them down at the apostles' feet, and distribution was made unto every man according as he had need. And Joseph, who by the apostles was surnamed Barnabas (which is, being interpreted, the son of consolation), a Levite of the country of Cyprus, having land, sold it and brought the money and laid it at the apostles' feet.

<sup>2</sup>But a certain man named Ananias, with Sapphira his wife, sold a possession and kept back part of the price, his wife also being privy to it, and brought a certain part and laid it at the apostles' feet. But Peter said, Ananias, why has Satan filled your heart to lie to the Holy Ghost and to keep back part of the price of the land? While it remained, was it not your own? And after it was sold, was it not in your own power? Why have you conceived this thing in your heart? You have not lied unto men, but unto God. And Ananias, hearing these words, fell down and gave up the ghost; and great fear came on all them that heard these things. And the young men arose, wound him up, and carried him out and buried him.

<sup>3</sup>And it was about the space of three hours after when his wife, not knowing what was done, came in. And Peter answered unto her, Tell me whether you sold the land for so much? And she said, Yea, for so much. Then Peter said unto her, How is it that you have agreed together to tempt the Spirit of the Lord? Behold, the feet of them who have buried your husband are at the door and shall carry you out. Then she fell down straightway at his feet and yielded up the ghost, and the young men came in and found her dead, and carrying her

forth, buried her by her husband. And great fear came upon all the church, and upon as many as heard these things.

<sup>4</sup>And by the hands of the apostles many signs and wonders were wrought among the people. And they were all with one accord in Solomon's porch. And of the rulers, no man dared join himself to them, but the people magnified them. And believers were added the more to the Lord, multitudes of both men and women, insomuch that they brought forth the sick into the streets and laid them on beds and couches, that at the least the shadow of Peter passing by might overshadow some of them. There also came a multitude out of the cities round about unto Jerusalem, bringing sick folks and them which were vexed with unclean spirits; and they were healed, every one.

<sup>5</sup>Then the high priest rose up, and all they who were with him (which is the sect of the Sadducees), and were filled with indignation, and laid their hands on the apostles and put them in the common prison. But the angel of the Lord by night opened the prison doors, and brought them forth and said, Go stand and speak in the temple to the people all the words of this life. And when they heard that, they entered into the temple early in the morning and taught. But the high priest came, and they that were with him, and called together the council and all the senate of the children of Israel, and sent to the prison to have them brought. But when the officers came and found them not in the prison, they returned and told, saying, The prison we truly found shut with all safety, and the keepers standing outside before the doors; but when we had opened, we found no man within.

<sup>6</sup>Now when the high priest, and the captain of the temple, and the chief priests heard these things, they doubted of them, unto what this would grow. Then one came and told them saying, Behold, the men whom you put in prison are standing in the temple and teaching the people. Then the captain went with the officers and brought them without violence, for they feared the people, lest they should have been stoned.

<sup>7</sup>And when they had brought them, they set them before the council. And the high priest asked them, saying, Did we not officially command you that you should not teach in this name? And behold, you have filled Jerusalem with your teachings and intend to bring this man's blood upon us. Then Peter and the other apostles answered and said, We ought to obey God rather than men. The God of our fathers raised up Jesus, whom you slew and hung on a tree. Him has God exalted with his right hand, a Prince and a Savior, to give repentance to Israel and forgiveness of sins. And we are his witnesses of these things, and so also is the Holy Ghost, which God has given to them who obey him.

<sup>8</sup>When they heard, they were cut to the heart and took counsel to slay them. Then there stood up one in the council, a Pharisee named Gamaliel – a doctor of the law, respected among all the people – and commanded to put the apostles forth a little space, and said unto them, You men of Israel, take heed to yourselves what you intend to do as touching these men; for before these days rose up Theudas – boasting himself to be somebody, to whom a number of men, about four hundred, joined themselves – who was slain. And all, as many as obeyed him, were scattered and brought to naught. After this man, Judas of Galilee rose up in the days of the taxing and drew away many people after him. He also perished, and all, as many as obeyed him, were dispersed.

And now I say unto you, refrain from these men and let them alone. For if this counsel or this work be of men, it will come to naught, but if it be of God, you cannot overthrow it. Be careful therefore, lest you be found even to fight against God. And to him they agreed.

<sup>9</sup>And when they had called the apostles and beaten them, they commanded that they should not speak in the name of Jesus, and let them go. And they departed from the presence of the council, rejoicing that they were counted worthy to suffer shame for his name. And daily, in the temple and in every house, they ceased not to teach and preach Jesus Christ.

**4** And in those days, when the number of the disciples was multiplied, there arose a complaining of the Greeks against the Hebrews, because their widows were neglected in the daily ministration. Then the twelve called the multitude of the disciples unto them and said, It is not acceptable that we should leave the word of God and serve tables. Wherefore brethren, look out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business; but we will give ourselves continually to prayer and to the ministry of the word. And the saying pleased the whole multitude. And they chose Stephen, a man full of faith and of the Holy Ghost, and Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicolas a convert of Antioch, whom they set before the apostles. And when they had prayed, they laid hands on them. And the word of God increased, and the number of the disciples multiplied in Jerusalem greatly, and a great company of the priests were obedient to the faith.

<sup>2</sup>And Stephen, full of faith and power, did great wonders and miracles among the people. And there arose certain of the synagogue who are called Libertines, and also Cyrenians, and Alexandrians, and of them of Cilicia and of Asia, disputing with Stephen. And they were not able to resist the wisdom and the Spirit by which he spoke. Then they suborned men who said, We have heard him speak blasphemous words against Moses and God. And they stirred up the people, and the elders, and the scribes, and came upon him and caught him, and brought him to the council; and set up false witnesses who said, This man ceases not to speak blasphemous words against this holy place and the law, for we have heard him say that this Jesus of Nazareth shall destroy this place and shall change the customs which Moses delivered us. And all that sat in the council, looking steadfastly on him, saw his face as the face of an angel.

<sup>3</sup>Then said the high priest, Are these things so? And he said, Men, brethren, and fathers, listen. The God of glory appeared unto our father Abraham when he was in Mesopotamia, before he dwelt in Haran, and said unto him, Get yourself out of your country and from your kindred, and come into the land which I shall show you. Then he came out of the land of the Chaldeans and dwelt in Haran. And from there, when his father was dead, He removed him into this land wherein you now dwell, and He gave him no inheritance in it; no, not to set his foot on. Yet he promised that he would give it to him for a possession, and to his seed after him, when he had no child. And God spoke in this way: that his seed should sojourn in a strange land, and that they should bring them into bondage and treat them evil four hundred years. And the nation to whom they shall be in bondage I will judge, said God, and after

that, they shall come forth and serve me in this place. And he gave him the covenant of circumcision, and so Abraham begot Isaac and circumcised him the eighth day, and Isaac begot Jacob, and Jacob begot the twelve patriarchs. And the patriarchs, moved with envy, sold Joseph into Egypt; but God was with him, and delivered him out of all his afflictions, and gave him favor and wisdom in the sight of Pharaoh king of Egypt, and he made him governor over Egypt and all his house.

<sup>4</sup>Now there came a dearth over all the land of Egypt and Canaan, and great affliction, and our fathers found no sustenance; but when Jacob heard that there was grain in Egypt, he sent out our fathers first. And at the second time, Joseph was made known to his brethren, and Joseph's kindred was made known unto Pharaoh. Then sent Joseph and called his father Jacob to him, and all his kindred, seventy-five souls. So Jacob went down into Egypt and died, he and our fathers, and were carried over into Shechem, and laid in the sepulcher that Abraham bought for a sum of money of the sons of Hamor of Shechem.

<sup>5</sup>But when the time of the promise drew near which God had sworn to Abraham, the people grew and multiplied in Egypt, until another king arose who knew not Joseph. The same dealt subtly with our kindred and evil treated our fathers, so that they cast out their young children, to the end they might not live; in which time Moses was born, and was exceedingly fair, and nourished up in his father's house three months. And when he was cast out, Pharaoh's daughter took him up and nourished him for her own son. And Moses was learned in all the wisdom of the Egyptians and was mighty in words and in deeds. And when he was fully forty years old, it came into his heart to visit his brethren the children of Israel. And seeing one suffer wrong, he defended and avenged him who was oppressed, and smote the Egyptian, for he supposed his brethren would have understood that God would deliver them by his hand. But they understood not. And the next day he showed himself unto them as they quarreled, and would have set them at one again, saying, Sirs, you are brethren; why do you do wrong one to another? But he that did his neighbor wrong thrust him away, saying, Who made you a ruler and a judge over us? Will you kill me, as you did the Egyptian yesterday? Then Moses fled at this saying, and was a stranger in the land of Midian, where he begot two sons.

<sup>6</sup>And when forty years were expired, there appeared to him in the wilderness of mount Sinai an angel of the Lord, in a flame of fire in a bush. When Moses saw, he wondered at the sight, and as he drew near to behold, the voice of the Lord came unto him, I am the God of your fathers, the God of Abraham, and the God of Isaac, and the God of Jacob. Then Moses trembled and dared not behold. Then the Lord said to him, Put off your shoes from your feet, for the place where you stand is holy ground. I have seen, I have seen the affliction of my people which is in Egypt, and I have heard their groaning and have come down to deliver them. And now come, I will send you into Egypt.

<sup>7</sup>This Moses, whom they refused – saying, Who made you a ruler and a judge? – the same did God send, a ruler and a deliverer, by the hand of the angel which appeared to him in the bush; he brought them out, having shown wonders and signs in the land of Egypt, and in the Red Sea, and in the wilderness forty years. This is that Moses who said unto the children of Israel, A prophet shall the Lord your God raise up unto you of your brethren, like

unto me; him shall you hear. This is he that was in the church in the wilderness, with the angel who spoke to him in the mount Sinai and our fathers, who received the living oracles to give unto us; whom our fathers would not obey, but thrust from them, and in their hearts turned back again into Egypt, saying unto Aaron, Make us gods to go before us, for this Moses who brought us out of the land of Egypt, we do not know what has become of him. And they made a calf in those days, and offered sacrifice unto the idol, and rejoiced in the works of their own hands. Then God gave them up to worship the host of heaven, as it is written in the book of the prophets: O you house of Israel, have you offered to me slain beasts and sacrifices forty years in the wilderness? Yea, you took up the tabernacle of Moloch and the star of your god Rephan, figures which you made, to worship them; and I will carry you away beyond Babylon.

<sup>8</sup>Our fathers had the tabernacle of witness in the wilderness – as he had appointed, speaking unto Moses that he should make it according to the pattern that he had seen – which our fathers that came after also brought in with Jesus, into the possession of the gentiles whom God drove out before the face of our fathers, unto the days of David, who found favor before God and desired to find a tabernacle for the God of Jacob. But Solomon built him a house. Nevertheless, the Most High dwells not in temples made with hands, as said the prophet: Heaven my throne and earth my footstool, what house will you build me? says the Lord. Or what is the place of my rest? Has not my hand made all these things?

<sup>9</sup>You stiff-necked and uncircumcised in heart and ears, you do always resist the Holy Ghost; as your fathers did, so do you. Which of the prophets have your fathers not persecuted? And they have slain them which showed before of the coming of the Just One, of whom you have now been the betrayers and murderers, who have received the law by the disposition of angels and have not kept it.

<sup>10</sup>When they heard these things, they were cut to the heart and they gnashed at him with their teeth. But he, being full of the Holy Ghost, looked up steadfastly into heaven and saw the glory of God, and Jesus standing on the right hand of God, and said, Behold, I see the heavens opened and the Son of Man standing on the right hand of God. Then they cried out with a loud voice, and stopped their ears, and ran upon him with one accord, and cast him out of the city and stoned him; and the witnesses laid down their clothes at a young man's feet, whose name was Saul. And they stoned Stephen; and he, calling upon God, said, Lord Jesus, receive my spirit. And he kneeled down and cried with a loud voice, Lord, do not lay this sin to their charge. And when he had said this, he fell asleep. And Saul was consenting unto his death.

**5** And at that time there was a great persecution against the church which was at Jerusalem, and they were all scattered abroad throughout the regions of Judea and Samaria, except the apostles. And devout men carried Stephen to his burial and made great lamentation over him. As for Saul, he made havoc of the church, entering into every house and haling men and women, committed them to prison. Therefore they that were scattered abroad went everywhere preaching the word.

<sup>2</sup>Then Philip went down to the city of Samaria and preached Christ unto them, and the people with one accord gave heed unto those things which Philip spoke, hearing and seeing the miracles which he did; for unclean spirits, crying with loud voice, came out of many that were possessed, and many taken with palsies and that were lame were healed. And there was great joy in that city.

<sup>3</sup>But there was a certain man called Simon (which previously in the same city used sorcery and bewitched the people of Samaria) declaring to be himself some great one, to whom they all gave heed, from the least to the greatest, saying, This man is the great power of God. And to him they had regard, because a long time he had bewitched them with sorceries. But when they believed Philip preaching the things concerning the kingdom of God and the name of Jesus Christ, they were baptized, both men and women. Then Simon himself believed also, and when he was baptized he continued with Philip and wondered, beholding the miracles and signs which were done.

<sup>4</sup>Now when the apostles which were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John, who, when they were come down, prayed for them that they might receive the Holy Ghost; for as yet it was fallen upon none of them – they were only baptized in the name of the Lord Jesus. Then they laid hands on them and they received the Holy Ghost. And when Simon saw that through laying on of the apostles' hands the Holy Ghost was given, he offered them money saying, Give me also this power, that on whomever I lay hands, he may receive the Holy Ghost. But Peter said unto him, Your money perish with you, because you have thought that the gift of God may be purchased with money. You have neither part nor lot in this matter, for your heart is not right in the sight of God. Repent therefore, of this your wickedness, and pray God, if perhaps the thought of your heart may be forgiven you; for I perceive that you are in the gall of bitterness and the bond of iniquity. Then answered Simon and said, Pray to the Lord for me, that none of these things which you have spoken come upon me. And they, when they had testified and preached the word of the Lord, returned to Jerusalem and preached the gospel in many villages of the Samaritans.

<sup>5</sup>And the angel of the Lord spoke unto Philip, saying, Arise and go toward the south, unto the way that goes down from Jerusalem unto Gaza which is desert. And he arose and went, and behold, a man of Ethiopia – an eunuch of great authority under Candace, queen of the Ethiopians, who had the charge of all her treasure, and had come to Jerusalem to worship – was returning; and sitting in his chariot, read Isaiah the prophet. Then the Spirit said unto Philip, Go near and join yourself to this chariot. And Philip ran there to him and heard him read the prophet Isaiah, and said, Do you understand what you read? And he said, How can I, except some man should guide me? And he desired Philip that he would come up and sit with him.

<sup>6</sup>The place of the scripture which he read was this: He was led as a sheep to the slaughter, and like a lamb, dumb before his shearer, so he opened not his mouth. In his humiliation his judgment was taken away, and who shall declare his generation? For his life is taken from the earth.

<sup>7</sup>And the eunuch answered Philip and said, I pray you, of whom does the prophet say this? Of himself or of some other man? Then Philip opened his mouth and began at the same scripture, and preached unto him Jesus. And as

they went on their way they came unto a certain water, and the eunuch said, See, here is water; what does hinder me to be baptized? And Philip said, If you believe with all your heart, you may. And he answered and said, I believe that Jesus Christ is the Son of God. And he commanded the chariot to stand still and they both went down into the water, both Philip and the eunuch, and he baptized him. And when they had come up out of the water, the Spirit of the Lord caught away Philip that the eunuch saw him no more, and he went on his way rejoicing. But Philip was found at Ashdod, and passing through, he preached in all the cities until he came to Caesarea.

<sup>8</sup>And Saul, yet breathing out threatenings and slaughter against the disciples of the Lord, went unto the high priest and desired of him letters to Damascus, to the synagogues, that if he found any of this way, whether they were men or women, he might bring them bound unto Jerusalem. And as he journeyed he came near Damascus, and suddenly there shined round about him a light from heaven. And he fell to the earth, and heard a voice saying unto him, Saul, Saul, why do you persecute me? And he said, Who are you, Lord? And the Lord said, I am Jesus whom you persecute; it is hard for you to kick against the pricks. And he, trembling and astonished, said, Lord, what will you have me do? And the Lord said unto him, Arise and go into the city, and it shall be told you what you must do. And they who were journeying with him saw indeed the light and were afraid, but they heard not the voice of Him who spoke to him. And Saul arose from the earth, and when his eyes were opened he saw no man, but they led him by the hand and brought him into Damascus. And he was three days without sight, and neither did eat nor drink.

<sup>9</sup>And there was a certain disciple at Damascus named Ananias, and to him the Lord said in a vision, Ananias. And he said, Behold, I am here, Lord. And the Lord said unto him, Arise and go into the street which is called Straight, and inquire in the house of Judas for one called Saul of Tarsus; for behold, he prays, and has seen in a vision a man named Ananias coming in and putting his hand on him that he might receive his sight. Then Ananias answered, Lord, I have heard by many of this man, how much evil he has done to your saints at Jerusalem. And here he has authority from the chief priests to bind all that call on your name. But the Lord said unto him, Go your way, for he is a chosen vessel unto me, to bear my name before the gentiles, and kings, and the children of Israel; for I will show him how great things he must suffer for my name's sake. And Ananias went his way, and entered into the house, and putting his hands on him said, Brother Saul, the Lord Jesus that appeared unto you in the way as you came, has sent me, that you might receive your sight and be filled with the Holy Ghost. And immediately there fell from his eyes as it were scales, and immediately he received sight, and arose, and was baptized. And when he had received food, he was strengthened. Then was Saul certain days with the disciples who were at Damascus.

<sup>10</sup>And straightway he preached Christ in the synagogues, that he is the Son of God. But all that heard were amazed and said, Is this not he that destroyed them who called on this name in Jerusalem? And came here for that intent, that he might bring them bound unto the chief priests? But Saul increased the more in strength and confounded the Jews who dwelt at Damascus, proving that this is the very Christ. And after many days were fulfilled, the Jews took

counsel to kill him – but their laying in wait was known of Saul – and they watched the gates day and night to kill him. Then the disciples took him by night, and let him down by the wall in a basket.

<sup>11</sup>And when Saul was come to Jerusalem, he attempted to join himself to the disciples, but they were all afraid of him and believed not that he was a disciple. But Barnabas took him and brought him to the apostles, and declared unto them how he had seen the Lord in the way, and that he had spoken to him, and how he had preached boldly at Damascus in the name of Jesus. And he was with them coming in and going out at Jerusalem, and he spoke boldly in the name of the Lord Jesus, and disputed against the Greeks, but they went about to slay him. When the brethren knew this, they brought him down to Caesarea and sent him forth to Tarsus. Then the churches had rest throughout all Judea, and Galilee, and Samaria, and were edified; and walking in the fear of the Lord and in the comfort of the Holy Ghost were multiplied.

**6** And it came to pass as Peter passed throughout all these regions, he came down also to the saints who dwelt at Lydda. And there he found a certain man named Aeneas, which had kept his bed eight years and was sick of the palsy. And Peter said unto him, Aeneas, Jesus Christ makes you whole; arise and make your bed. And he arose immediately. And all that dwelt at Lydda and Sharon saw him and turned to the Lord.

<sup>2</sup>Now there was at Joppa a certain disciple named Tabitha, which by interpretation is called Dorcas. This woman was full of good works and alms-giving which she did. And it came to pass in those days that she was sick and died; whom, when they had washed, they laid in an upper chamber. And forasmuch as Lydda was near to Joppa, and the disciples had heard that Peter was there, they sent unto him two men, desiring that he would not delay to come to them. Then Peter arose and went with them. When he had come, they brought him into the upper chamber, and all the widows stood by him, weeping and showing the coats and garments which Dorcas made while she was with them. But Peter put them all forth, and kneeled down and prayed, and turning to the body, said, Tabitha, arise. And she opened her eyes, and when she saw Peter, she sat up. And he gave her his hand and lifted her up, and when he had called the saints and widows, he presented her alive. And it was known throughout all Joppa and many believed in the Lord. And it came to pass that he tarried many days in Joppa with one Simon, a tanner.

<sup>3</sup>There was a certain man in Caesarea called Cornelius, a centurion of the band called the Italian, devout and one that feared God with all his house, who gave much alms to the people and prayed to God always. He saw in a vision evidently about the ninth hour of the day an angel of God coming in to him, and saying unto him, Cornelius. And when he looked on him, he was afraid and said, What is it, Lord? And he said unto him, Your prayers and your alms have come up for a memorial before God. And now send men to Joppa and call for Simon, whose surname is Peter. He lodges with one Simon, a tanner, whose house is by the seaside; he shall tell you what you ought to do. And when the angel who spoke unto Cornelius was departed, he called two of his household servants and a devout soldier of them that waited on him continually; and when he had declared all things unto them, he sent them to Joppa.

<sup>4</sup>The next day, as they went on their journey and drew near unto the city, Peter went up upon the housetop to pray about the sixth hour. And he became very hungry and would have eaten, but while they made ready, he fell into a trance and saw heaven opened, and a certain vessel descending unto him as a great sheet, knit at the four corners and let down to the earth, wherein were all manner of four-footed beasts of the earth, and wild beasts, and creeping things, and fowls of the air. And there came a voice to him: Rise Peter, kill and eat. But Peter said, Not so Lord, for I have never eaten anything that is common or unclean. And the voice spoke unto him again the second time, What God has cleansed, do not call common. This was done three times and the vessel was received up again into heaven.

<sup>5</sup>Now while Peter doubted in himself what this vision which he had seen should mean, behold, the men which were sent from Cornelius had made inquiry for Simon's house and stood before the gate, and called and asked whether Simon, who was surnamed Peter, were lodged there. While Peter thought on the vision, the Spirit said unto him, Behold, three men seek you. Arise therefore, and get yourself down, and go with them, doubting nothing, for I have sent them. Then Peter went down to the men who were sent unto him from Cornelius and said, Behold, I am he whom you seek. What is the cause for which you have come? And they said, Cornelius the centurion, a just man and one that fears God, and of good report among all the nation of the Jews, was warned from God by a holy angel to send for you into his house and to hear words from you. Then he called them in and lodged them. And the next day Peter went away with them, and certain brethren from Joppa accompanied him.

<sup>6</sup>And the next day they entered into Caesarea and Cornelius waited for them, and had called together his kinsmen and near friends. And as Peter was coming in, Cornelius met him and fell down at his feet and worshipped. But Peter took him up saying, Stand up, I myself am also a man. And as he talked with him, he went in and found many that were come together. And he said unto them, You know how it is an unlawful thing for a man that is a Jew to keep company or come unto one of another nation; but God has showed me that I should not call any man common or unclean. Therefore I came without objection, as soon as I was sent for. I ask therefore, for what intent you have sent for me? And Cornelius said, Four days ago I was fasting until this hour, and at the ninth hour I prayed in my house. And behold, a man stood before me in bright clothing and said, Cornelius, your prayer is heard and your alms are had in remembrance in the sight of God. Send therefore to Joppa and call here Simon, whose surname is Peter. He is lodged in the house of Simon, a tanner by the seaside, who, when he comes, shall speak unto you. Immediately therefore I sent to you, and you have done well that you have come. Now therefore we are all here, present before God, to hear all things that are commanded you of God.

<sup>7</sup>Then Peter opened his mouth and said, Truly I perceive that God is no respecter of persons, but in every nation, he that fears him and works righteousness is accepted with him. The word which God sent unto the children of Israel, preaching peace by Jesus Christ – he is Lord of all – that word you know, which was published throughout all Judea, and began from

Galilee after the baptism which John preached: how God anointed Jesus of Nazareth with the Holy Ghost and with power, who went about doing good and healing all that were oppressed of the devil, for God was with him. And we are witnesses of all things which he did, both in the land of the Jews and in Jerusalem. Him whom they slew and hung on a tree, God raised up the third day, and showed him openly; not to all the people, but unto witnesses chosen before of God, to us who did eat and drink with him after he rose from the dead. And he commanded us to preach unto the people and to testify that it is he who was ordained of God the Judge of quick and dead. To him all the prophets give witness that, through his name, whoever believes in him shall receive remission of sins.

<sup>8</sup>While Peter yet spoke these words, the Holy Ghost fell on all them that heard the word. And they of the circumcision who believed were astonished, as many as came with Peter, because that on the gentiles also was poured out the gift of the Holy Ghost; for they heard them speak with tongues and magnify God. Then Peter answered, Can any man forbid water that these should not be baptized, who have received the Holy Ghost as well as we? And he commanded them to be baptized in the name of the Lord. Then they prayed him to remain certain days.

<sup>9</sup>And the apostles and brethren that were in Judea heard that the gentiles had also received the word of God. And when Peter was come up to Jerusalem, they that were of the circumcision contended with him, saying, You went in to men uncircumcised and did eat with them. But Peter rehearsed from the beginning and expounded by order unto them, saying, I was in the city of Joppa praying, and in a trance I saw a vision, a certain vessel descend as a great sheet, let down from heaven by four corners. And it came even to me, upon the which when I had fastened my eyes, I considered and saw four-footed beasts of the earth, and wild beasts, and creeping things, and fowls of the air. And I heard a voice saying unto me, Arise Peter, slay and eat. But I said, Not so, Lord, for nothing common or unclean has at any time entered into my mouth. But the voice answered me again from heaven, What God has cleansed, do not call common. And this was done three times, and all were drawn up again into heaven. And behold, immediately there were three men already come unto the house where I was, sent from Caesarea unto me. And the Spirit bade me go with them, nothing doubting. Moreover, these six brethren accompanied me and we entered into the man's house. And he showed us how he had seen an angel in his house, which stood and said unto him, Send men to Joppa and call for Simon, whose surname is Peter, who shall tell you words whereby you and all your house shall be saved. And as I began to speak the Holy Ghost fell on them, as on us at the beginning. Then I remembered the word of the Lord, how he said, John indeed baptized with water, but you shall be baptized with the Holy Ghost. Forasmuch then as God gave them the like gift as unto us who believed on the Lord Jesus Christ, what was I that I could withstand God? When they heard these things, they held their peace and glorified God saying, Then God has also granted to the gentiles repentance unto life.

**7** Now they that were scattered abroad, upon the persecution that arose about Stephen, traveled as far as Phoenicia, and Cyprus, and Antioch,

preaching the word to none but unto the Jews only. And some of them were men of Cyprus and Cyrene, who, when they were come to Antioch, spoke unto the Greeks, preaching the Lord Jesus. And the hand of the Lord was with them, and a great number believed and turned unto the Lord. Then tidings of these things came unto the ears of the church which was in Jerusalem, and they sent forth Barnabas, that he should go as far as Antioch – who, when he came and had seen the grace of God, was glad, and exhorted them all that with purpose of heart they would cleave unto the Lord; for he was a good man, and full of the Holy Ghost and of faith, and many people were added unto the Lord. Then Barnabas departed to Tarsus to seek Saul. And when he had found him, he brought him unto Antioch.

<sup>2</sup>And it came to pass that a whole year they assembled themselves with the church and taught many people, and the disciples were called Christians first in Antioch. And in these days came prophets from Jerusalem unto Antioch. And there stood up one of them, named Agabus, and signified by the Spirit that there should be great dearth throughout all the world, which came to pass in the days of Claudius Caesar. Then the disciples, every man according to his ability, determined to send relief unto the brethren who dwelt in Judea, which they also did, and sent it to the elders by the hands of Barnabas and Saul.

<sup>3</sup>Now about that time, Herod the king stretched forth his hands to vex certain of the church, and he killed Jacob the brother of John with the sword. And because he saw it pleased the Jews, he proceeded further to take Peter also; then were the days of unleavened bread. And when he had apprehended him, he put him in prison and delivered him to four quaternions of soldiers to keep him, intending after Easter to bring him forth to the people.

<sup>4</sup>Peter therefore was kept in prison, but prayer was made without ceasing of the church unto God for him. And when Herod would have brought him forth, the same night Peter was sleeping between two soldiers, bound with two chains, and the keepers before the door kept the prison. And behold, the angel of the Lord came unto him and a light shined in the prison, and he smote Peter on the side and raised him up, saying, Arise up quickly. And his chains fell off from his hands. And the angel said unto him, Gird yourself and bind on your sandals. And so he did. And he said unto him, Cast your garment about yourself and follow me. And he went out and followed him, and knew not that it was true which was done by the angel, but thought he saw a vision. When they were past the first and the second guard, they came unto the iron gate that leads unto the city, which opened to them of its own accord, and they went out and passed on through one street, and immediately the angel departed from him. And when Peter was come to himself, he said, Now I know of a certainty that the Lord has sent his angel, and has delivered me out of the hand of Herod and from all the expectation of the people of the Jews.

<sup>5</sup>And when he had considered, he came to the house of Mary the mother of John, whose surname was Mark, where many were gathered together praying. And as Peter knocked at the door of the gate, a damsel came to listen, named Rhoda. And when she knew Peter's voice, she opened not the gate for gladness, but ran in and told how Peter stood before the gate. And they said unto her, You are mad. But she constantly affirmed that it was even so. Then said they, It is his angel. But Peter continued knocking, and when they had opened the

door and saw him, they were astonished. But he, beckoning unto them with the hand to hold their peace, declared unto them how the Lord had brought him out of the prison. And he said, Go show these things unto Jacob and to the brethren. And he departed and went into another place.

<sup>6</sup>Now as soon as it was day, there was no small stir among the soldiers, what was become of Peter. And when Herod had sought for him and not found him, he examined the keepers and commanded that they should be put to death. And he went down from Judea to Caesarea and stayed there.

<sup>7</sup>And Herod was highly displeased with them of Tyre and Sidon, but they came with one accord to him, and having made Blastus the king's chamberlain their friend, desired peace – because their country was nourished by the king. And upon a set day Herod, arrayed in royal apparel, sat upon his throne and made an oration unto them. And the people gave a shout saying, It is the voice of a god and not of a man. And immediately the angel of the Lord smote him, because he did not give God the glory, and he was eaten of worms and gave up the ghost.

<sup>8</sup>But the word of God grew and multiplied, and Barnabas and Saul returned from Jerusalem when they had fulfilled their ministry, and took with them John, whose surname was Mark.

**8** Now there were in the church that was at Antioch certain prophets and teachers, as Barnabas, and Simeon that was called Niger, and Lucius of Cyrene, and Manaen (who had been brought up with Herod the tetrarch), and Saul. As they ministered to the Lord and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work unto which I have called them. And when they had fasted and prayed and laid their hands on them, they sent them away.

<sup>2</sup>So they, being sent forth by the Holy Ghost, departed unto Seleucia, and from there they sailed to Cyprus. And when they were at Salamis, they preached the word of God in the synagogues of the Jews, and they also had John to minister. And when they had gone through the isle unto Paphos, they found a certain sorcerer, a false prophet, a Jew whose name was Barjesus, who was with the deputy of the country, Sergius Paulus, a prudent man who called for Barnabas and Saul and desired to hear the word of God. But Elymas the sorcerer (for so is his name by interpretation) withstood them, seeking to turn away the deputy from the faith. Then Saul – who also is called Paul – filled with the Holy Ghost, set his eyes on him and said, O full of all subtlety and all mischief, child of the devil, enemy of all righteousness, will you not cease to pervert the right ways of the Lord? And now behold, the hand of the Lord is upon you and you shall be blind, not seeing the sun for a season. And immediately there fell on him a mist and a darkness, and he went about seeking some to lead him by the hand. Then the deputy, when he saw what was done, believed, being astonished at the teachings of the Lord.

<sup>3</sup>Now when Paul and his company set sail from Paphos, they came to Perga in Pamphylia, and John, departing from them, returned to Jerusalem. But when they departed from Perga, they came to Antioch in Pisidia, and went into the synagogue on the sabbath day and sat down. And after the reading of the law and the prophets, the rulers of the synagogue sent unto them saying, Men, brethren, if you have any word of exhortation for the people, say on.

<sup>4</sup>Then Paul stood up and, beckoning with his hand, said, Men of Israel and you that fear God, give audience. The God of this people of Israel chose our fathers, and exalted the people when they dwelt as strangers in the land of Egypt, and with a high arm he brought them out of it. And about the time of forty years he suffered their manners in the wilderness. And when he had destroyed seven nations in the land of Canaan, he divided their land to them by lot. And after that he gave judges about the space of four hundred fifty years, until Samuel the prophet. And afterward they desired a king, and God gave unto them Saul the son of Kish, a man of the tribe of Benjamin, by the space of forty years. And when he had removed him, he raised up unto them David to be their king, to whom he also gave testimony and said, I have found David the son of Jesse, a man after my own heart, which shall fulfill all my will. Of this man's seed has God, according to his promise, raised unto Israel a Savior – Jesus – John having first preached before his coming the baptism of repentance to all the people of Israel. And as John fulfilled his course, he said, Who do you think that I am? I am not he. But behold, there comes one after me whose shoes of his feet I am not worthy to untie.

<sup>5</sup>Men, brethren, children of the stock of Abraham, and whoever among you fears God, to you is the word of this salvation sent, for they who dwell at Jerusalem and their rulers – because they knew him not, nor yet the voices of the prophets which are read every sabbath day – they have fulfilled in condemning him, and though they found no cause of death in him, yet they desired Pilate that he should be slain. And when they had fulfilled all that was written of him, they took him down from the tree and laid him in a sepulcher. But God raised him from the dead, and he was seen many days of them who came up with him from Galilee to Jerusalem, who are his witnesses unto the people. And we declare unto you glad tidings, how that the promise which was made unto the fathers, God has fulfilled the same unto us their children, in that he has raised up Jesus again, as it is also written in the second psalm: You are my Son, this day have I begotten you. And as concerning that he raised him up from the dead, no more to return to corruption, he said in this way: I will give you the sure mercies of David. Wherefore, he said also in another psalm: You shall not suffer your Holy One to see corruption. For David, after he had served his own generation by the will of God, fell asleep, and was laid by his fathers, and saw corruption. But he, whom God raised again, saw no corruption.

<sup>6</sup>Be it known unto you therefore, men, brethren, that through this man is preached unto you the forgiveness of sins, and by him, all that believe are justified from all things, from which you could not be justified by the law of Moses. Beware therefore, lest that come upon you which is spoken of in the prophets: Behold, you despisers, and wonder and perish, for I work a work in your days, a work which you shall by no means believe, though a man declare it unto you.

<sup>7</sup>And when the Jews were gone out of the synagogue, the gentiles besought that these words might be preached to them the next sabbath. Now when the congregation was broken up, many of the Jews and religious converts followed Paul and Barnabas, who, speaking to them, persuaded them to continue in the grace of God.

<sup>8</sup>And the next sabbath day came almost the whole city came together to hear the word of God. But when the Jews saw the multitudes, they were filled with envy and spoke against those things which were spoken by Paul, contradicting and blaspheming. Then Paul and Barnabas waxed bold and said, It was necessary that the word of God should first have been spoken to you, but seeing you put it from you and judge yourselves unworthy of everlasting life, behold, we turn to the gentiles. For so has the Lord commanded us, saying, I have set you to be a light of the gentiles, that you should be for salvation unto the ends of the earth.

<sup>9</sup>And when the gentiles heard this, they were glad and glorified the word of the Lord and as many as believed were ordained to Eternal life. And the word of the Lord was published throughout all the region. But the Jews stirred up the devout and honorable women and the chief men of the city, and raised persecution against Paul and Barnabas, and expelled them out of their borders. But they shook off the dust of their feet against them and came unto Iconium. And the disciples were filled with joy and with the Holy Ghost.

**9** And it came to pass in Iconium that they both went together into the synagogue of the Jews and so spoke that a great multitude both of the Jews and also of the Greeks believed. But the unbelieving Jews stirred up the gentiles and made their minds poisoned against the brethren. Therefore they stayed a long time, speaking boldly in the Lord, which gave testimony unto the word of his grace, and granted signs and wonders to be done by their hands. But the multitude of the city was divided, and part held with the Jews and part with the apostles. And when there was an assault made both of the gentiles and also of the Jews with their rulers, to use them despitefully and to stone them, they were aware of it and fled unto Lystra and Derbe, cities of Lycaonia, and unto the region that lies round about. And there they preached the gospel.

<sup>2</sup>And there sat a certain man at Lystra, impotent in his feet, being a cripple from his mother's womb, who never had walked. The same heard Paul speak, who, steadfastly beholding him and perceiving that he had faith to be healed, said with a loud voice, Stand upright on your feet. And he leaped and walked. And when the people saw what Paul had done, they lifted up their voices, saying in the speech of Lycaonia, The gods have come down to us in the likeness of men. And they called Barnabas: Zeus, and Paul: Hermes, because he was the chief speaker. Then the priest of Zeus, which was before their city, brought oxen and garlands unto the gates and would have done sacrifice with the people. When the apostles Barnabas and Paul heard this, they rent their clothes and ran in among the people, crying out and saying, Sirs, why do you do these things? We also are men of like passions with you, and preach unto you that you should turn from these vanities unto the living God, which made heaven, and earth, and the sea, and all things that are therein; who in times past suffered all nations to walk in their own ways. Nevertheless, he did not leave himself without witness, in that he did good, and gave us rain from heaven and fruitful seasons, filling our hearts with food and gladness. And with these sayings, they scarcely restrained the people that they had not done sacrifice unto them.

<sup>3</sup>And there came there Jews from Antioch and Iconium, who persuaded the people; and having stoned Paul, drew him out of the city, supposing he had been dead. Nevertheless, as the disciples stood round about him, he rose up and came into the city, and the next day he departed with Barnabas to Derbe.

<sup>4</sup>And when they had preached the gospel to that city and had taught many, they returned again to Lystra, and to Iconium, and Antioch, confirming the souls of the disciples and exhorting them to continue in the faith, and that we must through much tribulation enter into the kingdom of God. And when they had ordained them elders in every church and had prayed with fasting, they commended them to the Lord on whom they believed.

<sup>5</sup>And after they had passed throughout Pisidia, they came to Pamphylia. And when they had preached the word in Perga, they went down into Attalia, and from there sailed to Antioch, from where they had been recommended to the grace of God for the work, which they fulfilled. And when they were come and had gathered the church together, they rehearsed all that God had done with them and how he had opened the door of faith unto the gentiles. And there they stayed a long time with the disciples.

<sup>6</sup>And certain men who came down from Judea taught the brethren, and said, Except you be circumcised after the manner of Moses, you cannot be saved. When therefore Paul and Barnabas had no small dissension and disputation with them, they determined that Paul and Barnabas and certain other of them should go up to Jerusalem, unto the apostles and elders about this question. And being brought on their way by the church, they passed through Phoenicia and Samaria, declaring the conversion of the gentiles; and they caused great joy unto all the brethren. And when they were come to Jerusalem, they were received of the church, and the apostles and elders, and they declared all things that God had done with them.

<sup>7</sup>But there rose up certain of the sect of the Pharisees who believed, saying that it was needful to circumcise them and to command them to keep the law of Moses, and the apostles and elders came together to consider of this matter. And when there had been much disputing, Peter rose up and said unto them, Men, brethren, you know that a good while ago God made choice among us, that the gentiles by my mouth should hear the word of the gospel and believe. And God, which knows the hearts, bore them witness, giving them the Holy Ghost even as unto us, and put no difference between us and them, purifying their hearts by faith. Now therefore, why tempt you God, to put a yoke upon the neck of the disciples, which neither our fathers nor we were able to bear? But we believe that through the grace of the Lord Jesus Christ we shall be saved, even as they. Then all the multitude kept silence and gave audience to Barnabas and Paul declaring what miracles and wonders God had wrought among the gentiles by them.

<sup>8</sup>And after they had held their peace, Jacob answered, saying, Men, brethren, listen unto me. Simon has declared how God at the first did visit the gentiles, to take out of them a people for his name. And to this the words of the prophets agree, as it is written: After this I will return and will build again the tabernacle of David, which is fallen down, and I will build again the ruins thereof, and I will set it up; that the residue of men might seek after the Lord, and all the gentiles upon whom my name is called, says the Lord, who does all these

things. Known unto God are all his works from the beginning of the world. Wherefore, my sentence is that we not trouble them who, from among the gentiles, are turned to God, but that we write unto them that they abstain from pollutions of idols, and fornication, and things strangled, and blood; for Moses of old time has in every city them that preach him, being read in the synagogues every sabbath day.

<sup>9</sup>Then it pleased the apostles and elders, with the whole church, to send chosen men of their own company to Antioch with Paul and Barnabas: Judas surnamed Barsabas, and Silas, chief men among the brethren. And they wrote by them after this manner: The apostles, and elders, and brethren send greeting unto the brethren who are of the gentiles in Antioch, and Syria, and Cilicia. Forasmuch as we have heard that certain men who went out from us have troubled you with words, subverting your souls, saying, Be circumcised and keep the law, to whom we gave no commandment, it seemed good unto us, being assembled with one accord, to send chosen men unto you with our beloved Barnabas and Paul; men that have risked their lives for the name of our Lord Jesus Christ. We have sent therefore Judas and Silas, who shall also tell the same things by mouth; for it seemed good to the Holy Ghost and to us to lay upon you no greater burden than these necessary things: that you abstain from food offered to idols, and from blood, and from things strangled, and from fornication, from which if you keep yourselves, you shall do well. Fare you well.

<sup>10</sup>So when they were dismissed, they came to Antioch, and when they had gathered the multitude together, they delivered the epistle. When they had read, they rejoiced for the consolation. And Judas and Silas, being prophets also themselves, exhorted the brethren with many words and confirmed them. And after they had tarried a space, they were let go in peace from the brethren unto the apostles, notwithstanding it pleased Silas to continue there still. Paul and Barnabas also continued in Antioch, teaching and preaching the word of the Lord with many others also.

**10** And some days after, Paul said unto Barnabas, Let us go again and visit our brethren in every city where we have preached the word of the Lord, and see how they do. And Barnabas determined to take with them John, whose surname was Mark. But Paul thought it not good to take with them him who departed from them from Pamphylia, and went not with them to the work. And the contention was so sharp between them that they departed asunder one from the other. And so Barnabas took Mark and sailed unto Cyprus; and Paul chose Silas and departed, being recommended by the brethren unto the grace of God. And he went through Syria and Cilicia, confirming the churches.

<sup>2</sup>Then he came to Derbe and Lystra and, behold, a certain disciple was there named Timothy – the son of a certain woman who was a Jewess and believed, but his father was a Greek – who was well-reported of by the brethren that were at Lystra and Iconium. Paul would have him go forth with him, and took and circumcised him because of the Jews which were in those quarters, for they all knew that his father was a Greek. And as they went through the cities, they delivered the decrees for them to keep, that were ordained of the apostles

and elders who were at Jerusalem. And so were the churches established in the faith and increased in number daily.

<sup>3</sup>Now when they had gone throughout Phrygia and the region of Galatia – and were forbidden of the Holy Ghost to preach the word in Asia – after they were come to Mysia, they attempted to go into Bithynia, but the Spirit suffered them not. And they, passing by Mysia, came down to Troas.

<sup>4</sup>And a vision appeared to Paul in the night. There stood a man of Macedonia and prayed him saying, Come over into Macedonia and help us. And after he had seen the vision, immediately we endeavored to go into Macedonia, assuredly gathering that the Lord had called us to preach the gospel unto them. Therefore loosing from Troas, we came with a straight course to Samothrace, and the next day to Neapolis. And from there to Philippi, which is the chief city of that part of Macedonia, a colony; and we were in that city staying certain days.

<sup>5</sup>And on the sabbath we went out of the city, by a riverside where the people gathered for prayer to be made. And we sat down and spoke unto the women who gathered there. And a certain woman named Lydia – a seller of purple, of the city of Thyatira, who worshipped God – heard, whose heart the Lord opened, that she attended unto the things which were spoken of Paul. And when she was baptized, and her household, she besought, saying, If you have judged me to be faithful to the Lord, come into my house and abide. And she constrained us.

<sup>6</sup>And it came to pass as we went to prayer, a certain damsel possessed with a spirit of divination met us, which brought her masters much gain by fortune-telling. The same followed Paul and us, and cried, saying, These men are the servants of the most high God, which show unto us the way of salvation! And this she did many days. But Paul, being grieved, turned and said to the spirit, I command you in the name of Jesus Christ to come out of her. And he came out the same hour.

<sup>7</sup>And when her masters saw that the hope of their gains was gone, they caught Paul and Silas and drew them into the marketplace unto the rulers, and brought them to the magistrates, saying, These men, being Jews, do exceedingly trouble our city, and teach customs which are not lawful for us to receive neither to observe, being Romans. And the multitude rose up together against them, and the magistrates rent off their clothes and commanded to beat them. And when they had laid many stripes upon them, they cast them into prison, charging the jailor to keep them safely – who, having received such a charge, thrust them into the inner prison and made their feet fast in the stocks.

<sup>8</sup>And at midnight Paul and Silas prayed and sang praises unto God, and the prisoners heard them. And suddenly there was a great earthquake, so that the foundations of the prison were shaken, and immediately all the doors were opened and everyone's bands were loosened. And the keeper of the prison, awaking out of his sleep and seeing the prison doors open, he drew out his sword and would have killed himself, supposing that the prisoners had fled. But Paul cried with a loud voice, saying, Do yourself no harm, for we are all here! Then he called for a light and sprang in, and came trembling and fell down before Paul and Silas, and brought them out and said, Sirs, what must I do to be saved? And they said, Believe on the Lord Jesus Christ and you shall be saved, and your house. And they spoke unto him the word of the Lord, and

to all that were in his house. And he took them the same hour of the night and washed their stripes and was baptized, he and all his, straightway. And when he had brought them into his house, he set food before them and rejoiced, believing in God with all his house.

<sup>9</sup>And when it was day, the magistrates sent the sergeants, saying, Let those men go. And the keeper of the prison told this saying to Paul: The magistrates have sent to let you go, now therefore depart and go in peace. But Paul said unto them, They have beaten us openly, uncondemned, being Romans, and have cast us into prison; and now they do thrust us out secretly? Nay truly, but let them come themselves and fetch us out. And the sergeants told these words unto the magistrates, and they feared when they heard that they were Romans. And they came and besought them and brought them out, and desired them to depart out of the city. And they went out of the prison and entered into the house of Lydia. And when they had seen the brethren, they comforted them and departed.

<sup>10</sup>Now when they had passed through Amphipolis and Apollonia, they came to Thessalonica where was a synagogue of the Jews. And Paul, as his manner was, went in unto them, and three sabbath days reasoned with them out of the scriptures, explaining and alleging that Christ needed to have suffered and risen again from the dead, and that this Jesus, whom I preach unto you, is Christ. And some of them believed and consorted with Paul and Silas, and of the devout Greeks a great multitude, and of the chief women not a few.

<sup>11</sup>But the Jews who believed not, moved with envy, took unto them certain lewd men of the baser sort and gathered a company, and set all the city on an uproar, and assaulted the house of Jason, and sought to bring them out to the people. And when they found them not, they drew Jason and certain brethren unto the rulers of the city, crying, These that have turned the world upside down have come here also, whom Jason has received; and all these do contrary to the decrees of Caesar, saying that there is another king, one Jesus. And they troubled the people and the rulers of the city when they heard these things. And when they had taken security of Jason and of the other, they let them go.

<sup>12</sup>And the brethren immediately sent away Paul and Silas by night unto Berea, who, coming there, went into the synagogue of the Jews. These were more noble than those in Thessalonica, in that they received the word with all readiness of mind and searched the scriptures daily, whether those things were so. Therefore many of them believed; also of honorable women who were Greeks, and of men not a few. But when the Jews of Thessalonica had knowledge that the word of God was preached of Paul at Berea, they came there also and stirred up the people. And then immediately the brethren sent away Paul to go to as it were to the sea, but Silas and Timothy remained there still. And they that conducted Paul brought him unto Athens. And receiving a commandment unto Silas and Timothy, to come to him with all speed, they departed.

<sup>13</sup>Now while Paul waited for them at Athens, his spirit was stirred in him when he saw the city wholly given to idolatry. Therefore he disputed in the synagogue with the Jews, and with the devout people, and in the market daily with them that met with him. Then certain philosophers of the Epicureans and of the Stoics encountered him, and some said, What will this babblersay?

Some others, He seems to be a setter-forth of strange gods – because he preached unto them Jesus and the resurrection. And they took him and brought him unto the Areopagus, saying, May we know what this new teaching is whereof you speak? For you bring certain strange things to our ears. We would know, therefore, what these things mean. For all the Athenians and strangers which were there spent their time in nothing else but either to tell or to hear some new thing.

<sup>14</sup> Then Paul stood in the middle of Mars' hill and said, Men of Athens, I perceive that in all things you are too superstitious; for as I passed by and beheld your devotions, I found an altar with this inscription: To the Unknown God. Whom therefore you ignorantly worship, him I declare unto you. God, that made the world and all things therein, seeing that he is Lord of heaven and earth, dwells not in temples made with hands, neither is worshipped with men's hands as though he needed anything, seeing he gives to all life and breath and all things; and has made of one blood all nations of men to dwell on all the face of the earth, and has determined the times before appointed, and the bounds of their habitation, that they should seek the Lord if they are willing to find him, for he is not far from every one of us; for in him we live, and move, and have our being. As certain of your own poets also have said: For we are also his offspring. Forasmuch then as we are the offspring of God, we ought not to think that the Godhead is like unto gold or silver or stone, engraved by art and man's device. And the times of this ignorance God winked at, but now commands all men everywhere to repent, because he has appointed a day in the which he will judge the world in righteousness, by him whom he has ordained; and he has given assurance of this unto all, in that he has raised him from the dead.

<sup>15</sup> And when they heard of the resurrection of the dead, some mocked and others said, We will hear you again of this matter. So Paul departed from among them. Nevertheless certain men cleaved unto him and believed, among whom were Dionysius the Areopagite, and a woman named Damaris, and others with them.

<sup>16</sup> After these things, Paul departed from Athens and came to Corinth, and found a certain Jew named Aquila, born in Pontus, lately come from Italy, with his wife Priscilla (because Claudius had commanded all Jews to depart from Rome), and came unto them. And because he was of the same craft, he abided with them and worked; for by their occupation they were tentmakers. And he reasoned in the synagogue every sabbath, and persuaded the Jews and the Greeks.

<sup>17</sup> And when Silas and Timothy were come from Macedonia, Paul was pressed in the spirit and testified to the Jews that Jesus was Christ. And when they opposed themselves and blasphemed, he shook his raiment and said unto them, Your blood be upon your own heads, I am clean. From henceforth I will go unto the gentiles. And he departed from there and entered into a certain man's house named Justus, one that worshipped God, whose house was adjacent to the synagogue. And Crispus, the chief ruler of the synagogue, believed on the Lord with all his house, and many of the Corinthians, hearing, believed and were baptized. Then spoke the Lord to Paul in the night by a vision, Be not afraid, but speak and hold not your peace, for I am with you and no man shall

attack you to hurt you, for I have much people in this city. And he continued there a year and six months, teaching the word of God among them.

<sup>18</sup>And when Gallio was the deputy of Achaia, the Jews made insurrection with one accord against Paul and brought him to the judgment seat, saying, This man persuades men to worship God contrary to the law. And when Paul was now about to open his mouth, Gallio said unto the Jews, If it were a matter of wrong or wicked lewdness, O you Jews, reason would that I should bear with you. But if it be a question of words and names and of your law, you look to it, for I will be no judge of such matters. And he drove them from the judgment seat. Then all the Greeks took Sosthenes, the chief ruler of the synagogue, and beat him before the judgment seat. And Gallio cared for none of those things.

<sup>19</sup>And Paul, after this, tarried there yet a good while, and then took his leave of the brethren and sailed from there into Syria; and with him Priscilla and Aquila, having shorn his head in Cenchrea, for he had a vow. And he came to Ephesus and left them there, but he himself entered into the synagogue and reasoned with the Jews. When they desired him to remain longer time with them, he consented not but bade them farewell, saying, I must by all means keep this feast that comes in Jerusalem, but I will return again unto you if God will. And he sailed from Ephesus. And when he had landed at Caesarea, and gone up and saluted the church, he went down to Antioch. And after he had spent some time there, he departed and went over all the country of Galatia and Phrygia in order, strengthening all the disciples.

**11** And a certain Jew named Apollos, born at Alexandria, an eloquent man and mighty in the scriptures, came to Ephesus. This man was instructed in the way of the Lord; and being fervent in the spirit, he spoke and taught diligently the things of the Lord, knowing only the baptism of John. And he began to speak boldly in the synagogue; whom, when Aquila and Priscilla had heard, they took him unto them and expounded unto him the way of God more perfectly. And when he was disposed to pass into Achaia, the brethren wrote exhorting the disciples to receive him, who, when he was come, helped them much who had believed through grace; for he mightily refuted the Jews publicly, showing by the scriptures that Jesus was Christ.

<sup>2</sup>And it came to pass that while Apollos was at Corinth, Paul, having passed through the upper borders, came to Ephesus; and finding certain disciples, he said unto them, Have you received the Holy Ghost since you believed? And they said unto him, We have not so much as heard whether there be any Holy Ghost. And he said unto them, Unto what then were you baptized? And they said, Unto John's baptism. Then said Paul, John truly baptized with the baptism of repentance, saying unto the people that they should believe on him who should come after him; that is, on Christ Jesus. When they heard this, they were baptized in the name of the Lord Jesus. And when Paul had laid his hands upon them, the Holy Ghost came on them and they spoke with tongues and prophesied. And all the men were about twelve.

<sup>3</sup>And he went into the synagogue and spoke boldly for the space of three months, disputing and persuading the things concerning the kingdom of God. But when some were hardened and believed not, but spoke evil of that way before the multitude, he departed from them and separated the disciples,

disputing daily in the school of one Tyrannus. And this continued by the space of two years, so that all they who dwelt in Asia heard the word of the Lord Jesus, both Jews and Greeks.

<sup>4</sup>And God wrought special miracles by the hands of Paul, so that from his body were brought unto the sick handkerchiefs or aprons, and the diseases departed from them, and the evil spirits went out of them.

<sup>5</sup>Then certain of the vagabond Jews, exorcists, took upon them to call over them which had evil spirits the name of the Lord Jesus, saying, We adjure you by Jesus, whom Paul preaches. And there were seven sons of Sceva – a Jew, chief of the priests – which did so. And the evil spirit answered and said, Jesus I know, and Paul I know, but who are you? And the man in whom the evil spirit was, leaped on them and overcame them and prevailed against them, so that they fled out of that house naked and wounded. And this was known to all the Jews and Greeks also dwelling at Ephesus, and fear fell on them all. And the name of the Lord Jesus was magnified, and many that believed came and confessed and showed their deeds. Many of them also who used meddling arts brought their books together and burned them before all, and they counted the price of them and found it fifty thousand pieces of silver, so mightily the word of God grew and prevailed.

<sup>6</sup>After these things were ended, Paul purposed in the spirit, when he had passed through Macedonia and Achaia, to go to Jerusalem, saying, After I have been there, I must also see Rome. So he sent into Macedonia two of them that ministered unto him: Timothy and Erastus; but he himself stayed in Asia for a season.

<sup>7</sup>And the same time, there arose no small stir about that way; for a certain man named Demetrius, a silversmith which made silver shrines for Diana, brought no small gain unto the craftsmen, whom he called together with the workmen of like occupation and said, Sirs, you know that by this craft we have our wealth. Moreover you see and hear that – not at Ephesus alone, but almost throughout all Asia – this Paul has persuaded and turned away many people, saying that they be no gods which are made with hands, so that not only this our craft is in danger to be set at naught, but also that the temple of the great goddess Diana should be despised and her magnificence should be destroyed, whom all Asia and the world worship.

<sup>8</sup>And when they heard, they were full of wrath and cried out, saying, Great is Diana of the Ephesians. And the whole city was filled with confusion, and having caught Gaius and Aristarchus – men of Macedonia, Paul's companions in travel – they rushed with one accord into the theater. And when Paul would have entered in unto the people, the disciples suffered him not. And certain of the chief of Asia, which were his friends, sent unto him desiring that he would not adventure himself into the theater. Some therefore cried one thing and some another, for the assembly was confused, and the more part knew not why they were come together.

<sup>9</sup>And they drew Alexander out of the multitude, the Jews putting him forward. And Alexander beckoned with the hand and would have made his defense unto the people; but when they knew that he was a Jew, all, with one voice about the space of two hours, cried out, Great is Diana of the Ephesians!

<sup>10</sup>And when the town clerk had appeased the people, he said, Men of Ephesus, what man is there who knows not that the city of the Ephesians is a worshipper of the great goddess Diana, and of the image which fell down from Zeus? Seeing then that these things cannot be spoken against, you ought to be quiet and to do nothing rashly, for you have brought these men here, who are neither robbers of churches nor yet blasphemers of your goddess. Wherefore, if Demetrius and the craftsmen who are with him have a matter against any man, the law is open and there are deputies, let them sue one another. But if you inquire anything concerning other matters, it shall be determined in a lawful assembly; for we are in danger to be called in question for this day's uproar, there being no cause whereby we may give an account of this concourse. And when he had thus spoken, he dismissed the assembly.

<sup>11</sup>And after the uproar was ceased, Paul called unto him the disciples and embraced them, and departed to go into Macedonia. And when he had gone over those parts and had given them much exhortation, he came into Greece and abided there three months. And when the Jews laid wait for him, as he was about to sail into Syria, he purposed to return through Macedonia. And there accompanied him into Asia: Sopater of Berea; and of the Thessalonians, Aristarchus and Secundus; and Gaius of Derbe, and Timothy; and of Asia, Tychicus and Trophimus. These going before, tarried for us at Troas. And we sailed away from Philippi after the days of unleavened bread, and came unto them to Troas in five days, where we stayed seven days.

**12** And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart in the morning, and continued his speech until midnight. And there were many lights in the upper chamber where they were gathered together. And there sat in a window a certain young man named Eutychus, being fallen into a deep sleep. And as Paul was long preaching, he sunk down with sleep and fell down from the third loft and was taken up dead. And Paul went down and fell on him, and embracing him said, Trouble not yourselves, for his life is in him. When he therefore was come up again, and had broken bread and eaten and talked a long while, even until break of day, so he departed. And they brought the young man alive and were not a little comforted.

<sup>2</sup>And we went onboard a ship and sailed unto Assos, there intending to take in Paul, for so had he appointed, intending himself to go on foot. And when he met with us at Assos, we took him in and came to Mitylene. And we sailed from there and arrived the next day off Chios; and the next day we arrived at Samos and tarried at Trogyllium; and the next day we came to Miletus; for Paul had determined to sail by Ephesus because he would not spend the time in Asia, for he hasted, if it were possible for him, to be at Jerusalem the day of Pentecost.

<sup>3</sup>And from Miletus he sent to Ephesus and called the elders of the church. And when they were come to him he said unto them, You know, from the first day that I came into Asia, after what manner I have been with you at all seasons, serving the Lord with all humility of mind, and with many tears and temptations which befell me by the lying in wait of the Jews; how I kept back nothing that was profitable, but have showed you and have taught you,

publicly and from house to house, testifying both to the Jews and also to the Greeks repentance toward God and faith on the name of our Lord Jesus Christ. And now, behold, I go bound in the Spirit unto Jerusalem, not knowing the things that shall befall me there, save that the Holy Ghost witnesses in every city, saying that bonds and afflictions abide me. But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry which I have received of the Lord Jesus, to testify the gospel of the grace of God.

<sup>4</sup>And now, behold, I know that you all, among whom I have gone preaching the kingdom of God, shall see my face no more. Wherefore, I take you to record this day that I am pure from the blood of all, for I have not shunned to declare unto you all the counsel of God. Take heed therefore unto yourselves, and to all the flock over the which the Holy Ghost has made you overseers, to feed the church of God, which he has purchased with his own blood. For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things to draw away disciples after themselves. Therefore watch, and remember that by the space of three years I ceased not to warn everyone night and day with tears. And now, brethren, I commend you to God and to the word of his grace, which is able to build you up and to give you an inheritance among all them who are sanctified. I have coveted no man's silver or gold or apparel. Yea, you yourselves know that these hands have ministered unto my necessities and to them that were with me. I have showed you all things, how that so laboring, you ought to support the weak and to remember the words of the Lord Jesus, how he said: It is more blessed to give than to receive.

<sup>5</sup>And when he had thus spoken, he kneeled down and prayed with them all. And they all wept severely and fell on Paul's neck and kissed him, sorrowing most of all for the words which he spoke, that they should see his face no more. And they accompanied him unto the ship.

<sup>6</sup>And it came to pass that after we were withdrawn from them and had launched, we came with a straight course unto Coos, and the day following unto Rhodes, and from there unto Patara. And finding a ship sailing over unto Phoenicia, we went aboard and set forth. Now when we had discovered Cyprus, we left it on the left hand and sailed into Syria and landed at Tyre, for there the ship was to unload her burden. And finding disciples, we tarried there seven days, who said to Paul through the Spirit that he should not go up to Jerusalem. And when we had accomplished those days, we departed and went our way. And they all brought us on our way, with wives and children, until we were out of the city. And we kneeled down on the shore and prayed. And when we had taken our leave one of another, we took ship; and they returned home again.

<sup>7</sup>And when we had finished our course from Tyre, we came to Ptolemais, and saluted the brethren and abided with them one day. And the next day we that were of Paul's company departed and came unto Caesarea. And we entered into the house of Philip the evangelist, which was one of the seven, and abided with him. And the same man had four daughters, virgins, which did prophesy. And as we tarried there many days, there came down from Judea a certain prophet named Agabus. And when he was come unto us, he took Paul's girdle and bound his own hands and feet, and said, Thus says the Holy Ghost: So shall the Jews

at Jerusalem bind the man who owns this girdle and shall deliver him into the hands of the gentiles. And when we heard these things, both we and they of that place besought him not to go up to Jerusalem. Then Paul answered, What mean you to weep and to break my heart? For I am ready not only to be bound, but also to die at Jerusalem for the name of the Lord Jesus. And when he would not be persuaded, we ceased, saying, The will of the Lord be done.

<sup>8</sup>And after those days we packed our things and went up to Jerusalem. There went with us also certain of the disciples of Caesarea, and brought with them one Mnason of Cyprus, an old disciple, with whom we should lodge. And when we were come to Jerusalem, the brethren received us gladly. And the day following, Paul went in with us unto Jacob, and all the elders were present. And when he had saluted them, he declared particularly what things God had wrought among the gentiles by his ministry. And when they heard it, they glorified the Lord and said unto him, You see, brother, how many thousands of Jews there are which believe, and they are all zealous of the law. And they are informed of you, that you teach all the Jews which are among the gentiles to forsake Moses, saying that they ought not to circumcise their children, neither to walk after the customs. What is it therefore? The multitude must come together, for they will hear that you have come. Do, therefore, this that we say to you: We have four men who have a vow on them. Take them and purify yourself with them, and be at charges with them, that they may shave their heads. And all may know that those things whereof they were informed concerning you are nothing, but that you yourself also walk orderly and keep the law.

<sup>9</sup>As touching the gentiles who believe, we have written and concluded that they observe no such thing, save only that they keep themselves from things offered to idols, and from blood, and from things strangled, and from fornication.

<sup>10</sup>Then Paul took the men, and the next day, purifying himself with them, entered into the temple to signify the accomplishment of the days of purification, until that an offering should be offered for every one of them.

<sup>11</sup>And when the seven days were almost ended, the Jews who were of Asia, when they saw him in the temple, stirred up all the people and laid hands on him, crying out, Men of Israel, help; this is the man that teaches all everywhere against the people, and the law, and this place; and further brought Greeks also into the temple and has polluted this holy place (for they had seen before with him, in the city Trophimus, an Ephesian, whom they supposed that Paul had brought into the temple). And all the city was moved.

<sup>12</sup>And the people ran together, and they took Paul and drew him out of the temple, and immediately the doors were shut. And as they went about to kill him, tidings came unto the chief captain of the band that all Jerusalem was in an uproar, who immediately took soldiers and centurions and ran down unto them. And when they saw the chief captain and the soldiers, they left beating of Paul. Then the chief captain came near and took him, and commanded him to be bound with two chains, and demanded who he was and what he had done. And some cried one thing, some another, among the multitude. And when he could not know the certainty for the tumult, he commanded him to be carried into the castle. And when he came upon the stairs, so it was that he

was borne of the soldiers for the violence of the people; for the multitude of the people followed after, crying, Away with him.

<sup>13</sup>And as Paul was to be led into the castle, he said unto the chief captain, May I speak unto you? Who said, Can you speak Greek? Are you not that Egyptian who, before these days, made an uproar and led out into the wilderness four thousand men that were murderers? But Paul said, I am a man who is a Jew of Tarsus, a city in Cilicia, a citizen of no mean city; and I beseech you, suffer me to speak unto the people. And when he had given him license, Paul stood on the stairs and beckoned with the hand unto the people.

<sup>14</sup>And when there was made a great silence, he spoke unto them in the Hebrew tongue, saying, Men, brethren, and fathers, hear you my defense now unto you. And when they heard that he spoke in the Hebrew tongue to them, they kept the more silence. And he said, I am truly a man, a Jew, born in Tarsus in Cilicia, yet brought up in this city at the feet of Gamaliel, taught according to the perfect manner of the law of the fathers, and was zealous toward God as you all are this day. And I persecuted this way unto the death, binding, and delivering into prisons both men and women, as also the high priest does bear me witness, and all the estate of the elders, from whom I also received letters unto the brethren, and went to Damascus to bring them which were there bound unto Jerusalem, to be punished.

<sup>15</sup>And it came to pass that as I made my journey, and was come near unto Damascus about noon, suddenly there shone from heaven a great light round about me. And I fell unto the ground and heard a voice saying unto me: Saul, Saul, why do you persecute me? And I answered, Who are you, Lord? And he said unto me, I am Jesus of Nazareth, whom you persecute. And they that were with me saw indeed the light and were afraid, but they heard not the voice of him that spoke to me. And I said, What shall I do, Lord? And the Lord said unto me, Arise and go into Damascus, and there it shall be told you, of all things which are appointed for you to do. And when I could not see for the glory of that light, being led by the hand of them that were with me, I came into Damascus.

<sup>16</sup>And one Ananias, a devout man according to the law, having a good report of all the Jews who dwelt there, came unto me, and stood and said unto me, Brother Saul, receive your sight. And the same hour I looked up upon him. And he said, The God of our fathers has chosen you, that you should know his will and see that Just One, and should hear the voice of his mouth; for you shall be his witness unto all men of what you have seen and heard. And now why do you delay? Arise and be baptized and wash away your sins, calling on the name of the Lord.

<sup>17</sup>And it came to pass that when I was come again to Jerusalem, even while I prayed in the temple, I was in a trance and saw him, saying unto me, Make haste and get yourself quickly out of Jerusalem, for they will not receive your testimony concerning me. And I said, Lord, they know that I imprisoned and beat in every synagogue those that believed on you. And when the blood of your martyr Stephen was shed, I was also standing by and consenting unto his death, and kept the raiment of them that slew him. And he said unto me, Depart, for I will send you far from here unto the gentiles.

<sup>18</sup>And they gave him audience unto this word, and lifted up their voices and said, Away with such a man from the earth, for it is not fit that he should live. And as they cried out and cast off their clothes and threw dust into the air, the chief captain commanded him to be brought into the castle, and bade that he should be examined by scourging, that he might know why they cried so against him.

<sup>19</sup>And as they bound him with thongs, Paul said unto the centurion that stood by, Is it lawful for you to scourge a man that is a Roman and uncondemned? When the centurion heard, he went and told the chief captain, saying, Take heed what you do, for this man is a Roman. Then the chief captain came and said unto him, Tell me, are you a Roman? He said, Yea. And the chief captain answered, With a great sum I obtained this freedom. And Paul said, But I was free-born. Then straightway they departed from him who should have examined him. And the chief captain also was afraid, after he knew that he was a Roman, because he had bound him. And he released him from his bands.

<sup>20</sup>In the morning, because he would have known the certainty for which he was accused of the Jews, he commanded the chief priests and all their council to appear, and brought Paul down and set him before them. And Paul, earnestly beholding the council, said, Men, brethren, I have lived in all good conscience before God until this day. And the high priest Ananias commanded them that stood by him to smite him on the mouth. Then said Paul unto him, God shall smite you, you whited wall, for do you sit to judge me after the law, and command that I be smitten contrary to the law? And they that stood by said, Do you revile God's high priest? Then said Paul, I did not know, brethren, that he was the high priest; for it is written: You shall not speak evil of the ruler of your people.

<sup>21</sup>But when Paul perceived that the one part were Sadducees and the other Pharisees, he cried out in the council, Men, brethren, I am a Pharisee, the son of a Pharisee; of the hope and resurrection of the dead I am called in question! And when he had so said, there arose a dissension between the Pharisees and the Sadducees and the multitude was divided; for the Sadducees say that there is no resurrection, neither angel nor spirit, but the Pharisees confess both. And there arose a great cry, and the scribes of the Pharisees' part arose and quarreled, saying, We find no evil in this man; but if a spirit or an angel has spoken to him, let us not fight against God. And when there arose a great dissension, the chief captain – fearing lest Paul should have been pulled in pieces of them – commanded the soldiers to go down and to take him by force from among them, and to bring him into the castle.

<sup>22</sup>And the night following, the Lord stood by him and said, Be of good cheer, Paul, for as you have testified of me in Jerusalem, so you must bear witness also at Rome.

<sup>23</sup>And when it was day, certain of the Jews banded together and bound themselves under a curse, saying that they would neither eat nor drink until they had killed Paul. And they were more than forty, who had made this conspiracy. And they came to the chief priests and elders, and said, We have bound ourselves under a great curse that we will eat nothing until we have slain Paul. Now, therefore, you with the council signify to the chief captain that he bring him down unto you tomorrow, as though you would inquire

something more perfectly concerning him; and we, before he comes near, are ready to kill him.

<sup>24</sup>And when Paul's sister's son heard of their lying in wait, he went and entered into the castle and told Paul. Then Paul called one of the centurions unto him and said, Bring this young man unto the chief captain, for he has a certain thing to tell him. So he took him and brought him to the chief captain, and said, Paul the prisoner called me unto him and prayed me to bring this young man unto you, who has something to say unto you. Then the chief captain took him by the hand and went aside privately, and asked him, What is that you have to tell me? And he said, The Jews have agreed to desire that you would bring down Paul tomorrow into the council, as though they would inquire somewhat of him more perfectly. But do not yield unto them, for of them, there lie in wait for him more than forty men, who have bound themselves with an oath that they will neither eat nor drink until they have killed him. And now are they ready, looking for a promise from you. So the chief captain let the young man depart, and charged him, Tell no man that you have shown these things to me.

<sup>25</sup>And he called unto him two centurions, saying, Make ready two hundred soldiers to go to Caesarea, and seventy horsemen and two hundred spearmen, at the third hour of the night. And provide beasts that they may set Paul on and bring him safe unto Felix the governor.

<sup>26</sup>And he wrote a letter after this manner: Claudius Lysias, unto the most excellent governor Felix: Greeting. This man was taken of the Jews and would have been killed of them. Then I came with an army and rescued him, having understood that he was a Roman. And when I would have known the cause for which they accused him, I brought him forth into their council; whom I perceived to be accused of questions of their law, but to have nothing laid to his charge worthy of death or of bonds. And when it was told me that the Jews laid wait for the man, I sent straightway to you, and gave commandment to his accusers also to say before you what they had against him. Farewell.

<sup>27</sup>Then the soldiers, as it was commanded them, took Paul and brought him by night to Antipatris. In the morning they left the horsemen to go with him and returned to the castle, who, when they came to Caesarea and delivered the epistle to the governor, also presented Paul before him. And when the governor had read, he asked of what province he was. And when he understood that of Cilicia, I will hear you, said he, when your accusers have also come. And he commanded him to be kept in Herod's judgment hall.

<sup>28</sup>And after five days Ananias the high priest descended with the elders, and a certain orator named Tertullus, who accused Paul to the governor. And when he was called forth, Tertullus began to accuse, saying, Seeing that by you we enjoy great quietness, and that very worthy deeds are done unto this nation by your providence, we accept it always and in all places, most noble Felix, with all thankfulness. Notwithstanding, that I not be further tedious unto you, I pray that you would hear us of your clemency a few words; for we have found this man pestilent, and a mover of sedition among all the Jews throughout the world, and a ringleader of the sect of the Nazarenes; who also has gone about to profane the temple; whom we took, and would have judged according to our law. But the chief captain Lysias came, and with great violence took him away

out of our hands, commanding his accusers to come unto you; by examining of whom, you may take notice of these things whereof we accuse him. And the Jews also assented, saying that these things were so.

<sup>29</sup>Then Paul, after the governor had beckoned unto him to speak, answered, Forasmuch as I know that you have been of many years a judge unto this nation, I do the more cheerfully answer for myself, because you may understand that there are yet but twelve days since I went up to Jerusalem to worship. And they neither found me in the temple disputing with any man, neither raising up the people, neither in the synagogues nor in the city; neither can they prove the things whereof they now accuse me. But this I confess unto you: that after the way which they call heresy, so I worship the God of my fathers, believing all things which are written in the law and in the prophets, and have hope toward God, which they themselves also allow, that there shall be a resurrection of the dead; both of the just and unjust. And herein I do exercise myself, to have always a conscience void of offense toward God and men.

<sup>30</sup>Now after many years I came to bring alms to my nation and offerings, whereupon certain Jews from Asia found me purified in the temple – neither with multitude nor with tumult – who ought to have been here before you, and object if they had anything against me; or else let these same say if they have found any evil-doing in me while I stood before the council, except it be for this one voice that I cried standing among them, touching the resurrection of the dead, I am called in question by you this day.

<sup>31</sup>And when Felix heard these things, having more perfect knowledge of that Way, he deferred them and said, When Lysias the chief captain shall come down, I will examine your matter. And he commanded a centurion to keep Paul and to let him have liberty, and that he should forbid none of his acquaintance to minister or come unto him.

<sup>32</sup>And after certain days, when Felix came with his wife Drusilla, which was a Jewess, he sent for Paul and heard him concerning the faith in Christ. And as he reasoned of righteousness, temperance, and judgment to come, Felix trembled and answered, Go your way for this time. When I have a convenient season, I will call for you. He hoped also that money should have been given him of Paul, that he might release him; wherefore, he sent for him often and communed with him.

<sup>33</sup>But after two years, Porcius Festus came into Felix' room; and Felix, willing to show the Jews a pleasure, left Paul bound.

<sup>34</sup>Now when Festus was come into the province, after three days he ascended from Caesarea to Jerusalem. Then the high priest and the chief of the Jews informed him against Paul, and besought him and desired favor against him, that he would send for him to Jerusalem, laying wait in the way to kill him. But Festus answered that Paul should be kept at Caesarea, and that he himself would depart shortly. Let those therefore, said he, who are able among you, go down with me and accuse this man, if there be any wickedness in him.

<sup>35</sup>And when he had tarried among them more than ten days, he went down unto Caesarea; and the next day sitting on the judgment seat, commanded Paul to be brought. And when he was come, the Jews which came down from Jerusalem stood round about and laid many and grievous complaints against Paul which they could not prove, while he answered for himself, Neither

against the law of the Jews, neither against the temple, nor yet against Caesar, have I offended anything at all.

<sup>36</sup>But Festus, willing to do the Jews a pleasure, answered Paul and said, Will you go up to Jerusalem and be judged of these things there before me? Then Paul said, I stand at Caesar's judgment seat where I ought to be judged. To the Jews I have done no wrong, as you very well know. For if I be an offender, or have committed anything worthy of death, I refuse not to die; but if there be none of these things whereof these accuse me, no man may deliver me unto them. I appeal unto Caesar. Then Festus, when he had conferred with the council, answered, Have you appealed unto Caesar? Unto Caesar shall you go.

<sup>37</sup>And after certain days, King Agrippa and Bernice came unto Caesarea to salute Festus. And when they had been there many days, Festus declared Paul's cause unto the king, saying, There is a certain man left in bonds by Felix, about whom, when I was at Jerusalem, the chief priests and the elders of the Jews informed me, desiring judgment against him; to whom I answered, It is not the manner of the Romans to deliver any man to die, before he who is accused has the accusers face to face, and has license to answer for himself concerning the crime laid against him. Therefore, when they were come here, without any delay on the day following, I sat on the judgment seat and commanded the man to be brought forth; against whom, when the accusers stood up, they brought no accusation of such things as I supposed, but had certain questions against him of their own superstition and of one Jesus, who was dead, whom Paul affirmed to be alive. And because I doubted of such manner of questions, I asked whether he would go to Jerusalem and be judged there of these matters. But when Paul had appealed to be reserved unto the hearing of Augustus, I commanded him to be kept until I might send him to Caesar. Then Agrippa said unto Festus, I would also hear the man myself. Tomorrow, said he, you shall hear him.

<sup>38</sup>And in the morning, when Agrippa was come, and Bernice with great pomp, and was entered into the place of hearing with the chief captains and principal men of the city, at Festus' commandment Paul was brought forth. And Festus said, King Agrippa, and all men who are here present with us, you see this man about whom all the multitude of the Jews have dealt with me, both at Jerusalem and also here, crying that he ought not to live any longer. But when I found that he had committed nothing worthy of death, and that he himself has appealed to Augustus, I have determined to send him – of whom I have no certain thing to write unto my lord. Wherefore, I have brought him forth before you, and especially before you, O King Agrippa, that, after examination took place, I might have somewhat to write; for it seems to me unreasonable to send a prisoner, and not to signify the crimes laid against him. Then Agrippa said unto Paul, You are permitted to speak for yourself.

<sup>39</sup>Then Paul stretched forth the hand and answered for himself, I think myself happy, King Agrippa, because I shall answer for myself this day before you, touching all the things whereof I am accused of the Jews. Especially because I know you to be expert in all customs and questions which are among the Jews. Wherefore, I beseech you to hear me patiently. My manner of life from my youth, which was at the first among my own nation at Jerusalem, all the Jews know who knew me from the beginning, if they would testify, that

after the strictest sect of our religion I lived a Pharisee. And now I stand and am judged for the hope of the promise made of God unto our fathers, unto which our twelve tribes, earnestly serving day and night, hope to come; for which hope's sake, King Agrippa, I am accused of the Jews. Why should it be thought an incredible thing with you, that God should raise the dead?

<sup>40</sup>I truly thought with myself that I ought to do many things contrary to the name of Jesus of Nazareth, which thing I also did in Jerusalem. And many of the saints did I shut up in prison, having received authority from the chief priests; and when they were put to death, I gave my voice against them. And I punished them oft in every synagogue, and compelled them to blaspheme.

<sup>41</sup>And being exceedingly mad against them, I persecuted them even unto strange cities; whereupon, as I went to Damascus, with authority and commission from the chief priests, at midday, O king, I saw in the way a light from heaven, above the brightness of the sun, shining round about me and them which journeyed with me. And when we were all fallen to the earth, I heard a voice speaking unto me, and saying in the Hebrew tongue, Saul, Saul, why do you persecute me? It is hard for you to kick against the pricks. And I said, Who are you, Lord? And he said, I am Jesus, whom you persecute. But rise and stand upon your feet, for I have appeared unto you for this purpose: to make you a minister and a witness – both of these things which you have seen, and of those things in which I will appear unto you – delivering you from the people and the gentiles, unto whom now I send you, to open their eyes, to turn from darkness to light, and the power of Satan unto God, that they may receive forgiveness of sins and inheritance among them who are sanctified by faith that is in me; whereupon, O King Agrippa, I was not disobedient unto the heavenly vision, but showed first unto them of Damascus, and at Jerusalem, and throughout all the region of Judea, and to the gentiles, that they should repent and turn to God, and do works meet for repentance.

<sup>42</sup>For these causes, the Jews caught me in the temple and went about to kill me. Having therefore obtained help of God, I continue unto this day, witnessing both to small and great, saying no other things than those which the prophets and Moses did say should come: that Christ should suffer, that he should be the first that should rise from the dead, and should show light unto the people and to the gentiles.

<sup>43</sup>And as he thus spoke for himself, Festus said with a loud voice, Paul, you are beside yourself. Much learning does make you mad.

<sup>44</sup>But he said, I am not mad, most noble Festus, but speak forth the words of truth and soberness; for the king knows of these things, before whom I also speak freely, for I am persuaded that none of these things are hidden from him, for this thing was not done in a corner. King Agrippa, do you believe the prophets? I know that you believe. Then Agrippa said unto Paul, You almost persuade me to be a Christian. And Paul said, I would to God that not only you, but also all that hear me this day, were both almost and altogether such as I am – except these bonds.

<sup>45</sup>And when he had thus spoken, the king rose up, and the governor, and Bernice, and they that sat with them. And when they were gone aside, they talked between themselves, saying, This man does nothing worthy of death

or of bonds. Then said Agrippa unto Festus, This man might have been set at liberty if he had not appealed unto Caesar.

**13** And when it was determined that we should sail into Italy, they delivered Paul and certain other prisoners unto one named Julius, a centurion of Augustus' band. And entering into a ship of Adramyttium, we launched, meaning to sail by the coasts of Asia – Aristarchus, a Macedonian of Thessalonica, being with us. And the next day we touched at Sidon. And Julius treated Paul courteously, and gave him liberty to go unto his friends to refresh himself. And when we had launched from there, we sailed under Cyprus because the winds were contrary. And when we had sailed over the sea of Cilicia and Pamphylia, we came to Myra, a city of Lycia. And there the centurion found a ship of Alexandria sailing into Italy, and he put us therein. And when we had sailed slowly many days, and scarcely were arrived off Cnidus, the wind not suffering us, we sailed under Crete, off Salmone; and, hardly passing it, came unto a place which is called the fair havens, near unto which was the city Lasea.

<sup>2</sup>Now when much time was spent, and when sailing was now dangerous because the fast was now already past, Paul admonished them and said unto them, Sirs, I perceive that this voyage will be with hurt and much damage, not only of the lading and ship, but also of our lives. Nevertheless the centurion believed the master and the owner of the ship more than those things which were spoken by Paul. And because the haven was not commodious to winter in, the more part advised to depart from there also, if by any means they might attain to Phoenix to winter – a haven of Crete, and lies toward the southwest and northwest. And when the south wind blew softly, supposing that they had obtained their purpose, loosing, they sailed close by Crete.

<sup>3</sup>But not long after, there arose against it a tempestuous wind called Euroclydon. And when the ship was caught and could not bear up into the wind, we let her drive. And running under a certain island which is called Clauda, we had much work to come by the boat, which when they had taken up, they used supporting ropes undergirding the ship; and, fearing lest they should fall into the quicksands, struck sail, and so were driven. And we being exceedingly tossed with a tempest, the next day they lightened the ship. And the third day we cast out with our own hands the tackling of the ship. And when neither sun nor stars in many days appeared, and no small tempest lay on us, all hope that we should be saved was then taken away.

<sup>4</sup>But after long abstinence, Paul stood forth in the midst of them and said, Sirs, you should have listened unto me and not set sail from Crete, to have incurred this harm and loss. And now I exhort you to be of good cheer, for there shall be no loss of life among you, but of the ship; For there stood by me this night the angel of God, whose I am and whom I serve, saying, Fear not, Paul. You must be brought before Caesar, and behold, God has given you all them that sail with you. Wherefore, sirs, be of good cheer, for I believe God, that it shall be even as it was told me. Nevertheless we must be cast upon a certain island.

<sup>5</sup>But when the fourteenth night was come, as we were driven up and down in Adria, about midnight the shipmen deemed that they drew near to some

country, and sounded and found twenty fathoms. And when they had gone a little further, they sounded again and found fifteen fathoms. Then, fearing lest we should have fallen upon rocks, they cast four anchors out of the stern and wished for the day. And as the shipmen were about to flee out of the ship when they had let down the boat into the sea, under pretext as though they would have cast anchors out of the bow, Paul said to the centurion and to the soldiers, Except these abide in the ship, you cannot be saved. Then the soldiers cut off the ropes of the boat and let her fall off.

<sup>6</sup>And while the day was coming on, Paul besought them all to take food, saying, This day is the fourteenth day that you have tarried and continued fasting, having taken nothing. Wherefore I pray you to take food, for this is for your health, for there shall not fall from the head a hair of any of you. And when he had thus spoken, he took bread and gave thanks to God in presence of them all; and when he had broken, he began to eat. Then were they all of good cheer and they also took food. And we were in all in the ship two hundred seventy-six souls. And when they had eaten enough, they lightened the ship and cast out the wheat into the sea.

<sup>7</sup>And when it was day they knew not the land, but they discovered a certain creek with a shore, into the which they were minded, if it were possible, to thrust in the ship. And when they had taken up the anchors, they committed themselves unto the sea and loosened the rudder bands, and hoisted up the foresail to the wind and made toward shore. And falling into a place where two seas met, they ran the ship aground. And the bow stuck fast and remained immovable, but the stern was broken with the violence of the waves. And the soldiers' counsel was to kill the prisoners, lest any of them should swim out and escape. But the centurion, willing to save Paul, kept them from their purpose, and commanded that they who could swim should cast themselves first into the sea and get to land, and the rest, some on boards and some on broken pieces of the ship. And so it came to pass that they escaped all safe to land.

<sup>8</sup>And when they were escaped, then they knew that the island was called Malta. And the foreign people showed us no little kindness, for they kindled a fire and received us every one because of the present rain and because of the cold. And when Paul had gathered a bundle of sticks and laid on the fire, there came a viper out of the heat and fastened on his hand. And when the foreigners saw the beast hang on his hand, they said among themselves, No doubt this man is a murderer, whom, though he has escaped the sea, yet vengeance suffers not to live. And he shook off the beast into the fire and felt no harm. Nevertheless they expected he should have swollen or fallen down dead suddenly, but after they had looked a great while and saw no harm come to him, they changed their minds and said that he was a god.

<sup>9</sup>In the same quarters were possessions of the chief man of the island, whose name was Publius, who received us and lodged us three days courteously. And it came to pass that the father of Publius lay sick of a fever and dysentery, to whom Paul entered in and prayed, and laid his hands on him and healed him. So when this was done, others also which had diseases in the island came and were healed, who also honored us with many honors; and when we departed, they loaded us with such things as were necessary.

<sup>10</sup>And after three months we departed in a ship of Alexandria which had wintered in the isle, whose sign was Castor and Pollux. And landing at Syracuse, we tarried three days, and from there we turned about and came to Rhegium. And after one day the south wind blew, and we came the next day to Puteoli, where we found brethren and were desired to remain with them seven days; and so we went toward Rome. And from there, when the brethren heard of us, they came to meet us as far as Appii forum and the three taverns; whom when Paul saw, he thanked God and took courage. And when we came to Rome, the centurion delivered the prisoners to the captain of the guard; but Paul was suffered to dwell by himself with a soldier that kept him.

<sup>11</sup>And it came to pass that after three days Paul called the chief of the Jews together. And when they were come together, he said unto them, Men, brethren, though I have committed nothing against the people or customs of our fathers, yet I was delivered prisoner from Jerusalem into the hands of the Romans, who, when they had examined me, would have let me go because there was no cause of death in me. But when the Jews spoke against it, I was constrained to appeal unto Caesar – not that I had anything to accuse my nation of. For this cause therefore I have called for you: to see you and to speak with you, because for the hope of Israel I am bound with this chain. And they said unto him, We neither received letters out of Judea concerning you, neither did any of the brethren that came show or speak any harm of you. But we desire to hear of yourself what you think; for as concerning this sect, we know that it is spoken against everywhere.

<sup>12</sup>And when they had appointed him a day, there came many to him into his lodging, to whom he expounded and testified the kingdom of God, persuading them concerning Jesus, both out of the law of Moses and out of the prophets, from morning until evening. And some believed the things which were spoken, and some believed not. And when they agreed not among themselves, they departed, after Paul had spoken one word: Well spoke the Holy Ghost by Isaiah the prophet unto our fathers, saying, Go unto this people and say, Hearing you shall hear, and shall not understand; and seeing you shall see, and not perceive; for the heart of this people is waxed gross, and their ears are dull of hearing, and their eyes have they closed; lest they should see with their eyes, and hear with their ears, and understand with their heart, and should be converted, and I should heal them. Be it known therefore unto you, that the salvation of God is sent unto the gentiles, and that they will hear it. And when he had said these words, the Jews departed and had great reasoning among themselves.

<sup>13</sup>And Paul dwelt two whole years in his own hired house and received all that came in unto him, preaching the kingdom of God and teaching those things which concern the Lord Jesus Christ with all confidence, no man forbidding him.

## THE EPISTLE TO THE ROMANS

**P**AUL, an apostle, a servant of God, called of Jesus Christ and separated to preach the gospel – which he had promised before by his prophets in the

holy scriptures – concerning his Son Jesus Christ our Lord, which was made the seed of David according to the flesh, and declared the Son of God with power by the Spirit according to the truth – through the resurrection from the dead – by whom we have received grace and apostleship through obedience and faith on his name to preach the gospel among all nations, among whom you also are called of Jesus Christ. Wherefore, I write to all who are in Rome, beloved of God, called saints: Grace to you, and peace, from God our Father and the Lord Jesus Christ.

<sup>2</sup>First, I thank my God through Jesus Christ that you all are steadfast, and your faith is spoken of throughout the whole world. For God is my witness, whom I serve, that without ceasing I make mention of you always in my prayers, that you may be kept through the Spirit in the gospel of his Son. Making request of you to remember me in your prayers, I now write unto you that you will ask him in faith, that if by any means, at length I may serve you with my labors and may have a prosperous journey, by the will of God, to come unto you. For I long to see you, that I may impart unto you some spiritual gift, that it may be established in you to the end, that I may be comforted together with you by the mutual faith both of you and me.

<sup>3</sup>Now I would not have you ignorant, brethren, that oftentimes I purposed to come unto you – but was hindered hitherto – that I might have some fruit among you also, even as among other gentiles. I am debtor both to the Greeks and to the foreigners, both to the wise and to the unwise. And as much as is in me, I am ready to preach the gospel to you that are at Rome also. For I am not ashamed of the gospel of Christ, for it is the power of God unto salvation to everyone that believes: to the Jew first, and also to the Greek. For therein is the righteousness of God revealed through faith on his name, as it is written: The just shall live by faith.

<sup>4</sup>For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men who love not the truth, but remain in unrighteousness after that which may be known of God is manifest to them. For God has revealed unto them the invisible things of him, from the creation of the world, which are clearly seen; things which are not seen being understood by the things that are made through his eternal power and Godhead, so that they are without excuse, because when they knew God, they glorified him not as God, neither were they thankful, but became vain in their imaginations, and their foolish hearts were darkened. Professing themselves to be wise, they became fools and changed the glory of the incorruptible God into an image made like to corruptible man, and to birds, and four-footed beasts, and creeping things. Wherefore God also gave them up to uncleanness through the lusts of their own hearts, to dishonor their own bodies between themselves, who changed the truth of God into a lie and worshipped and served the creature more than the Creator, who is blessed for ever. Amen.

<sup>5</sup>For this cause God gave them up unto vile affections: for even their women did change the natural use into that which is against nature, and likewise also the men, leaving the natural use of the woman, burned in their lust one toward another; men with men working that which is unbecoming, and receiving in themselves that recompense of their error which was meet.

<sup>6</sup>And even as they did not like to retain God according to some knowledge, God gave them over to a reprobate mind, to do those things which are not convenient – being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness; full of envy, murder, debate, deceit, malignity; whisperers, backbiters, haters of God, insolent, proud, boasters, inventors of evil things, disobedient to parents, without understanding, covenant breakers, without natural affection, implacable, unmerciful. And some who – knowing the judgment of God, that they who commit such things are worthy of death – are inexcusable, not only do the same, but have pleasure in them that do them.

<sup>7</sup>Therefore you are inexcusable, O man, whoever you are, that thus judges. For wherein you judge another, you condemn yourself, for you who judges does the same things. But we are sure that the judgment of God is according to truth, against them who commit such things. And do you think this, O man who judges them who do such things and does the same: that you shall escape the judgment of God?

<sup>8</sup>Or do you despise the riches of his goodness, and tolerance, and longsuffering, not knowing that the goodness of God leads you to repentance? But after your hardness and impenitent heart, treasure up unto yourself wrath against the day of wrath and revelation of the righteous judgment of God, who will render to every man according to his deeds. To them who by patient continuance in well-doing seek for glory and honor and immortality: Eternal life; but unto them that are contentious and do not obey the truth, but obey unrighteousness: indignation and wrath, tribulation and anguish, upon every soul of man that does evil – of the Jew first, and also of the gentile. But glory, honor, and peace to every man that works good – to the Jew first, and also to the gentile; for there is no respect of persons with God.

<sup>9</sup>For as many as have sinned without law shall also perish without law. And as many as have sinned in the law shall be judged by the law, for the hearers of the law are not just before God, but the doers of the law shall be justified (for when the gentiles, which have not the law, do by nature the things contained in the law, these, having not the law, are a law unto themselves, who show the work of the law written in their hearts; their conscience also bearing witness, and their thoughts the meanwhile accusing or else excusing one another) in the day when God shall judge the secrets of men by Jesus Christ, according to the gospel.

<sup>10</sup>Behold, you are called a Jew, and rest in the law, and make your boast of God, and know his will, and approve the things that are more excellent, being instructed out of the law; and are confident that you yourself are a guide of the blind, a light of them which are in darkness, an instructor of the foolish, a teacher of babes, which has the form of knowledge and of the truth in the law. You, therefore, who teach another, do you not teach yourself? You that preach a man should not steal, do you steal? You that say a man should not commit adultery, do you commit adultery? You that abhor idols, do you commit sacrilege? You that make your boast of the law, through breaking the law do you dishonor God? For the name of God is blasphemed among the gentiles through you, as it is written.

<sup>11</sup> For circumcision truly profits if you keep the law, but if you be a breaker of the law your circumcision is made uncircumcision. Therefore, if the uncircumcision keep the righteousness of the law, shall not his uncircumcision be counted for circumcision? And shall not uncircumcision which is by nature, if it fulfill the law, judge you, who by the letter and circumcision does transgress the law? For he is not a Jew who is one outwardly; neither is that circumcision, which is outward in the flesh. But he is a Jew who is one inwardly, and circumcision is that of the heart, in the spirit and not in the letter, whose praise is not of men, but of God.

<sup>12</sup> What advantage then has the Jew over the gentile? Or what profit of circumcision, who is not a Jew from the heart? But he who is a Jew from the heart, I say has much every way, chiefly because that unto them were committed the oracles of God. For what if some did not believe? Shall their unbelief make the faith of God without effect? God forbid.

<sup>13</sup> Yea, let God be true but every man a liar, as it is written, that you might be justified in your sayings, and might overcome when you are judged. But if we remain in our unrighteousness and commend the righteousness of God, how dare we say, God is unrighteous who takes vengeance. (I speak as a man who fears God.) God forbid; for then how shall God judge the world? For if the truth of God has more abounded through my lie – as it is called of the Jews – unto his glory, why yet am I also judged as a sinner, and not received because we are slanderously reported? And some affirm that we say (whose damnation is just), Let us do evil, that good may come. But this is false.

<sup>14</sup> If not so, what then? Are we better than they? No, by no means, for we have proved before that Jews and gentiles are all under sin, as it is written: There is none righteous; no, not one. There is none that understands, there is none that seeks after God. They are all gone out of the way, they are together become unprofitable; there is none that does good; no, not one. Their throat is an open sepulcher; with their tongues they have used deceit; the poison of asps is under their lips whose mouth is full of cursing and bitterness. Their feet are swift to shed blood. Destruction and misery are in their ways, and the way of peace they have not known. There is no fear of God before their eyes.

<sup>15</sup> Now we know that whatever things the law says, it says to them who are under the law, that every mouth may be stopped and all the world may become guilty before God. For by the law is the knowledge of sin. Therefore, by the deeds of the law shall no flesh be justified in his sight.

<sup>16</sup> But now the righteousness of God apart from the law is manifested, being witnessed by the law and the prophets, even the righteousness of God by faith of Jesus Christ unto all and upon all them that believe, for there is no difference; for all have sinned and come short of the glory of God. Therefore being justified only by his grace, through the redemption that is in Christ Jesus whom God has set forth, a propitiation through faith in his blood to declare his righteousness for the remission of sins that are past, through the tolerance of God, to declare at this time his righteousness, that he might be just, and the justifier of him which believes in Jesus.

<sup>17</sup> Where is boasting then? It is excluded. By what law? Of works? Nay, but by the law of faith. Therefore, we conclude that a man is justified alone by faith apart from the deeds of the law. Is he the God of the Jews only? Is he not

also of the gentiles? Yes, of the gentiles also, seeing that God will justify the circumcision by faith and uncircumcision through faith. Do we then make void the law through faith? God forbid: yea, we establish the law.

<sup>18</sup>What shall we say then that Abraham our father, as pertaining to the flesh, has found? For if Abraham were justified by the law of works, he has to glory in himself, but not of God. For what says the scripture? Abraham believed God, and it was counted unto him for righteousness. Now to him who is justified by the law of works is the reward reckoned, not of grace, but of debt. But to him that seeks not to be justified by the law of works, but believes on him who justifies not the ungodly, his faith is counted for righteousness; even as David also described the blessedness of the man unto whom God imputes righteousness apart from the law of works, saying, Blessed are they whose iniquities are forgiven and whose sins are covered through faith. Blessed is the man to whom the Lord will not impute sin.

<sup>19</sup>Does this blessedness then come upon the circumcision only, or upon the uncircumcision also? For we say that faith was reckoned to Abraham for righteousness. How was it then reckoned? When he was in circumcision, or in uncircumcision? Not in circumcision, but in uncircumcision. And he received the sign of circumcision, a seal of the righteousness of the faith which he had, yet being uncircumcised, that he might be the father of all them that believe – though they be not circumcised, that righteousness might be imputed unto them also – and the father of circumcision to them who are not of the circumcision only, but who also walk in the steps of that faith of our father Abraham, which he had, being yet uncircumcised. For the promise, that he should be the heir of the world, was not to Abraham or to his seed through the law, but through the righteousness of faith. For if they which are of the law be heirs, faith is made void and the promise made of no effect, because the law works wrath.

<sup>20</sup>For where no law is, there is no transgression; therefore, you are justified of faith and works through grace, to the end the promise might be sure to all the seed; not only to them who are of the law, but to them also who are of the faith of Abraham, who is the father of us all. As it is written: I have made you a father of many nations; before him whom he believed – even God, who quickens the dead, and calls those things which be not as though they were – who against hope believed in hope, that he might become the father of many nations according to that which was spoken. So shall your seed be. And being not weak in faith, he considered not his own body now dead when he was about a hundred years old, neither yet the deadness of Sarah's womb. He hesitated not at the promise of God through unbelief, but was strong in faith, giving glory to God and being fully persuaded that what he had promised, he was able also to perform, and therefore it was imputed to him for righteousness.

<sup>21</sup>Now it was not written for his sake alone that it was imputed to him, but for us also, to whom it shall be imputed, if we believe on him that raised up Jesus our Lord from the dead, who was delivered for our offenses and was raised again for our justification. Therefore, being justified by faith, we have peace with God through our Lord Jesus Christ, by whom also we have access (by faith) into this grace wherein we stand, and rejoice in hope of the glory of God.

<sup>22</sup>And not only this, but we glory in tribulations also, knowing that tribulation works patience, and patience, experience, and experience, hope. And hope makes not ashamed, because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us. For when we were yet without strength, in due time Christ died for the ungodly. For scarcely for a righteous man will one die, yet peradventure for a good man some would even dare to die. But God commends his love toward us, in that, while we were yet sinners, Christ died for us. Much more then, being now justified by his blood, shall we be saved from wrath through him. For if, when we were enemies, we were reconciled to God by the death of his Son, much more (being reconciled) shall we be saved by his life. And not only so, but we also joy in God through our Lord Jesus Christ, by whom we have now received the atonement.

<sup>23</sup>Wherefore, as by one man sin entered into the world, and death by sin, and so death passed upon all men for all have sinned – for before the law, sin was in the world – yet sin is not imputed to those who have no law. Nevertheless, death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam’s transgression, who is the figure of him that was to come. For I say that through the offense, death reigned over all. But the offense is not as the free gift, for the gift abounds; for if, through the offense of one, many be dead, much more has the grace of God and the gift by grace abounded by one man, Jesus Christ, unto many. And not as by one that sinned is the gift: for the judgment is by one to condemnation, but the free gift is of many offenses unto justification; for if, by one man’s offense, death reigned by one, much more shall they who receive abundance of grace and of the gift of righteousness reign in life by one, Jesus Christ.

<sup>24</sup>Therefore, as by the offense of one, judgment came upon all men to condemnation, even so by the righteousness of one, the free gift came upon all men unto justification of life. For as by one man’s disobedience many were made sinners, so by the obedience of one shall many be made righteous. Moreover, the law entered that the offense might abound. But where sin abounded, grace did much more abound: that as sin has reigned unto death, even so might grace reign through righteousness unto Eternal life, by Jesus Christ our Lord.

<sup>25</sup>What shall we say then? Shall we continue in sin, that grace may abound? God forbid. How shall we, who are dead to sin, live any longer therein? Know you not that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death, that, like Christ was raised up from the dead by the glory of the Father, even so should we also walk in newness of life. For if we have been planted together in the likeness of his death, we shall also be of his resurrection, knowing this: that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin; for he that is dead to sin is freed from sin.

<sup>26</sup>Now if we be dead with Christ, we believe that we shall also live with him. Knowing that Christ, being raised from the dead, dies no more, death has no more dominion over him. For in that he died, he died unto sin once; but in that he lives, he lives unto God. Likewise reckon also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord.

<sup>27</sup>Let not sin therefore reign in your mortal body, that you should obey it in the lusts thereof, neither yield your members instruments of unrighteousness unto sin. But yield yourselves unto God, as those that are alive from the dead, and your members instruments of righteousness unto God. For in so doing, sin shall not have dominion over you, for you are not under the law, but under grace.

<sup>28</sup>What then? Shall we sin because we are not under the law, but under grace? God forbid. Know you not that to whom you yield yourselves servants to obey, his servants you are to whom you obey, whether of sin unto death, or of obedience unto righteousness? But God be thanked that you are not the servants of sin, for you have obeyed from the heart that form of doctrine which was delivered you. Being then made free from sin, you became the servants of righteousness. I speak after the manner of men because of the infirmity of your flesh: for as you have yielded your members, in times past, servants to uncleanness and to iniquity unto iniquity, even so now yield your members servants to righteousness unto holiness. For when you were the servants of sin, you were free from righteousness. What fruit had you then in those things whereof you are now ashamed? For the end of those things is death. But now, being made free from sin and become servants to God, you have your fruit unto holiness and the end: everlasting life; for the wages of sin is death, but the gift of God is Eternal life through Jesus Christ our Lord.

<sup>29</sup>Know you not, brethren (for I speak to them that know the law), that the law has dominion over a man only as long as he lives? For the woman who has a husband is bound by the law to her husband only as long as he lives; for if the husband be dead, she is released from the law of her husband. So then if, while her husband lives, she be married to another man, she shall be called an adulteress, but if her husband be dead, she is free from that law so that she is no adulteress, though she be married to another man. Wherefore, my brethren, you also are become dead to the law by the body of Christ, that you should be married to another: to him who is raised from the dead, that we should bring forth fruit unto God. For when we were in the flesh, the passions of sins, which were not according to the law, did work in our members to bring forth fruit unto death. But now we are delivered from the law wherein we were held, being dead to the law, that we should serve in newness of spirit and not in the oldness of the letter.

<sup>30</sup>What shall we say then? Is the law sin? God forbid. Nay, I had not known sin, but by the law; for I would not have known lust, except the law had said, You shall not covet. But sin, taking opportunity by the commandment, wrought in me all manner of desires; for apart from the law, sin was dead. For once I was alive apart from transgression of the law; but when the commandment of Christ came, sin revived and I died. And when I believed not the commandment of Christ which came, which was ordained to life, I found it condemned me unto death. For sin, taking opportunity, denied the commandment and deceived me, and by it I was slain. Nevertheless, I found the law to be holy and the commandment to be holy, and just, and good. Was that then, which is good, made death unto me? God forbid; but sin, that it might appear sin by that which is good, working death in me, that sin by the commandment might become exceedingly sinful.

<sup>31</sup>For we know that the commandment is spiritual, but when I was under the law I was yet carnal, sold under sin. But now I am spiritual, for that which I am commanded to do, I do, and that which I am commanded not to allow, I allow not. For what I know is not right, I would not do; for that which is sin, I hate. If then I do not that which I would not allow, I consent unto the law, that it is good, and I am not condemned. Now then, it is no more I that do sin, but I seek to subdue that sin which dwells in me. For I know that in me – that is, in my flesh – dwells no good thing; for to will is present with me, but to perform that which is good I find not, only in Christ. For the good that I would have done when under the law, I find not to be good; therefore I do it not. But the evil which I would not do under the law, I find to be good; that, I do.

<sup>32</sup>Now if I do, through the assistance of Christ, that I would not do under the law, I am not under the law and it is no more that I seek to do wrong, but to subdue sin that dwells in me. I find then that under the law, when I would do good, evil was present with me, for I delight in the law of God after the inward man. And now I see another law, even the commandment of Christ, and it is imprinted in my mind. But my members are warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members. And if I subdue not the sin which is in me, but with the flesh serve the law of sin, O wretched man that I am. Who shall deliver me from the body of this death? I thank God through Jesus Christ our Lord, then, that so with the mind, I myself serve the law of God.

<sup>33</sup>There is therefore now no condemnation to them who are in Christ Jesus, who walk not after the flesh but after the Spirit. For the law of the Spirit of life in Christ Jesus has made me free from the law of sin and death for what the law could not do, in that it was weak through the flesh. God, sending his own Son in the likeness of sinful flesh and for sin, condemned sin in the flesh, that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit. For they that are after the flesh do mind the things of the flesh, but they that are after the Spirit, the things of the Spirit. For to be carnally minded is death, but to be spiritually minded is life and peace, because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be. So then they that are after the flesh cannot please God. But you are not after the flesh, but after the Spirit, if it so be that the Spirit of God dwells in you. Now if any man has not the Spirit of Christ, he is none of his. And if Christ be in you, though the body shall die because of sin, yet the Spirit is life because of righteousness. And if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwells in you.

<sup>34</sup>Therefore, brethren, we are debtors not to the flesh, to live after the flesh. For if you live after the flesh, you shall die unto sin; but if you through the Spirit do put to death the deeds of the body, you shall live unto Christ. For as many as are led by the Spirit of God, they are the sons of God. For you have not received the spirit of bondage again to fear, but you have received the spirit of adoption, whereby we cry, Abba, Father. The Spirit itself bears witness with our spirit that we are the children of God. And if children, then heirs: heirs of God and joint-heirs with Christ, if it so be that we suffer with him that we may be also glorified together. For I reckon that the sufferings of this present time

are not worthy to be named with the glory which shall be revealed in us. For the earnest expectation of the creature waits for the manifestation of the sons of God. For the creature was made subject to tribulation, not willingly, but by reason of him who has subjected it in hope, because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God. For we know that the whole creation groans and travails in pain together until now. And not only they, but ourselves also, who have the first-fruits of the Spirit; even we ourselves groan within ourselves, waiting for the adoption, the redemption of our body.

<sup>35</sup>For we are saved by hope, but hope that is seen is not hope; for what a man sees, why does he yet hope for? But if we hope for that we see not, then with patience we do wait for it. Likewise the Spirit also helps our infirmities, for we know not what we should pray for as we ought. But the Spirit itself makes intercession for us with striving which cannot be expressed. And he that searches the hearts knows the mind of the Spirit, because he makes intercession for the saints according to the will of God. And we know that all things work together for good to them that love God, to them who are the called according to his purpose.

<sup>36</sup>For him whom he did foreknow, he also did foreordain to be conformed to his own image, that he might be the firstborn among many brethren. Moreover, him whom he did foreordain, him he also called; and him whom he called, him he also sanctified; and him whom he sanctified, him he also glorified.

<sup>37</sup>What shall we then say to these things? If God be for us, who can prevail against us? He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things? Who shall lay anything to the charge of God's elect? It is God that justifies. Who is he that condemns? Christ that died, yea, rather that is risen again, who is even at the right hand of God, who also makes intercession for us. Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? As it is written: For your sake we are killed all the day long; we are accounted as sheep for the slaughter. Nay, in all these things we are more than conquerors through him that loved us. For I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.

<sup>38</sup>I say the truth in Christ; I lie not, my conscience also bearing me witness in the Holy Ghost that I have great heaviness and continual sorrow in my heart. For once I could have wished that myself were accursed from Christ for my brethren, my kinsmen according to the flesh, who are Israelites: of whom are the adoption, and the glory, and the covenants, and the giving of the law, and the service, and the promises, and are made children unto the fathers; and of whom, as concerning the flesh, Christ was, who is God over all blessed for ever. Amen.

<sup>39</sup>Not as though the word of God has taken no effect, for they are not all Israel which are of Israel. Neither because they are all children of Abraham are they the seed, but in Isaac shall your seed be called. That is, they who are

the children of the flesh are not the children of God, but the children of the promise are counted for the seed.

<sup>40</sup>For this is the word of promise: At this time I will come, and Sarah shall have a son. And not only Sarah, but when Rebekah also had conceived by one, our father Isaac – for the children being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of him that calls – it was said unto her, The elder shall serve the younger. As it is written: Jacob have I loved, but Esau have I hated.

<sup>41</sup>What shall we say then? Is there unrighteousness with God? God forbid. For he said to Moses, I will have mercy on whom I have mercy, and I will have compassion on whom I have compassion. So then it is not of him that wills, nor of him that runs, but of God that shows mercy. For the scripture said unto Pharaoh, Even for this same purpose have I raised you up, that I might show my power in you, and that my name might be declared throughout all the earth. Therefore he has mercy on whom he will, and whom he will, he hardens.

<sup>42</sup>You will say then unto me, Why does he yet find fault? For who has resisted his will? Nay. But, O man, who are you that replies against God? Shall the thing formed say to him that formed it, Why have you made me thus? Has not the potter power over the clay, of the same lump to make one vessel unto honor and another unto dishonor? What if God, willing to show wrath and to make his power known, endured with much longsuffering the vessels of wrath fitted to destruction? That he might make known the riches of his glory on the vessels of mercy which he had before prepared unto glory, even us whom he has called? Not of the Jews only, but also of the gentiles?

<sup>43</sup>As he said also in Hosea, I will call them my people who were not my people, and her beloved who was not beloved. And it shall come to pass, in the place where it was said unto them, You are not my people; there shall they be called the children of the living God.

<sup>44</sup>Isaiah also cried concerning Israel, Though the number of the children of Israel be as the sand of the sea, a remnant shall be saved. For he will finish the work and cut it short in righteousness, because a short work will the Lord make upon the earth. And as Isaiah said before, Except the Lord of Hosts had left us a seed, we would have been as Sodom, and been made like unto Gomorrah.

<sup>45</sup>What shall we say then? That the gentiles who followed not after righteousness have attained to righteousness, even the righteousness which is of faith; but Israel, which followed after the law of righteousness, had not attained to the law of righteousness. Wherefore, they stumbled at that stumbling stone, not by faith, but as it were by the works of the law. As it is written: Behold, I lay in Zion a stumbling stone and rock of offense, and whoever believes on him shall not be ashamed.

<sup>46</sup>Brethren, my heart's desire and prayer to God for Israel is that they might be saved. For I bear them record that they have a zeal of God, but not according to knowledge; for they, being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God. For Christ is the end of the law for righteousness to everyone that believes.

<sup>47</sup>For Moses described the righteousness which is of the law, that the man which does those things shall live by them. But the righteousness which

is of faith speaks in this way: Say not in your heart, Who shall ascend into heaven – that is, to bring Christ down? Or who shall descend into the deep – that is, to bring up Christ again from the dead?

<sup>48</sup>But what does it say? The word is near you in your mouth and in your heart – that is, the word of faith, which we preach; that if you shall confess with your mouth the Lord Jesus, and shall believe in your heart that God has raised him from the dead, you shall be saved. For with the heart man believes unto righteousness, and with the mouth confession is made unto salvation. For the scripture says, Whoever believes on him shall not be ashamed; for there is no difference between the Jew and the Greek, for the same Lord over all is rich unto all that call upon him. For whoever shall call upon the name of the Lord shall be saved.

<sup>49</sup>How then shall they call on him in whom they have not believed? And how shall they believe in him of whom they have not heard? And how shall they hear without a preacher? And how shall they preach, except they be sent? As it is written: How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things. So then faith comes by hearing the word of God.

<sup>50</sup>But I say, have they not heard? Yes truly, their sound went into all the earth, and their words unto the ends of the world. But they have not all obeyed the gospel. For Isaiah said, Lord, who has believed our report? Now I say, did not Israel know? First Moses says, I will provoke you to jealousy by no people; by a foolish nation I will anger you. But Isaiah is very bold, and said, I was found of them that sought me not; I was made manifest unto them that asked not after me. But to Israel he said, All day long I have stretched forth my hands unto a disobedient and obstinate people.

<sup>51</sup>I say then, has God cast away his people? God forbid. For I also am an Israelite of the seed of Abraham, of the tribe of Benjamin. God has not cast away his people whom he foreknew. Know you not what the scripture says of Elijah? How he makes complaint to God against Israel, saying, Lord, they have killed your prophets and dug down your altars; and I am left alone, and they seek my life. But what did the answer of God unto him say? I have reserved to myself seven thousand men who have not bowed the knee to Baal. Even so then, at this present time also there is a remnant according to the election of grace.

<sup>52</sup>And if by grace, then no more of works, otherwise grace is no more grace; but if of works, then it is no more grace, otherwise work is no more work. What then? Israel has not obtained that which they seek for, but the election has obtained it and the rest were blinded – according as it is written: God has given them the spirit of slumber, eyes that they should not see, and ears that they should not hear – unto this day. And David said, Let their table be made a snare, and a trap, and a stumbling block, and a recompense unto them; let their eyes be darkened, that they may not see, and bow down their back always.

<sup>53</sup>I say then, Have they stumbled that they should fall? God forbid; but through their fall, salvation has come unto the gentiles, to provoke them to jealousy. Now if the fall of them is the riches of the world, and the diminishing of them the riches of the gentiles, how much more their fullness?

<sup>54</sup>For I speak to you gentiles: Inasmuch as I am the apostle of the gentiles, I magnify my office, if by any means I may provoke to emulation my flesh and

might save some of them. For if the casting away of them is the reconciling of the world, what is the restoring, but life from the dead? For if the first-fruit is holy, the lump is also holy; and if the root be holy, so are the branches. And if some of the branches be broken off, and you, being a wild olive tree, are grafted in among them, and with them partake of the root and fatness of the olive tree, boast not against the branches, for you bear not the root, but the root bears you. For if you boast, you will say, The branches were broken off that we might be grafted in. Well, because of unbelief they were broken off, and you stand by faith. Be not haughty, but fear, for if God spared not the natural branches, take heed lest he also spare not you. Behold therefore the goodness and severity of God: on them which fell, severity, but toward you, goodness, if you continue in goodness; otherwise you also shall be cut off.

<sup>55</sup>And they also, if they do not continue still in unbelief, shall be grafted in, for God is able to graft them in again. For if you were cut out of the olive tree which is wild by nature, and were grafted contrary to nature into a good olive tree, how much more shall these, which be the natural branches, be grafted into their own olive tree?

<sup>56</sup>For I would not, brethren, that you should be ignorant of this mystery, lest you should be wise in your own eyes. That blindness, in part, has happened to Israel until the fullness of the gentiles has come in. Then all Israel shall be saved. As it is written: There shall come out of Zion the Deliverer, and shall turn away ungodliness from Jacob. For this is my covenant unto them, when I shall take away their sins.

<sup>57</sup>As concerning the gospel, they are enemies for your sakes; but as touching the election, they are beloved for the fathers' sakes; for the gifts and calling of God are unchanged. For as you in times past have not believed God, yet have now obtained mercy through their unbelief, even so have these also now not believed, that through your mercy they also may obtain mercy. For God has consigned them all in unbelief, that he might have mercy upon all.

<sup>58</sup>O the depth of the riches both of the wisdom and knowledge of God. How unsearchable his judgments, and his ways past finding out. For who has known the mind of the Lord? Or who has been his counselor? Or who has first given to him and it shall be recompensed unto him again? For of him, and through him, and to him, are all things, to whom be glory for ever. Amen.

<sup>59</sup>I beseech you therefore, brethren, by the mercies of God, that you present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world, but be transformed by the renewing of your mind, that you may prove what that good, and acceptable, and perfect will of God is.

<sup>60</sup>For I say, through the grace given unto me, to every man that is among you, not to think more highly than he ought to think, but to think soberly, according as God has dealt to every man the measure of faith. For as we have many members in one body and all members have not the same office, so we, being many, are one body in Christ, and everyone members one of another, having then gifts differing according to the grace that is given to us; whether prophecy according to the proportion of faith; or ministry, on ministering; or he that teaches, on teaching; or he that exhorts, on exhortation; he that

gives, with simplicity; he that rules, with diligence; he that shows mercy, with cheerfulness.

<sup>61</sup>Love without pretense, and abhor that which is evil; cleave to that which is good. Be kindly affectionate one to another with brotherly love, in honor preferring one another, not slothful in business, fervent in spirit, serving the Lord, rejoicing in hope, patient in tribulation, continuing steadfast in prayer, distributing to the necessity of saints, given to hospitality. Bless them who persecute you; bless, and curse not. Rejoice with them that do rejoice, and weep with them that weep. Be of the same mind one toward another. Mind not high things, but condescend to men of low estate. Be not wise in your own eyes. Recompense to no man evil for evil. Provide things good in the sight of all men. If it be possible, as much as lies in you, live peaceably with all men.

<sup>62</sup>Dearly beloved, avenge not yourselves, but leave room for wrath; for it is written: Vengeance is mine; I will repay, says the Lord. Therefore, if your enemy hungers, feed him; if he thirsts, give him drink: for in so doing you shall heap coals of fire on his head. Be not overcome of evil, but overcome evil with good.

<sup>63</sup>Let every soul be subject unto the higher powers, for there is no power in the church but of God; the powers that be are ordained of God. Whoever therefore resists the power, resists the ordinance of God, and they that resist shall receive to themselves punishment. For rulers are not a terror to good works, but to the evil. Will you then not be afraid of the power? Do that which is good and you shall have praise of the same, for he is the minister of God to you for good. But if you do that which is evil, be afraid, for he bears not the rod in vain; for he is the minister of God, an avenger to execute wrath upon him that does evil.

<sup>64</sup>Wherefore you must be subject, not only for wrath, but also for conscience sake. For, for this cause, you pay your consecrations also unto them. But first render to all their dues according to custom, tribute to whom tribute, custom to whom custom; that your consecrations may be done in fear of him to whom fear belongs, and in honor of him to whom honor belongs.

<sup>65</sup>Therefore owe no man anything but to love one another, for he that loves another has fulfilled the law for this: You shall not commit adultery, You shall not kill, You shall not steal, You shall not bear false witness, You shall not covet; and if any other commandment, it is summed up in this saying, namely, You shall love your neighbor as yourself. Love works no ill to his neighbor, therefore love is the fulfilling of the law.

<sup>66</sup>Do this, knowing the time, that now it is high time to awake out of sleep, for now is our salvation nearer than when we believed. The night is far spent, the day is at hand; let us therefore cast off the works of darkness, and let us put on the armor of light. Let us walk honestly, as in the day; not in rioting and drunkenness, not in bedding and wantonness, not in strife and envying. But put on the Lord Jesus Christ, and make not provision for the flesh, to gratify the lusts.

<sup>67</sup>Him that is weak in the faith, receive not to doubtful disputations. For one believes that he may eat all things; another, who is weak, eats herbs. Let not him that eats despise him that eats not, and let not him which eats not judge him that eats, for God has received him. Who are you that judges another man's servant? To his own master he stands or falls. Yea, he shall be held up,

for God is able to make him stand. One man esteems one day above another; another esteems every day. Let every man be fully persuaded in his own mind.

<sup>68</sup>He that regards the day, regards it unto the Lord; and he that regards not the day, to the Lord he does not regard it. He that eats, eats to the Lord, for he gives God thanks; and he that eats not, to the Lord he eats not and gives God thanks.

<sup>69</sup>For none of us lives to himself, and no man dies to himself. For whether we live, we live unto the Lord, and whether we die, we die unto the Lord – whether we live therefore, or die, we are the Lord's. For to this end Christ both died, and rose, and revived, that he might be Lord both of the dead and living.

<sup>70</sup>But why do you judge your brother? Or why do you set at naught your brother? For we shall all stand before the judgment seat of Christ. For it is written: As I live, says the Lord, every knee shall bow to me, and every tongue shall swear to God. So then every one of us shall give account of himself to God.

<sup>71</sup>Let us not therefore judge one another anymore, but judge this rather: that no man put a stumbling block or a snare in his brother's way. I know, and am persuaded by the Lord Jesus, that there is nothing unclean of itself, but to him that esteems anything to be unclean, to him it is unclean. But if your brother be grieved with your food, you walk not charitably if you eat, therefore do not destroy him with your food, for whom Christ died. Let not then your good be evil spoken of, for the kingdom of God is not food and drink, but righteousness and peace, and joy in the Holy Ghost. For he that in these things serves Christ is acceptable to God and approved of men.

<sup>72</sup>Let us therefore follow after the things which aid peace and things with which one may edify another. Destroy not the work of God for food. All things indeed are pure, but it is evil for that man who eats with offense. It is good neither to eat flesh, nor to drink wine, nor anything whereby your brother stumbles, or is offended, or is made weak. Have you faith? Have it to yourself before God. Happy is he that condemns not himself in that thing which he approves. And he that doubts is condemned if he eat, because it is not of faith; for whatever is not of faith is sin.

<sup>73</sup>We then that are strong ought to bear the infirmities of the weak, and not to please ourselves; let every one of us please his neighbor for his good to edification. For even Christ pleased not himself, but as it is written: The reproaches of them that reproached, you fell on me. For whatever things were written previously were written for our learning, that we, through patience and comfort of the scriptures, might have hope. Now the God of patience and consolation grant you to be like-minded one toward another as was Christ Jesus, that you may with one mind and one mouth glorify God, even the Father of our Lord Jesus Christ. Wherefore receive one another, as Christ also received us to the glory of God.

<sup>74</sup>Now I say that Jesus Christ was a minister of the circumcision for the truth of God, to confirm the promises made unto the fathers, and that the gentiles might glorify God for mercy, as it is written: For this cause I will confess to you among the gentiles, and sing unto your name. And again he says, Rejoice, you gentiles, with his people. And again, Praise the Lord, all you gentiles, and laud him, all you people. And again, Isaiah said, There shall be a root of Jesse, and he that shall rise to reign over the gentiles, in him shall the gentiles trust.

Now the God of hope fill you with all joy and peace in believing, that you may abound in hope through the power of the Holy Ghost.

<sup>75</sup>And I myself also am persuaded of you, my brethren, that you also are full of goodness, filled with all knowledge, able also to admonish one another. Nevertheless, brethren, I have written the more boldly unto you on some points, to remind you, because of the grace that is given to me of God, that I should be the minister of Jesus Christ to the gentiles, ministering the gospel of God, that the offering up of the gentiles might be acceptable, being sanctified by the Holy Ghost.

<sup>76</sup>I have therefore whereof I may glory through Jesus Christ, in those things which pertain to God. For I will not dare to speak of any of those things which Christ has not wrought by me to make the gentiles obedient by word and deed, through mighty signs and wonders by the power of the Spirit of God, so that from Jerusalem and round about unto Illyricum, I have fully preached the gospel of Christ. Yea, so have I strived to preach the gospel – not where Christ was named, lest I should build upon another man's foundation, but as it is written: To whom he was not spoken of, they shall see, and they that have not heard shall understand. For which cause also I have been much hindered from coming to you.

<sup>77</sup>But now, having no more place in these parts, and having a great desire these many years to come unto you, when I take my journey into Spain I will come to you. For I trust to see you in my journey, and to be brought on my way there by you, if first I be somewhat filled through your prayers. But now I go unto Jerusalem to minister unto the saints, for it has pleased them of Macedonia and Achaia to make a certain contribution for the poor saints which are at Jerusalem. It has pleased them, and they owe it to them; for if the gentiles have been made partakers of their spiritual things, their duty is also to minister unto them in carnal things. When therefore I have performed this, and have sealed to them this fruit, I will come by you into Spain. And I am sure that, when I come unto you, I shall come in the fullness of the blessing of the gospel of Christ.

<sup>78</sup>Now I beseech you, brethren, for the Lord Jesus Christ's sake, and for the love of the Spirit, that you strive together with me in your prayers to God for me, that I may be delivered from them that do not believe in Judea, and that my service which I have for Jerusalem may be accepted of the saints; that I may come unto you with joy by the will of God, and may with you be refreshed. Now the God of peace be with you all. Amen.

<sup>79</sup>I commend unto you Phoebe our sister, who is a servant of the church which is at Cenchrea, that you receive her in the Lord, as becomes saints, and that you assist her in whatever business she has need of you; for she has been a succorer of many, and of myself also. Greet Priscilla and Aquila, my helpers in Christ Jesus, who have, for my life, laid down their own necks, unto whom not only I give thanks, but also all the churches of the gentiles. Likewise the church that is in their house. Salute my well-beloved Epaphroditus, who is the first-fruits of Achaia unto Christ. Greet Mary, who expended much labor on us. Salute Andronicus and Junia, my kinsmen and my fellow prisoners, who are of note among the apostles, who also were in Christ before me. Greet Ampliatus my beloved in the Lord. Salute Urbanus, our helper in Christ, and

Stachys my beloved. Salute Apelles, approved in Christ. Salute them who are of Aristobulus' church. Salute Herodion my kinsman. Greet them that be of the church of Narcissus, which are in the Lord. Salute Tryphaena and Tryphosa, who labor in the Lord. Salute the beloved Persis, who labored much in the Lord. Salute Rufus, chosen in the Lord, and his mother and mine. Salute Asyncritus, Phlegon, Hermas, Patrobas, Hermes, and the brethren who are with them. Salute Philologus and Julia, Nereus and his sister, and Olympas, and all the saints who are with them. Salute one another with a holy salutation. The churches of Christ salute you.

<sup>80</sup>Now I beseech you, brethren, mark them who cause divisions and offenses contrary to the teachings which you have learned, and avoid them; for they that are such serve not our Lord Jesus Christ, but their own belly, and by good words and flattery deceive the hearts of the simple. For your obedience has come abroad unto all. I am glad therefore on your behalf, but yet I would have you wise unto that which is good, and innocent concerning evil. And the God of peace shall bruise Satan under your feet shortly. The grace of our Lord Jesus Christ be with you. Amen.

<sup>81</sup>Timothy my fellow worker, and Lucius, and Jason, and Sosipater, my kinsmen, salute you. I, Tertius, who wrote this epistle, salute you in the Lord. Gaius my host, and the whole church, salute you. Erastus the chamberlain of the city salutes you, and Quartus, a brother. The grace of our Lord Jesus Christ be with you all. Amen.

<sup>82</sup>Now to him that is of power to establish you, according to the gospel and the preaching of Jesus Christ, according to the revelation of the mystery which was kept secret since the world began, but now is made manifest, and by the scriptures of the prophets according to the commandment of the everlasting God, made known to all nations for the obedience of faith – to the only wise God be glory through Jesus Christ for ever. Amen.

*Written to the Romans from Corinth, and sent by Phoebe, servant of the church at Cenchrea.*

## THE FIRST EPISTLE TO THE CORINTHIANS

**P**AUL an apostle called of Jesus Christ through the will of God, and Sosthenes our brother, unto the church of God which is at Corinth; to them that are sanctified in Christ Jesus, called saints with all who in every place call upon the name of Jesus Christ our Lord – both theirs and ours: Grace unto you, and peace from God our Father and the Lord Jesus Christ.

<sup>2</sup>I thank my God always on your behalf for the grace of God which is given you of Jesus Christ, that in everything you are enriched of him, in all utterance and all knowledge, even as the testimony of Christ was confirmed in you, so that you lack no gift; waiting for the coming of our Lord Jesus Christ, who shall also confirm you unto the end, blameless in the day of our Lord Jesus Christ. God is faithful, by whom you were called unto the fellowship of his Son Jesus Christ our Lord.

<sup>3</sup>Now I beseech you, brethren, in the name of our Lord Jesus Christ, that you all speak the same thing, and there be no divisions among you, but be

perfectly joined together in the same mind and in the same judgment. For it has been declared unto me of you, my brethren, by them of Chloe, that there are contentions among you. Now this I say, that many of you say, I am of Paul, and I of Apollos, and I of Cephas, and I of Christ. Is Christ divided? Was Paul crucified for you? Or were you baptized in the name of Paul? I thank God that I baptized none of you but Crispus and Gaius, for fear that any should say that I had baptized in my own name. And I baptized also the household of Stephanas; besides, I do not know whether I baptized any other.

<sup>4</sup>For Christ sent me not to baptize, but to preach the gospel; not with wisdom of words, for fear that the cross of Christ should be made of no effect. For the preaching of the cross is foolishness to them that perish, but unto us which are saved, it is the power of God. For it is written: I will destroy the wisdom of the wise and will bring to nothing the understanding of the prudent. Where is the wise? Where is the scribe? Where is the disputer of this world? Has not God made foolish the wisdom of this world? For since in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe. For the Jews require a sign, and the Greeks seek after wisdom. But we preach Christ crucified, unto the Jews a stumbling block, and unto the Greeks foolishness, but unto them who believe – both Jews and Greeks – Christ, the power of God and the wisdom of God. Because the foolishness of God is wiser than men, and the weakness of God is stronger than men.

<sup>5</sup>For you see your calling, brethren, that not many wise men after the flesh, not many mighty, not many noble are chosen. For God has chosen the foolish things of the world to confound the wise. And God has chosen the weak things of the world to confound the things which are mighty. And base things of the world, and things which are despised has God chosen, and things which are not mighty, to bring to naught things that are, that no flesh should glory in his presence. But of him are you in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption, that, according as it is written: He that glories, let him glory in the Lord.

<sup>6</sup>And I, brethren, when I came to you, came not with excellence of speech or of wisdom, declaring unto you the testimony of God. For I determined not to know anything among you save Jesus Christ, and him crucified. And I was with you in weakness, and in fear, and in much trembling. And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power, that your faith should not consist in the wisdom of men, but in the power of God.

<sup>7</sup>Nevertheless, we speak wisdom among them that are perfect, yet not the wisdom of this world, nor of the princes of this world, that come to naught. But we speak the wisdom of God in a mystery, even the hidden wisdom, which God ordained before the world unto our glory, which none of the princes of this world knew. For had they known, they would not have crucified the Lord of glory.

<sup>8</sup>But as it is written: Eye has not seen, nor ear heard, neither have entered into the heart of man, the things which God has prepared for them that love him. But God has revealed them unto us by his Spirit. For the Spirit searches all things, yea, the deep things of God. For what man knows the things of a

man, save the spirit of man which is in him? Even so the things of God knows no man, except he has the Spirit of God. Now we have received not the spirit of the world, but the Spirit which is of God, that we might know the things that are freely given to us of God, which things also we speak, not in the words which man's wisdom teaches, but which the Holy Ghost teaches, comparing spiritual things with spiritual. But the natural man does not receive the things of the Spirit of God, for they are foolishness unto him. Neither can he know them, because they are spiritually discerned. But he that is spiritual judges all things, yet he himself is judged of no man. For who has known the mind of the Lord, that he may instruct him? But we have the mind of Christ.

<sup>9</sup>And I, brethren, could not speak unto you as unto spiritual, but as unto carnal, as unto babes in Christ. I have fed you with milk and not with solid food, for until now you were not able to receive it; neither yet now are you able, for you are yet carnal, for as there is among you envying, and strife, and divisions, are you not carnal and walk as men? For while one says, I am of Paul, and another, I of Apollos, are you not carnal?

<sup>10</sup>Who then is Paul and who Apollos, but ministers by whom you believed, even as the Lord gave to every man? I have planted, Apollos watered, but God gave the increase. So then neither is he that plants anything, neither he that waters, but God that gives the increase. Now he that plants and he that waters are one. And every man shall receive his own reward according to his own labor, for we are laborers together with God: you are God's husbandry, God's building.

<sup>11</sup>According to the grace of God which is given unto me, as a wise master builder, I have laid the foundation and another builds thereon. But let every man take heed how he builds thereupon. For other foundation can no man lay than what is laid, which is Jesus Christ. Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble, every man's work shall be made manifest. For the day shall declare it, because it shall be revealed by fire, and the fire shall try every man's work of what sort it is. If any man's work abide which he has built thereupon, he shall receive a reward. If any man's work shall be burned, he shall suffer loss. But he himself may be saved, yet so as by fire.

<sup>12</sup>Do you not know that you are the temple of God, and the Spirit of God dwells in you? If any man defile the temple of God, him shall God destroy. For the temple of God is holy, which temple you are.

<sup>13</sup>Let no man deceive himself. If any man among you seems to be wise in this world, let him become a fool that he may be wise. For the wisdom of this world is foolishness with God, for it is written: He takes the wise in their own craftiness. And again: The Lord knows the thoughts of the wise, that they are vain. Therefore let no man glory in men. For all things are yours, whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come. All are yours, and you are Christ's, and Christ is God's.

<sup>14</sup>Let a man so account of us as of the ministers of Christ and stewards of the mysteries of God. Moreover it is required of stewards that a man be found faithful. But with me it is a very small thing that I should be judged of you or of man's judgment. Yea, I do not judge myself. For though I know nothing against myself, yet I am not hereby justified, but he who judges me is the Lord. Therefore, I judge nothing before the time until the Lord come, who both

will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts. And then shall every man have praise of God.

<sup>15</sup> And these things, brethren, I have applied to myself and Apollos for your sakes, that you might learn in us not to think above that which is written, that no one of you be puffed up for one against another. For who makes you to differ? And what have you that you did not receive? Now if you did receive, why did you glory, as if you had not received?

<sup>16</sup> Now you are full. Now you are rich. You have reigned as kings without us, and I would to God you did reign, that we also might reign with you. For I think that God has set forth us – the apostles – last, as it were appointed to death. For we are made a spectacle unto the world, and to angels, and to men. We are fools for Christ's sake, but you, wise in Christ. We, weak, but you, strong; you, honorable, but we, despised. Even unto this present hour we both hunger and thirst, and are naked, and are buffeted, and have no certain dwelling place, and labor, working with our own hands. Being reviled, we bless; being persecuted, we suffer it; being defamed, we entreat. We are made as the filth of the world, the outcasts of all things unto this day.

<sup>17</sup> I do not write these things to shame you, but as my beloved sons, I warn you. For though you have ten thousand instructors in Christ, yet not many fathers, for in Christ Jesus I have begotten you through the gospel. Wherefore I beseech you, be imitators of me. For this cause have I sent unto you Timothy, who is my beloved son and faithful in the Lord, who shall bring you into remembrance of my ways which be in Christ, as I teach everywhere in every church. Now some are arrogant, as though I would not come to you. But I will come to you shortly, if the Lord will, and will know, not the speech of them who are arrogant, but the power. For the kingdom of God is not in word, but in power. What is your will? Shall I come unto you with a rod, or in love and the spirit of meekness?

<sup>18</sup> It is reported commonly there is fornication among you, and such fornication as is not so much as named among the gentiles: that one should have his father's wife. And you are proud and have not instead mourned, that he who has done this deed might be taken away from among you. For truly as absent in body, but present in spirit, I have judged already him who has so done this deed as though I was present. In the name of our Lord Jesus Christ, when you are gathered together and have the Spirit, with the power of our Lord Jesus Christ, to deliver such an one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus.

<sup>19</sup> Your glorying is not good. Do you not know that a little leaven leavens the whole lump? Purge out therefore the old leaven, that you may be a new lump, as you are unleavened. For even Christ our Passover is sacrificed for us. Therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness, but with the unleavened of sincerity and truth.

<sup>20</sup> I wrote unto you in an epistle not to company with fornicators. Yet not meaning the fornicators of this world, or with the covetous, or extortionists, or with idolaters, for then must you needs go out of the world. But now I have written unto you not to keep company if any man that is called a brother be a fornicator, or covetous, or an idolater, or an abuser, or a drunkard, or an extortionist; with such an one do not eat. For what have I to do, to judge

them also that are outside? Do not they judge them that are within? But them that are outside, God judges; therefore remove from among yourselves that wicked person.

<sup>21</sup>Dare any of you, having a matter against another, go to law before the unjust and not before the saints? Do you not know that the saints shall judge the world? And if the world shall be judged by you, are you unworthy to judge the smallest matters? Do you not know that we shall judge angels? How much more things that pertain to this life? If then you have judgments of things pertaining to this life, set them to judge who are least esteemed in the church. I speak to your shame. Is it so that there is not a wise man among you? No, not one that shall be able to judge between his brethren? But brother goes to law with brother, and that before the unbelievers.

<sup>22</sup>Now therefore there is utterly a fault among you because you go to law one with another. Why do you not rather endure wrong? Why do you not rather be defrauded? Nay, you do wrong and defraud, and that your brethren. Do you not know that the unrighteous shall not inherit the kingdom of God? Do not be deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortionists shall inherit the kingdom of God. And such were some of you. But you are washed, you are sanctified, you are justified in the name of the Lord Jesus and by the Spirit of our God. All these things are not lawful unto me, and all these things are not expedient. All things are not lawful for me, therefore I will not be brought under the power of any.

<sup>23</sup>Food for the belly, and the belly for food. But God shall destroy both it and them. Now the body is not for fornication, but for the Lord, and the Lord for the body. And God has both raised up the Lord and will also raise up us by his own power. Do you not know that your bodies are the members of Christ? Shall I then take the members of Christ and make them the members of a harlot? God forbid. What? Do you not know that he who is joined to a harlot is one body? For two, says he, shall be one flesh. But he that is joined unto the Lord is one spirit. Flee fornication. Every sin that a man commits is against the body of Christ, and he who commits fornication sins against his own body. What? Do you not know that your body is the temple of the Holy Ghost which is in you, which you have of God, and you are not your own? For you are bought with a price. Therefore glorify God in your body and in your spirit, which are God's.

<sup>24</sup>Now concerning the things that you wrote unto me about, saying it is good for a man not to touch a woman. Nevertheless, I say to avoid fornication. Let every man have his own wife, and let every woman have her own husband. Let the husband render unto the wife due benevolence and likewise also the wife unto the husband. The wife has not power of her own body, but the husband. And likewise also the husband has not power of his own body, but the wife. Depart not one from the other, except with consent for a time, that you may give yourselves to fasting and prayer, and come together again, that Satan tempt you not for your lack of self-control. And now what I speak is by permission and not by commandment. I would that all men were even as I myself. But every man has his own gift of God, one after this manner, and another after that.

<sup>25</sup>I say therefore to the unmarried and widows, it is good for them if they abide even as I. But if they cannot abide, let them marry, for it is better to marry than any should commit sin. And unto the married I command (not I, but the Lord), let not the wife depart from her husband. But if she depart, let her remain unmarried or be reconciled to her husband, and let not the husband divorce his wife.

<sup>26</sup>But to the rest I speak, not the Lord, If any brother has a wife that believes not and she be pleased to dwell with him, let him not put her away. And the woman who has a husband that believes not, and if he be pleased to dwell with her, let her not leave him, for the unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband; else were your children unclean, but now are they holy. But if the unbelieving depart, let him depart. A brother or a sister is not under bondage in such cases. But God has called us to peace. For do you know, O wife, whether you shall save your husband? Or how do you know, O man, whether you shall save your wife? But as God has distributed to every man, as the Lord has called everyone, so let him walk. And so ordain I in all churches.

<sup>27</sup>Is any man called being circumcised? Let him not become uncircumcised. Is any called in uncircumcision? Let him not be circumcised. Circumcision is nothing, and uncircumcision is nothing, but the keeping of the commandments of God. Let every man abide in the same calling he was called to. Are you called a servant? Care not for it. But if you may be made free, use it rather. For he that is called in the Lord a servant, is the Lord's freeman. Likewise also, he that is called, being free, is Christ's servant. You are bought with a price. Do not be the slaves of men. Brethren, let every man, as he is called to, abide there with God.

<sup>28</sup>Now concerning virgins, I have no commandment of the Lord. Yet I give my judgment as one that has obtained mercy of the Lord, to be faithful. I suppose therefore that this is good for the present distress, for a man so to remain, that he may do greater good. Are you bound unto a wife? Do not seek to be released. Are you free from a wife? Do not seek a wife. But if you marry, you have not sinned. And if a virgin marry, she has not sinned. Nevertheless, such shall have trouble in the flesh. For I spare you not, but I speak unto you who are called unto the ministry. For this I say, brethren, the time that remains is but short that you shall be sent forth unto the ministry. Even they who have wives shall be as though they had none, for you are called and chosen to do the Lord's work. And it shall be with them who weep as though they wept not. And them who rejoice as though they rejoiced not. And them who buy as though they possessed not. And them who use this world, as not using it; for the fashion of this world passes away. But I would, brethren, that you magnify your calling. I would have you without concern. For he who is unmarried, cares for the things that belong to the Lord, how he may please the Lord, therefore he prevails. But he who is married cares for the things that are of the world, how he may please his wife. Therefore there is a difference, for he is hindered.

<sup>29</sup>There is a difference also between a wife and a virgin. The unmarried woman cares for the things of the Lord, that she may be holy both in body and in spirit. But she that is married cares for the things of the world, how she may please her husband. And this I speak for your own profit. Not that I may cast

a snare upon you, but for that which is comely and that you may attend upon the Lord without distraction. But if any man thinks that he behaves himself uncomely toward his virgin whom he has betrothed, if she pass the flower of age and need so require, let him do what he has promised; he sins not: let them marry. Nevertheless he that stands steadfast in his heart, having no necessity, but has power over his own will and has so decreed in his heart that he will keep his virgin does well. So then he that gives himself in marriage does well, but he that gives himself not in marriage does better.

<sup>30</sup>The wife is bound by the law as long as her husband lives. But if her husband be dead, she is at liberty to be married to whom she will, only in the Lord. But she is happier if she so abide (after my judgment, and I think also that I have the Spirit of God).

<sup>31</sup>Now as touching things offered unto idols, we know that we all have knowledge. Knowledge puffs up, but charity edifies. And if any man thinks that he knows anything, he doesn't yet know as he ought to know. But if any man loves God, the same is known of him.

<sup>32</sup>As concerning therefore the eating of those things which are in the world offered in sacrifice unto idols, we know that an idol is nothing, and that there is no other God but one. For though there be that are called gods, whether in heaven or in earth (as there be gods many, and lords many), but to us, one God, the Father, of whom are all things and we in him, and one Lord Jesus Christ, by whom are all things and we by him.

<sup>33</sup>Nevertheless, there is not in every man that knowledge. For some with conscience of the idol unto this hour eat as a thing offered unto an idol, and their conscience being weak is defiled. But food commends us not to God. For neither, if we eat, are we the better, neither, if we do not eat, are we the worse. But take heed lest by any means this liberty of yours become a stumbling block to them that are weak. For if any man sees you, who has knowledge, sit at a meal in the idol's temple, shall not the conscience of him who is weak be emboldened to eat those things which are offered to idols? And through your knowledge shall the weak brother perish, for whom Christ died. When you sin so against the brethren and wound their weak conscience, you sin against Christ. Wherefore, if food make my brother to offend, I will eat no flesh while the world stands, lest I make my brother to offend.

<sup>34</sup>Am I not an apostle? Am I not free? Have I not seen Jesus Christ our Lord? Are you not my work in the Lord? If I am not an apostle unto others, yet doubtless I am to you, for the seal of my apostleship are you in the Lord.

<sup>35</sup>My answer to them that do examine me is this: Have we not power to eat and to drink? Have we not power to lead about a sister, a wife, as well as other apostles, and the brethren of the Lord, and Cephas? Or I only, and Barnabas, do we not have power to cease working? Who serves as a soldier any time at his own expense? Who plants a vineyard and eats not of the fruit thereof? Or who feeds a flock and eats not of the milk of the flock? Say I these things as a man? Or does not the law say the same also? For it is written in the law of Moses: You shall not muzzle the mouth of the ox that treads out the grain. Does God take care for oxen? Or does he say it altogether for our sakes? For our sakes, no doubt, this is written, that he who plows should plow in hope and that he who threshes in hope should be partaker of his hope.

<sup>36</sup>If we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things? If others be partakers of power over you, should not we rather? Nevertheless we have not used this power, but suffer all things, for fear that we should hinder the gospel of Christ. Do you not know that they who minister about holy things live of the temple? And they who wait at the altar are partakers with the altar? Even so has the Lord ordained that they who preach the gospel should live of the gospel. But I have used none of these things. Neither have I written these things that it should be so done unto me. For it were better for me to die than that any man should make my glorying void. For though I preach the gospel, I have nothing to glory of. For necessity is laid upon me. Yea, woe is unto me if I preach not the gospel, for if I do this thing willingly, I have a reward. But if against my will (a dispensation is committed unto me), what is my reward then? That when I preach the gospel, I may make the gospel of Christ without charge, that I abuse not my power in the gospel.

<sup>37</sup>For though I be free from all, yet have I made myself servant unto all, that I might gain the more. And unto the Jews I became as a Jew, that I might gain the Jews. To them who are under the law, as under the law, that I might gain them that are under the law. To them who are without law, as without law – being not without law to God, but under the law to Christ – that I might gain them that are without law. To the weak I became as weak, that I might gain the weak. I am made all things to all, that I might by all means save some. And this I do for the gospel's sake, that I might be partaker thereof with you.

<sup>38</sup>Do you not know that they who run in a race all run, but only one receives the prize? So run, that you may obtain. And every man that strives for the mastery is temperate in all things. Now they do it to obtain a corruptible crown, but we an incorruptible. I therefore so run, not as uncertainly; so fight I not as one that beats the air. But I discipline my body and bring it into subjection, for fear that by any means, when I have preached to others, I myself should be a castaway.

<sup>39</sup>Moreover, brethren, I do not want you to be ignorant that all our fathers were under the cloud and all passed through the sea, and were all baptized unto Moses in the cloud and in the sea, and did all eat the same spiritual food, and did all drink the same spiritual drink. For they drank of that spiritual rock that followed them, and that rock was Christ. But with many of them God was not well pleased, for they were overthrown in the wilderness.

<sup>40</sup>Now these things were our examples, to the intent we should not lust after evil things, as they also lusted, neither be idolaters, as some of them, as it is written: The people sat down to eat and drink, and rose up to play. Neither let us commit fornication, as some of them committed, and fell in one day twenty-three thousand. Neither let us tempt Christ, as some of them also tempted and were destroyed of serpents. Neither complain, as some of them also complained and were destroyed of the destroyer. Now all these things happened unto them for examples, and they are written for our admonition also and for an admonition for those upon whom the end of the world shall come. Wherefore, let him that thinks he stands take heed lest he fall. There has no temptation taken you but such as is common to man. But God is faithful, who will not suffer you to be tempted above that you are able, but will with the

temptation also make a way to escape, that you may be able to bear. Wherefore, my dearly beloved, flee from idolatry. I speak as to wise men. Judge what I say.

<sup>41</sup>The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ? For we many are one bread, one body. For we are all partakers of that one bread. Behold Israel after the flesh: are not they which eat of the sacrifices partakers of the altar? What do I say then? That the idol is anything? Or that which is offered in sacrifice to idols is anything? But the things which the gentiles sacrifice, they sacrifice to devils and not to God. And I do not want you to have fellowship with devils. You cannot drink the cup of the Lord and the cup of devils. You cannot be partakers of the Lord's table and of the table of devils.

<sup>42</sup>Do we provoke the Lord to jealousy? Are we stronger than he? All things are not lawful for me, for all things are not expedient. All things are not lawful, for all things do not edify. Let no man seek therefore his own, but every man another's good. Whatever is sold in the butcher's stall, eat, asking no question for conscience sake. For the earth is the Lord's, and the fullness thereof. If any of them that do not believe bid you eat, and you be disposed to go, whatever is set before you, eat, asking no question for conscience sake. But if any man say unto you, This is offered in sacrifice unto idols, do not eat for his sake that showed it, and for conscience sake. For the earth is the Lord's, and the fullness thereof – conscience, I say, not your own, but of the other. For why is my liberty judged of another man's conscience? For if I by grace be a partaker, why am I evil spoken of for that for which I give thanks?

<sup>43</sup>Whether, therefore you eat or drink or whatever you do, do all to the glory of God. Give no offense, neither to the Jews, nor to the gentiles, nor to the church of God, even as I please all in all, not seeking my own profit, but of the many, that they may be saved. Be imitators of me, even as I also of Christ.

<sup>44</sup>Now I praise you, brethren, that you remember me in all things, and keep the ordinances as I delivered to you. But I would have you know that the head of every man is Christ, and the head of the woman, the man, and the head of Christ, God. Every man praying or prophesying, having his head covered, dishonors his head. But every woman that prays or prophesies with her head uncovered dishonors her head, for that is even all one, as if she were shaven. For if the woman be not covered, let her also be shorn. But if it be a shame for a woman to be shorn or shaven, let her be covered. For a man indeed ought not to cover his head, forasmuch as he is the image and glory of God. But the woman is the glory of the man. For the man is not of the woman, but the woman of the man, neither was the man created for the woman, but the woman for the man. For this cause ought the woman to have a covering on her head, because of the angels. Nevertheless, neither is the man without the woman, neither the woman without the man, in the Lord. For as the woman is of the man, even so is the man also by the woman; but all things of God. Judge in yourselves: Is it comely that a woman pray unto God uncovered? Does not even nature itself teach you that if a man have long hair, it is a shame unto him? But if a woman have long hair, it is a glory to her. For her hair is given her for a covering. But if any man seem to be contentious, we have no such custom, neither the churches of God.

<sup>45</sup>Now in this that I declare, I praise not, that you come together not for the better, but for the worse. For first of all, when you come together in the church, I hear that there be divisions among you, and I partly believe it. For there must be also divisions among you, that they which are approved may be made manifest among you. When you come together into one place, is it not to eat the Lord's supper? But in eating everyone takes before his own supper, and one is hungry, and another is drunk. What? Have you not houses to eat and to drink in? Or despise you the church of God, and shame them that have not? What shall I say to you? Shall I praise you in this? I praise not.

<sup>46</sup>For I have received of the Lord that which also I delivered unto you, that the Lord Jesus, the night in which he was betrayed, took bread. And when he had given thanks, he broke, and said, Take, eat; this is my body, which is broken for you. This do in remembrance of me. After the same manner also the cup, when he had supped, saying, This cup is the new covenant in my blood. This do you, as oft as you drink it, in remembrance of me. For as often as you eat this bread and drink this cup, you do show the Lord's death until he come. Wherefore, whoever shall eat this bread and drink this cup of the Lord unworthily shall be guilty of the body and blood of the Lord. But let a man examine himself, and so let him eat of that bread and drink of that cup. For he that eats and drinks unworthily, eats and drinks condemnation to himself, not discerning the Lord's body. For this cause many are weak and sickly among you, and many sleep. For if we would judge ourselves, we should not be judged. But when we are judged, we are chastened of the Lord, that we should not be condemned with the world. Wherefore, my brethren, when you come together to eat, wait one for another. And if any man hunger, let him eat at home, that you come not together unto condemnation. And the rest will I set in order when I come.

<sup>47</sup>Now concerning spiritual things, brethren, I would not have you ignorant. You know that you were pagans, carried away unto these dumb idols, even as you were led. Wherefore, I give you to understand that no man speaking by the Spirit of God calls Jesus accursed. And no man can know that Jesus is the Lord but by the Holy Ghost.

<sup>48</sup>Now there are diversities of gifts, but the same Spirit. And there are differences of administrations, but the same Lord. And there are diversities of operations, but it is the same God who works all in all. But the manifestation of the Spirit is given to every man to profit all. For to one is given by the Spirit the word of wisdom, to another the word of knowledge by the same Spirit, to another faith by the same Spirit, to another the gifts of healing by the same Spirit, to another the working of miracles, to another prophecy, to another discerning of spirits, to another kinds of tongues, to another the interpretation of tongues. But all these work that one and the selfsame Spirit, dividing to every man separately as he will.

<sup>49</sup>For as the body is one and has many members, and all the members of that one body, being many, are one body, so also is Christ. For by one Spirit are we all baptized into one body, whether Jews or gentiles, whether bond or free, and have been all made to drink into one Spirit. For the body is not one member, but many. If the foot shall say, Because I am not the hand, I am not of the body, is it therefore not of the body? And if the ear shall say, Because I am

not the eye, I am not of the body, is it therefore not of the body? If the whole body were an eye, where be the hearing? If the whole were hearing, where be the smelling? But now has God set the members, every one of them, in the body, as it has pleased him. And if they were all one member, where be the body? But now, many members, yet but one body. And the eye cannot say unto the hand, I have no need of you. Nor again the head to the feet, I have no need of you. Nay, much more those members of the body which seem to be more feeble are necessary, and those of the body who we think to be less honorable, upon these we bestow more abundant honor. And our uncomely have more abundant comeliness, for our comely have no need. But God has tempered the body together, having given more abundant honor to that which lacked, that there should be no schism in the body; but the members should have the same care one for another. And whether one member suffer, all the members suffer with it; or one member be honored, all the members rejoice with it. Now you are the body of Christ and members in particular.

<sup>50</sup>And God has set some in the church: first apostles, secondarily prophets, thirdly teachers; after that, miracles, then gifts of healings, helps, governments, diversities of tongues. Are all apostles? All prophets? All teachers? All workers of miracles? Have all the gifts of healing? Do all speak with tongues? Do all interpret? I say unto you, nay. For I have shown unto you a more excellent way. Therefore, covet earnestly the best gifts.

<sup>51</sup>Though I speak with the tongues of men and of angels, and have not charity, I become sounding brass or a tinkling cymbal. And though I have prophecy and understand all mysteries and all knowledge, and though I have all faith, so that I could remove mountains, and have not charity, I am nothing. And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profits me nothing.

<sup>52</sup>Charity suffers long and is kind. Charity envies not. Charity vaunts not itself, is not puffed up, does not behave itself unbecoming, seeks not her own, is not easily provoked, thinks no evil, rejoices not in iniquity, but rejoices in the truth; bears all things, believes all things, hopes all things, endures all things.

<sup>53</sup>Charity never fails. But whether prophecies, they shall fail. Whether tongues, they shall cease. Whether knowledge, it shall vanish away. For we know in part, and we prophesy in part. But when that which is perfect has come, then that which is in part shall be done away. When I was a child, I spoke as a child, I understood as a child, I thought as a child, but when I became a man, I put away childish things. For now we see through a mirror, darkly, but then face to face. Now I know in part, but then shall I know even as also I am known. And now abides faith, hope, charity, these three; but the greatest of these is charity.

<sup>54</sup>Follow after charity and desire spiritual gifts, but especially that you may prophesy. For he that speaks in another tongue speaks not unto men, but unto God, for no man understands him; nevertheless, in the Spirit he speaks mysteries. But he that prophesies speaks unto men to edification, and exhortation, and comfort. He that speaks in another tongue edifies himself, but he that prophesies edifies the church. I would that you all spoke with tongues, but rather that you prophesied. For greater is he that prophesies than he that speaks with tongues, except he interpret, that the church may receive edifying.

<sup>55</sup>Now, brethren, if I come unto you speaking with tongues, what shall I profit you, except I shall speak to you either by revelation, or by knowledge, or by prophesying, or by doctrine? And even things without life giving sound, whether pipe or harp, except they give a distinction in the sounds, how shall it be known what is piped or harped? For if the trumpet give an uncertain sound, who shall prepare himself to the battle? So likewise you, except you utter by the tongue words easy to be understood, how shall it be known what is spoken? For you shall speak into the air. There are, it may be, so many kinds of voices in the world, and none of them is without meaning. Therefore if I know not the meaning of the voice, I shall be unto him that speaks a foreigner, and he that speaks, a foreigner unto me. Even so you, forasmuch as you are zealous of spiritual gifts, seek that you may excel to the edifying of the church. Wherefore, let him that speaks in another tongue pray that he may interpret. For if I pray in another tongue, my spirit prays, but my understanding is unfruitful.

<sup>56</sup>What is it then? I will pray with the Spirit, and I will pray with the understanding also. I will sing with the Spirit, and I will sing with the understanding also. Else when you shall bless with the Spirit, how shall he that occupies the room of the unlearned say amen at your giving of thanks, seeing he understands not what you say? For you truly give thanks well, but the other is not edified. I thank my God I speak with tongues more than you all. Yet in the church I had rather speak five words with my understanding, that I might teach others also, than ten thousand words in another tongue.

<sup>57</sup>Brethren, be not children in understanding. Nevertheless, in malice be you children, but in understanding be men. In the law it is written: With other tongues and other lips will I speak unto this people, and yet for all that, they will not hear me, says the Lord. Wherefore tongues are for a sign, not to them that believe, but to them that do not believe. But prophesying is not for them that do not believe, but for them which believe. If therefore, the whole church comes together into one place and all speak with tongues, and there come in unlearned or unbelievers, will they not say that you are mad? But if all prophesy, and there come in one that does not believe, or is unlearned, he is convicted of all. He is judged of all. And thus are the secrets of his heart made manifest. And so falling down on his face he will worship God and report that God is in you truly.

<sup>58</sup>How is it then, brethren? When you come together, every one of you has a psalm, has a teaching, has a tongue, has a revelation, has an interpretation. Let all things be done unto edifying. If any man speak in another tongue, let it be by two or at the most by three, and that in turn, and let one interpret. But if there be no interpreter, let him keep silence in the church, and let him speak to himself and to God. Let the prophets speak, two or three, and let the other judge. If anything be revealed to another that sits by, let the first hold his peace. For you may all prophesy one by one, that all may learn and all may be comforted. And the spirits of the prophets are subject to the prophets. For God is not the author of confusion, but of peace, as in all churches of the saints.

<sup>59</sup>Let your women keep silence in the churches. For it is not permitted unto them to rule, but to be under obedience, as also says the law. And if they will learn anything, let them ask their husbands at home. For it is a shame for women to rule in the church.

<sup>60</sup>What? Did the word of God come out from you? Or did it come unto you only? If any man think himself to be a prophet or spiritual, let him acknowledge that the things that I write unto you are the commandments of the Lord. But if any man be ignorant, let him be ignorant. Wherefore, brethren, covet to prophesy, and forbid not to speak with tongues. Let all things be done decently and in order.

<sup>61</sup>Moreover brethren, I declare unto you the gospel which I preached unto you, which also you have received and wherein you stand, by which also you are saved, if you keep in memory what I preached unto you; otherwise you have believed in vain. For I delivered unto you first of all that which I also received: that Christ died for our sins according to the scriptures, and that he was buried, and that he rose again the third day according to the scriptures, and that he was seen of Cephas, then of the twelve. After that, he was seen of more than five hundred brethren at once, of whom the greater part remain unto this present, but some are fallen asleep. After that, he was seen of Jacob, then of all the apostles. And last of all, he was seen of me also, as of one born out of due time. For I am the least of the apostles, that am not meet to be called an apostle because I persecuted the church of God. But by the grace of God, I am what I am. And his grace which was bestowed upon me was not in vain, for I labored more abundantly than they all. Yet not I, but the grace of God which was with me. Therefore, whether I or they, so we preach, and so you believed.

<sup>62</sup>Now if Christ be preached that he rose from the dead, why do some among you say that there is no resurrection of the dead? But if there be no resurrection of the dead, then Christ is not risen. And if Christ is not risen, then is our preaching vain and your faith also vain. Yea, and we are found false witnesses of God because we have testified of God that he raised up Christ, whom he raised not up if it so be that the dead rise not. For if the dead rise not, then is not Christ raised; and if Christ be not raised, your faith is vain: you are yet in your sins. Then they also which are fallen asleep in Christ are perished. If in this life only we have hope in Christ, we are of all men most miserable.

<sup>63</sup>But now is Christ risen from the dead and become the firstfruits of them that slept. For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order: Christ, the firstfruits; afterward, they that are Christ's at his coming; afterward comes the end, when he shall have delivered up the kingdom to God, even the Father, when he shall have put down all rule and all authority and power, for he must reign until he has put all enemies under his feet. The last enemy, death, shall be destroyed. For he says, when it is manifest that he has put all things under his feet, and that all things are put under, He is excepted of the Father, who did put all things under him. And when all things shall be subdued unto him, then shall the Son also himself be subject unto Him that put all things under him, that God may be all in all.

<sup>64</sup>Else what shall they do which are baptized for the dead, if the dead rise not at all? Why are they then baptized for the dead? And why stand we in jeopardy every hour? I protest unto you the resurrection of the dead, and this is my rejoicing which I have in Christ Jesus our Lord daily, though I die. If after the manner of men I have fought with beasts at Ephesus, what advantage is it to me if the dead rise not? Let us eat and drink, for tomorrow we die. Do not be

deceived. Evil communications corrupt good manners. Awake to righteousness and sin not, for some have not the knowledge of God. I speak this to your shame.

<sup>65</sup>But some will say, How are the dead raised up? And with what body do they come? Fool, that which you sow is not quickened except it die. And that which you sow, you sow not that body which shall be, but grain; it may be of wheat, or some other. But God gives it a body as it has pleased him, and to every seed his own body. All flesh is not the same flesh, but one flesh of men, another flesh of beasts, another of fishes, another of birds; also celestial bodies, and bodies terrestrial, and bodies telectual. But the glory of the celestial, one, and the terrestrial, another, and the telectual, another: one glory of the sun, and another glory of the moon, and another glory of the stars, for star differs from star in glory.

<sup>66</sup>So also the resurrection of the dead: it is sown in corruption, it is raised in incorruption. It is sown in dishonor, it is raised in glory. It is sown in weakness, it is raised in power. It is sown a natural body, it is raised a spiritual body. There is a natural body, and there is a spiritual body. And so it is written: The first man Adam was made a living soul, the last Adam, a quickening spirit. Nevertheless, that which is natural first and not that which is spiritual, but afterwards that which is spiritual. The first man of the earth, earthy, the second man, the Lord from heaven. As the earthy, such are they also that are earthy. And as the heavenly, such are they also that are heavenly. And as we have borne the image of the earthy, we shall also bear the image of the heavenly.

<sup>67</sup>Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God. Neither does corruption inherit incorruption. Behold, I show you a mystery: we shall not all sleep, but we shall all be changed in a moment, in the twinkling of an eye, at the sound of the trump. For the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written: Death is swallowed up in victory. O death, where is your sting? O grave, where is your victory? The sting of death: sin; and the strength of sin: the law. But thanks be to God, which gives us the victory through our Lord Jesus Christ.

<sup>68</sup>Therefore, my beloved brethren, be steadfast, immovable, always abounding in the work of the Lord, forasmuch as you know that your labor is not in vain in the Lord.

<sup>69</sup>Now concerning the collection for the saints, as I have given order to the churches of Galatia, even so do you. Upon the first of the week, let every one of you lay by him in store, as God has prospered him, that there be no gatherings when I come. And when I come, whomever you shall approve by your letters, them will I send to bring your liberality unto Jerusalem. And if it be meet that I go also, they shall go with me.

<sup>70</sup>Now I will come unto you when I shall pass through Macedonia, for I do pass through Macedonia. And it may be that I will stay, yea, and winter with you, that you may bring me on my journey wherever I go. For I will not see you now by the way, but I trust to linger a while with you, if the Lord permit. But I will remain at Ephesus until Pentecost. For a great and effectual door is opened unto me, but there are many adversaries.

<sup>71</sup> Now if Timothy come, see that he may be with you without fear. For he works the work of the Lord, as I also. Let no man therefore despise him, but conduct him forth in peace, that he may come unto me. For I look for him with the brethren.

<sup>72</sup> As touching our brother, Apollos, I greatly desired him to come unto you with the brethren, but his will was not at all to come at this time. But he will come when he shall have convenient time.

<sup>73</sup> Watch, stand fast in the faith, behave like men, be strong. Let all your things be done with charity. I beseech you, brethren (you know the house of Stephanas, that it is the firstfruits of Achaia, and they have devoted themselves to the ministry of the saints), that you submit yourselves unto such, and to everyone that helps with us and labors. I am glad of the coming of Stephanas, and Fortunatus, and Achaicus. For that which was lacking on your part, they have supplied. For they have refreshed my spirit and yours. Therefore, acknowledge them that are such.

<sup>74</sup> The churches of Asia salute you. Aquila and Priscilla salute you much in the Lord, with the church that is in their house. All the brethren greet you. Greet one another with a holy salutation, the salutation of Paul with my own hand.

<sup>75</sup> If any man love not the Lord Jesus Christ, let him be anathema. Our Lord has come. The grace of our Lord Jesus Christ be with you. My love be with you all in Christ Jesus. Amen.

*The first epistle to the Corinthians was written from Philippi by Stephanas, and Fortunatus, and Achaicus, and Timothy.*

## THE SECOND EPISTLE TO THE CORINTHIANS

**P**AUL, an apostle of Jesus Christ by the will of God, and Timothy our brother, unto the church of God which is at Corinth, with all the saints which are in all Achaia: Grace to you and peace from God our Father, and the Lord Jesus Christ. Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies and the God of all comfort; who comforts us in all our tribulation, that we may be able to comfort them which are in any trouble by the comfort by which we ourselves are comforted of God. For as the sufferings of Christ abound in us, so our consolation also abounds by Christ.

<sup>2</sup> And whether we be afflicted, it is for your consolation and salvation, which is effectual in the enduring of the same sufferings which we also suffer; or whether we be comforted, it is for your consolation and salvation. And our hope of you is steadfast, knowing that as you are partakers of the sufferings, so also of the consolation. For we would not, brethren, have you ignorant of our trouble which came to us in Asia, that we were pressed out of measure, above strength, insomuch that we despaired even of life. But we had the sentence of death in ourselves that we should not trust in ourselves, but in God who raises the dead; who delivered us from so great a death, and does deliver, in whom we trust that he will yet deliver. You also helping by prayer together for

us, that, for the gift bestowed upon us by the means of many people, thanks may be given by many on our behalf.

<sup>3</sup>For our rejoicing is this: the testimony of our conscience, that in simplicity and godly sincerity – not with fleshly wisdom, but by the grace of God – we have had our conduct reversed in the world and more abundantly toward you. For we write no other things unto you than what you read or acknowledge, and I trust you shall acknowledge even to the end, as you have also acknowledged us in part; that we are your rejoicing, even also as you are ours in the day of the Lord Jesus. And in this confidence I was minded to come unto you before, that you might have a second benefit; and to pass by you into Macedonia, and to come again out of Macedonia unto you, and to be brought of you on my way toward Judea.

<sup>4</sup>When I therefore was thus minded, did I use lightness? Or the things that I purpose, do I purpose according to the flesh, that with me there should be yea, yea, and nay, nay? But as God is true, our word toward you was not yea and nay, for the Son of God, Jesus Christ, who was preached among you by us (by me and Silvanus and Timothy) was not yea and nay, but in him was yea; for all the promises of God in him are yea, and in him amen, unto the glory of God by us. Now he who establishes us with you in Christ, and has anointed us, is God, who has also sealed us and given the earnest payment of the Spirit in our hearts.

<sup>5</sup>Moreover, I call God for a record upon my soul, that to spare you I came not as yet unto Corinth. Not that we have dominion over your faith, but are helpers of your joy, for by faith you stand. But I determined this with myself, that I would not come again to you in sorrow; for if I make you sorry, who is he then that makes me glad, but the same who is made sorry by me? And I wrote this same unto you, lest when I came I should have sorrow from them of whom I ought to rejoice, having confidence in you all, that my joy is of you all. For out of much affliction and anguish of heart, I wrote unto you with many tears – not that you should be grieved, but that you might know the love which I have more abundantly unto you.

<sup>6</sup>But if any have caused grief, he has not grieved me but in part, that I may not burden you all. Sufficient to such a man is this punishment which was inflicted of many, so that contrariwise you ought rather to forgive him and comfort him, lest perhaps such a one should be swallowed up with too much sorrow. Wherefore, I beseech you that you would confirm your love toward him.

<sup>7</sup>For to this end also did I write: that I might know the proof of you, whether you be obedient in all things. To whom you forgive anything, I forgive also. For if I forgave anything, to whom I forgave it, for your sakes I forgave it in the person of Christ, lest Satan should get an advantage of us, for we are not ignorant of his devices.

<sup>8</sup>Furthermore, when I came to Troas to preach Christ's gospel, and a door was opened unto me of the Lord, I had no rest in my spirit because I found not Titus my brother. But taking my leave of them, I went from there into Macedonia. Now thanks unto God, which always causes us to triumph in Christ, and makes manifest the savor of his knowledge by us in every place; for we are unto God a sweet savor of Christ, in them that are saved and in

them that perish: to the one, the savor of death unto death; and to the other, the savor of life unto life.

<sup>9</sup>And who is sufficient for these things? For we are not as many who corrupt the word of God, but as of sincerity. But as of God, in the sight of God, we speak in Christ. Do we begin again to commend ourselves? Or do we need, as some, epistles of commendation to you, or letters of commendation from you? You are our epistle written in our hearts, known and read of all men, manifestly declared to be the epistle of Christ ministered by us; written not with ink, but with the Spirit of the living God; not in tablets of stone, but in fleshy tablets of the heart. And such trust have we through Christ toward God. Not that we are sufficient of ourselves to think anything as of ourselves, but our sufficiency is of God, who also has made us able ministers of the new covenant – not of the letter, but of the spirit; for the letter kills, but the spirit gives life.

<sup>10</sup>But if the ministration of death written, engraved in stones, was glorious – so that the children of Israel could not steadfastly behold the face of Moses for the glory of his countenance, which glory was to be done away – how shall not the ministration of the Spirit be rather glorious? For if the ministration of condemnation be glory, much more does the ministration of righteousness exceed in glory. For even that which was made glorious had no glory in this respect, by reason of the glory that excels; for if that which is done away was glorious, much more is that which remains glorious.

<sup>11</sup>Seeing then that we have such hope, we use great plainness of speech, and not as Moses put a veil over his face, that the children of Israel could not steadfastly look to the end of that which is abolished. But their minds were blinded, for until this day remains the same veil, untaken away in the reading of the old covenant, which is done away in Christ; but even unto this day, when Moses is read, the veil is upon their heart. Nevertheless, when their heart shall turn to the Lord, the veil shall be taken away. Now the Lord is that Spirit, and where the Spirit of the Lord is, there is liberty. But we all, with open face beholding as in a mirror the glory of the Lord, are changed into the same image, from glory to glory, even as by the Spirit of the Lord.

<sup>12</sup>Therefore, seeing we have this ministry, as we have received mercy, we faint not, but have renounced the hidden things of dishonesty; not walking in craftiness nor handling the word of God deceitfully, but by manifestation of the truth, commending ourselves to every man's conscience in the sight of God. But if our gospel be hidden, it is hidden to them that are lost, in whom the god of this world has blinded the minds of them who believe not, lest the light of the glorious gospel of Christ (who is the image of God) should shine unto them. For we preach not ourselves, but Christ Jesus the Lord, and ourselves your servants for Jesus' sake.

<sup>13</sup>For God, who commanded the light to shine out of darkness, has shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ. But we have this treasure in earthen vessels, that the excellence of the power may be of God and not of us. We are troubled on every side, yet not distressed; perplexed, but not in despair; persecuted, but not forsaken; cast down, but not destroyed; always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body. For we who live are always delivered unto death for Jesus' sake, that the life

also of Jesus might be made manifest in our mortal flesh. So then it works death unto us, but life unto you.

<sup>14</sup>We having the same spirit of faith according as it is written: I believed and therefore have I spoken. We also believe and therefore speak, knowing that he who raised up the Lord Jesus shall raise us up also by Jesus, and shall present us with you; for we bear all things for your sakes, that the abundant grace might, through the thanksgiving of many, return to the glory of God, for which cause we faint not. But though our outward man perish, yet the inward man is renewed day by day; for our light affliction (which is but for a moment) works for us a far more exceeding and eternal weight of glory, while we look not at the things which are seen, but at the things which are not seen; for the things which are seen are temporal, but the things which are not seen are eternal.

<sup>15</sup>For we know that if our earthly house of tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens. For in this we groan, earnestly desiring to be clothed upon with our house which is from heaven, that being clothed we shall not be found naked; for we that are in this tabernacle do groan, being burdened – not that we would be unclothed, but clothed upon, that mortality might be swallowed up of life. Now he that has wrought us for the selfsame thing is God, who also has given unto us the earnest payment of the Spirit; therefore we are always confident, knowing that while we are at home in the body, we are absent from the Lord (for we walk by faith, not by sight). We are confident, and willing rather to be absent from the body and to be present with the Lord.

<sup>16</sup>Wherefore we labor, that whether present or absent, we may be accepted of him. For we must all appear before the judgment seat of Christ, that everyone may receive a reward of the deeds done in body, things according to what he has done, whether good or bad.

<sup>17</sup>Knowing therefore the terror of the Lord, we persuade men. But we are made manifest unto God, and I trust also are made manifest in your consciences; for we commend not ourselves again unto you, but give you opportunity to glory on our behalf, that you may have somewhat to answer them which glory in appearance and not in heart. For we bear record that we are not beside ourselves. For whether we glory, it is to God, or whether we be sober, it is for your sakes. For the love of Christ constrains us, because we thus judge: that if one died for all, then are all dead. And he died for all, that they who live should not henceforth live unto themselves, but unto him who died for them and rose again.

<sup>18</sup>Wherefore, henceforth we live no more after the flesh. Yea, though we once lived after the flesh, yet since we have known Christ, now henceforth we live no more after the flesh. Therefore if any man live in Christ, he is a new creature (old things are passed away; behold, all things are become new), and receives all the things of God, who has reconciled us to himself by Jesus Christ, and has given to us the ministry of reconciliation – to know that God is, in Christ, reconciling the world unto himself, not imputing their trespasses unto them – and has committed unto us the word of reconciliation.

<sup>19</sup>Now then we are ambassadors for Christ as though God made an appeal by us. We pray in Christ's stead that you be reconciled to God; for he has

made him who did not know sin to be sin for us, that we might be made the righteousness of God in him.

<sup>20</sup>We then, workers together with Christ, beseech you also that you receive not the grace of God in vain – for he says, I have heard you in a time accepted, and in the day of salvation have I succored you. Behold now the accepted time, behold now the day of salvation – giving no offense in anything (that the ministry be not blamed), but in all approving ourselves as the ministers of God: in much patience, in afflictions, in necessities, in distresses, in stripes, in imprisonments, in tumults, in labors, in sleeplessness, in fastings; by pureness, by knowledge, by longsuffering, by kindness, by the Holy Ghost, by love unfeigned, by the word of truth, by the power of God, by the armor of righteousness on the right hand and on the left; by honor and dishonor, by evil report and good report – as deceivers and true; as unknown and well known; as dying and, behold, we live; as chastened and not killed; as sorrowful, yet always rejoicing; as poor, yet making many rich; as having nothing and possessing all things).

<sup>21</sup>O Corinthians, our mouth is open unto you; our heart is enlarged, not restrained, within us. But you are restrained in your affections. Now in return for the same (I speak as unto children), you be enlarged in heart also. Do not be unequally yoked together with unbelievers, for what fellowship has righteousness with unrighteousness? And what communion has light with darkness? And what concord has Christ with Belial? Or what part has he that believes with an unbeliever? And what agreement has the temple of God with idols? For you are the temple of the living God, as God has said, I will dwell in them and walk in them, and I will be their God, and they shall be my people. Wherefore, come out from among them and be separate, says the Lord. And do not touch the unclean, and I will receive you and will be a Father unto you, and you shall be my sons and daughters, says the Lord Almighty.

<sup>22</sup>Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God.

<sup>23</sup>Receive us. We have wronged no man. We have corrupted no man. We have defrauded no man. I speak not to condemn, for I have said before that you are in our hearts, to die and live with you. Great is my boldness of speech toward you, great my glorying of you. I am filled with comfort. I am exceedingly joyful in all our tribulation.

<sup>24</sup>For when we had come into Macedonia, our flesh had no rest, but we were troubled on every side: outside, fightings, within, fears. Nevertheless God, who comforts those that are cast down, comforted us by the coming of Titus. And not by his coming only, but by the consolation with which he was comforted in you (when he told us your earnest desire, your mourning, your fervent mind toward me), so that I rejoiced the more. For though I made you sorry with a letter, I do not regret it – though I did regret. For I perceive that the same epistle has made you sorry, though but for a season. Now I rejoice, not that you were made sorry, but that you sorrowed to repentance; for you were made sorry after a godly manner, that you might receive damage by us in nothing. For godly sorrow works repentance to salvation, not to be repented of, but the sorrow of the world works death. For behold this selfsame thing, that you sorrowed after a godly sort, what concern it wrought in you, yea, clearing

of yourselves, yea, indignation, yea, fear, yea, vehement desire, yea, zeal, yea, revenge. In all you have approved yourselves to be clear in this matter.

<sup>25</sup>Wherefore, though I wrote unto you, not for his cause that had done the wrong, nor for his cause that suffered wrong, but that our care for you in the sight of God might appear unto you. Therefore we were comforted in your comfort, yea, and exceedingly the more we rejoiced for the joy of Titus, because his spirit was refreshed by you all. For if I have boasted anything to him of you, I am not ashamed. But as we spoke all things to you in truth, even so our boasting which I made before Titus is found a truth. And his inward affection is more abundant toward you while he remembers the obedience of you all, how with fear and trembling you received him. I rejoice therefore, that I have confidence in you in all things.

<sup>26</sup>Moreover, brethren, we would have you to know of the grace of God bestowed on the churches of Macedonia: that in a great trial of affliction, the abundance of their joy and their deep poverty abounded unto the riches of their liberality. For to their power I bear record, yea, and beyond their power they were willing of themselves, praying of us with much entreaty that we would receive the gift and the fellowship of the ministering to the saints. And not as we required, but first gave their own selves to the Lord, and unto us by the will of God, insomuch that we desired Titus, that as he had begun, so he would also finish in you the same grace also. Therefore, as you abound in everything – in faith and utterance and knowledge, and in all diligence, and in your love to us – see that you abound in this grace also. I speak not by commandment, but by the earnestness of others to also prove the sincerity of your love.

<sup>27</sup>For you know the grace of our Lord Jesus Christ, that though he was rich, yet for your sakes he became poor, that you through his poverty might be rich. And herein I give advice, for this is expedient for you who have begun before, not only to do, but also to be desirous a year ago. Now therefore, perform the doing, that as a readiness to will, so also a performance out of that which you have; for if there be first a willing mind, it is accepted according to what a man has and not according to what he has not. For I do not mean that other men be eased and you burdened, but by an equality – that now at this time your abundance may be a supply for their lack, that their abundance also may be a supply for your lack – that there may be equality, as it is written: He that had gathered much had nothing over, and he that had gathered little had no lack.

<sup>28</sup>But thanks to God, which put the same earnest care into the heart of Titus for you; for indeed he accepted the exhortation, but being more forward, of his own accord he went unto you. And we have sent with him the brother whose praise is in the gospel throughout all the churches, and not that only, but who was also chosen of the churches to travel with us, with this grace which is administered by us, to the glory of the same Lord and your ready mind, taking care that no man should blame us in this abundance which is administered by us, providing for honest things not only in the sight of the Lord, but also in the sight of men. And we have sent with them our brother whom we have proved diligent in many things, but now much more diligent. Therefore we send him unto you in consequence of the great confidence which we have in you, that you will receive the things concerning you, to the glory of Christ, whether we send by the hand of Titus (my partner and fellow laborer) or our

brethren (the messengers of the churches). Wherefore, show to them, and before the churches, the proof of your love and of our boasting on your behalf.

<sup>29</sup>For as touching the ministering to the saints, it is superfluous for me to write to you; for I know the readiness of your mind, for which I boast of you to them of Macedonia, that Achaia was ready a year ago; and your zeal has provoked very many. Yet I have sent the brethren, lest our boasting of you should be in vain in this behalf, that as I said, you may be ready; lest if they of Macedonia come with me and find you unprepared, we (we say this, not you) should be ashamed in this same confident boasting. Therefore, I thought it necessary to exhort the brethren that they would go before unto you, and make up beforehand your bounty whereof you had notice before, that the same might be ready as bounty and not as covetousness.

<sup>30</sup>But this I say, he who sows sparingly shall reap also sparingly, and he who sows bountifully shall reap also bountifully; every man according as he purposes in his heart, not grudgingly or of necessity, for God loves a cheerful giver. And God is able to make all grace abound toward you, that you, always having all sufficiency in all things, may abound to every good work, as it is written: He has dispersed abroad, he has given to the poor, his righteousness remains for ever.

<sup>31</sup>Now he that ministers seed to the sower, both minister bread for food and multiply your seed sown, and increase the fruits of your righteousness – being enriched in everything to all bountifulness – which causes, through us, thanksgiving to God; for the administration of this service not only supplies the lack of the saints, but is abundant also by many thanksgivings unto God; while by the experiment of this ministration, they glorify God, for your professed subjection unto the gospel of Christ, and for liberal distribution unto them and unto all, and by their prayer for you, which long after you for the exceeding grace of God in you. Thanks unto God for his unspeakable gift.

<sup>32</sup>Now I, Paul, myself beseech you by the meekness and gentleness of Christ, who in presence am base among you, but being absent am bold toward you; but I beseech you that I may not be bold when I am present, with that confidence with which I think to be bold against some who think of us as if we walked according to the flesh. For though we walk in the flesh, we do not war after the flesh, or the weapons of our warfare are not carnal, but mighty through God, to the pulling down of strongholds, casting down imaginations and every high thing that exalts itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ, and having in a readiness to avenge all disobedience when your obedience is fulfilled.

<sup>33</sup>Do you look on things after the outward appearance? If any man trust to himself that he is Christ's, let him of himself think this again: that as he is Christ's, even so are we Christ's. For though I should boast somewhat more of our authority, which the Lord has given us for edification and not for your destruction, I should not be ashamed, that I may not seem as if I would terrify you by letters. For his letters (they say) are weighty and powerful, but his bodily presence weak, and speech contemptible. Let such an one think this: that such as we are in word by letters when we are absent, such will we also be in deed when we are present.

<sup>34</sup>For we dare not make ourselves of the number, or compare ourselves with some that commend themselves; but they, measuring themselves by themselves, and comparing themselves among themselves, are not wise. But we will not boast of things without our measure, but according to the measure of the rule which God has distributed to us, a measure to reach even unto you. For we stretch not ourselves beyond our measure (as though we reached not unto you) for we have come as far as to you also in the gospel of Christ, not boasting of things without measure, of other men's labors, but having hope (when your faith is increased) that we shall be enlarged by you (according to our rule) abundantly, to preach the gospel in the regions beyond you, and not to boast in another man's line of things made ready to our hand. But he that glories, let him glory in the Lord, for he that commends himself is not approved, but whom the Lord commends.

<sup>35</sup>Would to God you could bear with me a little in my folly – and indeed, bear with me. For I am jealous over you with godly jealousy, for I have betrothed you to one husband that I may present a chaste virgin to Christ. But I fear, lest by any means, as the serpent beguiled Eve through his subtlety, so your minds should be corrupted from the simplicity that is in Christ. For if he that comes preach another Jesus whom we have not preached, or if you receive another spirit which you have not received, or another gospel which you have not accepted, you might well bear with me. For I suppose I was not a whit behind the very chiefest apostles, but though unrefined in speech, yet not in knowledge. But we have been thoroughly made manifest among you in all things.

<sup>36</sup>Have I committed an offense in abasing myself that you might be exalted, because I have preached to you the gospel of God freely? I robbed other churches, taking wages to do you service. And when I was present with you and lacked, I was burdensome to no man; for that which was lacking to me, the brethren who came from Macedonia supplied. And in all things I have kept myself from being burdensome unto you, and so will I keep myself. As the truth of Christ is in me, no man shall stop me of this boasting in the regions of Achaia. Why? Because I love you not? God knows.

<sup>37</sup>But what I do, that I will do, that I may cut off opportunity from them which desire opportunity that wherein they glory, they may be found even as we; for such are false apostles, deceitful workers, disguising themselves as apostles of Christ, and no marvel, for even Satan disguises himself as an angel of light. Therefore it is no great thing if his ministers also be disguised as the ministers of righteousness, whose end shall be according to their works.

<sup>38</sup>I say again, let no man think me a fool. If otherwise, yet as a fool receive me, that I may boast myself a little. That which I speak, I speak it not after the Lord, but as it were foolishly in this confidence of boasting. Seeing that many glory after the flesh, I will glory also. For you suffer fools gladly, seeing you are wise, for you suffer if a man bring you into bondage, if a man devour, if a man take, if a man exalt himself, if a man smite you on the face. I speak as concerning reproach, as though we were weak.

<sup>39</sup>Nevertheless, in whatever any are bold (I speak foolishly), I am bold also. Are they Hebrews? So am I. Are they Israelites? So am I. Are they the seed of Abraham? So am I. Are they ministers of Christ? (I speak as a fool.) So am I: in labors more abundant, in stripes above measure, in prisons more frequent, in

deaths oft; of the Jews, five times received I forty save one; three times was I beaten with rods; once was I stoned; three times I suffered shipwreck; a night and a day I have been in the deep; journeyings often, perils of waters, perils of robbers, perils by countrymen, perils by the heathen, perils in the city, perils in the wilderness, perils in the sea, perils among false brethren; in weariness and labor, in sleeplessness often, in hunger and thirst, in fastings often, in cold and nakedness; beside those things that are outside, that which comes upon me daily, the care of all the churches. Who is weak, and I am not weak? Who is offended, and I anger not?

<sup>40</sup>If I must glory, I will glory of the things which concern my infirmities. The God and Father of our Lord Jesus Christ, which is blessed for ever, knows that I lie not. In Damascus, the governor under Aretas the king kept the city of the Damascenes with a garrison, desirous to apprehend me, and through a window in a basket was I let down by the wall and escaped his hands.

<sup>41</sup>It is not expedient for me doubtless to glory. I will come to visions and revelations of the Lord. I knew a man in Christ above fourteen years ago (whether in the body, I cannot tell, or whether out of the body, I cannot tell; God knows), such an one caught up to the third heaven. And I knew such a man (whether in the body or out of the body, I cannot tell; God knows), that he was caught up into paradise and heard unspeakable words, which it is not lawful for a man to utter. Of such an one will I glory.

<sup>42</sup>Yet of myself I will not glory, but in my infirmities; for though I would desire to glory, I shall not be a fool, for I will say the truth; but I refrain, lest any man should think of me above that which he sees of me or he hears of me.

<sup>43</sup>And lest I should be exalted above measure through the abundance of the revelations, there was given to me a thorn in the flesh, the messenger of Satan to buffet me, lest I should be exalted above measure. For this thing, I besought the Lord three times that it might depart from me. And he said unto me, My grace is sufficient for you; for my strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me. Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake, for when I am weak, then am I strong.

<sup>44</sup>I am become a fool in glorying. You have compelled me, for I ought to have been commended of you, for in nothing am I behind the very chiefest apostles, though I be nothing. Truly the signs of an apostle were wrought among you in all patience, in signs, and wonders, and mighty deeds. For what is it wherein you were inferior to other churches, except that I myself was not burdensome to you? Forgive me this wrong.

<sup>45</sup>Behold, the third time I am ready to come to you, and I will not be burdensome to you; for I seek not yours, but you. For the children ought not to lay up for the parents, but the parents for the children. And I will very gladly spend and be spent for your souls; though the more abundantly I love you, the less I be loved. But be it so. I did not burden you. Nevertheless, being crafty, I caught you with guile. Did I make a gain of you by any of them whom I sent unto you? I desired Titus, and with him I sent a brother. Did Titus make a gain of you? Walked we not in the same spirit? Walked we not in the same steps?

<sup>46</sup>Again, do you think that we excuse ourselves unto you? We speak before God in Christ. But we do all things, dearly beloved, for your edifying. For I fear, lest when I come, I shall not find you such as I would, and that I shall be found unto you such as you would not; lest there be debates, envyings, wraths, strifes, backbitings, whisperings, swellings, tumults; lest, when I come again, my God will humble me among you, and I shall bewail many which have sinned already and have not repented of the uncleanness, and fornication, and lasciviousness which they have committed.

<sup>47</sup>This is the third time I am coming to you. In the mouth of two or three witnesses shall every word be established. I told you before and foretell you – as if I were present – the second time. And being absent now, I write to them which before now have sinned, and to all other, that if I come again, I will not spare, since you seek a proof of Christ speaking in me – which toward you is not weak, but is mighty in you; for though he was crucified through weakness, yet he lives by the power of God. For we also are weak in him, but we shall live with him by the power of God toward you.

<sup>48</sup>Examine yourselves. Whether you be in the faith, prove your own selves. Do you not know your own selves, that Jesus Christ is in you, except you be reprobates? But I trust that you shall know that we are not reprobates. Now I pray to God that you do no evil; not that we should appear approved, but that you should do that which is good, though we be as reprobates. For we can do nothing against the truth, but for the truth. For we are glad when we are weak and you are strong. And this also we wish: even your perfection. Therefore, I write these things being absent, lest being present I should use sharpness, according to the power which the Lord has given me to edification and not to destruction.

<sup>49</sup>Finally, brethren, farewell. Be perfect. Be of good comfort. Be of one mind. Live in peace, and the God of love and peace shall be with you. Greet one another with a holy salutation. All the saints salute you. The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost be with you all. Amen.

*The second epistle to the Corinthians was written from Philippi of Macedonia, by Titus and Lucas.*

## THE EPISTLE TO THE GALATIANS

**P**AUL, an apostle – not of men, neither by man, but by Jesus Christ, and God the Father, who raised him from the dead – and all the brethren which are with me, unto the churches of Galatia: Grace to you and peace from God the Father, and our Lord Jesus Christ, who gave himself for our sins, that he might deliver us from this present evil world according to the will of God and our Father, to whom be glory for ever and ever. Amen.

<sup>2</sup>I marvel that you are so soon removed from him that called you into the grace of Christ, unto another gospel – which is not another. But there be some that trouble you, and would pervert the gospel of Christ. But though we, or an angel from heaven, preach any other gospel unto you than that which we

have preached unto you, let him be accursed. As we said before, so say I now again, If any preach any other gospel unto you than that you have received, let him be accursed.

<sup>3</sup>For do I now please men or God? Or do I seek to please men? For if I yet pleased men, I should not be the servant of Christ. But I certify you, brethren, that the gospel which was preached of me is not after man, for I neither received it of man, neither was I taught, but by the revelation of Jesus Christ.

<sup>4</sup>For you have heard of my conduct in time past in the Jews' religion, how I persecuted the church of God beyond measure and wasted it, and profited in the Jews' religion above my many equals in my own nation, being more exceedingly zealous of the traditions of my fathers. But when it pleased God (who separated me from my mother's womb and called me by his grace) to reveal his Son in me, that I might preach him among the heathen, immediately I conferred not with flesh and blood. Neither did I go up to Jerusalem, to them which were apostles before me, but I went into Arabia and returned again unto Damascus. Then after three years, I went up to Jerusalem to see Peter and continued with him fifteen days. But other of the apostles I saw none, save Jacob, the Lord's brother. Now the things which I write unto you, behold, before God, I lie not. Afterwards, I came into the regions of Syria and Cilicia and was unknown by face unto the churches of Judea which were in Christ. But they had heard that he who persecuted us in times past now preaches the faith which once he destroyed, and they glorified God on account of me.

<sup>5</sup>Then fourteen years after, I went up again to Jerusalem with Barnabas, and took Titus with me also. And I went up by revelation and communicated unto them that gospel which I preach among the gentiles – but privately to them who were of reputation, lest by any means I should run or had run in vain. But neither was Titus, who was with me (being a Greek), compelled to be circumcised. Notwithstanding, there were some brought in by false brethren unawares, who came in secretly to spy out our liberty which we have in Christ Jesus, that they might bring us into bondage; to whom we gave no place by subjection, not for an hour, that the truth of the gospel might continue with you. But of these who seemed to be esteemed (whatever they were, it made no matter to me; God accepts no man's person), for they who seemed to be esteemed in conference added nothing to me, but contrariwise, when they saw that the gospel of the uncircumcision was committed unto me as the gospel of the circumcision was unto Peter – for he that wrought effectually in Peter to the apostleship of the circumcision, the same was mighty in me toward the gentiles – and when Jacob, Cephas, and John (who seemed to be pillars) perceived the grace that was given unto me, they gave to me and Barnabas the right hands of fellowship, that we should go unto the heathen and they unto the circumcision; only they would that we should remember the poor, the same which I also was eager to do.

<sup>6</sup>But when Peter was come to Antioch, I withstood him to the face, because he was to be blamed; for before certain ones came from Jacob he did eat with the gentiles, but when they were come he withdrew and separated himself, fearing them who were of the circumcision, and the other Jews acted hypocritically likewise with him, insomuch that Barnabas also was carried away with their hypocrisy. But when I saw that they walked not uprightly according to the

truth of the gospel, I said unto Peter before all, If you, being a Jew, live after the manner of the gentiles, and not as the Jews do, why do you compel the gentiles to live as the Jews do? We who are Jews by nature and not sinners of the gentiles, knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ and not by the works of the law; for by the works of the law shall no flesh be justified. But if, while we seek to be justified by Christ, we ourselves also are found sinners, is Christ therefore the minister of sin? God forbid. For if I build again the things which I destroyed, I make myself a transgressor. For I, through the law, am dead to the law, that I might live unto God. I am crucified with Christ, nevertheless I live; yet not I, but Christ lives in me. And the life which I now live in the flesh, I live by the faith of the Son of God, who loved me and gave himself for me. I do not frustrate the grace of God, for if righteousness come by the law, then Christ is dead in vain.

<sup>7</sup>O foolish Galatians, who has bewitched you, that you should not obey the truth, before whose eyes Jesus Christ has been evidently set forth, crucified among you? This only would I learn of you: Did you receive the Spirit by the works of the law, or by the hearing of faith? Are you so foolish? Having begun in the Spirit, are you now made perfect by the flesh? Have you suffered so many things in vain – if yet in vain? He, therefore, that ministers to you the Spirit and works miracles among you, does he do it by the works of the law, or by the hearing of faith? Even as Abraham believed God, and it was accounted to him for righteousness, you can know, therefore, that they who are of faith, the same are the children of Abraham. And the scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, In you shall all nations be blessed. So then they which be of faith are blessed with faithful Abraham.

<sup>8</sup>For as many as are of the works of the law are under the curse, for it is written: Cursed is everyone that continues not in all things which are written in the book of the law, to do them. But that no man is justified by the law in the sight of God, it is evident; for the just shall live by faith. And the law is not of faith, but the man that does them shall live in them. Christ has redeemed us from the curse of the law, being made a curse for us (for it is written: Cursed is everyone that hangs on a tree), that the blessing of Abraham might come on the gentiles through Jesus Christ, that they might receive the promise of the Spirit through faith.

<sup>9</sup>Brethren, I speak after the manner of men: Though but a man's covenant, yet when confirmed, no man disannuls or adds unto it. Now to Abraham and his seed were the promises made. He says not, And to seeds (as of many), but as of one; and to your seed, who is Christ. And this I say, the covenant that was confirmed before of God in Christ, the law (which was four hundred and thirty years after) cannot disannul, that it should make the promise of no effect. For if the inheritance is of the law, then no more of promise; but God gave to Abraham by promise.

<sup>10</sup>Wherefore then, the law was added because of transgressions, until the seed should come to whom the promise was made in the law given to Moses, who was ordained by the hand of angels to be a mediator of this first covenant

(the law). Now this mediator was not a mediator of the new covenant, but there is one mediator of the new covenant, who is Christ, as it is written in the law concerning the promises made to Abraham and his seed. Now Christ is the mediator of life, for this is the promise which God made unto Abraham.

<sup>11</sup> Is the law then against the promises of God? God forbid. For if there had been a law given which could have given life, truly righteousness should have been by the law. But the scripture has concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe. But before faith came, we were kept under the law, shut up unto the faith which should afterwards be revealed. Wherefore the law was our schoolmaster until Christ, that we might be justified by faith; but after faith has come, we are no longer under a schoolmaster.

<sup>12</sup> For you are all the children of God by faith in Christ Jesus, for as many of you as have been baptized into Christ have put on Christ. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female – for you are all one in Christ Jesus. And if you are Christ's, then are you Abraham's seed, and heirs according to the promise.

<sup>13</sup> Now I say, the heir, as long as he is a child, differs nothing from a servant – though he be lord of all – but is under guardians and governors until the time appointed of the father. Even so we, when we were children, were in bondage under the elements of the world. But when the fullness of the time was come, God sent forth his Son – made of a woman, made under the law – to redeem them that were under the law, that we might receive the adoption of sons. And because you are sons, God has sent forth the Spirit of his Son into your hearts, crying, Abba, Father. Wherefore, you are no more a servant, but a son; and if a son, then an heir of God through Christ.

<sup>14</sup> Nevertheless, then, when you knew not God, you did service unto them who by nature are no gods. But now, after you have known God, or rather are known of God, how could you turn again to the weak and beggarly elements unto which you desire again to be in bondage? You observe days and months and times and years. I am afraid for you, lest I have expended upon you labor in vain.

<sup>15</sup> Brethren, I beseech you to be perfect as I am perfect; for I am persuaded, as you have a knowledge of me, you have not injured me at all by your sayings. You know how through infirmity of the flesh I preached the gospel unto you at the first. And my temptation which was in my flesh you despised not nor rejected, but received me as an angel of God, even as Christ Jesus. Where then is the blessedness you spoke of? For I bear record to you that, if possible, you would have plucked out your own eyes and have given them to me. Am I, therefore, become your enemy because I tell you the truth? They zealously desire you, but not well; yea, they would exclude you, that you might desire them. But it is good to always be zealously desired in a good thing, and not only when I am present with you. My little children, of whom I travail in birth again until Christ be formed in you, I desire to be present with you now and to change my voice, for I stand in doubt of you.

<sup>16</sup> Tell me, you that desire to be under the law, do you not hear the law? For it is written that Abraham had two sons: the one by a bondmaid, the other by a freewoman. But he of the bondwoman was born after the flesh, but he

of the freewoman by promise, which things are an allegory – for these are the two covenants. The one from the mount Sinai, which bears children into bondage, which is Hagar; for this Hagar is mount Sinai in Arabia, and answers to Jerusalem (which now is) and is in bondage with her children. But Jerusalem (which is above) is free, which is the mother of us all. For it is written: Rejoice, you barren that bears not; break forth and cry, you that travails not; for the desolate has many more children than she who has a husband.

<sup>17</sup> Now we, brethren, as Isaac was, are the children of promise. But as then, he that was born after the flesh persecuted him that was born after the Spirit, even so it is now. Nevertheless what says the scripture? Cast out the bondwoman and her son, for the son of the bondwoman shall not be heir with the son of the freewoman. So then, brethren, we are not children of the bondwoman, but of the free. Stand fast therefore in the liberty with which Christ has made us free, and be not entangled again with the yoke of bondage.

<sup>18</sup> Behold I, Paul, say unto you that if you be circumcised, Christ shall profit you nothing, for I testify again to every man that is circumcised, that he is a debtor to do the whole law. Christ is become of no effect unto you, whoever of you are justified by the law. You are fallen from grace. For we, through the Spirit, wait for the hope of righteousness by faith, for in Jesus Christ neither circumcision avails anything, nor uncircumcision, but faith, which works by love. You did run well. Who did hinder you that you should not obey the truth? This persuasion comes not of Him that calls you. A little leaven leavens the whole lump. I have confidence in you through the Lord that you will be not otherwise minded. But he that troubles you shall bear his judgment, whoever he be. And I, brethren, if I yet preach circumcision, why do I yet suffer persecution? Then is the offense of the cross ceased.

<sup>19</sup> I would they were even cut off who trouble you, for brethren, you have been called unto liberty. Only use not liberty for an opportunity to the flesh, but by love, serve one another; for all the law is fulfilled in one word, even in this: You shall love your neighbor as yourself. But if you bite and devour one another, take heed that you be not consumed one of another.

<sup>20</sup> I say then, walk in the Spirit and you shall not fulfill the lust of the flesh, for the flesh lusts against the Spirit and the Spirit against the flesh. And these are contrary the one to the other, so that you cannot do the things that you would. But if you be led of the Spirit, you are not under the law.

<sup>21</sup> Now the works of the flesh are manifest, which are: adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revelings, and such like; of the which I tell you, as I have also told in time past, that they who do such things shall not inherit the kingdom of God.

<sup>22</sup> But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance. Against such there is no law. And they that are Christ's have crucified the flesh with the affections and lusts. If we live in the Spirit, let us also walk in the Spirit. Let us not be desirous of vain glory, provoking one another, envying one another.

<sup>23</sup> Brethren, if a man be overtaken in a fault, you who are spiritual, restore such an one in the spirit of meekness, considering yourself lest you also be tempted. Bear one another's burdens, and so fulfill the law of Christ. For if a

man think himself to be something, when he is nothing, he deceives himself; but let every man prove his own work, and then shall he have rejoicing in himself alone and not in another, for every man shall bear his own burden. Let him that is taught in the word share with him that teaches in all good things.

<sup>24</sup>Be not deceived, God is not mocked; for whatever a man sows, that shall he also reap. For he that sows to his flesh shall of the flesh reap corruption, but he that sows to the Spirit shall of the Spirit reap life everlasting. And let us not be weary in well doing, for in due season we shall reap if we faint not. As we therefore have opportunity, let us do good unto all, especially unto them who are of the household of faith. You see how large a letter I have written unto you with my own hand.

<sup>25</sup>As many as desire to make a fair show in the flesh, they constrain you to be circumcised, only lest they should suffer persecution for the cross of Christ; for neither they themselves who are circumcised keep the law, but desire to have you circumcised that they may glory in your flesh. But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world; for in Christ Jesus neither circumcision avails anything, nor uncircumcision, but a new creature.

<sup>26</sup>And as many as walk according to this rule, peace be on them and mercy, and upon the Israel of God. From henceforth let no man trouble me, for I bear in my body the marks of the Lord Jesus. Brethren, the grace of our Lord Jesus Christ be with your spirit. Amen.

*Unto the Galatians, written from Rome.*

## THE EPISTLE TO THE EPHESIANS

**P**AUL, an apostle of Jesus Christ by the will of God, to the saints who are at Ephesus and to the faithful in Christ Jesus: Grace to you, and peace from God our Father and the Lord Jesus Christ.

<sup>2</sup>Blessed be the God and Father of our Lord Jesus Christ, who has blessed us with all spiritual blessings in heavenly places in Christ, according as he has chosen us in him before the foundation of the world, that we should be holy and without blame before him in love; having foreordained us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will, to the praise of the glory of his grace, wherein he has made us accepted in the Beloved; in whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace wherein he has abounded toward us in all wisdom and prudence; having made known unto us the mystery of his will, according to his good pleasure which he has purposed in himself, that in the dispensation of the fullness of times he might gather together in one all things in Christ (both which are in heaven and which are on earth), in him in whom we have also obtained an inheritance, being foreordained according to the purpose of him who works all things after the counsel of his own will, that we who first trusted in Christ should be to the praise of his glory; in whom you also trusted after you heard the word of truth, the gospel of your salvation; in whom also, after you believed, you

were sealed with that Holy Spirit of Promise, which is the earnest payment of our inheritance until the redemption of the purchased possession, unto the praise of his glory.

<sup>3</sup>Wherefore I also, after I heard of your faith in the Lord Jesus and love unto all the saints, cease not to give thanks for you, making mention of you in my prayers, that the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him, the eyes of your understanding being enlightened, that you may know what is the hope of his calling, and the riches of the glory of his inheritance in the saints, and what is the exceeding greatness of his power toward us who believe according to the working of his mighty power, which he wrought in Christ when he raised him from the dead and set him at his own right hand in the heavenly places – far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come – and has put all under his feet, and gave him to be the head over all to the church, which is his body, the fullness of him that fills all in all.

<sup>4</sup>And you, you were dead in trespasses and sins wherein you walked in time past, according to the course of this world, according to the prince of the power of the air, the spirit that now works in the children of disobedience, among whom also we all had our conduct reversed in times past, in the lusts of our flesh, fulfilling the desires of the flesh and of the mind, and were by nature the children of wrath, even as others.

<sup>5</sup>But God, who is rich in mercy for his great love with which he loved us, even when we were dead in sins, has quickened us together with Christ (by grace you are saved), and has raised us up together and made us sit together in heavenly places in Christ Jesus, that in the ages to come he might show the exceeding riches of his grace in kindness toward us through Christ Jesus; for by grace are you saved, through faith – and that not of yourselves, but the gift of God – not of works, lest any man should boast; for we are his workmanship, created in Christ Jesus unto good works, which God has before ordained, that we should walk in them.

<sup>6</sup>Wherefore remember that you were in time past gentiles in the flesh, who are called Uncircumcision by that which is called the Circumcision in the flesh made by hands; that at that time you were without Christ, being foreigners from the commonwealth of Israel and strangers from the covenants of promise, having no hope and without God in the world. But now in Christ Jesus you who sometimes were far off are made near by the blood of Christ; for he is our peace, who has made both one, and has broken down the middle wall of partition; having abolished in his flesh the enmity, the law of commandments in ordinances, to make in himself, of two, one new man – making peace; and that he might reconcile both unto God in one body by the cross, having slain the enmity thereby, and came and preached peace to you which were afar off and to them that were near; for through him we both have access by one Spirit unto the Father.

<sup>7</sup>Now, therefore, you are no more strangers and foreigners, but fellow citizens with the saints, and of the household of God, and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner, in whom all the building fitly framed together grows unto a holy

temple in the Lord; in whom you also are built together for a habitation of God through the Spirit.

<sup>8</sup>For this cause, I, Paul, am the prisoner of Jesus Christ among you gentiles, for the dispensation of the grace of God which is given me toward you, as you have heard that by revelation he made known unto me the mystery of Christ, as I wrote before in few words; whereby, when you read, you may understand my knowledge in the mystery of Christ, which in other ages was not made known unto the sons of men as it is now revealed unto his holy apostles and prophets by the Spirit; that the gentiles should be fellow heirs, and of the same body, and partakers of his promise in Christ by the gospel, whereof I was made a minister according to the gift of the grace of God given unto me by the effectual working of his power.

<sup>9</sup>Unto me, who am less than the least of all saints, is this grace given, that I should preach among the gentiles the unsearchable riches of Christ and to make all see what the fellowship of the mystery is, which from the beginning of the world has been hidden in God, who created all things by Jesus Christ, to the intent that now, unto the principalities and powers in heavenly places might be known, by the church, the much-varied wisdom of God, according to the eternal purpose which he purposed in Christ Jesus our Lord, in whom we have boldness and access with confidence, by the faith of him. Wherefore, I desire that you faint not at my tribulations for you, which is your glory.

<sup>10</sup>For this cause I bow my knees unto the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named: that he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man; that Christ may dwell in your hearts by faith; that you, being rooted and grounded in love, may be able to comprehend with all saints the breadth and length and depth and height, and to know the love of Christ, which passes knowledge, that you might be filled with all the fullness of God.

<sup>11</sup>Now unto him that is able to do exceedingly above all that we ask or think, according to the power that works in us, unto him be glory in the church by Christ Jesus, throughout all ages, worlds without end. Amen.

<sup>12</sup>I therefore, the prisoner of the Lord, beseech you that you walk worthy of the vocation with which you are called, with all lowliness and meekness, with longsuffering, bearing with one another in love, endeavoring to keep the unity of the Spirit in the bond of peace, in one body and one Spirit, even as you are called in one hope of your calling – one Lord, one faith, one baptism, one God and Father of all, who is above all and through all and in you all.

<sup>13</sup>But unto every one of us grace is given according to the measure of the gift of Christ. Wherefore he says, when he ascended up on high, he took captive the captors and gave gifts unto men. (Now that he ascended, what is it but that he also descended first into the lower parts of the earth? He who descended is the same also who ascended up into heaven, to glorify him who reigns over all heavens, that he might fill all things.) And he gave some apostles, and some prophets, and some evangelists, and some pastors and teachers, for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ until we, in the unity of the faith, all come to the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ; that we be no more children tossed to

and fro and carried about with every wind of doctrine by the sleight of men and cunning craftiness whereby they lie in wait to deceive, but, speaking the truth in love, may grow up into him in all things who is the head, even Christ; from whom the whole body – fitly joined and held together by that which every joint supplies, according to the effectual working in the measure of every part – makes increase of the body, unto the edifying of itself in love.

<sup>14</sup> This I say therefore, and testify in the Lord, that you henceforth walk not as other gentiles walk, in the vanity of their mind, having the understanding darkened, being alienated from the life of God through the ignorance that is in them because of the blindness of their heart, who being past feeling have given themselves over unto lasciviousness, to work all uncleanness with greediness. But you have not so learned Christ, if it so be that you have learned him and have been taught by him, as the truth is in Jesus.

<sup>15</sup> And now I speak unto you concerning the former conduct, by exhortation, that you put off the old man, which is corrupt according to the deceitful lusts, and be renewed in the mind of the Spirit, and that you put on the new man, which after God is created in righteousness and true holiness.

<sup>16</sup> Wherefore putting away lying, speak every man truth with his neighbor, for we are members one of another. Can you be angry and not sin? Let not the sun go down upon your wrath, neither give place to the devil. Let him that stole steal no more, but rather let him labor, working with his hands for the things which are good, that he may have to give to him that needs. Let no corrupt communication proceed out of your mouth but that which is good to the use of edifying, that it may minister grace unto the hearers. And grieve not the Holy Spirit of God whereby you are sealed unto the day of redemption. Let all bitterness, and wrath, and anger, and clamor, and evil speaking be put away from you, with all malice. And be kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake has forgiven you. Be you therefore followers of God, as dear children, and walk in love, as Christ also has loved us and has given himself for us, an offering and a sacrifice to God for a sweet-smelling savor.

<sup>17</sup> But fornication and all uncleanness or covetousness, let it not be once named among you, as becomes saints, neither filthiness, nor foolish talking, nor jesting, which are not convenient, but rather giving of thanks. For this you know: that no whoremonger, nor unclean person, nor covetous man, who is an idolater, has any inheritance in the kingdom of Christ and of God. Let no man deceive you with vain words, for because of these things comes the wrath of God upon the children of disobedience. Be not therefore partakers with them.

<sup>18</sup> For you were sometimes darkness, but now are you light in the Lord. Walk as children of light (for the fruit of the Spirit is in all goodness and righteousness and truth), proving what is acceptable unto the Lord. And have no fellowship with the unfruitful works of darkness, but rather reprove, for it is a shame even to speak of those things which are done of them in secret. But all things that are reprov'd are made manifest by the light, for whatever does make manifest is light. Wherefore he says, Awake, you that sleep, and arise from the dead, and Christ shall give you light.

<sup>19</sup> See then that you walk circumspectly, not as fools, but as wise, redeeming the time because the days are evil. Wherefore be not unwise, but understanding

what is the will of the Lord. And be not drunk with wine, wherein is excess, but be filled with the Spirit, speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord, giving thanks always for all things unto God, even the Father, in the name of our Lord Jesus Christ, submitting yourselves one to another in the fear of God.

<sup>20</sup>Wives, submit yourselves unto your own husbands, as unto the Lord; for the husband is the head of the wife, even as Christ is the head of the church, and he is the savior of the body. Therefore, as the church is subject unto Christ, so let the wives be to their own husbands in everything.

<sup>21</sup>Husbands, love your wives, even as Christ also loved the church and gave himself for it, that he might sanctify and cleanse it with the washing of water by the word, that he might present it to himself a glorious church, not having spot or wrinkle or any such thing, but that it should be holy and without blemish. So ought men to love their wives as their own bodies. He that loves his wife loves himself, for no man ever yet hated his own flesh, but nourishes and cherishes it even as the Lord the church; for we are members of his body, of his flesh and of his bones. For this cause shall a man leave his father and mother and shall be joined unto his wife, and they two shall be one flesh. This is a great mystery, but I speak concerning Christ and the church. Nevertheless let every one of you in particular so love his wife, even as himself, and the wife see that she reverence her husband.

<sup>22</sup>Children, obey your parents in the Lord, for this is right. Honor your father and mother (which is the first commandment with promise), that it may be well with you and you may live long on the earth. And fathers, provoke not your children to wrath, but bring them up in the nurture and admonition of the Lord.

<sup>23</sup>Servants, be obedient to them that are masters according to the flesh, with fear and trembling, in singleness of your heart, as unto Christ; not with eye service as men-pleasers, but as the servants of Christ, doing the will of God from the heart with goodwill, doing service as to the Lord and not to men, knowing that whatever good thing any man does, the same shall he receive of the Lord, whether bond or free.

<sup>24</sup>And you, masters, do the same things unto them, refraining from threatening, knowing that your Master also is in heaven, neither is there respect of persons with him.

<sup>25</sup>Finally, my brethren, be strong in the Lord and in the power of his might. Put on the whole armor of God, that you may be able to stand against the wiles of the devil; for we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore, take unto you the whole armor of God, that you may be able to withstand in the evil day, and having done all, to stand. Stand therefore, having your loins girded about with truth, and having on the breastplate of righteousness, and your feet shod with the preparation of the gospel of peace; above all, taking the shield of faith, with which you shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the Spirit (which is the word of God) by all prayer and supplication, praying in every season in the Spirit; and in the same, watching with all perseverance and supplication for all the saints,

and for me, that utterance may be given unto me, that I may open my mouth boldly to make known the mystery of the gospel for which I am an ambassador in bonds; that therein I may speak boldly as I ought to speak.

<sup>26</sup>But that you also may know my affairs and how I do, Tychicus (a beloved brother and faithful minister in the Lord) shall make known to you all things, whom I have sent unto you for the same purpose, that you might know our affairs and that he might comfort your hearts. Peace to the brethren, and love with faith from God the Father and the Lord Jesus Christ. Grace be with all them that love our Lord Jesus Christ in sincerity. Amen.

*Written from Rome unto the Ephesians by Tychicus.*

## THE EPISTLE TO THE PHILIPPIANS

**P**AUL and Timothy, the servants of Jesus Christ, to all the saints in Christ Jesus who are at Philippi with the bishops and deacons: Grace unto you and peace from God our Father and the Lord Jesus Christ.

<sup>2</sup>I thank my God upon every remembrance of you, always in every prayer of mine, for the steadfastness of you all, making request with joy for your fellowship in the gospel from the first day until now, being confident of this very thing: that he who has begun a good work in you will perform until the day of Jesus Christ. Even as it is meet for me to think this of you all, because I have you in my heart – inasmuch as both in my bonds, and in the defense and confirmation of the gospel, you all are partakers of my grace; for God is my record – how greatly I long after you all in the affection of Jesus Christ. And this I pray, that your love may abound yet more and more, in knowledge and all judgment, that you may approve things that are excellent, that you may be sincere and without offense until the day of Christ, being filled with the fruits of righteousness, which are by Jesus Christ unto the glory and praise of God.

<sup>3</sup>But I would you should understand, brethren, that the things which happened unto me have fallen out rather unto the furtherance of the gospel, so that my bonds in Christ are manifest in all the palace and in all other places. And many of the brethren in the Lord, waxing confident by my bonds, are much more bold to speak the word without fear. Some indeed preach Christ even of envy and strife, and some also of good will. The one preach Christ of contention, not sincerely, supposing to add affliction to my bonds; but the other of love, knowing that I am set for the defense of the gospel. What then? Notwithstanding, every way, whether in pretense or in truth, Christ is preached and therein I do rejoice; yea, and will rejoice. For I know that this shall turn to my salvation, through your prayer and the supply of the Spirit of Jesus Christ, according to my earnest expectation and hope, that in nothing I shall be ashamed, but with all boldness; as always, so now also, Christ shall be magnified in my body whether by life or by death.

<sup>4</sup>But if I live in the flesh, you are the fruit of my labor. Yet what I shall choose, I know not; for to me, to live is to do the will of Christ, and to die is my gain. Now I am in a tight place between two, having a desire to depart and to be with Christ, which is far better; nevertheless, to continue in the flesh is more

needful for you. And having this confidence, I know that I shall abide and continue with you all for your furtherance and joy of faith, that your rejoicing with me may be more abundant in Jesus Christ for my coming to you again.

<sup>5</sup>Therefore let your conduct be worthy of the gospel of Christ, that whether I come and see you or else be absent, I may hear of your affairs: that you stand fast in one spirit with one mind, striving together for the faith of the gospel, and in nothing terrified by your adversaries who reject the gospel – which brings on them, destruction, but you who receive the gospel, salvation, and that of God. For unto you it is given in behalf of Christ not only to believe on him, but also to suffer for his sake, having the same conflict which you saw in me and now know to be in me.

<sup>6</sup>If there be therefore any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any affections and mercies, fulfill my joy that you be likeminded, having the same love of one accord, of one mind; nothing through strife or vainglory, but in lowliness of mind. Let each esteem others better than themselves. Look not every man on his own things, but every man also on the things of others.

<sup>7</sup>Let this mind be in you which was also in Christ Jesus, who, being in the form of God, thought it not robbery to be equal with God, but made himself of no reputation and took upon him the form of a servant, and was made in the likeness of men. And being found in fashion as a man, he humbled himself and became obedient unto death, even the death of the cross. Wherefore, God also has highly exalted him and given him a name which is above every name, that at the name of Jesus, every knee should bow in heaven, and in earth, and under the earth, and every tongue should confess Jesus Christ is Lord, to the glory of God the Father.

<sup>8</sup>Wherefore, my beloved, as you have always obeyed – not as in my presence only, but now much more in my absence – work out your own salvation with fear and trembling; for it is God who works in you, both to will and to do of his good pleasure. Do all things without complaining and disputings, that you may be blameless and harmless, the sons of God, without rebuke in the midst of a crooked and perverse nation – among whom you shine as lights in the world, holding forth the word of life – that I may rejoice in the day of Christ that I have not run in vain neither labored in vain. Yea, and if I be offered a sacrifice upon the service of your faith, I joy and rejoice with you all. For the same cause also do you joy and rejoice with me.

<sup>9</sup>But I trust in the Lord Jesus to send Timothy shortly unto you, that I also may be of good comfort when I know your state, for I have no man likeminded who will naturally care for your state; for all seek their own, not the things which are Jesus Christ's. But you know the proof of him, that, as a son with the father, he has served with me in the gospel. Him therefore I hope to send presently, so soon as I shall see how it will go with me. But I trust in the Lord that I also myself shall come shortly.

<sup>10</sup>Yet I supposed it necessary to send to you Epaphroditus (my brother and companion in labor, and fellow soldier, but your messenger, and he that ministered to my needs) for he longed after you all, and was full of heaviness because you had heard that he had been sick. For indeed he was sick, near unto death; but God had mercy on him, and not on him only, but on me also, lest

I should have sorrow upon sorrow. I sent him therefore the more anxiously, that, when you see him again, you may rejoice and that I may be the less sorrowful. Receive him therefore in the Lord with all gladness and hold such in reputation, because for the work of Christ he was near death, not regarding his life, to supply your lack of service toward me.

<sup>11</sup> Finally, my brethren, rejoice in the Lord. To write the same things to you, to me indeed is no trouble, and for you it is safe. Beware of dogs, beware of evil workers, beware of those who are merely mutilators of their skin; for we are the circumcision, who worship God in the spirit and rejoice in Christ Jesus, and have no confidence in the flesh – though I might also have confidence in the flesh. If any other man thinks that he has whereof he might trust in the flesh, I more: circumcised the eighth day, of the stock of Israel, of the tribe of Benjamin, a Hebrew of the Hebrews; as touching the law, a Pharisee; concerning zeal, persecuting the church; touching the righteousness which is in the law, blameless.

<sup>12</sup> But what things were gain to me, those I counted loss for Christ. Yea, doubtless, and I count all things but loss for the excellence of the knowledge of Christ Jesus my Lord, for whom I have suffered the loss of all things and do count them but dung, that I may win Christ and be found in him; not having my own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith; that I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death, if by any means I might attain unto the resurrection of the just – not as though I had already attained, either were already perfect, but I follow after – that I may lay hold of him, who also I am laid hold of – Christ Jesus. Brethren, I count not myself to have laid hold of but one thing: forgetting those things which are behind and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God, in Christ Jesus.

<sup>13</sup> Let us therefore, as many as be perfect, be thus minded; and if in anything you be otherwise minded, God shall reveal even this unto you. Nevertheless, whereto we have already attained, let us walk by the same rule; let us mind the same thing. Brethren, be imitators together of me, and mark them who walk so, as you have us for an example. (For many walk, of whom I have told you often and now tell you, even weeping, as the enemies of the cross of Christ, whose end is destruction, whose God is their belly and who glory in their shame, who mind earthly things.) For our citizenship is in heaven, from where we also look for the Savior, the Lord Jesus Christ, who shall change our vile body that it may be fashioned like unto his glorious body, according to the working whereby he is able, even to subdue all things unto himself.

<sup>14</sup> Therefore, my brethren, dearly beloved and longed for, my joy and crown, so stand fast in the Lord, dearly beloved. I beseech Euodias and beseech Syntyche, that they be of the same mind in the Lord. And I entreat you also, true fellow yoke-bearer, help those women who labored with me in the gospel, with Clement also, and with my other fellow laborers, whose names are in the book of life.

<sup>15</sup> Rejoice in the Lord always, and again I say, rejoice. Let your moderation be known unto all men. The Lord is at hand. Be afflicted for nothing, but

in everything, by prayer and supplication with thanksgiving, let your requests be made known unto God, and the peace of God which surpasses all understanding shall keep your hearts and minds through Christ Jesus. Finally, brethren, whatever things are true, whatever things honorable, whatever things just, whatever things pure, whatever things lovely, whatever things of good report, any virtue, and if any praise, think on these things. Those things which you have both learned and received, and heard and seen in me, do, and the God of peace shall be with you.

<sup>16</sup> But I rejoiced in the Lord greatly that now, at the last, your care of me has flourished again wherein you were also anxious, but you lacked opportunity; not that I speak in respect of lack, for I have learned, in whatever state I am, to be content. I know both how to be abased, and I know how to abound. Everywhere and in all things I am instructed both to be full and to be hungry, both to abound and to suffer need. I can do all things through Christ who strengthens me. Notwithstanding, you have done well, that you did share in my affliction.

<sup>17</sup> Now you Philippians know also, that in the beginning of the gospel when I departed from Macedonia, no church shared with me as concerning giving and receiving but you only, for even in Thessalonica you sent once and again unto my necessity; not because I desire a gift, but I desire fruit that may abound to your account. But I have all and abound. I am full, having received of Epaphroditus the things sent from you, an odor of a sweet smell, a sacrifice acceptable, well-pleasing to God. But my God shall supply all your need according to his riches in glory by Christ Jesus. Now unto God and our Father be glory for ever and ever. Amen.

<sup>18</sup> Salute every saint in Christ Jesus. The brethren who are with me greet you. All the saints salute you, chiefly they that are of Caesar's household. The grace of our Lord Jesus Christ be with you all. Amen.

*It was written to the Philippians, from Rome, by Epaphroditus.*

## THE EPISTLE TO THE COLOSSIANS

**P**AUL, an apostle of Jesus Christ by the will of God, and Timothy our brother, to the saints and faithful brethren in Christ which are at Colosse: Grace unto you, and peace from God our Father and the Lord Jesus Christ.

<sup>2</sup> We give thanks to God, the Father of our Lord Jesus Christ, praying always for you since we heard of your faith in Christ Jesus, and of your love which you have to all the saints, for the hope which is laid up for you in heaven, whereof you heard before in the word of the truth, of the gospel, which has come unto you as in all generations of the world, and brings forth fruit – as also in you, since the day you heard and knew the grace of God in truth, as you also learned of Epaphras, our dear fellow servant who is for you a faithful minister of Christ, who also declared unto us your love in the Spirit.

<sup>3</sup> For this cause, we also, since the day we heard it, do not cease to pray for you and to desire that you might be filled with the knowledge of his will, in all wisdom and spiritual understanding, that you might walk worthy of the

Lord unto all pleasing, being fruitful in every good work and increasing in the knowledge of God; strengthened with all might according to his glorious power, unto all patience and longsuffering with joyfulness; giving thanks unto the Father, who has made us meet to be partakers of the inheritance of the saints in light; who has delivered us from the power of darkness and has translated us into the kingdom of his dear Son – in whom we have redemption through his blood, the forgiveness of sins – who is the image of the invisible God, the firstborn of every creature.

<sup>4</sup>For by him were all things created that are in heaven and that are in earth, visible and invisible, whether thrones, or dominions, or principalities, or powers. All things were created by him and for him, and he is before all things, and by him all things consist. And he is the head of the body, the church, who is the beginning, the firstborn from the dead, that in all things he might have the preeminence. For it pleased the Father that in him should all fullness dwell, and having made peace through the blood of his cross by him, to reconcile all things unto himself by him, whether things in earth or things in heaven.

<sup>5</sup>And you that were sometime alienated and enemies in mind by wicked works, yet now has he reconciled in the body of his flesh, through death, to present you holy and blameless and unreprouable in his sight, if you continue in the faith, grounded and settled, and not moved away from the hope of the gospel which you have heard, which was preached to every creature which is under heaven, whereof I, Paul, am made a minister; who now rejoice in my sufferings for you, and fill up that which is lacking of the afflictions of Christ in my flesh, for his body's sake – which is the church – whereof I am made a minister according to the dispensation of God which is given to me for you, to fulfill the word of God, the mystery which has been hidden from ages and from generations, but now is made manifest to his saints, to whom God would make known what is the riches of the glory of this mystery among the gentiles, which is Christ, in you the hope of glory, whom we preach, warning every man and teaching every man in all wisdom, that we may present every man perfect in Christ Jesus, for which I also labor, striving according to his working, which works in me mightily.

<sup>6</sup>For I would that you knew what great conflict I have, for you and them at Laodicea, and as many as have not seen my face in the flesh, that their hearts might be comforted, being knit together in love, and unto all riches of the full assurance of understanding, to the acknowledgement of the mystery of God and of Christ, who is of God, even the Father, in whom are hidden all the treasures of wisdom and knowledge. And this I say lest any man should beguile you with enticing words, for though I be absent in the flesh, yet am I with you in the spirit, rejoicing and beholding your order, and the steadfastness of your faith in Christ. As you have therefore received Christ Jesus the Lord, walk in him, rooted and built up in him and established in the faith as you have been taught, abounding therein with thanksgiving.

<sup>7</sup>Beware lest any man spoil you through philosophy and vain deceit after the tradition of men, after the rudiments of the world, and not after Christ; for in him all the fullness of the Godhead dwells bodily. And you are complete in him who is the head of all principality and power, in whom also you are circumcised with the circumcision made without hands, in putting off the

body of the sins of the flesh by the circumcision of Christ; buried with him in baptism, wherein you are also risen with him through the faith of the operation of God, who has raised him from the dead.

<sup>8</sup>And you, being dead in your sins and the uncircumcision of your flesh, has he quickened together with him, having forgiven you all trespasses, blotting out the handwriting of ordinances that was against us – which was contrary to us – and took it out of the way, nailing it to his cross. Having spoiled principalities and powers, he made a show of them openly, triumphing over them in it.

<sup>9</sup>Let no man therefore judge you in food or in drink, or in respect of a holiday, or of the new moon, or of the sabbath, which are a shadow of things to come; but the body is of Christ. Let no man beguile you of your reward in a voluntary humility and worshipping of angels, intruding into those things which he has not seen, vainly puffed up by his fleshly mind, and not holding the Head, from which all the body by joints and bands having nourishment ministered, and knit together, increases with the increase of God.

<sup>10</sup>Wherefore, if you be dead with Christ from the rudiments of the world, why, as though living in the world, are you subject to ordinances which are after the doctrines and commandments of men who teach you to touch not, taste not, handle not all those things which are to perish with the using? Which things have indeed a show of wisdom in self-willed worship and humility, and neglecting the body as to the satisfying the flesh, not in any honor in God.

<sup>11</sup>If you then be risen with Christ, seek those things which are above, where Christ sits on the right hand of God. Set your affection on things above, not on things on the earth; for you are dead, and your life is hidden with Christ in God. When Christ, our life, shall appear, then shall you also appear with him in glory.

<sup>12</sup>Put to death therefore your members which are upon the earth: fornication, uncleanness, inordinate affection, evil desires, and covetousness, which is idolatry; for which things' sake the wrath of God comes on the children of disobedience, in the which you also walked sometime when you lived in them. But now you also put off all these: anger, wrath, malice, blasphemy, filthy communication out of your mouth. Lie not one to another, seeing that you have put off the old man – with his deeds – and have put on the new, which is renewed in knowledge after the image of him that created him, where there is neither Greek nor Jew, circumcision nor uncircumcision, foreigner, Scythian, bond, free, but Christ is all and in all.

<sup>13</sup>Put on therefore, as the elect of God, holy and beloved, hearts of mercies, kindness, humility of mind, meekness, longsuffering, bearing with one another and forgiving one another. If any man have a quarrel against any, even as Christ forgave you, so also do you. And above all these things, charity, which is the bond of perfectness. And let the peace of God rule in your hearts, to which you are also called in one body. And be thankful. Let the word of Christ dwell in you richly, in all wisdom, teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord. And whatever you do, in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him.

<sup>14</sup>Wives, submit yourselves unto your own husbands, as it is fit in the Lord. Husbands, love wives and be not bitter against them. Children, obey parents in all things, for this is well-pleasing unto the Lord. Fathers, provoke not your children, lest they be discouraged.

<sup>15</sup>Servants, obey in all things masters according to the flesh; not with eye service, as men-pleasers, but in singleness of heart, fearing God. And whatever you do, do it heartily as to the Lord, and not unto men, knowing that of the Lord you shall receive the reward of the inheritance, for you serve the Lord Christ. But he that does wrong shall receive for the wrong which he has done, and there is no respect of persons. Masters, give unto servants that which is just and equal, knowing that you also have a Master in heaven.

<sup>16</sup>Continue in prayer, and watch in the same with thanksgiving, at the same time praying also for us, that God would open unto us a door of utterance to speak the mystery of Christ (for which I am also in bonds), that I may make it manifest as I ought to speak. Walk in wisdom toward them that are outside, redeeming the time. Let your speech be always with grace, seasoned with salt, that you may know how you ought to answer every man.

<sup>17</sup>All my state shall Tychicus declare unto you, a beloved brother, and a faithful minister, and fellow servant in the Lord whom I have sent unto you for the same purpose, that he might know your estate and comfort your hearts with Onesimus, a faithful and beloved brother who is of you. They shall make known unto you all things which are here. Aristarchus, my fellow prisoner, salutes you; and Mark, sister's son to Barnabas (concerning whom you received commandments – if he come unto you, receive him); and Jesus, who is called Justus, who are of the circumcision. These only are my fellow workers in the kingdom of God, who have been a comfort unto me. Epaphras, who is of you, a servant of Christ, salutes you, always laboring fervently for you in prayers, that you may stand perfect and complete in all the will of God; for I bear him record, that he has a great zeal for you, and them in Laodicea, and them in Hierapolis. Luke the beloved physician, and Demas, greet you.

<sup>18</sup>Salute the brethren who are in Laodicea, and Nympha, and the church which is in his house. And when this epistle is read among you, cause that it be read also in the church of the Laodiceans; and that you likewise read the epistle from Laodicea. And say to Archippus, Take heed to the ministry which you have received in the Lord, that you fulfill it.

<sup>19</sup>The salutation by the hand of me, Paul. Remember my bonds. Grace be with you. Amen.

*Written from Rome to the Colossians by Tychicus and Onesimus.*

## THE FIRST EPISTLE TO THE THESSALONIANS

**P**AUL and Silvanus and Timothy, servants of God the Father and the Lord Jesus Christ, unto the church of the Thessalonians: Grace unto you, and peace from God our Father and the Lord Jesus Christ.

<sup>2</sup>We give thanks always, making mention of you all in our prayers to God for you, remembering without ceasing your work of faith, and labor of love, and

patience of hope in our Lord Jesus Christ, in the sight of God and our Father, knowing, brethren beloved, your election of God. For our gospel came not unto you in word only, but also in power, and in the Holy Ghost, and in much assurance, as you know what manner of men we were among you for your sake. And you became imitators of us and of the Lord, having received the word in much affliction with joy of the Holy Ghost, so that you were examples to all that believe in Macedonia and Achaia. For from you sounded out the word of the Lord not only in Macedonia and Achaia, but also in every place your faith toward God is spread abroad, so that we need not to speak anything. For they themselves show of us what manner of welcome we had from you, and how you turned to God from idols, to serve the living and true God and to wait for his Son from heaven, whom he raised from the dead: Jesus, who delivered us from the wrath to come.

<sup>3</sup>For yourselves, brethren, know our visit unto you was not in vain. But even after we had suffered and were shamefully treated, as you know, at Philippi, we were bold in our God to speak unto you the gospel of God despite much contention. For our exhortation was not of deceit, nor of uncleanness, nor in guile, but as we were approved of God to be put trusted with the gospel, even so we speak, not as pleasing men, but God, which tries our hearts. For neither at any time used we flattering words, as you know, nor a cloak of covetousness; God witness. Nor of men sought we glory, neither of you, nor of others, when we might have been burdensome as the apostles of Christ. But we were gentle among you, even as a nursing mother cherishes her children, so being affectionately desirous of you, we were willing to have imparted unto you not the gospel of God only, but also our own souls, because you were dear unto us.

<sup>4</sup>For you remember, brethren, our labor and travail, laboring night and day, because we would not be burdensome unto any of you, we preached unto you the gospel of God. You are witnesses and God also, how in holiness and justly and blamelessly we behaved ourselves among you that believe. As you know how we exhorted and comforted and charged every one of you, as a father his children, that you would walk worthy of God, who has called you unto his kingdom and glory.

<sup>5</sup>For this cause also thank we God without ceasing, because when you received the word of God which you heard of us, you received not the word of men, but as it is in truth, the word of God, which effectually works also in you that believe. For you, brethren, became imitators of the churches of God which in Judea are in Christ Jesus. For you also have suffered like things of your own countrymen, even as they of the Jews, who both killed the Lord Jesus, and their own prophets, and have persecuted us; and they please not God and are contrary to all men, forbidding us to speak to the gentiles that they might be saved, to fill up their sins completely; for the wrath is coming upon them to the utmost.

<sup>6</sup>But we, brethren, being taken from you for a short time in presence, not in heart, endeavored more abundantly to see your face with great desire. Wherefore we would have come unto you, even I, Paul, once and again, but Satan hindered us. For what is our hope, or joy, or crown of rejoicing? Are not

even you in the presence of our Lord Jesus Christ at his coming? For you are our glory and joy.

<sup>7</sup>Wherefore when we could no longer bear it, we thought it good to be left at Athens alone and sent Timothy, our brother and minister of God and our fellow laborer in the gospel of Christ, to establish you and to comfort you concerning your faith, that no man should be moved by these afflictions. For yourselves know that we are appointed unto this. For truly, when we were with you, we told you before that we should suffer tribulation, even as it came to pass. And you know for this cause, when I could no longer bear it, I sent to know your faith, lest by some means the tempter have tempted you and our labor be in vain.

<sup>8</sup>But now when Timothy came from you unto us and brought us good tidings of your faith and charity, and that you have good remembrance of us always, desiring greatly to see us, as we also you, therefore, brethren, we were comforted concerning you in all our affliction and distress by your faith. For now we live, if you stand fast in the Lord. For what thanks can we render to God again for you for all the joy with which we rejoice for your sakes before our God, night and day praying exceedingly that we might see your face and might perfect that which is lacking in your faith?

<sup>9</sup>Now God himself, our Father, and our Lord Jesus Christ, direct our way unto you. And the Lord make you to increase and abound in love one toward another and toward all, even as we toward you, to the end he may establish your hearts blameless in holiness before God, even our Father, at the coming of our Lord Jesus Christ with all his saints.

<sup>10</sup>Furthermore then we beseech you, brethren, and exhort you by the Lord Jesus, that as you have received of us how you ought to walk and to please God, you would abound more and more. For you know what commandments we gave you by the Lord Jesus. For this is the will of God: your sanctification, that you should abstain from fornication, that every one of you should know how to possess his vessel in sanctification and honor, not in the lust of desires, even as the gentiles which know not God, that no man go beyond and defraud his brother in any matter, because that the Lord is the avenger of all such, as we also have forewarned you and testified. For God has not called us unto uncleanness, but unto holiness. He therefore that despises, despises not man, but God, who has also given unto us his Holy Spirit.

<sup>11</sup>But as touching brotherly love, you need not that I write unto you, for you yourselves are taught of God to love one another, and indeed you do it toward all the brethren who are in all Macedonia. But we beseech you, brethren, that you increase more and more, and that you strive to be quiet, and to do your own business, and to work with your own hands as we commanded you, that you may walk honestly toward them that are outside and that you may have lack of nothing.

<sup>12</sup>But I would not have you to be ignorant, brethren, concerning them who are asleep, that you sorrow not, even as others who have no hope. For if we believe that Jesus died and rose again, even so they also which sleep in Jesus will God bring with him. For this we say unto you by the word of the Lord, that they who are alive at the coming of the Lord shall not precede them who remain unto the coming of the Lord, who are asleep. For the Lord himself

shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God. And the dead in Christ shall rise first. Then they who are alive shall be caught up together into the clouds with them who remain, to meet the Lord in the air, and so shall we be ever with the Lord. Wherefore comfort one another with these words.

<sup>13</sup> But of the times and the seasons, brethren, you have no need that I write unto you, for yourselves know perfectly that the day of the Lord comes as a thief in the night. For when they shall say, Peace and safety, then sudden destruction comes upon them as travail upon a woman with child, and they shall not escape. But you, brethren, are not in darkness that that day should overtake you as a thief. You are all the children of light and the children of the day. We are not of the night, nor of darkness. Therefore let us not sleep, as others, but let us watch and be sober. For they that sleep sleep in the night, and they that be drunk are drunk in the night. But let us, who are of the day, be sober, putting on the breastplate of faith and love, and for a helmet the hope of salvation. For God has not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ who died for us, that whether we wake or sleep, we should live together with him. Wherefore comfort yourselves together and edify one another, even as also you do.

<sup>14</sup> And we beseech you, brethren, to know them who labor among you and are over you in the Lord, and admonish you to esteem them very highly in love for their work's sake. Be at peace among yourselves. Now we exhort you, brethren, warn them that are unruly, comfort the feeble-minded, support the weak, be patient toward all. See that none render evil for evil unto any, but ever follow that which is good, both among yourselves and to all. Rejoice for ever. Pray without ceasing. In everything give thanks, for this is the will of God in Christ Jesus concerning you. Quench not the Spirit. Despise not prophesyings. Prove all things; hold fast that which is good. Abstain from all appearance of evil. And the very God of peace sanctify you wholly, and your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ. Faithful is he that calls you who also will do.

<sup>15</sup> Brethren, pray for us. Greet all the brethren with a holy salutation. I charge you by the Lord that this epistle be read unto all the holy brethren. The grace of our Lord Jesus Christ be with you. Amen.

*The first epistle unto the Thessalonians was written from Athens.*

## THE SECOND EPISTLE TO THE THESSALONIANS

**P**AUL and Silvanus and Timothy, the servants of God the Father and our Lord Jesus Christ, unto the church of the Thessalonians: Grace unto you, and peace, from God our Father and the Lord Jesus Christ.

<sup>2</sup> We are bound to thank God always for you, brethren, as it is meet, because your faith grows exceedingly, and the charity of every one of you all toward each other abounds, so that we ourselves glory in you in the churches of God, for your patience and faith in all your persecutions and tribulations that you endure: a manifest token of the righteous judgment of God, that you may be

counted worthy of the kingdom of God, for which you also suffer; seeing it is a righteous thing with God to recompense tribulation to them that trouble you (and to you who are troubled, rest with us) when the Lord Jesus shall be revealed from heaven with his mighty angels in flaming fire, taking vengeance on them that know not God and that obey not the gospel of our Lord Jesus Christ, who shall be punished with destruction from the presence of the Lord and from the glory of his everlasting power when he shall come to be glorified in his saints, and to be awed in all them that believe (because our testimony among you was believed) in that day.

<sup>3</sup>Wherefore, we also pray always for you, that our God would count you worthy of this calling, and fulfill all the good pleasure of his goodness and the work of faith with power, that the name of our Lord Jesus Christ may be glorified in you, and you in him, according to the grace of our God and the Lord Jesus Christ.

<sup>4</sup>Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and our gathering together unto him, that you not be soon shaken in mind, or be troubled by letter – except you receive it from us – neither by spirit nor by word, as that the day of Christ is at hand. Let no man deceive you by any means, for there shall come a falling away first, and that man of sin be revealed, the son of perdition, who opposes and exalts himself above all that is called God, or that is worshipped, so that he, as God, sits in the temple of God, showing himself that he is God. Do you not remember that when I was yet with you, I told you these things?

<sup>5</sup>And now you know what withholds, that he might be revealed in his time; for the mystery of iniquity does already work, and he it is who now works. And Christ suffers him to work until the time is fulfilled that he shall be taken out of the way. And then shall that wicked one be revealed, whom the Lord shall consume with the spirit of his mouth and shall destroy with the brightness of his coming; yea, the Lord, even Jesus, whose coming is not until after there comes a falling away by the working of Satan with all power, and signs, and lying wonders, and with all deception of unrighteousness, in them that perish because they received not the love of the truth that they might be saved. And for this cause, God shall send them strong delusion that they should believe a lie, that they all might be damned who believed not the truth, but had pleasure in unrighteousness.

<sup>6</sup>But we are bound to give thanks always to God for you brethren, beloved of the Lord, because God has from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth, unto which he called you by our gospel, to the obtaining of the glory of our Lord Jesus Christ. Therefore, brethren, stand fast and hold the traditions which you have been taught, whether by word or our epistle. Now our Lord Jesus Christ himself, and God, even our Father, who has loved us and has given us everlasting consolation and good hope through grace, comfort your hearts and establish you in every good word and work.

<sup>7</sup>Finally, brethren, pray for us, that the word of the Lord may have course and be glorified, even as with you, and that we may be delivered from unreasonable and wicked men, for all have not faith. But the Lord is faithful, who shall establish you and keep you from evil, and we have confidence in the Lord

concerning you, that you both do and will do the things which we command you. And the Lord direct your hearts into the love of God and into the patient waiting for Christ.

<sup>8</sup>Now we command you, brethren, in the name of our Lord Jesus Christ, that you withdraw yourselves from every brother that walks disorderly and not after the tradition which he received of us, for you know how you ought to imitate us; for we behaved not disorderly among you, neither did we eat any man's bread for naught, but wrought with labor and travail night and day that we might not be a burden to any of you; not because we have not power, but to make ourselves an example unto you to imitate us, for even when we were with you, this we commanded you: that if any would not work, neither should he eat; for we hear that there are some who walk disorderly among you, working not at all, but are busybodies.

<sup>9</sup>Now them that are such, we command and exhort by our Lord Jesus Christ that with quietness they work and eat their own bread. But you, brethren, be not weary in well-doing. And if any man obey not our word by this epistle, note that man and have no company with him, that he may be ashamed; yet count him not as an enemy, but admonish him as a brother. Now the Lord of peace himself give you peace always, by all means. The Lord be with you all.

<sup>10</sup>The salutation of Paul with my own hand, which is the token in every epistle; so I write. The grace of our Lord Jesus Christ be with you all. Amen.

*The second epistle to the Thessalonians was written from Athens.*

## THE FIRST EPISTLE TO TIMOTHY

**P**AUL, an apostle of Jesus Christ by the commandment of God and the Lord Jesus Christ, our Savior and our hope, unto Timothy, my own son in the faith: Grace, mercy, peace from God our Father and Jesus Christ our Lord.

<sup>2</sup>I besought you to remain still at Ephesus when I went into Macedonia, that you might charge some that they teach no other doctrine, neither give heed to fables and endless genealogies which minister questions, rather than godly edifying, which is in faith. Now the end of the commandment is charity out of a pure heart, and of a good conscience, and of faith unfeigned, from which some, having swerved, have turned aside unto vain conversation, desiring to be teachers of the law, understanding neither what they say nor whereof they affirm.

<sup>3</sup>But we know that the law is good if a man use it lawfully, knowing this: that the law is not made for a righteous man, but for the lawless and disobedient, for the ungodly and for sinners, for unholy and worldly, for murderers of fathers and murderers of mothers, for manslayers, for whoremongers, for them that defile themselves with mankind, for kidnappers, for liars, for perjured people, and if there be any other thing that is contrary to sound teaching according to the glorious gospel of the blessed God, which was committed to my trust.

<sup>4</sup>And I thank Christ Jesus our Lord, who has enabled me, because he counted me faithful, putting me into the ministry, who was before a blasphemer and a persecutor and injurious, but I obtained mercy because I did it ignorantly

in unbelief. And the grace of our Lord was exceedingly abundant with faith and love, which is in Christ Jesus. This is a faithful saying and worthy of all acceptance: that Christ Jesus came into the world to save sinners, of whom I am chief. Nevertheless, for this cause I obtained mercy, that in me first Jesus Christ might show forth all longsuffering for a pattern to them which should hereafter believe on him to life everlasting. Now unto the King, eternal, immortal, invisible, the only wise God, honor and glory for ever and ever. Amen.

<sup>5</sup>This charge I commit unto you, son Timothy, according to the prophecies which went before you, that you by them might war a good warfare, holding faith and a good conscience; which some, having put away concerning faith, have made shipwreck, of whom is Hymenaeus and Alexander, whom I have delivered unto Satan that they may learn not to blaspheme.

<sup>6</sup>I exhort therefore, that first of all, supplications, prayers, intercessions, giving of thanks be made for all men, for kings and all that are in authority, that we may lead a quiet and peaceable life in all godliness and dignity. For this is good and acceptable in the sight of God our Savior, who is desirous to have all men saved and come unto the knowledge of the truth which is in Christ Jesus, who is the only begotten Son of God and ordained to be a mediator between God and man, who is one God and has power over all men, who gave himself a ransom for all to be testified in due time, for which I am ordained a preacher and an apostle – I speak the truth in Christ, and lie not – a teacher of the gentiles in faith and truth. I desire therefore that men pray everywhere, lifting up holy hands, without wrath and doubting.

<sup>7</sup>In like manner also, I desire that women adorn themselves in modest apparel, with modesty and sobriety, not with braided hair, or gold, or pearls, or costly apparel, but which becomes women professing godliness with good works. Let the woman learn in silence with all subjection, for I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence. For Adam was first formed, then Eve. And Adam was not deceived, but the woman being deceived was in the transgression. Notwithstanding they shall be saved in childbearing if they continue in faith, and charity, and holiness with sobriety.

<sup>8</sup>This is a true saying: If a man desire the office of a bishop, he desires a good work. A bishop then must be blameless, the husband of one wife, vigilant, sober, of good behavior, given to hospitality, apt to teach, not given to wine, no striker, not a lover of money, but patient, not a brawler, not covetous, one that rules well his own house, having his children in subjection with all gravity. For if a man know not how to rule his own house, how shall he take care of the church of God? Not a recent convert, lest being lifted up with pride he fall into the condemnation of the devil. Moreover he must have a good report of them who are outside, lest he fall into reproach and the snare of the devil. Likewise the deacons must be grave, not double-tongued, not given to much wine, not lovers of money, holding the mystery of the faith in a pure conscience. And let these also first be proved, then let them use the office of a deacon, being blameless. Even so must their wives be grave, not slanderers, sober, faithful in all things. Let the deacons be the husbands of one wife, ruling their children and their own houses well, for they that have used the office of a deacon well acquire to themselves a good degree and great boldness in the faith which is in Christ Jesus.

<sup>9</sup>These things write I unto you, hoping to come unto you shortly. But if I delay long, I write that you may know how you ought to behave yourself in the house of God, which is the church of the living God. The pillar and ground of the truth is – and without controversy, great is the mystery of godliness – God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the gentiles, believed on in the world, and received up into glory.

<sup>10</sup>Now the Spirit speaks expressly that in the latter times some shall depart from the faith, giving heed to seducing spirits and doctrines of devils, speaking lies in hypocrisy, having their conscience seared as with a hot iron, forbidding to marry and commanding to abstain from foods, which God has created to be received with thanksgiving of them which believe and know the truth. For every creature of God is good and nothing to be refused if it be received with thanksgiving, for it is sanctified by the word of God and prayer.

<sup>11</sup>If you put the brethren in remembrance of these things, you shall be a good minister of Jesus Christ, nourished up in the words of faith and of good teaching, unto which you have attained. But refuse worldly and old wives' fables and exercise yourself unto godliness, for bodily exercise profits little, but godliness is profitable unto all things, having promise of the life that now is and of that which is to come. This is a faithful saying and worthy of all acceptance. For therefore we both labor and suffer reproach, because we trust in the living God, who is the Savior of all men, especially of those that believe. These things command and teach.

<sup>12</sup>Let no man despise your youth, but be an example of the believers, in word, in conduct, in charity, in spirit, in faith, in purity. Until I come, give heed to reading, to exhortation, to teaching. Neglect not the gift that is in you, which was given you by prophecy, with the laying on of the hands of the elders. Meditate upon these things; give yourself wholly to them, that your progress may appear to all. Take heed unto yourself and unto the teaching; continue in them, for in doing this you shall both save yourself and them that hear you.

<sup>13</sup>Rebuke not an elder, but entreat as a father, the younger men as brethren, the elder women as mothers, the younger as sisters, with all purity. Honor widows that are widows indeed. But if any widow have children or grandchildren, let them learn first to show piety at home and to requite their parents, for that is good and acceptable before God. Now she that is a widow indeed, and desolate, trusts in God and continues in supplications and prayers night and day. But she that lives in pleasure is dead while she lives. And these things give in charge, that they may be blameless. But if any provide not for his own, and especially for those of his own house, he has denied the faith and is worse than an unbeliever.

<sup>14</sup>Let not a widow be taken into the number under sixty years old, having been the wife of one man, well-reported of for good works, if she have brought up children, if she have lodged strangers, if she have washed the saints' clothes, if she have relieved the afflicted, if she have diligently followed every good work. But the younger widows refuse, for when they have begun to wax wanton against Christ, they will marry, having damnation because they have cast off their first faith. And at the same time they learn to be idle, wandering about from house to house, and not only idle, but tattlers also and busybodies, speaking things which they ought not. I desire therefore that the younger

women marry, bear children, guide the house. Give no opportunity to the adversary to speak reproachfully, for some are already turned aside after Satan. If any man or woman that believes have widows, let them relieve them, and let not the church be charged that it may relieve them that are widows indeed.

<sup>15</sup> Let the elders that rule well be counted worthy of double honor, especially they who labor in the word and teaching. For the scripture says, You shall not muzzle the ox that treads out the grain, and the laborer is worthy of his reward. Against an elder receive not an accusation, but before two or three witnesses. Them that sin, rebuke before all, that others also may fear. I charge you before God and the Lord Jesus Christ and the elect angels, that you observe these things without preferring one before another, doing nothing by partiality. Lay hands suddenly on no man; neither be partaker of other men's sins. Keep yourself pure. Some men's sins are open beforehand, going before to judgment, and some men they follow after. Likewise also the good works of some are manifest beforehand, and they that are otherwise cannot be hidden. Drink no longer water, but use a little wine for your stomach's sake and your often infirmities.

<sup>16</sup> Let as many servants as are under the yoke count their own masters worthy of all honor, that the name of God and his teachings be not blasphemed. And they that have believing masters, let them not despise because they are brethren, but rather do service because they are faithful and beloved, partakers of the benefit. These things teach and exhort. If any man teach otherwise and consent not to wholesome words, the words of our Lord Jesus Christ, and to the teaching which is according to godliness, he is proud, knowing nothing, but overly attentive to questions and strifes of words, whereof comes envy, strife, railings, evil surmisings, perverse disputings of men of corrupt minds and destitute of the truth, supposing that gain is godliness. From such withdraw yourself. But godliness with contentment is great gain, for we brought nothing into this world, and it is certain we can carry nothing out. And having food and raiment, let us be content with them. But they that will be rich fall into temptation and a snare, and many foolish and hurtful lusts, which drown men in destruction and perdition. For the love of money is the root of all evil, which while some coveted after, they have erred from the faith and pierced themselves through with many sorrows.

<sup>17</sup> But you, O man of God, flee these things and follow after righteousness, godliness, faith, love, patience, meekness. Fight the good fight of faith; lay hold on Eternal life, unto which you are also called and have professed a good profession before many witnesses. I give you charge in the sight of God, who quickens all things, and Christ Jesus, who before Pontius Pilate witnessed a good confession, that you keep this commandment without spot, irreproachable, until the appearing of our Lord Jesus Christ; which in his times he shall show, who is the blessed and only Potentate, the King of kings, and Lord of lords, to whom be honor and power everlasting, who only has immortality, dwelling in the light, whom no man has seen, nor can see, unto whom no man can approach, only he who has the light and the hope of immortality dwelling in him.

<sup>18</sup> Charge them that are rich in this world that they be not haughty nor trust in uncertain riches, but in the living God, who gives us richly all things to

enjoy, that they do good, that they be rich in good works, ready to distribute, willing to share, laying up in store for themselves a good foundation against the time to come, that they may lay hold on Eternal life.

<sup>19</sup> O Timothy, keep that which is committed to your trust, avoiding worldly and vain babblings and oppositions of so called knowledge, which some professing have erred concerning the faith. Grace be with you. Amen.

*The first to Timothy was written from Laodicea, which is the chief city of Phrygia Pacatiana.*

## THE SECOND EPISTLE TO TIMOTHY

**P**AUL, an apostle of Jesus Christ by the will of God, according to the promise of life which is in Christ Jesus, to Timothy, dearly beloved son: Grace, mercy, and peace, from God the Father and Christ Jesus our Lord.

<sup>2</sup> I thank God, whom I serve from my forefathers with pure conscience, that without ceasing I have remembrance of you in my prayers night and day, greatly desiring to see you, being mindful of your tears, that I may be filled with joy when I call to remembrance the unfeigned faith that is in you, which dwelt first in your grandmother Lois and your mother Eunice, and I am persuaded that in you also. Wherefore I put you in remembrance that you stir up the gift of God, which is in you by the putting on of my hands. For God has not given us the spirit of fear, but of power, and of love, and of a sound mind.

<sup>3</sup> Be not therefore ashamed of the testimony of our Lord, nor of me his prisoner, but be partaker of the afflictions of the gospel according to the power of God, who has saved us and called us with a holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began, but is now made manifest by the appearing of our Savior Jesus Christ, who has abolished death and has brought life and immortality to light through the gospel, of which I am appointed a preacher, and an apostle, and a teacher of the gentiles, for the which cause I also suffer these things. Nevertheless I am not ashamed, for I know whom I have believed and am persuaded that he is able to keep that which I have committed unto him against that day.

<sup>4</sup> Hold fast the form of sound words which you have heard of me, in faith and love which is in Christ Jesus. That good thing which was committed unto you, keep by the Holy Ghost which dwells in us. This you know, that all they which are in Asia are turned away from me, of whom are Phygelus and Hermogenes. The Lord give mercy unto the house of Onesiphorus, for he oft refreshed me and was not ashamed of my chain. But when he was in Rome, he sought me out very diligently and found me. The Lord grant unto him that he may find mercy of the Lord in that day. And in how many things he ministered unto me at Ephesus you know very well.

<sup>5</sup> Therefore, my son, be strong in the grace that is in Christ Jesus. And the things that you have heard of me among many witnesses, the same commit you to faithful men, who shall be able to teach others also. Therefore endure hardship as a good soldier of Jesus Christ. No man that wars entangles himself with the affairs of life, that he may please him who has chosen him to be a

soldier. And if a man also strive for masteries, he is not crowned except he strive lawfully. The husbandman that labors must be partaker of the fruits. Consider what I say, and the Lord gives you understanding in all things. Remember that Jesus Christ of the seed of David was raised from the dead according to the gospel wherein I suffer trouble, as an evil doer unto bonds, but the word of God is not bound. Therefore I endure all things for the elect's sakes, that they may also obtain the salvation which is in Christ Jesus with eternal glory, for this is a faithful saying: If we be dead with him, we shall also live with him. If we suffer, we shall also reign with him. If we deny him, he also will deny us. If we believe not, he abides faithful. He cannot deny himself.

<sup>6</sup>Of these things put them in remembrance, charging them before the Lord that they quarrel not about words to no profit, to the subverting of the hearers. Strive to show yourself approved unto God, a workman that need not to be ashamed, rightly dividing the word of truth. But shun worldly and vain babblings, for they will increase unto more ungodliness. And their word will eat as does a canker, among whom is Hymenaeus and Philetus, who concerning the truth have erred, saying that the resurrection is past already, and overthrow the faith of some. Nevertheless the foundation of God stands sure, having this seal: The Lord knows them that are His. And let everyone that names the name of Christ depart from iniquity.

<sup>7</sup>But in a great house there are not only vessels of gold and of silver, but also of wood and of earth, and some to honor and some to dishonor. If a man therefore purge himself from these, he shall be a vessel unto honor, sanctified, and meet for the master's use, prepared unto every good work. Flee also youthful lusts, but follow righteousness, faith, charity, peace with them that call on the Lord out of a pure heart. But foolish and unlearned discussions avoid, knowing that they do engender strifes. And the servant of the Lord must not quarrel, but be gentle unto all, apt to teach, patient, in meekness instructing those that oppose themselves if God peradventure will give them repentance to the acknowledging of the truth, and they may recover themselves out of the snare of the devil, who are taken captive by him at his will.

<sup>8</sup>This know also, that in the last days perilous times shall come, for men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, trucebreakers, false accusers, without self-control, fierce, despisers of those that are good, traitors, headstrong, haughty, lovers of pleasures more than lovers of God, having a form of godliness, but denying the power thereof. From such turn away, for of this sort are they which creep into houses and lead captive silly women loaded with sins, led away with diverse lusts, ever learning and never able to come to the knowledge of the truth. Now as Jannes and Jambres withstood Moses, so do these also resist the truth: men of corrupt minds, reprobate concerning the faith. But they shall proceed no further, for their folly shall be manifest unto all, as theirs also was.

<sup>9</sup>But you have fully known my teachings, manner of life, purpose, faith, longsuffering, charity, patience, persecutions, afflictions which came unto me at Antioch, at Iconium, at Lystra, what persecutions I endured. But out of all, the Lord delivered me. Yea, and all that will live godly in Christ Jesus shall suffer persecution. For evil men and seducers shall wax worse and worse,

deceiving and being deceived. But continue you in the things which you have learned and have been assured of, knowing of whom you have learned and that from a child you have known the holy scriptures, which are able to make you wise unto salvation through faith which is in Christ Jesus. And all scripture given by inspiration of God is profitable for teaching, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works.

<sup>10</sup>I charge you therefore before God and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing in his kingdom: Preach the word; be ready in season. Those who are out of season, reprove, rebuke, exhort with all longsuffering and teachings. For the time will come when they will not endure sound teaching, but after their own lusts shall they heap to themselves teachers, having itching ears. And they shall turn away ears from the truth and shall be turned unto fables. But watch you in all things, endure afflictions, do the work of an evangelist, make full proof of your ministry. For I am now about to be offered and the time of my departure is at hand. I have fought a good fight. I have finished my course. I have kept the faith. Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day, and not to me only, but unto all them also that love his appearing.

<sup>11</sup>Do your diligence to come shortly unto me, for Demas has forsaken me, having loved this present world, and is departed unto Thessalonica, Crescens to Galatia, Titus unto Dalmatia. Only Luke is with me. Take Mark and bring him with you, for he is profitable to me for the ministry. And Tychicus have I sent to Ephesus. The cloak that I left at Troas with Carpus, when you come, bring, and the books, especially the parchments. Alexander the coppersmith did me much evil; the Lord reward him according to his works, of whom be wary also, for he has greatly withstood our words. At my first answer no man stood with me, but all forsook me. I pray God that it may not be laid to their charge. Notwithstanding, the Lord stood with me and strengthened me, that by me the preaching might be fully known and all the gentiles might hear. And I was delivered out of the mouth of the lion, and the Lord shall deliver me from every evil work and will preserve me unto his heavenly kingdom, to whom be glory for ever and ever. Amen.

<sup>12</sup>Salute Prisca and Aquila, and the household of Onesiphorus. Erastus abided at Corinth, but Trophimus have I left at Miletus sick. Do your diligence to come before winter. Eubulus greets you, and Pudens, and Linus, and Claudia, and all the brethren. The Lord Jesus Christ be with you and grace be with you all. Amen.

*The second epistle unto Timothy, ordained the first bishop of the church of the Ephesians, was written from Rome, when Paul was brought before Nero the second time.*

## THE EPISTLE TO TITUS

**P**AUL, a servant of God and an apostle of Jesus Christ, according to the faith of God's elect and the acknowledging of the truth which is after godliness,

in hope of Eternal life – which God (who cannot lie) promised before the world began, but has in due times manifested his word through preaching, which is committed unto me according to the commandment of God our Savior – to Titus, my own son after the common faith: Grace, mercy, and peace from God the Father and the Lord Jesus Christ our Savior.

<sup>2</sup>For this cause I left you in Crete: that you should set in order the things that are lacking, and ordain elders in every city as I had appointed you, if any be blameless, the husband of one wife, having faithful children not accused of riot or unruly; for a bishop must be blameless as the steward of God, not self-willed, not soon angry, not given to wine, no striker, not fond of base gain, but a lover of hospitality, a lover of good men, sober, just, holy, temperate, holding fast the faithful word as he has been taught, that he may be able by sound teachings both to exhort and to refute the gainsayers; for there are many unruly and vain talkers and deceivers – especially they of the circumcision – whose mouths must be stopped, who subvert whole houses, teaching things which they ought not, for base gain's sake. One of them, a prophet of their own, said, The Cretans are always liars, evil beasts, idle gluttons. This witness is true. Wherefore rebuke them sharply, that they may be sound in the faith, not giving heed to Jewish fables and commandments of men that turn from the truth. Unto the pure, let all things be pure, but unto them that are defiled and unbelieving, nothing is pure, but even their mind and conscience is defiled. They profess that they know God, but in works they deny him, being abominable, and disobedient, and reprobate unto every good work.

<sup>3</sup>But speak the things which become sound teaching, that the aged men be sober, grave, temperate, sound in faith, in charity, in patience. The aged women likewise, that they be in behavior as becomes holiness: not false accusers, not given to much wine, teachers of good things that they may teach the young women to be sober, to love their husbands, to love their children, to be discreet, chaste, keepers at home, good, obedient to their own husbands, that the word of God be not blasphemed. Young men likewise exhort to be sober-minded, in all things showing yourself a pattern of good works: in teaching, gravity, sincerity, sound speech that cannot be condemned, that he that is of the contrary part may be ashamed, having no evil thing to say of you. Exhort servants to be obedient unto their own masters, to please well in all, not answering again, not stealing, but showing all good fidelity, that they may adorn the teachings of God our Savior in all things; for the grace of God which brings salvation to all men has appeared, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present world, looking for that blessed hope and the glorious appearing of the great God, and our Savior Jesus Christ who gave himself for us, that he might redeem us from all iniquity and purify unto himself a peculiar people, zealous of good works. These things speak, and exhort, and rebuke with all authority. Let no man despise you.

<sup>4</sup>Put them in mind to be subject to principalities and powers, to obey magistrates, to be ready to every good work, to speak evil of no man, to be no brawlers, but gentle, showing all meekness unto all men; for we ourselves also were sometimes foolish, disobedient, deceived, serving diverse lusts and pleasures, living in malice and envy, hateful, hating one another. But after that,

the kindness and love of God our Savior toward man appeared – not by works of righteousness which we have done, but according to his mercy. He saved us, by the washing of regeneration and renewing of the Holy Ghost, which he shed on us abundantly through Jesus Christ our Savior, that being justified by his grace, we should be made heirs according to the hope of Eternal life. This is a faithful saying, and these things I will that you affirm constantly, that they which have believed in God might be anxious to maintain good works. These things are good and profitable unto men. But avoid foolish questions, and genealogies, and contentions, and strivings about the law, for they are unprofitable and vain. A man that is a heretic after the first and second admonition, reject, knowing that he who is such is subverted and sins, being condemned of himself.

<sup>5</sup>When I shall send Artemas unto you, or Tychicus, be diligent to come unto me to Nicopolis, for I have determined to winter there. Bring Zenas the lawyer and Apollos on their journey diligently, that nothing be lacking unto them, and let ours also learn to maintain good works for necessary uses, that they be not unfruitful. All that are with me salute you. Greet them that love us in the faith. Grace be with you all. Amen.

*The epistle written to Titus, ordained the first bishop of the church of the Cretans, from Nicopolis of Macedonia.*

## THE EPISTLE TO PHILEMON

**P**AUL, a prisoner of Jesus Christ, and Timothy our brother, unto Philemon, our dearly beloved and fellow laborer, and to beloved Apphia, and Archippus our fellow soldier, and to the church in your house: Grace to you, and peace from God our Father and the Lord Jesus Christ.

<sup>2</sup>I thank my God, making mention of you always in my prayers, hearing of your love and faith which you have toward the Lord Jesus and toward all saints, that the communication of your faith may become effectual by the acknowledging of every good thing which is in you, in Christ Jesus. For we have great joy and consolation in your love, because the hearts of the saints are refreshed by you, Brother. Wherefore, though I might be very bold in Christ to order you to do what is right, yet for love's sake I rather beseech, being such a one as Paul the aged, and now also a prisoner of Jesus Christ.

<sup>3</sup>I beseech you for my son, Onesimus, whom I have begotten in my bonds – which in time past was to you unprofitable, but now profitable to you and to me – whom I have sent again. Therefore receive him that is my own heart, whom I would have retained with me, that in your stead he might have ministered unto me in the bonds of the gospel. But without your consent I would do nothing, that your benefit should not be as it were of necessity, but willingly. For perhaps he therefore departed for a season, that you should receive him for ever, not now as a servant but above a servant, a brother beloved – especially to me – but how much more unto you, both in the flesh and in the Lord? If you count me therefore a partner, receive him as myself. If he has wronged you, or owes anything, put that on my account. I,

Paul, have written with my own hand; I will repay, albeit I do not say to you how you owe unto me even your own self besides. Yea, Brother, let me have joy of you in the Lord. Refresh my heart in the Lord.

<sup>4</sup>Having confidence in your obedience I wrote unto you, knowing that you will also do more than I say. But at the same time prepare me also a lodging, for I trust that through your prayers I shall be given unto you. Epaphras, my fellow prisoner in Christ Jesus, greets you, as do Mark, Aristarchus, Demas, Luke – my fellow laborers. The grace of our Lord Jesus Christ be with you. Amen.

*Written from Rome to Philemon, by Onesimus, a servant.*

## THE EPISTLE TO THE HEBREWS

**G**OD – who at sundry times and in diverse manners spoke in time past unto the fathers by the prophets – has in these last days spoken unto us by his Son, whom he has appointed heir of all things, by whom also he made the worlds; who – being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power – when he had by himself purged our sins, sat down on the right hand of the Majesty on high; being made so much better than the angels, as he has by inheritance obtained a more excellent name than they.

<sup>2</sup>For unto which of the angels said he at any time, You are my Son; this day have I begotten you? And again, I will be to him a Father, and he shall be to me a Son? And again, when he brings in the first-begotten into the world, he says, And let all the angels of God worship him who makes his ministers as a flame of fire. And of the angels he says, Angels are ministering spirits. But unto the Son he says, Your throne, O God, is for ever and ever. A scepter of righteousness is the scepter of your kingdom. You have loved righteousness, and hated iniquity; therefore, God – your God – has anointed you with the oil of gladness above your fellow partakers. And you, Lord, in the beginning have laid the foundation of the earth, and the heavens are the works of your hands. They shall perish, but you remain. And they all shall wax old as a garment does, and you shall fold them up as a vesture, and they shall be changed; but you are the same and your years shall not fail. But to which of the angels said he at any time, Sit on my right hand, until I make your enemies your footstool? Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?

<sup>3</sup>Therefore, we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip. For if the word spoken by angels was steadfast, and every transgression and disobedience received a just recompense of reward, how shall we escape, if we neglect so great salvation? Which at the first began to be spoken by the Lord, and was confirmed unto us by them who heard him; God also bearing witness, both with signs and wonders, and with diverse miracles, and gifts of the Holy Ghost according to his own will?

<sup>4</sup>For unto the angels He has not put in subjection the world to come, whereof we speak. But one in a certain place testified saying, What is man, that you are mindful of him? Or the son of man, that you visit him? You made him a

little lower than the angels. You crowned him with glory and honor, and did set him over the works of your hands. You have put all things in subjection under his feet. For in that he put all in subjection under him, he left nothing that is not put under him. But now we don't yet see all things put under him. But we see Jesus – who was made a little lower than the angels for the suffering of death – crowned with glory and honor, that he, by the grace of God, should taste death for every man. For it became him – for whom are all things and by whom are all things – in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings. For both he who sanctifies and they who are sanctified are all of one, for which cause he is not ashamed to call them brethren, saying, I will declare your name unto my brethren, in the midst of the church I will sing praise unto you. And again, I will put my trust in him. And again, Behold me, and the children whom God has given me.

<sup>5</sup>Forasmuch then as the children are partakers of flesh and blood, he also, himself, likewise took part of the same; that through death he might destroy him that had the power of death – that is, the devil – and deliver them who through fear of death were all their lifetime subject to bondage. For truly he did not take on him the likeness of angels, but he took on him the seed of Abraham. Wherefore, in all things it behooved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people. For in that he himself has suffered being tempted, he is able to succor them that are tempted.

<sup>6</sup>Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus, who was faithful to him that appointed him, as also Moses was faithful in all his house; for he was counted worthy of more glory than Moses, inasmuch as he who has built the house has more honor than the house; for every house is built by some man, but he that built all things is God. And Moses truly was faithful in all his house as a servant, for a testimony of those things which were to be spoken after. But Christ was faithful as a son over his own house, whose house we are if we hold fast the confidence and the rejoicing of the hope firm unto the end.

<sup>7</sup>Wherefore, as the Holy Ghost says, Today, if you will hear his voice, harden not your hearts, as in the provocation, in the day of temptation in the wilderness when your fathers tempted me, proved me, and saw my works forty years. Wherefore I was grieved with that generation and said, They do always err in heart, and they have not known my ways. So I swore in my wrath, They shall not enter into my rest.

<sup>8</sup>Take heed, brethren, lest there be an evil heart of unbelief in any of you, in departing from the living God. But exhort one another daily, while it is called Today, lest any of you be hardened through the deceitfulness of sin. For we are made partakers of Christ, if we hold the beginning of our confidence steadfast unto the end; while it is said, Today, if you will hear his voice, harden not your hearts, as in the provocation. For some, when they had heard, did provoke. Was it not all that came out of Egypt by Moses? But with whom was he grieved forty years? Was it not with them that had sinned, whose carcasses fell in the wilderness? And to whom did he swear that they should not enter into his rest but to them that did not believe? So we see that they could not enter in because of unbelief.

<sup>9</sup>Let us therefore fear, lest, a promise being left of entering into his rest, any of you should seem to come short of it. For unto us was the rest preached, as well as unto them, but the word preached did not profit them (not being mixed with faith in them that heard it). For we who have believed do enter into rest, as he said, As I have sworn in my wrath, if they harden their hearts they shall not enter into my rest. Also I have sworn, if they will not harden their hearts, they shall enter into my rest, although the works of God were prepared – or finished – from the foundation of the world. For he spoke in a certain place of the seventh day in this way, And God did rest the seventh day from all his works. And in this place again, If they harden not their hearts, they shall enter into my rest. Seeing therefore it remains that some must enter therein, and they to whom it was first preached did not enter in because of unbelief, again, he sets a certain day, saying in David, Today. After so long a time, as it is said, Today, if you will hear his voice, harden not your hearts. For if Joshua had given them rest, then he would not have spoken afterward of another day. There remains therefore a rest to the people of God. For he that is entered into his rest, he also has ceased from his own works, as God did from his.

<sup>10</sup>Let us labor therefore to enter into that rest, lest any man fall after the same example of unbelief. For the word of God is quick and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of body and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart. Neither is there any creature that is not manifest in his sight, but all things are naked and opened unto the eyes of him with whom we have to do.

<sup>11</sup>Seeing then that we have a great high priest that is passed into the heavens – Jesus the Son of God – let us hold fast our profession; for we have not a high priest who cannot be touched with the feeling of our infirmities, but was in all points tempted like we are, yet without sin. Let us therefore come boldly unto the throne of grace, that we may obtain mercy and find grace to help in time of need.

<sup>12</sup>For every high priest taken from among men is ordained for men in things pertaining to God (that he may offer both gifts and sacrifices for sins) who can have compassion on the ignorant, and on them that are out of the way, for he himself also is encompassed with infirmity. And by reason hereof he ought, as for the people, so also for himself, to offer for sins. And no man takes this honor unto himself, but he that is called of God, as Aaron. So also Christ glorified not himself to be made a high priest, but he that said unto him, You are my Son; today I have begotten you. As he says also in another place, You are a priest for ever after the order of Melchizedek – who in the days of his flesh, when he had offered up prayers and supplications with strong crying and tears unto him that was able to save him from death, and was heard in that he feared, though he was a son, yet he learned obedience by the things which he suffered. (This alludes to Melchizedek and not to Christ.)

<sup>13</sup>And being made perfect, he became the author of Eternal salvation unto all them that obey him, called of God a high priest after the order of Melchizedek, of whom we have many things to say, and hard to be uttered, seeing you are dull of hearing.

<sup>14</sup> For when, for the time, you ought to be teachers, you have need that one teach you again which be the first principles of the oracles of God, and are become such as have need of milk and not of solid food – for everyone that uses milk is unskillful in the word of righteousness, for he is a babe; but solid food belongs to them that are of full age, those who by reason of use have their senses exercised to discern both good and evil – therefore, not leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith toward God, of the instruction on baptisms, of laying on of hands, and of the resurrection of the dead, and of eternal judgment. And we will go on unto perfection if God permit.

<sup>15</sup> For he has made it impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted the good word of God and the powers of the world to come – if they shall fall away – to be renewed again unto repentance, seeing they crucify unto themselves the Son of God afresh, and put him to an open shame. For the day comes that the earth – which drinks in the rain that comes oft upon it, and brings forth herbs meet for them who dwell thereon, by whom it is dressed, who now receive blessings from God – shall be cleansed with fire; for that which bears thorns and briers is rejected, and is near unto cursing. Therefore they who bring not forth good fruits shall be cast into the fire, for their end is to be burned.

<sup>16</sup> But, beloved, we are persuaded of better things of you, and things that accompany salvation, though we thus speak. For God is not unrighteous; therefore he will not forget your work and labor of love which you have shown toward his name, in that you have ministered to the saints and do minister. And we desire that every one of you do show the same diligence to the full assurance of hope unto the end; that you be not slothful, but followers of them who through faith and patience inherit the promises. For when God made promise to Abraham – because he could swear by no greater – he swore by himself, saying, Surely blessing, I will bless you, and multiplying, I will multiply you. And so, after he had patiently endured, he obtained the promise. For men truly swear by the greater, and an oath for confirmation is to them an end of all strife; wherein God – willing more abundantly to show unto the heirs of promise the immutability of his counsel – confirmed it by an oath; that by two immutable things, in which it was impossible for God to lie, we might have a strong consolation who have fled for refuge, to lay hold upon the hope set before us; which hope we have as an anchor of the soul, both sure and steadfast, and which enters into that within the veil where the forerunner has entered for us, even Jesus, made a high priest for ever after the order of Melchizedek.

<sup>17</sup> For this Melchizedek, king of salem, priest of the most high God, met Abraham returning from the slaughter of the kings and blessed him – to whom also Abraham gave a tenth part of all, first being by interpretation king of righteousness, and after that also king of salem, which is, king of peace. For this Melchizedek was ordained a priest after the Order of the Son of God, which order was without father, without mother, without descent, having neither

beginning of days nor end of life; and all those who are ordained unto this Priesthood are made like unto the Son of God, abiding a priest continually.

<sup>18</sup> Now consider how great this man was, unto whom even the patriarch Abraham gave the tenth of the spoils. And truly they that are of the sons of Levi, who receive the office of the priesthood, have a commandment to take tithes of the people according to the law – that is, of their brethren – though they come out of the loins of Abraham. But he whose descent is not counted from them received tithes of Abraham, and blessed him that had the promises. And without all contradiction, the less is blessed of the better. And here, men that die receive tithes, but there, he receives them, of whom it is witnessed that he lives. And as I may so say, Levi also, who received tithes, paid tithes in Abraham; for he was yet in the loins of his father, when Melchizedek met him.

<sup>19</sup> If therefore perfection were by the Levitical priesthood – for under it the people received the law – what further need was there that another priest should rise after the order of Melchizedek and not be called after the order of Aaron? For, the priesthood being changed, there is made of necessity a change also of the law; for he of whom these things are spoken pertains to another tribe, of which no man gave service at the altar. For it is evident that our Lord sprang out of Judah, of which tribe Moses spoke nothing concerning priesthood, and it is yet far more evident that after the similitude of Melchizedek there arises another priest, who is made not after the law of a carnal commandment, but after the power of an endless life; for he testifies, You are a priest for ever after the order of Melchizedek.

<sup>20</sup> For there is truly a disannulling of the commandment going before, for the weakness and unprofitableness thereof, for the law was administered without an oath and made nothing perfect, but was only the bringing in of a better hope by the which we draw near unto God. Inasmuch as this high priest was not without an oath, by so much was Jesus made the surety of a better testament. (For those priests were made without an oath, but this with an oath, by him that said unto him – the Lord swore and will not excuse himself – You are a priest for ever after the order of Melchizedek). And they truly were many priests, because they were not suffered to continue, by reason of death. But this man, because he continues ever, has an unchangeable priesthood.

<sup>21</sup> Wherefore, he is able also to save to the utmost them that come unto God by him, seeing he ever lives to make intercession for them. For such a high priest became us, who is holy, harmless, undefiled, separate from sinners, and made ruler over the heavens, and not as those high priests who offered up sacrifice daily, first for their own sins and then for the sins of the people; for he need not offer sacrifice for his own sins, for he knew no sins, but for the sins of the people. And this he did once, when he offered up himself. For the law makes men high priests, who have infirmity; but the word of the oath, which was since the law, makes the Son, who is consecrated, for ever.

<sup>22</sup> Now of the things which we have spoken, this is the sum: We have such a high priest, who is set on the right hand of the throne of the Majesty in the heavens, a minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man. For every high priest is ordained to offer gifts and sacrifices; wherefore it is of necessity that this man have somewhat also to offer. Therefore while he was on the earth, he offered for a sacrifice his own

life for the sins of the people. Now every priest under the law must offer gifts, or sacrifices, according to the law; who serve unto the example and shadow of heavenly things, as Moses was admonished of God when he was about to make the tabernacle. For he says, See that you make all things according to the pattern shown to you in the mount. But now he has obtained a more excellent ministry, by how much he is also the mediator of a better covenant, which was established upon better promises.

<sup>23</sup> For if that first had been faultless, then no place should have been sought for the second; for finding fault with them, he says, Behold, the days come, says the Lord, when I will make a new covenant with the house of Israel and with the house of Judah; not according to the covenant that I made with their fathers in the day when I took them by the hand to lead them out of the land of Egypt, because they continued not in my covenant and I regarded them not, says the Lord. For this is the covenant that I will make with the house of Israel after those days, says the Lord: I will put my laws into their mind, and write them in their hearts, and I will be to them a God, and they shall be to me a people. And they shall not teach every man his neighbor, and every man his brother, saying, Know the Lord; for all shall know me, from the least to the greatest, for I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more. In that he says, A new covenant, he has made the first old; now that which decays and waxes old is ready to vanish away.

<sup>24</sup> Then truly the first covenant also had ordinances of divine service and a worldly sanctuary, for there was a tabernacle made (the first which is called the sanctuary) wherein was the candlestick, and the table, and the showbread. And after the second veil, the tabernacle which is called the Holiest of all, which had the golden censer, and the ark of the covenant overlaid round about with gold, wherein was the golden pot that had manna, and Aaron's rod that budded, and the tablets of the covenant. And over it the cherubim of glory shadowing the mercy seat, of which we cannot now speak particularly.

<sup>25</sup> Now when these things were thus ordained, the priests went always into the first tabernacle accomplishing the service. But into the second went the high priest alone once every year, not without blood, which he offered for himself and the errors of the people. The Holy Ghost signifying this: That the way into the holiest of all was not yet made manifest, while as yet the first tabernacle was standing, which was a figure for the time then present, in which were offered both gifts and sacrifices that could not make him that did the service perfect (as pertaining to the conscience) which consisted only in foods and drinks, and diverse washings, and carnal ordinances, imposed until the time of reformation.

<sup>26</sup> But Christ, having become a high priest of good things to come, by a greater and more perfect tabernacle not made with hands – that is to say, not of this building, neither by the blood of goats and calves – but by his own blood he entered in once into the holy place, having obtained eternal redemption. For if the blood of bulls and of goats, and the ashes of a heifer sprinkling the unclean sanctifies to the purifying of the flesh, how much more shall the blood of Christ – who through the Eternal Spirit offered himself without spot to God – purge your conscience from dead works, to serve the living God? And for this cause he is the mediator of the new covenant, that by means of death,

for the redemption of the transgressions under the first covenant, they who are called might receive the promise of eternal inheritance.

<sup>27</sup>For where a covenant is, there must also of necessity be the death of the victim; for a covenant is of force after the victim is dead, otherwise it is of no strength at all while the victim lives. Whereupon, neither was the first covenant dedicated without blood, for when Moses had spoken every precept to all the people according to the law, he took the blood of calves and of goats, with water, and scarlet wool, and hyssop, and sprinkled both the book and all the people, saying, This is the blood of the covenant which God has enjoined unto you. Moreover he sprinkled with blood both the tabernacle, and all the vessels of the ministry. And almost all things are by the law purged with blood, and there is no remission without shedding of blood.

<sup>28</sup>It was therefore necessary that the patterns of things in the heavens should be purified with these, but the heavenly things themselves with better sacrifices than these; for Christ has not entered into the holy places made with hands (the figures of the true), but into heaven itself, now to appear in the presence of God for us; nor yet that he should offer himself often, as the high priest enters into the holy place every year with blood of others, for then he must have suffered often since the foundation of the world. But now, once, in the meridian of time, has he appeared to put away sin by the sacrifice of himself. And as it is appointed unto men to die once (but after this, the judgment), so Christ was offered once to bear the sins of many. And he shall appear the second time, without sin, unto salvation unto them that look for him.

<sup>29</sup>For the law, having a shadow of good things to come (not the very image of the things), can never, with those sacrifices which they offered continually year by year, make those who draw near perfect; for then would they not have ceased being offered? Because the worshippers, once purged, should have had no more conscience of sins? But in those sacrifices there is a remembrance again made of sins every year, for it is not possible that the blood of bulls and of goats should take away sins.

<sup>30</sup>Wherefore, when he comes into the world, he says, Sacrifice and offering you would not, but a body you have prepared for me. In burnt offerings and sacrifices for sin you have had no pleasure. Then I said, Behold, I come (in the volume of the book it is written of me) to do your will, O God.

<sup>31</sup>Above, when he said, Sacrifice and offering and burnt offerings and offering for sin you would not, neither had pleasure therein (which are offered by the law), then he said, Behold, I come to do your will, O God. He takes away the first that he may establish the second, by which will we are sanctified through the offering once of the body of Jesus Christ. And every priest stands daily ministering, and offering oftentimes the same sacrifices which can never take away sins. But this man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God, from henceforth to reign until his enemies be made his footstool, for by one offering he has perfected for ever them that are sanctified. The Holy Ghost also is a witness to us, for after he had said before: This is the covenant that I will make with them after those days, says the Lord, I will put my laws into their hearts, and in their minds will I write them, and their sins and iniquities will I remember no more. Now where there is remission of these, there is no more offering for sin.

<sup>32</sup>Having therefore, Brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living way which he has consecrated for us through the veil – that is to say, his flesh – and having such a high priest over the house of God, let us draw near with a true heart, in full assurance of faith, having our hearts sprinkled from an evil conscience and our bodies washed with pure water. Let us hold fast the profession of faith without wavering, for he is faithful that promised. And let us consider one another to provoke unto love and to good works – not forsaking the assembling of ourselves together, as the manner of some, but exhorting – and so much the more, as you see the day approaching.

<sup>33</sup>For if we sin willfully after we have received the knowledge of the truth, there remains no more sacrifice for sins, but a certain fearful looking for judgment and fiery indignation, which shall devour the adversaries. He that despised Moses' law died without mercy under two or three witnesses; of how much more severe punishment, do you suppose, shall he be thought worthy, who has trodden under foot the Son of God? And has counted the blood of the covenant – with which he was sanctified – an unholy thing? And has done insult unto the spirit of grace? For we know him that has said, Vengeance belongs unto me. I will recompense, says the Lord. And again, The Lord shall judge his people. It is a fearful thing to fall into the hands of the living God.

<sup>34</sup>But call to remembrance the former days in which, after you were illuminated, you endured a great fight of afflictions – partly while you were made a spectacle, both by reproaches and afflictions, and partly while you became companions of them who were so used; for you had compassion of me in my bonds, and took joyfully the spoiling of your goods, knowing in yourselves that you have a better and an enduring substance in heaven. Therefore, do not cast away your confidence, which has great recompense of reward, for you have need of patience, that after you have done the will of God, you might receive the promise; for yet a little while, and he that shall come, will come, and will not delay.

<sup>35</sup>Now the just shall live by faith, but if any man draw back, my soul shall have no pleasure in him. But we are not of them who draw back unto perdition, but of them that believe to the saving of the soul.

<sup>36</sup>Now faith is the assurance of things hoped for, the evidence of things not seen, for by it, the elders obtained a good report. Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear.

<sup>37</sup>By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts; and by it he, being dead, yet speaks.

<sup>38</sup>By faith Enoch was translated that he should not see death, and was not found, because God had translated him. For before his translation, he had this testimony: that he pleased God. But without faith it is impossible to please him, for he that comes to God must believe that he is, and that he is a rewarder of them that diligently seek him.

<sup>39</sup>By faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house, by which he condemned the world and became heir of the righteousness which is by faith.

<sup>40</sup>By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed and he went out, not knowing where he went. By faith he sojourned in the land of promise, as a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise; for he looked for a city which has foundations, whose builder and maker is God.

<sup>41</sup>Through faith also Sarah herself received strength to conceive seed, and was delivered of a child when she was past age because she judged him faithful who had promised. Therefore there sprang even of one – and him as good as dead – as many as the stars of the sky in multitude, and as the sand, which by the seashore is innumerable.

<sup>42</sup>These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth; for they that say such things declare plainly that they seek a country. And truly, if they had been mindful of that from where they came out, they might have had opportunity to have returned. But now they desire a better, that is, a heavenly one. Wherefore God is not ashamed to be called their God, for he has prepared for them a city.

<sup>43</sup>By faith Abraham, when he was tried, offered up Isaac; and he that had received the promises offered up his only begotten, of whom it was said that in Isaac shall your seed be called, accounting that God was able to raise him up – even from the dead – from where he also received him in a figure.

<sup>44</sup>By faith Isaac blessed Jacob and Esau concerning things to come.

<sup>45</sup>By faith Jacob, when he was dying, blessed both the sons of Joseph, and worshipped, leaning upon the top of his staff.

<sup>46</sup>By faith Joseph, when he died, made mention of the departing of the children of Israel and gave commandment concerning his bones.

<sup>47</sup>By faith Moses, when he was born, was hidden three months of his parents, because they saw that he was a peculiar child; and they were not afraid of the king's commandment. By faith Moses, when he was come to years of discretion, refused to be called the son of Pharaoh's daughter, choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season – esteeming the reproach of Christ greater riches than the treasures in Egypt; for he had respect unto the recompense of the reward. By faith he forsook Egypt, not fearing the wrath of the king, for he endured as seeing him who is invisible. Through faith he kept the passover, and the sprinkling of blood, lest he that destroyed the firstborn should touch them. By faith they passed through the Red Sea as by dry land, which the Egyptians attempting to do were drowned.

<sup>48</sup>By faith the walls of Jericho fell down after they were circled about seven days. By faith the harlot Rahab did not perish with them who did not believe, when she had received the spies with peace.

<sup>49</sup>And what shall I say more? For the time would fail me to tell of Gideon, and Barak, and Samson, and Jephthah; David also, and Samuel, and the prophets, who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the foreigners. Women received their dead

raised to life again, and others were tortured, not accepting deliverance, that they might obtain the first resurrection. And others had trial of mockings and scourgings, yea, moreover of bonds and imprisonment. They were stoned, they were sawn asunder, were tempted, were slain with the sword. They wandered about in sheepskins and goatskins, being destitute, afflicted, tormented, of whom the world was not worthy. They wandered in deserts, and mountains, and dens, and caves of the earth.

<sup>50</sup>And these all, having obtained a good report through faith, received the promises, God having provided some better things for them through their sufferings; for without sufferings they could not be made perfect.

<sup>51</sup>Wherefore, seeing we are also encompassed about with so great a cloud of witnesses, let us lay aside every weight and the sin which does so easily beset, and let us run with patience the race that is set before us, looking unto Jesus (the author and finisher of faith) who, for the joy that was set before him, endured the cross, despising the shame, and is seated at the right hand of the throne of God. For consider him that endured such contradiction of sinners against himself, lest you be wearied and faint in your minds.

<sup>52</sup>You have not yet resisted unto blood, striving against sin. And you have forgotten the exhortation which speaks unto you as unto children: My son, despise not the chastening of the Lord, nor faint when you are rebuked of him, for whom the Lord loves he chastens, and scourges every son whom he receives. If you endure chastening, God deals with you as with sons; for what son is he whom the father chastens not? But if you be without chastisement, whereof all are partakers, then are you bastards, and not sons. Furthermore, we have had fathers of our flesh, which corrected, and we gave reverence. Shall we not much rather be in subjection unto the Father of spirits, and live? For they truly for a few days chastened after their own pleasure, but he for our profit, that we might be partakers of his holiness.

<sup>53</sup>Now, no chastening for the present seems to be joyous, but grievous. Nevertheless, afterward it yields the peaceable fruit of righteousness unto them who are exercised thereby. Wherefore lift up the hands which hang down, and strengthen the feeble knees, and make straight paths for your feet, lest that which is lame be turned out of the way; but let it rather be healed.

<sup>54</sup>Follow peace with all and holiness, without which no man shall see the Lord, looking diligently, lest any man fail of the grace of God; lest any root of bitterness springing up trouble you, and thereby many be defiled; lest there be any fornicator, or worldly person as Esau, who for one morsel of food sold his birthright; for you know that afterward, when he would have inherited the blessing, he was rejected, for he found no place of repentance, though he sought it anxiously with tears.

<sup>55</sup>For you are not come unto the mount that might be touched and that burned with fire, nor unto blackness, and darkness, and tempest, and the sound of a trumpet, and the voice of words which they who heard entreated that the word should not be spoken to them anymore. (For they could not endure that which was commanded: And if so much as a beast touch the mountain, it shall be stoned, or thrust through with a dart. And so terrible was the sight, Moses said, I exceedingly fear and quake.)

<sup>56</sup>But you have come unto Mount Zion, and unto the city of the living God – the heavenly Jerusalem – and to an innumerable company of angels, to the general assembly and church of the firstborn, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect, and to Jesus the mediator of the new covenant, and to the blood of sprinkling that speaks better things than that of Abel.

<sup>57</sup>See that you refuse not him who speaks, for if they escaped not (who refused him who spoke on earth), much more we, if we turn away from him that speaks from heaven, whose voice then shook the earth. But now he has promised, saying, Yet once more I shake not only the earth, but also heaven. And this, yet once more, signifies the removing of those things that are shaken, as of things that are made, that those things which cannot be shaken may remain. Wherefore we, receiving a kingdom which cannot be moved, should have grace whereby we may serve God acceptably, with reverence and godly fear, for our God is a consuming fire.

<sup>58</sup>Let brotherly love continue. Be not forgetful to entertain strangers, for thereby some have entertained angels unawares. Remember them that are in bonds, as bound with them; they which suffer adversity, as being yourselves also of the body. Marriage is honorable in all, and the bed undefiled, but whoremongers and adulterers God will judge. Let your consecrations be without covetousness, and be content with giving such things as you have; for he has said, I will never leave you nor forsake you, so that we may boldly say, The Lord is my helper and I will not fear what man shall do unto me.

<sup>59</sup>Remember them who have the rule over you, who have spoken unto you the word of God, whose faith imitate, considering the end of their conduct – Jesus Christ, the same yesterday, and today, and for ever. Be not carried about with diverse and strange teachings, for it is a good thing that the heart be established with grace, not with foods, which have not profited them that have been occupied therein.

<sup>60</sup>We have an altar whereof they have no right to eat who serve the tabernacle, for the bodies of those beasts, whose blood is brought into the sanctuary by the high priest for sin, are burned outside the camp. Wherefore Jesus also, that he might sanctify the people with his own blood, suffered outside the gate. Let us go forth therefore unto him, outside the camp, bearing his reproach. For here, we have no continuing city, but we seek one to come. By him, therefore, let us offer the sacrifice of praise to God continually; that is, the fruit of our lips giving thanks to his name. But do not forget to do good and to communicate, for with such sacrifices God is well pleased.

<sup>61</sup>Obey them that have the rule over you, and submit yourselves; for they watch for your souls, as they who must give account, that they may do it with joy and not with grief, for that is unprofitable for you.

<sup>62</sup>Pray for us, for we trust we have a good conscience, in all things willing to live honestly. But I beseech you rather to do this, that I may be restored to you the sooner.

<sup>63</sup>Now may the God of peace, who brought again from the dead our Lord Jesus, that great shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do his will, working in you

that which is well-pleasing in his sight through Jesus Christ, to whom be glory for ever and ever. Amen.

<sup>64</sup>And I beseech you, brethren, suffer the word of exhortation, for I have written a letter unto you in few words. Know that our brother Timothy is set at liberty, with whom, if he comes shortly, I will see you. Salute all them that have the rule over you, and all the saints. They of Italy salute you. Grace be with you all. Amen.

*Written to the Hebrews from Italy by Timothy.*

## THE EPISTLE OF JACOB

(Traditionally called James)

**J**ACOB, a servant of God and of the Lord Jesus Christ, to the twelve tribes which are scattered abroad: Greeting.

<sup>2</sup>My brethren, count it all joy when you fall into many afflictions, knowing that the trying of your faith works patience; but let patience have its perfect work, that you may be perfect and entire, lacking nothing. If any of you lack wisdom, ask God, who gives to all liberally and upbraids not, and it shall be given you; for the one that wavers is like a wave of the sea, driven with the wind and tossed; for do not let that one think that they shall receive anything of the Lord. A double-minded man is unstable in all his ways.

<sup>3</sup>Let the brother of low degree rejoice in that he is exalted; but the rich, in that he is made low, because as the flower of the grass, he shall pass away; for the sun is no sooner risen with a burning heat, but it withers the grass and the flower thereof falls, and the grace of the fashion of it perishes. So also shall the rich man fade away in his ways.

<sup>4</sup>Blessed is the man that resists temptation, for when he is tried, he shall receive the crown of life, which the Lord has promised to them that love him. Let no man say when he is tempted: I am tempted of God. For God cannot be tempted with evil, neither tempts he any man, but every man is tempted when he is drawn away of his own lust and enticed. Then, when lust has conceived, it brings forth sin; and sin, when it is finished, brings forth death. Do not err, my beloved brethren.

<sup>5</sup>Every good gift and every perfect gift is from above, and comes down from the Father of Lights, with whom is no variableness, neither shadow of turning. Of his own will, he begot us with the word of truth, that we should be a kind of first-fruits of his creatures. Wherefore, my beloved brethren, let every man be swift to hear, slow to speak, slow to wrath; for the wrath of man works not the righteousness of God.

<sup>6</sup>Wherefore lay aside all filthiness and excess of wickedness, and receive with meekness the grafted word, which is able to save your souls. But, be doers of the word and not hearers only, deceiving your own selves, for if any be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a mirror; for he beholds himself and goes his way, and straightway forgets what manner of man he was. But whoever looks into the perfect law of liberty

and continues therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed.

<sup>7</sup>If any man among you seem to be religious, and bridles not his tongue but deceives his own heart, this man's religion is vain. Pure religion and undefiled before God and the Father is this: To visit the fatherless and widows in their affliction, and to keep himself unspotted from the vices of the world.

<sup>8</sup>My brethren, you cannot have the faith of our Lord Jesus Christ, the Lord of glory, and yet have respect to persons. Now if there come unto your assembly a man with a gold ring, in fine apparel, and there come in also a poor man in vile raiment, and you have respect to him that wears the fine clothing and say unto him, Sit here in a good place, and say to the poor, Stand there, or sit here under my footstool, then are you not in yourselves partial judges? And become evil in your thoughts?

<sup>9</sup>Listen, my beloved brethren. Has not God chosen the poor of this world, rich in faith and heirs of the kingdom, which he has promised to them that love him? But you have despised the poor. Do not rich men oppress you and draw you before the judgment seats? Do they not blaspheme that worthy name by which you are called?

<sup>10</sup>If you fulfill the royal law according to the scripture – You shall love your neighbor as yourself – you do well. But if you have respect to persons, you commit sin and are convicted of the law as transgressors; for whoever shall keep the whole law – save in one point – he is guilty of all, for he that said: Do not commit adultery, also said: Do not kill. Now if you commit no adultery, yet if you kill, you have become a transgressor of the law. So speak, and so do, as they that shall be judged by the law of liberty; for he shall have judgment without mercy who has shown no mercy, and mercy rejoices against judgment.

<sup>11</sup>What profit is it, my brethren, for a man to say he has faith, and has not works? Can faith save him? Yea, a man may say, I will show you I have faith without works. But I say, show me your faith without works, and I will show you my faith by my works. For if a brother or sister be naked and destitute, and one of you say, Depart in peace, be warmed and filled – notwithstanding, he give not those things which are needful to the body – what profit is your faith unto such? Even so, faith, if it has not works, it is dead, being alone. Therefore will you know, O vain man, that faith without works is dead and cannot save you?

<sup>12</sup>You believe there is one God. You do well. The devils also believe and tremble. You have made yourself like unto them, not being justified. Was not Abraham, our father, justified by works when he had offered Isaac, his son, upon the altar? You see how works wrought with his faith, and by works was faith made perfect. And the scripture was fulfilled which says: Abraham believed God, and it was imputed unto him for righteousness, and he was called the friend of God. You see then that by works a man is justified, and not by faith only. Likewise also, Rahab the harlot was justified by works, when she had received the messengers and sent them out another way. For as the body without the spirit is dead, so faith without works is dead.

<sup>13</sup>My brethren, strive not for the mastery, knowing that in so doing we shall receive the greater condemnation; for in many things, we offend all. If any man offend not in word, the same is a perfect man, and able also to bridle the

whole body. Behold, we put bits in the horses' mouths, that they may obey us; and we turn about their whole body. Behold also the ships, which, though they be so great and are driven of fierce winds, yet are they turned about with a very small helm, wherever the helmsman wills. Even so, the tongue is a little member and boasts great things. Behold, how great a forest a little fire kindles; and the tongue is a fire, a world of iniquity. So is the tongue among our members, that it defiles the whole body and sets on fire the course of nature; and it is set on fire of hell. For every kind of beast, and of bird, and of serpent, and of thing in the sea, is tamed, and has been tamed of mankind; but the tongue can no man tame. It is an unruly evil, full of deadly poison. With it we bless God, even the Father; and with it we curse men, which are made after the similitude of God. Out of the same mouth proceeds blessing and cursing. My brethren, these things ought not so to be. Does a fountain send forth at the same place sweet water and bitter? Can the fig tree, my brethren, bear olive berries? Either a vine, figs? So can no fountain yield both saltwater and fresh.

<sup>14</sup>Who is a wise man, and endowed with knowledge among you? Let him show out of good conduct his works with meekness of wisdom. But if you have bitter envying and strife in your hearts, glory not and lie not against the truth. This wisdom descends not from above, but is earthly, sensual, devilish; for where envying and strife are, there is confusion and every evil work. But the wisdom that is from above is first pure, then peaceable, gentle and easy to be entreated, full of mercy and good fruits, without partiality and without hypocrisy. And the fruit of righteousness is sown in peace of them that make peace.

<sup>15</sup>From where do wars and fightings come among you? Do they not come even of your lusts that war in your members? You lust, and have not. You kill, and desire to have, and cannot obtain. You fight and war, yet you have not, because you ask not. You ask, and receive not, because you ask amiss, that you may consume it upon your lusts.

<sup>16</sup>Adulterers and adulteresses: Don't you know that the friendship of the world is enmity with God? Whoever therefore will be a friend of the world is the enemy of God. Do you think that the scripture says in vain: The spirit that dwells in us lusts to envy? But he gives more grace. Wherefore he says: God resists the proud, but gives grace unto the humble. Submit yourselves therefore to God. Resist the devil, and he will flee from you. Draw near to God, and he will draw near to you. Cleanse your hands, you sinners, and purify your hearts, you double-minded. Be afflicted, and mourn, and weep. Let your laughter be turned to mourning, and your joy to heaviness. Humble yourselves in the sight of the Lord, and he shall lift you up.

<sup>17</sup>Do not speak evil one of another, brethren. He that speaks evil of his brother, and judges his brother, speaks evil of the law, and judges the law. But if you judge the law, you are not a doer of the law, but a judge. There is one lawgiver, who is able to save and to destroy. Who are you that judges another?

<sup>18</sup>Come now, you that say, Today or tomorrow we will go into such a city, and continue there a year, and buy and sell, and get gain; whereas you know not what shall be in the morning. For what is your life? It is even a vapor that appears for a little time, and then vanishes away. You ought to say, If the Lord will, we shall live, and do this or that. But now you rejoice in your boastings;

all such rejoicing is evil. Therefore to him that knows to do good and does it not, to him it is sin.

<sup>19</sup> Come now, rich men, weep and howl for your miseries that shall come upon you. Your riches are corrupted and your garments are moth-eaten. Your gold and silver is cankered, and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. You have heaped treasure together for the last days. Behold, the hire of the laborers who have reaped down your fields, which is kept back of you by fraud, cries; and the cries of them who have reaped are entered into the ears of the Lord of hosts. You have lived in pleasure on the earth and been wanton. You have nourished your hearts as in a day of slaughter. You have condemned, killed the just, and he does not resist you.

<sup>20</sup> Be patient therefore, brethren, unto the coming of the Lord. Behold, the husbandman waits for the precious fruit of the earth and has long patience for it, until he receives the autumn and spring rain. You also be patient; establish your hearts, for the coming of the Lord draws near. Grudge not one against another, brethren, lest you be condemned. Behold, the judge stands before the door.

<sup>21</sup> Take, my brethren, the prophets who have spoken in the name of the Lord, for an example of suffering affliction, and of patience. Behold, we count them happy who endure. You have heard of the patience of Job, and have seen the end of the Lord, that the Lord is full of pity and of tender mercy.

<sup>22</sup> But above all things, my brethren, swear not – neither by heaven, neither by the earth, neither by any other oath – but let your yea be yea, and your nay, nay; lest you fall into condemnation.

<sup>23</sup> Is any among you afflicted? Let him pray. Is any merry? Let him sing psalms. Is any sick among you? Let him call for the elders of the church, and let them pray over him, anointing him with oil in the name of the Lord. And the prayer of faith shall save the sick, and the Lord shall raise him up. And if he has committed sins, they shall be forgiven him.

<sup>24</sup> Confess your faults one to another, and pray one for another, that you may be healed. The effectual fervent prayer of a righteous man avails much. Elijah was a man subject to like passions as we are, and he prayed earnestly that it might not rain, and it rained not on the earth for the space of three years and six months. And he prayed again, and the heaven gave rain, and the earth brought forth her fruit.

<sup>25</sup> Brethren, if any of you do err from the truth and one convert him, let him know that he who converts the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins.

## THE FIRST EPISTLE OF PETER

**P**ETER, an apostle of Jesus Christ, to the strangers scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia – elect according to the foreknowledge of God the Father, through sanctification of the Spirit unto obedience and sprinkling of the blood of Jesus Christ: Grace unto you, and peace, be multiplied.

<sup>2</sup>Blessed be the God and Father of our Lord Jesus Christ, who according to his abundant mercy has begotten us again unto a living hope, by the resurrection of Jesus Christ from the dead to an inheritance incorruptible and undefiled, and that fades not away; reserved in heaven for you who are kept by the power of God, through faith unto salvation, ready to be revealed in the last time, wherein you greatly rejoice; though now for a season, if need be, you are afflicted through various temptations, that the trial of your faith (being much more precious than of gold that perishes though it be tried with fire) might be found unto praise and honor and glory at the appearing of Jesus Christ, whom, having not seen, you love; in whom, though now you see not (yet believing) you rejoice with unspeakable joy and are full of glory, receiving the object of your faith, even the salvation of your souls; concerning which salvation the prophets (who prophesied of the grace bestowed upon you) inquired and searched diligently, searching what time and what manner of salvation the Spirit of Christ (which was in them) did signify, when it testified beforehand the sufferings of Christ and the glory which should follow; unto whom it was revealed that, not unto themselves but unto us, they did minister the things which are now reported unto you, by them who have preached the gospel unto you with the Holy Ghost sent down from heaven, which things the angels desire to look into.

<sup>3</sup>Wherefore gird up the loins of your mind, be sober, and hope to the end, for the grace that is to be brought unto you at the revelation of Jesus Christ; as obedient children, not fashioning yourselves according to the former lusts in your ignorance. But as he who has called you is holy, so be holy in all manner of conduct; because it is written: Be you holy, for I am holy.

<sup>4</sup>And if you call on the Father, who without respect of persons judges according to every man's work, pass the time of your sojourning in fear, forasmuch as you know that you were not redeemed with corruptible things, as silver and gold, from your vain conduct (by tradition from your fathers), but with the precious blood of Christ – as of a lamb without blemish and without spot, who truly was foreordained before the foundation of the world and was manifest in these last times for you – who by him do believe in God who raised him up from the dead and gave him glory, that your faith and hope might be in God.

<sup>5</sup>Seeing you have purified your souls in obeying the truth through the Spirit, unto unfeigned love of the brethren, love one another with a pure heart fervently, being born again, not of corruptible seed but of incorruptible, by the word of God which lives and abides for ever. For all flesh is as grass, and all the glory of man as the flower of grass. The grass withers and the flower thereof falls away, but the word of the Lord endures for ever. And this is the word which by the gospel is preached unto you.

<sup>6</sup>Wherefore, laying aside all malice, and all guile, and hypocrisies, and envies, and all evil speaking, as newborn babes, desire the sincere milk of the word, that you may grow thereby, if you have tasted that the Lord is gracious; to whom coming, as unto a living stone – rejected indeed of men, but chosen of God and precious – you also, as living stones, are built up a spiritual house, a holy priesthood to offer up spiritual sacrifices acceptable to God by Jesus Christ. Wherefore also it is contained in the scripture: Behold, I lay in Zion

a chief cornerstone, elect, precious; and he that believes on him shall not be confounded.

<sup>7</sup>Unto you therefore who believe, he is precious; but unto them who are disobedient, who stumble at the word through disobedience unto what they were appointed, a stone of stumbling and a rock of offense; for the stone which the builders rejected has become the head of the corner. But you are a chosen generation – a royal priesthood, a holy nation, a peculiar people – that you should show forth the praises of him who has called you out of darkness into his marvelous light, who in time past were not a people, but are now the people of God; who had not obtained mercy, but now have obtained mercy.

<sup>8</sup>Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts which war against the soul, having your conduct honest among the gentiles; that, whereas they speak against you as evildoers, they may, by your good works which they shall behold, glorify God in the day of visitation. Submit yourselves to every ordinance of man for the Lord's sake, whether it be to the king, as supreme, or unto governors, as unto them that are sent by him for the punishment of evildoers, and for the praise of them that do well. For so is the will of God, that with well-doing you may put to silence the ignorance of foolish men as free people, and not using your liberty for a cloak of maliciousness, but as the servants of God. Honor all, love the brotherhood, fear God, honor the king.

<sup>9</sup>Servants, be subject to your masters with all fear; not only to the good and gentle, but also to the unreasonable. For this is thankworthy: if a man for conscience toward God endure grief, suffering wrongfully. For what glory is it if, when you are buffeted for your faults, you shall take it patiently? But if, when you do well and suffer for it, you take it patiently, this is acceptable with God; for even unto this were you called, because Christ also suffered for us, leaving us an example, that you should follow his steps who did no sin neither was guile found in his mouth; who, when he was reviled, reviled not again; when he suffered, he threatened not, but committed himself to him that judges righteously; who himself bore our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness; by whose stripes you were healed. For you were as sheep going astray, but are now returned unto the Shepherd and Bishop of your souls.

<sup>10</sup>Likewise, you wives be in subjection to your own husbands, that if any obey not the word, they also may without the word be won by the conduct of the wives, while they behold your chaste conduct with fear. Let your adorning be not that outward adorning of plaiting the hair and wearing of gold, or putting on of apparel; but let it be the hidden woman of the heart, she who is not corruptible, of a meek and quiet spirit, which is in the sight of God of great price. For after this manner in old times the holy women who trusted in God adorned themselves, being in subjection unto their own husbands; even as Sarah obeyed Abraham, calling him lord, whose daughters you are, as long as you do well and are not afraid with any fear.

<sup>11</sup>Likewise, you husbands dwell with your wives according to knowledge, giving honor unto the wife as unto the weaker vessel, and as being heirs together of the grace of life, that your prayers be not hindered.

<sup>12</sup> Finally, all of you be of one mind, having compassion one of another. Love as brethren: filled with pity, courteous, not rendering evil for evil or railing for railing, but contrariwise give blessing, knowing that you are called unto this that you should inherit a blessing. For he that will love life and see good days, let him refrain his tongue from evil and his lips, that they speak no guile. Let him eschew evil, and do good. Let him seek peace, and pursue it. For the eyes of the Lord are over the righteous and his ears are open unto their prayers, but the face of the Lord is against them that do evil.

<sup>13</sup> And who is he that will harm you, if you be followers of that which is good? But if you suffer for righteousness' sake, happy are you. And do not be afraid of their terror, neither be troubled, but sanctify the Lord God in your hearts, and always be ready to give an answer with meekness and fear to every man that asks of you a reason for the hope that is in you; having a good conscience, that whereas they speak evil of you, as of evildoers, they may be ashamed who falsely accuse your good conduct in Christ.

<sup>14</sup> For it is better, if the will of God be so, that you suffer for well-doing than for evil doing; for Christ also once suffered for sins, the just for the unjust, being put to death in the flesh but quickened by the Spirit, that he might bring us to God; for which cause he also went and preached unto the spirits in prison, some of whom were disobedient in the days of Noah while the longsuffering of God waited, while the ark was preparing wherein few, that is eight souls, were saved by water, the like figure at which even baptism does now also save us – not the putting away of the filth of the flesh, but the answer of a good conscience toward God – by the resurrection of Jesus Christ, who is gone into heaven and is on the right hand of God, angels and authorities and powers being made subject unto him.

<sup>15</sup> Forasmuch then as Christ has suffered for us in the flesh, arm yourselves likewise with the same mind; for you who have suffered in the flesh should cease from sin, that you no longer – the rest of your time in the flesh – should live to the lusts of men, but to the will of God; for the time past of life may suffice to have wrought the will of the gentiles, when you walked in lasciviousness, lusts, excess of wine, revelings, banquetings, and abominable idolatries, wherein they speak evil of you, thinking it strange that you do run not with them to the same excess of riot, who shall give account to him that is ready to judge the quick and the dead. Because of this, the gospel is preached to them who are dead, that they might be judged according to men in the flesh, but live in the Spirit according to the will of God.

<sup>16</sup> But to you the end of all things is at hand; therefore be sober and watch unto prayer. And above all things have fervent charity among yourselves, for charity prevents a multitude of sins. Use hospitality one to another without grudging. As every man has received the gift, minister the same one to another, as good stewards of the diverse grace of God. If any man speak, let him speak as an oracle of God. If any man minister, let him do it as of the ability which God gives, that God in all things may be glorified through Jesus Christ, to whom be praise and dominion for ever and ever. Amen.

<sup>17</sup> Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you; but rejoice inasmuch as you are partakers of Christ's sufferings, that when his glory shall be revealed,

you may be glad also with exceeding joy. If you be reproached for the name of Christ, happy are you, for the spirit of glory and of God rests upon you. On their part, he is spoken evil of, but on your part he is glorified.

<sup>18</sup> But let none of you suffer as a murderer, or as a thief, or as an evildoer, or as a busybody in other men's matters. Yet if any suffer as a Christian, let him not be ashamed, but let him glorify God on this behalf; for the time has come that judgment must begin at the house of God. And if it first begin at us, what shall be the end of those who do not obey the gospel of God? And if the righteous are scarcely saved, where shall the ungodly and the sinner appear? Wherefore, let them that suffer according to the will of God commit the keeping of their souls to him in well-doing, as unto a faithful Creator.

<sup>19</sup> The elders who are among you I exhort, who am also an elder and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed: Feed the flock of God which is among you, taking the oversight not by constraint but willingly; not for base gain, but of a ready mind; neither as being lords over God's heritage, but by being examples to the flock. And when the chief Shepherd shall appear, you shall receive a crown of glory that fades not away.

<sup>20</sup> Likewise you younger, submit yourselves unto the elder. Yea, let all be subject one to another and be clothed with humility, for God resists the proud and gives grace to the humble. Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time, casting all your care upon him; for he cares for you. Be sober, be vigilant, because your adversary the devil, as a roaring lion, walks about seeking whom he may devour; whom you should resist, steadfast in the faith, knowing that the same afflictions are accomplished in your brethren that are in the world. But the God of all grace, who has called us unto his eternal glory by Christ Jesus, after you have suffered a while, makes you perfect; establishes, strengthens, and settles you. To him be glory and dominion for ever and ever. Amen.

<sup>21</sup> By Silvanus, a faithful brother unto you as I suppose, I have written briefly, exhorting and testifying that this is the true grace of God wherein you stand. They at Babylon, elected together with you, salute you, and Mark, my son. Greet one another with a kiss of charity. Peace be with you all that are in Christ Jesus. Amen.

## THE SECOND EPISTLE OF PETER

**S**IMON PETER, a servant and an apostle of Jesus Christ, to them that have obtained like precious faith with us through the righteousness of God and our Savior Jesus Christ: Grace and peace be multiplied unto you through the knowledge of God, and of Jesus our Lord, according as his divine power has given unto us all things that pertain unto life and godliness, through the knowledge of him that has called us to glory and virtue, whereby exceedingly great and precious promises are given unto us, that by these you might be partakers of the divine nature, having escaped the corruption that is in the world through lust.

<sup>2</sup> And besides this, giving all diligence, add to your faith virtue, and to virtue knowledge, and to knowledge, temperance, and to temperance, patience, and

to patience, godliness, and to godliness, brotherly kindness, and to brotherly kindness, charity. For if these things be in you and abound, they make you neither barren nor unfruitful in the knowledge of our Lord Jesus Christ. But he that lacks these things is blind and cannot see afar off, and has forgotten that he was purged from his old sins.

<sup>3</sup>Wherefore brethren, rather give diligence to make your calling and election sure, for if you do these things you shall never fall; for so an entrance shall be richly ministered unto you, into the everlasting kingdom of our Lord and Savior Jesus Christ.

<sup>4</sup>Wherefore I will not be negligent to put you always in remembrance of these things, though you know them and are established in the present truth. Yea, I think it meet as long as I am in this tabernacle to stir you up, by putting you in remembrance, knowing that shortly I must put off my tabernacle, even as our Lord Jesus Christ has showed me. Moreover, I will endeavor that you may be able after my decease to have these things always in remembrance.

<sup>5</sup>For we have not followed cunningly devised fables when we made known unto you the power and coming of our Lord Jesus Christ, but were eyewitnesses of his majesty; for he received from God the Father honor and glory, when there came such a voice to him from the excellent glory: This is my beloved Son, in whom I am well pleased. And this voice, which came from heaven, we heard when we were with him in the holy mount. We have, therefore, a more sure knowledge of the word of prophecy, to which word of prophecy you would do well to take heed, as unto a light which shines in a dark place until the day dawn and the day star arise in your hearts; knowing this first: that no prophecy of the scriptures is given of any private will of man, for the prophecy came not in old time by the will of man, but holy men of God spoke as they were moved by the Holy Ghost.

<sup>6</sup>But there were false prophets also among the people, even as there shall be false teachers among you, who shall secretly bring in abominable heresies, even denying the Lord that bought them and bringing upon themselves swift destruction. And many shall follow their pernicious ways, by reason of whom the way of truth shall be spoken evil of, and through covetousness shall they with feigned words make merchandise of you, whose judgment now of a long time lingers not, and their destruction slumbers not.

<sup>7</sup>For if God spared not the angels that sinned, but cast them down to hell and delivered them into chains of darkness, to be reserved unto judgment; and spared not the old world – but saved Noah, the eighth person, a preacher of righteousness – bringing in the flood upon the world of the ungodly; and turned the cities of Sodom and Gomorrah into ashes, condemned with an overthrow, making an example unto those that should live ungodly after, and delivered a just Lot – vexed with the filthy conduct of the wicked (for that righteous man, dwelling among them, in seeing and hearing, vexed his righteous soul from day today with unlawful deeds); the Lord knows how to deliver the godly out of temptations, and to reserve the unjust unto the day of judgment to be punished; but chiefly, those who walk after the flesh in the lust of uncleanness and despise government.

<sup>8</sup>Presumptuous and self-willed, they are not afraid to speak evil of dignities, whereas angels – who are greater in power and might – do not bring railing

accusation against them before the Lord. But these, as natural brute beasts made to be taken and destroyed, speak evil of the things that they understand not, and shall utterly perish in their own corruption, and shall receive the reward of unrighteousness as they that count it pleasure to riot in the daytime. Spots they are, and blemishes, sporting themselves with their own deceivings while they feast with you, having eyes full of adultery; and they cannot cease from sin, beguiling unstable souls, and a heart they have exercised with covetous practices.

<sup>9</sup> Cursed children who have forsaken the right way and are gone astray, following the way of Balaam the son of Bosor, who loved the wages of unrighteousness, but was rebuked for his iniquity – the dumb ass speaking with man's voice forbade the madness of the prophet. These are wells without water, clouds that are carried with a tempest, to whom the mist of darkness is reserved for ever; for when they speak great inflated words of vanity, they allure (through the lusts of the flesh, through much wantonness) those that were clean, escaped from them who live in error.

<sup>10</sup> While they promise them liberty, they themselves are the servants of corruption; for of whom a man is overcome, of the same he is brought into bondage; for if, after they have escaped the pollutions of the world through the knowledge of the Lord and Savior Jesus Christ, they are again entangled therein and overcome, the latter end is worse with them than the beginning; for it would have been better for them not to have known the way of righteousness, than, after they have known, to turn from the holy commandment delivered unto them. But it is happened unto them according to the true proverb: The dog turned to his own vomit again, and the sow that was washed to her wallowing in the mire.

<sup>11</sup> This second epistle, beloved, I now write unto you, in which I stir up your pure minds by way of remembrance, that you may be mindful of the words which were spoken before by the holy prophets, and of the commandments of us, the apostles of the Lord and Savior; knowing this first: that in the last days there shall come scoffers, walking after their own lusts, denying the Lord Jesus Christ and saying, Where is the promise of his coming? For since the fathers fell asleep all things must continue as they are, and have continued as they are from the beginning of the creation. For this they are willingly ignorant of: that of old, the heavens and the earth standing in the water and out of the water were created by the word of God, and by the word of God the world that then was, being overflowed with water, perished. But the heavens and the earth which are now, are kept in store by the same word, reserved unto fire against the day of judgment and perdition of ungodly men.

<sup>12</sup> But concerning the coming of the Lord, beloved, I would not have you ignorant of this one thing: that one day is with the Lord as a thousand years, and a thousand years as one day. The Lord is not slack concerning his promise and coming, as some men count slackness, but longsuffering toward us, not willing that any should perish but that all should come to repentance. But the day of the Lord will come as a thief in the night, in the which the heavens shall shake and the earth also shall tremble, and the mountains shall melt and pass away with a great noise, and the elements shall be filled with fervent

heat. The earth also shall be filled, and the corruptible works which are in it shall be burned up.

<sup>13</sup> If then all these things shall be destroyed, what manner of people ought you to be? In holy conduct and godliness, looking unto and preparing for the day of the coming of the Lord, wherein the corruptible things of the heavens – being on fire – shall be dissolved, and the mountains shall melt with fervent heat. Nevertheless, if we shall endure, we shall be kept according to his promise. And we look for a new heavens and a new earth wherein dwells righteousness.

<sup>14</sup> Wherefore, beloved, seeing that you look for such things, be diligent, that you may be found of him in peace, without spot and blameless, and account even as our beloved brother Paul also, according to the wisdom given unto him has written unto you, the long suffering and waiting of our Lord for salvation; as also in all his epistles, speaking in them of these things, in which some things are hard to understand, which they who are unlearned and unstable wrest, as they do also to the other scriptures, unto their own destruction.

<sup>15</sup> Therefore, beloved, seeing you know beforehand the things which are coming, beware lest you also, being led away with the error of the wicked, fall from your own steadfastness. But grow in grace and the knowledge of our Lord and Savior Jesus Christ. To him be glory, both now and for ever. Amen.

## THE FIRST EPISTLE GENERAL OF JOHN

**B**RETHREN, this is the testimony which we give of that which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon and our hands have handled, of the Word of Life. (For the Life was manifested, and we have seen and bear witness, and show unto you that Eternal life which was with the Father, and was manifested unto us.) What we have seen and heard we declare unto you, that you may also have fellowship with us, and truly our fellowship is with the Father and with his Son Jesus Christ. And these things we write unto you, that your joy may be full.

<sup>2</sup> This then is the message which we have heard of him and declare unto you: that God is light, and in him there is no darkness at all. If we say that we have fellowship with him and walk in darkness, we lie, and do not speak the truth. But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanses us from all sin.

<sup>3</sup> If we say that we have no sin, we deceive ourselves and the truth is not in us. If we confess our sins, he is faithful and just to forgive our sins and to cleanse us from all unrighteousness. If we say that we have not sinned, we make him a liar, and his word is not in us.

<sup>4</sup> My little children, these things I write unto you that you do not sin. But if any man sins and repents, we have an advocate with the Father: Jesus Christ the righteous. And he is the propitiation for our sins, and not for ours only but also for the whole world.

<sup>5</sup> And hereby we do know that we know him: if we keep his commandments. He that says, I know him, and keeps not his commandments, is a liar and the truth is not in him. But whoever keeps his word, in him truly is the love of

God perfected; hereby we know that we are in him. He that says he abides in him ought himself to also walk even as he walked.

<sup>6</sup>Brethren, I write a new commandment unto you, but it is the same commandment which you had from the beginning. The old commandment is the word which you have heard from the beginning. Again, a new commandment I write unto you, which thing of old was ordained of God, and is true in him and in you, because the darkness is past in you and the true light now shines. He that says he is in the light and hates his brother is in darkness even until now. He that loves his brother abides in the light and there is no stumbling block in him. But he that hates his brother is in darkness and walks in darkness, and knows not where he goes because that darkness has blinded his eyes.

<sup>7</sup>I write unto you little children because your sins are forgiven you for his name's sake. I write unto you fathers because you have known him from the beginning. I write unto you young men because you have overcome the wicked one. I write unto you little children because you have known the Father. I have written unto you fathers because you have known him from the beginning. I have written unto you young men because you are strong, and the word of God abides in you, and you have overcome the wicked one.

<sup>8</sup>Love not the world, neither the things of the world. If any man love the world, the love of the Father is not in him; for all in the world that is of the lusts of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world passes away, and the lust thereof; but he that does the will of God abides for ever.

<sup>9</sup>Little children, it is the last time, and as you have heard that an antichrist shall come, even now there are many antichrists, whereby we know that it is the last time. They went out from us, but they were not of us; for if they had been of us, they would have continued with us. But that they might be made manifest, they were not all of us.

<sup>10</sup>But you have an anointing from the Holy One, and you know all things. I have not written unto you because you know not the truth, but because you know it, and that no lie is of the truth. Who is a liar but he that denies that Jesus is the Christ? He is antichrist that denies the Father and the Son. Whoever denies the Son, the same has not the Father. Let that therefore abide in you, which you have heard from the beginning. If that which you have heard from the beginning shall remain in you, you also shall continue in the Son and in the Father, and this is the promise that he has promised us: Eternal life.

<sup>11</sup>These have I written unto you concerning those who seduce you. But the anointing which you have received of him abides in you, and you do not need any man to teach you. But as the same anointing teaches you of all things, and is truth, and is no lie, and even as it has taught you, you shall abide in him.

<sup>12</sup>And now, little children, abide in him, that when he shall appear we may have confidence and not be ashamed before him at his coming. If you know that he is righteous, you know that everyone that does righteousness is born of him.

<sup>13</sup>Behold what manner of love the Father has bestowed upon us, that we should be called the sons of God. Therefore the world does not know us, because it did not know him. Beloved, now we are the sons of God, and it does not yet appear what we shall be; but we know that when he shall appear we

shall be like him, for we shall see him as he is. And every man that has this hope in him purifies himself, even as he is pure.

<sup>14</sup>Whoever commits sin transgresses the law also, for sin is the transgression of the law. And you know that he was manifested to take away our sins, and in him there is no sin. Whoever abides in him sins not. Whoever continues in sin has not seen him, neither known him. Little children, let no man deceive you. He that does righteousness is righteous, even as he is righteous. He that continues in sin is of the devil, for the devil sins from the beginning. For this purpose the Son of God was manifested: that he might destroy the works of the devil. Whoever is born of God does not continue in sin, for the Spirit of God remains in him, and he cannot continue in sin because he is born of God, having received that Holy Spirit of Promise. In this the children of God are manifest, and the children of the devil. Whoever does not do righteousness is not of God, neither he that does not love his brother; for this is the message that you heard from the beginning: that we should love one another, not being as Cain, who was of that wicked one and slew his brother. And why did he slay him? Because his own works were evil, and his brother's righteous.

<sup>15</sup>Marvel not, my brethren, if the world hate you. We know that we have passed from death unto life, because we love the brethren. He that does not love his brother abides in death. Whoever hates his brother is a murderer, and you know that no murderer has Eternal life abiding in him. Hereby we perceive the love of Christ, because he laid down his life for us, and we ought to lay down our lives for our brethren. But whoever has this world's goods, and sees his brother has need, and shuts up his heart from him, how can the love of God dwell in him?

<sup>16</sup>My little children, let us not love in word, neither in tongue only, but in deed and in truth. And hereby we know that we are of the truth and shall assure our hearts before him; for if our hearts condemn us, God is greater than our hearts and knows all things. Beloved, if our hearts condemn us not, we have confidence toward God. And whatsoever we ask, we receive of him, because we keep his commandments and do those things that are pleasing in his sight.

<sup>17</sup>And this is his commandment: that we should believe on the name of his Son Jesus Christ, and love one another, as he gave us commandment. And he that keeps his commandments dwells in him, and he in them. And hereby we know that he abides in us: by the Spirit which he has given us.

<sup>18</sup>Beloved, believe not every spirit, but try the spirits – whether they are of God – because many false prophets are gone out into the world. Hereby you know the Spirit of God: Every spirit that confesses that Jesus Christ has come in the flesh is of God, and every spirit that confesses not that Jesus Christ has come in the flesh is not of God, and this is that spirit of antichrist, whereof you have heard that it should come; and even now it is already in the world. You are of God, little children, and have overcome them, because greater is he that is in you than he that is in the world. They are of the world, therefore they speak of the world and the world hears them. We are of God. He that knows God hears us. He that is not of God does not hear us. Hereby we know the spirit of truth, and the spirit of error.

<sup>19</sup>Beloved, let us love one another, for love is of God, and everyone that loves is born of God and knows God. He that does not love does not know God, for

God is love. In this was the love of God manifested toward us: because God sent his Only Begotten Son into the world, that we might live through him. Herein is love: not that we loved God, but that he loved us and sent his Son to be the propitiation for our sins. Beloved, if God so loved us, we ought to also love one another. No man has seen God at any time except those who believe. If we love one another, God dwells in us and his love is perfected in us. Hereby we know that we dwell in him, and he in us: because he has given us of his Spirit.

<sup>20</sup>And we have seen and do testify that the Father sent the Son, the Savior of the world. Whoever shall confess that Jesus is the Son of God, God dwells in him, and he in God. And we have known and believed the love that God has toward us. God is love, and he that dwells in love dwells in God, and God in him. Herein is our love made perfect, that we may have boldness in the day of judgment: because as he is, so are we in this world. There is no fear in love, but perfect love casts out fear, because fear has torment. He that fears is not made perfect in love. We love him because he first loved us. If a man say, I love God, and hates his brother, he is a liar, for he that does not love his brother whom he has seen, how can he love God whom he has not seen? And this commandment we have from him: that he who loves God loves his brother also.

<sup>21</sup>Whoever believes that Jesus is the Christ is born of God, and everyone that loves him that begot us loves him also that is begotten of him. By this we know that we love the children of God: when we love God and keep his commandments; for this is the love of God: that we keep his commandments.

<sup>22</sup>And his commandments are not grievous, for whatever is born of God overcomes the world. And this is the victory that overcomes the world: our faith. Who is he that overcomes the world, but he that believes that Jesus is the Son of God? This is he that came by water and blood: Jesus Christ; not by water only, but by water and blood. And it is the Spirit that bears witness, because the Spirit is truth; for there are three that bear record in heaven: the Father, the Word, and the Holy Ghost, and these three are one. And there are three that bear witness in earth: the spirit, and the water, and the blood; and these three agree in one. If we receive the witness of men, the witness of God is greater, for this is the witness of God which he has testified of his Son.

<sup>23</sup>He that believes on the Son of God has the witness in himself. He that believes not God has made him a liar, because he believes not the record that God gave of his Son. And this is the record: that God has given to us Eternal life, and this life is in his Son. He that has the Son has life; he that has not the Son of God has not life.

<sup>24</sup>These things I have written unto you that believe on the name of the Son of God, that you may know that you have Eternal life, and that you may continue to believe on the name of the Son of God. And this is the confidence that we have in him: that if we ask anything according to his will, he hears us. And if we know that he hears us, whatever we ask, we know that we have the petitions that we desired of him.

<sup>25</sup>If any man sees his brother sin a sin, not unto death, he shall ask and he shall give him life, for them that sin not unto death. There is a sin unto death; I do not say that he shall pray for it. All unrighteousness is sin, and there is a sin not unto death. We know that whoever is born of God continues not in sin; but he that is begotten of God and keeps himself, that wicked one does

not overcome him. We know that we are of God and the whole world lies in wickedness, and we know that the Son of God has come, and has given us an understanding, that we may know him that is true; and we are in him that is true, in his Son Jesus Christ. This is the true God, and Eternal life.

<sup>26</sup>Little children, keep yourselves from idols. Amen.

## THE SECOND EPISTLE OF JOHN

**T**HE elder, unto the Elect Lady and her children, whom I love in the truth; and not I only, but also all they that have known the truth, for the truth's sake, which dwells in us, and shall be with us for ever: Grace be with you, mercy and peace from God the Father and from the Lord Jesus Christ, the Son of the Father, in truth and love. I rejoiced greatly that I found your children walking in truth, as we have received a commandment from the Father.

<sup>2</sup>And now I beseech you, Lady, not as though I wrote a new commandment unto you, but that which we had from the beginning, that we love one another. And this is love: that we walk after his commandments. This is the commandment that as you have heard from the beginning, you should walk in it; for many deceivers are entered into the world who confess not that Jesus Christ has come in the flesh. This is a deceiver and an antichrist. Look to yourselves, that we do not lose those things which we have wrought, but that we receive a full reward.

<sup>3</sup>Whoever transgresses and does not abide in the doctrine of Christ does not have God. He who does abide in the doctrine of Christ does have both the Father and the Son. If there come any unto you and he does not bring this doctrine, do not receive him into your house, neither bid him Godspeed, for he that bids him Godspeed is partaker of his evil deeds.

<sup>4</sup>Having many things to write unto you, I would not write with paper and ink, but I trust to come unto you and speak face to face, that our joy may be full. The children of your Elect sister greet you. Amen.

## THE THIRD EPISTLE OF JOHN

**T**HE elder, unto the well-beloved Gaius, whom I love in the truth: Beloved, I wish above all things that you may prosper and be in health, even as your soul prospers; for I rejoiced greatly when the brethren came and testified of the truth that is in you, even as you walk in the truth. I have no greater joy than to hear that my children walk in truth. Beloved, do faithfully whatever you do, to the brethren and to strangers, who have borne witness of your charity before the church – whom, if you bring forward on their journey after a godly sort, you shall do well, because for his name's sake they went forth, taking nothing of the gentiles. We therefore ought to receive such, that we might be fellow helpers to the truth.

<sup>2</sup>I wrote unto the church, but Diotrephes – who loves to have preeminence among them – received us not. Wherefore if I come, I will remember his deeds which he does, prattling against us with malicious words; and not content

with these, neither does he receive the brethren himself, and forbids them that would, and casts them out of the church. Beloved, do not follow that which is evil, but that which is good; he that does good is of God, but he that does evil has not seen God. Demetrius has good report of all, and of the truth itself; yea, and we bear record, and you know that our record is true.

<sup>3</sup>I had many things to write, but I will not with ink and pen write unto you, but I trust I shall shortly see you and we shall speak face to face. Peace be to you, our friends salute you. Greet the friends by name.

## THE EPISTLE OF JUDAS

(Traditionally called Jude)

**J**UDAS, the servant of God, called of Jesus Christ, and brother of Jacob, to them who are sanctified of the Father and preserved in Jesus Christ: Mercy unto you, and peace, and love be multiplied.

<sup>2</sup>Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you and exhort you that you should earnestly contend for the faith which was once delivered unto the saints. For there are certain men crept in unawares who were long ago ordained to this condemnation; ungodly men, turning the grace of our God into lasciviousness, and denying the only Lord God and our Lord Jesus Christ. I will therefore put you in remembrance, though you once knew this, how the Lord, having saved the people out of the land of Egypt, afterward destroyed them that believed not. And the angels who kept not their first estate, but left their own habitation, he has reserved in everlasting chains under darkness unto the judgment of the great day. Even as Sodom and Gomorrah and the cities about them in like manner, giving themselves over to fornication and going after strange flesh, are set forth for an example, suffering the vengeance of eternal fire, likewise also these dreamers defile the flesh, despise dominion, and speak evil of dignities. Yet Michael the archangel, when contending with the devil—he disputed about the body of Moses—dared not bring against him a railing accusation, but said, The Lord rebuke you. But these speak evil of those things which they know not except by instinct, as brute beasts; in those things they corrupt themselves. Woe unto them. For they have gone in the way of Cain and ran greedily after the error of Balaam for reward, and shall perish in the rebellion of Korah.

<sup>3</sup>These are spots in your feasts of charity when they feast with you, feeding themselves without fear; clouds without water, carried about of winds; trees whose fruit withers, without fruit, twice dead, plucked up by the roots; raging waves of the sea, foaming out their own shame; wandering stars, to whom is reserved the blackness of darkness for ever. And Enoch also, the seventh from Adam, prophesied of these saying, Behold, the Lord comes with ten thousands of his saints to execute judgment upon all, and to convict all who are ungodly among them of all their ungodly deeds, which they have ungodly committed, and of all their hard speeches, which ungodly sinners have spoken against him.

<sup>4</sup>These are grumblers, complainers, walking after their own lusts, and their mouths speak great inflated words, having countenances in awe because of

advantage. But beloved, remember the words which were spoken before by the apostles of our Lord Jesus Christ, how they told you there should be mockers in the last time who should walk after their own ungodly lusts. These are they who separate themselves, sensual, having not the Spirit. But you, beloved, building up yourselves on your most holy faith, praying in the Holy Ghost, keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto Eternal life. And have mercy on those who doubt. And others save with fear, pulling them out of the fire, hating even the garment spotted by the flesh.

<sup>5</sup>Now unto him who is able to keep you from falling and to present you faultless before the presence of his glory with exceeding joy, to the only wise God our Savior, be glory and majesty, dominion and power, both now and ever. Amen.

## THE REVELATION OF JOHN

**T**HE revelation of John, a servant of God, which was given unto him of Jesus Christ, to show unto his servants things which must shortly come to pass; that he sent and signified by his angel unto his servant John, who bore record of the word of God, and of the testimony of Jesus Christ, and of all things that he saw. Blessed are they who read, and they who hear and understand the words of this prophecy, and keep those things which are written therein, for the time of the coming of the Lord draws near.

<sup>2</sup>Now this is the testimony of John to the seven servants who are over the seven churches in Asia: Grace unto you, and peace from him who is, and who was, and who is to come; who has sent forth his angel from before his throne, to testify unto those who are the seven servants over the seven churches. Therefore I, John the faithful witness, bear record of the things which were delivered me of the angel, and from Jesus Christ, the first begotten of the dead and the prince of the kings of the earth. And unto him who loved us, be glory; who washed us from our sins in his own blood, and has made us kings and priests unto God, and his Father; to him be glory and dominion for ever and ever. Amen.

<sup>3</sup>For behold, he comes in the clouds with ten thousands of his saints in the kingdom, clothed with the glory of his Father, and every eye shall see him. And they who pierced him, and all kindreds of the earth, shall wail because of him. Even so, Amen. For he says, I am Alpha and Omega, the beginning and the ending; the Lord who is, and who was, and who is to come; the Almighty.

<sup>4</sup>I John, who am also your brother and companion in tribulation, and in the kingdom and patience of Jesus Christ, was in the isle that is called Patmos, for the word of God and for the testimony of Jesus Christ. I was in the Spirit on the Lord's day, and heard behind me a great voice as of a trumpet, saying, I am Alpha and Omega, the first and the last; and what you see, write in a book and send unto the seven churches which are in Asia: unto Ephesus, and unto Smyrna, and unto Pergamum, and unto Thyatira, and unto Sardis, and unto Philadelphia, and unto Laodicea.

<sup>5</sup>And I turned to see where the voice came from which spoke to me, and being turned, I saw seven golden candlesticks. And in the middle of the seven candlesticks, one like unto the Son of man, clothed with a garment down to the foot and girded about the breasts with a golden girdle; his head and hairs white like wool, as white as snow; and his eyes as a flame of fire, and his feet like unto fine brass, as if they burned in a furnace; and his voice as the sound of many waters. And he had in his right hand seven stars, and out of his mouth went a sharp two-edged sword, and his countenance was as the sun shining in his strength.

<sup>6</sup>And when I saw him, I fell at his feet as dead. And he laid his right hand upon me, saying unto me, Fear not; I am the first and the last, he that lives, and was dead; and behold, I am alive for ever, Amen; and have the keys of hell and of death. Write the things which you have seen, and the things which are, and the things which shall be hereafter.

<sup>7</sup>This is the mystery of the seven stars which you saw in my right hand, and the seven golden candlesticks: The seven stars are the servants of the seven churches, and the seven candlesticks which you saw are the seven churches.

<sup>8</sup>Unto the servant of the church of Ephesus, write: These things says he that holds the seven stars in his right hand, who walks in the middle of the seven golden candlesticks: I know your works, and your labor, and your patience, and how you cannot bear them which are evil. And you have tried them who say they are apostles and are not, and have found them liars; and have borne, and have patience, and for my name's sake have labored and have not wearied.

<sup>9</sup>Nevertheless I have somewhat against you, because you have left your first love. Remember therefore from where you are fallen, and repent, and do the first works; or else I will come unto you quickly and will remove your candlestick out of its place, except you repent. But this you have, that you hate the deeds of the Nicolaitans, which I also hate. He that has an ear, let him hear what the Spirit says unto the churches: To him that overcomes I will give to eat of the tree of life, which is in the middle of the paradise of God.

<sup>10</sup>And unto the servant of the church in Smyrna, write: These things says the first and the last, who was dead and is alive: I know your works, and tribulation, and poverty (but you are rich), and I know the blasphemy of them who say they are Jews and are not, but are the synagogue of Satan. Fear none of those things which you shall suffer. Behold, the devil shall cast some of you into prison that you may be tried, and you shall have tribulation ten days. Be faithful unto death, and I will give you a crown of life. He that has an ear, let him hear what the Spirit says unto the churches: He that overcomes shall not be hurt of the second death.

<sup>11</sup>And to the servant of the church in Pergamum, write: These things says he who has the sharp sword with two edges: I know your works, and where you dwell, even where Satan's seat is; and you hold fast my name and have not denied my faith, even in those days wherein Antipas was my faithful martyr, who was slain among you, where Satan dwells.

<sup>12</sup>But I have a few things against you, because you have there those that hold to the doctrine of Balaam, who taught Balak to cast a stumbling block before the children of Israel, to eat things sacrificed unto idols, and to commit fornication. So you also have some that hold to the doctrine of the Nicolaitans,

which thing I hate. Repent, or else I will come unto you quickly and will fight against them with the sword of my mouth. He that has an ear, let him hear what the Spirit says unto the churches: To him that overcomes I will give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knows save he that receives it.

<sup>13</sup>And unto the servant of the church in Thyatira, write: These things says the Son of God, who has his eyes like unto a flame of fire, and his feet like fine brass: I know your works, and charity, and service, and faith, and your patience; and the last more than the first.

<sup>14</sup>Notwithstanding, I have a few things against you, because you suffer that woman Jezebel, who calls herself a prophetess, to teach and to seduce my servants to commit fornication, and to eat things sacrificed unto idols. And I gave her space to repent of her fornication, and she repented not. Behold, I will cast her into hell, and they that commit adultery with her into great tribulation, except they repent of their deeds. And I will kill her children with death. And all the churches shall know that I am he who searches the reins and hearts, and I will give unto every one of you according to your works.

<sup>15</sup>But unto you I say – and unto the rest in Thyatira, as many as have not this doctrine and who have not known the depths of Satan, as they speak – I will put upon you no other burden but that which you have; hold fast until I come. And to him who overcomes, and keeps my commandments unto the end, I will give power over many kingdoms; and he shall rule them with the word of God. And they shall be in his hands as the vessels of clay in the hands of a potter. And he shall govern them by faith, with equity and justice, even as I received of my Father. And I will give him the morning star. He that has an ear, let him hear what the Spirit says unto the churches.

<sup>16</sup>And unto the servant of the church in Sardis, write: These things says he who has the seven stars, which are the seven servants of God: I know your works, that you have a name, that you live and are not dead. Be watchful therefore, and strengthen those who remain, who are ready to die; for I have not found your works perfect before God. Remember therefore how you have received and heard, and hold fast and repent. If, therefore, you shall not watch, I will come on you as a thief, and you shall not know what hour I will come upon you. You have a few names even in Sardis who have not defiled their garments, and they shall walk with me in white, for they are worthy. He that overcomes, the same shall be clothed in white raiment; and I will not blot his name out of the book of life, but I will confess his name before my Father, and before his angels. He that has an ear, let him hear what the Spirit says unto the churches.

<sup>17</sup>And to the servant of the church in Philadelphia, write: These things says he that is holy, he that is true, he that has the key of David; he that opens and no man shuts, and shuts and no man opens: I know your works. Behold, I have set before you an open door and no man can shut it, for you have a little strength, and have kept my word, and have not denied my name. Behold, I will make those of the synagogue of Satan who say they are Jews – and are not, but do lie – behold, I will make them to come and worship before your feet, and to know that I have loved you.

<sup>18</sup>Because you have kept the word of my patience, I also will keep you from the hour of temptation, which shall come upon all the world, to try them that

dwell upon the earth. Behold, I come quickly; hold fast to that which you have, that no man take your crown. He that overcomes I will make a pillar in the temple of my God, and he shall go no more out. And I will write upon him the name of my God, and the name of the city of my God – this is New Jerusalem, which comes down out of heaven from my God – and my new name. He that has an ear, let him hear what the Spirit says unto the churches.

<sup>19</sup>And unto the servant of the church of the Laodiceans, write: These things says the Amen, the faithful and true witness, the beginning of the creation of God: I know your works, that you are neither cold nor hot; I would you were cold or hot. So then, because you are lukewarm and neither cold nor hot, I will spew you out of my mouth; because you say, I am rich, and increased with goods, and have need of nothing; and know not that you are wretched, and miserable, and poor, and blind, and naked.

<sup>20</sup>I counsel you to buy of me gold tried in the fire, that you may be rich; and white raiment, that you may be clothed, and that the shame of your nakedness does not appear; and anoint your eyes with eye salve, that you may see. As many as I love, I rebuke and chasten; be zealous therefore, and repent. Behold, I stand at the door and knock. If any man hear my voice and open the door, I will come in to him and will eat with him, and he with me. To him that overcomes will I grant to sit with me in my throne, even as I also overcame and am seated with my Father in his throne. He that has an ear, let him hear what the Spirit says unto the churches.

**2** After this I looked, and behold, a door opened into heaven. And the first voice which I heard, as of a trumpet talking with me, said, Come up here and I will show you things which must be hereafter. And immediately I was in the Spirit.

<sup>2</sup>And behold, a throne was set in heaven, and one sat on the throne. And he that sat was to look upon like a jasper and a sardine stone. And there was a rainbow round about the throne, in sight like unto an emerald. And in the midst of the throne were twenty-four seats; and upon the seats I saw twenty-four elders sitting, clothed in white raiment, and they had on their heads crowns like gold. And out of the throne proceeded lightnings and thunderings and voices, and seven lamps of fire burning before the throne, which are the seven servants of God. And before the throne there was a sea of glass like unto crystal. And in the midst of the throne were the twenty-four elders.

<sup>3</sup>And round about the throne were four beasts full of eyes, before and behind. And the first beast was like a lion, and the second beast like a calf, and the third beast had a face as a man, and the fourth beast was like a flying eagle. And the four beasts had each of them six wings about him, and they were full of eyes within. And they rest not day and night, saying, Holy, holy, holy, Lord God Almighty, who was, and is, and is to come. And when those beasts give glory and honor and thanks to him that sits on the throne, who lives for ever and ever, the twenty-four elders fall down before him that sits on the throne, and worship him that lives for ever and ever, and cast their crowns before the throne, saying, You are worthy, O Lord, to receive glory and honor and power. For you have created all things, and for your pleasure they are and were created.

<sup>4</sup>And I saw in the right hand of him that sits on the throne a book, written within and on the backside, sealed with seven seals. And I saw a strong angel, and heard him proclaiming with a loud voice, Who is worthy to open the book, and break the seals thereof? And no man in heaven, nor in earth, neither under the earth, was able to open the book, neither to look thereon. And I wept much, because no man was found worthy to open and to read the book, neither to look thereon.

<sup>5</sup>And one of the elders says unto me, Weep not. Behold, the Lion of the tribe of Judah, the Root of David, has prevailed to open the book, and to break the seven seals thereof. And I beheld, and, behold, in the midst of the throne and of the four beasts, and in the midst of the elders, stood a Lamb as it had been slain, having twelve horns and twelve eyes, which are the twelve servants of God sent forth into all the earth. And he came and took the book out of the right hand of him that sat upon the throne. And when he had taken the book, the four beasts and twenty-four elders fell down before the Lamb, having every one of them harps, and golden vials full of odors, which are the prayers of saints. And they sung a new song, saying, You are worthy to take the book and to open the seals thereof, for you were slain, and have redeemed us to God by your blood, out of every kindred, and tongue, and people, and nation; and have made us unto our God kings and priests, and we shall reign on the earth.

<sup>6</sup>And I beheld, and I heard the voice of many angels round about the throne and the beasts and the elders. And the number of them was ten thousand times ten thousand, and thousands of thousands, saying with a loud voice, Worthy is the Lamb that was slain, to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing. And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, I heard saying: Blessing, and honor, and glory, and power, be unto him that sits upon the throne, and unto the Lamb for ever and ever. And the four beasts said, Amen. And the twenty-four elders fell down and worshipped him that lives for ever and ever.

<sup>7</sup>And I saw, when the Lamb opened one of the seals, one of the four beasts; and I heard, as it were the noise of thunder, saying, Come and see. And I saw, and behold, a white horse. And he that sat on him had a bow, and a crown was given unto him; and he went forth conquering, and to conquer.

<sup>8</sup>And when he had opened the second seal, I heard the second beast say, Come and see. And there went out another horse that was red. And power was given to him that sat thereon to take peace from the earth, and that they should kill one another; and there was given unto him a great sword.

<sup>9</sup>And when he had opened the third seal, I heard the third beast say, Come and see. And I beheld, and behold, a black horse; and he that sat on him had a pair of balances in his hand. And I heard a voice in the midst of the four beasts say, A measure of wheat for a denarius, and three measures of barley for a denarius; and hurt not the oil and the wine.

<sup>10</sup>And when he had opened the fourth seal, I heard the voice of the fourth beast say, Come and see. And I looked, and behold, a pale horse. And his name that sat on him was Death, and Hell followed with him. And power was given unto them over the fourth part of the earth, to kill with sword, and with hunger, and with death, and with the beasts of the earth.

<sup>11</sup> And when he had opened the fifth seal, I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held. And they cried with a loud voice, saying, How long, O Lord, holy and true, do you not judge and avenge our blood on them that dwell on the earth? And white robes were given unto every one of them. And it was said unto them that they should rest yet for a little season, until their fellow servants also, and their brethren that should be killed as they, should be fulfilled.

<sup>12</sup> And I beheld when he had opened the sixth seal, and behold, there was a great earthquake. And the sun became black as sackcloth of hair, and the moon became as blood, and the stars of heaven fell unto the earth, even as a fig tree casts her untimely figs when she is shaken of a mighty wind. And the heavens opened as a scroll is opened when it is rolled together. And every mountain and island was moved out of its place, and the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every free man, hid themselves in the dens and in the rocks of the mountains, and said to the mountains and rocks, Fall on us and hide us from the face of him that sits on the throne, and from the wrath of the Lamb; for the great day of his wrath has come, and who shall be able to stand?

<sup>13</sup> And after these things I saw four angels standing on the four corners of the earth, holding the four winds of the earth, that the wind should not blow on the earth, nor on the sea, nor on any tree. And I saw another angel ascending from the east, having the seal of the living God, and I heard him cry with a loud voice to the four angels, to whom it was given to hurt the earth and the sea, saying, Hurt not the earth, neither the sea, nor the trees, until we have sealed the servants of our God in their foreheads!

<sup>14</sup> And the number of them who were sealed were a hundred and forty-four thousand, of all the tribes of the children of Israel: Of the tribe of Judah sealed twelve thousand. Of the tribe of Reuben sealed twelve thousand. Of the tribe of Gad sealed twelve thousand. Of the tribe of Asher sealed twelve thousand. Of the tribe of Naphtali sealed twelve thousand. Of the tribe of Manasseh sealed twelve thousand. Of the tribe of Simeon sealed twelve thousand. Of the tribe of Levi sealed twelve thousand. Of the tribe of Issachar sealed twelve thousand. Of the tribe of Zebulun sealed twelve thousand. Of the tribe of Joseph sealed twelve thousand. Of the tribe of Benjamin sealed twelve thousand.

<sup>15</sup> After this I beheld, and behold, a great multitude which no man could number – of all nations, and kindreds, and people, and tongues – stood before the throne and before the Lamb, clothed with white robes and palms in their hands, and cried with a loud voice, saying, Salvation to our God who sits upon the throne, and unto the Lamb! And all the angels stood round about the throne, and the elders and the four beasts fell before the throne on their faces, and worshipped God, saying, Amen; blessing, and glory, and wisdom, and thanksgiving, and honor, and power, and might, be unto our God for ever and ever. Amen.

<sup>16</sup> And one of the elders answered, saying unto me, Who are these who are arrayed in white robes? And from where did they come? And I said unto him, Sir, you know. And he said to me, These are they who came out of great tribulation, and have washed their robes and made them white in the blood of the Lamb; therefore they are before the throne of God, and serve him day and night in

his temple. And he that sits on the throne shall dwell among them. They shall hunger no more, neither thirst anymore, neither shall the sun light on them nor any heat; for the Lamb who is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters, and God shall wipe away all tears from their eyes.

<sup>17</sup>And when he had opened the seventh seal, there was silence in heaven about the space of half an hour.

**3** And I saw the seven angels who stood before God, and to them were seven trumpets given. And another angel came and stood at the altar, having a golden censer, and there was given unto him much incense that he should offer with the prayers of all saints upon the golden altar which was before the throne. And the smoke of the incense, with the prayers of the saints, ascended up before God out of the angel's hand. And the angel took the censer, and filled it with fire of the altar, and cast it into the earth. And there were voices, and thunderings, and lightnings, and an earthquake. And the seven angels who had the seven trumpets prepared themselves to sound.

<sup>2</sup>The first angel sounded, and there followed hail and fire mingled with blood, and they were cast upon the earth. And the third part of trees was burnt up, and all green grass was burnt up.

<sup>3</sup>And the second angel sounded, and as it were a great mountain burning with fire was cast into the sea. And the third part of the sea became blood, and the third part of the creatures which were in the sea, and had life, died; and the third part of the ships were destroyed.

<sup>4</sup>And the third angel sounded, and there fell a great star from heaven, burning as a lamp, and it fell upon the third part of the rivers and upon the fountains of waters. And the name of the star is called Wormwood. And the third part of the waters became wormwood; and many men died of the waters, because they were made bitter.

<sup>5</sup>And the fourth angel sounded, and the third part of the sun was smitten, and the third part of the moon, and the third part of the stars, so that the third part of them was darkened. And the day shone not for a third part of it, and the night likewise. And I beheld, and heard an angel flying through the midst of heaven, saying with a loud voice, Woe, woe, woe to the inhabitants of the earth, by reason of the other voices of the trumpet of the three angels which are yet to sound.

<sup>6</sup>And the fifth angel sounded, and I saw a star fall from heaven unto the earth. And to the angel was given the key of the bottomless pit. And he opened the bottomless pit and there arose a smoke out of the pit, as the smoke of a great furnace, and the sun and the air were darkened by reason of the smoke of the pit. And there came out of the smoke locusts upon the earth. And unto them was given power as the scorpions of the earth have power. And it was commanded them that they should not hurt the grass of the earth, neither any green thing, neither any tree, but only those men who have not the seal of God in their foreheads. And to them it was given that they should not kill them, but that they should be tormented five months. And their torment was as the torment of a scorpion when he strikes a man. And in those days shall

men seek death, and shall not find it; and shall desire to die, and death shall flee from them.

<sup>7</sup>And the shapes of the locusts were like unto horses prepared unto battle, and on their heads were as it were crowns like gold, and their faces as the faces of men. And they had hair as the hair of women, and their teeth were as the teeth of lions. And they had breastplates like breastplates of iron, and the sound of their wings was as the sound of chariots of many horses running to battle. And they had tails like unto scorpions, and there were stings in their tails. And their power was to hurt men five months. And they had a king over them, who is the angel of the bottomless pit, whose name in the Hebrew tongue is Abaddon, but in the Greek tongue, Apollyon.

<sup>8</sup>One woe is past, and behold, there come two more woes hereafter.

<sup>9</sup>And the sixth angel sounded, and I heard a voice from the four horns of the golden altar which is before God, saying to the sixth angel who had the trumpet, Set loose the four angels who are bound in the bottomless pit. And the four angels were set loose, who were prepared for an hour, and a day, and a month, and a year, to slay the third part of men. And the number of the army of the horsemen: two hundred thousand thousand. And I saw the number of them. And thus I saw the horses in the vision, and them that sat on them, having breastplates of fire, and of jacinth, and brimstone; and the heads of the horses as the heads of lions, and out of their mouths issued fire and smoke and brimstone. By these three was the third part of men killed: by the fire, and by the smoke, and by the brimstone, which issued out of their mouths; for their power is in their mouth and in their tails, for their tails were like unto serpents and had heads, and with them they do hurt.

<sup>10</sup>And the rest of the men who were not killed by these plagues yet repented not of the works of their hands, that they should not worship devils, and idols of gold, and silver, and brass, and stone, and of wood; which neither can see, nor hear, nor walk. Neither did they repent of their murders, nor of their sorceries, nor of their fornication, nor of their thefts.

<sup>11</sup>And I saw another mighty angel come down from heaven, clothed with a cloud, and a rainbow upon his head; and his face was like the sun, and his feet as pillars of fire. And he had in his hand a little book open. And he set his right foot upon the sea, and his left on the earth, and cried with a loud voice, as a lion roars. And when he had cried, seven thunders uttered their voices. And when the seven thunders had uttered their voices, I was about to write; and I heard a voice from heaven, saying unto me, Those things are sealed up which the seven thunders uttered, and write them not. And the angel whom I saw stand upon the sea and upon the earth lifted up his hand to heaven, and swore by him who lives for ever and ever, who created heaven, and the things that are therein, and the earth, and the things that are therein, and the sea, and the things which are therein, that there should be time no longer.

<sup>12</sup>But in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished, as he has declared to his servants the prophets.

<sup>13</sup>And the voice which I heard from heaven spoke unto me again, and said, Go take the little book which is open in the hand of the angel who stands upon the sea and upon the earth. And I went unto the angel and said unto

him, Give me the little book. And he said unto me, Take it, and eat it up; and it shall make your belly bitter, but it shall be in your mouth sweet as honey. And I took the little book out of the angel's hand and ate it up, and it was in my mouth sweet as honey; and as soon as I had eaten it, my belly was bitter. And he said unto me, You must prophesy again before many peoples, and nations, and tongues, and kings.

<sup>14</sup>And there was given me a reed like unto a rod. And the angel stood, saying, Rise and measure the temple of God, and the altar, and them that worship therein; but the court which is outside the temple, leave out and measure it not, for it is given unto the gentiles. And the holy city they shall tread under foot forty-two months.

<sup>15</sup>And I will give power unto my two witnesses, and they shall prophesy a thousand two hundred sixty days, clothed in sackcloth. These are the two olive trees, and the two candlesticks standing before the God of the earth. And if any man will hurt them, fire proceeds out of their mouth and devours their enemies; and if any man will hurt them, he must in this manner be killed. These have power to shut heaven, that it rain not in the days of their prophecy, and have power over waters to turn them to blood, and to smite the earth with all plagues, as often as they will. And when they shall have finished their testimony, the beast that ascends out of the bottomless pit shall make war against them, and shall overcome them, and kill them.

<sup>16</sup>And their dead bodies shall lie in the street of the great city, which spiritually is called Sodom and Egypt, where also our Lord was crucified. And they of the people and kindreds and tongues and nations shall see their dead bodies three days and a half, and shall not suffer their dead bodies to be put in graves. And they that dwell upon the earth shall rejoice over them, and make merry, and shall send gifts one to another, because these two prophets tormented them that dwelt on the earth.

<sup>17</sup>And after three days and a half, the spirit of life from God entered into them and they stood upon their feet; and great fear fell upon them who saw them. And they heard a great voice from heaven saying unto them, Come up here. And they ascended up to heaven in a cloud, and their enemies beheld them. And the same hour was there a great earthquake, and the tenth-part of the city fell, and in the earthquake were slain of men seven thousand. And the remnant were frightened, and gave glory to the God of heaven.

<sup>18</sup>The second woe is past, and behold, the third woe comes quickly.

<sup>19</sup>And the seventh angel sounded, and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever. And the twenty-four elders who sat before God on their seats fell upon their faces and worshipped God, saying, We give you thanks, O Lord God Almighty, who is, and was, and is to come; because you have taken to yourself great power, and have reigned. And the nations were angry, and your wrath has come, and the time of the dead, that they should be judged; and that you should give reward unto your servants the prophets, and to the saints, and them that fear your name, small and great, and should destroy them who destroy the earth.

<sup>20</sup>And the temple of God was opened in heaven, and there was seen in his temple the ark of his covenant. And there were lightnings, and voices, and thunderings, and an earthquake, and great hail.

**4** And there appeared a great sign in heaven, in the likeness of things on the earth; a woman, clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars. And the woman, being with child, cried, travailing in birth and pained to be delivered. And she brought forth a male child, who was to rule all nations with a rod of iron; and her child was caught up unto God and his throne.

<sup>2</sup>And there appeared another sign in heaven; and behold, a great red dragon, having seven heads and ten horns, and seven crowns upon his heads. And his tail drew the third part of the stars of heaven, and did cast them to the earth. And the dragon stood before the woman who was delivered, ready to devour her child after it was born. And the woman fled into the wilderness, where she had a place prepared of God, that they should feed her there a thousand two hundred sixty years.

<sup>3</sup>And there was war in heaven; Michael and his angels fought against the dragon, and the dragon and his angels fought against Michael. And the dragon prevailed not against Michael, neither the child, nor the woman – who was the church of God – who had been delivered of her pains and brought forth the kingdom of our God and his Christ; neither was there place found in heaven for the great dragon who was cast out, that old serpent called the devil, and also called Satan, who deceives the whole world; he who was cast out into the earth, and his angels were cast out with him.

<sup>4</sup>And I heard a loud voice saying in heaven, Now has come salvation, and strength, and the kingdom of our God, and the power of his Christ; for the accuser of our brethren is cast down, who accused them before our God day and night; for they have overcome him by the blood of the Lamb, and by the word of their testimony, for they loved not their own lives but kept the testimony even unto death. Therefore rejoice O heavens, and you that dwell in them.

<sup>5</sup>And after these things I heard another voice, saying, Woe to the inhabitants of the earth, yea, and they who dwell upon the islands of the sea. For the devil has come down unto you, having great wrath, because he knows that he has but a short time; for when the dragon saw that he was cast unto the earth, he persecuted the woman who brought forth the male child. Therefore, to the woman were given two wings of a great eagle, that she might flee into the wilderness, into her place where she is nourished for a time, and times, and half a time, from the face of the serpent. And the serpent casts out of his mouth water as a flood after the woman, that he might cause her to be carried away of the flood. And the earth helps the woman, and the earth opens her mouth and swallows up the flood which the dragon casts out of his mouth. Therefore the dragon was angry with the woman, and went to make war with the remnant of her seed, those who keep the commandments of God and have also the testimony of Jesus Christ.

<sup>6</sup>And I saw another sign in the likeness of the kingdoms of the earth: a beast rise up out of the sea, and stood upon the sand of the sea, having seven heads and ten horns, and upon his horns ten crowns, and upon his heads the name

of blasphemy. And the beast which I saw was like unto a leopard, and his feet were as the feet of a bear, and his mouth as the mouth of a lion. And the devil gave him his power, and his seat, and great authority. And I saw one of his heads, as though it were wounded to death; and his deadly wound was healed.

<sup>7</sup>And all the world wondered after the beast, and they worshipped the dragon which gave power unto the beast. And they worshipped the beast, saying, Who is like unto the beast? Who is able to make war with him? And there was given unto him a mouth speaking great things and blasphemies, and power was given unto him to continue forty-two months. And he opened his mouth in blasphemy against God, to blaspheme his name, and his tabernacle, and them that dwell in heaven. And it was given unto him to make war with the saints and to overcome them. And power was given him over all kindreds, and tongues, and nations.

<sup>8</sup>And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world. If any man have an ear, let him hear. He that leads into captivity shall go into captivity. He that kills with the sword must be killed with the sword. Here is the patience and the faith of the saints.

<sup>9</sup>And I beheld another beast coming up out of the earth, and he had two horns like a lamb and he spoke as a dragon. And he exercises all the power of the first beast before him, and causes the earth and they who dwell therein to worship the first beast, whose deadly wound was healed. And he does great wonders, so that he makes fire come down from heaven on the earth in the sight of men, and deceives them that dwell on the earth by those miracles which he had power to do in the sight of the beast, saying to them that dwell on the earth that they should make an image to the beast which had the wound by a sword and did live.

<sup>10</sup>And he had power to give life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed. And he causes all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads, and that no man might buy or sell save he that had the mark, or the name of the beast, or the number of his name. Here is wisdom: let him that has understanding count the number of the beast, for it is the number of a man, and his number is six hundred sixty-six.

**5** And I looked, and behold, a Lamb stood on the mount Zion, and with him a hundred forty-four thousand, having his Father's name written in their foreheads. And I heard a voice from heaven, as the voice of many waters and as the voice of a great thunder. And I heard the voice of harpers harping with their harps. And they sung as a new song before the throne, and before the four beasts, and the elders. And no man could learn that song but the hundred forty-four thousand, who were redeemed from the earth. These are they who were not defiled with women, for they are virgins. These are they who follow the Lamb wherever he goes. These were redeemed from among men, the firstfruits unto God and to the Lamb. And in their mouth was found no guile, for they are without fault before the throne of God.

<sup>2</sup>And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth – and to every nation, and kindred, and tongue, and people – saying with a loud voice, Fear God and give glory to him, for the hour of his judgment has come; and worship him that made heaven, and earth, and the sea, and the fountains of waters.

<sup>3</sup>And there followed another angel, saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication.

<sup>4</sup>And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb. And the smoke of their torment ascends up for ever and ever. And they have no rest day nor night, who worship the beast and his image and whoever receives the mark of his name. Here is the patience of the saints. Here are they that keep the commandments of God, and the faith of Jesus.

<sup>5</sup>And I heard a voice from heaven saying unto me, Write: Blessed are the dead who die in the Lord from henceforth; yea, says the Spirit, that they may rest from their labors. And their works do follow them.

<sup>6</sup>And I looked, and behold, a white cloud, and upon the cloud sat one like unto the Son of man, having on his head a golden crown and in his hand a sharp sickle. And another angel came out of the temple, crying with a loud voice to him that sat on the cloud, Thrust in your sickle and reap, for the time has come for you to reap, for the harvest of the earth is ripe! And he that sat on the cloud thrust in his sickle on the earth, and the earth was reaped.

<sup>7</sup>And another angel came out of the temple which is in heaven, he also having a sharp sickle. And another angel came out from the altar, who had power over fire, and cried with a loud cry to him that had the sharp sickle, saying, Thrust in your sharp sickle and gather the clusters of the vine of the earth, for her grapes are fully ripe! And the angel thrust in his sickle into the earth, and gathered the vine of the earth, and cast into the great winepress of the wrath of God. And the winepress was trodden outside the city, and blood came out of the winepress, even unto the horse bridles, by the space of a thousand six hundred furlongs.

**6** And I saw another sign in heaven, great and marvelous: seven angels having the seven last plagues, for in them is filled up the wrath of God. And I saw as it were a sea of glass mingled with fire; and they that had gotten the victory over the beast, and over his image, and over his mark, and over the number of his name, stand on the sea of glass, having the harps of God. And they sing the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvelous are your works, Lord God Almighty; just and true are your ways, you King of saints. Who shall not fear you, O Lord, and glorify your name? For you only are holy. For all nations shall come and worship before you, for your judgments are made manifest.

<sup>2</sup>And after that I looked, and behold, the temple of the tabernacle of the testimony in heaven was opened. And the seven angels came out of the temple,

having the seven plagues, clothed in pure and white linen, and having their breasts girded with golden girdles. And one of the four beasts gave unto the seven angels seven golden vials full of the wrath of God, who lives for ever and ever. And the temple was filled with smoke from the glory of God, and from his power, and no man was able to enter into the temple until the seven plagues of the seven angels were fulfilled. And I heard a great voice out of the temple, saying to the seven angels, Go your ways, and pour out the vials of the wrath of God upon the earth.

<sup>3</sup>And the first went and poured out his vial upon the earth, and there fell a noxious and grievous sore upon the men who had the mark of the beast, and they who worshipped his image.

<sup>4</sup>And the second angel poured out his vial upon the sea, and it became as the blood of a dead man; and every living soul died in the sea.

<sup>5</sup>And the third angel poured out his vial upon the rivers and fountains of waters, and they became blood. And I heard the angel of the waters say, You are righteous, O Lord who is, and was, and shall be, because you have judged thus; for they have shed the blood of saints and prophets, and you have given them blood to drink, for they are worthy. And I heard another angel who came out from the altar saying, Even so, Lord God Almighty, true and righteous are your judgments.

<sup>6</sup>And the fourth angel poured out his vial upon the sun, and power was given unto him to scorch men with fire. And men were scorched with great heat, and blasphemed the name of God, who has power over these plagues. And they repented not to give him glory.

<sup>7</sup>And the fifth angel poured out his vial upon the seat of the beast, and his kingdom was full of darkness; and they gnawed their tongues for pain, and blasphemed the God of heaven because of their pains and their sores, and repented not of their deeds.

<sup>8</sup>And the sixth angel poured out his vial upon the great river Euphrates, and the water thereof was dried up, that the way of the kings of the east might be prepared. And I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet; for they are the spirits of devils working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty. (Behold, I come as a thief. Blessed is he that watches and keeps his garments, lest he walk naked and they see his shame.) And he gathered them together into a place called in the Hebrew tongue, Armageddon.

<sup>9</sup>And the seventh angel poured out his vial into the air, and there came a great voice out of the temple of heaven, from the throne, saying, It is done. And there were voices, and thunders, and lightnings; and there was a great earthquake, such as was not since men were upon the earth, so mighty an earthquake, so great. And the great city was divided into three parts, and the cities of the nations fell. And great Babylon came in remembrance before God, to give unto her the cup of the wine of the fierceness of his wrath. And every island fled away, and the mountains were not found. And there fell upon men a great hail out of heaven, about the weight of a talent. And men blasphemed God because of the plague of the hail, for the plague thereof was exceedingly great.

<sup>10</sup>And there came one of the seven angels who had the seven vials, and talked with me, saying unto me, Come here; I will show unto you the judgment of the great whore that sits upon many waters, with whom the kings of the earth have committed fornication, and the inhabitants of the earth have been made drunk with the wine of her fornication. So he carried me away in the Spirit into the wilderness. And I saw a woman sit upon a scarlet-colored beast, full of names of blasphemy, having seven heads and ten horns. And the woman was arrayed in purple and scarlet color, and adorned with gold and precious stones and pearls, having a golden cup in her hand, full of abominations and filthiness of her fornication. And upon her forehead a name written: Mystery, Babylon the Great, the Mother of Harlots and Abominations of the Earth. And I saw the woman drunk with the blood of the saints, and with the blood of the martyrs of Jesus. And when I saw her, I wondered with great awe.

<sup>11</sup>And the angel said unto me, Why did you marvel? I will tell you the mystery of the woman, and of the beast that carries her, which has the seven heads and ten horns. The beast that you saw was, and is not; and shall ascend out of the bottomless pit, and go into perdition. And they that dwell on the earth shall wonder, whose names were not written in the book of life from the foundation of the world, when they behold the beast that was, and is not, and yet is.

<sup>12</sup>And here is the mind which has wisdom: the seven heads are seven mountains, on which the woman sits. And there are seven kings: five are fallen, and one is, the other is not yet come; and when he comes, he must continue a short space. And the beast that was, and is not, even he is the eighth, and is of the seven, and goes into perdition. And the ten horns which you saw are ten kings, who have received no kingdom as yet, but receive power as kings one hour with the beast. These have one mind, and shall give their power and strength unto the beast. These shall make war with the Lamb and the Lamb shall overcome them, for he is Lord of lords and King of kings; and they that are with him are called, and chosen, and faithful.

<sup>13</sup>And he said unto me, The waters which you saw, where the whore sits, are peoples, and multitudes, and nations, and tongues. And the ten horns which you saw upon the beast, these shall hate the whore, and shall make her desolate and naked, and shall eat her flesh, and burn her with fire; for God has put in their hearts to fulfill his will, and to agree, and give their kingdom unto the beast until the words of God are fulfilled. And the woman whom you saw is that great city, which reigns over the kings of the earth.

**7** And after these things I saw another angel come down from heaven, having great power; and the earth was lightened with his glory. And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen, and has become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird; for all nations have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her, and the merchants of the earth have waxed rich through the abundance of her delicacies.

<sup>2</sup>And I heard another voice from heaven, saying, Come out of her, my people, that you be not partakers of her sins, and that you receive not of her plagues. For her sins have reached unto heaven, and God has remembered her iniquities.

Reward her even as she rewarded you, and double unto her double according to her works, in the cup which she has filled, fill to her double. How much she has glorified herself, and lived deliciously, so much torment and sorrow give her; for she says in her heart, I sit as a queen, and am no widow, and shall see no sorrow. Therefore shall her plagues come in one day: death, and mourning, and famine. And she shall be utterly burned with fire, for strong is the Lord God who judges her.

<sup>3</sup>And the kings of the earth, who have committed fornication and lived deliciously with her, shall bewail her and lament for her when they shall see the smoke of her burning; standing afar off for the fear of her torment, saying, Alas, alas, that great city Babylon, that mighty city! For in one hour has your judgment come.

<sup>4</sup>And the merchants of the earth shall weep and mourn over her, for no man buys their merchandise anymore: the merchandise of gold, and silver, and precious stones, and of pearls, and fine linen, and purple, and silk, and scarlet, and all citron wood, and all manner vessels of ivory, and all manner vessels of most precious wood, and of brass, and iron, and marble, and cinnamon, and odors, and ointments, and frankincense, and wine, and oil, and fine flour, and wheat, and beasts, and sheep, and horses, and chariots, and slaves, and souls of men. And the fruits that your soul lusted after are departed from you, and all things which were dainty and splendid are departed from you, and you shall find them no more at all.

<sup>5</sup>The merchants of these things, who were made rich by her, shall stand afar off for the fear of her torment, weeping and wailing, and saying, Alas, alas, that great city that was clothed in fine linen, and purple, and scarlet, and adorned with gold, and precious stones, and pearls! For in one hour, so great riches come to naught.

<sup>6</sup>And every shipmaster, and all the company in ships, and sailors, and as many as trade by sea, stood afar off, and cried when they saw the smoke of her burning, saying, What city is like unto this great city? And they cast dust on their heads and cried, weeping and wailing, saying, Alas, alas, that great city wherein all that had ships in the sea were made rich, by reason of her costliness! For in one hour is she made desolate. Rejoice over her, heaven, and holy apostles and prophets, for God has avenged you on her.

<sup>7</sup>And a mighty angel took up a stone like a great millstone, and cast it into the sea, saying, Thus with violence shall that great city Babylon be thrown down, and shall be found no more at all. And the voice of harpers, and musicians, and of pipers, and trumpeters, shall be heard no more at all in you; and no craftsman, of whatever craft, shall be found anymore in you; and the sound of a millstone shall be heard no more at all in you; and the light of a candle shall shine no more at all in you; and the voice of the bridegroom and of the bride shall be heard no more at all in you. For your merchants were the great men of the earth; for by your sorceries were all nations deceived. And in her was found the blood of prophets, and of saints, and of all that were slain upon the earth.

<sup>8</sup>And after these things I heard a great voice of much people in heaven, saying, Hallelujah, salvation, and glory, and honor, and power, unto the Lord our God, for true and righteous are his judgments; for he has judged the great whore which did corrupt the earth with her fornication, and has avenged the blood

of his saints at her hand. And again they said, Hallelujah. And her smoke rose up for ever and ever. And the twenty-four elders and the four beasts fell down and worshipped God who sat on the throne, saying, Amen, hallelujah. And a voice came out of the throne, saying, Praise our God, all you his saints and you that fear him, both small and great.

<sup>9</sup>And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, Hallelujah, for the Lord God omnipotent reigns! Let us be glad and rejoice, and give honor to him, for the marriage of the Lamb has come and his wife has made herself ready. And to her was granted that she should be arrayed in fine linen, clean and white; for the fine linen is the righteousness of saints.

<sup>10</sup>And he says unto me, Write: Blessed are they who are called unto the marriage supper of the Lamb. And he says unto me, These are the true sayings of God. And I fell at his feet to worship him. And he said unto me, Do you not see that I am your fellow servant, and of your brethren who have the testimony of Jesus? Worship God, for the testimony of Jesus is the spirit of prophecy.

**8** And I saw heaven opened, and behold, a white horse; and he that sat upon him is called Faithful and True, and in righteousness he does judge and make war. His eyes were as a flame of fire, and he had on his head many crowns, and a name written that no man knew but himself. And he is clothed with a vesture dipped in blood. And his name is called The Word of God. And the armies in heaven followed him upon white horses, clothed in fine linen, white and clean. And out of his mouth proceeds the word of God, and with it he will smite the nations, and he will rule them with the word of his mouth. And he treads the winepress in the fierceness and wrath of Almighty God. And he has on a vesture, and on his thigh a name written: KING OF KINGS, AND LORD OF LORDS.

<sup>2</sup>And I saw an angel standing in the sun, and he cried with a loud voice, saying to all the fowls that fly in the midst of heaven, Come and gather yourselves together unto the supper of the great God, that you may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh of all who fight against the Lamb, both bond and free, both small and great!

<sup>3</sup>And I saw the beast, and the kings of the earth, and their armies, gathered together to make war against him that sat on the horse, and against his army. And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived those that had received the mark of the beast and those that worshipped his image. These both were cast alive into a lake of fire burning with brimstone. And the remnant were slain with the word of him that sat upon the horse, which word proceeded out of his mouth. And all the fowls were filled with their flesh.

<sup>4</sup>And I saw an angel come down out of heaven, having the key of the bottomless pit and a great chain in his hand. And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years; and cast him into the bottomless pit and shut him up, and set a seal upon him, that he should deceive the nations no more until the thousand years should be fulfilled. And after that, he must be set loose a little season.

<sup>5</sup>And I saw thrones, and they sat upon them, and judgment was given unto them and the souls of them that were beheaded for the witness of Jesus and for the word of God, and those who had not worshipped the beast, neither his image, neither had received his mark upon their foreheads or in their hands; and they lived and reigned with Christ a thousand years. But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection. Blessed and holy are they who have part in the first resurrection; on such the second death has no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years.

<sup>6</sup>And when the thousand years are expired, Satan shall be set loose out of his prison and shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle; the number of whom is as the sand of the sea. And they went up on the breadth of the earth, and encompassed the camp of the saints about, and the beloved city. And fire came down from God out of heaven and devoured them. And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night for ever and ever.

<sup>7</sup>And I saw a great white throne, and him who sat on it, from whose face the earth and the heaven fled away; and there was found no place for them. And I saw the dead, small and great, stand before God; and the books were opened. And another book was opened, which is the book of life. And the dead were judged out of those things which were written in the books, according to their works. And the sea gave up the dead who were in it, and death and hell delivered up the dead who were in them, and they were judged, every man according to their works. And death and hell were cast into the lake of fire. This is the second death. And whoever was not found written in the book of life was cast into the lake of fire.

<sup>8</sup>And I saw a new heaven and a new earth, for the first heaven and the first earth were passed away; and there was no more sea. And I, John, saw the holy city, New Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven, saying, Behold, the tabernacle of God is with men, and he will dwell with them and they shall be his people, and God himself shall be with them and be their God. And God shall wipe away all tears from their eyes, and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain; for the former things are passed away.

<sup>9</sup>And he that sat upon the throne said, Behold, I make all things new. And he said unto me, Write, for these words are true and faithful. And he said unto me, It is done. I am Alpha and Omega, the beginning and the end. I will give unto him that is thirsty of the fountain of the water of life freely. He that overcomes shall inherit all things, and I will be his God and he shall be my son. But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burns with fire and brimstone, which is the second death.

<sup>10</sup>And there came unto me one of the seven angels who had the seven vials full of the seven last plagues, and talked with me, saying, Come here, I will show you the bride, the Lamb's wife. And he carried me away in the Spirit to a great and high mountain, and showed me that great city, the holy Jerusalem,

descending out of heaven from God, having the glory of God, and her light like unto a stone most precious, even like a jasper stone, clear as crystal; and had a wall great and high, and had twelve gates, and at the gates twelve angels, and names written thereon, which are of the twelve tribes of the children of Israel: on the east, three gates; on the north, three gates; on the south, three gates; and on the west three gates. And the wall of the city had twelve foundations, and in them the names of the twelve apostles of the Lamb.

<sup>11</sup> And he that talked with me had a golden reed to measure the city, and the gates thereof, and the wall thereof. And the city lies square, and the length is as large as the breadth. And he measured the city with the reed: twelve thousand furlongs. The length and the breadth and the height of it are equal. And he measured the wall thereof: a hundred forty-four cubits, according to the measure of a man, that is, of the angel. And the building of the wall of it was jasper. And the city was pure gold, like unto clear glass. And the foundations of the wall of the city were garnished with all manner of precious stones. The first foundation, jasper; the second, sapphire; the third, a chalcedony; the fourth, an emerald; the fifth, sardonyx; the sixth, sardius; the seventh, chrysolite; the eighth, beryl; the ninth, a topaz; the tenth, a chrysoprasus; the eleventh, a jacinth; the twelfth, an amethyst. And the twelve gates, twelve pearls; every single gate was of one pearl. And the street of the city was pure gold, transparent as glass.

<sup>12</sup> And I saw no temple therein; for the Lord God Almighty and the Lamb are the temple of it. And the city had no need of the sun, neither of the moon, to shine in it; for the glory of God did lighten it, and the Lamb is the light thereof. And the nations of them who are saved shall walk in the light of it. And the kings of the earth do bring their glory and honor into it. And the gates of it shall not be shut at all by day, for there shall be no night there. And they shall bring the glory and honor of the nations into it. And there shall by no means enter into it anything that defiles, neither works abomination, or a lie; but they who are written in the Lamb's book of life.

<sup>13</sup> And he showed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb. In the middle of the street of it, and on either side of the river, the tree of life (which bore twelve fruits) yielded her fruit every month, and the leaves of the tree, for the healing of the nations.

<sup>14</sup> And there shall be no more curse, but the throne of God and of the Lamb shall be in it, and his servants shall serve him. And they shall see his face and his name in their foreheads. And there shall be no night there, and they need no candle neither light of the sun, for the Lord God gives them light. And they shall reign for ever and ever.

<sup>15</sup> And he said unto me, These sayings are faithful and true. And the Lord God of the holy prophets sent his angel to show unto his servants the things which must shortly be done. Behold, I come quickly. Blessed is he that keeps the sayings of the prophecy of this book.

**9** And I John saw these things, and heard. And when I had heard and seen, I fell down to worship before the feet of the angel who showed me these things. Then he says unto me, Do you not see that I am your fellow servant,

and of your brethren the prophets, and of them who keep the sayings of this book? Worship God.

<sup>2</sup>And he says unto me, Seal not the sayings of the prophecy of this book, for the time is at hand; he who is unjust, let him be unjust still; and he who is filthy, let him be filthy still; and he that is righteous, let him be righteous still; and he that is holy, let him be holy still.

<sup>3</sup>And behold, I come quickly and my reward is with me, to give every man according as his work shall be. I am Alpha and Omega, the beginning and the end, the first and the last. Blessed are they that do his commandments, that they may have right to the tree of life and may enter in through the gates into the city; for outside are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whoever loves and makes a lie.

<sup>4</sup>I Jesus have sent my angel to testify unto you these things in the churches. I am the root and the offspring of David, the bright and morning star. And the Spirit and the bride say, Come; and let him that hears say, Come. And let him that is thirsty come, and whoever will, let him take the water of life freely. For I testify unto every man that hears the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book; and if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and the things which are written in this book. He who testifies these things says, Surely I come quickly. Amen.

<sup>5</sup>Even so, come, Lord Jesus. The grace of our Lord Jesus Christ be with you all. Amen.





THE  
BOOK OF MORMON

RESTORATION EDITION

TRANSLATED BY  
JOSEPH SMITH, JR.

# THE BOOK OF MORMON

AN ACCOUNT WRITTEN BY THE HAND OF MORMON  
UPON PLATES TAKEN FROM THE PLATES OF NEPHI

<sup>1</sup>Wherefore, it is an abridgment of the record of the people of Nephi and also of the Lamanites; written to the Lamanites who are a remnant of the house of Israel and also to Jew and gentile; written by way of commandment, and also by the spirit of prophecy and of revelation. Written, and sealed, and hid up unto the LORD, that they might not be destroyed; to come forth by the gift and power of God unto the interpretation thereof; sealed up by the hand of Moroni and hid up unto the LORD, to come forth in due time by the way of the gentile; the interpretation thereof by the gift of God.

<sup>2</sup>An abridgment taken from the book of Ether also, which is a record of the people of Jared, who were scattered at the time the LORD confounded the language of the people when they were building a tower to get to Heaven: which is to shew unto the remnant of the house of Israel what great things the LORD hath done for their fathers, and that they may know the covenants of the LORD, that they are not cast off forever. And also to the convincing of the Jew and gentile that Jesus is the CHRIST, the Eternal God, manifesting himself unto all nations. And now if there are faults, they are the mistakes of men; Wherefore, condemn not the things of God, that ye may be found spotless at the judgment seat of CHRIST.

MORONI

## THE TESTIMONY OF THREE WITNESSES

Be it known unto all nations, kindreds, tongues, and people, unto whom this work shall come, that we, through the grace of God the Father and our Lord Jesus Christ, have seen the plates which contain this record, which is a record of the people of Nephi, and also of the Lamanites, their brethren, and also of the people of Jared, who came from the tower of which hath been spoken; and we also know that they have been translated by the gift and power of God, for his voice hath declared it unto us; wherefore, we know of a surety, that the work is true. And we also testify that we have seen the engravings which are upon the plates, and they have been shewn unto us by the power of God, and not of man. And we declare with words of soberness, that an angel of God came down from Heaven, and he brought and laid before our eyes, that we beheld and saw the plates, and the engravings thereon; and we know that it is by the grace of God the Father and our Lord Jesus Christ, that we beheld and bear record that these things are true; and it is marvelous in our eyes. Nevertheless, the voice of the Lord commanded us that we should bear record of it; wherefore, to be obedient unto the commandments of God, we bear testimony of these things. And we know that if we are faithful in Christ, we shall rid our garments of the blood of all men, and be found spotless before the judgment seat of Christ, and shall dwell with him Eternally in the heavens. And the honor be to the Father, and to the Son, and to the Holy Ghost, which is one God. Amen.

OLIVER COWDERY,  
DAVID WHITMER,  
MARTIN HARRIS.

## AND ALSO THE TESTIMONY OF EIGHT WITNESSES.

Be it known unto all nations, kindreds, tongues, and people, unto whom this work shall come, that Joseph Smith, Jr., the translator of this work, has shown unto us the plates of which hath been spoken, which have the appearance of gold; and as many of the leaves as the said Smith has translated, we did handle with our hands: and we also saw the engravings thereon, all of which has the appearance of ancient work, and of curious workmanship. And this we bear record with words of soberness, that the said Smith has shown unto us, for we have seen and hefted, and know of a surety, that the said Smith has got the plates of which we have spoken. And we give our names unto the world to witness unto the world that which we have seen; and we lie not, God bearing witness of it.

CHRISTIAN WHITMER,  
JACOB WHITMER,  
PETER WHITMER, JR.,  
JOHN WHITMER,  
HIRAM PAGE,  
JOSEPH SMITH, SEN.,  
HYRUM SMITH,  
SAMUEL H. SMITH.

## THE FIRST BOOK OF NEPHI

### HIS REIGN AND MINISTRY

*An account of Lehi and his wife, Sariah, and his four sons being called, beginning at the eldest, Laman, Lemuel, Sam, and Nephi. The Lord warns Lehi to depart out of the Land of Jerusalem because he prophesieth unto the people concerning their iniquity and they seek to destroy his life. He taketh three days journey into the wilderness with his family. Nephi taketh his brethren and returns to the land of Jerusalem after the record of the Jews. The account of their sufferings. They take the daughters of Ishmael to wife. They take their families and depart into the wilderness. Their sufferings and afflictions in the wilderness. The course of their travels. They come to the large waters. Nephi's brethren rebelleth against him. He confoundeth them and buildeth a ship. They call the name of the place Bountiful. They cross the large waters into the promised land, etc. This is according to the account of Nephi; or, in other words, I, Nephi, wrote this record.*

**I**NEPHI, having been born of goodly parents, therefore I was taught somewhat in all the learning of my father. And having seen many afflictions in the course of my days, nevertheless having been highly favored of the Lord in all my days, yea, having had a great knowledge of the goodness and the mysteries of God, therefore I make a record of my proceedings in my days. Yea, I make a record in the language of my father, which consists of the learning of the Jews and the language of the Egyptians. And I know that the record which I make is true, and I make it with mine own hand, and I make it according to my knowledge.

<sup>2</sup>For it came to pass in the commencement of the first year of the reign of Zedekiah, king of Judah, my father Lehi having dwelt at Jerusalem in all his days, and in that same year there came many prophets, prophesying unto the people that they must repent or the great city Jerusalem must be destroyed.

<sup>3</sup>Wherefore, it came to pass that my father Lehi, as he went forth, prayed unto the Lord, yea, even with all his heart in behalf of his people. And it came to pass, as he prayed unto the Lord, there came a pillar of fire and dwelt upon a rock before him; and he saw and heard much; and because of the things which he saw and heard he did quake and tremble exceedingly. And it came to pass that he returned to his own house at Jerusalem. And he cast himself upon his bed, being overcome with the Spirit and the things which he had seen; and being thus overcome with the Spirit he was carried away in a vision, even that he saw the heavens open. And he thought he saw God sitting upon his throne surrounded with numberless concourses of angels in the attitude of singing and praising their God. And it came to pass that he saw one descending out of the midst of Heaven, and he beheld that his luster was above that of the sun at noonday. And he also saw twelve others following him, and their brightness did exceed that of the stars in the firmament, and they came down and went forth upon the face of the earth. And the first came and stood before my father and gave unto him a book and bade him that he should read. And it came to pass that as he read he was filled with the spirit of the Lord, and he read saying, Woe, woe unto Jerusalem for I have seen thine abominations. Yea, many things did my father read concerning Jerusalem: that it should be destroyed, and the inhabitants thereof, many should perish by the sword and many should be

carried away captive into Babylon. And it came to pass that when my father had read and saw many great and marvelous things he did exclaim many things unto the Lord such as, Great and marvelous are thy works, O Lord God Almighty. Thy throne is high in the heavens, and thy power and goodness and mercy are over all the inhabitants of the earth; and because thou art merciful thou wilt not suffer those who come unto thee that they shall perish. And after this manner was the language of my father in the praising of his God for his soul did rejoice and his whole heart was filled because of the things which he had seen, yea, which the Lord had shewn unto him.

<sup>4</sup>And now I, Nephi, do not make a full account of the things which my father had written for he hath written many things which he saw in visions and in dreams. And he also hath written many things which he prophesied and spake unto his children, of which I shall not make a full account; but I shall make an account of my proceedings in my days. Behold I make an abridgment of the record of my father upon plates which I have made with mine own hands; wherefore, after I have abridged the record of my father, then will I make an account of mine own life.

<sup>5</sup>Therefore I would that ye should know that after the Lord had shewn so many marvelous things unto my father Lehi, yea, concerning the destruction of Jerusalem, behold he went forth among the people and began to prophesy and to declare unto them concerning the things which he had both seen and heard. And it came to pass that the Jews did mock him because of the things which he testified of them, for he truly testified of their wickedness and their abominations. And he testified that the things which he saw and heard, and also the things which he read in the book, manifested plainly of the coming of a Messiah and also the redemption of the world. And when the Jews heard these things they were angry with him, yea, even as with the prophets of old whom they had cast out and stoned and slain; and they also sought his life that they might take it away. But behold I, Nephi, will shew unto you that the tender mercies of the Lord are over all those whom he hath chosen because of their faith to make them mighty even unto the power of deliverance.

<sup>6</sup>For behold, it came to pass that the Lord spake unto my father, yea, even in a dream, and said unto him, Blessed art thou Lehi because of the things which thou hast done. And because thou hast been faithful and declared unto this people the things which I commanded thee, behold, they seek to take away thy life. And it came to pass that the Lord commanded my father, even in a dream, that he should take his family and depart into the wilderness. And it came to pass that he was obedient unto the word of the Lord. Wherefore, he did as the Lord commanded him.

<sup>7</sup>And it came to pass that he departed into the wilderness. And he left his house and the land of his inheritance and his gold and his silver and his precious things and took nothing with him save it were his family and provisions and tents and departed into the wilderness. And he came down by the borders near the shore of the Red Sea, and he traveled in the wilderness in the borders which were nearer the Red Sea. And he did travel in the wilderness with his family, which consisted of my mother, Sariah, and my elder brethren, who were Laman, Lemuel, and Sam. And it came to pass that when he had

traveled three days in the wilderness, he pitched his tent in a valley by the side of a river of water.

<sup>8</sup>And it came to pass that he built an altar of stones and made an offering unto the Lord and gave thanks unto the Lord our God. And it came to pass that he called the name of the river, Laman, and it emptied into the Red Sea; and the valley was in the borders near the mouth thereof. And when my father saw that the waters of the river emptied into the fountain of the Red Sea he spake unto Laman saying, O that thou mightest be like unto this river continually running into the fountain of all righteousness. And he also spake unto Lemuel, saying, O that thou mightest be like unto this valley, firm and steadfast and immovable in keeping the commandments of the Lord. Now this he spake because of the stiffneckedness of Laman and Lemuel, for behold they did murmur in many things against their father because he was a visionary man and had led them out of the land of Jerusalem to leave the land of their inheritance, and their gold and their silver and their precious things, to perish in the wilderness. And this they said that he had done because of the foolish imaginations of his heart. And thus Laman and Lemuel, being the eldest, did murmur against their father. And they did murmur because they knew not the dealings of that God who had created them. Neither did they believe that Jerusalem, that great city, could be destroyed according to the words of the prophets. And they were like unto the Jews who were at Jerusalem who sought to take away the life of my father. And it came to pass that my father did speak unto them in the valley of Lemuel with power, being filled with the spirit, until their frames did shake before him. And he did confound them that they durst not utter against him; wherefore, they did do as he commanded them. And my father dwelt in a tent.

<sup>9</sup>And it came to pass that I, Nephi, being exceedingly young, nevertheless being large in stature, and also having great desires to know of the mysteries of God, wherefore, I cried unto the Lord. And behold he did visit me and did soften my heart that I did believe all the words which had been spoken by my father. Wherefore, I did not rebel against him like unto my brothers. And I spake unto Sam, making known unto him the things which the Lord had manifested unto me by his Holy Spirit. And it came to pass that he believed in my words, but behold Laman and Lemuel would not hearken unto my words. And being grieved because of the hardness of their hearts, I cried unto the Lord for them. And it came to pass that the Lord spake unto me saying, Blessed art thou, Nephi, because of thy faith, for thou hast sought me diligently with lowliness of heart. And inasmuch as ye shall keep my commandments ye shall prosper and shall be led to a land of promise; yea, even a land which I have prepared for you, a land which is choice above all other lands. And inasmuch as thy brethren shall rebel against thee they shall be cut off from the presence of the Lord. And inasmuch as thou shalt keep my commandments thou shalt be made a ruler and a teacher over thy brethren. For behold in that day that they shall rebel against me I will curse them even with a sore curse and they shall have no power over thy seed except they shall rebel against me also. And if it so be that they rebel against me they shall be a scourge unto thy seed to stir them up in the ways of remembrance.

<sup>10</sup>And it came to pass that I, Nephi, returned from speaking with the Lord, to the tent of my father. And it came to pass that he spake unto me, saying, Behold, I have dreamed a dream in the which the Lord hath commanded me that thou and thy brethren shall return to Jerusalem. For behold Laban hath the record of the Jews and also a genealogy of thy forefathers, and they are engraven upon plates of brass. Wherefore, the Lord hath commanded me that thou and thy brothers should go unto the house of Laban and seek the records and bring them down hither into the wilderness. And now, behold, thy brothers murmur, saying it is a hard thing which I have required of them; but behold I have not required it of them, but it is a commandment of the Lord. Therefore go my son, and thou shalt be favored of the Lord because thou hast not murmured. And it came to pass that I, Nephi, said unto my father, I will go and do the things which the Lord hath commanded, for I know that the Lord giveth no commandments unto the children of men save he shall prepare a way for them that they may accomplish the thing which he commandeth them. And it came to pass that when my father had heard these words he was exceeding glad, for he knew that I had been blessed of the Lord.

<sup>11</sup>And I, Nephi, and my brethren took our journey in the wilderness with our tents to go up to the land of Jerusalem. And it came to pass that when we had gone up to the land of Jerusalem, I and my brethren did consult one with another; and we cast lots: who of us should go in unto the house of Laban. And it came to pass that the lot fell upon Laman, and Laman went in unto the house of Laban, and he talked with him as he sat in his house. And he desired of Laban the records which were engraven upon the plates of brass which contained the genealogy of my father. And behold it came to pass that Laban was angry and thrust him out from his presence, and he would not that he should have the records. Wherefore, he said unto him, Behold thou art a robber and I will slay thee. But Laman fled out of his presence and told the things which Laban had done unto us. And we began to be exceeding sorrowful, and my brethren were about to return unto my father in the wilderness.

<sup>12</sup>But behold, I said unto them that as the Lord liveth and as we live we will not go down unto our father in the wilderness until we have accomplished the thing which the Lord hath commanded us. Wherefore, let us be faithful in keeping the commandments of the Lord; therefore let us go down to the land of our father's inheritance, for behold, he left gold and silver and all manner of riches. And all this he hath done because of the commandments of the Lord; for he knew that Jerusalem must be destroyed because of the wickedness of the people. For behold, they have rejected the words of the prophets. Wherefore, if my father should dwell in the land after he hath been commanded to flee out of the land, behold he would also perish. Wherefore, it must needs be that he flee out of the land. And behold, it is wisdom in God that we should obtain these records that we may preserve unto our children the language of our fathers; and also that we may preserve unto them the words which have been spoken by the mouth of all the holy prophets which have been delivered unto them by the Spirit and power of God since the world began, even down unto this present time. And it came to pass that after this manner of language did I persuade my brethren that they might be faithful in keeping the commandments of God.

<sup>13</sup>And it came to pass that we went down to the land of our inheritance, and we did gather together our gold and our silver and our precious things. And after we had gathered these things together we went up again unto the house of Laban. And it came to pass that we went in unto Laban and desired him that he would give unto us the records which were engraven upon the plates of brass, for which we would give unto him our gold and our silver and all our precious things. And it came to pass that when Laban saw our property, that it was exceeding great, he did lust after it insomuch that he thrust us out and sent his servants to slay us that he might obtain our property. And it came to pass that we did flee before the servants of Laban, and we were obliged to leave behind our property, and it fell into the hands of Laban.

<sup>14</sup>And it came to pass that we fled into the wilderness, and the servants of Laban did not overtake us, and we hid ourselves in the cavity of a rock. And it came to pass that Laman was angry with me and also with my father—and also was Lemuel, for he hearkened unto the words of Laman—wherefore, Laman, and Lemuel did speak many hard words unto us, their younger brothers, and they did smite us even with a rod. And it came to pass as they smote us with a rod, behold an angel of the Lord came and stood before them, and he spake unto them, saying, Why do ye smite your younger brother with a rod? Know ye not that the Lord hath chosen him to be a ruler over you and this because of your iniquities? Behold, ye shall go up to Jerusalem again, and the Lord will deliver Laban into your hands. And after the angel had spoken unto us he departed. And after the angel had departed, Laman and Lemuel again began to murmur, saying, How is it possible that the Lord will deliver Laban into our hands? Behold, he is a mighty man, and he can command fifty, yea, even he can slay fifty; then why not us?

<sup>15</sup>And it came to pass that I spake unto my brethren, saying, Let us go up again unto Jerusalem and let us be faithful in keeping the commandments of the Lord. For behold, he is mightier than all the earth, then why not mightier than Laban and his fifty, yea, or even than his tens of thousands. Therefore let us go up. Let us be strong like unto Moses; for he truly spake unto the waters of the Red Sea and they divided hither and thither and our fathers came through out of captivity on dry ground and the armies of Pharaoh did follow and were drowned in the waters of the Red Sea. Now behold, ye know that this is true; and ye also know that an angel hath spoken unto you, wherefore, can ye doubt? Let us go up; the Lord is able to deliver us, even as our fathers, and to destroy Laban, even as the Egyptians.

<sup>16</sup>Now when I had spoken these words they were yet wroth and did still continue to murmur; nevertheless they did follow me up until we came without the walls of Jerusalem. And it was by night, and I caused that they should hide themselves without the walls. And after they had hid themselves, I, Nephi, crept into the city and went forth towards the house of Laban. And I was led by the Spirit, not knowing beforehand the things which I should do. Nevertheless, I went forth, and as I came near unto the house of Laban I beheld a man, and he had fallen to the earth before me, for he was drunken with wine. And when I came to him, I found that it was Laban, and beheld his sword, and I drew it forth from the sheath thereof, and the hilt thereof was of

pure gold, and the workmanship thereof was exceeding fine, and I saw that the blade thereof was of the most precious steel.

<sup>17</sup>And it came to pass that I was constrained by the Spirit that I should kill Laban, but I said in my heart, Never at any time have I shed the blood of man, and I shrunk and would that I might not slay him. And the Spirit said unto me again, Behold, the Lord hath delivered him into thy hands. Yea, and I also knew that he had sought to take away mine own life; yea, and he would not hearken unto the commandments of the Lord and he also had taken away our property. And it came to pass that the Spirit said unto me again, Slay him, for the Lord hath delivered him into thy hands. Behold, the Lord slayeth the wicked to bring forth his righteous purposes. It is better that one man should perish than that a nation should dwindle and perish in unbelief. And now when I, Nephi, had heard these words I remembered the words of the Lord which he spake unto me in the wilderness, saying that inasmuch as thy seed shall keep my commandments, they shall prosper in the land of promise. Yea, and I also thought that they could not keep the commandments of the Lord according to the law of Moses save they should have the law. And I also knew that the law was engraven upon the plates of brass. And again, I knew that the Lord had delivered Laban into my hands for this cause, that I might obtain the records according to his commandments; therefore I did obey the voice of the spirit and took Laban by the hair of the head, and I smote off his head with his own sword.

<sup>18</sup>And after I had smitten off his head with his own sword, I took the garments of Laban and put them upon mine own body, yea, even every whit; and I did gird on his armor about my loins. And after I had done this I went forth unto the treasury of Laban. And as I went forth towards the treasury of Laban, behold I saw the servant of Laban, who had the keys of the treasury. And I commanded him in the voice of Laban that he should go with me into the treasury; and he supposing me to be his master, Laban, for he beheld the garments and also the sword girded about my loins. And he spake unto me concerning the elders of the Jews, he knowing that his master Laban had been out by night among them. And I spake unto him as if it had been Laban. And I also spake unto him that I should carry the engravings which were upon the plates of brass to my elder brethren who were without the walls. And I also bade him that he should follow me. And he, supposing that I spake of the brethren of the church and that I was truly that Laban whom I had slain, wherefore, he did follow me. And he spake unto me many times concerning the elders of the Jews as I went forth unto my brethren who were without the walls.

<sup>19</sup>And it came to pass that when Laman saw me, he was exceedingly frightened and also Lemuel and Sam. And they fled from before my presence for they supposed it was Laban and that he had slain me and had sought to take away their lives also. And it came to pass that I called after them, and they did hear me; wherefore, they did cease to flee from my presence. And it came to pass that when the servant of Laban beheld my brethren, he began to tremble and was about to flee from before me and return to the city of Jerusalem. And now I, Nephi, being a man large in stature and also having received much strength of the Lord, therefore I did seize upon the servant of Laban and held him that he should not flee.

<sup>20</sup>And it came to pass that I spake with him, that if he would hearken unto my words, as the Lord liveth and as I live, even so, that if he would hearken unto our words, we would spare his life. And I spake unto him even with an oath that he need not fear, that he should be a free man like unto us if he would go down in the wilderness with us. And I also spake unto him, saying, Surely the Lord hath commanded us to do this thing and shall we not be diligent in keeping the commandments of the Lord? Therefore if thou wilt go down in the wilderness to our father, thou shalt have place with us. And it came to pass that Zoram did take courage at the words which I spake. Now Zoram was the name of the servant, and he promised that he would go down into the wilderness unto our father. Yea, and he also made an oath unto us that he would tarry with us from that time forth. Now we were desirous that he should tarry with us for this cause, that the Jews might not know concerning our flight into the wilderness lest they should pursue us and destroy us. And it came to pass that when Zoram had made an oath unto us, our fears did cease concerning him. And it came to pass that we took the plates of brass and the servant of Laban and departed into the wilderness and journeyed unto the tent of our father.

<sup>21</sup>And it came to pass that after we had come down into the wilderness unto our father, behold, he was filled with joy. And also my mother, Sariah, was exceeding glad, for she truly had mourned because of us; for she had supposed that we had perished in the wilderness. And she also had complained against my father, telling him that he was a visionary man, saying, Behold, thou hast led us forth from the land of our inheritance and my sons are no more, and we perish in the wilderness. And after this manner of language had my mother complained against my father. And it had come to pass that my father spake unto her saying, I know that I am a visionary man, for if I had not seen the things of God in a vision, I should not have known the goodness of God, but had tarried at Jerusalem and had perished with my brethren. But behold, I have obtained a land of promise, in the which things I do rejoice; yea, and I know that the Lord will deliver my sons out of the hands of Laban and bring them down again unto us in the wilderness. And after this manner of language did my father Lehi comfort my mother Sariah concerning us while we journeyed in the wilderness up to the land of Jerusalem to obtain the record of the Jews. And when we had returned to the tent of my father, behold, their joy was full, and my mother was comforted; and she spake, saying, Now I know of a surety that the Lord hath commanded my husband to flee into the wilderness; yea, and I also know of a surety that the Lord hath protected my sons and delivered them out of the hands of Laban and gave them power whereby they could accomplish the thing which the Lord hath commanded them. And after this manner of language did she speak.

<sup>22</sup>And it came to pass that they did rejoice exceedingly and did offer sacrifice and burnt offerings unto the Lord, and they gave thanks unto the God of Israel. And after they had given thanks unto the God of Israel my father Lehi took the records which were engraven upon the plates of brass, and he did search them from the beginning. And he beheld that they did contain the five books of Moses which gave an account of the creation of the world and also of Adam and Eve who were our first parents, and also a record of the Jews from the beginning even down to the commencement of the reign of Zedekiah, king

of Judah, and also the prophecies of the holy prophets from the beginning even down to the commencement of the reign of Zedekiah, and also many prophecies which have been spoken by the mouth of Jeremiah. And it came to pass that my father Lehi also found upon the plates of brass a genealogy of his fathers. Wherefore, he knew that he was a descendant of Joseph, yea, even that Joseph who was the son of Jacob who was sold into Egypt and who was preserved by the hand of the Lord that he might preserve his father Jacob and all his household from perishing with famine. And they were also led out of captivity and out of the land of Egypt by that same God who had preserved them. And thus my father Lehi did discover the genealogy of his fathers. And Laban also was a descendant of Joseph, wherefore, he and his fathers had kept the records. And now, when my father saw all these things he was filled with the Spirit and began to prophesy concerning his seed: that these plates of brass should go forth unto all nations, kindreds, and tongues, and people who were of his seed. Wherefore, he said that these plates of brass should never perish neither should they be dimmed any more by time. And he prophesied many things concerning his seed.

<sup>23</sup>And it came to pass that thus far I and my father had kept the commandments wherewith the Lord had commanded us. And we had obtained the record which the Lord had commanded us and searched them and found that they were desirable, yea, even of great worth unto us, insomuch that we could preserve the commandments of the Lord unto our children. Wherefore, it was wisdom in the Lord that we should carry them with us as we journeyed in the wilderness towards the land of promise.

**2** And now I, Nephi, do not give the genealogy of my fathers in this part of my record, neither at any time shall I give it after upon these plates which I am writing, for it is given in the record which has been kept by my father, wherefore, I do not write it in this work. For it sufficeth me to say that we are a descendant of Joseph. And it mattereth not to me that I am particular to give a full account of all the things of my father for they cannot be written upon these plates, for I desire the room that I may write of the things of God. For the fullness of mine intent is that I may persuade men to come unto the God of Abraham and the God of Isaac and the God of Jacob and be saved. Wherefore, the things which are pleasing unto the world I do not write, but the things which are pleasing unto God and unto those who are not of the world. Wherefore, I shall give commandment unto my seed that they shall not occupy these plates with things which are not of worth unto the children of men.

<sup>2</sup>And now I would that ye might know that after my father Lehi had made an end of prophesying concerning his seed, it came to pass that the Lord spake unto him again, that it was not meet for him, Lehi, that he should take his family into the wilderness alone, but that his sons should take daughters to wife that might raise up seed unto the Lord in the Land of promise. And it came to pass that the Lord commanded him that I, Nephi, and my brethren should again return into the land of Jerusalem and bring down Ishmael and his family into the wilderness. And it came to pass that I, Nephi, did again, with my brethren, go forth into the wilderness to go up to Jerusalem. And it came to pass that we went up unto the house of Ishmael, and we did gain

favor in the sight of Ishmael insomuch that we did speak unto him the words of the Lord. And it came to pass that the Lord did soften the heart of Ishmael and also his whole household, insomuch that they took their journey with us down into the wilderness to the tent of our father.

<sup>3</sup>And it came to pass that as we journeyed in the wilderness, behold, Laman and Lemuel and two of the daughters of Ishmael and the two sons of Ishmael and their families did rebel against us, yea, against I, Nephi, and Sam and their father Ishmael and his wife and his three other daughters. And it came to pass that in the which rebellion they were desirous to return unto the land of Jerusalem. And now I, Nephi, being grieved for the hardness of their hearts, therefore I spake unto them, saying, yea, even unto Laman and unto Lemuel, Behold ye are mine elder brethren, and how is it that ye are so hard in your hearts and so blind in your minds that ye have need that I, your younger brother, should speak unto you, yea, and set an example for you? How is it that ye have not hearkened unto the word of the Lord? How is it that ye have forgotten that ye have seen an angel of the Lord? Yea, and how is it that ye have forgotten what great things the Lord hath done for us in delivering us out of the hands of Laban and also that we should obtain the record? Yea, and how is it that ye have forgotten that the Lord is able to do all things according to his will for the children of men if it so be that they exercise faith in him? Wherefore, let us be faithful to him. And if it so be that we are faithful to him, we shall obtain the land of promise, and ye shall know at some future period that the word of the Lord shall be fulfilled concerning the destruction of Jerusalem, for all things which the Lord hath spoken concerning the destruction of Jerusalem must be fulfilled. For behold, the Spirit of the Lord ceaseth soon to strive with them, for behold, they have rejected the prophets and Jeremiah have they cast into prison. And they have sought to take away the life of my father insomuch that they have driven him out of the land. Now behold, I say unto you that if ye will return unto Jerusalem, ye shall also perish with them. And now if ye have choice, go up to the land and remember the words which I speak unto you, that if ye go, ye will also perish, for thus the spirit of the Lord constraineth me that I should speak.

<sup>4</sup>And it came to pass that when I, Nephi, had spoken these words unto my brethren they were angry with me. And it came to pass that they did lay their hands upon me, for behold, they were exceeding wroth, and they did bind me with cords for they sought to take away my life that they might leave me in the wilderness to be devoured by wild beasts. But it came to pass that I prayed unto the Lord, saying, O Lord, according to my faith which is in thee, wilt thou deliver me from the hands of my brethren, yea, even give me strength that I may burst these bands with which I am bound? And it came to pass that when I had said these words, behold, the bands were loosed from off my hands and feet, and I stood before my brethren and I spake unto them again. And it came to pass that they were angry with me again and sought to lay hands upon me. But behold, one of the daughters of Ishmael, yea, and also her mother and one of the sons of Ishmael did plead with my brethren, insomuch that they did soften their hearts and they did cease striving to take away my life. And it came to pass that they were sorrowful because of their wickedness, insomuch that they did bow down before me and did plead with me that I would forgive

them of the thing that they had done against me. And it came to pass that I did frankly forgive them all that they had done, and I did exhort them that they would pray unto the Lord their God for forgiveness. And it came to pass that they did so. And after they had done praying unto the Lord we did again travel on our journey towards the tent of our father.

<sup>5</sup>And it came to pass that we did come down unto the tent of our father. And after I and my brethren and all the house of Ishmael had come down unto the tent of my father, they did give thanks unto the Lord their God and they did offer sacrifice and burnt offerings unto him.

<sup>6</sup>And it came to pass that we had gathered together all manner of seeds of every kind, both of grain of every kind and also of the seeds of fruits of every kind.

<sup>7</sup>And it came to pass that while my father tarried in the wilderness he spake unto us, saying, Behold, I have dreamed a dream, or in other words, I have seen a vision. And behold, because of the thing which I have seen I have reason to rejoice in the Lord because of Nephi and also of Sam, for I have reason to suppose that they and also many of their seed will be saved. But behold, Laman and Lemuel, I fear exceedingly because of you. For behold, methought I saw in my dream a dark and dreary wilderness. And it came to pass that I saw a man and he was dressed in a white robe and he came and stood before me. And it came to pass that he spake unto me and bade me follow him. And it came to pass that I followed him, and after I had followed him, I beheld myself that I was in a dark and dreary waste. And after I had traveled for the space of many hours in darkness I began to pray unto the Lord that he would have mercy on me according to the multitude of his tender mercies.

<sup>8</sup>And it came to pass that after I had prayed unto the Lord, I beheld a large and spacious field. And it came to pass that I beheld a tree whose fruit was desirable to make one happy. And it came to pass that I did go forth and partake of the fruit thereof, and beheld that it was most sweet above all that I ever before tasted. Yea, and I beheld that the fruit thereof was white to exceed all the whiteness that I had ever seen.

<sup>9</sup>And as I partook of the fruit thereof, it filled my soul with exceeding great joy; Wherefore, I began to be desirous that my family should partake of it also, for I knew that it was desirable above all other fruit. And as I cast my eyes around about that perhaps I might discover my family also, and I beheld a river of water, and it ran along, and it was near the tree of which I was partaking the fruit. And I looked to behold from whence it came, and I saw the head thereof a little way off, and at the head thereof I beheld your mother Sariah and Sam and Nephi, and they stood as if they knew not whither they should go. And it came to pass that I beckoned unto them, and I also did say unto them with a loud voice that they should come unto me and partake of the fruit which was desirable above all other fruit. And it came to pass that they did come unto me and partake of the fruit also. And it came to pass that I was desirous that Laman and Lemuel should come and partake of the fruit also; wherefore, I cast mine eyes towards the head of the river, that perhaps I might see them. And it came to pass that I saw them, but they would not come unto me, and partake of the fruit.

<sup>10</sup>And I beheld a rod of iron, and it extended along the bank of the river and led to the tree by which I stood. And I also beheld a straight and narrow path, which came along by the rod of iron even to the tree by which I stood; and it also led by the head of the fountain unto a large and spacious field as if it had been a world. And I saw numberless concourses of people, many of whom were pressing forward that they might obtain the path which led unto the tree by which I stood. And it came to pass that they did come forth and commence in the path which led to the tree. And it came to pass that there arose a mist of darkness, yea, even an exceeding great mist of darkness, insomuch that they who had commenced in the path did lose their way, that they wandered off and were lost. And it came to pass that I beheld others pressing forward, and they came forth and caught hold of the end of the rod of iron and they did press forward through the mists of darkness, clinging to the rod of iron even until they did come forth and partook of the fruit of the tree. And after they had partaken of the fruit of the tree they did cast their eyes about as if they were ashamed.

<sup>11</sup>And I also cast my eyes around about and beheld, on the other side of the river of water, a great and spacious building, and it stood as it were in the air, high above the earth. And it was filled with people, both old and young, both male and female, and their manner of dress was exceeding fine, and they were in the attitude of mocking and pointing their fingers towards those who had come up and were partaking of the fruit. And after they had tasted of the fruit they were ashamed because of those that were scoffing at them; and they fell away into forbidden paths and were lost.

<sup>12</sup>And now I, Nephi, do not speak all the words of my father. But to be short in writing, behold, he saw other multitudes pressing forward; and they came and caught hold of the end of the rod of iron. And they did press their way forward continually holding fast to the rod of iron until they came forth and fell down and partook of the fruit of the tree. And he also saw other multitudes pressing their way towards that great and spacious building. And it came to pass that many were drowned in the depths of the fountain, and many were lost from his view, wandering in strange roads. And great was the multitude that did enter into that strange building. And after they did enter into that building they did point the finger of scorn at me and those that were partaking of the fruit also, but we heeded them not. Thus are the words of my father, for as many as heeded them, had fallen away, and Laman and Lemuel partook not of the fruit, said my father.

<sup>13</sup>And it came to pass after my father had spoken all the words of his dream or vision, which were many, he said unto us, because of these things which he saw in a vision, he exceedingly feared for Laman and Lemuel; yea, he feared lest they should be cast off from the presence of the Lord. And he did exhort them then with all the feeling of a tender parent that they would hearken to his words in that perhaps the Lord would be merciful to them and not cast them off; yea, my father did preach unto them. And after he had preached unto them and also prophesied unto them of many things, he bade them to keep the commandments of the Lord; and he did cease speaking unto them. And all these things did my father see and hear and speak as he dwelt in a tent

in the valley of Lemuel, and also a great many more things which cannot be written upon these plates.

<sup>14</sup>And now, as I have spoken concerning these plates, behold they are not the plates upon which I make a full account of the history of my people; for the plates upon which I make a full account of my people I have given the name of Nephi. Wherefore, they are called the plates of Nephi after mine own name; and these plates also are called the plates of Nephi. Nevertheless, I have received a commandment of the Lord that I should make these plates for the special purpose that there should be an account engraven of the ministry of my people, and upon the other plates should be engraven an account of the reigns of the kings and the wars and contentions of my people; wherefore, these plates are for the more part of the ministry and the other plates are for the more part of the reigns of the kings and the wars and contentions of my people. Wherefore, the Lord hath commanded me to make these plates for a wise purpose in him, which purpose I know not. But the Lord knoweth all things from the beginning; wherefore, he prepareth a way to accomplish all his works among the children of men; for behold he hath all power unto the fulfilling of all his words. And thus it is. Amen.

**3** And now I, Nephi, proceed to give an account upon these plates of my proceedings and my reign and ministry; wherefore, to proceed with mine account, I must speak somewhat of the things of my father and also of my brethren.

<sup>2</sup>For behold, it came to pass after my father had made an end of speaking the words of his dream and also of exhorting them to all diligence, he spake unto them concerning the Jews, that after they should be destroyed—even that great city Jerusalem—and many be carried away captive into Babylon according to the own due time of the Lord, they should return again; yea, even should be brought back out of captivity. And after that they should be brought back out of captivity they should possess again their land of their inheritance. Yea, even six hundred years from the time that my father left Jerusalem, a prophet would the Lord God raise up among the Jews, even a Messiah, or in other words, a Savior of the world. And he also spake concerning the prophets, how great a number had testified of these things concerning this Messiah of whom he had spoken, or this Redeemer of the world. Wherefore, all mankind were in a lost and in a fallen state, and ever would be, save they should rely on this Redeemer.

<sup>3</sup>And he spake also concerning a prophet who should come before the Messiah to prepare the way of the Lord. Yea, even he should go forth and cry in the wilderness, Prepare ye the way of the Lord, and make his paths straight; for there standeth one among you whom ye know not, and he is mightier than I, whose shoe's latchet I am not worthy to unloose. And much spake my father concerning this thing. And my father said he should baptize in Bethabara, beyond Jordan; and he also said he should baptize with water; even that he should baptize the Messiah with water. And after he had baptized the Messiah with water he should behold and bear record that he had baptized the Lamb of God who should take away the sins of the world.

<sup>4</sup>And it came to pass after my father had spoken these words he spake unto my brethren concerning the gospel which should be preached among the Jews

and also concerning the dwindling of the Jews in unbelief. And after they had slain the Messiah, who should come, and after he had been slain he should rise from the dead and should make himself manifest by the Holy Ghost unto the gentiles. Yea, even my father spake much concerning the gentiles and also concerning the house of Israel, that they should be compared like unto an olive tree whose branches should be broken off and should be scattered upon all the face of the earth. Wherefore, he said it must needs be that we should be led with one accord into the land of promise unto the fulfilling of the word of the Lord that we should be scattered upon all the face of the earth. And after that the house of Israel should be scattered, they should be gathered together again. Or in fine, after the gentiles had received the fulness of the gospel the natural branches of the olive-tree, or the remnants of the house of Israel, should be grafted in or come to the knowledge of the true Messiah, their Lord, and their Redeemer. And after this manner of language did my father prophesy and speak unto my brethren, and also many more things which I do not write in this book; for I have written as many of them as were expedient for me in mine other book. And all these things of which I have spoken was done as my father dwelt in a tent in the valley of Lemuel.

<sup>5</sup>And it came to pass after I, Nephi, having heard all the words of my father concerning the things which he saw in a vision, and also the things which he spake by the power of the Holy Ghost, which power he received by faith on the Son of God—and the Son of God was the Messiah who should come—I, Nephi, was desirous also that I might see and hear and know of these things by the power of the Holy Ghost, which is the gift of God unto all those who diligently seek him, as well in times of old as in the time that he should manifest himself unto the children of men, for he is the same yesterday and today, and forever. And the way is prepared for all men from the foundation of the world, if it so be that they repent and come unto him; for he that diligently seeketh shall find; and the mysteries of God shall be unfolded to them by the power of the Holy Ghost, as well in this time as in times of old; and as well in times of old as in times to come; wherefore, the course of the Lord is one Eternal round. Therefore remember, O man, for all thy doings thou shalt be brought into judgment. Wherefore, if ye have sought to do wickedly in the days of your probation, then ye are found unclean before the judgment seat of God, and no unclean thing can dwell with God, wherefore, ye must be cast off forever. And the Holy Ghost giveth authority that I should speak these things and deny them not.

<sup>6</sup>For it came to pass after I had desired to know the things that my father had seen, and believing that the Lord was able to make them known unto me, as I sat pondering in mine heart I was caught away in the Spirit of the Lord, yea, into an exceeding high mountain, a mountain which I never had before seen and upon which I never had before sat my foot. And the Spirit said unto me, Behold, what desirest thou? And I said, I desire to behold the things which my father saw. And the Spirit said unto me, Believest thou that thy father saw the tree of which he hath spoken? And I said, Yea, thou knowest that I believe all the words of my father. And when I had spoken these words the Spirit cried with a loud voice, saying, Hosanna to the Lord, the Most High God; for he is God over all the earth, yea, even above all. And Blessed art thou, Nephi,

because thou believest in the Son of the Most High God; Wherefore, thou shalt behold the things which thou hast desired. And behold, this thing shall be given unto thee for a sign, that after thou hast beheld the tree which bore the fruit of which thy father tasted, thou shalt also behold a man descending out of Heaven, and him shall ye witness. And after ye shall have witnessed him ye shall bear record that it is the Son of God.

<sup>7</sup>And it came to pass that the Spirit said unto me, Look. And I looked and beheld a tree, and it was like unto the tree which my father had seen; and the beauty thereof was far beyond, yea, exceeding of all beauty and the whiteness thereof did exceed the whiteness of the driven snow. And it came to pass after I had seen the tree, I said unto the Spirit, I behold thou hast shewn unto me the tree which is most precious above all. And he said unto me, What desireth thou? And I said unto him, To know the interpretation thereof, for I spake unto him as a man speaketh. For I beheld that he was in the form of a man; yet, nevertheless I knew that it was the spirit of the Lord and he spake unto me as a man speaketh with another.

<sup>8</sup>And it came to pass that he said unto me, Look. And I looked as if to look upon him, and I saw him not, for he had gone from before my presence. And it came to pass that I looked and beheld the great city Jerusalem and also other cities. And I beheld the city of Nazareth, and in the city of Nazareth I beheld a virgin, and she was exceedingly fair and white. And it came to pass that I saw the heavens open, and an angel came down and stood before me; and he said unto me, Nephi, what beholdest thou? And I said unto him, A virgin, most beautiful and fair above all other virgins. And he said unto me, Knowest thou the condescension of God? And I said unto him, I know that he loveth his children; nevertheless I do not know the meaning of all things. And he said unto me, Behold, the virgin whom thou seest is the mother of the Son of God after the manner of the flesh. And it came to pass that I beheld that she was carried away in the Spirit.

<sup>9</sup>And after she had been carried away in the spirit for the space of a time, the angel spake unto me, saying, Look. And I looked and beheld the virgin again bearing a child in her arms. And the angel said unto me, Behold, the Lamb of God, yea, even the Son of the Eternal Father. Knowest thou the meaning of the tree which thy father saw? And I answered him, saying, Yea, it is the love of God which sheddeth itself abroad in the hearts of the children of men; wherefore, it is the most desirable above all things. And he spake unto me, saying, Yea, and the most joyous to the soul.

<sup>10</sup>And after he had said these words, he said unto me, Look. And I looked, and I beheld the Son of God going forth among the children of men, and I saw many fall down at his feet and worship him. And it came to pass that I beheld that the rod of iron which my father had seen was the word of God which led to the fountain of living waters, or to the tree of life, which waters are a representation of the love of God. And I also beheld that the tree of life was a representation of the love of God.

<sup>11</sup>And the angel said unto me again, Look and behold the condescension of God. And I looked and beheld the Redeemer of the world, of whom my father had spoken; and I also beheld the prophet who should prepare the way before him. And the Lamb of God went forth and was baptized of him, and after he

was baptized I beheld the heavens open, and the Holy Ghost came down out of Heaven and abode upon him in the form of a dove. And I beheld that he went forth ministering unto the people in power and great glory, and the multitudes were gathered together to hear him, and I beheld that they cast him out from among them. And I also beheld twelve others following him. And it came to pass that they were carried away in the spirit from before my face that I saw them not.

<sup>12</sup> And it came to pass that the angel spake unto me saying, Look. And I looked and I beheld the heavens open again, and I saw angels descending upon the children of men, and they did minister unto them.

<sup>13</sup> And he spake unto me again, saying, Look. And I looked, and I beheld the Lamb of God going forth among the children of men. And I beheld multitudes of people who were sick and who were afflicted with all manner of diseases and with devils and unclean spirits and the angel spake and shewed all these things unto me. And they were healed by the power of the Lamb of God, and the devils and the unclean spirits were cast out.

<sup>14</sup> And it came to pass that the angel spake unto me again, saying, Look. And I looked and beheld the Lamb of God, that he was taken by the people; yea, the Son of the everlasting God was judged of the world; and I saw and bare record. And I, Nephi, saw that he was lifted up upon the cross and slain for the sins of the world. And after he was slain I saw the multitudes of the earth, that they were gathered together to fight against the apostles of the Lamb; for thus were the twelve called by the Angel of the Lord. And the multitude of the earth was gathered together, and I beheld that they were in a large and spacious building like unto the building which my father saw. And the Angel of the Lord spake unto me again, saying, Behold the world and the wisdom thereof; yea, behold the house of Israel hath gathered together to fight against the twelve apostles of the Lamb. And it came to pass that I saw and bare record that the great and spacious building was the pride of the world, and the fall thereof was exceeding great. And the Angel of the Lord spake unto me saying, Thus shall be the destruction of all nations, kindreds, tongues and people that shall fight against the twelve apostles of the Lamb.

<sup>15</sup> And it came to pass that the angel said unto me, Look and behold thy seed and also the seed of thy brethren. And I looked and beheld the land of promise; and I beheld multitudes of people, yea, even as it were in number as many as the sand of the sea. And it came to pass that I beheld multitudes gathered together to battle one against the other, and I beheld wars and rumors of wars and great slaughters with the sword among my people. And it came to pass that I beheld many generations pass away after the manner of wars and contentions in the land; and I beheld many cities, yea, even that I did not number them. And it came to pass that I saw a mist of darkness on the face of the land of promise. And I saw lightnings, and I heard thunderings and earthquakes and all manner of tumultuous noises. And I saw the earth and the rocks that they rent, and I saw mountains tumbling into pieces; and I saw the plains of the earth, that they were broken up. And I saw many cities, that they were sunk, and I saw many that they were burnt with fire, and I saw many that did tumble to the earth because of the quaking thereof. And it came to pass after I saw these things I saw the vapor of darkness that it passed from

off the face of the earth. And behold, I saw the multitudes who had not fallen because of the great and terrible judgments of the Lord. And I saw the heavens open and the Lamb of God descending out of Heaven, and he came down and he shewed himself unto them.

<sup>16</sup>And I also saw and bare record that the Holy Ghost fell upon twelve others, and they were ordained of God and chosen. And the angel spake unto me, saying, Behold the twelve disciples of the Lamb, who are chosen to minister unto thy seed. And he said unto me, Thou rememberest the twelve apostles of the Lamb? Behold, they are they who shall judge the twelve tribes of Israel. Wherefore, the twelve ministers of thy seed shall be judged of them, for ye are of the house of Israel, and these twelve ministers whom thou beholdest, shall judge thy seed. And behold, they are righteous forever, for because of their faith in the Lamb of God their garments are made white in his blood.

<sup>17</sup>And the angel said unto me, Look. And I looked and beheld three generations pass away in righteousness; and their garments were white, even like unto the Lamb of God. And the angel said unto me, These are made white in the blood of the Lamb because of their faith in him. And I, Nephi, also saw many of the fourth generation who passed away in righteousness. And it came to pass that I saw the multitudes of the earth gathered together. And the angel said unto me, Behold thy seed and also the seed of thy brethren. And it came to pass that I looked and beheld the people of my seed gathered together in multitudes against the seed of my brethren, and they were gathered together to battle. And the angel spake unto me, saying, Behold the fountain of filthy water which thy father saw, yea, even the river of which he spake; and the depths thereof are the depths of hell and the mists of darkness are the temptations of the Devil which blindeth the eyes and hardeneth the hearts of the children of men and leadeth them away into broad roads that they perish and are lost. And the large and spacious building which thy father saw is vain imaginations and the pride of the children of men. And a great and a terrible gulf divideth them, yea, even the sword of the justice of the Eternal God and the Messiah who is the Lamb of God, of whom the Holy Ghost beareth record from the beginning of the world until this time and from this time henceforth and for ever.

<sup>18</sup>And while the angel spake these words I beheld and saw that the seed of my brethren did contend against my seed, according to the word of the angel. And because of the pride of my seed and the temptations of the Devil I beheld that the seed of my brethren did overpower the people of my seed. And it came to pass that I beheld and saw the people of the seed of my brethren that they had overcome my seed, and they went forth in multitudes upon the face of the land. And I saw them gathered together in multitudes, and I saw wars and rumors of wars among them, and in wars and rumors of wars, I saw many generations pass away. And the angel said unto me, Behold, these shall dwindle in unbelief. And it came to pass that I beheld after they had dwindled in unbelief, they became a dark and loathsome and a filthy people, full of idleness and all manner of abominations.

<sup>19</sup>And it came to pass that the angel spake unto me saying, Look. And I looked and beheld many nations and kingdoms. And the angel said unto me, What beholdest thou? And I said, I behold many nations and kingdoms. And

he said unto me, These are the nations and kingdoms of the gentiles. And it came to pass that I saw among the nations of the gentiles the formation of a great church. And the angel said unto me, Behold the formation of a church which is most abominable above all other churches, which slayeth the saints of God, yea, and tortureth them and bindeth them down and yoketh them with a yoke of iron and bringeth them down into captivity. And it came to pass that I beheld this great and abominable church, and I saw the Devil that he was the foundation of it. And I also saw gold and silver and silks and scarlets and fine twined linen and all manner of precious clothing, and I saw many harlots. And the angel spake unto me, saying, Behold, the gold and the silver and the silks and the scarlets and the fine twined linen and the precious clothing and the harlots are the desires of this great and abominable church. And also for the praise of the world do they destroy the saints of God and bring them down into captivity.

<sup>20</sup>And it came to pass that I looked and beheld many waters, and they divided the gentiles from the seed of my brethren. And it came to pass that the angel said unto me, Behold, the wrath of God is upon the seed of thy brethren. And I looked and beheld a man among the gentiles, who was separated from the seed of my brethren by the many waters; and I beheld the Spirit of God, that it came down and wrought upon the man, and he went forth upon the many waters, even unto the seed of my brethren who were in the promised land. And it came to pass that I beheld the Spirit of God, that it wrought upon other gentiles; and they went forth out of captivity upon the many waters. And it came to pass that I beheld many multitudes of the gentiles upon the land of promise; and I beheld the wrath of God, that it was upon the seed of my brethren; and they were scattered before the gentiles and were smitten. And I beheld the Spirit of the Lord, that it was upon the gentiles, and they did prosper and obtain the land for their inheritance; and I beheld that they were white and exceeding fair and beautiful like unto my people before they were slain. And it came to pass that I, Nephi, beheld that the gentiles who had gone forth out of captivity did humble themselves before the Lord, and the power of the Lord was with them. And I beheld that their mother gentiles were gathered together upon the waters and upon the land also, to battle against them, and I beheld that the power of God was with them, and also that the wrath of God was upon all those that were gathered together against them to battle. And I, Nephi, beheld that the gentiles that had gone out of captivity were delivered by the power of God out of the hands of all other nations. And it came to pass that I, Nephi, beheld that they did prosper in the land. And I beheld a book, and it was carried forth among them.

<sup>21</sup>And the angel said unto me, Knowest thou the meaning of the book? And I saith, I know not. And he said, Behold, it proceedeth out of the mouth of a Jew; and I, Nephi, beheld it. And he said unto me, The book that thou beholdest is a record of the Jews which contains the covenants of the Lord which he hath made unto the house of Israel; and it also containeth many of the prophecies of the holy prophets. And it is a record like unto the engravings which are upon the plates of brass, save there are not so many. Nevertheless, they contain the covenants of the Lord which he hath made unto the house of Israel, wherefore, they are of great worth unto the gentiles. And the Angel of the Lord said unto

me, Thou hast beheld that the book proceeded forth from the mouth of a Jew. And when it proceeded forth from the mouth of a Jew it contained the fullness of the gospel of the Lamb, of whom the twelve apostles bare record, and they bear record according to the truth which is in the Lamb of God. Wherefore, these things go forth from the Jews in purity unto the gentiles according to the truth which is in God. And after they go forth by the hand of the twelve apostles of the Lamb from the Jews unto the gentiles, thou seest the formation of that great and abominable church which is the most abominable of all other churches; for behold, they have taken away from the gospel of the Lamb many parts which are plain and most precious; and also many covenants of the Lord have they taken away. And all this have they done that they might pervert the right ways of the Lord; that they might blind the eyes and harden the hearts of the children of men. Wherefore, thou seest that after the book hath gone forth through the hands of the great and abominable church, that there are many plain and most precious things taken away from the book, which is the book of the Lamb of God. And after these plain and precious things were taken away it goeth forth unto all the nations of the gentiles.

<sup>22</sup>And after it goeth forth unto all the nations of the gentiles, yea, even across the many waters (which thou hast seen) with the gentiles which have gone forth out of captivity, thou seest because of the many plain and precious things which have been taken out of the book, which were plain unto the understanding of the children of men according to the plainness which is in the Lamb of God, that because of these things which are taken away out of the gospel of the Lamb, an exceedingly great many do stumble, yea, insomuch that Satan hath great power over them. Nevertheless, thou beholdest that the gentiles who have gone forth out of captivity and have been lifted up by the power of God above all other nations upon the face of the land which is choice above all other lands, which is the land that the Lord God hath covenanted with thy father that his seed should have for the land of their inheritance, will not utterly destroy the mixture of thy seed who are among thy brethren. Neither will he suffer that the gentiles shall destroy the seed of thy brethren; neither will the Lord God suffer that the gentiles shall forever remain in that awful state of blindness which thou beholdest they are in because of the most plain and most precious parts of the gospel of the Lamb which have been kept back by that abominable church, whose formation thou hast seen. Wherefore, saith the Lamb of God, I will be merciful unto the gentiles unto the visiting of the remnant of the house of Israel in great judgment.

<sup>23</sup>And it came to pass that the Angel of the Lord spake unto me, saying, Behold, saith the Lamb of God, after I have visited the remnant of the house of Israel (and this remnant of whom I speak is the seed of thy father) wherefore, after I have visited them in judgment and smitten them by the hand of the gentiles, and after that gentiles do stumble exceedingly because of the most plain and precious parts of the gospel of the Lamb which has been kept back by that abominable church, which is the mother of harlots, saith the Lamb, I will be merciful unto the gentiles in that day insomuch that I will bring forth unto them in mine own power, much of my gospel which shall be plain and precious, saith the Lamb. For behold, saith the Lamb, I will manifest myself unto thy seed, that they shall write many things which I shall minister unto

them which shall be plain and precious. And after thy seed shall be destroyed and dwindle in unbelief, and also the seed of thy brethren, behold, these things shall be hid up to come forth unto the gentiles by the gift and power of the Lamb. And in them shall be written my gospel, saith the Lamb, and my rock and my salvation. And blessed are they who shall seek to bring forth my Zion at that day, for they shall have the gift and the power of the Holy Ghost. And if they endure unto the end, they shall be lifted up at the last day and shall be saved in the everlasting kingdom of the Lamb. Yea, whoso shall publish peace – that shall publish tidings of great joy – how beautiful upon the mountains shall they be.

<sup>24</sup>And it came to pass that I beheld the remnant of the seed of my brethren and also the book of the Lamb of God which had proceeded forth from the mouth of the Jew, that it came forth from the gentiles unto the remnant of the seed of my brethren. And after it had come forth unto them I beheld other books which came forth by the power of the Lamb from the gentiles unto them, unto the convincing of the gentiles and the remnant of the seed of my brethren and also the Jews who were scattered upon all the face of the earth, that the records of the prophets and of the twelve apostles of the Lamb are true. And the angel spake unto me, saying, These last records which thou hast seen among the gentiles shall establish the truth of the first which are of the twelve apostles of the Lamb and shall make known the plain and precious things which have been taken away from them and shall make known to all kindreds, tongues and people that the Lamb of God is the Son of the Eternal Father and the Savior of the world and that all men must come unto him, or they cannot be saved. And they must come according to the words which shall be established by the mouth of the Lamb, and the words of the Lamb shall be made known in the records of thy seed as well as in the records of the twelve apostles of the Lamb. Wherefore, they both shall be established in one, for there is one God and one Shepherd over all the earth. And the time cometh that he shall manifest himself unto all nations, both unto the Jews and also unto the gentiles. And after he has manifested himself unto the Jews and also unto the gentiles, then he shall manifest himself unto the gentiles and also unto the Jews, and the last shall be first, and the first shall be last.

<sup>25</sup>And it shall come to pass that if the gentiles shall hearken unto the Lamb of God in that day that he shall manifest himself unto them in word and also in power, in very deed, unto the taking away of their stumbling blocks, and harden not their hearts against the Lamb of God, they shall be numbered among the seed of thy father. Yea, they shall be numbered among the house of Israel and they shall be a blessed people upon the promised land forever, they shall be no more brought down into captivity, and the house of Israel shall no more be confounded. And that great pit which hath been digged for them by that great and abominable church, which was founded by the Devil and his children that he might lead away the souls of men down to hell, yea, that great pit which hath been digged for the destruction of men shall be filled by those who digged it unto their utter destruction, saith the Lamb of God, not the destruction of the soul, save it be the casting of it into that hell which hath no end. For behold, this is according to the captivity of the Devil and also

according to the justice of God upon all those who will work wickedness and abomination before him.

<sup>26</sup>And it came to pass that the angel spake unto me, Nephi, saying, Thou hast beheld that if the gentiles repent it shall be well with them; and thou also knowest concerning the covenants of the Lord unto the house of Israel. And thou also hast heard that whoso repenteth not must perish. Therefore woe be unto the gentiles if it so be that they harden their hearts against the Lamb of God. For the time cometh, saith the Lamb of God, that I will work a great and marvelous work among the children of men, a work which shall be everlasting, either on the one hand or on the other; either to the convincing of them unto peace and life Eternal or unto the deliverance of them to the hardness of their hearts and the blindness of their minds unto their being brought down into captivity and also unto destruction, both temporally and spiritually, according to the captivity of the Devil of which I have spoken.

<sup>27</sup>And it came to pass that when the angel had spoken these words, he said unto me, Remember thou the covenants of the Father unto the house of Israel? I said unto him, Yea. And it came to pass that he said unto me, Look and behold that great and abominable church which is the mother of abominations, whose foundation is the Devil. And he said unto me, Behold, there are save two churches only: the one is the church of the Lamb of God, and the other is the church of the Devil. Wherefore, whoso belongeth not to the church of the Lamb of God belongeth to that great church which is the mother of abominations, and she is the whore of all the earth.

<sup>28</sup>And it came to pass that I looked and beheld the whore of all the earth, and she sat upon many waters; and she had dominion over all the earth among all nations, kindreds, tongues and people. And it came to pass that I beheld the church of the Lamb of God, and its numbers were few because of the wickedness and abominations of the whore who sat upon many waters. Nevertheless, I beheld that the church of the Lamb, who were the saints of God, were also upon all the face of the earth; and their dominions upon the face of the earth were small because of the wickedness of the great whore whom I saw. And it came to pass that I beheld that the great mother of abominations did gather together in multitudes upon the face of all the earth among all the nations of the gentiles to fight against the Lamb of God. And it came to pass that I, Nephi, beheld the power of the Lamb of God, that it descended upon the saints of the church of the Lamb and upon the covenant people of the Lord, who were scattered upon all the face of the earth, and they were armed with righteousness and with the power of God in great glory.

<sup>29</sup>And it came to pass that I beheld that the wrath of God was poured out upon that great and abominable church, insomuch that there were wars and rumors of wars among all the nations and kindreds of the earth. And as there began to be wars and rumors of wars among all the nations which belonged to the mother of abominations, the angel spake unto me, saying, Behold the wrath of God is upon the mother of harlots and behold thou seest all these things. And when the day cometh that the wrath of God is poured out upon the mother of harlots, which is the great and abominable church of all the earth, whose foundation is the Devil, then at that day the work of the Father

shall commence in preparing the way for the fulfilling of his covenants which he hath made to his people who are of the house of Israel.

<sup>30</sup>And it came to pass that the angel spake unto me, saying, Look. And I looked and beheld a man, and he was dressed in a white robe; and the angel said unto me, Behold one of the twelve apostles of the Lamb. Behold, he shall see and write the remainder of these things, yea, and also many things which have been; and he shall also write concerning the end of the world. Wherefore, the things which he shall write are just and true; and behold, they are written in the book which thou beheld proceeding out of the mouth of the Jew. And at the time they proceeded out of the mouth of the Jew, or at the time the book proceeded out of the mouth of the Jew, the things which were written were plain and pure and most precious and easy to the understanding of all men. And behold, the things which this apostle of the Lamb shall write are many things which thou hast seen, and behold, the remainder shalt thou see. But the things which thou shalt see hereafter thou shalt not write, for the Lord God hath ordained the apostle of the Lamb of God that he should write them. And also others who have been, to them hath he shewn all things, and they have written them. And they are sealed up to come forth in their purity according to the truth which is in the Lamb in the own due time of the Lord unto the house of Israel.

<sup>31</sup>And I, Nephi, heard and bear record that the name of the apostle of the Lamb was John according to the word of the angel. And behold I, Nephi, am forbidden that I should write the remainder of the things which I saw. Wherefore, the things which I have written sufficeth me, and I have not written but a small part of the things which I saw. And I bear record that I saw the things which my father saw and the Angel of the Lord did make them known unto me. And now I make an end of speaking concerning the things which I saw while I was carried away in the spirit; and if all the things which I saw are not written, the things which I have written are true. And thus it is. Amen.

**4** And it came to pass that after I, Nephi, had been carried away in the spirit and seen all these things, I returned to the tent of my father. And it came to pass that I beheld my brethren, and they were disputing one with another concerning the things which my father had spoken unto them, for he truly spake many great things unto them which were hard to be understood save a man should inquire of the Lord. And they being hard in their hearts; therefore they did not look unto the Lord as they ought. And now I, Nephi, was grieved because of the hardness of their hearts and also because of the things which I had seen and knew they must unavoidably come to pass because of the great wickedness of the children of men. And it came to pass that I was overcome because of my afflictions, for I considered that mine afflictions were great above all because of the destructions of my people, for I had beheld their fall.

<sup>2</sup>And it came to pass that after I had received strength I spake unto my brethren, desiring to know of them the cause of their disputations. And they said, Behold, we cannot understand the words which our father hath spoken concerning the natural branches of the olive tree and also concerning the gentiles. And I said unto them, Have ye inquired of the Lord? And they said unto me, We have not, for the Lord maketh no such thing known unto us.

Behold, I said unto them, How is it that ye do not keep the commandments of the Lord? How is it that ye will perish because of the hardness of your hearts? Do ye not remember the things which the Lord hath said, If ye will not harden your hearts and ask me in faith, believing that ye shall receive, with diligence in keeping my commandments, surely these things shall be made known unto you?

<sup>3</sup>Behold, I say unto you that the house of Israel was compared unto an olive tree by the spirit of the Lord which was in our fathers, and behold, are we not broken off from the house of Israel, and are we not a branch of the house of Israel? And now the thing which our father meaneth concerning the grafting in of the natural branches through the fulness of the gentiles is that in the latter days when our seed shall have dwindled in unbelief, yea, for the space of many years and many generations after the Messiah shall be manifested in body unto the children of men, then shall the fulness of the gospel of the Messiah come unto the gentiles, and from the gentiles unto the remnant of our seed. And at that day shall the remnant of our seed know that they are of the house of Israel and that they are the covenant people of the Lord. And then shall they know and come to the knowledge of their forefathers and also to the knowledge of the gospel of their Redeemer, which was ministered unto their fathers by him. Wherefore, they shall come to the knowledge of their Redeemer and the very points of his doctrine, that they may know how to come unto him and be saved. And then at that day will they not rejoice and give praise unto their everlasting God, their rock, and their salvation? Yea, at that day, will they not receive strength and nourishment from the true vine? Yea, will they not come unto the true fold of God? Behold I say unto you, Yea, they shall be numbered again among the house of Israel; they shall be grafted in, being a natural branch of the olive tree, into the true olive tree, and this is what our father meaneth. And he meaneth that it will not come to pass until after they are scattered by the gentiles. And he meaneth that it shall come by way of the gentiles, that the Lord may shew his power unto the gentiles for the very cause that he shall be rejected of the Jews or of the house of Israel. Wherefore, our father hath not spoken of our seed alone, but also of all the house of Israel, pointing to the covenant which should be fulfilled in the latter days, which covenant the Lord made to our father Abraham, saying, In thy seed shall all the kindreds of the earth be blessed.

<sup>4</sup>And it came to pass that I, Nephi, spake much unto them concerning these things; yea, I spake unto them concerning the restoration of the Jews in the latter days and I did rehearse unto them the words of Isaiah, who spake concerning the restoration of the Jews or of the house of Israel; and after they were restored they should no more be confounded, neither should they be scattered again. And it came to pass that I did speak so many words unto my brethren, that they were pacified and did humble themselves before the Lord.

<sup>5</sup>And it came to pass that they did speak unto me again, saying, What meaneth this thing which our father saw in a dream? What meaneth the tree which he saw? And I said unto them, It was a representation of the tree of life. And they said unto me, What meaneth the rod of iron which our father saw that led to the tree? And I said unto them that it was the word of God; and that whoso would hearken unto the word of God and would hold fast

unto it, they would never perish; neither could the temptations and the fiery darts of the adversary overpower them unto blindness to lead them away to destruction. Wherefore I, Nephi, did exhort them to give heed unto the word of the Lord. Yea, I did exhort them with all the energies of my soul and with all the faculty which I possessed, that they would give heed to the word of God and remember to keep his commandments always in all things. And they said unto me, What meaneth the river of water which our father saw? And I said unto them that the water which my father saw was filthiness; and so much was his mind swallowed up in other things that he beheld not the filthiness of the water. And I said unto them that it was an awful gulf which separateth the wicked from the tree of life and also from the saints of God. And I said unto them that it was a representation of that awful hell which the angel said unto me was prepared for the wicked. And I said unto them that our father also saw that the justice of God did also divide the wicked from the righteous, and the brightness thereof was like unto the brightness of a flaming fire which ascendeth up unto God for ever and ever and hath no end.

<sup>6</sup>And they said unto me, Doth this thing mean the torment of the body in the days of probation or doth it mean the final state of the soul after the death of the temporal body or doth it speak of the things which are temporal? And it came to pass that I said unto them that it was a representation of things both temporal and spiritual. For the day should come that they must be judged of their works, yea, even the works which were done by the temporal body in their days of probation. Wherefore, if they should die in their wickedness, they must be cast off also as to the things which are spiritual, which are pertaining unto righteousness. Wherefore, they must be brought to stand before God to be judged of their works. And if their works have been filthiness, they must needs be filthy; and if they be filthy, it must needs be that they cannot dwell in the kingdom of God; if so, the kingdom of God must be filthy also. But behold I say unto you that the kingdom of God is not filthy, that there cannot any unclean thing enter into the kingdom of God; wherefore, there must needs be a place of filthiness prepared for that which is filthy. And there is a place prepared, yea, even that awful hell of which I have spoken, and the Devil is the foundation of it. Wherefore, the final state of the souls of man is to dwell in the kingdom of God or to be cast out because of that justice of which I have spoken. Wherefore, the wicked are separated from the righteous and also from that tree of life whose fruit is most precious and most desirable of all other fruits: yea, and it is the greatest of all the gifts of God. And thus I spake unto my brethren. Amen.

**5** And now it came to pass that after I, Nephi, had made an end of speaking to my brethren, behold they said unto me, Thou hast declared unto us hard things, more than which we are able to bear. And it came to pass that I said unto them that I know that I had spoken hard things against the wicked according to the truth, and the righteous have I justified and testified that they should be lifted up at the last day. Wherefore, the guilty taketh the truth to be hard, for it cutteth them to the very center. And now my brethren, if ye were righteous and were willing to hearken to the truth and give heed unto it, that ye might walk uprightly before God, then ye would not murmur because of the

truth and say thou speakest hard things against us. And it came to pass that I, Nephi, did exhort my brethren with all diligence to keep the commandments of the Lord. And it came to pass that they did humble themselves before the Lord, insomuch that I had joy and great hopes of them that they would walk in the paths of righteousness. Now all these things were said and done as my father dwelt in a tent in the valley which he called Lemuel.

<sup>2</sup>And it came to pass that I, Nephi, took one of the daughters of Ishmael to wife, and also my brethren took of the daughters of Ishmael to wife, and also Zoram took the eldest daughter of Ishmael to wife. And thus my father had fulfilled all the commandments of the Lord which had been given unto him. And also I, Nephi, had been blessed of the Lord exceedingly.

<sup>3</sup>And it came to pass that the voice of the Lord spake unto my father by night and commanded him that on the morrow he should take his journey into the wilderness. And it came to pass that as my father arose in the morning and went forth to the tent door and to his great astonishment he beheld upon the ground a round ball of curious workmanship and it was of fine brass. And within the ball were two spindles and the one pointed the way whither we should go into the wilderness.

<sup>4</sup>And it came to pass that we did gather together whatsoever things we should carry into the wilderness and all the remainder of our provisions which the Lord had given unto us, and we did take seed of every kind that we might carry into the wilderness.

<sup>5</sup>And it came to pass that we did take our tents and departed into the wilderness across the river Laman. And it came to pass that we traveled for the space of four days, nearly a south-southeast direction, and we did pitch our tents again; and we did call the name of the place Shazer.

<sup>6</sup>And it came to pass that we did take our bows and our arrows and go forth into the wilderness to slay food for our families; and after we had slain food for our families we did return again to our families in the wilderness to the place of Shazer. And we did go forth again in the wilderness, following the same direction, keeping in the most fertile parts of the wilderness which were in the borders near the Red Sea. And it came to pass that we did travel for the space of many days, slaying food by the way with our bows and our arrows and our stones and our slings; and we did follow the directions of the ball which led us in the more fertile parts of the wilderness. And after we had traveled for the space of many days we did pitch our tents for the space of a time that we might again rest ourselves and obtain food for our families.

<sup>7</sup>And it came to pass that as I, Nephi, went forth to slay food, behold I did break my bow which was made of fine steel; and after I did break my bow, behold, my brethren were angry with me because of the loss of my bow, for we did obtain no food. And it came to pass that we did return without food to our families. And being much fatigued because of their journeying they did suffer much for the want of food. And it came to pass that Laman, and Lemuel and the sons of Ishmael did begin to murmur exceedingly because of their sufferings and afflictions in the wilderness, and also my father began to murmur against the Lord his God; yea, and they were all exceeding sorrowful, even that they did murmur against the Lord. Now it came to pass that I, Nephi, having been afflicted with my brethren because of the loss of my bow and

their bows having lost their springs, it began to be exceeding difficult, yea, insomuch that we could obtain no food. And it came to pass that I, Nephi, did speak much unto my brethren because they had hardened their hearts again, even unto complaining against the Lord their God. And it came to pass that I, Nephi, did make out of wood a bow and out of a straight stick an arrow: wherefore, I did arm myself with a bow and an arrow, with a sling and with stones. And I said unto my father, Whither shall I go to obtain food? And it came to pass that he did inquire of the Lord, for they had humbled themselves because of my words; for I did say many things unto them in the energy of my soul. And it came to pass that the voice of the Lord came unto my father, and he was truly chastened because of his murmurings against the Lord, insomuch that he was brought down into the depths of sorrow.

<sup>8</sup>And it came to pass that the voice of the Lord said unto him, Look upon the ball and behold the things which are written. And it came to pass that when my father beheld the things which were written upon the ball he did fear and tremble exceedingly, and also my brethren, and the sons of Ishmael, and our wives. And it came to pass that I, Nephi, beheld the pointers which were in the ball, that they did work according to the faith and diligence and heed which we did give unto them. And there was also written upon them a new writing which was plain to be read, which did give us understanding concerning the ways of the Lord; and it was written and changed from time to time according to the faith and diligence which we gave unto it. And thus we see that by small means the Lord can bring about great things. And it came to pass that I, Nephi, did go forth up into the top of the mountain according to the directions which were given upon the ball. And it came to pass that I did slay wild beasts, insomuch that I did obtain food for our families. And it came to pass that I did return to our tents bearing the beasts which I had slain; and now when they beheld that I had obtained food, how great was their joy. And it came to pass that they did humble themselves before the Lord and did give thanks unto him.

<sup>9</sup>And it came to pass that we did again take our journey, traveling nearly the same course as in the beginning; and after we had traveled for the space of many days, we did pitch our tents again, that we might tarry for the space of a time.

<sup>10</sup>And it came to pass that Ishmael died and was buried in the place which was called Nahom. And it came to pass that the daughters of Ishmael did mourn exceedingly because of the loss of their father and because of their afflictions in the wilderness. And they did murmur against my father because he had brought them out of the land of Jerusalem, saying, Our father is dead. Yea, and we have wandered much in the wilderness, and we have suffered much afflictions, hunger, thirst, and fatigue; and after all these sufferings we must perish in the wilderness with hunger. And thus they did murmur against my father and also against me, and they were desirous to return again to Jerusalem. And Laman said unto Lemuel and also unto the sons of Ishmael, Behold, let us slay our father and also our brother Nephi who has taken it upon him to be our ruler and our teacher, who are his elder brethren. Now he says that the Lord has talked with him, and also that angels have ministered unto him. But behold, we know that he lies unto us, and he tells us these things and he worketh many things by his cunning arts that he may deceive our eyes,

thinking perhaps that he may lead us away into some strange wilderness. And after he has led us away he has thought to make himself a king and a ruler over us that he may do with us according to his will and pleasure. And after this manner did my brother Laman stir up their hearts to anger. And it came to pass that the Lord was with us; yea, even the voice of the Lord came and did speak many words unto them and did chasten them exceedingly. And after they were chastened by the voice of the Lord they did turn away their anger and did repent of their sins, insomuch that the Lord did bless us again with food that we did not perish.

<sup>11</sup>And it came to pass that we did again take our journey in the wilderness, and we did travel nearly eastward from that time forth. And we did travel and wade through much affliction in the wilderness, and our women did bare children in the wilderness. And so great were the blessings of the Lord upon us that while we did live upon raw meat in the wilderness, our women did give plenty of suck for their children and were strong, yea, even like unto the men; and they began to bear their journeyings without murmuring.

<sup>12</sup>And thus we see that the commandments of God must be fulfilled. And if it so be that the children of men keep the commandments of God, he doth nourish them and strengthen them and provide ways and means whereby they can accomplish the thing which he has commanded them; Wherefore, he did provide ways and means for us while we did sojourn in the wilderness.

<sup>13</sup>And we did sojourn for the space of many years, yea, even eight years in the wilderness. And we did come to the land which we called Bountiful, because of its much fruit and also wild honey; and all these things were prepared of the Lord that we might not perish. And we beheld the sea, which we called Irreantum, which being interpreted, is many waters.

<sup>14</sup>And it came to pass that we did pitch our tents by the seashore. And notwithstanding we had suffered many afflictions and much difficulty, yea, even so much that we cannot write them all, we were exceedingly rejoiced when we came to the seashore; and we called the place Bountiful because of its much fruit.

<sup>15</sup>And it came to pass that after I, Nephi, had been in the land Bountiful for the space of many days the voice of the Lord came unto me, saying, Arise and get thee into the mountain. And it came to pass that I arose and went up into the mountain and cried unto the Lord. And it came to pass that the Lord spake unto me, saying, Thou shalt construct a ship after the manner which I shall shew thee, that I may carry thy people across these waters. And I said, Lord, whither shall I go that I may find ore to molten that I may make tools to construct the ship after the manner which thou hast shewn unto me? And it came to pass that the Lord told me whither I should go to find ore, that I might make tools.

<sup>16</sup>And it came to pass that I, Nephi, did make a bellows wherewith to blow the fire of the skins of beasts. And after I had made a bellows that I might have wherewith to blow the fire, I did smite two stones together that I might make fire. For the Lord had not hitherto suffered that we should make much fire as we journeyed in the wilderness, for he said, I will make thy food become sweet that ye cook it not, and I will also be your light in the wilderness, and I will prepare the way before you, if it so be that ye shall keep my commandments.

Wherefore, inasmuch as ye shall keep my commandments, ye shall be led towards the promised land, and ye shall know that it is by me that ye are led. Yea, and the Lord said also that after ye have arrived to the promised land, ye shall know that I, the Lord, am God and that I, the Lord, did deliver you from destruction; yea, that I did bring you out of the land of Jerusalem. Wherefore, I, Nephi, did strive to keep the commandments of the Lord, and I did exhort my brethren to faithfulness and diligence. And it came to pass that I did make tools of the ore which I did molten out of the rock. And when my brethren saw that I was about to build a ship they began to murmur against me, saying, Our brother is a fool, for he thinketh that he can build a ship; yea, and he also thinketh that he can cross these great waters. And thus my brethren did complain against me and were desirous that they might not labor, for they did not believe that I could build a ship, neither would they believe that I were instructed of the Lord.

<sup>17</sup>And now it came to pass that I, Nephi, was exceeding sorrowful because of the hardness of their hearts. And now when they saw that I began to be sorrowful, they were glad in their hearts, insomuch that they did rejoice over me, saying, We knew that ye could not construct a ship for we knew that ye were lacking in judgment, wherefore, thou canst not accomplish so great a work. And thou art like unto our father, led away by the foolish imaginations of his heart. Yea, he hath led us out of the land of Jerusalem, and we have wandered in the wilderness for these many years, and our women have toiled, being big with child; and they have borne children in the wilderness and suffered all things save it were death. And it would have been better that they had died before they came out of Jerusalem than to have suffered these afflictions. Behold, these many years we have suffered in the wilderness, which time we might have enjoyed our possessions and the land of our inheritance; yea, and we might have been happy. And we know that the people who were in the land of Jerusalem were a righteous people, for they keep the statutes and the judgments of the Lord and all his commandments according to the Law of Moses. Wherefore, we know that they are a righteous people; and our father hath judged them and hath led us away because we would hearken unto his words; yea, and our brother is like unto him. And after this manner of language did my brethren murmur and complain against us.

<sup>18</sup>And it came to pass that I, Nephi, spake unto them, saying, Do ye believe that our fathers, who were the children of Israel, would have been led away out of the hands of the Egyptians if they had not hearkened unto the words of the Lord? Yea, do ye suppose that they would have been led out of bondage if the Lord had not commanded Moses that he should lead them out of bondage? Now ye know that the children of Israel were in bondage, and ye know that they were laden with tasks which were grievous to be borne. Wherefore, ye know that it must needs be a good thing for them that they should be brought out of bondage. Now ye know that Moses was commanded of the Lord to do that great work, and ye know that by his word the waters of the Red Sea were divided hither and thither, and they passed through on dry ground. But ye know that the Egyptians were drowned in the Red Sea, who were the armies of Pharaoh. And ye also know that they were fed with manna in the wilderness, yea, and ye also know that Moses, by his word, according to the power of God

which was in him, smote the rock and there came forth water that the children of Israel might quench their thirst. And notwithstanding they being led, the Lord their God, their Redeemer, going before them, leading them by day and giving light unto them by night and doing all things for them which were expedient for man to receive, they hardened their hearts and blinded their minds and reviled against Moses and against the true and living God. And it came to pass that according to his word he did destroy them, and according to his word he did lead them, and according to his word he did do all things for them, and there was not anything done save it were by his word. And after they had crossed the river Jordan he did make them mighty unto the driving out the children of the land, yea, unto the scattering them to destruction.

<sup>19</sup>And now do ye suppose that the children of this land, who were in the land of promise, who were driven out by our fathers, do ye suppose that they were righteous? Behold, I say unto you, Nay. Do ye suppose that our fathers would have been more choice than they if they had been righteous? I say unto you, Nay. Behold, the Lord esteemeth all flesh in one; He that is righteous is favored of God. But behold, this people had rejected every word of God, and they were ripe in iniquity, and the fullness of the wrath of God was upon them. And the Lord did curse the land against them and bless it unto our fathers, yea, he did curse it against them unto their destruction; and he did bless it unto our fathers, unto their obtaining power over it.

<sup>20</sup>Behold, the Lord hath created the earth that it should be inhabited, and he hath created his children that they should possess it. And he raiseth up a righteous nation and destroyeth the nations of the wicked. And he leadeth away the righteous into precious lands and the wicked he destroyeth and curseth the land unto them for their sakes. He ruleth high in the heavens, for it is his throne, and this earth is his footstool. And he loveth those who will have him to be their God. Behold, he loved our fathers, and he covenanted with them, yea, even Abraham and Isaac, and Jacob, and he remembered the covenants which he had made. Wherefore, he did bring them out of the land of Egypt, and he did straiten them in the wilderness with his rod, for they hardened their hearts, even as ye have, and the Lord straitened them because of their iniquity. He sent flying fiery serpents among them, and after they were bitten he prepared a way that they might be healed, and the labor which they had to perform were to look. And because of the simpleness of the way or the easiness of it, there were many who perished. And they did harden their hearts from time to time, and they did revile against Moses and also against God; nevertheless ye know that they were led forth by his matchless power into the land of promise.

<sup>21</sup>And now, after all these things, the time has come that they have become wicked, yea, nearly unto ripeness. And I know not but they are at this day about to be destroyed, for I know that the day must surely come that they must be destroyed, save a few only who shall be led away into captivity; wherefore, the Lord commanded my father that he should depart into the wilderness. And the Jews also sought to take away his life, yea, and ye also have sought to take away his life. Wherefore, ye are murderers in your hearts, and ye are like unto them. Ye are swift to do iniquity but slow to remember the Lord your God. Ye have seen an angel and he spake unto you. Yea, ye have heard his voice from

time to time and he hath spoken unto you in a still, small voice, but ye were past feeling that ye could not feel his words. Wherefore, he has spoken unto you like unto the voice of thunder which did cause the earth to shake as if it were to divide asunder. And ye also know that by the power of his almighty word he can cause the earth that it shall pass away; yea, and ye know that by his word he can cause rough places to be made smooth and smooth places shall be broken up. O, then, why is it that ye can be so hard in your hearts? Behold, my soul is rent with anguish because of you, and my heart is pained. I fear lest ye shall be cast off forever. Behold, I am full of the spirit of God, insomuch that my frame has no strength.

<sup>22</sup>And now it came to pass that when I had spoken these words they were angry with me and were desirous to throw me into the depths of the sea. And as they came forth to lay their hands upon me I spake unto them, saying, In the name of the Almighty God I command you that ye touch me not, for I am filled with the power of God even unto the consuming of my flesh. And whoso shall lay their hands upon me shall wither even as a dried weed, and he shall be as naught before the power of God, for God shall smite him. And it came to pass that I, Nephi, said unto them that they should murmur no more against their father, neither should they withhold their labor from me for God had commanded me that I should build a ship. And I said unto them, If God had commanded me to do all things, I could do them. If he should command me that I should say unto this water, Be thou earth and it shall be earth. And if I should say it, it would be done. And now if the Lord has such great power and has wrought so many miracles among the children of men, how is it that he cannot instruct me that I should build a ship? And it came to pass that I, Nephi, said many things unto my brethren, insomuch that they were confounded and could not contend against me; neither durst they lay their hands upon me nor touch me with their fingers even for the space of many days. Now they durst not do this lest they should wither before me, so powerful was the spirit of God, and thus it had wrought upon them.

<sup>23</sup>And it came to pass that the Lord said unto me, Stretch forth thine hand again unto thy brethren and they shall not wither before thee, but I will shake them, saith the Lord, and this will I do that they may know that I am the Lord their God. And it came to pass that I stretched forth my hand unto my brethren, and they did not wither before me, but the Lord did shake them, even according to the word which he had spoken. And now they said, We know of a surety that the Lord is with thee for we know that it is the power of the Lord that has shaken us. And they fell down before me and were about to worship me, but I would not suffer them, saying, I am thy brother, yea, even thy younger brother. Wherefore, worship the Lord thy God and honor thy father and thy mother, that thy days may be long in the land which the Lord thy God shall give thee.

<sup>24</sup>And it came to pass that they did worship the Lord and did go forth with me, and we did work timbers of curious workmanship. And the Lord did shew me from time to time after what manner I should work the timbers of the ship. Now I, Nephi, did not work the timbers after the manner which was learned by men, neither did I build the ship after the manner of man, but I did build

it after the manner which the Lord had shewn unto me. Wherefore, it was not after the manner of men.

<sup>25</sup>And I, Nephi, did go into the mount oft and I did pray oft unto the Lord, wherefore, the Lord shewed unto me great things.

<sup>26</sup>And it came to pass that after I had finished the ship according to the word of the Lord, my brethren beheld that it was good and that the workmanship thereof was exceeding fine, wherefore, they did humble themselves again before the Lord.

<sup>27</sup>And it came to pass that the voice of the Lord came unto my father that we should arise and go down into the ship. And it came to pass that on the morrow, after we had prepared all things, much fruits and meat from the wilderness and honey in abundance and provisions according to that which the Lord had commanded us, we did go down into the ship with all our loading and our seeds and whatsoever things we had brought with us, every one according to his age. Wherefore, we did all go down into the ship with our wives and our children. And now my father had begat two sons in the wilderness, the elder was called Jacob and the younger, Joseph.

<sup>28</sup>And it came to pass after we had all gone down into the ship and had taken with us our provisions and things which had been commanded us, we did put forth into the sea and were driven forth before the wind towards the promised land.

<sup>29</sup>And after we had been driven forth before the wind for the space of many days, behold my brethren and the sons of Ishmael and also their wives began to make themselves merry, insomuch that they began to dance and to sing and to speak with much rudeness, yea, even that they did forget by what power they had been brought thither: yea, they were lifted up unto exceeding rudeness. And I, Nephi, began to fear exceedingly lest the Lord should be angry with us and smite us because of our iniquity, that we should be swallowed up in the depths of the sea. Wherefore, I, Nephi, began to speak to them with much soberness, but behold they were angry with me, saying, We will not that our younger brother shall be a ruler over us.

<sup>30</sup>And it came to pass that Laman and Lemuel did take me and bind me with cords, and they did treat me with much harshness. Nevertheless, the Lord suffered it that he might shew forth his power unto the fulfilling of his word which he had spoken concerning the wicked. And it came to pass that after they had bound me insomuch that I could not move, the compass which had been prepared of the Lord did cease to work. Wherefore, they knew not whither they should steer the ship, insomuch that there arose a great storm, yea, a great and terrible tempest. And we were driven back upon the waters for the space of three days. And they began to be frightened exceedingly lest they should be drowned in the sea; nevertheless they did not loose me. And on the fourth day which we had been driven back, the tempest began to be exceeding sore. And it came to pass that we were about to be swallowed up in the depths of the sea. And after we had been driven back upon the waters for the space of four days my brethren began to see that the judgments of God were upon them and that they must perish save that they should repent of their iniquities. Wherefore, they came unto me and loosed the bands which were upon my wrists and behold they had swollen exceedingly; and also mine

ankles were much swollen and great was the soreness thereof. Nevertheless, I did look unto my God, and I did praise him all the day long, and I did not murmur against the Lord because of mine afflictions.

<sup>31</sup>Now my father Lehi had said many things unto them and also unto the sons of Ishmael, but behold they did breathe out much threatenings against anyone that should speak for me. And my parents, being stricken in years and having suffered much grief because of their children, they were brought down, yea, even upon their sickbeds. Because of their grief and much sorrow and the iniquity of my brethren they were brought near even to be carried out of this time to meet their God. Yea, their grey hairs were about to be brought down to lie low in the dust, yea, even they were near to be cast with sorrow into a watery grave. And Jacob and Joseph also, being young, having need of much nourishment, were grieved because of the afflictions of their mother. And also my wife with her tears and prayers and also my children did not soften the hearts of my brethren that they would loose me. And there was nothing, save it were the power of God which threatened them with destruction, could soften their hearts. Wherefore, when they saw that they were about to be swallowed up in the depths of the sea, they repented of the thing which they had done, insomuch that they loosed me.

<sup>32</sup>And it came to pass after they had loosed me, behold I took the compass, and it did work whither I desired it. And it came to pass that I prayed unto the Lord, and after I had prayed, the winds did cease and the storm did cease and there was a great calm. And it came to pass that I, Nephi, did guide the ship that we sailed again towards the promised land. And it came to pass that after we had sailed for the space of many days, we did arrive to the promised land. And we went forth upon the land and did pitch our tents, and we did call it the promised land.

<sup>33</sup>And it came to pass that we did begin to till the earth, and we began to plant seeds; yea, we did put all our seeds into the earth which we had brought from the land of Jerusalem. And it came to pass that they did grow exceedingly, wherefore, we were blessed in abundance. And it came to pass that we did find upon the land of promise, as we journeyed in the wilderness, that there was beasts in the forests of every kind, both the cow and the ox and the ass and the horse and the goat and the wild goat and all manner of wild animals which were for the use of man. And we did find all manner of ore, both of gold and of silver and of copper.

<sup>34</sup>And it came to pass that the Lord commanded me, wherefore, I did make plates of ore that I might engraven upon them the record of my people. And upon the plates which I made, I did engraven the record of my father and also our journeyings in the wilderness and the prophecies of my father and also many of mine own prophecies have I engraven upon them. And I knew not at the time when I made them that I should be commanded of the Lord to make these plates. Wherefore, the record of my father and the genealogy of his forefathers and the more part of all our proceedings in the wilderness are engraven upon those first plates of which I have spoken; wherefore, the things which transpired before I made these plates are of a truth more particularly made mention upon the first plates.

<sup>35</sup>And after I made these plates by way of commandment, I, Nephi, received a commandment that the ministry and the prophecies, the more plain and precious parts of them should be written upon these plates, and that the things which were written should be kept for the instruction of my people who should possess the land and also for other wise purposes which purposes are known unto the Lord. Wherefore, I, Nephi, did make a record upon the other plates, which gives an account or which gives a greater account of the wars and contentions and destructions of my people. And now this have I done and commanded my people that they should do after I was gone and that these plates should be handed down from one generation to another or from one prophet to another until further commandments of the Lord. And an account of my making these plates shall be given hereafter, and then behold, I proceed according to that which I have spoken. And this I do that the more sacred things may be kept for the knowledge of my people. Nevertheless, I do not write anything upon plates save it be that I think it be sacred. And now if I do err, even did they err of old. Not that I would excuse myself because of other men, but because of the weakness which is in me according to the flesh, I would excuse myself.

<sup>36</sup>For the things which some men esteem to be of great worth, both to the body and soul, others set at naught and trample under their feet. Yea, even the very God of Israel, do men trample under their feet. I say trample under their feet, but I would speak in other words: They set him at naught and hearken not to the voice of his counsels. And behold he cometh according to the words of the angel in six hundred years from the time my father left Jerusalem. And the world, because of their iniquity, shall judge him to be a thing of naught. Wherefore, they scourge him and he suffereth it, and they smite him and he suffereth it. Yea, they spit upon him and he suffereth it because of his lovingkindness and his longsuffering towards the children of men. And the God of our fathers who were led out of Egypt, out of bondage, and also were preserved in the wilderness by him, yea, the God of Abraham, and of Isaac, and the God of Jacob, yieldeth himself according to the words of the angel as a man into the hands of wicked men, to be lifted up according to the words of Zenoah, and to be crucified according to the words of Neum, and to be buried in a sepulcher according to the words of Zenos, which he spake concerning the three days of darkness which should be a sign given of his death unto those who should inhabit the isles of the sea; more especially given unto those who are of the house of Israel.

<sup>37</sup>For thus spake the prophet, The Lord God surely shall visit all the house of Israel at that day, some with his voice because of their righteousness unto their great joy and salvation, and others with the thunderings and the lightnings of his power, by tempest, by fire, and by smoke, and vapour of darkness, and by the opening of the earth, and by mountains which shall be carried up. And all these things must surely come, saith the prophet Zenos. And the rocks of the earth must rend. And because of the groanings of the earth many of the kings of the isles of the sea shall be wrought upon by the spirit of God to exclaim, The God of nature suffers. And as for they who are at Jerusalem, saith the prophet, they shall be scourged by all people because they crucified the God of Israel and turn their hearts aside, rejecting signs and wonders and power

and glory of the God of Israel. And because they turn their hearts aside, saith the prophet, and have despised the Holy One of Israel, they shall wander in the flesh and perish and become a hiss and a by-word and be hated among all nations. Nevertheless, when that day cometh, saith the prophet, that they no more turn aside their hearts against the Holy One of Israel, then will he remember the covenants which he made to their fathers. Yea, then will he remember the isles of the sea, yea, and all the people who are of the house of Israel will I gather in, saith the Lord, according to the words of the prophet Zenos, from the four quarters of the earth. Yea, and all the earth shall see the salvation of the Lord, saith the prophet; every nation, kindred, tongue and people shall be blessed.

<sup>38</sup>And I, Nephi, have written these things unto my people that perhaps I might persuade them that they would remember the Lord their Redeemer. Wherefore, I speak unto all the house of Israel if it so be that they should obtain these things. For behold, I have workings in the spirit which doth weary me even that all my joints are weak for those who are at Jerusalem. For had not the Lord been merciful to show unto me concerning them even as he had prophets of old I should have perished also. And he surely did show unto prophets of old all things concerning them, and also he did show unto many concerning us. Wherefore, it must needs be that we know concerning them, for they are written upon the plates of brass.

**6** Now it came to pass that I, Nephi, did teach my brethren these things. And it came to pass that I did read many things to them which were engraven upon the plates of brass that they might know concerning the doings of the Lord in other lands among people of old. And I did read many things unto them which were written in the books of Moses. But that I might more fully persuade them to believe in the Lord their Redeemer, wherefore, I did read unto them that which was written by the prophet Isaiah. For I did liken all scriptures unto us that it might be for our profit and learning. Wherefore, I spake unto them saying, Hear ye the words of the prophet, ye who are a remnant of the house of Israel, a branch who have been broken off. Hear ye the words of the prophet which were written unto all the house of Israel and liken them unto yourselves that ye may have hope as well as your brethren, from whom ye have been broken off.

<sup>2</sup>For after this manner has the prophet written: Hearken and hear this, O house of Jacob, who are called by the name of Israel and are come forth out of the waters of Judah, (or out of the waters of baptism), who swear by the name of the Lord and make mention of the God of Israel, yet they swear not in truth nor in righteousness. Nevertheless, they call themselves of the Holy city, but they do not stay themselves upon the God of Israel who is the Lord of hosts; yea, the Lord of hosts is his name. Behold I have declared the former things from the beginning, and they went forth out of my mouth, and I shewed them; I did shew them suddenly. And I did it because I knew that thou art obstinate and thy neck was an iron sinew and thy brow brass, and I have, even from the beginning, declared to thee. Before it came to pass, I shewed them thee, and I shewed them for fear lest thou shouldst say, Mine idol hath done them, and my graven image and my molten image hath commanded them.

Thou hast heard and seen all this, and will ye not declare them? And that I have shewed thee new things from this time, even hidden things, and thou didst not know them. They are created now, and not from the beginning; even before the day when thou heardest them not, they were declared unto thee, lest thou shouldst say, Behold I knew them. Yea, and thou heardest not, yea, thou knewest not, yea, from that time thine ear was not opened. For I knew that thou wouldst deal very treacherously and wast called a transgressor from the womb. Nevertheless, for my name's sake will I defer mine anger and for my praise will I refrain from thee, that I cut thee not off. For behold, I have refined thee; I have chosen thee in the furnace of affliction. For mine own sake, yea, for mine own sake will I do this; for I will not suffer my name to be polluted and I will not give my glory unto another.

<sup>3</sup>Hearken unto me, O Jacob, and Israel my called, for I am he: I am the first, and I am also the last. Mine hand hath also laid the foundation of the earth, and my right hand hath spanned the heavens; I call unto them and they stand up together. All ye, assemble yourselves and hear: Who among them hath declared these things unto them? The Lord hath loved him; yea, and he will fulfill his word which he hath declared by them, and he will do his pleasure on Babylon, and his arm shall come upon the Chaldeans. Also, saith the Lord, I the Lord, yea, I have spoken; yea, I have called him to declare I have brought him, and he shall make his way prosperous.

<sup>4</sup>Come ye near unto me. I have not spoken in secret from the beginning; from the time that it was declared have I spoken, and the Lord God and his spirit hath sent me. And thus saith the Lord thy Redeemer, the Holy One of Israel, I have sent him. The Lord thy God who teacheth thee to profit, who leadeth thee by the way thou shouldst go, hath done it. O that thou hadst hearkened to my commandments; then had thy peace been as a river and thy righteousness as the waves of the sea; thy seed also had been as the sand, the offspring of thy bowels like the gravel thereof; his name should not have been cut off nor destroyed from before me.

<sup>5</sup>Go ye forth of Babylon, flee ye from the Chaldeans, with a voice of singing declare ye, Tell this, utter to the end of the earth. Say ye, The Lord hath redeemed his servant Jacob. And they thirsted not: he led them through the deserts, he caused the waters to flow out of the rock for them, he clave the rock also and the waters gushed out. And notwithstanding he hath done all this, and greater also, there is no peace, saith the Lord unto the wicked.

<sup>6</sup>And again, Hearken, O ye house of Israel, all ye that are broken off and are driven out because of the wickedness of the pastors of my people; yea, all ye that are broken off, that are scattered abroad, who are of my people, O house of Israel. Listen, O isles, unto me and hearken ye people from far. The Lord hath called me from the womb, from the bowels of my mother hath he made mention of my name. And he hath made my mouth like a sharp sword; in the shadow of his hand hath he hid me and made me a polished shaft; in his quiver hath he hid me and said unto me, Thou art my servant, O Israel, in whom I will be glorified. Then I said, I have labored in vain, I have spent my strength for naught and in vain; surely my judgment is with the Lord and my work with my God.

<sup>7</sup>And now saith the Lord that formed me from the womb that I should be his servant to bring Jacob again to him, Though Israel be not gathered, yet shall I be glorious in the eyes of the Lord and my God shall be my strength. And he said, It is a light thing that thou shouldst be my servant to raise up the tribes of Jacob and to restore the preserved of Israel. I will also give thee for a light to the gentiles that thou mayest be my salvation unto the end of the earth. Thus saith the Lord, the Redeemer of Israel, his Holy One, to him whom man despiseth, to him whom the nation abhorreth, to servant of rulers, Kings shall see and arise, princes also shall worship because of the Lord that is faithful. Thus saith the Lord, In an acceptable time have I heard thee, O isles of the sea, and in a day of salvation have I helped thee. And I will preserve thee and give thee my servant for a covenant of the people to establish the earth, to cause to inherit the desolate heritages, that thou mayest say to the prisoners, Go forth; to them that sit in darkness: shew yourselves. They shall feed in the ways, and their pastures shall be in all high places. They shall not hunger nor thirst, neither shall the heat nor the sun smite them, for he that hath mercy on them shall lead them, even by the springs of water shall he guide them. And I will make all my mountains a way and my highways shall be exalted. And then, O house of Israel, behold, these shall come from far, and lo, these from the north and from the west and these from the land of Sinim.

<sup>8</sup>Sing, O heavens, and be joyful, O earth; for the feet of those who are in the east shall be established; and break forth into singing, O mountains, for they shall be smitten no more. For the Lord hath comforted his people and will have mercy upon his afflicted. But behold Zion hath said, The Lord hath forsaken me and my Lord hath forgotten me, but he will shew that he hath not. For can a woman forget her sucking child that she should not have compassion on the son of her womb? Yea, they may forget, yet will I not forget thee, O house of Israel. Behold I have graven thee upon the palms of my hands; thy walls are continually before me. Thy children shall make haste against thy destroyers, and they that made thee waste shall go forth of thee.

<sup>9</sup>Lift up thine eyes round about and behold all these gather themselves together, and they shall come to thee. And as I live, saith the Lord, thou shalt surely clothe thee with them all as with an ornament, and bind them on even as a bride. For thy waste and thy desolate places and the land of thy destruction shall even now be too narrow by reason of the inhabitants. And they that swallowed thee up shall be far away. The children whom thou shalt have, after thou hast lost the first, shall again in thine ears say, The place is too strait for me; give place to me that I may dwell. Then shalt thou say in thine heart, Who hath begotten me these, seeing I have lost my children and am desolate, a captive and removing to and fro? And who hath brought up these? Behold I was left alone; these, where have they been?

<sup>10</sup>Thus saith the Lord God, Behold I will lift up mine hand to the gentiles and set up my standard to the people. And they shall bring thy sons in their arms, and thy daughters shall be carried upon their shoulders. And kings shall be thy nursing fathers and their queens thy nursing mothers. They shall bow down to thee with their face towards the earth and lick up the dust of thy feet, and thou shalt know that I am the Lord, for they shall not be ashamed that wait for me. For shall the prey be taken from the mighty or the lawful captive

delivered? But thus saith the Lord, Even the captive of the mighty shall be taken away and the prey of the terrible shall be delivered, for I will contend with him that contendeth with thee and I will save thy children. And I will feed them that oppress thee with their own flesh; they shall be drunken with their own blood as with sweet wine; and all flesh shall know that I the Lord am thy Savior and thy Redeemer, the mighty one of Jacob.

**7** And now it came to pass that after I, Nephi, had read these things which were engraven upon the plates of brass, my brethren came unto me and said unto me, What mean these things which ye have read? Behold, are they to be understood according to things which are spiritual, which shall come to pass according to the spirit and not the flesh? And I, Nephi, said unto them, Behold they were made manifest unto the prophets by the voice of the spirit, for by the spirit are all things made known unto the prophets which shall come upon the children of men according to the flesh. Wherefore, the things of which I have read are things pertaining to things both temporal and spiritual.

<sup>2</sup>For it appears that the house of Israel sooner or later will be scattered upon all the face of the earth and also among all nations; and behold there are many who are already lost from the knowledge of those who are at Jerusalem. Yea, the more part of all the tribes have been led away, and they are scattered to and fro upon the isles of the sea, and whether they are none of us knoweth save that we know that they have been led away. And since they have been led away, these things have been prophesied concerning them and also concerning all those who shall hereafter be scattered and be confounded because of the holy One of Israel, for against him will they harden their hearts. Wherefore, they shall be scattered among all nations and shall be hated by all men.

<sup>3</sup>Nevertheless, after they have been nursed by the gentiles, and the Lord has lifted up his hand upon the gentiles and set them up for a standard, and their children have been carried in their arms, and their daughters have been carried upon their shoulders, behold these things of which are spoken are temporal, for thus is the covenants of the Lord with our fathers. And it meaneth us in the days to come and also all our brethren who are of the house of Israel. And it meaneth that the time cometh, that after all the house of Israel have been scattered and confounded, that the Lord God will raise up a mighty nation among the gentiles, yea, even upon the face of this land; and by them shall our seed be scattered. And after our seed is scattered the Lord God will proceed to do a marvelous work among the gentiles which shall be of great worth unto our seed. Wherefore, it is likened unto the being nursed by the gentiles and being carried in their arms and upon their shoulders. And it shall also be of worth unto the gentiles, and not only unto the gentiles but unto all the house of Israel, unto the making known of the covenants of the Father of Heaven unto Abraham, saying, In thy seed shall all the kindreds of the earth be blessed. And I would, my brethren, that ye should know that all the kindreds of the earth cannot be blessed unless he shall make bare his arm in the eyes of the nations. Wherefore, the Lord God will proceed to make bare his arm in the eyes of all the nations in bringing about his covenants and his gospel unto those who are of the house of Israel. Wherefore, he will bring them again out of captivity, and they shall be gathered together to the lands of their first

inheritance, and they shall be brought out of obscurity and out of darkness, and they shall know that the Lord is their Savior and their Redeemer, the mighty one of Israel.

<sup>4</sup>And the blood of that great and abominable church, which is the whore of all the earth, shall turn upon their own heads, for they shall war among themselves and the sword of their own hands shall fall upon their own heads, and they shall be drunken with their own blood. And every nation which shall war against thee, O house of Israel, shall be turned one against another, and they shall fall into the pit which they digged to ensnare the people of the Lord. And all they that fight against Zion shall be destroyed. And that great whore, who hath perverted the right ways of the Lord, yea, that great and abominable church shall tumble to the dust and great shall be the fall of it. For behold, saith the prophet, The time cometh speedily that Satan shall have no more power over the hearts of the children of men. For the day soon cometh that all the proud and they who do wickedly shall be as stubble, and the day cometh that they must be burned. For the time soon cometh that the fulness of the wrath of God shall be poured out upon all the children of men, for he will not suffer that the wicked shall destroy the righteous. Wherefore, he will preserve the righteous by his power, even if it so be that the fulness of his wrath must come and the righteous be preserved, even unto the destruction of their enemies by fire. Wherefore, the righteous need not fear, for thus saith the prophet, They shall be saved, even if it so be as by fire. Behold, my brethren, I say unto you that these things must shortly come, yea, even blood, and fire, and vapor of smoke must come. And it must needs be upon the face of this earth, and it cometh unto men according to the flesh, if it so be that they will harden their hearts against the Holy One of Israel. For behold, the righteous shall not perish, for the time surely must come that all they who fight against Zion shall be cut off.

<sup>5</sup>And the Lord will surely prepare a way for his people, unto the fulfilling of the words of Moses which he spake, saying, A prophet shall the Lord your God raise up unto you, like unto me. Him shall ye hear in all things whatsoever he shall say unto you. And it shall come to pass that all those who will not hear that prophet shall be cut off from among the people. And now I, Nephi, declare unto you that this prophet of whom Moses spake was the Holy One of Israel. Wherefore, he shall execute judgment in righteousness, and the righteous need not fear for they are those who shall not be confounded. But it is the kingdom of the Devil which shall be built up among the children of men, which kingdom is established among them which are in the flesh. For the time speedily shall come that all churches which are built up to get gain, and all those who are built up to get power over the flesh, and those who are built up to become popular in the eyes of the world, and those who seek the lusts of the flesh and the things of the world and to do all manner of iniquity, yea, in fine, all those who belong to the kingdom of the Devil are they who need fear and tremble and quake. They are those who must be brought low in the dust; they are those who must be consumed as stubble, and this is according to the words of the prophet. And the time cometh speedily that the righteous must be led up as calves of the stall and the Holy One of Israel must reign in dominion and might and power and great glory. And he gathereth his children

from the four quarters of the earth, and he numbereth his sheep, and they know him. And there shall be one fold and one shepherd, and he shall feed his sheep, and in him, they shall find pasture. And because of the righteousness of his people, Satan has no power. Wherefore, he cannot be loosed for the space of many years, for he hath no power over the hearts of the people, for they dwell in righteousness and the Holy One of Israel reigneth. And now behold I, Nephi, say unto you that all these things must come according to the flesh. But behold, all nations, kindreds, tongues, and people shall dwell safely in the Holy One of Israel if it so be that they will repent.

<sup>6</sup>And now I, Nephi, make an end for I durst not speak further as yet concerning these things. Wherefore, my brethren, I would that ye should consider that the things which have been written upon the plates of brass are true, and they testify that a man must be obedient to the commandments of God. Wherefore, ye need not suppose that I and my father are the only ones that have testified and also taught them. Wherefore, if ye shall be obedient to the commandments and endure to the end, ye shall be saved at the last day. And thus it is. Amen

## THE SECOND BOOK OF NEPHI

*An account of the death of Lehi. Nephi's brethren rebelleth against him. The Lord warns Nephi to depart into the wilderness. His journeyings in the wilderness, etc.*

**A**ND now it came to pass after I, Nephi, had made an end of teaching my brethren, our father Lehi also spake many things unto them: how great things the Lord had done for them in bringing them out of the land of Jerusalem. And he spake unto them concerning their rebellions upon the waters and the mercies of God in sparing their lives, that they were not swallowed up in the sea. And he also spake unto them concerning the land of promise which they had obtained, how merciful the Lord had been in warning us that we should flee out of the land of Jerusalem. For behold, said he, I have seen a vision in the which I know that Jerusalem is destroyed and had we remained in Jerusalem we should also have perished. But, said he, notwithstanding our afflictions we have obtained a land of promise, a land which is choice above all other lands, a land which the Lord God hath covenanted with me should be a land for the inheritance of my seed. Yea, the Lord hath consecrated this land unto me and to my children forever and also all they who should be led out of other countries by the hand of the Lord. Wherefore, I, Lehi, prophesy according to the workings of the spirit which is in me, that there shall none come into this land save they shall be brought by the hand of the Lord. Wherefore, this land is consecrated unto him whom he shall bring. And if it so be that they shall serve him according to the commandments which he hath given, it shall be a land of liberty unto them. Wherefore, they shall never be brought down into captivity; if so, it shall be because of iniquity. For if iniquity shall abound, cursed shall be the land for their sakes, but unto the righteous it shall be blessed forever. And behold, it is wisdom that this land should be kept as yet from the knowledge of other

nations. For behold, many nations would overrun this land that there would be no place for an inheritance.

<sup>2</sup>Wherefore, I, Lehi, have obtained a promise that inasmuch as those whom the Lord God shall bring out of the land of Jerusalem shall keep his commandments they shall prosper upon the face of this land, and they shall be kept from all other nations, that they may possess this land unto themselves. And if it so be that they shall keep his commandments, they shall be blessed upon the face of this land, and there shall be none to molest them nor to take away the land of their inheritance, and they shall dwell safely forever. But behold, when the time cometh that they shall dwindle in unbelief, after they have received so great blessings from the hand of the Lord, having a knowledge of the creation of the earth and all men, knowing the great and marvelous works of the Lord from the creation of the world, having power given them to do all things by faith, having all the commandments from the beginning, and having been brought by his infinite goodness into this precious land of promise; behold, I say, if the day shall come that they will reject the Holy One of Israel, the true Messiah, their Redeemer and their God, behold, the judgments of him that is just shall rest upon them. Yea, he will bring other nations unto them, and he will give unto them power, and he will take away from them the lands of their possessions, and he will cause them to be scattered and smitten. Yea, as one generation passeth to another there shall be bloodsheds and great visitations among them.

<sup>3</sup>Wherefore, my sons, I would that ye would remember, yea, I would that ye would hearken unto my words. O that ye would awake, awake from a deep sleep, yea, even from the sleep of hell, and shake off the awful chains by which ye are bound, which are the chains which bind the children of men, that they are carried away captive down to the Eternal gulf of misery and wo. Awake and arise from the dust, and hear the words of a trembling parent whose limbs ye must soon lay down in the cold and silent grave from whence no traveler can return; a few more days and I go the way of all the earth. But behold, the Lord hath redeemed my soul from hell: I have beheld his glory and I am encircled about Eternally in the arms of his love. And I desire that ye should remember to observe the statutes and the judgments of the Lord; behold, this hath been the anxiety of my soul from the beginning. My heart hath been weighed down with sorrow from time to time, for I have feared, lest for the hardness of your hearts, the Lord your God should come out in the fullness of his wrath upon you, that ye be cut off and destroyed forever, or that a cursing should come upon you for the space of many generations and ye are visited by sword and by famine, and are hated, and are led according to the will and captivity of the Devil. O my sons, that these things might not come upon you, but that ye might be a choice and a favored people of the Lord.

<sup>4</sup>But behold, his will be done, for his ways are righteousness forever. And he hath said that inasmuch as ye shall keep my commandments, ye shall prosper in the land, but inasmuch as ye will not keep my commandments, ye shall be cut off from my presence. And now that my soul might have joy in you, and that my heart might leave this world with gladness because of you, that I might not be brought down with grief and sorrow to the grave, arise from the dust my sons, and be men, and be determined in one mind and in one heart, united in

all things that ye may not come down into captivity, that ye may not be cursed with a sore cursing. And also that ye may not incur the displeasure of a just God upon you unto the destruction, yea, the Eternal destruction of both soul and body. Awake my sons; put on the armor of righteousness, shake off the chains with which ye are bound and come forth out of obscurity and arise from the dust. Rebel no more against your brother, whose views have been glorious, and who hath kept the commandments from the time we left Jerusalem, and who hath been an instrument in the hands of God in bringing us forth into the land of promise. For were it not for him, we must have perished with hunger in the wilderness. Nevertheless, ye sought to take away his life, yea, and he hath suffered much sorrow because of you. And I exceedingly fear and tremble because of you lest he shall suffer again. For behold, ye have accused him that he sought power and authority over you, but I know that he hath not sought for power nor authority over you, but he hath sought the glory of God and your own Eternal welfare. And ye have murmured because he hath been plain unto you. Ye say that he hath used sharpness; ye say that he hath been angry with you. But behold, his sharpness was the sharpness of the power of the word of God which was in him, and that which ye call anger was the truth according to that which is in God, which he could not restrain, manifesting boldly concerning your iniquities. And it must needs be that the power of God must be with him, even unto his commanding you that ye must obey. But behold, it was not him, but it was the spirit of the Lord which was in him which opened his mouth to utterance that he could not shut it.

<sup>5</sup>And now my son Laman and also Lemuel and Sam and also my sons who are the sons of Ishmael, behold, if ye will hearken unto the voice of Nephi, ye shall not perish. And if ye will hearken unto him, I leave unto you a blessing, yea, even my first blessing. But if ye will not hearken unto him I take away my first blessing, yea, even my blessing, and it shall rest upon him. And now Zoram, I speak unto you, Behold thou art the servant of Laban, nevertheless thou hast been brought out of the land of Jerusalem, and I know that thou art a true friend unto my son Nephi forever. Wherefore, because thou hast been faithful thy seed shall be blessed with his seed, that they dwell in prosperity long upon the face of this land, and nothing, save it shall be iniquity among them, shall harm or disturb their prosperity upon the face of this land forever. Wherefore, if ye shall keep the commandments of the Lord, the Lord hath consecrated this land for the security of thy seed with the seed of my son.

<sup>6</sup>And now Jacob, I speak unto you: Thou art my firstborn in the days of my tribulation in the wilderness. And behold in thy childhood thou hast suffered afflictions and much sorrow because of the rudeness of thy brethren. Nevertheless Jacob, my firstborn in the wilderness, thou knowest the greatness of God, and he shall consecrate thine afflictions for thy gain. Wherefore, thy soul shall be blessed and thou shalt dwell safely with thy brother Nephi, and thy days shall be spent in the service of thy God. Wherefore, I know that thou art redeemed because of the righteousness of thy Redeemer, for thou hast beheld that in the fulness of time he cometh to bring salvation unto men. And thou hast beheld in thy youth his glory, wherefore, thou art blessed even as they unto whom he shall minister in the flesh, for the spirit is the same yesterday, today, and forever. And the way is prepared from the fall of man and salvation

is free. And men are instructed sufficiently that they know good from evil. And the law is given unto men, and by the law no flesh is justified, or by the law men are cut off. Yea, by the temporal law they were cut off and also by the spiritual law they perish from that which is good and become miserable forever. Wherefore, redemption cometh in and through the Holy Messiah, for he is full of grace and truth. Behold, he offereth himself a sacrifice for sin to answer the ends of the law unto all those who have a broken heart and a contrite spirit, and unto none else can the ends of the law be answered. Wherefore, how great the importance to make these things known unto the inhabitants of the earth that they may know that there is no flesh that can dwell in the presence of God save it be through the merits and mercy and grace of the Holy Messiah who layeth down his life according to the flesh and taketh it again by the power of the spirit, that he may bring to pass the resurrection of the dead, being the first that should rise. Wherefore, he is the first fruits unto God inasmuch as he shall make intercession for all the children of men, and they that believe in him shall be saved. And because of the intercession for all, all men come unto God. Wherefore, they stand in the presence of Him, to be judged of Him according to the truth and holiness which is in Him.

<sup>7</sup>Wherefore, the ends of the law which the Holy One hath given unto the inflicting of the punishment which is affixed, which punishment that is affixed is in opposition to that of the happiness which is affixed to answer the ends of the atonement. For it must needs be that there is an opposition in all things. If not so, my firstborn in the wilderness, righteousness could not be brought to pass, neither wickedness, neither holiness nor misery, neither good nor bad. Wherefore, all things must needs be a compound in one; wherefore, if it should be one body it must needs remain as dead, having no life neither death, nor corruption nor incorruption, happiness nor misery, neither sense nor insensibility. Wherefore, it must needs have been created for a thing of naught; wherefore, there would have been no purpose in the end of its creation. Wherefore, this thing must needs destroy the wisdom of God and his Eternal purposes, and also the power, and the mercy, and the justice of God. And if ye shall say there is no law, ye shall also say there is no sin. And if ye shall say there is no sin, ye shall also say there is no righteousness. And if there be no righteousness, there be no happiness. And if there be no righteousness nor happiness, there be no punishment nor misery. And if these things are not, there is no God. And if there is no God, we are not, neither the earth, for there could have been no creation of things, neither to act nor to be acted upon; wherefore, all things must have vanished away.

<sup>8</sup>And now my sons I speak unto you these things for your profit and learning, for there is a God and he hath created all things, both the heavens and the earth and all things that in them is, both things to act and things to be acted upon. And to bring about his Eternal purposes in the end of man, after he had created our first parents and the beasts of the field and the fowls of the air, and in fine all things which are created, it must needs be that there was an opposition, even the forbidden fruit in opposition to the tree of life, the one being sweet and the other bitter. Wherefore, the Lord God gave unto man that he should act for himself; wherefore, man could not act for himself save it should be that he was enticed by the one or the other.

<sup>9</sup>And I Lehi, according to the things which I have read, must needs suppose that an angel of God, according to that which is written, had fallen from Heaven. Wherefore, he became a devil, having sought that which was evil before God. And because he had fallen from Heaven and had become miserable forever, he sought also the misery of all mankind. Wherefore, he said unto Eve, yea, even that old serpent who is the Devil, who is the father of all lies, wherefore, he said, Partake of the forbidden fruit and ye shall not die but ye shall be as God knowing good and evil. And after Adam and Eve had partaken of the forbidden fruit, they were driven out from the garden of Eden to till the earth. And they have brought forth children, yea, even the family of all the earth. And the days of the children of men were prolonged according to the will of God that they might repent while in the flesh. Wherefore, their state became a state of probation and their time was lengthened according to the commandments which the Lord God gave unto the children of men. For he gave commandment that all men must repent, for he shewed unto all men that they were lost because of the transgression of their parents.

<sup>10</sup>And now behold if Adam had not transgressed he would not have fallen, but he would have remained in the garden of Eden. And all things which were created must have remained in the same state which they were after they were created, and they must have remained forever and had no end. And they would have had no children, wherefore, they would have remained in a state of innocence, having no joy for they knew no misery, doing no good for they knew no sin. But behold, all things have been done in the wisdom of him who knoweth all things. Adam fell that men might be and men are that they might have joy. And the Messiah cometh in the fullness of time that he may redeem the children of men from the fall. And because that they are redeemed from the fall they have become free forever, knowing good from evil, to act for themselves and not to be acted upon, save it be by the punishment of the law at the great and last day according to the commandments which God hath given. Wherefore, men are free according to the flesh, and all things are given them which are expedient unto man. And they are free to choose liberty and Eternal life through the great Mediator of all men or to choose captivity and death according to the captivity and power of the Devil, for he seeketh that all men might be miserable like unto himself.

<sup>11</sup>And now, my sons, I would that ye should look to the great Mediator, and hearken unto his great commandments, and be faithful unto his words, and choose Eternal life according to the will of his Holy Spirit, and not choose Eternal death according to the will of the flesh, and the evil which is therein, which giveth the spirit of the Devil power to captivate, to bring you down to hell that he may reign over you in his own kingdom. I have spoken these few words unto you all, my sons, in the last days of my probation; and I have chosen the good part according to the words of the prophet. And I have none other object save it be the everlasting welfare of your souls. Amen.

**2** And now I speak unto you, Joseph, my last-born. Thou wast born in the wilderness of mine afflictions, yea, in the days of my greatest sorrow did thy mother bear thee. And may the Lord consecrate also unto thee this land, which is a most precious land, for thine inheritance and the inheritance of thy

seed with thy brethren for thy security forever, if it so be that ye shall keep the commandments of the Holy One of Israel.

<sup>2</sup>And now, Joseph, my last-born whom I have brought out of the wilderness of mine afflictions, may the Lord bless thee forever, for thy seed shall not utterly be destroyed. For behold, thou art the fruit of my loins and I am a descendant of Joseph who was carried captive into Egypt. And great were the covenants of the Lord which he made unto Joseph. Wherefore, Joseph truly saw our day. And he obtained a promise of the Lord that out of the fruit of his loins the Lord God would raise up a righteous branch unto the house of Israel. Not the Messiah, but a branch which was to be broken off, nevertheless to be remembered in the covenants of the Lord that the Messiah should be made manifest unto them in the latter days in the spirit of power unto the bringing of them out of darkness unto light; yea, out of hidden darkness and out of captivity unto freedom.

<sup>3</sup>For Joseph truly testified, saying, A seer shall the Lord my God raise up who shall be a choice seer unto the fruit of my loins. Yea, Joseph truly said, Thus saith the Lord unto me, A choice seer will I raise up out of the fruit of thy loins and he shall be esteemed highly among the fruit of thy loins. And unto him will I give commandment that he shall do a work for the fruit of thy loins, his brethren, which shall be of great worth unto them, even to the bringing of them to the knowledge of the covenants which I have made with thy fathers. And I will give unto him a commandment that he shall do none other work save the work which I shall command him. And I will make him great in mine eyes for he shall do my work. And he shall be great like unto Moses whom I have said I would raise up unto you to deliver my people, O house of Israel. And Moses will I raise up to deliver thy people out of the land of Egypt. But a seer will I raise up out of the fruit of thy loins and unto him will I give power to bring forth my word unto the seed of thy loins. And not to the bringing forth my word only, saith the Lord, but to the convincing them of my word which shall have already gone forth among them.

<sup>4</sup>Wherefore, the fruit of my loins shall write and the fruit of the loins of Judah shall write. And that which shall be written by the fruit of thy loins and also that which shall be written by the fruit of the loins of Judah shall grow together unto the confounding of false doctrines, and laying down of contentions, and establishing peace among the fruit of thy loins, and bringing them to the knowledge of their fathers in the latter days, and also to the knowledge of my covenants, saith the Lord. And out of weakness he shall be made strong in that day when my work shall commence among all my people unto the restoring thee, O house of Israel, saith the Lord.

<sup>5</sup>And thus prophesied Joseph, saying, Behold that seer will the Lord bless and they that seek to destroy him shall be confounded, for this promise of which I have obtained of the Lord, of the fruit of my loins, shall be fulfilled. Behold I am sure of the fulfilling of this promise. And his name shall be called after me and it shall be after the name of his father. And he shall be like unto me, for the thing which the Lord shall bring forth by his hand by the power of the Lord shall bring my people unto salvation. Yea, thus prophesied Joseph, I am sure of this thing even as I am sure of the promise of Moses, for the Lord hath said unto me, I will preserve thy seed forever. And the Lord hath said, I will raise

up a Moses, and I will give power unto him in a rod, and I will give judgment unto him in writing. Yet I will not loose his tongue that he shall speak much, for I will not make him mighty in speaking. But I will write unto him my law by the finger of mine own hand and I will make one a spokesman for him.

<sup>6</sup>And the Lord said unto me also, I will raise up unto the fruit of thy loins and I will make for him a spokesman. And I, behold, I will give unto him that he shall write the writing of the fruit of thy loins unto the fruit of thy loins, and the spokesman of thy loins shall declare it. And the words which he shall write shall be the words which are expedient in my wisdom should go forth unto the fruit of thy loins. And it shall be as if the fruit of thy loins had cried unto them from the dust, for I know their faith. And they shall cry from the dust, yea, even repentance unto their brethren, even after many generations have gone by them. And it shall come to pass that their cry shall go even according to the simpleness of their words. Because of their faith their words shall proceed forth out of my mouth unto their brethren who are the fruit of thy loins, and the weakness of their words will I make strong in their faith unto the remembering of my covenant which I made unto thy fathers.

<sup>7</sup>And now, behold, my son Joseph, after this manner did my father of old prophesy. Wherefore, because of this covenant thou art blessed, for thy seed shall not be destroyed for they shall hearken unto the words of the book. And there shall raise up one mighty among them who shall do much good, both in word and in deed, being an instrument in the hands of God with exceeding faith to work mighty wonders and do that thing which is great in the sight of God unto the bringing to pass much restoration unto the house of Israel and unto the seed of thy brethren. And now blessed art thou, Joseph. Behold, thou art little, wherefore, hearken unto the words of thy brother Nephi and it shall be done unto thee even according to the words which I have spoken. Remember the words of thy dying father. Amen.

**3** And now I, Nephi, speak concerning the prophecies of which my father hath spoken concerning Joseph who was carried into Egypt. For behold, he truly prophesied concerning all his seed. And the prophecies which he wrote, there are not many greater. And he prophesied concerning us and our future generations and they are written upon the plates of brass.

<sup>2</sup>Wherefore, after my father had made an end of speaking concerning the prophecies of Joseph he called the children of Laman, his sons and his daughters, and said unto them, Behold my sons and my daughters who are the sons and the daughters of my firstborn, I would that ye should give ear unto my words. For the Lord God hath said that inasmuch as ye shall keep my commandments ye shall prosper in the land and inasmuch as ye will not keep my commandments ye shall be cut off from my presence. But behold, my sons and my daughters, I cannot go down to my grave save I should leave a blessing upon you. For behold I know that if ye are brought up in the way ye should go ye will not depart from it. Wherefore, if ye are cursed, behold I leave my blessing upon you that the cursing may be taken from you and be answered upon the heads of your parents. Wherefore, because of my blessing the Lord God will not suffer that ye shall perish, Wherefore, he will be merciful unto you and unto your seed forever.

<sup>3</sup>And it came to pass that after my father had made an end of speaking to the sons and daughters of Laman, he caused the sons and daughters of Lemuel to be brought before him. And he spake unto them saying, Behold, my sons and my daughters who are the sons and the daughters of my second son, behold I leave unto you the same blessing which I left unto the sons and daughters of Laman. Wherefore, thou shalt not utterly be destroyed, but in the end thy seed shall be blessed.

<sup>4</sup>And it came to pass that when my father had made an end of speaking unto them, behold, he spake unto the sons of Ishmael, yea, and even all his household. And after he had made an end of speaking unto them he spake unto Sam saying, Blessed art thou and thy seed, for thou shalt inherit the land like unto thy brother Nephi. And thy seed shall be numbered with his seed, and thou shalt be even like unto thy brother, and thy seed like unto his seed, and thou shalt be blessed in all thy days.

<sup>5</sup>And it came to pass after my father Lehi had spoken unto all his household according to the feelings of his heart and the spirit of the Lord which was in him, he waxed old. And it came to pass that he died and was buried.

<sup>6</sup>And it came to pass that not many days after his death, Laman and Lemuel and the sons of Ishmael were angry with me because of the admonitions of the Lord. For I, Nephi, was constrained to speak unto them according to his word. For I had spake many things unto them and also my father before his death, many of which sayings are written upon mine other plates, for a more history part are written upon mine other plates. And upon these I write the things of my soul and many of the scriptures which are engraven upon the plates of brass. For my soul delighteth in the scriptures and my heart pondereth them and writeth them for the learning and the profit of my children. Behold, my soul delighteth in the things of the Lord and my heart pondereth continually upon the things which I have seen and heard.

<sup>7</sup>Nevertheless the great goodness of the Lord in shewing me his great and marvelous works, my heart exclaimeth, O wretched man that I am; yea, my heart sorroweth because of my flesh. My soul grieveth because of my iniquities. I am encompassed about because of the temptations and the sins which doth so easily beset me. And when I desire to rejoice my heart groaneth because of my sins, nevertheless I know in whom I have trusted. My God hath been my support, he hath led me through mine afflictions in the wilderness and he hath preserved me upon the waters of the great deep. He hath filled me with his love, even unto the consuming of my flesh. He hath confounded mine enemies unto the causing of them to quake before me. Behold, he hath heard my cry by day and he hath given me knowledge by visions in the night time. And by day have I waxed bold in mighty prayer before him, yea, my voice have I sent up on high and angels came down and ministered unto me. And upon the wings of his spirit hath my body been carried away up on exceeding high mountains. And mine eyes have beheld great things, yea, even too great for man, therefore I was bidden that I should not write them.

<sup>8</sup>O then, if I have seen so great things, if the Lord in his condescension unto the children of men hath visited me in so much mercy, why should my heart weep and my soul linger in the valley of sorrow and my flesh waste away and my strength slacken because of mine afflictions? And why should I yield to sin

because of my flesh? Yea, why should I give way to temptations that the evil one have place in my heart to destroy my peace and afflict my soul? Why am I angry because of mine enemy? Awake my soul! No longer droop in sin. Rejoice O my heart and give place no more for the enemy of my soul. Do not anger again because of mine enemies. Do not slacken my strength because of mine afflictions. Rejoice O my heart and cry unto the Lord and say, O Lord, I will praise thee forever. Yea, my soul will rejoice in thee, my God and the Rock of my salvation. O Lord, wilt thou redeem my soul? Wilt thou deliver me out of the hands of mine enemies? Wilt thou make me that I may shake at the appearance of sin? May the gates of hell be shut continually before me because that my heart is broken and my spirit is contrite. O Lord, wilt thou not shut the gates of thy righteousness before me, that I may walk in the path of the low valley, that I may be strict in the plain road? O Lord, wilt thou encircle me around in the robe of thy righteousness? O Lord, wilt thou make a way for mine escape before mine enemies? Wilt thou make my path straight before me? Wilt thou not place a stumbling block in my way, but that thou wouldst clear my way before me and hedge not up my way, but the ways of mine enemy? O Lord I have trusted in thee and I will trust in thee forever. I will not put my trust in the arm of flesh, for I know that cursed is he that putteth his trust in the arm of flesh. Yea, cursed is he that putteth his trust in man or maketh flesh his arm. Yea, I know that God will give liberally to him that asketh. Yea, my God will give me if I ask not amiss. Therefore I will lift up my voice unto thee. Yea, I will cry unto thee, my God the Rock of my righteousness. Behold, my voice shall forever ascend up unto thee, my Rock and mine everlasting God. Amen.

**4** Behold, it came to pass that I, Nephi, did cry much unto the Lord my God because of the anger of my brethren. But behold, their anger did increase against me insomuch that they did seek to take away my life. Yea, they did murmur against me, saying, Our younger brother thinks to rule over us and we have had much trial because of him, wherefore, now let us slay him that we may not be afflicted more because of his words. For behold, we will not have him to be our ruler, for it belongs unto us, who are the elder brethren, to rule over this people. Now I do not write upon these plates all the words which they murmured against me. But it sufficeth me to say that they did seek to take away my life.

<sup>2</sup>And it came to pass that the Lord did warn me that I, Nephi, should depart from them and flee into the wilderness, and all those who would go with me. Wherefore, it came to pass that I, Nephi, did take my family, and also Zoram and his family, and Sam, mine elder brother, and his family, and Jacob and Joseph, my younger brethren, and also my sisters, and all those who would go with me. And all those who would go with me were those who believed in the warnings and the revelations of God, wherefore, they did hearken unto my words. And we did take our tents and whatsoever things were possible for us and did journey in the wilderness for the space of many days. And after we had journeyed for the space of many days we did pitch our tents. And my people would that we should call the name of the place Nephi, wherefore, we did call it Nephi. And all those who were with me did take upon them to call themselves the people of Nephi. And we did observe to keep the judgments,

and the statutes, and the commandments of the Lord in all things according to the law of Moses. And the Lord was with us and we did prosper exceedingly for we did sow seed and we did reap again in abundance. And we began to raise flocks and herds and animals of every kind. And I, Nephi, had also brought the records which were engraven upon the plates of brass and also the ball, or the compass, which was prepared for my father by the hand of the Lord according to that which is written.

<sup>3</sup>And it came to pass that we began to prosper exceedingly and to multiply in the land. And I, Nephi, did take the sword of Laban and after the manner of it did make many swords lest by any means the people who were now called Lamanites should come upon us and destroy us. For I knew their hatred towards me and my children and those who were called my people. And I did teach my people to build buildings and to work in all manner of wood, and of iron, and of copper, and of brass, and of steel, and of gold, and of silver, and of precious ores, which were in great abundance. And I, Nephi, did build a temple and I did construct it after the manner of the temple of Solomon, save it were not built of so many precious things for they were not to be found upon the land. Wherefore, it could not be built like unto Solomon's temple. But the manner of the construction was like unto the temple of Solomon and the workmanship thereof was exceeding fine.

<sup>4</sup>And it came to pass that I, Nephi, did cause my people to be industrious and to labor with their hands. And it came to pass that they would that I should be their king. But I, Nephi, was desirous that they should have no king, nevertheless I did for them according to that which was in my power. And behold, the words of the Lord had been fulfilled unto my brethren which he spake concerning them that I should be their ruler and their teacher, wherefore, I had been their ruler and their teacher according to the commandments of the Lord until the time they sought to take away my life. Wherefore, the word of the Lord was fulfilled which he spake unto me, saying that inasmuch as they will not hearken unto thy words they shall be cut off from the presence of the Lord. And behold, they were cut off from his presence. And he had caused the cursing to come upon them, yea, even a sore cursing because of their iniquity. For behold, they had hardened their hearts against him that they had become like unto a flint. Wherefore, as they were white and exceeding fair and delightsome, that they might not be enticing unto my people the Lord God did cause a skin of blackness to come upon them. And thus saith the Lord God, I will cause that they shall be loathsome unto thy people save they shall repent of their iniquities. And cursed shall be the seed of him that mixeth with their seed for they shall be cursed even with the same cursing. And the Lord spake it and it was done. And because of their cursing which was upon them they did become an idle people full of mischief and subtlety and did seek in the wilderness for beasts of prey. And the Lord God said unto me, They shall be a scourge unto thy seed to stir them up in remembrance of me, and inasmuch as they will not remember me and hearken unto my words they shall scourge them even unto destruction.

<sup>5</sup>And it came to pass that I, Nephi, did consecrate Jacob and Joseph that they should be priests and teachers over the land of my people. And it came to pass that we lived after the manner of happiness. And thirty years had passed away

from the time we left Jerusalem. And I, Nephi, had kept the records upon my plates which I had made of my people thus far.

<sup>6</sup>And it came to pass that the Lord God said unto me, Make other plates and thou shalt engraven many things upon them which are good in my sight for the profit of thy people. Wherefore, I, Nephi, to be obedient to the commandments of the Lord, went and made these plates upon which I have engraven these things. And I engravened that which is pleasing unto God. And if my people are pleased with the things of God, they will be pleased with mine engravings which are upon these plates. And if my people desire to know the more particular part of the history of my people, they must search mine other plates. And it sufficeth me to say that forty years had passed away and we had already had wars and contentions with our brethren.

**5** The words of Jacob, the brother of Nephi, which he spake unto the people of Nephi: Behold, my beloved brethren, I, Jacob, having been called of God and ordained after the manner of his holy order, and having been consecrated by my brother Nephi unto whom ye look as a king or a protector and on whom ye depend for safety, behold, ye know that I have spoken unto you exceeding many things. Nevertheless I speak unto you again for I am desirous for the welfare of your souls. Yea, mine anxiety is great for you and ye yourselves know that it ever has been. For I have exhorted you with all diligence, and I have taught you the words of my father, and I have spoken unto you concerning all things which are written from the creation of the world.

<sup>2</sup>And now behold, I would speak unto you concerning things which are and which are to come, wherefore, I will read you the words of Isaiah. And they are the words which my brother has desired that I should speak unto you. And I speak them unto you for your sakes that ye may learn and glorify the name of your God. And now the words which I shall read are they which Isaiah spake concerning all the house of Israel, wherefore, they may be likened unto you, for ye are of the house of Israel. And there are many things which have been spoken by Isaiah which may be likened unto you because ye are of the house of Israel.

<sup>3</sup>And now these are the words: Thus saith the Lord God, Behold, I will lift up mine hand to the gentiles and set up my standard to the people, and they shall bring thy sons in their arms and thy daughters shall be carried upon their shoulders. And kings shall be thy nursing fathers and their queens thy nursing mothers; they shall bow down to thee with their faces towards the earth and lick up the dust of thy feet and thou shalt know that I am the Lord, for they shall not be ashamed that wait for me.

<sup>4</sup>And now I, Jacob, would speak somewhat concerning these words. For behold, the Lord has shewn me that those who were at Jerusalem, from whence we came, have been slain and carried away captive, nevertheless the Lord has shewn unto me that they should return again. And he also has shewn unto me that the Lord God, the Holy One of Israel, should manifest himself unto them in the flesh. And after he should manifest himself they should scourge him and crucify him according to the words of the angel who spake it unto me. And after they have hardened their hearts and stiffened their necks against the Holy One of Israel, behold, the judgments of the Holy One of Israel shall

come upon them. And the day cometh that they shall be smitten and afflicted. Wherefore, after they are driven to and fro, for thus saith the angel, many shall be afflicted in the flesh and shall not be suffered to perish because of the prayers of the faithful they shall be scattered and smitten and hated. Nevertheless the Lord will be merciful unto them that when they shall come to the knowledge of their Redeemer they shall be gathered together again to the lands of their inheritance.

<sup>5</sup>And blessed are the gentiles, they of whom the prophet has written. For behold, if it so be that they shall repent and fight not against Zion and do not unite themselves to that great and abominable church, they shall be saved. For the Lord God will fulfill his covenants which he has made unto his children and for this cause the prophet has written these things. Wherefore, they that fight against Zion and the covenant people of the Lord shall lick up the dust of their feet and the people of the Lord shall not be ashamed. For the people of the Lord are they who wait for him, for they still wait for the coming of the Messiah. And behold, according to the words of the prophet the Messiah will set himself again the second time to recover them. Wherefore, he will manifest himself unto them in power and great glory unto the destruction of their enemies when that day cometh when they shall believe in him, and none will he destroy that believeth in him. And they that believe not in him shall be destroyed both by fire, and by tempest, and by earthquakes, and by bloodsheds, and by pestilence, and by famine. And they shall know that the Lord is God, the Holy One of Israel, for shall the prey be taken from the mighty or the lawful captive delivered?

<sup>6</sup>But thus saith the Lord, Even the captives of the mighty shall be taken away and the prey of the terrible shall be delivered, for the mighty God shall deliver his covenant people. For thus saith the Lord, I will contend with them that contendeth with thee and I will feed them that oppress thee with their own flesh and they shall be drunken with their own blood as with sweet wine. And all flesh shall know that I the Lord am thy Savior and thy Redeemer, the mighty One of Jacob. Yea, for thus saith the Lord, Have I put thee away or have I cast thee off forever? For thus saith the Lord, Where is the bill of your mother's divorcement? To whom have I put thee away or to which of my creditors have I sold you? Yea, to whom have I sold you? Behold, for your iniquities have ye sold yourselves and for your transgressions is your mother put away. Wherefore, when I came there was no man; when I called, yea, there was none to answer. O House of Israel, is my hand shortened at all that it cannot redeem or have I no power to deliver? Behold, at my rebuke I dry up the sea, I make their rivers a wilderness and their fish to stink because the waters are dried up and they die because of thirst. I clothe the heavens with blackness and I make sackcloth their covering.

<sup>7</sup>The Lord God hath given me the tongue of the learned that I should know how to speak a word in season unto thee, O House of Israel. When ye are weary he wakeneth morning by morning. He wakeneth mine ear to hear as the learned. The Lord God hath opened mine ear and I was not rebellious neither turned away back. I gave my back to the smiter and my cheeks to them that plucked off the hair. I hid not my face from shame and spitting for the Lord God will help me, therefore shall I not be confounded. Therefore have I

set my face like a flint, and I know that I shall not be ashamed, and the Lord is near, and he justifieth me. Who will contend with me? Let us stand together. Who is mine adversary? Let him come near me and I will smite him with the strength of my mouth, for the Lord God will help me. And all they who shall condemn me, behold, all they shall wax old as a garment and the moth shall eat them up. Who is among you that feareth the Lord, that obeyeth the voice of his servant, that walketh in darkness and hath no light? Behold, all ye that kindle fire, that compass yourselves about with sparks, walk in the light of your fire and in the sparks which ye have kindled. This shall ye have of mine hand: Ye shall lie down in sorrow.

<sup>8</sup>Hearken to me, ye that follow after righteousness. Look unto the rock from whence ye are hewn and to the hole of the pit from whence ye are digged. Look unto Abraham your father, and unto Sarah, she that bare you, for I called him alone and blessed him. For the Lord shall comfort Zion, he will comfort all her waste places and he will make her wilderness like Eden and her desert like the garden of the Lord. Joy and gladness shall be found therein, thanksgiving and the voice of melody. Hearken unto me, my people, and give ear unto me, O my nation, for a law shall proceed from me and I will make my judgment to rest for a light for the people. My righteousness is near, my salvation is gone forth, and mine arm shall judge the people. The isles shall wait upon me and on mine arm shall they trust. Lift up your eyes to the heavens and look upon the earth beneath, for the heavens shall vanish away like smoke, and the earth shall wax old like a garment, and they that dwell therein shall die in like manner. But my salvation shall be forever and my righteousness shall not be abolished. Hearken unto me, ye that know righteousness, the people in whose heart I have written my law. Fear ye not the reproach of men, neither be ye afraid of their revilings, for the moth shall eat them up like a garment and the worm shall eat them like wool. But my righteousness shall be forever and my salvation from generation to generation.

<sup>9</sup>Awake, awake! Put on strength, O arm of the Lord, awake as in the ancient days. Art thou not he who hath cut Rahab and wounded the dragon? Art thou not he who hath dried the sea, the waters of the great deep, that hath made the depths of the sea a way for the ransomed to pass over? Therefore the redeemed of the Lord shall return and come with singing unto Zion; and everlasting joy and holiness shall be upon their heads, and they shall obtain gladness and joy: sorrow and mourning shall flee away. I am he, yea, I am he that comforteth you. Behold, who art thou that thou shouldest be afraid of man who shall die, and of the son of man who shall be made like unto grass and forgettest the Lord thy maker, that hath stretched forth the heavens, and laid the foundations of the earth, and hast feared continually every day because of the fury of the oppressor as if he were ready to destroy? And where is the fury of the oppressor? The captive exile hasteneth that he may be loosed and that he should not die in the pit, nor that his bread should fail. But I am the Lord thy God whose waves roared, the Lord of Hosts is my name. And I have put my words in thy mouth and have covered thee in the shadow of mine hand, that I may plant the heavens and lay the foundations of the earth and say unto Zion, Behold, thou art my people. Awake, awake, stand up, O Jerusalem, which hast drunk at the hand of the Lord the cup of his fury. Thou hast drunken the dregs of

the cup of trembling wrung out and none to guide her among all the sons she hath brought forth, neither that taketh her by the hand of all the sons she hath brought up. These two sons are come unto thee who shall be sorry for thee: thy desolation and destruction, and the famine and the sword. And by whom shall I comfort thee? Thy sons have fainted save these two; they lie at the head of all the streets, as a wild bull in a net they are full of the fury of the Lord, the rebuke of thy God.

<sup>10</sup>Therefore hear now this, thou afflicted and drunken and not with wine. Thus saith thy Lord, The Lord and thy God pleadeth the cause of his people. Behold, I have taken out of thine hand the cup of trembling, the dregs of the cup of my fury; thou shalt no more drink it again. But I will put it into the hand of them that afflict thee who have said to thy soul, Bow down that we may go over, and thou hast laid thy body as the ground and as the street to them that went over.

<sup>11</sup>Awake, awake, put on thy strength, O Zion, put on thy beautiful garments, O Jerusalem, the holy city. For henceforth there shall no more come into thee the uncircumcised and the unclean. Shake thyself from the dust; arise, sit down, O Jerusalem, loose thyself from the bands of thy neck, O captive daughter of Zion.

**6** And now my beloved brethren, I have read these things that ye might know concerning the covenants of the Lord that he has covenanted with all the house of Israel, that he has spoken unto the Jews by the mouth of his holy prophets even from the beginning, down from generation to generation, until the time comes that they shall be restored to the true church and fold of God when they shall be gathered home to the lands of their inheritance and shall be established in all their lands of promise.

<sup>2</sup>Behold, my beloved brethren, I speak unto you these things that ye may rejoice and lift up your heads forever because of the blessings which the Lord God shall bestow upon your children. For I know that ye have searched much, many of you, to know of things to come, wherefore, I know that ye know that our flesh must waste away and die. Nevertheless in our bodies we shall see God. Yea, and I know that ye know that in the body he shall shew himself unto those at Jerusalem from whence we came, for it is expedient that it should be among them. For it behooveth the great Creator that he suffereth himself to become subject unto man in the flesh and die for all men, that all men might become subject unto him. For as death hath passed upon all men to fulfill the merciful plan of the great Creator, there must needs be a power of resurrection. And the resurrection must needs come unto man by reason of the fall and the fall came by reason of transgression. And because man became fallen they were cut off from the presence of the Lord. Wherefore, it must needs be an infinite atonement; save it should be an infinite atonement this corruption could not put on incorruption. Wherefore, the first judgment which came upon man must needs have remained to an endless duration. And if so, this flesh must have laid down to rot and to crumble to its mother earth to rise no more.

<sup>3</sup>O the wisdom of God, his mercy and grace. For behold, if the flesh should rise no more, our spirits must become subject to that angel who fell from before the presence of the Eternal God and became the Devil, to rise no more.

And our spirits must have become like unto him and we become devils, angels to a devil, to be shut out from the presence of our God and to remain with the father of lies in misery like unto himself: yea, to that being who beguiled our first parents, who transformeth himself nigh unto an angel of light and stirreth up the children of men unto secret combinations of murder and all manner of secret works of darkness.

<sup>4</sup>O how great the goodness of our God who prepareth a way for our escape from the grasp of this awful monster, yea, that monster death and hell, which I call the death of the body and also the death of the spirit. And because of the way of deliverance of our God, the Holy One of Israel, this death of which I have spoken, which is the temporal, shall deliver up its dead, which death is the grave. And this death of which I have spoken, which is the spiritual death, shall deliver up its dead which spiritual death is hell. Wherefore, death and hell must deliver up their dead, and hell must deliver up its captive spirits, and the grave must deliver up its captive bodies, and the bodies and the spirits of men will be restored one to the other. And it is by the power of the resurrection of the Holy One of Israel.

<sup>5</sup>O how great the plan of our God. For on the other hand, the paradise of God must deliver up the spirits of the righteous and the grave deliver up the body of the righteous. And the spirit and the body is restored to itself again and all men become incorruptible and immortal, and they are living souls, having a perfect knowledge like unto us in the flesh, save it be that our knowledge shall be perfect. Wherefore, we shall have a perfect knowledge of all our guilt, and our uncleanness, and our nakedness, and the righteous shall have a perfect knowledge of their enjoyment and their righteousness, being clothed with purity, yea, even with the robe of righteousness.

<sup>6</sup>And it shall come to pass that when all men shall have passed from this first death unto life inasmuch as they have become immortal, they must appear before the judgment seat of the Holy One of Israel. And then cometh the judgment, and then must they be judged according to the holy judgment of God. And assuredly as the Lord liveth, for the Lord God hath spoken it and it is his Eternal word which cannot pass away, that they who are righteous shall be righteous still, and they who are filthy shall be filthy still. Wherefore, they who are filthy are the Devil and his angels, and they shall go away into everlasting fire prepared for them. And their torment is as a lake of fire and brimstone whose flames ascendeth up for ever and ever and hath no end.

<sup>7</sup>O the greatness and the justice of our God. For he executeth all his words and they have gone forth out of his mouth and his law must be fulfilled. But behold, the righteous, the saints of the Holy One of Israel, they who have believed in the Holy One of Israel, they who have endured the crosses of the world and despised the shame of it, they shall inherit the kingdom of God which was prepared for them from the foundation of the world and their joy shall be full forever. O the greatness of the mercy of our God, the Holy One of Israel. For he delivereth his saints from that awful monster the Devil and death and hell and that lake of fire and brimstone which is endless torment. O how great the holiness of our God. For he knoweth all things and there is not anything save he knows it. And he cometh into the world that he may save all men if they will hearken unto his voice. For behold, he suffereth the

pains of all men, yea, the pains of every living creature, both men, women, and children who belong to the family of Adam. And he suffereth this that the resurrection might pass upon all men, that all might stand before him at the great and judgment day. And he commandeth all men that they must repent and be baptized in his name, having perfect faith in the Holy One of Israel or they cannot be saved in the kingdom of God. And if they will not repent and believe in his name, and be baptized in his name, and endure to the end, they must be damned, for the Lord God, the Holy One of Israel has spoken it. Wherefore, he has given a law, and where there is no law given there is no punishment, and where there is no punishment there is no condemnation, and where there is no condemnation the mercies of the Holy One of Israel have claim upon them because of the atonement. For they are delivered by the power of him, for the atonement satisfieth the demands of his justice upon all those who have not the law given to them, that they are delivered from that awful monster, death and hell, and the Devil, and the lake of fire and brimstone which is endless torment. And they are restored to that God who gave them breath, which is the Holy One of Israel.

<sup>8</sup>But woe unto him that has the law given, yea, that has all the commandments of God like unto us, and that transgresseth them and that wasteth the days of his probation, for awful is his state.

<sup>9</sup>O that cunning plan of the evil one. O the vainness and the frailties and the foolishness of men. When they are learned they think they are wise and they hearken not unto the counsel of God for they set it aside, supposing they know of themselves. wherefore, their wisdom is foolishness and it profiteth them not. And they shall perish.

<sup>10</sup>But to be learned is good if they hearken unto the counsels of God. But woe unto the rich who are rich as to the things of the world. For because they are rich they despise the poor and they persecute the meek and their hearts are upon their treasures, Wherefore, their treasure is their God. And behold, their treasure shall perish with them also. And woe unto the deaf that will not hear for they shall perish. Woe unto the blind that will not see for they shall perish also. Woe unto the uncircumcised of heart for a knowledge of their iniquities shall smite them at the last day. Woe unto the liar for he shall be thrust down to hell. Woe unto the murderer who deliberately killeth for he shall die. Woe unto them who commit whoredoms for they shall be thrust down to hell. Yea, woe unto those that worship idols for the devil of all devils delighteth in them. And in fine, woe unto all those who die in their sins for they shall return to God and behold his face and remain in their sins.

<sup>11</sup>O my beloved brethren, remember the awfulness in transgressing against that holy God, and also the awfulness of yielding to the enticings of that cunning one. Remember, to be carnally minded is death and to be spiritually minded is life Eternal. O my beloved brethren, give ear to my words. Remember the greatness of the Holy One of Israel. Do not say that I have spoken hard things against you, for if ye do, ye will revile against the truth, for I have spoken the words of your Maker. I know that the words of truth are hard against all uncleanness, but the righteous fear them not, for they love the truth and are not shaken. O then my beloved brethren, come unto the Lord, the Holy One. Remember that his paths are righteousness. Behold, the way for man is

narrow, but it lieth in a straight course before him and the keeper of the gate is the Holy One of Israel and he employeth no servant there. And there is none other way save it be by the gate for he cannot be deceived, for the Lord God is his name. And whoso knocketh, to him will he open. And the wise and the learned and they that are rich, who are puffed up because of their learning and their wisdom and their riches, yea, they are they whom he despiseth. And save they shall cast these things away and consider themselves fools before God and come down in the depths of humility, he will not open unto them. But the things of the wise and the prudent shall be hid from them forever, yea, that happiness which is prepared for the saints.

<sup>12</sup>O my beloved brethren remember my words. Behold, I take off my garments and I shake them before you. I pray the God of my salvation that he view me with his all-searching eye. Wherefore, ye shall know at the last day, when all men shall be judged of their works, that the God of Israel did witness that I shook your iniquities from my soul and that I stand with brightness before him and am rid of your blood. O my beloved brethren, turn away from your sins, shake off the chains of him that would bind you fast, come unto that God who is the Rock of your salvation. Prepare your souls for that glorious day when justice shall be administered unto the righteous, even the day of judgment, that ye may not shrink with awful fear, that ye may not remember your awful guilt in perfectness and be constrained to exclaim, Holy, holy are thy judgments, O Lord God Almighty. But I know my guilt. I transgressed thy law and my transgressions are mine, and the Devil hath obtained me that I am a prey to his awful misery. But behold, my brethren, is it expedient that I should awake you to an awful reality of these things? Would I harrow up your souls if your minds were pure? Would I be plain unto you according to the plainness of the truth if ye were freed from sin? Behold, if ye were holy, I would speak unto you of holiness, but as ye are not holy and ye look upon me as a teacher, it must needs be expedient that I teach you the consequences of sin.

<sup>13</sup>Behold, my soul abhorreth sin and my heart delighteth in righteousness, and I will praise the holy name of my God. Come my brethren, every one that thirsteth, come ye to the waters, and he that hath no money, come buy and eat, yea, come buy wine and milk without money and without price. Wherefore, do not spend money for that which is of no worth, nor your labor for that which cannot satisfy. Hearken diligently unto me and remember the words which I have spoken, and come unto the Holy One of Israel, and feast upon that which perisheth not, neither can be corrupted, and let your soul delight in fatness. Behold, my beloved brethren, remember the words of your God. Pray unto him continually by day and give thanks unto his holy name by night. Let your hearts rejoice and behold how great the covenants of the Lord and how great his condescensions unto the children of men. And because of his greatness and his grace and mercy he has promised unto us that our seed shall not utterly be destroyed according to the flesh, but that he would preserve them. And in future generations they shall become a righteous branch unto the house of Israel.

<sup>14</sup>And now my brethren, I would speak unto you more, but on the morrow I will declare unto you the remainder of my words. Amen.

**7** And now I, Jacob, speak unto you again, my beloved brethren, concerning this righteous branch of which I have spoken. For behold, the promises which we have obtained are promises unto us according to the flesh. Wherefore, as it has been shewn unto me that many of our children shall perish in the flesh because of unbelief. Nevertheless God will be merciful unto many, and our children shall be restored that they may come to that which will give them the true knowledge of their Redeemer. Wherefore, as I said unto you, it must needs be expedient that Christ (for in the last night the angel spake unto me that this should be his name) that he should come among the Jews, among those who are the more wicked part of the world. And they shall crucify him, for it behooveth our God and there is none other nation on earth that would crucify their God. For should the mighty miracles be wrought among other nations, they would repent and know that he be their God. But because of priestcrafts and iniquities, they at Jerusalem will stiffen their necks against him that he be crucified. Wherefore, because of their iniquities, destructions, famines, pestilences and bloodsheds shall come upon them, and they who shall not be destroyed shall be scattered among all nations.

<sup>2</sup> But behold, thus saith the Lord God, When the day cometh that they shall believe in me that I am Christ, then have I covenanted with their fathers that they shall be restored in the flesh upon the earth unto the lands of their inheritance. And it shall come to pass that they shall be gathered in from their long dispersion from the isles of the sea and from the four parts of the earth. And the nations of the gentiles shall be great in the eyes of me, saith God, in carrying them forth to the lands of their inheritance. Yea, the kings of the gentiles shall be nursing fathers unto them and their queens shall become nursing mothers. Wherefore, the promises of the Lord is great unto the gentiles, for he hath spoken it and who can dispute? But behold this land, saith God, shall be a land of thine inheritance and the gentiles shall be blessed upon the land. And this land shall be a land of liberty unto the gentiles and there shall be no kings upon the land who shall raise up unto the gentiles. And I will fortify this land against all other nations and he that fighteth against Zion shall perish, saith God, for he that raiseth up a king against me shall perish. For I the Lord, the King of Heaven, will be their king and I will be a light unto them forever that hear my words.

<sup>3</sup> Wherefore, for this cause, that my covenants may be fulfilled which I have made unto the children of men, that I will do unto them while they are in the flesh, I must needs destroy the secret works of darkness and of murders and of abominations. Wherefore, he that fighteth against Zion, both Jew and Gentile, both bond and free, both male and female, shall perish, for they are they who are the whore of all the earth. For they who are not for me are against me, saith our God. For I will fulfill my promises which I have made unto the children of men that I will do unto them while they are in the flesh.

<sup>4</sup> Wherefore, my beloved brethren, thus saith our God, I will afflict thy seed by the hand of the gentiles. Nevertheless, I will soften the hearts of the gentiles that they shall be like unto a father to them. Wherefore, the gentiles shall be blessed and numbered among the house of Israel. Wherefore, I will consecrate this land unto thy seed and they who shall be numbered among thy seed forever for the land of their inheritance, for it is a choice land, saith

God unto me, above all other lands. Wherefore, I will have all men that dwell thereon that they shall worship me, saith God.

<sup>5</sup>And now my beloved brethren, seeing that our merciful God has given us so great knowledge concerning these things, let us remember him and lay aside our sins and not hang down our heads, for we are not cast off. Nevertheless, we have been driven out of the land of our inheritance, but we have been led to a better land, for the Lord has made the sea our path and we are upon an isle of the sea. But great are the promises of the Lord unto those who are upon the isles of the sea. Wherefore, as it says isles, there must needs be more than this and they are inhabited also by our brethren. For behold, the Lord God has led away from time to time from the house of Israel according to his will and pleasure. And now behold, the Lord remembereth all they which have been broken off, wherefore, he remembereth us also. Therefore cheer up your hearts and remember that ye are free to act for yourselves, to choose the way of everlasting death or the way of Eternal life. Wherefore, my beloved brethren, reconcile yourselves to the will of God and not to the will of the Devil and the flesh. And remember after ye are reconciled unto God that it is only in and through the grace of God that ye are saved. Wherefore, may God raise you from death by the power of the resurrection and also from everlasting death by the power of the atonement, that ye may be received into the Eternal kingdom of God, that ye may praise him through grace divine. Amen.

**8** And now Jacob spake many more things to my people at that time. Nevertheless, only these things have I caused to be written, for the things which I have written sufficeth me.

<sup>2</sup>And now I, Nephi, write more of the words of Isaiah, for my soul delighteth in his words. For I will liken his words unto my people and I will send them forth unto all my children, for he verily saw my Redeemer even as I have seen him. And my brother Jacob also has seen him as I have seen him. Wherefore, I will send their words forth unto my children to prove unto them that my words are true. Wherefore, by the words of three, God hath said, I will establish my word. Nevertheless, God sendeth more witnesses and he proveth all his words. Behold, my soul delighteth in proving unto my people the truth of the coming of Christ; for, for this end hath the law of Moses been given. And all things which have been given of God from the beginning of the world unto man are the typifying of him. And also my soul delighteth in the covenants of the Lord which he hath made to our fathers, yea, my soul delighteth in his grace and his justice and power and mercy in the great and Eternal plan of deliverance from death. And my soul delighteth in proving unto my people that save Christ should come, all men must perish. For if there be no Christ, there be no God, and if there be no God, we are not for there could have been no creation. But there is a God and he is Christ and he cometh in the fulness of his own time.

<sup>3</sup>And now I write some of the words of Isaiah, that whoso of my people shall see these words may lift up their hearts and rejoice for all men. Now these are the words and ye may liken them unto you and unto all men.

<sup>4</sup>The word that Isaiah, the son of Amoz, saw concerning Judah and Jerusalem: And it shall come to pass in the last days when the mountain of the Lord's house

shall be established in the top of the mountains, and shall be exalted above the hills, and all nations shall flow unto it, and many people shall go and say, Come ye and let us go up to the mountain of the Lord, to the house of the God of Jacob. And he will teach us of his ways and we will walk in his paths. For out of Zion shall go forth the law and the word of the Lord from Jerusalem. And he shall judge among the nations and shall rebuke many people. And they shall beat their swords into plough shares and their spears into pruning hooks; nation shall not lift up sword against nation neither shall they learn war any more. O house of Jacob, come ye and let us walk in the light of the Lord, yea, come, for ye have all gone astray, every one to his wicked ways. Therefore O Lord, thou hast forsaken thy people, the house of Jacob, because they be replenished from the east and hearken unto soothsayers like the Philistines and they please themselves in the children of strangers. Their land also is full of silver and gold, neither is there any end of their treasures. Their land is also full of horses, neither is there any end of their chariots. Their land also is full of idols: they worship the work of their own hands, that which their own fingers have made, and the mean man boweth not down and the great man humbleth himself not, therefore forgive him not.

<sup>5</sup>O ye wicked ones, enter into the rock and hide thee in the dust for the fear of the Lord and the glory of his majesty shall smite thee. And it shall come to pass that the lofty looks of man shall be humbled and the haughtiness of men shall be bowed down and the Lord alone shall be exalted in that day. For the day of the Lord of hosts soon cometh upon all nations, yea, upon every one; yea, upon the proud and lofty and upon everyone who is lifted up, and he shall be brought low. Yea, and the day of the Lord shall come upon all the cedars of Lebanon for they are high and lifted up, and upon all the oaks of Bashan, and upon all the high mountains, and upon all the hills, and upon all the nations which are lifted up, and upon every people, and upon every high tower, and upon every fenced wall, and upon all the ships of the sea, and upon all the ships of Tarshish, and upon all pleasant pictures. And the loftiness of man shall be bowed down, and the haughtiness of men shall be made low, and the Lord alone shall be exalted in that day. And the idols he shall utterly abolish. And they shall go into the holes of the rocks and into the caves of the earth for the fear of the Lord shall come upon them and the glory of his majesty shall smite them when he ariseth to shake terribly the earth. In that day a man shall cast his idols of silver and his idols of gold which he hath made for himself to worship, to the moles and to the bats to go into the clefts of the rocks and into the tops of the ragged rocks, for the fear of the Lord shall come upon them and the majesty of his glory shall smite them when he ariseth to shake terribly the earth. Cease ye from man whose breath is in his nostrils, for wherein is he to be accounted of?

<sup>6</sup>For behold, the Lord, the Lord of hosts doth take away from Jerusalem and from Judah the stay and the staff, the whole staff of bread and the whole stay of water, the mighty man and the man of war, the judge, and the prophet, and the prudent, and the ancient, the captain of fifty, and the honorable man, and the counsellor, and the cunning artificer, and the eloquent orator. And I will give children unto them to be their princes and babes shall rule over them. And the people shall be oppressed, every one by another and every one by his

neighbor. The child shall behave himself proudly against the ancient and the base against the honorable. When a man shall take hold of his brother of the house of his father and shall say, Thou hast clothing, be thou our ruler and let not this ruin come under thy hand, in that day shall he swear, saying, I will not be a healer, for in my house there is neither bread nor clothing. Make me not a ruler of the people. For Jerusalem is ruined and Judah is fallen because their tongues and their doings have been against the Lord to provoke the eyes of his glory. The shew of their countenance doth witness against them, and doth declare their sin to be even as Sodom, and they cannot hide it. Woe unto their souls, for they have rewarded evil unto themselves. Say unto the righteous that it is well with them for they shall eat the fruit of their doings. Woe unto the wicked for they shall perish for the reward of their hands shall be upon them.

<sup>7</sup>And my people, children are their oppressors, and women rule over them. O my people, they who lead thee cause thee to err and destroy the way of thy paths. The Lord standeth up to plead and standeth to judge the people. The Lord will enter into judgment with the ancients of his people and the princes thereof, for ye have eaten up the vineyard and the spoil of the poor in your houses. What mean ye? Ye beat my people to pieces and grind the faces of the poor, saith the Lord God of hosts. Moreover, the Lord saith, Because the daughters of Zion are haughty, and walk with stretched forth necks and wanton eyes, walking and mincing as they go, and making a tinkling with their feet, therefore the Lord will smite with a scab the crown of the head of the daughters of Zion, and the Lord will discover their secret parts. In that day the Lord will take away the bravery of their tinkling ornaments, and cauls, and round tires like the moon, the chains and the bracelets, and the mufflers, the bonnets, and the ornaments of their legs, and the headbands, and the tablets and the earrings, the rings and nose jewels, the changeable suits of apparel, and the mantles, and the wimples, and the crisping pins, the glasses, and the fine linen, and hoods, and the veils. And it shall come to pass, instead of sweet smell, there shall be stink, and instead of a girdle, a rent, and instead of well-set hair, baldness, and instead of a stomacher, a girding of sackcloth; burning instead of beauty. Thy men shall fall by the sword and thy mighty in the war. And her gates shall lament and mourn and she shall be desolate and shall sit upon the ground.

<sup>8</sup>And in that day, seven women shall take hold of one man, saying, We will eat our own bread and wear our own apparel, only let us be called by thy name to take away our reproach. In that day shall the branch of the Lord be beautiful and glorious, the fruit of the earth, excellent and comely to them that are escaped of Israel.

<sup>9</sup>And it shall come to pass, them that are left in Zion and remain in Jerusalem, shall be called holy: every one that is written among the living in Jerusalem when the Lord shall have washed away the filth of the daughters of Zion, and shall have purged the blood of Jerusalem from the midst thereof by the spirit of judgment and by the spirit of burning. And the Lord will create upon every dwelling place of mount Zion, and upon her assemblies, a cloud and smoke by day and the shining of a flaming fire by night, for upon all the glory of Zion shall be a defense. And there shall be a tabernacle for a shadow in the daytime from the heat, and for a place of refuge, and a covert from storm and from rain.

<sup>10</sup>And then will I sing to my well-beloved a song of my beloved touching his vineyard: My well-beloved hath a vineyard in a very fruitful hill. And he fenced it, and gathered out the stones thereof, and planted it with the choicest vine, and built a tower in the midst of it, and also made a winepress therein. And he looked that it should bring forth grapes, and it brought forth wild grapes. And now, O inhabitants of Jerusalem, and men of Judah, judge, I pray you, betwixt me and my vineyard. What could have been done more to my vineyard, that I have not done in it? Wherefore, when I looked that it should bring forth grapes, it brought forth wild grapes. And now go to, I will tell you what I will do to my vineyard: I will take away the hedge thereof, and it shall be eaten up, and I will break down the wall thereof, and it shall be trodden down, and I will lay it waste. It shall not be pruned nor digged, but there shall come up briars and thorns. I will also command the clouds that they rain no rain upon it. For the vineyard of the Lord of hosts is the house of Israel, and the men of Judah his pleasant plant. And he looked for judgment, and behold oppression; for righteousness, but behold a cry.

<sup>11</sup>Wo unto them that join house to house till there can be no place, that they may be placed alone in the midst of the earth. In mine ears said the Lord of hosts, Of a truth many houses shall be desolate, and great and fair cities without inhabitant. Yea, ten acres of vineyard shall yield one bath, and the seed of a homer shall yield an ephah.

<sup>12</sup>Wo unto them that rise up early in the morning, that they may follow strong drink, that continue until night, and wine inflame them. And the harp and the viol, the tabret and pipe, and wine are in their feasts; but they regard not the work of the Lord, neither consider the operation of his hands. Therefore my people are gone into captivity because they have no knowledge, and their honorable men are famished, and their multitude dried up with thirst. Therefore hell hath enlarged herself, and opened her mouth without measure, and their glory, and their multitude, and their pomp, and he that rejoiceth shall descend into it. And the mean man shall be brought down, and the mighty man shall be humbled, and the eyes of the lofty shall be humbled, but the Lord of hosts shall be exalted in judgment, and God that is holy shall be sanctified in righteousness. Then shall the lambs feed after their manner, and the waste places of the fat ones shall strangers eat.

<sup>13</sup>Wo unto them that draw iniquity with cords of vanity, and sin as it were with a cart rope, that say, Let him make speed, hasten his work, that we may see it, and let the counsel of the Holy One of Israel draw nigh and come, that we may know it.

<sup>14</sup>Wo unto them that call evil good, and good evil, that put darkness for light, and light for darkness, that put bitter for sweet, and sweet for bitter.

<sup>15</sup>Wo unto the wise in their own eyes, and prudent in their own sight.

<sup>16</sup>Wo unto the mighty to drink wine, and men of strength to mingle strong drink, who justify the wicked for reward, and take away the righteousness of the righteous from him. Therefore as the fire devoureth the stubble, and the flame consumeth the chaff, their root shall be rottenness, and their blossoms shall go up as dust; because they have cast away the law of the Lord of hosts, and despised the word of the Holy One of Israel. Therefore is the anger of the Lord kindled against his people, and he hath stretched forth his hand against

them, and hath smitten them. And the hills did tremble, and their carcasses were torn in the midst of the streets. For all this, his anger is not turned away, but his hand stretched out still.

<sup>17</sup>And he will lift up an ensign to the nations from far, and will hiss unto them from the end of the earth. And behold, they shall come with speed swiftly: none shall be weary nor stumble among them; none shall slumber nor sleep; neither shall the girdle of their loins be loosed, nor the latchet of their shoes be broken; whose arrows shall be sharp, and all their bows bent, and their horses' hoofs shall be counted like flint, and their wheels like a whirlwind, their roaring like a lion. They shall roar like young lions: yea, they shall roar, and lay hold of the prey, and shall carry away safe, and none shall deliver. And in that day they shall roar against them like the roaring of the sea; and if they look unto the land, behold, darkness and sorrow and the light is darkened in the heavens thereof.

**9** In the year that king Uzziah died, I saw also the Lord sitting upon a throne, high and lifted up, and his train filled the temple. Above it stood the seraphims. Each one had six wings; with twain, he covered his face, and with twain he covered his feet, and with twain he did fly. And one cried unto another, and said, Holy, holy, holy, is the Lord of hosts: the whole earth is full of his glory. And the posts of the door moved at the voice of him that cried, and the house was filled with smoke.

<sup>2</sup>Then said I, Woe is unto me! For I am undone, because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, the Lord of hosts. Then flew one of the seraphims unto me, having a live coal in his hand which he had taken with the tongs from off the altar. And he laid it upon my mouth and said, Lo, this has touched thy lips, and thine iniquity is taken away, and thy sin purged. Also, I heard the voice of the Lord saying, Whom shall I send, and who will go for us? Then I said, Here am I; send me. And he said, Go, and tell this people, Hear ye indeed, but they understood not, and see ye indeed, but they perceived not. Make the heart of this people fat, and make their ears heavy, and shut their eyes, lest they see with their eyes, and hear with their ears, and understand with their heart, and be converted, and be healed. Then said I, Lord, how long? And he said, Until the cities be wasted without inhabitant, and the houses without man and the land be utterly desolate, and the Lord have removed men far away, for there shall be a great forsaking in the midst of the land. But yet there shall be a tenth, and they shall return and shall be eaten: as a teil tree, and as an oak whose substance is in them, when they cast their leaves; so the holy seed shall be the substance thereof.

<sup>3</sup>And it came to pass in the days of Ahaz the son of Jotham, the son of Uzziah king of Judah, that Rezin king of Syria, and Pekah the son of Remaliah, king of Israel, went up towards Jerusalem to war against it, but could not prevail against it. And it was told the house of David, saying, Syria is confederate with Ephraim. And his heart was moved, and the heart of his people, as the trees of the wood are moved with the wind. Then said the Lord unto Isaiah, Go forth now to meet Ahaz, thou, and Shear-jashub, thy son, at the end of the conduit of the upper pool in the highway of the fuller's field. And say unto him, Take

heed, and be quiet; fear not, neither be fainthearted for the two tails of these smoking firebrands, for the fierce anger of Rezin with Syria, and of the son of Remaliah. Because Syria, Ephraim, and the son of Remaliah have taken evil counsel against thee, saying, Let us go up against Judah, and vex it, and let us make a breach therein for us, and set a king in the midst of it, yea, the son of Tabeal. Thus saith the Lord God, It shall not stand, neither shall it come to pass. For the head of Syria is Damascus; and the head of Damascus, Rezin: and within threescore and five years shall Ephraim be broken, that it be not a people. And the head of Ephraim is Samaria, and the head of Samaria is Remaliah's son. If ye will not believe, surely ye shall not be established. Moreover, the Lord spake again unto Ahaz, saying, Ask thee a sign of the Lord thy God; ask it either in the depths or in the heights above. But Ahaz said, I will not ask, neither will I tempt the Lord. And he said, Hear ye now, O house of David: Is it a small thing for you to weary men, but will ye weary my God also?

<sup>4</sup>Therefore the Lord himself shall give you a sign: Behold, a virgin shall conceive, and shall bear a son, and shall call his name Immanuel. Butter and honey shall he eat that he may know to refuse the evil and to choose the good. For before the child shall know to refuse the evil and choose the good, the land that thou abhorrest shall be forsaken of both her kings. The Lord shall bring upon thee, and upon thy people, and upon thy father's house, days that have not come, from the day that Ephraim departed from Judah, the king of Assyria. And it shall come to pass in that day that the Lord shall hiss for the fly that is in the uttermost part of Egypt, and for the bee that is in the land of Assyria. And they shall come, and shall rest all of them in the desolate valleys, and in the holes of the rocks, and upon all thorns, and upon all bushes. In the same day shall the Lord shave with a razor that is hired, by them beyond the river, by the king of Assyria, the head and the hair of the feet; and it shall also consume the beard.

<sup>5</sup>And it shall come to pass in that day, a man shall nourish a young cow and two sheep. And it shall come to pass, for the abundance of milk they shall give, he shall eat butter, for butter and honey shall every one eat that is left in the land. And it shall come to pass in that day, every place shall be, where there were a thousand vines at a thousand silverlings, which shall be for briers and thorns. With arrows and with bows shall men come thither because all the land shall become briers and thorns. And all hills that shall be digged with the mattock, there shall not come thither the fear of briers and thorns, but it shall be for the sending forth of oxen, and the treading of lesser cattle.

<sup>6</sup>Moreover, the word of the Lord said unto me, Take thee a great roll and write in it with a man's pen concerning Maher-shalal-hash-baz. And I took unto me faithful witnesses to record, Uriah the priest and Zechariah the son of Jeberechiah. And I went unto the prophetess, and she conceived and bare a son. Then said the Lord to me, Call his name Maher-shalal-hash-baz. For behold, the child shall not have knowledge to cry, My father, and my mother, before the riches of Damascus and the spoil of Samaria, shall be taken away before the king of Assyria.

<sup>7</sup>The Lord spake also unto me again, saying, Forasmuch as this people refuseth the waters of Shiloah that go softly and rejoice in Rezin and Remaliah's son, now therefore behold, the Lord bringeth up upon them the waters of

the river, strong and many, even the king of Assyria, and all his glory. And he shall come up over all his channels, and go over all his banks, and he shall pass through Judah; he shall overflow and go over, he shall reach even to the neck; and the stretching out of his wings shall fill the breadth of thy land, O Immanuel. Associate yourselves, O ye people, and ye shall be broken in pieces. And give ear all ye of far countries: Gird yourselves and ye shall be broken in pieces; gird yourselves, and ye shall be broken in pieces. Take counsel together and it shall come to naught; speak the word, and it shall not stand, for God is with us.

<sup>8</sup>For the Lord spake thus to me with a strong hand and instructed me that I should not walk in the way of this people, saying, Say ye not, A confederacy, to all to whom this people shall say, A confederacy, neither fear ye their fear nor be afraid. Sanctify the Lord of hosts himself, and let him be your fear, and let him be your dread. And he shall be for a sanctuary, but for a stone of stumbling and for a rock of offense to both the houses of Israel, for a gin and a snare to the inhabitants of Jerusalem. And many among them shall stumble and fall, and be broken, and be snared, and be taken. Bind up the testimony, seal the law among my disciples. And I will wait upon the Lord, that hideth his face from the house of Jacob, and I will look for him. Behold, I and the children whom the Lord hath given me are for signs and for wonders in Israel from the Lord of hosts which dwelleth in mount Zion.

<sup>9</sup>And when they shall say unto you, Seek unto them that have familiar spirits, and unto wizards that peep and mutter: should not a people seek unto their God? For the living to hear from the dead, to the law and to the testimony? And if they speak not according to this word, it is because there is no light in them. And they shall pass through it hardly bestead and hungry, and it shall come to pass, that when they shall be hungry, they shall fret themselves, and curse their king and their God, and look upward. And they shall look unto the earth and behold trouble, and darkness, dimness of anguish, and shall be driven to darkness. Nevertheless the dimness shall not be such as was in her vexation when at first he lightly afflicted the land of Zebulun, and the land of Naphtali, and afterward did more grievously afflict by the way of the Red Sea beyond Jordan in Galilee of the nations.

<sup>10</sup>The people that walked in darkness have seen a great light: they that dwell in the land of the shadow of death, upon them hath the light shined. Thou hast multiplied the nation and increased the joy: they joy before thee according to the joy in harvest, and as men rejoice when they divide the spoil. For thou hast broken the yoke of his burden, and the staff of his shoulder, the rod of his oppressor. For every battle of the warrior with confused noise, and garments rolled in blood, but this shall be with burning and fuel of fire. For unto us a child is born, unto us a son is given, and the government shall be upon his shoulder. And his name shall be called Wonderful Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace. Of the increase of government and peace there is no end, upon the throne of David and upon his kingdom, to order it and to establish it with judgment and with justice from henceforth even forever. The zeal of the Lord of hosts will perform this. The Lord sent his word unto Jacob and it hath lighted upon Israel. And all the people shall know, even Ephraim and the inhabitants of Samaria, that say in

the pride and stoutness of heart, The bricks are fallen down, but we will build with hewn stones; the sycamores are cut down, but we will change them into cedars. Therefore the Lord shall set up the adversaries of Rezin against him and join his enemies together, the Syrians before and the Philistines behind, and they shall devour Israel with open mouth. For all this, his anger is not turned away, but his hand is stretched out still.

<sup>11</sup> For the people turneth not unto him, that smiteth them neither do they seek the Lord of hosts. Therefore will the Lord cut off from Israel head and tail, branch and rush in one day. The ancient, he is the head, and the prophet that teacheth lies, he is the tail. For the leaders of this people cause them to err, and they that are led of them are destroyed. Therefore the Lord shall have no joy in their young men, neither shall have mercy on their fatherless and widows, for every one of them is a hypocrite and an evildoer, and every mouth speaketh folly. For all this, his anger is not turned away, but his hand stretched out still.

<sup>12</sup> For wickedness burneth as the fire; it shall devour the briers and thorns, and shall kindle in the thickets of the forests, and they shall mount up like the lifting up of smoke. Through the wrath of the Lord of hosts is the land darkened, and the people shall be as the fuel of the fire; no man shall spare his brother. And he shall snatch on the right hand and be hungry, and he shall eat on the left hand, and they shall not be satisfied. They shall eat every man the flesh of his own arm: Manasseh, Ephraim; and Ephraim, Manasseh; they together shall be against Judah. For all this, his anger is not turned away, but his hand stretched out still.

<sup>13</sup> Wo unto them that decree unrighteous decrees, and that write grievousness which they have prescribed, to turn away the needy from judgment, and to take away the right from the poor of my people, that widows may be their prey, and that they may rob the fatherless. And what will ye do in the day of visitation, and in the desolation which shall come from far? To whom will ye flee for help? And where will ye leave your glory? Without me, they shall bow down under the prisoners, and they shall fall under the slain. For all this, his anger is not turned away, but his hand stretched out still.

<sup>14</sup> O Assyrian, the rod of mine anger and the staff in their hand is their indignation. I will send him against a hypocritical nation, and against the people of my wrath will I give him a charge, to take the spoil, and to take the prey, and to tread them down like the mire of the streets. Howbeit he meaneth not so, neither doth his heart think so, but in his heart, it is to destroy and cut off nations, not a few. For he saith, Are not my princes altogether kings? Is not Calno as Carchemish? Is not Hamath as Arpad? Is not Samaria as Damascus? As my hand hath founded the kingdoms of the idols, and whose graven images did excel them of Jerusalem and of Samaria, shall I not, as I have done unto Samaria and her idols, so do to Jerusalem and to her idols? Wherefore, it shall come to pass, that when the Lord hath performed his whole work upon mount Zion and upon Jerusalem, I will punish the fruit of the stout heart of the king of Assyria, and the glory of his high looks. For he saith, By the strength of my hand and by my wisdom I have done these things, for I am prudent. And I have removed the borders of the people, and have robbed their treasures, and I have put down the inhabitants like a valiant man. And my hand hath found as a nest the riches of the people, and as one gathereth eggs that are left, have I

gathered all the earth; and there was none that moved the wing, or opened the mouth, or peeped. Shall the ax boast itself against him that heweth therewith? Shall the saw magnify itself against him that shaketh it? As if the rod should shake itself against them that lift it up, or as if the staff should lift up itself as if it were no wood. Therefore shall the Lord, the Lord of hosts, send among his fat ones, leanness, and under his glory, he shall kindle a burning like the burning of a fire. And the light of Israel shall be for a fire, and his Holy One for a flame, and shall burn and shall devour his thorns and his briers in one day, and shall consume the glory of his forest, and of his fruitful field, both soul and body. And they shall be as when a standard-bearer fainteth. And the rest of the trees of his forest shall be few, that a child may write them.

<sup>15</sup>And it shall come to pass in that day, that the remnant of Israel and such as are escaped of the house of Jacob, shall no more again stay upon him that smote them, but shall stay upon the Lord, the Holy One of Israel, in truth. The remnant shall return, yea, even the remnant of Jacob, unto the mighty God. For though thy people Israel be as the sand of the sea, yet a remnant of them shall return; the consumption decreed shall overflow with righteousness. For the Lord God of hosts shall make a consumption, even determined, in all the land.

<sup>16</sup>Therefore thus saith the Lord God of hosts, O my people that dwellest in Zion, be not afraid of the Assyrian: he shall smite thee with a rod, and shall lift up his staff against thee, after the manner of Egypt. For yet a very little while and the indignation shall cease, and mine anger in their destruction. And the Lord of hosts shall stir up a scourge for him according to the slaughter of Midian at the rock of Oreb: and as his rod was upon the sea, so shall he lift it up after the manner of Egypt. And it shall come to pass in that day, that his burden shall be taken away from off thy shoulder, and his yoke from off thy neck, and the yoke shall be destroyed because of the anointing. He is come to Aiath, he is passed to Migron; at Michmash, he hath laid up his carriages; they are gone over the passage; they have taken up their lodging at Geba; Ramath is afraid; Gibeah of Saul is fled. Lift up the voice, O daughter of Gallim: cause it to be heard unto Laish, O poor Anathoth. Madmenah is removed: the inhabitants of Gebim gather themselves to flee. As yet shall he remain at Nob that day; he shall shake his hand against the mount of the daughter of Zion, the hill of Jerusalem. Behold, the Lord, the Lord of hosts shall lop the bough with terror, and the high one of stature shall be hewn down, and the haughty shall be humbled. And he shall cut down the thickets of the forests with iron, and Lebanon shall fall by a mighty one.

<sup>17</sup>And there shall come forth a rod out of the stem of Jesse, and a branch shall grow out of his roots. And the Spirit of the Lord shall rest upon him: the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the Lord, and shall make him of quick understanding in the fear of the Lord. And he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears, but with righteousness shall he judge the poor, and reprove with equity for the meek of the earth. And he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked. And righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins. The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid, and the calf and the

young lion and the fatling together, and a little child shall lead them. And the cow and the bear shall feed; their young ones shall lie down together, and the lion shall eat straw like the ox. And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice's den. They shall not hurt nor destroy in all my holy mountain, for the earth shall be full of the knowledge of the Lord as the waters cover the sea.

<sup>18</sup>And in that day there shall be a root of Jesse which shall stand for an ensign of the people; to it shall the gentiles seek, and his rest shall be glorious. And it shall come to pass in that day that the Lord shall set his hand again the second time to recover the remnant of his people which shall be left from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea. And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth. The envy of Ephraim also shall depart, and the adversaries of Judah shall be cut off: Ephraim shall not envy Judah, and Judah shall not vex Ephraim. But they shall fly upon the shoulders of the Philistines toward the west, they shall spoil them of the east together, they shall lay their hand upon Edom and Moab, and the children of Ammon shall obey them. And the Lord shall utterly destroy the tongue of the Egyptian sea, and with his mighty wind he shall shake his hand over the river, and shall smite it in the seven streams, and make men go over dry-shod. And there shall be a highway for the remnant of his people which shall be left from Assyria, like as it was to Israel in the day that he came up out of the land of Egypt.

<sup>19</sup>And in that day thou shalt say, O Lord, I will praise thee; though thou wast angry with me, thine anger is turned away, and thou comfortedst me. Behold, God is my salvation: I will trust, and not be afraid, for the Lord ЈЕHOVAH is my strength and my song; he also has become my salvation. Therefore with joy shall ye draw water out of the wells of salvation. And in that day shall ye say, Praise the Lord, call upon his name, declare his doings among the people, make mention that his name is exalted. Sing unto the Lord, for he hath done excellent things; this is known in all the earth. Cry out and shout, thou inhabitant of Zion, for great is the Holy One of Israel in the midst of thee.

**10** The burden of Babylon, which Isaiah, the son of Amoz, did see. Lift ye up a banner upon the high mountain, exalt the voice unto them, shake the hand, that they may go into the gates of the nobles. I have commanded my sanctified ones, I have also called my mighty ones, for mine anger is not upon them that rejoice in my highness. The noise of the multitude in the mountains like as of a great people, a tumultuous noise of the kingdoms of nations gathered together; the Lord of hosts mustereth the host of the battle. They come from a far country, from the end of Heaven, yea, the Lord and the weapons of his indignation, to destroy the whole land.

<sup>2</sup>Howl ye, for the day of the Lord is at hand; it shall come as a destruction from the Almighty. Therefore shall all hands be faint, every man's heart shall melt, and they shall be afraid. Pangs and sorrows shall take hold of them; they shall be amazed one at another; their faces shall be as flames. Behold, the day of the Lord cometh, cruel both with wrath and fierce anger, to lay the land

desolate, and he shall destroy the sinners thereof out of it. For the stars of heaven and the constellations thereof shall not give their light; the sun shall be darkened in her going forth, and the moon shall not cause her light to shine. And I will punish the world for evil, and the wicked for their iniquity: I will cause the arrogancy of the proud to cease, and will lay down the haughtiness of the terrible. I will make a man more precious than fine gold, even a man than the golden wedge of Ophir. Therefore I will shake the Heavens, and the earth shall remove out of her place, in the wrath of the Lord of hosts and in the day of his fierce anger. And it shall be as the chased roe, and as a sheep that no man taketh up: and they shall every man turn to his own people and flee every one into his own land. Everyone that is proud shall be thrust through, yea, and everyone that is joined to the wicked shall fall by the sword. Their children also shall be dashed to pieces before their eyes, their houses shall be spoiled, and their wives ravished. Behold I will stir up the Medes against them, which shall not regard silver and gold, nor they shall not delight in it. Their bows shall also dash the young men to pieces, and they shall have no pity on the fruit of the womb; their eyes shall not spare children.

<sup>3</sup>And Babylon, the glory of kingdoms, the beauty of the Chaldees' excellency, shall be as when God overthrew Sodom and Gomorrah. It shall never be inhabited, neither shall it be dwelt in from generation to generation, neither shall the Arabian pitch tent there, neither shall the shepherds make their fold there. But wild beasts of the desert shall lie there, and their houses shall be full of doleful creatures, and owls shall dwell there, and satyrs shall dance there. And the wild beasts of the islands shall cry in their desolate houses and dragons in their pleasant palaces. And her time is near to come, and her day shall not be prolonged. For I will destroy her speedily; yea, for I will be merciful unto my people, but the wicked shall perish.

<sup>4</sup>For the Lord will have mercy on Jacob, and will yet choose Israel, and set them in their own land, and the strangers shall be joined with them, and they shall cleave to the house of Jacob. And the people shall take them and bring them to their place, yea, from far unto the ends of the earth, and they shall return to their lands of promise. And the house of Israel shall possess them, and the land of the Lord shall be for servants and handmaids; and they shall take them captives, unto whom they were captives, and they shall rule over their oppressors. And it shall come to pass in that day that the Lord shall give thee rest from thy sorrow, and from thy fear, and from the hard bondage wherein thou wast made to serve.

<sup>5</sup>And it shall come to pass in that day, that thou shalt take up this proverb against the king of Babylon, and say, How hath the oppressor ceased, the golden city ceased. The Lord hath broken the staff of the wicked, the scepters of the rulers. He who smote the people in wrath with a continual stroke, he that ruled the nations in anger, is persecuted, and none hindereth. The whole earth is at rest and is quiet; they break forth into singing. Yea, the fir trees rejoice at thee, and also the cedars of Lebanon, saying, Since thou art laid down, no feller is come up against us. Hell from beneath is moved for thee to meet thee at thy coming. It stirreth up the dead for thee, even all the chief ones of the earth; it hath raised up from their thrones all the kings of the nations. All they shall speak and say unto thee, Art thou also become weak as we? Art thou become

like unto us? Thy pomp is brought down to the grave, the noise of thy viols is not heard, the worm is spread under thee, and the worms cover thee.

<sup>6</sup>How art thou fallen from Heaven, O Lucifer, son of the morning? Art thou cut down to the ground, which did weaken the nations? For thou hast said in thy heart, I will ascend into Heaven, I will exalt my throne above the stars of God, I will sit also upon the mount of the congregation, in the sides of the north, I will ascend above the heights of the clouds, I will be like the Most High. Yet thou shalt be brought down to hell, to the sides of the pit. They that see thee shall narrowly look upon thee, and shall consider thee, and shall say, Is this the man that made the earth to tremble, that did shake kingdoms, and made the world as a wilderness, and destroyed the cities thereof, and opened not the house of his prisoners?

<sup>7</sup>All the kings of the nations, yea, all of them lie in glory, every one of them in his own house. But thou art cast out of thy grave like an abominable branch, and the remnant of those that are slain, thrust through with a sword, that go down to the stones of the pit, as a carcass trodden under feet. Thou shalt not be joined with them in burial because thou hast destroyed thy land, and slain thy people; the seed of evildoers shall never be renowned. Prepare slaughter for his children for the iniquities of their fathers; that they do not rise, nor possess the land, nor fill the face of the world with cities. For I will rise up against them, saith the Lord of hosts, and cut off from Babylon the name, and remnant, and son, and nephew, saith the Lord. I will also make it a possession for the bittern, and pools of water, and I will sweep it with the besom of destruction, saith the Lord of hosts.

<sup>8</sup>The Lord of hosts hath sworn, saying, Surely as I have thought, so shall it come to pass, and as I have purposed, so shall it stand, that I will bring the Assyrian in my land, and upon my mountains tread him under foot. Then shall his yoke depart from off them, and his burden depart from off their shoulders. This is the purpose that is purposed upon the whole earth, and this is the hand that is stretched out upon all nations. For the Lord of hosts hath purposed, and who shall disannul? And his hand stretched out, and who shall turn it back? In the year that king Ahaz died was this burden.

<sup>9</sup>Rejoice not thou, whole Palestina, because the rod of him that smote thee is broken: for out of the serpent's root shall come forth a cockatrice, and his fruit shall be a fiery flying serpent. And the firstborn of the poor shall feed, and the needy shall lie down in safety. And I will kill thy root with famine, and he shall slay thy remnant. Howl, O gate; cry, O city; thou, whole Palestina, art dissolved, for there shall come from the north a smoke, and none shall be alone in his appointed times. What shall then answer the messengers of the nations? That the Lord hath founded Zion, and the poor of his people shall trust in it.

**11** Now I, Nephi, do speak somewhat concerning the words which I have written, which have been spoken by the mouth of Isaiah. For behold, Isaiah spake many things which were hard for many of my people to understand, for they know not concerning the manner of prophesying among the Jews. For I, Nephi, have not taught them many things concerning the manner of the Jews, for their works were works of darkness and their doings were doings of abominations. Wherefore I write unto my people unto

all those that shall receive hereafter these things which I write that they may know the judgments of God, that they come upon all nations according to the word which he hath spoken. Wherefore, hearken, O my people which are of the house of Israel and give ear unto my words, for because the words of Isaiah are not plain unto you, nevertheless they are plain unto all those that are filled with the spirit of prophecy. But I give unto you a prophecy according to the spirit which is in me. Wherefore, I shall prophesy according to the plainness which hath been with me from the time that I came out from Jerusalem with my father. For behold, my soul delighteth in plainness unto my people that they may learn, yea, and my soul delighteth in the words of Isaiah.

<sup>2</sup>For I came out from Jerusalem and mine eyes hath beheld the things of the Jews and I know that the Jews do understand the things of the prophets. And there is none other people that understand the things which were spoken unto the Jews like unto them, save it be that they are taught after the manner of the things of the Jews. But behold, I, Nephi, have not taught my children after the manner of the Jews, but behold, I, of myself, have dwelt at Jerusalem, wherefore I know concerning the regions round about. And I have made mention unto my children concerning the judgments of God which hath come to pass among the Jews, unto my children, according to all that which Isaiah hath spoken, and I do not write them.

<sup>3</sup>But behold, I proceed with mine own prophecy, according to my plainness in the which I know that no man can err. Nevertheless, in the days that the prophecies of Isaiah shall be fulfilled, men shall know of a surety at the times when they shall come to pass. Wherefore, they are of worth unto the children of men, and he that supposeth that they are not, unto them will I speak particularly and confine the words unto mine own people. For I know that they shall be of great worth unto them in the last days, for in that day shall they understand them; wherefore, for their good have I written them.

<sup>4</sup>And as one generation hath been destroyed among the Jews because of iniquity, even so have they been destroyed from generation to generation according to their iniquities. And never hath any of them been destroyed save it were foretold them by the prophets of the Lord. Wherefore, it hath been told them concerning the destruction which should come upon them immediately after my father left Jerusalem, nevertheless they hardened their hearts. And according to my prophecy they have been destroyed, save it be those which are carried away captive into Babylon. And now this I speak because of the spirit which is in me. And notwithstanding they have been carried away, they shall return again and possess the land of Jerusalem, wherefore, they shall be restored again to the land of their inheritance. But, behold, they shall have wars and rumors of wars.

<sup>5</sup>And when the day cometh that the only begotten of the Father, yea, even the Father of Heaven and of earth, shall manifest himself unto them in the flesh, behold, they will reject him because of their iniquities, and the hardness of their hearts, and the stiffness of their necks. Behold they will crucify him, and after he is laid in a sepulcher for the space of three days he shall rise from the dead with healing in his wings, and all those who shall believe on his name shall be saved in the kingdom of God. Wherefore, my soul delighteth to prophesy concerning him, for I have seen his day and my heart doth magnify his holy

name. And behold it shall come to pass that after the Messiah hath risen from the dead and hath manifested himself unto his people, unto as many as will believe on his name, behold, Jerusalem shall be destroyed again, for woe unto them that fight against God and the people of his church. Wherefore, the Jews shall be scattered among all nations, yea, and also Babylon shall be destroyed, wherefore, the Jews shall be scattered by other nations.

<sup>6</sup>And after they have been scattered, and the Lord God hath scourged them by other nations for the space of many generations, yea, even down from generation to generation until they shall be persuaded to believe in Christ, the Son of God, and the atonement which is infinite for all mankind. And when that day shall come that they shall believe in Christ, and worship the Father in his name with pure hearts and clean hands, and look not forward any more for another Messiah, and then, at that time the day will come that it must needs be expedient that they should believe these things; the Lord will set his hand again the second time to restore his people from their lost and fallen state. Wherefore, he will proceed to do a marvelous work and a wonder among the children of men. Wherefore, he shall bring forth his words unto them, which words shall judge them at the last day. For they shall be given them for the purpose of convincing them of the true Messiah who was rejected by them and unto the convincing of them that they need not look forward any more for a Messiah to come. For there should not any come save it should be a false Messiah which should deceive the people, for there is save one Messiah spoken of by the prophets and that Messiah is he who should be rejected of the Jews. For according to the words of the prophets the Messiah cometh in six hundred years from the time that my father left Jerusalem. And according to the words of the prophets and also the word of the angel of God, his name shall be Jesus Christ, the Son of God.

<sup>7</sup>And now my brethren, I have spoken plain that ye cannot err. And as the Lord God liveth, that brought Israel up out of the land of Egypt and gave unto Moses power that he should heal the nations after they had been bitten by the poisonous serpents if they would cast their eyes unto the serpent which he did raise up before them, and also gave him power that he should smite the rock and the water should come forth, yea, behold, I say unto you, that as these things are true and as the Lord God liveth, there is none other name given under Heaven save it be this Jesus Christ of which I have spoken whereby man can be saved. Wherefore, for this cause hath the Lord God promised unto me that these things which I write shall be kept and preserved and handed down unto my seed from generation to generation, that the promise may be fulfilled unto Joseph that his seed should never perish as long as the earth should stand. Wherefore, these things shall go from generation to generation as long as the earth shall stand, and they shall go according to the will and pleasure of God. And the nations which shall possess them shall be judged of them according to the words which are written.

<sup>8</sup>For we labor diligently to write to persuade our children and also our brethren to believe in Christ and to be reconciled to God, for we know that it is by grace that we are saved after all that we can do. And notwithstanding we believe in Christ, we keep the law of Moses and look forward with steadfastness unto Christ until the law shall be fulfilled; for, for this end was the law given.

Wherefore, the law hath become dead unto us and we are made alive in Christ because of our faith, yet we keep the law because of the commandments. And we talk of Christ, we rejoice in Christ, we preach of Christ, we prophesy of Christ, and we write according to our prophecies that our children may know to what source they may look for a remission of their sins. Wherefore, we speak concerning the law that our children may know the deadness of the law, and they, by knowing the deadness of the law, may look forward unto that life which is in Christ and know for what end the law was given; and after the law is fulfilled in Christ, that they need not harden their hearts against him when the law ought to be done away.

<sup>9</sup>And now behold, my people, ye are a stiffnecked people, wherefore, I have spoken plain unto you that ye cannot misunderstand. And the words which I have spoken shall stand as a testimony against you for they are sufficient to teach any man the right way. For the right way is to believe in Christ and deny him not, for by denying him ye also deny the prophets and the law. And now behold, I say unto you that the right way is to believe in Christ and deny him not, and Christ is the Holy One of Israel. Wherefore, ye must bow down before him and worship him with all your might, mind, and strength, and your whole soul, and if ye do this, ye shall in nowise be cast out. And inasmuch as it shall be expedient, ye must keep the performances and ordinances of God until the law shall be fulfilled which was given unto Moses.

<sup>10</sup>And after Christ shall have risen from the dead, he shall shew himself unto you, my children and my beloved brethren, and the words which he shall speak unto you shall be the law which ye shall do. For behold, I say unto you that I have beheld that many generations shall pass away and there shall be great wars and contentions among my people. And after the Messiah shall come, there shall be signs given unto my people of his birth and also of his death and resurrection. And great and terrible shall that day be unto the wicked, for they shall perish. And they perish because they cast out the prophets and the saints, and stone them, and slay them. Wherefore, the cry of the blood of the saints shall ascend up to God from the ground against them. Wherefore, all those who are proud and that do wickedly, the day that cometh shall burn them up, saith the Lord of hosts, for they shall be as stubble. And they that kill the prophets and the saints, the depths of the earth shall swallow them up, saith the Lord of hosts, and mountains shall cover them, and whirlwinds shall carry them away, and buildings shall fall upon them and crush them to pieces and grind them to powder. And they shall be visited with thunderings, and lightnings, and earthquakes, and all manner of destructions, for the fire of the anger of the Lord shall be kindled against them and they shall be as stubble, and the day that cometh shall consume them, saith the Lord of hosts.

<sup>11</sup>O the pain and the anguish of my soul for the loss of the slain of my people. For I, Nephi, hath seen it, and it well nigh consumeth me before the presence of the Lord. But I must cry unto my God, Thy ways are just. But behold, the righteous that hearken unto the words of the prophets and destroy them not, but look forward unto Christ with steadfastness for the signs which are given, notwithstanding all persecutions, behold they are they which shall not perish. But the Son of righteousness shall appear unto them and he shall heal them, and they shall have peace with him until three generations shall

have passed away and many of the fourth generation shall have passed away in righteousness. And when these things shall have passed away, a speedy destruction cometh unto my people. For, notwithstanding the pains of my soul, I have seen it, wherefore, I know that it shall come to pass. And they sell themselves for naught, for, for the reward of their pride and their foolishness they shall reap destruction, for because they yield unto the Devil and choose works of darkness rather than light. Therefore they must go down to hell, for the spirit of the Lord will not always strive with man. And when the spirit ceaseth to strive with man, then cometh speedy destruction. And this grieveth my soul.

<sup>12</sup> And as I spake concerning the convincing of the Jews, that Jesus is the very Christ, it must needs be that the gentiles be convinced also that Jesus is the Christ, the Eternal God, and that he manifesteth himself unto all those who believe in him by the power of the Holy Ghost, yea, unto every nation, kindred, tongue, and people, working mighty miracles, signs, and wonders among the children of men according to their faith.

<sup>13</sup> But behold, I prophesy unto you concerning the last days, concerning the days when the Lord God shall bring these things forth unto the children of men. After my seed and the seed of my brethren shall have dwindled in unbelief and shall have been smitten by the gentiles, yea, after the Lord God shall have camped against them round about, and shall have laid siege against them with a mount, and raised forts against them, and after they shall have been brought down low in the dust, even that they are not, yet the words of the righteous shall be written, and the prayers of the faithful shall be heard, and all those who have dwindled in unbelief shall not be forgotten. For those who shall be destroyed shall speak unto them out of the ground, and their speech shall be low out of the dust. And their voice shall be as one that hath a familiar spirit, for the Lord God will give unto him power that he may whisper concerning them, even as it were out of the ground, and their speech shall whisper out of the dust.

<sup>14</sup> For thus saith the Lord God, They shall write the things which shall be done among them, and they shall be written and sealed up in a book, and those who have dwindled in unbelief shall not have them, for they seek to destroy the things of God. Wherefore, as those who have been destroyed have been destroyed speedily and the multitude of their terrible ones shall be as chaff that passeth away, yea, thus saith the Lord God, It shall be at an instant, suddenly.

<sup>15</sup> And it shall come to pass that those who have dwindled in unbelief shall be smitten by the hand of the gentiles. And the gentiles are lifted up in the pride of their eyes and have stumbled because of the greatness of their stumbling block, that they have built up many churches. Nevertheless, they put down the power and the miracles of God and preach up unto themselves their own wisdom and their own learning, that they may get gain and grind upon the face of the poor. And there are many churches built up which cause envyings, and strifes, and malice, and there are also secret combinations, even as in times of old, according to the combinations of the Devil. For he is the foundation of all these things, yea, the foundation of murder and works of darkness, yea, and he leadeth them by the neck with a flaxen cord until he bindeth them with his strong cords forever.

<sup>16</sup> For behold, my beloved brethren, I say unto you that the Lord God worketh not in darkness. He doeth not anything save it be for the benefit of the world, for he loveth the world, even that he layeth down his own life, that he may draw all men unto him. Wherefore, he commandeth none that they shall not partake of his salvation. Behold, doth he cry unto any, saying, Depart from me? Behold, I say unto you, Nay, but he saith, Come unto me all ye ends of the earth, buy milk and honey without money and without price. Behold, hath he commanded any that they should depart out of the synagogues or out of the houses of worship? Behold, I say unto you, Nay. Hath he commanded any that they should not partake of his salvation? Behold, I say unto you, Nay, but he hath given it free for all men, and he hath commanded his people that they should persuade all men unto repentance. Behold, hath the Lord commanded any that they should not partake of his goodness? Behold, I say unto you, Nay, but all men are privileged, the one like unto the other, and none are forbidden.

<sup>17</sup> He commandeth that there shall be no priestcrafts, for, behold, priestcrafts are that men preach and set themselves up for a light unto the world that they may get gain and praise of the world, but they seek not the welfare of Zion. Behold, the Lord hath forbidden this thing, wherefore, the Lord God hath given a commandment that all men should have charity, which charity is love. And except they should have charity, they were nothing, wherefore, if they should have charity they would not suffer the laborer in Zion to perish. But the laborer in Zion shall labor for Zion, for if they labor for money, they shall perish. And, again, the Lord God hath commanded that men should not murder, that they should not lie, that they should not steal, that they should not take the name of the Lord their God in vain, that they should not envy, that they should not have malice, that they should not contend one with another, that they should not commit whoredoms, and that they should do none of these things. For whoso doeth them shall perish, for none of these iniquities come of the Lord. For he doeth that which is good among the children of men and he doeth nothing save it be plain unto the children of men. And he inviteth them all to come unto him and partake of his goodness, and he denieth none that come unto him, black and white, bond and free, male and female and he remembereth the heathen, and all are alike unto God, both Jew and gentile.

<sup>18</sup> But behold, in the last days, or in the days of the gentiles, yea, behold all the nations of the gentiles and also the Jews, both those who shall come upon this land and those who shall be upon other lands, yea, even upon all the lands of the earth, behold, they will be drunken with iniquity, and all manner of abominations. And when that day shall come, they shall be visited of the Lord of hosts with thunder, and with earthquake, and with a great noise, and with storm, and with tempest, and with the flame of devouring fire. And all the nations that fight against Zion and that distress her shall be as a dream of a night vision. Yea, it shall be unto them even as unto a hungry man which dreameth, and behold he eateth, but he awaketh and his soul is empty. Or like unto a thirsty man which dreameth, and behold he drinketh, but he awaketh and behold, he is faint and his soul hath appetite. Yea, even so shall the multitude of all the nations be that fight against mount Zion. For behold, all ye that do iniquity, stay yourselves and wonder, for ye shall cry out and cry. Yea, ye shall be drunken, but not with wine, ye shall stagger, but not

with strong drink. For behold, the Lord hath poured out upon you the spirit of deep sleep, for behold, ye have closed your eyes, and ye have rejected the prophets, and your rulers and the seers hath he covered because of your iniquity.

<sup>19</sup>And it shall come to pass that the Lord God shall bring forth unto you the words of a book, and shall be the words of them which have slumbered. And behold, the book shall be sealed, and in the book shall be a revelation from God, from the beginning of the world to the ending thereof. Wherefore, because of the things which are sealed up, the things which are sealed shall not be delivered in the day of the wickedness and abominations of the people. Wherefore, the book shall be kept from them. But the book shall be delivered unto a man, and he shall deliver the words of the book, which are the words of those who have slumbered in the dust, and he shall deliver these words unto another. But the words which are sealed he shall not deliver, neither shall he deliver the book. For the book shall be sealed by the power of God, and the revelation which was sealed shall be kept in the book until the own due time of the Lord, that they may come forth, for, behold, they reveal all things from the foundation of the world unto the end thereof. And the day cometh that the words of the book which were sealed shall be read upon the housetops, and they shall be read by the power of Christ. And all things shall be revealed unto the children of men which ever have been among the children of men, and which ever will be, even unto the end of the earth. Wherefore, at that day when the book shall be delivered unto the man of whom I have spoken, the book shall be hid from the eyes of the world that the eyes of none shall behold it save it be that three witnesses shall behold it by the power of God, besides him to whom the book shall be delivered; and they shall testify to the truth of the book and the things therein. And there is none other which shall view it save it be a few, according to the will of God, to bear testimony of his word unto the children of men. For the Lord God hath said that the words of the faithful should speak as if it were from the dead. Wherefore, the Lord God will proceed to bring forth the words of the book, and in the mouth of as many witnesses as seemeth him good will he establish his word; and woe be unto him that rejecteth the word of God.

<sup>20</sup>But behold, it shall come to pass that the Lord God shall say unto him to whom he shall deliver the book, Take these words which are not sealed and deliver them to another, that he may shew them unto the learned, saying, Read this, I pray thee. And the learned shall say, Bring hither the book and I will read them. And now, because of the glory of the world and to get gain will they say this, and not for the glory of God. And the man shall say, I cannot bring the book for it is sealed. Then shall the learned say, I cannot read it. Wherefore, it shall come to pass that the Lord God will deliver again the book and the words thereof to him that is not learned, and the man that is not learned shall say, I am not learned. Then shall the Lord God say unto him, The learned shall not read them for they have rejected them and I am able to do mine own work, wherefore, thou shalt read the words which I shall give unto thee. Touch not the things which are sealed for I will bring them forth in mine own due time, for I will show unto the children of men that I am able to do mine own work. Wherefore, when thou hast read the words which I have commanded thee and obtained the witnesses which I have promised unto thee, then shalt thou seal

up the book again and hide it up unto me that I may preserve the words which thou hast not read until I shall see fit in mine own wisdom to reveal all things unto the children of men. For behold, I am God, and I am a God of miracles, and I will shew unto the world that I am the same yesterday, today, and forever, and I work not among the children of men save it be according to their faith.

<sup>21</sup>And again it shall come to pass that the Lord shall say unto him that shall read the words that shall be delivered him, Forasmuch as this people draw near unto me with their mouth and with their lips do honor me, but have removed their heart far from me, and their fear towards me is taught by the precept of men, therefore I will proceed to do a marvelous work among this people, yea, a marvelous work and a wonder, for the wisdom of their wise and learned shall perish and the understanding of their prudent shall be hid. And woe unto them that seek deep to hide their counsel from the Lord. And their works are in the dark, and they say, Who seeth us, and who knoweth us? And they also say, Surely your turning of things upside down shall be esteemed as the potter's clay. But behold, I will shew unto them, saith the Lord of hosts, that I know all their works. For shall the work say of him that framed it, He made me not? Or shall the thing framed say of him that framed it, He had no understanding? But behold, saith the Lord of hosts, I will shew unto the children of men that it is not yet a very little while and Lebanon shall be turned into a fruitful field, and the fruitful field shall be esteemed as a forest. And in that day shall the deaf hear the words of the book, and the eyes of the blind shall see out of obscurity and out of darkness. And the meek also shall increase, and their joy shall be in the Lord, and the poor among men shall rejoice in the Holy One of Israel. For assuredly as the Lord liveth, they shall see that the terrible one is brought to nought, and the scorner is consumed, and all that watch for iniquity are cut off, and they that make a man an offender for a word, and lay a snare for him that reproveth in the gate, and turn aside the just for a thing of nought. Therefore thus saith the Lord, who redeemed Abraham, concerning the house of Jacob: Jacob shall not now be ashamed, neither shall his face now wax pale. But when he seeth his children, the work of my hands, in the midst of him, they shall sanctify my name and sanctify the Holy One of Jacob and shall fear the God of Israel. They also that erred in spirit shall come to understanding, and they that murmured shall learn doctrine.

**12** And now, behold, my brethren, I have spoken unto you according as the spirit hath constrained me, wherefore, I know that they must surely come to pass. And the things which shall be written out of the book shall be of great worth unto the children of men, and especially unto our seed, which is a remnant of the house of Israel. For it shall come to pass in that day that the churches which are built up, and not unto the Lord, when the one shall say unto the other, Behold, I, I am the Lord's, and the other shall say, I, I am the Lord's. And thus shall every one say that hath built up churches, and not unto the Lord. And they shall contend one with another and their priests shall contend one with another, and they shall teach with their learning and deny the Holy Ghost, which giveth utterance. And they deny the power of God, the Holy One of Israel, and they say unto the people, Hearken unto us and hear ye our precept, for behold, there is no God today, for the Lord and the Redeemer

hath done his work and he hath given his power unto men. Behold, hearken ye unto my precept. If they shall say, There is a miracle wrought by the hand of the Lord, believe it not, for this day he is not a God of miracles; he hath done his work. Yea, and there shall be many which shall say, Eat, drink, and be merry, for tomorrow we die and it shall be well with us. And there shall also be many which shall say, Eat, drink, and be merry, nevertheless fear God, he will justify in committing a little sin. Yea, lie a little, take the advantage of one because of his words, dig a pit for thy neighbor, there is no harm in this. And do all these things, for tomorrow we die. And if it so be that we are guilty, God will beat us with a few stripes and at last we shall be saved in the kingdom of God. Yea, and there shall be many which shall teach after this manner false and vain and foolish doctrines, and shall be puffed up in their hearts, and shall seek deep to hide their counsels from the Lord. And their works shall be in the dark and the blood of the saints shall cry from the ground against them. Yea, they have all gone out of the way, they have become corrupted.

<sup>2</sup>Because of pride and because of false teachers and false doctrine, their churches have become corrupted and their churches are lifted up; because of pride they are puffed up. They rob the poor because of their fine sanctuaries. They rob the poor because of their fine clothing, and they persecute the meek and the poor in heart because in their pride they are puffed up. They wear stiff necks and high heads, yea, and because of pride, and wickedness, and abominations, and whoredoms, they have all gone astray save it be a few who are the humble followers of Christ. Nevertheless they are led, that in many instances they do err because they are taught by the precepts of men.

<sup>3</sup>O the wise and the learned and the rich that are puffed up in the pride of their hearts, and all they that preach false doctrines, and all they that commit whoredoms and pervert the right way of the Lord, woe, woe, woe be unto them, saith the Lord God Almighty, for they shall be thrust down to hell.

<sup>4</sup>Woe unto them that turn aside the just for a thing of naught, and revile against that which is good and say that it is of no worth, for the day shall come that the Lord God will speedily visit the inhabitants of the earth. And in that day that they are fully ripe in iniquity, they shall perish. But behold, if the inhabitants of the earth shall repent of their wickedness and abominations, they shall not be destroyed, saith the Lord of hosts. But behold, that great and abominable church, the whore of all the earth, must tumble to the earth, and great must be the fall thereof. For the kingdom of the Devil must shake, and they which belong to it must needs be stirred up unto repentance or the Devil will grasp them with his everlasting chains and they be stirred up to anger and perish. For behold, at that day shall he rage in the hearts of the children of men and stir them up to anger against that which is good. And others will he pacify and lull them away into carnal security that they will say, All is well in Zion, yea, Zion prospereth, all is well. And thus the Devil cheateth their souls and leadeth them away carefully down to hell. And behold, others he flattereth away and telleth them there is no hell. And he saith unto them, I am no devil, for there is none. And thus he whispereth in their ears until he grasps them with his awful chains, from whence there is no deliverance. Yea, they are grasped with death and hell, and death and hell and the Devil and all that have been seized therewith must stand before the throne of God and

be judged according to their works, from whence they must go into the place prepared for them, even a lake of fire and brimstone, which is endless torment. Therefore woe be unto him that is at ease in Zion.

<sup>5</sup>Woe be unto him that crieth, All is well. Yea, woe be unto him that hearkeneth unto the precepts of men and denieth the power of God and the gift of the Holy Ghost. Yea, woe be unto him that saith, We have received and we need no more. And in fine, woe unto all those who tremble and are angry because of the truth of God. For behold, he that is built upon the rock receiveth it with gladness, and he that is built upon a sandy foundation trembleth, lest he shall fall.

<sup>6</sup>Woe be unto him that shall say, We have received the word of God, and we need no more of the word of God for we have enough. For behold, thus saith the Lord God, I will give unto the children of men line upon line, precept upon precept, here a little and there a little. And blessed are those who hearken unto my precepts and lend an ear unto my counsel, for they shall learn wisdom. For unto him that receiveth I will give more, and from them that shall say, We have enough, from them shall be taken away even that which they have. Cursed is he that putteth his trust in man or maketh flesh his arm or shall hearken unto the precepts of men, save their precepts shall be given by the power of the Holy Ghost.

<sup>7</sup>Woe be unto the gentiles, saith the Lord God of hosts, for notwithstanding I shall lengthen out mine arm unto them from day to day, they will deny me. Nevertheless, I will be merciful unto them, saith the Lord God, if they will repent and come unto me, for mine arm is lengthened out all the day long saith the Lord God of hosts.

<sup>8</sup>But behold, there shall be many at that day, when I shall proceed to do a marvelous work among them that I may remember my covenants which I have made unto the children of men, that I may set my hand again the second time to recover my people which are of the house of Israel, and also, that I may remember the promises which I have made unto thee, Nephi, and also unto thy father, that I would remember your seed, and that the words of your seed should proceed forth out of my mouth unto your seed. And my words shall hiss forth unto the ends of the earth for a standard unto my people which are of the house of Israel. And because my words shall hiss forth, many of the gentiles shall say, A bible, a bible, we have got a bible, and there cannot be any more bible. But thus saith the Lord God, O fools, they shall have a bible and it shall proceed forth from the Jews, mine ancient covenant people. And what thank they the Jews for the bible which they receive from them? Yea, what do the gentiles mean? Do they remember the travels, and the labors, and the pains of the Jews, and their diligence unto me in bringing forth salvation unto the gentiles?

<sup>9</sup>O ye gentiles, have ye remembered the Jews, mine ancient covenant people? Nay, but ye have cursed them and have hated them and have not sought to recover them. But behold, I will return all these things upon your own heads, for I the Lord hath not forgotten my people. Thou fool that shall say, A bible, we have got a bible and we need no more bible. Have ye obtained a bible, save it were by the Jews? Know ye not that there are more nations than one? Know ye not that I, the Lord your God, have created all men and that I remember

those who are upon the isles of the sea, and that I rule in the heavens above and in the earth beneath, and I bring forth my word unto the children of men, yea, even upon all the nations of the earth? Wherefore murmur ye because that ye shall receive more of my word? Know ye not that the testimony of two nations is a witness unto you that I am God, that I remember one nation like unto another? Wherefore, I speak the same words unto one nation like unto another. And when the two nations shall run together, the testimony of the two nations shall run together also. And I do this that I may prove unto many that I am the same yesterday, today, and forever, and that I speak forth my words according to mine own pleasure.

<sup>10</sup> And because that I have spoken one word, ye need not suppose that I cannot speak another, for my work is not yet finished, neither shall it be until the end of man, neither from that time henceforth and forever. Wherefore, because that ye have a bible ye need not suppose that it contains all my words, neither need ye suppose that I have not caused more to be written. For I command all men, both in the east and in the west and in the north and in the south and in the islands of the sea that they shall write the words which I speak unto them. For out of the books which shall be written I will judge the world, every man according to their works, according to that which is written. For behold, I shall speak unto the Jews and they shall write it, and I shall also speak unto the Nephites and they shall write it. And I shall also speak unto the other tribes of the house of Israel which I have led away and they shall write it, and I shall also speak unto all the nations of the earth and they shall write it. And it shall come to pass that the Jews shall have the words of the Nephites, and the Nephites shall have the words of the Jews, and the Nephites and the Jews shall have the words of the lost tribes of Israel, and the lost tribes of Israel shall have the words of the Nephites and the Jews. And it shall come to pass that my people which are of the House of Israel shall be gathered home unto the lands of their possessions, and my word also shall be gathered in one. And I will show unto them that fight against my word and against my people who are of the house of Israel that I am God, and that I covenanted with Abraham that I would remember his seed forever.

<sup>11</sup> And now, behold, my beloved brethren, I would speak unto you, for I, Nephi, would not suffer that ye should suppose that ye are more righteous than the gentiles shall be. For behold, except ye shall keep the commandments of God ye shall all likewise perish. And because of the words which have been spoken, ye need not suppose that the gentiles are utterly destroyed. For behold, I say unto you that as many of the gentiles as will repent are the covenant people of the Lord, and as many of the Jews as will not repent shall be cast off. For the Lord covenanteth with none save it be with them that repent and believe in his Son, who is the Holy One of Israel.

<sup>12</sup> And now, I would prophesy somewhat more concerning the Jews and the gentiles. For after the book of which I have spoken shall come forth and be written unto the gentiles and sealed up again unto the Lord, there shall be many which shall believe the words which are written and they shall carry them forth unto the remnant of our seed. And then shall the remnant of our seed know concerning us, how that we came out from Jerusalem and that they are descendants of the Jews. And the gospel of Jesus Christ shall be declared

among them, wherefore they shall be restored unto the knowledge of their fathers and also to the knowledge of Jesus Christ which was had among their fathers. And then shall they rejoice, for they shall know that it is a blessing unto them from the hand of God. And their scales of darkness shall begin to fall from their eyes, and many generations shall not pass away among them save they shall be a pure and a delightsome people. And it shall come to pass that the Jews which are scattered also shall begin to believe in Christ, and they shall begin to gather in upon the face of the land. And as many as shall believe in Christ shall also become a delightsome people.

<sup>13</sup>And it shall come to pass that the Lord God shall commence his work among all nations, kindreds, tongues, and people, to bring about the restoration of his people upon the earth. And with righteousness shall the Lord God judge the poor and reprove with equity for the meek of the earth. And he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked. For the time speedily cometh that the Lord God shall cause a great division among the people, and the wicked will he destroy. And he will spare his people, yea, even if it so be that he must destroy the wicked by fire. And righteousness shall be the girdle of his loins and faithfulness the girdle of his reins. And then shall the wolf dwell with the lamb, and the leopard shall lie down with the kid, and the calf and the young lion and the fatling together, and a little child shall lead them. And the cow and the bear shall feed, their young ones shall lie down together, and the lion shall eat straw like the ox. And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice's den. They shall not hurt nor destroy in all my holy mountain, for the earth shall be full of the knowledge of the Lord as the waters cover the sea. Wherefore, the things of all nations shall be made known, yea, all things shall be made known unto the children of men. There is nothing which is secret save it shall be revealed, there is no works of darkness save it shall be made manifest in the light, and there is nothing which is sealed upon earth save it shall be loosed. Wherefore, all things which have been revealed unto the children of men shall at that day be revealed, and Satan shall have power over the hearts of the children of men no more for a long time. And now my beloved brethren, I make an end of my sayings.

**13** And now I, Nephi, make an end of my prophesying unto you, my beloved brethren. And I cannot write but a few things which I know must surely come to pass, neither can I write but a few of the words of my brother Jacob. Wherefore, the things which I have written sufficeth me, save it be a few words which I must speak concerning the doctrine of Christ. Wherefore, I shall speak unto you plainly according to the plainness of my prophesying. For my soul delighteth in plainness, for after this manner doth the Lord God work among the children of men. For the Lord God giveth light unto the understanding, for he speaketh unto men according to their language, unto their understanding. Wherefore, I would that ye should remember that I have spoken unto you concerning that prophet which the Lord shewed unto me that should baptize the Lamb of God which should take away the sin of the world.

<sup>2</sup>And now, if the Lamb of God, he being holy, should have need to be baptized by water to fulfill all righteousness, O then, how much more need have we, being unholy, to be baptized, yea, even by water. And now, I would ask of you, my beloved brethren, wherein the Lamb of God did fulfill all righteousness in being baptized by water? Know ye not that he was holy? But notwithstanding he being holy, he sheweth unto the children of men that according to the flesh he humbleth himself before the Father and witnesseth unto the Father that he would be obedient unto him in keeping his commandments. Wherefore, after he was baptized with water, the Holy Ghost descended upon him in the form of a dove. And again, it sheweth unto the children of men the straightness of the path and the narrowness of the gate by which they should enter, he having set the example before them. And he said unto the children of men, Follow thou me. Wherefore, my beloved brethren, can we follow Jesus save we shall be willing to keep the commandments of the Father? And the Father said, Repent ye, repent ye, and be baptized in the name of my beloved Son. And also the voice of the Son came unto me saying, He that is baptized in my name, to him will the Father give the Holy Ghost, like unto me. Wherefore, follow me and do the things which ye have seen me do. Wherefore, my beloved brethren, I know that if ye shall follow the Son with full purpose of heart, acting no hypocrisy and no deception before God, but with real intent, repenting of your sins, witnessing unto the Father that ye are willing to take upon you the name of Christ by baptism, yea, by following your Lord and Savior down into the water according to his word, behold, then shall ye receive the Holy Ghost. Yea, then cometh the baptism of fire and of the Holy Ghost, and then can ye speak with the tongue of angels, and shout praises unto the Holy One of Israel.

<sup>3</sup>But behold, my beloved brethren, thus came the voice of the Son unto me, saying, After ye have repented of your sins, and witnessed unto the Father that ye are willing to keep my commandments by the baptism of water, and have received the baptism of fire and of the Holy Ghost, and can speak with a new tongue, yea, even with the tongue of angels, and after this should deny me, it would have been better for you that ye had not known me. And I heard a voice from the Father, saying, Yea, the words of my beloved are true and faithful. He that endureth to the end, the same shall be saved. And now, my beloved brethren, I know by this that unless a man shall endure to the end in following the example of the Son of the living God, he cannot be saved. Wherefore, do the things which I have told you I have seen that your Lord and your Redeemer should do, for, for this cause have they been shewn unto me, that ye might know the gate by which ye should enter. For the gate by which ye should enter is repentance and baptism by water, and then cometh a remission of your sins by fire and by the Holy Ghost. And then are ye in this straight and narrow path which leads to Eternal life. Yea, ye have entered in by the gate, ye have done according to the commandments of the Father and the Son, and ye have received the Holy Ghost, which witness of the Father and the Son unto the fulfilling of the promise which he hath made, that if ye entered in by the way, ye should receive.

<sup>4</sup>And now my beloved brethren, after ye have gotten into this straight and narrow path, I would ask if all is done? Behold, I say unto you, Nay, for ye have not come thus far save it were by the word of Christ with unshaken faith in him,

relying wholly upon the merits of Him who is mighty to save. Wherefore, ye must press forward with a steadfastness in Christ, having a perfect brightness of hope, and a love of God and of all men. Wherefore, if ye shall press forward, feasting upon the word of Christ, and endure to the end, behold, thus saith the Father, Ye shall have Eternal life.

<sup>5</sup>And now behold my beloved brethren, this is the way, and there is none other way nor name given under Heaven whereby man can be saved in the kingdom of God. And now behold, this is the doctrine of Christ, and the only and true doctrine of the Father, and of the Son, and of the Holy Ghost, which is one God without end. Amen.

**14** And now, behold, my beloved brethren, I suppose that ye ponder somewhat in your hearts concerning that which ye should do after ye have entered in by the way. But behold, why do ye ponder these things in your hearts? Do ye not remember that I said unto you that after ye had received the Holy Ghost ye could speak with the tongue of angels? And now, how could ye speak with the tongue of angels save it were by the Holy Ghost? Angels speak by the power of the Holy Ghost, wherefore they speak the words of Christ. Wherefore, I said unto you, Feast upon the words of Christ, for behold the words of Christ will tell you all things what ye should do. Wherefore, now after I have spoken these words, if ye cannot understand them, it will be because ye ask not neither do ye knock. Wherefore, ye are not brought into the light, but must perish in the dark. For behold, again I say unto you that if ye will enter in by the way and receive the Holy Ghost, it will show unto you all things what ye should do. Behold, this is the doctrine of Christ, and there will be no more doctrine given until after he shall manifest himself unto you in the flesh. And when he shall manifest himself unto you in the flesh, the things which he shall say unto you shall ye observe to do.

<sup>2</sup>And now I, Nephi, cannot say more. The spirit stoppeth mine utterance and I am left to mourn because of the unbelief, and the wickedness, and the ignorance, and the stiffneckedness of men. For they will not search knowledge nor understand great knowledge when it is given unto them in plainness, even as plain as word can be.

<sup>3</sup>And now my beloved brethren, I perceive that ye ponder still in your hearts, and it grieveth me that I must speak concerning this thing. For if ye would hearken unto the spirit which teacheth a man to pray, ye would know that ye must pray, for the evil spirit teacheth not a man to pray, but teacheth him that he must not pray. But behold I say unto you that ye must pray always and not faint, that ye must not perform anything unto the Lord save in the first place ye shall pray unto the Father in the name of Christ that he will consecrate thy performance unto thee, that thy performance may be for the welfare of thy soul.

**15** And now I, Nephi, cannot write all the things which were taught among my people, neither am I mighty in writing, like unto speaking. For when a man speaketh by the power of the Holy Ghost, the power of the Holy Ghost carrieth it unto the hearts of the children of men. But behold, there are many that harden their hearts against the Holy Spirit that it hath no place in them. Wherefore, they cast many things away which are written and esteem

them as things of naught. But I, Nephi, have written what I have written and I esteem it as of great worth, and especially unto my people. For I pray continually for them by day and mine eyes water my pillow by night because of them. And I cry unto my God in faith, and I know that he will hear my cry, and I know that the Lord God will consecrate my prayers for the gain of my people. And the word which I have written in weakness will he make strong unto them for it persuadeth men to do good. It maketh known unto them of their fathers and it speaketh of Jesus and persuadeth them to believe in him and to endure to the end, which is life Eternal. And it speaketh harsh against sin according to the plainness of the truth, wherefore, no man will be angry at the words which I have written save he shall be of the spirit of the Devil. I glory in plainness, I glory in truth, I glory in my Jesus, for he hath redeemed my soul from hell. I have charity for my people and great faith in Christ, that I shall meet many souls spotless at his judgment seat. I have charity for the Jew – I say Jew because I mean them from whence I came. I also have charity for the gentiles. But behold, for none of these can I hope except they shall be reconciled unto Christ, and enter into the narrow gate, and walk in the straight path which leads to life, and continue in the path until the end of the day of probation.

<sup>2</sup>And now, my beloved brethren, and also Jew and all ye ends of the earth, hearken unto these words and believe in Christ; and if ye believe not in these words, believe in Christ. And if ye shall believe in Christ, ye will believe in these words for they are the words of Christ, and he hath given them unto me, and they teach all men that they should do good. And if they are not the words of Christ, judge ye, for Christ will show unto you with power and great glory that they are his words at the last day. And you and I shall stand face to face before his bar and ye shall know that I have been commanded of him to write these things, notwithstanding my weakness. And I pray the Father in the name of Christ that many of us, if not all, may be saved in his kingdom at that great and last day.

<sup>3</sup>And now, my beloved brethren, all those who are of the house of Israel, and all ye ends of the earth, I speak unto you as the voice of one crying from the dust, Farewell until that great day shall come. And you that will not partake of the goodness of God, and respect the words of the Jews, and also my words and the words which shall proceed forth out of the mouth of the Lamb of God, behold, I bid you an everlasting farewell, for these words shall condemn you at the last day. For what I seal on earth shall be brought against you at the judgment bar, for thus hath the Lord commanded me and I must obey. Amen.

## THE BOOK OF JACOB

### THE BROTHER OF NEPHI

*The words of his preaching unto his brethren. He confoundeth a man who seeketh to overthrow the doctrine of Christ. A few words concerning the history of the people of Nephi.*

**F**OR behold, it came to pass that fifty and five years had passed away from the time that Lehi left Jerusalem. Wherefore, Nephi gave me, Jacob, a

commandment concerning these small plates upon which these things are engraven. And he gave me, Jacob, a commandment that I should write upon these plates a few of the things which I considered to be most precious; that I should not touch, save it were lightly, concerning the history of this people which are called the people of Nephi. For he said that the history of his people should be engraven upon his other plates and that I should preserve these plates and hand them down unto my seed, from generation to generation. And if there were preaching which was sacred, or revelation which was great, or prophesying, that I should engraven the heads of them upon these plates and touch upon them as much as it were possible, for Christ's sake, and for the sake of our people. For because of faith and great anxiety, it truly had been made manifest unto us concerning our people what things should happen unto them. And we also had many revelations and the spirit of much prophecy. Wherefore, we knew of Christ and his kingdom which should come. Wherefore, we labored diligently among our people that we might persuade them to come unto Christ and partake of the goodness of God, that they might enter into his rest lest by any means he should swear in his wrath they should not enter in, as in the provocation in the days of temptation while the children of Israel were in the wilderness. Wherefore, we would to God that we could persuade all men not to rebel against God, to provoke him to anger, but that all men would believe in Christ, and view his death, and suffer his cross, and bear the shame of the world. Wherefore, I, Jacob, take it upon me to fulfill the commandment of my brother Nephi.

<sup>2</sup>Now Nephi began to be old, and he saw that he must soon die, wherefore, he anointed a man to be a king and a ruler over his people now, according to the reigns of the kings. The people having loved Nephi exceedingly, he having been a great protector for them, having wielded the sword of Laban in their defense, and having labored in all his days for their welfare, wherefore, the people were desirous to retain in remembrance his name. And whoso should reign in his stead were called by the people, second Nephi, and third Nephi, etc., according to the reigns of the kings; and thus they were called by the people, let them be of whatsoever name they would.

<sup>3</sup>And it came to pass that Nephi died. Now the people which were not Lamanites were Nephites; nevertheless they were called Nephites, Jacobites, Josephites, Zoramites, Lamanites, Lemuelites, and Ishmaelites. But I, Jacob, shall not hereafter distinguish them by these names, but I shall call them Lamanites that seek to destroy the people of Nephi; and they which are friendly to Nephi I shall call Nephites, or the people of Nephi, according to the reigns of the kings.

<sup>4</sup>And now it came to pass that the people of Nephi, under the reign of the second king, began to grow hard in their hearts and indulge themselves somewhat in wicked practices, such as like unto David of old, desiring many wives and concubines, and also Solomon, his son. Yea, and they also began to search much gold and silver and began to be lifted up somewhat in pride. Wherefore, I, Jacob, gave unto them these words as I taught them in the temple, having firstly obtained mine errand from the Lord. For I, Jacob, and my brother Joseph, had been consecrated priests and teachers of this people by the hand of Nephi. And we did magnify our office unto the Lord, taking

upon us the responsibility, answering the sins of the people upon our own heads if we did not teach them the word of God with all diligence. Wherefore, by laboring with our mights, their blood might not come upon our garments; otherwise, their blood would come upon our garments, and we would not be found spotless at the last day.

**2** The words which Jacob, the brother of Nephi, spake unto the people of Nephi, after the death of Nephi: Now, my beloved brethren, I, Jacob, according to the responsibility which I am under to God to magnify mine office with soberness, and that I might rid my garments of your sins, I come up into the temple this day that I might declare unto you the word of God. And ye yourselves know that I have hitherto been diligent in the office of my calling, but I this day am weighed down with much more desire and anxiety for the welfare of your souls than I have hitherto been. For behold, as yet ye have been obedient unto the word of the Lord, which I have given unto you. But behold, hearken ye unto me and know that by the help of the all-powerful Creator of Heaven and earth, I can tell you concerning your thoughts, how that ye are beginning to labor in sin, which sin appeareth very abominable unto me, yea, and abominable unto God. Yea, and it grieveth my soul and causeth me to shrink with shame before the presence of my Maker, that I must testify unto you concerning the wickedness of your hearts. And also it grieveth me that I must use so much boldness of speech concerning you before your wives and your children, many of whose feelings are exceeding tender, and chaste, and delicate before God, which thing is pleasing unto God. And it supposeth me that they have come up hither to hear the pleasing word of God, yea, the word which healeth the wounded soul.

<sup>2</sup>Wherefore, it burdeneth my soul, that I should be constrained, because of the strict commandment which I have received from God, to admonish you according to your crimes, to enlarge the wounds of those who are already wounded instead of consoling and healing their wounds. And those who have not been wounded, instead of feasting upon the pleasing word of God, have daggers placed to pierce their souls and wound their delicate minds. But, notwithstanding the greatness of the task, I must do according to the strict commands of God and tell you concerning your wickedness and abominations in the presence of the pure in heart, and the broken heart, and under the glance of the piercing eye of the Almighty God.

<sup>3</sup>Wherefore, I must tell you the truth according to the plainness of the word of God. For behold, as I enquired of the Lord, thus came the word unto me, saying, Jacob, get thou up into the temple on the morrow and declare the word which I shall give thee unto this people.

<sup>4</sup>And now behold, my brethren, this is the word which I declare unto you, that many of you have begun to search for gold, and for silver, and all manner of precious ores, in the which this land, which is a land of promise unto you and to your seed, doth abound most plentifully. And the hand of providence hath smiled upon you most pleasingly, that ye have obtained many riches. And because some of you have obtained more abundantly than that of your brethren, ye are lifted up in the pride of your hearts, and wear stiff necks

and high heads because of the costliness of your apparel, and persecute your brethren because ye suppose that ye are better than they.

<sup>5</sup>And now my brethren, do ye suppose that God justifies you in this thing? Behold, I say unto you, Nay. But he condemneth you, and if ye persist in these things, his judgments must speedily come unto you. O that he would shew you that he can pierce you, and with one glance of his eye he can smite you to the dust. O that he would rid you from this iniquity and abomination. And, O that ye would listen unto the word of his commands, and let not this pride of your hearts destroy your souls. Think of your brethren like to yourselves, and be familiar with all and free with your substance, that they may be rich like unto you. But before ye seek for riches, seek ye for the kingdom of God. And after ye have obtained a hope in Christ, ye shall obtain riches if ye seek them. And ye will seek them for the intent to do good: to clothe the naked, and to feed the hungry, and to liberate the captive, and administer relief to the sick and the afflicted.

<sup>6</sup>And now my brethren, I have spoken unto you concerning pride. And those of you which have afflicted your neighbor and persecuted him, because ye were proud in your hearts of the things which God hath given you, what say ye of it? Do ye not suppose that such things are abominable unto him who created all flesh? And the one being is as precious in his sight as the other. And all flesh is of the dust. And for the selfsame end hath he created them, that they should keep his commandments and glorify him forever. And now I make an end of speaking unto you concerning this pride. And were it not that I must speak unto you concerning a grosser crime, my heart would rejoice exceedingly because of you. But the word of God burthens me because of your grosser crimes. For behold, thus saith the Lord, This people begins to wax in iniquity; they understand not the scriptures for they seek to excuse themselves in committing whoredoms because of the things which are written concerning David, and Solomon, his son. Behold, David, and Solomon truly had many wives and concubines, which thing was abominable before me, saith the Lord.

<sup>7</sup>Wherefore, thus saith the Lord, I have led this people forth out of the land of Jerusalem by the power of mine arm, that I might raise up unto me a righteous branch from the fruit of the loins of Joseph. Wherefore, I, the Lord God, will not suffer that this people shall do like unto them of old. Wherefore, my brethren, hear me and hearken to the word of the Lord: For there shall not any man among you have save it be one wife, and concubines he shall have none, for I, the Lord God, delighteth in the chastity of women. And whoredoms are an abomination before me, thus saith the Lord of hosts. Wherefore, this people shall keep my commandments, saith the Lord of hosts, or cursed be the land for their sakes. For if I will, saith the Lord of hosts, raise up seed unto me, I will command my people.

<sup>8</sup>Otherwise, they shall hearken unto these things: For behold, I, the Lord, have seen the sorrow and heard the mourning of the daughters of my people in the land of Jerusalem, yea, and in all the lands of my people, because of the wickedness and abominations of their husbands. And I will not suffer, saith the Lord of hosts, that the cries of the fair daughters of this people, which I have led out of the land of Jerusalem, shall come up unto me against the men of my people, saith the Lord of hosts. For they shall not lead away captive the

daughters of my people because of their tenderness, save I shall visit them with a sore curse, even unto destruction. For they shall not commit whoredoms like unto them of old, saith the Lord of hosts.

<sup>9</sup>And now behold, my brethren, ye know that these commandments were given to our father, Lehi. Wherefore, ye have known them before, and ye have come unto great condemnation, for ye have done these things which ye ought not to have done. Behold, ye have done greater iniquity than the Lamanites, our brethren. Ye have broken the hearts of your tender wives and lost the confidence of your children because of your bad examples before them, and the sobbings of their hearts ascend up to God against you. And because of the strictness of the word of God which cometh down against you, many hearts died, pierced with deep wounds.

<sup>10</sup>But behold, I, Jacob, would speak unto you that are pure in heart. Look unto God with firmness of mind, and pray unto him with exceeding faith, and he will console you in your afflictions, and he will plead your cause and send down justice upon those who seek your destruction.

<sup>11</sup>O all ye that are pure in heart, lift up your heads and receive the pleasing word of God, and feast upon his love, for ye may, if your minds are firm forever. But woe, woe, unto you that are not pure in heart, that are filthy this day before God, for except ye shall repent, the land is cursed for your sakes. And the Lamanites, which are not filthy like unto you (nevertheless they are cursed with a sore cursing) shall scourge you even unto destruction. And the time speedily cometh that except ye repent, they shall possess the land of your inheritance, and the Lord God will lead away the righteous out from among you. Behold, the Lamanites, your brethren whom ye hate because of their filthiness and the cursings which hath come upon their skins, are more righteous than you. For they have not forgotten the commandment of the Lord which was given unto our fathers, that they should have save it were one wife, and concubines they should have none, and there should not be whoredoms committed among them. And now this commandment they observe to keep. Wherefore, because of this observance in keeping this commandment the Lord God will not destroy them, but will be merciful unto them, and one day they shall become a blessed people. Behold, their husbands love their wives, and their wives love their husbands, and their husbands and their wives love their children, and their unbelief and their hatred towards you is because of the iniquity of their fathers. Wherefore, how much better are you than they in the sight of your great Creator?

<sup>12</sup>O my brethren, I fear that unless ye shall repent of your sins, that their skins will be whiter than yours when ye shall be brought with them before the throne of God. Wherefore, a commandment I give unto you which is the word of God, that ye revile no more against them because of the darkness of their skin, neither shall ye revile against them because of their filthiness. But ye shall remember your own filthiness and remember that their filthiness came because of their fathers. Wherefore, ye shall remember your children, how that ye have grieved their hearts because of the example that ye have set before them, and also remember that ye may, because of your filthiness, bring your children unto destruction and their sins be heaped upon your heads at the last day.

<sup>13</sup> O my brethren, hearken unto my words, arouse the faculties of your souls. Shake yourselves, that ye may awake from the slumber of death, and loose yourselves from the pains of hell, that ye may not become angels to the Devil to be cast into that lake of fire and brimstone, which is the second death. And now I, Jacob, spake many more things unto the people of Nephi, warning them against fornication, and lasciviousness, and every kind of sin telling them the awful consequences of them. And a hundredth part of the proceedings of this people, which now began to be numerous, cannot be written upon these plates, but many of their proceedings are written upon the larger plates, and their wars, and their contentions, and the reigns of their kings. These plates are called the plates of Jacob, and they were made by the hand of Nephi. And I make an end of speaking these words.

**3** Now behold, it came to pass, that I, Jacob, having ministered much unto my people in word, and I cannot write but a little of my words because of the difficulty of engraving our words upon plates, and we know that the things which we write upon plates must remain; but whatsoever things we write upon anything save it be upon plates must perish and vanish away, but we can write a few words upon plates which will give our children, and also our beloved brethren, a small degree of knowledge concerning us, or concerning their fathers. Now in this thing, we do rejoice, and we labor diligently to engraven these words upon plates, hoping that our beloved brethren, and our children, will receive them with thankful hearts, and look upon them that they may learn with joy, and not with sorrow, neither with contempt concerning their first parents. For, for this intent have we written these things, that they may know that we knew of Christ, and we had a hope of his glory many hundred years before his coming. And not only we, ourselves, had a hope of his glory, but also all the holy prophets which were before us.

<sup>2</sup> Behold, they believed in Christ and worshipped the Father in his name, and also we worship the Father in his name. And for this intent we keep the law of Moses, it pointing our souls to him. And for this cause it is sanctified unto us for righteousness, even as it was accounted unto Abraham in the wilderness to be obedient unto the commands of God in offering up his son Isaac, which was a similitude of God and his only begotten Son. Wherefore, we search the prophets, and we have many revelations and the spirit of prophecy; and having all these witnesses we obtain a hope, and our faith becometh unshaken, insomuch that we truly can command in the name of Jesus, and the very trees obey us, or the mountains, or the waves of the sea. Nevertheless, the Lord God sheweth us our weakness, that we may know that it is by his grace and his great condescensions unto the children of men, that we have power to do these things.

<sup>3</sup> Behold, great and marvelous are the works of the Lord. How unsearchable are the depths of the mysteries of him, and it is impossible that man should find out all his ways. And no man knoweth of his ways save it be revealed unto him. Wherefore, brethren, despise not the revelations of God. For behold, by the power of his word man came upon the face of the earth, which earth was created by the power of his word. Wherefore, if God, being able to speak and the world was, and to speak and man was created, O then, why not able

to command the earth or the workmanship of his hands upon the face of it, according to his will and pleasure? Wherefore, brethren, seek not to counsel the Lord, but to take counsel from his hand. For behold, ye yourselves know that he counseleth in wisdom, and in justice, and in great mercy, over all his works. Wherefore, beloved, be reconciled unto him through the atonement of Christ, his only begotten Son, and ye may obtain a resurrection according to the power of the resurrection which is in Christ and be presented as the first fruits of Christ, unto God, having faith and obtained a good hope of glory in him before he manifesteth himself in the flesh.

<sup>4</sup>And now, beloved, marvel not that I tell you these things, for why not speak of the atonement of Christ, and attain to a perfect knowledge of him, as to attain to the knowledge of a resurrection and the world to come? Behold, my brethren, he that prophesieth, let him prophesy to the understanding of men, for the spirit speaketh the truth, and lieth not. Wherefore, it speaketh of things as they really are, and of things as they really will be. Wherefore, these things are manifested unto us plainly for the salvation of our souls. But behold, we are not witnesses alone in these things, for God also spake them unto prophets of old.

<sup>5</sup>But behold, the Jews were a stiffnecked people, and they despised the words of plainness, and killed the prophets, and sought for things that they could not understand. Wherefore, because of their blindness, which blindness came by looking beyond the mark, they must needs fall, for God hath taken away his plainness from them and delivered unto them many things which they cannot understand because they desired it. And because they desired it, God hath done it that they may stumble.

<sup>6</sup>And now I, Jacob, am led on by the spirit unto prophesying, for I perceive by the workings of the spirit which is in me that by the stumbling of the Jews, they will reject the stone upon which they might build and have safe foundation. But behold, according to the scriptures this stone shall become the great, and the last, and the only sure foundation upon which the Jews can build. And now, my beloved, how is it possible that these, after having rejected the sure foundation, can ever build upon it that it may become the head of their corner? Behold, my beloved brethren, I will unfold this mystery unto you, if I do not by any means get shaken from my firmness in the spirit and stumble because of my over anxiety for you.

<sup>7</sup>Behold, my brethren, do ye not remember to have read the words of the prophet Zenos which spake unto the house of Israel, saying, Hearken O ye house of Israel, and hear the words of me, a prophet of the Lord. For behold, thus saith the Lord, I will liken thee, O house of Israel, like unto a tame olive tree which a man took and nourished in his vineyard: and it grew and waxed old and began to decay. And it came to pass that the master of the vineyard went forth, and he saw that his olive tree began to decay. And he said, I will prune it, and dig about it, and nourish it, that perhaps it may shoot forth young and tender branches and it perish not. And it came to pass that he pruned it, and digged about it, and nourished it according to his word. And it came to pass that after many days it began to put forth somewhat a little, young and tender branches; but behold, the main top thereof began to perish. And it came to pass that the master of the vineyard saw it, and he said unto his servant, It grieveth

me that I should lose this tree. Wherefore, go and pluck the branches from a wild olive tree and bring them hither unto me, and we will pluck off those main branches which are beginning to wither away, and we will cast them into the fire that they may be burned. And behold, saith the Lord of the vineyard, I take away many of these young and tender branches and I will graft them whithersoever I will, and it mattereth not that if it so be that the root of this tree will perish, I may preserve the fruit thereof unto myself. Wherefore, I will take these young and tender branches, and I will graft them whithersoever I will. Take thou the branches of the wild olive tree and graft them in, in the stead thereof. And these which I have plucked off, I will cast into the fire and burn them, that they may not cumber the ground of my vineyard.

<sup>8</sup>And it came to pass that the servant of the Lord of the vineyard did according to the word of the Lord of the vineyard and grafted in the branches of the wild olive tree. And the Lord of the vineyard caused that it should be digged about, and pruned, and nourished, saying unto his servant, It grieveth me that I should lose this tree. Wherefore, that perhaps I might preserve the roots thereof that they perish not, that I might preserve them unto myself, I have done this thing. Wherefore, go thy way, watch the tree, and nourish it according to my words. And these will I place in the nithermost part of my vineyard, whithersoever I will, it mattereth not unto thee. And I do it that I may preserve unto myself the natural branches of the tree, and also that I may lay up fruit thereof against the season unto myself. For it grieveth me that I should lose this tree and the fruit thereof.

<sup>9</sup>And it came to pass that the Lord of the vineyard went his way and hid the natural branches of the tame olive tree in the nithermost parts of the vineyard, some in one and some in another, according to his will and pleasure. And it came to pass that a long time passed away, and the Lord of the vineyard said unto his servant, Come, let us go down into the vineyard that we may labor in the vineyard.

<sup>10</sup>And it came to pass that the Lord of the vineyard, and also the servant, went down into the vineyard to labor. And it came to pass that the servant said unto his master, Behold, look here, behold the tree. And it came to pass that the Lord of the vineyard looked and beheld the tree in the which the wild olive branches had been grafted and it had sprang forth and began to bear fruit. And he beheld that it was good, and the fruit thereof was like unto the natural fruit. And he said unto the servant, Behold, the branches of the wild tree hath taken hold of the moisture of the root thereof, that the root thereof hath brought forth much strength. And because of the much strength of the root thereof, the wild branches have brought forth tame fruit. Now, if we had not grafted in these branches, the tree thereof would have perished. And now, behold, I shall lay up much fruit which the tree thereof hath brought forth, and the fruit thereof I shall lay up against the season unto mine own self.

<sup>11</sup>And it came to pass that the Lord of the vineyard said unto the servant, Come, let us go to the nithermost part of the vineyard and behold if the natural branches of the tree hath not brought forth much fruit also, that I may lay up of the fruit thereof against the season unto mine own self. And it came to pass that they went forth whither the master of the vineyard had hid the natural branches of the tree, and he said unto the servant, Behold these. And he beheld

the first, that it had brought forth much fruit, and he beheld also that it was good. And he said unto the servant, Take of the fruit thereof, and lay it up against the season, that I may preserve it unto mine own self. For behold, said he, this long time have I nourished it and it hath brought forth much fruit.

<sup>12</sup>And it came to pass that the servant said unto his master, How comest thou hither to plant this tree or this branch of the tree? For behold, it was the poorest spot in all the land of thy vineyard. And the Lord of the vineyard said unto him, Counsel me not. I knew that it was a poor spot of ground, wherefore, I said unto thee, I have nourished it this long time and thou beholdest that it hath brought forth much fruit.

<sup>13</sup>And it came to pass that the Lord of the vineyard said unto his servant, Look hither. Behold, I have planted another branch of the tree also, and thou knowest that this spot of ground was poorer than the first. But, behold the tree. I have nourished it this long time, and it hath brought forth much fruit. Therefore gather it, and lay it up against the season, that I may preserve it unto mine own self.

<sup>14</sup>And it came to pass that the Lord of the vineyard said again unto his servant, Look hither and behold another branch also which I have planted. Behold that I have nourished also, and it hath brought forth fruit. And he said unto the servant, Look hither and behold the last. Behold, this have I planted in a good spot of ground, and I have nourished it this long time, and only a part of the tree hath brought forth tame fruit, and the other part of the tree hath brought forth wild fruit. Behold, I have nourished this tree like unto the others.

<sup>15</sup>And it came to pass that the Lord of the vineyard said unto the servant, Pluck off the branches that have not brought forth good fruit and cast them into the fire. But behold, the servant said unto him, Let us prune it, and dig about it, and nourish it a little longer, that perhaps it may bring forth good fruit unto thee, that thou canst lay it up against the season. And it came to pass that the Lord of the vineyard and the servant of the Lord of the vineyard did nourish all the fruit of the vineyard.

<sup>16</sup>And it came to pass that a long time had passed away, and the Lord of the vineyard said unto his servant, Come, let us go down in the vineyard that we may labor again in the vineyard. For behold, the time draweth near and the end soon cometh. Wherefore, I must lay up fruit against the season unto mine own self. And it came to pass that the Lord of the vineyard and the servant went down into the vineyard, and they came to the tree whose natural branches had been broken off, and the wild branches had been grafted in, and behold, all sorts of fruit did cumber the tree.

<sup>17</sup>And it came to pass that the Lord of the vineyard did taste of the fruit, every sort according to its number. And the Lord of the vineyard said, Behold, this long time have we nourished this tree, and I have laid up unto myself against the season much fruit. But behold, this time, it hath brought forth much fruit, and there is none of it which is good. And behold, there are all kinds of bad fruit, and it profiteth me nothing, notwithstanding all our labor. And now, it grieveth me that I should lose this tree. And the Lord of the vineyard said unto the servant, What shall we do unto the tree that I may preserve again good fruit thereof unto mine own self? And the servant said unto his master, Behold, because thou didst graft in the branches of the wild olive tree, they

have nourished the roots, that they are alive, and they have not perished; wherefore, thou beholdest that they are yet good.

<sup>18</sup>And it came to pass that the Lord of the vineyard said unto his servant, The tree profiteth me nothing and the roots thereof profiteth me nothing, so long as it shall bring forth evil fruit. Nevertheless, I know that the roots are good, and for mine own purpose, I have preserved them. And because of their much strength, they have hitherto brought forth from the wild branches good fruit. But behold, the wild branches have grown and have overran the roots thereof. And because that the wild branches have overcome the roots thereof, it hath brought forth much evil fruit. And because that it hath brought forth so much evil fruit, thou beheldest that it beginneth to perish, and it will soon become ripened, that it may be cast into the fire, except we should do something for it to preserve it.

<sup>19</sup>And it came to pass that the Lord of the vineyard said unto his servant, Let us go down into the nithermost parts of the vineyard and behold if the natural branches have also brought forth evil fruit. And it came to pass that they went down into the nithermost parts of the vineyard. And it came to pass that they beheld that the fruit of the natural branches had become corrupt also, yea, the first, and the second, and also the last; and they had all become corrupt. the wild fruit of the last had overcome that part of the tree which brought forth good fruit, even that the branch had withered away and died.

<sup>20</sup>And it came to pass that the Lord of the vineyard wept and said unto the servant, What could I have done more for my vineyard? Behold, I knew that all the fruit of the vineyard, save it were these, had become corrupted. And now these which have once brought forth good fruit, have also become corrupted. And now all the trees of my vineyard are good for nothing, save it be to be hewn down and cast into the fire. And behold, this last, whose branch hath withered away, I did plant in a good spot of ground, yea, even that which was choice unto me, above all other parts of the land of my vineyard.

<sup>21</sup>And thou beheldest that I also cut down that which cumbered this spot of ground, that I might plant this tree in the stead thereof. And thou beheldest that a part thereof brought forth good fruit and part thereof brought forth wild fruit. And because I plucked not the branches thereof and cast them into the fire, behold, they have overcome the good branch, that it has withered away. And now behold, notwithstanding all the care which we have taken of my vineyard, the trees thereof have become corrupted, that they bring forth no good fruit. And these I had hoped to preserve, to have laid up fruit thereof against the season unto mine own self. But behold, they have become like unto the wild olive tree, and they are of no worth but to be hewn down and cast into the fire, and it grieveth me that I should lose them. But what could I have done more in my vineyard? Have I slackened mine hand, that I have not nourished it? Nay, I have nourished it, and I have digged about it, and I have pruned it, and I have dunged it, and I have stretched forth mine hand almost all the day long, and the end draweth nigh. And it grieveth me that I should hew down all the trees of my vineyard and cast them into the fire, that they should be burned. Who is it that has corrupted my vineyard?

<sup>22</sup>And it came to pass that the servant said unto his master, Is it not the loftiness of thy vineyard? Have not the branches thereof overcome the roots

which are good? And because the branches have overcome the roots thereof, behold, they grew faster than the strength of the roots taking strength unto themselves. Behold, I say, is not this the cause that the trees of thy vineyard have become corrupted?

<sup>23</sup>And it came to pass that the Lord of the vineyard said unto the servant, Let us go to, and hew down the trees of the vineyard and cast them into the fire, that they shall not cumber the ground of my vineyard, for I have done all. What could I have done more for my vineyard? But behold, the servant said unto the Lord of the vineyard, Spare it a little longer. And the Lord said, Yea, I will spare it a little longer, for it grieveth me that I should lose the trees of my vineyard. Wherefore, let us take of the branches of these which I have planted in the nithermost parts of my vineyard and let us graft them into the tree from whence they came. And let us pluck from the tree those branches whose fruit is most bitter and graft in the natural branches of the tree in the stead thereof. And this will I do that the tree may not perish, that perhaps I may preserve unto myself the roots thereof for mine own purpose. And behold, the roots of the natural branches of the tree which I planted whithersoever I would are yet alive. Wherefore, that I may preserve them also for mine own purpose, I will take of the branches of this tree, and I will graft them in unto them. Yea, I will graft in unto them the branches of their mother tree that I may preserve the roots also unto mine own self, that when they shall be sufficiently strong, perhaps they may bring forth good fruit unto me, and I may yet have glory in the fruit of my vineyard.

<sup>24</sup>And it came to pass that they took from the natural tree which had become wild, and grafted in unto the natural trees which also had become wild. And they also took of the natural trees which had become wild and grafted into their mother tree. And the Lord of the vineyard saith unto the servant, Pluck not the wild branches from the trees, save it be those which are most bitter, and in them, ye shall graft according to that which I have said. And we will nourish again the trees of the vineyard, and we will trim up the branches thereof, and we will pluck from the trees those branches which are ripened that must perish and cast them into the fire. And this I do that perhaps the roots thereof may take strength because of their goodness and because of the change of the branches, that the good may overcome the evil, and because that I have preserved the natural branches and the roots thereof, and that I have grafted in the natural branches again into their mother tree and have preserved the roots of their mother tree, that perhaps the trees of my vineyard may bring forth again good fruit, and that I may have joy again in the fruit of my vineyard, and perhaps that I may rejoice exceedingly that I have preserved the roots and the branches of the first fruit.

<sup>25</sup>Wherefore, go to, and call servants, that we may labor diligently with our mights in the vineyard, that we may prepare the way, that I may bring forth again the natural fruit, which natural fruit is good, and the most precious above all other fruit. Wherefore, let us go to and labor with our mights this last time, for behold the end draweth nigh, and this is for the last time that I shall prune my vineyard. Graft in the branches. Begin at the last, that they may be first and that the first may be last, and dig about the trees, both old and young, the first and the last, and the last and the first, that all may be

nourished once again for the last time. Wherefore, dig about them and prune them, and dung them once more for the last time, for the end draweth nigh. And if it so be that these last grafts shall grow and bring forth the natural fruit, then shall ye prepare the way for them that they may grow. And as they begin to grow, ye shall clear away the branches which bring forth bitter fruit, according to the strength of the good and the size thereof. And ye shall not clear away the bad thereof all at once, lest the roots thereof should be too strong for the graft, and the graft thereof shall perish, and I lose the trees of my vineyard. For it grieveth me that I should lose the trees of my vineyard. Wherefore, ye shall clear away the bad according as the good shall grow, that the root and the top may be equal in strength until the good shall overcome the bad and the bad be hewn down and cast into the fire, that they cumber not the ground of my vineyard. And thus will I sweep away the bad out of my vineyard. And the branches of the natural tree will I graft in again into the natural tree, and the branches of the natural tree will I graft into the natural branches of the tree, and thus will I bring them together again, that they shall bring forth the natural fruit, and they shall be one. And the bad shall be cast away, yea, even out of all the land of my vineyard, for behold, only this once will I prune my vineyard.

<sup>26</sup>And it came to pass that the Lord of the vineyard sent his servant, and the servant went and did as the Lord had commanded him and brought other servants, and they were few. And the Lord of the vineyard said unto them, Go to and labor in the vineyard with your mights. For behold, this is the last time that I shall nourish my vineyard, for the end is nigh at hand and the season speedily cometh. And if ye labor with your mights with me, ye shall have joy in the fruit which I shall lay up unto myself against the time which will soon come.

<sup>27</sup>And it came to pass that the servants did go and labor with their mights, and the Lord of the vineyard labored also with them. And they did obey the commandments of the Lord of the vineyard in all things. And there began to be the natural fruit again in the vineyard. And the natural branches began to grow and thrive exceedingly, and the wild branches began to be plucked off and to be cast away; and they did keep the root and the top thereof equal, according to the strength thereof. And thus they labored with all diligence, according to the commandments of the Lord of the vineyard, even until the bad had been cast away out of the vineyard, and the Lord had preserved unto himself, that the trees had become again the natural fruit. And they became like unto one body, and the fruit were equal. And the Lord of the vineyard had preserved unto himself the natural fruit, which was most precious unto him from the beginning.

<sup>28</sup>And it came to pass that when the Lord of the vineyard saw that his fruit was good and that his vineyard was no more corrupt, he called up his servants and said unto them, Behold, for this last time have we nourished my vineyard. And thou beholdest that I have done according to my will, and I have preserved the natural fruit, that it is good, even like as it was in the beginning. And blessed art thou, for because ye have been diligent in laboring with me in my vineyard, and have kept my commandments, and have brought unto me again the natural fruit, that my vineyard is no more corrupted and the bad is cast away, behold, ye shall have joy with me, because of the fruit of my

vineyard. For behold, for a long time will I lay up of the fruit of my vineyard unto mine own self against the season which speedily cometh. And for the last time have I nourished my vineyard, and pruned it, and dug about it, and dunged it. Wherefore, I will lay up unto mine own self of the fruit for a long time, according to that which I have spoken. And when the time cometh that evil fruit shall again come into my vineyard, then will I cause the good and the bad to be gathered. And the good will I preserve unto myself and the bad will I cast away into its own place. And then cometh the season and the end, and my vineyard will I cause to be burned with fire.

**4** And now, behold, my brethren, as I said unto you that I would prophesy, behold, this is my prophecy: That the things which this prophet Zenos spake concerning the house of Israel, in the which he likened them unto a tame olive tree, must surely come to pass. And in the day that he shall set his hand again the second time to recover his people, is the day, yea, even the last time that the servants of the Lord shall go forth in his power to nourish and prune his vineyard. And after that, the end soon cometh. And how blessed are they who have labored diligently in his vineyard, and how cursed are they who shall be cast out into their own place. And the world shall be burned with fire. And how merciful is our God unto us, for he remembereth the house of Israel, both roots and branches, and he stretches forth his hands unto them all the day long. And they are a stiffnecked and a gainsaying people, but as many as will not harden their hearts shall be saved in the kingdom of God.

<sup>2</sup>Wherefore, my beloved brethren, I beseech of you in words of soberness that ye would repent, and come with full purpose of heart, and cleave unto God as he cleaveth unto you. And while his arm of mercy is extended towards you in the light of the day, harden not your hearts. Yea, today if ye will hear his voice, harden not your hearts, for why will ye die? For behold, after ye have been nourished by the good word of God all the day long, will ye bring forth evil fruit that ye must be hewn down and cast into the fire? Behold, will ye reject these words? Will ye reject the words of the prophets? And will ye reject all the words which have been spoken concerning Christ, after so many have spoken concerning him, and deny the good word of Christ, and the power of God, and the gift of the Holy Ghost, and quench the Holy Spirit, and make a mock of the great plan of redemption which hath been laid for you? Know ye not that if ye will do these things, that the power of the redemption and the resurrection which is in Christ will bring you to stand with shame and awful guilt before the bar of God? And according to the power of justice – for justice cannot be denied – ye must go away into that lake of fire and brimstone, whose flames are unquenchable, and whose smoke ascendeth up for ever and ever, which lake of fire and brimstone is endless torment. O then, my beloved brethren, repent ye and enter ye in at the strait gate, and continue in the way which is narrow until ye shall obtain Eternal life. O be wise: what can I say more? Finally, I bid you farewell until I shall meet you before the pleasing bar of God, which bar striketh the wicked with awful dread and fear, Amen.

**5** And now it came to pass after some years had passed away and there came a man among the people of Nephi whose name was Sherem. And it came to

pass that he began to preach among the people and to declare unto them that there should be no Christ. And he preached many things which were flattering unto the people, and this he did that he might overthrow the doctrine of Christ. And he labored diligently that he might lead away the hearts of the people, insomuch that he did lead away many hearts. And he knowing that I, Jacob, had faith in Christ who should come, he sought much opportunity that he might come unto me. And he was learned, that he had a perfect knowledge of the language of the people, wherefore, he could use much flattery, and much power of speech, according to the power of the Devil. And he had hope to shake me from the faith, notwithstanding the many revelations and the many things which I had seen concerning these things. For I truly had seen angels and they had ministered unto me. And also I had heard the voice of the Lord speaking unto me in very word from time to time, wherefore, I could not be shaken.

<sup>2</sup>And it came to pass that he came unto me. And on this wise did he speak unto me, saying, Brother Jacob, I have sought much opportunity that I might speak unto you. For I have heard and also know that thou goest about much, preaching that which ye call the gospel or the doctrine of Christ. And ye have led away much of this people, that they pervert the right way of God and keep not the law of Moses, which is the right way, and convert the law of Moses into the worship of a being which ye say shall come many hundred years hence. And now behold, I, Sherem, declare unto you that this is blasphemy, for no man knoweth of such things, for he cannot tell of things to come. And after this manner did Sherem contend against me. But behold, the Lord God poured in his spirit into my soul, insomuch that I did confound him in all his words. And I said unto him, Deniest thou the Christ which should come? And he said, If there should be a Christ, I would not deny him, but I know that there is no Christ, neither has been, nor ever will be. And I said unto him, Believest thou the Scriptures? And he said, Yea. And I said unto him, Then ye do not understand them, for they truly testify of Christ. Behold, I say unto you that none of the prophets have written nor prophesied, save they have spoken concerning this Christ. And this is not all. It has been made manifest unto me, for I have heard and seen and it also hath been made manifest unto me by the power of the Holy Ghost; wherefore, I know if there should be no atonement made, all mankind must be lost.

<sup>3</sup>And it came to pass that he said unto me, shew me a sign by this power of the Holy Ghost in the which ye know so much.

<sup>4</sup>And I said unto him, What am I, that I should tempt God to shew unto thee a sign, in the thing which thou knowest to be true? Yet thou wilt deny it because thou art of the Devil. Nevertheless, not my will be done, but if God shall smite thee, let that be a sign unto thee that he has power, both in Heaven and in earth, and also, that Christ shall come. And thy will, O Lord, be done, and not mine.

<sup>5</sup>And it came to pass that when I, Jacob, had spoken these words, the power of the Lord came upon him, insomuch that he fell to the earth. And it came to pass that he was nourished for the space of many days. And it came to pass that he said unto the people, Gather together on the morrow, for I shall die. Wherefore, I desire to speak unto the people, before I shall die.

<sup>6</sup>And it came to pass that on the morrow that the multitude were gathered together. And he spake plainly unto them, and denied the things which he had taught them, and confessed the Christ, and the power of the Holy Ghost, and the ministering of angels. And he spake plainly unto them, that he had been deceived by the power of the Devil. And he spake of hell, and of eternity, and of Eternal punishment. And he said, I fear lest I have committed the unpardonable sin, for I have lied unto God. For I denied the Christ, and said that I believed the scriptures, and they truly testify of him. And because I have thus lied unto God, I greatly fear lest my case shall be awful, but I confess unto God.

<sup>7</sup>And it came to pass that when he had said these words, he could say no more, and he gave up the ghost. And when the multitude had witnessed that he spake these things as he was about to give up the ghost, they were astonished exceedingly, insomuch, that the power of God came down upon them and they were overcome, that they fell to the earth. Now, this thing was pleasing unto me, Jacob, for I had requested it of my Father who was in Heaven, for he had heard my cry and answered my prayer.

<sup>8</sup>And it came to pass that peace and the love of God was restored again among the people, and they searched the scriptures and hearkened no more to the words of this wicked man. And it came to pass that many means were devised to reclaim and restore the Lamanites to the knowledge of the truth, but it all were vain, for they delighted in wars and bloodsheds and they had an Eternal hatred against us, their brethren. And they sought by the power of their arms to destroy us continually, wherefore, the people of Nephi did fortify against them with their arms and with all their might, trusting in the God and the Rock of their salvation. Wherefore, they became as yet conquerors of their enemies.

<sup>9</sup>And it came to pass that I, Jacob, began to be old. And the record of this people being kept on the other plates of Nephi, wherefore, I conclude this record, declaring that I have written according to the best of my knowledge, by saying that the time passed away with us, and also our lives passed away, like as it were unto us a dream, we being a lonesome and a solemn people, wanderers, cast out from Jerusalem, born in tribulation in a wild wilderness, and hated of our brethren, which caused wars and contentions. Wherefore, we did mourn out our days.

<sup>10</sup>And I, Jacob, saw that I must soon go down to my grave, wherefore, I said unto my son Enos, Take these plates. And I told him the things which my brother Nephi had commanded me, and he promised obedience unto the commands. And I make an end of my writing upon these plates, which writing has been small. And to the reader I bid farewell, hoping that many of my brethren may read my words. Brethren, adieu.

## THE BOOK OF ENOS

**B**EHOLD it came to pass that I, Enos, knowing my father that he was a just man, for he taught me in his language and also in the nurture and admonition of the Lord. And blessed be the name of my God for it. And I will tell you of the wrestle which I had before God before I received a remission of

my sins. Behold I went to hunt beasts in the forest, and the words which I had often heard my father speak concerning Eternal life and the joy of the saints, sunk deep into my heart, and my soul hungered, and I kneeled down before my Maker and I cried unto him in mighty prayer and supplication for mine own soul. And all the day long did I cry unto him; yea, and when the night came, I did still raise my voice high, that it reached the heavens. And there came a voice unto me, saying, Enos, thy sins are forgiven thee and thou shalt be Blessed. And I, Enos, knew that God could not lie; wherefore, my guilt was swept away. And I said, Lord, how is it done? And he said unto me, Because of thy faith in Christ, whom thou hast never before heard nor seen, and many years pass away before he shall manifest himself in the flesh. Wherefore, go to, thy faith hath made thee whole.

<sup>2</sup>Now it came to pass that when I had heard these words, I began to feel a desire for the welfare of my brethren the Nephites; wherefore, I did pour out my whole soul unto God for them. And while I was thus struggling in the spirit, behold, the voice of the Lord came into my mind again, saying, I will visit thy brethren, according to their diligence in keeping my commandments. I have given unto them this land, and it is a holy land, and I curse it not, save it be for the cause of iniquity. Wherefore, I will visit thy brethren according as I have said, and their transgressions will I bring down with sorrow upon their own heads. And after I, Enos, had heard these words, my faith began to be unshaken in the Lord. And I prayed unto him with many long strugglings for my brethren the Lamanites.

<sup>3</sup>And it came to pass that after I had prayed and labored with all diligence, the Lord said unto me, I will grant unto thee according to thy desires because of thy faith. And now behold this was the desire which I desired of him, that if it should so be that my people the Nephites should fall into transgression and by any means be destroyed and the Lamanites should not be destroyed that the Lord God would preserve a record of my people the Nephites, even if it so be by the power of his holy arm, that it might be brought forth some future day unto the Lamanites, that perhaps they might be brought unto salvation. For at the present, our strugglings were vain in restoring them to the true faith. And they swore in their wrath that if it were possible, they would destroy our records and us and also all the traditions of our fathers.

<sup>4</sup>Wherefore, I knowing that the Lord God was able to preserve our records, I cried unto him continually, for he had said unto me, Whatsoever thing ye shall ask in faith, believing that ye shall receive, in the name of Christ, ye shall receive it. And I had faith, and I did cry unto God that he would preserve the records. And he covenanted with me that he would bring them forth unto the Lamanites in his own due time. And I, Enos, knew that it would be according to the covenant which he had made; wherefore, my soul did rest. And the Lord said unto me, Thy fathers have also required of me this thing. And it shall be done unto them according to their faith, for their faith was like unto thine.

<sup>5</sup>And now it came to pass, that I, Enos, went about among the people of Nephi, prophesying of things to come and testifying of the things which I had heard and seen. And I bear record that the people of Nephi did seek diligently to restore the Lamanites unto the true faith in God, but our labors were vain. Their hatred was fixed, and they were led by their evil nature, that

they became wild and ferocious and a bloodthirsty people full of idolatry and filthiness, feeding upon beasts of prey, dwelling in tents and wandering about in the wilderness with a short skin girted about their loins and their heads shaven. And their skill was in the bow and the cimeter and the ax, and many of them did eat nothing save it was raw meat. And they were continually seeking to destroy us.

<sup>6</sup>And it came to pass that the people of Nephi did till the land and raised all manner of grain and of fruit and flocks of herds and flocks of all manner of cattle of every kind and goats and wild goats and also many horses. And there were exceeding many prophets among us; and the people were a stiffnecked people, hard to understand. And there was nothing save it was exceeding harshness, preaching and prophesying of wars and contentions and destructions, and continually reminding them of death and of the duration of eternity and the judgments and the power of God, and all these things stirring them up continually to keep them in the fear of the Lord. I say there was nothing short of these things and exceeding great plainness of speech would keep them from going down speedily to destruction. And after this manner do I write concerning them. And I saw wars between the Nephites and the Lamanites in the course of my days.

<sup>7</sup>And it came to pass that I began to be old. And a hundred and seventy and nine years had passed away from the time that our father Lehi left Jerusalem. And as I saw that I must soon go down to my grave, having been wrought upon by the power of God that I must preach and prophesy unto this people and declare the word according to the truth which is in Christ – and I have declared it in all my days and have rejoiced in it above that of the world. And I soon go to the place of my rest, which is with my Redeemer, for I know that in him I shall rest. And I rejoice in the day when my mortal shall put on immortality and shall stand before him. Then shall I see his face with pleasure, and he will say unto me, Come unto me, ye Blessed; there is a place prepared for you in the mansions of my Father. Amen.

## THE BOOK OF JAROM

**N**OW behold, I, Jarom, write a few words according to the commandment of my father Enos, that our genealogy may be kept. And as these plates are small, and as these things are written for the intent of the benefit of our brethren, the Lamanites, wherefore, it must needs be that I write a little, but I shall not write the things of my prophesying, nor of my revelations. For what could I write more than my fathers have written? For have not they revealed the plan of salvation? I say unto you, yea, and this sufficeth me.

<sup>2</sup>Behold, it is expedient that much should be done among this people, because of the hardness of their hearts, and the deafness of their ears, and the blindness of their minds, and the stiffness of their necks. Nevertheless, God is exceeding merciful unto them and has not as yet swept them off from the face of the land. And there are many among us who have many revelations, for they are not all stiffnecked. And as many as are not stiffnecked, and have

faith, have communion with the Holy Spirit, which maketh manifest unto the children of men according to their faith.

<sup>3</sup>And now, behold, two hundred years had passed away and the people of Nephi had waxed strong in the land. They observed to keep the law of Moses and the Sabbath day holy unto the Lord. And they profaned not, neither did they blaspheme. And the laws of the land were exceeding strict. And they were scattered upon much of the face of the land, and the Lamanites also. And they were exceeding more numerous than were they of the Nephites, and they loved murder, and would drink the blood of beasts.

<sup>4</sup>And it came to pass that they came many times against us, the Nephites, to battle. But our kings and our leaders were mighty men in the faith of the Lord, and they taught the people the ways of the Lord. Wherefore, we withstood the Lamanites, and swept them away out of our lands, and began to fortify our cities, or whatsoever place of our inheritance. And we multiplied exceedingly, and spread upon the face of the land, and became exceeding rich in gold, and in silver, and in precious things, and in fine workmanship of wood, in buildings, and in machinery, and also in iron, and copper, and brass, and steel, making all manner of tools of every kind to till the ground, and weapons of war, yea, the sharp pointed arrow, and the quiver, and the dart, and the javelin, and all preparations for war. And thus being prepared to meet the Lamanites, they did not prosper against us. But the word of the Lord was verified which he spake unto our fathers, saying that inasmuch as ye will keep my commandments, ye shall prosper in the land.

<sup>5</sup>And it came to pass that the prophets of the Lord did threaten the people of Nephi, according to the word of God, that if they did not keep the commandments, but should fall into transgression, they should be destroyed from off the face of the land. Wherefore, the prophets, and the priests, and the teachers did labor diligently, exhorting with all longsuffering the people to diligence, teaching the law of Moses and the intent for which it was given, persuading them to look forward unto the Messiah and believe in him to come, as though he already was. And after this manner did they teach them. And it came to pass that by so doing they kept them from being destroyed upon the face of the land, for they did prick their hearts with the word, continually stirring them up unto repentance.

<sup>6</sup>And it came to pass that two hundred and thirty and eight years had passed away, after the manner of wars and contentions and dissensions, for the space of much of the time. And I, Jarom, do not write more, for the plates are small. But behold, my brethren, ye can go to the other plates of Nephi, for behold, upon them the record of our wars are engraven according to the writings of the kings, or that which they cause to be written. And I deliver these plates into the hands of my son Omni, that they may be kept according to the commandments of my fathers.

## THE BOOK OF OMNI

**B**EHOLD, it came to pass that I, Omni, being commanded by my father Jarom that I should write somewhat upon these plates to preserve our

genealogy, wherefore, in my days, I would that ye should know that I fought much with the sword to preserve my people, the Nephites, from falling into the hands of their enemies, the Lamanites. But behold, I, of myself, am a wicked man, and I have not kept the statutes and the commandments of the Lord as I ought to have done.

<sup>2</sup>And it came to pass that two hundred and seventy and six years had passed away, and we had many seasons of peace, and we had many seasons of serious war and bloodshed. Yea, and in fine, two hundred and eighty and two years had passed away, and I had kept these plates according to the commandments of my fathers, and I conferred them upon my son Amaron. And I make an end.

<sup>3</sup>And now I, Amaron, write the things whatsoever I write, which are few, in the book of my father. Behold, it came to pass that three hundred and twenty years had passed away, and the more wicked part of the Nephites were destroyed. For the Lord would not suffer, after he had led them out of the land of Jerusalem, and kept and preserved them from falling into the hands of their enemies, yea, he would not suffer that the words should not be verified which he spake unto our fathers, saying that inasmuch as ye will not keep my commandments, ye shall not prosper in the land. Wherefore, the Lord did visit them in great judgment; nevertheless he did spare the righteous, that they should not perish, but did deliver them out of the hands of their enemies. And it came to pass that I did deliver the plates unto my brother Chemish.

<sup>4</sup>Now I, Chemish, write what few things I write in the same book with my brother. For behold, I saw the last which he wrote, that he wrote it with his own hand, and he wrote it in the day that he delivered them unto me. And after this manner we keep the records, for it is according to the commandments of our fathers. And I make an end.

<sup>5</sup>Behold, I, Abinadom, am the son of Chemish. Behold, it came to pass that I saw much war and contention between my people, the Nephites, and the Lamanites; and I, with mine own sword, have taken the lives of many of the Lamanites, in the defense of my brethren. And behold, the record of this people is engraven upon plates which is had by the kings, according to the generations; and I know of no revelation, save that which has been written, neither prophecy. Wherefore, that which is sufficient is written. And I make an end.

<sup>6</sup>Behold, I am Amaleki, the son of Abinadom. Behold, I will speak unto you somewhat concerning Mosiah, who was made king over the land of Zarahemla. For behold, he being warned of the Lord that he should flee out of the land of Nephi, and as many as would hearken unto the voice of the Lord, should also depart out of the land with him into the wilderness. And it came to pass that he did according as the Lord had commanded him. And they departed out of the land into the wilderness, as many as would hearken unto the voice of the Lord. And they were led by many preachings and prophesyings, and they were admonished continually by the word of God. And they were led by the power of his arm through the wilderness until they came down into the land which is called the land of Zarahemla. And they discovered a people who were called the people of Zarahemla. Now, there was great rejoicing among the people of Zarahemla, and also, Zarahemla did rejoice exceedingly, because the Lord had sent the people of Mosiah with the plates of brass which contained the record of the Jews.

<sup>7</sup> Behold, it came to pass that Mosiah discovered that the people of Zarahemla came out from Jerusalem, at the time that Zedekiah, king of Judah, was carried away captive into Babylon. And they journeyed in the wilderness and were brought by the hand of the Lord, across the great waters, into the land where Mosiah discovered them; and they had dwelt there from that time forth. And at the time that Mosiah discovered them they had become exceeding numerous. Nevertheless, they had had many wars and serious contentions and had fallen by the sword from time to time. And their language had become corrupted, and they had brought no records with them, and they denied the being of their Creator. And Mosiah, nor the people of Mosiah, could understand them. But it came to pass that Mosiah caused that they should be taught in his language. And it came to pass that after they were taught in the language of Mosiah, Zarahemla gave a genealogy of his fathers, according to his memory. And they are written, but not in these plates.

<sup>8</sup> And it came to pass that the people of Zarahemla, and of Mosiah, did unite together, and Mosiah was appointed to be their king. And it came to pass in the days of Mosiah, there was a large stone brought unto him with engravings on it, and he did interpret the engravings by the gift and power of God. And they gave an account of one Coriantumr and the slain of his people. And Coriantumr was discovered by the people of Zarahemla, and he dwelt with them for the space of nine moons. It also spake a few words concerning his fathers. And his first parents came out from the tower, at the time the Lord confounded the language of the people, and the severity of the Lord fell upon them, according to his judgments, which are just. And their bones lay scattered in the land northward.

<sup>9</sup> Behold, I, Amaleki, was born in the days of Mosiah, and I have lived to see his death; and Benjamin, his son, reigneth in his stead. And behold, I have seen in the days of king Benjamin a serious war, and much bloodshed, between the Nephites and the Lamanites. But behold, the Nephites did obtain much advantage over them; yea, insomuch that king Benjamin did drive them out of the land of Zarahemla.

<sup>10</sup> And it came to pass that I began to be old; and, having no seed, and knowing king Benjamin to be a just man before the Lord, wherefore, I shall deliver up these plates unto him, exhorting all men to come unto God, the Holy One of Israel, and believe in prophesying, and in revelations, and in the ministering of angels, and in the gift of speaking with tongues, and in the gift of interpreting languages, and in all things which are good. For there is nothing which is good, save it comes from the Lord, and that which is evil cometh from the Devil. And now, my beloved brethren, I would that ye should come unto Christ, who is the Holy One of Israel, and partake of his salvation and the power of his redemption. Yea, come unto him and offer your whole souls as an offering unto him, and continue in fasting and praying, and endure to the end, and as the Lord liveth, ye will be saved.

<sup>11</sup> And now, I would speak somewhat concerning a certain number who went up into the wilderness to return to the land of Nephi. For there was a large number who were desirous to possess the land of their inheritance, wherefore, they went up into the wilderness. And their leader, being a strong and a mighty man, and a stiffnecked man, wherefore, he caused a contention among them.

And they were all slain, save fifty, in the wilderness, and they returned again to the land of Zarahemla. And it came to pass that they also took others, to a considerable number, and took their journey again into the wilderness. And I, Amaleki, had a brother who also went with them, and I have not since known concerning them. And I am about to lie down in my grave, and these plates are full. And I make an end of my speaking.

## THE WORDS OF MORMON

**A**ND now I, Mormon, being about to deliver up the record which I have been making into the hands of my son Moroni, behold, I have witnessed almost all the destruction of my people, the Nephites. And it is many hundred years after the coming of Christ that I deliver these records into the hands of my son. And it supposeth me that he will witness the entire destruction of my people. But may God grant that he may survive them, that he may write somewhat concerning them, and somewhat concerning Christ, that perhaps some day it may profit them.

<sup>2</sup>And now, I speak somewhat concerning that which I have written. For after I had made an abridgment from the plates of Nephi, down to the reign of this king Benjamin, of whom Amaleki spake, I searched among the records which had been delivered into my hands and I found these plates, which contained this small account of the prophets, from Jacob down to the reign of this king Benjamin, and also many of the words of Nephi. And the things which are upon these plates pleasing me, because of the prophecies of the coming of Christ; and my fathers knowing that many of them have been fulfilled; yea, and I also know that as many things as have been prophesied concerning us down to this day have been fulfilled; and as many as go beyond this day, must surely come to pass. Wherefore, I chose these things to finish my record upon them, which remainder of my record I shall take from the plates of Nephi. And I cannot write a hundredth part of the things of my people.

<sup>3</sup>But behold, I shall take these plates, which contain these prophesyings and revelations, and put them with the remainder of my record, for they are choice unto me; and I know they will be choice unto my brethren. And I do this for a wise purpose; for thus it whispereth me, according to the workings of the spirit of the Lord which is in me. And now, I do not know all things, but the Lord knoweth all things which are to come; wherefore, he worketh in me to do according to his will. And my prayer to God is concerning my brethren, that they may once again come to the knowledge of God – yea, the redemption of Christ – that they may once again be a delightsome people.

<sup>4</sup>And now I, Mormon, proceed to finish out my record, which I take from the plates of Nephi; and I make it according to the knowledge and the understanding which God has given me. Wherefore, it came to pass that after Amaleki had delivered up these plates into the hands of king Benjamin, he took them and put them with the other plates, which contained records which had been handed down by the kings, from generation to generation until the days of king Benjamin. And they were handed down from king Benjamin, from generation to generation, until they have fallen into my hands. And I,

Mormon, pray to God that they may be preserved, from this time henceforth. And I know that they will be preserved, for there are great things written upon them out of which my people and their brethren shall be judged at the great and last day, according to the word of God which is written.

<sup>5</sup>And now, concerning this king Benjamin, he had somewhat contentions among his own people. And it came to pass also that the armies of the Lamanites came down out of the land of Nephi to battle against his people. But behold, king Benjamin gathered together his armies, and he did stand against them. And he did fight with the strength of his own arm, with the sword of Laban, and in the strength of the Lord they did contend against their enemies until they had slain many thousands of the Lamanites. And it came to pass that they did contend against the Lamanites, until they had driven them out of all the lands of their inheritance.

<sup>6</sup>And it came to pass that after there had been false christs, and their mouths had been shut, and they punished according to their crimes; and after there had been false prophets, and false preachers and teachers among the people, and all these having been punished according to their crimes. And after there having been much contentions and many dissensions away unto the Lamanites, behold, it came to pass that king Benjamin, with the assistance of the holy prophets who were among his people – for behold, king Benjamin was a holy man and he did reign over his people in righteousness, and there were many holy men in the land and they did speak the word of God with power and with authority – and they did use much sharpness because of the stiffneckedness of the people. Wherefore, with the help of these, king Benjamin, by laboring with all the might of his body and the faculty of his whole soul and also the prophets, did once more establish peace in the land.

## THE BOOK OF MOSIAH

**A**ND now there was no more contention in all the land of Zarahemla among all the people who belonged to king Benjamin, so that king Benjamin had continual peace all the remainder of his days. And it came to pass that he had three sons, and he called their names Mosiah and Helorum and Helaman. And he caused that they should be taught in all the language of his fathers, that thereby they might become men of understanding and that they might know concerning the prophecies which had been spoken by the mouths of their fathers, which were delivered them by the hand of the Lord. And he also taught them concerning the records which were engraven upon the plates of brass saying, My sons, I would that ye should remember that were it not for these plates which contain these records and these commandments, we must have suffered in ignorance, even at this present time, not knowing the mysteries of God. For it were not possible that our father Lehi could have remembered all these things to have taught them to his children, except it were for the help of these plates. For he having been taught in the language of the Egyptians; therefore he could read these engravings and teach them to his children, that thereby they could teach them to their children, and so fulfilling the commandments of God even down to this present time. I say unto

you my sons, Were it not for these things which have been kept and preserved by the hand of God, that we might read and understand of his mysteries and have his commandments always before our eyes, that even our fathers would have dwindled in unbelief. And we should have been like unto our brethren the Lamanites, who know nothing concerning these things, or even do not believe them when they are taught them because of the traditions of their fathers, which are not correct. O my sons, I would that ye should remember that these sayings are true and also that these records are true. And behold also the plates of Nephi, which contain the records and the sayings of our fathers from the time they left Jerusalem until now, and they are true. And we can know of their surety because we have them before our eyes. And now my sons, I would that ye should remember to search them diligently, that ye may profit thereby. And I would that ye should keep the commandments of God, that ye may prosper in the land according to the promises which the Lord made unto our fathers. And many more things did king Benjamin teach his sons which are not written in this book.

<sup>2</sup>And it came to pass that after king Benjamin had made an end of teaching his sons that he waxed old and he saw that he must very soon go the way of all the earth. Therefore he thought it expedient that he should confer the kingdom upon one of his sons; therefore he had Mosiah brought before him. And these are the words which he spake unto him saying, My son I would that ye should make a proclamation throughout all this land among all this people, or the people of Zarahemla and the people of Mosiah who dwell in this land, that thereby they may be gathered together. For on the morrow I shall proclaim unto this my people out of mine own mouth that thou art a king and a ruler over this people, whom the Lord our God hath given us. And moreover I shall give this people a name that thereby they may be distinguished above all the people which the Lord God hath brought out of the land of Jerusalem. And this I do because they have been a diligent people in keeping the commandments of the Lord. And I give unto them a name that never shall be blotted out except it be through transgression. Yea, and moreover I say unto you that if this highly favored people of the Lord should fall into transgression and become a wicked and an adulterous people that the Lord will deliver them up, that thereby they become weak like unto their brethren. And he will no more preserve them by his matchless and marvelous power as he has hitherto preserved our fathers. For I say unto you that if he had not extended his arm in the preservation of our fathers, they must have fallen into the hands of the Lamanites and become victims to their hatred.

<sup>3</sup>And it came to pass that after king Benjamin had made an end of these sayings to his son that he gave him charge concerning all the affairs of the kingdom. And moreover he also gave him charge concerning the records which were engraven upon the plates of brass and also the plates of Nephi and also the sword of Laban and the ball or director which led our fathers through the wilderness, which was prepared by the hand of the Lord that thereby they might be led, every one, according to the heed and diligence which they gave unto him. Therefore as they were unfaithful, they did not prosper nor progress in their journey but were driven back and incurred the displeasure

of God upon them. And therefore they were smitten with famine and sore afflictions to stir them up in remembrance of their duty.

<sup>4</sup>And now it came to pass that Mosiah went and did as his father had commanded him and proclaimed unto all the people who were in the land of Zarahemla that thereby they might gather themselves together to go up to the temple to hear the words which his father should speak unto them.

<sup>5</sup>And it came to pass that after Mosiah had done as his father had commanded him and had made a proclamation throughout all the land that the people gathered themselves together throughout all the land, that they might go up to the temple to hear the words which king Benjamin should speak unto them. And there were a great number, even so many that they did not number them, for they had multiplied exceedingly and waxed great in the land. And they also took of the firstlings of their flocks, that they might offer sacrifice and burnt offerings according to the law of Moses. And also that they might give thanks to the Lord their God, who had brought them out of the land of Jerusalem, and who had delivered them out of the hands of their enemies and had appointed just men to be their teachers and also a just man to be their king, who had established peace in the land of Zarahemla, and who had taught them to keep the commandments of God, that thereby they might rejoice and be filled with love towards God and all men.

<sup>6</sup>And it came to pass that when they came up to the temple, they pitched their tents round about, every man according to his family, consisting of his wife and his sons and his daughters and their sons and their daughters, from the eldest down to the youngest, every family being separate one from another. And they pitched their tents round about the temple, every man having his tent with the door thereof towards the temple, that thereby they might remain in their tents and hear the words which king Benjamin should speak unto them. For the multitude being so great that king Benjamin could not teach them all within the walls of the temple. Therefore, he caused a tower to be erected, that thereby his people might hear the words which he should speak unto them.

<sup>7</sup>And it came to pass that he began to speak to his people from the tower, and they could not all hear his words because of the greatness of the multitude. Therefore he caused that the words which he spake should be written and sent forth among those that were not under the sound of his voice, that they might also receive his words. And these are the words which he spake and caused to be written, saying, My brethren, all ye that have assembled yourselves together, you that can hear my words which I shall speak unto you this day, for

<sup>8</sup>I have not commanded you to come up hither to trifle with the words which I shall speak, but that you should hearken unto me and open your ears that ye may hear and your hearts that ye may understand and your minds that the mysteries of God may be unfolded to your view. I have not commanded you to come up hither that ye should fear me or that ye should think that I of myself am more than a mortal man. But I am like as yourselves, subject to all manner of infirmities in body and mind. Yet as I have been chosen by this people and was consecrated by my father and was suffered by the hand of the Lord that I should be a ruler and a king over this people, and have been kept and preserved by his matchless power to serve thee with all the might, mind, and strength which the Lord hath granted unto me, I say unto you that as I

have been suffered to spend my days in your service, even up to this time, and have not sought gold nor silver nor any manner of riches of you, neither have I suffered that ye should be confined in dungeons nor that ye should make slaves one of another, or that ye should murder, or plunder, or steal, or commit adultery, or even I have not suffered that ye should commit any manner of wickedness, and have taught you that ye should keep the commandments of the Lord in all things which he hath commanded you. And even I myself have labored with mine own hands that I might serve you and that ye should not be laden with taxes and that there should nothing come upon you which was grievous to be borne. And of all these things which I have spoken, ye yourselves are witnesses this day. Yet my brethren, I have not done these things that I might boast, neither do I tell these things that thereby I might accuse you. But I tell you these things that ye may know that I can answer a clean conscience before God this day. Behold I say unto you that because I said unto you that I had spent my days in your service, I do not desire to boast, for I have only been in the service of God.

<sup>9</sup>And behold I tell you these things that ye may learn wisdom, that ye may learn that when ye are in the service of your fellow beings, ye are only in the service of your God. Behold ye have called me your king. And if I, whom ye call your king, do labor to serve you, then had not ye ought to labor to serve one another? And behold also if I, whom ye call your king, who has spent his days in your service and yet has been in the service of God, doth merit any thanks from you, O how had you ought to thank your Heavenly King. I say unto you my brethren that if you should render all the thanks and praise which your whole souls have power to possess to that God who has created you and has kept and preserved you and has caused that ye should rejoice and has granted that ye should live in peace one with another, – I say unto you that if ye should serve him who has created you from the beginning and art preserving you from day to day by lending you breath that ye may live and move and do according to your own will, and even supporting you from one moment to another – I say, If ye should serve him with all your whole soul, yet ye would be unprofitable servants. And behold all that he requires of you is to keep his commandments. And he has promised you that if ye would keep his commandments, ye should prosper in the land. And he never doth vary from that which he hath said. Therefore if ye do keep his commandments he doth bless you and prosper you.

<sup>10</sup>And now in the first place, he hath created you and granted unto you your lives, for which ye are indebted unto him. And secondly, he doth require that ye should do as he hath commanded you, for which if ye do, he doth immediately bless you, and therefore he hath paid you. And ye are still indebted unto him and art and will be for ever and ever. Therefore of what have ye to boast? And now I ask, Can ye say aught of yourselves? I answer you, Nay. Ye cannot say that ye are even as much as the dust of the earth, yet ye were created of the dust of the earth but behold it belongeth to him who created you. And I, even I, whom ye call your king, am no better than ye yourselves are, for I am also of the dust. And ye behold that I am old and am about to yield up this mortal frame to its mother earth. Therefore as I said unto you that I had served you, walking with a clear conscience before God, even so I at this time have caused that ye should

assemble yourselves together, that I might be found blameless and that your blood should not come upon me when I shall stand to be judged of God of the things whereof he hath commanded me concerning you. I say unto you that I have caused that ye should assemble yourselves together that I might rid my garments of your blood, at this period of time when I am about to go down to my grave, that I might go down in peace, and my immortal spirit may join the choirs above in singing the praises of a just God. And moreover, I say unto you that I have caused that ye should assemble yourselves together that I might declare unto you that I can no longer be your teacher nor your king. For even at this time my whole frame doth tremble exceedingly while attempting to speak unto you, but the Lord God doth support me and hath suffered me that I should speak unto you and hath commanded me that I should declare unto you this day that my son Mosiah is a king and a ruler over you.

<sup>11</sup> And now my brethren I would that ye should do as ye have hitherto done. As ye have kept my commandments, and also, the commandments of my father, and have prospered and have been kept from falling into the hands of your enemies, even so if ye shall keep the commandments of my son, or the commandments of God which shall be delivered unto you by him, ye shall prosper in the land, and your enemies shall have no power over you. But O my people, beware lest there shall arise contentions among you, and ye list to obey the evil spirit which was spoken of by my father, Mosiah. For behold, there is a woe pronounced upon him who listeth to obey that spirit. For if he listeth to obey him and remaineth and dieth in his sins, the same drinketh damnation to his own soul, for he receiveth for his wages an everlasting punishment, having transgressed the law of God contrary to his own knowledge. I say unto you that there are not any among you, except it be your little children, that have not been taught concerning these things but what knoweth that ye are eternally indebted to your Heavenly Father, to render to him all that you have and are, and also have been taught concerning the records which contain the prophecies which have been spoken by the holy prophets, even down to the time our father Lehi left Jerusalem, and also all that has been spoken by our fathers until now. And behold also they spake that which was commanded them of the Lord; therefore they are just and true.

<sup>12</sup> And now I say unto you my brethren that after ye have known and have been taught all these things, if ye should transgress and go contrary to that which has been spoken, that ye do withdraw yourselves from the Spirit of the Lord, that it may have no place in you to guide you in wisdom's paths that ye may be blessed, prospered, and preserved, I say unto you that the man that doeth this, the same cometh out in open rebellion against God. Therefore he listeth to obey the evil spirit and becometh an enemy to all righteousness. Therefore the Lord has no place in him, for he dwelleth not in unholy temples. Therefore if that man repenteth not and remaineth and dieth an enemy to God, the demands of divine justice doth awaken his immortal soul to a lively sense of his own guilt, which doth cause him to shrink from the presence of the Lord and doth fill his breast with guilt and pain and anguish, which is like an unquenchable fire whose flames ascendeth up for ever and ever. And now I say unto you that mercy hath no claim on that man; therefore his final doom is to endure a never-ending torment.

<sup>13</sup> O all ye old men and also ye young men and you little children who can understand my words – for I have spoken plain unto you that ye might understand – I pray that ye should awake to a remembrance of the awful situation of those that have fallen into transgression. And moreover, I would desire that ye should consider on the blessed and happy state of those that keep the commandments of God; for behold, they are blessed in all things both temporal and spiritual. And if they hold out faithful to the end, they are received into Heaven, that thereby they may dwell with God in a state of never-ending happiness. O remember, remember that these things are true for the Lord God hath spoken it.

<sup>14</sup> And again my brethren, I would call your attention, for I have somewhat more to speak unto you. For behold, I have things to tell you concerning that which is to come. And the things which I shall tell you are made known unto me by an angel from God. And he said unto me, Awake. And I awoke. And behold he stood before me. And he said unto me, Awake and hear the words which I shall tell thee; for behold, I am come to declare unto thee glad tidings of great joy. For the Lord hath heard thy prayers and hath judged of thy righteousness and hath sent me to declare unto thee, that thou mayest rejoice, and that thou mayest declare unto thy people, that they may also be filled with joy.

<sup>15</sup> For behold, the time cometh and is not far distant that with power the Lord Omnipotent who reigneth, who was and is from all eternity to all eternity, shall come down from Heaven among the children of men and shall dwell in a tabernacle of clay and shall go forth amongst men working mighty miracles, such as healing the sick, raising the dead, causing the lame to walk, the blind to receive their sight, and the deaf to hear, and curing all manner of diseases. And he shall cast out devils, or the evil spirits which dwell in the hearts of the children of men. And lo, he shall suffer temptations and pain of body, hunger, thirst, and fatigue, even more than man can suffer except it be unto death. For behold, blood cometh from every pore, so great shall be his anguish for the wickedness and the abominations of his people. And he shall be called Jesus Christ, the Son of God the Father of Heaven and of Earth, the Creator of all things from the beginning; and his mother shall be called Mary. And lo, he cometh unto his own that salvation might come unto the children of men, even through faith on his name. And even after all this, they shall consider him as a man and say that he hath a devil, and shall scourge him and shall crucify him. And he shall rise the third day from the dead.

<sup>16</sup> And behold he standeth to judge the world. And behold all these things are done that a righteous judgment might come upon the children of men. For behold, and also, his blood atoneth for the sins of those who have fallen by the transgression of Adam who have died not knowing the will of God concerning them or who have ignorantly sinned. But woe woe unto him who knoweth that he rebelleth against God; for salvation cometh to none such except it be through repentance and faith on the Lord Jesus Christ. And the Lord God hath sent his holy prophets among all the children of men to declare these things to every kindred, nation, and tongue, that thereby whosoever should believe that Christ should come, the same might receive remission of their sins and rejoice with exceeding great joy, even as though he had already come among them.

<sup>17</sup>Yet the Lord God saw that his people were a stiffnecked people, and he appointed unto them a law, even the law of Moses. And many signs and wonders and types and shadows shewed he unto them concerning his coming; and also holy prophets spake unto them concerning his coming. And yet they hardened their hearts and understood not that the law of Moses availeth nothing except it were through the atonement of his blood. And even if it were possible that little children could sin, they could not be saved. But I say unto you, They are blessed; for behold, as in Adam or by nature they fall, even so the blood of Christ atoneth for their sins. And moreover, I say unto you that there shall be no other name given nor any other way nor means whereby salvation can come unto the children of men, only in and through the name of Christ the Lord Omnipotent. For behold, he judgeth and his judgment is just. And the infant perisheth not that dieth in his infancy, but men drink damnation to their own souls except they humble themselves and become as little children and believe that salvation was and is and is to come in and through the atoning blood of Christ the Lord Omnipotent. For the natural man is an enemy to God, and has been from the fall of Adam, and will be for ever and ever—but if he yields to the enticings of the Holy Spirit, and putteth off the natural man, and becometh a saint through the atonement of Christ the Lord, and becometh as a child: submissive, meek, humble, patient, full of love, willing to submit to all things which the Lord seeth fit to inflict upon him, even as a child doth submit to his father.

<sup>18</sup>And moreover, I say unto you that the time shall come when the knowledge of a Savior shall spread throughout every nation, kindred, tongue, and people. And behold, when that time cometh, none shall be found blameless before God, except it be little children, only through repentance and faith on the name of the Lord God Omnipotent. And even at this time when thou shalt have taught thy people the things which the Lord thy God hath commanded thee, even then are they found no more blameless in the sight of God, only according to the words which I have spoken unto thee.

<sup>19</sup>And now I have spoken the words which the Lord God hath commanded me. And thus saith the Lord, They shall stand as a bright testimony against this people at the judgment day; whereof they shall be judged every man according to his works, whether they be good or whether they be evil. And if they be evil, they are consigned to an awful view of their own guilt and abominations, which doth cause them to shrink from the presence of the Lord into a state of misery and endless torment, from whence they can no more return. Therefore they have drunk damnation to their own souls. Therefore they have drunk out of the cup of the wrath of God, which justice could no more deny unto them than it could deny that Adam should fall because of his partaking of the forbidden fruit. Therefore mercy could have claim on them no more forever and their torment is as a lake of fire and brimstone whose flames are unquenchable and whose smoke ascendeth up for ever and ever. Thus hath the Lord commanded me. Amen.

**2** And now it came to pass that when king Benjamin had made an end of speaking the words which had been delivered unto him by the Angel of the Lord, that he cast his eyes round about on the multitude. And behold they

had fallen to the earth, for the fear of the Lord had come upon them; and they had viewed themselves in their own carnal state even less than the dust of the earth. And they all cried aloud with one voice, saying, O have mercy and apply the atoning blood of Christ that we may receive forgiveness of our sins, and our hearts may be purified. For we believe in Jesus Christ the Son of God who created Heaven and earth and all things, who shall come down among the children of men.

<sup>2</sup>And it came to pass that after they had spoken these words, the spirit of the Lord came upon them and they were filled with joy, having received a remission of their sins and having peace of conscience because of the exceeding faith which they had in Jesus Christ, who should come, according to the words which king Benjamin had spoken unto them. And king Benjamin again opened his mouth and began to speak unto them, saying, My friends and my brethren, my kindred and my people, I would again call your attention that ye may hear and understand the remainder of my words which I shall speak unto you. For behold, if the knowledge of the goodness of God at this time has awakened you to a sense of your nothingness and your worthlessness and fallen state, I say unto you, If ye have come to a knowledge of the goodness of God and his matchless power and his wisdom and his patience and his longsuffering towards the children of men and also the atonement which has been prepared from the foundation of the world, that thereby salvation might come to him that should put his trust in the Lord and should be diligent in keeping his commandments and continue in the faith even unto the end of his life (I mean the life of the mortal body) I say that this is the man that receiveth salvation through the atonement which was prepared from the foundation of the world for all mankind which ever were, ever since the fall of Adam, or who are or who ever shall be, even unto the end of the world. And this is the means whereby salvation cometh. And there is none other salvation save this which hath been spoken of; neither are there any conditions whereby man can be saved except the conditions which I have told you.

<sup>3</sup>Believe in God. Believe that he is and that he created all things both in Heaven and in Earth; believe that he has all wisdom and all power both in Heaven and in earth; believe that man doth not comprehend all the things which the Lord can comprehend. And again, believe that ye must repent of your sins and forsake them and humble yourselves before God and ask in sincerity of heart that he would forgive you. And now if you believe all these things, see that ye do them. And again I say unto you as I have said before, that as ye have come to the knowledge of the glory of God, or if ye have known of his goodness and have tasted of his love and have received a remission of your sins, which causeth such exceeding great joy in your souls, even so I would that ye should remember and always retain in remembrance the greatness of God and your own nothingness and his goodness and longsuffering towards you unworthy creatures, and humble yourselves even in the depths of humility, calling on the name of the Lord daily and standing steadfastly in the faith of that which is to come, which was spoken by the mouth of the angel. And behold I say unto you that if ye do this, ye shall always rejoice and be filled with the love of God and always retain a remission of your sins. And ye shall grow in the knowledge of the glory of him that created you, or in the knowledge of

that which is just and true. And ye will not have a mind to injure one another but to live peaceably, and to render to every man according to that which is his due. And ye will not suffer your children that they go hungry or naked, neither will you suffer that they transgress the laws of God, and fight and quarrel one with another and serve the Devil, who is the master of sin, or who is the evil spirit which hath been spoken of by our fathers, he being an enemy to all righteousness. But ye will teach them to walk in the ways of truth and soberness; ye will teach them to love one another and to serve one another.

<sup>4</sup>And also, ye yourselves will succor those that stand in need of your succor. Ye will administer of your substance unto him that standeth in need and ye will not suffer that the beggar putteth up his petition to you in vain, and turn him out to perish. Perhaps thou shalt say, The man has brought upon himself his misery; therefore I will stay my hand and will not give unto him of my food nor impart unto him of my substance that he may not suffer, for his punishments are just. But I say unto you, O man, whosoever doeth this, the same hath great cause to repent; and except he repenteth of that which he hath done, he perisheth forever and hath no interest in the kingdom of God. For behold, are we not all beggars? Do we not all depend upon the same being, even God, for all the substance which we have, for both food and raiment and for gold and for silver and for all the riches which we have, of every kind? And behold even at this time ye have been calling on his name and begging for a remission of your sins. And has he suffered that ye have begged in vain? Nay, he has poured out his Spirit upon you and has caused that your hearts should be filled with joy and has caused that your mouths should be stopped, that ye could not find utterance, so exceeding great was your joy.

<sup>5</sup>And now if God, who has created you, on whom you are dependent for your lives and for all that ye have and are, doth grant unto you whatsoever ye ask that is right, in faith, believing that ye shall receive, O then how had ye ought to impart of the substance that ye have one to another. And if ye judge the man who putteth up his petition to you for your substance, that he perish not, and condemn him, how much more just will be your condemnation for withholding your substance, which doth not belong to you but to God, to whom also your life belongeth, and yet ye put up no petition nor repent of the thing which thou hast done. I say unto you, Woe be unto that man, for his substance shall perish with him. And now I say these things unto those who are rich as pertaining to the things of this world. And again I say unto the poor, ye who have not and yet have sufficient that ye remain from day to day (I mean all you who deny the beggar because ye have not) I would that ye say in your hearts that I give not because I have not, but if I had I would give. And now if ye say this in your hearts, ye remain guiltless; otherwise, ye are condemned, and your condemnation is just, for ye covet that which ye have not received.

<sup>6</sup>And now for the sake of these things which I have spoken unto you – that is for the sake of retaining a remission of your sins from day to day, that ye may walk guiltless before God – I would that ye should impart of your substance to the poor, every man according to that which he hath, such as feeding the hungry, clothing the naked, visiting the sick and administering to their relief, both spiritually and temporally according to their wants. And see that all these things are done in wisdom and order, for it is not requisite that a man should

run faster than he hath strength. And again, it is expedient that he should be diligent, that thereby he might win the prize. Therefore all things must be done in order. And I would that ye should remember that whosoever among you that borroweth of his neighbor should return the thing that he borroweth, according as he doth agree, or else thou shalt commit sin and perhaps thou shalt cause thy neighbor to commit sin also. And finally I cannot tell you all the things whereby ye may commit sin; for there are divers ways and means, even so many that I cannot number them. But this much I can tell you, that if ye do not watch yourselves and your thoughts and your words and your deeds and observe to keep the commandments of God, and continue in the faith of what ye have heard concerning the coming of our Lord, even unto the end of your lives, ye must perish. And now O man, remember and perish not.

**3** And now it came to pass that when king Benjamin had thus spoken to his people, he sent among them, desiring to know of his people if they believed the words which he had spoken unto them. And they all cried with one voice, saying, Yea, we believe all the words which thou hast spoken unto us. And also, we know of their surety and truth because of the Spirit of the Lord Omnipotent, which has wrought a mighty change in us, or in our hearts, that we have no more disposition to do evil but to do good continually. And we, ourselves, also through the infinite goodness of God and the manifestations of his Spirit, have great views of that which is to come, and were it expedient we could prophesy of all things. And it is the faith which we have had on the things which our king has spoken unto us that has brought us to this great knowledge, whereby we do rejoice with such exceeding great joy. And we are willing to enter into a covenant with our God to do his will and to be obedient to his commandments in all things that he shall command us all the remainder of our days that we may not bring upon ourselves a never-ending torment as has been spoken by the angel that we may not drink out of the cup of the wrath of God.

<sup>2</sup>And now these are the words which king Benjamin desired of them. And, therefore he said unto them, Ye have spoken the words that I desired, and the covenant which ye have made is a righteous covenant. And now because of the covenant which ye have made ye shall be called the children of Christ, his sons, and his daughters; for behold, this day he hath spiritually begotten you, for ye say that your hearts are changed through faith on his name; therefore ye are born of him and have become his sons and his daughters. And under this head, ye are made free, and there is no other head whereby ye can be made free; there is no other name given whereby salvation cometh. Therefore I would that ye should take upon you the name of Christ, all you that have entered into the covenant with God that ye should be obedient unto the end of your lives. And it shall come to pass that whosoever doeth this shall be found at the right hand of God, for he shall know the name by which he is called; for he shall be called by the name of Christ.

<sup>3</sup>And now it shall come to pass that whosoever shall not take upon them the name of Christ must be called by some other name; therefore he findeth himself on the left hand of God. And I would that ye should remember also that this is the name that I said I should give unto you that never should be

blotted out except it be through transgression; therefore take heed that ye do not transgress that the name be not blotted out of your hearts. I say unto you, I would that ye should remember to retain the name written always in your hearts that ye are not found on the left hand of God, but that ye hear and know the voice by which ye shall be called and also the name by which he shall call you. For how knoweth a man the master whom he has not served and who is a stranger unto him and is far from the thoughts and intents of his heart? And again, doth a man take an ass which belongeth to his neighbor and keep him? I say unto you, Nay. He will not even suffer that he shall feed among his flocks but will drive him away and cast him out. I say unto you that even so shall it be among you if ye know not the name by which ye are called. Therefore I would that ye should be steadfast and immovable, always abounding in good works that Christ, the Lord God Omnipotent, may seal you his that you may be brought to Heaven, that ye may have everlasting salvation and Eternal life through the wisdom and power and justice and mercy of him who created all things in Heaven and in Earth, who is God above all. Amen.

**4** And now king Benjamin thought it was expedient, after having finished speaking to the people, that he should take the names of all those who had entered into a covenant with God to keep his commandments. And it came to pass that there was not one soul, except it were little children, but what had entered into the covenant and had taken upon them the name of Christ. And again, it came to pass that when king Benjamin had made an end of all these things and had consecrated his son Mosiah to be a ruler and a king over his people and had given him all the charges concerning the kingdom and also had appointed priests to teach the people that thereby they might hear and know the commandments of God and to stir them up in remembrance of the oath which they had made, he dismissed the multitude and they returned every one according to their families, to their own houses.

<sup>2</sup>And Mosiah began to reign in his father's stead, and he began to reign in the thirtieth year of his age, making in the whole about four hundred and seventy-six years from the time that Lehi left Jerusalem. And king Benjamin lived three years, and he died. And it came to pass that king Mosiah did walk in the ways of the Lord and did observe his judgments and his statutes and did keep his commandments in all things whatsoever he commanded him.

<sup>3</sup>And king Mosiah did cause his people that they should till the earth, and he also himself did till the earth that thereby he might not become burthensome to his people that he might do according to that which his father had done in all things. And there was no contention among all his people for the space of three years.

**5** And now it came to pass that after king Mosiah had had continual peace for the space of three years, he was desirous to know concerning the people who went up to dwell in the land of Lehi-Nephi, or in the city of Lehi-Nephi; for his people had heard nothing from them from the time they left the land of Zarahemla; therefore they wearied him with their teasings.

<sup>2</sup>And it came to pass that king Mosiah granted that sixteen of their strong men might go up to the land of Lehi-Nephi to inquire concerning their

brethren. And it came to pass that on the morrow they started to go up, having with them one Ammon, he being a strong and mighty man and a descendant of Zarahemla, and he was also their leader. And now they knew not the course they should travel in the wilderness to go up to the land of Lehi-Nephi. Therefore they wandered many days in the wilderness, even forty days did they wander. And when they had wandered forty days they came to a hill which is north of the land of Shilom and there they pitched their tents. And Ammon took three of his brethren and their names were Amaleki, Helem, and Hem, and they went down into the land of Nephi. And behold they met the king of the people who was in the land of Nephi and in the land of Shilom and they were surrounded by the king's guard and were taken and were bound and were committed to prison.

<sup>3</sup>And it came to pass when they had been in prison two days they were again brought before the king and their bands were loosed. And they stood before the king and were permitted, or rather commanded, that they should answer the questions which he should ask them. And he said unto them, Behold I am Limhi, the son of Noah, who was the son of Zeniff, who came up out of the land of Zarahemla to inherit this land which was the land of their fathers, who was made a king by the voice of the people. And now I desire to know the cause whereby ye were so bold as to come near the walls of the city when I myself was with my guards without the gate. And now for this cause have I suffered that ye should be preserved that I might inquire of you, or else I should have caused that my guards should have put you to death. Ye are permitted to speak.

<sup>4</sup>And now when Ammon saw that he was permitted to speak, he went forth and bowed himself before the king. And rising again, he said, O King, I am very thankful before God this day that I am yet alive and am permitted to speak. And I will endeavor to speak with boldness; for I am assured that if ye had known me, ye would not have suffered that I should have wore these bands. For I am Ammon and am a descendant of Zarahemla and have come up out of the land of Zarahemla to inquire concerning our brethren whom Zeniff brought up out of that land.

<sup>5</sup>And now it came to pass that after Limhi had heard the words of Ammon he was exceeding glad and said, Now I know of a surety that my brethren who were in the land of Zarahemla are yet alive. And now I will rejoice and on the morrow I will cause that my people shall rejoice also. For behold, we are in bondage to the Lamanites and are taxed with a tax which is grievous to be borne. And now behold, our brethren will deliver us out of our bondage, or out of the hands of the Lamanites. And we will be their slaves, for it is better that we be slaves to the Nephites than to pay tribute to the king of the Lamanites.

<sup>6</sup>And now king Limhi commanded his guards that they should no more bind Ammon nor his brethren but caused that they should go to the hill which was north of Shilom and bring their brethren into the city, that thereby they might eat and drink and rest themselves from the labors of their journey, for they had suffered many things; they had suffered hunger, thirst, and fatigue.

<sup>7</sup>And now it came to pass on the morrow that king Limhi sent a proclamation among all his people that thereby they might gather themselves together to the temple to hear the words which he should speak unto them. And it came to pass that when they had gathered themselves together that he spake unto

them in this wise, saying, O ye my people, lift up your heads and be comforted. For behold, the time is at hand or is not far distant, when we shall no longer be in subjection to our enemies; notwithstanding our many strugglings which have been in vain, yet I trust there remaineth an effectual struggle to be made. Therefore lift up your heads and rejoice and put your trust in God, in that God who was the God of Abraham and Isaac and Jacob, and also that God who brought the children of Israel out of the land of Egypt and caused that they should walk through the Red Sea on dry ground and fed them with manna that they might not perish in the wilderness, and many more things did he do for them. And again, that same God has brought our fathers out of the land of Jerusalem and has kept and preserved his people even until now. And behold it is because of our iniquities and abominations that has brought us into bondage.

<sup>8</sup>And ye all are witnesses this day that Zeniff, who was made king over this people, he being overzealous to inherit the land of his fathers, therefore being deceived by the cunning and craftiness of king Laman, who having entered into a treaty with king Zeniff, and having yielded up into his hands the possessions of a part of the land, or even the city of Lehi-Nephi and the city of Shilom and the land round about, and all this he did for the sole purpose of bringing this people into subjection or into bondage. And behold we at this time do pay tribute to the king of the Lamanites to the amount of one-half of our corn and our barley, and even all our grain of every kind, and one-half of the increase of our flocks and our herds; and even one-half of all we have or possess the king of the Lamanites doth exact of us; or our lives. And now is not this grievous to be borne? And is not this our affliction great? Now behold, how great reason have we to mourn. Yea, I say unto you, Great are the reasons which we have to mourn; for behold, how many of our brethren have been slain, and their blood has been spilled in vain, and all because of iniquity. For if this people had not fallen into transgression, the Lord would not have suffered that this great evil should come upon them. But behold they would not hearken unto his words, but there arose contentions among them, even so much that they did shed blood among themselves.

<sup>9</sup>And a prophet of the Lord have they slain, yea, a chosen man of God who told them of their wickedness and abominations and prophesied of many things which are to come, yea, even the coming of Christ. And because he said unto them that Christ was the God, the Father of all things, and said that he should take upon him the image of man and it should be the image after which man was created in the beginning (or in other words he said that man was created after the image of God) and that God should come down among the children of men and take upon him flesh and blood and go forth upon the face of the earth, and now because he said this, they did put him to death. And many more things did they do which brought down the wrath of God upon them.

<sup>10</sup>Therefore who wondereth that they are in bondage and that they are smitten with sore afflictions? For behold, 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. And again he said, If my people shall sow filthiness, they shall reap the

chaff thereof in the whirlwind and the effect thereof is poison. And again he said, If my people shall sow filthiness, they shall reap the east wind, which bringeth immediate destruction. And now behold the promise of the Lord is fulfilled and ye are smitten and afflicted. But if ye will turn to the Lord with full purpose of heart and put your trust in him and serve him with all diligence of mind, if ye do this, he will, according to his own will and pleasure, deliver you out of bondage.

<sup>11</sup> And it came to pass that after king Limhi had made an end of speaking to his people – for he spake many things unto them and only a few of them have I written in this book – he told his people all the things concerning their brethren who were in the land of Zarahemla. And he caused that Ammon should stand up before the multitude and rehearse unto them all that had happened unto their brethren from the time that Zeniff went up out of the land even until the time that he himself came up out of the land. And he also rehearsed unto them the last words which king Benjamin had taught them, and explained them to the people of king Limhi, so that they might understand all the words which he spake. And it came to pass that after he had done all this that king Limhi dismissed the multitude and caused that they should return every one unto his own house.

<sup>12</sup> And it came to pass that he caused that the plates which contained the record of his people from the time that they left the land of Zarahemla should be brought before Ammon that he might read them. Now as soon as Ammon had read the record, the king inquired of him to know if he could interpret languages. And Ammon told him that he could not. And the king said unto him, Being grieved for the afflictions of my people, I caused that forty and three of my people should take a journey into the wilderness that thereby they might find the land of Zarahemla that we might appeal unto our brethren to deliver us out of bondage. And they were lost in the wilderness for the space of many days, yet they were diligent and found not the land of Zarahemla but returned to this land, having traveled in a land among many waters, having discovered a land which was covered with bones of men and of beasts, etc., and was also covered with ruins of buildings of every kind, having discovered a land which had been peopled with a people who were as numerous as the hosts of Israel. And for a testimony that the things that they have said are true, they have brought twenty-four plates which are filled with engravings; and they are of pure gold. And behold also they have brought breastplates which are large, and they are of brass and of copper and are perfectly sound. And again they have brought swords; the hilts thereof have perished, and the blades thereof were cankered with rust. And there is no one in the land that is able to interpret the language or the engravings that are on the plates. Therefore I said unto thee, Canst thou translate? And I say unto thee again, Knowest thou of any one that can translate? For I am desirous that these records should be translated into our language, for perhaps they will give us a knowledge of a remnant of the people who have been destroyed from whence these records came. Or perhaps they will give us a knowledge of this very people who have been destroyed. And I am desirous to know the cause of their destruction.

<sup>13</sup> Now Ammon said unto him, I can assuredly tell thee, O King, of a man that can translate the records; for he has wherewith that he can look and translate

all records that are of ancient date, and it is a gift from God. And the things are called interpreters, and no man can look in them except he be commanded, lest he should look for that he ought not and he should perish. And whosoever is commanded to look in them, the same is called seer. And behold the king of the people who is in the land of Zarahemla is the man that is commanded to do these things and who has this high gift from God. And the king said that a seer is greater than a prophet. And Ammon said that a seer is a revelator and a prophet also. And a gift which is greater can no man have except he should possess the power of God, which no man can; yet a man may have great power given him from God. But a seer can know of things which have passed, and also of things which are to come. And by them shall all things be revealed, or rather shall secret things be made manifest, and hidden things shall come to light and things which are not known shall be made known by them and also things shall be made known by them which otherwise could not be known. Thus, God has provided a means that man through faith might work mighty miracles. Therefore he becometh a great benefit to his fellow beings.

<sup>14</sup>And now when Ammon had made an end of speaking these words, the king rejoiced exceedingly and gave thanks to God, saying, Doubtless a great mystery is contained within these plates; and these interpreters were doubtless prepared for the purpose of unfolding all such mysteries to the children of men. O how marvelous are the works of the Lord. And how long doth he suffer with his people. Yea, and how blind and impenetrable are the understandings of the children of men, for they will not seek wisdom, neither do they desire that she should rule over them. Yea, they are as a wild flock which fleeth from the shepherd and scattereth and are driven and are devoured by the beasts of the forest.

#### THE RECORD OF ZENIFF

*An account of his people from the time they left the land of Zarahemla until the time that they were delivered out of the hands of the Lamanites.*

**6** I Zeniff, having been taught in all the language of the Nephites and having had a knowledge of the land of Nephi, or of the land of our fathers' first inheritance, and having been sent as a spy among the Lamanites that I might spy out their forces that our army might come upon them and destroy them, but when I saw that which was good among them I was desirous that they should not be destroyed. Therefore I contended with my brethren in the wilderness, for I would that our ruler should make a treaty with them, but he being an austere and a blood-thirsty man commanded that I should be slain. But I was rescued by the shedding of much blood, for father fought against father and brother against brother until the greatest number of our army was destroyed in the wilderness. And we returned, those of us that were spared, to the land of Zarahemla to relate that tale to their wives and their children. And yet I being overzealous to inherit the land of our fathers collected as many as were desirous to go up to possess the land and started again on our journey into the wilderness to go up to the land. But we were smitten with famine and sore affliction, for we were slow to remember the Lord our God. Nevertheless,

after many days wandering in the wilderness we pitched our tents in the place where our brethren were slain, which was near to the land of our fathers.

<sup>2</sup>And it came to pass that I went again with four of my men into the city in unto the king that I might know of the disposition of the king and that I might know if I might go in with my people and possess the land in peace. And I went in unto the king, and he covenanted with me that I might possess the land of Lehi-Nephi and the land of Shilom. And he also commanded that his people should depart out of that land, and I and my people went into the land that we might possess it. And we began to build buildings and to repair the walls of the city, yea, even the walls of the city of Lehi-Nephi and the city of Shilom. And we began to till the ground, yea, even with all manner of seeds: with seeds of corn and of wheat and of barley and with neas and with sheum and with seeds of all manner of fruits. And we did begin to multiply and prosper in the land. Now it was the cunning and the craftiness of king Laman to bring my people into bondage that he yielded up the land that we might possess it.

<sup>3</sup>Therefore it came to pass that after we had dwelt in the land for the space of twelve years that king Laman began to grow uneasy lest by any means my people should wax strong in the land and that they could not overpower them and bring them into bondage. Now they were a lazy and an idolatrous people. Therefore they were desirous to bring us into bondage that they might glut themselves with the labors of our hands, yea, that they might feast themselves upon the flocks of our fields.

<sup>4</sup>Therefore it came to pass that king Laman began to stir up his people that they should contend with my people; therefore there began to be wars and contentions in the land. For in the thirteenth year of my reign in the land of Nephi, away on the south of the land of Shilom, when my people were watering and feeding their flocks and tilling their lands, a numerous host of Lamanites came upon them and began to slay them and to take off their flocks and the corn of their fields. Yea, and it came to pass that they fled, all that were not overtaken, even into the city of Nephi and did call upon me for protection.

<sup>5</sup>And it came to pass that I did arm them with bows and with arrows, with swords and with cimeters and with clubs and with slings, and with all manner of weapons which we could invent. And I and my people did go forth against the Lamanites to battle; yea, in the strength of the Lord did we go forth to battle against the Lamanites. For my people and I did cry mightily to the Lord that he would deliver us out of the hands of our enemies, for we were awakened to a remembrance of the deliverance of our fathers. And God did hear our cries and did answer our prayers, and we did go forth in his might; yea, we did go forth against the Lamanites. And in one day and a night we did slay three thousand and forty-three; we did slay them even until we had driven them out of our land. And I myself with mine own hands did help bury their dead. And behold to our great sorrow and lamentation two hundred and seventy-nine of our brethren were slain.

<sup>6</sup>And it came to pass that we again began to establish the kingdom, and we again began to possess the land in peace. And I caused that there should be weapons of war made of every kind, that thereby I might have weapons for my people against the time the Lamanites should come up again to war against my people. And I sat guards round about the land that the Lamanites might

not come upon us again unawares and destroy us. And thus I did guard my people and my flocks and keep them from falling into the hands of our enemies.

<sup>7</sup>And it came to pass that we did inherit the land of our fathers for many years, yea, for the space of twenty and two years. And I did cause that the men should till the ground and raise all manner of grain and all manner of fruit of every kind. And I did cause that the women should spin and toil and work, and work all manner of fine linen, yea, and cloth of every kind that we might clothe our nakedness. And thus we did prosper in the land; thus we did have continual peace in the land for the space of twenty and two years.

<sup>8</sup>And it came to pass that king Laman died and his son began to reign in his stead. And he began to stir his people up in rebellion against my people. Therefore they began to prepare for war and to come up to battle against my people, but I had sent my spies out round about the land of Shemlon that I might discover their preparations, that I might guard against them, that they might not come upon my people and destroy them.

<sup>9</sup>And it came to pass that they came up upon the north of the land of Shilom with their numerous hosts, men armed with bows and with arrows and with swords and with cimeters and with stones and with slings. And they had their heads shaved that they were naked, and they were girded with a leathern girdle about their loins.

<sup>10</sup>And it came to pass that I caused that the women and children of my people should be hid in the wilderness. And I also caused that all my old men that could bear arms and also all my young men that were able to bear arms should gather themselves together to go to battle against the Lamanites, and I did place them in their ranks every man according to his age.

<sup>11</sup>And it came to pass that we did go up to battle against the Lamanites. And I, even I, in my old age did go up to battle against the Lamanites. And it came to pass that we did go up in the strength of the Lord to battle.

<sup>12</sup>Now the Lamanites knew nothing concerning the Lord nor the strength of the Lord. Therefore they depended upon their own strength, yet they were a strong people as to the strength of men. They were a wild and ferocious and a blood-thirsty people, believing in the tradition of their fathers, which is this: Believing that they were driven out of the land of Jerusalem because of the iniquities of their fathers, and that they were wronged in the wilderness by their brethren, and they were also wronged while crossing the sea, and again that they were wronged while in the land of their first inheritance after they had crossed the sea, and all this because that Nephi was more faithful in keeping the commandments of the Lord. Therefore he was favored of the Lord for the Lord heard his prayers and answered them, and he took the lead of their journey in the wilderness. And his brethren were wroth with him because they understood not the dealings of the Lord. They were also wroth with him upon the waters because they hardened their hearts against the Lord. And again they were wroth with him when they had arrived to the promised land because they said that he had taken the ruling of the people out of their hands, and they sought to kill him. And again they were wroth with him because he departed into the wilderness as the Lord had commanded him and took the records which were engraven upon the plates of brass, for they said that he robbed them. And thus they have taught their children that they

should hate them, and that they should murder them, and that they should rob and plunder them, and do all they could to destroy them. Therefore they have an eternal hatred towards the children of Nephi. For this very cause has king Laman by his cunning and lying craftiness and his fair promises deceived me that I have brought this my people up into this land that they may destroy them. Yea, and we have suffered this many years in the land.

<sup>13</sup>And now I Zeniff, after having told all these things unto my people concerning the Lamanites, I did stimulate them to go to battle with their might, putting their trust in the Lord. Therefore we did contend with them face to face. And it came to pass that we did drive them again out of our land, and we slew them with a great slaughter, even so many that we did not number them.

<sup>14</sup>And it came to pass that we returned again to our own land and my people again began to tend their flocks and to till their ground. And now I being old did confer the kingdom upon one of my sons, therefore I say no more. And may the Lord bless my people. Amen.

**7** And now it came to pass that Zeniff conferred the kingdom upon Noah, one of his sons; therefore Noah began to reign in his stead. And he did not walk in the ways of his father; for behold, he did not keep the commandments of God, but he did walk after the desires of his own heart. And he had many wives and concubines. And he did cause his people to commit sin and do that which was abominable in the sight of the Lord; yea, and they did commit whoredoms and all manner of wickedness. And he laid a tax of one-fifth part of all they possessed: a fifth part of their gold and of their silver, and a fifth part of their ziff and of their copper and of their brass and their iron, and a fifth part of their fatlings, and also a fifth part of all their grain. And all this did he take to support himself and his wives and his concubines and also his priests and their wives and their concubines. Thus, he had changed the affairs of the kingdom, for he put down all the priests that had been consecrated by his father and consecrated new ones in their stead such as were lifted up in the pride of their hearts. Yea, and thus were they supported in their laziness and in their idolatry and in their whoredoms by the taxes which king Noah had put upon his people. Thus did the people labor exceedingly to support iniquity. Yea, and they also became idolatrous because they were deceived by the vain and flattering words of the king and priests, for they did speak flattering things unto them.

<sup>2</sup>And it came to pass that king Noah built many elegant and spacious buildings, and he ornamented them with fine work of wood and of all manner of precious things, of gold and of silver and of iron and of brass and of ziff and of copper. And he also built him a spacious palace and a throne in the midst thereof, all of which was of fine wood and was ornamented with gold and silver and with precious things. And he also caused that his workmen should work all manner of fine work within the walls of the temple, of fine wood and of copper and of brass. And the seats which were sat apart for the high priests, which were above all the other seats, he did ornament with pure gold. And he caused a breastwork to be built before them that they might rest their bodies and their arms upon while they should speak lying and vain words to his people.

<sup>3</sup>And it came to pass that he built a tower near the temple, yea, a very high tower, even so high that he could stand upon the top thereof and overlook the land of Shilom and also the land of Shemlon, which was possessed by the Lamanites; and he could even look over all the land round about.

<sup>4</sup>And it came to pass that he caused many buildings to be built in the land Shilom. And he caused a great tower to be built on the hill north of the land Shilom, which had been a resort for the children of Nephi at the time they fled out of the land. And thus he did do with the riches which he obtained by the taxation of his people.

<sup>5</sup>And it came to pass that he placed his heart upon his riches, and he spent his time in riotous living with his wives and his concubines, and so did also his priests spend their time with harlots. And it came to pass that he planted vineyards round about in the land, and he built wine presses and made wine in abundance, and therefore he became a winebibber, and also his people.

<sup>6</sup>And it came to pass that the Lamanites began to come in upon his people upon small numbers and to slay them in their fields and while they were tending their flocks. And king Noah sent guards round about the land to keep them off, but he did not send a sufficient number, and the Lamanites come upon them and killed them and drive many of their flocks out of the land. Thus, the Lamanites began to destroy them and to exercise their hatred upon them.

<sup>7</sup>And it came to pass that king Noah sent his armies against them, and they were driven back, or they drove them back for a time. Therefore they returned rejoicing in their spoil. And now because of this great victory they were lifted up in the pride of their hearts. They did boast in their own strength, saying that their fifty could stand against thousands of the Lamanites. And thus they did boast and did delight in blood and the shedding of the blood of their brethren; and this because of the wickedness of their king and priests.

<sup>8</sup>And it came to pass that there was a man among them whose name was Abinadi; and he went forth among them and began to prophesy, saying, Behold thus saith the Lord and thus hath he commanded me saying, Go forth and say unto this people, Thus saith the Lord, Woe be unto this people, for I have seen their abominations and their wickedness and their whoredoms; and except they repent, I will visit them in mine anger. And except they repent and turn to the Lord their God, behold I will deliver them into the hands of their enemies; yea, and they shall be brought into bondage, and they shall be afflicted by the hand of their enemies. And it shall come to pass that they shall know that I am the Lord their God and am a jealous God, visiting the iniquities of my people. And it shall come to pass that except this people repent and turn unto the Lord their God, they shall be brought into bondage; and none shall deliver them except it be the Lord the Almighty God. Yea, and it shall come to pass that when they shall cry unto me, I will be slow to hear their cries. Yea, and I will suffer them that they be smitten by their enemies. And except they repent in sackcloth and ashes and cry mightily to the Lord their God, I will not hear their prayers, neither will I deliver them out of their afflictions. And thus saith the Lord and thus hath he commanded me.

<sup>9</sup>Now it came to pass that when Abinadi had spoke these words unto them they were wroth with him and sought to take away his life, but the Lord delivered him out of their hands. Now when king Noah had heard of the words

which Abinadi had spoken unto the people he was also wroth, and he saith, Who is Abinadi that I and my people should be judged of him? Or who is the Lord that shall bring upon my people such great affliction? I command you to bring Abinadi hither that I may slay him, for he has said these things that he might stir up my people to anger one with another and to raise contentions among my people; therefore I will slay him. Now the eyes of the people were blinded; therefore they hardened their hearts against the words of Abinadi, and they sought from that time forward to take him. And king Noah hardened his heart against the word of the Lord, and he did not repent of his evil doings.

<sup>10</sup>And it came to pass that after the space of two years that Abinadi came among them in disguise, that they knew him not, and began again to prophesy among them, saying, Thus hath the Lord commanded me, saying, Abinadi, go and prophesy unto this my people, for they have hardened their hearts against my words; they have repented not of their evil doings. Therefore I will visit them in my anger; yea, in my fierce anger will I visit them in their iniquities and abominations; yea, woe be unto this generation. And the Lord said unto me, Stretch forth thy hand and prophesy, saying, Thus saith the Lord, It shall come to pass that this generation because of their iniquities shall be brought into bondage and shall be smitten on the cheek, yea, and shall be driven by men and shall be slain. And the vultures of the air and the dogs, yea, and the wild beasts shall devour their flesh.

<sup>11</sup>And it shall come to pass that the life of king Noah shall be valued even as a garment in a hot furnace, for he shall know that I am the Lord. And it shall come to pass that I will smite this my people with sore afflictions, yea, with famine and with pestilence. And I will cause that they shall howl all the day long. Yea, and I will cause that they shall have burdens lashed upon their backs, and they shall be driven before like a dumb ass.

<sup>12</sup>And it shall come to pass that I will send forth hail among them, and it shall smite them, and they shall also be smitten with the east wind, and insects shall pester their land also and devour their grain, and they shall be smitten with a great pestilence. And all this will I do because of their iniquities and abominations.

<sup>13</sup>And it shall come to pass that except they repent, I will utterly destroy them from off the face of the earth. Yet they shall leave a record behind them, and I will preserve them for other nations which shall possess the land. Yea, even this will I do that I may discover the abominations of this people to other nations. And many things did Abinadi prophesy against this people.

<sup>14</sup>And it came to pass that they were angry with him, and they took him and carried him bound before the king and said unto the king, Behold, we have brought a man before thee who has prophesied evil concerning thy people and saith that God will destroy them. And he also prophesieth evil concerning thy life and saith that thy life shall be as a garment in a furnace of fire. And again he saith that thou shalt be as a stalk, even as a dry stalk of the field, which is ran over by the beasts and trodden under foot. And again he saith thou shalt be as the blossoms of a thistle, which when it is fully ripe, if the wind bloweth, it is driven forth upon the face of the land. And he pretendeth the Lord hath spoken it. And he saith all this shall come upon thee except thou repent, and this because of thine iniquities.

<sup>15</sup>And now, O king, what great evil hast thou done? Or what great sins have thy people committed that we should be condemned of God or judged of this man? And now, O king, behold, we are guiltless. And thou, O king, hast not sinned. Therefore this man has lied concerning you, and he has prophesied in vain. And behold we are strong; we shall not come into bondage or be taken captive by our enemies. Yea, and thou hast prospered in the land, and thou shalt also prosper. Behold here is the man. We deliver him into thy hands. Thou mayest do with him as seemeth thee good.

<sup>16</sup>And it came to pass that king Noah caused that Abinadi should be cast into prison. And he commanded that the priests should gather themselves together that he might hold a council with them what he should do with him. And it came to pass that they said unto the king, Bring him hither that we may question him. And the king commanded that he should be brought before them. And they began to question him, that they might cross him, that thereby they might have wherewith to accuse him. But he answered them boldly and withstood all their questions, yea, to their astonishment, for he did withstand them in all their questions and did confound them in all their words.

<sup>17</sup>And it came to pass that one of them said unto him, What meaneth the words which are written and which have been taught by our fathers, saying, 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 nations, and all the ends of the earth shall see the salvation of our God. And now Abinadi said unto them, Are you priests and pretend to teach this people and to understand the spirit of prophesying, and yet desire to know of me what these things mean? I say unto you, Woe be unto you for perverting the ways of the Lord. For if ye understand these things, ye have not taught them. Therefore ye have perverted the ways of the Lord. Ye have not applied your hearts to understanding; therefore ye have not been wise. Therefore what teach ye this people? And they said, We teach the law of Moses. And again he said unto them, If ye teach the law of Moses, why do ye not keep it? Why do ye set your hearts upon riches? Why do ye commit whoredoms and spend your strength with harlots, yea, and cause this people to commit sin, that the Lord has cause to send me to prophesy against this people yea, even a great evil against this people? Know ye not that I speak the truth? Yea, ye know that I speak the truth, and you ought to tremble before God.

<sup>18</sup>And it shall come to pass that ye shall be smitten for your iniquities, for ye have said that ye teach the law of Moses. And what know ye concerning the law of Moses? Doth salvation come by the law of Moses? What say ye? And they answered and said that salvation did come by the law of Moses. But now Abinadi said unto them, I know if ye keep the commandments of God, ye shall be saved; yea, if ye keep the commandments which the Lord delivered unto Moses in the mount of Sinai, saying, I am the Lord thy God, who has 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 anything in Heaven above, or things which are in the Earth beneath. Now Abinadi said unto them, Have ye done all this? I say unto you, Nay, Ye have not. And have ye taught this people that they should do all these things? I say unto you, Nay, Ye have not.

<sup>19</sup>And now when the king had heard these words, he said unto his priests, Away with this fellow and slay him. For what have we to do with him? For he is mad. And they stood forth and attempted to lay their hands on him, but he withstood them and said unto them, Touch me not. For God shall smite you if ye lay your hands upon me, for I have not delivered the message which the Lord sent me to deliver, neither have I told you that which ye requested that I should tell. Therefore God will not suffer that I shall be destroyed at this time. But I must fulfill the commandments wherewith God has commanded me. And because I have told you the truth, ye are angry with me. And again because I have spoken the word of God, ye have judged me that I am mad.

<sup>20</sup>Now it came to pass after Abinadi had spoken these words that the people of king Noah durst not lay their hands on him, for the Spirit of the Lord was upon him. And his face shone with exceeding luster even as Moses' did while in the mount of Sinai while speaking with the Lord. And he spake with power and authority from God. And he continued his words, saying, Ye see that ye have not power to slay me; therefore I finish my message. Yea, and I perceive that it cuts you to your hearts because I tell you the truth concerning your iniquities. Yea, and my words fill you with wonder and amazement and with anger. But I finish my message, and then it matters not whither I go if it so be that I am saved. But this much I tell you, What you do with me after this shall be as a type and a shadow of things which are to come. And now I read unto you the remainder of the commandments of God, for I perceive that they are not written in your hearts. I perceive that ye have studied and taught iniquity the most part of your lives.

<sup>21</sup>And now ye remember that I said unto you, Thou shalt not make unto thee any graven image, or any likeness of things which are in Heaven above, or which are in the Earth beneath, or which are in the water under the Earth. And again, Thou shalt not bow down thyself unto them nor serve them, for I the Lord thy God am a jealous God, visiting the iniquities of the fathers upon the children unto the third and fourth generation of them that hate me, and shewing mercy unto thousands of them that love me and keep my commandments. Thou shalt not take the name of the Lord thy God in vain, for the Lord will not hold him guiltless that taketh his name in vain. Remember the sabbath day, to keep it holy. Six days shalt thou labor and do all thy work; but the seventh day, the Sabbath of the Lord thy God, thou shalt not do any work, thou nor thy son nor thy daughter, thy manservant nor thy maidservant nor thy cattle nor thy stranger that is within thy gates. For in six days the Lord made Heaven and Earth and the sea and all that in them is; wherefore, the Lord blessed the sabbath day and hallowed it. Honor thy father and thy mother, that thy days may be long upon the land which the Lord thy God giveth thee. Thou shalt not kill. Thou shalt not commit adultery. Thou shalt not steal. Thou shalt not bear false witness against thy neighbor. Thou shalt not covet thy neighbor's house; thou shalt not covet thy neighbor's wife, nor

his manservant, nor his maidservant, nor his ox, nor his ass, nor anything that is thy neighbor's.

**8** And it came to pass that after Abinadi had made an end of these sayings that he said unto them, Have ye taught this people that they should observe to do all these things, for to keep these commandments? I say unto you, nay, for if ye had, the Lord would not have caused me to come forth and to prophesy evil concerning this people. And now ye have said that salvation cometh by the law of Moses. I say unto you that it is expedient that ye should keep the law of Moses as yet; but I say unto you that the time shall come when it shall no more be expedient to keep the law of Moses. And moreover, I say unto you that salvation doth not come by the law alone. And were it not for the atonement which God himself shall make for the sins and iniquities of his people that they must unavoidably perish, notwithstanding the law of Moses. And now I say unto you that it was expedient that there should be a law given to the children of Israel, yea, even a very strict law. For they were a stiffnecked people, quick to do iniquity and slow to remember the Lord their God. Therefore there was a law given them, yea, a law of performances and of ordinances, a law which they were to observe strictly from day to day to keep them in remembrance of God and their duty towards him. But behold I say unto you that all these things were types of things to come.

<sup>2</sup>And now did they understand the law? I say unto you, Nay, they did not all understand the law – and this because of the hardness of their hearts – for they understood not that there could not any man be saved except it were through the redemption of God. For behold, did not Moses prophesy unto them concerning the coming of the Messiah and that God should redeem his people? Yea, and even all the prophets who have prophesied ever since the world began – have they not spoken more or less concerning these things? Have they not said that God himself should come down among the children of men and take upon him the form of man and go forth in mighty power upon the face of the earth? Yea, and have they not said also that he should bring to pass the resurrection of the dead and that he himself should be oppressed and afflicted? Yea, even doth not Isaiah say, Who hath believed our report? And to whom is the arm of the Lord revealed? For he shall grow up before him as a tender plant, and as a root out of dry ground. He hath no form nor comeliness, and when we shall see him, there is no beauty that we should desire him. He is despised and rejected of men – a man of sorrows and acquainted with grief. And we hid, as it were, our faces from him. He was despised and we esteemed him not.

<sup>3</sup>Surely he hath borne our griefs and carried our sorrows, yet we did esteem him stricken, smitten of God, and afflicted. But he was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him, and with his stripes we are healed. All we, like sheep, have gone astray – we have turned every one to his own way; and the Lord hath laid on him the iniquities of us all. He was oppressed and he was afflicted, yet he opened not his mouth; he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he opened not his mouth. He was taken from prison and from judgment. And who shall declare his generation? For he was cut off out of the land of the living; for the transgressions of my people was

he stricken. And he made his grave with the wicked, and with the rich in his death; because he had done no evil, neither was any deceit in his mouth. Yet it pleased the Lord to bruise him, he hath put him to grief.

<sup>4</sup>When thou shalt make his soul an offering for sin he shall see his seed, he shall prolong his days, and the pleasure of the Lord shall prosper in his hand. He shall see of the travail of his soul and shall be satisfied; by his knowledge, shall my righteous Servant justify many, for he shall bear their iniquities. Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong – because he hath poured out his soul unto death, and he was numbered with the transgressors, and he bare the sins of many, and made intercession for the transgressors.

<sup>5</sup>And now Abinadi said unto them, I would that ye should understand that God himself shall come down among the children of men and shall redeem his people. And because he dwelleth in flesh he shall be called the Son of God, and having subjected the flesh to the will of the Father, being the Father and the Son – the Father because he was conceived by the power of God and the Son because of the flesh, thus becoming the Father and Son, and they are one God, yea, the very Eternal Father of Heaven and of Earth. And thus the flesh becoming subject to the Spirit or the Son to the Father, being one God, suffereth temptation and yieldeth not to the temptation, but suffereth himself to be mocked and scourged and cast out and disowned by his people.

<sup>6</sup>And after all this and after working many mighty miracles among the children of men, he shall be led, yea, even as Isaiah said, As a sheep before the shearer is dumb, so he opened not his mouth, Yea, even so he shall be led, crucified, and slain, the flesh becoming subject even unto death, the will of the Son being swallowed up in the will of the Father. And thus God breaketh the bands of death, having gained the victory over death, giving the Son power to make intercession for the children of men, having ascended into Heaven, having the bowels of mercy, being filled with compassion toward the children of men, standing betwixt them and justice, having broken the bands of death, having taken upon himself their iniquity and their transgressions, having redeemed them and satisfied the demands of justice.

<sup>7</sup>And now I say unto you, Who shall declare his generation? Behold I say unto you that when his soul has been made an offering for sin, he shall see his seed. And now what say ye? And who shall be his seed? Behold I say unto you that whosoever has heard the words of the prophets, yea, all the holy prophets who have prophesied concerning the coming of the Lord, I say unto you that all those who have hearkened unto their words and believed that the Lord would redeem his people and have looked forward to that day for a remission of their sins, I say unto you that these are his seed; or they are heirs of the kingdom of God. For these are they whose sins he has borne; these are they for whom he has died, to redeem them from their transgressions. And now are they not his seed? Yea, and are not the prophets, every one that has opened his mouth to prophesy that has not fallen into transgressions (I mean all the holy prophets ever since the world began) I say unto you that they are his seed. And these are they who have published peace, who have brought good tidings of good, who have published salvation, and said unto Zion, Thy God reigneth. And O how beautiful upon the mountains were their feet. And again how beautiful upon

the mountains are the feet of those that art still publishing peace. And again how beautiful upon the mountains are the feet of those who shall hereafter publish peace, yea, from this time henceforth and forever.

<sup>8</sup>And behold I say unto you, This is not all, for O how beautiful upon the mountains are the feet of him that bringeth good tidings, that is the founder of peace, yea, even the Lord, who has redeemed his people, yea, him who has granted salvation unto his people. For were it not for the redemption which he hath made for his people, which was prepared from the foundation of the world, I say unto you, were it not for this, all mankind must have perished. But behold, the bands of death shall be broken. And the Son reigneth and hath power over the dead; therefore he bringeth to pass the resurrection of the dead. And there cometh a resurrection, even a first resurrection, yea, even a resurrection of those that have been and who are and who shall be, even until the resurrection of Christ, for so shall he be called. And now the resurrection of all the prophets and all those that have believed in their words (or all those that have kept the commandments of God) shall come forth in the first resurrection; therefore they are the first resurrection. They are raised to dwell with God, who has redeemed them. Thus, they have Eternal life through Christ, who has broken the bands of death.

<sup>9</sup>And there are those who have part in the first resurrection; and these are they that have died before Christ came, in their ignorance, not having salvation declared unto them. And thus the Lord bringeth about the restoration of these, and they have a part in the first resurrection or have Eternal life, being redeemed by the Lord. And little children also have Eternal life.

<sup>10</sup>But behold and fear and tremble before God—for ye ought to tremble—for the Lord redeemeth none such that rebel against him and die in their sins, yea, even all those that have perished in their sins ever since the world began, that have wilfully rebelled against God, that have known the commandments of God and would not keep them. These are they that have no part in the first resurrection. Therefore had ye not ought to tremble? For salvation cometh to none such, for the Lord hath redeemed none such. Yea, neither can the Lord redeem such, for he cannot deny himself; for he cannot deny justice when it has its claim.

<sup>11</sup>And now I say unto you that the time shall come that the salvation of the Lord shall be declared to every nation, kindred, tongue and people. Yea, Lord, thy watchmen shall lift up their 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.

<sup>12</sup>And now it came to pass that after Abinadi had spoken these words, he stretched forth his hands and said, The time shall come when all shall see the salvation of the Lord, when every nation, kindred, tongue, and people shall see eye to eye and shall confess before God that his judgments are just. And then shall the wicked be cast out, and they shall have cause to howl and weep and wail and gnash their teeth; and this because they would not hearken unto the voice of the Lord. Therefore the Lord redeemeth them not. For they are carnal

and devilish; and the Devil has power over them, yea, even that old serpent that did beguile our first parents, which was the cause of their fall, which was the cause of all mankind's becoming carnal, sensual, devilish, knowing evil from good, subjecting themselves to the Devil. Thus, all mankind were lost. And behold they would have been endlessly lost were it not that God redeemed his people from their lost and fallen state. But remember that he that persists in his own carnal nature and goes on in the ways of sin and rebellion against God, remains in his fallen state and the Devil hath all power over him. Therefore, he is as though there was no redemption made, being an enemy to God; and also is the Devil an enemy to God.

<sup>13</sup>And now if Christ had not come into the world, speaking of things to come as though they had already come, there could have been no redemption. And if Christ had not risen from the dead or have broken the bands of death, that the grave should have no victory and that death should have no sting, there could have been no resurrection. But there is a resurrection, therefore the grave hath no victory, and the sting of death is swallowed up in Christ. He is the light and the life of the world, yea, a light that is endless that can never be darkened; yea, and also a life which is endless, that there can be no more death. Even this mortal shall put on immortality, and this corruption shall put on incorruption and shall be brought to stand before the bar of God to be judged of him according to their works, whether they be good or whether they be evil: if they be good, to the resurrection of endless life and happiness, and if they be evil, to the resurrection of endless damnation, being delivered up to the Devil who hath subjected them, which is damnation, having gone according to their own carnal wills and desires, having never called upon the Lord while the arms of mercy were extended towards them. For the arms of mercy were extended towards them and they would not, they being warned of their iniquities, and yet they would not depart from them. And they were commanded to repent, and yet they would not repent.

<sup>14</sup>And now had ye not ought to tremble and repent of your sins? And remember, only in and through Christ ye can be saved. Therefore, if ye teach the law of Moses, also teach that it is a shadow of those things which are to come. Teach them that redemption cometh through Christ the Lord, who is the very Eternal Father. Amen.

**9** And now it came to pass that when Abinadi had finished these sayings that the king commanded that the priests should take him and cause that he should be put to death. But there was one among them whose name was Alma, he also being a descendant of Nephi, and he was a young man. And he believed the words which Abinadi had spoken, for he knew concerning the iniquity which Abinadi had testified against them. Therefore he began to plead with the king that he would not be angry with Abinadi but suffer that he might depart in peace. But the king was more wroth and caused that Alma should be cast out from among them and sent his servants after him that they might slay him. But he fled from before them and hid himself that they found him not. And he being concealed for many days did write all the words which Abinadi had spoken.

<sup>2</sup>And it came to pass that the king caused that his guards should surround Abinadi and take him, and they bound him and cast him into prison. And after three days, having counseled with his priests, he caused that he should again be brought before him. And he said unto him, Abinadi, we have found an accusation against thee, and thou art worthy of death. For thou hast said that God himself should come down among the children of men. And now for this cause thou shalt be put to death unless thou wilt recall all the words which thou hast spoken evil concerning me and my people.

<sup>3</sup>Now Abinadi said unto him, I say unto you, I will not recall the words which I have spoken unto you concerning this people, for they are true. And that ye may know of their surety, I have suffered myself that I have fallen into your hands. Yea, and I will suffer even until death. And I will not recall my words, and they shall stand as a testimony against you. And if ye slay me, ye will shed innocent blood. And this shall also stand as a testimony against you at the last day.

<sup>4</sup>And now king Noah was about to release him, for he feared his word; for he feared that the judgments of God would come upon him. But the priests lifted up their voices against him and began to accuse him, saying, He has reviled the king. Therefore the king was stirred up in anger against him, and he delivered him up that he might be slain.

<sup>5</sup>And it came to pass that they took him and bound him and scourged his skin with faggots, yea, even unto death. And now when the flames began to scorch him, he cried unto them, saying, Behold even as ye have done unto me, so shall it come to pass that thy seed shall cause that many shall suffer the pains that I do suffer, even the pains of death by fire; and this because they believe in the salvation of the Lord their God. And it will come to pass that ye shall be afflicted with all manner of diseases because of your iniquities. Yea, and ye shall be smitten on every hand and shall be driven and scattered to and fro, even as a wild flock is driven by wild and ferocious beasts. And in that day, ye shall be hunted, and ye shall be taken by the hand of your enemies. And then ye shall suffer as I suffer the pains of death by fire. Thus God executeth vengeance upon those that destroy his people. O God, receive my soul. And now when Abinadi had said these words, he fell, having suffered death by fire, yea, having been put to death because he would not deny the commandments of God, having sealed the truth of his words by his death.

<sup>6</sup>And now it came to pass that Alma, who had fled from the servants of king Noah, repented of his sins and iniquities and went about privately among the people and began to teach the words of Abinadi, yea, concerning that which was to come, and also concerning the resurrection of the dead, and the redemption of the people which was to be brought to pass through the power and sufferings and death of Christ and his resurrection and ascension into Heaven. And as many as would hear his word he did teach, and he taught them privately that it might not come to the knowledge of the king. And many did believe his words. And it came to pass that as many as did believe him did go forth to a place which was called Mormon, having received its name from the king, being in the borders of the land, having been infested by times or at seasons by wild beasts. Now there was in Mormon a fountain of pure water; and Alma resorted thither, there being near the water a thicket of small trees where he

did hide himself in the daytime from the searches of the king. And it came to pass that as many as believed him went thither to hear his words. And it came to pass after many days there were a goodly number gathered together to the place of Mormon to hear the words of Alma; yea, all were gathered together that believed on his word to hear him. And he did teach them and did preach unto them repentance and redemption and faith on the Lord.

<sup>7</sup>And it came to pass that he said unto them, Behold, here are the waters of Mormon – for thus were they called. And now as ye are desirous to come into the fold of God and to be called his people and are willing to bear one another's burdens, that they may be light, yea, and are willing to mourn with those that mourn, yea, and comfort those that stand in need of comfort, and to stand as witnesses of God at all times and in all things and in all places that ye may be in, even until death, that ye may be redeemed of God and be numbered with those of the first resurrection, that ye may have Eternal life. Now I say unto you, If this be the desire of your hearts, what have you against being baptized in the name of the Lord, as a witness before him that ye have entered into a covenant with him, that ye will serve him and keep his commandments, that he may pour out his Spirit more abundantly upon you? And now when the people had heard these words, they clapped their hands for joy and exclaimed, This is the desire of our hearts.

<sup>8</sup>And now it came to pass that Alma took Helam, he being one of the first, and went and stood forth in the water and cried, saying, O Lord, pour out thy Spirit upon thy servant, that he may do this work with holiness of heart. And when he had said these words, the Spirit of the Lord was upon him and he said, Helam, I baptize thee, having authority from the Almighty God, as a testimony that ye have entered into a covenant to serve him until you are dead as to the mortal body; and may the Spirit of the Lord be poured out upon you, and may he grant unto you Eternal life through the redemption of Christ, whom he has prepared from the foundation of the world. And after Alma had said these words, both Alma and Helam were buried in the water. And they arose and came forth out of the water rejoicing, being filled with the spirit. And again Alma took another and went forth a second time into the water and baptized him according to the first, only he did not bury himself again in the water. And after this manner, he did baptize every one that went forth to the place of Mormon, and they were in number about two hundred and four souls, yea, and they were baptized in the waters of Mormon and were filled with the grace of God. And they were called the church of God, or the church of Christ, from that time forward. And it came to pass that whosoever was baptized by the power and authority of God, was added to his church.

<sup>9</sup>And it came to pass that Alma having authority from God ordained priests, even one priest to every fifty of their number did he ordain to preach unto them and to teach them concerning the things pertaining to the kingdom of God. And he commanded them that they should teach nothing save it were the things which he had taught and which had been spoken by the mouth of the holy prophets. Yea, even he commanded them that they should preach nothing save it were repentance and faith on the Lord, who had redeemed his people. And he commanded them that there should be no contention one with another, but that they should look forward with one eye, having one

faith and one baptism, having their hearts knit together in unity and in love one towards another. And thus he commanded them to preach. And thus they became the children of God.

<sup>10</sup>And he commanded them that they should observe the Sabbath day and keep it holy, and also every day they should give thanks to the Lord their God. And he also commanded them that the priests whom he had ordained should labor with their own hands for their support. And there was one day in every week that was set apart that they should gather themselves together to teach the people and to worship the Lord their God, and also as often as it was in their power to assemble themselves together. And the priests were not to depend upon the people for their support, but for their labor they were to receive the grace of God, that they might wax strong in the Spirit, having the knowledge of God, that they might teach with power and authority from God.

<sup>11</sup>And again Alma commanded that the people of the church should impart of their substance, every one according to that which he had: if he have more abundantly, he should impart more abundantly; and he that had but little, but little should be required, and to him that had not should be given. And thus they should impart of their substance of their own free will and good desires towards God to those priests that stood in need, yea, and to every needy, naked soul. And this he said unto them, having been commanded of God. And they did walk uprightly before God, imparting to one another both temporally and spiritually according to their needs and their wants.

<sup>12</sup>And now it came to pass that all this was done in Mormon, yea, by the waters of Mormon, in the forest that was near the waters of Mormon, yea, the place of Mormon, the waters of Mormon, the forest of Mormon. How beautiful are they to the eyes of them who there came to the knowledge of their Redeemer. Yea, and how blessed are they, for they shall sing to his praise forever.

<sup>13</sup>And these things were done in the borders of the land that they might not come to the knowledge of the king. But behold it came to pass that the king having discovered a movement among the people sent his servants to watch them. Therefore on the day that they were assembling themselves together to hear the word of the Lord, they were discovered unto the king. And now the king said that Alma was stirring up the people to a rebellion against him. Therefore he sent his army to destroy them. And it came to pass that Alma and the people of the Lord were apprised of the coming of the king's army. Therefore they took their tents and their families and departed into the wilderness. And they were in number about four hundred and fifty souls.

<sup>14</sup>And it came to pass that the army of the king returned, having searched in vain for the people of the Lord. And now behold the forces of the king were small, having been reduced. And there began to be a division among the remainder of the people. And the lesser part began to breathe out threatening against the king, and there began to be a great contention among them. And now there was a man among them whose name was Gideon. And he being a strong man and an enemy to the king, therefore he drew his sword and swore in his wrath that he would slay the king. And it came to pass that he fought with the king. And when the king saw that he was about to overpower him, he fled and ran and got upon the tower which was near the temple. And Gideon pursued after him and was about to get upon the tower to slay the king. And

the king cast his eyes round about towards the land of Shemlon and behold, the army of the Lamanites were within the borders of the land. And now the king cried out in the anguish of his soul, saying, Gideon, spare me, for the Lamanites are upon us, and they will destroy them; yea, they will destroy my people. And now the king was not so concerned about his people as he was about his own life; nevertheless, Gideon did spare his life.

<sup>15</sup>And the king commanded the people that they should flee before the Lamanites, and he himself did go before them. And they did flee into the wilderness with their women and their children. And it came to pass that the Lamanites did pursue them and did overtake them and began to slay them. Now it came to pass that the king commanded them that all the men should leave their wives and their children and flee before the Lamanites. Now there were many that would not leave them but had rather stay and perish with them. And the rest left their wives and their children and fled.

<sup>16</sup>And it came to pass that those who tarried with their wives and their children caused that their fair daughters should stand forth and plead with the Lamanites that they would not slay them. And it came to pass that the Lamanites had compassion on them, for they were charmed with the beauty of their women. Therefore the Lamanites did spare their lives and took them captives and carried them back to the land of Nephi and granted unto them that they might possess the land under the conditions that they would deliver up king Noah into the hands of the Lamanites and deliver up their property, even one-half of all they possessed: one-half of their gold and their silver and all their precious things. And thus they should pay tribute to the king of the Lamanites from year to year. And now there was one of the sons of the king among those that were taken captive whose name was Limhi. And now Limhi was desirous that his father should not be destroyed. Nevertheless, Limhi was not ignorant of the iniquities of his father, he himself being a just man.

<sup>17</sup>And it came to pass that Gideon sent men into the wilderness secretly to search for the king and those that were with him. And it came to pass that they met the people in the wilderness, all save the king and his priests. Now they had sworn in their hearts that they would return to the land of Nephi; and if their wives and their children were slain, and also those that had tarried with them, that they would seek revenge and also perish with them. And the king commanded them that they should not return, and they were angry with the king and caused that he should suffer even unto death by fire. And they were about to take the priests also to put them to death, and they fled before them.

<sup>18</sup>And it came to pass that they were about to return to the land of Nephi, and they met the men of Gideon. And the men of Gideon told them of all that had happened to their wives and their children and that the Lamanites had granted unto them that they might possess the land by paying tribute to the Lamanites of one-half of all they possessed. And the people told the men of Gideon that they had slain the king, and his priests had fled from them farther into the wilderness. And it came to pass that after they had ended the ceremony that they returned to the land of Nephi, rejoicing because their wives and their children were not slain; and they told Gideon what they had done to the king.

<sup>19</sup>And it came to pass that the king of the Lamanites made an oath unto them that his people should not slay them. And also Limhi, being the son of

the king, having the kingdom conferred upon him by the people, made an oath unto the king of the Lamanites that his people should pay tribute unto him, even one-half of all they possessed.

<sup>20</sup>And it came to pass that Limhi began to establish the kingdom and to establish peace among his people. And the king of the Lamanites set guards round about the land that he might keep the people of Limhi in the land that they might not depart into the wilderness. And he did support his guards out of the tribute which he did receive from the Nephites. And now king Limhi did have continual peace in his kingdom for the space of two years, that the Lamanites did not molest them nor seek to destroy them.

<sup>21</sup>Now there was a place in Shemlon where the daughters of the Lamanites did gather themselves together to sing and to dance and to make themselves merry. And it came to pass that there was one day a small number of them gathered together to sing and to dance. And now the priests of king Noah being ashamed to return to the city of Nephi, yea, and also fearing that the people would slay them, therefore they durst not return to their wives and their children. And having tarried in the wilderness and having discovered the daughters of the Lamanites, they laid and watched them. And when there were but few of them gathered together to dance, they came forth out of their secret places and took them and carried them into the wilderness, yea, twenty and four of the daughters of the Lamanites they carried into the wilderness.

<sup>22</sup>And it came to pass that when the Lamanites found that their daughters had been missing, they were angry with the people of Limhi; for they thought it was the people of Limhi. Therefore they sent their armies forth, yea, even the king himself went before his people, and they went up to the land of Nephi to destroy the people of Limhi. And now Limhi had discovered them from the tower, even all their preparations for war did he discover. Therefore, he gathered his people together and laid wait for them in the fields and in the forests. And it came to pass that when the Lamanites had come up that the people of Limhi began to fall upon them from their waiting places and began to slay them.

<sup>23</sup>And it came to pass that the battle became exceeding sore, for they fought like lions for their prey. And it came to pass that the people of Limhi began to drive the Lamanites before them. Yet they were not half so numerous as the Lamanites, but they fought for their lives and for their wives and for their children. Therefore, they exerted themselves and like dragons did they fight.

<sup>24</sup>And it came to pass that they found the king of the Lamanites among the number of their dead, yet he was not dead, having been wounded and left upon the ground, so speedy was the flight of his people. And they took him and bound up his wounds and brought him before Limhi and said, Behold here is the king of the Lamanites, he having received a wound, has fallen among their dead and they have left him. And behold, we have brought him before you. And now let us slay him. But Limhi said unto them, Ye shall not slay him, but bring him hither that I may see him. And they brought him, and Limhi said unto him, What cause have ye to come up to war against my people? Behold, my people have not broken the oath that I made unto you, therefore, why should ye break the oath which ye made unto my people? And now the king said, I have broken the oath because thy people did carry away

the daughters of my people. Therefore, in my anger did I cause my people to come up to war against thy people. Now Limhi had heard nothing concerning this matter, therefore he said, I will search among my people, and whosoever has done this thing shall perish. Therefore, he caused a search to be made among his people.

<sup>25</sup>Now when Gideon had heard these things, he being the king's captain, he went forth and said unto the king, I pray thee forbear and do not search this people; and lay not this thing to their charge. For do ye not remember the priests of thy father whom this people sought to destroy? And are they not in the wilderness? And are not they the ones who have stolen the daughters of the Lamanites? And now behold, and tell the king of these things, that he may tell his people, that they may be pacified towards us. For behold, they are already preparing to come against us. And behold, also, there are but few of us, and behold, they come with their numerous hosts. And except the king doth pacify them towards us, we must perish. For are not the words of Abinadi fulfilled which he prophesied against us – and all this because we would not hearken unto the word of the Lord and turn from our iniquities? And now let us pacify the king, and we fulfill the oath which we have made unto him. For it is better that we should be in bondage than that we should lose our lives. Therefore, let us put a stop to the shedding of so much blood. And now Limhi told the king all the things concerning his father and the priests that had fled into the wilderness and attributed the carrying away of their daughters to them.

<sup>26</sup>And it came to pass that the king was pacified towards his people, and he said unto them, Let us go forth to meet my people without arms, and I swear unto you with an oath that my people shall not slay thy people. And it came to pass that they followed the king and went forth without arms to meet the Lamanites. And it came to pass that they did meet the Lamanites, and the king of the Lamanites did bow himself down before them and did plead on behalf of the people of Limhi. And when the Lamanites saw the people of Limhi, that they were without arms, that they had compassion on them and were pacified towards them and returned with their king in peace to their own land.

<sup>27</sup>And it came to pass that Limhi and his people returned to the city of Nephi and began to dwell in the land again in peace. And it came to pass that after many days the Lamanites began again to be stirred up in anger against the Nephites, and they began to come into the borders of the land round about. Now they durst not slay them because of the oath which their king had made unto Limhi, but they would smite them on their cheeks and exercise authority over them and began to put heavy burdens upon their backs and drive them as they would a dumb ass. Yea, all this was done that the word of the Lord might be fulfilled. And now the afflictions of the Nephites were great. And there was no way that they could deliver themselves out of their hands, for the Lamanites had surrounded them on every side.

<sup>28</sup>And it came to pass that the people began to murmur with the king because of their afflictions. And they began to be desirous to go against them to battle, and they did afflict the king sorely with their complaints. Therefore he granted unto them that they should do according to their desires. And they gathered themselves together again and put on their armor and went forth against the Lamanites to drive them out of their land. And it came to pass that the

Lamanites did beat them and drove them back and slew many of them. And now there was a great mourning and lamentation among the people of Limhi: the widow mourning for her husband, the son and the daughter mourning for their father, and the brothers for their brethren.

<sup>29</sup>Now there were a great many widows in the land, and they did cry mightily from day to day, for a great fear of the Lamanites had come upon them. And it came to pass that their continual cries did stir up the remainder of the people of Limhi to anger against the Lamanites. And they went again to battle, but they were driven back again, suffering much loss. Yea, they went again, even the third time, and suffered in the like manner. And those that were not slain returned again to the city of Nephi. And they did humble themselves even to the dust, subjecting themselves to the yoke of bondage, submitting themselves to be smitten and to be driven to and fro and burdened according to the desires of their enemies. And they did humble themselves even in the depths of humility. And they did cry mightily to God, yea, even all the day long did they cry unto their God that he would deliver them out of their afflictions.

<sup>30</sup>And now the Lord was slow to hear their cry because of their iniquities. Nevertheless, the Lord did hear their cries and began to soften the hearts of the Lamanites that they began to ease their burdens, yet the Lord did not see fit to deliver them out of bondage.

<sup>31</sup>And it came to pass that they began to prosper by degrees in the land and began to raise grain more abundantly and flocks and herds, that they did not suffer from hunger. Now there was a great number of women, more than there was of men. Therefore, king Limhi commanded that every man should impart to the support of the widows and their children that they might not perish with hunger. And this they did because of the greatness of their number that had been slain. Now the people of Limhi kept together in a body as much as it was possible and secured their grain and their flocks. And the king himself did not trust his person without the walls of the city unless he took his guards with him, fearing that he might by some means fall into the hands of the Lamanites. And he caused that his people should watch the land round about, that by some means they might take those priests that fled into the wilderness, who had stolen the daughters of the Lamanites, and that had caused such a great destruction to come upon them. For they were desirous to take them that they might punish them, for they had come into the land of Nephi by night and carried off of their grain and many of their precious things. Therefore, they laid wait for them.

<sup>32</sup>And it came to pass that there was no more disturbance between the Lamanites and the people of Limhi, even until the time that Ammon and his brethren came into the land. And the king having been without the gates of the city with his guard, discovered Ammon and his brethren; and supposing them to be priests of Noah, therefore he caused that they should be taken and bound and cast into prison. And had they been the priests of Noah, he would have caused that they should be put to death. But when he found that they were not, but that they were his brethren and had come from the land of Zarahemla, he was filled with exceeding great joy.

<sup>33</sup>Now king Limhi had sent previous to the coming of Ammon a small number of men to search for the land of Zarahemla, but they could not find it

and they were lost in the wilderness. Nevertheless, they did find a land which had been peopled, yea, a land which was covered with dry bones, yea, a land which had been peopled and which had been destroyed. And they having supposed it to be the land of Zarahemla returned to the land of Nephi, having arrived in the borders of the land not many days before the coming of Ammon. And they brought a record with them, even a record of the people whose bones they had found; and they were engraven upon plates of ore. And now Limhi was again filled with joy on learning from the mouth of Ammon that king Benjamin had a gift from God whereby he could interpret such engravings; yea, and Ammon also did rejoice. Yet Ammon and his brethren were filled with sorrow because so many of their brethren had been slain, and also that king Noah and his priests had caused the people to commit so many sins and iniquities against God. And they also did mourn for the death of Abinadi and also for the departure of Alma and the people that went with him, who had formed a church of God through the strength and power of God and faith on the words which had been spoken by Abinadi. Yea, they did mourn for their departure, for they knew not whither they had fled. Now they would have gladly joined with them, for they themselves had entered into a covenant with God to serve him and keep his commandments. And now since the coming of Ammon, king Limhi had also entered into a covenant with God, and also many of his people, to serve him and keep his commandments.

<sup>34</sup>And it came to pass that king Limhi and many of his people were desirous to be baptized, but there was none in the land that had authority from God. And Ammon declined doing this thing, considering himself an unworthy servant. Therefore they did not at that time form themselves into a church, waiting upon the Spirit of the Lord. Now they were desirous to become even as Alma and his brethren, who had fled into the wilderness. They were desirous to be baptized as a witness and a testimony that they were willing to serve God with all their hearts. Nevertheless, they did prolong the time, and an account of their baptism shall be given hereafter. And now all the study of Ammon and his people and king Limhi and his people was to deliver themselves out of the hands of the Lamanites and from bondage.

**10** And now it came to pass that Ammon and king Limhi began to consult with the people how they should deliver themselves out of bondage. And even they did cause that all the people should gather themselves together, and this they did that they might have the voice of the people concerning the matter. And it came to pass that they could find no way to deliver themselves out of bondage except it were to take their women and children and their flocks and their herds and their tents and depart into the wilderness, for the Lamanites being so numerous that it was impossible for the people of Limhi to contend with them, thinking to deliver themselves out of bondage by the sword.

<sup>2</sup>Now it came to pass that Gideon went forth and stood before the king and said unto him, Now, O king, thou hast hitherto hearkened unto my words many times when we have been contending with our brethren the Lamanites. And now, O king, if thou hast not found me to be an unprofitable servant, or if thou hast hitherto listened to my words in any degree, and they have been

of service to thee, even so I desire that thou wouldst listen to my words at this time; and I will be thy servant and deliver this people out of bondage. And the king granted unto him that he might speak, and Gideon said unto him, Behold the back pass through the back wall on the back side of the city. The Lamanites, or the guards of the Lamanites, by night are drunken. Therefore let us send a proclamation among all this people that they gather together their flocks and herds, that they may drive them into the wilderness by night. And I will go according to thy command and pay the last tribute of wine to the Lamanites, and they will be drunken, and we will pass through the secret pass on the left of their camp when they are drunken and asleep. Thus, we will depart with our women and our children, our flocks and our herds, into the wilderness; and we will travel around the land of Shilom. And it came to pass that the king hearkened unto the words of Gideon. And king Limhi caused that his people should gather their flocks together. And he sent the tribute of wine to the Lamanites, and he also sent more wine as a present unto them, and they did drink freely of the wine which king Limhi did send unto them.

<sup>3</sup>And it came to pass that the people of king Limhi did depart by night into the wilderness with their flocks and their herds. And they went round about the land of Shilom in the wilderness and bent their course towards the land of Zarahemla, being led by Ammon and his brethren. And they had taken all their gold and silver and their precious things which they could carry, and also their provisions with them into the wilderness, and they pursued their journey. And after being many days in the wilderness, they arrived in the land of Zarahemla, and joined his people and became his subjects. And it came to pass that Mosiah received them with joy, and he also received their records and also the records which had been found by the people of Limhi. And now it came to pass when the Lamanites had found that the people of Limhi had departed out of the land by night that they sent an army into the wilderness to pursue them. And after they had pursued them two days, they could no longer follow their tracks; therefore, they were lost in the wilderness.

*An account of Alma and the people of the Lord who were driven into the wilderness by the people of king Noah.*

**11** Now Alma having been warned of the Lord that the armies of king Noah would come upon them and had made it known to his people, therefore they gathered together their flocks and took of their grain and departed into the wilderness before the armies of king Noah. And the Lord did strengthen them, that the people of king Noah could not overtake them to destroy them. And they fled eight days' journey into the wilderness; and they came to a land, yea, even a very beautiful and pleasant land, a land of pure water. And they pitched their tents and began to till the ground and began to build buildings, etc.; yea, they were industrious and did labor exceedingly.

<sup>2</sup>And the people were desirous that Alma should be their king, for he was beloved by his people. But he said unto them, Behold, it is not expedient that we should have a king, for thus saith the Lord, Ye shall not esteem one flesh above another, or one man shall not think himself above another. Therefore I say unto you, It is not expedient that ye should have a king; nevertheless, if

it were possible that ye could always have just men to be your kings, it would be well for you to have a king; but remember the iniquity of king Noah and his priests. And I myself was caught in a snare and did many things which were abominable in the sight of the Lord, which caused me sore repentance. Nevertheless, after much tribulation the Lord did hear my cries and did answer my prayers and has made me an instrument in his hands in bringing so many of you to a knowledge of his truth. Nevertheless, in this I do not glory, for I am unworthy to glory of myself. And now I say unto you, Ye have been oppressed by king Noah and have been in bondage to him and his priests and have been brought into iniquity by them; therefore, ye were bound with the bands of iniquity. And now as ye have been delivered by the power of God out of these bonds, yea, even out of the hands of king Noah and his people, and also from the bonds of iniquity, even so I desire that ye should stand fast in this liberty wherewith ye have been made free and that ye trust no man to be a king over you; and also trusting no one to be your teacher nor your minister except he be a man of God, walking in his ways and keeping his commandments. Thus, did Alma teach his people, that every man should love his neighbor as himself, that there should be no contention among them.

<sup>3</sup>And now Alma was their high priest, he being the founder of their church. And it came to pass that none received authority to preach or to teach except it were by him from God; therefore, he consecrated all their priests and all their teachers, and none were consecrated except they were just men. Therefore, they did watch over their people and did nourish them with things pertaining to righteousness. And it came to pass that they began to prosper exceedingly in the land, and they called the land Helam. And it came to pass that they did multiply and prospered exceedingly in the land of Helam, and they built a city which they called the city of Helam. Nevertheless, the Lord seeth fit to chasten his people; yea, he trieth their patience and their faith. Nevertheless, whosoever putteth his trust in him, the same shall be lifted up at the last day; yea, and thus it was with this people. For behold, I will shew unto you that they were brought into bondage, and none could deliver them but the Lord their God, yea, even the God of Abraham and of Isaac and of Jacob. And it came to pass that he did deliver them, and he did shew forth his mighty power unto them, and great were their rejoicings.

<sup>4</sup>For behold, it came to pass that while they were in the land of Helam, yea, in the city of Helam, while tilling the land round about, behold an army of the Lamanites were in the borders of the land. Now it came to pass that the brethren of Alma fled from their fields and gathered themselves together into the city of Helam, and they were much frightened because of the appearance of the Lamanites. But Alma went forth and stood among them and exhorted them that they should not be frightened, but that they should remember the Lord their God and he would deliver them. Therefore, they hushed their fears and began to cry unto the Lord that he would soften the hearts of the Lamanites, that they would spare them and their wives and children. And it came to pass that the Lord did soften the hearts of the Lamanites. And Alma and his brethren went forth and delivered themselves up into their hands, and the Lamanites took possession of the land of Helam.

<sup>5</sup>Now the armies of the Lamanites which had followed after the people of king Limhi had been lost in the wilderness for many days. And behold, they had found those priests of king Noah in a place which they called Amulon, and they had began to possess the land of Amulon and had began to till the ground. Now the name of the leader of those priests was Amulon. And it came to pass that Amulon did plead with the Lamanites, and he also sent forth their wives, who were the daughters of the Lamanites, to plead with their brethren that they should not destroy their husbands. And the Lamanites had compassion on Amulon and his brethren and did not destroy them because of their wives. And Amulon and his brethren did join the Lamanites, and they were traveling in the wilderness in search of the land of Nephi when they discovered the land of Helam, which was possessed by Alma and his brethren.

<sup>6</sup>And it came to pass that the Lamanites promised unto Alma and his brethren that if they would shew them the way which led to the land of Nephi that they would grant unto them their lives and their liberty. But after Alma had shewn them the way that led to the land of Nephi, the Lamanites would not keep their promise, but they set guards round about the land of Helam over Alma and his brethren. And the remainder of them went to the land of Nephi, and a part of them returned to the land of Helam and also brought with them the wives and the children of the guards who had been left in the land. And the king of the Lamanites had granted unto Amulon that he should be a king and a ruler over his people who were in the land of Helam; nevertheless, he should have no power to do anything contrary to the will of the king of the Lamanites.

<sup>7</sup>And it came to pass that Amulon did gain favor in the eyes of the king of the Lamanites; therefore, the king of the Lamanites granted unto him and his brethren that they should be appointed teachers over his people, yea, even over the people who were in the land of Shemlon and the land of Shilom and in the land of Amulon. For the Lamanites had taken possession of all these lands; therefore, the king of the Lamanites had appointed kings over all these lands. And now the name of the king of the Lamanites was Laman, being called after the name of his father; and therefore, he was called king Laman. And he was king over a numerous people. And he appointed teachers of the brethren of Amulon in every land which was possessed by his people. And thus the language of Nephi began to be taught among all the people of the Lamanites. And they were a people friendly one with another. Nevertheless, they knew not God; neither did the brethren of Amulon teach them anything concerning the Lord their God, neither the law of Moses, nor did they teach them the words of Abinadi. But they taught them that they should keep their record and that they might write one to another. And thus the Lamanites began to increase in riches and began to trade one with another and wax great and began to be a cunning and a wise people as to the wisdom of the world, yea, a very cunning people, delighting in all manner of wickedness and plunder, except it were among their own brethren.

<sup>8</sup>And now it came to pass that Amulon began to exercise authority over Alma and his brethren and began to persecute him and cause that his children should persecute their children. For Amulon knew Alma, that he had been one of the king's priests, and that it was he that believed the words of Abinadi

and was driven out before the king, and therefore, he was wroth with him. For he was subject to king Laman yet he exercised authority over them and put tasks upon them and put taskmasters over them. And it came to pass that so great were their afflictions that they began to cry mightily to God. And Amulon commanded them that they should stop their cries, and put guards over them to watch them, that whosoever should be found calling upon God should be put to death. And Alma and his people did not raise their voices to the Lord their God but did pour out their hearts to him, and he did know the thoughts of their hearts.

<sup>9</sup>And it came to pass that the voice of the Lord came to them in their afflictions, saying, Lift up your heads and be of good comfort, for I know of the covenant which ye have made unto me. And I will covenant with this my people and deliver them out of bondage. And I will also ease the burdens which are put upon your shoulders, that even you cannot feel them upon your backs, even while you are in bondage. And this will I do that ye may stand as witnesses for me hereafter and that ye may know of a surety that I the Lord God do visit my people in their afflictions. And now it came to pass that the burdens which were laid upon Alma and his brethren were made light; yea, the Lord did strengthen them that they could bear up their burdens with ease, and they did submit cheerfully and with patience to all the will of the Lord.

<sup>10</sup>And it came to pass that so great was their faith and their patience that the voice of the Lord came unto them again, saying, Be of good comfort, for on the morrow I will deliver you out of bondage. And he said unto Alma, Thou shalt go before this people, and I will go with thee and deliver this people out of bondage.

<sup>11</sup>Now it came to pass that Alma and his people in the night time gathered their flocks together and also of their grain, yea, even all the night time were they gathering their flocks together. And in the morning, the Lord caused a deep sleep to come upon the Lamanites; yea, and all their taskmasters were in a profound sleep. And Alma and his people departed into the wilderness. And when they had traveled all day, they pitched their tents in a valley; and they called the name of the valley Alma because he led their way in the wilderness. Yea, and in the valley of Alma they poured out their thanks to God because he had been merciful unto them and eased their burdens and had delivered them out of bondage – for they were in bondage, and none could deliver them except it were the Lord their God. And they gave thanks to God: yea, all their men and all their women and all their children that could speak lifted their voices in the praises of their God.

<sup>12</sup>And now the Lord said unto Alma, Haste thee and get thou and this people out of this land, for the Lamanites have awoke and do pursue thee. Therefore, get thee out of this land; and I will stop the Lamanites in this valley, that they come no further in pursuit of this people. And it came to pass that they departed out of the valley and took their journey into the wilderness. And after they had been in the wilderness twelve days, they arrived to the land of Zarahemla; and king Mosiah did also receive them with joy.

<sup>13</sup>And now king Mosiah caused that all the people should be gathered together. Now there were not so many of the children of Nephi, or so many of those who were descendants of Nephi, as there were of the people of Zarahemla,

who was a descendant of Muloch and those who came with him into the wilderness. And there were not so many of the people of Nephi and of the people of Zarahemla as there were of the Lamanites; yea, they were not half so numerous. And now all the people of Nephi were assembled together, and also all the people of Zarahemla, and they were gathered together in two bodies.

<sup>14</sup>And it came to pass that Mosiah did read and caused to be read the records of Zeniff to his people; yea, he read the records of the people of Zeniff from the time they left the land of Zarahemla until the time they returned again. And he also read the account of Alma and his brethren and all their afflictions from the time they left the land of Zarahemla until the time they returned again. And now when Mosiah had made an end of reading the records, his people who tarried in the land were struck with wonder and amazement, for they knew not what to think. For when they beheld those that had been delivered out of bondage, they were filled with exceeding great joy. And again when they thought of their brethren who had been slain by the Lamanites, they were filled with sorrow and even shed many tears of sorrow. And again when they thought of the immediate goodness of God and his power in delivering Alma and his brethren out of the hands of the Lamanites and of bondage, they did raise their voices and give thanks to God. And again when they thought upon the Lamanites, who were their brethren, of their sinful and polluted state, they were filled with pain and anguish for the welfare of their souls.

<sup>15</sup>And it came to pass that those who were the children of Amulon and his brethren who had taken to wife the daughters of the Lamanites were displeased with the conduct of their fathers, and they would no longer be called by the names of their fathers. Therefore, they took upon themselves the name of Nephi that they might be called the children of Nephi and be numbered among those who were called Nephites. And now all the people of Zarahemla were numbered with the Nephites, and this because the kingdom had been conferred upon none but those who were descendants of Nephi.

<sup>16</sup>And now it came to pass that when Mosiah had made an end of speaking and reading to the people, he desired that Alma should also speak to the people. And Alma did speak unto them when they were assembled together in large bodies, and he went from one body to another, preaching unto the people repentance and faith on the Lord. And he did exhort the people of Limhi and his brethren, all those that had been delivered out of bondage, that they should remember that it was the Lord that did deliver them. And it came to pass that after Alma had taught the people many things and had made an end of speaking to them that king Limhi was desirous that he might be baptized, and all his people were desirous that they might be baptized also. Therefore, Alma did go forth into the water and did baptize them; yea, he did baptize them after the manner he did his brethren in the waters of Mormon. Yea, and as many as he did baptize did belong to the church of God; and this because of their belief on the words of Alma.

<sup>17</sup>And it came to pass that king Mosiah granted unto Alma that he might establish churches throughout all the land of Zarahemla, and gave him power to ordain priests and teachers over every church. Now this was done because there were so many people that they could not be all governed by one teacher, neither could they all hear the word of God in one assembly. Therefore, they

did assemble themselves together in different bodies, being called churches, every church having their priests and their teachers, and every priest preaching the word according as it was delivered to him by the mouth of Alma. And thus, notwithstanding there being many churches, they were all one church, yea, even the church of God; for there was nothing preached in all the churches except it were repentance and faith in God. And now there were seven churches in the land of Zarahemla. And it came to pass that whosoever were desirous to take upon them the name of Christ or of God, they did join the churches of God, and they were called the people of God. And the Lord did pour out his Spirit upon them, and they were blessed and prospered in the land.

<sup>18</sup> Now it came to pass that there were many of the rising generation that could not understand the words of king Benjamin, being little children at the time he spake unto his people; and they did not believe the tradition of their fathers. They did not believe what had been said concerning the resurrection of the dead, neither did they believe concerning the coming of Christ. And now because of their unbelief, they could not understand the word of God, and their hearts were hardened. And they would not be baptized; neither would they join the church. And they were a separate people as to their faith and remained so ever after, even in their carnal and sinful state, for they would not call upon the Lord their God. And now in the reign of Mosiah they were not half so numerous as the people of God, but because of the dissensions among the brethren, they became more numerous. For it came to pass that they did deceive many with their flattering words which were in the church and did cause them to commit many sins. Therefore, it became expedient that those who committed sin that were in the church should be admonished by the church.

<sup>19</sup> And it came to pass that they were brought before the priests and delivered up unto the priests by the teachers, and the priests brought them before Alma, who was the high priest – now king Mosiah had given Alma the authority over the church. And it came to pass that Alma did know concerning them, for there were many witnesses against them; yea, the people stood and testified of their iniquity in abundance. Now there had not any such thing happened before in the church. Therefore, Alma was troubled in his spirit, and he caused that they should be brought before the king. And he said unto the king, Behold, here are many whom we have brought before thee who are accused of their brethren. Yea, and they have been taken in divers iniquities, and they do not repent of their iniquities. Therefore, we have brought them before thee, that thou mayest judge them according to their crimes. But king Mosiah said unto Alma, Behold, I judge them not, therefore I deliver them into thy hands to be judged. And now the spirit of Alma was again troubled. And he went and inquired of the Lord what he should do concerning this matter, for he feared that he should do wrong in the sight of God.

<sup>20</sup> And it came to pass that after he had poured out his whole soul to God, the voice of the Lord came to him, saying, Blessed art thou Alma, and blessed are they who were baptized in the waters of Mormon. Thou art blessed because of thy exceeding faith in the words alone of my servant Abinadi. And blessed are they because of their exceeding faith in the words alone which thou hast spoken unto them. And Blessed art thou because thou hast established a church

among this people. And they shall be established, and they shall be my people. Yea, blessed is this people, who are willing to bear my name; for in my name shall they be called, and they are mine. And because thou hast inquired of me concerning the transgressor, thou art Blessed. Thou art my servant, and I covenant with thee that thou shalt have Eternal life.

<sup>21</sup>And thou shalt serve me and go forth in my name and shall gather together my sheep. And he that will hear my voice shall be my sheep, and him shall ye receive into the church, and him will I also receive. For behold, this is my church, whosoever is baptized shall be baptized unto repentance; and whosoever ye receive shall believe in my name, and him will I freely forgive. For it is I that taketh upon me the sins of the world, for it is I that hath created them. And it is I that granteth unto him that believeth unto the end a place at my right hand. For behold, in my name are they called, and if they know me, they shall come forth and shall have a place eternally at my right hand. And it shall come to pass that when the second trump shall sound, then shall they that never knew me come forth and shall stand before me. And then shall they know that I am the Lord their God, that I am their Redeemer, but they would not be redeemed. And then will I confess unto them that I never knew them, and they shall depart into everlasting fire prepared for the Devil and his angels. Therefore, I say unto you that he that will not hear my voice, the same shall ye not receive into my church, for him will I not receive at the last day.

<sup>22</sup>Therefore, I say unto you, Go, and whosoever transgresseth against me, him shall ye judge according to the sins which he has committed. And if he confesses his sins before thee and me and repenteth in the sincerity of his heart, him shall ye forgive, and I will forgive him also. Yea, and as often as my people repent will I forgive them their trespasses against me. And ye shall also forgive one another your trespasses. For verily I say unto you, He that forgiveth not his neighbor's trespasses when he says that he repents, the same hath brought himself under condemnation. Now I say unto you, Go, and whosoever will not repent of his sins, the same shall not be numbered among my people. And this shall be observed from this time forward.

<sup>23</sup>And it came to pass when Alma had heard these words, he wrote them down that he might have them and that he might judge the people of that church according to the commandments of God. And it came to pass that Alma went and judged those that had been taken in iniquity, according to the word of the Lord. And whosoever repented of their sins and did confess them, them he did number among the people of the church. And those that would not confess their sins and repent of their iniquity, the same were not numbered among the people of the church; and their names were blotted out. And it came to pass that Alma did regulate all the affairs of the church. And they began again to have peace and to prosper exceedingly in the affairs of the church, walking circumspectly before God, receiving many and baptizing many. And now all these things did Alma, and his fellow laborers do who were over the church, walking in all diligence, teaching the word of God in all things, suffering all manner of afflictions, being persecuted by all those who did not belong to the church of God. And they did admonish their brethren, and they were also admonished everyone by the word of God according to his sins or to the sins which he had committed, being commanded of God to pray without ceasing

and to give thanks in all things. And now it came to pass that the persecutions which were inflicted on the church by the unbelievers became so great that the church began to murmur and complain to their leaders concerning the matter, and they did complain to Alma. And Alma laid the case before their king, Mosiah, and Mosiah consulted with his priests.

<sup>24</sup>And it came to pass that king Mosiah sent a proclamation throughout the land round about that there should not any unbeliever persecute any of those who belonged to the church of God. And there was a strict command throughout all the churches that there should be no persecutions among them, that there should be an equality among all men, that they should let no pride nor haughtiness disturb their peace, that every man should esteem his neighbor as himself, laboring with their own hands for their support. Yea, and all their priests and teachers should labor with their own hands for their support in all cases save it were in sickness or in much want, and doing these things they did abound in the grace of God. And there began to be much peace again in the land. And the people began to be very numerous and began to scatter abroad upon the face of the earth, yea, on the north and on the south, on the east and on the west, building large cities and villages in all quarters of the land. And the Lord did visit them and prosper them, and they became a large and a wealthy people.

<sup>25</sup>Now the sons of Mosiah were numbered among the unbelievers, and also one of the sons of Alma was numbered among them, he being called Alma after his father. Nevertheless, he became a very wicked and an idolatrous man; and he was a man of many words and did speak much flattery to the people. Therefore, he led many of the people to do after the manner of his iniquities. And he became a great hinderment to the prosperity of the church of God: stealing away the hearts of the people, causing much dissension among the people, giving a chance for the enemy of God to exercise his power over them.

<sup>26</sup>And now it came to pass that while he was going about to destroy the church of God, for he did go about secretly with the sons of Mosiah, seeking to destroy the church and to lead astray the people of the Lord contrary to the commandments of God, or even the king. And as I said unto you, as they were going about rebelling against God, behold the Angel of the Lord appeared unto them, and he descended as it were in a cloud. And he spake as it were with a voice of thunder, which caused the earth to shake upon which they stood. And so great was their astonishment that they fell to the earth and understood not the words which he spake unto them. Nevertheless, he cried again, saying, Alma, arise and stand forth. For why persecuteth thou the church of God? For the Lord hath said, This is my church, and I will establish it, and nothing shall overthrow it save it is the transgression of my people. And again the angel said, Behold, the Lord hath heard the prayers of his people and also the prayers of his servant Alma, who is thy father. For he has prayed with much faith concerning thee, that thou mightest be brought to the knowledge of the truth. Therefore, for this purpose have I come to convince thee of the power and authority of God, that the prayers of his servants might be answered according to their faith. And now behold, can ye dispute the power of God? For behold, doth not my voice shake the earth? And can ye not also behold me before you? And I am sent from God. Now I say unto thee, Go, and remember

the captivity of thy fathers in the land of Helam and in the land of Nephi, and remember how great things he has done for them. For they were in bondage, and he has delivered them. And now I say unto thee, Alma, Go thy way and seek not to destroy the church no more, that their prayers may be answered. And this, even if thou wilt of thyself be cast off.

<sup>27</sup>And now it came to pass that these were the last words which the angel spake unto Alma, and he departed. And now Alma and those that were with him fell again to the earth, for great were their astonishment. For with their own eyes they had beheld an Angel of the Lord, and his voice was as thunder which shook the earth. And they knew that there was nothing save the power of God that could shake the earth and cause it to tremble as though it would part asunder. And now the astonishment of Alma was so great that he became dumb, that he could not open his mouth; yea, and he became weak, even that he could not move his hands. Therefore, he was taken by those that were with him and carried helpless, even until he was laid before his father. And they rehearsed unto his father all that had happened unto them. And his father rejoiced, for he knew that it was the power of God. And he caused that a multitude should be gathered together, that they might witness what the Lord had done for his son, and also for those that were with him. And he caused that the priests should assemble themselves together. And they began to fast and to pray to the Lord their God that he would open the mouth of Alma, that he might speak, and also that his limbs might receive their strength, that the eyes of the people might be opened to see and know of the goodness and glory of God.

<sup>28</sup>And it came to pass after they had fasted and prayed for the space of two days and two nights, the limbs of Alma received their strength. And he stood up and began to speak unto them, bidding them to be of good comfort. For, said he, I have repented of my sins and have been redeemed of the Lord. Behold, I am born of the Spirit. And the Lord said unto me, Marvel not that all mankind, yea, men and women – all nations, kindreds, tongues, and people – must be born again, yea, born of God, changed from their carnal and fallen state to a state of righteousness, being redeemed of God, becoming his sons and daughters. And thus they become new creatures; and unless they do this, they can in nowise inherit the kingdom of God. I say unto you, Unless this be the case, they must be cast off. And this I know because I was like to be cast off. Nevertheless, after wading through much tribulation, repenting nigh unto death, the Lord in mercy hath seen fit to snatch me out of an everlasting burning; and I am born of God. My soul hath been redeemed from the gall of bitterness and bonds of iniquity. I was in the darkest abyss, but now I behold the marvelous light of God. My soul was wrecked with Eternal torment, but I am snatched, and my soul is pained no more. I rejected my Redeemer and denied that which had been spoken of by our fathers. But now, that they may foresee that he will come and that he remembereth every creature of his creating, he will make himself manifest unto all. Yea, every knee shall bow, and every tongue confess before him. Yea, even at the last day when all men shall stand to be judged of him, then shall they confess that he is God; then shall they confess, who live without God in the world, that the judgment of an everlasting punishment is just upon them. And they shall quake and tremble and shrink beneath the glance of his all-searching eye.

<sup>29</sup>And now it came to pass that Alma began from this time forward to teach the people, and those who were with Alma at the time the angel appeared unto them: travelling round about through all the land, publishing to all the people the things which they had heard and seen, and preaching the word of God, in much tribulation, being greatly persecuted by those who were unbelievers, being smitten by many of them. But notwithstanding all this, they did impart much consolation to the church, confirming their faith and exhorting them with longsuffering and much travail to keep the commandments of God. And four of them were the sons of Mosiah. And their names were Ammon and Aaron and Omner and Himni: these were the names of the sons of Mosiah. And they travelled throughout all the land of Zarahemla and among all the people who were under the reign of king Mosiah, zealously striving to repair all the injuries which they had done to the church, confessing all their sins and publishing all the things which they had seen, and explaining the prophecies and the scriptures to all who desired to hear them. And thus they were instruments in the hands of God in bringing many to the knowledge of the truth, yea, to the knowledge of their Redeemer. And how blessed are they. For they did publish peace; they did publish good tidings of good, and they did declare unto the people that the Lord reigneth.

**12** Now it came to pass that after the sons of Mosiah had done all these things, they took a small number with them and returned to their father the king and desired of him that he would grant unto them that they might with those whom they had selected go up to the land of Nephi, that they might preach the things which they had heard, and that they might impart the word of God to their brethren the Lamanites, that perhaps they might bring them to the knowledge of the Lord their God and convince them of the iniquity of their fathers, and that perhaps they might cure them of their hatred towards the Nephites, that they might also be brought to rejoice in the Lord their God, that they might become friendly to one another, and that there should be no more contentions in all the land which the Lord their God had given them. Now they were desirous that salvation should be declared to every creature, for they could not bear that any human soul should perish; yea, even the very thoughts that any soul should endure endless torment did cause them to quake and tremble. And thus did the Spirit of the Lord work upon them. For they were the very vilest of sinners, and the Lord saw fit in his infinite mercy to spare them. Nevertheless, they suffered much anguish of soul because of their iniquities; and suffering much fearing that they should be cast off forever.

<sup>2</sup>And it came to pass that they did plead with their father many days that they might go up to the land of Nephi. King Mosiah went and inquired of the Lord if he would let his sons go up among the Lamanites to preach the word. And the Lord said unto Mosiah, Let them go up, for many shall believe on their words and they shall have Eternal life. And I will deliver thy sons out of the hands of the Lamanites.

<sup>3</sup>And it came to pass that Mosiah granted that they might go and do according to their request. And they took their journey into the wilderness to go up to preach the word among the Lamanites. And I shall give an account

of their proceedings hereafter. Now king Mosiah had no one to confer the kingdom upon, for there were not any of his sons who would accept of the kingdom. Therefore, he took the records which were engraven upon the plates of brass, and also the plates of Nephi, and all the things which he had kept and preserved according to the commandments of God, after having translated and caused to be written the records which were on the plates of gold which had been found by the people of Limhi, which were delivered to him by the hand of Limhi; and this he did because of the great anxiety of his people, for they were desirous beyond measure to know concerning those people who had been destroyed. And now he translated them by the means of those two stones which were fastened into the two rims of a bow. Now these things were prepared from the beginning and were handed down from generation to generation for the purpose of interpreting languages. And they have been kept and preserved by the hand of the Lord that he should discover to every creature who should possess the land the iniquities and abominations of his people. And whosoever has these things is called seer, after the manner of old times.

<sup>4</sup>Now after Mosiah had finished translating these records, behold, it gave an account of the people who were destroyed – from the time that they were destroyed, back to the building of the great tower at the time the Lord confounded the language of the people, and they were scattered abroad upon the face of all the earth, yea, and even from that time until the creation of Adam. Now this account did cause the people of Mosiah to mourn exceedingly; yea, they were filled with sorrow. Nevertheless, it gave them much knowledge, in the which they did rejoice. And this account shall be written hereafter; for behold, it is expedient that all people should know the things which are written in this account.

**13** And now as I said unto you that after king Mosiah had done these things, he took the plates of brass and all the things which he had kept and conferred them upon Alma, who was the son of Alma, yea, all the records and also the interpreters, and conferred them upon him, and commanded him that he should keep and preserve them, and also keep a record of the people, handing them down from one generation to another even as they had been handed down from the time that Lehi left Jerusalem.

<sup>2</sup>Now when Mosiah had done this, he sent out through all the land among all the people, desiring to know their will concerning who should be their king. And it came to pass that the voice of the people came, saying, We are desirous that Aaron thy son should be our king and our ruler. Now Aaron had gone up to the land of Nephi; therefore, the king could not confer the kingdom upon him. Neither would Aaron take upon him the kingdom, neither was any of the sons of Mosiah willing to take upon them the kingdom. Therefore, king Mosiah sent again among the people; yea, even a written word sent he among the people. And these were the words that were written, saying, Behold, O ye my people or my brethren, for I esteem you as such, for I desire that ye should consider the cause which ye are called to consider – for ye are desirous to have a king. Now I declare unto you that he to whom that the kingdom doth rightly belong has declined and will not take upon him the kingdom. And now if there should be another appointed in his stead, behold, I fear there

would arise contentions among you. And who knoweth but what my son, to whom the kingdom doth belong, should turn to be angry and draw away a part of this people after him – which will cause wars and contentions among you, which would be the cause of shedding much blood and perverting the way of the Lord – yea, and destroy the souls of many people. Now I say unto you, Let us be wise and consider these things. For we have no right to destroy my son, neither should we have any right to destroy another if he should be appointed in his stead. And if my son should turn again to his pride and vain things, he would recall the things which he had said and claim his right to the kingdom, which would cause him and also this people to commit much sin. And now let us be wise and look forward to these things and do that which will make for the peace of this people. Therefore, I will be your king the remainder of my days.

<sup>3</sup> Nevertheless, let us appoint judges to judge this people according to our law, and we will newly arrange the affairs of this people. For we will appoint wise men to be judges that will judge this people according to the commandments of God. Now it is better that a man should be judged of God than of man; for the judgments of God are always just, but the judgments of man are not always just. Therefore, if it were possible that ye could have just men to be your kings who would establish the laws of God and judge this people according to his commandments, yea, if ye could have men for your kings who would do even as my father Benjamin did for this people, I say unto you, if this could always be the case, then it would be expedient that ye should always have kings to rule over you. And even I myself have labored with all the power and faculties which I have possessed to teach you the commandments of God and to establish peace throughout the land, that there should be no wars nor contentions, no stealing nor plundering nor murdering nor any manner of iniquity. And whosoever has committed iniquity, him have I punished according to the crime which he hath committed, according to the law which has been given to us by our fathers.

<sup>4</sup> Now I say unto you that because all men are not just, it is not expedient that ye should have a king or kings to rule over you. For behold, how much iniquity doth one wicked king cause to be committed, yea, and what great destruction. Yea, remember king Noah, his wickedness and his abominations, and also the wickedness and abominations of his people. Behold what great destruction did come upon them. And also because of their iniquities they were brought into bondage. And were it not for the interposition of their all-wise Creator – and this because of their sincere repentance – they must have unavoidably remained in bondage until now. But behold, he did deliver them because they did humble themselves before him; and because they cried mightily unto him, he did deliver them out of bondage. And thus doth the Lord work with his power in all cases among the children of men, extending the arm of mercy towards them that put their trust in him.

<sup>5</sup> And behold, now I say unto you, Ye cannot dethrone an iniquitous king save it be through much contention and the shedding of much blood. For behold, he has his friends in iniquity, and he keepeth his guards about him, and he teareth up the laws of those who have reigned in righteousness before him, and he trampleth under his feet the commandments of God. And he

enacteth laws and sendeth them forth among his people, yea, laws after the manner of his own wickedness; and whosoever doth not obey his laws, he causeth to be destroyed. And whosoever doth rebel against him, he will send his armies against them to war; and if he can, he will destroy them. And thus an unrighteous king doth pervert the ways of all righteousness. And now behold, I say unto you, It is not expedient that such abominations should come upon you.

<sup>6</sup>Therefore, choose you, by the voice of this people, judges, that ye may be judged according to the laws which have been given you by our fathers, which are correct and which were given them by the hand of the Lord. Now it is not common that the voice of the people desireth anything contrary to that which is right, but it is common for the lesser part of the people to desire that which is not right. Therefore, this shall ye observe and make it your law, to do your business by the voice of the people.

<sup>7</sup>And if the time comes that the voice of the people doth choose iniquity, then is the time that the judgments of God will come upon you. Yea, then is the time he will visit you with great destruction, even as he has hitherto visited this land. And now if ye have judges, and he do not judge you according to the law which has been given, ye can cause that they may be judged of a higher judge. If your higher judges do not judge righteous judgments, ye shall cause that a small number of your lower judges should be gathered together, and they shall judge your higher judges according to the voice of the people. And I command you to do these things in the fear of the Lord. And I commanded you to do these things and that ye have no king, that if these people commit sins and iniquities, they shall be answered upon their own heads. For behold, I say unto you, The sins of many people have been caused by the iniquities of their kings; therefore, their iniquities are answered upon the heads of their kings.

<sup>8</sup>And now I desire that this unequality should be no more in this land, especially among this my people. But I desire that this land be a land of liberty, and every man may enjoy his rights and privileges alike so long as the Lord sees fit that we may live and inherit the land, yea, even as long as any of our posterity remains upon the face of the land. And many more things did king Mosiah write unto them, unfolding unto them all the trials and troubles of a righteous king, yea, all the travails of soul for their people, and also all the murmurings of the people to their king; and he explained it all unto them. And he told them that these things ought not to be, but that the burden should come upon all the people, that every man might bear his part. And he also unfolded unto them all the disadvantages they labored under by having an unrighteous king to rule over them, yea, all his iniquities and abominations and all the wars and contentions and bloodshed and the stealing and the plundering and the committing of whoredoms and all manner of iniquities which cannot be enumerated, telling them that these things ought not to be, that they were expressly repugnant to the commandments of God.

<sup>9</sup>And now it came to pass after king Mosiah had sent these things forth among the people, they were convinced of the truth of his words. Therefore, they relinquished their desires for a king and became exceedingly anxious that every man should have an equal chance throughout all the land; yea, and every man expressed a willingness to answer for his own sins. Therefore, it came to

pass that they assembled themselves together in bodies throughout the land to cast in their voices concerning who should be their judges to judge them according to the law which had been given them. And they were exceedingly rejoiced because of the liberty which had been granted unto them. And they did wax strong in love towards Mosiah; yea, they did esteem him more than any other man. For they did not look upon him as a tyrant who was seeking for gain, yea, for that lucre which doth corrupt the soul; for he had not exacted riches of them, neither had he delighted in the shedding of blood, but he had established peace in the land. And he had granted unto his people that they should be delivered from all manner of bondage. Therefore, they did esteem him, yea, exceedingly beyond measure. And it came to pass that they did appoint judges to rule over them, or to judge them according to the law, and this they did throughout all the land.

<sup>10</sup>And it came to pass that Alma was appointed to be the chief judge, he being also the high priest, his father having conferred the office upon him and had given him the charge concerning all the affairs of the church. And now it came to pass that Alma did walk in the ways of the Lord, and he did keep his commandments, and he did judge righteous judgments. And there was continual peace through the land. And thus commenced the reign of the judges throughout all the land of Zarahemla among all the people who were called the Nephites; and Alma was the first and chief judge.

<sup>11</sup>And now it came to pass that his father died, being eighty and two years old, having lived to fulfill the commandments of God. And it came to pass that Mosiah also died, in the thirty and third year of his reign, being sixty and three years, making in the whole five hundred and nine years from the time Lehi left Jerusalem. And thus ended the reign of the kings over the people of Nephi. And thus ended the days of Alma, who was the founder of their church.

## THE BOOK OF ALMA

### THE SON OF ALMA

*The account of Alma, who was the son of Alma, the first and chief judge over the people of Nephi, and also the high priest over the Church. An account of the reign of the judges and the wars and contentions among the people. And also an account of a war between the Nephites and the Lamanites according to the record of Alma, the first and chief judge.*

**N**OW it came to pass that in the first year of the reign of the judges over the people of Nephi, from this time forward, king Mosiah having gone the way of all the earth, having warred a good warfare, walking uprightly before God, leaving none to reign in his stead, nevertheless he established laws and they were acknowledged by the people, therefore, they were obliged to abide by the laws which he had made. And it came to pass that in the first year of the reign of Alma in the judgment seat, there was a man brought before him to be judged, a man who was large and was noted for his much strength. And he had gone about among the people, preaching to them that which he termed to be the word of God, bearing down against the church, declaring unto the people that every priest and teacher ought to become popular and they ought not to

labor with their own hands, but that they ought to be supported by the people. And he also testified unto the people that all mankind should be saved at the last day and that they need not fear nor tremble, but that they might lift up their heads and rejoice, for the Lord had created all men and had also redeemed all men; and in the end, all men should have Eternal life. And it came to pass that he did teach these things so much that many did believe on his words, even so many that they began to support him and give him money. And he began to be lifted up in the pride of his heart and to wear very costly apparel, yea, and even began to establish a church after the manner of his preaching.

<sup>2</sup>And it came to pass as he was going to preach to those who believed on his word, he met a man who belonged to the church of God, yea, even one of their teachers. And he began to contend with him sharply that he might lead away the people of the church; but the man withstood him, admonishing him with the words of God. Now the name of the man was Gideon, and it was he who was an instrument in the hands of God in delivering the people of Limhi out of bondage. Now because Gideon withstood him with the words of God, he was wroth with Gideon and drew his sword and began to smite him. Now Gideon being stricken with many years, therefore, he was not able to withstand his blows; therefore, he was slain by the sword. And the man who slew him was taken by the people of the church and was brought before Alma to be judged according to the crime which he had committed. And it came to pass that he stood before Alma and pled for himself with much boldness. But Alma said unto him, Behold, this is the first time that priestcraft has been introduced among this people. And behold, thou art not only guilty of priestcraft but hast endeavored to enforce it by the sword. And were priestcraft to be enforced among this people, it would prove their entire destruction. And thou hast shed the blood of a righteous man, yea, a man who has done much good among this people. And were we to spare thee, his blood would come upon us for vengeance. Therefore, thou art condemned to die according to the law which has been given us by Mosiah, our last king. And they have been acknowledged by this people; therefore, this people must abide by the law.

<sup>3</sup>And it came to pass that they took him (and his name was Nehor) and they carried him upon the top of the hill Manti, and there he was caused or rather did acknowledge between the heavens and the earth that what he had taught to the people was contrary to the word of God. And there he suffered an ignominious death.

<sup>4</sup>Nevertheless, this did not put an end to the spreading of priestcraft through the land, for there were many who loved the vain things of the world. And they went forth preaching false doctrines, and this they did for the sake of riches and honor. Nevertheless, they durst not lie, if it were known, for fear of the law, for liars were punished. Therefore, they pretended to preach according to their belief. And now the law could have no power on any man for his belief. And they durst not steal for fear of the law, for such were punished. Neither durst they rob nor murder, for he that murdered was punished unto death.

<sup>5</sup>But it came to pass that whosoever did not belong to the church of God began to persecute those that did belong to the church of God and had taken upon them the name of Christ. Yea, they did persecute them and afflict them with all manner of words, and this because of their humility, because they were

not proud in their own eyes, and because they did impart the word of God one with another without money and without price. Now there was a strict law among the people of the church that there should not any man belonging to the church arise and persecute those that did not belong to the church, and that there should be no persecution among themselves. Nevertheless, there were many among them who began to be proud and began to contend warmly with their adversaries, even unto blows. Yea, they would smite one another with their fists. Now this was in the second year of the reign of Alma, and it was a cause of much affliction to the church; yea, it was the cause of much trial with the church. For the hearts of many were hardened, and their names were blotted out, that they were remembered no more among the people of God; and also, many withdrew themselves from among them. Now this was a great trial to those that did stand fast in the faith; nevertheless they were steadfast and immovable in keeping the commandments of God, and they bore with patience the persecution which was heaped upon them. And when their priests left their labor to impart the word of God unto the people, the people also left their labors to hear the word of God. And when the priest had imparted unto them the word of God, they all returned again diligently unto their labors, and the priest, not esteeming himself above his hearers, for the preacher was no better than the hearer, neither was the teacher any better than the learner. And thus they were all equal; and they did all labor, every man according to his strength. And they did impart of their substance, every man according to that which he had, to the poor and the needy and the sick and the afflicted. And they did not wear costly apparel, yet they were neat and comely. And thus they did establish the affairs of the church, and thus they began to have continual peace again, notwithstanding all their persecutions.

<sup>6</sup>And now because of the steadiness of the church they began to be exceeding rich, having abundance of all things whatsoever they stood in need: abundance of flocks and herds and fatlings of every kind, and also abundance of grain and of gold and of silver and of precious things, and abundance of silk and fine-twined linen and all manner of good, homely cloth. And thus in their prosperous circumstances they did not send away any who was naked or that was hungry or that was athirst or that was sick or that had not been nourished. And they did not set their hearts upon riches. Therefore, they were liberal to all, both old and young, both bond and free, both male and female, whether out of the church or in the church, having no respect to persons as to those who stood in need. And thus they did prosper and become far more wealthy than those who did not belong to their church. For those who did not belong to their church did indulge themselves in sorceries and in idolatry or idleness and in babblings and in envyings and strife, and wearing costly apparel, being lifted up in the pride of their own eyes, persecuting, lying, thieving, robbing, committing whoredoms and murdering and all manner of wickedness. Nevertheless, the law was put in force upon all those who did transgress it, inasmuch as it were possible.

<sup>7</sup>And it came to pass that by thus exercising the law upon them, every man suffering according to that which he had done, they became more still and durst not commit any wickedness, if it were known. Therefore, there was much peace among the people of Nephi until the fifth year of the reign of the judges.

<sup>8</sup>And it came to pass in the commencement of the fifth year of their reign there began to be a contention among the people. For a certain man being called Amlici, he being a very cunning man, yea, a wise man as to the wisdom of the world, he being after the order of the man that slew Gideon by the sword, who was executed according to the law. Now this Amlici had, by his cunning, drawn away many people after him, even so much that they began to be very powerful, and they began to endeavor to establish Amlici to be a king over the people. Now this was alarming to the people of the church, and also to all those who had not been drawn away after the persuasions of Amlici, for they knew that according to their law that such things must be established by the voice of the people. Therefore, if it were possible that Amlici should gain the voice of the people, he being a wicked man, would deprive them of their rights and privileges of the church, etc., for it was his intent to destroy the church of God.

<sup>9</sup>And it came to pass that the people assembled themselves together throughout all the land, every man according to his mind, whether it were for or against Amlici, in separate bodies, having much dispute and wonderful contentions one with another. And thus they did assemble themselves together to cast in their voices concerning the matter; and they were laid before the judges. And it came to pass that the voice of the people came against Amlici, that he was not made king over the people. Now this did cause much joy in the hearts of those who were against him, but Amlici did stir up those who were in his favor to anger against those who were not in his favor.

<sup>10</sup>And it came to pass that they gathered themselves together and did consecrate Amlici to be their king. Now when Amlici was made king over them, he commanded them that they should take up arms against their brethren; and this he did that he might subject them to him. Now the people of Amlici were distinguished by the name of Amlici, being called Amlicites, and the remainder were called Nephites, or the people of God. Therefore, the people of the Nephites were aware of the intent of the Amlicites. And, therefore, they did prepare to meet them; yea, they did arm themselves with swords and with cimeters, and with bows and with arrows, and with stones and with slings, and with all manner of weapons of war of every kind. And thus they were prepared to meet the Amlicites at the time of their coming. And there were appointed captains and higher captains and chief captains according to their numbers.

<sup>11</sup>And it came to pass that Amlici did arm his men with all manner of weapons of war of every kind, and he also appointed rulers and leaders over his people to lead them to war against their brethren. And it came to pass that the Amlicites came up upon the hill of Amnihu, which was east of the river Sidon, which ran by the land of Zarahemla; and there they began to make war with the Nephites. Now Alma, being the chief judge and the governor of the people of Nephi, therefore he went up with his people, yea, with his captains and chief captains, yea, at the head of his armies against the Amlicites to battle. And they began to slay the Amlicites upon the hill east of Sidon, and the Amlicites did contend with the Nephites with great strength, insomuch that many of the Nephites did fall before the Amlicites. Nevertheless, the Lord did strengthen the hand of the Nephites, that they slew the Amlicites with a great slaughter, that they began to flee before them. And it came to pass that the Nephites did pursue the Amlicites all that day and did slay them with much slaughter,

insomuch that there was slain of the Amlicites twelve thousand five hundred thirty and two souls, and there was slain of the Nephites six thousand five hundred sixty and two souls.

<sup>12</sup>And it came to pass that when Alma could pursue the Amlicites no longer, he caused that his people should pitch their tents in the valley of Gideon, the valley being called after that Gideon who was slain by the hand of Nehor with the sword. And in this valley, the Nephites did pitch their tents for the night. And Alma sent spies to follow the remnant of the Amlicites, that he might know of their plans and their plots, whereby he might guard himself against them, that he might preserve his people from being destroyed. Now those whom he had sent out to watch the camp of the Amlicites were called Zeram and Amnor and Manti and Limher; these were they who went out with their men to watch the camp of the Amlicites.

<sup>13</sup>And it came to pass that on the morrow they returned into the camp of the Nephites in great haste, being greatly astonished and struck with much fear, saying, Behold, we followed the camp of the Amlicites. And to our great astonishment, in the land of Minon, above the land of Zarahemla, in the course of the land of Nephi, we saw a numerous host of the Lamanites; and behold, the Amlicites have joined them. And they are upon our brethren in that land, and they are fleeing before them, with their flocks and their wives and their children, towards our city. And except we make haste, they obtain possession of our city, and our fathers and our wives and our children be slain.

<sup>14</sup>And it came to pass that the people of Nephi took their tents and departed out of the valley of Gideon towards their city, which was the city of Zarahemla. And behold, as they were crossing the river Sidon, the Lamanites, and the Amlicites, being as numerous almost, as it were, as the sands of the sea, came upon them to destroy them. Nevertheless, the Nephites being strengthened by the hand of the Lord, having prayed mightily to him that he would deliver them out of the hands of their enemies, therefore, the Lord did hear their cries and did strengthen them; and the Lamanites and the Amlicites did fall before them. And it came to pass that Alma fought with Amlici with the sword face to face, and they did contend mightily one with another.

<sup>15</sup>And it came to pass that Alma, being a man of God, being exercised with much faith, cried saying, O Lord, have mercy and spare my life that I may be an instrument in thy hands to save and protect this people. Now when Alma had said these words, he contended again with Amlici, and he was strengthened, insomuch that he slew Amlici with the sword. And he also contended with the king of the Lamanites, but the king of the Lamanites fled back from before Alma and sent his guards to contend with Alma. But Alma with his guards contended with the guards of the king of the Lamanites until he slew and drave them back. And thus he cleared the ground, or rather the bank which was on the west of the river Sidon, throwing the bodies of the Lamanites whom he had slain into the waters of Sidon, that thereby his people might have room to cross and contend with the Lamanites and the Amlicites on the west side of the river Sidon.

<sup>16</sup>And it came to pass that when they had all crossed the river Sidon that the Lamanites and the Amlicites began to flee before them, notwithstanding they were so numerous that they could not be numbered. And they fled before the

Nephites towards the wilderness which was west and north, away beyond the borders of the land. And the Nephites did pursue them with their might and did slay them; yea, they were met on every hand and slain and driven until they were scattered on the west and on the north, until they had reached the wilderness which was called Hermounts; and it was that part of the wilderness which was infested by wild and ravenous beasts. And it came to pass that many died in the wilderness of their wounds and were devoured by those beasts and also the vultures of the air. And their bones have been found and have been heaped upon the earth.

<sup>17</sup>And it came to pass that the Nephites who were not slain by the weapons of war, after having buried those who had been slain – now the number of the slain were not numbered because of the greatness of their number – after they had finished burying their dead they all returned to their lands and their houses and their wives and their children. Now many women and children had been slain with the sword, and also many of their flocks and their herds, and also many of their fields of grain were destroyed, for they were trodden down by the hosts of men. And now as many of the Lamanites and the Amlicites who had been slain upon the bank of the river Sidon were cast into the waters of Sidon. And behold, their bones are in the depths of the sea, and they are many.

<sup>18</sup>And the Amlicites were distinguished from the Nephites for they had marked themselves with red in their foreheads after the manner of the Lamanites; nevertheless they had not shorn their heads like unto the Lamanites. Now the heads of the Lamanites were shorn, and they were naked save it were skin which was girded about their loins, and also their armor which was girded about them, and their bows and their arrows and their stones and their slings, etc. And the skins of the Lamanites were dark, according to the mark which was set upon their fathers, which was a curse upon them because of their transgression and their rebellion against their brethren, who consisted of Nephi, Jacob, and Joseph, and Sam, who were just and holy men; and their brethren sought to destroy them, therefore, they were cursed, and the Lord God set a mark upon them, yea, upon Laman and Lemuel, and also the sons of Ishmael and the Ishmaelitish women; and this was done that their seed might be distinguished from the seed of their brethren, that thereby the Lord God might preserve his people, that they might not mix and believe in incorrect traditions, which would prove their destruction.

<sup>19</sup>And it came to pass that whosoever did mingle his seed with that of the Lamanites did bring the same curse upon his seed. Therefore, whosoever suffered himself to be led away by the Lamanites was called under that head, and there was a mark set upon him. And it came to pass that whosoever would not believe in the tradition of the Lamanites, but believed those records which were brought out of the land of Jerusalem, and also in the tradition of their fathers, which was correct, who believed in the commandments of God and kept them, were called the Nephites or the people of Nephi from that time forth. And it is they who have kept the records which are true of their people and also of the people of the Lamanites.

<sup>20</sup>Now we will return again to the Amlicites, for they also had a mark set upon them; yea, they set the mark upon themselves, yea, even a mark of red upon their foreheads. Thus, the word of God is fulfilled, for these are the

words which he said to Nephi, Behold, the Lamanites have I cursed, and I will set a mark upon them that they and their seed may be separated from thee and thy seed from this time henceforth and forever except they repent of their wickedness and turn to me, that I may have mercy upon them. And again I will set a mark upon him that mingleth his seed with thy brethren, that they may be cursed also. And again I will set a mark upon him that fighteth against thee and thy seed. And again I say, He that departeth from thee shall no more be called thy seed. And I will bless thee, etc., and whosoever shall be called thy seed, henceforth and forever. And these were the promises of the Lord unto Nephi and to his seed. Now the Amlicites knew not that they were fulfilling the words of God when they began to mark themselves in their foreheads. Nevertheless, as they had come out in open rebellion against God, therefore it was expedient that the curse should fall upon them. Now I would that ye should see that they brought upon themselves the curse; and even so doth every man that is cursed bringeth upon himself his own condemnation.

<sup>21</sup> Now it came to pass that not many days after the battle, which was fought in the land of Zarahemla by the Lamanites and the Amlicites, that there was another army of the Lamanites came in upon the people of Nephi in the same place where the first army met the Amlicites. And it came to pass that there was an army sent to drive them out of their land. Now Alma himself, being afflicted with a wound, did not go up to battle at this time against the Lamanites, but he sent up a numerous army against them. And they went up and slew many of the Lamanites and drove the remainder of them out of the borders of their land. And then they returned again and began to establish peace in the land, being troubled no more for a time with their enemies. Now all these things were done, yea, all these wars and contentions were commenced and ended in the fifth year of the reign of the judges. And in one year were thousands and tens of thousands of souls sent to the Eternal world, that they might reap their rewards according to their works, whether they were good or whether they were bad, to reap Eternal happiness or Eternal misery, according to the spirit which they listed to obey, whether it be a good spirit or a bad one. For every man receiveth wages of him whom he listeth to obey, and this according to the words of the spirit of prophecy, therefore, let it be according to the truth. And thus ended the fifth year of the reign of the judges.

**2** Now it came to pass in the sixth year of the reign of the judges over the people of Nephi, there were no contentions nor wars in the land of Zarahemla. But the people were afflicted, yea, greatly afflicted, for the loss of their brethren, and also for the loss of their flocks and herds, and also for the loss of their fields of grain, which were trodden under foot and destroyed by the Lamanites. And so great were their afflictions that every soul had cause to mourn, and they believed that it was the judgments of God sent upon them because of their wickedness and their abominations; therefore, they were awakened to a remembrance of their duty, and they began to establish the church more fully. Yea, and many were baptized in the waters of Sidon and were joined to the church of God; yea, they were baptized by the hand of Alma, who had been consecrated the high priest over the people of the church by the hand of his father, Alma.

<sup>2</sup>And it came to pass in the seventh year of the reign of the judges there were about three thousand five hundred souls that united themselves to the church of God and were baptized. And thus ended the seventh year of the reign of the judges over the people of Nephi, and there was continual peace in all that time.

<sup>3</sup>And it came to pass in the eighth year of the reign of the judges that the people of the church began to wax proud because of their exceeding riches and their fine silks, and their fine-twined linen, and because of their many flocks and herds, and their gold and their silver and all manner of precious things which they had obtained by their industry. And in all these things were they lifted up in the pride of their eyes, for they began to wear very costly apparel. Now this was the cause of much affliction to Alma, yea, and to many of the people whom Alma had consecrated to be teachers and priests and elders over the church. Yea, many of them, were sorely grieved for the wickedness which they saw had begun to be among their people. For they saw and beheld with great sorrow that the people of the church began to be lifted up in the pride of their eyes and to set their hearts upon riches and upon the vain things of the world, that they began to be scornful one towards another. And they began to persecute those that did not believe according to their own wills and pleasure. And thus in this eighth year of the reign of the judges there began to be great contentions among the people of the church; yea, there were envyings and strifes and malice and persecutions and pride, even to exceed the pride of those who did not belong to the church of God. And thus ended the eighth year of the reign of the judges. And the wickedness of the church was a great stumbling block to those who did not belong to the church; and thus the church began to fail in its progress.

<sup>4</sup>And it came to pass in the commencement of the ninth year, Alma saw the wickedness of the church and he also saw that the example of the church began to lead those who were unbelievers on from one piece of iniquity to another, thus bringing on the destruction of the people, yea, he saw great inequality among the people, some lifting themselves up with their pride, despising others, turning their backs upon the needy and the naked and those who were hungry and those who were athirst and those who were sick and afflicted – now this was a great cause for lamentations among the people – while others were abasing themselves, succoring those who stood in need of their succor, such as imparting their substance to the poor and the needy, feeding the hungry and suffering all manner of afflictions for Christ's sake who should come according to the spirit of prophecy, looking forward to that day, thus retaining a remission of their sins, being filled with great joy because of the resurrection of the dead, according to the will and power and deliverance of Jesus Christ from the bands of death.

<sup>5</sup>And now it came to pass that Alma having seen the afflictions of the humble followers of God and the persecutions which were heaped upon them by the remainder of his people and seeing all their inequality, began to be very sorrowful, nevertheless the spirit of the Lord did not fail him; and he selected a wise man who was among the elders of the church and gave him power according to the voice of the people, that he might have power to enact laws according to the laws which had been given and to put them in force according to the wickedness and the crimes of the people. Now this man's name was

Nephihah, and he was appointed chief judge, and he sat in the judgment seat to judge and to govern the people. Now Alma did not grant unto him the office of being high priest over the church, but he retained the office of high priest unto himself, but he delivered the judgment seat unto Nephihah. And this he did that he himself might go forth among his people, or among the people of Nephi, that he might preach the word of God unto them, to stir them up in remembrance of their duty, and that he might pull down by the word of God all the pride and craftiness and all the contentions which were among his people, seeing no way that he might reclaim them save it were in bearing down in pure testimony against them. And thus in the commencement of the ninth year of the reign of the judges over the people of Nephi, Alma delivered up the judgment seat to Nephihah, and confined himself wholly to the high priesthood of the holy order of God, to the testimony of the word according to the spirit of revelation and prophecy.

*The words which Alma, the High Priest according to the holy order of God, delivered to the people in their cities and villages throughout the land.*

**3** Now it came to pass that Alma began to declare the word of God unto the people, first in the land of Zarahemla and from thence throughout all the land. And these are the words which he spake to the people in the church which were established in the city of Zarahemla, according to his own record, saying, I, Alma, having been consecrated by my father Alma to be a high priest over the church of God, he having power and authority from God to do these things, behold, I say unto you that he began to establish a church in the land which was in the borders of Nephi – yea, the land was called the land of Mormon – yea, and he did baptize his brethren in the waters of Mormon. And behold, I say unto you, They were delivered out of the hands of the people of king Noah by the mercy and power of God. And behold, after that they were brought into bondage by the hands of the Lamanites in the wilderness. Yea, I say unto you, they were in captivity, and again the Lord did deliver them out of bondage by the power of his word. And we were brought into this land, and here we began to establish the church of God throughout this land also.

<sup>2</sup>And now behold, I say unto you my brethren, you that belong to this church, Have you sufficiently retained in remembrance the captivity of your fathers? Yea, and have you sufficiently retained in remembrance his mercy and longsuffering towards them? And moreover, have ye sufficiently retained in remembrance that he has delivered their souls from hell? Behold, he changed their hearts; yea, he awakened them out of a deep sleep and they awake unto God. Behold, they were in the midst of darkness; nevertheless their souls were illuminated by the light of the everlasting word. Yea, they were encircled about by the bands of death and the chains of hell, and an everlasting destruction did await them. And now I ask of you my brethren, Were they destroyed? Behold, I say unto you, Nay, they were not. And again I ask, Were the bands of death broken? And the chains of hell which encircled them about, were they loosed? I say unto you, Yea, they were loosed. And their souls did expand, and they did sing redeeming love. And I say unto you that they are saved. And now I ask of you, On what conditions are they saved? Yea, what grounds had

they to hope for salvation? What is the cause of their being loosed from the bands of death, yea, and also the chains of hell? Behold, I can tell you, Did not my father Alma believe in the words which were delivered by the mouth of Abinadi? And was he not a holy prophet? Did he not speak the words of God? And my father Alma believed them. And according to his faith, there was a mighty change wrought in his heart. Behold, I say unto you that this is all true. And behold, he preached the word unto your fathers, and a mighty change was also wrought in their hearts, and they humbled themselves and put their trust in the true and living God. And behold, they were faithful until the end; therefore, they were saved.

<sup>3</sup>And now behold, I ask of you, my brethren of the church, Have ye spiritually been born of God? Have ye received his image in your own countenances? Have ye experienced this mighty change in your hearts? Do ye exercise faith in the redemption of him who created you? Do you look forward with an eye of faith and view this mortal body raised in immortality and this corruption raised in incorruption, to stand before God to be judged according to the deeds which have been done in the mortal body? I say unto you, Can you imagine to yourselves that ye hear the voice of the Lord saying unto you in that day, Come unto me, ye blessed; for behold your works have been the works of righteousness upon the face of the earth; or do ye imagine to yourselves that ye can lie unto the Lord at that day and say, Lord, our works have been righteous works upon the face of the earth; and that he will save you? Or otherwise, can ye imagine yourselves brought before the tribunal of God with your souls filled with guilt and remorse, having a remembrance of all your guilt, yea, a perfect remembrance of all your wickedness, yea, a remembrance that ye have set at defiance the commandments of God? I say unto you, Can ye look up to God at that day with a pure heart and clean hands? I say unto you, Can you look up, having the image of God engraven upon your countenances? I say unto you, Can ye think of being saved when you have yielded yourselves to become subjects to the Devil? I say unto you, Ye will know at that day that ye cannot be saved; for there can no man be saved except his garments are washed white. Yea, his garments must be purified until they are cleansed from all stain through the blood of him of whom it has been spoken by our fathers who should come to redeem his people from their sins.

<sup>4</sup>And now I ask of you my brethren, How will any of you feel if ye shall stand before the bar of God, having your garments stained with blood and all manner of filthiness? Behold, what will these things testify against you? Behold, will they not testify that ye are murderers? Yea, and also that ye are guilty of all manner of wickedness? Behold, my brethren, do ye suppose that such an one can have a place to sit down in the kingdom of God with Abraham, with Isaac, and with Jacob, and also all the holy prophets, whose garments are cleansed and are spotless, pure, and white? I say unto you, Nay, except ye make our Creator a liar from the beginning or suppose that he is a liar from the beginning. Ye cannot suppose that such can have place in the kingdom of Heaven, but he shall be cast out, for they are the children of the kingdom of the Devil.

<sup>5</sup>And now behold, I say unto you my brethren if ye have experienced a change of heart and if ye have felt to sing the song of redeeming love, I would ask,

Can ye feel so now? Have ye walked keeping yourselves blameless before God? Could ye say, if ye were called to die at this time, within yourselves that ye have been sufficiently humble, that your garments have been cleansed and made white through the blood of Christ, who will come to redeem his people from their sins? Behold, are ye stripped of pride? I say unto you, If ye are not, ye are not prepared to meet God. Behold, ye must prepare quickly; for the kingdom of Heaven is soon at hand, and such an one hath not Eternal life. Behold, I say, Is there one among you who is not stripped of envy? I say unto you that such an one is not prepared. And I would that he should prepare quickly, for the hour is close at hand; and he knoweth not when the time shall come, for such an one is not found guiltless.

<sup>6</sup>And again I say unto you, Is there one among you that doth make a mock of his brother or that heapeth upon him persecutions? Woe unto such an one, for he is not prepared; and the time is at hand that he must repent, or he cannot be saved. Yea, even woe unto all ye workers of iniquity; repent, repent, for the Lord God hath spoken it. Behold, he sendeth an invitation unto all men; for the arms of mercy are extended towards them, and he saith, Repent and I will receive you. Yea, he saith, Come unto me and ye shall partake of the fruit of the tree of life; yea, ye shall eat and drink of the bread and the waters of life freely. Yea, come unto me and bring forth works of righteousness, and ye shall not be put down and cast into the fire. For behold, the time is at hand that whosoever bringeth forth not good fruit, or whosoever doeth not the works of righteousness, the same have cause to wail and mourn.

<sup>7</sup>O ye workers of iniquity, ye that are puffed up in the vain things of the world, ye that have professed to have known the ways of righteousness, nevertheless ye have gone astray as sheep having no shepherd. Notwithstanding a shepherd hath called after you and art still calling after you, but ye will not hearken unto his voice. Behold, I say unto you that the good shepherd doth call you; yea, and in his own name he doth call you, which is the name of Christ. And if ye will not hearken unto the voice of the good shepherd, to the name by which ye are called, behold, ye are not the sheep of the good shepherd. And now if ye are not the sheep of the good shepherd, of what fold are ye? Behold, I say unto you that the Devil is your shepherd, and ye are of his fold. And now who can deny this? Behold, I say unto you, Whosoever denieth this is a liar and a child of the Devil.

<sup>8</sup>For I say unto you that whatsoever is good cometh from God and whatsoever is evil cometh from the Devil. Therefore, if a man bringeth forth good works, he hearkeneth unto the voice of the good shepherd, and he doth follow him. But whosoever bringeth forth evil works, the same becometh a child of the Devil, for he hearkeneth unto his voice and doth follow him. And whosoever doeth this must receive his wages of him. Therefore, for his wages, he receiveth death as to things pertaining unto righteousness, being dead unto all good works. And now my brethren, I would that ye should hear me, for I speak in the energy of my soul. For behold, I have spoken unto you plain, that ye cannot err, or have spoken according to the commandments of God. For I am called to speak after this manner according to the holy order of God, which is in Christ Jesus. Yea, I am commanded to stand and testify unto this people the things which have been spoken by our fathers concerning the things which

are to come. And this is not all; do ye not suppose that I know of these things myself? Behold, I testify unto you that I do know that these things whereof I have spoken are true. And how do ye suppose that I know of their surety? Behold, I say unto you, They are made known unto me by the Holy Spirit of God. Behold, I have fasted and prayed many days that I might know these things of myself. And now I do know of myself that they are true, for the Lord God hath made them manifest unto me by his Holy Spirit; and this is the spirit of revelation which is in me. And moreover I say unto you that as it has thus been revealed unto me that the words which have been spoken by our fathers are true, even so according to the spirit of prophecy which is in me, which is also by the manifestation of the Spirit of God. I say unto you that I know of myself that whatsoever I shall say unto you concerning that which is to come is true. And I say unto you that I know that Jesus Christ shall come, yea, the Son, the Only Begotten of the Father full of grace and mercy and truth. And behold, it is he that cometh to take away the sins of the world, yea, the sins of every man who steadfastly believeth on his name.

<sup>9</sup>And now I say unto you that this is the order after which I am called, yea, to preach unto my beloved brethren, yea, and every one that dwelleth in the land, yea, to preach unto all, both old and young, both bond and free; yea, I say unto you, the aged and also the middle aged and the rising generation, yea, to cry unto them that they must repent and be born again. Yea, thus saith the spirit, Repent, all ye ends of the earth, for the kingdom of Heaven is soon at hand. Yea, the Son of God cometh in his glory, in his might, majesty, power, and dominion. Yea, my beloved brethren, I say unto you that the spirit saith, Behold, the glory of the king of all the earth and also the King of Heaven shall very soon shine forth among all the children of men. And also the spirit saith unto me, yea, crieth unto me with a mighty voice, saying, Go forth and say unto this people, Repent, for except ye repent, ye can in nowise inherit the kingdom of Heaven. And again I say unto you, The spirit saith, Behold, the ax is laid at the root of the tree, therefore, every tree that bringeth not forth good fruit shall be hewn down and cast into the fire, yea, a fire which cannot be consumed, even an unquenchable fire; behold and remember, the Holy One hath spoken it.

<sup>10</sup>And now my beloved brethren, I say unto you, Can ye withstand these sayings? Yea, can ye lay aside these things and trample the Holy One under your feet? Yea, can ye be puffed up in the pride of your hearts? Yea, will ye still persist in the wearing of costly apparel and setting your hearts upon the vain things of the world, upon your riches? Yea, will ye persist in supposing that ye are better one than another? Yea, will ye persist in the persecutions of your brethren who humble themselves and do walk after the holy order of God wherewith they have been brought into this church, having been sanctified by the holy spirit? And they do bring forth works which are meet for repentance. Yea, and will you persist in turning your backs upon the poor and the needy and in withholding your substance from them? And finally, all ye that will persist in your wickedness, I say unto you that these are those who shall be hewn down and cast into the fire except they speedily repent.

<sup>11</sup>And now I say unto you, all you that are desirous to follow the voice of the good shepherd, Come ye out from the wicked and be ye separate and

touch not their unclean things. And behold, their names shall be blotted out, that the names of the wicked shall not be numbered among the names of the righteous, that the word of God may be fulfilled which saith, The names of the wicked shall not be mingled with the names of my people; for the names of the righteous shall be written in the book of life and unto them will I grant an inheritance at my right hand. And now my brethren what have ye to say against this? I say unto you if ye speak against it, it matters not, for the word of God must be fulfilled. For what shepherd is there among you, having many sheep, doth not watch over them that the wolves enter not and devour his flock? And behold, if a wolf enters his flock, doth he not drive him out? Yea, and at the last, if he can, he will destroy him. And now I say unto you that the good shepherd doth call after you. And if you will hearken unto his voice, he will bring you into his fold and ye are his sheep. And he commandeth you that ye suffer no ravenous wolf to enter among you, that ye may not be destroyed.

<sup>12</sup>And now I, Alma, do command you in the language of him who hath commanded me that ye observe to do the words which I have spoken unto you. I speak by way of command unto you that belong to the church. And unto those who do not belong to the church, I speak by way of invitation, saying, Come and be baptized unto repentance, that ye also may be partakers of the fruit of the tree of life.

**4** And now it came to pass that after Alma had made an end of speaking unto the people of the church which was established in the city of Zarahemla, he ordained priests and elders by laying on his hands, according to the order of God, to preside and watch over the church. And it came to pass that whosoever did not belong to the church who repented of their sins were baptized unto repentance and were received into the church. And it also came to pass that whosoever did belong to the church that did not repent of their wickedness and humble themselves before God (I mean those who were lifted up in the pride of their hearts) the same were rejected and their names were blotted out, that their names were not numbered among those of the righteous. And thus they began to establish the order of the church in the city of Zarahemla. Now I would that ye should understand that the word of God was liberal unto all, that none were deprived of the privilege of assembling themselves together to hear the word of God. Nevertheless the children of God were commanded that they should gather themselves together oft and join in fasting and mighty prayer in behalf of the welfare of the souls of those who knew not God.

<sup>2</sup>And now it came to pass that when Alma had made these regulations, he departed from them, yea, from the church which was in the city of Zarahemla, and went over upon the east of the river Sidon into the valley of Gideon, there having been a city built which was called the city of Gideon, which was in the valley that was called Gideon, being called after the man who was slain by the hand of Nehor with the sword. And Alma went and began to declare the word of God unto the church which was established in the valley of Gideon, according to the revelation of the truth of the word which had been spoken by his fathers and according to the spirit of prophecy which was in him; according to the testimony of Jesus Christ the Son of God, who should come to redeem

his people from their sins, and the holy order by which he was called. And thus it is written. Amen.

*The words of Alma which he delivered to the people in Gideon, according to his own record.*

**5** Behold, my beloved brethren, seeing that I have been permitted to come unto you, therefore, I attempt to address you in my language, yea, by my own mouth, seeing that it is the first time that I have spoken unto you by the words of my mouth, I having been wholly confined to the judgment seat, having had much business that I could not come unto you. And even I could not have come now at this time were it not that the judgment seat hath been given to another to reign in my stead. And the Lord in much mercy hath granted that I should come unto you; and behold, I have come having great hopes and much desire that I should find that ye had humbled yourselves before God and that ye had continued in the supplicating of his grace, that I should find that ye were blameless before him, that I should find that ye were not in the awful dilemma that our brethren were in at Zarahemla. But blessed be the name of God that he hath given unto me to know, yea, hath given unto me the exceedingly great joy of knowing that they are established again in the way of his righteousness. And I trust according to the spirit of God which is in me that I shall also have joy over you.

<sup>2</sup> Nevertheless, I do not desire that my joy over you should come by the cause of so much afflictions and sorrow which I have had for the brethren at Zarahemla. For behold, my joy cometh over them after wading through much afflictions and sorrow. But behold, I trust that ye are not in a state of so much unbelief as were your brethren. I trust that ye are not lifted up in the pride of your hearts. Yea, I trust that ye have not set your hearts upon riches and the vain things of the world. Yea, I trust that you do not worship idols, but that ye do worship the true and the living God and that ye look forward for the remission of your sins, with an everlasting faith, which is to come.

<sup>3</sup> For behold, I say unto you, there be many things to come. And behold, there is one thing which is of more importance than they all, for behold, the time is not far distant that the Redeemer liveth and cometh among his people. Behold, I do not say that he will come among us at the time of his dwelling in his mortal tabernacle; for behold, the spirit hath not said unto me that this should be the case. Now as to this thing I do not know; but this much I do know, that the Lord God hath power to do all things which are according to his word. But behold, the spirit hath said this much unto me, saying, Cry unto this people saying, Repent ye, repent ye, and prepare the way of the Lord and walk in his paths, which are straight, for behold, the kingdom of Heaven is at hand, and the Son of God cometh upon the face of the earth. And behold, he shall be born of Mary at Jerusalem, which is the land of our forefathers, she being a virgin, a precious and chosen vessel, who shall be overshadowed and conceive by the power of the Holy Ghost and bring forth a son, yea, even the Son of God. And he shall go forth suffering pains and afflictions and temptations of every kind, and this that the word might be fulfilled which saith, He will take upon him the pains and the sicknesses of his people. And he will take upon him death, that he may loose the bands of death which bind

his people. And he will take upon him their infirmities, that his bowels may be filled with mercy according to the flesh, that he may know according to the flesh how to succor his people according to their infirmities. Now the spirit knoweth all things; nevertheless the Son of God suffereth according to the flesh, that he might take upon him the sins of his people, that he might blot out their transgressions according to the power of his deliverance. And now behold, this is the testimony which is in me.

<sup>4</sup>Now I say unto you that ye must repent and be born again, for the spirit saith, If ye are not born again, ye cannot inherit the kingdom of Heaven. Therefore, come and be baptized unto repentance, that ye may be washed from your sins, that ye may have faith on the Lamb of God, who taketh away the sins of the world, who is mighty to save and to cleanse from all unrighteousness. Yea, I say unto you, Come and fear not, and lay aside every sin which easily doth beset you, which doth bind you down to destruction. Yea, come and go forth, and shew unto your God that ye are willing to repent of your sins and enter into a covenant with him to keep his commandments, and witness it unto him this day by going into the waters of baptism. And whosoever doeth this and keepeth the commandments of God from thenceforth, the same will remember that I say unto him, yea, he will remember that I have said unto him, He shall have Eternal life; according to the testimony of the Holy Spirit which testifieth in me.

<sup>5</sup>And now my beloved brethren, do you believe these things? Behold, I say unto you, yea, I know that ye believe them. And the way that I know that ye believe them is by the manifestation of the spirit which is in me. And now because your faith is strong concerning that, yea, concerning the things which I have spoken, great is my joy. For as I said unto you from the beginning, that I had much desire that ye were not in the state of dilemma like your brethren, even so I have found that my desires have been gratified. For I perceive that ye are in the paths of righteousness. I perceive that ye are in the path which leads to the kingdom of God. Yea, I perceive that ye are making his paths straight. I perceive that it has been made known unto you by the testimony of his word that he cannot walk in crooked paths, neither doth he vary from that which he hath said, neither hath he a shadow of turning from the right to the left, or from that which is right to that which is wrong. Therefore, his course is one Eternal round. And he doth not dwell in unholy temples, neither can filthiness or anything which is unclean be received into the kingdom of God. Therefore, I say unto you, The time shall come, yea, and it shall be at the last day, that he who is filthy shall remain in his filthiness.

<sup>6</sup>And now my beloved brethren, I have said these things unto you that I might awaken you to a sense of your duty to God, that ye may walk blameless before him, that ye may walk after the holy order of God after which ye have been received. And now I would that ye should be humble and be submissive and gentle, easy to be entreated, full of patience and longsuffering, being temperate in all things, being diligent in keeping the commandments of God at all times, asking for whatsoever things ye stand in need, both spiritual and temporal, always returning thanks unto God for whatsoever things ye do receive. And see that ye have faith, hope, and charity, and then ye will always abound in good works. And may the Lord bless you and keep your garments

spotless, that ye may, at last, be brought to sit down with Abraham, Isaac, and Jacob, and the holy prophets who have been ever since the world began, having your garments spotless even as their garments are spotless, in the kingdom of Heaven, to go no more out.

<sup>7</sup>And now my beloved brethren, I have spoken these words unto you according to the Spirit, which testifieth in me. And my soul doth exceedingly rejoice because of the exceeding diligence and heed which ye have given unto my word. And now may the peace of God rest upon you and upon your houses and lands and upon your flocks and herds and all that you possess, your women and your children, according to your faith and good works from this time forth and forever. And thus I have spoken. Amen.

**6** And now it came to pass that Alma returned from the land of Gideon, after having taught the people of Gideon many things which cannot be written, having established the order of the church according as he had before done in the land of Zarahemla, yea, he returned to his own house at Zarahemla to rest himself from the labors which he had performed. And thus ended the ninth year of the reign of the judges over the people of Nephi.

<sup>2</sup>And it came to pass in the commencement of the tenth year of the reign of the judges over the people of Nephi that Alma departed from thence and took his journey over into the land of Melek, on the west of the river Sidon, on the west by the borders of the wilderness. And he began to teach the people in the land of Melek according to the holy order of God by which he had been called, and he began to teach the people throughout all the land of Melek.

<sup>3</sup>And it came to pass that the people came to him throughout all the borders of the land which was by the wilderness side. And they were baptized throughout all the land. So that when he had finished his work at Melek, he departed thence and traveled three days' journey on the north of the land of Melek, and he came to a city which was called Ammonihah. Now it was the custom of the people of Nephi to call their lands and their cities and their villages, yea, even all their small villages, after the name of him who first possessed them; and thus it was with the land of Ammonihah.

<sup>4</sup>And it came to pass that when Alma had come to the city of Ammonihah, he began to preach the word of God unto them. Now Satan had gotten great hold upon the hearts of the people of the city of Ammonihah; therefore, they would not hearken unto the words of Alma. Nevertheless, Alma labored much in the spirit, wrestling with God in mighty prayer, that he would pour out his Spirit upon the people who were in the city, that he would also grant that he might baptize them unto repentance. Nevertheless, they hardened their hearts, saying unto him, Behold, we know that thou art Alma; and we know that thou art high priest over the church which thou hast established in many parts of the land according to your tradition. And we are not of thy church, and we do not believe in such foolish traditions. And now we know that because we are not of thy church, we know that thou hast no power over us. And thou hast delivered up the judgment seat unto Nephihah, therefore, thou art not the chief judge over us. Now when the people had said this and had withstood all his words and reviled him and spit upon him and caused

that he should be cast out of their city, and he departed thence and took his journey towards the city which was called Aaron.

<sup>5</sup>And it came to pass that while he was journeying thither, being weighed down with sorrow, wading through much tribulation and anguish of soul because of the wickedness of the people who were in the city of Ammonihah, it came to pass that while Alma was thus weighed down with sorrow, behold, an angel of the Lord appeared unto him, saying, Blessed art thou, Alma. Therefore, lift up thy head and rejoice, for thou hast great cause to rejoice, for thou hast been faithful in keeping the commandments of God from the time which thou received thy first message from him. Behold, I am he that delivered it unto you. And behold, I am sent to command thee that thou return to the city of Ammonihah and preach again unto the people of the city, yea, preach unto them, yea, say unto them, except they repent the Lord God will destroy them. For behold, they do study at this time that they may destroy the liberty of thy people, for thus saith the Lord, which is contrary to the statutes and judgments and commandments which he has given unto his people.

<sup>6</sup>Now it came to pass that after Alma had received his message from the Angel of the Lord, he returned speedily to the land of Ammonihah. And he entered the city by another way, yea, by the way which was on the south of the city Ammonihah. And as he entered the city, he was an hungered; and he said to a man, Will ye give to a humble servant of God something to eat? And the man said unto him, I am a Nephite, and I know that thou art a holy prophet of God, for thou art the man whom an angel said in a vision thou shalt receive. Therefore, go with me into my house, and I will impart unto thee of my food. And I know that thou will be a blessing unto me and my house. And it came to pass that the man received him into his house. And the man was called Amulek, and he brought forth bread and meat and sat before Alma.

<sup>7</sup>And it came to pass that Alma ate bread and he was filled, and he blessed Amulek and his house, and he gave thanks unto God. And after he had eaten and was filled, he said unto Amulek, I am Alma and am the high priest over the churches of God throughout the land. And behold, I have been called to preach the word of God among all this people according to the spirit of revelation and prophecy. And I was in this land, and they would not receive me, but they cast me out. And I was about to set my back towards this land forever. But behold, I have been commanded that I should turn again and prophesy unto this people, yea, and to testify against them concerning their iniquities. And now Amulek, because thou hast fed me and took me in, thou art blessed, for I was an hungered, for I had fasted many days. And Alma tarried many days with Amulek before he began to preach unto the people.

<sup>8</sup>And it came to pass that the people did wax more gross in their iniquities. And the word came to Alma, saying, Go. And also say unto my servant Amulek, Go forth and prophesy unto this people, saying, Repent ye, for thus saith the Lord, Except ye repent, I will visit this people in mine anger; yea, and I will not turn my fierce anger away. And Alma went forth, and also Amulek, among the people to declare the words of God unto them. And they were filled with the Holy Ghost, and they had power given unto them, insomuch that they could not be confined in dungeons, neither were it possible that any man could slay them. Nevertheless, they did not exercise their power until they were bound

in bands and cast into prison. Now this was done that the Lord might show forth his power in them.

<sup>9</sup>And it came to pass that they went forth and began to preach and to prophesy unto the people according to the spirit and power which the Lord had given them

*The words of Alma and also the words of Amulek, which were declared unto the people who were in the land of Ammonihah. And also, they are cast into prison and delivered by the miraculous power of God which was in them, according to the record of Alma.*

**7** And again I, Alma, having been commanded of God that I should take Amulek and go forth and preach again unto this people, or the people which was in the city of Ammonihah, it came to pass as I began to preach unto them they began to contend with me, saying, Who art thou? Suppose ye that we shall believe the testimony of one man although he should preach unto us that the earth should pass away? Now they understood not the words which they spake, for they knew not that the earth should pass away. And they said also, We will not believe thy words if thou shouldst prophesy that this great city should be destroyed in one day. Now they knew not that God could do such marvelous works, for they were a hard-hearted and a stiffnecked people. And they said, Who is God that sendeth no more authority than one man among this people to declare unto them the truth of such great and marvelous things? And they stood forth to lay their hands on me, but behold, they did not.

<sup>2</sup>And I stood with boldness to declare unto them, yea, I did boldly testify unto them, saying, Behold, O ye wicked and perverse generation, how have ye forgotten the tradition of your fathers? Yea, how soon ye have forgotten the commandments of God. Do ye not remember that our father Lehi was brought out of Jerusalem by the hand of God? Do ye not remember that they were all led by him through the wilderness? And have ye forgotten so soon how many times he delivered our fathers out of the hands of their enemies and preserved them from being destroyed, even by the hands of their own brethren? Yea, and if it had not been for his matchless power and his mercy and his longsuffering towards us, we should unavoidably have been cut off from the face of the earth long before this period of time, and perhaps been consigned to a state of endless misery and wo. Behold, now I say unto you that he commandeth you to repent. And except ye repent, ye can in nowise inherit the kingdom of God. But behold, this is not all. He has commanded you to repent, or he will utterly destroy you from off the face of the earth. Yea, he will visit you in his anger and in his fierce anger he will not turn away.

<sup>3</sup>Behold, do ye not remember the words which he spake unto Lehi, saying that inasmuch as ye shall keep my commandments, ye shall prosper in the land? And again it is said that inasmuch as ye will not keep my commandments, ye shall be cut off from the presence of the Lord. Now I would that ye should remember that inasmuch as the Lamanites have not kept the commandments of God, they have been cut off from the presence of the Lord. Now we see that the word of the Lord has been verified in this thing, and the Lamanites have been cut off from his presence from the beginning of their transgressions in the land. Nevertheless, I say unto you that it shall be more tolerable for them

in the day of judgment than for you if ye remain in your sins, yea, and even more tolerable for them in this life than for you, except ye repent. For there are many promises which are extended to the Lamanites, for it is because of the traditions of their fathers that cause them to remain in their state of ignorance. Therefore, the Lord will be merciful unto them and prolong their existence in the land. And at some period of time, they will be brought to believe in his word and to know of the incorrectness of the traditions of their fathers; and many of them will be saved, for the Lord will be merciful unto all who call on his name.

<sup>4</sup>But behold, I say unto you that if ye persist in your wickedness that your days shall not be prolonged in the land, for the Lamanites shall be sent upon you. And if ye repent not, they shall come in a time when you know not, and ye shall be visited with utter destruction. And it shall be according to the fierce anger of the Lord, for he will not suffer you that ye shall live in your iniquities, to destroy his people. I say unto you, Nay, he would rather suffer that the Lamanites might destroy all this people, who are called the people of Nephi, if it were possible that they could fall into sins and transgressions after having had so much light and so much knowledge given unto them of the Lord their God; yea, after having been such a highly favored people of the Lord; yea, after having been favored above every other nation, kindred, tongue, or people; after having had all things made known unto them according to their desires and their faith and prayers, of that which has been and which is and which is to come; having been visited by the spirit of God, having conversed with angels, and having been spoken unto by the voice of the Lord, and having the spirit of prophecy and the spirit of revelation; and also many gifts: the gift of speaking with tongues and the gift of preaching and the gift of the Holy Ghost and the gift of translation; yea, and after having been delivered of God out of the land of Jerusalem by the hand of the Lord, having been saved from famine and from sickness and all manner of diseases of every kind; and they having been waxed strong in battle that they might not be destroyed; having been brought out of bondage time after time and having been kept and preserved until now; and they have been prospered until they are rich in all manner of things.

<sup>5</sup>And now behold, I say unto you that if this people, who have received so many blessings from the hand of the Lord, should transgress contrary to the light and knowledge which they do have, I say unto you that if this be the case, that if they should fall into transgression, that it would be far more tolerable for the Lamanites than for them. For behold, the promises of the Lord are extended to the Lamanites, but they are not unto you if ye transgress; for has not the Lord expressly promised and firmly decreed that if ye will rebel against him that ye shall utterly be destroyed from off the face of the earth?

<sup>6</sup>And now for this cause that ye may not be destroyed, the Lord has sent his angel to visit many of his people, declaring unto them that they must go forth and cry mightily unto this people, saying, Repent ye, repent ye, for the kingdom of Heaven is nigh at hand. And not many days hence the Son of God shall come in his glory, and his glory shall be the glory of the only begotten of the Father full of grace, equity, and truth, full of patience, mercy, and longsuffering, quick to hear the cries of his people and to answer their

prayers. And behold, he cometh to redeem those who will be baptized unto repentance through faith on his name. Therefore, prepare ye the way of the Lord, for the time is at hand that all men shall reap a reward of their works according to that which they have been: if they have been righteous, they shall reap the salvation of their souls according to the power and deliverance of Jesus Christ; and if they have been evil, they shall reap the damnation of their souls according to the power and captivation of the Devil; now behold, this is the voice of the angel crying unto the people. And now my beloved brethren, for ye are my brethren and ye had ought to be beloved, and ye had ought to bring forth works which are meet for repentance, seeing that your hearts have been grossly hardened against the word of God and seeing that ye are a lost and a fallen people.

<sup>7</sup>Now it came to pass that when I, Alma, had spoken these words, behold, the people were wroth with me because I said unto them that they were a hard-hearted and a stiffnecked people. And also because I said unto them that they were a lost and fallen people, they were angry with me and sought to lay their hands upon me, that they might cast me into prison. But it came to pass that the Lord did not suffer them that they should take me at that time and cast me into prison.

<sup>8</sup>And it came to pass that Amulek went and stood forth and began to preach unto them also. And now the words of Amulek are not all written; nevertheless a part of his words are written in this book.

**8** Now these are the words which Amulek preached unto the people who were in the land of Ammonihah, saying, I am Amulek. I am the son of Giddonah, who was the son of Ishmael, who was a descendant of Aminadi; and it was that same Aminadi who interpreted the writing which was upon the wall of the temple, which was written by the finger of God. And Aminadi was a descendant of Nephi, who was the son of Lehi, who came out of the land of Jerusalem, who was a descendant of Manasseh, who was the son of Joseph, who was sold into Egypt by the hands of his brethren. And behold, I am also a man of no small reputation among all those who know me; yea, and behold, I have many kindred and friends. And I have also acquired much riches by the hand of my industry. Nevertheless, after all this, I have never known much of the ways of the Lord and his mysteries and marvelous power. I said, I had never known much of these things, but behold, I mistake, for I have seen much of his mysteries and his miraculous power, yea, even in the preservation of the lives of this people. Nevertheless, I did harden my heart, for I was called many times and I would not hear. Therefore, I knew concerning these things, yet I would not know. Therefore, I went on rebelling against God in the wickedness of my heart, even until the fourth day of this seventh month, which is in the tenth year of the reign of our judges.

<sup>2</sup>As I was journeying to see a very near kindred, behold, an angel of the Lord appeared unto me and said, Amulek, return to thine own house, for thou shalt feed a prophet of the Lord, yea, a holy man who is a chosen man of God; for he has fasted many days because of the sins of this people, and he is an hungered. And thou shalt receive him into thy house and feed him. And

he shall bless thee and thy house, and the blessing of the Lord shall rest upon thee and thy house.

<sup>3</sup>And it came to pass that I obeyed the voice of the angel and returned towards my house. And as I was going thither, I found the man whom the angel said unto me thou shalt receive into thy house; and behold, it was this same man who has been speaking unto you concerning the things of God. And the angel said unto me, He is a holy man. Wherefore, I know he is a holy man because it was said by an angel of God. And again I know that the things whereof he hath testified are true. For behold, I say unto you that as the Lord liveth, even so he has sent his angel to make these things manifest unto me; and this he has done while this Alma hath dwelt at my house. For behold, he hath blessed mine house; he hath blessed me and my women and my children and my father and my kinsfolks, yea, even all my kindred hath he blessed, and the blessing of the Lord hath rested upon us according to the words which he spake.

<sup>4</sup>And now when Amulek had spoken these words, the people began to be astonished, seeing there was more than one witness who testified of the things whereof they were accused, and also of the things which were to come, according to the spirit of prophecy which was in them. Nevertheless there were some among them who thought to question them, that by their cunning devices they might catch them in their words, that they might find witness against them, that they might deliver them to the judges, that they might be judged according to the law, and that they might be slain or cast into prison; according to the crime which they could make appear or witness against them.

<sup>5</sup>Now it was those men who sought to destroy them, who were lawyers who were hired or appointed by the people to administer the law at their times of trial, or at the trials of the crimes of the people before the judges. Now these lawyers were learned in all the arts and cunning of the people, and this was to enable them that they might be skillful in their profession. And it came to pass that they began to question Amulek, that thereby they might make him cross his words or contradict the words which he should speak. Now they knew not that Amulek could know of their design. But it came to pass as they began to question him, he perceived their thoughts, and he said unto them, O ye wicked and perverse generation, ye lawyers and hypocrites, for ye are laying the foundations of the Devil, for ye are laying traps and snares to catch the holy ones of God. Ye are laying plans to pervert the ways of the righteous and to bring down the wrath of God upon your heads, even to the utter destruction of this people. Yea, well did Mosiah say, who was our last king, when he was about to deliver up the kingdom, having no one to confer it upon, causing that this people should be governed by their own voices – yea, well did he say that if the time should come that the voice of this people should cause iniquity, that is, if the time should come that this people should fall into transgression, they would be ripe for destruction. And now I say unto you that well doth the Lord judge of your iniquities; well doth he cry unto this people by the voice of his angels, Repent ye, repent, for the kingdom of Heaven is at hand. Yea, well doth he cry by the voice of his angels that I will come down among my people with equity and justice in my hands. Yea, and I say unto you that if it were not for the prayers of the righteous who are now in the land that ye would even now be visited with utter destruction. Yet it would not be by

flood as were the people in the days of Noah, but it would be by famine and by pestilence and the sword. But it is by the prayers of the righteous that ye are spared. Now, therefore, if ye will cast out the righteous from among you, then will not the Lord stay his hand, but in his fierce anger he will come out against you; then ye shall be smitten by famine and by pestilence and by the sword. And the time is soon at hand except ye repent.

<sup>6</sup>And now it came to pass that the people were more angry with Amulek, and they cried out saying, This man doth revile against our laws which are just, and our wise lawyers whom we have selected. But Amulek stretched forth his hand and cried the mightier unto them, saying, O ye wicked and perverse generation, why hath Satan got such great hold upon your hearts? Why will ye yield yourselves unto him, that he may have power over you to blind your eyes, that ye will not understand the words which are spoken according to their truth? For behold, have I testified against your law? Ye do not understand. Ye say that I have spoken against your law, but I have not, but I have spoken in favor of your law, to your condemnation. And now behold, I say unto you that the foundation of the destruction of this people is beginning to be laid by the unrighteousness of your lawyers and your judges.

<sup>7</sup>And now it came to pass that when Amulek had spoken these words, the people cried out against him, Now we know that this man is a child of the Devil, for he hath lied unto us; for he hath spoken against our law. And now he says that he has not spoken against it. And again he has reviled against our lawyers and our judges, etc. And it came to pass that the lawyers put it into their hearts that they should remember these things against him. And there was one among them whose name was Zeezrom; now he was the foremost to accuse Amulek and Alma, he being one of the most expert among them, having much business to do among the people. Now the object of these lawyers was to get gain, and they gat gain according to their employ.

<sup>8</sup>Now it was in the law of Mosiah that every man who was a judge of the law, or those who were appointed to be Judge, should receive wages according to the time which they labored to judge those who were brought before them to be judged.

<sup>9</sup>Now if a man owed another, and he would not pay that which he did owe, he was complained of to the judge; and the judge executed authority and sent forth officers that the man should be brought before him. And he judged the man according to the law and the evidences which were brought against him, and thus the man was compelled to pay that which he owed, or be striped or be cast out from among the people as a thief and a robber. And the judge received for his wages according to his time: a senine of gold for a day, or a senum of silver, which is equal to a senine of gold. And this is according to the law which was given.

<sup>10</sup>Now these are the names of the different pieces of their gold and of their silver according to their value, and the names are given by the Nephites. For they did not reckon after the manner of the Jews who were at Jerusalem, neither did they measure after the manner of the Jews; but they altered their reckoning and their measure according to the minds and the circumstances of the people, in every generation until the reign of the judges; they having been established by king Mosiah.

<sup>11</sup> Now the reckoning is thus: a senine of gold, a seon of gold, a shum of gold, and a limnah of gold. A senum of silver, an amnor of silver, an ezrum of silver, and an onti of silver. A senum of silver was equal to a senine of gold, and either for a measure of barley and also for a measure of every kind of grain. Now the amount of a seon of gold was twice the value of a senine. And a shum of gold was twice the value of a seon. And a limnah of gold was the value of them all. And an amnor of silver was as great as two senums. And an ezrum of silver was as great as four senums. And an onti was as great as all of them all. Now this is the value of the lesser numbers of their reckoning: a shiblon is half of a senum; therefore, a shiblon for a half a measure of barley. And a shiblum is a half of a shiblon. And a Leah is the half of a shiblum. Now an antion of gold is equal to three shiblons. Now this is their number according to their reckoning.

<sup>12</sup> Now it was for the sole purpose to get gain, because they received their wages according to their employ, therefore, they did stir up the people to riotings and all manner of disturbances and wickedness, that they might have more employ, that they might get money according to the suits which were brought before them; therefore, they did stir up the people against Alma and Amulek. And this Zeezrom began to question Amulek, saying, Will ye answer me a few questions which I shall ask you? Now Zeezrom was a man who was expert in the devices of the Devil, that he might destroy that which was good; therefore, he said unto Amulek, Will ye answer the questions which I shall put unto you? And Amulek said unto him, Yea, I will, if they be according to the spirit of the Lord which is in me, for I shall say nothing which is contrary to the spirit of the Lord. And Zeezrom said unto him, Behold, here are six onties of silver, and all these will I give unto thee if thou wilt deny the existence of a supreme being.

<sup>13</sup> Now Amulek said, O thou child of hell, why tempt ye, me? Knowest thou that the righteous yieldeth to no such temptations? Believest thou that there is no God? I say unto you, Nay, thou knowest that there is a God; but thou lovest that lucre more than him. And now thou hast lied before God unto me, for, thou saidest unto me, Behold, these six onties, which are of great worth, I will give unto thee; when thou had it in thy heart to retain them from me. And it was only thy desires that I should deny the true and living God, that thou mightest have cause to destroy me. And now behold, for this great evil thou shalt have thy reward.

<sup>14</sup> And Zeezrom said unto him, Thou sayest there is a true and a living God? And Amulek said, Yea, there is a true and a living God. Now Zeezrom said, Is there more than one God? And he answereth, No. Now Zeezrom said unto him again, How knowest thou these things? And he said, An angel hath made them known unto me. And Zeezrom said again, Who is he that shall come? Is it the son of God? And he said unto him, Yea. And Zeezrom said again, Shall he save his people in their sins? And Amulek answered and said unto him, I say unto you, he shall not; for it is impossible for him to deny his word.

<sup>15</sup> Now Zeezrom said unto the people, See that ye remember these things, for he said there is but one God, yet he said that the Son of God shall come, but he shall not save his people, as though he had authority to command God. Now Amulek said again unto him, Behold, thou hast lied; for thou sayest that I speak as though I had authority to command God because I said he shall not save

his people in their sins. And I say unto you again that he cannot save them in their sins, for I cannot deny his word. And he hath said that no unclean thing can inherit the kingdom of Heaven. Therefore, how can ye be saved except ye inherit the kingdom of Heaven? Therefore, ye cannot be saved in your sins. Now Zeezrom saith again unto him, Is the Son of God the very Eternal Father? And Amulek said unto him, yea, he is the very Eternal Father of heaven and earth and all things which in them is; he is the beginning and the end, the first and the last. And he shall come into the world to redeem his people; and he shall take upon him the transgressions of those who believe on his name, and these are they that shall have Eternal life, and salvation cometh to none else. Therefore, the wicked remain as though there had been no redemption made, except it be the loosing of the bands of death. For behold, the day cometh that all shall rise from the dead and stand before God and be judged according to their works.

<sup>16</sup> Now there is a death which is called temporal death. And the death of Christ shall loose the bands of this temporal death, that all shall be raised from this temporal death; the spirit and the body shall be reunited again in its perfect form, both limb and joint shall be restored to its proper frame, even as we now are at this time. And we shall be brought to stand before God, knowing even as we know now, and have a bright recollection of all our guilt. Now this restoration shall come to all, both old and young, both bond and free, both male and female, both the wicked and the righteous. And even there shall not so much as a hair of their heads be lost; but all things shall be restored to its perfect frame, as it is now, or in the body, and shall be brought and be raigned before the bar of Christ the Son and God the Father and the holy Spirit, which is one Eternal God, to be judged according to their works, whether they be good or whether they be evil.

<sup>17</sup> Now behold, I have spoken unto you concerning the death of the mortal body, and also concerning the resurrection of the mortal body. I say unto you that this mortal body is raised to an immortal body, that is from death, even from the first death unto life, that they can die no more; their spirits uniting with their bodies, never to be divided, thus the whole becoming spiritual and immortal, that they can no more see corruption.

<sup>18</sup> Now when Amulek had finished these words, the people began again to be astonished; and also Zeezrom began to tremble. And thus ended the words of Amulek, or this is all that I have written.

**9** Now Alma seeing that the words of Amulek had silenced Zeezrom, for he beheld that Amulek had caught him in his lying and deceiving to destroy him, and seeing that he began to tremble under a consciousness of his guilt, he opened his mouth and began to speak unto him and to establish the words of Amulek and to explain things beyond, or to unfold the scriptures beyond that which Amulek had done. Now the words that Alma spake unto Zeezrom were heard by the people round about, for the multitude was great, and he spake on this wise, Now Zeezrom seeing that thou hast been taken in thy lyings and craftiness, for thou hast not lied unto men only, but thou hast lied unto God, for behold, he knows all thy thoughts, and thou seest that thy thoughts are made known unto us by his spirit. And thou seest that we know that thy plan

was a very subtle plan, as to the subtlety of the Devil, for to lie and to deceive this people, that thou mightest set them against us, to revile us and to cast us out. Now this was a plan of thine adversary, and he hath exercised his power in thee. Now I would that ye should remember that what I say unto thee I say unto all. And behold, I say unto you all that this was a snare of the adversary which he has laid to catch this people, that he might bring you into subjection unto him, that he might encircle you about with his chains, that he might chain you down to everlasting destruction according to the power of his captivity.

<sup>2</sup>Now when Alma had spoken these words, Zeezrom began to tremble more exceedingly, for he was convinced more and more of the power of God. And he was also convinced that Alma and Amulek had a knowledge of him; for he was convinced that they knew the thoughts and intents of his heart, for power was given unto them that they might know of these things according to the spirit of prophecy. And Zeezrom began to inquire of them diligently, that he might know more concerning the kingdom of God. And he said unto Alma, What does this mean which Amulek hath spoken concerning the resurrection of the dead, that all shall rise from the dead, both the just and the unjust, and are brought to stand before God to be judged according to their works?

<sup>3</sup>And now Alma began to expound these things unto him, saying, It is given unto many to know the mysteries of God. Nevertheless, they are laid under a strict command that they shall not impart, only according to the portion of his word which he doth grant unto the children of men, according to the heed and diligence which they give unto him. And therefore, he that will harden his heart, the same receiveth the lesser portion of the word. And he that will not harden his heart, to him is given the greater portion of the word until it is given unto him to know the mysteries of God until they know them in full. And they that will harden their hearts, to them is given the lesser portion of the word until they know nothing concerning his mysteries; and then they are taken captive by the Devil and led by his will down to destruction. Now this is what is meant by the chains of hell.

<sup>4</sup>And Amulek hath spoken plainly concerning death and being raised from this mortality to a state of immortality and being brought before the bar of God to be judged according to our works. Then if our hearts have been hardened, yea, if we have hardened our hearts against the word insomuch that it has not been found in us, then will our state be awful, for then we shall be condemned. For our words will condemn us, yea, all our works will condemn us; we shall not be found spotless, and our thoughts will also condemn us, and in this awful state we shall not dare look up to our God. And we would fain be glad if we could command the rocks and the mountains to fall upon us, to hide us from his presence. But this cannot be. We must come forth and stand before him in his glory and in his power and in his might, majesty, and dominion, and acknowledge to our everlasting shame that all his judgments are just, that he is just in all his works and that he is merciful unto the children of men and that he has all power to save every man that believeth on his name and bringeth forth fruit meet for repentance.

<sup>5</sup>And now behold, I say unto you, Then cometh a death, even a second death, which is a spiritual death. Then is a time that whosoever dieth in his sins as to a temporal death shall also die a spiritual death; yea, he shall die as to things

pertaining unto righteousness. Then is the time when their torment shall be as a lake of fire and brimstone whose flames ascendeth up for ever and ever. And then is the time that they shall be chained down to an everlasting destruction according to the power and captivity of Satan, having subjected them according to his will. Then I say unto you, They shall be as though there had been no redemption made, for they cannot be redeemed according to God's justice; and they cannot die, seeing there is no more corruption.

<sup>6</sup>Now it came to pass that when Alma had made an end of speaking these words, the people began to be more astonished. But there was one Antionah, who was a chief ruler among them, came forth and said unto him, What is this that thou hast said, that man should rise from the dead and be changed from this mortal to an immortal state, that the soul can never die? What does the scripture mean which saith that God placed Cherubim and a flaming sword on the east of the garden of Eden lest our first parents should enter and partake of the fruit of the tree of life and live forever. And thus we see that there was no possible chance that they should live forever. Now Alma said unto him, This is the thing which I was about to explain. Now we see that Adam did fall by partaking of the forbidden fruit, according to the word of God. And thus we see that by his fall mankind became a lost and a fallen people. And now behold, I say unto you that if it had been possible for Adam to have partaken of the fruit of the tree of life at that time there would have been no death and the word would have been void, making God a liar, for he said, If thou eat, thou shalt surely die. And we see that death comes upon mankind yea, the death which has been spoken of by Amulek, which is the temporal death. Nevertheless, there was a space granted unto man in which he might repent. Therefore, this life became a probationary state, a time to prepare to meet God, a time to prepare for that endless state which has been spoken of by us, which is after the resurrection of the dead. Now if it had not been for the plan of redemption which was laid from the foundation of the world, there could have been no resurrection of the dead. But there was a plan of redemption laid which shall bring to pass the resurrection of the dead of which has been spoken.

<sup>7</sup>And now behold, if it were possible that our first parents could have went forth and partaken of the tree of life, they would have been forever miserable, having no preparatory state; and thus the plan of redemption would have been frustrated, and the word of God would have been void, taking none effect, but behold, it was not so. But it was appointed unto man that they must die, and after death, they must come to judgment even that same judgment of which we have spoken, which is the end. And after God had appointed that these things should come unto man, behold, then he saw that it was expedient that man should know concerning the things whereof he had appointed unto them. Therefore, he sent angels to converse with them, who caused men to behold of his glory. And they began from that time forth to call on his name; therefore God conversed with men and made known unto them the plan of redemption which had been prepared from the foundation of the world. And this he made known unto them according to their faith and repentance and their holy works.

<sup>8</sup>Wherefore, he gave commandments unto men, they having first transgressed the first commandments as to things which were temporal and becoming as Gods, knowing good from evil, placing themselves in a state to act, or being placed in a state to act according to their wills and pleasures, whether to do evil or to do good. Therefore, God gave unto them commandments after having made known unto them the plan of redemption, that they should not do evil, the penalty thereof being a second death, which was an everlasting death as to things pertaining unto righteousness; for on such the plan of redemption could have no power, for the works of justice could not be destroyed, according to the supreme goodness of God. But God did call on man in the name of his Son, this being the plan of redemption which was laid, saying, If ye will repent and harden not your hearts, then will I have mercy upon you, through mine only begotten Son. Therefore, whosoever repenteth and hardeneth not his heart, he shall have claim on mercy through mine only begotten Son unto a remission of his sins, and these shall enter into my rest. And whosoever will harden his heart and will do iniquity, behold, I swear in my wrath that he shall not enter into my rest. And now my brethren, behold, I say unto you that if ye will harden your hearts, ye shall not enter into the rest of the Lord. Therefore, your iniquity provoketh him that he sendeth down his wrath upon you as in the first provocation, yea, according to his word in the last provocation, as well as in the first, to the everlasting destruction of your souls, therefore, according to his word unto the last death, as well as the first.

<sup>9</sup>And now my brethren, seeing we know these things and they are true, let us repent and harden not our hearts, that we provoke not the Lord our God to pull down his wrath upon us in these his second commandments which he has given unto us; but let us enter into the rest of God, which is prepared according to his word.

<sup>10</sup>And again my brethren, I would cite your minds forward to the time when the Lord God gave these commandments unto his children. And I would that ye should remember that the Lord God ordained priests after his holy order, which was after the order of his Son, to teach these things unto the people. And those priests were ordained after the order of his Son in a manner that thereby the people might know in what manner to look forward to his Son for redemption. And this is the manner after which they were ordained: Being called and prepared from the foundation of the world according to the foreknowledge of God, on account of their exceeding faith and good works; in the first place being left to choose good or evil, therefore, they having chosen good and exercising exceedingly great faith are called with a holy calling, yea, with that holy calling which was prepared with and according to a preparatory redemption for such. And thus they have been called to this holy calling on account of their faith, while others would reject the Spirit of God on account of the hardness of their hearts and blindness of their minds – while if it had not been for this, they might had as great privilege as their brethren – or in fine, in the first place they were on the same standing with their brethren. Thus this holy calling being prepared from the foundation of the world for such as would not harden their hearts, being in and through the atonement of the Only Begotten Son who was prepared. And thus being called by this holy calling and ordained unto the high priesthood of the holy order of God

to teach his commandments unto the children of men, that they also might enter into his rest, this high priesthood being after the order of his Son, which order was from the foundation of the world, or in other words, being without beginning of days or end of years, being prepared from eternity to all eternity according to his foreknowledge of all things. Now they were ordained after this manner: Being called with a holy calling and ordained with a holy ordinance and taking upon them the high priesthood of the holy order – which calling and ordinance and high priesthood is without beginning or end – thus, they become high priests forever after the order of the Son, the Only Begotten of the Father who is without beginning of days or end of years, who is full of grace, equity, and truth. And thus it is. Amen.

**10** Now as I said concerning the holy order of this high priesthood, there were many who were ordained and became high priests of God. And it was on account of their exceeding faith and repentance and their righteousness before God, they choosing to repent and work righteousness rather than to perish. Therefore, they were called after this holy order and were sanctified, and their garments were washed white through the blood of the Lamb. Now they, after being sanctified by the Holy Ghost, having their garments made white, being pure and spotless before God, could not look upon sin save it was with abhorrence. And there were many, exceeding great many, who were made pure and entered into the rest of the Lord their God. And now my brethren, I would that ye should humble yourselves before God and bring forth fruit meet for repentance, that ye may also enter into that rest. Yea, humble yourselves even as the people in the days of Melchizedek, who was also a high priest after this same order which I have spoken, who also took upon him the high priesthood forever. And it was this same Melchizedek to whom Abraham paid tithes, yea, even our father Abraham paid tithes of one-tenth part of all he possessed. Now these ordinances were given after this manner, that thereby the people might look forward on the Son of God, it being a type of his order or it being his order, and this that they might look forward to him for a remission of their sins, that they might enter into the rest of the Lord.

<sup>2</sup>Now this Melchizedek was a king over the land of Salem. And his people had waxed strong in iniquity and abominations, yea, they had all gone astray; they were full of all manner of wickedness. But Melchizedek, having exercised mighty faith and received the office of the high priesthood according to the holy order of God, did preach repentance unto his people. And behold, they did repent. And Melchizedek did establish peace in the land in his days, therefore, he was called the prince of peace, for he was the king of Salem and he did reign under his father. Now there were many before him, and also, there were many afterward, but none was greater. Therefore, of him they have more particularly made mention. Now I need not rehearse the matter; what I have said may suffice. Behold the scriptures are before you; if ye will wrest them, it shall be to your own destruction.

<sup>3</sup>And now it came to pass that when Alma had said these words unto them, he stretched forth his hand unto them and cried with a mighty voice, saying, Now is the time to repent, for the day of salvation draweth nigh. Yea, and the voice of the Lord by the mouth of angels doth declare it unto all nations, yea,

doth declare it that they may have glad tidings of great joy. Yea, and he doth sound these glad tidings among all his people, yea, even to them that are scattered abroad upon the face of the earth; wherefore, they have come unto us. And they are made known unto us in plain terms that we may understand, that we cannot err, and this because of our being wanderers in a strange land. Therefore, we are thus highly favored, for we have these glad tidings declared unto us in all parts of our vineyard. For behold, angels are declaring it unto many at this time in our land, and this is for the purpose of preparing the hearts of the children of men to receive his word at the time of his coming in his glory. And now we only wait to hear the joyful news declared unto us by the mouth of angels of his coming, for the time cometh, we know not how soon. Would to God that it might be in my day, but let it be sooner or later, in it I will rejoice. And it shall be made known unto just and holy men by the mouth of angels at the time of his coming, that the words of our fathers may be fulfilled according to that which they have spoken concerning him, which was according to the spirit of prophecy which was in them.

<sup>4</sup>And now my brethren, I wish from the inmost part of my heart, yea, with great anxiety even unto pain, that ye would hearken unto my words and cast off your sins and not procrastinate the day of your repentance, but that ye would humble yourselves before the Lord and call on his holy name and watch and pray continually, that ye may not be tempted above that which ye can bear, and thus be led by the Holy Spirit, becoming humble, meek, submissive, patient, full of love and all longsuffering, having faith on the Lord, having a hope that ye shall receive Eternal life, having the love of God always in your hearts, that ye may be lifted up at the last day and enter into his rest. And may the Lord grant unto you repentance, that ye may not bring down his wrath upon you, that ye may not be bound down by the chains of hell, that ye may not suffer the second death. And Alma spake many more words unto the people which are not written in this book.

<sup>5</sup>And after Alma had made an end of speaking unto the people, many of them did believe on his words and began to repent and to search the scriptures. But the more part of them were desirous that they might destroy Alma and Amulek, for they were angry with Alma because of the plainness of his words unto Zeezrom. And they also said that Amulek had lied unto them and had reviled against their law and also against their lawyers and judges. And they were also angry with Alma and Amulek. And because they had testified so plainly against their wickedness, they sought to put them away privily. But it came to pass that they did not, but they took them and bound them with strong cords and took them before the chief judge of the land. And the people went forth and witnessed against them, testifying that they had reviled against the law and their lawyers and judges of the land and also of all the people that were in the land, and also testified that there was but one God and that he should send his Son among the people, but he should not save them, and many such things did the people testify against Alma and Amulek. And now this was done before the chief judge of the land. And it came to pass that Zeezrom was astonished at the words which had been spoken. And he also knew concerning the blindness of the minds which he had caused among the people by his lying

words. And his soul began to be harrowed up under a consciousness of his own guilt, yea, he began to be encircled about by the pains of hell.

<sup>6</sup>And it came to pass that he began to cry unto the people, saying, Behold, I am guilty, and these men are spotless before God. And he began to plead for them from that time forth, but they reviled him, saying, Art thou also possessed with the Devil? And they spit upon him and cast him out from among them and also all those who believed in the words which had been spoken by Alma and Amulek. And they cast them out and sent men to cast stones at them. And they brought their wives and children together, and whosoever believed or had been taught to believe in the word of God, they caused that they should be cast into the fire. And they also brought forth their records, which contained the holy scriptures, and cast them into the fire also, that they might be burned and destroyed by fire.

<sup>7</sup>And it came to pass that they took Alma and Amulek and carried them forth to the place of martyrdom, that they might witness the destruction of those who were consumed by fire. And when Amulek saw the pains of the women and children who were consuming in the fire, he was also pained, and he said unto Alma, How can we witness this awful scene? Therefore, let us stretch forth our hands and exercise the power of God which is in us and save them from the flames. But Alma said unto him, The spirit constraineth me that I must not stretch forth mine hand. For behold, the Lord receiveth them up unto himself in glory. And he doth suffer that they may do this thing, or that the people may do this thing unto them according to the hardness of their hearts, that the judgments which he shall exercise upon them in his wrath may be just. And the blood of the innocent shall stand as a witness against them, yea, and cry mightily against them at the last day. Now Amulek said unto Alma, Behold, perhaps they will burn us also. And Alma said, Be it according to the will of the Lord. But behold, our work is not finished, therefore, they burn us not.

<sup>8</sup>Now it came to pass that when the bodies of those who had been cast into the fire were consumed, and also the records which were cast in with them, the chief judge of the land came and stood before Alma and Amulek as they were bound, and he smote them with his hand upon their cheeks and said unto them, After what ye have seen, will ye preach again unto this people that they shall be cast into a lake of fire and brimstone? Behold, ye see that ye had not power to save those who had been cast into the fire, neither has God saved them because they were of thy faith. And the judge smote them again upon their cheeks and asked, What say ye for yourselves? Now this judge was after the order and faith of Nehor, who slew Gideon. And it came to pass that Alma and Amulek answered him nothing, and he smote them again and delivered them to the officers to be cast into prison. And when they had been cast into prison three days, there came many lawyers and judges and priests and teachers who were of the profession of Nehor, and they came in unto the prison to see them. And they questioned them about many words, but they answered them nothing. And it came to pass that the judge stood before them and said, Why do ye not answer the words of this people? Know ye not that I have power to deliver ye up unto the flames? And he commanded them to speak, but they answered nothing.

<sup>9</sup>And it came to pass that they departed and went their ways, but came again on the morrow. And the judge also smote them again on their cheeks. And many came forth also and smote them saying, Will ye stand again and judge this people and condemn our law? If ye have such great power, why do ye not deliver yourselves? And many such things did they say unto them, gnashing their teeth upon them and spitting upon them and saying, How shall we look when we are damned? And many such things, yea, all manner of such things did they say unto them. And thus they did mock them for many days. And they did withhold food from them that they might hunger, and water that they might thirst, and they also did take from them their clothes that they were naked, and thus they were bound with strong cords and confined in prison.

<sup>10</sup>And it came to pass after they had thus suffered for many days (and it was on the twelfth day in the tenth month in the tenth year of the reign of the judges over the people of Nephi) that the chief judge over the land of Ammonihah and many of their teachers and their lawyers went in unto the prison where Alma and Amulek were bound with cords. And the chief judge stood before them and smote them again and said unto them, If ye have the power of God, deliver yourselves from these bands, and then we will believe that the Lord will destroy this people according to your words. And it came to pass that they all went forth and smote them saying the same words, even until the last. And when the last had spoken unto them, the power of God was upon Alma and Amulek, and they arose and stood upon their feet. And Alma cried saying, How long shall we suffer these great afflictions, O Lord? O Lord, give us strength according to our faith which is in Christ, even unto deliverance. And they brake the cords with which they were bound. And when the people saw this they began to flee, for the fear of destruction had come upon them.

<sup>11</sup>And it came to pass that so great was their fear that they fell to the earth and did not obtain the outer door of the prison. And the earth shook mightily, and the walls of the prison were rent in twain so that they fell to the earth, and the chief judge and the lawyers and priests and teachers who smote upon Alma and Amulek were slain by the fall thereof. And Alma and Amulek came forth out of the prison and they were not hurt, for the Lord had granted unto them power according to their faith which was in Christ. And they straightway came forth out of the prison, and they were loosed from their bands. And the prison had fallen to the earth, and every soul who was within the walls thereof, save it was Alma and Amulek, were slain. And they straightway came forth into the city. Now the people, having heard a great noise, came running together by multitudes to know the cause of it. And when they saw Alma and Amulek coming forth out of the prison and the walls thereof had fallen to the earth, they were struck with great fear and fled from the presence of Alma and Amulek, even as a goat fleeth with her young from two lions. And thus they did flee from the presence of Alma and Amulek.

<sup>12</sup>And it came to pass that Alma and Amulek were commanded to depart out of that city. And they departed and came out even into the land of Sidom. And behold, there they found all the people who had departed out of the land of Ammonihah, who had been cast out and stoned because they believed in the words of Alma. And they related unto them all that had happened unto their wives and children, and also concerning themselves and of their power

of deliverance. And also Zeezrom lay sick at Sidom with a burning fever which was caused by the great tribulations of his mind on account of his wickedness, for he supposed that Alma and Amulek were no more. And he supposed that they had been slain by the cause of his iniquity. And this great sin and his many other sins did harrow up his mind until it did become exceeding sore, having no deliverance; therefore he began to be scorched with a burning heat. Now when he heard that Alma and Amulek were in the land of Sidom, his heart began to take courage. And he sent a message immediately unto them, desiring them to come unto him.

<sup>13</sup>And it came to pass that they went immediately, obeying the message which he had sent unto them, and they went in unto the house unto Zeezrom. And they found him upon his bed, sick, being very low with a burning fever, and his mind also was exceeding sore because of his iniquities. And when he saw them, he stretched forth his hand and besought them that they would heal him.

<sup>14</sup>And it came to pass that Alma said unto him, taking him by the hand, Believest thou in the power of Christ unto salvation? And he answered and said, Yea, I believe all the words that thou hast taught. And Alma said, If thou believest in the redemption of Christ, thou canst be healed. And he said, Yea, I believe according to thy words. And then Alma cried unto the Lord, saying, O Lord our God, have mercy on this man and heal him according to his faith which is in Christ. And when Alma had said these words Zeezrom leaped upon his feet and began to walk. And this was done to the great astonishment of all the people, and the knowledge of this went forth throughout all the land of Sidom. And Alma baptized Zeezrom unto the Lord, and he began from that time forth to preach unto the people. And Alma established a church in the land of Sidom and consecrated priests and teachers in the land, to baptize unto the Lord whosoever were desirous to be baptized.

<sup>15</sup>And it came to pass that they were many, for they did flock in from all the region round about Sidom and were baptized. But as to the people that were in the land of Ammonihah, they yet remained a hard-hearted and a stiffnecked people. And they repented not of their sins, ascribing all the power of Alma and Amulek to the Devil, for they were of the profession of Nehor and did not believe in the repentance of their sins.

<sup>16</sup>And it came to pass that Alma and Amulek, Amulek having forsaken all his gold and his silver and his precious things which were in the land of Ammonihah for the word of God, he being rejected by those who were once his friends, and also by his father and his kindred, therefore, after Alma having established the church at Sidom, seeing a great check, yea, seeing that the people were checked as to the pride of their hearts and began to humble themselves before God and began to assemble themselves together at their sanctuaries to worship God before the altar, watching and praying continually, that they might be delivered from Satan and from death and from destruction. Now as I said, Alma having seen all these things, therefore he took Amulek and came over to the land of Zarahemla and took him to his own house and did administer unto him in his tribulations and strengthened him in the Lord. And thus ended the tenth year of the reign of the judges over the people of Nephi.

**11** And it came to pass, in the eleventh year of the reign of the judges over the people of Nephi, on the fifth day of the second month, there having been much peace in the land of Zarahemla, there having been no wars nor contentions for a certain number of years even until the fifth day of the second month in the eleventh year; there was a cry of war heard throughout the land, for behold, the armies of the Lamanites had come in on the wilderness side into the borders of the land even into the city of Ammonihah and began to slay the people and to destroy the city.

<sup>2</sup>And now it came to pass, before the Nephites could raise a sufficient army to drive them out of the land, they had destroyed the people who were in the city of Ammonihah and also some around the borders of Noah, and taking others captive into the wilderness.

<sup>3</sup>Now it came to pass that the Nephites were desirous to obtain those who had been carried away captive into the wilderness. Therefore, he that had been appointed chief captain over the armies of the Nephites (and his name was Zoram and he had two sons, Lehi and Aha) now Zoram and his two sons, knowing that Alma was high priest over the church and having heard that he had the spirit of prophecy, therefore they went unto him and desired of him to know whither the Lord would that they should go into the wilderness in search of their brethren who had been taken captive by the Lamanites. And it came to pass that Alma inquired of the Lord concerning the matter.

<sup>4</sup>And Alma returned and said unto them, Behold, the Lamanites will cross the river Sidon in the south wilderness away up beyond the borders of the land of Manti. And behold, there shall ye meet them on the east of the river Sidon, and there the Lord will deliver unto thee thy brethren who have been taken captive by the Lamanites.

<sup>5</sup>And it came to pass that Zoram and his sons crossed over the river Sidon with their armies and marched away beyond the borders of Manti into the south wilderness which was on the east side of the river Sidon. And they came upon the armies of the Lamanites and the Lamanites were scattered and driven into the wilderness, that they took their brethren who had been taken captive by the Lamanites, and there was not one soul of them who had been lost that were taken captive. And they were brought by their brethren to possess their own lands. And thus ended the eleventh year of the judges; the Lamanites having been driven out of the land and the people of Ammonihah were destroyed. Yea, every living soul of the Ammonihahites were destroyed and also their great city which they said God could not destroy because of its greatness. But behold, in one day it was left desolate, and their carcasses were mangled by dogs and by wild beasts of the wilderness. Nevertheless, after many days their dead bodies were heaped up upon the face of the earth and they were covered with a shallow covering. And now so great was the scent thereof that the people did not go in to possess the land of Ammonihah for many years. And it was called the Desolation of Nehors, for they were of the profession of Nehor who were slain and their lands remained desolate. And the Lamanites did not come again to war against the Nephites until the fourteenth year of the reign of the judges over the people of Nephi. And thus for three years did the people of Nephi have continual peace in all the land.

<sup>6</sup>And Alma and Amulek went forth preaching repentance unto the people in their temples and in their sanctuaries and also in their synagogues which were built after the manner of the Jews. And as many as would hear their words, unto them they did impart the word of God without any respect of persons continually. And thus did Alma and Amulek go forth and also many more who had been chosen for the work to preach the word throughout all the land. And the establishment of the church became general throughout the land in all the region round about among all the people of the Nephites.

<sup>7</sup>And there was no unequality among them, for the Lord did pour out his spirit on all the face of the land to prepare the minds of the children of men, or to prepare their hearts to receive the word which should be taught among them at the time of his coming, that they might not be hardened against the word, that they might not be unbelieving and go on to destruction, but that they might receive the word with joy and as a branch be grafted into the true vine, that they might enter into the rest of the Lord their God.

<sup>8</sup>Now those priests who did go forth among the people did preach against all lyings and deceivings, and envyings, and strifes, and malice, and revilings, and stealing, robbing, plundering, murdering, committing adultery, and all manner of lasciviousness, crying that these things ought not so to be; holding forth things which must shortly come, yea, holding forth the coming of the Son of God, his sufferings and death and the resurrection of the dead. And many of the people did inquire concerning the place where the Son of God should come, and they were taught that he would appear unto them after his resurrection, and this the people did hear with great joy and gladness. And now after the church having been established throughout all the land, having got the victory over the Devil, and the word of God being preached in its purity in all the land, and the Lord pouring out his blessings upon the people, thus ended the fourteenth year of the reign of the judges over the people of Nephi.

*An account of the sons of Mosiah, who rejected their rights to the kingdom for the word of God and went up to the land of Nephi to preach to the Lamanites. Their sufferings and deliverance according to the record of Alma.*

**12** And now it came to pass that as Alma was journeying from the land of Gideon southward away to the land of Manti, behold, to his astonishment he met the sons of Mosiah journeying towards the land of Zarahemla. Now these sons of Mosiah were with Alma at the time the angel first appeared unto him. Therefore, Alma did rejoice exceedingly to see his brethren, and what added more to his joy – they were still his brethren in the Lord. Yea, and they had waxed strong in the knowledge of the truth, for they were men of a sound understanding and they had searched the scriptures diligently that they might know the word of God. But this is not all. They had given themselves to much prayer and fasting, therefore they had the spirit of prophecy and the spirit of revelation and when they taught, they taught with power and authority, even as with the power and authority of God. And they had been teaching the word of God for the space of fourteen years among the Lamanites, having had much success in bringing many to the knowledge of the truth. Yea, by the power of their words many were brought

before the altar of God to call on his name and confess their sins before him. Now these are the circumstances which attended them in their journeyings, for they had many afflictions: They did suffer much both in the body and in mind, such as hunger, thirst, and fatigue, and also much labor in the spirit. Now these were their journeyings: Having taken leave of their father Mosiah in the first year of the reign of the judges, having refused the kingdom which their father was desirous to confer upon them (and also this was the mind of the people) nevertheless they departed out of the land of Zarahemla and took their swords and their spears and their bows and their arrows and their slings, and this they did that they might provide food for themselves while in the wilderness. And thus they departed into the wilderness with their numbers which they had selected to go up to the land of Nephi to preach the word of God unto the Lamanites.

<sup>2</sup>And it came to pass that they journeyed many days in the wilderness and they fasted much and prayed much that the Lord would grant unto them a portion of his spirit to go with them and abide with them that they might be an instrument in the hands of God to bring if it were possible their brethren the Lamanites to the knowledge of the truth, to the knowledge of the baseness of the traditions of their fathers which were not correct.

<sup>3</sup>And it came to pass that the Lord did visit them with his spirit and said unto them, Be comforted, and they were comforted. And the Lord said unto them also, Go forth among the Lamanites thy brethren and establish my word, yet ye shall be patient in longsuffering and afflictions, that ye may shew forth good examples unto them in me, and I will make an instrument of thee in my hands unto the salvation of many souls. And it came to pass that the hearts of the sons of Mosiah and also those who were with them took courage to go forth unto the Lamanites to declare unto them the word of God.

<sup>4</sup>And it came to pass when they had arrived in the borders of the land of the Lamanites that they separated themselves and departed one from another, trusting in the Lord that they should meet again at the close of their harvest, for they supposed that great was the work which they had undertaken. And assuredly it was great, for they had undertaken to preach the word of God to a wild, and a hardened, and a ferocious people, a people who delighted in murdering the Nephites and robbing and plundering them. And their hearts were set upon riches or upon gold and silver and precious stones, yet they sought to obtain these things by murdering and plundering that they might not labor for them with their own hands. Thus they were a very indolent people, many of whom did worship idols. And the curse of God had fallen upon them because of the traditions of their fathers, notwithstanding the promises of the Lord were extended unto them on the conditions of repentance. Therefore, this was the cause for which the sons of Mosiah had undertaken the work, that perhaps they might bring them unto repentance, that perhaps they might bring them to know of the plan of redemption. Therefore, they separated themselves one from another and went forth among them, every man alone according to the word and power of God which was given unto him.

<sup>5</sup>Now Ammon, being chief among them, or rather he did administer unto them, and he departed from them after having blessed them according to their several stations, having imparted the word of God unto them or administered

unto them before his departure. And thus they took their several journeys throughout the land. And Ammon went to the land of Ishmael, the land being called after the sons of Ishmael who also became Lamanites. And as Ammon entered the land of Ishmael, the Lamanites took him and bound him as was their custom to bind all the Nephites who fell into their hands and carry them before the king. And thus it was left to the pleasure of the king to slay them or to retain them in captivity or to cast them into prison or to cast them out of his land according to his will and pleasure. And thus Ammon was carried before the king who was over the land of Ishmael, and his name was Lamoni, and he was a descendant of Ishmael. And the king inquired of Ammon if it were his desire to dwell in the land among the Lamanites or among his people? And Ammon said unto him, Yea, I desire to dwell among this people for a time, yea, and perhaps until the day I die.

<sup>6</sup>And it came to pass that king Lamoni was much pleased with Ammon and caused that his bands should be loosed, and he would that Ammon should take one of his daughters to wife. But Ammon said unto him, Nay, but I will be thy servant. Therefore Ammon became a servant to king Lamoni. And it came to pass that he was set among other servants to watch the flocks of Lamoni according to the custom of the Lamanites. And after he had been in the service of the king three days, as he was with the Lamanitish servants going forth with their flocks to the place of water, which was called the water of Sebus, and all the Lamanites drive their flocks hither that they may have water. Therefore, as Ammon and the servants of the king were driving forth their flocks to this place of water, behold, a certain number of the Lamanites, who had been with their flocks to water, stood and scattered the flocks of Ammon and the servants of the king, and they scattered them insomuch that they fled many ways.

<sup>7</sup>Now the servants of the king began to murmur saying, Now the king will slay us as he has our brethren because their flocks were scattered by the wickedness of these men. And they began to weep exceedingly, saying, Behold, our flocks are scattered already. Now they wept because of the fear of being slain. Now when Ammon saw this his heart was swollen within him with joy for, said he, I will shew forth my power unto these my fellow servants, or the power which is in me, in restoring these flocks unto the king, that I may win the hearts of these my fellow servants, that I may lead them to believe in my words. Now these were the thoughts of Ammon when he saw the affliction of those whom he termed to be his brethren.

<sup>8</sup>And it came to pass that he flattered them by his words saying, My brethren be of good cheer, and let us go in search of the flocks, and we will gather them together and bring them back unto the place of water. And thus we will reserve the flocks unto the king and he will not slay us.

<sup>9</sup>And it came to pass that they went in search of the flocks, and they did follow Ammon. And they rushed forth with much swiftness and did head the flocks of the king and did gather them together again to the place of water. And those men again stood to scatter their flocks, but Ammon said unto his brethren, Encircle the flocks round about that they flee not, and I go and contend with these men who do scatter our flocks. Therefore, they did as Ammon had commanded them, and he went forth and stood to contend with those who stood by the waters of Sebus. And they were in number not a

few, therefore they did not fear Ammon, for they supposed that one of their men could slay him according to their pleasure. For they knew not that the Lord had promised Mosiah that he would deliver his sons out of their hands, neither did they know anything concerning the Lord. Therefore, they delighted in the destruction of their brethren, and for this cause they stood to scatter the flocks of the king.

<sup>10</sup> But Ammon stood forth and began to cast stones at them with his sling, yea, with mighty power he did sling stones amongst them. And thus he slew a certain number of them, insomuch that they began to be astonished at his power. Nevertheless, they were angry because of the slain of their brethren, and they were determined that he should fall. Therefore, seeing that they could not hit him with their stones, they came forth with clubs to slay him. But behold, every man that lifted his club to smite Ammon, he smote off their arms with his sword, for he did withstand their blows by smiting their arms with the edge of his sword insomuch that they began to be astonished and began to flee before him. Yea, and they were not a few in number, and he caused them to flee by the strength of his arm. Now six of them had fallen by the sling, but he slew none save it were their leader with his sword, and he smote off as many of their arms as were lifted against him, and they were not a few. And when he had driven them afar off, he returned and they watered their flocks and returned them to the pasture of the king and then went in unto the king bearing the arms which had been smote off by the sword of Ammon of those who sought to slay him. And they were carried in unto the king for a testimony of the things which they had done.

<sup>11</sup> And it came to pass that king Lamoni caused that his servants should stand forth and testify to all the things which they had seen concerning the matter. And when they had all testified to the things which they had seen, and he had learned of the faithfulness of Ammon in preserving his flocks, and also of his great power in contending against those who sought to slay him, he was astonished exceedingly and said, Surely this is more than a man. Behold, is not this the Great Spirit who doth send such great punishments upon this people because of their murders? And they answered the king and said, Whether he be the Great Spirit or a man we know not, but this much we do know, that he cannot be slain by the enemies of the king, neither can they scatter the king's flocks when he is with us because of his expertness and great strength. Therefore, we know that he is a friend to the king. And now O king we do not believe that a man has such great power, for we know that he cannot be slain. And now when the king heard these words he said unto them, Now I know that it is the Great Spirit, and he has come down at this time to preserve your lives that I might not slay you as I did your brethren. Now this is the Great Spirit of whom our fathers have spoken. Now this was the tradition of Lamoni which he had received from his father, that there was a Great Spirit. Notwithstanding they believed in a Great Spirit, they supposed that whatsoever they did was right. Nevertheless Lamoni began to fear exceedingly with fear, lest he had done wrong in slaying his servants, for he had slain many of them because their brethren had scattered their flocks at the place of water. And thus because they had had their flocks scattered they were slain. Now it was the practice of these Lamanites to stand by the waters of Sebus to scatter the flocks of the

people, that thereby they might drive away many that were scattered unto their own land, it being a practice of plunder among them.

<sup>12</sup>And it came to pass that king Lamoni inquired of his servants saying, Where is this man that has such great power? And they said unto him, Behold he is feeding thy horses. Now the king had commanded his servants previous to the time of the watering of their flocks that they should prepare his horses and his chariots and conduct him forth to the land of Nephi, for there had been a great feast appointed at the land of Nephi by the father of Lamoni, who was king over all the land. Now when king Lamoni heard that Ammon was preparing his horses and his chariots he was more astonished because of the faithfulness of Ammon saying, Surely there has not been any servant among all my servants that has been so faithful as this man, for even he doth remember all my commandments to execute them. Now I surely know that this is the Great Spirit, and I would desire him that he come in unto me, but I durst not.

<sup>13</sup>And it came to pass that when Ammon had made ready the horses and the chariots for the king and his servants, he went in unto the king. And he saw that the countenance of the king was changed. Therefore, he was about to return out of his presence and one of the king's servants said unto him, Rabbanah, which is being interpreted, powerful or great king, considering their kings to be powerful. And thus he said unto him, Rabbanah, the king desireth thee to stay. Therefore, Ammon turned himself unto the king and said unto him, What wilt thou that I should do for thee O king? And the king answered him not for the space of an hour according to their time, for he knew not what he should say unto him. And it came to pass that Ammon said unto him again, What desirest thou of me? But the king answered him not.

<sup>14</sup>And it came to pass that Ammon, being filled with the spirit of God, therefore he perceived the thoughts of the king. And he said unto him, Is it because thou hast heard that I defended thy servants and thy flocks and slew seven of their brethren with the sling and with the sword and smote off the arms of others in order to defend thy flocks and thy servants? Behold, is it this that causeth thy marvelings? I say unto you, What is it that thy marvelings are so great? Behold, I am a man and am thy servant. Therefore, whatsoever thou desirest which is right, that will I do. Now when the king had heard these words he marveled again, for he beheld that Ammon could discern his thoughts. But notwithstanding this, king Lamoni did open his mouth and said unto him, Who art thou? Art thou that Great Spirit who knows all things? Ammon answered and said unto him, I am not. And the king said, How knowest thou the thoughts of my heart? Thou mayest speak boldly and tell me concerning these things and also tell me by what power ye slew and smote off the arms of my brethren that scattered my flocks. And now if thou wilt tell me concerning these things, whatsoever thou desirest I will give unto thee. And if it were needed I would guard thee with my armies, but I know that thou art more powerful than all they. Nevertheless, whatsoever thou desirest of me I will grant it unto thee. Now Ammon being wise yet harmless, he said unto Lamoni, Wilt thou hearken unto my words if I tell thee by what power I do these things? And this is the thing that I desire of thee. And the king answered him and said, Yea, I will believe all thy words. And thus he was caught with guile.

<sup>15</sup>And Ammon began to speak unto him with boldness and said unto him, Believest thou that there is a God? And he answered unto him, I do not know what that meaneth. And then Ammon said, Believest thou that there is a Great Spirit? And he said, Yea. And Ammon said, This is God. And Ammon said unto him again, Believest thou that this Great Spirit who is God created all things which are in Heaven and in the Earth? And he said, Yea, I believe that he created all things which are in the earth, but I do not know the heavens. And Ammon said unto him, The heavens are a place where God dwells and all his holy angels. And king Lamoni said, Is it above the earth? And Ammon said, Yea, and he looketh down upon all the children of men, and he knows all the thoughts and intents of the heart, for by his hand were they all created from the beginning. And king Lamoni said, I believe all these things which thou hast spoken. Art thou sent from God? Ammon said unto him, I am a man, and man in the beginning was created after the image of God. And I am called by his Holy Spirit to teach these things unto this people that they may be brought to a knowledge of that which is just and true, and a portion of that Spirit dwelleth in me which giveth me knowledge and also power according to my faith and desires which are in God.

<sup>16</sup>Now when Ammon had said these words he began to the creation of the world and also the creation of Adam and told him all the things concerning the fall of man, and rehearsed and laid before him the records and the holy scriptures of the people which had been spoken by the prophets even down to the time that their father Lehi left Jerusalem. And he also rehearsed unto them (for it was unto the king and to his servants) all the journeyings of their fathers in the wilderness and all their sufferings with hunger and thirst, and their travel, etc. And he also rehearsed unto them concerning the rebellions of Laman and Lemuel and the sons of Ishmael, yea, all their rebellions did he relate unto them. And he expounded unto them all the records and scriptures from the time that Lehi left Jerusalem down to the present time. But this is not all, for he expounded unto them the plan of redemption which was prepared from the foundation of the world, and he also made known unto them concerning the coming of Christ and all the works of the Lord did he make known unto them.

<sup>17</sup>And it came to pass that after he had said all these things and expounded them to the king, that the king believed all his words. And he began to cry unto the Lord saying, O Lord, have mercy, according to thy abundant mercy which thou hast had upon the people of Nephi, have upon me and my people. And now when he had said this he fell unto the earth as if he were dead. And it came to pass that his servants took him and carried him in unto his wife and laid him upon a bed. And he lay as if he were dead for the space of two days and two nights, and his wife and his sons and his daughters mourned over him after the manner of the Lamanites greatly lamenting his loss.

<sup>18</sup>And it came to pass that after two days and two nights they were about to take his body and lay it into a sepulcher which they had made for the purpose of burying their dead. Now the queen having heard of the fame of Ammon, therefore she sent and desired that he should come in unto her. And it came to pass that Ammon did as he was commanded and went in unto the queen and desired to know what she would that he should do. And she said unto

him, The servants of my husband have made it known unto me that thou art a prophet of a holy God and that thou hast power to do many mighty works in his name; therefore, if this is the case I would that ye should go in and see my husband for he has been laid upon his bed for the space of two days and two nights and some say that he is not dead, but others say that he is dead and that he stinketh and that he ought to be placed in the sepulchre but as for myself to me he doth not stink.

<sup>19</sup>Now this was what Ammon desired, for he knew that king Lamoni was under the power of God; he knew that the dark veil of unbelief being cast away from his mind and the light which did light up his mind – which was the light of the glory of God which was a marvelous light of his goodness – yea, this light had infused much joy into his soul, the cloud of darkness having been dispelled and that the light of everlasting life was lit up in his soul, yea, he knew that this had overcome his natural frame, and he was carried away in God. Therefore, what the queen desired of him was his only desire. Therefore, he went in to see the king according as the queen had desired him and he saw the king and he knew that he was not dead. And he said unto the queen, He is not dead but he sleepeth in God and on the morrow he shall rise again, therefore bury him not. And Ammon said unto her, Believest thou this? And she said unto him, I have had no witness save thy word and the word of our servants nevertheless I believe that it shall be according as thou hast said. And Ammon said unto her, Blessed art thou because of thy exceeding faith. I say unto thee, Woman, there has not been such great faith among all the people of the Nephites.

<sup>20</sup>And it came to pass that she watched over the bed of her husband from that time even until that time on the morrow which Ammon had appointed that he should rise. And it came to pass that he arose according to the words of Ammon and as he arose he stretched forth his hand unto the woman and said, Blessed be the name of God and blessed art thou for as sure as thou livest behold, I have seen my Redeemer and he shall come forth and be born of a woman, and he shall redeem all mankind who believe on his name. Now when he had said these words his heart was swollen within him and he sunk again with joy and the queen also sunk down being overpowered by the spirit. Now Ammon seeing the spirit of the Lord poured out according to his prayers upon the Lamanites his brethren who had been the cause of so much mourning among the Nephites or among all the people of God because of their iniquities and their traditions he fell upon his knees and began to pour out his soul in prayer and thanksgiving to God for what he had done for his brethren, and he was also overpowered with joy and thus they all three had sunk to the earth. Now when the servants of the king had seen that they had fallen they also began to cry unto God for the fear of the Lord had come upon them also for it was they who had stood before the king and testified unto him concerning the great power of Ammon.

<sup>21</sup>And it came to pass that they did call on the name of the Lord in their might even till they had all fallen to the earth save it were one of the Lamanitish women whose name was Abish, she having been converted unto the Lord for many years on account of a remarkable vision of her father (thus having been converted to the Lord) never had made it known. Therefore, when she saw

that all the servants of Lamoni had fallen to the earth and also her mistress the queen and the king and Ammon lay prostrate upon the earth she knew that it was the power of God and supposing that this opportunity by making known unto the people what had happened among them that by beholding this scene it would cause them to believe in the power of God, therefore she ran forth from house to house making it known unto the people, and they began to assemble themselves together unto the house of the king.

<sup>22</sup>And there came a multitude and to their astonishment they beheld the king and the queen, and their servants prostrate upon the earth, and they all lay there as though they were dead and they also saw Ammon and behold, he was a Nephite. And now the people began to murmur among themselves some saying that it was a great evil that had come upon them or upon the king and his house because he had suffered that the Nephite should remain in the land. But others rebuked them saying, The king hath brought this evil upon his house because he slew his servants who had had their flocks scattered at the waters of Sebus; and they were also rebuked by those men who had stood at the waters of Sebus and scattered the flocks which belonged to the king, for they were angry with Ammon because of the number which he had slain of their brethren at the waters of Sebus while defending the flocks of the king. Now one of them whose brother had been slain with the sword of Ammon being exceeding angry with Ammon drew his sword and went forth that he might let it fall upon Ammon to slay him and as he lifted the sword to smite him behold, he fell dead. Now we see that Ammon could not be slain for the Lord had said unto Mosiah his father, I will spare him, and it shall be unto him according to thy faith. Therefore, Mosiah trusted him unto the Lord.

<sup>23</sup>And it came to pass that when the multitude beheld that the man had fallen dead who lifted the sword to slay Ammon fear came upon them all and they durst not put forth their hands to touch him or any of those who had fallen, and they began to marvel again among themselves what could be the cause of this great power or what all these things could mean.

<sup>24</sup>And it came to pass that there were many among them who said that Ammon was the Great Spirit and others said he was sent by the Great Spirit, but others rebuked them all saying that he was a monster who had been sent from the Nephites to torment us. And there were some who said that Ammon was sent by the Great Spirit to afflict them because of their iniquities, and that it was the Great Spirit who had always attended the Nephites who had ever delivered them out of their hands, and they said that it was this Great Spirit who had destroyed so many of their brethren the Lamanites. And thus the contention began to be exceeding sharp among them. And while they were thus contending the woman servant who had caused the multitude to be gathered together came and when she saw the contention which was among the multitude she was exceeding sorrowful even unto tears.

<sup>25</sup>And it came to pass that she went and took the queen by the hand that perhaps she might raise her from the ground, and as soon as she touched her hand she arose and stood upon her feet and cried with a loud voice saying, O blessed Jesus who has saved me from an awful hell! O blessed God have mercy on this people! And when she had said this she clapped her hands being filled with joy speaking many words which were not understood and when she had

done this she took the king Lamoni by the hand and behold, he arose and stood upon his feet and he immediately seeing the contention among his people went forth and began to rebuke them and to teach them the words which he had heard from the mouth of Ammon and as many as heard his words believed and were converted unto the Lord. But there were many among them who would not hear his words. Therefore, they went their way.

<sup>26</sup>And it came to pass that when Ammon arose he also administered unto them and also did all the servants of Lamoni and they did all declare unto the people the self-same thing: that their hearts had been changed that they had no more desire to do evil. And behold, many did declare unto the people that they had seen angels and had conversed with them, and thus they had told them things of God and of his righteousness. And it came to pass that there were many that did believe in their words and as many as did believe were baptized and they became a righteous people, and they did establish a church among them. And thus the work of the Lord did commence among the Lamanites, thus the Lord did begin to pour out his Spirit upon them, and we see that his arm is extended to all people who repent and believe on his name.

<sup>27</sup>And it came to pass that when they had established a church in that land that king Lamoni desired that Ammon should go with him to the land of Nephi that he might show him unto his father. And the voice of the Lord came to Ammon saying, Thou shalt not go up to the land of Nephi, for behold, the king will seek thy life, but thou shalt go to the land of Middoni for behold thy brother Aaron and also Muloki and Ammah are in prison.

<sup>28</sup>Now it came to pass that when Ammon had heard this, he said unto Lamoni, Behold my brother and brethren are in prison at Middoni, and I go that I may deliver them. Now Lamoni said unto Ammon, I know in the strength of the Lord thou canst do all things. But behold, I will go with thee to the land of Middoni for the king of the land of Middoni whose name is Antiomno is a friend unto me, therefore, I go to the land of Middoni that I may flatter the king of the land, and he will cast thy brethren out of prison. Now Lamoni said unto him, Who told thee that thy brethren were in prison? And Ammon said unto him, No one hath told me, save it be God, and he said unto me, Go and deliver thy brethren, for they are in prison in the land of Middoni. Now when Lamoni had heard this, he caused that his servants should make ready his horses and his chariots. And he said unto Ammon, Come I will go with thee down to the land of Middoni, and there I will plead with the king that he will cast thy brethren out of prison.

<sup>29</sup>And it came to pass that as Ammon and Lamoni were a journeying thither that they met the father of Lamoni who was king over all the land. And behold, the father of Lamoni said unto him, Why did ye not come to the feast on that great day when I made a feast unto my sons and unto my people? And he also said, Whither art thou going with this Nephite who is one of the children of a liar? And it came to pass that Lamoni rehearsed unto him whither he was going for he feared to offend him. And he also told him all the cause of his tarrying in his own kingdom that he did not go unto his father to the feast which he had prepared. And now when Lamoni had rehearsed unto him all these things, behold, to his astonishment, his father was angry with him and said, Lamoni thou art going to deliver these Nephites who are sons of a liar.

Behold, he robbed our fathers and now his children also are come amongst us that they may by their cunning and their lyings deceive us that they again may rob us of our property. Now the father of Lamoni commanded him that he should slay Ammon with the sword. And he also commanded him that he should not go to the land of Middoni but that he should return with him to the land of Ishmael. But Lamoni said unto him, I will not slay Ammon neither will I return to the land of Ishmael, but I go to the land of Middoni that I may release the brethren of Ammon for I know that they are just men and holy prophets of the true God.

<sup>30</sup>Now when his father had heard these words he was angry with him and he drew his sword that he might smite him to the earth. But Ammon stood forth and said unto him, Behold, thou shalt not slay thy son. Nevertheless it were better that he should fall than thee, for behold, he has repented of his sins. But if thou shouldst fall at this time in thine anger, thy soul could not be saved. And again, it is expedient that thou shouldst forbear, for if thou shouldst slay thy son, he being an innocent man, his blood would cry from the ground to the Lord his God for vengeance to come upon thee, and perhaps thou wouldst lose thy soul. Now when Ammon had said these words unto him, he answered him saying, I know that if I should slay my son that I should shed innocent blood for it is thou that hast sought to destroy him, and he stretched forth his hand to slay Ammon. But Ammon withstood his blows and also smote his arm that he could not use it. Now when the king saw that Ammon could slay him, he began to plead with Ammon that he would spare his life. But Ammon raised his sword and said unto him, Behold, I will smite thee except thou wilt grant unto me that my brethren may be cast out of prison. Now the king fearing that he should lose his life said, If thou wilt spare me I will grant unto thee whatsoever thou wilt ask even to the half of the kingdom.

<sup>31</sup>Now when Ammon saw that he had wrought upon the old king according to his desire he said unto him, If thou wilt grant that my brethren may be cast out of prison, and also that Lamoni may retain his kingdom, and that ye be not displeased with him, but grant that he may do according to his own desires in whatsoever thing he thinketh, then will I spare thee; otherwise I will smite thee to the earth. Now when Ammon had said these words the king began to rejoice because of his life. And when he saw that Ammon had no desire to destroy him and when he also saw the great love he had for his son Lamoni he was astonished exceedingly and said, Because this is all that thou hast desired, that I would release thy brethren and suffer that my son Lamoni should retain his kingdom, behold, I will grant unto you that my son may retain his kingdom from this time and forever and I will govern him no more. And I will also grant unto thee that thy brethren may be cast out of prison, and thou and thy brethren may come unto me in my kingdom for I shall greatly desire to see thee; for the king was greatly astonished at the words which he had spoken and also at the words which had been spoken by his son Lamoni, therefore he was desirous to learn them.

<sup>32</sup>And it came to pass that Ammon and Lamoni proceeded on their journey towards the land of Middoni. And Lamoni found favor in the eyes of the king of the land. Therefore, the brethren of Ammon was brought forth out of prison. And when Ammon did meet them he was exceeding sorrowful for

behold, they were naked, and their skins were worn exceedingly because of being bound with strong cords. And they also had suffered hunger thirst and all kind of afflictions; nevertheless they were patient in all their sufferings. And as it happened it was their lot to have fallen into the hands of a more hardened and a more stiffnecked people, therefore they would not hearken unto their words and they had cast them out and had smitten them and had driven them from house to house and from place to place even until they had arrived to the land of Middoni, and there they were taken and cast into prison and bound with strong cords and kept in prison for many days and were delivered by Lamoni and Ammon.

*An account of the preaching of Aaron and Muloki and their brethren to the Lamanites.*

**13** Now when Ammon and his brethren separated themselves in the borders of the land of the Lamanites, behold, Aaron took his journey towards the land which was called by the Lamanites, Jerusalem, calling it after the land of their fathers' nativity; and it was away joining the borders of Mormon. Now the Lamanites and the Amlicites and the people of Amulon had built a great city which was called Jerusalem. Now the Lamanites of themselves were sufficiently hardened, but the Amlicites and the Amulonites were still harder. Therefore, they did cause the Lamanites that they should harden their hearts that they should wax stronger in wickedness and their abominations.

<sup>2</sup>And it came to pass that Aaron came to the city of Jerusalem and firstly began to preach to the Amlicites. And he began to preach to them in their synagogues; for they had built synagogues after the order of the Nehors; for many of the Amlicites and the Amulonites were after the order of the Nehors. Therefore, as Aaron entered into one of their synagogues to preach unto the people and as he was speaking unto them behold, there arose an Amlicite and began to contend with him saying, What is that thou hast testified? Hast thou seen an angel? Why do not angels appear unto us? Behold, are not this people as good as thy people? Thou also sayest except we repent we shall perish. How knowest thou the thought and intent of our heart? How knowest thou that we have cause to repent? How knowest thou that we are not a righteous people? Behold we have built sanctuaries, and we do assemble ourselves together to worship God. We do believe that God will save all men.

<sup>3</sup>Now Aaron said unto him, Believest thou that the Son of God shall come to redeem mankind from their sins? And the man said unto him, We do not believe that thou knowest any such thing. We do not believe in these foolish traditions. We do not believe that thou knowest of things to come neither do we believe that thy fathers and also that our fathers did know concerning the things which they spake of that which is to come.

<sup>4</sup>Now Aaron began to open the scriptures unto them concerning the coming of Christ and also concerning the resurrection of the dead and that there could be no redemption for mankind save it were through the death and sufferings of Christ, and the atonement of his blood. And it came to pass as he began to expound these things unto them they were angry with him, and began to mock him and they would not hear the words which he spake. Therefore, when he saw that they would not hear his words he departed out of their synagogue and

came over to a village which was called Ani-anti and there he found Muloki preaching the word unto them and also Ammah and his brethren. And they contended with many about the word. And it came to pass that they saw that the people would harden their hearts, therefore they departed and came over into the land of Middoni. And they did preach the word unto many and few believed on the words which they taught. Nevertheless, Aaron and a certain number of his brethren were taken and cast into prison, and the remainder of them fled out of the land of Middoni unto the regions round about. And those who were cast into prison suffered many things, and they were delivered by the hand of Lamoni and Ammon, and they were fed and clothed, and they went forth again to declare the word; and thus they were delivered for the first time out of prison, and thus they had suffered. And they went forth whithersoever they were led by the Spirit of the Lord preaching the word of God in every synagogue of the Amlicites or in every assembly of the Lamanites where they could be admitted.

<sup>5</sup>And it came to pass that the Lord began to bless them insomuch that they brought many to the knowledge of the truth, yea, they did convince many of their sins and of the tradition of their fathers which were not correct.

<sup>6</sup>And it came to pass that Ammon and Lamoni returned from the land of Middoni to the land of Ishmael which was the land of their inheritance. And king Lamoni would not suffer that Ammon should serve him or be his servant, but he caused that there should be synagogues built in the land of Ishmael, and he caused that his people or the people who were under his reign should assemble themselves together. And he did rejoice over them, and he did teach them many things. And he did also declare unto them that they were a people who were under him and that they were a free people that they were free from the oppression of the king his father for that his father had granted unto him that he might reign over the people who were in the land of Ishmael and in all the land round about. And he also declared unto them that they might have the liberty of worshipping the Lord their God according to their desires in whatsoever place they were in if it were in the land which was under the reign of king Lamoni. And Ammon did preach unto the people of king Lamoni. And it came to pass that he did teach them all things concerning things pertaining to righteousness. And he did exhort them daily with all diligence, and they gave heed unto his word, and they were zealous for keeping the commandments of God. Now as Ammon was thus teaching the people of Lamoni continually, we will return to the account of Aaron and his other brethren; for after he departed from the land of Middoni he was led by the spirit to the land of Nephi even to the house of the king which was over all the land save it were the land of Ishmael and he was the father of Lamoni.

<sup>7</sup>And it came to pass that he went in unto him into the king's palace, with his brethren, and bowed himself before the king and said unto him, Behold O king, we are the brethren of Ammon whom thou hast delivered out of prison. And now O king if thou wilt spare our lives we will be thy servants. And the king said unto them, Arise for I will grant unto you your lives, and I will not suffer that ye shall be my servants, but I will insist that ye shall administer unto me; for I have been somewhat troubled in mind because of the generosity and the greatness of the words of thy brother Ammon, and I desire to know

the cause why he has not come up out of Middoni with thee. And Aaron said unto the king, Behold, the spirit of the Lord has called him another way; he has gone to the land of Ishmael to teach the people of Lamoni. Now the king said unto them, what is this that ye have said concerning the spirit of the Lord? Behold, this is the thing which doth trouble me. And also, what is this that Ammon said, If ye will repent ye shall be saved, and if ye will not repent, ye shall be cast off at the last day? And Aaron answered him and said unto him, Believest thou that there is a God? And the king said, I know that the Amlicites say that there is a God, and I have granted unto them that they should build sanctuaries that they may assemble themselves together to worship him. And if now thou sayest there is a God, behold, I will believe.

<sup>8</sup>And now when Aaron heard this his heart began to rejoice, and he said, Behold, assuredly as thou livest O king there is a God. And the king said, Is God that great Spirit that brought our fathers out of the land of Jerusalem? And Aaron said unto him, Yea, he is that great Spirit, and he created all things both in Heaven and in earth; believest thou this? And he said, Yea, I believe that the great Spirit created all things, and I desire that ye should tell me concerning all these things and I will believe thy words.

<sup>9</sup>And it came to pass that when Aaron saw that the king would believe his words he began from the creation of Adam reading the scriptures unto the king: how God created man after his own image and that God gave him commandments and that because of transgression man had fallen. And Aaron did expound unto him the scriptures from the creation of Adam; laying the fall of man before him and their carnal state, and also the plan of redemption which was prepared from the foundation of the world through Christ for all whosoever would believe on his name. And since man had fallen he could not merit anything of himself, but the sufferings and death of Christ atoneth for their sins through faith and repentance etc. And that he breaketh the bands of death that the grave shall have no victory and that the sting of death should be swallowed up in the hopes of glory and Aaron did expound all these things unto the king. And it came to pass that after Aaron had expounded these things unto him, the king said, What shall I do that I may have this Eternal life of which thou hast spoken? Yea, what shall I do that I may be born of God having this wicked spirit rooted out of my breast and receive his spirit that I may be filled with joy that I may not be cast off at the last day? Behold, said he, I will give up all that I possess, yea, I will forsake my kingdom that I may receive this great joy. But Aaron said unto him, If thou desirest this thing, if thou wilt bow down before God, yea, if thou wilt repent of all thy sins and will bow down before God and call on his name in faith, believing that ye shall receive, then shalt thou receive the hope which thou desirest.

<sup>10</sup>And it came to pass that when Aaron had said these words, the king did bow down before the Lord upon his knees yea, even he did prostrate himself upon the earth and cried mightily saying, O God Aaron hath told me that there is a God and if there is a God and if thou art God wilt thou make thyself known unto me and I will give away all my sins to know thee and that I may be raised from the dead and be saved at the last day. And now when the king had said these words he was struck as if he were dead.

<sup>11</sup> And it came to pass that his servants ran and told the queen all that had happened unto the king. And she came in unto the king; and when she saw him lay as if he were dead and also Aaron and his brethren standing as though they had been the cause of his fall, she was angry with them and commanded that her servants or the servants of the king should take them and slay them. Now the servants had seen the cause of the king's fall. Therefore, they durst not lay their hands on Aaron, and his brethren and they plead with the queen saying, Why commandest thou that we should slay these men when behold one of them is mightier than us all? Therefore, we shall fall before them. Now when the queen saw the fear of the servants, she also began to fear exceedingly lest there should some evil come upon her. And she commanded her servants that they should go and call the people that they might slay Aaron and his brethren.

<sup>12</sup> Now when Aaron saw the determination of the queen and he also knowing the hardness of the hearts of the people, feared lest that a multitude should assemble themselves together and there should be a great contention and a disturbance among them, therefore he put forth his hand and raised the king from the earth and said unto him, Stand and he stood upon his feet receiving his strength. Now this was done in the presence of the queen and many of his servants. And when they saw it they greatly marveled and began to fear. And the king stood forth and began to minister unto them. And he did minister unto them insomuch that his whole household was converted unto the Lord. Now there was a multitude gathered together because of the commandment of the queen and there began to be great murmurings among them because of Aaron and his brethren. But the king stood forth among them and administered unto them. And they were pacified towards Aaron and those who were with him.

<sup>13</sup> And it came to pass that when the king saw that the people were pacified, he caused that Aaron and his brethren should stand forth in the midst of the multitude and that they should preach the word unto them. And it came to pass that the king sent a proclamation throughout all the land, amongst all his people who were in all his land, who were in all the regions round about, which was bordering even to the sea on the east, and on the west, and which was divided from the land of Zarahemla by a narrow strip of wilderness, which ran from the Sea East even to the Sea West and round about on the borders of the seashore and the borders of the wilderness, which was on the north by the land of Zarahemla, through the borders of Manti by the head of the river Sidon, running from the east towards the west; and thus were the Lamanites and Nephites divided. Now the more idle part of the Lamanites lived in the wilderness and lived in tents. And they were spread through the wilderness on the west in the land of Nephi, yea, and also on the west of the land of Zarahemla, in the borders by the seashore, and on the west in the land of Nephi, in the place of their fathers' first inheritance, and thus bordering along by the seashore. And also, there were many Lamanites on the east by the seashore, whither the Nephites had driven them. And thus the Nephites were nearly surrounded by the Lamanites; nevertheless the Nephites had taken possession of all the northern parts of the land bordering on the wilderness at the head of the river Sidon, from the east to the west, round about on the wilderness side on the north; even until they came to the land which they called Bountiful. And it bordered on the land which they called Desolation, it being so far northward

that it came into the land which had been peopled and been destroyed of whose bones we have spoken which was discovered by the people of Zarahemla, it being the place of their first landing. And they came from there up into the south wilderness. Thus, the land on the northward was called Desolation, and the land on the southward was called Bountiful, it being the wilderness which is filled with all manner of wild animals of every kind, a part of which had come from the land northward for food. And now it was only the distance of a day and a half's journey for a Nephite, on the line Bountiful and the land Desolation, from the east to the West Sea; and thus the land of Nephi and the land of Zarahemla were nearly surrounded by water, there being a small neck of land between the land northward and the land southward.

<sup>14</sup>And it came to pass that the Nephites had inhabited the land Bountiful, even from the east unto the West Sea, and thus the Nephites in their wisdom with their guards and their armies had hemmed in the Lamanites on the south, that thereby they should have no more possession on the north, that they might not overrun the land northward. Therefore, the Lamanites could have no more possessions only in the land of Nephi, and in the wilderness round about. Now this was wisdom in the Nephites; as the Lamanites were an enemy to them, they would not suffer their afflictions on every hand, and also that they might have a country whither they might flee according to their desires. And now I, after having said this, return again to the account of Ammon and Aaron, Omner and Himni and their brethren.

**14** Behold, now it came to pass, that the king of the Lamanites sent a proclamation among all his people, that they should not lay their hands on Ammon, or Aaron, or Omner, or Himni, nor either of their brethren, who should go forth preaching the word of God, in whatsoever place they should be in any part of their land. Yea, he sent a decree among them, that they should not lay their hands on them to bind them, or to cast them into prison, neither should they spit upon them, nor smite them, nor cast them out of their synagogues, nor scourge them; neither should they cast stones at them, but that they should have free access to their houses, and also their temples, and their sanctuaries. And thus they might go forth and preach the word according to their desires, for the king had been converted unto the Lord, and all his household, therefore he sent this proclamation throughout the land unto his people, that the word of God might have no obstruction, but that it might go forth throughout all the land, that his people might be convinced concerning the wicked traditions of their fathers, and that they might be convinced that they were all brethren, and that they ought not to murder, nor to plunder, nor to steal, nor to commit adultery, nor to commit any manner of wickedness.

<sup>2</sup>And now it came to pass, that when the king had sent forth this proclamation, that Aaron and his brethren went forth from city to city and from one house of worship to another, establishing churches, and consecrating priests and teachers throughout the land among the Lamanites to preach and to teach the word of God among them, and thus they began to have great success. And thousands were brought to the knowledge of the Lord, yea, thousands were brought to believe in the traditions of the Nephites, and they were taught

the records and the prophecies, handed down even to the present time. And as sure as the Lord liveth, so sure as many as believed, or as many as were brought to the knowledge of the truth, through the preaching of Ammon and his brethren, according to the spirit of revelation and of prophecy, and the power of God working miracles in them. Yea, I say unto you, As the Lord liveth, as many of the Lamanites as believed in their preaching and were converted unto the Lord, never did fall away. For they became a righteous people; they did lay down the weapons of their rebellion, that they did not fight against God anymore, neither against any of their brethren.

<sup>3</sup>Now these are they who were converted unto the Lord: the people of the Lamanites who were in the land of Ishmael, and also of the people of the Lamanites who were in the land of Middoni, and also of the people of the Lamanites who were in the city of Nephi, and also of the people of the Lamanites who were in the land of Shilom, and who were in the land of Shemlon and in the city of Lemuel and in the city of Shimnilom. And these are the names of the cities of the Lamanites who were converted unto the Lord; and these are they that laid down the weapons of their rebellion, yea, all their weapons of war, and they were all Lamanites. And the Amlicites were not converted, save only one, neither were any of the Amulonites, but they did harden their hearts and also the hearts of the Lamanites in that part of the land wheresoever they dwelt, yea, and all their villages and all their cities. Therefore, we have named all the cities of the Lamanites in which they did repent and come to the knowledge of the truth and were converted.

<sup>4</sup>And now it came to pass that the king, and those people which were converted, were desirous that they might have a name that thereby they might be distinguished from their brethren, therefore the king consulted with Aaron and many of their priests concerning the name that they should take upon them that they might be distinguished. And it came to pass that they called their name Anti-Nephi-Lehies, and they were called by this name and were no more called Lamanites. And they began to be a very industrious people, yea, and they were friendly with the Nephites. Therefore, they did open a correspondence with them, and the curse of God did no more follow them.

<sup>5</sup>And it came to pass that the Amlicites and the Amulonites and the Lamanites who were in the land of Amulon, and also in the land of Helam, and who were in the land of Jerusalem, and in fine in all the land round about who had not been converted, and had not taken upon them the name of Anti-Nephi-Lehi, were stirred up by the Amlicites and by the Amulonites to anger against their brethren. And their hatred became exceeding sore against them, even insomuch that they began to rebel against their king, insomuch that they would not that he should be their king. Therefore, they took up arms against the people of Anti-Nephi-Lehi.

<sup>6</sup>Now the king conferred the kingdom upon his son, and he called his name Anti-Nephi-Lehi. And the king died in that self-same year that the Lamanites began to make preparations for war against the people of God. Now when Ammon and his brethren and all those who had come up with him saw the preparations of the Lamanites to destroy their brethren they came forth to the land of Midian, and there Ammon met all his brethren and from thence they came to the land of Ishmael that they might hold a council with Lamoni

and also with his brother Anti-Nephi-Lehi what they should do to defend themselves against the Lamanites. Now there was not one soul among all the people who had been converted unto the Lord that would take up arms against their brethren; nay they would not even make any preparations for war; yea, and also their king commanded them that they should not.

<sup>7</sup>Now these are the words which he said unto the people concerning the matter: I thank my God, my beloved people, that our great God has in goodness sent these our brethren the Nephites unto us to preach unto us and to convince us of the traditions of our wicked fathers. And behold, I thank my great God that he has given us a portion of his Spirit to soften our hearts that we have opened a correspondence with these brethren the Nephites. And behold, I also thank my God that by opening this correspondence we have been convinced of our sins and of the many murders which we have committed. And I also thank my God, yea, my great God, that he hath granted unto us that we might repent of these things, and also that he hath forgiven us of these our many sins and murders which we have committed, and took away the guilt from our hearts through the merits of his Son. And now behold, my brethren, since it has been all that we could do – as we were the most lost of all mankind – to repent of all our sins and the many murders which we have committed and to get God to take them away from our hearts, for it was all we could do to repent sufficiently before God that he would take away our stains.

<sup>8</sup>Now my best-beloved brethren, since God hath taken away our stains and our swords have become bright then let us stain our swords no more with the blood of our brethren. Behold, I say unto you, Nay, let us retain our swords that they be not stained with the blood of our brethren; for perhaps, if we should stain our swords again they can no more be washed bright through the blood of the Son of our great God, which shall be shed for the atonement of our sins. And the great God has had mercy on us, and made these things known unto us that we might not perish; yea, and he has made these things known unto us beforehand because he loveth our souls as well as he loveth our children. Therefore, in his mercy he doth visit us by his angels that the plan of salvation might be made known unto us as well as unto future generations. O how merciful is our God. And now behold, since it has been as much as we could do to get our stains taken away from us and our swords are made bright, let us hide them away that they may be kept bright as a testimony to our God at the last day or at the day that we shall be brought to stand before him to be judged, that we have not stained our swords in the blood of our brethren since he imparted his word unto us and has made us clean thereby. And now my brethren, if our brethren seek to destroy us, behold, we will hide away our swords, yea, even we will bury them deep in the earth that they may be kept bright as a testimony that we have never used them at the last day, and if our brethren destroy us behold, we shall go to our God and shall be saved.

<sup>9</sup>And now it came to pass that when the king had made an end of these sayings, and all the people were assembled together, they took their swords and all the weapons which were used for the shedding of man's blood, and they did bury them up deep in the earth. And this they did, it being in their view a testimony to God, and also to men, that they never would use weapons again for the shedding of man's blood, and this they did vouching and covenanting

with God, that rather than shed the blood of their brethren they would give up their own lives, and rather than take away from a brother they would give unto him, and rather than spend their days in idleness they would labor abundantly with their hands. And thus we see that when these Lamanites were brought to believe and to know the truth, they were firm and would suffer even unto death rather than commit sin, and thus we see that they buried the weapons of peace, or they buried the weapons of war for peace.

<sup>10</sup> And it came to pass that their brethren the Lamanites made preparations for war and came up to the land of Nephi for the purpose of dethroning the king and to place another in his stead, and also of destroying the people of Anti-Nephi-Lehi out of the land. Now when the people saw that they were coming against them they went out to meet them and prostrated themselves before them to the earth and began to call on the name of the Lord and thus they were in this attitude when the Lamanites began to fall upon them and began to slay them with the sword. And thus without meeting any resistance, they did slay a thousand and five of them, and we know that they are blessed for they have gone to dwell with their God. Now when the Lamanites saw that their brethren would not flee from the sword, neither would they turn aside to the right hand or to the left, but that they would lie down and perish, and praised God even in the very act of perishing under the sword. Now when the Lamanites saw this they did forbear from slaying them, and there were many whose hearts had swollen in them for those of their brethren who had fallen under the sword, for they repented of the thing which they had done.

<sup>11</sup> And it came to pass that they threw down their weapons of war, and they would not take them again; for they were stung for the murders which they had committed, and they came down even as their brethren relying upon the mercies of those whose arms were lifted to slay them.

<sup>12</sup> And it came to pass that the people of God were joined that day by more than the number who had been slain, and those who had been slain were righteous people, therefore, we have no reason to doubt but what they are saved. And there was not a wicked man slain among them, but there were more than a thousand brought to the knowledge of the truth; thus we see that the Lord worketh in many ways to the salvation of his people. Now the greatest number of those of the Lamanites who slew so many of their brethren were Amlicites and Amulonites, the greatest number of whom were after the order of the Nehors. Now among those who joined the people of the Lord there were none who were Amlicites or Amulonites or who were after the order of Nehor, but they were actual descendants of Laman and Lemuel. And thus we can plainly discern that after a people have been once enlightened by the Spirit of God and have had great knowledge of things pertaining to righteousness, and then have fallen away into sin and transgression, they become more hardened, and thus their state becomes worse than if they had never known these things.

<sup>13</sup> And behold, now it came to pass that these Lamanites were more angry because they had slain their brethren, therefore they swore vengeance upon the Nephites and they did no more attempt to slay the people of Anti-Nephi-Lehi at that time. But they took their armies and went over into the borders of the land of Zarahemla, and fell upon the people who were in the land of Ammonihah and destroyed them. And after that they had many battles with the

Nephites in the which they were driven and slain. And among the Lamanites who were slain were almost all the seed of Amulon and his brethren who were the priests of Noah, and they were slain by the hands of the Nephites. And the remainder having fled into the east wilderness and having usurped the power and authority over the Lamanites, caused that many of the Lamanites should perish by fire because of their belief; for many of them, after having suffered much loss and so many afflictions, began to be stirred up in remembrance of the words which Aaron and his brethren had preached to them in their land, therefore they began to disbelieve the traditions of their fathers, and to believe in the Lord, and that he gave great power unto the Nephites; and thus there were many of them converted in the wilderness.

<sup>14</sup>And it came to pass that those rulers who were the remnant of the children of Amulon caused that they should be put to death, yea, all those that believed in these things. Now this martyrdom caused that many of their brethren should be stirred up to anger, and there began to be contention in the wilderness, and the Lamanites began to hunt the seed of Amulon and his brethren and began to slay them, and they fled into the east wilderness. And behold, they are hunted at this day by the Lamanites. Thus the words of Abinadi were brought to pass which he said concerning the seed of the priests who caused that he should suffer death by fire. For he said unto them, What ye shall do unto me shall be a type of things to come. And now Abinadi was the first that suffered death by fire because of his belief in God, now this is what he meant that many should suffer death by fire according as he had suffered. And he said unto the priests of Noah that their seed should cause many to be put to death in the like manner as he was and that they should be scattered abroad and slain even as a sheep having no shepherd is driven and slain by wild beasts, and now behold, these words were verified for they were driven by the Lamanites and they were hunted, and they were smitten.

<sup>15</sup>And it came to pass that when the Lamanites saw that they could not overpower the Nephites, they returned again to their own land, and many of them came over to dwell in the land of Ishmael and the land of Nephi and did join themselves to the people of God, who were the people of Anti-Nephi-Lehi. And they did also bury their weapons of war according as their brethren had, and they began to be a righteous people, and they did walk in the ways of the Lord and did observe to keep his commandments and his statutes. Yea, and they did keep the law of Moses; for it was expedient that they should keep the law of Moses as yet, for it was not all fulfilled. But notwithstanding the law of Moses, they did look forward to the coming of Christ considering that the law of Moses was a type of his coming and believing that they must keep those outward performances until the time that he should be revealed unto them. Now they did not suppose that salvation came by the law of Moses, but the law of Moses did serve to strengthen their faith in Christ, and thus they did retain a hope through faith unto Eternal salvation relying upon the spirit of prophecy which spake of those things to come. And now behold, Ammon and Aaron and Omner and Himni and their brethren did rejoice exceedingly for the success which they had had among the Lamanites, seeing that the Lord had granted unto them according to their prayers and that he had also verified his word unto them in every particular.

<sup>16</sup>And now these are the words of Ammon to his brethren which say thus, My brothers and my brethren, behold, I say unto you how great reason have we to rejoice, for could we have supposed when we started from the land of Zarahemla that God would have granted unto us such great blessings? And now I ask what great blessings has he bestowed upon us? Can ye tell? Behold, I answer for you; for our brethren, the Lamanites, were in darkness, yea, even in the darkest abyss, but behold, how many of them are brought to behold the marvelous light of God. And this is the blessing which hath been bestowed upon us; that we have been made instruments in the hands of God to bring about this great work. Behold, thousands of them do rejoice and have been brought into the fold of God. Behold, the field was ripe, and blessed are ye, for ye did thrust in the sickle and did reap with your might; yea, all the day long did ye labor and behold the number of your sheaves and they shall be gathered into the garners that they are not wasted. Yea, they shall not be beaten down by the storm at the last day; yea, neither shall they be harrowed up by the whirlwinds; but when the storm cometh they shall be gathered together in their place, that the storm cannot penetrate to them; yea, neither shall they be driven with fierce winds whithersoever the enemy listeth to carry them. But behold, they are in the hands of the Lord of the harvest and they are his, and he will raise them up at the last day. Blessed be the name of our God; let us sing to his praise; yea, let us give thanks to his holy name for he doth work righteousness forever. For if we had not come up out of the land of Zarahemla, these our dearly beloved brethren, who have so dearly beloved us, would still have been racked with hatred against us; yea, and they would also have been strangers to God.

<sup>17</sup>And it came to pass that when Ammon had said these words, his brother Aaron rebuked him saying, Ammon, I fear that thy joy doth carry thee away unto boasting. But Ammon said unto him, I do not boast in my own strength or in my own wisdom, but behold, my joy is full yea, my heart is brim with joy and I will rejoice in my God. Yea, I know that I am nothing; as to my strength I am weak; therefore I will not boast of myself, but I will boast of my God for in his strength I can do all things; yea, behold many mighty miracles we have wrought in this land for which we will praise his name forever. Behold, how many thousands of our brethren has he loosed from the pains of hell, and they are brought to sing redeeming love, and this because of the power of his word which is in us; therefore have we not great reason to rejoice? Yea, we have reason to praise him forever; for he is the Most High God and has loosed these our brethren from the chains of hell. Yea, they were encircled about with everlasting darkness and destruction; but behold, he has brought them into his everlasting light, yea, into everlasting salvation, and they are encircled about with the matchless bounty of his love; yea, and we have been instruments in his hands of doing this great and marvelous work. Therefore, let us glory, yea, we will glory in the Lord; yea, we will rejoice, for our joy is full; yea, we will praise our God forever.

<sup>18</sup>Behold, who can glory too much in the Lord? Yea, who can say too much of his great power and of his mercy and of his longsuffering towards the children of men? Behold, I say unto you, I cannot say the smallest part which I feel. Who could have supposed that our God would have been so merciful as to have

snatched us from our awful sinful and polluted state? Behold, we went forth even in wrath with mighty threatenings to destroy his church. O then why did he not consign us to an awful destruction; yea, why did he not let the sword of his justice fall upon us and doom us to Eternal despair? O my soul almost as it were fleeth at the thought. Behold, he did not exercise his justice upon us; but in his great mercy hath brought us over that everlasting gulf of death and misery even to the salvation of our souls. And now behold, my brethren, what natural man is there that knoweth these things? I say unto you, there is none that knoweth these things save it be the penitent. Yea, he that repenteth, and exerciseth faith, and bringeth forth good works, and prayeth continually without ceasing; unto such it is given to know the mysteries of God; yea, unto such it shall be given to reveal things which never have been revealed; yea, and it shall be given unto such to bring thousands of souls to repentance, even as it has been given unto us to bring these our brethren to repentance.

<sup>19</sup> Now do ye remember, my brethren, that we said unto our brethren in the land of Zarahemla, we go up to the land of Nephi to preach unto our brethren the Lamanites, and they laughed us to scorn? For they said unto us, Do ye suppose that ye can bring the Lamanites to the knowledge of the truth? Do ye suppose that ye can convince the Lamanites of the incorrectness of the traditions of their fathers, as stiffnecked a people as they are, whose hearts delight in the shedding of blood, whose days have been spent in the grossest iniquity, whose ways have been the ways of a transgressor from the beginning? Now my brethren ye remember that this was their language. And moreover they did say, Let us take up arms against them that we destroy them and their iniquity out of the land, lest they overrun us and destroy us. But behold, my beloved brethren, we came into the wilderness, not with the intent to destroy our brethren, but with the intent that perhaps we might save some few of their souls.

<sup>20</sup> Now when our hearts were depressed, and we were about to turn back, behold, the Lord comforted us and said, go amongst thy brethren the Lamanites, and bear with patience thine afflictions, and I will give unto you success. And now behold, we have come and been forth amongst them, and we have been patient in our sufferings, and we have suffered every privation; yea, we have traveled from house to house relying upon the mercies of the world, not upon the mercies of the world alone but upon the mercies of God. And we have entered into their houses and taught them, and we have taught them in their streets; yea, and we have taught them upon their hills, and we have also entered into their temples and their synagogues and taught them, and we have been cast out and mocked and spit upon and smote upon our cheeks, and we have been stoned and taken and bound with strong cords and cast into prison, and through the power and wisdom of God we have been delivered again. And we have suffered all manner of afflictions, and all this that perhaps we might be the means of saving some soul, and we supposed that our joy would be full if perhaps we could be the means of saving some.

<sup>21</sup> Now behold, we can look forth and see the fruits of our labors and are they few? I say unto you, Nay they are many; yea, and we can witness of their sincerity because of their love towards their brethren and also towards us. For behold, they had rather sacrifice their lives than even to take the life of their

enemy, and they have buried their weapons of war deep in the earth because of their love towards their brethren. And now behold, I say unto you, has there been so great love in all the land? Behold, I say unto you, Nay, there has not even among the Nephites. For behold, they would take up arms against their brethren, they would not suffer themselves to be slain. But behold, how many of these have laid down their lives, and we know that they have gone to their God, because of their love, and of their hatred to sin. Now, have we not reason to rejoice? Yea, I say unto you there never were men that had so great reason to rejoice as we since the world began; yea, and my joy is carried away even unto the boasting in my God; for he has all power all wisdom and all understanding; he comprehendeth all things and he is a merciful Being, even unto salvation to those who will repent and believe on his name. Now if this is boasting, even so will I boast; for this is my life and my light, my joy and my salvation and my redemption from everlasting wo. Yea, blessed is the name of my God, who has been mindful of this people who are a branch of the tree of Israel, and has been lost from its body in a strange land. Yea, I say, Blessed be the name of my God, who has been mindful of us wanderers in a strange land. Now my brethren, we see that God is mindful of every people, whatsoever land they may be in; yea, he numbereth his people, and his bowels of mercy are over all the earth. Now this is my joy and my great thanksgiving; yea, and I will give thanks unto my God forever. Amen.

**15** Now it came to pass, that when those Lamanites who had gone to war against the Nephites had found, after their many struggles to destroy them, that it was in vain to seek their destruction, they returned again to the land of Nephi. And it came to pass that the Amlicites, because of their loss, were exceeding angry. And when they saw that they could not seek revenge from the Nephites, they began to stir up the people in anger against their brethren, the people of Anti-Nephi-Lehi; therefore, they began again to destroy them. Now this people again refused to take their arms, and they suffered themselves to be slain according to the desires of their enemies.

<sup>2</sup> Now when Ammon and his brethren saw this work of destruction among those whom they so dearly beloved, and among those who had so dearly beloved them; for they were treated as though they were angels sent from God to save them from everlasting destruction; therefore when Ammon and his brethren saw this great work of destruction, they were moved with compassion, and they said unto the king, Let us gather together this people of the Lord, and let us go down to the land of Zarahemla, to our brethren the Nephites, and flee out of the hands of our enemies, that we be not destroyed. But the king said unto them, Behold, the Nephites will destroy us, because of the many murders and sins we have committed against them. And Ammon said, I will go and inquire of the Lord. And if he say unto us, Go down unto our brethren, will ye go? And the king said unto him, Yea, if the Lord saith unto us, Go, we will go down unto our brethren, and we will be their slaves until we repair unto them the many murders and sins which we have committed against them. But Ammon said unto him, It is against the law of our brethren, which was established by my father, that there should be any slaves among them; therefore let us go down and rely upon the mercies of our brethren. But the

king said unto him, Inquire of the Lord, and if he saith unto us, Go, we will go; otherwise we will perish in the land.

<sup>3</sup>And it came to pass that Ammon went and inquired of the Lord, and the Lord said unto him, Get this people out of this land, that they perish not, for Satan has great hold on the hearts of the Amlicites, who do stir up the Lamanites to anger against their brethren, to slay them. Therefore, get thee out of this land, and blessed are this people in this generation; for I will preserve them.

<sup>4</sup>And now it came to pass that Ammon went and told the king all the words which the Lord had said unto him. And they gathered together all their people; yea, all the people of the Lord, and did gather together all their flocks and herds, and departed out of the land, and came into the wilderness which divided the land of Nephi from the land of Zarahemla, and came over near the borders of the land.

<sup>5</sup>And it came to pass that Ammon said unto them, Behold, I and my brethren will go forth into the land of Zarahemla, and ye shall remain here until we return, and we will try the hearts of our brethren whether they will that ye shall come into their land.

<sup>6</sup>And it came to pass that as Ammon was going forth into the land, that he and his brethren met Alma, over in the place of which has been spoken; and behold, this was a joyful meeting. Now the joy of Ammon was so great, even that he was full; yea, he was swallowed up in the joy of his God, even to the exhausting of his strength; and he fell again to the earth. Now was not this exceeding joy? Behold, this is joy which none receiveth save it be the truly penitent and humble seeker of happiness. Now the joy of Alma in meeting his brethren was truly great, and also the joy of Aaron, of Omner, and Himni; but behold, their joy was not that to exceed their strength.

<sup>7</sup>And now it came to pass that Alma conducted his brethren back to the land of Zarahemla, even to his own house. And they went and told the chief judge all the things that had happened unto them in the land of Nephi among their brethren the Lamanites.

<sup>8</sup>And it came to pass that the chief judge sent a proclamation throughout all the land, desiring the voice of the people concerning the admitting their brethren, who were the people of Anti-Nephi-Lehi. And it came to pass that the voice of the people came, saying, Behold, we will give up the land of Jershon, which is on the east by the sea, which joins the land Bountiful, which is on the south of the land Bountiful. And this land Jershon is the land which we will give unto our brethren for an inheritance. And behold, we will set our armies between the land Jershon and the land Nephi, that we may protect our brethren in the land of Jershon. And now behold, this will we do unto our brethren, on account of their fear to take up arms against their brethren, lest they should commit sin. And this their great fear came because of their sore repentance which they had on account of the many murders and their awful wickedness. And now behold, this will we do unto our brethren, that they may inherit the land Jershon; and we will guard them from their enemies by our armies, on conditions that they will give us a portion of their substance to assist us, that we may maintain our armies.

<sup>9</sup>Now it came to pass that when Ammon had heard this, he returned to the people of Anti-Nephi-Lehi, and also Alma with him, into the wilderness where they had pitched their tents, and made known unto them all these things. And Alma also related unto them his conversion with Ammon, and Aaron, and his brethren. And it came to pass that it did cause great joy among them. And they went down into the land of Jershon, and took possession of the land of Jershon, and they were called by the Nephites, the people of Ammon; therefore they were distinguished by that name ever after. And they were numbered among the people of Nephi, and also numbered among the people who were of the church of God. And they were also distinguished for their zeal towards God and also towards men; for they were perfectly honest and upright in all things; and they were firm in the faith of Christ, even unto the end. And they did look upon shedding the blood of their brethren with the greatest abhorrence, and they never could be prevailed upon to take up arms against their brethren; and they never did look upon death with any degree of terror, for their hope and views of Christ and the resurrection. Therefore, death was swallowed up to them by the victory of Christ over it. Therefore, they would suffer death in the most aggravating and distressing manner which could be inflicted by their brethren, before they would take the sword or the cimeter to smite them. And thus they were a zealous and beloved people, a highly favored people of the Lord.

<sup>10</sup>And now it came to pass that after the people of Ammon were established in the land, and a church also established in the land of Jershon, and the armies of the Nephites were set round about the land of Jershon, yea, in all the borders round about the land of Zarahemla; behold, the armies of the Lamanites had followed their brethren into the wilderness. And thus there was a tremendous battle; yea, even such an one as never had been known among all the people in the land from the time Lehi left Jerusalem; yea, and tens of thousands of the Lamanites were slain and scattered abroad. Yea, and also there was a tremendous slaughter among the people of Nephi; nevertheless the Lamanites were driven and scattered, and the people of Nephi returned again to their lands. And now this was a time that there was a great mourning and lamentation heard throughout all the land among all the people of Nephi. Yea, the cry of widows mourning for their husbands, and also of fathers mourning for their sons, and the daughter for the brother; yea, the brother for the father. And thus, the cry of mourning was heard among every one of them, a mourning for their kindred who had been slain. And now surely this was a sorrowful day; yea, a time of solemnity and a time of much fasting and prayer. And thus ended the fifteenth year of the reign of the judges over the people of Nephi.

<sup>11</sup>And this is the account of Ammon and his brethren, their journeyings into the land of Nephi, their sufferings in the land, their sorrows, and their afflictions, and their incomprehensible joy, and the reception and safety of their brethren in the land of Jershon. And now may the Lord, the Redeemer of all men, bless their souls forever. And this is the account of the wars and contentions among the Nephites, and also, the wars between the Nephites and the Lamanites. And the fifteenth year of the reign of the judges is ended. And from the first year to the fifteenth has brought to pass the destruction of

many thousand lives; yea, it has brought to pass an awful scene of bloodshed. And the bodies of many thousands are laid low in the earth while the bodies of many thousands are mouldering in heaps upon the face of the earth. Yea, and many thousands are mourning for the loss of their kindred, because they have reason to fear, according to the promises of the Lord, that they are consigned to a state of endless wo. While many thousands of others truly mourn for the loss of their kindred, yet they rejoice and exult in the hope, yea, and even know, according to the promises of the Lord, that they are raised to dwell at the right hand of God, in a state of never ending happiness. And thus we see how great the inequality of man is because of sin and transgression, and the power of the Devil, which comes by the cunning plans which he hath devised to ensnare the hearts of men. And thus we see the great call of the diligence of men to labor in the vineyards of the Lord. And thus we see the great reason of sorrow, and also of rejoicing; sorrow because of death and destruction among men, and joy because of the light of Christ unto life.

<sup>12</sup>O that I were an angel, and could have the wish of mine heart, that I might go forth and speak with the trump of God, with a voice to shake the earth, and cry repentance unto every people. Yea, I would declare unto every soul as with the voice of thunder, repentance, and the plan of redemption, that they should repent and come unto our God, that there might be no more sorrow upon all the face of the earth. But behold, I am a man, and do sin in my wish; for I ought to be content with the things which the Lord hath allotted unto me. I ought not to harrow up in my desires the firm decree of a just God, for I know that he granteth unto men according to their desire, whether it be unto death or unto life. Yea, I know that he allotteth unto men – yea, decreeth unto them decrees which are unalterable – according to their wills, whether they be unto salvation or unto destruction. Yea, and I know that good and evil have come before all men, or he that knoweth not good from evil is blameless. But he that knoweth good and evil, to him it is given according to his desires, whether he desireth good or evil, life or death, joy or remorse of conscience.

<sup>13</sup>Now, seeing that I know these things, why should I desire more than to perform the work to which I have been called? Why should I desire that I was an angel, that I could speak unto all the ends of the earth? For behold, the Lord doth grant unto all nations of their own nation and tongue, to teach his word; yea, in his wisdom, all that he seeth fit that they should have; therefore we see that the Lord doth counsel in wisdom, according to that which is just and true. I know that which the Lord hath commanded me, and I glory in it. I do not glory of myself, but I glory in that which the Lord hath commanded me; yea, and this is my glory, that perhaps I may be an instrument in the hands of God, to bring some soul to repentance: and this is my joy. And behold, when I see many of my brethren truly penitent, and coming to the Lord their God, then is my soul filled with joy; then do I remember what the Lord has done for me; yea, even that he hath heard my prayer. Yea, then do I remember his merciful arm which he extended towards me. Yea, and I also remember the captivity of my fathers; for I surely do know that the Lord did deliver them out of bondage, and by this did establish his church. Yea, the Lord God, the God of Abraham, and the God of Isaac, and the God of Jacob, did deliver them out of bondage. Yea, I have always remembered the captivity of my fathers,

and that same God who delivered them out of the hands of the Egyptians did deliver them out of bondage. Yea, and that same God did establish his church among them. yea, and that same God hath called me by a holy calling, to preach the word unto this people, and hath given me much success, in the which my joy is full. But I do not joy in my own success alone, but my joy is more full because of the success of my brethren who have been up to the land of Nephi. Behold, they have labored exceedingly and have brought forth much fruit, and how great shall be their reward. Now when I think of the success of these my brethren, my soul is carried away, even to the separation of it from the body, as it were, so great is my joy.

<sup>14</sup>And now may God grant unto these my brethren, that they may sit down in the kingdom of God; yea, and also all those who are the fruit of their labor that they may go no more out, but that they may praise him forever. And may God grant that it may be done according to my words, even as I have spoken. Amen.

**16** Behold, now it came to pass that after the people of Ammon were established in the land of Jershon, yea, and also after the Lamanites were driven out of the land and their dead were buried by the people of the land – now their dead were not numbered because of the greatness of their numbers, neither were the dead of the Nephites numbered – but it came to pass after they had buried their dead, and also after the days of fasting, and mourning, and prayer, and it was in the sixteenth year of the reign of the judges over the people of Nephi, there began to be continual peace throughout all the land, yea, and the people did observe to keep the commandments of the Lord, and they were strict in observing the ordinances of God, according to the law of Moses. For they were taught to keep the law of Moses until it should be fulfilled. And thus the people did have no disturbance in all the sixteenth year of the reign of the judges over the people of Nephi.

<sup>2</sup>And it came to pass in the commencement of the seventeenth year of the reign of the judges, there was continual peace. But it came to pass in the latter end of the seventeenth year, there came a man into the land of Zarahemla, and he was Anti-Christ; for he began to preach unto the people against the prophecies which had been spoken by the prophets, concerning the coming of Christ. Now there was no law against a man's belief, for it was strictly contrary to the commandments of God that there should be a law which should bring men on to unequal grounds. For thus saith the scripture, Choose ye this day whom ye will serve. Now if a man desired to serve God, it was his privilege, or rather if he believed in God, it was his privilege to serve him; but if he did not believe in him, there was no law to punish him. But if he murdered, he was punished unto death; and if he robbed, he was also punished; and if he stole, he was also punished; and if he committed adultery, he was also punished; yea, for all this wickedness they were punished. For there was a law, that men should be judged according to their crimes. Nevertheless, there was no law against a man's belief; therefore a man was punished only for the crimes which he had done; therefore all men were on equal grounds.

<sup>3</sup>And this Anti-Christ, whose name was Korihor (and the law could have no hold upon him) began to preach unto the people that there should be no Christ. And after this manner did he preach, saying, O ye that are bound down

under a foolish and a vain hope, why do ye yoke yourselves with such foolish things? Why do ye look for a Christ? For no man can know of anything which is to come. Behold, these things which ye call prophecies, which ye say are handed down by holy prophets, behold, they are foolish traditions of your fathers. How do ye know of their surety? Behold, ye cannot know of things which ye do not see; therefore ye cannot know that there shall be a Christ. Ye look forward and say, that ye see a remission of your sins. But behold, it is the effect of a frenzied mind; and this derangement of your minds comes because of the traditions of your fathers, which lead you away into a belief of things which are not so. And many more such things did he say unto them, telling them that there could be no atonement made for the sins of men, but every man fared in this life according to the management of the creature. Therefore, every man prospered according to his genius, and that every man conquered according to his strength, and whatsoever a man did was no crime. And thus he did preach unto them, leading away the hearts of many, causing them to lift up their heads in their wickedness; yea, leading away many women, and also men, to commit whoredoms; telling them that when a man was dead, that was the end thereof.

<sup>4</sup>Now this man went over to the land of Jershon also, to preach these things among the people of Ammon, who were once the people of the Lamanites. But behold, they were more wise than many of the Nephites; for they took him, and bound him, and carried him before Ammon, who was a high priest over that people.

<sup>5</sup>And it came to pass that he caused that he should be carried out of the land. And he came over into the land of Gideon, and began to preach unto them also; and here he did not have much success, for he was taken and bound, and carried before the high priest, and also the chief judge over the land.

<sup>6</sup>And it came to pass that the high priest said unto him, Why do ye go about perverting the ways of the Lord? Why do ye teach this people that there shall be no Christ, to interrupt their rejoicings? Why do ye speak against all the prophecies of the holy prophets? Now the high priest's name was Giddonah. And Korihor said unto him, Because I do not teach the foolish traditions of your fathers, and because I do not teach this people to bind themselves down under the foolish ordinances and performances which are laid down by ancient priests, to usurp power and authority over them, to keep them in ignorance, that they may not lift up their heads, but be brought down according to thy words. Ye say that this people is a free people. Behold, I say they are in bondage. Ye say that those ancient prophecies are true. Behold, I say that ye do not know that they are true. Ye say that this people is a guilty and a fallen people, because of the transgression of a parent. Behold, I say that a child is not guilty because of its parents. And ye also say that Christ shall come. But behold, I say that ye do not know that there shall be a Christ. And ye say also that he shall be slain for the sins of the world. And thus ye lead away this people after the foolish traditions of your fathers and according to your own desires. And ye keep them down, even as it were, in bondage, that ye may glut yourselves with the labors of their hands, that they durst not look up with boldness, and that they durst not enjoy their rights and privileges. Yea, they durst not make use of that which is their own, lest they should offend their priests, who do yoke

them according to their desires, and have brought them to believe by their traditions, and their dreams, and their whims, and their visions, and their pretended mysteries, that they should, if they did not do according to their words, offend some unknown being who they say is God, a being who never has been seen nor known, who never was nor ever will be. Now when the high priest and the chief judge saw the hardness of his heart – yea, when they saw that he would revile even against God – they would not make any reply to his words; but they caused that he should be bound, and they delivered him up into the hands of the officers, and sent him to the land of Zarahemla, that he might be brought before Alma, and the chief judge, who was governor over all the land.

<sup>7</sup>And it came to pass that when he was brought before Alma, and the chief judge, he did go on in the same manner as he did in the land of Gideon; yea, he went on to blasphemy. And he did rise up in great swelling words before Alma and did revile against the priests and teachers, accusing them of leading away the people after the silly traditions of their fathers, for the sake of glutting in the labors of the people. Now Alma said unto him, Thou knowest that we do not glut ourselves upon the labors of this people; for behold, I have labored, even from the commencement of the reign of the judges until now, with mine own hands for my support, notwithstanding my many travels round about the land to declare the word of God unto my people. And notwithstanding the many labors which I have performed in the church, I have never received so much as even one senine for my labor, neither has any of my brethren, save it were in the judgment seat; and then we have received only according to law for our time. And now if we do not receive anything for our labors in the church, what doth it profit us to labor in the church, save it were to declare the truth, that we may have rejoicings in the joy of our brethren? Then why sayest thou that we preach unto this people to get gain when thou of thyself knowest that we receive no gain? And now, believest thou that we deceive this people and that causes such joy in their hearts? And Korihor answered him, Yea.

<sup>8</sup>Then Alma said unto him, Believest thou that there is a God? And he answered, Nay. Now Alma said unto him, Will ye deny again that there is a God, and also deny the Christ? For behold, I say unto you, I know there is a God, and also that Christ shall come. And now, what evidence have ye that there is no God, or that Christ cometh not? I say unto you that ye have none, save it be your word only. But behold, I have all things as a testimony that these things are true, and ye also have all things as a testimony unto you that they are true; and will ye deny them? Believest thou that these things are true? Behold, I know that thou believest, but thou art possessed with a lying spirit, and ye have put off the spirit of God, that it may have no place in you; but the Devil has power over you, and he doth carry you about, working devices, that he may destroy the children of God. And now Korihor said unto Alma, If thou wilt, shew me a sign that I may be convinced that there is a God, yea, shew unto me that he hath power and then will I be convinced of the truth of thy words.

<sup>9</sup>But Alma said unto him, thou hast had signs enough; will ye tempt your God? Will ye say, shew unto me a sign, when ye have the testimony of all these thy brethren, and also all the holy prophets? The scriptures are laid before thee, yea, and all things denote there is a God. Yea, even the earth, and all things

that are upon the face of it, yea, and its motion; yea, and also all the planets which move in their regular form, doth witness that there is a Supreme Creator. And yet do ye go about, leading away the hearts of this people, testifying unto them there is no God? And yet will ye deny against all these witnesses? And he said, Yea, I will deny except ye shall shew me a sign.

<sup>10</sup>And now it came to pass that Alma said unto him, Behold, I am grieved because of the hardness of your heart; yea, that ye will still resist the spirit of the truth, that thy soul may be destroyed. But behold, it is better that thy soul should be lost, than that thou shouldst be the means of bringing many souls down to destruction, by thy lying and by thy flattering words; therefore if thou shalt deny again, behold, God shall smite thee, that thou shalt become dumb, that thou shalt never open thy mouth any more, that thou shalt not deceive this people any more. Now Korihor said unto him, I do not deny the existence of a God, but I do not believe that there is a God; and I say also that ye do not know that there is a God; and except ye shew me a sign, I will not believe.

<sup>11</sup>Now Alma said unto him, This will I give unto thee for a sign, that thou shalt be struck dumb according to my words; and I say in the name of God that ye shall be struck dumb, that ye shall no more have utterance. Now when Alma had said these words, Korihor was struck dumb, that he could not have utterance, according to the words of Alma. And now when the chief judge saw this, he put forth his hand and wrote unto Korihor, saying, Art thou convinced of the power of God? In whom did ye desire that Alma should shew forth his sign? Would ye that he should afflict others, to shew unto thee a sign? Now behold, he has shewed unto you a sign; and now will ye dispute more?

<sup>12</sup>And Korihor put forth his hand, and wrote, saying, I know that I am dumb, for I cannot speak; and I know that nothing, save it were the power of God, could bring this upon me. Yea, and I always knew that there was a God, but behold, the Devil hath deceived me, for he appeared unto me in the form of an angel, and said unto me, Go and reclaim this people, for they have all gone astray after an unknown God. And he saith unto me, There is no God; yea, and he taught me that which I should say. And I have taught his words; and I taught them because they were pleasing unto the carnal mind; and I taught them even until I had much success, insomuch that I verily believed that they were true, and for this cause I withstood the truth, even until I have brought this great curse upon me. Now when he had said this, he besought that Alma should pray unto God that the curse might be taken from him. But Alma said unto him, If this curse should be taken from thee, thou wouldest again lead away the hearts of this people, therefore it shall be unto thee even as the Lord will.

<sup>13</sup>And it came to pass that the curse was not taken off of Korihor; but he was cast out, and went about from house to house, begging for his food. Now the knowledge of what had happened unto Korihor was immediately published throughout all the land. Yea, the proclamation was sent forth by the chief judge to all the people in the land, declaring unto those who had believed in the words of Korihor that they must speedily repent lest the same judgments would come unto them.

<sup>14</sup>And it came to pass that they were all convinced of the wickedness of Korihor, therefore they were all converted again unto the Lord; and this put

an end to the iniquity after the manner of Korihor. And Korihor did go about from house to house, begging for his support.

<sup>15</sup> And it came to pass that as he went forth among the people, yea, among a people who had separated themselves from the Nephites, and called themselves Zoramites, being led by a man whose name was Zoram; and as he went forth amongst them, behold, he was run upon and trodden down, even until he was dead. And thus we see the end of him who perverteth the ways of the Lord; and thus we see that the Devil will not support his children at the last day, but doth speedily drag them down to hell.

<sup>16</sup> Now it came to pass that after the end of Korihor, Alma having received tidings that the Zoramites were perverting the ways of the Lord, and that Zoram, who was their leader, was leading the hearts of the people to bow down to dumb idols, etc., his heart again began to sicken, because of the iniquity of the people. For it was the cause of great sorrow to Alma to know of iniquity among his people; therefore his heart was exceeding sorrowful, because of the separation of the Zoramites from the Nephites. Now the Zoramites had gathered themselves together in a land which they called Antionum, which was east of the land of Zarahemla, which lay nearly bordering upon the seashore, which was south of the land Jershon, which also bordered upon the wilderness south, which wilderness was full of the Lamanites. Now the Nephites greatly feared that the Zoramites would enter into a correspondence with the Lamanites and that it would be the means of great loss on the part of the Nephites. And now, as the preaching of the word had had a greater tendency to lead the people to do that which was just, yea, it had had more powerful effect upon the minds of the people than the sword or anything else which had happened unto them, therefore Alma thought it was expedient that they should try the virtue of the word of God. Therefore, he took Ammon, and Aaron, and Omner; and Himni he did leave in the church in Zarahemla, but the former three he took with him, and also Amulek and Zeezrom, who were at Melek; and he also took two of his sons. Now the eldest of his sons he took not with him, and his name was Helaman, but the names of those whom he took with him were Shiblon and Corianton; and these are the names of those who went with him among the Zoramites to preach unto them the word.

<sup>17</sup> Now the Zoramites were dissenters from the Nephites, therefore they had the word of God preached unto them. But they had fallen into great errors, for they would not observe to keep the commandments of God and his statutes, according to the law of Moses. Neither would they observe the performances of the church, to continue in prayer and supplication to God daily, that they might not enter into temptation. Yea, in fine, they did pervert the ways of the Lord in very many instances. Therefore, for this cause Alma and his brethren went into the land to preach the word unto them.

<sup>18</sup> Now when they had come into the land, behold, to their astonishment they found that the Zoramites had built synagogues and that they did gather themselves together on one day of the week, which day they did call the day of the Lord, and they did worship after a manner which Alma and his brethren had never beheld. For they had a place built up in the center of their synagogue, a place of standing which was high above the head, and the top thereof would only admit one person. Therefore, whosoever desired to worship must go forth

and stand upon the top thereof and stretch forth his hands towards the heavens and cry with a loud voice, saying, Holy, holy, God, we believe that thou art God, and we believe that thou art holy and that thou wast a spirit, and that thou art a spirit, and that thou wilt be a spirit forever. Holy God, we believe that thou hast separated us from our brethren; and we do not believe in the tradition of our brethren which was handed down to them by the childishness of their fathers, but we believe that thou hast elected us to be thy holy children, and also thou hast made it known unto us that there shall be no Christ. But thou art the same, yesterday, today, and forever, and thou hast elected us that we shall be saved, whilst all around us are elected to be cast by thy wrath down to hell, for the which holiness, O God, we thank thee. And we also thank thee that thou hast elected us, that we may not be led away after the foolish traditions of our brethren, which doth bind them down to a belief of Christ, which doth lead their hearts to wander far from thee, our God. And again we thank thee, O God, that we are a chosen and a holy people. Amen.

<sup>19</sup> Now it came to pass that after Alma and his brethren, and his sons, had heard these prayers, they were astonished beyond all measure. For behold, every man did go forth and offer up these same prayers. Now the place was called by them Rameumptom, which being interpreted is the Holy Stand. Now from this stand they did offer up, every man, the self-same prayer unto God, thanking their God that they were chosen of him, and that he had not lead them away after the tradition of their brethren; and that their hearts were not stolen away to believe in things to come, which they knew nothing about.

<sup>20</sup> Now when the people had all offered up thanks after their manner, they returned to their homes, never speaking of their God again until they had assembled themselves together again to the holy stand to offer up thanks after their manner. Now when Alma saw this, his heart was grieved, for he saw that they were a wicked and a perverse people. Yea, he saw that their hearts were set upon gold, and upon silver, and upon all manner of fine goods. Yea, and he also saw that their hearts were lifted up unto great boasting in their pride. And he lifted up his voice to Heaven and cried, saying, O how long, O Lord, wilt thou suffer that thy servants shall dwell here below in the flesh to behold such gross wickedness among the children of men. Behold, O God, they cry unto thee and yet their hearts are swallowed up in their pride. Behold, O God, they cry unto thee with their mouths while they are puffed up, even to greatness, with the vain things of the world. Behold, O my God, their costly apparel, and their ringlets, and their bracelets, and their ornaments of gold, and all their precious things which they are ornamented with. And behold, their hearts are set upon them, and yet they cry unto thee and say, we thank thee, O God, for we are a chosen people unto thee while others shall perish. Yea, and they say that thou hast made it known unto them that there shall be no Christ. O Lord God, how long wilt thou suffer that such wickedness and infidelity shall be among this people? O Lord, wilt thou give me strength that I may bear with mine infirmities? For I am infirm, and such wickedness among this people doth pain my soul. O Lord, my heart is exceeding sorrowful; wilt thou comfort my soul in Christ? O Lord, wilt thou grant unto me that I may have strength that I may suffer with patience these afflictions which shall come upon me because of the iniquity of this people? O Lord, wilt thou comfort my

soul and give unto me success, and also my fellow laborers who are with me, yea, Ammon, and Aaron, and Omner, and also Amulek, and Zeezrom, and also my two sons. Yea, even all these wilt thou comfort, O Lord? Yea, wilt thou comfort their souls in Christ? Wilt thou grant unto them that they may have strength that they may bear their afflictions which shall come upon them because of the iniquities of this people? O Lord, wilt thou grant unto us that we may have success in bringing them again unto thee in Christ? Behold, O Lord, their souls are precious, and many of them are our near brethren. Therefore, give unto us, O Lord, power and wisdom that we may bring these our brethren again unto thee.

<sup>21</sup> Now it came to pass, that when Alma had said these words, that he clapped his hands upon all them who were with him. And behold, as he clapped his hands upon them, they were filled with the Holy Spirit. And after that, they did separate themselves one from another; taking no thought for themselves what they should eat, or what they should drink or what they should put on. And the Lord provided for them that they should hunger not, neither should they thirst, yea, and he also gave them strength, that they should suffer no manner of afflictions, save it were swallowed up in the joy of Christ. Now this was according to the prayer of Alma; and this because he prayed in faith.

<sup>22</sup> And it came to pass that they did go forth, and began to preach the word of God unto the people, entering into their synagogues, and into their houses; yea, and even they did preach the word in their streets. And it came to pass that after much labor among them, they began to have success among the poorer class of the people. For behold, they were cast out of the synagogues because of the coarseness of their apparel, therefore they were not permitted to enter into their synagogues to worship God, being esteemed as filthiness. Therefore, they were poor, yea, they were esteemed by their brethren as dross, therefore they were poor as to things of the world; and also they were poor in heart.

<sup>23</sup> Now as Alma was teaching and speaking unto the people upon the hill Onidah, there came a great multitude unto him who were those of whom we have been speaking of, who were poor in heart because of their poverty as to the things of the world. And they came unto Alma, and the one who was the most foremost among them said unto him, Behold, what shall these my brethren do, for they are despised of all men because of their poverty; yea, and more especially by our priests. For they have cast us out of our synagogues which we have labored abundantly to build with our own hands, and they have cast us out because of this our exceeding poverty, that we have no place to worship our God. And now behold, what shall we do?

<sup>24</sup> And now behold, when Alma heard this, he turned him about, his face immediately towards him. And he beheld with great joy, for he beheld that their afflictions had truly humbled them and that they were in a preparation to hear the word. Therefore, he did say no more to the other multitude, but he stretched forth his hand and cried unto those whom he beheld, who were truly penitent, and said unto them, I behold that ye are lowly in heart; and if so, blessed are ye. Behold, thy brother hath said, What shall we do? For we are cast out of our synagogues, that we cannot worship our God. Behold, I say unto you, do ye suppose that ye cannot worship God, save it be in your synagogues only? And moreover I would ask, Do ye suppose that ye must not

worship God only once in a week? I say unto you, It is well that ye are cast out of your synagogues, that ye may be humble and that ye may learn wisdom, for it is necessary that ye should learn wisdom. For it is because that ye are cast out, that ye are despised of your brethren because of your exceeding poverty that ye are brought to a lowliness of heart, for ye are necessarily brought to be humble. And now, because ye are compelled to be humble, blessed are ye, for a man sometimes, if he is compelled to be humble, seeketh repentance. And now surely, whosoever repenteth shall find mercy, and he that findeth mercy and endureth to the end, the same shall be saved.

<sup>25</sup>And now as I said unto you that because ye were compelled to be humble, ye were blessed, do ye not suppose that they are more blessed who truly humble themselves because of the word? Yea, he that truly humbleth himself, and repenteth of his sins, and endureth to the end, the same shall be blessed, yea, much more blessed than they who are compelled to be humble because of their exceeding poverty. Therefore, blessed are they who humble themselves without being compelled to be humble; or rather, in other words, blessed is he that believeth in the word of God and is baptized without stubbornness of heart, yea, without being brought to know the word, or even compelled to know, before they will believe. Yea, there are many who do say, If thou wilt shew unto us a sign from Heaven, then we shall know of a surety, then we shall believe. Now I ask, Is this faith? Behold, I say unto you, Nay, for if a man knoweth a thing, he hath no cause to believe, for he knoweth it. And now, how much more cursed is he that knoweth the will of God and doeth it not, than he that only believeth, or only hath cause to believe, and falleth into transgression? Now of this thing ye must judge. Behold, I say unto you that it is on the one hand even as it is on the other, and it shall be unto every man according to his work.

<sup>26</sup>And now as I said concerning faith, Faith is not to have a perfect knowledge of things, therefore if ye have faith, ye hope for things which are not seen which are true. And now, behold, I say unto you, and I would that ye should remember that God is merciful unto all who believe on his name, therefore he desireth, in the first place, that ye should believe, yea, even on his word. And now, he imparteth his word by angels unto men; yea, not only men, but women also. Now this is not all: little children do have words given unto them many times which do confound the wise and the learned.

<sup>27</sup>And now, my beloved brethren, as ye have desired to know of me what ye shall do because ye are afflicted and cast out; now I do not desire that ye should suppose that I mean to judge you only according to that which is true. For I do not mean that ye, all of you, have been compelled to humble yourselves, for I verily believe there are some among you who would humble themselves, let them be in whatsoever circumstances he might. Now as I said concerning faith (that it was not a perfect knowledge) even so it is with my words. Ye cannot know of their surety at first, unto perfection, any more than faith is a perfect knowledge. But behold, if ye will awake and arouse your faculties even to an experiment upon my words, and exercise a particle of faith, yea, even if ye can no more than desire to believe, let this desire work in you even until ye believe in a manner that ye can give place for a portion of my words.

<sup>28</sup>Now we will compare the word unto a seed. Now if ye give place that a seed may be planted in your heart, behold, if it be a true seed, or a good seed, if ye do not cast it out by your unbelief that ye will resist the spirit of the Lord, behold, it will begin to swell within your breasts. And when you feel these swelling motions, ye will begin to say within yourselves, It must needs be that this is a good seed, or that the word is good, for it beginneth to enlarge my soul. Yea, it beginneth to enlighten my understanding; yea, and it beginneth to be delicious to me. Now behold, would not this increase your faith? I say unto you, Yea. Nevertheless, it hath not grown up to a perfect knowledge. But behold, as the seed swelleth, and sprouteth, and beginneth to grow, then ye must needs say that the seed is good for behold, it swelleth, and sprouteth, and beginneth to grow. And now behold, will not this strengthen your faith? Yea, it will strengthen your faith, for ye will say, I know that this is a good seed for behold, it sprouteth and beginneth to grow. And now behold, are ye sure that this is a good seed? I say unto you, Yea, for every seed bringeth forth unto its own likeness. Therefore, if a seed groweth, it is good, but if it groweth not, behold, it is not good, therefore it is cast away. And now, behold, because ye have tried the experiment and planted the seed, and it swelleth, and sprouteth, and beginneth to grow, ye must needs know that the seed is good.

<sup>29</sup>And now behold, is your knowledge perfect? Yea, your knowledge is perfect in that thing, and your faith is dormant, and this because you know. For ye know that the word hath swelled your souls, and ye also know that it hath sprouted up, that your understanding doth begin to be enlightened and your mind doth begin to expand. O then, is not this real? I say unto you, Yea, because it is light, and whatsoever is light is good because it is discernible; therefore ye must know that it is good.

<sup>30</sup>And now behold, after ye have tasted this light, is your knowledge perfect? Behold, I say unto you, Nay, neither must ye lay aside your faith, for ye have only exercised your faith to plant the seed that ye might try the experiment to know if the seed was good. And behold, as the tree beginneth to grow, ye will say, Let us nourish it with great care that it may get root, that it may grow up and bring forth fruit unto us. And now behold, if ye nourish it with much care, it will get root, and grow up, and bring forth fruit. But if ye neglect the tree and take no thought for its nourishment, behold, it will not get any root, and when the heat of the sun cometh and scorcheth it, because it hath no root it withereth away, and ye pluck it up and cast it out. Now this is not because the seed was not good neither is it because the fruit thereof would not be desirable. But it is because your ground is barren and ye will not nourish the tree, therefore ye cannot have the fruit thereof. And thus it is, if ye will not nourish the word, looking forward with an eye of faith to the fruit thereof, ye can never pluck of the fruit of the tree of life. But if ye will nourish the word, yea, nourish the tree as it beginneth to grow, by your faith with great diligence, and with patience, looking forward to the fruit thereof, it shall take root, and behold, it shall be a tree springing up unto everlasting life. And because of your diligence and your faith and your patience with the word, in nourishing it that it may take root in you, behold, by and by ye shall pluck the fruit thereof which is most precious, which is sweet above all that is sweet, and which is white above all that is white, yea, and pure above all that is pure. And ye shall feast upon this

fruit even until ye are filled, that ye hunger not, neither shall ye thirst. Then my brethren ye shall reap the rewards of your faith, and your diligence, and patience, and longsuffering, waiting for the tree to bring forth fruit unto you.

<sup>31</sup>Now after Alma had spoken these words, they sent forth unto him desiring to know whether they should believe in one God, that they might obtain this fruit of which he had spoken, or how they should plant the seed, or the word, of which he had spoken, which he said must be planted in their hearts; or in what manner they should begin to exercise their faith? And Alma said unto them, Behold, ye have said that ye could not worship your God because ye are cast out of your synagogues. But behold, I say unto you, If ye suppose that ye cannot worship your God, ye do greatly err and ye ought to search the scriptures, for if ye suppose that they have taught you this, ye do not understand them. Do ye remember to have read what Zenos, the prophet of old, has said concerning prayer or worship? For he said, Thou art merciful O God for thou hast heard my prayer, even when I was in the wilderness. Yea, thou wast merciful when I prayed concerning those who were mine enemies, and thou didst turn them to me. Yea, O God, and thou wast merciful unto me when I did cry unto thee in my field, when I did cry unto thee in my prayer, and thou didst hear me. And again, O God, when I did turn to my house thou didst hear me in my prayer. And when I did turn unto my closet, O Lord, and prayed unto thee, thou didst hear me. Yea, thou art merciful unto thy children when they cry unto thee to be heard of thee and not of men, and thou wilt hear them. Yea, O God thou hast been merciful unto me and heard my cries in the midst of thy congregations. Yea, and thou hast also heard me when I have been cast out and have been despised by mine enemies, yea, thou didst hear my cries and wast angry with mine enemies, and thou didst visit them in thine anger, with speedy destruction. And thou didst hear me because of mine afflictions and my sincerity, and it is because of thy Son that thou hast been thus merciful unto me. Therefore, I will cry unto thee in all mine afflictions, for in thee is my joy; for thou hast turned thy judgments away from me because of thy Son.

<sup>32</sup>And now Alma said unto them, Do ye believe those scriptures which have been written by them of old? Behold, if ye do, ye must believe what Zenos said, for behold, he said, Thou hast turned away thy judgments because of thy Son. Now behold, my brethren, I would ask if ye have read these scriptures? If ye have, how can ye disbelieve on the Son of God? For it is not written that Zenos alone spake of these things, but Zenoah also spake of these things, for behold, he said, Thou art angry, O Lord, with this people because they will not understand of thy mercies which thou hast bestowed upon them because of thy Son. And now my brethren, ye see that a second prophet of old has testified of the Son of God. And because the people would not understand his words, they stoned him to death. But behold, this is not all: these are not the only ones who have spoken concerning the Son of God. Behold, he was spoken of by Moses, yea, and behold, a type was raised up in the wilderness, that whosoever would look upon it might live. And many did look and live. But few understood the meaning of those things, and this because of the hardness of their hearts. But there were many who were so hardened that they would not look, therefore they perished. Now the reason they would not look was because they did not believe that it would heal them. O my brethren, if

ye could be healed by merely casting about your eyes that ye might behold, would ye not behold quickly, or would ye rather harden your hearts in unbelief and be slothful, that ye would not cast about your eyes, that ye might perish? If so, woe shall come upon you. But if not so, then cast about your eyes and begin to believe in the Son of God, that he will come to redeem his people, and that he shall suffer and die to atone for their sins, and that he shall rise again from the dead, which shall bring to pass the resurrection, that all men shall stand before him, to be judged at the last and judgment day according to their works. And now my brethren, I desire that ye should plant this word in your hearts. And as it beginneth to swell, even so nourish it by your faith. And behold, it will become a tree, springing up in you unto everlasting life. And then may God grant unto you that your burdens may be light through the joy of his Son. And even all this can ye do if ye will. Amen.

<sup>33</sup>And now it came to pass that after Alma had spoken these words unto them, he sat down upon the ground, and Amulek arose and began to teach them, saying, My brethren, I think that it is impossible that ye should be ignorant of the things which have been spoken concerning the coming of Christ, who is taught by us to be the Son of God. Yea, I know that these things were taught unto you bountifully before your dissension from among us. And as ye have desired of my beloved brother that he should make known unto you what ye should do because of your afflictions – and he hath spoken somewhat unto you to prepare your minds; yea, and he hath exhorted you unto faith and to patience, yea, even that ye would have so much faith as even to plant the word in your hearts, that ye may try the experiment of its goodness. And we have beheld that the great question which is in your minds is whether the word be in the Son of God or whether there shall be no Christ. And ye also behold that my brother has proven unto you in many instances that the word is in Christ unto salvation. My brother has called upon the words of Zenos, that redemption cometh through the Son of God, and also upon the words of Zenoah, and also he has appealed unto Moses to prove that these things are true.

<sup>34</sup>And now behold, I will testify unto you of myself that these things are true. Behold, I say unto you that I do know that Christ shall come among the children of men to take upon him the transgressions of his people and that he shall atone for the sins of the world, for the Lord God has spoken it. For it is expedient that an atonement should be made. For according to the great plans of the Eternal God, there must be an atonement made, or else all mankind must unavoidably perish. Yea, all are hardened, yea, all are fallen and are lost and must perish, except it be through the atonement which it is expedient should be made. For it is expedient that there should be a great and last sacrifice, yea, not a sacrifice of man, neither of beasts, neither of any manner of fowl, for it shall not be a human sacrifice, but it must be an infinite and an Eternal sacrifice. Now there is not any man that can sacrifice his own blood which will atone for the sins of another. Now if a man murdereth, behold, will our law, which is just, take the life of his brother? I say unto you, Nay. But the law requireth the life of him who hath murdered. Therefore, there can be nothing which is short of an infinite atonement which will suffice for the sins of the world. Therefore, it is expedient that there should be a great and last sacrifice. And then shall there be, or it is expedient there should be, a stop to the shedding

of blood. Then shall the law of Moses be fulfilled; yea, it shall all be fulfilled, every jot and tittle, and none shall have passed away. And behold, this is the whole meaning of the law, every whit pointing to that great and last sacrifice. And that great and last sacrifice will be the Son of God, yea, infinite and Eternal. And thus he shall bring salvation to all those who shall believe on his name, this being the intent of this last sacrifice: to bring about the bowels of mercy which overpowereth justice and bringeth about means unto men that they may have faith unto repentance. And thus mercy can satisfy the demands of justice and encircles them in the arms of safety, while he that exercises no faith unto repentance is exposed to the whole law of the demands of justice. Therefore, only unto him that has faith unto repentance is brought about the great and Eternal plan of redemption.

<sup>35</sup>Therefore, may God grant unto you my brethren, that ye may begin to exercise your faith unto repentance, that ye begin to call upon his holy name, that he would have mercy upon you. Yea, cry unto him for mercy, for he is mighty to save. Yea, humble yourselves and continue in prayer unto him. Cry unto him when ye are in your fields, yea, over all your flocks. Cry unto him in your houses, yea, over all your household, both morning, midday, and evening. Yea, cry unto him against the power of your enemies. Yea, cry unto him against the Devil, who is an enemy to all righteousness. Cry unto him over the crops of your fields that ye may prosper in them; cry over the flocks of your fields that they may increase. But this is not all. Ye must pour out your souls in your closets, and your secret places, and in your wilderness. Yea, and when you do not cry unto the Lord, let your hearts be full, drawn out in prayer unto him continually for your welfare and also for the welfare of those who are around you.

<sup>36</sup>And now behold, my brethren, I say unto you, Do not suppose that this is all. For after ye have done all these things, if ye turn away the needy, and the naked, and visit not the sick and the afflicted, and impart of your substance, if ye have, to those who stand in need, I say unto you, If ye do not any of these things, behold, your prayer is vain and availeth you nothing, and ye are as hypocrites who do deny the faith. Therefore, if ye do not remember to be charitable, ye are as dross which the refiners do cast out (it being of no worth) and is trodden under foot of men.

<sup>37</sup>And now, my brethren, I would that after ye have received so many witnesses, seeing that the holy scriptures testify of these things, come forth and bring fruit unto repentance. Yea, I would that ye would come forth and harden not your hearts any longer. For behold, now is the time and the day of your salvation. And therefore if ye will repent and harden not your hearts, immediately shall the great plan of redemption be brought about unto you. For behold, this life is the time for men to prepare to meet God. Yea, behold, the day of this life is the day for men to perform their labors. And now as I said unto you before, As ye have had so many witnesses, therefore I beseech of you that ye do not procrastinate the day of your repentance until the end. For after this day of life which is given us to prepare for eternity, behold, if we do not improve our time while in this life, then cometh the night of darkness wherein there can be no labor performed. Ye cannot say when ye are brought to that awful crisis that I will repent, that I will return to my God. Nay, ye cannot

say this, for the same spirit you hearken to obey while living in the flesh shall, upon your death, have the same power to influence you to hearken unto that spirit in the next life. For behold, if ye have procrastinated the day of your repentance even until death, behold, ye have become subjected to the spirit of the Devil and he doth seal you his. Therefore, the spirit of the Lord hath withdrawn from you and hath no place in you, and the Devil hath all power over you; and this is the final state of the wicked. And this I know because the Lord hath said he dwelleth not in unholy temples, but in the hearts of the righteous doth he dwell. Yea, and he has also said that the righteous shall sit down in his kingdom to go no more out, but their garments should be made white through the blood of the Lamb.

<sup>38</sup>And now my beloved brethren, I desire that ye should remember these things and that ye should work out your salvation with fear before God and that ye should no more deny the coming of Christ; that ye contend no more against the Holy Ghost, but that ye receive it and take upon you the name of Christ; that ye humble yourselves even to the dust, and worship God in whatsoever place ye may be in, in spirit and in truth; and that ye live in thanksgiving daily for the many mercies and blessings which he doth bestow upon you. Yea, and I also exhort you, my brethren, that ye be watchful unto prayer continually, that ye may not be led away by the temptations of the Devil, that he may not overpower you, that ye may not become his subjects at the last day, for behold, he rewardeth you no good thing. And now my beloved brethren, I would exhort you to have patience and that ye bear with all manner of afflictions; that ye do not revile against those who do cast you out because of your exceeding poverty, lest ye become sinners like unto them; but that ye have patience, and bear with those afflictions, with a firm hope that ye shall one day rest from all your afflictions.

<sup>39</sup>Now it came to pass that after Amulek had made an end of these words, they withdrew themselves from the multitude, and came over into the land of Jershon. Yea, and the rest of the brethren, after they had preached the word unto the Zoramites, also came over into the land of Jershon.

<sup>40</sup>And it came to pass that after the more popular part of the Zoramites had consulted together concerning the words which had been preached unto them, they were angry because of the word, for it did destroy their craft; therefore they would not hearken unto the words. And they sent and gathered together throughout all the land, all the people, and consulted with them concerning the words which had been spoken. Now their rulers, and their priests, and their teachers did not let the people know concerning their desires; therefore they found out privily the minds of all the people.

<sup>41</sup>And it came to pass that after they had found out the minds of all the people, those who were in favor of the words which had been spoken by Alma and his brethren were cast out of the land, and they were many, and they came over also into the land of Jershon. And it came to pass that Alma and his brethren did minister unto them.

<sup>42</sup>Now the people of the Zoramites were angry with the people of Ammon who were in Jershon. And the chief ruler of the Zoramites, being a very wicked man, sent over unto the people of Ammon desiring them that they should cast out of their land all those who came over from them into their land. And he

breathed out many threatenings against them. And now the people of Ammon did not fear their words. Therefore, they did not cast them out, but they did receive all the poor of the Zoramites that came over unto them. And they did nourish them, and did clothe them, and did give unto them lands for their inheritance, and they did administer unto them according to their wants. Now this did stir up the Zoramites to anger against the people of Ammon, and they began to mix with the Lamanites and to stir them up also to anger against them. And thus the Zoramites and the Lamanites began to make preparations for war against the people of Ammon, and also against the Nephites. And thus ended the seventeenth year of the reign of the judges over the people of Nephi.

<sup>43</sup>And the people of Ammon departed out of the land of Jershon and came over into the land of Melek and gave place in the land of Jershon for the armies of the Nephites, that they might contend with the armies of the Lamanites, and the armies of the Zoramites. And thus commenced a war betwixt the Lamanites and the Nephites, in the eighteenth year of the reign of the judges; and an account shall be given of their wars hereafter.

<sup>44</sup>And Alma, and Ammon, and their brethren, and also the two sons of Alma, returned to the land of Zarahemla, after having been instruments in the hands of God of bringing many of the Zoramites to repentance. And as many as were brought to repentance were driven out of their land, but they have lands for their inheritance in the land of Jershon, and they have taken up arms to defend themselves, and their wives, and children, and their lands.

<sup>45</sup>Now Alma, being grieved for the iniquity of his people, yea, for the wars, and the bloodsheds, and the contentions which were among them, and having been to declare the word, or sent to declare the word, among all the people in every city, and seeing that the hearts of the people began to wax hard, and that they began to be offended because of the strictness of the word, his heart was exceeding sorrowful. Therefore, he caused that his sons should be gathered together, that he might give unto them every one his charge separately, concerning the things pertaining unto righteousness. And we have an account of his commandments which he gave unto them according to his own record.

*The commandments of Alma, to his son Helaman.*

**17** My son, give ear to my words, for I swear unto you that inasmuch as ye shall keep the commandments of God, ye shall prosper in the land. I would that ye should do as I have done in remembering the captivity of our fathers. For they were in bondage and none could deliver them, except it was the God of Abraham, and the God of Isaac, and the God of Jacob; and he surely did deliver them in their afflictions. And now, O my son Helaman, behold, thou art in thy youth and therefore I beseech of thee that thou wilt hear my words and learn of me. For I do know that whosoever shall put their trust in God shall be supported in their trials, and their troubles, and their afflictions, and shall be lifted up at the last day. And I would not that ye think that I know of myself – not of the temporal, but of the spiritual, not of the carnal mind, but of God.

<sup>2</sup>Now behold, I say unto you, If I had not been born of God, I should not have known these things. But God has, by the mouth of his holy angel, made

these things known unto me, not of any worthiness of myself. For I went about with the sons of Mosiah seeking to destroy the church of God, but behold, God sent his holy angel to stop us by the way. And behold, he spake unto us as it were the voice of thunder, and the whole earth did tremble beneath our feet, and we all fell to the earth for the fear of the Lord came upon us. But behold, the voice said unto me, Arise. And I arose and stood up and beheld the angel. And he said unto me, If thou wilt of thyself be destroyed, seek no more to destroy the church of God.

<sup>3</sup>And it came to pass that I fell to the earth. And it was for the space of three days and three nights that I could not open my mouth, neither had I the use of my limbs. And the angel spake more things unto me which were heard by my brethren, but I did not hear them. For when I heard the words, if thou wilt be destroyed of thyself, seek no more to destroy the church of God, I was struck with such great fear and amazement, lest perhaps I should be destroyed, that I fell to the earth and I did hear no more, but I was racked with Eternal torment, for my soul was harrowed up to the greatest degree and racked with all my sins. Yea, I did remember all my sins and iniquities for which I was tormented with the pains of hell. Yea, I saw that I had rebelled against my God and that I had not kept his holy commandments. Yea, and I had murdered many of his children, or rather, led them away unto destruction. Yea, and in fine, so great had been my iniquities that the very thought of coming into the presence of my God did rack my soul with inexpressible horror. O, thought I, that I could be banished and become extinct both soul and body, that I might not be brought to stand in the presence of my God to be judged of my deeds. And now, for three days and for three nights was I racked, even with the pains of a damned soul.

<sup>4</sup>And it came to pass that as I was thus racked with torment, while I was harrowed up by the memory of my many sins, behold, I remembered also to have heard my father prophesy unto the people concerning the coming of one Jesus Christ, a Son of God, to atone for the sins of the world. Now as my mind caught hold upon this thought, I cried within my heart, O Jesus, thou Son of God, have mercy on me, who art in the gall of bitterness and art encircled about by the everlasting chains of death. And now behold, when I thought this, I could remember my pains no more; yea, I was harrowed up by the memory of my sins no more. And O, what joy and what marvelous light I did behold; yea, my soul was filled with joy as exceeding as was my pains. Yea, I say unto you my son that there can be nothing so exquisite and so bitter as was my pains.

<sup>5</sup>Yea, and again I say unto you my son that on the other hand there can be nothing so exquisite and sweet as was my joy. Yea, and methought I saw even as our father Lehi saw, God sitting upon his throne, surrounded with numberless concourses of angels in the attitude of singing and praising their God, yea, and my soul did long to be there. But behold, my limbs did receive their strength again, and I stood upon my feet and did manifest unto the people that I had been born of God. Yea, and from that time even until now, I have labored without ceasing that I might bring souls unto repentance; that I might bring them to taste of the exceeding joy of which I did taste that they might also be born of God and be filled with the Holy Ghost.

<sup>6</sup>Yea, and now behold, O my son, the Lord doth give me exceeding great joy in the fruits of my labors. For because of the word which he has imparted unto me, behold, many have been born of God, and have tasted as I have tasted, and have seen eye to eye as I have seen. Therefore, they do know of these things of which I have spoken as I do know, and the knowledge which I have is of God. And I have been supported under trials and troubles of every kind, yea, and in all manner of afflictions. Yea, God has delivered me from prisons, and from bonds, and from death. Yea, and I do put my trust in him, and he will still deliver me. And I know that he will raise me up at the last day to dwell with him in glory. Yea, and I will praise him forever for he has brought our fathers out of Egypt, and he has swallowed up the Egyptians in the Red Sea, and he led them by his power into the promised land. Yea, and he has delivered them out of bondage and captivity from time to time. Yea, and he has also brought our fathers out of the land of Jerusalem. And he has also, by his everlasting power, delivered them out of bondage and captivity from time to time, even down to the present day. And I have always retained in remembrance their captivity; yea, and ye also ought to retain in remembrance, as I have done, their captivity. But behold, my son, this is not all, for ye ought to know as I do know that inasmuch as ye shall keep the commandments of God ye shall prosper in the land. And ye ought to know also that inasmuch as ye will not keep the commandments of God ye shall be cut off from his presence. Now this is according to his word.

<sup>7</sup>And now my son Helaman, I command you that ye take the records which have been entrusted with me. And I also command you that ye keep a record of this people according as I have done upon the plates of Nephi, and keep all these things sacred which I have kept, even as I have kept them. For it is for a wise purpose that they are kept, and these plates of brass which contain these engravings, which have the records of the holy scriptures upon them, which have the genealogy of our forefathers even from the beginning. And behold, it has been prophesied by our fathers that they should be kept and handed down from one generation to another, and be kept and preserved by the hand of the Lord until they should go forth unto every nation, kindred, tongue, and people, that they shall know of the mysteries contained thereon. And now behold, if they are kept, they must retain their brightness, yea, and they will retain their brightness, yea, and also shall all the plates which do contain that which is holy writ.

<sup>8</sup>Now ye may suppose that this is foolishness in me, but behold, I say unto you that by small and simple things are great things brought to pass, and small means in many instance doth confound the wise. And the Lord God doth work by means to bring about his great and Eternal purposes. And by very small means the Lord doth confound the wise and bringeth about the salvation of many souls. And now, it has hitherto been wisdom in God that these things should be preserved. For behold, they have enlarged the memory of this people, yea, and convinced many of the error of their ways and brought them to the knowledge of their God, unto the salvation of their souls. Yea, I say unto you, Were it not for these things that these records do contain, which are on these plates, Ammon and his brethren could not have convinced so many thousands of the Lamanites of the incorrect tradition of their fathers.

Yea, these records and their words brought them unto repentance; that is, they brought them to the knowledge of the Lord their God and to rejoice in Jesus Christ their Redeemer. And who knoweth but what they will be the means of bringing many thousands of them, yea, and also many thousands of our stiffnecked brethren the Nephites, who are now hardening their hearts in sins and iniquities, to the knowledge of their Redeemer? Now these mysteries are not yet fully made known unto me, therefore I shall forbear. And it may suffice if I only say they are preserved for a wise purpose, which purpose is known unto God; for he doth counsel in wisdom over all his works, and his paths are straight, and his course is one Eternal round.

<sup>9</sup>O remember, remember my son Helaman, how strict are the commandments of God. And he said, If ye will keep my commandments, ye shall prosper in the land, but if ye keep not his commandments, ye shall be cut off from his presence. And now remember my son that God has entrusted you with these things which are sacred, which he has kept sacred and also which he will keep and preserve for a wise purpose in him, that he may show forth his power unto future generations.

<sup>10</sup>And now behold, I tell you by the spirit of prophecy that if ye transgress the commandments of God, behold, these things which are sacred shall be taken away from you by the power of God and ye shall be delivered up unto Satan that he may sift you as chaff before the wind. But if ye keep the commandments of God and do with these things which are sacred according to that which the Lord doth command you – for you must appeal unto the Lord for all things whatsoever ye must do with them – behold, no power of earth or hell can take them from you. For God is powerful to the fulfilling of all his words. For he will fulfill all his promises which he shall make unto you, for he has fulfilled his promises which he has made unto our fathers. For he promised unto them that he would preserve these things for a wise purpose in him, that he might shew forth his power unto future generations.

<sup>11</sup>And now behold, one purpose hath he fulfilled, even to the restoration of many thousands of the Lamanites to the knowledge of the truth. And he hath shewn forth his power in them, and he will also still shew forth his power in them unto future generations, therefore they shall be preserved. Therefore, I command you my son Helaman that ye be diligent in fulfilling all my words and that ye be diligent in keeping the commandments of God as they are written.

<sup>12</sup>And now I will speak unto you concerning those twenty-four plates, that ye keep them, that the mysteries and the works of darkness and their secret works, or the secret works of those people who have been destroyed, may be made manifest unto this people. Yea, all their murders and robbings, and their plunderings, and all their wickedness and abominations may be made manifest unto this people, yea, and that ye preserve these directors. For behold, the Lord saw that his people began to work in darkness, yea, work secret murders and abominations. Therefore, the Lord said, If they did not repent, they should be destroyed from off the face of the earth. And the Lord said, I will prepare unto my servant Gazelem a stone which shall shine forth in darkness unto light, that I may discover unto my people who serve me, that I may discover unto them the works of their brethren, yea, their secret works, their works

of darkness, and their wickedness and abominations. And now my son, these directors were prepared that the word of God might be fulfilled which he spake saying, I will bring forth out of darkness unto light all their secret works and their abominations, and except they repent, I will destroy them from off the face of the earth. And I will bring to light all their secrets and abominations unto every nation that shall hereafter possess the land. And now my son, we see that they did not repent. Therefore, they have been destroyed, and thus far the word of God has been fulfilled. Yea, their secret abominations have been brought out of darkness and made known unto us.

<sup>13</sup>And now my son I command you that ye retain all their oaths and their covenants and their agreements in their secret abominations. Yea, and all their signs and their wonders ye shall retain from this people that they know them not, lest peradventure they should fall into darkness also and be destroyed. For behold, there is a curse upon all this land that destruction shall come upon all those workers of darkness, according to the power of God, when they are fully ripe; therefore I desire that this people might not be destroyed. Therefore, ye shall keep these secret plans of their oaths and their covenants from this people, and only their wickedness, and their murders, and their abominations shall ye make known unto them. And ye shall teach them to abhor such wickedness and abominations and murders. And ye shall also teach them that those people were destroyed on account of their wickedness and abominations and their murders. For behold, they murdered all the prophets of the Lord who came among them to declare unto them concerning their iniquities, and the blood of those whom they murdered did cry unto the Lord their God for vengeance upon those who were their murderers, and thus the judgments of God did come upon those workers of darkness and secret combinations. Yea, and cursed be the land for ever and ever unto those workers of darkness and secret combinations, even unto destruction, except they repent before they are fully ripe.

<sup>14</sup>And now my son, remember the words which I have spoken unto you: Trust not those secret plans unto this people, but teach them an everlasting hatred against sin and iniquity. Preach unto them repentance and faith on the Lord Jesus Christ. Teach them to humble themselves and to be meek and lowly in heart. Teach them to withstand every temptation of the Devil with their faith on the Lord Jesus Christ. Teach them to never be weary of good works, but to be meek and lowly in heart, for such shall find rest to their souls. O remember my son, and learn wisdom in thy youth; yea, learn in thy youth to keep the commandments of God. Yea, and cry unto God for all thy support. Yea, let all thy doings be unto the Lord, and whithersoever thou goest let it be in the Lord. Yea, let all thy thoughts be directed unto the Lord. Yea, let the affections of thy heart be placed upon the Lord forever. Counsel with the Lord in all thy doings and he will direct thee for good. Yea, when thou liest down at night, lie down unto the Lord that he may watch over you in your sleep; and when thou risest in the morning, let thy heart be full of thanks unto God. And if ye always do these things, ye shall be lifted up at the last day.

<sup>15</sup>And now my son, I have somewhat to say concerning the thing which our fathers call a ball or director, or our fathers called it Liahona, which is being interpreted, a compass, and the Lord prepared it. And behold, there cannot any

man work after the manner of so curious a workmanship. And behold, it was prepared to shew unto our fathers the course which they should travel in the wilderness, and it did work for them according to their faith in God. Therefore, if they had faith to believe that God could cause that those spindles should point the way they should go, behold, it was done. Therefore, they had this miracle and also many other miracles wrought by the power of God, day by day. Nevertheless, because those miracles were worked by small means, it did shew unto them marvelous works. They were slothful and forgot to exercise their faith and diligence, and then those marvelous works ceased and they did not progress in their journey. Therefore, they tarried in the wilderness, or did not travel a direct course, and were afflicted with hunger and thirst because of their transgressions.

<sup>16</sup>And now my son, I would that ye should understand that these things are not without a shadow. For as our fathers were slothful to give heed to this compass (now these things were temporal) they did not prosper; even so it is with things which are spiritual. For behold, it is as easy to give heed to the word of Christ which will point to you a straight course to Eternal bliss as it was for our fathers to give heed to this compass which would point unto them a straight course to the promised land. And now I say, is there not a type in this thing? For just as surely as this director did bring our fathers by following its course to the promised land shall the words of Christ, if we follow their course, carry us beyond this vale of sorrow into a far better land of promise.

<sup>17</sup>O my son, do not let us be slothful because of the easiness of the way, for so was it with our fathers. For so was it prepared for them that if they would look, they might live; even so it is with us. The way is prepared and if we will look, we may live forever. And now my son, see that ye take care of these sacred things, yea, see that ye look to God and live. Go unto this people and declare the word and be sober. My son, farewell.

*The commandments of Alma, to his son Shiblon*

**18** My son, give ear to my words, for I say unto you even as I said unto Helaman, that inasmuch as ye shall keep the commandments of God, ye shall prosper in the land; and inasmuch as ye will not keep the commandments of God, ye shall be cast off from his presence. And now my son, I trust that I shall have great joy in you because of your steadiness and your faithfulness unto God. For as you have commenced in your youth to look to the Lord your God, even so I hope that you will continue in keeping his commandments, for blessed is he that endureth to the end. I say unto you my son that I have had great joy in thee already because of thy faithfulness, and thy diligence, and thy patience, and thy longsuffering among the people of the Zoramites. For I knew that thou wast in bonds; yea, and I also knew that thou wast stoned for the word's sake, and thou didst bear all these things with patience because the Lord was with thee; and now thou knowest that the Lord did deliver thee.

<sup>2</sup>And now my son Shiblon, I would that ye should remember that as much as ye shall put your trust in God, even so much ye shall be delivered out of your trials, and your troubles, and your afflictions, and ye shall be lifted up at the last day. Now my son, I would not that ye should think that I know these things of myself, but it is the spirit of God which is in me which maketh these

things known unto me, for if I had not been born of God, I should not have known these things. But behold, the Lord in his great mercy sent his angel to declare unto me that I must stop the work of destruction among his people; yea, and I have seen an angel face to face, and he spake with me, and his voice was as thunder, and it shook the whole earth.

<sup>3</sup>And it came to pass that I was three days and three nights in the most bitter pain and anguish of soul, and never, until I did cry out unto the Lord Jesus Christ for mercy, did I receive a remission of my sins. But behold, I did cry unto him and I did find peace to my soul. And now my son, I have told you this that ye may learn wisdom, that ye may learn of me that there is no other way nor means whereby man can be saved, only in and through Christ. Behold, he is the life and the light of the world. Behold, he is the word of truth and righteousness.

<sup>4</sup>And now, as ye have begun to teach the word, even so I would that ye should continue to teach and I would that ye would be diligent and temperate in all things. See that ye are not lifted up unto pride. Yea, see that ye do not boast in your own wisdom nor of your much strength. Use boldness, but not overbearance; and also see that ye bridle all your passions, that ye may be filled with love. See that ye refrain from idleness. Do not pray as the Zoramites do, for ye have seen that they pray to be heard of men and to be praised for their wisdom. Do not say, O God, I thank thee that we are better than our brethren, but rather say, O Lord, forgive my unworthiness and remember my brethren in mercy; yea, acknowledge your unworthiness before God at all times. And may the Lord bless your soul and receive you at the last day into his kingdom to sit down in peace. Now go, my son, and teach the word unto this people. Be sober. My son, farewell.

*The commandments of Alma, to his son Corianton*

**19** And now my son, I have somewhat more to say unto thee than what I said unto thy brother. For behold, have ye not observed the steadiness of thy brother, his faithfulness and his diligence in keeping the commandments of God? Behold, has he not set a good example for thee? For thou didst not give so much heed unto my words as did thy brother among the people of the Zoramites. Now this is what I have against thee: thou didst go on unto boasting in thy strength and thy wisdom. And this is not all, my son. Thou didst do that which was grievous unto me, for thou didst forsake the ministry and did go over into the land of Siron among the borders of the Lamanites after the harlot Isabel. Yea, she did steal away the hearts of many, but this was no excuse for thee, my son. Thou shouldst have tended to the ministry wherewith thou wast entrusted. Know ye not, my son, that these things are an abomination in the sight of the Lord, yea, most abominable above all sins, save it be the shedding of innocent blood or denying the Holy Ghost? For behold, if ye deny the Holy Ghost when it once has had place in you and ye know that ye deny it, behold, this is a sin which is unpardonable. Yea, and whosoever murdereth against the light and knowledge of God, it is not easy for him to obtain forgiveness; yea, I say unto you, my son, that it is not easy for him to obtain a forgiveness.

<sup>2</sup>And now my son, I would to God that ye had not been guilty of so great a crime. I would not dwell upon your crimes to harrow up your soul if it were not for your good. But behold, ye cannot hide your crimes from God, and except ye repent they will stand as a testimony against you at the last day. Now my son, I would that ye should repent and forsake your sins and go no more after the lusts of your eyes, but cross yourself in all these things; for except ye do this ye can in nowise inherit the kingdom of God. O remember, and take it upon you and cross yourself in these things. And I command you to take it upon you to counsel your elder brothers in your undertakings. For behold, thou art in thy youth and ye stand in need to be nourished by your brothers and give heed to their counsel. Suffer not yourself to be led away by any vain or foolish thing; suffer not that the Devil lead away your heart again after those wicked harlots. Behold, O my son, how great iniquity ye brought upon the Zoramites, for when they saw your conduct they would not believe in my words. And now the spirit of the Lord doth say unto me, Command thy children to do good, lest they lead away the hearts of many people to destruction. Therefore, I command you, my son, in the fear of God, that ye refrain from your iniquities, that ye turn to the Lord with all your mind, might, and strength, that ye lead away the hearts of no more to do wickedly, but rather return unto them and acknowledge your faults and repair that wrong which ye have done. Seek not after riches nor the vain things of this world, for behold, you cannot carry them with you.

<sup>3</sup>And now, my son, I would say somewhat unto you concerning the coming of Christ. Behold, I say unto you that it is he that surely shall come to take away the sins of the world; yea, he cometh to declare glad tidings of salvation unto his people. And now my son, this was the ministry unto which ye were called: to declare these glad tidings unto this people, to prepare their minds, or rather, that salvation might come unto them, that they may prepare the minds of their children to hear the word at the time of his coming. And now I will ease your mind somewhat on this subject. Behold, you marvel why these things should be known so long beforehand. Behold, I say unto you, Is not a soul at this time as precious unto God as a soul will be at the time of his coming? Is it not as necessary that the plan of redemption should be made known unto this people as well as unto their children? Is it not as easy at this time for the Lord to send his angel to declare these glad tidings unto us as unto our children, or as after the time of his coming?

<sup>4</sup>Now my son, here is somewhat more I would say unto thee, for I perceive that thy mind is worried concerning the resurrection of the dead. Behold, I say unto you that there is no resurrection, or I would say in other words that this mortal does not put on immortality; this corruption does not put on incorruption until after the coming of Christ. Behold, he bringeth to pass the resurrection of the dead. But behold, my son, the resurrection is not yet. Now I unfold unto you a mystery; nevertheless, there are many mysteries which are kept that no one knoweth them save God himself. But I shew unto you one thing which I have inquired diligently of God that I might know – that is, concerning the resurrection. Behold, there is a time appointed when all shall come forth from the dead. Now when this time cometh no one knows, but God knoweth the time which is appointed. Now whether there shall be one time, or a second time, or a third time that men shall come forth from

the dead, it mattereth not, for God knoweth all these things. And it sufficeth me to know that this is the case – that there is a time appointed that all shall rise from the dead.

<sup>5</sup>Now there must needs be a space betwixt the time of death and the time of the resurrection. And now I would inquire, What becometh of the souls of men from this time of death to the time appointed for the resurrection? Now whether there is more than one time appointed for men to rise, it mattereth not, for all do not die at once, and this mattereth not – all is as one day with God and time only is measured unto men. Therefore, there is a time appointed unto men that they shall rise from the dead, and there is a space between the time of death and the resurrection.

<sup>6</sup>And now concerning this space of time (what becometh of the souls of men) is the thing which I have inquired diligently of the Lord to know, and this is the thing of which I do know. And when the time cometh when all shall rise, then shall they know that God knoweth all the times which are appointed unto man. Now concerning the state of the soul between death and the resurrection, behold, it has been made known unto me by an angel that the spirits of all men, as soon as they are departed from this mortal body, yea, the spirits of all men, whether they be good or evil, are taken home to that God who gave them life. And then shall it come to pass, the spirits of those who are righteous are received into a state of happiness, which is called paradise – a state of rest, a state of peace where they shall rest from all their troubles and from all care and sorrow, etc. And then shall it come to pass that the spirits of the wicked, yea, who are evil – for behold, they have no part nor portion of the spirit of the Lord; for behold, they choose evil works rather than good, therefore the spirit of the Devil did enter into them and take possession of their house, and, these shall be cast out into outer darkness. There shall be weeping, and wailing and gnashing of teeth, and this because of their own iniquity, being led captive by the will of the Devil. Now this is the state of the souls of the wicked, yea, in darkness and a state of awful, fearful looking for, of the fiery indignation of the wrath of God upon them. Thus they remain in this state, as well as the righteous in paradise, until the time of their resurrection.

<sup>7</sup>Now there are some that have understood that this state of happiness and this state of misery of the soul, before the resurrection, was a first resurrection. Yea, I admit it may be termed a resurrection, the raising of the spirit or the soul and their consignation to happiness or misery according to the words which have been spoken. And behold, again it hath been spoken that there is a first resurrection, a resurrection of all those who have been, or who are, or who shall be, down to the resurrection of Christ from the dead. Now we do not suppose that this first resurrection, which is spoken of in this manner, can be the resurrection of the souls and their consignation to happiness or misery. Ye cannot suppose that this is what it meaneth. Behold, I say unto you, Nay, but it meaneth the reuniting of the soul with the body, of those from the days of Adam down to the resurrection of Christ. Now whether the souls and the bodies of those of whom have been spoken shall all be reunited at once, the wicked as well as the righteous, I do not say. Let it suffice that I say that they all come forth, or in other words, that their resurrection cometh to pass before the resurrection of those who die after the resurrection of Christ. Now, my

son, I do not say that their resurrection cometh at the resurrection of Christ, but behold, I give it as my opinion that the souls and the bodies are reunited of the righteous at the resurrection of Christ and his ascension into Heaven.

<sup>8</sup>But whether it be at his resurrection or after, I do not say. But this much I say, that there is a space between death and the resurrection of the body, and a state of the soul in happiness or in misery, until the time which is appointed of God that the dead shall come forth and be reunited, both soul and body, and be brought to stand before God and be judged according to their works. Yea, this bringeth about the restoration of those things of which have been spoken by the mouths of the prophets – the soul shall be restored to the body and the body to the soul; yea, and every limb and joint shall be restored to its body; yea, even a hair of their heads shall not be lost, but all things shall be restored to their proper and perfect frame. And now my son, this is the restoration of which has been spoken by the mouths of the prophets. And then shall the righteous shine forth in the kingdom of God. But behold, an awful death cometh upon the wicked, for they die as to things pertaining to things of righteousness, for they are unclean, and no unclean thing can inherit the kingdom of God. But they are cast out and consigned to partake of the fruits of their labors or their works, which have been evil, and they drink the dregs of a bitter cup.

<sup>9</sup>And now my son, I have somewhat to say concerning the restoration of which has been spoken. For behold, some have wrested the scriptures and have gone far astray because of this thing, and I perceive that thy mind has been worried also concerning this thing. But behold, I will explain it unto thee. I say unto thee, my son, that the plan of restoration is requisite with the justice of God, for it is requisite that all things should be restored to their proper order. Behold, it is requisite and just, according to the power and resurrection of Christ, that the soul of man should be restored to its body and that every part of the body should be restored to itself. And it is also requisite with the justice of God that men should be judged according to their works. And if their works were good in this life and the desires of their hearts were good, that they should also, at the last day, be restored unto that which is good; and if their works are evil, they shall be restored unto him for evil. Therefore, all things shall be restored to their proper order, everything to its natural frame: mortality raised to immortality, corruption to incorruption, raised to endless happiness to inherit the kingdom of God, or to endless misery to inherit the kingdom of the Devil, the one on one hand, the other on the other. The one restored to happiness according to his desires of happiness, or to good according to his desires of good, and the other to evil according to his desires of evil. For as he has desired to do evil all the day long, even so shall he have his reward of evil when the night cometh. And so it is on the other hand: if he hath repented of his sins and desired righteousness until the end of his days, even so shall he be rewarded unto righteousness. These are they that are redeemed of the Lord, yea, these are they that are taken out, that are delivered from that endless night of darkness; and thus they stand or fall. For behold, they are their own judges, whether to do good or do evil. Now the decrees of God are unalterable. Therefore, the way is prepared that whosoever will may walk therein and be saved.

<sup>10</sup>And now behold, my son, do not risk one more offense against your God upon those points of doctrine which ye have hitherto risked to commit sin. Do not suppose because it has been spoken concerning restoration, that ye shall be restored from sin to happiness. Behold I say unto you, Wickedness never was happiness. And now, my son, all men that are in a state of nature, or I would say, in a carnal state, are in the gall of bitterness and in the bonds of iniquity. They are without God in the world and they have gone contrary to the nature of God, therefore they are in a state contrary to the nature of happiness.

<sup>11</sup>And now behold, is the meaning of the word restoration to take a thing of a natural state and place it in an unnatural state, or to place it in a state opposite to its nature? O, my son, this is not the case, but the meaning of the word restoration is to bring back again evil for evil, or carnal for carnal, or devilish for devilish; good for that which is good, righteous for that which is righteous, just for that which is just, merciful for that which is merciful. Therefore, my son, see that ye are merciful unto your brethren. Deal justly, judge righteously, and do good continually, and if ye do all these things, then shall ye receive your reward. Yea, ye shall have mercy restored unto you again, ye shall have justice restored unto you again, ye shall have a righteous judgment restored unto you again, and ye shall have good rewarded unto you again, for that which ye do send out shall return unto you again and be restored. Therefore, the word restoration more fully condemneth the sinner and justifieth him not at all.

<sup>12</sup>And now, my son, I perceive there is somewhat more which doth worry your mind which ye cannot understand, which is concerning the justice of God in the punishment of the sinner, for ye do try to suppose that it is injustice that the sinner should be consigned to a state of misery. Now behold, my son, I will explain this thing unto thee. For behold, after the Lord God sent our first parents forth from the garden of Eden to till the ground from whence they were taken, yea, he drove out the man and he placed at the east end of the garden of Eden, Cherubim and a flaming sword which turned every way to keep the tree of life. Now we see that the man had become as God, knowing good and evil, and lest he should put forth his hand and take also of the tree of life and eat and live forever, that the Lord God placed Cherubim and the flaming sword that he should not partake of the fruit. And thus we see that there was a time granted unto man to repent, yea, a probationary time, a time to repent and serve God. For behold, if Adam had put forth his hand immediately and partook of the tree of life, he would have lived forever according to the word of God, having no space for repentance. Yea, and also the word of God would have been void and the great plan of salvation would have been frustrated. But behold, it was appointed unto man to die. Therefore, as they were cut off from the tree of life, they should be cut off from the face of the earth, and man became lost forever, yea, they became fallen man.

<sup>13</sup>And now we see by this that our first parents were cut off, both temporally and spiritually, from the presence of the Lord, and thus we see they became subjects to follow after their own will. Now behold, it was not expedient that man should be reclaimed from this temporal death, for that would destroy the great plan of happiness. Therefore, as the soul could never die and the fall had brought upon all mankind a spiritual death as well as a temporal (that is,

they were cut off from the presence of the Lord) it was expedient that mankind should be reclaimed from this spiritual death. Therefore, as they had become carnal, sensual, and devilish by nature, this probationary state became a state for them to prepare; it became a preparatory state.

<sup>14</sup>And now remember, my son, if it were not for the plan of redemption (laying it aside) as soon as they were dead their souls were miserable, being cut off from the presence of the Lord. And now there was no means to reclaim men from this fallen state, which man had brought upon himself because of his own disobedience. Therefore, according to justice, the plan of redemption could not be brought about, only on conditions of repentance of men in this probationary state, yea, this preparatory state. For except it were for these conditions, mercy could not take effect except it should destroy the work of justice. Now the work of justice could not be destroyed; if so, God would cease to be God. And thus we see that all mankind were fallen and they were in the grasp of justice, yea, the justice of God, which consigned them forever to be cut off from his presence. And now the plan of mercy could not be brought about except an atonement should be made. Therefore, God himself atoneth for the sins of the world to bring about the plan of mercy, to appease the demands of justice that God might be a perfect, just God, and a merciful God also.

<sup>15</sup>Now repentance could not come unto men except there were a punishment, which also was as Eternal as the life of the soul should be, affixed opposite to the plan of happiness which, was as Eternal also as the life of the soul. Now how could a man repent except he should sin? How could he sin if there was no law? How could there be a law save there was a punishment? Now there was a punishment affixed and a just law given, which brought remorse of conscience unto man. Now if there was no law given (if a man murdered he should die) would he be afraid he should die if he should murder? And also, if there was no law given against sin, men would not be afraid to sin. And if there was no law given if men sinned, what could justice do, or mercy either, for they would have no claim upon the creature? But there is a law given, and a punishment affixed, and repentance granted, which repentance mercy claimeth. Otherwise, justice claimeth the creature and executeth the law, and the law inflicteth the punishment. If not so, the works of justice would be destroyed and God would cease to be God. But God ceaseth not to be God and mercy claimeth the penitent, and mercy cometh because of the atonement, and the atonement bringeth to pass the resurrection of the dead, and the resurrection of the dead bringeth back men into the presence of God. And thus they are restored into his presence, to be judged according to their works, according to the law and justice. For behold, justice exerciseth all his demands and also mercy claimeth all which is her own, and thus none but the truly penitent are saved.

<sup>16</sup>What, do ye suppose that mercy can rob justice? I say unto you, Nay, not one whit. If so, God would cease to be God. And thus God bringeth about his great and Eternal purposes, which were prepared from the foundation of the world. And thus cometh about the salvation and the redemption of men, and also their destruction and misery. Therefore, O my son, whosoever will come, may come and partake of the waters of life freely. And whosoever will not come, the same is not compelled to come, but in the last day it shall

be restored unto him according to his deeds. If he has desired to do evil and has not repented in his days, behold, evil shall be done unto him according to the restoration of God.

<sup>17</sup>And now my son, I desire that ye should let these things trouble you no more and only let your sins trouble you with that trouble which shall bring you down unto repentance. O my son, I desire that ye should deny the justice of God no more. Do not endeavor to excuse yourself in the least point because of your sins by denying the justice of God, but do you let the justice of God and his mercy, and his longsuffering, have full sway in your heart; but let it bring you down to the dust in humility. And now, my son, ye are called of God to preach the word unto this people. And now, my son, go thy way; declare the word with truth and soberness that thou mayest bring souls unto repentance, that the great plan of mercy may have claim upon them. And may God grant unto you, yea, even according to my words. Amen.

**20** And now it came to pass that the sons of Alma did go forth among the people to declare the word unto them. And Alma also, himself, could not rest and he also went forth. Now we shall say no more concerning their preaching except that they preached the word and the truth according to the spirit of prophecy and revelation, and they preached after the holy order of God by which they were called.

<sup>2</sup>And now I return to an account of the wars between the Nephites and the Lamanites in the eighteenth year of the reign of the judges. For behold, it came to pass that the Zoramites became Lamanites. Therefore, in the commencement of the eighteenth year the people of the Nephites saw that the Lamanites were coming upon them. Therefore, they made preparations for war, yea, they gathered together their armies in the land of Jershon. And it came to pass that the Lamanites came with their thousands and they came into the land of Antionum, which was the land of the Zoramites, and a man by the name of Zerahemnah was their leader. And now as the Amlicites were of a more wicked and a murderous disposition than the Lamanites were, in and of themselves, therefore Zerahemnah appointed chief captains over the Lamanites and they were all the Amlicites and the Zoramites. Now this he did that he might preserve their hatred towards the Nephites, that he might bring them into subjection to the accomplishment of his designs. For behold, his designs were to stir up the Lamanites to anger against the Nephites. And this he did that he might usurp great power over them, and also that he might gain power over the Nephites by bringing them into bondage, etc.

<sup>3</sup>And now the design of the Nephites was to support their lands, and their houses, and their wives, and their children, that they might preserve them from the hands of their enemies, and also that they might preserve their rights and their privileges, yea, and also their liberty, that they might worship God according to their desires. For they knew that if they should fall into the hands of the Lamanites, that whosoever should worship God in spirit and in truth, the true and the living God, the Lamanites would destroy. Yea, and they also knew the extreme hatred of the Lamanites towards their brethren, who were the people of Anti-Nephi-Lehi, who were called the people of Ammon, and they would not take up arms. Yea, they had entered into a covenant and

they would not break it; therefore, if they should fall into the hands of the Lamanites, they would be destroyed. And the Nephites would not suffer that they should be destroyed. Therefore, they gave them lands for their inheritance. And the people of Ammon did give unto the Nephites a large portion of their substance to support their armies, and thus the Nephites were compelled, alone, to withstand against the Lamanites who were a compound of Laman and Lemuel, and the sons of Ishmael, and all those who had dissented from the Nephites, who were Amlicites, and Zoramites, and the descendants of the priests of Noah. Now those dissenters were as numerous nearly as were the Nephites, and thus the Nephites were obliged to contend with their brethren, even unto bloodshed.

<sup>4</sup>And it came to pass as the armies of the Lamanites had gathered together in the land of Antionum, behold, the armies of the Nephites were prepared to meet them in the land of Jershon. Now the leader of the Nephites, or the man who had been appointed to be the chief captain over the Nephites – now the chief captain took the command of all the armies of the Nephites, and his name was Moroni – and Moroni took all the command and the governments of their wars. And he was only twenty and five years old when he was appointed chief Commander over the armies of the Nephites.

<sup>5</sup>And it came to pass that he met the Lamanites in the borders of Jershon, and his people were armed with swords, and with cimeters, and all manner of weapons of war. And when the armies of the Lamanites saw that the people of Nephi, or that Moroni had prepared his people with breastplates and with arm shields, yea, and also shields to defend their heads, and also they were dressed with thick clothing – now the army of Zerahemnah was not prepared with any such thing. They had only their swords and their cimeters, their bows and their arrows, their stones and their slings, but they were naked save it were a skin which was girded about their loins, yea, all were naked, save it were the Zoramites and the Amlicites. But they were not armed with breastplates nor shields, therefore they were exceedingly afraid of the armies of the Nephites because of their armor, notwithstanding their number being so much greater than the Nephites.

<sup>6</sup>Behold, now it came to pass that they durst not come against the Nephites in the borders of Jershon. Therefore, they departed out of the land of Antionum into the wilderness, and took their journey round about in the wilderness away by the head of the river Sidon, that they might come into the land of Manti and take possession of the land, for they did not suppose that the armies of Moroni would know whither they had gone. But it came to pass as soon as they had departed into the wilderness Moroni sent spies into the wilderness to watch their camp. And Moroni, also knowing of the prophecies of Alma, sent certain men unto him, desiring him that he should inquire of the Lord whither the armies of the Nephites should go to defend themselves against the Lamanites. And it came to pass that the word of the Lord came unto Alma, and Alma informed the messengers of Moroni that the armies of the Lamanites were marching round about in the wilderness that they might come over into the land of Manti, that they might commence an attack upon the more weak part of the people. And those messengers went and delivered the message unto Moroni.

<sup>7</sup>Now Moroni, leaving a part of his army in the land of Jershon lest by any means a part of the Lamanites should come into that land and take possession of the city, took the remainder part of his army and marched over into the land of Manti. And he caused that all the people in that quarter of the land should gather themselves together to battle against the Lamanites, to defend their lands and their country, their rights and their liberties. Therefore, they were prepared against the time of the coming of the Lamanites. And it came to pass that Moroni caused that his army should be secreted in the valley which was near the bank of the river Sidon, which was on the west of the river Sidon in the wilderness. And Moroni placed spies round about that he might know when the camp of the Lamanites should come.

<sup>8</sup>And now as Moroni knew the intention of the Lamanites, that it was their intention to destroy their brethren or to subject them and bring them into bondage, that they might establish a kingdom unto themselves over all the land. And he also knowing that it was the only desire of the Nephites to preserve their lands, and their liberty, and their church, therefore he thought it no sin that he should defend them by stratagem; therefore, he found by his spies which course the Lamanites were to take. Therefore, he divided his army and brought a part over into the valley and concealed them on the east and on the south of the hill Riplah, and the remainder he concealed in the west valley on the west of the river Sidon and so down into the borders of the land Manti. And thus having placed his army according to his desire he was prepared to meet them.

<sup>9</sup>And it came to pass that the Lamanites came up on the north of the hill where a part of the army of Moroni was concealed. And as the Lamanites had passed the hill Riplah and come into the valley and began to cross the river Sidon, the army which was concealed on the south of the hill, which was led by a man whose name was Lehi, and he led his army forth and encircled the Lamanites about on the east in their rear.

<sup>10</sup>And it came to pass that the Lamanites, when they saw the Nephites coming upon them in their rear, turned them about and began to contend with the army of Lehi. And the work of death commenced on both sides, but it was more dreadful on the part of the Lamanites. For their nakedness was exposed to the heavy blows of the Nephites with their swords and their cimeters, which brought death almost at every stroke. While on the other hand there was now and then a man fell among the Nephites by their wounds and the loss of blood, they being shielded from the more vital parts of the body, or the more vital parts of the body being shielded from the strokes of the Lamanites by their breastplates, and their arm shields, and their head plate. And thus the Nephites did carry on the work of death among the Lamanites. And it came to pass that the Lamanites became frightened because of the great destruction among them, even until they began to flee towards the river Sidon. And they were pursued by Lehi and his men, and they were driven by Lehi into the waters of Sidon, and they crossed the waters of Sidon. And Lehi retained his armies upon the bank of the river Sidon, that they should not cross.

<sup>11</sup>And it came to pass that Moroni and his army met the army of the Lamanites in the valley on the other side of the river Sidon and began to fall upon them and to slay them. And the Lamanites did flee again before them

towards the land of Manti and they were met again by the armies of Moroni. Now in this case the Lamanites did fight exceedingly, yea, never had the Lamanites been known to fight with such exceeding great strength and courage, no, not even from the beginning. And they were inspired by the Zoramites and the Amlicites, who were their chief captains and leaders, and by Zerahemnah, who was their chief captain, or their chief leader and commander. Yea, they did fight like dragons, and many of the Nephites were slain by their hand. Yea, for they did smite in two many of their head plates, and they did pierce many of their breastplates, and they did smite off many of their arms, and thus the Lamanites did smite in their fierce anger. Nevertheless, the Nephites were inspired by a better cause; for they were not fighting for monarchy nor power, but they were fighting for their homes, and their liberties, their wives, and their children, and their all. Yea, for their rights of worship and their church, and they were doing that which they felt was the duty which they owed to their God. For the Lord had said unto them, and also unto their fathers, that inasmuch as ye are not guilty of the first offence, neither the second, ye shall not suffer yourselves to be slain by the hands of your enemies. And again, the Lord has said that ye shall defend your families even unto bloodshed, therefore, for this cause were the Nephites contending with the Lamanites to defend themselves, and their families, and their lands, their country, and their rights, and their religion.

<sup>12</sup>And it came to pass that when the men of Moroni saw the fierceness and the anger of the Lamanites, they were about to shrink and flee from them. And Moroni, perceiving their intent, sent forth and inspired their hearts with these thoughts – yea, the thoughts of their lands, their liberty, yea, their freedom from bondage. And it came to pass that they turned upon the Lamanites and they cried with one voice unto the Lord their God for their liberty and their freedom from bondage. And they began to stand against the Lamanites with power, and in that self-same hour that they cried unto the Lord for their freedom the Lamanites began to flee before them, and they fled even to the waters of Sidon. Now the Lamanites were more numerous, yea, by more than double the number of the Nephites. Nevertheless, they were driven insomuch that they were gathered together in one body in the valley upon the bank by the river Sidon. Therefore, the armies of Moroni encircled them about, yea, even on both sides of the river, for behold, on the east were the men of Lehi. Therefore, when Zerahemnah saw the men of Lehi on the east of the river Sidon and the armies of Moroni on the west of the river Sidon, that they were encircled about by the Nephites, they were struck with terror. Now Moroni, when he saw their terror, commanded his men that they should stop shedding their blood.

<sup>13</sup>And it came to pass that they did stop and withdrew a pace from them. And Moroni said unto Zerahemnah, Behold, Zerahemnah, that we do not desire to be men of blood. Ye know that ye are in our hands, yet we do not desire to slay you. Behold, we have not come out to battle against you that we might shed your blood for power, neither do we desire to bring anyone to the yoke of bondage. But this is the very cause for which ye have come against us, yea, and ye are angry with us because of our religion. But now ye behold that the Lord is with us, and ye behold that he has delivered you into our hands. And

now I would that ye should understand that this is done unto us because of our religion and our faith in Christ. And now ye see that ye cannot destroy this our faith. Now ye see that this is the true faith of God, yea, ye see that God will support and keep and preserve us so long as we are faithful unto him, and unto our faith, and our religion. And never will the Lord suffer that we shall be destroyed, except we should fall into transgression and deny our faith. And now Zerahemnah, I command you in the name of that all-powerful God, who has strengthened our arms that we have gained power over you by our faith, by our religion, and by our rights of worship, and by our church, and by the sacred support which we owe to our wives and our children, and by that liberty which binds us to our lands and our country, yea, and also by the maintenance of the sacred word of God, to which we owe all our happiness, and by all that is most dear unto us. Yea, and this is not all, I command you by all the desires which ye have for life that ye deliver up your weapons of war unto us and we will seek not your blood, but we will spare your lives, if ye will go your way and come not again to war against us. And now if ye do not this, behold, ye are in our hands and I will command my men that they shall fall upon you and inflict the wounds of death in your bodies, that ye may become extinct. And then we will see who shall have power over this people, yea, we will see who shall be brought into bondage.

<sup>14</sup>And now it came to pass that when Zerahemnah had heard these sayings he came forth and delivered up his sword, and his cimeter, and his bow, into the hands of Moroni, and said unto him, Behold, here are our weapons of war. We will deliver them up unto you. And we will not suffer ourselves to take an oath unto you which we know that we shall break, and also our children. But take our weapons of war and suffer that we may depart into the wilderness, otherwise we will retain our swords and we will perish or conquer. Behold, we are not of your faith. We do not believe that it is God that has delivered us into your hands, but we believe that it is your cunning that has preserved you from our swords. Behold, it is your breastplates and your shields that has preserved you.

<sup>15</sup>And now when Zerahemnah had made an end of speaking these words, Moroni returned the sword and the weapons of war which he had received, unto Zerahemnah, saying, Behold, we will end the conflict. Now I cannot retain the words which I have spoken, therefore, as the Lord liveth, ye shall not depart except ye depart with an oath that ye will not return again against us to war. Now as ye are in our hands, we will spill your blood upon the ground or ye shall submit to the conditions to which I have proposed. And now when Moroni had said these words, Zerahemnah retained his sword, and he was angry with Moroni, and he rushed forward that he might slay Moroni. But as he raised his sword, behold, one of Moroni's soldiers smote it even to the earth and it brake by the hilt, and he also smote Zerahemnah, that he took off his scalp and it fell to the earth. And Zerahemnah withdrew from before them into the midst of his soldiers.

<sup>16</sup>And it came to pass that the soldier who stood by, who smote off the scalp of Zerahemnah, took up the scalp from off the ground by the hair and laid it upon the point of his sword and stretched it forth unto them, saying unto them with a loud voice, Even as this scalp has fallen to the earth, which is the

scalp of your chief, so shall ye fall to the earth except ye will deliver up your weapons of war and depart with a covenant of peace.

<sup>17</sup> Now there were many, when they heard these words and saw the scalp which was upon the sword, that were struck with fear, and many came forth, and threw down their weapons of war at the feet of Moroni, and entered into a covenant of peace. And as many as entered into a covenant they suffered to depart into the wilderness.

<sup>18</sup> Now it came to pass that Zerahemnah was exceeding wroth and he did stir up the remainder of his soldiers to anger, to contend more powerfully against the Nephites. And now Moroni was angry because of the stubbornness of the Lamanites, therefore he commanded his people that they should fall upon them and slay them. And it came to pass that they began to slay them, yea, and the Lamanites did contend with their swords and their mights. But behold, their naked skins and their bare heads were exposed to the sharp swords of the Nephites; yea, behold, they were pierced and smitten, yea, and did fall exceeding fast before the swords of the Nephites, and they began to be swept down even as the soldier of Moroni had prophesied. Now Zerahemnah, when he saw that they were all about to be destroyed, cried mightily unto Moroni, promising that he would covenant, and also his people with them, if they would spare the remainder of their lives, that they never would come to war again against them. And it came to pass that Moroni caused that the work of death should cease again among the people. And he took the weapons of war from the Lamanites, and after they had entered into a covenant with him of peace they were suffered to depart into the wilderness.

<sup>19</sup> Now the number of their dead were not numbered because of the greatness of the number, yea, the number of their dead were exceeding great, both on the Nephites and on the Lamanites. And it came to pass that they did cast their dead into the waters of Sidon, and they have gone forth and are buried in the depths of the sea. And the armies of the Nephites, or of Moroni, returned and came to their houses and their lands. And thus ended the eighteenth year of the reign of the judges over the people of Nephi. And thus ended the record of Alma, which was written upon the plates of Nephi.

*The account of the people of Nephi, and their wars and dissensions in the days of Helaman, according to the record of Helaman which he kept in his days.*

**21** Behold, now it came to pass that the people of Nephi were exceedingly rejoiced because the Lord had again delivered them out of the hands of their enemies. Therefore, they gave thanks unto the Lord their God, yea, and they did fast much, and pray much, and they did worship God with exceeding great joy.

<sup>2</sup> And it came to pass in the nineteenth year of the reign of the judges over the people of Nephi that Alma came unto his son Helaman and said unto him, Believest thou the words which I spake unto thee concerning those records which have been kept? And Helaman said unto him, Yea, I believe. And Alma said again, Believest thou in Jesus Christ, who shall come? And he said, Yea, I believe all the words which thou hast spoken. And Alma said unto him again, Will ye keep my commandments? And he said, Yea, I will keep

thy commandments with all my heart. Then Alma said unto him, Blessed art thou and the Lord shall prosper thee in this land. But behold, I have somewhat to prophesy unto thee, but what I prophesy unto thee ye shall not make known; yea, what I prophesy unto thee shall not be made known even until the prophecy is fulfilled; therefore write the words which I shall say. And these are the words: Behold, I perceive that this very people, the Nephites, according to the spirit of revelation which is in me, in four hundred years from the time that Jesus Christ shall manifest himself unto them, shall dwindle in unbelief. Yea, and then shall they see wars and pestilences, yea, famine and bloodshed, even until the people of Nephi shall become extinct. Yea, and this because they shall dwindle in unbelief and fall into the works of darkness, and lasciviousness, and all manner of iniquities. Yea, I say unto you that because they shall sin against so great light and knowledge. Yea, I say unto you that from that day, even the fourth generation shall not all pass away before this great iniquity shall come. And when that great day cometh, behold, the time very soon cometh that those who are now, or the seed of those who are now numbered among the people of Nephi, shall no more be numbered among the people of Nephi. But whosoever remaineth and is not destroyed in that great and dreadful day shall be numbered among the Lamanites and shall become like unto them, all save it be a few who shall be called the disciples of the Lord; and them shall the Lamanites pursue even until they shall become extinct. And now because of iniquity this prophecy shall be fulfilled.

<sup>3</sup>And now it came to pass that after Alma had said these things to Helaman, he blessed him and also his other sons, and he also blessed the earth for the righteous' sake. And he said, Thus saith the Lord God, Cursed shall be the land, yea, this land, unto every nation, kindred, tongue, and people unto destruction, which do wickedly, when they are fully ripe; and as I have said, so shall it be. For this is the cursing and the blessing of God upon the land, for the Lord cannot look upon sin with the least degree of allowance. And now, when Alma had said these words, he blessed the church, yea, all those who should stand fast in the faith from that time henceforth. And when Alma had done this, he departed out of the land of Zarahemla as if to go into the land of Melek. And it came to pass that he was never heard of more; as to his death or his burial we know not of. Behold, this we know, that he was a righteous man, and the saying went abroad in the church that he was taken up by the spirit, or buried by the hand of the Lord, even as Moses. But behold, the scripture saith the Lord took Moses unto himself, and we suppose that he has also received Alma in the spirit unto himself. Therefore, for this cause we know nothing concerning his death and burial.

<sup>4</sup>And now it came to pass in the commencement of the nineteenth year of the reign of the judges over the people of Nephi that Helaman went forth among the people to declare the word unto them. For behold, because of their wars with the Lamanites and the many little dissensions and disturbances which had been among the people, it became expedient that the word of God should be declared among them, yea, and that a regulation should be made throughout the church. Therefore, Helaman and his brethren went forth to establish the church again in all the land, yea, in every city throughout all the

land which was possessed by the people of Nephi. And it came to pass that they did appoint priests and teachers throughout all the land, over all the churches.

<sup>5</sup>And now it came to pass that after Helaman and his brethren had appointed priests and teachers over the churches, that there arose a dissension among them and they would not give heed to the words of Helaman and his brethren; but they grew proud, being lifted up in their hearts because of their exceeding great riches; therefore they grew rich in their own eyes and would not give heed to their words to walk uprightly before God.

<sup>6</sup>And it came to pass that as many as would not hearken to the words of Helaman and his brethren were gathered together against their brethren. And now behold, they were exceeding wroth insomuch that they were determined to slay them. Now the leader of those who were wroth against their brethren was a large and a strong man, and his name was Amalickiah. And Amalickiah was desirous to be a king, and those people who were wroth were also desirous that he should be their king; and they were the greater part of them the lower judges of the land, and they were seeking for power. And they had been led by the flatteries of Amalickiah, that if they would support him and establish him to be their king, that he would make them rulers over the people. Thus they were led away by Amalickiah to dissensions, notwithstanding the preaching of Helaman and his brethren, yea, notwithstanding their exceeding great care over the church, for they were high priests over the church. And there were many in the church who believed in the flattering words of Amalickiah, therefore they dissented even from the church; and thus were the affairs of the people of Nephi exceeding precarious and dangerous, notwithstanding their great victory which they had had over the Lamanites and their great rejoicings which they had had because of their deliverance by the hands of the Lord. Thus we see how quick the children of men do forget the Lord their God, yea, how quick to do iniquity and to be led away by the evil one. Yea, and we also see the great wickedness one very wicked man can cause to take place among the children of men. Yea, we see that Amalickiah, because he was a man of cunning devices and a man of many flattering words, that he led away the hearts of many people to do wickedly, yea, and to seek to destroy the church of God and to destroy the foundation of liberty which God had granted unto them, or which blessing God had sent upon the face of the land for the righteous' sake.

<sup>7</sup>And now it came to pass that when Moroni, who was the chief commander of the armies of the Nephites, had heard of these dissensions, he was angry with Amalickiah. And it came to pass that he rent his coat and he took a piece thereof and wrote upon it: In memory of our God, our religion, and freedom, and our peace, our wives, and our children; and he fastened it upon the end of a pole thereof. And he fastened on his headplate, and his breastplate, and his shields, and girded on his armor about his loins, and he took the pole which had on the end thereof his rent coat (and he called it the Title of Liberty) and he bowed himself to the earth and he prayed mightily unto his God for the blessings of liberty to rest upon his brethren so long as there should a band of Christians remain to possess the land. For thus were all the true believers of Christ who belonged to the church of God called by those who did not belong to the church; and those who did belong to the church were faithful. Yea, all

those who were true believers in Christ took upon them gladly the name of Christ, or Christians as they were called, because of their belief in Christ who should come. And therefore at this time Moroni prayed that the cause of the Christians and the freedom of the land might be favored.

<sup>8</sup>And it came to pass that when he had poured out his soul to God, he gave all the land which was south of the land Desolation – yea, and in fine, all the land, both on the north and on the south – a chosen land, and the land of liberty. And he said, Surely God shall not suffer that we who are despised because we take upon us the name of Christ shall be trodden down and destroyed until we bring it upon us by our own transgressions. And when Moroni had said these words, he went forth among the people waving the rent of his garment in the air, that all might see the writing which he had wrote upon the rent; and crying with a loud voice saying, Behold, whosoever will maintain this title upon the land, let them come forth in the strength of the Lord and enter into a covenant that they will maintain their rights and their religion, that the Lord God may bless them.

<sup>9</sup>And it came to pass that when Moroni had proclaimed these words, behold, the people came running together with their armors girded about their loins, rending their garments in token or as a covenant that they would not forsake the Lord their God; or, in other words, if they should transgress the commandments of God or fall into transgression and be ashamed to take upon them the name of Christ, the Lord should rend them even as they had rent their garments. Now this was the covenant which they made and they cast their garments at the feet of Moroni, saying, We covenant with our God that we shall be destroyed, even as our brethren in the land northward, if we should shall fall into transgression; yea, he may cast us at the feet of our enemies even as we have cast our garments at thy feet, to be trodden under foot, if we shall fall into transgression. Moroni said unto them, Behold, we are a remnant of the seed of Jacob; yea, we are a remnant of the seed of Joseph whose coat was rent by his brethren into many pieces. Yea, and now behold, let us remember to keep the commandments of God, or our garments shall be rent by our brethren and we be cast into prisons, or be sold, or be slain. Yea, let us preserve our liberty as a remnant of Joseph. Yea, let us remember the words of Jacob before his death; for behold, he saw that a part of the remnant of the coat of Joseph was preserved and had not decayed. And he said, Even as this remnant of garment of my son's hath been preserved, so shall a remnant of the seed of my son be preserved by the hand of God, and be taken unto himself, while the remainder of the seed of Joseph shall perish even as the remnant of his garment. Now behold, this giveth my soul sorrow; nevertheless my soul hath joy in my son because that part of his seed which shall be taken unto God. Now behold, this was the language of Jacob. And now who knoweth but what the remnant of the seed of Joseph, which shall perish as his garment, are those who have dissented from us; yea, and even shall it be us if we do not stand fast in the faith of Christ.

<sup>10</sup>And now it came to pass that when Moroni had said these words he went forth, and also sent forth in all the parts of the land where there were dissensions, and gathered together all the people who were desirous

to maintain their liberty, to stand against Amalickiah and those who had dissented, who were called Amalickiahites.

<sup>11</sup> And it came to pass that when Amalickiah saw that the people of Moroni were more numerous than the Amalickiahites, and he also saw that his people were doubtful concerning the justice of the cause in which they had undertaken, therefore fearing that he should not gain the point, he took those of his people who would and departed into the land of Nephi.

<sup>12</sup> Now Moroni thought it was not expedient that the Lamanites should have any more strength, therefore he thought to cut off the people of Amalickiah, or to take them and bring them back and put Amalickiah to death. Yea, for he knew that they would stir up the Lamanites to anger against them and cause them to come down to battle against them, and this he knew that Amalickiah would do that he might obtain his purposes. Therefore, Moroni thought it was expedient that he should take his armies, who had gathered themselves together, and armed themselves, and entered into a covenant to keep the peace. And it came to pass that he took his army and marched out with his tents into the wilderness to cut off the course of Amalickiah in the wilderness.

<sup>13</sup> And it came to pass that he did according to his desires and marched forth into the wilderness and headed the armies of Amalickiah. And it came to pass that Amalickiah fled with a small number of his men, and the remainder were delivered up into the hands of Moroni and were taken back into the land of Zarahemla. Now Moroni being a man who was appointed by the chief judges and the voice of the people, therefore he had power to do according to his will with the armies of the Nephites, to establish and to exercise authority over them.

<sup>14</sup> And it came to pass that whomsoever of the Amalickiahites that would not enter into a covenant to support the cause of freedom (that they might maintain a free government) he caused to be put to death, and there was but few who denied the covenant of freedom.

<sup>15</sup> And it came to pass also that he caused the Title of Liberty to be hoisted upon every tower which was in all the land which was possessed by the Nephites, and thus Moroni planted the standard of liberty among the Nephites. And they began to have peace again in the land, and thus they did maintain peace in the land until nearly the end of the nineteenth year of the reign of the judges. And Helaman and the high priests did also maintain order in the church. Yea, even for the space of four years did they have much peace and rejoicing in the church.

<sup>16</sup> And it came to pass that there were many who died, firmly believing that their souls were redeemed by the Lord Jesus Christ; thus, they went out of the world rejoicing. And there were some who died with fevers, which at some seasons of the year was very frequent in the land, but not so much so with fevers because of the excellent qualities of the many plants and roots which God had prepared to remove the cause of diseases to which men were subject by the nature of the climate. But there were many who died with old age; and those who died in the faith of Christ are happy in him, as we must needs suppose.

<sup>17</sup> Now we will return in our record, to Amalickiah and those who fled with him into the wilderness. For behold, he had taken those who were with him, and went up into the land of Nephi among the Lamanites, and did stir up

the Lamanites to anger against the people of Nephi, insomuch that the king of the Lamanites sent a proclamation throughout all his land, among all his people, that they should gather themselves together again to go to battle against the Nephites.

<sup>18</sup>And it came to pass that when the proclamation had gone forth among them, they were exceeding afraid; yea, they feared to displease the king, and they also feared to go to battle against the Nephites, lest they should lose their lives. And it came to pass that they would not, or the more part of them would not, obey the commandment of the king.

<sup>19</sup>And now it came to pass that the king was wroth because of their disobedience, therefore he gave Amalickiah the command of that part of his army which was obedient unto his commands and commanded him that he should go forth and compel them to arms. Now behold, this was the desires of Amalickiah, for he being a very subtle man to do evil, therefore he laid the plan in his heart to dethrone the king of the Lamanites. And now he had got the command of those parts of the Lamanites who were in favor of the king, and he sought to gain favor of those who were not obedient. Therefore, he went forward to the place which was called Oniedah, for thither had all the Lamanites fled; for they discovered the army coming, and supposing that they were coming to destroy them, therefore they fled to Oneidah, to the place of arms. And they had appointed a man to be a king and a leader over them, being fixed in their minds with a determined resolution that they would not be subjected to go against the Nephites.

<sup>20</sup>And it came to pass that they had gathered themselves together upon the top of the mount, which was called Antipas, in preparation to battle. Now it was not Amalickiah's intention to give them battle according to the commandments of the king; but behold, it was his intention to gain favor with the armies of the Lamanites that he might place himself at their head, and dethrone the king, and take possession of the kingdom. And behold, it came to pass that he caused his army to pitch their tents in the valley which was near the mount Antipas. And it came to pass that when it was night, he sent a secret embassy into the mount Antipas, desiring that the leader of those who were upon the mount, whose name was Lehonti, that he should come down to the foot of the mount, for he desired to speak with him.

<sup>21</sup>And it came to pass that when Lehonti received the message, he durst not go down to the foot of the mount. And it came to pass that Amalickiah sent again the second time desiring him to come down. And it came to pass that Lehonti would not. And he sent again the third time. And it came to pass that when Amalickiah found that he could not get Lehonti to come down off from the mount, he went up into the mount nearly to Lehonti's camp. And he sent again the fourth time his message unto Lehonti, desiring that he would come down and that he would bring his guards with him.

<sup>22</sup>And it came to pass that when Lehonti had come down with his guards to Amalickiah, that Amalickiah desired him to come down with his army in the night time and surround those men in their camps over whom the king had gave him command, and that he would deliver them up into Lehonti's hands if he would make him, Amalickiah, the second leader over the whole army.

<sup>23</sup>And it came to pass that Lehonti came down with his men and surrounded the men of Amalickiah, so that before they awoke at the dawn of the day, they were surrounded by the armies of Lehonti. And it came to pass that when they saw they were surrounded, they plead with Amalickiah that he would suffer them to fall in with their brethren that they might not be destroyed. Now this was the very thing which Amalickiah desired.

<sup>24</sup>And it came to pass that he delivered his men, contrary to the commands of the king. Now this was the thing that Amalickiah desired, that he might accomplish his designs in dethroning the king. Now it was the custom among the Lamanites, if their chief leader was killed, to appoint the second leader to be their chief leader.

<sup>25</sup>And it came to pass that Amalickiah caused that one of his servants should administer poison by degrees to Lehonti, that he died. Now when Lehonti was dead, the Lamanites appointed Amalickiah to be their leader and their chief commander. And it came to pass that Amalickiah marched with his armies (for he had gained his desires) to the land of Nephi, to the city of Nephi, which was the chief city. And the king came out to meet him with his guards, for he supposed that Amalickiah had fulfilled his commands and that Amalickiah had gathered together so great an army to go against the Nephites to battle. But behold, as the king came out to meet him, Amalickiah caused that his servants should go forth to meet the king. And they went forth and bowed themselves before the king as if to reverence him because of his greatness. And it came to pass that the king put forth his hand to raise them, as was the custom with the Lamanites – and as a token of peace – which custom they had taken from the Nephites. And it came to pass that when he had raised the first from the ground, behold, he stabbed the king to the heart and he fell to the earth. Now the servants of the king fled, and the servants of Amalickiah raised a cry, saying, Behold, the servants of the king have stabbed him to the heart, and he has fell, and they have fled. Behold, come and see.

<sup>26</sup>And it came to pass that Amalickiah commanded that his armies should march forth and see what had happened to the king. And when they had come to the spot and found the king lying in his gore, Amalickiah pretended to be wroth and said, Whomsoever loved the king, let him go forth and pursue his servants, that they may be slain.

<sup>27</sup>And it came to pass that when all they who loved the king, when they heard these words, came forth and pursued after the servants of the king. Now when the servants of the king saw an army pursuing after them, they were frightened again and fled into the wilderness, and came over into the land of Zarahemla, and joined the people of Ammon. And the army which pursued after them returned, having pursued after them in vain. And thus Amalickiah, by his fraud, gained the hearts of the people.

<sup>28</sup>And it came to pass on the morrow, he entered the city of Nephi with his armies and took possession of the city. And now it came to pass that the queen, when she had heard that the king was slain, for Amalickiah had sent an embassy to the queen informing her that the king had been slain by his servants, that he had pursued them with his army, but it was in vain and they had made their escape, therefore when the queen had received this message, she sent unto Amalickiah, desiring him that he would spare the people of the

city. And she also desired him that he should come in unto her, and she also desired him that he should bring witnesses with him to testify concerning the death of the king.

<sup>29</sup>And it came to pass that Amalickiah took that same servant that slew the king, and also they who were with him, and went in unto the queen, unto the place where she sat. And they all testified unto her that the king was slain by his own servants, and they said also, They have fled; does not this testify against them? And thus they satisfied the queen concerning the death of the king.

<sup>30</sup>And it came to pass that Amalickiah sought the favor of the queen and took her unto him to wife. And thus by his fraud and by the assistance of his cunning servants, he obtained the kingdom; yea, he was acknowledged king throughout all the land, among all the people of the Lamanites, who were composed of the Lamanites, and the Lemuelites, and the Ishmaelites, and all the dissenters of the Nephites from the reign of Nephi down to the present time. Now these dissenters, having the same instruction and the same information of the Nephites, yea, having been instructed in the same knowledge of the Lord; nevertheless it is strange to relate, not long after their dissensions they became more hardened and impenitent, and more wild, wicked and ferocious than the Lamanites; drinking in with the traditions of the Lamanites, giving way to indolence, and all manner of lasciviousness, yea, entirely forgetting the Lord their God.

<sup>31</sup>And now it came to pass that as soon as Amalickiah had obtained the kingdom, he began to inspire the hearts of the Lamanites against the people of Nephi. Yea, he did appoint men to speak unto the Lamanites from their towers against the Nephites; and thus he did inspire their hearts against the Nephites, insomuch that in the latter end of the nineteenth year of the reign of the judges, he having accomplished his designs thus far, yea, having been made king over the Lamanites, he sought also to reign over all the land; yea, and all the people who were in the land, the Nephites as well as the Lamanites. Therefore, he had accomplished his design, for he had hardened the hearts of the Lamanites, and blinded their minds, and stirred them up to anger, insomuch that he had gathered together a numerous host to go to battle against the Nephites. For he was determined, because of the greatness of the number of his people, to overpower the Nephites and to bring them into bondage. And thus he did appoint chief captains of the Zoramites, they being the most acquainted with the strength of the Nephites, and their places of resort, and the weakest parts of their cities, therefore he appointed them to be chief captains over his armies.

<sup>32</sup>And it came to pass that they took their camp and moved forth towards the land of Zarahemla in the wilderness. Now it came to pass that while Amalickiah had thus been obtaining power by fraud and deceit, Moroni, on the other hand, had been preparing the minds of the people to be faithful unto the Lord their God. Yea, he had been strengthening the armies of the Nephites and erecting small forts, or places of resort, throwing up banks of earth round about to encircle his armies, and also building walls of stone to encircle them about, round about their cities and the borders of their lands, yea, all round about the land. And in their weakest fortifications he did place the greater number of men; and thus he did fortify and strengthen the land

which was possessed by the Nephites. And thus he was preparing to support their liberty, their lands, their wives, and their children, and their peace, and that they might live unto the Lord their God, and that they might maintain that which was called by their enemies the cause of Christians.

<sup>33</sup>And Moroni was a strong and a mighty man; he was a man of a perfect understanding, yea, a man that did not delight in bloodshed; a man whose soul did joy in the liberty and the freedom of his country and his brethren from bondage and slavery; yea, a man whose heart did swell with thanksgiving to his God for the many privileges and blessings which he bestowed upon his people; a man who did labor exceedingly for the welfare and safety of his people. Yea, and he was a man who was firm in the faith of Christ, and he had sworn with an oath to defend his people, his rights, and his country, and his religion, even to the loss of his blood.

<sup>34</sup>Now the Nephites were taught to defend themselves against their enemies, even to the shedding of blood if it were necessary. Yea, and they were also taught never to give an offence, yea, and never to raise the sword except it were against an enemy, except it were to preserve their lives. And this was their faith: that by so doing God would prosper them in the land, or in other words, if they were faithful in keeping the commandments of God, that he would prosper them in the land, yea, warn them to flee or to prepare for war according to their danger. And also that God would make it known unto them whither they should go to defend themselves against their enemies, and by so doing the Lord would deliver them. And this was the faith of Moroni, and his heart did glory in it; not in the shedding of blood, but in doing good, in preserving his people, yea, in keeping the commandments of God, yea, and resisting iniquity. Yea, verily, verily I say unto you, If all men had been, and were, and ever would be, like unto Moroni, behold, the very powers of hell would have been shaken forever; yea, the Devil would never have power over the hearts of the children of men. Behold, he was a man like unto Ammon, the son of Mosiah, yea, and even the other sons of Mosiah, yea, and also Alma and his sons, for they were all men of God. Now behold, Helaman and his brethren were not less serviceable unto the people than was Moroni, for they did preach the word of God and they did baptize unto repentance all men whosoever would hearken unto their words. And thus they went forth, and the people did humble themselves because of their words, insomuch that they were highly favored of the Lord. And thus they were free from wars and contentions among themselves, yea, even for the space of four years.

<sup>35</sup>But as I have said, in the latter end of the nineteenth year, notwithstanding their peace amongst themselves, they were compelled reluctantly to contend with their brethren the Lamanites. Yea, and in fine, their wars never did cease for the space of many years with the Lamanites, notwithstanding their much reluctance. Now they were sorry to take up arms against the Lamanites because they did not delight in the shedding of blood, yea, and this was not all – they were sorry to be the means of sending so many of their brethren out of this world into an Eternal world unprepared to meet their God. Nevertheless, they could not suffer to lay down their lives that their wives and their children should be massacred by the barbarous cruelty of those who were once their brethren, yea, and had dissented from their church, and had left them, and

had gone to destroy them by joining the Lamanites. Yea, they could not bear that their brethren should rejoice over the blood of the Nephites so long as there were any who should keep the commandments of God, for the promises of the Lord were, if they should keep his commandments, they should prosper in the land.

<sup>36</sup>And now it came to pass in the eleventh month of the nineteenth year on the tenth day of the month, the armies of the Lamanites were seen approaching towards the land of Ammonihah. And behold, the city had been rebuilt and Moroni had stationed an army by the borders of the city, and they had cast up dirt round about to shield them from the arrows and the stones of the Lamanites; for behold, they fought with stones and with arrows. Behold, I said that the city of Ammonihah had been rebuilt. I say unto you, Yea, that it was in part rebuilt, and because the Lamanites had destroyed it once, because of the iniquity of the people, they supposed that it would again become an easy prey for them. But behold, how great was their disappointment; for behold, the Nephites had dug up a ridge of earth round about them, which was so high that the Lamanites could not cast their stones and arrows at them that they might take effect, neither could they come upon them save it was by their place of entrance.

<sup>37</sup>Now at this time the chief captains of the Lamanites were astonished exceedingly because of the wisdom of the Nephites in repairing their places of security. Now the leaders of the Lamanites had supposed because of the greatness of their numbers, yea, they supposed that they should be privileged to come upon them as they had hitherto done. Yea, and they had also prepared themselves with shields, and with breastplates, and they had also prepared themselves with garments of skins, yea, very thick garments to cover their nakedness. And being thus prepared they supposed that they should easily overpower and subject their brethren to the yoke of bondage, or slay and massacre them according to their pleasure. But behold, to their uttermost astonishment, they were prepared for them in a manner which never had been known among all the children of Lehi. Now they were prepared for the Lamanites to battle after the manner of the instructions of Moroni.

<sup>38</sup>And it came to pass that the Lamanites, or the Amalickiahites, were exceedingly astonished at their manner of preparation for war. Now if king Amalickiah had come down out of the land of Nephi at the head of his army, perhaps he would have caused the Lamanites to have attacked the Nephites at the city of Ammonihah; for behold, he did care not for the blood of his people. But behold, Amalickiah did not come down himself to battle. And behold, his chief captains durst not attack the Nephites at the city of Ammonihah, for Moroni had altered the management of affairs among the Nephites, insomuch that the Lamanites were disappointed in their places of retreat and they could not come upon them. Therefore, they retreated into the wilderness and took their camp and marched towards the land of Noah, supposing that to be the next best place for them to come against the Nephites, for they knew not that Moroni had fortified or had built forts of security for every city in all the land round about. Therefore, they marched forward to the land of Noah with a firm determination, yea, their chief captains came forward and took an oath that they would destroy the people of that city. But behold, to their

astonishment the city of Noah, which had hitherto been a weak place, had now, by the means of Moroni, become strong, yea, even to exceed the strength of the city Ammonihah. And now behold, this was wisdom in Moroni, for he had supposed that they would be frightened at the city Ammonihah, and as the city of Noah had hitherto been the weakest part of the land, therefore they would march thither to battle; and thus it was according to his desires. And behold, Moroni had appointed Lehi to be chief captain over the men of that city; and it was that same Lehi who fought with the Lamanites in the valley on the east of the river Sidon.

<sup>39</sup>And now behold, it came to pass that when the Lamanites had found that Lehi commanded the city, they were again disappointed, for they feared Lehi exceedingly; nevertheless, their chief captains had sworn with an oath to attack the city, therefore they brought up their armies. Now behold, the Lamanites could not get into their forts of security by any other way save by the entrance because of the highness of the bank which had been thrown up and the depth of the ditch which had been dug round about, save it were by the entrance. And thus were the Nephites prepared to destroy all such as should attempt to climb up to enter the fort by any other way, by casting over stones and arrows at them. Thus they were prepared, yea, a body of their most strong men, with their swords and their slings, to smite down all who should attempt to come into their place of security by the place of entrance; and thus were they prepared to defend themselves against the Lamanites.

<sup>40</sup>And it came to pass that the captains of the Lamanites brought up their armies before the place of entrance and began to contend with the Nephites, to get into their place of security; but behold, they were driven back from time to time insomuch that they were slain with an immense slaughter. Now when they found that they could not obtain power over the Nephites by the pass, they began to dig down their banks of earth that they might obtain a pass to their armies, that they might have an equal chance to fight; but behold, in these attempts they were swept off by the stones and the arrows which were thrown at them, and instead of filling up their ditches by pulling down the banks of earth, they were filled up in a measure with their dead and wounded bodies. Thus the Nephites had all power over their enemies, and thus the Lamanites did attempt to destroy the Nephites, until their chief captains were all slain. Yea, and more than a thousand of the Lamanites were slain, while on the other hand there was not a single soul of the Nephites which was slain. There were about fifty who were wounded, who had been exposed to the arrows of the Lamanites through the pass, but they were shielded by their shields, and their breastplates, and their head plates, insomuch that their wounds were upon their legs, many of which were very severe.

<sup>41</sup>And it came to pass that when the Lamanites saw that their chief captains were all slain, they fled into the wilderness. And it came to pass that they returned to the land of Nephi to inform their king, Amalickiah, who was a Nephite by birth, concerning their great loss. And it came to pass that he was exceeding angry with his people because he had not obtained his desires over the Nephites; he had not subjected them to the yoke of bondage. Yea, he was exceeding wroth, and he did curse God and also Moroni, and swearing with an oath that he would drink his blood, and this because Moroni had kept the

commandments of God in preparing for the safety of his people. And it came to pass that on the other hand, the people of Nephi did thank the Lord their God because of his miraculous power in delivering them from the hands of their enemies.

<sup>42</sup>And thus ended the nineteenth year of the reign of the judges over the people of Nephi. Yea, and there was continual peace among them and exceeding great prosperity in the church because of their heed and diligence which they gave unto the word of God, which was declared unto them by Helaman, and Shiblon, and Corianton, and Ammon, and his brethren, etc., yea, and by all those which had been ordained by the holy order of God, being baptized unto repentance and sent forth to preach among the people, etc.

**22** And now it came to pass that Moroni did not stop making preparations for war or to defend his people against the Lamanites. For he caused that his armies should commence in the commencement of the twentieth year of the reign of the judges, that they should commence in digging up heaps of earth round about all the cities throughout all the land which was possessed by the Nephites. And upon the top of those ridges of earth he caused that there should be timbers, yea, works of timbers built up to the height of a man round about the cities. And he caused that upon those works of timbers there should be a frame of pickets built upon the timbers round about; and they were strong and high. And he caused towers to be erected that overlooked those works of pickets, and he caused places of security to be built upon those towers, that the stones and the arrows of the Lamanites could not hurt them. And they were prepared that they could cast stones from the top thereof according to their pleasure and their strength and slay him who should attempt to approach near the walls of the city. Thus, Moroni did prepare strong holds against the coming of their enemies round about every city in all the land.

<sup>2</sup>And it came to pass that Moroni caused that his armies should go forth into the east wilderness; yea, and they went forth and drove all the Lamanites who were in the east wilderness into their own lands, which were south of the land of Zarahemla; and the land of Nephi did run in a straight course from the East Sea to the west. And it came to pass that when Moroni had driven all the Lamanites out of the east wilderness, which was north of the lands of their own possessions, he caused that the inhabitants who were in the land of Zarahemla and in the land round about should go forth into the east wilderness, even to the borders by the sea shore and possess the land. And he also placed armies on the south in the borders of their possessions and caused them to erect fortifications that they might secure their armies and their people from the hands of their enemies. And thus he cut off all the strongholds of the Lamanites in the east wilderness, yea, and also on the west, fortifying the line between the Nephites and the Lamanites between the land of Zarahemla and the land of Nephi, from the west sea running by the head of the river Sidon, the Nephites possessing all the land northward, yea, even all the land which was northward of the land Bountiful, according to their pleasure. Thus Moroni with his armies, which did increase daily because of the assurance of protection which his works did bring forth unto them, therefore

they did seek to cut off the strength and the power of the Lamanites from off the lands of their possessions, that they should have no power upon the lands of their possessions.

<sup>3</sup>And it came to pass that the Nephites began the foundation of a city, and they called the name of the city Moroni. And it was by the east sea, and it was on the south by the line of the possessions of the Lamanites. And they also began a foundation for a city between the city of Moroni and the city of Aaron, joining the borders of Aaron and Moroni, and they called the name of the city, or the land, Nephihah. And they also began in that same year to build many cities on the north, one in a particular manner, which they called Lehi, which was in the north by the borders of the seashore. And thus ended the twentieth year. And in these prosperous circumstances were the people of Nephi in the commencement of the twenty and first year of the reign of the judges over the people of Nephi. And they did prosper exceedingly, and they became exceeding rich, yea, and they did multiply and wax strong in the land.

<sup>4</sup>And thus we see how merciful and just are all the dealings of the Lord to the fulfilling of all his words unto the children of men; yea, we can behold that his words are verified, even at this time, which he spake unto Lehi, saying, Blessed art thou and thy children, and they shall be blessed, and inasmuch as they shall keep my commandments they shall prosper in the land. But remember, inasmuch as they will not keep my commandments they shall be cut off from the presence of the Lord. And we see that these promises have been verified to the people of Nephi, for it has been their quarrellings and their contentions, yea, their murderings, and their plunderings, their idolatry, and their whoredoms, and their abominations, which were among themselves, which brought upon them their wars and their destructions. And those who were faithful in keeping the commandments of the Lord were delivered at all times, whilst thousands of their wicked brethren have been consigned to bondage, or to perish by the sword, or to dwindle in unbelief and mingle with the Lamanites. But behold, there never was a happier time among the people of Nephi since the days of Nephi, than in the days of Moroni, yea, even at this time in the twenty and first year of the reign of the judges. And it came to pass that the twenty and second year of the reign of the judges also ended in peace, yea, and also the twenty and third year.

<sup>5</sup>And it came to pass that in the commencement of the twenty and fourth year of the reign of the judges there would also have been peace among the people of Nephi had it not been for a contention which took place among them concerning the land of Lehi and the land of Morionton, which joined upon the borders of Lehi, both of which were on the borders by the seashore. For behold, the people who possessed the land of Morionton did claim a part of the land of Lehi. Therefore, there began to be a warm contention between them, insomuch that the people of Morionton took up arms against their brethren, and they were determined by the sword to slay them. But behold, the people who possessed the land of Lehi fled to the camp of Moroni and appealed unto him for assistance; for behold, they were not in the wrong.

<sup>6</sup>And it came to pass that the people of Morionton, who were led by a man whose name was Morionton, found that the people of Lehi had fled to the camp of Moroni; they were exceeding fearful lest the army of Moroni should come

upon them and destroy them. Therefore, Morionton put it into their hearts that they should flee to the land which was northward, which was covered with large bodies of water, and take possession of the land, which was northward. And behold, they would have carried this plan into effect, which would have been a cause to have been lamented, but behold, Morionton, being a man of much passion, therefore he was angry with one of his maidservants and he fell upon her and beat her much. And it came to pass that she fled and came over to the camp of Moroni and told Moroni all things concerning the matter, and also concerning their intentions to flee into the land northward. Now behold, the people who were in the land of Bountiful, or rather Moroni, feared that they would hearken to the words of Morionton and unite with his people, and thus he would obtain possession of those parts of the land which would lay a foundation for serious consequences among the people of Nephi, yea, which consequences would lead to the overthrow of their liberty. Therefore, Moroni sent an army with their camp to head the people of Morionton, to stop their flight into the land northward. And it came to pass that they did not head them until they had come to the borders of the land Desolation, and there they did head them by the narrow pass which led by the sea into the land northward, yea, by the sea, on the west and on the east.

<sup>7</sup>And it came to pass that the army which was sent by Moroni, which was led by a man whose name was Teancum, did meet the people of Morionton, and so stubborn were the people of Morionton, being inspired by his wickedness and his flattering words, that a battle commenced between them, in the which Teancum did slay Morionton and defeat his army, and took them prisoners, and returned to the camp of Moroni. And thus ended the twenty and fourth year of the reign of the judges over the people of Nephi. And thus was the people of Morionton brought back. And upon their covenanting to keep the peace, they were restored to the land of Morionton, and a union took place between them and the people of Lehi, and they were also restored to their lands.

<sup>8</sup>And it came to pass that in that same year that the people of Nephi had peace restored unto them, that Nephihah, the second chief judge, died, having filled the judgment seat with perfect uprightness before God. Nevertheless, he had refused Alma to take possession of those records and those things which were esteemed by Alma and his fathers to be most sacred, therefore Alma had conferred them upon his son Helaman.

<sup>9</sup>Behold, it came to pass that the son of Nephihah was appointed to fill the judgment seat in the stead of his father. Yea, he was appointed chief judge and governor over the people with an oath and sacred ordinance to judge righteously, and to keep the peace and the freedom of the people, and to grant unto them their sacred privileges to worship the Lord their God, yea, to support and maintain the cause of God all his days, and to bring the wicked to justice according to their crime. Now behold, his name was Parhoron. And Parhoron did fill the seat of his father and did commence his reign in the end of the twenty and fourth year over the people of Nephi.

**23** And now it came to pass in the commencement of the twenty and fifth year of the reign of the judges over the people of Nephi, they having established peace between the people of Lehi and the people of Morionton

concerning their lands, and having commenced the twenty and fifth year in peace – nevertheless, they did not long maintain an entire peace in the land, for there began to be a contention among the people concerning the chief judge, Parhoron. For behold, there were a part of the people who desired that a few particular points of the law should be altered. But behold, Parhoron would not alter, nor suffer the law to be altered, therefore he did not hearken to those who had sent in their voices with their petitions concerning the altering of the law. Therefore, those who were desirous that the law should be altered were angry with him and desired that he should no longer be chief judge over the land, therefore there arose a warm dispute concerning the matter, but not unto bloodshed.

<sup>2</sup>And it came to pass that those who were desirous that Parhoron should be dethroned from the judgment seat were called Kingmen, for they were desirous that the law should be altered in a manner to overthrow the free government and to establish a king over the land. And those who were desirous that Parhoron should remain chief judge over the land took upon them the name of Freemen; and thus was the division among them, for the Freemen had sworn or covenanted to maintain their rights and the privileges of their religion by a free government.

<sup>3</sup>And it came to pass that this matter of their contention was settled by the voice of the people. And it came to pass that the voice of the people came in favor of the Freemen and Parhoron retained the judgment seat, which caused much rejoicing among the brethren of Parhoron and also among the people of liberty, who also put the Kingmen to silence that they durst not oppose, but were obliged to maintain the cause of freedom. Now those who were in favor of kings were those of high birth, and they sought to be kings, and they were supported by those who sought power and authority over the people. But behold, this was a critical time for such contentions to be among the people of Nephi, for behold, Amalickiah had again stirred up the hearts of the people of the Lamanites against the people of the Nephites, and he was gathering together soldiers from all parts of his land and arming them and preparing for war with all diligence, for he had sworn to drink the blood of Moroni. But behold, we shall see that this promise which he made was rash; nevertheless he did prepare himself and his armies to come to battle against the Nephites. Now his armies were not so great as they had hitherto been because of the many thousands who had been slain by the hand of the Nephites, but notwithstanding their great loss, Amalickiah had gathered together a wonderful great army insomuch that he feared not to come down to the land of Zarahemla. Yea, even Amalickiah did himself come down at the head of the Lamanites. And it was in the twenty and fifth year of the reign of the judges, and it was at the same time that they had begun to settle the affairs of their contentions concerning the chief judge Parhoron.

<sup>4</sup>And it came to pass that when the men who were called Kingmen, had heard that the Lamanites were coming down to battle against them, they were glad in their hearts and they refused to take up arms, for they were so wroth with the chief judge and also with the people of liberty that they would not take up arms to defend their country. And it came to pass that when Moroni saw this, and also saw that the Lamanites were coming into the borders of the land,

he was exceeding wrath because of the stubbornness of those people whom he had labored with so much diligence to preserve, yea, he was exceeding wrath: his soul was filled with anger against them. And it came to pass that he sent a petition, with the voice of the people, unto the governor of the land, desiring that he should heed it and give him, Moroni, power to compel those dissenters to defend their country or to put them to death. For it was his first care to put an end to such contentions and dissensions among the people, for behold, this had been hitherto a cause of all their destructions. And it came to pass that it was granted according to the voice of the people.

<sup>5</sup>And it came to pass that Moroni commanded that his army should go against those Kingmen to pull down their pride and their nobility and level them with the earth, or they should take up arms and support the cause of liberty. And it came to pass that the armies did march forth against them, and they did pull down their pride and their nobility, insomuch that as they did lift their weapons of war to fight against the men of Moroni they were hewn down and levelled to the earth. And it came to pass that there were four thousand of those dissenters who were hewn down by the sword, and those of their leaders who were not slain in battle were taken and cast into prison, for there was no time for their trials at this period, and the remainder of those dissenters, rather than to be smote down to the earth by the sword, yielded to the standard of liberty and were compelled to hoist the Title of Liberty upon their towers and in their cities, and to take up arms in defense of their country. And thus Moroni put an end to those Kingmen that there were not any known by the appellation of Kingmen; and thus he put an end to the stubbornness and the pride of those people who professed the blood of nobility, but they were brought down to humble themselves like unto their brethren and to fight valiantly for their freedom from bondage.

<sup>6</sup>Behold, it came to pass that while Moroni was thus breaking down the wars and contentions among his own people and subjecting them to peace and civilization and making regulations to prepare for war against the Lamanites, behold, the Lamanites had come into the land of Moroni which was in the borders by the seashore.

<sup>7</sup>And it came to pass that the Nephites were not sufficiently strong in the city of Moroni, therefore Amalickiah did drive them, slaying many. And it came to pass that Amalickiah took possession of the city, yea, possession of all their fortifications. And those who fled out of the city of Moroni came to the city of Nephihah; and also, the people of the city of Lehi gathered themselves together and made preparations and were ready to receive the Lamanites to battle.

<sup>8</sup>But it came to pass that Amalickiah would not suffer the Lamanites to go against the city of Nephihah to battle, but he kept them down by the seashore leaving men in every city to maintain and defend it. And thus he went on, taking possession of many cities: the city of Nephihah, and the city of Lehi, and the city of Morionton, and the city of Omner, and the city of Gid, and the city of Mulek, all of which were on the east borders by the seashore. And thus had the Lamanites obtained, by the cunning of Amalickiah, so many cities by their numberless hosts, all of which were strongly fortified after the manner of the fortifications of Moroni, all of which afforded strong holds for the Lamanites.

<sup>9</sup>And it came to pass that they marched to the borders of the land Bountiful, driving the Nephites before them and slaying many. But it came to pass that they were met by Teancum, who had slain Morionton and had headed the people in his flight. And it came to pass that he headed Amalickiah also as he was marching forth with his numerous army that he might take possession of the land Bountiful and also the land northward. But behold, he met with a disappointment by being repulsed by Teancum and his men, for they were great warriors: for every man of Teancum did exceed the Lamanites in their strength and in their skill of war, insomuch that they did gain advantage over the Lamanites.

<sup>10</sup>And it came to pass that they did harass them, insomuch that they did slay them even until it was dark. And it came to pass that Teancum and his men did pitch their tents in the borders of the land Bountiful and Amalickiah did pitch his tents in the borders on the beach by the seashore, and after this manner were they driven.

<sup>11</sup>And it came to pass that when the night had come, Teancum and his servant stole forth and went out by night and went into the camp of Amalickiah, and behold, sleep had overpowered them because of their much fatigue which was caused by the labors and heat of the day.

<sup>12</sup>And it came to pass that Teancum stole privily into the tent of the king and put a javelin to his heart, and he did cause the death of the king immediately that he did not awake his servants. And he returned again privily to his own camp, and behold, his men were asleep; and he awoke them and told them all the things that he had done. And he caused that his armies should stand in readiness, lest the Lamanites had awoke and should come upon them. And thus ended the twenty and fifth year of the reign of the judges over the people of Nephi, and thus ended the days of Amalickiah.

**24** And now it came to pass in the twenty and sixth year of the reign of the judges over the people of Nephi, behold, when the Lamanites awoke on the first morning of the first month, behold, they found Amalickiah was dead in his own tent, and they also saw that Teancum was ready to give them battle on that day. And now when the Lamanites saw this they were frightened, and they abandoned their design in marching into the land northward and retreated with all their army into the city of Mulek and sought protection in their fortifications. And it came to pass that the brother of Amalickiah was appointed king over the people, and his name was Ammoron. Thus king Ammoron, the brother of king Amalickiah, was appointed to reign in his stead.

<sup>2</sup>And it came to pass that he did command that his people should maintain those cities which they had taken by the shedding of blood, for they had not taken any cities save they had lost much blood. And now Teancum saw that the Lamanites were determined to maintain those cities which they had taken and those parts of the land which they had obtained possession of. And also seeing the enormity of their number, Teancum thought it was not expedient that he should attempt to attack them in their forts, but he kept his men round about as if making preparations for war, yea, and truly he was preparing to defend himself against them by casting up walls round about and preparing places of resort.

<sup>3</sup>And it came to pass that he kept thus preparing for war until Moroni had sent a large number of men to strengthen his army. And Moroni also sent orders unto him that he should retain all the prisoners who fell into his hands, for as the Lamanites had taken many prisoners, that he should retain all the prisoners of the Lamanites as a ransom for those whom the Lamanites had taken. And he also sent orders unto him that he should fortify the land Bountiful and secure the narrow pass which led into the land northward, lest the Lamanites should obtain that point and should have power to harass them on every side. And Moroni also sent unto him, desiring him that he would be faithful in maintaining that quarter of the land and that he would seek every opportunity to scourge the Lamanites in that quarter, as much as was in his power, that perhaps he might take again, by stratagem or some other way, those cities which had been taken out of their hands; and that he also would fortify and strengthen the cities round about which had not fallen into the hands of the Lamanites. And he also said unto him, I would come unto you, but behold, the Lamanites are upon us in the borders of the land by the west sea, and behold, I go against them, therefore I cannot come unto you.

<sup>4</sup>Now the king, Ammoron, had departed out of the land of Zarahemla and had made known unto the queen concerning the death of his brother and had gathered together a large number of men and had marched forth against the Nephites on the borders by the west sea. And thus he was endeavoring to harass the Nephites and to draw away a part of their forces to that part of the land, while he had commanded those whom he had left to possess the cities which he had taken, that they should also harass the Nephites on the borders by the east sea and should take possession of their lands as much as it were in their power according to the power of their armies. And thus were the Nephites in those dangerous circumstances in the ending of the twenty and sixth year of the reign of the judges over the people of Nephi.

<sup>5</sup>But behold, it came to pass in the twentyeth and seventh year of the reign of the judges that Teancum, by the command of Moroni, who had established armies to protect the south and the west borders of the land, had began his march towards the land of Bountiful that he might assist Teancum with his men in retaking the cities which they had lost. And it came to pass that Teancum had received orders to make an attack upon the city of Mulek and retake it if it were possible.

<sup>6</sup>And it came to pass that Teancum made preparations to make an attack upon the city of Mulek and march forth with his army against the Lamanites, but he saw that it was impossible that he could overpower them while they were in their fortifications. Therefore, he abandoned his designs and returned again to the city Bountiful to wait for the coming of Moroni, that he might receive strength to his army.

<sup>7</sup>And it came to pass that Moroni did arrive with his army to the land of Bountiful in the latter end of the twenty and seventh year of the reign of the judges over the people of Nephi. And in the commencement of the twenty and eighth year, Moroni and Teancum and many of the chief captains held a council of war: what they should do to cause the Lamanites to come out against them to battle, or that they might by some means flatter them out of

their strong holds that they might gain advantage over them and take again the city of Mulek.

<sup>8</sup>And it came to pass that they sent embassies to the army of the Lamanites which protected the city of Mulek, to their leader whose name was Jacob, desiring him that he would come out with his armies to meet them upon the plains between the two cities. But behold, Jacob who was a Zoramite would not come out with his army to meet them upon the plains.

<sup>9</sup>And it came to pass that Moroni, having no hopes of meeting them upon fair grounds, therefore he resolved upon a plan that he might decoy the Lamanites out of their strong holds. Therefore, he caused that Teancum should take a small number of men and march down near the seashore, and Moroni and his army, by night, marched into the wilderness on the west of the city Mulek. And thus on the morrow, when the guards of the Lamanites had discovered Teancum, they ran and told it unto Jacob their leader.

<sup>10</sup>And it came to pass that the armies of the Lamanites did march forth against Teancum, supposing by their numbers to overpower Teancum because of the smallness of his numbers. And as Teancum saw the armies of the Lamanites coming out against him, he began a retreat down by the seashore northward.

<sup>11</sup>And it came to pass that when the Lamanites saw that he began to flee, they took courage and pursued them with vigor. And while Teancum was thus leading away the Lamanites who were pursuing them in vain, behold, Moroni commanded that a part of his army who were with him should march forth into the city and take possession of it. And thus they did and slew all those who had been left to protect the city, yea, all those who would not yield up their weapons of war. And thus Moroni had obtained a possession of the city Mulek with a part of his army while he marched with the remainder to meet the Lamanites when they should return from the pursuit of Teancum.

<sup>12</sup>And it came to pass that the Lamanites did pursue Teancum until they came near the city Bountiful and then they were met by Lehi and a small army which had been left to protect the city Bountiful. And now behold, when the chief captains of the Lamanites had beheld Lehi with his army coming against them, they fled in much confusion, lest perhaps they should not obtain the city Mulek before Lehi should overtake them, for they were wearied because of their march and the men of Lehi were fresh. Now the Lamanites did not know that Moroni had been in their rear with his army, and all they feared was Lehi and his men. Now Lehi was not desirous to overtake them till they should meet Moroni and his army. And it came to pass that before the Lamanites had retreated far, they were surrounded by the Nephites, by the men of Moroni on one hand and the men of Lehi on the other, all of whom were fresh and full of strength; but the Lamanites were wearied because of their long march. And Moroni commanded his men that they should fall upon them until they had given up their weapons of war.

<sup>13</sup>And it came to pass that Jacob, being their leader, being also a Zoramite and having an unconquerable spirit, he led the Lamanites forth to battle with exceeding fury against Moroni. Moroni being in their course of march, therefore Jacob was determined to slay them and cut his way through to the

city of Mulek. But behold, Moroni and his men were more powerful, therefore they did not give way before the Lamanites.

<sup>14</sup>And it came to pass that they fought on both hands with exceeding fury, and there were many slain on both sides, yea, and Moroni was wounded and Jacob was killed. And Lehi pressed upon their rear with such fury with his strong men that the Lamanites in the rear delivered up their weapons of war, and the remainder of them, being much confused, knew not whither to go or to strike. Now Moroni seeing their confusion, he said unto them, If ye will bring forth your weapons of war and deliver them up, behold, we will forbear shedding your blood. And it came to pass that when the Lamanites had heard these words, their chief captains, all those who were not slain, came forth and threw down their weapons of war at the feet of Moroni and also commanded their men that they should do the same; but behold, there were many that would not. And those who would not deliver up their swords were taken and bound and their weapons of war were taken from them, and they were compelled to march with their brethren forth into the land Bountiful. And now the number of prisoners who were taken exceeded more than the number of those who had been slain, yea, more than those who had been slain on both sides.

<sup>15</sup>And it came to pass that they did set guards over the prisoners of the Lamanites and did compel them to go forth and bury their dead, yea, and also the dead of the Nephites who were slain, and Moroni placed men over them to guard them whilst they should perform their labors. Moroni went to the city of Mulek with Lehi and took command of the city and gave it unto Lehi. Now behold, this Lehi was a man who had been with Moroni in the more part of all his battles, and he was a man like unto Moroni, and they rejoiced in each other's safety, yea, they were beloved by each other and also beloved by all the people of Nephi.

<sup>16</sup>And it came to pass that after the Lamanites had finished burying their dead and also the dead of the Nephites, they were marched back into the land Bountiful, and Teancum, by the orders of Moroni, caused that they should commence laboring in digging a ditch round about the land, or the city Bountiful. And he caused that they should build a breastwork of timbers upon the inner bank of the ditch, and they cast up dirt out of the ditch against the breastwork of timbers, and thus they did cause the Lamanites to labor until they had encircled the city of Bountiful round about with a strong wall of timbers and earth to an exceeding height. And this city became an exceeding strong hold ever after. And in this city they did guard the prisoners of the Lamanites, yea, even within a wall which they had caused them to build with their own hands. Now Moroni was compelled to cause the Lamanites to labor because it were easy to guard them while at their labor, and he desired all his forces when he should make an attack upon the Lamanites.

<sup>17</sup>And it came to pass that Moroni had thus gained a victory over one of the greatest of the armies of the Lamanites and had obtained possession of the city Mulek, which was one of the strongest holds of the Lamanites in the land of Nephi, and thus he had also built a stronghold to retain his prisoners. And it came to pass that he did no more attempt a battle with the Lamanites in that year, but he did employ his men in preparing for war, yea, and in making

fortifications to guard against the Lamanites, yea, and also delivering their women and their children from famine and affliction and providing food for their armies.

<sup>18</sup>And now it came to pass that the armies of the Lamanites on the west sea south, while in the absence of Moroni on account of some intrigue amongst the Nephites which caused dissensions amongst them, had gained some ground over the Nephites, yea, insomuch that they had obtained possession of a number of their cities in that part of the land. And thus because of iniquity amongst themselves, yea, because of dissensions and intrigue among themselves they were placed in the most dangerous circumstances.

<sup>19</sup>And now behold, I have somewhat to say concerning the people of Ammon, who in the beginning were Lamanites, but by Ammon and his brethren (or rather by the power and word of God) they had been converted unto the Lord. And they had been brought down into the land of Zarahemla and had ever since been protected by the Nephites. And because of their oath, they had been kept from taking up arms against their brethren, for they had taken an oath that they never would shed blood more, and according to their oath they would have perished. Yea, they would have suffered themselves to have fallen into the hands of their brethren had it not been for the pity and the exceeding love which Ammon and his brethren had had for them, and for this cause they were brought down into the land of Zarahemla, and they ever had been protected by the Nephites.

<sup>20</sup>But it came to pass that when they saw the danger and the many afflictions and tribulations which the Nephites bore for them, they were moved with compassion and were desirous to take up arms in the defense of their country. But behold, as they were about to take their weapons of war they were overpowered by the persuasions of Helaman and his brethren, for they were about to break the oath which they had made, and Helaman feared lest by so doing they should lose their souls. Therefore, all those who had entered into this covenant were compelled to behold their brethren wade through their afflictions in their dangerous circumstances at this time. But behold, it came to pass they had many sons who had not entered into a covenant that they would not take their weapons of war to defend themselves against their enemies. Therefore, they did assemble themselves together at this time, as many as were able to take up arms, and they called themselves Nephites. And they entered into a covenant to fight for the liberty of the Nephites, yea, to protect the land unto the laying down of their lives, yea, even they covenanted that they never would give up their liberty, but they would fight in all cases to protect the Nephites and themselves from bondage.

<sup>21</sup>Now behold, there were two thousand of those young men who entered into this covenant and took their weapons of war to defend their country. And now behold, as they never had hitherto been a disadvantage to the Nephites, they became now at this period of time also a great support, for they took their weapons of war and they would that Helaman should be their leader. And they were all young men, and they were exceeding valiant for courage, and also for strength and activity. But behold, this was not all: they were men who were true at all times in whatsoever thing they were entrusted, yea, they were men

of truth and soberness for they had been taught to keep the commandments of God and to walk uprightly before him.

<sup>22</sup>And now it came to pass that Helaman did march at the head of his two thousand stripling soldiers to the support of the people in the borders of the land on the south by the west sea. And thus ended the twenty and eighth year of the reign of the judges over the people of Nephi, etc.

**25** And now it came to pass in the commencement of the twenty and ninth year of the reign of the judges that Ammoron sent unto Moroni desiring that he would exchange prisoners. And it came to pass that Moroni felt to rejoice exceedingly at this request, for he desired the provisions which were imparted for the support of the Lamanite prisoners for the support of his own people; and he also desired his own people for the strengthening of his army. Now the Lamanites had taken many women and children, and there was not a woman nor a child among all the prisoners of Moroni or the prisoners whom Moroni had taken. Therefore, Moroni resolved upon a stratagem to obtain as many prisoners of the Nephites from the Lamanites as it were possible, therefore he wrote an epistle and sent it by the servant of Ammoron, the same who had brought an epistle to Moroni.

<sup>2</sup>Now these are the words which he wrote unto Ammoron, saying, Behold, Ammoron, I have written unto you somewhat concerning this war which ye have waged against my people, or rather which thy brother hath waged against them and which ye are still determined to carry on after his death. Behold, I would tell you something concerning the justice of God, and the sword of his Almighty wrath which doth hang over you except ye repent and withdraw your armies into your own lands, or the lands of your possessions, which is the land of Nephi. Yea, I would tell you these things if ye were capable of hearkening unto them. Yea, I would tell you concerning that awful hell that awaits to receive such murderers as thou and thy brother have been except ye repent and withdraw your murderous purposes and return with your armies to your own lands, but as ye have once rejected these things and have fought against the people of the Lord, even so I may expect you will do it again.

<sup>3</sup>And now behold, we are prepared to receive you, yea, and except you withdraw your purposes, behold, ye will pull down the wrath of that God whom you have rejected upon you, even to your utter destruction. But as the Lord liveth, our armies shall come upon you except ye withdraw and ye shall soon be visited with death, for we will retain our cities and our lands, yea, and we will maintain our religion and the cause of our God. But behold, it supposeth me that I talk to you concerning these things in vain, or it supposeth me that thou art a child of hell. Therefore, I will close my epistle by telling you that I will not exchange prisoners save it be on conditions that ye will deliver up a man, and his wife, and his children, for one prisoner. If this be the case that ye will do it, I will exchange. And behold, if ye do not this, I will come against you with my armies. Yea, even I will arm my women and my children and I will come against you and I will follow you even into your own land, which is the land of our first inheritance. Yea, and it shall be blood for blood, yea, life for life; and I will give you battle even until you are destroyed from off the face of the earth. Behold, I am in my anger and also my people; ye have sought to murder us and we have only sought to defend our lives. But

behold, if ye seek to destroy us more, we will seek to destroy you, yea, and we will seek our lands, the lands of our first inheritance. Now I close my epistle. I am Moroni. I am a leader of the people of the Nephites.

<sup>4</sup>Now it came to pass that Ammoron, when he had received this epistle, he was angry, and he wrote another epistle unto Moroni, and these are the words which he wrote, saying, I am Ammoron, the king of the Lamanites; I am the brother of Amalickiah whom ye have murdered. Behold, I will avenge his blood upon you, yea, and I will come upon you with my armies for I fear not your threatenings. For behold, your fathers did wrong their brethren, insomuch that they did rob them of their right to the government when it rightfully belonged unto them. And now behold, if ye will lay down your arms and subject yourselves to be governed by those to whom the government doth rightly belong, then will I cause that my people shall lay down their weapons and shall be at war no more. Behold, ye have breathed out many threatenings against me and my people, but behold, we fear not your threatenings. Nevertheless, I will grant to exchange prisoners according to your request gladly, that I may preserve my food for my men of war. And we will wage a war which shall be Eternal, either to the subjecting the Nephites to our authority, or to their Eternal extinction. And as concerning that God whom ye say we have rejected, behold, we know not such a being, neither do ye. But if it so be that there is such a being, we know not but that he hath made us as well as you. And if it so be that there is a Devil and a hell, behold, will he not send you there to dwell with my brother whom ye have murdered, whom ye have hinted that he hath gone to such a place? But behold, these things matter not. I am Ammoron, and a descendant of Zoram, whom your fathers pressed and brought out of Jerusalem. And behold, I am now a bold Lamanite. Behold, this war hath been waged to avenge their wrongs and to maintain and to obtain their rights to the government. And I close my epistle to Moroni.

<sup>5</sup>Now it came to pass that when Moroni had received this epistle, he was more angry because he knew that Ammoron had a perfect knowledge of his fraud; yea, he knew that Ammoron knew that it was not a just cause that had caused him to wage a war against the people of Nephi. And he said, Behold, I will not exchange prisoners with Ammoron save he will withdraw his purpose as I have stated in my epistle, for I will not grant unto him that he shall have any more power than what he hath gat. Behold, I know the place where the Lamanites doth guard my people whom they have taken prisoners. And as Ammoron would not grant unto me mine epistle, behold, I will give unto him according to my words; yea, I will seek death among them until they shall sue for peace. And now it came to pass that when Moroni had said these words, he caused that a search should be made among his men, that perhaps he might find a man who was a descendant of Laman's among them.

<sup>6</sup>And it came to pass that they found one whose name was Laman, and he was one of the servants of the king who was murdered by Amalickiah. Now Moroni caused that Laman and a small number of his men should go forth unto the guards who were over the Nephites. Now the Nephites were guarded in the city of Gid, therefore Moroni appointed Laman and caused that a small number of men should go with him.

<sup>7</sup>And when it was evening, Laman went to the guards who were over the Nephites, and behold, they saw him coming and they hailed him. But he saith unto them, Fear not. Behold, I am a Lamanite. Behold, we have escaped from the Nephites and they sleepeth, and behold, we have took of their wine and brought with us. Now when the Lamanites heard these words they received him with joy. And they said unto him, Give us of your wine that we may drink. We are glad that ye have thus taken wine with you, for we are weary. But Laman said unto them, Let us keep of our wine till we go against the Nephites to battle. But this saying only made them more desirous to drink of the wine. For, said they, we are weary, therefore let us take of the wine, and by and by we shall receive wine for our rations, which will strengthen us to go against the Nephites. And Laman said unto them, You may do according to your desires. And it came to pass that they did take of the wine freely, and it was pleasant to their taste, therefore they took of it more freely; and it was strong, having been prepared in its strength.

<sup>8</sup>And it came to pass they did drink and were merry, and by and by they were all drunken. And now when Laman and his men saw that they were all drunken and were in a deep sleep, they returned to Moroni and told him all the things that had happened. And now this was according to the design of Moroni. And Moroni had prepared his men with weapons of war, and he went to the city Gid while the Lamanites were in a deep sleep and drunken, and cast in the weapons of war in unto the prisoners, insomuch that they were all armed, yea, even to their women and all those of their children, as many as were able to use a weapon of war. When Moroni had armed all those prisoners – and all those things were done in a profound silence, but had they awoke the Lamanites, behold, they were drunken and the Nephites could have slain them. But behold, this was not the desire of Moroni; he did not delight in murder or bloodshed, but he delighted in the saving his people from destruction. And for this cause, that he might not bring upon him injustice, he would not fall upon the Lamanites and destroy them in their drunkenness. But he had obtained his desire, for he had armed those prisoners of the Nephites who were within the walls of the city and had gave them power to gain possession of those parts which were within the walls, and then he caused his men who were with him to withdraw a pace from them and surround the armies of the Lamanites. Now behold, this was done in the night time so that when the Lamanites awoke in the morning, they beheld that they were surrounded by the Nephites without and that their prisoners were armed within. And thus they saw that the Nephites had power over them, and in these circumstances they found that it were not expedient that they should fight with the Nephites. Therefore, their chief captains demanded their weapons of war and they brought them forth and cast them at the feet of the Nephites pleading for mercy. Now behold, this was the desire of Moroni. He took them prisoners of war and took possession of the city, and caused that all the prisoners should be liberated who were Nephites. And they did join the army of Moroni and were a great strength to his army.

<sup>9</sup>And it came to pass that he did cause the Lamanites whom he had taken prisoners, that they should commence a labor in strengthening the fortifications round about the city Gid. And it came to pass that when he had

fortified the city Gid according to his desires, he caused that his prisoners should be taken to the city Bountiful. And he also guarded that city with an exceeding strong force. And it came to pass that they did, notwithstanding all the intrigues of the Lamanites, keep and protect all the prisoners whom they had taken, and also maintain all the ground and the advantage which they had retaken. And it came to pass that the Nephites began again to be victorious and to reclaim their rights and their privileges. Many times did the Lamanites attempt to encircle them about by night, but in these attempts they did lose many prisoners. And many times did they attempt to administer of their wine to the Nephites, that they might destroy them with poison or with drunkenness. But behold, the Nephites were not slow to remember the Lord their God in this their times of affliction. They could not be taken in their snares, yea, they would not partake of their wine, yea, they would not take of wine save they had firstly given to some of the Lamanite prisoners. And they were thus cautious that no poison should be administered among them, for if their wine would poison a Lamanite, it would also poison a Nephite; and thus they did try all their liquors. And now it came to pass that it was expedient for Moroni to make preparations to attack the city Morionton. For behold, the Lamanites had, by their labors, fortified the city Morionton until it had become an exceeding strong hold. And they were continually bringing new forces into that city, and also new supplies of provisions. And thus ended the twenty and ninth year of the reign of the judges over the people of Nephi.

**26** And now it came to pass in the commencement of the thirtieth year of the reign of the judges, in the second day on the first month, Moroni received an epistle from Helaman stating the affairs of the people in that quarter of the land. And these are the words which he wrote, saying, My dearly beloved brother Moroni, as well in the Lord as in the tribulations of our warfare, behold, my beloved brother I have somewhat to tell you concerning our warfare in this part of the land. Behold, two thousand of the sons of those men whom Ammon brought down out of the land of Nephi. Now ye have known that these were a descendant of Laman who was the eldest son of our father Lehi. Now I need not rehearse unto you concerning their traditions or their unbelief, for thou knowest concerning all these things, therefore it sufficeth me that I tell you that two thousand of these young men have taken their weapons of war and would that I should be their leader; and we have come forth to defend our country.

<sup>2</sup>And now ye also know concerning the covenant which their fathers made that they would not take up their weapons of war against their brethren to shed blood. But in the twenty and sixth year, when they saw our afflictions and our tribulations for them, they were about to break the covenant which they had made and take up their weapons of war in our defence. But I would not suffer them that they should break this covenant which they had made, supposing that God would strengthen us insomuch that we should not suffer more because of the fulfilling the oath which they had taken. But behold, here is one thing in which we may have great joy. For behold, in the twenty and sixth year, I Helaman, did march at the head of these two thousand young men to the city of Judea, to assist Antipus whom ye had appointed a leader

over the people of that part of the land. And I did join my two thousand sons, for they are worthy to be called sons, to the army of Antipus, in which strength Antipus did rejoice exceedingly. For behold, his army had been reduced by the Lamanites because their forces had slain a vast number of our men, for which cause we have to mourn. Nevertheless, we may console ourselves in this point: that they have died in the cause of their country and of their God, yea, and they are happy. And the Lamanites had also retained many prisoners, all of whom are chief captains; for none other have they spared alive. And we suppose that they are now at this time in the land of Nephi; it is so if they are not slain.

<sup>3</sup>And now these are the cities which the Lamanites have obtained possession of by the shedding the blood of so many of our valiant men: the land of Manti, or the city of Manti, and the city of Zeezrom, and the city of Cumeni, and the city of Antiparah. And these are the cities which they possessed when I arrived at the city of Judea, and I found Antipus and his men toiling with their might to fortify the city. Yea, and they were depressed in body as well as in spirit, for they had fought valiantly by day and toiled by night to maintain their cities; and thus they had suffered great afflictions of every kind. And now they were determined to conquer in this place or die, therefore you may well suppose that the little force which I brought with me – yea, those sons of mine – gave them great hopes and much joy.

<sup>4</sup>And now it came to pass that when the Lamanites saw that Antipus had received a greater strength to his army, they were compelled by the orders of Ammoron to not come against the city of Judea or against us to battle. And thus were we favored of the Lord, for had they come upon us in this our weakness, they might have perhaps destroyed our little army, but thus were we favored. They were commanded by Ammoron to maintain those cities which they had taken. And thus ended the twenty and sixth year. And in the commencement of the twenty and seventh year we had prepared our city and ourselves for defence. Now we were desirous that the Lamanites should come upon us, for we were not desirous to make an attack upon them in their strong holds. And it came to pass that we kept spies out round about to watch the movements of the Lamanites that they might not pass us by night or by day to make an attack upon our other cities which were on the northward; for we knew in those cities they were not sufficiently strong to meet them. Therefore, we were desirous, if they should pass by us, to fall upon them in their rear and thus bring them up in the rear at the same time they were met in the front. We supposed that we could overpower them, but behold, we were disappointed in this our desire. They durst not pass by us with their whole army, neither durst they with a part, lest they should not be sufficiently strong and they should fall. Neither durst they march down against the city of Zarahemla, neither durst they cross the head of Sidon over to the city of Nephihah. And thus with their forces, they were determined to maintain those cities which they had taken.

<sup>5</sup>And now it came to pass in the second month of this year there was brought unto us many provisions from the fathers of those my two thousand sons. And also, there was sent two thousand men unto us from the land of Zarahemla. And thus we were prepared with ten thousand men and provisions for them and also for their wives and their children. And the Lamanites, thus seeing our forces increase daily and provisions arrive for our support, they began

to be fearful and began to sally forth, if it were possible, to put an end to our receiving provisions and strength. Now when we saw that the Lamanites began to grow uneasy on this wise, we were desirous to bring a stratagem into effect upon them. Therefore, Antipus ordered that I should march forth with my little sons to a neighboring city as if we were carrying provisions to a neighboring city. And we were to march near the city of Antiparah as if we were going to the city beyond, on the borders by the seashore. And it came to pass that we did march forth, as if with our provisions, to go to that city. And it came to pass that Antipus did march forth with a part of his army, leaving the remainder to maintain the city. But he did not march forth until I had gone forth with my little army and came near the city Antiparah. And now in the city Antiparah were stationed the strongest army of the Lamanites, yea, the most numerous. And it came to pass that when they had been informed by their spies, they came forth with their army and marched against us.

<sup>6</sup>And it came to pass that we did flee before them northward. And thus we did lead away the most powerful army of the Lamanites, yea, even to a considerable distance, insomuch that when they saw the army of Antipus pursuing them with their mights they did not turn to the right nor to the left, but pursued their march in a straight course after us. And as we supposed that it was their intent to slay us before Antipus should overtake them, and this that they might not be surrounded by our people. And now Antipus, beholding our danger, did speed the march of his army. But behold, it was night, therefore they did not overtake us, neither did Antipus overtake them; therefore we did camp for the night.

<sup>7</sup>And it came to pass that before the dawn of the morning, behold, the Lamanites were pursuing us. Now we were not sufficiently strong to contend with them; yea, I would not suffer that my little sons should fall into their hands, therefore we did continue our march and we took our march into the wilderness. Now they durst not turn to the right nor to the left, lest they should be surrounded. Neither would I turn to the right or to the left, lest they should overtake me and we could not stand against them, but be slain and they would make their escape; and thus we did flee all that day into the wilderness even until it was dark.

<sup>8</sup>And it came to pass that again, when the light of the morning came, we saw the Lamanites upon us and we did flee before them. But it came to pass that they did not pursue us far before they halted, and it was in the morning of the third day on the seventh month. And now whether they were overtaken by Antipus, we knew not, but I said unto my men, Behold, we know not but they have halted for the purpose that we should come against them that they may catch us in their snare. Therefore, what say ye, my sons, will ye go against them to battle? And now I say unto you my beloved brother Moroni, that never had I seen so great courage, nay, not amongst all the Nephites. For as I had ever called them my sons (for they were all of them very young) even so they said unto me, Father, behold our God is with us and he will not suffer that we shall fall, then let us go forth. We would not slay our brethren if they would let us alone, therefore let us go, lest they should overpower the army of Antipus. Now they never had fought, yet they did not fear death. And they did think more upon the liberty of their fathers than they did upon their lives,

yea, they had been taught by their mothers that if they did not doubt, that God would deliver them. And they rehearsed unto me the words of their mothers, saying, We do not doubt our mothers knew.

<sup>9</sup>And it came to pass that I did return with my two thousand against these Lamanites who had pursued us. And now behold, the armies of Antipus had overtaken them and a terrible battle had commenced. The army of Antipus, being weary because of their long march in so short a space of time, were about to fall into the hands of the Lamanites. And had I not returned with my two thousand they would have obtained their purpose, for Antipus had fallen by the sword, and many of his leaders, because of their weariness, which was occasioned by the speed of their march. Therefore, the men of Antipus, being confused because of the fall of their leaders, began to give way before the Lamanites.

<sup>10</sup>And it came to pass that the Lamanites took courage and began to pursue them. And thus were the Lamanites pursuing them with great vigor when Helaman came upon their rear with his two thousand, and began to slay them exceedingly, insomuch that the whole army of the Lamanites halted and turned upon Helaman. Now when the people of Antipus saw that the Lamanites had turned them about, they gathered together their men and came again upon the rear of the Lamanites.

<sup>11</sup>And now it came to pass that we, the people of Nephi, the people of Antipus, and I with my two thousand, did surround the Lamanites and did slay them; yea, insomuch that they were compelled to deliver up their weapons of war and also themselves as prisoners of war.

<sup>12</sup>And now it came to pass that when they had surrendered themselves up unto us, behold, I numbered those young men who had fought with me, fearing lest there were many of them slain. But behold, to my great joy there had not one soul of them fallen to the earth; yea, and they had fought as if with the strength of God. Yea, never were men known to have fought with such miraculous strength and with such mighty power did they fall upon the Lamanites that they did frighten them, and for this cause did the Lamanites deliver themselves up as prisoners of war. And as we had no place for our prisoners that we could guard them to keep them from the armies of the Lamanites, therefore we sent them to the land of Zarahemla and a part of those men who were not slain of Antipus with them, and the remainder I took and joined them to my stripling Ammonites and took our march back to the city of Judea.

<sup>13</sup>And now it came to pass that I received an epistle from Ammoron, the king, stating that if I would deliver up those prisoners of war whom we had taken, that he would deliver up the city of Antiparah unto us. But I sent an epistle unto the king that we were sure that our forces were sufficient to take the city of Antiparah by our force, and by delivering up the prisoners for that city we should suppose ourselves unwise, and that we would only deliver up our prisoners on exchange. And Ammoron refused mine epistle, for he would not exchange prisoners, therefore we began to make preparations to go against the city of Antiparah. But the people of Antiparah did leave the city and fled to their other cities which they had possession of to fortify them, and thus the

city of Antiparah fell into our hands. And thus ended the twenty and eighth year of the reign of the judges.

<sup>14</sup>And it came to pass that in the commencement of the twenty and ninth year we received a supply of provisions and also an addition to our army from the land of Zarahemla and from the land round about, to the number of six thousand men, besides sixty of the sons of the Ammonites who had come to join their brethren, my little band of two thousand. And now behold, we were strong, yea, and we had also a plenty of provisions brought unto us.

<sup>15</sup>And it came to pass that it was our desire to wage a battle with the army which was placed to protect the city Cumeni. And now behold, I will shew unto you that we soon accomplished our desire: yea, with our strong force, or with a part of our strong force, we did surround by night the city Cumeni, a little before they were to receive a supply of provisions. And it came to pass that we did camp round about the city for many nights, but we did sleep upon our swords and keep guards, that the Lamanites could not come upon us by night and slay us, which they attempted many times. But as many times as they attempted this, their blood was spilt. At length, their provisions did arrive and they were about to enter the city by night. And we, instead of being Lamanites, were Nephites, therefore we did take them and their provisions. And notwithstanding the Lamanites being cut off from their support after this manner, they were still determined to maintain the city, therefore it became expedient that we should take those provisions and send them to Judea and our provisions to the land of Zarahemla.

<sup>16</sup>And it came to pass that not many days had passed away before the Lamanites began to lose all hopes of succor, therefore they yielded up the city into our hands; and thus we had accomplished our designs in obtaining the city Cumeni. But it came to pass that our prisoners were so numerous, that notwithstanding the enormity of our numbers, we were obliged to employ all our force to keep them or put them to death. For behold they would break out in great numbers and would fight with stones and with clubs or whatsoever thing they could get into their hands, insomuch that we did slay upwards of two thousand of them after they had surrendered themselves prisoners of war. Therefore, it became expedient for us that we should put an end to their lives, or guard them, sword in hand, down to the land of Zarahemla. And also our provisions were not any more than sufficient for our own people, notwithstanding that which we had taken from the Lamanites. And now in those critical circumstances it became a very serious matter to determine concerning those prisoners of war, nevertheless we did resolve to send them down to the land of Zarahemla. Therefore, we selected a part of our men and gave them charge over our prisoners to go down to the land of Zarahemla.

<sup>17</sup>But it came to pass that on the morrow they did return. And now behold, we did not inquire of them concerning the prisoners, for behold, the Lamanites were upon us and they returned in season to save us from falling into their hands. For behold, Ammoron had sent to their support a new supply of provisions and also a numerous army of men.

<sup>18</sup>And it came to pass that those men whom we sent with the prisoners did arrive in season to check them as they were about to overpower us. But behold, my little band of two thousand and sixty fought most desperately, yea, they

were firm before the Lamanites and did administer death unto all those who opposed them. And as the remainder of our army were about to give way before the Lamanites, behold, these two thousand and sixty were firm and undaunted. Yea, and they did obey and observe to perform every word of command with exactness, yea, and even according to their faith it was done unto them; and I did remember the words which they said unto me that their mothers had taught them. And now behold, it was these my sons and those men who had been selected to convey the prisoners to whom we owe this great victory, for it was they who did beat the Lamanites; therefore they were driven back to the city of Manti. And we retained our city Cumeni and were not all destroyed by the sword; nevertheless we had suffered great loss.

<sup>19</sup>And it came to pass that after the Lamanites had fled, I immediately gave orders that my men who had been wounded should be taken from among the dead and caused that their wounds should be dressed. And it came to pass that there were two hundred, out of my two thousand and sixty, who had fainted because of the loss of blood; nevertheless according to the goodness of God and to our great astonishment and also the joy of our whole army, there was not one soul of them who did perish; yea, and neither was there one soul among them who had not received many wounds. And now, their preservation was astonishing to our whole army, yea, that they should be spared while there was a thousand of our brethren who were slain. And we do justly ascribe it to the miraculous power of God, because of their exceeding faith in that which they had been taught to believe: that there was a just God, and whosoever did not doubt, that they should be preserved by his marvelous power. Now this was the faith of these of whom I have spoken: they are young and their minds are firm, and they do put their trust in God continually.

<sup>20</sup>And now it came to pass that after we had thus taken care of our wounded men and had buried our dead and also the dead of the Lamanites who were many, behold, we did inquire of Gid concerning the prisoners whom they had started to go down to that land with. Now Gid was the chief captain over the band who was appointed to guard them down to the land. And now, these are the words which Gid said unto me: Behold, we did start to go down to the land of Zarahemla with our prisoners. And it came to pass that we did meet the spies of our armies who had been sent out to watch the camp of the Lamanites. And they cried unto us, saying, Behold, the armies of the Lamanites are marching towards the city of Cumeni, and behold, they will fall upon them, yea, and will destroy our people.

<sup>21</sup>And it came to pass that our prisoners did hear their cries which caused them to take courage and they did raise up in rebellion against us. And it came to pass because of their rebellion, we did cause that our swords should come upon them. And it came to pass that they did, in a body, run upon our swords, in the which the greater number of them were slain and the remainder of them brake through and fled from us. And behold, when they had fled and we could not overtake them, we took our march with speed towards the city Cumeni, and behold, we did arrive in time that we might assist our brethren in preserving the city. And behold, we are again delivered out of the hands of our enemies. And Blessed is the name of our God, for behold, it is he that has delivered us, yea, that has done this great thing for us.

<sup>22</sup>Now it came to pass that when I, Helaman, had heard these words of Gid, I was filled with exceeding joy because of the goodness of God in preserving us that we might not all perish; yea, and I trust that the souls of them who have been slain have entered into the rest of their God.

<sup>23</sup>And behold, now it came to pass that our next object was to obtain the city of Manti, but behold, there was no way that we could lead them out of the city by our small bands. For behold, they remembered that which we had hitherto done, therefore we could not decoy them away from their strong holds and they were so exceeding more numerous than was our army that we durst not go forth and attack them in their strong holds. Yea, and it became expedient that we should employ our men to the maintaining those parts of the land of the which we had retained of our possessions. Therefore, it became expedient that we should wait that we might receive more strength from the land of Zarahemla and also a new supply of provisions.

<sup>24</sup>And it came to pass that I thus did send an embassy to the great governor of our land to acquaint him concerning the affairs of our people. And it came to pass that we did wait to receive provisions and strength from the land of Zarahemla. But behold, this did not profit us but little, for the Lamanites were also receiving great strength from day to day, and also many provisions; and thus were our circumstances at this period of time. And the Lamanites were sallying forth against us from time to time, resolving by stratagem to destroy us; nevertheless we could not come to battle with them because of their retreats and their strong holds.

<sup>25</sup>And it came to pass that we did wait in these difficult circumstances for the space of many months, even until we were about to perish for the want of food. But it came to pass that we did receive food which was guarded to us with an army of two thousand men to our assistance, and this is all the assistance which we did receive to defend ourselves and our country from falling into the hands of our enemies; yea, to contend with an enemy which was innumerable. And now the cause of these our embarrassments, or the cause why they did not send more strength unto us, we knew not. Therefore, we were grieved and also filled with fear, lest by any means the judgments of God should come upon our land to our overthrow and utter destruction. Therefore, we did pour out our souls in prayer to God that he would strengthen us and deliver us out of the hands of our enemies, yea, and also give us strength that we might retain our cities, and our lands, and our possessions, for the support of our people. Yea, and it came to pass that the Lord our God did visit us with assurances that he would deliver us, yea, insomuch that he did speak peace to our souls and did grant unto us great faith and did cause us that we should hope for our deliverance in him. And we did take courage with our small force which we had received and were fixed with a determination to conquer our enemies, and to maintain our lands, and our possessions, and our wives, and our children, and the cause of our liberty. And thus we did go forth with all our might against the Lamanites who were in the city of Manti, and we did pitch our tents by the wilderness side, which was near to the city. And it came to pass on the morrow that when the Lamanites saw that we were in the borders by the wilderness which was near the city, that they sent out their spies round about us that they might discover the number and the strength of our army.

<sup>26</sup>And it came to pass that when they saw that we were not strong according to our numbers and fearing that we should cut them off from their support except they should come out to battle against us and kill us, and also supposing that they could easily destroy us with their numerous hosts, therefore they began to make preparations to come out against us to battle. And when we saw that they were making preparations to come out against us, behold, I caused that Gid, with a small number of men, should secrete himself in the wilderness, and also that Teomner should, with a small number of men, secrete themselves also in the wilderness. Now Gid and his men were on the right and the other on the left, and when they had thus secreted themselves, behold, I remained with the remainder of my army in that same place where we had first pitched our tents against the time that the Lamanites should come out to battle.

<sup>27</sup>And it came to pass that the Lamanites did come out with their numerous army against us. And when they had come and were about to fall upon us with the sword I caused that my men, those who were with me, should retreat into the wilderness.

<sup>28</sup>And it came to pass that the Lamanites did follow after us with great speed, for they were exceedingly desirous to overtake us that they might slay us, therefore they did follow us into the wilderness and we did pass by in the midst of Gid and Teomner insomuch that they were not discovered by the Lamanites.

<sup>29</sup>And it came to pass that when the Lamanites had passed by, or when the army had passed by, Gid and Teomner did rise up from their secret places and did cut off the spies of the Lamanites that they should not return to the city. And it came to pass that when they had cut them off, they ran to the city and fell upon the guards who were left to guard the city insomuch that they did destroy them and did take possession of the city. Now this was done because the Lamanites did suffer their whole army, save a few guards only, to be led away into the wilderness.

<sup>30</sup>And it came to pass that Gid and Teomner, by this means, had obtained possession of their strongholds. And it came to pass that we took our course, after having travelled much in the wilderness, towards the land of Zarahemla. And when the Lamanites saw that they were marching towards the land of Zarahemla they were exceeding afraid, lest there was a plan laid to lead them on to destruction, therefore they began to retreat into the wilderness again, yea, even back by the same way which they had come. And behold, it was night and they did pitch their tents, for the chief captains of the Lamanites had supposed that the Nephites were weary because of their march and supposing that they had driven their whole army. Therefore, they took no thought concerning the city of Manti.

<sup>31</sup>Now it came to pass that when it was night, that I caused that my men should not sleep, but that they should march forward by another way towards the land of Manti. And because of this our march in the night time, behold, on the morrow we were beyond the Lamanites, insomuch that we did arrive before them to the city of Manti. And thus it came to pass that by this stratagem we did take possession of the city of Manti without the shedding of blood.

<sup>32</sup>And it came to pass that when the armies of the Lamanites did arrive near the city and saw that we were prepared to meet them, they were astonished exceedingly and struck with great fear insomuch that they did flee into the

wilderness. Yea, and it came to pass that the armies of the Lamanites did flee out of all this quarter of the land. But behold, they have carried with them many women and children out of the land. And those cities which had been taken by the Lamanites, all of them are at this period of time in our possession, and our fathers and our women and our children are returning to their homes, all save it be those who have been taken prisoners and carried off by the Lamanites. But behold, our armies are small to maintain so great a number of cities and so great possessions. But behold, we trust that our God, who has given us victory over those lands insomuch that we have obtained those cities and those lands which were our own.

<sup>33</sup>Now we do not know the cause that the government does not grant us more strength, neither do those men who came up unto us know why we have not received greater strength. Behold, we do not know but what ye are unsuccessful and ye have drawn away the forces into that quarter of the land; if so, we do not desire to murmur. And if it is not so, behold, we fear that there is some faction in the government that they do not send more men to our assistance, for we know that they are more numerous than that which they have sent. But behold, it mattereth not; we trust God will deliver us, notwithstanding the weakness of our armies, yea, and deliver us out of the hands of our enemies. Behold, this is the twenty and ninth year, in the latter end, and we are in the possession of our lands, and the Lamanites have fled to the land of Nephi.

<sup>34</sup>And those sons of the people of Ammon of whom I have so highly spoken are with me in the city of Manti, and the Lord has supported them, yea, and kept them from falling by the sword, insomuch that even one soul has not been slain. But behold, they have received many wounds, nevertheless they stand fast in that liberty wherewith God has made them free. And they are strict to remember the Lord their God from day to day, yea, they do observe to keep his statutes and his judgments and his commandments continually, and their faith is strong in the prophecies concerning that which is to come. And now my beloved brother Moroni, that the Lord our God who has redeemed us and made us free may keep you continually in his presence, yea, and that he may favor this people, even that ye may have success in obtaining the possession of all that which the Lamanites have taken from us which was for our support. And now behold, I close mine epistle. I am Helaman, the son of Alma.

**27** Now it came to pass in the thirtieth year of the reign of the judges over the people of Nephi, after Moroni had received and had read Helaman's epistle, he was exceedingly rejoiced because of the welfare, yea, the exceeding success which Helaman had had in obtaining those lands which were lost. Yea, and he did make it known unto all his people in all the land round about in that part where he was, that they might rejoice also.

<sup>2</sup>And it came to pass that he immediately sent an epistle to Parhoron desiring that he should cause men to be gathered together to strengthen Helaman, or the armies of Helaman, insomuch that he might with ease maintain that part of the land which he had been so miraculously prospered in retaining. And it came to pass when Moroni had sent this epistle to the land of Zarahemla, he began again to lay a plan that he might obtain the remainder of those possessions and cities which the Lamanites had taken from them.

<sup>3</sup>And it came to pass that while Moroni was thus making preparations to go against the Lamanites to battle, behold, the people of Nephiah who were gathered together from the city of Moroni, and the city of Lehi, and the city of Morionton, were attacked by the Lamanites. Yea, even those who had been compelled to flee from the land of Manti and from the land round about had come over and joined the Lamanites in this part of the land. And thus being exceeding numerous, yea, and receiving strength from day to day by the command of Ammoron, they came forth against the people of Nephiah and they did begin to slay them with an exceeding great slaughter. And their armies were so numerous that the remainder of the people of Nephiah were obliged to flee before them, and they came even and joined the army of Moroni. And now as Moroni had supposed that there should be men sent to the city of Nephiah to the assistance of the people to maintain that city, and knowing that it was easier to keep the city from falling into the hands of the Lamanites than to retake it from them, he supposed that they would easily maintain that city, therefore he retained all his force to maintain those places which he had recovered.

<sup>4</sup>And now when Moroni saw that the city of Nephiah was lost, he was exceeding sorrowful and began to doubt, because of the wickedness of the people, whether they should not fall into the hands of their brethren. Now this was the case with all his chief captains. They doubted and marvelled also because of the wickedness of the people, and this because of the success of the Lamanites over them. And it came to pass that Moroni was angry with the government because of their indifference concerning the freedom of their country.

<sup>5</sup>And it came to pass that he wrote again to the governor of the land, who was Parhoron, and these are the words which he wrote, saying, Behold, I direct mine epistle to Parhoron in the city of Zarahemla, who is the chief judge and the governor over the land, and also to all those who have been chosen by this people to govern and manage the affairs of this war, for behold, I have somewhat to say unto them by the way of condemnation. For behold, ye yourselves know that ye have been appointed to gather together men and arm them with swords, and with cimeters, and all manner of weapons of war of every kind, and send forth against the Lamanites in whatsoever parts they should come into our land. And now behold, I say unto you that myself, and also my men, and also Helaman and his men, have suffered exceeding great sufferings, yea, even hunger, thirst, and fatigue, and all manner of afflictions of every kind. But behold, were this all we had suffered, we would not murmur nor complain, but behold, great has been the slaughter among our people, yea, thousands have fallen by the sword while it might have otherwise been if ye had rendered unto our armies sufficient strength and succor for them. Yea, great has been your neglect towards us.

<sup>6</sup>And now behold, we desire to know the cause of this exceeding great neglect, yea, we desire to know the cause of your thoughtless state. Can you think to sit upon your thrones in a state of thoughtless stupor while your enemies are spreading the work of death around you, yea, while they are murdering thousands of your brethren? Yea, even they who have looked up to you for protection, yea, have placed you in a situation that ye might have succored

them, yea, ye might have sent armies unto them to have strengthened them and have saved thousands of them from falling by the sword. But behold, this is not all. Ye have withheld your provisions from them insomuch that many have fought and bled out their lives because of their great desires which they had for the welfare of this people, yea, and this they have done, when they were about to perish with hunger because of your exceeding great neglect towards them. And now, my beloved brethren, for ye had ought to be beloved, yea, and ye had ought to have stirred yourselves more diligently for the welfare and the freedom of this people. But behold, ye have neglected them insomuch that the blood of thousands shall come upon your heads for vengeance, yea, for known unto God were all their cries and all their sufferings. Behold, could ye suppose that ye could sit upon your thrones and because of the exceeding goodness of God ye could do nothing and he would deliver you? Behold, if ye have supposed this, ye have supposed in vain. Do ye suppose that because so many of your brethren have been killed, it is because of their wickedness? I say unto you, If ye have supposed this, ye have supposed in vain. For I say unto you, There are many who have fallen by the sword, and behold, it is to your condemnation. For the Lord suffereth the righteous to be slain that his justice and judgment may come upon the wicked, therefore ye need not suppose that the righteous are lost because they are slain, but behold, they do enter into the rest of the Lord their God.

<sup>7</sup>And now behold, I say unto you, I fear exceedingly that the judgments of God will come upon this people because of their exceeding slothfulness, yea, even the slothfulness of our government and their exceeding great neglect towards their brethren, yea, towards those who have been slain. For were it not for the wickedness which first commenced at our head, we could have withstood our enemies that they could have gained no power over us, yea, had it not been for the war which broke out among ourselves; yea, were it not for those Kingmen who caused so much bloodshed among ourselves, yea, at the time we were contending among ourselves – if we had united our strength as we hitherto have done – yea, had it not been for the desire of power and authority which those Kingmen had over us – had they been true to the cause of our freedom and united with us and gone forth against our enemies instead of taking up their swords against us, which was the cause of so much bloodshed among ourselves – yea, if we had gone forth against them in the strength of the Lord, we should have dispersed our enemies, for it would have been done according to the fulfilling of his word. But behold, now the Lamanites are coming upon us and they are murdering our people with the sword, yea, our women and our children, taking possession of our lands and also carrying them away captive, causing them that they should suffer all manner of afflictions, and this because of the great wickedness of those who are seeking for power and authority, yea, even those Kingmen.

<sup>8</sup>But why should I say much concerning this matter, for we know not but what ye yourselves are seeking for authority? We know not but what ye are also traitors to your country. Or is it that ye have neglected us because ye are in the heart of our country and ye are surrounded by security that ye do not cause food to be sent unto us and also men to strengthen our armies? Have ye forgot the commandments of the Lord your God? Yea, have ye forgot the

captivity of our fathers? Have ye forgot the many times we have been delivered out of the hands of our enemies? Or do ye suppose that the Lord will still deliver us while we sit upon our thrones and do not make use of the means which the Lord has provided for us? Yea, will ye sit in idleness while ye are surrounded with thousands of those, yea, and tens of thousands which do also sit in idleness while there are thousands round about in the borders of the land which are falling by the sword, yea, wounded and bleeding? Do ye suppose that God will look upon you as guiltless while ye sit still and behold, these things? Behold, I say unto you, Nay.

<sup>9</sup>Now I would that ye should remember that God has said that the inward vessel shall be cleansed first and then shall the outer vessel be cleansed also. And now except ye do repent of that which ye have done and begin to be up and doing and send forth food and men unto us, and also unto Helaman that he may support those parts of our country which he hath retained and that we may also recover the remainder of our possessions in these parts, behold, it will be expedient that we contend no more with the Lamanites until we have first cleansed our inward vessel, yea, even the great head of our government. And except ye grant mine epistle and come out and shew unto me a true spirit of freedom, and strive to strengthen and fortify our armies and grant unto them food for their support, behold, I will leave a part of my Freemen to maintain this part of our land, and I will leave the strength and the blessings of God upon them that none other power can operate against them, and this because of their exceeding faith and their patience in their tribulations. And I will come unto you and if there be any among you that has a desire for freedom, yea, if there be even a spark of freedom remaining, behold I will stir up insurrections among you even until those who have desires to usurp power and authority shall become extinct. Yea, behold, I do not fear your power nor your authority, but it is my God whom I fear, and it is according to his commandments that I do take my sword to defend the cause of my country, and it is because of your iniquity that we have suffered so much loss.

<sup>10</sup>Behold, it is time, yea, the time is now at hand that except ye do bestir yourselves in the defense of your country and your little ones, the sword of justice doth hang over you, yea, and it shall fall upon you and visit you even to your utter destruction. Behold, I wait for assistance from you and except ye do administer unto our relief, behold, I come unto you even into the land of Zarahemla and smite you with the sword, insomuch that ye can have no more power to impede the progress of this people in the cause of our freedom. For behold, the Lord will not suffer that ye shall live and wax strong in your iniquities to destroy his righteous people. Behold, can you suppose that the Lord will spare you and come out in judgment against the Lamanites when it is the tradition of their fathers that has caused their hatred, yea, and it has been redoubled by those who have dissented from us, while your iniquity is for the cause of your love of glory and the vain things of the world? Ye know that ye do transgress the laws of God and ye do know that ye do trample them under your feet. Behold, the Lord saith unto me, If those whom ye have appointed your governors do not repent of their sins and iniquities, ye shall go up to battle against them.

<sup>11</sup>And now behold, I Moroni am constrained according to the covenant which I have made to keep the commandments of my God, therefore I would that ye should adhere to the word of God and send speedily unto me of your provisions and of your men, and also to Helaman. And behold, if ye will not do this, I come unto you speedily, for behold, God will not suffer that we should perish with hunger; therefore he will give unto us of your food even if it must be by the sword. Now see that ye fulfil the word of God. Behold, I am Moroni, your chief captain. I seek not for power, but to pull it down. I seek not for honor of the world, but for the glory of my God and the freedom and welfare of my country. And thus I close mine epistle.

**28** Behold, now it came to pass that soon after Moroni had sent his epistle unto the chief governor, he received an epistle from Parhoron, the chief governor. And these are the words which he received: I, Parhoron, who am the chief governor of this land, do send these words unto Moroni, the chief captain over the army. Behold, I say unto you, Moroni, that I do not joy in your great afflictions, yea, it grieves my soul. But behold, there are those who do joy in your afflictions, yea, insomuch that they have risen up in rebellion against me and also those of my people who are Freemen, yea, and those who have risen up are exceeding numerous. And it is those who have sought to take away the judgment seat from me that have been the cause of this great iniquity, for they have used great flattery and they have led away the hearts of many people which will be the cause of sore affliction among us. They have withheld our provisions and have daunted our Freemen that they have not come unto you. And behold, they have driven me out before them and I have fled to the land of Gideon with as many men as it were possible that I could get. And behold, I have sent a proclamation throughout this part of the land, and behold, they are flocking to us daily, to their arms, in the defense of their country and their freedom and to avenge our wrongs. They have come unto us, insomuch that those who have risen up in rebellion against us are set at defiance, yea, insomuch that they do fear us and durst not come out against us to battle. They have got possession of the land or the city of Zarahemla. They have appointed a king over them and he hath written unto the king of the Lamanites in the which he hath joined an alliance with him, in the which alliance he hath agreed to maintain the city of Zarahemla, which maintenance he supposeth will enable the Lamanites to conquer the remainder of the land, and he shall be placed king over this people when they shall be conquered under the Lamanites.

<sup>2</sup>And now, in your epistle, you have censured me, but it mattereth not. I am not angry, but do rejoice in the greatness of your heart. I, Parhoron, do not seek for power, save only to retain my judgment seat that I may preserve the rights and the liberty of my people. My soul standeth fast in that liberty in the which God hath made us free.

<sup>3</sup>And now behold, we will resist wickedness even unto bloodshed. We would not shed the blood of the Lamanites if they would stay in their own land. We would not shed the blood of our brethren if they would not rise up in rebellion and take the sword against us. We would subject ourselves to the yoke of bondage if it were requisite with the justice of God or if he should

command us so to do. But behold, he doth not command us that we shall subject ourselves to our enemies, but that we should put our trust in him, and he will deliver us. Therefore, my beloved brother Moroni, let us resist evil. And whatsoever evil we cannot resist with our words, yea, such as rebellions and dissensions, let us resist them with our swords that we may retain our freedom, that we may rejoice in the great privilege of our church and in the cause of our Redeemer and our God. Therefore, come unto me speedily with a few of your men and leave the remainder in the charge of Lehi and Teancum. Give unto them power to conduct the war in that part of the land according to the spirit of God which is also the spirit of freedom which is in them. Behold, I have sent a few provisions unto them that they may not perish until ye can come unto me. Gather together whatsoever force ye can upon your march hither and we will go speedily against those dissenters in the strength of our God according to the faith which is in us. And we will take possession of the city of Zarahemla that we may obtain more food to send forth unto Lehi and Teancum, yea, we will go forth against them in the strength of the Lord and we will put an end to this great iniquity.

<sup>4</sup>And now Moroni, I do joy in receiving your epistle, for I was somewhat worried concerning what we should do, whether it should be just in us to go against our brethren. But ye have said, Except they repent, the Lord hath commanded you that ye should go against them. See that ye strengthen Lehi and Teancum in the Lord. Tell them to fear not, for God will deliver them, yea, and also all those who stand fast in that liberty wherewith God hath made them free. And now I close mine epistle to my beloved brother Moroni.

**29** And now it came to pass that when Moroni had received this epistle, his heart did take courage and was filled with exceeding great joy because of the faithfulness of Parhoron, that he was not also a traitor to the freedom and cause of his country. But he did also mourn exceedingly because of the iniquity of those who had driven Parhoron from the judgment seat, yea, in fine, because of those who had rebelled against their country and also their God.

<sup>2</sup>And it came to pass that Moroni took a small number of men according to the desire of Parhoron, and gave Lehi and Teancum command over the remainder of his army, and took his march towards the land of Gideon. And he did raise the standard of liberty in whatsoever place he did enter and gained whatsoever force he could in all his march towards the land of Gideon.

<sup>3</sup>And it came to pass that thousands did flock unto his standard and did take up their swords in the defense of their freedom, that they might not come into bondage. And thus when Moroni had gathered together whatsoever men he could in all his march, he came to the land of Gideon. And uniting his forces with that of Parhoron's, they became exceeding strong, even stronger than the men of Pachus, who was the king of those dissenters who had driven out the Freemen out of the land of Zarahemla and had taken possession of the land.

<sup>4</sup>And it came to pass that Moroni and Parhoron went down with their armies into the land of Zarahemla and went forth against the city and did meet the men of Pachus, insomuch that they did come to battle. And behold, Pachus was slain and his men were taken prisoners, and Parhoron was restored to his judgment seat. And the men of Pachus received their trial according to the

law, and also those Kingmen who had been taken and cast into prison, and they were executed according to the law; yea, those men of Pachus and those Kingmen – whosoever would not take up arms in the defense of their country, but would fight against it – were put to death. And thus it became expedient that this law should be strictly observed for the safety of their country, yea, and whosoever was found denying their freedom was speedily executed according to the law. And thus ended the thirtieth year of the reign of the judges over the people of Nephi, Moroni and Parhoron having restored peace to the land of Zarahemla among their own people, having inflicted death upon all those who were not true to the cause of freedom.

<sup>5</sup>And it came to pass in the commencement of the thirty and first year of the reign of the judges over the people of Nephi, Moroni immediately caused that provisions should be sent, and also an army of six thousand men should be sent unto Helaman to assist him in preserving that part of the land. And he also caused that an army of six thousand men, with a sufficient quantity of food, should be sent to the armies of Lehi and Teancum. And it came to pass that this was done to fortify the land against the Lamanites.

<sup>6</sup>And it came to pass that Moroni and Parhoron, leaving a large body of men in the land of Zarahemla, took their march with a large body of men towards the land of Nephihah, being determined to overthrow the Lamanites in that city.

<sup>7</sup>And it came to pass that as they were marching towards the land, they took a large body of men of the Lamanites and slew many of them and took their provisions and their weapons of war. And it came to pass after they had taken them, they caused them to enter into a covenant that they would no more take up their weapons of war against the Nephites. And when they had entered into this covenant, they sent them to dwell with the people of Ammon, and they were in number about four thousand who had not been slain.

<sup>8</sup>And it came to pass that when they had sent them away, they pursued their march towards the land of Nephihah. And it came to pass that when they had come to the city Nephihah, they did pitch their tents in the plains of Nephihah which is near the city Nephihah. Now Moroni was desirous that the Lamanites should come out to battle against them upon the plains. But the Lamanites, knowing of their exceeding great courage and beholding the greatness of their numbers, therefore they durst not come out against them; therefore they did not come to battle in that day. And when the night came, Moroni went forth in the darkness of the night and came up on the top of the wall to spy out in what part of the city the Lamanites did camp with their army.

<sup>9</sup>And it came to pass that they were on the east by the entrance and they were all asleep. And now Moroni returned to his army and caused that they should prepare in haste strong cords and ladders to be let down from the top of the wall into the inner part of the wall.

<sup>10</sup>And it came to pass that Moroni caused that his men should march forth and come up upon the top of the wall and let themselves down into that part of the city, yea, even on the west where the Lamanites did not camp with their armies.

<sup>11</sup>And it came to pass that they were all let down into the city by night by the means of their strong cords and their ladders, thus, when the morning came they were all within the walls of the city. And now when the Lamanites

awoke and saw that the armies of Moroni were within the walls, they were affrighted exceedingly insomuch that they did flee out by the pass. And now when Moroni saw that they were fleeing before him, he did cause that his men should march forth against them and slew many and surrounded many others and took them prisoners, and the remainder of them fled into the land of Moroni which was in the borders by the seashore. Thus had Moroni and Parhoron obtained the possession of the city of Nephihah without the loss of one soul, and there were many of the Lamanites who were slain.

<sup>12</sup> Now it came to pass that as many of the Lamanites that were prisoners were desirous to join the people of Ammon and become a free people. And it came to pass that as many as were desirous, unto them it was granted according to their desires. Therefore, all the prisoners of the Lamanites did join the people of Ammon and did begin to labor exceedingly, tilling the ground, raising all manner of grain, and flocks, and herds of every kind. And thus were the Nephites relieved from a great burthen, yea, insomuch that they were relieved from all the prisoners of the Lamanites.

<sup>13</sup> Now it came to pass that Moroni, after he had obtained possession of the city of Nephihah, having taken many prisoners, which did reduce the armies of the Lamanites exceedingly, and having retained many of the Nephites who had been taken prisoners, which did strengthen the army of Moroni exceedingly, therefore Moroni went forth from the land of Nephihah to the land of Lehi.

<sup>14</sup> And it came to pass that when the Lamanites saw that Moroni was coming against them, they were again frightened and fled before the army of Moroni. And it came to pass that Moroni and his army did pursue them from city to city until they were met by Lehi and Teancum, and the Lamanites fled from Lehi and Teancum even down upon the borders by the seashore until they came to the land of Moroni. And the armies of the Lamanites were all gathered together, insomuch that they were all in one body in the land of Moroni. Now Ammoron, the king of the Lamanites, was also with them.

<sup>15</sup> And it came to pass that Moroni, and Lehi, and Teancum, did encamp with their armies round about in the borders of the land of Moroni, insomuch that the Lamanites were encircled about in the borders by the wilderness on the south and in the borders by the wilderness on the east, and thus they did encamp for the night. For behold, the Nephites, and the Lamanites also, were weary because of the greatness of the march, therefore they did not resolve upon any stratagem in the night time, save it were Teancum. For he was exceeding angry with Ammoron, insomuch that he considered that Ammoron, and Amalickiah his brother, had been the cause of this great and lasting war between them and the Lamanites which had been the cause of so much war and bloodshed, yea, and so much famine.

<sup>16</sup> And it came to pass that Teancum in his anger did go forth into the camp of the Lamanites and did let himself down over the walls of the city. And he went forth with a cord from place to place, insomuch that he did find the king. And he did cast a javelin at him, which did pierce him near the heart. But behold, the king did awake his servant before he died insomuch that he did pursue Teancum and slew him.

<sup>17</sup> Now it came to pass that when Lehi and Moroni knew that Teancum was dead, they were exceeding sorrowful, for behold, he had been a man who

had fought valiantly for his country, yea, a true friend to liberty, and he had suffered very many exceeding sore afflictions. But behold, he was dead and had gone the way of all the earth.

<sup>18</sup> Now it came to pass that Moroni marched forth on the morrow and came upon the Lamanites insomuch that they did slay them with a great slaughter. And they did drive them out of the land and they did flee, even that they did not return at that time against the Nephites. And thus ended the thirty and first year of the reign of the judges over the people of Nephi. And thus they had had wars, and bloodsheds, and famine, and affliction, for the space of many years. And there had been murders, and contentions, and dissensions, and all manner of iniquity among the people of Nephi. Nevertheless for the righteous' sake, yea, because of the prayers of the righteous, they were spared. But behold, because of the exceeding great length of the war between the Nephites and the Lamanites, many had become hardened because of the exceeding great length of the war, and many were softened because of their afflictions, insomuch that they did humble themselves before God even in the depths of humility.

<sup>19</sup> And it came to pass that after Moroni had fortified those parts of the land which were most exposed to the Lamanites until they were sufficiently strong, he returned to the city of Zarahemla, and also Helaman returned to the place of his inheritance, and there was once more peace established among the people of Nephi. And Moroni yielded up the command of his armies into the hands of his son whose name was Moronihah, and he retired to his own house that he might spend the remainder of his days in peace. And Parhoron did return to his judgment seat, and Helaman did take upon him again to preach unto the people the word of God, for because of so many wars and contentions, it had become expedient that a regulation should be made again in the church. Therefore, Helaman and his brethren went forth and did declare the word of God with much power, unto the convincing of many people of their wickedness, which did cause them to repent of their sins and to be baptized unto the Lord their God.

<sup>20</sup> And it came to pass that they did establish again the church of God throughout all the land, yea, and regulations were made concerning the law. And their judges and their chief judges were chosen. And the people of Nephi began to prosper again in the land and began to multiply and to wax exceeding strong again in the land. And they began to grow exceeding rich, but notwithstanding their riches, or their strength, or their prosperity, they were not lifted up in the pride of their eyes, neither were they slow to remember the Lord their God, but they did humble themselves exceedingly before him. Yea, they did remember how great things the Lord had done for them, that he had delivered them from death, and from bonds, and from prisons, and from all manner of afflictions, and he had delivered them out of the hands of their enemies. And they did pray unto the Lord their God continually, insomuch that the Lord did bless them according to his word so that they did wax strong and prosper in the land. And it came to pass that all these things were done. And Helaman died in the thirty and fifth year of the reign of the judges over the people of Nephi.

**30** And it came to pass in the commencement of the thirty and sixth year of the reign of the judges over the people of Nephi that Shiblon took possession of those sacred things which had been delivered unto Helaman by Alma. And he was a just man and he did walk uprightly before God, and he did observe to do good continually to keep the commandments of the Lord his God, and also did his brother.

<sup>2</sup>And it came to pass that Moroni died also. And thus ended the thirty and sixth year of the reign of the judges. And it came to pass that in the thirty eth and seventh year of the reign of the judges, there was a large company of men, even to the amount of five thousand and four hundred men, with their wives and their children, departed out of the land of Zarahemla into the land which was northward.

<sup>3</sup>And it came to pass that Hagoth, he being an exceeding curious man, therefore he went forth and built him an exceeding large ship on the borders of the land Bountiful by the land Desolation and launched it forth into the west sea, by the narrow neck which led into the land northward. And behold, there were many of the Nephites who did enter therein and did sail forth with much provisions, and also many women and children, and they took their course northward. And thus ended the thirty and seventh year. And in the thirty and eighth year this man built other ships. And the first ship did also return, and many more people did enter into it, and they also took much provisions and set out again to the land northward.

<sup>4</sup>And it came to pass that they never were heard of more. And we suppose that they are drowned up in the depths of the sea. And it came to pass that one other ship also did sail forth, and whither she did go, we know not. And it came to pass that in this year there were many people who went forth into the land northward. And thus ended the thirty and eighth year.

<sup>5</sup>And it came to pass in the thirty and ninth year of the reign of the judges, Shiblon died also, and Corianton had gone forth to the land northward in a ship to carry forth provisions unto those people who had gone forth into that land, therefore it became expedient for Shiblon to confer those sacred things before his death upon the son of Helaman, who was called Helaman, being called after the name of his father. Now behold, all those engravings which were in the possession of Helaman were written and sent forth among the children of men throughout all the land, save it were those parts which had been commanded by Alma should not go forth. Nevertheless, these things were to be kept sacred and handed down from one generation to another, therefore in this year they had been conferred upon Helaman before the death of Shiblon.

<sup>6</sup>And it came to pass also in this year that there were some dissenters who had gone forth unto the Lamanites, and they were stirred up again to anger against the Nephites. And also in this same year they came down with a numerous army to war against the people of Moronihah, or against the army of Moronihah, in the which they were beaten and driven back again to their own lands, suffering great loss. And thus ended the thirty and ninth year of the reign of the judges over the people of Nephi. And thus ended the account of Alma, and Helaman his son, and also Shiblon, who was his son.

## THE BOOK OF HELAMAN

*An account of the Nephites, their wars and contentions and their dissensions. And also the prophecies of many holy prophets, before the coming of Christ, according to the record of Helaman, who was the son of Helaman, and also according to the records of his sons, even down to the coming of Christ. And also many of the Lamanites are converted. An account of their conversion. An account of the righteousness of the Lamanites and the wickedness and abominations of the Nephites, according to the record of Helaman and his sons, even down to the coming of Christ, which is called the book of Helaman, etc.*

**A**ND now behold, it came to pass in the commencement of the fortieth year of the reign of the judges over the people of Nephi, there began to be a serious difficulty among the people of the Nephites. For behold, Parhoron had died and gone the way of all the earth, therefore there began to be a serious contention concerning who should have the judgment seat among the brethren who were the sons of Parhoron. Now these are the names who did contend for the judgment seat, who did also cause the people to contend: Parhoron, Paanchi, and Pacumeni. Now these are not all the sons of Parhoron for he had many, but these are they who did contend for the judgment seat, therefore they did cause three divisions among the people. Nevertheless, it came to pass that Parhoron was appointed by the voice of the people to be a chief judge and a governor over the people of Nephi.

<sup>2</sup>And it came to pass that Pacumeni, when he saw that he could not obtain the judgment seat, he did unite with the voice of the people. But behold, Paanchi, and that part of the people that were desirous that he should be their governor, was exceeding wroth, therefore he was about to flatter away those people to rise up in rebellion against their brethren.

<sup>3</sup>And it came to pass as he was about to do this, behold, he was taken, and was tried according to the voice of the people, and condemned unto death, for he had raised up in rebellion and sought to destroy the liberty of the people. Now when those people who were desirous that he should be their governor saw that he was condemned unto death, therefore they were angry; and behold, they sent forth one Kishcumen even to the Judgment seat of Parhoron, and murdered Parhoron as he sat upon the judgment seat. And he was pursued by the servants of Parhoron, but behold, so speedy was the flight of Kishcumen that no man could overtake him. And he went unto those that sent him, and they all entered into a covenant, yea, swearing by their everlasting Maker that they would tell no man that Kishcumen had murdered Parhoron. Therefore, Kishcumen was not known among the people of Nephi, for he was in disguise at the time that he murdered Parhoron. And Kishcumen and his band who had covenanted with him did mingle themselves among the people in a manner that they all could not be found, but as many as were found were condemned unto death. And now behold, Pacumeni was appointed according to the voice of the people to be a chief judge and a governor over the people, to reign in the stead of his brother Parhoron, and it was according to his right. And all this was done in the fortieth year of the reign of the judges, and it had an end.

<sup>4</sup>And it came to pass in the forty and first year of the reign of the judges that the Lamanites had gathered together an innumerable army of men and

armed them with swords, and with cimeters, and with bows, and with arrows, and with head plates, and with breastplates, and with all manner of shields of every kind, and they came down again that they might pitch battle against the Nephites. And they were led by a man whose name was Coriantumr, and he was a descendant of Zarahemla, and he was a dissenter from among the Nephites, and he was a large and a mighty man. Therefore, the king of the Lamanites, whose name was Tubaloth, who was the son of Ammoron, supposing that Coriantumr (being a mighty man) could stand against the Nephites, insomuch with his strength and also with his great wisdom that by sending him forth he should gain power over the Nephites. Therefore, he did stir them up to anger, and he did gather together his armies and he did appoint Coriantumr to be their leader and did cause that they should march down to the land of Zarahemla to battle against the Nephites.

<sup>5</sup>And it came to pass that because of so much contention and so much difficulty in the government that they had not kept sufficient guards in the land of Zarahemla, for they had supposed that the Lamanites durst not come into the heart of their lands and attack that great city Zarahemla. But it came to pass that Coriantumr did march forth at the head of his numerous host and came upon the inhabitants of the city, and their march was with such exceeding great speed that there was no time for the Nephites to gather together their armies. Therefore, Coriantumr did cut down the watch by the entrance of the city and did march forth with his whole army into the city, and they did slay every one who did oppose them insomuch that they did take possession of the whole city. And it came to pass that Pacumeni, who was the chief Judge, did flee before Coriantumr even to the walls of the city. And it came to pass that Coriantumr did smite him against the wall insomuch that he died. And thus ended the days of Pacumeni.

<sup>6</sup>And now when Coriantumr saw that he was in possession of the city of Zarahemla and saw that the Nephites had fled before them, and were slain, and were taken and were cast into prison, and that he had obtained the possession of the strongest hold in all the land, his heart took courage, insomuch that he was about to go forth against all the land. And now he did not tarry in the land of Zarahemla, but he did march forth with a large army, even towards the city of Bountiful, for it was his determination to go forth and cut his way through with the sword, that he might obtain the north parts of the land. And supposing that their greatest strength was in the center of the land, therefore he did march forth giving them no time to assemble themselves together, save it was in small bodies, and in this manner they did fall upon them and cut them down to the earth.

<sup>7</sup>But behold, this march of Coriantumr's through the center of the land gave Moronihah great advantage over them, notwithstanding the greatness of the number of the Nephites who were slain. For behold, Moronihah had supposed that the Lamanites durst not come into the center of the land, but that they would attack the cities round about in the borders as they had hitherto done, therefore Moronihah had caused that their strong armies should maintain those parts round about by the borders. But behold, the Lamanites were not frightened according to his desire, but they had come into the center of the land and had taken the capital city, which was the city of Zarahemla, and

were marching through the most capital parts of the land slaying the people with a great slaughter, both men, women, and children, taking possession of many cities and of many strong holds. But when Moronihah had discovered this, he immediately sent forth Lehi with an army round about to head them before they should come to the land Bountiful. And thus he did, and he did head them before they came to the land Bountiful, and gave unto them battle insomuch that they began to retreat back towards the land of Zarahemla. And it came to pass that Moronihah did head them in their retreat and did give unto them battle insomuch that it became an exceedingly bloody battle: yea, many were slain, and among the number who were slain, Coriantumr was also found. And now behold, the Lamanites could not retreat either way, neither on the north, nor on the south, nor on the east, nor on the west, for they were surrounded on every hand by the Nephites. And thus had Coriantumr plunged the Lamanites into the midst of the Nephites insomuch that they were in the power of the Nephites, and he himself was slain. And the Lamanites did yield themselves up into the hands of the Nephites.

<sup>8</sup>And it came to pass that Moronihah took possession of the city of Zarahemla again and caused that the Lamanites who had been taken prisoners should depart out of the land in peace. And thus ended the forty and first year of the reign of the judges.

<sup>9</sup>And it came to pass in the forty and second year of the reign of the judges, after Moronihah had established again peace between the Nephites and the Lamanites, behold, there was no one to fill the judgment seat, therefore there began to be a contention again among the people concerning who should fill the judgment seat. And it came to pass that Helaman, who was the son of Helaman, was appointed to fill the judgment seat by the voice of the people, but behold, Kishcumen, who had murdered Parhoron, did lay wait to destroy Helaman also. And he was upheld by his band who had entered into a covenant that no one should know his wickedness, for there was one Gaddianton who was exceeding expert in many words and also in his craft to carry on the secret work of murder and of robbery. Therefore, he became the leader of the band of Kishcumen, therefore he did flatter them, and also Kishcumen, that if they would place him in the judgment seat, he would grant unto those who belonged to his band that they should be placed in power and authority among the people; therefore Kishcumen sought to destroy Helaman.

<sup>10</sup>And it came to pass as he went forth towards the judgment seat to destroy Helaman, behold, one of the servants of Helaman, having been out by night and having obtained, through disguise, a knowledge of those plans which had been laid by this band to destroy Helaman, and it came to pass that he met Kishcumen, and he gave unto him a sign. Therefore, Kishcumen made known unto him the object of his desire, desiring that he would conduct him to the judgment seat that he might murder Helaman. And when the servant of Helaman had known all the heart of Kishcumen and how that it was his object to murder and also that it was the object of all those who belonged to his band, to murder, and to rob, and to gain power (and this was their secret plan and their combination) the servant of Helaman saith unto Kishcumen, Let us go forth unto the judgment seat. Now this did please Kishcumen exceedingly, for he did suppose that he should accomplish his design, but behold, the

servant of Helaman, as they were going forth unto the judgment seat, did stab Kishcumen even to the heart that he fell dead without a groan. And he ran and told Helaman all the things which he had seen, and heard, and done.

<sup>11</sup>And it came to pass that Helaman did send forth to take this band of robbers and secret murderers, that they might be executed according to the law. But behold, when Gaddianton had found that Kishcumen did not return, he feared lest that he should be destroyed, therefore he caused that his band should follow him. And they took their flight out of the land by a secret way into the wilderness. And thus when Helaman sent forth to take them, they could nowhere be found. And more of this Gaddianton shall be spoken hereafter. And thus ended the forty and second year of the reign of the judges over the people of Nephi. And behold, in the end of this book ye shall see that this Gaddianton did prove the overthrow, yea, almost the entire destruction of the people of Nephi. Behold, I do not mean the end of the book of Helaman, but I mean the end of the book of Nephi, from which I have taken all the account which I have written.

**2** And now it came to pass in the forty and third year of the reign of the judges there was no contention among the people of Nephi, save it were a little pride which was in the church, which did cause some little dissension among the people, which affairs were settled in the ending of the forty and third year. And there was no contention among the people in the forty and fourth year, neither was there much contention in the forty and fifth year. And it came to pass in the forty and sixth year there were much contentions and many dissensions in the which there were an exceedingly great many who departed out of the land of Zarahemla and went forth unto the land northward to inherit the land. And they did travel to an exceedingly great distance insomuch that they came to large bodies of water and many rivers, yea, and even they did spread forth into all parts of the land in whatsoever parts it had not been rendered desolate and without timber because of the many inhabitants who had before inherited the land. And now no part of the land was desolate save it was for timber, etc. But because of the greatness of the destruction of the people who had before inhabited the land, it was called desolate, and there being but little timber upon the face of the land. Nevertheless, the people who went forth became exceeding expert in the working of cement, therefore they did build houses of cement in the which they did dwell.

<sup>2</sup>And it came to pass that they did multiply and spread and did go forth from the land southward to the land northward and did spread insomuch that they began to cover the face of the whole earth, from the Sea South to the Sea North, from the Sea West to the Sea East. And the people who were in the land northward did dwell in tents and in houses of cement, and they did suffer whatsoever tree should spring up upon the face of the land that it should grow up, that in time they might have timber to build their houses, yea, their cities, and their temples, and their synagogues, and their sanctuaries, and all manner of their buildings.

<sup>3</sup>And it came to pass as timber was exceeding scarce in the land northward, they did send forth much by the way of shipping, and thus they did enable the people in the land northward that they might build many cities both of

wood and of cement. And it came to pass that there were many of the people of Ammon who were Lamanites by birth did also go forth into this land.

<sup>4</sup>And now there are many records kept of the proceedings of this people by many of this people which are particular and very large concerning them, but behold a hundredth part of the proceedings of this people, yea, the account of the Lamanites and of the Nephites, and their wars and contentions, and dissensions, and their preaching and their prophecies, and their shipping and their building of ships, and their building of temples and of synagogues and their sanctuaries, and their righteousness and their wickedness, and their murders, and their robbings, and their plunderings, and all manner of abominations and whoredoms, cannot be contained in this work. But behold, there are many books and many records of every kind, and they have been kept chiefly by the Nephites. And they have been handed down from one generation to another by the Nephites, even until they have fallen into transgression and have been murdered, plundered, and hunted, and driven forth and slain, and scattered upon the face of the earth, and mixed with the Lamanites until they are no more called the Nephites, becoming wicked, and wild, and ferocious, yea, even becoming Lamanites.

<sup>5</sup>And now I return again to mine account, therefore what I have spoken had passed; after there had been great contentions and disturbances and wars and dissensions among the people of Nephi, the forty and sixth year of the reign of the judges ended. And it came to pass that there was still great contentions in the land, yea, even in the forty and seventh year, and also in the forty and eighth year. Nevertheless Helaman did fill the judgment seat with justice and equity, yea, he did observe to keep the statutes, and the judgments, and the commandments of God. And he did do that which was right in the sight of God continually, and he did walk after the ways of his father insomuch that he did prosper in the land.

<sup>6</sup>And it came to pass that he had two sons. He gave unto the eldest the name of Nephi and unto the youngest the name of Lehi. And they began to grow up unto the Lord. And it came to pass that the wars and contentions began to cease in a small degree among the people of the Nephites in the latter end of the forty and eighth year of the reign of the judges over the people of Nephi. And it came to pass in the forty and ninth year of the reign of the judges there was continual peace established in the land, all save it were the secret combinations which Gaddianton the robber had established in the more settled parts of the land, which at that time were not known unto those who were at the head of government; therefore they were not destroyed out of the land.

<sup>7</sup>And it came to pass that in this same year, there was exceeding great prosperity in the church insomuch that there were thousands who did join themselves unto the church and were baptized unto repentance. And so great was the prosperity of the church, and so many the blessings which were poured out upon the people, that even the high priests and the teachers were themselves astonished beyond measure. And it came to pass that the work of the Lord did prosper unto the baptizing and uniting to the church of God, many souls, yea, even tens of thousands. Thus we may see that the Lord is merciful unto all who will, in the sincerity of their hearts, call upon his holy name. Yea, thus we see that the gate of Heaven is open unto all, even to those

who will believe on the name of Jesus Christ who is the Son of God; yea, we see that whosoever will lay hold upon the word of God, which is quick and powerful, which shall divide asunder all the cunning, and the snares, and the wiles of the Devil, and lead the man of Christ in a straight and narrow course across that everlasting gulf of misery which is prepared to engulf the wicked and land their souls, yea, their immortal souls, at the right hand of God in the kingdom of Heaven to sit down with Abraham, and Isaac, and with Jacob, and with all our holy fathers to go no more out. And in this year there was continual rejoicing in the land of Zarahemla and in all the regions round about, even in all the land which was possessed by the Nephites. And it came to pass that there was peace and exceeding great joy in the remainder of the forty and ninth year, yea, and also there was continual peace and great joy in the fiftieth year of the reign of the judges.

<sup>8</sup>And in the fifty and first year of the reign of the judges there was peace also, save it were the pride which began to enter into the church, not into the church of God, but into the hearts of the people who professed to belong to the church of God; and they were lifted up in pride, even to the persecution of many of their brethren. Now this was a great evil, which did cause the more humble part of the people to suffer great persecutions and to wade through much afflictions. Nevertheless they did fast and pray oft, and did wax stronger and stronger in their humility, and firmer and firmer in the faith of Christ, unto the filling their souls with joy and consolation, yea, even to the purifying and the sanctification of their hearts, which sanctification cometh because of their yielding their hearts unto God. And it came to pass that the fifty and second year ended in peace also, save it was the exceeding great pride which had gotten into the hearts of the people, and it was because of their exceedingly great riches and their prosperity in the land, and it did grow upon them from day to day.

<sup>9</sup>And it came to pass in the fifty and third year of the reign of the judges, Helaman died and his eldest son Nephi began to reign in his stead. And it came to pass that he did fill the judgment seat with justice and equity, yea, he did keep the commandments of God and did walk in the ways of his father. And it came to pass in the fifty and fourth year there were many dissensions in the church, and there was also a contention among the people insomuch that there was much bloodshed, and the rebellious part were slain and driven out of the land, and they did go unto the king of the Lamanites.

<sup>10</sup>And it came to pass that they did endeavor to stir up the Lamanites to war against the Nephites, but behold, the Lamanites were exceeding afraid, insomuch that they would not hearken to the words of those dissenters. But it came to pass in the fifty and sixth year of the reign of the judges, there were dissenters who went up from the Nephites unto the Lamanites, and they succeeded with those others in stirring them up to anger against the Nephites, and they were all that year preparing for war. And in the fifty and seventh year they did come down against the Nephites to battle, and they did commence the work of death, yea, insomuch that in the fifty and eighth year of the reign of the judges they succeeded in obtaining possession of the land of Zarahemla, yea, and also all the lands, even unto the land which was near the land Bountiful. And the Nephites and the armies of Moroni were

driven even into the land of Bountiful; and there they did fortify against the Lamanites, from the west sea even unto the east, it being a day's journey for a Nephite on the line which they had fortified and stationed their armies to defend their north country. And thus those dissenters of the Nephites, with the help of a numerous army of the Lamanites, had obtained all the possession of the Nephites which was in the land southward. And all this was done in the fifty and eighth and ninth years of the reign of the judges.

<sup>11</sup>And it came to pass in the sixtieth year of the reign of the judges, Moronihah did succeed with his armies in obtaining many parts of the land, yea, they retained many cities which had fallen into the hands of the Lamanites.

<sup>12</sup>And it came to pass in the sixty and first year of the reign of the judges they succeeded in retaining even the half of all their possessions. Now this great loss of the Nephites and the great slaughter which was among them would not have happened had it not been for their wickedness and their abomination which was among them. Yea, and it was among those also who professed to belong to the church of God. And it was because of the pride of their hearts, because of their exceeding riches, yea, it was because of their oppression to the poor, withholding their food from the hungry, withholding their clothing from the naked, and smiting their humble brethren upon the cheeks, making a mock of that which was sacred, denying the spirit of prophecy and of revelation, murdering, plundering, lying, stealing, committing adultery, rising up in great contentions, and dissenting away into the land of Nephi among the Lamanites. And because of this their great wickedness and their boastings in their own strength they were left in their own strength, therefore they did not prosper, but were afflicted and smitten and driven before the Lamanites until they had lost possession of almost all their lands. But behold, Moronihah did preach many things unto the people because of their iniquity, and also Nephi and Lehi, who were the sons of Helaman, did preach many things unto the people, yea, and did prophesy many things unto them concerning their iniquities and what should come unto them if they did not repent of their sins. And it came to pass that they did repent, and inasmuch as they did repent they did begin to prosper. For when Moronihah saw that they did repent, he did venture to lead them forth from place to place and from city to city, even until they had retained the one-half of their property and the one-half of all their lands. And thus ended the sixty and first year of the reign of the judges.

<sup>13</sup>And it came to pass in the sixty and second year of the reign of the judges that Moronihah could obtain no more possessions over the Lamanites, therefore they did abandon their design to obtain the remainder of their lands. For so numerous were the Lamanites that it became impossible for the Nephites to obtain more power over them. Therefore, Moronihah did employ all his armies in maintaining those parts which he had taken.

<sup>14</sup>And it came to pass, because of the greatness of the number of the Lamanites, the Nephites were in great fear lest they should be overpowered, and trodden down, and slain, and destroyed. Yea, they began to remember the prophecies of Alma, and also the words of Mosiah. And they saw that they had been a stiffnecked people, and that they had set at nought the commandments of God, and that they had altered and trampled under their feet the laws of Mosiah, or that which the Lord commanded him to give unto the people, and

thus seeing that their laws had become corrupted and that they had become a wicked people, insomuch that they were wicked even like unto the Lamanites. And because of their iniquity, the church had begun to dwindle. And they began to disbelieve in the spirit of prophecy and in the spirit of revelation, and the judgments of God did stare them in the face. And they saw they had become weak like unto their brethren the Lamanites and that the spirit of the Lord did no more preserve them. Yea, it had withdrawn from them because the spirit of the Lord doth not dwell in unholy temples. Therefore, the Lord did cease to preserve them by his miraculous and matchless power, for they had fallen into a state of unbelief and awful wickedness. And they saw that the Lamanites were more exceeding numerous than they, and except they should cleave unto the Lord their God, they must unavoidably perish. For behold, they saw that the strength of the Lamanites was as great as their strength, even man for man. And thus had they fallen into this great transgression, yea, thus had they become weak because of their transgression in the space of not many years.

<sup>15</sup>And it came to pass that in this same year, behold, Nephi delivered up the judgment seat to a man whose name was Cezoram. For as their laws and their governments were established by the voice of the people, and they who chose evil were more numerous than they who chose good, therefore they were ripening for destruction. For the laws had become corrupted, yea, and this was not all, they were a stiffnecked people insomuch that they could not be governed by the law nor justice, save it were to their destruction.

<sup>16</sup>And it came to pass that Nephi had become weary because of their iniquity, and he yielded up the judgment seat and took it upon him to preach the word of God all the remainder of his days, and his brother Lehi also, all the remainder of his days. For they remembered the words which their father Helaman spake unto them, and these are the words which he spake: Behold, my sons, I desire that ye should remember to keep the commandments of God, and I would that ye should declare unto the people these words. Behold, I have given unto you the names of our first parents who came out of the land of Jerusalem, and this I have done that when you remember your names that ye may remember them, and when ye remember them ye may remember their works, and when ye remember their works ye may know how that it is said and also written that they were good. Therefore, my sons, I would that ye should do that which is good, that it may be said of you, and also written, even as it has been said and written of them. And now my sons, behold, I have somewhat more to desire of you which desire is that ye may not do these things that ye may boast, but that ye may do these things to lay up for yourselves a treasure in Heaven, yea, which is Eternal and which fadeth not away, yea, that ye may have that precious gift of Eternal life, which we have reason to suppose hath been given to our fathers.

<sup>17</sup>O remember, remember my sons, the words which king Benjamin spake unto his people. Yea, remember that there is no other way nor means whereby man can be saved, only through the atoning blood of Jesus Christ who shall come, yea, remember that he cometh to redeem the world. And remember also the words which Amulek spake unto Zeezrom in the city of Ammonihah, for he said unto him that the Lord surely should come to redeem his people, but that he should not come to redeem them in their sins, but to redeem them

from their sins. And he hath power given unto him from the Father to redeem them from their sins because of repentance. Therefore, he hath sent his angels to declare the tidings of the conditions of repentance which bringeth unto the power of the Redeemer unto the salvation of their souls. And now my sons, remember, remember that it is upon the Rock of our Redeemer, who is Christ the Son of God, that ye must build your foundation, that when the Devil shall send forth his mighty winds, yea, his shafts in the whirlwind, yea, when all his hail and his mighty storm shall beat upon you, it shall have no power over you to drag you down to the gulf of misery and endless woe because of the rock upon which ye are built, which is a sure foundation, a foundation whereon if men build, they cannot fall.

<sup>18</sup>And it came to pass that these were the words which Helaman taught to his sons; yea, he did teach them many things which are not written, and also many things which are written. And they did remember his words and therefore they went forth keeping the commandments of God to teach the word of God among all the people of Nephi, beginning at the city Bountiful; and from thenceforth to the city of Gid, and from the city of Gid to the city of Mulek, and even from one city to another, until they had gone forth among all the people of Nephi who were in the land southward, and from thence into the land of Zarahemla among the Lamanites.

<sup>19</sup>And it came to pass that they did preach with great power, insomuch that they did confound many of those dissenters who had gone over from the Nephites, insomuch that they came forth and did confess their sins and were baptized unto repentance and immediately returned to the Nephites to endeavor to repair unto them the wrongs which they had done. And it came to pass that Nephi and Lehi did preach unto the Lamanites with such great power and authority for they had power and authority given unto them that they might speak, and they also had what they should speak given unto them. Therefore, they did speak unto the great astonishment of the Lamanites to the convincing them, insomuch that there were eight thousand of the Lamanites who were in the land of Zarahemla and round about baptized unto repentance and were convinced of the wickedness of the traditions of their fathers.

<sup>20</sup>And it came to pass that Nephi and Lehi did proceed from thence to go to the land of Nephi. And it came to pass that they were taken by an army of the Lamanites and cast into prison, yea, even in that same prison in which Ammon and his brethren were cast by the servants of Limhi. And after they had been cast into prison many days without food, behold, they went forth into the prison to take them that they might slay them. And it came to pass that Nephi and Lehi were encircled about as if by fire, even insomuch that they durst not lay their hands upon them for fear lest they should be burned. Nevertheless, Nephi and Lehi were not burned, and they were as standing in the midst of fire and were not burned. And when they saw that they were encircled about with a pillar of fire and that it burned them not, their hearts did take courage. For they saw that the Lamanites durst not lay their hands upon them, neither durst they come near unto them, but stood as if they were struck dumb with amazement.

<sup>21</sup>And it came to pass that Nephi, and Lehi did stand forth and began to speak unto them saying, Fear not, for behold, it is God that has shewn unto

you this marvelous thing in the which is shewn unto you, that ye cannot lay your hands on us to slay us. And behold, when they had said these words the earth shook exceedingly and the walls of the prison did shake as if they were about to tumble to the earth, but behold, they did not fall. And behold, they that were in the prison were Lamanites and Nephites who were dissenters. And it came to pass that they were overshadowed with a cloud of darkness, and an awful solemn fear came upon them. And it came to pass that there came a voice as if it were above the cloud of darkness, saying, Repent ye, repent ye, and seek no more to destroy my servants whom I have sent unto you to declare good tidings.

<sup>22</sup>And it came to pass when they heard this voice and beheld that it was not a voice of thunder, neither was it a voice of a great tumultuous noise, but behold, it was a still voice of perfect mildness, as if it had been a whisper, and it did pierce even to the very soul. And notwithstanding the mildness of the voice, behold, the earth shook exceedingly, and the walls of the prison trembled again as if it were about to tumble to the earth, and behold, the cloud of darkness which had overshadowed them did not disperse. And behold, the voice came again saying, Repent ye, repent ye, for the kingdom of Heaven is at hand and seek no more to destroy my servants. And it came to pass that the earth shook again, and the walls trembled, and also again the third time the voice came and did speak unto them marvelous words which cannot be uttered by man, and the walls did tremble again, and the earth shook as if it were about to divide asunder.

<sup>23</sup>And it came to pass that the Lamanites could not flee because of the cloud of darkness which did overshadow them, yea, and also they were immovable because of the fear which did come upon them. Now there was one among them who was a Nephite by birth, who had once belonged to the church of God but had dissented from them. And it came to pass that he turned him about, and behold, he saw through the cloud of darkness the faces of Nephi and Lehi, and behold, they did shine exceedingly even as the faces of angels. And he beheld that they did lift up their eyes to Heaven, and they were in the attitude as if talking or lifting their voices to some being whom they beheld.

<sup>24</sup>And it came to pass that this man did cry unto the multitude that they might turn and look. And behold, there was power given unto them that they did turn and look, and they did behold the faces of Nephi and Lehi. And they said unto the man, Behold, what do all these things mean and who is it with whom these men do converse? Now the man's name was Aminadab. And Aminadab said unto them, They do converse with the angels of God. And it came to pass that the Lamanites said unto him, What shall we do that this cloud of darkness may be removed from overshadowing us? And Aminadab said unto them, You must repent and cry unto the voice, even until ye shall have faith in Christ, who was taught unto you by Alma, and Amulek, and Zeezrom, and when ye shall do this the cloud of darkness shall be removed from overshadowing you.

<sup>25</sup>And it came to pass that they all did begin to cry unto the voice of him who had shook the earth, yea, they did cry even until the cloud of darkness was dispersed. And it came to pass that when they cast their eyes about and saw that the cloud of darkness was dispersed from overshadowing them, and

behold, they saw that they were encircled about (yea, every soul) by a pillar of fire. And Nephi and Lehi were in the midst of them, yea, they were encircled about, yea, they were as if in the midst of a flaming fire, yet it did harm them not neither did it take hold upon the walls of the prison; and they were filled with that joy which is unspeakable and full of glory. And behold, the Holy Spirit of God did come down from Heaven and did enter into their hearts and they were filled as if with fire and they could speak forth marvelous words.

<sup>26</sup>And it came to pass that there came a voice unto them, yea, a pleasant voice as if it were a whisper, saying, Peace, peace be unto you because of your faith in my Well Beloved who was from the foundation of the world. And now when they heard this, they cast up their eyes as if to behold from whence the voice came and behold, they saw the heavens open, and angels came down out of Heaven and ministered unto them. And there were about three hundred souls who saw and heard these things, and they were bid to go forth and marvel not, neither should they doubt. And it came to pass that they did go forth and did minister unto the people, declaring throughout all the regions round about all the things which they had heard and seen, insomuch that the more part of the Lamanites were convinced of them because of the greatness of the evidences which they had received. And as many as were convinced did lay down their weapons of war, and also their hatred and the tradition of their fathers. And it came to pass that they did yield up unto the Nephites the lands of their possession.

<sup>27</sup>And it came to pass that when the sixty and second year of the reign of the judges had ended, all these things had happened and the Lamanites had become, the more part of them, a righteous people, insomuch that their righteousness did exceed that of the Nephites because of their firmness and their steadiness in the faith. For behold, there were many of the Nephites who had become hardened, and impenitent, and grossly wicked, insomuch that they did reject the word of God and all the preaching and the prophesying which did come among them. Nevertheless, the people of the church did have great joy because of the conversion of the Lamanites, yea, because of the church of God which had been established among them. And they did fellowship one with another and did rejoice one with another and did have great joy. And it came to pass that many of the Lamanites did come down into the land of Zarahemla and did declare unto the people of the Nephites the manner of their conversion and did exhort them to faith and repentance. Yea, and many did preach with exceeding great power and authority unto the bringing down many of them into the depths of humility, to be the humble followers of God and the Lamb.

<sup>28</sup>And it came to pass that many of the Lamanites did go into the land northward, and also Nephi and Lehi went into the land northward, to preach unto the people. And thus ended the sixty and third year. And behold, there was peace in all the land, insomuch that the Nephites did go into whatsoever part of the land they would, whether among the Nephites or the Lamanites. And it came to pass that the Lamanites did also go whithersoever they would, whether it was among the Lamanites or among the Nephites. And thus they did have free intercourse one with another, to buy and to sell and to get gain, according to their desire.

<sup>29</sup>And it came to pass that they became exceeding rich, both the Lamanites and the Nephites, and they did have an exceeding plenty of gold, and of silver, and of all manner of precious metals, both in the land south and in the land north. Now the land south was called Lehi, and the land north was called Mulek, which was after the sons of Zedekiah; for the Lord did bring Mulek into the land north and Lehi into the land south. And behold, there was all manner of gold in both these lands, and of silver, and of precious ore of every kind; and there were also curious workmen who did work all kinds of ore, and did refine it, and thus they did become rich. They did raise grain in abundance, both in the north and in the south; and they did flourish exceedingly, both in the north and in the south. And they did multiply and wax exceeding strong in the land. And they did raise many flocks and herds, yea, many fatlings. Behold, their women did toil and spin and did make all manner of cloth, of fine twined linen and cloth of every kind to clothe their nakedness. And thus the sixty and fourth year did pass away in peace. And in the sixty and fifth year they did also have great joy and peace, yea, much preaching and many prophecies concerning that which was to come. And thus passed away the sixty and fifth year.

<sup>30</sup>And it came to pass that in the sixty and sixth year of the reign of the judges, behold, Cezoram was murdered by an unknown hand as he sat upon the judgment seat. And it came to pass that in the same year, that his son, who had been appointed by the people in his stead, was also murdered. And thus ended the sixty and sixth year. And in the commencement of the sixty and seventh year the people began to grow exceeding wicked again. For behold, the Lord had blessed them so long with the riches of the world that they had not been stirred up to anger, to wars, nor to bloodsheds, therefore they began to set their hearts upon their riches, yea, they began to seek to get gain that they might be lifted up one above another. Therefore, they began to commit secret murders, and to rob, and to plunder, that they might get gain. And now behold, those murderers and plunderers were a band who had been formed by Kishcumen and Gaddianton. And now it had come to pass that there were many, even among the Nephites, of Gaddianton's band. But behold, they were more numerous among the more wicked part of the Lamanites. And they were called Gaddianton's robbers and murderers, and it was they who did murder the chief judge Cezoram and his son while in the judgment seat; and behold, they were not found.

<sup>31</sup>And now it came to pass that when the Lamanites found that there were robbers among them they were exceeding sorrowful, and they did use every means whatsoever was in their power to destroy them off the face of the earth. But behold, Satan did stir up the hearts of the more part of the Nephites insomuch that they did unite with those bands of robbers and did enter into their covenants, and their oaths, that they would protect and preserve one another, in whatsoever difficult circumstances they should be placed, that they should not suffer for their murders, and their plunderings, and their stealings.

<sup>32</sup>And it came to pass that they did have their signs, yea, their secret signs, and their secret words, and this that they might distinguish a brother who had entered into the covenant that whatsoever wickedness his brother should do, he should not be injured by his brother, nor by those who did belong to his

band who had taken this covenant. And thus they might murder, and plunder and steal, and commit whoredoms, and all manner of wickedness contrary to the laws of their country and also the laws of their God. And whosoever of those who belonged to their band should reveal unto the world of their wickedness and their abominations should be tried, not according to the laws of their country, but according to the laws of their wickedness which had been given by Gaddianton and Kishcumen. Now behold, it is these secret oaths and covenants which Alma commanded his son should not go forth unto the world lest they should be a means of bringing down the people unto destruction. Now behold, those secret oaths and covenants did not come forth unto Gaddianton from the records which were delivered unto Helaman, but behold, they were put into the heart of Gaddianton by that same being who did entice our first parents to partake of the forbidden fruit, yea, that same being who did plot with Cain that if he would murder his brother Abel, it should not be known unto the world. And he did plot with Cain and his followers from that time forth. And also it is that same being who put it into the hearts of the people to build a tower sufficiently high that they might get to Heaven. And it was that same being who led on the people who came from that tower into this land, who spread the works of darkness and abominations over all the face of the land until he dragged the people down to an entire destruction and to an everlasting hell. Yea, it is that same being who put it into the heart of Gaddianton to still carry on the work of darkness and of secret murder, and he has brought it forth from the beginning of man even down to this time. And behold, it is he who is the author of all sin. And behold, he doth carry on his works of darkness and secret murder and doth hand down their plots, and their oaths, and their covenants, and their plans of awful wickedness from generation to generation, according as he can get hold upon the hearts of the children of men. And now behold, he had got great hold upon the hearts of the Nephites, yea, insomuch that they had become exceeding wicked. Yea, the more part of them had turned out of the way of righteousness and did trample under their feet the commandments of God and did turn unto their own ways and did build up unto themselves idols of their gold and their silver.

<sup>33</sup>And it came to pass that all these iniquities did come unto them in the space of not many years, insomuch that a more part of it had come unto them in the sixty and seventh year of the reign of the judges over the people of Nephi. And they did grow in their iniquities in the sixty and eighth year also to the great sorrow and lamentation of the righteous. And thus we see that the Nephites did begin to dwindle in unbelief and grow in wickedness and abominations while the Lamanites began to grow exceedingly in the knowledge of their God, yea, they did begin to keep his statutes and commandments and to walk in truth and uprightness before him. And thus we see that the spirit of the Lord began to withdraw from the Nephites because of the wickedness and the hardness of their hearts. And thus we see that the Lord began to pour out his spirit upon the Lamanites because of their easiness and willingness to believe in his word.

<sup>34</sup>And it came to pass that the Lamanites did hunt the band of robbers of Gaddianton. And they did preach the word of God among the more wicked part of them insomuch that this band of robbers were utterly destroyed from among the Lamanites. And it came to pass that on the other hand that the

Nephites did build them up and support them, beginning at the more wicked part of them, until they had overspread all the land of the Nephites and had seduced the more part of the righteous until they had come down to believe in their works, and partake of their spoils, and to join with them in their secret murders and combinations. And thus they did obtain the sole management of the government insomuch that they did trample under their feet, and smote, and rend, and turn their backs upon the poor, and the meek, and the humble followers of God. And thus we see that they were in an awful state and ripening for an everlasting destruction. And it came to pass that thus ended the sixty and eighth year of the reign of the judges over the people of Nephi.

#### THE PROPHECY OF NEPHI, THE SON OF HELAMAN

*God threatens the people of Nephi, that he will visit them in his anger, to their utter destruction, except they repent of their wickedness. God smiteth the people of Nephi with pestilence; they repent and turn unto him. Samuel, a Lamanite, prophesies unto the Nephites.*

**3** Behold, now it came to pass in the sixty and ninth year of the reign of the judges over the people of the Nephites, that Nephi, the son of Helaman, returned to the land of Zarahemla from the land northward. For he had been forth among the people who were in the land northward and did preach the word of God unto them and did prophesy many things unto them and they did reject all his words insomuch that he could not stay among them, but returned again unto the land of his nativity. And seeing the people in a state of such awful wickedness and those Gaddianton robbers filling the judgment seats, having usurped the power and authority of the land, laying aside the commandments of God and not in the least aright before him, doing no justice unto the children of men, condemning the righteous because of their righteousness, letting the guilty and the wicked go unpunished because of their money, and moreover, to be held in office at the head of government to rule and do according to their wills that they might get gain and glory of the world, and moreover that they might the more easy commit adultery, and steal, and kill, and do according to their own wills; now this great iniquity had come upon the Nephites in the space of not many years.

<sup>2</sup>And when Nephi saw it, his heart was swollen with sorrow within his breast, and he did exclaim in the agony of his soul, O that I could have had my days in the days when my father Nephi first came out of the land of Jerusalem that I could have joyed with him in the promised land, then were his people easy to be entreated, firm to keep the commandments of God and slow to be led to do iniquity, and they were quick to hearken unto the words of the Lord. Yea, if my days could have been in those days, then would my soul have had joy in the righteousness of my brethren. But behold, I am consigned that these are my days and that my soul shall be filled with sorrow because of this the wickedness of my brethren. And behold, now it came to pass that it was upon a tower which was in the garden of Nephi, which was by the highway which led to the chief market, which was in the city of Zarahemla; therefore Nephi had bowed himself upon the tower which was in his garden, which tower was also near unto the garden gate which led by the highway.

<sup>3</sup>And it came to pass that there were certain men passing by and saw Nephi as he was pouring out his soul unto God upon the tower, and they ran and told the people what they had seen, and the people came together in multitudes that they might know the cause of so great mourning for the wickedness of the people. And now when Nephi arose he beheld the multitudes of people who had gathered together. And it came to pass that he opened his mouth and said unto them, Behold, why have ye gathered yourselves together? That I may tell you of your iniquities? Yea, because I have got upon my tower that I might pour out my soul unto my God because of the exceeding sorrow of my heart which is because of your iniquities? And because of my mourning and lamentation, ye have gathered yourselves together and do marvel, yea, and ye have great need to marvel, Yea, ye had ought to marvel, because ye are given away that the Devil has got so great hold upon your hearts. Yea, how could ye have given away to the enticing of him who is seeking to hurl away your souls down to everlasting misery and endless wo?

<sup>4</sup>O repent ye, repent ye. Why will ye die? Turn ye, turn ye unto the Lord your God. Why has he forsaken you? It is because you have hardened your hearts, yea, ye will not hearken unto the voice of the good shepherd; yea, ye have provoked him to anger against you. And behold, instead of gathering you, except ye will repent, behold, he shall scatter you forth that ye shall become meat for dogs and wild beasts. O how could you have forgotten your God in the very day that he has delivered you? But behold, it is to get gain, to be praised of men, yea, and that ye might get gold and silver. And ye have set your hearts upon the riches and the vain things of this world, for the which ye do murder, and plunder, and steal, and bear false witness against your neighbor, and do all manner of iniquity, and for this cause woe shall come unto you except ye shall repent. For if ye will not repent, behold this great city, and also all those great cities which are round about which are in the land of our possession, shall be taken away that ye shall have no place in them. For behold, the Lord will not grant unto you strength, as he has hitherto done, to withstand against your enemies. For behold, thus saith the Lord, I will not shew unto the wicked of my strength, to one more than the other, save it be unto those who repent of their sins and hearken unto my words.

<sup>5</sup>Now, therefore I would that ye should behold, my brethren, that it shall be better for the Lamanites than for you except ye shall repent. For behold, they are more righteous than you, for they have not sinned against that great knowledge which ye have received, therefore the Lord will be merciful unto them. Yea, he will lengthen out their days and increase their seed even when thou shalt be utterly destroyed except thou shalt repent. Yea, woe be unto you because of that great abomination which has come among you, and ye have united yourselves unto it, yea, to that secret band which was established by Gaddianton, yea, woe shall come unto you because of that pride which ye have suffered to enter your hearts, which has lifted you up beyond that which is good because of your exceedingly great riches; yea, woe be unto you because of your wickedness and abominations. And except ye repent, ye shall perish. Yea, even your lands shall be taken from you and ye shall be destroyed from off the face of the earth. Behold, now I do not say that these things shall be of myself because it is not of myself that I know these things. But behold, I

know that these things are true because the Lord God has made them known unto me, therefore I testify that they shall be.

<sup>6</sup>And now it came to pass that when Nephi had said these words, behold, there were men who were judges who also belonged to the secret band of Gaddianton, and they were angry, and they cried out against him, saying unto the people, Why do ye not seize upon this man and bring him forth, that he may be condemned according to the crime which he has done? Why seest this man and hearest him revile against this people and against our law? For behold, Nephi had spoken unto them concerning the corruptness of their law, yea, many things did Nephi speak which cannot be written, and nothing did he speak which was contrary to the commandments of God. And those judges were angry with him because he spake plain unto them concerning their secret works of darkness, nevertheless they durst not lay their own hands upon him; for they feared the people, lest they should cry out against them. Therefore, they did cry unto the people, saying, Why do ye suffer this man to revile against us? For behold, he doth condemn all this people, even unto destruction, yea, and also that these our great cities shall be taken from us that we shall have no place in them. And now we know that this is impossible, for behold, we are powerful, and our cities great, therefore our enemies can have no power over us.

<sup>7</sup>And it came to pass that thus they did stir up the people to anger against Nephi and raised contentions among them, for there were some who did cry out, Let this man alone, for he is a good man, and those things which he saith will surely come to pass except we repent. Yea, behold all the judgments will come upon us which he has testified unto us, for we know that he has testified aright unto us concerning our iniquities, and behold, they are many. And he knoweth as well all things which shall befall us as he knoweth our iniquities, yea, and behold, if he had not been a prophet, he could not have testified concerning those things.

<sup>8</sup>And it came to pass that those people who sought to destroy Nephi were compelled, because of their fear, that they did not lay their hands on him. Therefore, he began again to speak unto them seeing that he had gained favor in the eyes of some, insomuch that the remainder of them did fear. Therefore, he was constrained to speak more unto them, saying, Behold, my brethren, have ye not read that God gave power unto one man, even Moses, to smite upon the waters of the Red Sea, and they parted hither and thither insomuch that the Israelites, who were our fathers, came through upon dry ground and the waters closed upon the armies of the Egyptians and swallowed them up?

<sup>9</sup>And now behold, if God gave unto this man such power, then why should ye dispute among yourselves and say that he hath given unto me no power whereby I may know concerning the judgments that shall come upon you except ye repent? But behold, ye not only deny my words, but ye also deny all the words which hath been spoken by our fathers, and also the words which were spoken by this man, Moses, who had such great power given unto him, yea, the words which he hath spoken concerning the coming of the Messiah. Yea, did he not bear record that the Son of God should come? And as he lifted up the brazen serpent in the wilderness, even so shall he be lifted up who should come. And as many as should look upon that serpent should live, even so as

many as should look upon the Son of God with faith, having a contrite spirit, might live even unto that life which is Eternal. And now behold, Moses did not only testify of these things, but also all the holy prophets from his days even to the days of Abraham. Yea, and behold, Abraham saw of his coming and was filled with gladness and did rejoice. Yea, and behold, I say unto you that Abraham not only knew of these things, but there were many before the days of Abraham who were called by the order of God, yea, even after the order of his Son. And this that it should be shewn unto the people a great many thousand years before his coming that even redemption should come unto them. And now I would that ye should know that even since the days of Abraham, there have been many prophets that have testified these things, yea, behold, the prophet Zenos did testify boldly for the which he was slain. And behold, also Zenoah, and also Ezias, and also Isaiah, and Jeremiah – Jeremiah being that same prophet who testified of the destruction of Jerusalem. And now we know that Jerusalem was destroyed according to the words of Jeremiah. O then why not the Son of God come, according to his prophecy? And now will ye dispute that Jerusalem was destroyed? Will ye say that the sons of Zedekiah were not slain, all except it were Mulek? Yea, and do ye not behold that the seed of Zedekiah are with us and they were driven out of the land of Jerusalem? But behold, this is not all. Our father Lehi was driven out of Jerusalem because he testified of these things. Nephi also testified of these things and also almost all of our fathers, even down to this time, yea, they have testified of the coming of Christ and have looked forward and have rejoiced in his day which is to come. And behold, he is God, and he is with them, and he did manifest himself unto them that they were redeemed by him, and they gave unto him glory because of that which is to come.

<sup>10</sup> And now seeing ye know these things and cannot deny them, except ye shall lie, therefore in this ye have sinned for ye have rejected all these things, notwithstanding so many evidences which ye have received. Yea, even ye have received all things, both things in Heaven, and all things which are in the earth as a witness that they are true. But behold, ye have rejected the truth and rebelled against your holy God, and even at this time, instead of laying up for yourselves treasures in Heaven where nothing doth corrupt and where nothing can come which is unclean, ye are heaping up for yourselves wrath against the day of judgment. Yea, even at this time ye are ripening, because of your murders, and your fornication and wickedness, for everlasting destruction, yea, and except ye repent, it will come unto you soon; yea, behold it is now even at your doors. Yea, go ye in unto the judgment seat and search, and behold, your judge is murdered and he lieth in his blood and he hath been murdered by his brother who seeketh to sit in the judgment seat. And behold, they both belong to your secret band whose author is Gaddianton and the evil one who seeketh to destroy the souls of men.

<sup>11</sup> Behold, now it came to pass that when Nephi had spoken these words, certain men who were among them ran to the judgment seat, yea, even there were five who went, and they said among themselves, as they went, Behold, now we will know of a surety whether this man be a prophet, and God hath commanded him to prophesy such marvelous things unto us. Behold, we do not believe that he hath, yea, we do not believe that he is a prophet, nevertheless

if this thing which he has said concerning the chief judge be true, that he be dead, then will we believe that the other words which he has spoken are true. And it came to pass that they ran in their might, and came in unto the judgment seat, and behold, the chief judge had fallen to the earth and did lie in his blood. And now behold, when they saw this, they were astonished exceedingly insomuch that they fell to the earth, for they had not believed the words which Nephi had spoken concerning the chief judge. But now when they saw, they believed, and fear came upon them lest all the judgments which Nephi had spoken should come upon the people, therefore they did quake and had fallen to the earth.

<sup>12</sup>Now immediately when the judge had been murdered, he being stabbed by his brother by a garb of secrecy, and he fled and the servants ran and told the people raising the cry of murder among them. And behold, the people did gather themselves together unto the place of the judgment seat, and behold, to their astonishment they saw those five men who had fallen to the earth. And now behold, the people knew nothing concerning the multitude who had gathered together at the garden of Nephi, therefore they said among themselves, These men are they who have murdered the judge and God has smitten them that they could not flee from us.

<sup>13</sup>And it came to pass that they laid hold on them, and bound them, and cast them into prison. And there was a proclamation sent abroad that the judge was slain, and that the murderers had been taken and were cast into prison. And it came to pass that on the morrow the people did assemble themselves together to mourn and to fast at the burial of the great chief judge who had been slain. And thus were also those judges who were at the garden of Nephi and heard his words, were also gathered together at the burial.

<sup>14</sup>And it came to pass that they inquired among the people saying, Where are the five who were sent to inquire concerning the chief judge whether he was dead? And they answered and said, Concerning the five whom ye say ye have sent, we know not, but there are five who are the murderers whom we have cast into prison. And it came to pass that the judges desired that they should be brought, and they were brought, and behold, they were the five who were sent. And behold, the judges inquired of them to know concerning the matter and they told them all that they had done, saying, We ran and came to the place of the judgment, and when we saw all things, even as Nephi had testified, we were astonished insomuch that we fell to the earth. And when we were recovered from our astonishment, behold, they cast us into prison. Now as for the murder of this man, we know not who has done it, and only this much we know, we ran and came according as ye desired, and behold, he was dead according to the words of Nephi.

<sup>15</sup>And now it came to pass, that the judges did expound the matter unto the people and did cry out against Nephi, saying, Behold, we know that this Nephi must have agreed with some one to slay the judge and then he might declare it unto us, that he might convert us unto his faith, that he might raise himself to be a great man, chosen of God and a prophet. And now behold, we will detect this man, and he shall confess his fault and make known unto us the true murderer of this judge. And it came to pass that the five were liberated on the day of the burial. Nevertheless, they did rebuke the judges in the words

which they had spoken against Nephi and did contend with them one by one, insomuch that they did confound them.

<sup>16</sup>Nevertheless, they caused that Nephi should be taken and bound and brought before the multitude, and they began to question him in divers ways, that they might cross him, that they might accuse him to death, saying unto him, Thou art confederate. Who is this man that has done this murder? Now tell us and acknowledge thy fault, saying, Behold, here is money, and also we will grant unto thee thy life if thou wilt tell us and acknowledge the agreement which thou hast made with him. But Nephi said unto them, O ye fools, ye uncircumcised of heart, ye blind, and ye stiffnecked people, do ye know how long the Lord your God will suffer you that ye shall go on in this your way of sin? O ye had ought to begin to howl and mourn, because of the great destruction at this time which doth await you, except ye shall repent. Behold, ye say that I have agreed with a man that he should murder Seezoram, our chief judge. But behold, I say unto you, that this is because I have testified unto you that ye might know concerning this thing, yea, even for a witness unto you that I did know of the wickedness and abominations which are among you. And because I have done this, ye say that I have agreed with a man that he should do this thing. Yea, because I shewed unto you this sign, ye are angry with me and seek to destroy my life.

<sup>17</sup>And now behold, I will shew unto you another sign, and see if ye will in this thing seek to destroy me. Behold, I say unto you, go to the house of Seantum, who is the brother of Seezoram, and say unto him, Has Nephi, the pretended prophet, who doth prophesy so much evil concerning this people, agreed with thee in the which ye have murdered Seezoram who is your brother? And behold, he shall say unto you, Nay. And ye shall say unto him, Have ye murdered your brother? And he shall stand with fear and wist not what to say. And behold, he shall deny unto you, and he shall make as if he were astonished, nevertheless he shall declare unto you that he is innocent. But behold, ye shall examine him, and ye shall find blood upon the skirts of his cloak. And when ye have seen this, ye shall say, From whence cometh this blood? Do we not know that it is the blood of your brother? And then shall he tremble and shall look pale, even as if death had come upon him. And then shall ye say, Because of this fear and this paleness which has come upon your face, behold, we know that thou art guilty. And then shall greater fear come upon him, and then shall he confess unto you, and deny no more that he has done this murder. And then shall he say unto you that I, Nephi, knew nothing concerning the matter save it were given unto me by the power of God. And then shall ye know that I am an honest man and that I am sent unto you from God.

<sup>18</sup>And it came to pass that they went and did, even according as Nephi had said unto them. And behold, the words which he had said were true, for according to the words, he did deny, and also according to the words, he did confess. And he was brought to prove that he himself was the very murderer insomuch that the five were set at liberty and also was Nephi. And there were some of the Nephites who believed on the words of Nephi; and there were some also who believed because of the testimony of the five, for they had been converted while they were in prison. And now there were some among the people who said that Nephi was a prophet, and there were others who said,

Behold, he is a god, for except he was a god, he could not know of all things. For behold, he has told us the thoughts of our hearts and also has told us things, and even he has brought unto our knowledge the true murderer of our chief judge.

<sup>19</sup>And it came to pass that there arose a division among the people insomuch that they divided hither and thither and went their ways, leaving Nephi alone as he was standing in the midst of them. And it came to pass that Nephi went his way towards his own house pondering upon the things which the Lord had shewn unto him. And it came to pass as he was thus pondering, being much cast down because of the wickedness of the people of the Nephites, their secret works of darkness, and their murderings, and their plunderings, and all manner of iniquities, and it came to pass as he was thus pondering in his heart, behold, a voice came unto him, saying, Blessed art thou Nephi for those things which thou hast done. For I have beheld how thou hast with unweariness declared the word which I have given unto thee, unto this people. And thou hast not feared them, and hast not sought thine own life, but have sought my will and to keep my commandments. And now because thou hast done this with such unweariness, behold, I will bless thee forever. And I will make thee mighty in word and in deed, in faith and in works, yea, even that all things shall be done unto thee according to thy word, for thou shalt not ask that which is contrary to my will. Behold, thou art Nephi, and I am God. Behold, I declare it unto thee in the presence of mine angels that ye shall have power over this people and shall smite the earth with famine, and with pestilence, and destruction, according to the wickedness of this people. Behold, I give unto you power that whatsoever ye shall seal on earth shall be sealed in Heaven, and whatsoever ye shall loose on earth shall be loosed in Heaven, and thus shall ye have power among this people. And thus, if ye shall say unto this temple, It shall be rent in twain, it shall be done. And if ye shall say unto this mountain, Be thou cast down and become smooth, it shall be done. And behold, if ye shall say that God shall smite this people, it shall come to pass. And now behold, I command you that ye shall go and declare unto this people that thus saith the Lord God, who is the Almighty, Except ye repent, ye shall be smitten even unto destruction.

<sup>20</sup>And behold, now it came to pass that when the Lord had spoken these words unto Nephi, he did stop and did not go unto his own house, but did return unto the multitudes who were scattered about upon the face of the land and began to declare unto them the word of the Lord which had been spoken unto him concerning their destruction if they did not repent. Now behold, notwithstanding that great miracle which Nephi had done in telling them concerning the death of the chief judge, they did harden their hearts and did not hearken unto the words of the Lord, therefore Nephi did declare unto them the word of the Lord, saying, Except ye repent, thus saith the Lord, Ye shall be smitten, even unto destruction. And it came to pass that when Nephi had declared unto them the word, behold, they did still harden their hearts, and would not hearken unto his words, therefore they did revile against him and did seek to lay their hands upon him, that they might cast him into prison. But behold, the power of God was with him and they could not take him to

cast him into prison, for he was taken by the spirit and conveyed away out of the midst of them.

<sup>21</sup>And it came to pass that thus he did go forth in the spirit from multitude to multitude, declaring the word of God, even until he had declared it unto them all, or sent it forth among all the people. And it came to pass that they would not hearken unto his words. And there began to be contentions, insomuch that they were divided against themselves, and began to slay one another with the sword. And thus ended the seventy and first year of the reign of the judges over the people of Nephi.

**4** And now it came to pass in the seventy and second year of the reign of the judges that the contentions did increase, insomuch that there were wars throughout all the land among all the people of Nephi. And it was this secret band of robbers who did carry on this work of destruction and wickedness. And this war did last all that year. And in the seventy and third year it did also last.

<sup>2</sup>And it came to pass that in this year Nephi did cry unto the Lord, saying, O Lord, do not suffer that this people shall be destroyed by the sword, but O Lord, rather let there be a famine in the land to stir them up in remembrance of the Lord their God and perhaps they will repent and turn unto thee. And so it was done according to the words of Nephi, and there was a great famine upon the land, among all the people of Nephi. And thus in the seventy and fourth year the famine did continue and the work of destruction did cease by the sword, but became sore by famine. And this work of destruction did also continue in the seventy and fifth year. For the earth was smitten, that it was dry and did not yield forth grain in the season of grain, and the whole earth was smitten, even among the Lamanites as well as among the Nephites, so that they were smitten that they did perish by thousands in the more wicked parts of the land.

<sup>3</sup>And it came to pass that the people saw that they were about to perish by famine, and they began to remember the words of Nephi. And the people began to plead with their chief judges and their leaders, that they would say unto Nephi, Behold we know that thou art a man of God, and therefore cry unto the Lord our God that he turn away from us this famine, lest all the words which thou hast spoken concerning our destruction be fulfilled. And it came to pass that the judges did say unto Nephi according to the words which had been desired. And it came to pass that when Nephi saw that the people had repented and did humble themselves in sackcloth, he cried again unto the Lord, saying, O Lord, behold, this people repenteth, and they have swept away the band of Gaddianton from amongst them, insomuch that they have become extinct, and they have concealed their secret plans in the earth. Now, O Lord, because of this their humility, wilt thou turn away thine anger and let thine anger be appeased in the destruction of those wicked men whom thou has already destroyed? O Lord, wilt thou turn away thine anger, yea, thy fierce anger, and cause that this famine may cease in this land? O Lord, wilt thou hearken unto me and cause that it may be done according to my words, and send forth rain upon the face of the earth that she may bring forth her fruit and her grain in the season of grain? O Lord, thou didst hearken unto my words when I said, Let there be a famine, that the pestilence of the sword

might cease. And I know that thou wilt even at this time, hearken unto my words, for thou said that if this people repent, I will spare them. Yea, O Lord, and thou seest that they have repented because of the famine and the pestilence and destruction which has come unto them. And now, O Lord, wilt thou turn away thine anger and try again if they will serve thee? And if so, O Lord, thou canst bless them according to thy word which thou hast said.

<sup>4</sup>And it came to pass that in the seventy and sixth year, the Lord did turn away his anger from the people and caused that rain should fall upon the earth, insomuch that it did bring forth her fruit in the season of her fruit. And it came to pass that it did bring forth her grain in the season of her grain. And behold, the people did rejoice and glorify God, and the whole face of the land was filled with rejoicing. And they did no more seek to destroy Nephi, but they did esteem him as a great prophet and a man of God, having great power and authority given unto him from God. And behold, Lehi, his brother, was not a whit behind him as to things pertaining to righteousness. And thus it did come to pass that the people of Nephi began to prosper again in the land, and began to build up their waste places, and began to multiply and spread, even until they did cover the whole face of the land, both on the northward and on the southward, from the Sea West to the Sea East. And it came to pass that the seventy and sixth year did end in peace. And the seventy and seventh year began in peace, and the church did spread throughout the face of all the land, and the more part of the people, both the Nephites and the Lamanites, did belong to the church; and they did have exceeding great peace in the land. And thus ended the seventy and seventh year. And also they had peace in the seventy and eighth year, save it were a few contentions concerning the points of doctrine which had been laid down by the prophets, and in the seventy and ninth year there began to be much strife. But it came to pass that Nephi and Lehi, and many of their brethren, who knew concerning the true points of doctrine, having many revelations daily, therefore they did preach unto the people, insomuch that they did put an end to their strife in that same year.

<sup>5</sup>And it came to pass that in the eightieth year of the reign of the judges over the people of Nephi, there were a certain number of the dissenters from the people of Nephi who had some years before gone over unto the Lamanites and took upon themselves the name of Lamanites, and also, a certain number who were real descendants of the Lamanites, being stirred up to anger by them, or by those dissenters, therefore they commenced a war with their brethren. And they did commit murder and plunder, and then they would retreat back into the mountains and into the wilderness and secret places, hiding themselves that they could not be discovered, receiving daily an addition to their numbers inasmuch as there were dissenters that went forth unto them. And thus in time, yea, even in the space of not many years, they became an exceeding great band of robbers, and they did search out all the secret plans of Gaddianton, and thus they became robbers of Gaddianton. Now behold, these robbers did make great havoc, yea, even great destruction among the people of Nephi, and also among the people of the Lamanites.

<sup>6</sup>And it came to pass that it was expedient that there should be a stop put to this work of destruction, therefore they sent an army of strong men into the wilderness and upon the mountains to search out this band of robbers and

to destroy them. But behold, it came to pass that in that same year they were driven back even into their own lands. And thus ended the eightieth year of the reign of the judges over the people of Nephi.

<sup>7</sup>And it came to pass in the commencement of the eighty and first year they did go forth again against this band of robbers and did destroy many, and they were also visited with much destruction. And they were again obliged to return out of the wilderness and out of the mountains unto their own lands, because of the exceeding greatness of the numbers of those robbers who infested the mountains and the wilderness. And it came to pass that thus ended this year.

<sup>8</sup>And the robbers did still increase and wax strong, insomuch that they did defy the whole armies of the Nephites and also of the Lamanites; and they did cause great fear to come unto the people, upon all the face of the land. Yea, for they did visit many parts of the land and did do great destruction unto them, yea, did kill many and did carry away others captive into the wilderness, yea, and more especially their women and their children. Now this great evil, which came unto the people because of their iniquity, did stir them up again in remembrance of the Lord their God. And thus ended the eighty and first year of the reign of the judges. And in the eighty and second year they began again to forget the Lord their God. And in the eighty and third year they began to wax strong in iniquity. And in the eighty and fourth year they did not mend their ways. And it came to pass in the eighty and fifth year they did wax stronger and stronger in their pride and in their wickedness, and thus they were ripening again for destruction. And thus ended the eighty and fifth year.

<sup>9</sup>And thus we can behold how false, and also the unsteadiness of the hearts of the children of men. Yea, we can see that the Lord in his great infinite goodness doth bless and prosper those who put their trust in him. Yea, and we may see at the very time when he doth prosper his people, yea, in the increase of their fields, their flocks, and their herds, and in gold, and in silver, and in all manner of precious things of every kind, and art, sparing their lives and delivering them out of the hands of their enemies, softening the hearts of their enemies that they should not declare wars against them, yea, and in fine, doing all things for the welfare and happiness of his people, yea, then is the time that they do harden their hearts and do forget the Lord their God and do trample under their feet the Holy One, yea, and this because of their ease, and their exceeding great prosperity. And thus we see that except the Lord doth chasten his people with many afflictions, yea, except he doth visit them with death, and with terror, and with famine, and with all manner of pestilences, they will not remember him. O how foolish and how vain, and how evil, and devilish, and how quick to do iniquity, and how slow to do good, are the children of men. Yea, how quick to hearken unto the words of the evil one, and to set their hearts upon the vain things of the world, yea, how quick to be lifted up in pride, yea, how quick to boast, and do all manner of that which is iniquity and how slow are they to remember the Lord their God, and to give ear unto his counsels; yea, how slow to walk in wisdom's paths. Behold, they do not desire that the Lord their God who hath created them should rule and reign over them; notwithstanding his great goodness and his mercy towards them, they do set at naught his counsels, and they will not that he should be their guide.

<sup>10</sup>O how great is the nothingness of the children of men, yea, even they are less than the dust of the earth. For behold, the dust of the earth moveth hither and thither to the dividing asunder, at the command of our great and everlasting God. Yea, behold, at his voice doth the hills and the mountains tremble and quake, and by the power of his voice they are broken up and become smooth, yea, even like unto a valley. Yea, by the power of his voice doth the whole earth shake, yea, by the power of his voice doth the foundations rock even to the very center. Yea, and if he say unto the earth, Move, it is moved. Yea, if he say unto the earth, Thou shalt go back that it lengthen out the day for many hours, it is done. And thus according to his word the earth goeth back, and it appeareth unto man that the sun standeth still. Yea, and behold, this is so, for sure it is the earth that moveth and not the sun. And behold, also, if he say unto the waters of the great deep, Be thou dried up, it is done. Behold, if he say unto this mountain, Be thou raised up, and come over and fall upon that city, that it be buried up, behold, it is done. And behold, if a man hide up a treasure in the earth, and the Lord shall say, Let it be accursed because of the iniquity of him who hath hid it up, behold, it shall be accursed. And if the Lord shall say, Be thou accursed that no man shall find thee from this time henceforth and forever, behold, no man getteth it henceforth and forever. And behold, if the Lord shall say unto a man, Because of thine iniquities thou shalt be accursed forever, it shall be done. And if the Lord shall say, Because of thine iniquities, thou shalt be cut off from my presence, he will cause that it shall be so. And woe unto him to whom he shall say this, for it shall be unto him that will do iniquity, and he cannot be saved, therefore, for this cause, that men might be saved, hath repentance been declared.

<sup>11</sup>Therefore, blessed are they who will repent and hearken unto the voice of the Lord their God, for these are they that shall be saved. And may God grant, in his great fulness, that men might be brought unto repentance and good works, that they might be restored unto grace for grace according to their works. And I would that all men might be saved. But we read that in that great and last day there are some who shall be cast out, yea, who shall be cast off from the presence of the Lord, yea, who shall be consigned to a state of endless misery, fulfilling the words which say: They that have done good shall have everlasting life, and they that have done evil shall have everlasting damnation. And thus it is. Amen.

*The prophecy of Samuel the Lamanite to the Nephites*

**5** And now it came to pass in the eighty and sixth year the Nephites did still remain in wickedness, yea, in great wickedness, while the Lamanites did observe strictly to keep the commandments of God according to the law of Moses. And it came to pass that in this year there was one Samuel, a Lamanite, came into the land of Zarahemla and began to preach unto the people. And it came to pass that he did preach many days repentance unto the people and they did cast him out and he was about to return to his own land. But behold, the voice of the Lord came unto him that he should return again and prophesy unto the people whatsoever things should come into his heart.

<sup>2</sup>And it came to pass that they would not suffer that he should enter into the city, therefore he went and got upon the wall thereof and stretched forth his hand and cried with a loud voice and prophesied unto the people whatsoever things the Lord put into his heart. And he said unto them, Behold, I, Samuel a Lamanite, do speak the words of the Lord which he doth put into my heart, and behold, he hath put it into my heart to say unto this people that the sword of justice hangeth over this people. And four hundred years passeth not away save the sword of justice falleth upon this people, yea, heavy destruction awaiteth this people, and it surely cometh unto this people. And nothing can save this people save it be repentance and faith on the Lord Jesus Christ who surely shall come into the world and shall suffer many things and shall be slain for his people. And behold, an angel of the Lord hath declared it unto me, and he did bring glad tidings to my soul. And behold, I was sent unto you to declare it unto you also that ye might have glad tidings, but behold, ye would not receive me.

<sup>3</sup>Therefore, thus saith the Lord, Because of the hardness of the hearts of the people of the Nephites, except they repent I will take away my word from them and I will withdraw my spirit from them and I will suffer them no longer, and I will turn the hearts of their brethren against them and four hundred years shall not pass away before I will cause that they shall be smitten. Yea, I will visit them with the sword, and with famine, and with pestilence, yea, I will visit them in my fierce anger and there shall be those of the fourth generation who shall live, of your enemies, to behold your utter destruction. And this shall surely come except ye repent, saith the Lord, and those of the fourth generation shall visit your destruction. But if ye will repent and return unto the Lord your God, I will turn away mine anger, saith the Lord. Yea, thus saith the Lord, Blessed are they who will repent and turn unto me, but woe unto him that repenteth not. Yea, woe unto this great city of Zarahemla, for behold, it is because of those who are righteous that it is saved. Yea, woe unto this great city, for I perceive, saith the Lord, that there are many, yea, even the more part of this great city that will harden their hearts against me saith the Lord. But blessed are they who will repent, for them will I spare. But behold, if it were not for the righteous who are in this great city, behold, I would cause that fire should come down out of Heaven and destroy it. But behold, it is for the righteous' sake that it is spared. But behold, the time cometh, saith the Lord, that when ye shall cast out the righteous from among you, then shall ye be ripe for destruction.

<sup>4</sup>Yea, woe be unto this great city because of the wickedness and abominations which are in her, yea, and woe be unto the city of Gideon for the wickedness and abominations which are in her, yea, and woe be unto all the cities which are in the land round about which are possessed by the Nephites because of the wickedness and the abominations which is in them. And behold, a curse shall come upon the land, saith the Lord of Hosts, because of the people's sake who are upon the land, yea, because of their wickedness and their abominations.

<sup>5</sup>And it shall come to pass saith the Lord of Hosts, yea, our great and true God, that whoso shall hide up treasures in the earth shall find them again no more because of the great curse of the land, save he be a righteous man and shall hide it up unto the Lord, for I will, saith the Lord, that they shall hide up their

treasures unto me. And cursed be they who hide not up their treasures unto me, for none hideth up their treasures unto me save it be the righteous, and he that hideth not up his treasures unto me, cursed is he and also the treasure, and none shall redeem it because of the curse of the land. And the day shall come that they shall hide up their treasures because they have set their hearts upon riches. And because they have set their hearts upon their riches and will hide up their treasures when they shall flee before their enemies, because they will not hide them up unto me, cursed be they and also their treasures, and in that day shall they be smitten, saith the Lord.

<sup>6</sup>Behold, ye, the people of this great city, and hearken unto my words, yea, hearken unto the words which the Lord saith. For behold, he saith that ye are cursed because of your riches and also are your riches cursed because ye have set your hearts upon them and have not hearkened unto the words of him who gave them unto you. Ye do not remember the Lord your God in the things which he hath blessed you, but ye do always remember your riches, not to thank the Lord your God for them. Yea, your heart is not drawn out unto the Lord but they do swell with great pride unto boasting and unto great swelling, envyings, strifes, malice, persecutions and murders, and all manner of iniquities. For this cause hath the Lord God caused that a curse should come upon the land and also upon your riches, and this because of your iniquities. Yea, woe unto this people because of this time which has arrived that ye do cast out the prophets, and do mock them, and cast stones at them, and do slay them, and do all manner of iniquity unto them, even as they did of old time.

<sup>7</sup>And now when ye talk ye say, if our days had been in the days of our fathers of old, ye would not have slain the prophets; ye would not have stoned them and cast them out. Behold, ye are worse than they, for as the Lord liveth, if a prophet come among you and declareth unto you the word of the Lord which testifieth of your sins and iniquities, ye are angry with him and cast him out and seek all manner of ways to destroy him. Yea, you will say that he is a false prophet and that he is a sinner and of the Devil because he testifieth that your deeds are evil. But behold, if a man shall come among you and shall say, Do this and there is no iniquity, do that and ye shall not suffer, yea, he will say, Walk after the pride of your own hearts, yea, walk after the pride of your eyes and do whatsoever your heart desireth and if a man shall come among you and say this, ye will receive him and ye will say that he is a prophet. Yea, ye will lift him up and ye will give unto him of your substance, ye will give unto him of your gold, and of your silver, and ye will clothe him with costly apparel. And because he speaketh flattering words unto you and he saith that all is well, then ye will not find no fault with him.

<sup>8</sup>O ye wicked and ye perverse generation, ye hardened and ye stiffnecked people, how long will ye suppose that the Lord will suffer you? Yea, how long will ye suffer yourselves to be led by foolish and blind guides? Yea, how long will ye choose darkness rather than light? Yea, behold, the anger of the Lord is already kindled against you. Behold, he hath cursed the land because of your iniquity, and behold, the time cometh that he curseth your riches that it cometh slippery, that ye cannot hold them. And in the days of your poverty ye cannot retain them and in the days of your poverty ye shall cry unto the Lord and in vain shall ye cry, for your desolation is already come upon you

and your destruction is made sure, and then shall ye weep and howl in that day, saith the Lord of Hosts. And then shall ye lament and say, O that I had repented and had not killed the prophets and stoned them and cast them out. Yea, in that day shall ye say, O that we had remembered the Lord our God in the day that he gave us our riches and then they would not have become slippery that we should lose them; for behold, our riches are gone from us. Behold, we lay a tool here and on the morrow it is gone, and behold, our swords are taken from us in the day we have sought them for battle. Yea, we have hid up our treasures and they have slipped away from us because of the curse of the land. O that we had repented in the day that the word of the Lord came unto us, for behold, the land is cursed and all things have become slippery and we cannot hold them. Behold, we are surrounded by demons, yea, we are encircled about by the angels of him who hath sought to destroy our souls. Behold, our iniquities are great. O Lord, canst thou not turn away thine anger from us? And this shall be your language in those days.

<sup>9</sup>But behold, your days of probation are past. Ye have procrastinated the day of your salvation until it is everlastingly too late and your destruction is made sure, yea, for ye have sought all the days of your lives for that which ye could not obtain. And ye have sought for happiness in doing iniquity, which thing is contrary to the nature of that righteousness which is in our great and Eternal Head. O ye people of the land, that ye would hear my words. And I pray that the anger of the Lord be turned away from you and that ye would repent and be saved.

<sup>10</sup>And now it came to pass that Samuel the Lamanite did prophesy a great many more things which cannot be written. And behold, he said unto them, Behold, I give unto you a sign; for five years more cometh and behold, then cometh the Son of God to redeem all those who shall believe on his name. And behold, this will I give unto you for a sign at the time of his coming. For behold, there shall be great lights in Heaven insomuch that in the night before he cometh there shall be no darkness insomuch that it shall appear unto man as if it was day. Therefore, there shall be one day and a night and a day as if it were one day and there were no night, and this shall be unto you for a sign. For ye shall know of the rising of the sun and also of its sitting, therefore they shall know of a surety that there shall be two days and a night; nevertheless the night shall not be darkened and it shall be the night before he is born. And behold, there shall be a new star arise, such an one as ye never have beheld, and this also shall be a sign unto you. And behold, this is not all; there shall be many signs and wonders in Heaven. And it shall come to pass that ye shall all be amazed and wonder insomuch that ye shall fall to the earth. And it shall come to pass that whosoever shall believe on the Son of God, the same shall have everlasting life.

<sup>11</sup>And behold, thus hath the Lord commanded me by his angel that I should come and tell this thing unto you, yea, he hath commanded that I should prophesy these things unto you. Yea, he hath said unto me, Cry unto this people, Repent and prepare the way of the Lord. And now because I am a Lamanite and have spoken unto you the words which the Lord hath commanded me and because it was hard against you, ye are angry with me and do seek to destroy me and have cast me out from among you. And ye shall hear my words,

for, for this intent have I come up upon the walls of this city that ye might hear and know of the judgments of God which do await you because of your iniquities, and also that ye might know the conditions of repentance, and also that ye might know of the coming of Jesus Christ, the Son of God the Father of Heaven and of earth, the Creator of all things from the beginning, and that ye might know of the signs of his coming to the intent that ye might believe on his name. And if ye believe on his name, ye will repent of all your sins that thereby ye may have a remission of them through his merits.

<sup>12</sup>And behold, again another sign I give unto you; yea, a sign of his death, for behold, he surely must die that salvation may come. Yea, it behooveth him and cometh expedient that he dieth to bring to pass the resurrection of the dead, that thereby men may be brought into the presence of the Lord. Yea, behold, this death bringeth to pass the resurrection and redeemeth all mankind from the first death (that spiritual death) for all mankind, by the fall of Adam being cut off from the presence of the Lord, are considered as dead, both as to things temporal and to things spiritual. But behold, the resurrection of Christ redeemeth mankind, yea, even all mankind, and bringeth them back into the presence of the Lord. Yea, and it bringeth to pass the conditions of repentance, that whosoever repenteth, the same is not hewn down and cast into the fire, but whosoever repenteth not is hewn down and cast into the fire, and there cometh upon them again a spiritual death, yea, a second death, for they are cut off again as to things pertaining to righteousness. Therefore, repent ye, repent ye, lest by knowing these things and not doing them ye shall suffer yourselves to come under condemnation and ye are brought down unto this second death.

<sup>13</sup>But behold, as I said unto you concerning another sign, a sign of his death, behold, in that day that he shall suffer death, the sun shall be darkened and refuse to give his light unto you, and also the moon and the stars. And there shall be no light upon the face of this land, even from the time that he shall suffer death for the space of three days, to the time that he shall rise again from the dead. Yea, at the time that he shall yield up the ghost there shall be thunderings and lightnings for the space of many hours, and the earth shall shake and tremble, and the rocks which are upon the face of this earth which are both above the earth and beneath which ye know at this time are solid (or the more part of it is one solid mass) shall be broken up, yea, they shall be rent in twain and shall ever after be found in seams and in cracks and in broken fragments upon the face of the whole earth, yea, both above the earth and beneath. And behold, there shall be great tempests, and there shall be many mountains laid low like unto a valley, and there shall be many places which are now called valleys which shall become mountains whose height thereof is great. And many highways shall be broken up, and many cities shall become desolate, and many graves shall be opened and shall yield up many of their dead, and many saints shall appear unto many. And behold, thus hath the angel spoken unto me, for he said unto me that there should be thunderings and lightnings for the space of many hours, and he said unto me that while the thunder and the lightning lasted, and the tempest, that these things should be, and that darkness should cover the face of the whole earth for the space of three days. And the angel said unto me that many shall see greater things

than these, to the intent that they might believe; that these signs and these wonders should come to pass upon all the face of this land – to the intent that there should be no cause for unbelief among the children of men. And this to the intent that whosoever will believe might be saved, and that whosoever will not believe, a righteous judgement might come upon them. And also, if they are condemned, they bring upon themselves their own condemnation.

<sup>14</sup>And now remember, remember my brethren, that whosoever perisheth, perisheth unto himself, and whosoever doeth iniquity, doeth it unto himself, for behold, ye are free; ye are permitted to act for yourselves. For behold, God hath given unto you a knowledge and he hath made you free. He hath given unto you that ye might know good from evil, and he hath given unto you that ye might choose life or death, and ye can do good and be restored unto that which is good, or have that which is good restored unto you, or ye can do evil and have that which is evil restored unto you. And now my beloved brethren, behold, I declare unto you that except ye shall repent, your houses shall be left unto you desolate. Yea, except ye repent, your women shall have great cause to mourn in the day that they shall give suck, for ye shall attempt to flee and there shall be no place for refuge, yea, and woe unto them which are with child, for they shall be heavy and cannot flee. Therefore, they shall be trodden down and shall be left to perish. Yea, woe unto this people who are called the people of Nephi except they shall repent when they shall see all those signs and wonders which shall be shewed unto them, for behold, they have been a chosen people of the Lord. Yea, the people of Nephi hath he loved and also hath he chastened them, yea, in the days of their iniquities hath he chastened them because he loveth them.

<sup>15</sup>But behold, my brethren, the Lamanites hath he hated because their deeds have been evil continually and this because of the iniquity of the tradition of their fathers. But behold, salvation hath come unto them through the preaching of the Nephites, and for this intent hath the Lord prolonged their days. And I would that ye should behold that the more part of them are in the path of their duty, and they do walk circumspectly before God, and they do observe to keep his commandments, and his statutes, and his judgments, according to the law of Moses. Yea, I say unto you that the more part of them are doing this, and they are striving, with unwearied diligence, that they may bring the remainder of their brethren to the knowledge of the truth, therefore there are many who do add to their numbers daily. And behold, ye do know of yourselves, for ye have witnessed it, that as many of them as are brought to the knowledge of the truth, and to know of the wicked and abominable traditions of their fathers, and are led to believe the holy scriptures, yea, the prophecies of the holy prophets which are written which leadeth them to faith on the Lord and unto repentance, which faith and repentance bringeth a change of heart unto them, therefore as many as have come to this, ye know of yourselves, are firm and steadfast in the faith and in the thing wherewith they have been made free. And ye know also that they have buried their weapons of war and they fear to take them up, lest by any means they should sin. Yea, ye can see that they fear to sin for behold, they will suffer themselves that they be trodden down and slain by their enemies and will not lift their swords against them, and this because of their faith in Christ.

<sup>16</sup>And now because of their steadfastness, when they do believe in that thing which they do believe; for because of their firmness when they are once enlightened behold, the Lord shall bless them and prolong their days, notwithstanding their iniquity. Yea, even if they should dwindle in unbelief, the Lord shall prolong their days until the time shall come which hath been spoken of by our fathers, and also by the prophet Zenos and many other prophets, concerning the restoration of our brethren the Lamanites again to the knowledge of the truth. Yea, I say unto you that in the latter times the promises of the Lord hath been extended to our brethren, the Lamanites, and notwithstanding the many afflictions which they shall have and notwithstanding they shall be driven to and fro upon the face of the earth, and be hunted, and shall be smitten and scattered abroad, having no place for refuge, the Lord shall be merciful unto them, and this is according to the prophecy that they shall again be brought to the true knowledge, which is the knowledge of their Redeemer, and their great and their true Shepherd, and be numbered among his sheep. Therefore, I say unto you, it shall be better for them than for you, except ye repent. For behold, had the mighty works been shewn unto them which have been shewn unto you, yea, unto them who have dwindled in unbelief because of the traditions of their fathers, ye can see of yourselves that they never would again have dwindled in unbelief. Therefore, saith the Lord, I will not utterly destroy them, but I will cause that in the day of my wisdom they shall return again unto me, saith the Lord. And now behold, saith the Lord, concerning the people of the Nephites, if they will not repent and observe to do my will, I will utterly destroy them, saith the Lord, because of their unbelief, notwithstanding the many mighty works which I have done among them. And as surely as the Lord liveth shall these things be, saith the Lord.

<sup>17</sup>And now it came to pass that there were many who heard the words of Samuel the Lamanite which he spake upon the walls of the city. And as many as believed on his words went forth and sought for Nephi, and when they had come forth and found him, they confessed unto him their sins and denied not, desiring that they might be baptized unto the Lord. But as many as there were who did not believe in the words of Samuel were angry with him, and they cast stones at him upon the wall and also many shot arrows at him as he stood upon the wall. But the spirit of the Lord was with him insomuch that they could not hit him with their stones, neither with their arrows.

<sup>18</sup>Now when they saw this, that they could not hit him, there were many more who did believe on his words insomuch that they went away unto Nephi to be baptized. For behold, Nephi was baptizing, and a prophesying, and preaching, crying repentance unto the people, shewing signs and wonders, working miracles among the people that they might know that the Christ must shortly come, telling them of things which must shortly come that they might know and remember at the time of their coming that they had been made known unto them beforehand, to the intent that they might believe. Therefore, as many as believed on the words of Samuel went forth unto him to be baptized for they came repenting and confessing their sins.

<sup>19</sup>But the more part of them did not believe in the words of Samuel, therefore when they saw that they could not hit him with their stones and their arrows,

they cried out unto their captains, saying, Take this fellow and bind him, for behold, he hath a devil. And because of the power of the Devil which is in him we cannot hit him with our stones and our arrows, therefore take him and bind him and away with him. And as they went forth to lay their hands on him, behold, he did cast himself down from the wall and did flee out of their lands, yea, even unto his own country, and began to preach and to prophesy among his own people. And behold, he was never heard of more among the Nephites, and thus were the affairs of the people. And thus ended the eighty and sixth year of the reign of the judges over the people of Nephi. And thus ended also the eighty and seventh year of the reign of the judges and the more part of the people remaining in their pride and wickedness, and the lesser part walking more circumspectly before God. And thus were the conditions also in the eighty and eighth year of the reign of the judges. And there was but little alteration in the affairs of the people, save it were the people began to be more hardened in iniquity and do more and more of that which was contrary to the commandments of God in the eighty and ninth year of the reign of the judges.

<sup>20</sup>But behold, it came to pass in the ninetieth year of the reign of the judges, there were great signs given unto the people, and wonders, and the words of the prophets began to be fulfilled, and angels did appear unto men – wise men – and did declare unto them glad tidings of great joy; and thus in this year the scriptures began to be fulfilled. Nevertheless, the people began to harden their hearts, all save it were the most believing part of them, both of the Nephites and also of the Lamanites, and began to depend upon their own strength and upon their own wisdom, saying, Some things they may have guessed right among so many, but behold, we know that all these great and marvelous works cannot come to pass of which hath been spoken. And they began to reason and to contend among themselves, saying that it is not reasonable that such a being as a Christ shall come. If so, and he be the Son of God the Father of Heaven and of earth as it has been spoken, why will he not shew himself unto us as well as unto them who shall be at Jerusalem? Yea, why will he not shew himself in this land as well as in the land of Jerusalem? But behold, we know that this is a wicked tradition which has been handed down unto us by our fathers, to cause us that we should believe in some great and marvelous thing which should come to pass, but not among us, but in a land which is far distant, a land which we know not; therefore they can keep us in ignorance for we cannot witness with our own eyes that they are true. And they will, by the cunning and the mysterious arts of the evil one, work some great mystery which we cannot understand, which will keep us down to be servants to their words and also servants unto them (for we depend upon them to teach us the word) and thus will they keep us in ignorance if we will yield ourselves unto them all the days of our lives.

<sup>21</sup>And many more things did the people imagine up in their hearts which were foolish and vain, and they were much disturbed, for Satan did stir them up to do iniquity continually. Yea, he did go about spreading rumors and contentions upon all the face of the land that he might harden the hearts of the people against that which was good, and against that which should come. And notwithstanding the signs and the wonders which were wrought among the people of the Lord, and the many miracles which they did, Satan

did get great hold upon the hearts of the people upon all the face of the land. And thus ended the ninetieth year of the reign of the judges over the people of Nephi. And thus ended the book of Helaman, according to the record of Helaman and his sons.

## THE BOOK OF NEPHI

THE SON OF NEPHI, WHO WAS THE SON OF HELAMAN

[THIRD NEPHI]

*And Helaman was the son of Helaman, who was the son of Alma, who was the son of Alma, being a descendant of Nephi, who was the son of Lehi, who came out of Jerusalem in the first year of the reign of Zedekiah, the king of Judah.*

**N**OW it came to pass that the ninety and first year had passed away, and it was six hundred years from the time that Lehi left Jerusalem, and it was in the year that Lachoneus was the chief judge and the governor over the land. And Nephi, the son of Helaman, had departed out of the land of Zarahemla, giving charge unto his son Nephi who was his eldest son concerning the plates of brass and all the records which had been kept, and all those things which had been kept sacred from the departure of Lehi out of Jerusalem. Then he departed out of the land, and whither he went no man knoweth. And his son Nephi did keep the record in his stead, yea, the record of this people.

<sup>2</sup>And it came to pass that in the commencement of the ninety and second year, behold, the prophecies of the prophets began to be fulfilled more fully for there began to be greater signs and greater miracles wrought among the people. But there were some who began to say that the time was past for the words to be fulfilled which were spoken by Samuel the Lamanite. And they began to rejoice over their brethren, saying, Behold, the time is past and the words of Samuel are not fulfilled, therefore your joy and your faith concerning this thing hath been vain. And it came to pass that they did make a great uproar throughout the land, and the people who believed began to be very sorrowful, lest by any means those things which had been spoken might not come to pass. But behold, they did watch steadfastly for that day, and that night, and that day which should be as one day as if there were no night, that they might know that their faith had not been vain.

<sup>3</sup>Now it came to pass that there was a day set apart by the unbelievers that all those who believed in those traditions should be put to death except the sign should come to pass which had been given by Samuel the prophet. Now it came to pass that when Nephi, the son of Nephi, saw this wickedness of his people his heart was exceeding sorrowful. And it came to pass that he went out and bowed himself down upon the earth and cried mightily to his God in behalf of his people, yea, those who were about to be destroyed because of their faith in the tradition of their fathers. And it came to pass that he cried mightily unto the Lord all that day. And behold, the voice of the Lord came unto him, saying, Lift up your head and be of good cheer. For behold, the time is at hand, and on this night shall the sign be given, and on the morrow come I into the world to shew unto the world that I will fulfill all that which I have

caused to be spoken by the mouth of my holy prophets. Behold, I come unto my own to fulfill all things which I have made known unto the children of men from the foundation of the world and to do the will both of the Father and of the Son: of the Father because of me and of the Son because of my flesh. And behold, the time is at hand and this night shall the sign be given.

<sup>4</sup>And it came to pass that the words which came unto Nephi were fulfilled according as they had been spoken, for behold, at the going down of the sun there was no darkness and the people began to be astonished because there was no darkness when the night came. And there were many which had not believed the words of the prophets, fell to the earth and became as if they were dead, for they knew that the great plan of destruction which they had laid for those who believed in the words of the prophets had been frustrated. For the sign which had been given was already at hand and they began to know that the Son of God must shortly appear. Yea, and in fine, all the people upon the face of the whole earth, from the west to the east, both in the land north and in the land south, were so exceedingly astonished that they fell to the earth, for they knew that the prophets had testified of these things for many years and that the sign which had been given was already at hand and they began to fear because of their iniquity and their unbelief.

<sup>5</sup>And it came to pass that there was no darkness in all that night, but it was as light as though it was midday. And it came to pass that the sun did rise in the morning again according to its proper order, and they knew that it was the day that the Lord should be born because of the sign which had been given. And it had come to pass, yea, all things, every whit, according to the words of the prophets. And it came to pass also that a new star did appear according to the word. And it came to pass that from this time forth there began to be lyings sent forth among the people by Satan to harden their hearts, to the intent that they might not believe in those signs and wonders which they had seen. But notwithstanding these lyings and deceivings, the more part of the people did believe and were converted unto the Lord.

<sup>6</sup>And it came to pass that Nephi went forth among the people, and also many others, baptizing unto repentance, in the which there were a great remission of sins. And thus the people began again to have peace in the land and there were no contentions, save it were a few that began to preach, endeavoring to prove by the scriptures that it was no more expedient to observe the law of Moses. Now in this thing they did err, having not understood the scriptures. But it came to pass that they soon became converted and were convinced of the error which they were in, for it was made known unto them that the law was not yet fulfilled and that it must be fulfilled in every whit. Yea, the word came unto them that it must be fulfilled, yea, that one jot nor tittle should not pass away till it should all be fulfilled. Therefore, in this same year were they brought to a knowledge of their error and did confess their faults. And thus the ninety and second year did pass away, bringing glad tidings unto the people because of the signs which did come to pass according to the words of the prophecy of all the holy prophets.

<sup>7</sup>And it came to pass that the ninety and third year did also pass away in peace, save it were for the Gaddianton robbers who dwelt upon the mountains, who did infest the land. For so strong were their holds and their secret places

that the people could not overpower them, therefore they did commit many murders and did do much slaughter among the people. And it came to pass that in the ninety and fourth year they began to increase in a great degree because there were many dissenters of the Nephites who did flee unto them, which did cause much sorrow unto those Nephites who did remain in the land. And there was also a cause of much sorrow among the Lamanites, for behold, they had many children who did grow up and began to wax strong in years, that they became for themselves and were led away by some who were Zoramites, by their lyings and their flattering words, to join those Gaddianton robbers. And thus were the Lamanites afflicted also and began to decrease as to their faith and righteousness because of the wickedness of the rising generation.

<sup>8</sup>And it came to pass that thus passed away the ninety and fifth year also, and the people began to forget those signs and wonders which they had heard and began to be less and less astonished at a sign or a wonder from Heaven, insomuch that they began to be hard in their hearts and blind in their minds and began to disbelieve all which they had heard and seen, imagining up some vain thing in their hearts: that it was wrought by men and by the power of the Devil to lead away and deceive the hearts of the people. And thus did Satan get possession of the hearts of the people again, insomuch that he did blind their eyes and lead them away to believe that the doctrine of Christ was a foolish and a vain thing.

<sup>9</sup>And it came to pass that the people began to wax strong in wickedness and abominations and they did not believe that there should be any more signs or wonders given. And Satan did go about leading away the hearts of the people, tempting them and causing them that they should do great wickedness in the land. And thus did pass away the ninety and sixth year, and also the ninety and seventh year, and also the ninety and eighth year, and also the ninety and ninth year, and also an hundred years had passed away since the days of Mosiah, who was king over the people of the Nephites. And six hundred and nine years had passed away since Lehi left Jerusalem, and nine years had passed away from the time when the sign was given which was spoken of by the prophets that Christ should come into the world. Now the Nephites began to reckon their time from this period when the sign was given or from the coming of Christ. Therefore, nine years had passed away and Nephi, who was the father of Nephi, who had the charge of the records, did not return to the land of Zarahemla and could nowhere be found in all the land.

<sup>10</sup>And it came to pass that the people did still remain in wickedness, notwithstanding the much preaching and prophesying which was sent among them. And thus passed away the tenth year also, and the eleventh year also passed away in iniquity. And it came to pass in the thirteenth year there began to be wars and contentions throughout all the land, for the Gaddianton robbers had become so numerous, and did slay so many of the people, and did lay waste so many cities, and did spread so much death and carnage throughout the land, that it became expedient that all the people, both the Nephites and the Lamanites, should take up arms against them. Therefore, all the Lamanites who had become converted unto the Lord did unite with their brethren, the Nephites, and were compelled, for the safety of their lives and their women and their children, to take up arms against those Gaddianton robbers; yea,

and also to maintain their rights, and their privileges of their church, and of their worship, and their freedom, and their liberty.

<sup>11</sup> And it came to pass that before this thirteenth year had passed away the Nephites were threatened with utter destruction because of this war which had become exceeding sore. And it came to pass that those Lamanites who had united with the Nephites were numbered among the Nephites, and their curse was taken from them, and their skin became white like unto the Nephites, and their young men and their daughters became exceeding fair, and they were numbered among the Nephites and were called Nephites. And thus ended the thirteenth year.

<sup>12</sup> And it came to pass in the commencement of the fourteenth year, the war between the robbers and the people of Nephi did continue and did become exceeding sore. Nevertheless, the people of Nephi did gain some advantage of the robbers insomuch that they did drive them back out of their lands into the mountains and into their secret places. And thus ended the fourteenth year. And in the fifteenth year they did come forth again against the people of Nephi. And because of the wickedness of the people of Nephi and their many contentions and dissensions, the Gaddianton robbers did gain many advantages over them. And thus ended the fifteenth year. And thus were the people in a state of many afflictions, and the sword of destruction did hang over them insomuch that they were about to be smitten down by it, and this because of their iniquity.

**2** And now it came to pass that in the sixteenth year from the coming of Christ, Lachoneus, the governor of the land, received an epistle from the leader and the governor of this band of robbers. And these are the words which were written, saying, Lachoneus, most noble and chief governor of the land, behold, I write this epistle unto you and do give unto you exceeding great praise because of your firmness, and also the firmness of your people, in maintaining that which ye suppose to be your right and liberty. Yea, ye do stand well, as if ye were supported by the hand of a God in the defense of your liberty, and your property, and your country, or that which ye do call so. And it seemeth a pity unto me, most noble Lachoneus, that ye should be so foolish and vain as to suppose that ye can stand against so many brave men who are at my command, who do now at this time stand in their arms and do await with great anxiety for the word, Go down upon the Nephites and destroy them. And I, knowing of their unconquerable spirit, having proved them in the field of battle, and knowing of their everlasting hatred towards you because of the many wrongs which ye have done unto them, therefore if they should come down against you they would visit you with utter destruction. Therefore, I have written this epistle, sealing it with mine own hand, feeling for your welfare because of your firmness in that which ye believe to be right, and your noble spirit in the field of battle.

<sup>2</sup> Therefore, I write unto you desiring that ye would yield up unto this my people your cities, your lands, and your possessions rather than that they should visit you with the sword and that destruction should come upon you. Or in other words, yield yourselves up unto us and unite with us, and become acquainted with our secret works and become our brethren that ye may be like

unto us – not our slaves, but our brethren and partners of all our substance. And behold, I swear unto you, if ye will do this with an oath, ye shall not be destroyed. But if ye will not do this, I swear unto you with an oath that on the morrow month I will command that my armies shall come down against you and they shall not stay their hand and shall spare not, but shall slay you and shall let fall the sword upon you, yea, even until ye shall become extinct. And behold, I am Giddianhi, and I am the governor of this the secret society of Gaddianton, which society and the works thereof I know to be good; and they are of an ancient date and they have been handed down unto us. And I write this epistle unto you, Lachoneus, and I hope that ye will deliver up your lands and your possessions without the shedding of blood that this my people may recover their rights and government, who have dissented away from you because of your wickedness in retaining from them their rights of government, and except ye do this, I will avenge their wrongs. I am Giddianhi.

<sup>3</sup>And now it came to pass when Lachoneus received this epistle, he was exceedingly astonished because of the boldness of Giddianhi in demanding the possession of the land of the Nephites, and also of threatening the people and avenging the wrongs of those that had received no wrong, save it were they had wronged themselves by dissenting away unto those wicked and abominable robbers. And now behold, this Lachoneus, the governor, was a just man and could not be frightened by the demands and the threatenings of a robber. Therefore, he did not hearken to the epistle of Giddianhi, the governor of the robbers, but he did cause that his people should cry unto the Lord for strength against the time that the robbers should come down against them. Yea, he sent a proclamation among all the people that they should gather together their women and their children, their flocks and their herds, and all their substance save it were their land, unto one place. And he caused that fortifications should be built round about them and the strength thereof should be exceeding great. And he caused that there should be armies, both of the Nephites and of the Lamanites (or of all them who were numbered among the Nephites) should be placed as guards round about to watch them and to guard them from the robbers, day and night. Yea, he said unto them, As the Lord liveth, except ye repent of all your iniquities and cry unto the Lord, that they would in no wise be delivered out of the hands of those Gaddianton robbers. And so great and marvelous were the words and prophecies of Lachoneus that they did cause fear to come upon all the people, and they did exert themselves in their might to do according to the words of Lachoneus.

<sup>4</sup>And it came to pass that Lachoneus did appoint chief captains over all the armies of the Nephites to command them at the time that the robbers should come down out of the wilderness against them. Now the chiefest among all the chief captains and the great commander of all the armies of the Nephites was appointed, and his name was Gidgiddoni. Now it was the custom among all the Nephites to appoint for their chief captains, save it were in their times of wickedness, someone that had the spirit of revelation and also of prophecy. Therefore, this Gidgiddoni was a great prophet among them – and also was the chief judge.

<sup>5</sup>Now the people said unto Gidgiddoni, Pray unto the Lord and let us go up upon the mountains and into the wilderness that we may fall upon the

robbers and destroy them in their own lands. But Gidgiddoni saith unto them, The Lord forbid, for if we should go up against them, the Lord would deliver us into their hands. Therefore, we will prepare ourselves in the center of our lands and we will gather all our armies together and we will not go against them, but we will wait till they shall come against us. Therefore, as the Lord liveth, if we do this, he will deliver them into our hands.

<sup>6</sup>And it came to pass in the seventeenth year, in the latter end of the year, the proclamation of Lachoneus had gone forth throughout all the face of the land, and they had taken their horses, and their chariots, and their cattle, and all their flocks, and their herds, and their grain, and all their substance, and did march forth by thousands and by tens of thousands until they had all gone forth to the place which had been appointed that they should gather themselves together to defend themselves against their enemies. And the land which was appointed was the land of Zarahemla and the land which was between the land of Zarahemla and the land Bountiful, yea, to the line which was betwixt the land Bountiful and the land Desolation. And there were a great many thousand people who were called Nephites, who did gather themselves together in this land. Now Lachoneus did cause that they should gather themselves together in the land southward because of the great curse which was upon the land northward, and they did fortify themselves against their enemies. And they did dwell in one land and in one body and they did fear the words which had been spoken by Lachoneus, insomuch that they did repent of all their sins. And they did put up their prayers unto the Lord their God that he would deliver them in the time that their enemies should come down against them to battle. And they were exceeding sorrowful because of their enemy. And Gidgiddoni did cause that they should make weapons of war of every kind, that they should be strong with armor, and with shields, and with bucklers, after the manner of his instruction.

<sup>7</sup>And it came to pass that in the latter end of the eighteenth year those armies of robbers had prepared for battle, and began to come down, and to sally forth from the hills, and out of the mountains, and the wilderness, and their strong holds, and their secret places, and began to take possession of the lands, both which was in the land south and which was in the land north, and began to take possession of all the lands which had been deserted by the Nephites and the cities which had been left desolate. But behold, there were no wild beasts nor game in those lands which had been deserted by the Nephites, and there was no game for the robbers save it were in the wilderness. And the robbers could not exist save it were in the wilderness for the want of food, for the Nephites had left their lands desolate and had gathered their flocks and their herds and all their substance, and they were in one body. Therefore, there was no chance for the robbers to plunder and to obtain food save it were to come up in open battle against the Nephites. And the Nephites being in one body and having so great a number, and having reserved for themselves provisions, and horses, and cattle, and flocks of every kind that they might subsist for the space of seven years, in the which time they did hope to destroy the robbers from off the face of the land. And thus the eighteenth year did pass away.

<sup>8</sup>And it came to pass that in the nineteenth year Giddianhi found that it was expedient that he should go up to battle against the Nephites, for there was

no way that they could subsist save it were to plunder and rob and murder. And they durst not spread themselves upon the face of the land insomuch that they could raise grain lest the Nephites should come upon them and slay them. Therefore, Giddianhi gave commandment unto his armies that in this year they should go up to battle against the Nephites.

<sup>9</sup>And it came to pass that they did come up to battle, and it was in the sixth month. And behold, great and terrible was the day that they did come up to battle. And they were girded about after the manner of robbers, and they had a lambskin about their loins, and they were dyed in blood, and their heads were shorn, and they had head plates upon them. And great and terrible was the appearance of the armies of Giddianhi because of their armor and because of their being dyed in blood. And it came to pass that the armies of the Nephites, when they saw the appearance of the army of Giddianhi, had all fallen to the earth and did lift their cries to the Lord their God that he would spare them and deliver them out of the hands of their enemies. And it came to pass that when the armies of Giddianhi saw this they began to shout with a loud voice because of their joy, for they had supposed that the Nephites had fallen with fear because of the terror of their armies. But in this thing they were disappointed for the Nephites did not fear them, but they did fear their God and did supplicate him for protection. Therefore, when the armies of Giddianhi did rush upon them, they were prepared to meet them, yea, in the strength of the Lord they did receive them.

<sup>10</sup>And the battle commenced in this the sixth month, and great and terrible was the battle thereof, yea, great and terrible was the slaughter thereof, insomuch that there never was known so great a slaughter among all the people of Lehi since he left Jerusalem. And notwithstanding the threatenings and the oaths which Giddianhi had made, behold, the Nephites did beat them insomuch that they did fall back from before them.

<sup>11</sup>And it came to pass that Gidgiddoni commanded that his armies should pursue them as far as to the borders of the wilderness and that they should not spare any that should fall into their hands by the way. And thus they did pursue them and did slay them, to the borders of the wilderness, even until they had fulfilled the commandment of Gidgiddoni. And it came to pass that Giddianhi, who had stood and fought with boldness, was pursued as he fled, and being weary because of his much fighting, he was overtaken and slain. And thus was the end of Giddianhi the robber. And it came to pass that the armies of the Nephites did return again to their place of security.

<sup>12</sup>And it came to pass that this nineteenth year did pass away and the robbers did not come again to battle, neither did they come again in the twentieth year. But in the twenty and first year they did not come up to battle, but they came up on all sides to lay siege round about the people of Nephi, for they did suppose that if they should cut off the people of Nephi from their lands and should hem them in on every side, and if they should cut them off from all their outward privileges, that they could cause them to yield themselves up according to their wishes. Now they had appointed unto themselves another leader, whose name was Zemnaridah, therefore it was Zemnaridah that did cause that this siege should take place. But behold, this was an advantage unto the Nephites, for it was impossible for the robbers to lay siege sufficiently long

to have any effect upon the Nephites because of their much provision which they had laid up in store and because of the scantiness of provisions among the robbers. For behold, they had nothing save it were meat for their subsistence, which meat they did obtain in the wilderness. And it came to pass that the wild game became scarce in the wilderness, insomuch that the robbers were about to perish with hunger. And the Nephites were continually marching out by day and by night, and falling upon their armies, and cutting them off by thousands and by tens of thousands. And thus it became the desire of the people of Zemnarihah to withdraw from their design because of the great destruction which come upon them by night and by day.

<sup>13</sup>And it came to pass that Zemnarihah did give command unto his people that they should withdraw themselves from the siege and to march into the farthermost parts of the land northward. And now Gidgiddoni, being aware of their design, and knowing of their weakness because of the want of food and the great slaughter which had been made among them, therefore he did send out his armies in the night time and did cut off the way of their retreat and did place his armies in the way of their retreat. And this did they do in the night time, and gat on their march beyond the robbers so that on the morrow when the robbers began their march, they were met by the armies of the Nephites, both in their front and in their rear. And the robbers who were on the south were also cut off in their places of retreat. And all these things were done by command of Gidgiddoni.

<sup>14</sup>And there were many thousands who did yield themselves up prisoners unto the Nephites, and the remainder of them were slain, and their leader, Zemnarihah, was taken and hanged upon a tree, yea, even upon the top thereof until he was dead. And when they had hanged him until he was dead, they did fall the tree to the earth and did cry with a loud voice, saying, May the Lord preserve his people in righteousness and in holiness of heart that they may cause to be fell to the earth all who shall seek to slay them because of power and secret combinations, even as this man hath been fell to the earth. And they did rejoice and cry again with one voice, saying, May the God of Abraham, and the God of Isaac, and the God of Jacob, protect this people in righteousness so long as they shall call on the name of their God for protection. And it came to pass that they did break forth, all as one, in singing and praising their God for the great thing which he had done for them in preserving them from falling into the hands of their enemies. Yea, they did cry, Hosanna to the Most High God, and they did cry, Blessed be the name of the Lord God Almighty, the Most High God. And their hearts were swollen with joy unto the gushing out of many tears because of the great goodness of God in delivering them out of the hands of their enemies, and they knew it was because of their repentance and their humility that they had been delivered from an everlasting destruction. And now behold, there was not a living soul among all the people of the Nephites who did doubt in the least the words of all the holy prophets who had spoken, for they knew that it must needs be that they must be fulfilled. And they knew it must be expedient that Christ had come, because of the many signs which had been given according to the words of the prophets. And because of the things which had come to pass already they knew that it must needs be that all things should come to pass according to that which had been spoken. Therefore,

they did forsake all their sins and their abominations and their whoredoms and did serve God with all diligence day and night.

<sup>15</sup>And now it came to pass that when they had taken all the robbers prisoners, insomuch that none did escape who were not slain, they did cast their prisoners into prison and did cause the word of God to be preached unto them. And as many as would repent of their sins and enter into a covenant that they would murder no more were set at liberty. But as many as there were who did not enter into a covenant, and who did still continue to have those secret murders in their hearts, yea, as many as were found breathing out threatenings against their brethren were condemned and punished according to the law. And thus they did put an end to all those wicked, and secret, and abominable combinations in the which there were so much wickedness and so many murders committed. And thus had the twenty and second year passed away, and the twenty and third year also, and the twenty and fourth, and the twenty and fifth. And thus had twenty and five years passed away.

<sup>16</sup>And there had many things transpired which, in the eyes of some, would be great and marvelous, nevertheless they cannot all be written in this book, yea, this book cannot contain even a hundredth part of what was done among so many people in the space of twenty and five years. But behold, there are records which do contain all the proceedings of this people, and a more short but a true account was given by Nephi, therefore I have made my record of these things according to the record of Nephi which was engraven on the plates which were called the plates of Nephi.

<sup>17</sup>And behold, I do make this record on plates which I have made with mine own hands. And behold, I am called Mormon, being called after the land of Mormon, the land in the which Alma did establish the church among this people, yea, the first church which was established among them after their transgression. Behold, I am a disciple of Jesus Christ, the Son of God. I have been called of him to declare his word among his people that they might have everlasting life. And it hath become expedient that I, according to the will of God that the prayers of those who have gone hence, who were the holy ones, should be fulfilled according to their faith, should make a record of these things which have been done, yea, a small record of that which hath taken place from the time that Lehi left Jerusalem even down until the present time. Therefore, I do make my record from the accounts which have been given by those who were before me until the commencement of my day, and then do I make a record of the things which I have seen with mine own eyes. And I know the record which I make to be a just and a true record, nevertheless there are many things which, according to our language, we are not able to write.

<sup>18</sup>And now I make an end of my saying which is of myself and proceed to give my account of the things which have been before me. I am Mormon and a pure descendant of Lehi. I have reason to bless my God and my Savior Jesus Christ, that he brought our fathers out of the land of Jerusalem – and no one knew it save it were himself and those whom he brought out of that land – and that he hath given me and my people so much knowledge unto the salvation of our souls. Surely he hath blessed the house of Jacob and hath been merciful unto the seed of Joseph. And in as much as the children of Lehi have kept his commandments he hath blessed them and prospered them according to his

word. Yea, and surely shall he again bring a remnant of the seed of Joseph to the knowledge of the Lord their God. And as surely as the Lord liveth will he gather in from the four quarters of the earth all the remnant of the seed of Jacob who are scattered abroad upon all the face of the earth. And as he hath covenanted with all the house of Jacob, even so shall the covenant wherewith he hath covenanted with the house of Jacob be fulfilled in his own due time unto the restoring all the house of Jacob unto the knowledge of the covenant that he hath covenanted with them. And then shall they know their Redeemer, who is Jesus Christ, the Son of God; and then shall they be gathered in from the four quarters of the earth unto their own lands from whence they have been dispersed; yea, as the Lord liveth so shall it be. Amen.

**3** And now it came to pass that the people of the Nephites did all return to their own lands in the twenty and sixth year, every man with his family, his flocks and his herds, his horses and his cattle, and all things whatsoever did belong unto them. And it came to pass that they had not eaten up all their provisions, therefore they did take with them all that they had not devoured of all their grain of every kind, and their gold, and their silver, and all their precious things, and they did return to their own lands and their possessions, both on the north and on the south, both on the land northward and on the land southward. And they granted unto those robbers who had entered into a covenant to keep the peace of the land (who were desirous to remain Lamanites) lands according to their numbers, that they might have, with their labors, wherewith to subsist upon. And thus they did establish peace in all the land and they began again to prosper and to wax great. And the twenty and sixth and seventh years passed away and there was great order in the land and they had formed their laws according to equity and justice. And now there was nothing in all the land to hinder the people from prospering continually except they should fall into transgression. And now it was Gidgiddoni and the judge Lachoneus and those who had been appointed leaders who had established this great peace in the land.

<sup>2</sup>And it came to pass that there were many cities built anew, and there were many old cities repaired, and there were many highways cast up and many roads made which led from city to city, and from land to land, and from place to place. And thus passed away the twenty and eighth year and the people had continual peace. But it came to pass in the twenty and ninth year, there began to be some disputings among the people and some were lifted up unto pride and boastings because of their exceeding great riches, yea, even unto great persecutions for there were many merchants in the land and also many lawyers and many officers. And the people began to be distinguished by ranks according to their riches and their chance for learning, yea, some were ignorant because of their poverty and others did receive great learning because of their riches. Some were lifted up in pride and others were exceeding humble, some did return railing for railing while others would receive railing and persecution and all manner of afflictions and would not turn and revile again, but were humble and penitent before God. And thus there became a great inequality in all the land insomuch that the church began to be broken up, yea, insomuch that in the thirtieth year the church was broken up in all the land save it were

among a few of the Lamanites who were converted unto the true faith and they would not depart from it. For they were firm and steadfast and immovable, willing with all diligence to keep the commandments of the Lord.

<sup>3</sup>Now the cause of this iniquity of the people was this: Satan had great power unto the stirring up of the people to do all manner of iniquity and to the puffing them up with pride, tempting them to seek for power and authority and riches and the vain things of the world. And thus Satan did lead away the hearts of the people to do all manner of iniquity, therefore they had not enjoyed peace but a few years. And thus in the commencement of the thirtieth year, the people having been delivered up for the space of a long time to be carried about by the temptations of the Devil whithersoever he desired to carry them and to do whatsoever iniquity he desired they should, and thus in the commencement of this, the thirtieth year, they were in a state of awful wickedness. Now they did not sin ignorantly for they knew the will of God concerning them for it had been taught unto them, therefore they did wilfully rebel against God.

<sup>4</sup>And now it was in the days of Lachoneus, the son of Lachoneus, for Lachoneus did fill the seat of his father and did govern the people that year. And there began to be men, inspired from Heaven and sent forth, standing among the people in all the land, preaching and testifying boldly of the sins and iniquities of the people and testifying unto them concerning the redemption which the Lord would make for his people, or in other words, the resurrection of Christ; and they did testify boldly of his death and sufferings. Now there were many of the people who were exceeding angry because of those who testified of these things, and those who were angry were chiefly the chief judges and they who had been high priests and lawyers; yea, all those who were lawyers were angry with those who testified of these things. Now there was no lawyer nor judge nor high priest that could have power to condemn anyone to death save their condemnation was signed by the governor of the land. Now there were many of those who testified of the things pertaining to Christ who testified boldly, who were taken and put to death secretly by the judges that the knowledge of their death came not unto the governor of the land until after their death. Now behold, this was contrary to the laws of the land – that any man should be put to death – except they had power from the governor of the land. Therefore, a complaint came up unto the land of Zarahemla to the governor of the land against these judges who had condemned the prophets of the Lord unto death not according to the law.

<sup>5</sup>Now it came to pass that they were taken and brought up before the judge to be judged of their crime which they had done according to the law which had been given by the people. Now it came to pass that those judges had many friends and kindreds, and the remainder, yea, even almost all the lawyers and the high priests, did gather themselves together and unite with the kindreds of those judges who were to be tried according to the law. And they did enter into a covenant one with another, yea, even into that covenant which was given by them of old, which covenant was given and administered by the Devil to combine against all righteousness. Therefore, they did combine against the people of the Lord and enter into a covenant to destroy them and to deliver those who were guilty of murder from the grasp of justice which was about

to be administered according to the law. And they did set at defiance the law and the rights of their country. And they did covenant one with another to destroy the governor and to establish a king over the land that the land should no more be at liberty, but should be subject unto kings.

<sup>6</sup>Now behold, I will shew unto you that they did not establish a king over the land, but in this same year, yea, the thirtieth year, they did destroy upon the judgment seat, yea, did murder the chief judge of the land. And the people were divided one against another and they did separate one from another into tribes, every man according to his family, and his kindred and friends, and thus they did destroy the government of the land. And every tribe did appoint a chief or a leader over them, and thus they became tribes and leaders of tribes. Now behold, there was no man among them save he had much family and many kindreds and friends, therefore their tribes became exceeding great. Now all this was done, and there were no wars as yet among them, and all this iniquity had come upon the people because they did yield themselves unto the power of Satan. And the regulations of the government were destroyed because of the secret combination of the friends and the kindreds of those who murdered the prophets. And they did cause a great contention in the land insomuch that the more righteous part of the people, although they had nearly all become wicked, yea, there were but few righteous men among them. And thus six years had not passed away since the more part of the people had turned from their righteousness, like the dog to his vomit or like the sow to her wallowing in the mire.

<sup>7</sup>Now this secret combination, which had brought so great iniquity upon the people, did gather themselves together and did place at their head a man whom they did call Jacob, and they did call him their king. Therefore, he became a king over this wicked band and he was one of the chiefest who had given his voice against the prophets who testified of Jesus. And it came to pass that they were not so strong in numbers as the tribes of the people who were united together save it were their leaders did establish their laws, every one according to his tribe. Nevertheless they were enemies; notwithstanding they were not a righteous people, yet they were united in the hatred of those who had entered into a covenant to destroy the government. Therefore, Jacob, seeing that their enemies were more numerous than they, he being the king of the band, therefore he commanded his people that they should take their flight into the northernmost part of the land and there build up unto themselves a kingdom until they were joined by dissenters – for he flattered them that there would be many dissenters – and they become sufficiently strong to contend with the tribes of the people, and they did so. And so speedy was their march that it could not be impeded until they had gone forth out of the reach of the people. And thus ended the thirtieth year and thus were the affairs of the people of Nephi.

<sup>8</sup>And it came to pass in the thirty and first year that they were divided into tribes, every man according to his family, kindred, and friends. Nevertheless they had come to an agreement that they would not go to war one with another, but they were not united as to their laws and their manner of government for they were established according to the minds of those who were their chiefs and their leaders. But they did establish very strict laws that one tribe should

not trespass against another insomuch that in some degree they had peace in the land. Nevertheless, their hearts were turned from the Lord their God and they did stone the prophets and did cast them out from among them.

<sup>9</sup>And it came to pass that Nephi, having been visited by angels and also by the voice of the Lord, therefore having seen angels and being eyewitness, and having had power given unto him that he might know concerning the ministry of Christ, and also being eyewitness to their quick return from righteousness unto their wickedness and abominations, therefore being grieved for the hardness of their hearts and the blindness of their minds, went forth among them in that same year and began to testify boldly repentance and remission of sins through faith on the Lord Jesus Christ. And he did minister many things unto them and all of them cannot be written, and a part of them would not suffice, therefore they are not written in this book. And Nephi did minister with power and with great authority.

<sup>10</sup>And it came to pass that they were angry with him, even because he had greater power than they for it were not possible that they could disbelieve his words. For so great was his faith on the Lord Jesus Christ that angels did minister unto him daily, and in the name of Jesus did he cast out devils and unclean spirits, and even his brother did he raise from the dead (after he had been stoned and suffered death by the people) and the people saw it and did witness of it and were angry with him because of his power; and he did also do many more miracles in the sight of the people in the name of Jesus.

<sup>11</sup>And it came to pass that the thirty and first year did pass away and there were but few who were converted unto the Lord, but as many as were converted did truly signify unto the people that they had been visited by the power and spirit of God which was in Jesus Christ in whom they believed. And as many as had devils cast out from them and were healed of their sicknesses and their infirmities did truly manifest unto the people that they had been wrought upon by the spirit of God and had been healed, and they did shew forth signs also and did do some miracles among the people.

<sup>12</sup>And thus passed away the thirty and second year also. And Nephi did cry unto the people in the commencement of the thirty and third year and he did preach unto them repentance and remission of sins. Now I would have you to remember also that there were none who were brought unto repentance who were not baptized with water. Therefore, there were ordained of Nephi men unto this ministry, that all such as should come unto them should be baptized with water and this as a witness and a testimony before God and unto the people that they had repented and received a remission of their sins. And there were many in the commencement of this year that were baptized unto repentance; and thus the more part of the year did pass away.

**4** And now it came to pass that according to our record – and we know our record to be true – for behold, it was a just man who did keep the record, for he truly did many miracles in the name of Jesus and there was not any man who could do a miracle in the name of Jesus save he were cleansed every whit from his iniquity. And now it came to pass, if there was no mistake made by this man in the reckoning of our time, the thirty and third year had passed away and the people began to look with great earnestness for the sign which

had been given by the prophet Samuel the Lamanite, yea, for the time that there should be darkness for the space of three days over the face of the land. And there began to be great doubtings and disputations among the people, notwithstanding so many signs had been given.

<sup>2</sup>And it came to pass in the thirty and fourth year, in the first month, in the fourth day of the month, there arose a great storm, such an one as never had been known in all the land, and there was also a great and terrible tempest and there was terrible thunder insomuch that it did shake the whole earth as if it was about to divide asunder. And there were exceeding sharp lightnings, such as never had been known in all the land. And the city of Zarahemla did take fire, and the city of Moroni did sink into the depths of the sea and the inhabitants thereof were drowned. And the earth was carried up upon the city of Moronihah that in the place of the city thereof there became a great mountain, and there was a great and terrible destruction in the land southward. But behold, there was a more great and terrible destruction in the land northward: for behold, the whole face of the land was changed because of the tempests and the whirlwinds and the thunderings and the lightnings and the exceeding great quaking of the whole earth. And the highways were broken up and the level roads were spoiled and many smooth places became rough. And many great and notable cities were sunk, and many were burned, and many were shook till the buildings thereof had fallen to the earth and the inhabitants thereof were slain and the places were left desolate. And there were some cities which remained, but the damage thereof was exceeding great and there were many in them who were slain. And there were some who were carried away in the whirlwind and whither they went no man knoweth save they know that they were carried away. And thus the face of the whole earth became deformed because of the tempests and the thunderings and the lightnings and the quaking of the earth. And behold, the rocks were rent in twain, yea, they were broken up upon the face of the whole earth insomuch that they were found in broken fragments and in seams and in cracks upon all the face of the land.

<sup>3</sup>And it came to pass that when the thunderings and the lightnings and the storm and the tempest and the quakings of the earth did cease, for behold, they did last for about the space of three hours – and it was said by some that the time was greater. Nevertheless all these great and terrible things were done in about the space of three hours and then behold, there was darkness upon the face of the land.

<sup>4</sup>And it came to pass that there was thick darkness upon all the face of the land insomuch that the inhabitants thereof who had not fallen could feel the vapor of darkness. And there could be no light because of the darkness, neither candles, neither torches, neither could there be fire kindled with their fine and exceeding dry wood, so that there could not be any light at all. And there was not any light seen, neither fire, nor glimmer, neither the sun, nor the moon, nor the stars, for so great were the mists of darkness which were upon the face of the land.

<sup>5</sup>And it came to pass that it did last for the space of three days that there was no light seen, and there was great mourning and howling and weeping among all the people continually, yea, great were the groanings of the people

because of the darkness and the great destruction which had come upon them. And in one place they were heard to cry, saying, O that we had repented before this great and terrible day and then would our brethren have been spared and they would not have been burned in that great city Zarahemla. And in another place they were heard to cry and mourn, saying, O that we had repented before this great and terrible day and had not killed and stoned the prophets and cast them out. Then would our mothers and our fair daughters and our children have been spared and not have been buried up in that great city Moronihah. And thus were the howlings of the people great and terrible.

<sup>6</sup>And it came to pass that there was a voice heard among all the inhabitants of the earth upon all the face of this land crying, Woe, woe, woe unto this people. Woe unto the inhabitants of the whole earth except they shall repent, for the Devil laugheth and his angels rejoice because of the slain of the fair sons and daughters of my people, and it is because of their iniquity and abominations that they are fallen. Behold, that great city Zarahemla have I burned with fire and the inhabitants thereof. And behold, that great city Moroni have I caused to be sunk in the depths of the sea and the inhabitants thereof to be drowned. And behold, that great city Moronihah have I covered with earth and the inhabitants thereof, to hide their iniquities and their abominations from before my face that the blood of the prophets and the saints shall not come any more unto me against them. And behold, the city of Gilgal have I caused to be sunk and the inhabitants thereof to be buried up in the depths of the earth, yea, and the city Onihah and the inhabitants thereof, and the city of Mocum and the inhabitants thereof, and the city of Jerusalem and the inhabitants thereof, and waters have I caused to come up in the stead thereof to hide their wickedness and abominations from before my face, that the blood of the prophets and the saints shall not come up any more unto me against them. And behold, the city of Gadiandi and the city of Gadiomnah and the city of Jacob and the city Gimgimno, all these have I caused to be sunk and made hills and valleys in the places thereof and the inhabitants thereof have I buried up in the depths of the earth to hide their wickedness and abominations from before my face, that the blood of the prophets and the saints should not come up any more unto me against them. And behold, that great city Jacobugath, which was inhabited by the people of the king of Jacob, have I caused to be burned with fire because of their sins and their wickedness, which was above all the wickedness of the whole earth because of their secret murders and combinations, for it was they that did destroy the peace of my people and the government of the land. Therefore, I did cause them to be burned to destroy them from before my face, that the blood of the prophets and the saints should not come up unto me any more against them. And behold, the city of Laman and the city of Josh and the city of Gad and the city of Kishcumen have I caused to be burned with fire and the inhabitants thereof because of their wickedness in casting out the prophets and stoning those whom I did send to declare unto them concerning their wickedness and their abominations. And because they did cast them all out that there were none righteous among them, I did send down fire and destroy them that their wickedness and abominations might be hid from before my face, that the blood of the prophets and the saints whom I sent among them might not cry unto me from the ground against them. And

many great destructions have I caused to come upon this land and upon this people because of their wickedness and their abominations.

<sup>7</sup> O all ye that are spared because ye were more righteous than they, will ye not now return unto me and repent of your sins and be converted that I may heal you? Yea, verily I say unto you, If ye will come unto me, ye shall have Eternal life. Behold, mine arm of mercy is extended towards you and whosoever will come, him will I receive; and blessed are those who come unto me. Behold, I am Jesus Christ, the Son of God. I created the heavens and the earth and all things that in them are. I was with the Father from the beginning. I am in the Father and the Father in me and in me hath the Father glorified his name. I came unto my own and my own received me not. And the scriptures concerning my coming are fulfilled. And as many as have received me, to them have I given to become the Sons of God, and even so will I to as many as shall believe on my name. For behold, by me redemption cometh and in me is the law of Moses fulfilled. I am the light and the life of the world. I am Alpha and Omega, the beginning and the end. And ye shall offer up unto me no more the shedding of blood: yea, your sacrifices and your burnt offerings shall be done away for I will accept none of your sacrifices and your burnt offerings, and ye shall offer for a sacrifice unto me a broken heart and a contrite spirit. And whoso cometh unto me with a broken heart and a contrite spirit, him will I baptize with fire and with the Holy Ghost, even as the Lamanites because of their faith in me at the time of their conversion were baptized with fire and with the Holy Ghost and they knew it not. Behold, I have come unto the world to bring redemption unto the world, to save the world from sin. Therefore, whoso repenteth and cometh unto me as a little child, him will I receive, for of such is the kingdom of God. Behold, for such I have laid down my life and have taken it up again, therefore repent and come unto me ye ends of the earth and be saved.

<sup>8</sup> And now behold, it came to pass that all the people of the land did hear these sayings and did witness of it. And after these sayings there was silence in the land for the space of many hours for so great was the astonishment of the people that they did cease lamenting and howling for the loss of their kindred which had been slain; therefore there was silence in all the land for the space of many hours.

<sup>9</sup> And it came to pass that there came a voice again unto the people and all the people did hear and did witness of it, saying, O ye people of these great cities which have fallen, who are descendants of Jacob, yea, who are of the house of Israel, how oft have I gathered you as a hen gathereth her chickens under her wings and have nourished you. And again, how oft would I have gathered you as a hen gathereth her chickens under her wings, yea, O ye people of the house of Israel who have fallen. Yea, O ye people of the house of Israel, ye that dwell at Jerusalem as ye that have fallen, yea, how oft would I have gathered you as a hen gathereth her chickens and ye would not. O ye house of Israel whom I have spared, how oft will I gather you as a hen gathereth her chickens under her wings if ye will repent and return unto me with full purpose of heart. But if not, O house of Israel, the places of your dwellings shall become desolate until the time of the fulfilling of the covenant to your fathers.

<sup>10</sup> And now it came to pass that after the people had heard these words, behold, they began to weep and howl again because of the loss of their kindred

and friends. And it came to pass that thus did the three days pass away. And it was in the morning and the darkness dispersed from off the face of the land, and the earth did cease to tremble, and the rocks did cease to rend, and the dreadful groanings did cease, and all the tumultuous noises did pass away, and the earth did cleave together again that it stood, and the mourning and the weeping and the wailing of the people who were spared alive did cease. And their mourning was turned into joy and their lamentations into the praise and thanksgiving unto the Lord Jesus Christ their Redeemer. And thus far were the scriptures fulfilled which had been spoken by the prophets. And it was the more righteous part of the people who were saved, and it was they who received the prophets and stoned them not, and it was they who had not shed the blood of the saints who were spared. And they were spared and were not sunk and buried up in the earth, and they were not drowned in the depths of the sea, and they were not burned by fire, neither were they fallen upon and crushed to death, and they were not carried away in the whirlwind, neither were they overpowered by the vapor of smoke and of darkness.

<sup>11</sup> And now whoso readeth, let him understand. He that hath the scriptures, let him search them and see and behold, if all these deaths and destructions by fire and by smoke and by tempests and whirlwinds and by the opening of the earth to receive them, and all these things are not unto the fulfilling of the prophecies of many of the holy prophets. Behold, I say unto you, Yea, many have testified of these things at the coming of Christ and were slain because they testified of these things: yea, the prophet Zenos did testify of these things and also Zenoch spake concerning these things because they testified particular concerning us, who are the remnant of their seed. Behold, our father Jacob also testified concerning a remnant of the seed of Joseph. And behold, are not we a remnant of the seed of Joseph? And these things which testify of us, are they not written upon the plates of brass which our father Lehi brought out of Jerusalem? And it came to pass that in the ending of the thirty and fourth year, behold I will shew unto you that the people of Nephi who were spared and also those who had been called Lamanites who had been spared did have great favors shewn unto them and great blessings poured out upon their heads, insomuch that soon after the ascension of Christ into Heaven he did truly manifest himself unto them, shewing his body unto them and ministering unto them; and an account of his ministry shall be given hereafter. Therefore, for this time I make an end of my sayings.

*Jesus Christ sheweth himself unto the people of Nephi, as the multitude were gathered together in the land Bountiful, and did minister unto them; and on this wise did he shew himself unto them.*

**5** And now it came to pass that there were a great multitude gathered together of the people of Nephi round about the temple which was in the land Bountiful, and they were marveling and wondering one with another and were shewing one to another the great and marvelous change which had taken place. And they were also conversing about this Jesus Christ, of whom the sign had been given, concerning his death.

<sup>2</sup>And it came to pass that while they were thus conversing one with another they heard a voice as if it came out of Heaven. And they cast their eyes round about for they understood not the voice which they heard; and it was not a harsh voice, neither was it a loud voice. Nevertheless and notwithstanding it being a small voice, it did pierce them that did hear to the center insomuch that there were no part of their frame that it did not cause to quake, yea, it did pierce them to the very soul and did cause their hearts to burn. And it came to pass that again they heard the voice and they understood it not. And again the third time they did hear the voice and did open their ears to hear it and their eyes were towards the sound thereof and they did look steadfastly towards Heaven from whence the sound came. And behold, the third time they did understand the voice which they heard, and it said unto them, Behold, my beloved Son in whom I am well pleased, in whom I have glorified my name, hear ye him.

<sup>3</sup>And it came to pass as they understood they cast their eyes up again towards Heaven. And behold, they saw a man descending out of Heaven and he was clothed in a white robe and he came down and stood in the midst of them. And the eyes of the whole multitude were turned upon him and they durst not open their mouths even one to another, and wist not what it meant for they thought it was an angel that had appeared unto them.

<sup>4</sup>And it came to pass that he stretched forth his hand and spake unto the people, saying, Behold, I am Jesus Christ, of whom the prophets testified shall come into the world. And behold, I am the light and the life of the world, and I have drunk out of that bitter cup which the Father hath given me, and have glorified the Father in taking upon me the sins of the world, in the which I have suffered the will of the Father in all things from the beginning. And it came to pass that when Jesus had spoken these words, the whole multitude fell to the earth for they remembered that it had been prophesied among them that Christ should shew himself unto them after his ascension into Heaven.

<sup>5</sup>And it came to pass that the Lord spake unto them saying, Arise and come forth unto me that ye may thrust your hands into my side, and also that ye may feel the prints of the nails in my hands and in my feet, that ye may know that I am the God of Israel and the God of the whole earth and have been slain for the sins of the world.

<sup>6</sup>And it came to pass that the multitude went forth and thrust their hands into his side and did feel the prints of the nails in his hands and in his feet. And this they did do, going forth one by one, until they had all gone forth and did see with their eyes and did feel with their hands and did know of a surety and did bear record that it was he, of whom it was written by the prophets should come.

<sup>7</sup>And it came to pass that when they had all gone forth and had witnessed for themselves they did cry out with one accord, saying, Hosanna! Blessed be the name of the Most High God! And they did fall down at the feet of Jesus and did worship him.

<sup>8</sup>And it came to pass that he spake unto Nephi (for Nephi was among the multitude) and commanded him that he should come forth. And Nephi arose and went forth and bowed himself before the Lord and he did kiss his feet. And the Lord commanded him that he should arise. And he arose and stood

before him. And the Lord said unto him, I give unto you power that ye shall baptize this people when I am again ascended into Heaven. And again the Lord called others and said unto them likewise and he gave unto them power to baptize. And he said unto them, On this wise shall ye baptize, and there shall be no disputations among you. Verily I say unto you that whoso repenteth of his sins through your words and desireth to be baptized in my name, on this wise shall ye baptize them: behold, ye shall go down and stand in the water and in my name shall ye baptize them. And now behold, these are the words which ye shall say, calling them by name, saying, Having authority given me of Jesus Christ, I baptize you in the name of the Father and of the Son and of the Holy Ghost. Amen. And then shall ye immerse them in the water and come forth again out of the water. And after this manner shall ye baptize in my name. For behold, verily I say unto you that the Father and the Son and the Holy Ghost are one, and I am in the Father and the Father in me and the Father and I are one. And according as I have commanded you, thus shall ye baptize. And there shall be no disputations among you as there hath hitherto been, neither shall there be disputations among you concerning the points of my doctrine as there hath hitherto been. For verily, verily I say unto you, He that hath the spirit of contention is not of me, but is of the Devil, who is the father of contention, and he stirreth up the hearts of men to contend with anger one with another. Behold, this is not my doctrine, to stir up the hearts of men with anger one against another, but this is my doctrine, that such things should be done away.

<sup>9</sup>Behold, verily, verily I say unto you, I will declare unto you my doctrine. And this is my doctrine and it is the doctrine which the Father hath given unto me, and I bear record of the Father and the Father beareth record of me and the Holy Ghost beareth record of the Father and me, and I bear record that the Father commandeth all men everywhere to repent and believe in me. And whoso believeth in me, and is baptized, the same shall be saved, and they are they who shall inherit the kingdom of God. And whoso believeth not in me and is not baptized shall be damned. Verily, verily I say unto you that this is my doctrine and I bear record of it from the Father. And whoso believeth in me believeth in the Father also, and unto him will the Father bear record of me for he will visit him with fire and with the Holy Ghost. And thus will the Father bear record of me and the Holy Ghost will bear record unto him of the Father and me, for the Father and I and the Holy Ghost are one. And again I say unto you, Ye must repent and become as a little child and be baptized in my name or ye can in nowise receive these things. And again I say unto you, Ye must repent and be baptized in my name and become as a little child or ye can in nowise inherit the kingdom of God. Verily, verily I say unto you that this is my doctrine. And whoso buildeth upon this buildeth upon my rock and the gates of hell shall not prevail against them. And whoso shall declare more or less than this and establisheth it for my doctrine, the same cometh of evil and is not built upon my rock, but he buildeth upon a sandy foundation and the gates of hell standeth open to receive such when the floods come and the winds beat upon them. Therefore, go forth unto this people and declare the words which I have spoken unto the ends of the earth.

<sup>10</sup>And it came to pass that when Jesus had spoken these words unto Nephi and to those who had been called – now the number of them who had been called and received power and authority to baptize were twelve – and behold, he stretched forth his hand unto the multitude and cried unto them, saying, Blessed are ye if ye shall give heed unto the words of these twelve whom I have chosen from among you to minister unto you and to be your servants. And unto them I have given power that they may baptize you with water; and after that ye are baptized with water, behold, I will baptize you with fire and with the Holy Ghost. Therefore, blessed are ye if ye shall believe in me and be baptized after that ye have seen me and know that I am. And again, more blessed are they who shall believe in your words because that ye shall testify that ye have seen me and that ye know that I am. Yea, blessed are they who shall believe in your words and come down into the depths of humility and be baptized, for they shall be visited with fire and with the Holy Ghost and shall receive a remission of their sins. Yea, blessed are the poor in spirit who come unto me for theirs is the kingdom of Heaven. And again, blessed are all they that mourn for they shall be comforted; and blessed are the meek for they shall inherit the earth. And blessed are all they who do hunger and thirst after righteousness for they shall be filled with the Holy Ghost. And blessed are the merciful for they shall obtain mercy. And blessed are all the pure in heart for they shall see God. And blessed are all the peacemakers for they shall be called the children of God. And blessed are all they who are persecuted for my name's sake for theirs is the kingdom of Heaven. And blessed are ye when men shall revile you and persecute and shall say all manner of evil against you falsely for my sake, for ye shall have great joy and be exceeding glad for great shall be your reward in Heaven, for so persecuted they the prophets who were before you.

<sup>11</sup>Verily, verily I say unto you, I give unto you to be the salt of the earth, but if the salt shall lose its savor, wherewith shall the earth be salted? The salt shall be thenceforth good for nothing but to be cast out and to be trodden under foot of men. Verily, verily I say unto you, I give unto you to be the light of this people: a city that is set on a hill cannot be hid. Behold, do men light a candle and put it under a bushel? Nay, but on a candlestick, and it giveth light to all that are in the house. Therefore, let your light so shine before this people that they may see your good works and glorify your Father who is in Heaven. Think not that I am come to destroy the law or the prophets. I am not come to destroy, but to fulfill, for verily I say unto you, One jot nor one tittle hath not passed away from the law but in me it hath all been fulfilled.

<sup>12</sup>And behold, I have given unto you the law and the commandments of my Father, that ye shall believe in me and that ye shall repent of your sins and come unto me with a broken heart and a contrite spirit. Behold, ye have the commandments before you and the law is fulfilled. Therefore, come unto me and be ye saved. For verily I say unto you that except ye shall keep my commandments which I have commanded you at this time, ye shall in no case enter into the kingdom of Heaven. Ye have heard that it hath been said by them of old time and it is also written before you, that thou shalt not kill, and whosoever shall kill shall be in danger of the judgment of God. But I say unto you that whosoever is angry with his brother shall be in danger of his judgment. And whosoever shall say to his brother, Raca, shall be in danger of the council,

and whosoever shall say, Thou fool, shall be in danger of hell-fire. Therefore, if ye shall come unto me, or shall desire to come unto me, and rememberest that thy brother hath aught against thee, go thy way unto thy brother and first be reconciled to thy brother and then come unto me with full purpose of heart and I will receive you. Agree with thine adversary quickly while thou art in the way with him, lest at any time he shall get thee and thou shalt be cast into prison. Verily, I say unto thee, Thou shalt by no means come out thence until thou hast paid the uttermost senine. And while ye are in prison, can ye pay even one senine? Verily, verily I say unto you, Nay.

<sup>13</sup> Behold, it is written by them of old time that thou shalt not commit adultery, but I say unto you that whosoever looketh on a woman to lust after her hath committed adultery already in his heart. Behold, I give unto you a commandment that ye suffer none of these things to enter into your heart for it is better that ye should deny yourselves of these things, wherein ye will take up your cross, than that ye should be cast into hell. It hath been written that whosoever shall put away his wife, let him give her a writing of divorcement. Verily, verily I say unto you that whosoever shall put away his wife saving for the cause of fornication, causeth her to commit adultery, and whoso shall marry her who is divorced committeth adultery. And again it is written, Thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths. But verily, verily I say unto you, Swear not at all, neither by Heaven for it is God's throne, nor by the earth for it is his footstool, neither shalt thou swear by thy head because thou canst not make one hair black or white. But let your communication be, Yea, yea, nay, nay, for whatsoever cometh of more than these are evil. And behold, it is written, An eye for an eye and a tooth for a tooth. But I say unto you that ye shall not resist evil, but whosoever shall smite thee on thy right cheek, turn to him the other also. And if any man will sue thee at the law and take away thy coat, let him have thy cloak also. And whosoever shall compel thee to go a mile, go with him twain. Give to him that asketh thee and to him that would borrow of thee, turn thou not away. And behold, it is written also that thou shalt love thy neighbor and hate thine enemy, but behold, I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them who despitefully use you and persecute you that ye may be the children of your Father who is in Heaven, for he maketh his sun to rise on the evil and on the good. Therefore, those things which were of old time, which were under the law in me, are all fulfilled. Old things are done away and all things have become new. Therefore, I would that ye should be perfect, even as I or your Father who is in Heaven is perfect.

<sup>14</sup> Verily, verily, I say that I would that ye should do alms unto the poor, but take heed that ye do not your alms before men to be seen of them, otherwise ye have no reward of your Father who is in Heaven. Therefore, when ye shall do your alms, do not sound a trumpet before you, as will hypocrites do in the synagogues and in the streets that they may have glory of men. Verily, I say unto you, They have their reward. But when thou doest alms, let not thy left hand know what thy right hand doeth, that thine alms may be in secret, and thy Father who seeth in secret, himself shall reward thee openly. And when thou prayest thou shalt not do as the hypocrites, for they love to pray standing in the synagogues and in the corners of the streets that they may be seen of men.

Verily, I say unto you, They have their reward. But thou, when thou prayest, enter into thy closet and when thou hast shut thy door, pray to thy Father who is in secret; and thy Father who seeth in secret, shall reward thee openly. But when ye pray, use not vain repetitions as the heathen, for they think that they shall be heard for their much speaking. Be not ye, therefore, like unto them, for your Father knoweth what things ye have need of before ye ask him. After this manner, therefore pray ye: Our Father who art in Heaven, hallowed be thy name. Thy will be done on earth as it is in Heaven. And forgive us our debts as we forgive our debtors. And lead us not into temptation, but deliver us from evil. For thine is the kingdom and the power and the glory forever. Amen. For, if ye forgive men their trespasses, your Heavenly Father will also forgive you, but if ye forgive not men their trespasses, neither will your Father forgive your trespasses. Moreover, when ye fast be not as the hypocrites, of a sad countenance, for they disfigure their faces that they may appear unto men to fast. Verily, I say unto you, They have their reward. But thou, when thou fastest, anoint thy head and wash thy face that thou appear not unto men to fast, but unto thy Father who is in secret, and thy Father who seeth in secret, shall reward thee openly.

<sup>15</sup> Lay not up for yourselves treasures upon earth where moth and rust doth corrupt and thieves break through and steal, but lay up for yourselves treasures in Heaven where neither moth nor rust doth corrupt and where thieves do not break through nor steal. For where your treasure is, there will your heart be also. The light of the body is the eye: if therefore thine eye be single, thy whole body shall be full of light. But if thine eye be evil, thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great is that darkness. No man can serve two masters for either he will hate the one and love the other, or else he will hold to the one and despise the other. Ye cannot serve God and mammon.

**6** And now it came to pass that when Jesus had spoken these words he looked upon the twelve whom he had chosen and said unto them, Remember the words which I have spoken. For behold, ye are they whom I have chosen to minister unto this people. Therefore, I say unto you, Take no thought for your life— what ye shall eat or what ye shall drink, nor yet for your body— what ye shall put on. Is not the life more than meat and the body than raiment? Behold the fowls of the air for they sow not, neither do they reap nor gather into barns, yet your Heavenly Father feedeth them. Are ye not much better than they? Which of you by taking thought can add one cubit unto his stature? And why take ye thought for raiment? Consider the lilies of the field how they grow: they toil not, neither do they spin, and yet I say unto you that even Solomon in all his glory was not arrayed like one of these. Wherefore, if God so clothe the grass of the field, which today is and tomorrow is cast into the oven, even so will he clothe you if ye are not of little faith. Therefore, take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed? For your Heavenly Father knoweth that ye have need of all these things. But seek ye first the kingdom of God and his righteousness and all these things shall be added unto you. Take therefore no thought for the

morrow, for the morrow shall take thought for the things of itself. Sufficient is the day unto the evil thereof.

<sup>2</sup>And now it came to pass that when Jesus had spoken these words he turned again to the multitude and did open his mouth unto them again saying, Verily, verily I say unto you, Judge not, that ye be not judged. For with what judgment ye judge, ye shall be judged, and with what measure ye mete, it shall be measured to you again. And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye? Or how wilt thou say to thy brother, Let me pull the mote out of thine eye, and behold, a beam is in thine own eye? Thou hypocrite, first cast the beam out of thine own eye and then shalt thou see clearly to cast the mote out of thy brother's eye. Give not that which is holy unto the dogs, neither cast ye your pearls before swine, lest they trample them under their feet and turn again and rend you.

<sup>3</sup>Ask and it shall be given unto you, seek and ye shall find, knock and it shall be opened unto you. For every one that asketh, receiveth, and he that seeketh, findeth, and to him that knocketh, it shall be opened. Or what man is there of you whom, if his son ask bread, will he give him a stone? Or if he ask a fish, will he give him a serpent? If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father who is in Heaven give good things to them that ask him? Therefore, all things whatsoever ye would that men should do to you, do ye even so to them, for this is the law and the prophets.

<sup>4</sup>Enter ye in at the strait gate, for wide is the gate and broad is the way that leadeth to destruction and many there be who go in thereat; because strait is the gate and narrow is the way which leadeth unto life and few there be that find it. Beware of false prophets who come to you in sheep's clothing, but inwardly they are ravening wolves. Ye shall know them by their fruits. Do men gather grapes of thorns or figs of thistles? Even so every good tree bringeth forth good fruit, but a corrupt tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit, neither a corrupt tree bring forth good fruit. Every tree that bringeth not forth good fruit is hewn down and cast into the fire. Wherefore, by their fruits ye shall know them.

<sup>5</sup>Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of Heaven, but he that doeth the will of my Father who is in Heaven. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? And in thy name have cast out devils? And in thy name done many wonderful works? And then will I profess unto them, I never knew you. Depart from me, ye that work iniquity.

<sup>6</sup>Therefore, whoso heareth these sayings of mine and doeth them, I will liken him unto a wise man who built his house upon a rock, and the rain descended, and the floods came, and the winds blew and beat upon that house, and it fell not for it was founded upon a rock. And every one that heareth these sayings of mine and doeth them not shall be likened unto a foolish man who built his house upon the sand, and the rain descended, and the floods came, and the winds blew and beat upon that house, and it fell, and great was the fall of it.

**7** And now it came to pass that when Jesus had ended these sayings he cast his eyes round about on the multitude and said unto them, Behold, ye have heard the things which I have taught before I ascended to my Father. Therefore, whoso remembereth these sayings of mine and doeth them, him will I raise up at the last day.

<sup>2</sup>And it came to pass that when Jesus had said these words he perceived that there were some among them who marveled and wondered what he would concerning the law of Moses, for they understood not the saying that old things had passed away and that all things had become new. And he said unto them, Marvel not that I said unto you that old things had passed away and that all things had become new. Behold, I say unto you that the law is fulfilled that was given unto Moses. Behold, I am he that gave the law and I am he who covenanted with my people Israel. Therefore, the law in me is fulfilled for I have come to fulfill the law, therefore it hath an end. Behold, I do not destroy the prophets, for as many as have not been fulfilled in me, verily I say unto you, shall all be fulfilled. And because I said unto you that old things hath passed away, I do not destroy that which hath been spoken concerning things which are to come. For behold, the covenant which I have made with my people is not all fulfilled, but the law which was given unto Moses hath an end in me. Behold, I am the law and the light. Look unto me and endure to the end and ye shall live, for unto him that endureth to the end will I give Eternal life. Behold, I have given unto you the commandments, therefore keep my commandments. And this is the law and the prophets for they truly testified of me.

<sup>3</sup>And now it came to pass that when Jesus had spoken these words, he said unto those twelve whom he had chosen, Ye are my disciples and ye are a light unto this people, who are a remnant of the house of Joseph. And behold, this is the land of your inheritance and the Father hath given it unto you. And not at any time hath the Father given me commandment that I should tell it unto your brethren at Jerusalem, neither at any time hath the Father given me commandment that I should tell unto them concerning the other tribes of the house of Israel whom the Father hath led away out of the land. This much did the Father command me that I should tell unto them, that other sheep I have which are not of this fold; them also I must bring, and they shall hear my voice and there shall be one fold and one shepherd. And now because of stiffneckedness and unbelief they understood not my word, therefore I was commanded to say no more of the Father concerning this thing unto them. But verily I say unto you that the Father hath commanded me, and I tell it unto you, that ye were separated from among them because of their iniquity; therefore it is because of their iniquity that they know not of you. And verily I say unto you again that the other tribes hath the Father separated from them and it is because of their iniquity that they know not of them. And verily I say unto you that ye are they of whom I said, Other sheep I have which are not of this fold; them also I must bring, and they shall hear my voice and there shall be one fold and one shepherd. And they understood me not for they supposed it had been the gentiles, for they understood not that the gentiles should be converted through their preaching. And they understood me not that I said, They shall hear my voice. And they understood me not that the gentiles should not at that time hear my voice, that I should not manifest myself unto them

save it were by the Holy Ghost. But behold, ye have both heard my voice and seen me, and ye are my sheep, and ye are numbered among those whom the Father hath given me. And verily, verily, I say unto you that I have other sheep which are not of this land, neither of the land of Jerusalem, neither in any parts of that land round about whither I have been to minister. For they of whom I speak are they who have not as yet heard my voice, neither have I at any time manifested myself unto them. But I have received a commandment of the Father that I shall go unto them and that they shall hear my voice and shall be numbered among my sheep, that there may be one fold and one shepherd; therefore I go to shew myself unto them.

<sup>4</sup>And I command you that ye shall write these sayings after I am gone, that if it so be that my people at Jerusalem, they who have seen me and been with me in my ministry, do not ask the Father in my name that they may receive a knowledge of you by the Holy Ghost and also of the other tribes whom they know not of, that these sayings which ye shall write shall be kept and shall be manifested unto the gentiles, that through the fullness of the gentiles the remnant of their seed who shall be scattered forth upon the face of the earth because of their unbelief may be brought in, or may be brought to a knowledge of me, their Redeemer. And then will I gather them in from the four quarters of the earth, and then will I fulfill the covenant which the Father hath made unto all the people of the house of Israel. And blessed are the gentiles because of their belief in me, in and of the Holy Ghost, which witness unto them of me and of the Father. Behold, because of their belief in me, saith the Father, and because of the unbelief of you, O house of Israel, in the latter day shall the truth come unto the gentiles that the fulness of these things shall be made known unto them. But woe, saith the Father unto the unbelieving of the gentiles. For notwithstanding they have come forth upon the face of this land and have scattered my people, who are of the house of Israel, and my people who are of the house of Israel have been cast out from among them and have been trodden under feet by them. And because of the mercies of the Father unto the gentiles and also the judgments of the Father upon my people who are of the house of Israel, verily, verily, I say unto you that after all this, and I have caused my people who are of the house of Israel to be smitten and to be afflicted, and to be slain, and to be cast out from among them, and to become hated by them, and to become a hiss and a byword among them.

<sup>5</sup>And thus commandeth the Father that I should say unto you, At that day when the gentiles shall sin against my gospel and shall reject the fullness of my gospel and shall be lifted up in the pride of their hearts above all nations and above all the people of the whole earth, and shall be filled with all manner of lyings and of deceits and of mischiefs, and all manner of hypocrisy and murders and priestcrafts and whoredoms and of secret abominations, and if they shall do all those things and shall reject the fullness of my gospel, Behold, saith the Father, I will bring the fullness of my gospel from among them. And then will I remember my covenant which I have made unto my people, O house of Israel, and I will bring my gospel unto them. And I will shew unto thee, O house of Israel, that the gentiles shall not have power over you, but I will remember my covenant unto you, O house of Israel, and ye shall come unto the knowledge of the fullness of my gospel. But if the gentiles will repent and return unto me,

saith the Father, behold, they shall be numbered among my people, O house of Israel. And I will not suffer my people who are of the house of Israel to go through among them and tread them down, saith the Father. But if they will not turn unto me and hearken unto my voice, I will suffer them – yea, I will suffer my people, O house of Israel – that they shall go through among them and shall tread them down and they shall be as salt that hath lost its savor, which is thenceforth good for nothing but to be cast out and to be trodden under foot of my people, O house of Israel. Verily, verily, I say unto you, thus has the Father commanded me that I should give unto this people this land for their inheritance. And when the words of the prophet Isaiah shall be fulfilled, which say, 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 God.

**8** Behold, now it came to pass that when Jesus had spoken these words he looked round about again on the multitude and he said unto them, Behold, my time is at hand. I perceive that ye are weak, that ye cannot understand all my words which I am commanded of the Father to speak unto you at this time, therefore go ye unto your homes and ponder upon the things which I have said and ask of the Father, in my name, that ye may understand and prepare your minds for the morrow and I come unto you again. But now I go unto the Father and also to shew myself unto the lost tribes of Israel, for they are not lost unto the Father for he knoweth whither he hath taken them.

<sup>2</sup>And it came to pass that when Jesus had thus spoken, he cast his eyes round about again on the multitude and beheld they were in tears and did look steadfastly upon him as if they would ask him to tarry a little longer with them. And he said unto them, Behold, my bowels are filled with compassion towards you; have ye any that are sick among you? Bring them hither. Have ye any that are lame, or blind, or halt, or maimed, or leprous, or that are withered, or that are deaf, or that are afflicted in any manner? Bring them hither and I will heal them, for I have compassion upon you; my bowels are filled with mercy for I perceive that ye desire that I should shew unto you what I have done unto your brethren at Jerusalem, for I see that your faith is sufficient that I should heal you.

<sup>3</sup>And it came to pass that when he had thus spoken, all the multitude with one accord did go forth with their sick and their afflicted and their lame and with their blind and with their dumb and with all they that were afflicted in any manner, and he did heal them every one as they were brought forth unto him. And they did all, both they who had been healed and they who were whole, bow down at his feet and did worship him, and as many as could come for the multitude did kiss his feet insomuch that they did bathe his feet with their tears.

<sup>4</sup>And it came to pass that he commanded that their little children should be brought, so they brought their little children and sat them down upon the ground round about him and Jesus stood in the midst. And the multitude

gave way till they had all been brought unto him. And it came to pass that when they had all been brought and Jesus stood in the midst, he commanded the multitude that they should kneel down upon the ground. And it came to pass that when they had knelt upon the ground, Jesus groaned within himself and saith, Father, I am troubled because of the wickedness of the people of the house of Israel. And when he had said these words, he himself also knelt upon the earth, and behold, he prayed unto the Father, and the things which he prayed cannot be written, and the multitude did bear record who heard him. And after this manner do they bear record: The eye hath never seen, neither hath the ear heard before, so great and marvelous things as we saw and heard Jesus speak unto the Father. And no tongue can speak, neither can there be written by any man, neither can the hearts of men conceive so great and marvelous things as we both saw and heard Jesus speak. And no one can conceive of the joy which filled our souls at the time we heard him pray for us unto the Father.

<sup>5</sup>And it came to pass that when Jesus had made an end of praying unto the Father, he arose, but so great was the joy of the multitude that they were overcome. And it came to pass that Jesus spake unto them and bade them arise. And they arose from the earth and he said unto them, Blessed are ye because of your faith. And now behold, my joy is full. And when he had said these words, he wept, and the multitude bear record of it, and he took their little children, one by one, and blessed them and prayed unto the Father for them. And when he had done this he wept again, and he spake unto the multitude and saith unto them, Behold your little ones. And as they looked to behold, they cast their eyes towards Heaven and they saw the heavens open and they saw angels descending out of Heaven, as it were, in the midst of fire; and they came down and encircled those little ones about. And they were encircled about with fire and the angels did minister unto them. And the multitude did see and hear and bear record and they know that their record is true, for they, all of them, did see and hear, every man for himself, and they were in number about two thousand and five hundred souls, and they did consist of men, women, and children.

<sup>6</sup>And it came to pass that Jesus commanded his disciples that they should bring forth some bread and wine unto him. And while they were gone for bread and wine he commanded the multitude that they should sit themselves down upon the earth. And when the disciples had come with bread and wine, he took of the bread and brake and blessed it, and he gave unto the disciples and commanded that they should eat. And when they had eat and were filled, he commanded that they should give unto the multitude. And when the multitude had eaten and were filled, he said unto the disciples, Behold, there shall one be ordained among you and to him will I give power that he shall break bread and bless it and give it unto the people of my church, unto all those who shall believe and be baptized in my name. And this shall ye always observe to do even as I have done, even as I have broken bread and blessed it and gave it unto you. And this shall ye do in remembrance of my body which I have shewn unto you. And it shall be a testimony unto the Father that ye do always remember me. And if ye do always remember me, ye shall have my spirit to be with you.

<sup>7</sup>And it came to pass that when he had said these words, he commanded his disciples that they should take of the wine of the cup and drink of it, and that they should also give unto the multitude that they might drink of it. And it came to pass that they did so and did drink of it and were filled. And they gave unto the multitude, and they did drink and they were filled. And when the disciples had done this Jesus said unto them, Blessed are ye for this thing which ye have done, for this is fulfilling my commandments and this doth witness unto the Father that ye are willing to do that which I have commanded you. And this shall ye always do unto those who repent and are baptized in my name, and ye shall do it in remembrance of my blood which I have shed for you that ye may witness unto the Father that ye do always remember me. And if ye do always remember me, ye shall have my spirit to be with you. And I give unto you a commandment that ye shall do these things. And if ye shall always do these things, blessed are ye for ye are built upon my rock. But whoso among you shall do more or less than these are not built upon my rock, but are built upon a sandy foundation. And when the rain descends, and the floods come, and the winds blow and beat upon them, they shall fall, and the gates of hell is already open to receive them. Therefore, blessed are ye if ye shall keep my commandments which the Father hath commanded me that I should give unto you. Verily, verily I say unto you, Ye must watch and pray always, lest ye be tempted by the Devil and ye are led away captive by him. And as I have prayed among you, even so shall ye pray in my church among my people who do repent and are baptized in my name. Behold, I am the light: I have set an example for you.

<sup>8</sup>And it came to pass that when Jesus had spoken these words unto his disciples, he turned again unto the multitude and said unto them, Behold, verily, verily I say unto you, Ye must watch and pray always, lest ye enter into temptation, for Satan desireth to have you that he may sift you as wheat; therefore ye must always pray unto the Father in my name. And whatsoever ye shall ask the Father in my name, which is right, believing that ye shall receive, behold, it shall be given unto you. Pray in your families unto the Father always in my name, that your wives and your children may be blessed. And behold, ye shall meet together oft, and ye shall not forbid any man from coming unto you when ye shall meet together, but suffer them that they may come unto you and forbid them not. But ye shall pray for them and shall not cast them out, and if it so be that they come unto you oft, ye shall pray for them unto the Father in my name. Therefore, hold up your light that it may shine unto the world. Behold, I am the light which ye shall hold up: that which ye have seen me do. Behold, ye see that I have prayed unto the Father and ye all have witnessed, and ye see that I have commanded that none of you should go away, but rather have commanded that ye should come unto me that ye might feel and see; even so shall ye do unto the world. And whosoever breaketh this commandment suffereth himself to be led into temptation.

<sup>9</sup>And now it came to pass that when Jesus had spoken these words he turned his eyes again upon the disciples whom he had chosen and said unto them, Behold, verily, verily I say unto you, I give unto you another commandment and then I must go unto my Father that I may fulfil other commandments which he hath given me. And now behold, this is the commandment which I

give unto you, that ye shall not suffer anyone knowingly to partake of my flesh and blood unworthily when ye shall minister it, for whoso eateth and drinketh my flesh and blood unworthily eateth and drinketh damnation to his soul; therefore if ye know that a man is unworthy to eat and drink of my flesh and blood, ye shall forbid him. Nevertheless ye shall not cast him out from among you, but ye shall minister unto him and shall pray for him unto the Father in my name, and if it so be that he repenteth and is baptized in my name, then shall ye receive him and shall minister unto him of my flesh and blood. But if he repent not, he shall not be numbered among my people, that he may not destroy my people. For behold, I know my sheep and they are numbered. Nevertheless ye shall not cast him out of your synagogues or your places of worship, for unto such shall ye continue to minister; for ye know not but what they will return and repent and come unto me with full purpose of heart and I shall heal them and ye shall be the means of bringing salvation unto them. Therefore, keep these sayings which I have commanded you that ye come not under condemnation, for woe unto him whom the Father condemneth. And I give you these commandments because of the disputations which have been among you. And blessed are ye if ye have no disputations among you. And now I go unto the Father because it is expedient that I should go unto the Father for your sakes.

<sup>10</sup>And it came to pass that when Jesus had made an end of these sayings he touched with his hand the disciples whom he had chosen, one by one, even until he had touched them all and spake unto them as he touched them. And the multitude heard not the words which he spake, therefore they did not bear record, but the disciples bear record that he gave them power to give the Holy Ghost. And I will shew unto you hereafter that this record is true. And it came to pass that when Jesus had touched them all, there came a cloud and overshadowed the multitude that they could not see Jesus. And while they were overshadowed he departed from them and ascended into Heaven. And the disciples saw and did bear record that he ascended again into Heaven.

**9** And now it came to pass that when Jesus had ascended into Heaven the multitude did disperse and every man did take his wife and his children and did return to his own home. And it was noised abroad among the people immediately before it was yet dark that the multitude had seen Jesus and that he had ministered unto them and that he would also shew himself on the morrow unto the multitude, yea, and even all the night it was noised abroad concerning Jesus. And insomuch did they send forth unto the people that there were many, yea, an exceeding great number did labor exceedingly all that night that they might be on the morrow in the place where Jesus should shew himself unto the multitude.

<sup>2</sup>And it came to pass that on the morrow, when the multitude was gathered together, behold, Nephi and his brother whom he had raised from the dead, whose name was Timothy, and also his son whose name was Jonas, and also Mathoni, and Mathonihah his brother, and Kumen, and Kumenonhi, and Jeremiah, and Shemnon, and Jonas, and Zedekiah, and Isaiah: now these were the names of the disciples whom Jesus had chosen. And it came to pass that they went forth and stood in the midst of the multitude. And behold, the

multitude was so great that they did cause that they should be separated into twelve bodies and the twelve did teach the multitude. And behold, they did cause that the multitude should kneel down upon the face of the earth and should pray unto the Father in the name of Jesus. And the disciples did pray unto the Father also in the name of Jesus. And it came to pass that they arose and ministered unto the people. And when they had ministered them same words which Jesus had spoken, nothing varying from the words which Jesus had spoken, behold, they knelt again and prayed to the Father in the name of Jesus and they did pray for that which they most desired. And they desired that the Holy Ghost should be given unto them. And when they had thus prayed, they went down unto the water's edge and the multitude followed them. And it came to pass that Nephi went down into the water and was baptized. And he came up out of the water and began to baptize. And he baptized all they whom Jesus had chosen. And it came to pass when they were all baptized and had come up out of the water, the Holy Ghost did fall upon them and they were filled with the Holy Ghost and with fire. And behold, they were encircled about as if it were fire, and it came down from Heaven and the multitude did witness it and do bear record. And angels did come down out of Heaven and did minister unto them. And it came to pass that while the angels were ministering unto the disciples, behold, Jesus came and stood in the midst and ministered unto them. And it came to pass that he spake unto the multitude and commanded them that they should kneel down again upon the earth, and also that his disciples should kneel down upon the earth. And it came to pass that when they had all knelt down upon the earth, he commanded his disciples that they should pray. And behold, they began to pray and they did pray unto Jesus, calling him their Lord and their God.

<sup>3</sup>And it came to pass that Jesus departed out of the midst of them and went a little way off from them and bowed himself to the earth, and he said, Father, I thank thee that thou hast given the Holy Ghost unto these whom I have chosen, and it is because of their belief in me that I have chosen them out of the world. Father, I pray thee that thou wilt give the Holy Ghost unto all them that shall believe in their words. Father, thou hast given them the Holy Ghost because they believe in me, and thou seest that they believe in me because thou hearest them and they pray unto me; and they pray unto me because I am with them. And now Father, I pray unto thee for them and also for all those who shall believe on their words, that they may believe in me that I may be in them as thou, Father, art in me, that we may be one.

<sup>4</sup>And it came to pass that when Jesus had thus prayed unto the Father, he came unto his disciples and behold, they did still continue without ceasing to pray unto him and they did not multiply many words for it was given unto them what they should pray, and they were filled with desire. And it came to pass that Jesus blessed them as they did pray unto him and his countenance did smile upon them and the light of his countenance did shine upon them. And behold, they were as white as the countenance and also the garments of Jesus. And behold, the whiteness thereof did exceed all whiteness, yea, even there could be nothing upon earth so white as the whiteness thereof. And Jesus said unto them, Pray on. Nevertheless, they did not cease to pray. And he turned from them again and went a little way off and bowed himself to the

earth, and he prayed again unto the Father, saying, Father, I thank thee that thou hast purified these whom I have chosen because of their faith, and I pray for them and also for them who shall believe on their words that they may be purified in me through faith on their words, even as they are purified in me. Father, I pray not for the world, but for them which thou hast given unto me out of the world because of their faith, that they may be purified in me, that I may be in them as thou, Father, art in me, that we may be one that I may be glorified in them. And when Jesus had spoken these words, he came again unto his disciples, and behold, they did pray steadfastly without ceasing unto him, and he did smile upon them again and behold, they were white, even as Jesus.

<sup>5</sup>And it came to pass that he went again a little way off and prayed unto the Father, and tongue cannot speak the words which he prayed, neither can be written by man the words which he prayed. And the multitude did hear and do bear record, and their hearts were open and they did understand in their hearts the words which he prayed. Nevertheless, so great and marvelous were the words which he prayed that they cannot be written, neither can they be uttered by man. And it came to pass that when Jesus had made an end of praying he came again to the disciples and said unto them, So great faith as yours have I never seen among all the Jews, wherefore, I could not show unto them so great miracles because of their unbelief. Verily I say unto you, There are none of them that have seen so great things as ye have seen, neither have they heard so great things as ye have heard.

<sup>6</sup>And it came to pass that he commanded the multitude that they should cease to pray, and also his disciples. And he commanded them that they should not cease to pray in their hearts. And he commanded them that they should arise and stand up upon their feet, and they arose up and stood upon their feet. And it came to pass that he brake bread again and blessed it and gave to the disciples to eat. And when they had eaten he commanded them that they should break bread and give unto the multitude. And when they had given unto the multitude he also gave them wine to drink and commanded them that they should give unto the multitude. Now there had been no bread, neither wine, brought by the disciples, neither by the multitude, but he truly gave unto them bread to eat and also wine to drink. And he said unto them, He that eateth this bread, eateth of my body to his soul, and he that drinketh of this wine, drinketh of my blood to his soul, and his soul shall never hunger nor thirst, but shall be filled. Now when the multitude had all eaten and drunk, behold, they were filled with the spirit and they did cry out with one voice and gave glory to Jesus, whom they both saw and heard.

<sup>7</sup>And it came to pass that when they had all given glory unto Jesus, he saith unto them, Behold, now I finish the commandment which the Father hath commanded me concerning this people who are a remnant of the house of Israel. Ye remember that I spake unto you and said that when the words of Isaiah should be fulfilled – behold, they are written, ye have them before you, therefore search them – and verily, verily I say unto you that when they shall be fulfilled, then is the fulfilling of the covenant which the Father hath made unto his people, O house of Israel. Then shall the remnants which shall be scattered abroad upon the face of the earth be gathered in from the east, and from the west and from the south and from the north, and they shall be

brought to the knowledge of the Lord their God who hath redeemed them. And the Father hath commanded me that I should give unto you this land for your inheritance. And I say unto you that if the gentiles do not repent after the blessing which they shall receive after they have scattered my people, then shall ye who are a remnant of the house of Jacob go forth among them. And ye shall be in the midst of them who shall be many, and ye shall be among them as a lion among the beasts of the forest and as a young lion among the flocks of sheep who, if he goeth through, both treadeth down and teareth in pieces and none can deliver. Thy hand shall be lifted up upon thine adversaries and all thine enemies shall be cut off. And I will gather my people together as a man gathereth his sheaves into the floor, for I will make my people with whom the Father hath covenanted, yea, I will make thy horn iron and I will make thy hoofs brass. And thou shalt beat in pieces many people, and I will consecrate their gain unto the Lord and their substance unto the Lord of the whole earth. And behold, I am he who doeth it. And it shall come to pass, saith the Father, that the sword of my justice shall hang over them at that day, and except they repent it shall fall upon them, saith the Father, yea, even upon all the nations of the gentiles.

<sup>8</sup>And it shall come to pass that I will establish my people, O house of Israel. And behold, this people will I establish in this land unto the fulfilling of the covenant which I made with your father Jacob, and it shall be a New Jerusalem. And the Powers of Heaven shall be in the midst of this people, yea, even I will be in the midst of you. Behold, I am he of whom Moses spake, saying, A prophet shall the Lord your God raise up unto you of your brethren, like unto me, him shall ye hear in all things whatsoever he shall say unto you. And it shall come to pass that every soul who will not hear that prophet shall be cut off from among the people. Verily, I say unto you, yea, and all the prophets from Samuel and those that follow after, as many as have spoken, have testified of me. And behold, ye are the children of the prophets and ye are of the house of Israel and ye are of the covenant which the Father made with your fathers, saying unto Abraham, And in thy seed shall all the kindreds of the earth be blessed. The Father having raised me up unto you first and sent me to bless you in turning away every one of you from his iniquities, and this because ye are the children of the covenant. And after that ye were blessed, then fulfilleth the Father the covenant which he made with Abraham, saying, In thy seed shall all the kindreds of the earth be blessed unto the pouring out of the Holy Ghost through me upon the gentiles, which blessing upon the gentiles shall make them mighty above all unto the scattering of my people, O house of Israel. And they shall be a scourge unto the people of this land. Nevertheless, when they shall have received the fullness of my gospel, then, if they shall harden their hearts against me, I will return their iniquities upon their own heads, saith the Father. And I will remember the covenant which I have made with my people. And I have covenanted with them that I would gather them together in mine own due time, that I would give unto them again the land of their fathers for their inheritance, which is the land of Jerusalem, which is the promised land unto them forever, saith the Father.

<sup>9</sup>And it shall come to pass that the time cometh when the fullness of my gospel shall be preached unto them and they shall believe in me, that I am

Jesus Christ, the Son of God, and shall pray unto the Father in my name. Then shall their watchmen lift up their voice and with the voice together shall they sing, for they shall see eye to eye. Then will the Father gather them together again and give unto them Jerusalem for the land of their inheritance. Then shall they break forth into joy. Sing together ye waste places of Jerusalem, for the Father hath comforted his people: he hath redeemed Jerusalem. The Father 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 the Father. And the Father and I are one. And then shall be brought to pass that which is written: Awake, awake again and put on thy strength, O Zion. Put on thy beautiful garments, O Jerusalem, the holy city, for henceforth there shall no more come into thee the uncircumcised and the unclean. Shake thyself from the dust: arise, sit down, O Jerusalem. Loose thyself from the bands of thy neck, O captive daughter of Zion, for thus saith the Lord, Ye have sold yourselves for naught and ye shall be redeemed without money. Verily, verily, I say unto you that my people shall know my name, yea, in that day they shall know that I am he that doth speak. And then shall they say, How beautiful upon the mountains are the feet of him that bringeth good tidings unto them, that publisheth peace, that bringeth good tidings unto them of good, that publisheth salvation, that saith unto Zion, Thy God reigneth. And then shall a cry go forth, Depart ye, depart ye, go ye out from thence, touch not that which is unclean, go ye out of the midst of her: be ye clean that bear the vessels of the Lord. For ye shall not go out with haste, nor go by flight, for the Lord will go before you and the God of Israel shall be your rearward. Behold, my servant shall deal prudently, he shall be exalted and extolled and be very high. As many were astonished at thee – his visage was so marred, more than any man, and his form more than the sons of men – so shall he sprinkle many nations. The kings shall shut their mouths at him, for that which had not been told them shall they see and that which they had not heard shall they consider. Verily, verily, I say unto you, All these things shall surely come even as the Father hath commanded me. And then shall this covenant which the Father hath covenanted with his people be fulfilled, and then shall Jerusalem be inhabited again with my people and it shall be the land of their inheritance.

<sup>10</sup>And verily I say unto you, I give unto you a sign that ye may know the time when these things shall be about to take place, that I shall gather in from their long dispersion my people, O house of Israel, and shall establish again among them my Zion. And behold, this is the thing which I will give unto you for a sign: for verily I say unto you that when these things which I declare unto you and which I shall declare unto you hereafter of myself and by the power of the Holy Ghost, which shall be given unto you of the Father, shall be made known unto the gentiles that they may know concerning this people who are a remnant of the house of Jacob and concerning this my people who shall be scattered by them, verily, verily I say unto you, when these things shall be made known unto them of the Father and shall come forth of the Father from them unto you. For it is wisdom in the Father that they should be established in this land and be set up as a free people by the power of the Father, that these things might come forth from them unto a remnant of your seed that the covenant of the Father may be fulfilled which he hath covenanted with his

people, O house of Israel. Therefore, when these works and the works which shall be wrought among you hereafter shall come forth from the gentiles unto your seed which shall dwindle in unbelief because of iniquity, for thus it behooveth the Father that it should come forth from the gentiles, that he may shew forth his power unto the gentiles for this cause, that the gentiles, if they will not harden their hearts, that they may repent and come unto me and be baptized in my name and know of the true points of my doctrine, that they may be numbered among my people, O house of Israel. And when these things come to pass that thy seed shall begin to know these things, it shall be a sign unto them that they may know that the work of the Father hath already commenced unto the fulfilling of the covenant which he hath made unto the people who are of the house of Israel. And when that day shall come, it shall come to pass that kings shall shut their mouths, for that which had not been told them shall they see and that which they had not heard shall they consider.

<sup>11</sup> For in that day, for my sake, shall the Father work a work which shall be a great and a marvelous work among them, and there shall be among them those who will not believe it, although a man shall declare it unto them. But behold, the life of my servant shall be in my hand, therefore they shall not hurt him, although he shall be marred because of them. Yet I will heal him, for I will shew unto them that my wisdom is greater than the cunning of the Devil. Therefore, it shall come to pass that whosoever will not believe in my words, who am Jesus Christ, whom the Father shall cause him to bring forth unto the gentiles and shall give unto him power that he shall bring them forth unto the gentiles, it shall be done even as Moses said, They shall be cut off from among my people who are of the covenant. And my people who are a remnant of Jacob shall be among the gentiles, yea, in the midst of them as a lion among the beasts of the forest, as a young lion among the flocks of sheep who, if he go through, both treadeth down and teareth in pieces and none can deliver. Their hand shall be lifted up upon their adversaries and all their enemies shall be cut off. Yea, woe be unto the gentiles except they repent, for it shall come to pass in that day, saith the Father, that I will cut off thy horses out of the midst of thee and I will destroy thy chariots and I will cut off the cities of thy land and throw down all thy strong holds. And I will cut off witchcrafts out of thy land and thou shalt have no more soothsayers. Thy graven images I will also cut off and thy standing images out of the midst of thee, and thou shalt no more worship the works of thy hands. And I will pluck up thy groves out of the midst of thee; so will I destroy thy cities. And it shall come to pass that all lyings and deceivings and envyings and strifes and priestcrafts and whoredoms shall be done away. For it shall come to pass, saith the Father, that at that day, whosoever will not repent and come unto my Beloved Son, them will I cut off from among my people, O house of Israel, and I will execute vengeance and fury upon them even as upon the heathen, such as they have not heard.

**10** But if they will repent and hearken unto my words and harden not their hearts, I will establish my church among them and they shall come in unto the covenant and be numbered among this the remnant of Jacob unto whom I have given this land for their inheritance. And they shall assist my

people, the remnant of Jacob, and also as many of the house of Israel as shall come, that they may build a city which shall be called the New Jerusalem. And then shall they assist my people that they may be gathered in, who are scattered upon all the face of the land, in unto the New Jerusalem. And then shall the power of Heaven come down among them and I also will be in the midst. And then shall the work of the Father commence at that day, even when this gospel shall be preached among the remnant of this people. Verily, I say unto you, At that day shall the work of the Father commence among all the dispersed of my people, yea, even the tribes which have been lost, which the Father hath led away out of Jerusalem. Yea, the work shall commence among all the dispersed of my people with the Father to prepare the way whereby they may come unto me, that they may call on the Father in my name. Yea, and then shall the work commence with the Father among all nations, in preparing the way whereby his people may be gathered home to the land of their inheritance. And they shall go out from all nations and they shall not go out in haste nor go by flight, for I will go before them, saith the Father, and I will be their rearward.

<sup>2</sup>And then shall that which is written come to pass: Sing, O barren, thou that didst not bear; break forth into singing and cry aloud, thou that didst not travail with child, for more are the children of the desolate than the children of the married wife, saith the Lord. Enlarge the place of thy tent and let them stretch forth the curtains of thy habitations; spare not, lengthen thy cords and strengthen thy stakes, for thou shalt break forth on the right hand and on the left, and thy seed shall inherit the gentiles and make the desolate cities to be inhabited. Fear not for thou shalt not be ashamed, neither be thou confounded for thou shalt not be put to shame, for thou shalt forget the shame of thy youth and shalt not remember the reproach of thy widowhood any more. For thy maker, thy husband, the Lord of hosts is his name, and thy Redeemer, the Holy One of Israel: the God of the whole earth shall he be called. For the Lord hath called thee as a woman forsaken and grieved in spirit and a wife of youth, when thou wast refused, saith thy God. For a small moment have I forsaken thee, but with great mercies will I gather thee. In a little wrath I hid my face from thee for a moment, but with everlasting kindness will I have mercy on thee, saith the Lord thy Redeemer. For this, the waters of Noah unto me, for as I have sworn that the waters of Noah should no more go over the earth, so have I sworn that I would not be wroth with thee. For the mountains shall depart and the hills be removed, but my kindness shall not depart from thee, neither shall the covenant of my peace be removed, saith the Lord that hath mercy on thee.

<sup>3</sup>O thou afflicted, tossed with tempest and not comforted. Behold, I will lay thy stones with fair colors and lay thy foundations with sapphires. And I will make thy windows of agates and thy gates of carbuncles and all thy borders of pleasant stones. And all thy children shall be taught of the Lord, and great shall be the peace of thy children. In righteousness shalt thou be established, thou shalt be far from oppression for thou shalt not fear, and from terror for it shall not come near thee. Behold, they shall surely gather together against thee, not by me; whosoever shall gather together against thee shall fall for thy sake. Behold, I have created the smith that bloweth the coals in the fire

and that bringeth forth an instrument for his work, and I have created the waster to destroy. No weapon that is formed against thee shall prosper, and every tongue that shall rise against thee in judgment thou shalt condemn. This is the heritage of the servants of the Lord and their righteousness is of me, saith the Lord.

<sup>4</sup>And now behold, I say unto you that ye had ought to search these things. Yea, a commandment I give unto you that ye search these things diligently, for great are the words of Isaiah. For surely he spake as touching all things concerning my people which are of the house of Israel. Therefore, it must needs be that he must speak also to the gentiles. And all things that he spake hath been and shall be, even according to the words which he spake. Therefore, give heed to my words. Write the things which I have told you and, according to the time and the will of the Father, they shall go forth unto the gentiles. And whosoever will hearken unto my words and repenteth and is baptized, the same shall be saved. Search the prophets, for many there be that testify of these things.

<sup>5</sup>And now it came to pass that when Jesus had said these words, he said unto them again, after he had expounded all the scriptures unto them which they had received, he said unto them, Behold, other scriptures I would that ye should write that ye have not. And it came to pass that he said unto Nephi, Bring forth the record which ye have kept. And when Nephi had brought forth the records and laid them before him and he cast his eyes upon them and said, Verily, I say unto you, I commanded my servant Samuel the Lamanite, that he should testify unto this people that at the day that the Father should glorify his name in me, that there were many saints who should arise from the dead and should appear unto many and should minister unto them. And he said unto them, Were it not so? And his disciples answered him and said, Yea, Lord, Samuel did prophesy according to thy words and they were all fulfilled. And Jesus said unto them, How be it that ye have not written this thing, that many saints did arise and appear unto many and did minister unto them? And it came to pass that Nephi remembered that this thing had not been written. And it came to pass that Jesus commanded that it should be written, therefore it was written according as he commanded.

**11** And now it came to pass that when Jesus had expounded all the scriptures in one which they had written, he commanded them that they should teach the things which he had expounded unto them. And it came to pass that he commanded them that they should write the words which the Father had given unto Malachi which he should tell unto them. And it came to pass that after they were written, he expounded them. And these are the words which he did tell unto them, saying, Thus said the Father unto Malachi, Behold, I will send my messenger and he shall prepare the way before me, and the Lord whom ye seek shall suddenly come to his temple, even the messenger of the covenant whom ye delight in. Behold, he shall come, saith the Lord of hosts, but who may abide the day of his coming? And who shall stand when he appeareth? For he is like a refiner's fire and like fullers' soap. And he shall sit as a refiner and purifier of silver, and he shall purify the sons of Levi and purge them as gold and silver, that they may offer unto the Lord an offering

in righteousness. Then shall the offering of Judah and Jerusalem be pleasant unto the Lord, as in the days of old and as in former years. And I will come near to you to judgment and I will be a swift witness against the sorcerers, and against the adulterers, and against false swearers, and against those that oppress the hireling in his wages, the widow, and the fatherless, and that turn aside the stranger, and fear not me, saith the Lord of hosts. For I am the Lord I change not, therefore ye sons of Jacob are not consumed.

<sup>2</sup>Even from the days of your fathers ye are gone away from mine ordinances and have not kept them. Return unto me and I will return unto you, saith the Lord of hosts. But ye said, Wherein shall we return? Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings. Ye are cursed with a curse for ye have robbed me, even this whole nation. Bring ye all the tithes into the storehouse that there may be meat in my house and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of Heaven and pour you out a blessing that there shall not be room enough to receive it. And I will rebuke the devourer for your sakes and he shall not destroy the fruits of your ground, neither shall your vine cast her fruit before the time in the fields, saith the Lord of hosts. And all nations shall call you blessed for ye shall be a delightsome land, saith the Lord of hosts.

<sup>3</sup>Your words have been stout against me, saith the Lord. Yet ye say, What have we spoken against thee? Ye have said, It is vain to serve God. And what doth it profit that we have kept his ordinance and that we have walked mournfully before the Lord of hosts? And now we call the proud happy; yea, they that work wickedness are set up; yea, them that tempt God are even delivered.

<sup>4</sup>Then they that feared the Lord spake often one to another and the Lord hearkened and heard. And a book of remembrance was written before him for them that feared the Lord and that thought upon his name. And they shall be mine, saith the Lord of hosts, in that day when I make up my jewels. And I will spare them as a man spareth his own son that serveth him. Then shall ye return and discern between the righteous and the wicked, between him that serveth God and him that serveth him not. For behold, the day cometh that shall burn as an oven, and all the proud, yea, and all that do wickedly shall be stubble; and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch.

<sup>5</sup>But unto you that fear my name shall the Son of Righteousness arise with healing in his wings. And ye shall go forth and grow up as calves in the stall, and ye shall tread down the wicked for they shall be ashes under the soles of your feet in the day that I shall do this, saith the Lord of hosts. Remember ye the law of Moses my servant whom I commanded unto him in Horeb for all Israel with the statutes and judgments. Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord, and he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse.

<sup>6</sup>And now it came to pass that when Jesus had told these things, he expounded them unto the multitude. And he did expound all things unto them, both great and small. And he saith, These scriptures which ye had not with you, the Father commanded that I should give unto you, for it was wisdom in him that they should be given unto future generations. And he did

expound all things even from the beginning until the time that he should come in his glory; yea, even all things which should come upon the face of the earth even until the elements should melt with fervent heat, and the earth should be wrapped together as a scroll, and the heavens and the earth should pass away. And even unto the great and last day when all people, and all kindreds, and all nations and tongues shall stand before God to be judged of their works, whether they be good or whether they be evil. If they be good, to the resurrection of everlasting life, and if they be evil, to the resurrection of damnation; being on a parallel, the one on the one hand and the other on the other hand, according to the mercy, and the justice, and the holiness which is in Christ, who was before the world began.

**12** And now there cannot be written in this book even an hundredth part of the things which Jesus did truly teach unto the people. But behold, the plates of Nephi do contain the more part of the things which he taught the people. And these things have I written, which are a lesser part of the things which he taught the people, and I have written them to the intent that they may be brought again unto this people from the gentiles according to the words which Jesus hath spoken. And when they shall have received this, which is expedient that they should have first to try their faith, and if it should so be that they shall believe these things, then shall the greater things be made manifest unto them. And if it so be that they will not believe these things, then shall the greater things be withheld from them unto their condemnation. Behold, I were about to write them all which were engraven upon the plates of Nephi, but the Lord forbid it, saying, I will try the faith of my people. Therefore, I, Mormon, do write the things which have been commanded me of the Lord. And now I, Mormon, make an end of my sayings and proceed to write the things which have been commanded me. Therefore, I would that ye should behold that the Lord truly did teach the people for the space of three days, and after that he did shew himself unto them oft and did break bread oft and bless it and give it unto them.

<sup>2</sup>And it came to pass that he did teach and minister unto the children of the multitude of whom hath been spoken. And he did loose their tongues and they did speak unto their fathers great and marvelous things, even greater than he had revealed unto the people, and loosed their tongues that they could utter. And it came to pass that after he had ascended into Heaven (the second time that he shewed himself unto them) and had gone unto the Father, after having healed all their sick and their lame, and opened the eyes of the blind, and unstopped the ears of the deaf, and even had done all manner of cures among them, and raised a man from the dead, and had shewn forth his power unto them, and had ascended unto the Father, behold, it came to pass on the morrow that the multitude gathered themselves together, and they both saw and heard these children, yea, even babes did open their mouths and utter marvelous things. And the things which they did utter were forbidden that there should not any man write them.

<sup>3</sup>And it came to pass that the disciples whom Jesus had chosen began from that time forth to baptize and to teach as many as did come unto them. And as many as were baptized in the name of Jesus were filled with the Holy Ghost.

And many of them saw and heard unspeakable things which are not lawful to be written. And they taught and did minister one to another, and they had all things common among them, every man dealing justly one with another. And it came to pass that they did do all things even as Jesus had commanded them. And they who were baptized in the name of Jesus were called the church of Christ.

<sup>4</sup>And it came to pass that as the disciples of Jesus were journeying and were preaching the things which they had both heard and seen and were baptizing in the name of Jesus, it came to pass that the disciples were gathered together and were united in mighty prayer and fasting. And Jesus again shewed himself unto them for they were praying unto the Father in his name, and Jesus came and stood in the midst of them and said unto them, What will ye that I shall give unto you? And they said unto him, Lord, we will that thou wouldst tell us the name whereby we shall call this church, for there are disputations among the people concerning this matter. And the Lord said unto them, Verily, verily I say unto you, Why is it that the people should murmur and dispute because of this thing? Have they not read the scriptures which say ye must take upon you the name of Christ, which is my name? For by this name shall ye be called at the last day. And whoso taketh upon him my name and endureth to the end, the same shall be saved at the last day. Therefore, whatsoever ye shall do, ye shall do it in my name. Therefore, ye shall call the church in my name, and ye shall call upon the Father in my name that he will bless the church for my sake. And how be it my church save it be called in my name? For if a church be called in Moses' name, then it be Moses' church; or if it be called in the name of a man, then it be the church of a man; but if it be called in my name, then it is my church, if it so be that they are built upon my gospel. Verily, I say unto you that ye are built upon my gospel. Therefore, ye shall call whatsoever things ye do call in my name. Therefore, if ye call upon the Father for the church, if it be in my name, the Father will hear you. And if it so be that the church is built upon my gospel, then will the Father shew forth his own works in it. But if it be not built upon my gospel and is built upon the works of men or upon the works of the Devil, verily I say unto you, They have joy in their works for a season, and by and by the end cometh and they are hewn down and cast into the fire, from whence there is no return for their works do follow them. For it is because of their works that they are hewn down, therefore remember the things that I have told you.

<sup>5</sup>Behold, I have given unto you my gospel, and this is the gospel which I have given unto you: that I came into the world to do the will of my Father because my Father sent me. And my Father sent me that I might be lifted up upon the cross – and after that I had been lifted up upon the cross I might draw all men unto me – that as I have been lifted up by men, even so should men be lifted up by the Father to stand before me to be judged of their works, whether they be good or whether they be evil, and for this cause have I been lifted up. Therefore, according to the power of the Father I will draw all men unto me that they may be judged according to their works. And it shall come to pass that whoso repenteth and is baptized in my name shall be filled, and if he endureth to the end, behold, him will I hold guiltless before my Father at that day when I shall stand to judge the world. And he that endureth not

unto the end, the same is he that is also hewn down and cast into the fire from whence they can no more return because of the justice of the Father, and this is the word which he hath given unto the children of men. And for this cause he fulfilleth the words which he hath given and he lieth not, but fulfilleth all his words, and no unclean thing can enter into his kingdom. Therefore, nothing entereth into his rest save it be those who have washed their garments in my blood because of their faith and the repentance of all their sins and their faithfulness unto the end. Now this is the commandment: Repent all ye ends of the earth and come unto me and be baptized in my name that ye may be sanctified by the reception of the Holy Ghost, that ye may stand spotless before me at the last day. Verily, verily I say unto you, This is my gospel and ye know the things that ye must do in my church. For the works which ye have seen me do, that shall ye also do, for that which ye have seen me do, even that shall ye do. Therefore, if ye do these things, blessed are ye for ye shall be lifted up at the last day.

**13** Write the things which ye have seen and heard, save it be those which are forbidden. Write the works of this people which shall be even as hath been written of that which hath been. For behold, out of the books which have been written and which shall be written shall this people be judged, for by them shall their works be known unto men. And behold, all things are written by the Father, therefore out of the books which shall be written shall the world be judged. And know ye that ye shall be judges of this people according to the judgment which I shall give unto you, which shall be just. Therefore, what manner of men had ye ought to be? Verily I say unto you, Even as I am. And now I go unto the Father. And verily I say unto you, Whatsoever things ye shall ask the Father in my name, it shall be given unto you, therefore ask and ye shall receive, knock and it shall be opened unto you; for he that asketh, receiveth, and unto him that knocketh it shall be opened. And now behold, my joy is great, even unto fulness, because of you and also this generation, yea, and even the Father rejoiceth and also all the holy angels because of you and this generation, for none of them are lost. Behold, I would that ye should understand, for I mean them who are now alive of this generation, and none of them are lost and in them I have fulness of joy. But behold, it sorroweth me because of the fourth generation from this generation, for they are led away captive by him, even as was the son of perdition, for they will sell me for silver, and for gold, and for that which moth doth corrupt, and which thieves can break through and steal. And in that day will I visit them, even in turning their works upon their own heads.

<sup>2</sup>And it came to pass that when Jesus had ended these sayings, he saith unto his disciples, Enter ye in at the strait gate. For strait is the gate and narrow is the way that leads to life and few there be that find it, but wide is the gate and broad the way which leads to death and many there be who travel therein until the night cometh, wherein no man can work.

<sup>3</sup>And it came to pass when Jesus had said these words, he spake unto his disciples one by one saying unto them, What is it that ye desire of me after that I am gone to the Father? And they all spake, save it were three, saying, We desire that after we have lived unto the age of man, that our ministry wherein

thou hast called us may have an end, that we may speedily come unto thee in thy kingdom. And he said unto them, Blessed are ye because ye desire this thing of me, therefore after that ye are seventy and two years old ye shall come unto me in my kingdom, and with me ye shall find rest. And when he had spoken unto them, he turned himself unto the three and said unto them, What will ye that I should do unto you when I am gone unto the Father? And they sorrowed in their hearts for they durst not speak unto him the thing which they desired. And he said unto them, Behold, I know your thoughts, and ye have desired the thing which John, my beloved, who was with me in my ministry before that I was lifted up by the Jews, desired of me. Therefore, more blessed are ye for ye shall never taste of death, but ye shall live to behold all the doings of the Father unto the children of men, even until all things shall be fulfilled according to the will of the Father when I shall come in my glory with the Powers of Heaven. And ye shall never endure the pains of death, but when I shall come in my glory ye shall be changed in the twinkling of an eye from mortality to immortality, and then shall ye be blessed in the kingdom of my Father. And again, ye shall not have pain while ye shall dwell in the flesh, neither sorrow, save it be for the sins of the world. And all this will I do because of the thing which ye have desired of me, for ye have desired that ye might bring the souls of men unto me while the world shall stand. And for this cause ye shall have fulness of joy and ye shall sit down in the kingdom of my Father. Yea, your joy shall be full, even as the Father hath given me fulness of joy, and ye shall be even as I am, and I am even as the Father, and the Father and I are one. And the Holy Ghost beareth record of the Father and me, and the Father giveth the Holy Ghost unto the children of men because of me.

<sup>4</sup>And it came to pass that when Jesus had spoken these words, he touched every one of them with his finger, save it were the three who were to tarry, and then he departed. And behold, the heavens were opened and they were caught up into Heaven and saw and heard unspeakable things. And it was forbidden them that they should utter, neither was it given unto them power that they could utter, the things which they saw and heard. And whether they were in the body or out of the body, they could not tell; for it did seem unto them like a transfiguration of them, that they were changed from this body of flesh into an immortal state that they could behold the things of God. But it came to pass that they did again minister upon the face of the earth, nevertheless they did not minister of the things which they had heard and seen because of the commandment which was given them in Heaven. And now whether they were mortal or immortal from the day of their transfiguration I know not, but this much I know according to the record which hath been given: They did go forth upon the face of the land and did minister unto all the people, uniting as many to the church as would believe in their preaching, baptizing them, and as many as were baptized did receive the Holy Ghost. And they were cast into prison by them who did not belong to the church, and the prisons could not hold them for they were rent in twain, and they were cast down into the earth. But they did smite the earth with the word of God insomuch that by his power they were delivered out of the depths of the earth, and therefore they could not dig pits sufficient to hold them. And thrice they were cast into a furnace and received no harm. And twice were they cast into a den of wild

beasts, and behold, they did play with the beasts as a child with a suckling lamb and received no harm. And it came to pass that thus they did go forth among all the people of Nephi, and did preach the gospel of Christ unto all people upon the face of the land. And they were converted unto the Lord and were united unto the church of Christ. And thus the people of that generation were blessed according to the word of Jesus.

<sup>5</sup>And now I, Mormon, make an end of speaking concerning these things for a time. Behold, I was about to write the names of those who were never to taste of death, but the Lord forbade. Therefore, I write them not for they are hid from the world. But behold, I have seen them and they have ministered unto me, and behold, they will be among the gentiles and the gentiles knoweth them not. They will also be among the Jews and the Jews shall know them not. And it shall come to pass, when the Lord seeth fit in his wisdom, that they shall minister unto all the scattered tribes of Israel, and unto all nations, kindreds, tongues and people, and shall bring out of them unto Jesus many souls, that their desire may be fulfilled, and also because of the convincing power of God which is in them. And they are as the angels of God, and if they shall pray unto the Father in the name of Jesus they can shew themselves unto whatsoever man it seemeth them good. Therefore, great and marvelous works shall be wrought by them before the great and coming day when all people must surely stand before the judgment seat of Christ. Yea, even among the gentiles shall there be a great and marvelous work wrought by them before that judgment day. And if ye had all the scriptures which give an account of all the marvelous works of Christ, ye would, according to the words of Christ, know that these things must surely come. And woe be unto him that will not hearken unto the words of Jesus and also to them whom he hath chosen and sent among them; for whoso receiveth not the words of Jesus and the words of those whom he hath sent, receiveth not him, and therefore he will not receive them at the last day. And it would be better for them if they had not been born. For do ye suppose that ye can get rid of the justice of an offended God who hath been trampled under feet of men, that thereby salvation might come?

<sup>6</sup>And now behold, as I spake concerning those whom the Lord had chosen, yea, even three who were caught up into the Heavens, that I knew not whether they were cleansed from mortality to immortality. But behold, since I wrote I have inquired of the Lord and he hath made it manifest unto me that there must needs be a change wrought upon their bodies, or else it needs be that they must taste of death. Therefore, that they might not taste of death, there was a change wrought upon their bodies that they might not suffer pain nor sorrow save it were for the sins of the world. Now this change was not equal to that which should take place at the last day, but there was a change wrought upon them insomuch that Satan could have no power over them, that he could not tempt them. And they were sanctified in the flesh that they were holy and that the powers of the earth could not hold them, and in this state they were to remain until the judgment day of Christ. And at that day they were to receive a greater change and to be received into the kingdom of the Father to go no more out, but to dwell with God Eternally in the heavens.

<sup>7</sup>And now behold, I say unto you that when the Lord shall see fit in his wisdom that these sayings shall come unto the gentiles according to his word,

then ye may know that the covenant which the Father hath made with the children of Israel concerning their restoration to the lands of their inheritance is already beginning to be fulfilled. And ye may know that the words of the Lord which have been spoken by the holy prophets shall all be fulfilled. And ye need not say that the Lord delays his coming unto the children of Israel. And ye need not imagine in your hearts that the words which have been spoken are vain, for behold, the Lord will remember his covenant which he hath made unto his people of the house of Israel. And when ye shall see these sayings coming forth among you, then ye need not any longer spurn at the doings of the Lord, for the sword of his justice is in his right hand. And behold, at that day, if ye shall spurn at his doings, he will cause it that it shall soon overtake you.

8Wo unto him that spurneth at the doings of the Lord. Yea, woe unto him that shall deny the Christ and his works. Yea, woe unto him that shall deny the revelations of the Lord and that shall say, The Lord no longer worketh by revelation, or by prophecy, or by gifts, or by tongues, or by healings, or by the power of the Holy Ghost. Yea, and woe unto him that shall say at that day that there can be no miracle wrought by Jesus Christ—for to get gain, for he that doeth this shall become like unto the son of perdition, for whom there was no mercy according to the words of Christ. Yea, and ye need not any longer hiss, nor spurn, nor make game of the Jews, nor of any of the remnant of the house of Israel, for behold, the Lord remembereth his covenant unto them and he will do unto them according to that which he hath sworn. Therefore, ye need not suppose that ye can turn the right hand of the Lord unto the left, that he may not execute judgment unto the fulfilling of the covenant which he hath made unto the house of Israel.

**14** Harken, O ye gentiles, and hear the words of Jesus Christ, the Son of the living God, which he hath commanded me that I should speak concerning you, for behold, he commandeth me that I should write saying, Turn, all ye gentiles, from your wicked ways and repent of your evil doings: of your lyings and deceivings, and of your whoredoms, and of your secret abominations, and your idolatries, and of your murders, and your priestcrafts, and your envyings, and your strifes, and from all your wickedness and abominations. And come unto me and be baptized in my name that ye may receive a remission of your sins and be filled with the Holy Ghost, that ye may be numbered with my people who are of the house of Israel.

**THE BOOK OF NEPHI**  
WHO IS THE SON OF NEPHI,  
ONE OF THE DISCIPLES OF JESUS CHRIST  
[FOURTH NEPHI]

*An account of the people of Nephi, according to his record.*

**A**ND it came to pass that the thirty and fourth year passed away, and also the thirty and fifth, and behold, the disciples of Jesus had formed a church of Christ in all the lands round about. And as many as did come unto them and

did truly repent of their sins were baptized in the name of Jesus, and they did also receive the Holy Ghost. And it came to pass in the thirty and sixth year, the people were all converted unto the Lord upon all the face of the land, both Nephites and Lamanites, and there were no contentions and disputations among them and every man did deal justly one with another and they had all things common among them. Therefore, there were not rich and poor, bond and free, but they were all made free and partakers of the heavenly gift.

<sup>2</sup>And it came to pass that the thirty and seventh year passed away also and there still continued to be peace in the land. And there were great and marvelous works wrought by the disciples of Jesus insomuch that they did heal the sick, and raise the dead, and cause the lame to walk, and the blind to receive their sight, and the deaf to hear. And all manner of miracles did they work among the children of men, and in nothing did they work miracles save it were in the name of Jesus. And thus did the thirty and eighth year pass away, and also the thirty and ninth, and the forty and first, and the forty and second; yea, even until forty and nine years had passed away, and also the fifty and first, and the fifty and second; yea, and even until fifty and nine years had passed away. And the Lord did prosper them exceedingly in the land, yea, insomuch that they did build cities again where there had been cities burned, yea, even that great city Zarahemla did they cause to be built again. But there were many cities which had been sunk and waters came up in the stead thereof, therefore these cities could not be renewed. And now behold, it came to pass that the people of Nephi did wax strong and did multiply exceeding fast and became an exceeding fair and delightsome people. And they were married and given in marriage and were blessed according to the multitude of the promises which the Lord had made unto them. And they did not walk any more after the performances and ordinances of the law of Moses, but they did walk after the commandments which they had received from their Lord and their God, continuing in fasting and prayer and in meeting together oft, both to pray and to hear the word of the Lord. And it came to pass that there was no contention among all the people in all the land, but there were mighty miracles wrought among the disciples of Jesus.

<sup>3</sup>And it came to pass that the seventy and first year passed away, and also the seventy and second year, yea, and in fine, until the seventy and ninth year had passed away. Yea, even an hundred years had passed away and the disciples of Jesus whom he had chosen had all gone to the paradise of God – save it were the three who should tarry, and there were other disciples ordained in their stead – and also many of that generation which had passed away. And it came to pass that there was no contention in the land because of the love of God which did dwell in the hearts of the people, and there were no envyings, nor strifes, nor tumults, nor whoredoms, nor lyings, nor murders, nor any manner of lasciviousness, and surely there could not be a happier people among all the people who had been created by the hand of God. There were no robbers, nor murderers, neither were there Lamanites or any manner of -ites, but they were in one the children of Christ and heirs to the kingdom of God. And how blessed were they for the Lord did bless them in all their doings, yea, even they were blessed and prospered until an hundred and ten years had passed

away. And the first generation from Christ had passed away and there was no contention in all the land.

<sup>4</sup>And it came to pass that Nephi, he that kept this last record (and he kept it upon the plates of Nephi) died, and his son Amos kept it in his stead. And he kept it upon the plates of Nephi also and he kept it eighty and four years. And there was still peace in the land save it were a small part of the people who had revolted from the church and took upon them the name of Lamanites; therefore there began to be Lamanites again in the land. And it came to pass that Amos died also and it was an hundred and ninety and four years from the coming of Christ and his son Amos kept the record in his stead. And he also kept it upon the plates of Nephi and it was also written in the book of Nephi, which is this book. And it came to pass that two hundred years had passed away and the second generation had all passed away save it were a few.

<sup>5</sup>And now I, Mormon, would that ye should know that the people had multiplied insomuch that they were spread upon all the face of the land and that they had become exceeding rich because of their prosperity in Christ. And now in this two hundred and first year there began to be among them those who were lifted up in pride, such as the wearing of costly apparel and all manner of fine pearls and of the fine things of the world. And from that time forth they did have their goods and their substance no more common among them and they began to be divided into classes. And they began to build up churches unto themselves to get gain and began to deny the true church of Christ.

<sup>6</sup>And it came to pass that when two hundred and ten years had passed away there were many churches in the land. Yea, there were churches which professed to know the Christ and yet they did deny the more parts of his gospel, insomuch that they did receive all manner of wickedness and did administer that which was sacred unto him to whom it had been forbidden because of unworthiness. And this church did multiply exceedingly because of iniquity and because of the power of Satan who did get hold upon their hearts. And again, there was another church which denied the Christ, and they did persecute the true church of Christ because of their humility and their belief in Christ. And they did despise them because of the many miracles which were wrought among them, therefore they did exercise power and authority over the disciples of Jesus who did tarry with them. And they did cast them into prison, but by the power of the word of God which was in them the prisons were rent in twain and they went forth doing mighty miracles among them. Nevertheless, and notwithstanding all these miracles, the people did harden their hearts and did seek to kill them even as the Jews at Jerusalem sought to kill Jesus according to his word. And they did cast them into furnaces of fire and they came forth receiving no harm, and they also cast them into dens of wild beasts and they did play with the wild beasts even as a child with a lamb. And they did come forth from among them, receiving no harm. Nevertheless, the people did harden their hearts for they were led by many priests and false prophets to build up many churches and to do all manner of iniquity. And they did smite upon the people of Jesus, but the people of Jesus did not smite again. And thus they did dwindle in unbelief and wickedness from year to year, even until two hundred and thirty years had passed away.

<sup>7</sup>And now it came to pass in this year, yea, in the two hundred and thirty and first year, there was a great division among the people. And it came to pass that in this year there arose a people who were called the Nephites and they were true believers in Christ. And among them there were those who were called by the Lamanites: Jacobites and Josephites and Zoramites. Therefore, the true believers in Christ and the true worshipers of Christ, among whom were the three disciples of Jesus who should tarry, were called Nephites and Jacobites and Josephites and Zoramites. And it came to pass that they who rejected the gospel were called Lamanites and Lemuelites and Ishmaelites. And they did not dwindle in unbelief, but they did wilfully rebel against the gospel of Christ and they did teach their children that they should not believe, even as their fathers from the beginning did dwindle. And it was because of the wickedness and abominations of their fathers even as it was in the beginning. And they were taught to hate the children of God even as the Lamanites were taught to hate the children of Nephi from the beginning. And it came to pass that two hundred and forty and four years had passed away, and thus were the affairs of the people. And the more wicked part of the people did wax strong and became exceeding more numerous than were the people of God. And they did still continue to build up churches unto themselves and adorn them with all manner of precious things. And thus did two hundred and fifty years pass away, and also two hundred and sixty years.

<sup>8</sup>And it came to pass that the wicked part of the people began again to build up the secret oaths and combinations of Gaddianton. And also, the people who were called the people of Nephi began to be proud in their hearts because of their exceeding riches and became vain like unto their brethren the Lamanites. And from this time the disciples began to sorrow for the sins of the world. And it came to pass that when three hundred years had passed away, both the people of Nephi and the Lamanites had become exceeding wicked, one like unto another. And it came to pass that the robbers of Gaddianton did spread over all the face of the land and there were none that were righteous save it were the disciples of Jesus. And gold and silver did they lay up in store in abundance and did traffic in all manner of traffic.

<sup>9</sup>And it came to pass that after three hundred and five years had passed away – and the people did still remain in wickedness – and Amos died and his brother Ammaron did keep the record in his stead. And it came to pass that when three hundred and twenty years had passed away, Ammaron, being constrained by the Holy Ghost, did hide up the records which were sacred – yea, even all the sacred records which had been handed down from generation to generation which were sacred – even until the three hundred and twentieth year from the coming of Christ. And he did hide them up unto the Lord that they might come again unto the remnant of the house of Jacob according to the prophecies and the promises of the Lord, and thus is the end of the record of Ammaron.

## THE BOOK OF MORMON

**A**ND now I, Mormon, make a record of the things which I have both seen and heard and call it the book of Mormon. And about the time that Ammaron hid up the records unto the Lord, he came unto me, I being about ten years of age, and I began to be learned somewhat after the manner of the learning of my people, and Ammaron said unto me, I perceive that thou art a sober child, and art quick to observe. Therefore, when ye are about twenty and four years old, I would that ye should remember the things that ye have observed concerning this people. And when ye are of that age, go to the land of Antum, unto a hill which shall be called Shim, and there have I deposited unto the Lord all the sacred engravings concerning this people. And behold, ye shall take the plates of Nephi unto yourself, and the remainder shall ye leave in the place where they are. And ye shall engrave upon the plates of Nephi all the things that ye have observed concerning this people. And I, Mormon, being a descendant of Nephi (and my father's name was Mormon) and I remembered the things which Ammaron commanded me.

<sup>2</sup>And it came to pass that I, being eleven years old, was carried by my father into the land southward, even to the land of Zarahemla, the whole face of the land having become covered with buildings, and the people were as numerous almost as it were the sand of the sea.

<sup>3</sup>And it came to pass in this year, there began to be a war between the Nephites, who consisted of the Nephites and the Jacobites, and the Josephites, and the Zoramites, and this war was between the Nephites and the Lamanites, and the Lemuelites, and the Ishmaelites. Now the Lamanites, and the Lemuelites, and the Ishmaelites were called Lamanites, and the two parties were Nephites and Lamanites. And it came to pass that the war began to be among them in the borders of Zarahemla by the waters of Sidon. And it came to pass that the Nephites had gathered together a great number of men, even to exceed the number of thirty thousand. And it came to pass that they did have in this same year a number of battles, in the which the Nephites did beat the Lamanites and did slay many of them.

<sup>4</sup>And it came to pass that the Lamanites withdrew their design, and there was peace settled in the land, and peace did remain for the space of about four years, that there was no bloodshed. But wickedness did prevail upon the face of the whole land, insomuch that the Lord did take away his beloved disciples, and the work of miracles and of healing did cease because of the iniquity of the people. And there were no gifts from the Lord, and the Holy Ghost did not come upon any because of their wickedness and unbelief. And I, being fifteen years of age, and being somewhat of a sober mind, therefore I was visited of the Lord, and tasted and knew of the goodness of Jesus. And I did endeavor to preach unto this people, but my mouth was shut, and I was forbidden that I should preach unto them. For behold, they had willfully rebelled against their God, and the beloved disciples were taken away out of the land because of their iniquity, but I did remain among them. But I was forbidden to preach unto them because of the hardness of their hearts. And because of the hardness of their hearts, the land was cursed for their sake. And these Gaddianton robbers who were among the Lamanites did infest the

land, insomuch that the inhabitants thereof began to hide up their treasures in the earth. And they became slippery because the Lord had cursed the land that they could not hold them nor retain them again. And it came to pass that there were sorceries, and witchcrafts, and magics, and the power of the evil one was wrought upon all the face of the land, even unto the fulfilling of all the words of Abinadi and also Samuel the Lamanite.

<sup>5</sup>And it came to pass in that same year there began to be a war again between the Nephites and the Lamanites. And notwithstanding I being young, was large in stature; therefore the people of Nephi appointed me that I should be their leader, or the leader of their armies. Therefore, it came to pass that in my sixteenth year I did go forth at the head of an army of the Nephites against the Lamanites; therefore three hundred and twenty and six years had passed away. And it came to pass that in the three hundred and twenty and seventh year the Lamanites did come upon us with exceeding great power, insomuch that they did frighten my armies. Therefore, they would not fight, and they began to retreat towards the north countries. And it came to pass that we did come to the city of Angolah, and we did take possession of the city and make preparations to defend ourselves against the Lamanites. And it came to pass that we did fortify the city with our mights, but notwithstanding all our fortifications the Lamanites did come upon us and did drive us out of the city. And they did also drive us forth out of the land of David. And we marched forth and came to the land of Joshua, which was in the borders west by the seashore. And it came to pass that we did gather in our people as fast as it were possible that we might get them together in one body. But behold, the land was filled with robbers and with Lamanites, and notwithstanding the great destruction which hung over my people, they did not repent of their evil doings. Therefore, there was blood and carnage spread throughout all the face of the land, both on the part of the Nephites and also on the part of the Lamanites. And it was one complete revolution throughout all the face of the land. And now the Lamanites had a king and his name was Aaron, and he came against us with an army of forty and four thousand. And behold, I withstood him with forty and two thousand. And it came to pass that I beat him with my army that he fled before me. And behold, all this was done and three hundred and thirty years had passed away.

<sup>6</sup>And it came to pass that the Nephites began to repent of their iniquity and began to cry even as had been prophesied by Samuel the prophet. For behold, no man could keep that which was his own, for the thieves, and the robbers, and the murderers, and the magic art, and the witchcraft which was in the land. Thus, there began to be a mourning and a lamentation in all the land because of these things, and more especially among the people of Nephi. And it came to pass that when I, Mormon, saw their lamentation, and their mourning, and their sorrowing before the Lord, my heart did begin to rejoice within me, knowing the mercies and the longsuffering of the Lord, therefore supposing that he would be merciful unto them that they would again become a righteous people. But behold, this my joy was vain, for their sorrowing was not unto repentance because of the goodness of God, but it was rather the sorrowing of the damned because the Lord would not always suffer them to take happiness in sin. And they did not come unto Jesus with broken hearts

and contrite spirits, but they did curse God and wish to die. Nevertheless, they would struggle with the sword for their lives. And it came to pass that my sorrow did return unto me again, and I saw that the day of grace was past with them, both temporally and spiritually, for I saw thousands of them hewn down in open rebellion against their God and heaped up as dung upon the face of the land. And thus three hundred and forty and four years had passed away.

<sup>7</sup>And it came to pass that in the three hundred and forty and fifth year the Nephites did begin to flee before the Lamanites, and they were pursued until they came even to the land of Jashon before it was possible to stop them in their retreat. And now the city of Jashon was near the land where Ammaron had deposited the records unto the Lord that they might not be destroyed. And behold, I had gone according to the word of Ammaron and taken the plates of Nephi and did make a record according to the words of Ammaron. And upon the plates of Nephi I did make a full account of all the wickedness and abominations. But upon these plates I did forbear to make a full account of their wickedness and abominations, for behold, a continual scene of wickedness and abominations have been before mine eyes ever since I have been sufficient to behold the ways of man. And woe is me because of their wickedness, for my heart has been filled with sorrow because of their wickedness all my days. Nevertheless, I know that I shall be lifted up at the last day.

<sup>8</sup>And it came to pass that in this year the people of Nephi again were hunted and driven. And it came to pass that we were driven forth until we had come northward to the land which was called Shem. And it came to pass that we did fortify the city of Shem and we did gather in our people as much as it were possible, that perhaps we might save them from destruction. And it came to pass in the three hundred and forty and sixth year they began to come upon us again. And it came to pass that I did speak unto my people and did urge them with great energy that they would stand boldly before the Lamanites and fight for their wives, and their children, and their houses and their homes. And my words did arouse them somewhat to vigor, insomuch that they did not flee from before the Lamanites, but did stand with boldness against them. And it came to pass that we did contend with an army of thirty thousand against an army of fifty thousand. And it came to pass that we did stand before them with such firmness that they did flee from before us. And it came to pass that when they had fled, we did pursue them with our armies and did meet them again and did beat them. Nevertheless, the strength of the Lord was not with us, yea, we were left to ourselves that the spirit of the Lord did not abide in us. Therefore, we had become weak like unto our brethren. And my heart did sorrow because of this the great calamity of my people because of their wickedness and their abominations. But behold, we did go forth against the Lamanites and the robbers of Gaddianton until we had again taken possession of the lands of our inheritance. And the three hundred and forty and ninth year had passed away. And in the three hundred and fiftieth year, we made a treaty with the Lamanites and the robbers of Gaddianton, in which we did get the lands of our inheritance divided. And the Lamanites did give unto us the land northward, yea, even to the narrow passage which led into the land southward. And we did give unto the Lamanites all the land southward.

<sup>9</sup>And it came to pass that the Lamanites did not come to battle again until ten years more had passed away. And behold, I had employed my people, the Nephites, in preparing their lands and their arms against the time of battle. And it came to pass that the Lord did say unto me, Cry unto this people, Repent ye and come unto me and be ye baptized and build up again my church, and ye shall be spared. And I did cry unto this people, but it was in vain, and they did not realize that it was the Lord that had spared them and granted unto them a chance for repentance. And behold, they did harden their hearts against the Lord their God. And it came to pass that after this tenth year had passed away, making in the whole three hundred and sixty years from the coming of Christ, and the king of the Lamanites sent an epistle unto me which gave unto me to know that they were preparing to come again to battle against us. And it came to pass that I did cause my people that they should gather themselves together at the land Desolation, to a city which was in the borders by the narrow pass which lead into the land southward. And there we did place our armies that we might stop the armies of the Lamanites that they might not get possession of any of our lands. Therefore, we did fortify against them with all our force.

<sup>10</sup>And it came to pass that in the three hundred and sixty and first year the Lamanites did come down to the city of Desolation to battle against us. And it came to pass that in that year we did beat them, insomuch that they did return to their own lands again. And in the three hundred and sixty and second year they did come down again to battle. And we did beat them again and did slay a great number of them, and their dead were cast into the sea. And now because of this great thing which my people, the Nephites, had done they began to boast in their own strength and began to swear before the Heavens that they would avenge themselves of the blood of their brethren who had been slain by their enemies. And they did swear by the Heavens, and also by the throne of God, that they would go up to battle against their enemies and would cut them off from the face of the land.

<sup>11</sup>And it came to pass that I, Mormon, did utterly refuse from this time forth to be a commander and a leader of this people because of their wickedness and abomination. Behold, I had led them, notwithstanding their wickedness. I had led them many times to battle and I had loved them according to the love of God which was in me, with all my heart. And my soul had been poured out in prayer unto my God all the day long for them. Nevertheless, it was without faith because of the hardness of their hearts. And thrice have I delivered them out of the hands of their enemies, and they have repented not of their sins. And when they had sworn by all that had been forbidden them by our Lord and Savior Jesus Christ, that they would go up unto their enemies to battle and avenge themselves of the blood of their brethren, behold, the voice of the Lord came unto me, saying, Vengeance is mine, and I will repay. And because this people repented not after I had delivered them, behold, they shall be cut off from the face of the earth.

<sup>12</sup>And it came to pass that I utterly refused to go up against mine enemies. And I did even as the Lord had commanded me, and I did stand as an idle witness to manifest unto the world the things which I saw and heard, according to the manifestations of the spirit which had testified of things to come. Therefore, I write unto you gentiles, and also unto you, house of Israel, when

the work shall commence that ye shall be about to prepare to return to the land of your inheritance. Yea, behold, I write unto all the ends of the earth, yea, unto you, twelve tribes of Israel, who shall be judged according to your works by the twelve whom Jesus chose to be his disciples in the land of Jerusalem. And I write also unto the remnant of this people who shall also be judged by the twelve whom Jesus chose in this land. And they shall be judged by the other twelve whom Jesus chose in the land of Jerusalem. And these things do the spirit manifest unto me; therefore I write unto you all. And for this cause I write unto you, that ye may know that ye must all stand before the judgment seat of Christ, yea, every soul who belongs to the whole human family of Adam. And ye must stand to be judged of your works, whether they be good or evil. And also that ye may believe the gospel of Jesus Christ which ye shall have among you, and also that the Jews, the covenant people of the Lord, shall have other witness besides him whom they saw and heard: that Jesus whom they slew was the very Christ and the very God. And I would that I could persuade all ye ends of the earth to repent and prepare to stand before the judgment seat of Christ.

**2** And now it came to pass that in the three hundred and sixty and third year the Nephites did go up with their armies to battle against the Lamanites out of the land of Desolation. And it came to pass that the armies of the Nephites were driven back again to the land of Desolation. And while they were yet weary, a fresh army of the Lamanites did come upon them. And they had a sore battle, insomuch that the Lamanites did take possession of the city Desolation, and did slay many of the Nephites, and did take many prisoners, and the remainder did flee and join the inhabitants of the city Teancum. Now the city Teancum lay in the borders by the seashore, and it was also near the city Desolation. And it was because the armies of the Nephites went up unto the Lamanites that they began to be smitten, for were it not for that, the Lamanites could have had no power over them. But behold, the judgments of God will overtake the wicked, and it is by the wicked that the wicked are punished, for it is the wicked that stir up the hearts of the children of men unto bloodshed. And it came to pass that the Lamanites did make preparations to come against the city Teancum.

<sup>2</sup>And it came to pass in the three hundred and sixty and fourth year the Lamanites did come against the city Teancum that they might take possession of the city Teancum also. And it came to pass that they were repulsed and driven back by the Nephites. And when the Nephites saw that they had driven the Lamanites, they did again boast of their own strength, and they went forth in their own might and took possession again of the city Desolation. And now all these things had been done, and there had been thousands slain on both sides, both the Nephites and the Lamanites. And it came to pass that the three hundred and sixty and sixth year had passed away, and the Lamanites came again upon the Nephites to battle, and yet the Nephites repented not of the evil they had done, but persisted in their wickedness continually. And it is impossible for the tongue to describe or for man to write a perfect description of the horrible scene of the blood and carnage which was among the people, both of the Nephites and of the Lamanites. And every heart was hardened so

that they delighted in the shedding of blood continually. And there never had been so great wickedness among all the children of Lehi nor even among all the house of Israel (according to the words of the Lord) as were among this people.

<sup>3</sup>And it came to pass that the Lamanites did take possession of the city Desolation and this because their number did exceed the number of the Nephites. And they did also march forward against the city Teancum and did drive the inhabitants forth out of her and did take many prisoners, both women and children, and did offer them up as sacrifices unto their idol gods. And it came to pass that in the three hundred and sixty and seventh year, the Nephites being angry because the Lamanites had sacrificed their women and their children, that they did go against the Lamanites with exceeding great anger, insomuch that they did beat again the Lamanites and drive them out of their lands. And the Lamanites did not come again against the Nephites until the three hundred and seventy and fifth year. And in this year they did come down against the Nephites with all their powers, and they were not numbered because of the greatness of their number. And from this time forth did the Nephites gain no power over the Lamanites, but began to be swept off by them even as a dew before the sun. And it came to pass that the Lamanites did come down against the city Desolation, and there was an exceeding sore battle fought in the land Desolation in the which they did beat the Nephites. And they fled again from before them, and they came to the city Boaz, and there they did stand against the Lamanites with exceeding boldness, insomuch that the Lamanites did not beat them until they had come again the second time. And when they had come the second time, the Nephites were driven and slaughtered with an exceeding great slaughter; their women and their children were again sacrificed unto idols. And it came to pass that the Nephites did again flee from before them, taking all the inhabitants with them, both in towns and villages. And now I, Mormon, seeing that the Lamanites were about to overthrow the land; therefore I did go to the hill Shim and did take up all the records which Ammaron had hid up unto the Lord.

<sup>4</sup>And it came to pass that I did go forth among the Nephites and did repent of the oath which I had made that I would no more assist them. And they gave me command again of their armies, for they looked upon me as though I could deliver them from their afflictions. But behold, I was without hope, for I knew the judgments of the Lord which should come upon them, for they repented not of their iniquities, but did struggle for their lives without calling upon that Being who had created them. And it came to pass that the Lamanites did come against us as we had fled to the city of Jordan, but behold, they were driven back that they did not take the city at that time. And it came to pass that they came against us again, and we did maintain the city. And there were also other cities which were maintained by the Nephites, which strong holds did cut them off that they could not get into the country which lay before us to destroy the inhabitants of our land. But it came to pass that whatsoever lands we had passed by and the inhabitants thereof were not gathered in, were destroyed by the Lamanites, and their towns, and villages, and cities were burned with fire. And thus the three hundred and seventy and nine years passed away. And it came to pass that in the three hundred and eightieth year the Lamanites did come again against us to battle, and we did stand against

them boldly, but it was all in vain. For so great were their numbers that they did tread the people of the Nephites under their feet. And it came to pass that we did again take to flight, and those whose flight was swifter than the Lamanites did escape, and those whose flight did not exceed the Lamanites were swept down and destroyed.

<sup>5</sup>And now behold, I, Mormon, do not desire to harrow up the souls of men in casting before them such an awful scene of blood and carnage as was laid before mine eyes. But I, knowing that these things must surely be made known, and that all things which are hid must be revealed upon the housetops, and also that a knowledge of these things must come unto the remnant of this people, and also unto the gentiles, which the Lord hath said should scatter this people, and this people should be counted as nought among them, therefore I write a small abridgement, daring not to give a full account of the things which I have seen, because of the commandment which I have received and also that ye might not have too great sorrow because of the wickedness of this people.

<sup>6</sup>And now behold, this I speak unto their seed, and also to the gentiles, who have care for the house of Israel, that realize and know from whence their blessings come. For I know that such will sorrow for the calamity of the house of Israel, yea, they will sorrow for the destruction of this people. They will sorrow that this people had not repented that they might have been clasped in the arms of Jesus. Now these things are written unto the remnant of the house of Jacob. And they are written after this manner because it is known of God that wickedness will not bring them forth unto them. And they are to be hid up unto the Lord, that they may come forth in his own due time. And this is the commandment which I have received and behold, they shall come forth according to the commandment of the Lord when he shall see fit in his wisdom. And behold, they shall go unto the unbelieving of the Jews. And for this intent shall they go, that they may be persuaded that Jesus is the Christ, the Son of the living God, that the Father may bring about through his Most Beloved his great and Eternal purpose in restoring the Jews, or all the house of Israel, to the land of their inheritance which the Lord their God hath given them unto the fulfilling of his covenant, and also that the seed of this people may more fully believe his gospel which shall go forth unto them from the gentiles. For this people shall be scattered and shall become a dark, a filthy, and a loathsome people, beyond the description of that which ever hath been amongst us, yea, even that which hath been among the Lamanites, and this because of their unbelief and idolatry. For behold, the spirit of the Lord hath already ceased to strive with their fathers, and they are without Christ and God in the world and they are driven about as chaff before the wind. They were once a delightsome people, and they had Christ for their Shepherd. Yea, they were led even by God the Father. But now, behold, they are led about by Satan, even as chaff is driven before the wind or as a vessel is tossed about upon the waves without sail or anchor, or without anything wherewith to steer her; and even as she is, so are they. And behold, the Lord hath reserved their blessing, which they might have received in the land, for the gentiles who shall possess the land. But behold, it shall come to pass that they shall be driven and scattered by the gentiles. And after they have been driven and scattered by the gentiles, behold, then will the Lord remember the covenant

which he made unto Abraham and unto all the house of Israel. And also the Lord will remember the prayers of the righteous which have been put up unto him for them.

<sup>7</sup>And then, O ye gentiles, how can ye stand before the power of God except ye shall repent and turn from your evil ways? Know ye not that ye are in the hands of God? Know ye not that he hath all power, and at his great command the earth shall be rolled together as a scroll? Therefore, repent ye, and humble yourselves before him, lest he shall come out in justice against you, lest a remnant of the seed of Jacob shall go forth among you as a lion and tear you in pieces, and there is none to deliver.

**3** And now I finish my record concerning the destruction of my people, the Nephites. And it came to pass that we did march forth before the Lamanites. And I, Mormon, wrote an epistle unto the king of the Lamanites and desired of him that he would grant unto us that we might gather together our people unto the land of Cumorah by a hill which was called Cumorah, and there we would give them battle. And it came to pass that the king of the Lamanites did grant unto me the thing which I desired. And it came to pass that we did march forth to the land of Cumorah, and we did pitch our tents round about the hill Cumorah. And it was in a land of many waters, rivers and fountains, and here we had hope to gain advantage over the Lamanites. And when three hundred and eighty and four years had passed away we had gathered in all the remainder of our people unto the land Cumorah.

<sup>2</sup>And it came to pass that when we had gathered in all our people in one to the land of Cumorah, behold I, Mormon, began to be old. And knowing it to be the last struggle of my people, and having been commanded of the Lord that I should not suffer that the records which had been handed down by our fathers, which were sacred, to fall into the hands of the Lamanites – for the Lamanites would destroy them – therefore I made this record out of the plates of Nephi and hid up in the hill Cumorah all the records which had been entrusted to me by the hand of the Lord, save it were these few plates which I gave unto my son Moroni.

<sup>3</sup>And it came to pass that my people, with their wives and their children, did now behold the armies of the Lamanites marching towards them, and with that awful fear of death which fills the breasts of all the wicked did they await to receive them. And it came to pass that they came to battle against us, and every soul was filled with terror, because of the greatness of their numbers. And it came to pass that they did fall upon my people with the sword, and with the bow, and with the arrow, and with the ax, and with all manner of weapons of war. And it came to pass that my men were hewn down, yea, or even my ten thousand who were with me, and I fell wounded in the midst, and they passed by me that they did not put an end to my life. And when they had gone through and hewn down all my people save it were twenty and four of us, among whom was my son Moroni, and we having survived the dead of our people did behold on the morrow, when the Lamanites had returned unto their camps from the top of the hill Cumorah, the ten thousand of my people who were hewn down, being led in the front by me. And we also beheld the ten thousand of my people who were led by my son Moroni. And behold, the

ten thousand of Gidgiddonah had fallen, and he also in the midst. And Lamah had fallen with his ten thousand, and Gilgal had fallen with his ten thousand, and Limhah had fallen with his ten thousand, and Joneum had fallen with his ten thousand, and Cumenihah, and Moronihah, and Antionum, and Shiblom, and Shem, and Josh had fallen with their ten thousand each. And it came to pass that there were ten more who did fall by the sword with their ten thousand each. Yea, even all my people, save it were those twenty and four who were with me, and also a few who had escaped into the south countries, and a few who had dissented over unto the Lamanites, had fallen, and their flesh and bones and blood lay upon the face of the earth, being left by the hands of those who slew them, to moulder upon the land and to crumble and to return to their mother earth.

<sup>4</sup>And my soul was rent with anguish because of the slain of my people, and I cried, O ye fair ones, how could ye have departed from the ways of the Lord? O ye fair ones, how could ye have rejected that Jesus, who stood with open arms to receive you? Behold, if ye had not done this, ye would not have fallen. But behold, ye are fallen, and I mourn your loss. O ye fair sons and daughters, ye fathers and mothers, ye husbands and wives, ye fair ones, how is it that ye could have fallen? But behold, ye are gone, and my sorrows cannot bring your return. And the day soon cometh that your mortal must put on immortality, and these bodies which are now moldering in corruption must soon become incorruptible bodies. And then ye must stand before the judgment seat of Christ to be judged according to your works. And if it so be that ye are righteous, then are ye blessed with your fathers who have gone before you. O that ye had repented before this great destruction had come upon you. But behold, ye are gone and the Father, yea, the Eternal Father of Heaven, knoweth your state, and he doeth with you according to his justice and mercy.

<sup>5</sup>And now behold, I would speak somewhat unto the remnant of this people who are spared, if it so be that God may give unto them my words, that they may know of the things of their fathers. Yea, I speak unto you, ye remnant of the house of Israel, and these are the words which I speak, Know ye that ye are of the house of Israel. Know ye that ye must come unto repentance, or ye cannot be saved. Know ye that ye must lay down your weapons of war and delight no more in the shedding of blood and take them not again, save it be that God shall command you. Know ye that ye must come to the knowledge of your fathers, and repent of all your sins and iniquities, and believe in Jesus Christ, that he is the Son of God, and that he was slain by the Jews. And by the power of the Father he hath risen again, whereby he hath gained the victory over the grave, and also in him is the sting of death swallowed up. And he bringeth to pass the resurrection of the dead, whereby man must be raised to stand before his judgment seat. And he hath brought to pass the redemption of the world, whereby he that is found guiltless before him at the judgment day, hath it given unto him to dwell in the presence of God in his kingdom, to sing ceaseless praises with the choirs above unto the Father, and unto the Son, and unto the Holy Ghost, which are one God, in a state of happiness which hath no end. Therefore, repent and be baptized in the name of Jesus, and lay hold upon the gospel of Christ which shall be set before you, not only in this record but also in the record which shall come unto the gentiles from the Jews,

which record shall come from the gentiles unto you. For behold, this is written for the intent that ye may believe that. And if ye believe that, ye will believe this also. And if ye believe this, ye will know concerning your fathers and also the marvelous works which were wrought by the power of God among them. And ye will also know that ye are a remnant of the seed of Jacob. Therefore, ye are numbered among the people of the first covenant. And if it so be that ye believe in Christ and are baptized, first with water, then with fire and with the Holy Ghost, following the example of our Savior according to that which he hath commanded us, it shall be well with you in the day of judgment. Amen.

**4** Behold, I, Moroni, do finish the record of my father Mormon. Behold, I have but few things to write, which things I have been commanded of my father. And now it came to pass that after the great and tremendous battle at Cumorah, behold, the Nephites who had escaped into the country southward were hunted by the Lamanites until they were all destroyed, and my father also was killed by them. And I, even I, remain alone to write the sad tale of the destruction of my people. But behold, they are gone, and I fulfill the commandment of my father. And whether they will slay me, I know not, therefore I will write and hide up the records in the earth, and whither I go it mattereth not. Behold, my father hath made this record and he hath written the intent thereof. And behold, I would write it also, if I had room upon the plates, but I have not. And ore I have none, for I am alone, my father hath been slain in battle, and all my kinsfolks, and I have not friends nor whither to go. And how long the Lord will suffer that I may live, I know not. Behold, four hundred years have passed away since the coming of our Lord and Savior. And behold, the Lamanites have hunted my people, the Nephites, down from city to city and from place to place, even until they are no more, and great has been their fall. Yea, great and marvelous is the destruction of my people, the Nephites. And behold, it is the hand of the Lord which hath done it. And behold, also, the Lamanites are at war one with another, and the whole face of this land is one continual round of murder and bloodshed, and no one knoweth the end of the war.

<sup>2</sup>And now behold, I say no more concerning them, for there are none, save it be Lamanites and robbers that do exist upon the face of the land. And there are none that do know the true God, save it be the disciples of Jesus who did tarry in the land until the wickedness of the people was so great that the Lord would not suffer them to remain with the people. And whither they be upon the face of the land, no man knoweth. But behold, my father and I have seen them, and they have ministered unto us. And whoso receiveth this record and shall not condemn it because of the imperfections which are in it, the same shall know of greater things than these. Behold, I am Moroni, and were it possible, I would make all things known unto you.

<sup>3</sup>Behold, I make an end of speaking concerning this people. I am the son of Mormon, and my father was a descendant of Nephi, and I am the same who hideth up this record unto the Lord; the plates thereof are of no worth because of the commandment of the Lord. For he truly saith that no one shall have them to get gain. But the record thereof is of great worth, and whoso shall bring it to light, him will the Lord bless. For none can have power to bring it

to light save it be given him of God. For God will that it shall be done with an eye single to his glory, or the welfare of the ancient and long dispersed covenant people of the Lord, and blessed be him that shall bring this thing to light, for it shall be brought out of darkness unto light according to the word of God. Yea, it shall be brought out of the earth, and it shall shine forth out of darkness and come unto the knowledge of the people, and it shall be done by the power of God. And if there be faults, they be the faults of a man. But behold, we know no fault, nevertheless God knoweth all things. Therefore, he that condemneth, let him be aware lest he shall be in danger of hell fire. And he that sayeth, Shew unto me or ye shall be smitten, let him be aware lest he commandeth that which is forbidden of the Lord. For behold, the same that judgeth rashly shall be judged rashly again, for according to his works shall his wages be. Therefore, he that smiteth shall be smitten again of the Lord. Behold what the scripture says, Man shall not smite, neither shall he judge, for judgment is mine, saith the Lord, and vengeance is mine also, and I will repay. And he that shall breathe out wrath and strifes against the work of the Lord and against the covenant people of the Lord, who are the house of Israel, and shall say, We will destroy the work of the Lord and the Lord will not remember his covenant which he hath made unto the house of Israel, the same is in danger to be hewn down and cast into the fire. For the Eternal purposes of the Lord shall roll on until all his promises shall be fulfilled.

<sup>4</sup> Search the prophecies of Isaiah. Behold, I cannot write them. Yea, behold, I say unto you that those saints who have gone before me, who have possessed this land, shall cry, yea, even from the dust will they cry unto the Lord. And as the Lord liveth, he will remember the covenant which he hath made with them. And he knoweth their prayers, that they were in behalf of their brethren. And he knoweth their faith, for in his name could they remove mountains, and in his name could they cause the earth to shake, and by the power of his word did they cause prisons to tumble to the earth. Yea, even the fiery furnace could not harm them, neither wild beasts nor poisonous serpents, because of the power of his word. And behold, their prayers were also in behalf of him that the Lord should suffer to bring these things forth. And no one need say, They shall not come, for they surely shall, for the Lord hath spoken it. For out of the earth shall they come by the hand of the Lord, and none can stay it, and it shall come in a day when it shall be said that miracles are done away. And it shall come even as if one should speak from the dead. And it shall come in a day when the blood of saints shall cry unto the Lord because of secret combinations and the works of darkness. Yea, it shall come in a day when the power of God shall be denied, and churches become defiled and shall be lifted up in the pride of their hearts, yea, even in a day when leaders of churches and teachers, in the pride of their hearts, even to the envying of them who belong their churches. Yea, it shall come in a day when there shall be heard of fires, and tempests, and vapors of smoke in foreign lands, and there shall also be heard of wars, and rumors of wars, and earthquakes in divers places. Yea, it shall come in a day when there shall be great pollutions upon the face of the earth. There shall be murders and robbing, and lying, and deceivings, and whoredoms, and all manner of abominations, when there shall be many who will say, Do this or do that, and it mattereth not, for the Lord will uphold such at the last day. But woe unto

such, for they are in the gall of bitterness and in the bonds of iniquity. Yea, it shall come in a day when there shall be churches built up that shall say, Come unto me, and for your money you shall be forgiven of your sins.

<sup>5</sup>O ye wicked and perverse, and stiffnecked people, why have you built up churches unto yourselves to get gain? Why have ye transfigured the holy word of God that ye might bring damnation upon your souls? Behold, look ye unto the revelations of God. For behold, the time cometh at that day when all these things must be fulfilled. Behold, the Lord hath shewn unto me great and marvelous things concerning that which must shortly come at that day when these things shall come forth among you. Behold, I speak unto you as if ye were present and yet ye are not. But behold, Jesus Christ hath shewn you unto me, and I know your doing, and I know that ye do walk in the pride of your hearts. And there are none, save a few only, who do not lift themselves up in the pride of their hearts unto the wearing of very fine apparel, unto envying, and strifes, and malice, and persecutions, and all manner of iniquity. And your churches, yea, even every one, have become polluted because of the pride of your hearts. For behold, ye do love money, and your substance, and your fine apparel, and the adorning of your churches, more than ye love the poor and the needy, the sick and the afflicted. O ye pollutions, ye hypocrites, ye teachers who sell yourselves for that which will canker, why have ye polluted the holy church of God? Why are ye ashamed to take upon you the name of Christ? Why do you not think that greater is the value of an endless happiness than that misery which never dies, because of the praise of the world? Why do ye adorn yourselves with that which hath no life, and yet suffer the hungry, and the needy, and the naked, and the sick, and the afflicted to pass by you and notice them not? Yea, why do ye build up your secret abominations to get gain, and cause that widows should mourn before the Lord, and also orphans to mourn before the Lord, and also the blood of their fathers and their husbands to cry unto the Lord from the ground for vengeance upon your heads? Behold, the sword of vengeance hangeth over you and the time soon cometh that he avengeth the blood of the saints upon you, for he will not suffer their cries any longer.

<sup>6</sup>And now, I speak also concerning those who do not believe in Christ. Behold, will ye believe in the day of your visitation, behold, when the Lord shall come, yea, even that great day when the earth shall be rolled together as a scroll, and the elements shall melt with fervent heat? Yea, in that great day when ye shall be brought to stand before the Lamb of God, then will ye say that there is no God? Then will ye longer deny the Christ, or can ye behold the Lamb of God? Do ye suppose that ye shall dwell with him under a consciousness of your guilt? Do ye suppose that ye could be happy to dwell with that holy being when your souls are racked with a consciousness of guilt that ye have ever abused his laws? Behold, I say unto you that ye would be more miserable to dwell with a holy and a just God under a consciousness of your filthiness before him than ye would to dwell with the damned souls in hell. For behold, when ye shall be brought to see your nakedness before God, and also the glory of God, and the holiness of Jesus Christ, it will kindle a flame of unquenchable fire upon you. O then ye unbelieving, turn ye unto the Lord. Cry mightily unto the Father in

the name of Jesus that perhaps ye may be found spotless, pure, fair and white, having been cleansed by the blood of the Lamb, at that great and last day.

<sup>7</sup>And again I speak unto you who deny the revelations of God and say that they are done away, that there are no revelations, nor prophecies, nor gifts, nor healing, nor speaking with tongues, and the interpretation of tongues. Behold, I say unto you, He that denieth these things knoweth not the gospel of Christ. Yea, he has not read the scriptures; if so, he does not understand them. For do we not read that God is the same yesterday, today, and forever, and in him there is no variableness neither shadow of changing? And now, if ye have imagined up unto yourselves a god who doth vary, and in him there is shadow of changing, then have ye imagined up unto yourselves a god who is not a God of miracles. But behold, I will shew unto you a God of miracles, even the God of Abraham, and the God of Isaac, and the God of Jacob, and it is that same God who created the heavens and the Earth, and all things that in them are. Behold, he created Adam, and by Adam came the fall of man. And because of the fall of man came Jesus Christ, even the Father and the Son; and because of Jesus Christ came the redemption of man. And because of the redemption of man which came by Jesus Christ they are brought back into the presence of the Lord, yea, this is wherein all men are redeemed. Because the death of Christ bringeth to pass the resurrection which bringeth to pass a redemption from an endless sleep, from which sleep all men shall be awoke by the power of God when the trump shall sound. And they shall come forth, both small and great, and all shall stand before his bar, being redeemed and loosed from this Eternal band of death, which death is a temporal death. And then cometh the judgment of the Holy One upon them. And then cometh the time that he that is filthy shall be filthy still, and he that is righteous shall be righteous still; he that is happy shall be happy still, and he that is unhappy shall be unhappy still.

<sup>8</sup>And now, O all ye that have imagined up unto yourselves a god who can do no miracles, I would ask of you, Have all these things passed of which I have spoken? Has the end come yet? Behold, I say unto you, Nay, and God has not ceased to be a God of miracles. Behold, are not the things that God hath wrought marvelous in our eyes? Yea, and who can comprehend the marvelous works of God? Who shall say that it was not a miracle, that by his word the Heaven and the Earth should be, and by the power of his word, man was created of the dust of the Earth, and by the power of his word hath miracles been wrought? And who shall say that Jesus Christ did not do many mighty miracles? And there were many mighty miracles wrought by the hands of the apostles. And if there were miracles wrought, then why has God ceased to be a God of miracles and yet be an unchangeable being? And behold, I say unto you, He changeth not, if so, he would cease to be God. And he ceaseth not to be God and is a God of miracles. And the reason why he ceaseth to do miracles among the children of men is because that they dwindle in unbelief, and depart from the right way, and know not the God in whom they should trust.

<sup>9</sup>Behold, I say unto you that whoso believeth in Christ, doubting nothing, whatsoever he shall ask the Father in the name of Christ it shall be granted him. And this promise is unto all, even unto the ends of the earth. For behold, thus saith Jesus Christ, the Son of God, unto his disciples who should tarry,

yea, and also to all his disciples, in the hearing of the multitude, Go ye into all the world and preach the gospel to every creature. And he that believeth and is baptized, shall be saved, but he that believeth not, shall be damned. And these signs shall follow them that believe: In my name shall they cast out devils, they shall speak with new tongues, they shall take up serpents, and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover. And whosoever shall believe in my name, doubting nothing, unto him will I confirm all my words, even unto the ends of the earth. And now behold, who can stand against the works of the Lord? Who can deny his sayings? Who will rise up against the almighty power of the Lord? Who will despise the works of the Lord? Who will despise the children of Christ? Behold, all ye who are despisers of the works of the Lord, for ye shall wonder and perish.

<sup>10</sup> O then despise not and wonder not, but hearken unto the words of the Lord and ask the Father in the name of Jesus for what things soever ye shall stand in need. Doubt not, but be believing, and begin as in times of old and come unto the Lord with all your heart and work out your own salvation with fear and trembling before him. Be wise in the days of your probation; strip yourselves of all uncleanness. Ask not, that ye may consume it on your lusts, but ask with a firmness unshaken that ye will yield to no temptation, but that ye will serve the true and living God. See that ye are not baptized unworthily. See that ye partake not of the sacrament of Christ unworthily, but see that ye do all things in worthiness, and do it in the name of Jesus Christ, the Son of the living God. And if ye do this and endure to the end, ye will in no wise be cast out. Behold, I speak unto you as though I spake from the dead, for I know that ye shall hear my words.

<sup>11</sup> Condemn me not because of mine imperfection, neither my father because of his imperfection, neither them who have written before him. But rather give thanks unto God that he hath made manifest unto you our imperfections, that ye may learn to be more wise than we have been. And now behold, we have written this record according to our knowledge in the characters which are called among us the reformed Egyptian, being handed down and altered by us according to our manner of speech. And if our plates had been sufficiently large we should have written in Hebrew, but the Hebrew hath been altered by us also. And if we could have written in Hebrew, behold, ye would have had no imperfection in our record. But the Lord knoweth the things which we have written and also that none other people knoweth our language, and because that none other people knoweth our language, therefore he hath prepared means for the interpretation thereof. And these things are written that we may rid our garments of the blood of our brethren who have dwindled in unbelief. And behold, these things which we have desired concerning our brethren, yea, even their restoration to the knowledge of Christ, is according to the prayers of all the saints who have dwelt in the land. And may the Lord Jesus Christ grant that their prayers may be answered according to their faith, and may God the Father remember the covenant which he hath made with the house of Israel, and may he bless them forever through faith on the name of Jesus Christ. Amen.

## THE BOOK OF ETHER

**A**ND now I, Moroni, proceed to give an account of those ancient inhabitants who were destroyed by the hand of the Lord upon the face of this north country. And I take mine account from the twenty and four plates which were found by the people of Limhi, which is called the book of Ether. And as I suppose that the first part of this record, which speaks concerning the creation of the world and also of Adam and an account from that time even to the great tower, and whatsoever things transpired among the children of men until that time, is had among the Jews, therefore I do not write those things which transpired from the days of Adam until that time, but they are had upon the plates, and whoso findeth them, the same will have power that he may get the full account. But behold, I give not the full account, but a part of the account I give from the tower down until they were destroyed.

<sup>2</sup>And on this wise do I give the account. He that wrote this record was Ether and he was a descendant of Coriantor. And Coriantor was the son of Moron, and Moron was the son of Ethem, and Ethem was the son of Ahah, and Ahah was the son of Seth, and Seth was the son of Shiblón, and Shiblón was the son of Com, and Com was the son of Coriantum, and Coriantum was the son of Amnigaddah, and Amnigaddah was the son of Aaron. And Aaron was a descendant of Heth, who was the son of Hearthom. And Hearthom was the son of Lib, and Lib was the son of Kish, and Kish was the son of Corum, and Corum was the son of Levi, and Levi was the son of Kim, and Kim was the son of Morionton. And Morionton was a descendant of Riplakish, and Riplakish was the son of Shez, and Shez was the son of Heth, and Heth was the son of Com, and Com was the son of Coriantum, and Coriantum was the son of Emer, and Emer was the son of Omer, and Omer was the son of Shule, and Shule was the son of Kib, and Kib was the son of Orihah, who was the son of Jared, which Jared came forth with his brother and their families, with some others and their families, from the great tower at the time the Lord confounded the language of the people and swore in his wrath that they should be scattered upon all the face of the earth. And according to the word of the Lord the people were scattered.

<sup>3</sup>And the brother of Jared being a large and a mighty man and being a man highly favored of the Lord, for Jared his brother said unto him, Cry unto the Lord that he will not confound us that we may not understand our words. And it came to pass that the brother of Jared did cry unto the Lord and the Lord had compassion upon Jared. Therefore, he did not confound the language of Jared, and Jared and his brother were not confounded. Then Jared said unto his brother, Cry again unto the Lord, and it may be that he will turn away his anger from them who are our friends that he confound not their language. And it came to pass that the brother of Jared did cry unto the Lord and the Lord had compassion upon their friends and their families also, that they were not confounded. And it came to pass that Jared spake again unto his brother, saying, Go and inquire of the Lord whether he will drive us out of the land. And if he will drive us out of the land, cry unto him, Whither shall we go? And who knoweth but the Lord will carry us forth into a land which is choice above all the earth. And if it so be, let us be faithful unto the Lord that we may

receive it for our inheritance. And it came to pass that the brother of Jared did cry unto the Lord according to that which had been spoken by the mouth of Jared. And it came to pass that the Lord did hear the brother of Jared and had compassion upon him and said unto him, Go to and gather together thy flocks, both male and female of every kind, and also of the seed of the earth of every kind, and thy family, and also Jared thy brother and his family, and also thy friends and their families, and the friends of Jared and their families.

<sup>4</sup>And when thou hast done this thou shalt go at the head of them down into the valley which is northward. And there will I meet thee and I will go before thee into a land which is choice above all the land of the earth. And there will I bless thee and thy seed, and raise up unto me, of thy seed and the seed of thy brother and they who shall go with thee, a great nation. And there shall be none greater than the nation which I will raise up unto me of thy seed upon all the face of the earth. And this I will do unto thee because this long time ye have cried unto me.

<sup>5</sup>And it came to pass that Jared and his brother and their families, and also the friends of Jared and his brother and their families, went down into the valley which was northward (and the name of the valley was Nimrod, being called after the mighty hunter) with their flocks which they had gathered together, male and female of every kind. And they did also lay snares and catch fowls of the air. And they did also prepare a vessel in which they did carry with them the fish of the waters. And they did also carry with them Deseret, which by interpretation is a honey bee. And thus they did carry with them swarms of bees and all manner of that which was upon the face of the land, seeds of every kind.

<sup>6</sup>And it came to pass that when they had come down into the valley of Nimrod, the Lord came down and talked with the brother of Jared. And he was in a cloud and the brother of Jared saw him not. And it came to pass that the Lord commanded them that they should go forth into the wilderness, yea, into that quarter where there never had man been. And it came to pass that the Lord did go before them and did talk with them as he stood in a cloud and gave directions whither they should travel. And it came to pass that they did travel in the wilderness and did build barges in which they did cross many waters, being directed continually by the hand of the Lord. And the Lord would not suffer that they should stop beyond the sea in the wilderness, but he would that they should come forth even unto the land of promise, which was choice above all other lands, which the Lord God had preserved for a righteous people. And he had sworn in his wrath unto the brother of Jared that whoso should possess this land of promise, from that time henceforth and forever should serve him, the true and only God, or they should be swept off when the fulness of his wrath should come upon them.

<sup>7</sup>And now we can behold the decrees of God concerning this land, that it is a land of promise, and whatsoever nation shall possess it shall serve God or they shall be swept off when the fulness of his wrath shall come upon them. And the fulness of his wrath cometh upon them when they are ripened in iniquity. For behold, this is a land which is choice above all other lands. Wherefore, he that doth possess it shall serve God, or shall be swept off, for it is the everlasting decree of God. And it is not until the fulness of iniquity among the children of

the land that they are swept off. And this cometh unto you, O ye gentiles, that ye may know the decrees of God, that ye may repent and not continue in your iniquities until the fulness be come, that ye may not bring down the fulness of the wrath of God upon you as the inhabitants of the land hath hitherto done. Behold, this is a choice land. And whatsoever nation shall possess it shall be free from bondage and from captivity and from all other nations under Heaven if they will but serve the God of the land, who is Jesus Christ, who has been manifested by the things which we have written.

<sup>8</sup>And now I proceed with my record. For behold, it came to pass that the Lord did bring Jared and his brethren forth, even to that great sea which divideth the lands. And as they came to the sea they pitched their tents, and they called the name of the place Moriancumer. And they dwelt in tents upon the seashore for the space of four years. And it came to pass at the end of the four years that the Lord came again unto the brother of Jared and stood in a cloud and talked with him. And for the space of three hours did the Lord talk with the brother of Jared and chastened him because he remembered not to call upon the name of the Lord. And the brother of Jared repented of the evil which he had done and did call upon the name of the Lord for his brethren who were with him. And the Lord said unto him, I will forgive thee and thy brethren of their sins, but thou shalt not sin anymore. For ye shall remember that my Spirit will not always strive with man. Wherefore, if ye will sin until ye are fully ripe, ye shall be cut off from the presence of the Lord. And these are my thoughts upon the land which I shall give you for your inheritance, for it shall be a land of choice above all other lands.

<sup>9</sup>And the Lord said, Go to work and build after the manner of barges which ye have hitherto built. And it came to pass that the brother of Jared did go to work and also his brethren and built barges after the manner which they had built according to the instructions of the Lord. And they were small and they were light upon the water, even like unto the lightness of a fowl upon the water. And they were built after a manner that they were exceeding tight, even that they would hold water like unto a dish. And the bottom thereof was tight like unto a dish, and the sides thereof were tight like unto a dish, and the ends thereof were peaked, and the top thereof was tight like unto a dish, and the length thereof was the length of a tree, and the door thereof, when it was shut, was tight like unto a dish. And it came to pass that the brother of Jared cried unto the Lord, saying, O Lord, I have performed the work which thou hast commanded me and I have made the barges according as thou hast directed me. And behold, O Lord, in them there is no light. Whither shall we steer? And also we shall perish for in them we cannot breathe save it is the air which is in them; therefore we shall perish. And the Lord said unto the brother of Jared, Behold, thou shalt make a hole in the top thereof and also in the bottom thereof. And when thou shalt suffer for air, thou shalt unstop the hole thereof and receive air. And if it so be that the water come in upon thee, behold, ye shall stop the hole thereof that ye may not perish in the flood.

<sup>10</sup>And it came to pass that the brother of Jared did so according as the Lord had commanded. And he cried again unto the Lord, saying, O Lord, behold, I have done even as thou hast commanded me and I have prepared the vessels for my people. And behold, there is no light in them. Behold, O Lord, wilt thou

suffer that we shall cross this great water in darkness? And the Lord said unto the brother of Jared, What will ye that I should do that ye may have light in your vessels? For behold, ye cannot have windows, for they will be dashed in pieces. Neither shall ye take fire with you, for ye shall not go by the light of fire. For behold, ye shall be as a whale in the midst of the sea, for the mountain waves shall dash upon you. Nevertheless I will bring you up again out of the depths of the sea, for the winds have gone forth out of my mouth, and also the rains and the floods have I sent forth. And behold, I prepare you against these things, for how be it ye cannot cross this great deep save I prepare you against the waves of the sea and the winds which have gone forth and the floods which shall come. Therefore, what will ye that I should prepare for you that ye may have light when ye are swallowed up in the depths of the sea?

<sup>11</sup> And it came to pass that the brother of Jared – now the number of the vessels which had been prepared was eight – therefore the brother of Jared went forth unto the mount which they called the mount Shelem because of its exceeding height, and did molten out of a rock sixteen small stones; and they were white and clear, even as transparent glass. And he did carry them in his hands up on the top of the mount and cried again unto the Lord, saying, O Lord, thou hast said that we must be encompassed about by the floods. Now behold, O Lord, and do not be angry with thy servant because of his weakness before thee, for we know that thou art holy and dwellest in the heavens and that we are unworthy before thee; because of the fall our natures have become evil continually. Nevertheless, O Lord, thou hast given us a commandment that we must call upon thee that from thee we may receive according to our desires. Behold, O Lord, thou hast smitten us because of our iniquity and hath driven us forth, and for this many years we have been in the wilderness; nevertheless thou hast been merciful unto us. O Lord, look upon me in pity and turn away thine anger from this thy people and suffer not that they shall go forth across this raging deep in darkness, but behold, these things which I have molten out of the rock. And I know, O Lord, that thou hast all power and can do whatsoever thou wilt for the benefit of man. Therefore, touch these stones, O Lord, with thy finger and prepare them that they may shine forth in darkness and they shall shine forth unto us in the vessels which we have prepared that we may have light while we shall cross the sea. Behold, O Lord, thou canst do this. We know that thou art able to shew forth great power which looks small unto the understanding of men.

<sup>12</sup> And it came to pass that when the brother of Jared had said these words, behold, the Lord stretched forth his hand and touched the stones one by one with his finger. And the veil was taken from off the eyes of the brother of Jared, and he saw the finger of the Lord. And it was as the finger of a man, like unto flesh and blood; and the brother of Jared fell down before the Lord for he was struck with fear. And the Lord saw that the brother of Jared had fallen to the earth and the Lord said unto him, Arise. Why hast thou fallen? And he saith unto the Lord, I saw the finger of the Lord and I feared lest he should smite me, for I knew not that the Lord had flesh and blood. And the Lord said unto him, Because of thy faith thou hast seen that I shall take upon me flesh and blood. And none of those now living have come before me with such exceeding faith as thou hast, for were it not so, ye could not have seen my finger. Sawest

thou more than this? And he answered, Nay, Lord. Shew thyself unto me. And the Lord said unto him, Believest thou the words which I shall speak? And he answered, Yea, Lord. I know that thou speakest the truth, for thou art a God of truth and canst not lie.

<sup>13</sup>And when he had said these words, behold, the Lord shewed himself unto him and said, Because thou knowest these things, ye are redeemed from the fall. Therefore, ye are brought back into my presence; therefore I shew myself unto you. Behold, I am he who was prepared from the foundation of the world to redeem my people. Behold, I am Jesus Christ. I am the Father and the Son. In me shall all mankind have light, and that Eternally, even they who shall believe on my name, and they shall become my sons and my daughters. And to none of those now living whom I created have I appeared, for none have believed in me as thou hast. Seest thou that ye are created after mine own image? Yea, even all men were created in the beginning after mine own image. Behold, this body which ye now behold is the body of my spirit. And man have I created after the body of my spirit. And even as I appear unto thee to be in the spirit will I appear unto my people in the flesh.

<sup>14</sup>And now as I, Moroni, said I could not make a full account of these things which are written, therefore it sufficeth me to say that Jesus shewed himself unto this man in the spirit, even after the manner and in the likeness of the same body even as he shewed himself unto the Nephites. And he ministered unto him even as he ministered unto the Nephites, and all this that this man might know that he was God, because of the many great works which the Lord had shewed unto him. And because of the knowledge of this man he could not be kept from beholding within the veil. And he saw the finger of Jesus, which when he saw, he fell with fear for he knew that it was the finger of the Lord. And he had faith no longer for he knew, nothing doubting. Wherefore, having this perfect knowledge of God he could not be kept from within the veil. Therefore, he saw Jesus and he did minister unto him.

<sup>15</sup>And it came to pass that the Lord said unto the brother of Jared, Behold, thou shalt not suffer these things which ye have seen and heard to go forth unto the world until the time cometh that I shall glorify my name in the flesh. Wherefore, ye shall treasure up the things which ye have seen and heard and shew it to no man. And behold, when ye shall come unto me ye shall write them and shall seal them up that no one can interpret them, for ye shall write them in a language that they cannot be read. And behold, these two stones will I give unto thee, and ye shall seal them up also with the things which ye shall write. For behold, the language which ye shall write I have confounded. Wherefore, I will cause, in mine own due time, that these stones shall magnify to the eyes of men these things which ye shall write. And when the Lord had said these words, he shewed unto the brother of Jared all the inhabitants of the earth which had been and also all that would be. And he withheld them not from his sight, even unto the ends of the earth. For he had said unto him in times before that if he would believe in him that he could show unto him all things, it should be shewn unto him. Therefore, the Lord could not withhold anything from him, for he knew that the Lord could shew him all things.

<sup>16</sup>And the Lord said unto him, Write these things and seal them up and I will shew them in mine own due time unto the children of men. And it came

to pass that the Lord commanded him that he should seal up the two stones which he had received and shew them not until the Lord should shew them unto the children of men. And the Lord commanded the brother of Jared to go down out of the mount from the presence of the Lord and write the things which he had seen. And they were forbidden to come unto the children of men until after that he should be lifted up upon the cross. And for this cause did king Benjamin keep them, that they should not come unto the world until after Christ should shew himself unto his people. And after Christ truly had shewed himself unto his people, he commanded that they should be made manifest.

<sup>17</sup> And now after that they have all dwindled in unbelief and there is none save it be the Lamanites – and they have rejected the gospel of Christ – therefore I am commanded that I should hide them up again in the earth. Behold, I have written upon these plates the very things which the brother of Jared saw. And there never was greater things made manifest than that which was made manifest unto the brother of Jared. Wherefore, the Lord hath commanded me to write them and I have written them. And he commanded me that I should seal them up. And he also hath commanded that I should seal up the interpretation thereof; wherefore, I have sealed up the interpreters according to the commandment of the Lord. For the Lord said unto me, They shall not go forth unto the gentiles until the day that they shall repent of their iniquity and become clean before the Lord. And in that day that they shall exercise faith in me, saith the Lord, even as the brother of Jared did, that they may become sanctified in me, then will I manifest unto them the things which the brother of Jared saw, even to the unfolding unto them all my revelations, saith Jesus Christ, the Son of God the Father of the heavens and of the earth and all things that in them are.

<sup>18</sup> And he that will contend against the word of the Lord, let him be accursed. And he that shall deny these things, let him be accursed. For unto them will I shew no greater things, saith Jesus Christ, for I am he who speaketh. And at my command the heavens are opened and are shut. And at my word the earth shall shake. And at my command the inhabitants thereof shall pass away, even so as by fire. And he that believeth not my words believeth not my disciples. And if it so be that I do not speak, judge ye, for ye shall know that it is I that speaketh at the last day. But he that believeth these things which I have spoken, him will I visit with the manifestations of my spirit. And he shall know and bear record, for because of my Spirit he shall know that these things are true, for it persuadeth men to do good. And whatsoever thing persuadeth men to do good is of me, for good cometh of none save it be of me. I am the same that leadeth men to all good.

<sup>19</sup> He that will not believe my words will not believe me, that I am. And he that will not believe me will not believe the Father who sent me. For behold, I am the Father. I am the light and the life and the truth of the world. Come unto me, O ye gentiles, and I will shew unto you the greater things, the knowledge which is hid up because of unbelief. Come unto me, O ye house of Israel, and it shall be made manifest unto you how great things the Father hath laid up for you from the foundation of the world; and it hath not come unto you because of unbelief. Behold, when ye shall rend that veil of unbelief which doth cause you to remain in your awful state of wickedness and hardness of heart and

blindness of mind, then shall the great and marvelous things which have been hid up from the foundation of the world from you, yea, when ye shall call upon the Father in my name with a broken heart and a contrite spirit, then shall ye know that the Father hath remembered the covenant which he made unto your fathers, O house of Israel. And then shall my revelations which I have caused to be written by my servant John be unfolded in the eyes of all the people. Remember, when ye see these things ye shall know that the time is at hand that they shall be made manifest in very deed. Therefore, when ye shall receive this record, ye may know that the work of the Father has commenced upon all the face of the land. Therefore, repent, all ye ends of the earth, and come unto me and believe in my gospel and be baptized in my name. For he that believeth and is baptized shall be saved, but he that believeth not shall be damned. And signs shall follow them that believe in my name. And blessed is he that is found faithful unto my name at the last day, for he shall be lifted up to dwell in the kingdom prepared for him from the foundation of the world. And behold, it is I that hath spoken it. Amen.

**2** And now I, Moroni, have written the words which were commanded me according to my memory. And I have told you the things which I have sealed up. Therefore, touch them not in order that ye may translate, for that thing is forbidden you, except by and by it shall be wisdom in God. And behold, ye may be privileged that ye may shew the plates unto those who shall assist to bring forth this work. And unto three shall they be shewn by the power of God, wherefore they shall know of a surety that these things are true. And in the mouth of three witnesses shall these things be established, and the testimony of three and this work in the which shall be shewn forth the power of God and also his word, of which the Father and the Son and the Holy Ghost beareth record – and all this shall stand as a testimony against the world at the last day. And if it so be that they repent and come unto the Father in the name of Jesus, they shall be received into the kingdom of God. And now if I have no authority for these things, judge ye, for ye shall know that I have authority when ye shall see me and we shall stand before God at the last day. Amen.

**3** And now I, Moroni, proceed to give the record of Jared and his brother. For it came to pass after the Lord had prepared the stones which the brother of Jared had carried up into the mount, the brother of Jared came down out of the mount and he did put forth the stones into the vessels which were prepared, one in each end thereof. And behold, they did give light unto the vessels thereof. And thus the Lord caused stones to shine in darkness, to give light unto men, women, and children, that they might not cross the great waters in darkness.

<sup>2</sup>And it came to pass that when they had prepared all manner of food that thereby they might subsist upon the water, and also food for their flocks and herds and whatsoever beast or animal or fowl that they should carry with them, and it came to pass that when they had done all these things, they got aboard of their vessels, or barges, and set forth into the sea, commending themselves unto the Lord their God. And it came to pass that the Lord God caused that there should a furious wind blow upon the face of the waters towards the

promised land; and thus they were tossed upon the waves of the sea before the wind. And it came to pass that they were many times buried in the depths of the sea because of the mountain waves which broke upon them and also the great and terrible tempests which were caused by the fierceness of the wind.

<sup>3</sup>And it came to pass that when they were buried in the deep, there was no water that could hurt them, their vessels being tight like unto a dish, and also they were tight like unto the ark of Noah. Therefore, when they were encompassed about by many waters, they did cry unto the Lord and he did bring them forth again upon the top of the waters.

<sup>4</sup>And it came to pass that the wind did never cease to blow towards the promised land while they were upon the waters, and thus they were driven forth before the wind. And they did sing praises unto the Lord, yea, the brother of Jared did sing praises unto the Lord and he did thank and praise the Lord all the day long. And when the night came they did not cease to praise the Lord. And thus they were driven forth, and no monster of the sea could break them, neither whale that could mar them. And they did have light continually, whether it was above the water or under the water. And thus they were driven forth three hundred and forty and four days upon the water, and they did land upon the shore of the promised land. And when they had set their feet upon the shores of the promised land, they bowed themselves down upon the face of the land and did humble themselves before the Lord, and did shed tears of joy before the Lord because of the multitude of his tender mercies over them. And it came to pass that they went forth upon the face of the land and began to till the earth.

<sup>5</sup>And Jared had four sons, and they were called Jacom and Gilgah and Maha and Orihah. And the brother of Jared also begat sons and daughters. And the friends of Jared and his brother were in number about twenty and two souls. And they also begat sons and daughters before they came to the promised land, and therefore they began to be many. And they were taught to walk humbly before the Lord and they were also taught from on high. And it came to pass that they began to spread upon the face of the land, and to multiply, and to till the earth, and they did wax strong in the land.

<sup>6</sup>And the brother of Jared began to be old and saw that he must soon go down to the grave, wherefore he said unto Jared, Let us gather together our people that we may number them, that we may know of them what they will desire of us before we go down to our graves. And accordingly, the people were gathered together. Now the number of the sons and the daughters of the brother of Jared were twenty and two souls, and the number of the sons and daughters of Jared were twelve, he having four sons. And it came to pass that they did number their people. And after that they had numbered them they did desire of them the things which they would that they should do before they went down to their graves. And it came to pass that the people desired of them that they should anoint one of their sons to be a king over them. And now behold, this was grievous unto them. But the brother of Jared said unto them, Surely this thing leadeth into captivity. But Jared said unto his brother, Suffer them that they may have a king. And therefore he said unto them, Choose ye out from among our sons a king, even whom ye will.

<sup>7</sup>And it came to pass that they chose even the firstborn of the brother of Jared, and his name was Pagag. And it came to pass that he refused and would not be their king. And the people would that his father should constrain him, but his father would not. And he commanded them that they should constrain no man to be their king. And it came to pass that they chose all the brothers of Pagag, and they would not. And it came to pass that neither would the sons of Jared, even all save it were one, and Orihah was anointed to be king over the people. And he began to reign, and the people began to prosper, and they became exceeding rich.

<sup>8</sup>And it came to pass that Jared died and his brother also. And it came to pass that Orihah did walk humbly before the Lord and did remember how great things the Lord had done for his father, and also taught his people how great things the Lord had done for their fathers. And it came to pass that Orihah did execute judgment upon the land in righteousness all his days, whose days were exceeding many. And he begat sons and daughters, yea, he begat thirty and one, among whom were twenty and three sons.

<sup>9</sup>And it came to pass that he also begat Kib in his old age. And it came to pass that Kib reigned in his stead; and Kib begat Corihor. And when Corihor was thirty and two years old, he rebelled against his father and went over and dwelt in the land of Nehor, and he begat sons and daughters. And they became exceeding fair, wherefore, Corihor drew away many people after him. And when he had gathered together an army, he came up unto the land of Moron where the king dwelt and took him captive, which brought to pass the saying of the brother of Jared that they would be brought into captivity. Now the land of Moron where the king dwelt was near the land which is called Desolation by the Nephites. And it came to pass that Kib dwelt in captivity, and his people, under Corihor his son, until he became exceeding old. Nevertheless Kib begat Shule in his old age while he was yet in captivity.

<sup>10</sup>And it came to pass that Shule was angry with his brother. And Shule waxed strong and became mighty as to the strength of a man, and he was also mighty in judgment. Wherefore he came to the hill Ephraim, and he did molten out of the hill and made swords out of steel for those whom he had drawn away with him. And after he had armed them with swords, he returned to the city Nehor and gave battle unto his brother Corihor, by which means he obtained the kingdom and restored it unto his father Kib. And now because of the thing which Shule had done, his father bestowed upon him the kingdom, therefore he began to reign in the stead of his father. And it came to pass that he did execute judgment in righteousness. And he did spread his kingdom upon all the face of the land, for the people had become exceedingly numerous. And it came to pass that Shule also begat many sons and daughters. And Corihor repented of the many evils which he had done, wherefore Shule gave him power in his kingdom. And it came to pass that Corihor had many sons and daughters. And among the sons of Corihor, there was one whose name was Noah.

<sup>11</sup>And it came to pass that Noah rebelled against Shule, the king, and also his father, Corihor, and drew away Corihor his brother, and also all his brethren, and many of the people. And he gave battle unto Shule the king, in which he did obtain the land of their first inheritance; and he became a king over that part of the land. And it came to pass that he gave battle again unto Shule, the

king; and he took Shule, the king, and carried him away captive into Moron. And it came to pass as he was about to put him to death, the sons of Shule crept into the house of Noah by night and slew him, and broke down the door of the prison and brought out their father, and placed him upon his throne in his own kingdom. Wherefore, the son of Noah did build up his kingdom in his stead. Nevertheless they did not gain power any more over Shule, the king. And the people who were under the reign of Shule the king did prosper exceedingly and waxed great. And the country was divided, and there were two kingdoms: the kingdom of Shule and the kingdom of Cohor, the son of Noah. And Cohor, the son of Noah, caused that his people should give battle unto Shule, in which Shule did beat them and did slay Cohor. And now Cohor had a son who was called Nimrod, and Nimrod gave up the kingdom of Cohor unto Shul, and he did gain favor in the eyes of Shule; wherefore Shule did bestow great favors upon him, and he did do in the kingdom of Shule according to his desires. And also in the reign of Shule there came prophets among the people, who were sent from the Lord prophesying that the wickedness and idolatry of the people were bringing a curse upon the land, and they should be destroyed if they did not repent.

<sup>12</sup>And it came to pass that the people did revile against the prophets and did mock them. And it came to pass that king Shule did execute judgment against all those who did revile against the prophets. And he did execute a law throughout all the land which gave power unto the prophets that they should go whithersoever they would. And by this cause the people were brought unto repentance. And because the people did repent of their iniquities and idolatries, the Lord did spare them, and they began to prosper again in the land.

<sup>13</sup>And it came to pass that Shule begat sons and daughters in his old age. And there were no more wars in the days of Shule. And he remembered the great things that the Lord had done for his fathers in bringing them across the great deep into the promised land; wherefore, he did execute judgment in righteousness all his days. And it came to pass that he begat Omer, and Omer reigned in his stead. And Omer begat Jared; and Jared begat sons and daughters.

<sup>14</sup>And Jared rebelled against his father and came and dwelt in the land of Heth. And it came to pass that he did flatter many people because of his cunning words until he had gained the half of the kingdom. And when he had gained the half of the kingdom, he gave battle unto his father; and he did carry away his father into captivity and did make him serve in captivity. And now in the days of the reign of Omer, he was in captivity the half of his days. And it came to pass that he begat sons and daughters, among whom were Esrom and Coriantumr. And they were exceedingly angry because of the doings of Jared, their brother, insomuch that they did raise an army and gave battle unto Jared. And it came to pass that they did give battle unto him by night. And it came to pass that when they had slain the army of Jared, they were about to slay him also; and he pled with them that they would not slay him, and he would give up the kingdom unto his father. And it came to pass that they did grant unto him his life.

<sup>15</sup>And now Jared became exceedingly sorrowful because of the loss of the kingdom, for he had set his heart upon the kingdom and upon the glory of the world. Now the daughter of Jared being exceeding expert, and seeing the

sorrow of her father, thought to devise a plan whereby she could redeem the kingdom unto her father. Now the daughter of Jared was exceeding fair. And it came to pass that she did talk with her father and said unto him, Whereby hath my father so much sorrow? Hath he not read the record which our fathers brought across the great deep? Behold, is there not an account concerning them of old, that they by their secret plans did obtain kingdoms and great glory? And now therefore, let my father send for Akish, the son of Kimnor. And behold, I am fair and I will dance before him. And I will please him that he will desire me to wife. Wherefore, if he shall desire of thee that ye shall give unto him me to wife, then shall ye say, I will give her if ye will bring unto me the head of my father, the king.

<sup>16</sup>And now Omer was a friend to Akish. Wherefore, when Jared had sent for Akish, the daughter of Jared danced before him that she pleased him, insomuch that he desired her to wife. And it came to pass that he said unto Jared, Give her unto me to wife. And Jared said unto him, I will give her unto you if ye will bring unto me the head of my father, the king. And it came to pass that Akish gathered in unto the house of Jared all his kindfolds and said unto them, Will ye swear unto me that ye will be faithful unto me in the thing which I shall desire of you? And it came to pass that they all sware unto him – by the God of Heaven and also by the heavens and also by the Earth and by their heads – that whoso should vary from the assistance which Akish desired should lose his head, and whoso should divulge whatsoever thing Akish made known unto them, the same should lose his life.

<sup>17</sup>And it came to pass that thus they did agree with Akish. And Akish did administer unto them the oaths which were given by them of old who also sought power, which had been handed down even from Cain, who was a murderer from the beginning. And they were kept up by the power of the Devil to administer these oaths unto the people, to keep them in darkness, to help such as sought power to gain power, and to murder, and to plunder, and to lie, and to commit all manner of wickedness and whoredoms. And it was the daughter of Jared who put it into his heart to search up these things of old, and Jared put it into the heart of Akish. Wherefore, Akish administered it unto his kindreds and friends, leading them away by fair promises to do whatsoever thing he desired. And it came to pass that they formed a secret combination, even as they of old, which combination is most abominable and wicked above all in the sight of God. For the Lord worketh not in secret combinations, neither doth he will that man should shed blood; but in all things hath forbidden it from the beginning of man.

<sup>18</sup>And now I, Moroni, do not write the manner of their oaths and combinations, for it hath been made known unto me that they are had among all people; and they are had among the Lamanites. And they have caused the destruction of this people of whom I am now speaking, and also the destruction of the people of Nephi. And whatsoever nation shall uphold such secret combinations, to get power and gain, until they shall spread over the nation, behold, they shall be destroyed; for the Lord will not suffer that the blood of his saints which shall be shed by them shall always cry unto him from the ground for vengeance upon them and yet he avengeth them not. Wherefore, O ye gentiles, it is wisdom in God that these things should be shewn unto you,

that thereby ye may repent of your sins and suffer not that these murderous combinations shall get above you, which are built up to get power and gain, and the work, yea, even the work of destruction, come upon you, yea, even the sword of the justice of the Eternal God shall fall upon you, to your overthrow and destruction, if ye shall suffer these things to be. Wherefore, the Lord commandeth you, when ye shall see these things come among you, that ye shall awake to a sense of your awful situation because of this secret combination which shall be among you; for woe be unto it because of the blood of them who have been slain, for they cry from the dust for vengeance upon it, and also upon those who build it up.

<sup>19</sup>For it cometh to pass that whoso buildeth it up seeketh to overthrow the freedom of all lands, nations and countries. And it bringeth to pass the destruction of all people, for it is built up by the Devil, who is the father of all lies, even that same liar who beguiled our first parents, yea, even that same liar who hath caused man to commit murder from the beginning, who hath hardened the hearts of men that they have murdered the prophets, and stoned them, and cast them out from the beginning. Wherefore I, Moroni, am commanded to write these things, that evil may be done away and that the time may come that Satan may have no power upon the hearts of the children of men, but that they may be persuaded to do good continually, that they may come unto the fountain of all righteousness and be saved.

**4** And now I, Moroni, proceed with my record. Therefore, behold, it came to pass that because of the secret combinations of Akish and his friends, behold, they did overthrow the kingdom of Omer. Nevertheless, the Lord was merciful unto Omer, and also to his sons and to his daughters who did not seek his destruction. And the Lord warned Omer in a dream that he should depart out of the land. Wherefore Omer departed out of the land with his family and traveled many days and came over and passed by the hill of Shim and came over by the place where the Nephites were destroyed, and from thence eastward and came to a place which was called Ablom, by the seashore. And there he pitched his tent, and also his sons and his daughters and all his household, save it were Jared and his family.

<sup>2</sup>And it came to pass that Jared was anointed king over the people by the hand of wickedness, and he gave unto Akish his daughter to wife. And it came to pass that Akish sought the life of his father-in-law, and he applied unto those whom he had sworn by the oath of the ancients. And they obtained the head of his father-in-law as he sat upon his throne giving audience to his people. For so great had been the spreading of this wicked and secret society that it had corrupted the hearts of all the people. Therefore, Jared was murdered upon his throne, and Akish reigned in his stead.

<sup>3</sup>And it came to pass that Akish began to be jealous of his son. Therefore, he shut him up in prison and kept him upon little or no food until he had suffered death. And now the brother of him that suffered death (and his name was Nimrah) and he was angry with his father because of that which his father had done unto his brother. And it came to pass that Nimrah gathered together a small number of men, and fled out of the land, and came over and dwelt with Omer. And it came to pass that Akish begat other sons; and they

won the hearts of the people, notwithstanding they had sworn unto him to do all manner of iniquity according to that which he desired. Now the people of Akish were desirous for gain, even as Akish was desirous for power. Wherefore, the sons of Akish, did offer them money, by which means they drew away the more part of the people after them. And there began to be a war between the sons of Akish and Akish, which lasted for the space of many years, yea, unto the destruction of nearly all the people of the kingdom, yea, even all save it were thirty souls and they who fled with the house of Omer. Wherefore, Omer was restored again to the land of his inheritance.

<sup>4</sup>And it came to pass that Omer began to be old. Nevertheless, in his old age, he begat Emer; and he anointed Emer to be king to reign in his stead. And after that he had anointed Emer to be king, he saw peace in the land for the space of two years, and he died, having seen exceeding many days which were full of sorrow. And it came to pass that Emer did reign in his stead and did fill the steps of his father. And the Lord began again to take the curse from off the land. And the house of Emer did prosper exceedingly under the reign of Emer. And in the space of sixty and two years they had become exceeding strong, insomuch that they became exceeding rich, having all manner of fruit and of grain and of silks and of fine linen, and of gold and of silver and of precious things, and also all manner of cattle, of oxen and cows, and of sheep, and of swine, and of goats, and also many other kind of animals which were useful for the food of man. And they also had horses and asses, and there were elephants and cureloms and cumoms, all of which were useful unto man, and more especially the elephants and cureloms and cumoms. And thus the Lord did pour out his blessings upon this land which was choice above all other lands. And he commanded that whoso should possess the land should possess it unto the Lord, or they should be destroyed when they were ripened in iniquity. For upon such, saith the Lord, I will pour out the fulness of my wrath.

<sup>5</sup>And Emer did execute judgment in righteousness all his days, and he begat many sons and daughters; and he begat Coriantum, and he anointed Coriantum to reign in his stead. And after he had anointed Coriantum to reign in his stead, he lived four years and he saw peace in the land. Yea, and he even saw the Son of Righteousness and did rejoice and glory in his day, and he died in peace.

<sup>6</sup>And it came to pass that Coriantum did walk in the steps of his father, and did build many mighty cities, and did administer that which was good unto his people in all his days. And it came to pass that he had no children, even until he was exceeding old. And it came to pass that his wife died, being a hundred and two years old. And it came to pass that Coriantum took to wife in his old age a young maid and begat sons and daughters; wherefore, he lived until he was a hundred and forty and two years old. And it came to pass that he begat Com, and Com reigned in his stead. And he reigned forty and nine years, and he begat Heth, and he also begat other sons and daughters. And the people had spread again over all the face of the land. And there began again to be an exceedingly great wickedness upon the face of the land; and Heth began to embrace the secret plans again of old, to destroy his father. And it came to pass that he did dethrone his father, for he slew him with his own sword; and he did reign in his stead.

<sup>7</sup>And there came prophets in the land again, crying repentance unto them, that they must prepare the way of the Lord or there should come a curse upon the face of the land; yea, even there should be a great famine, in which they should be destroyed if they did not repent. But the people believed not the words of the prophets, but they cast them out. And some of them they cast into pits and left them to perish. And it came to pass that they did all these things according to the commandment of king Heth. And it came to pass that there began to be a great dearth upon the land. And the inhabitants began to be destroyed exceeding fast because of the dearth, for there was no rain upon the face of the earth. And there came forth poisonous serpents also upon the face of the land and did poison many people. And it came to pass that their flocks began to flee before the poisonous serpents towards the land southward, which was called by the Nephites, Zarahemla. And it came to pass that there were many of them which did perish by the way; nevertheless there were some which fled into the land southward. And it came to pass that the Lord did cause the serpents that they should pursue them no more, but that they should hedge up the way that the people could not pass, that whoso should attempt to pass, might fall by the poisonous serpents. And it came to pass that the people did follow the course of the beasts and did devour the carcasses of them which fell by the way until they had devoured them all.

<sup>8</sup>Now when the people saw that they must perish, they began to repent of their iniquities and cry unto the Lord. And it came to pass that when they had humbled themselves sufficiently before the Lord, he did send rain upon the face of the earth. And the people began to revive again, and there began to be fruit in the north countries and in all the countries round about. And the Lord did shew forth his power unto them in preserving them from famine.

<sup>9</sup>And it came to pass that Shez, who was a descendant of Heth (for Heth had perished by the famine, and all his household save it was Shez) wherefore Shez began to build up again a broken people. And it came to pass that Shez did remember the destruction of his fathers, and he did build up a righteous kingdom; for he remembered what the Lord had done in bringing Jared and his brother across the deep. And he did walk in the ways of the Lord, and he begat sons and daughters. And his eldest son, whose name was Shez, did rebel against him. Nevertheless, Shez was smitten by the hand of a robber because of his exceeding riches, which brought peace again unto his father. And it came to pass that his father did build up many cities upon the face of the land. And the people began again to spread over all the face of the land. And Shez did live to an exceeding old age, and he begat Riplakish, and he died. And Riplakish reigned in his stead.

<sup>10</sup>And it came to pass that Riplakish did not do that which was right in the sight of the Lord, for he did have many wives and concubines and did lay that upon men's shoulders which were grievous to be borne. Yea, he did tax them with heavy taxes, and with the taxes, he did build many spacious buildings. And he did erect him an exceedingly beautiful throne. And he did build many prisons. And whoso would not be subject unto taxes he did cast into prison. And whoso was not able to pay taxes he did cast into prison. And he did cause that they should labor continually for their support. And whoso refused to labor he did cause to be put to death. Wherefore, he did obtain all his fine work;

yea, even his fine gold he did cause to be refined in prison, and all manner of fine workmanship he did cause to be wrought in prison.

<sup>11</sup> And it came to pass that he did afflict the people with his whoredoms and abominations. And when he had reigned for the space of forty and two years, the people did raise up in rebellion against him. And there began to be war again in the land, insomuch that Riplakish was killed and his descendants were driven out of the land. And it came to pass after the space of many years, Morionton (he being a descendant of Riplakish) gathered together an army of outcasts and went forth and gave battle unto the people. And he gained power over many cities, and the war became exceeding sore and did last for the space of many years; and he did gain power over all the land and did establish himself king over all the land. And after that he had established himself king, he did ease the burden of the people, by which he did gain favor in the eyes of the people, and they did anoint him to be their king. And he did do justice unto the people, but not unto himself because of his many whoredoms; wherefore, he was cut off from the presence of the Lord.

<sup>12</sup> And it came to pass that Morionton built up many cities. And the people became exceedingly rich under his reign, both in buildings and in gold and in silver and in raising grain and in flocks and herds and such things which had been restored unto them. And Morionton did live to an exceeding great age, and then he begat Kim. And Kim did reign in the stead of his father, and he did reign eight years, and his father died. And it came to pass that Kim did not reign in righteousness; wherefore, he was not favored of the Lord. And his brother did raise up in rebellion against him by which he did bring him into captivity. And he did remain in captivity all his days, and he begat sons and daughters in captivity. And in his old age he begat Levi, and he died.

<sup>13</sup> And it came to pass that Levi did serve in captivity, after the death of his father, for the space of forty and two years. And he did make war against the king of the land, by which he did obtain unto himself the kingdom. And after he had obtained unto himself the kingdom, he did that which was right in the sight of the Lord. And the people did prosper in the land. And he did live to a good old age and begat sons and daughters; and he also begat Corum, whom he anointed king in his stead.

<sup>14</sup> And it came to pass that Corum did that which was good in the sight of the Lord all his days, and he begat many sons and daughters. And after he had seen many days he did pass away, even like unto the rest of the earth, and Kish reigned in his stead. And it came to pass that Kish passed away also, and Lib reigned in his stead. And it came to pass that Lib also did that which was good in the sight of the Lord. And in the days of Lib the poisonous serpents were destroyed. Wherefore, they did go into the land southward to hunt food for the people of the land, for the land was covered with animals of the forest; and Lib also himself became a great hunter. And they built a great city by the narrow neck of land, by the place where the sea divides the land. And they did preserve the land southward for wilderness to get game. And the whole face of the land northward was covered with inhabitants. And they were exceeding industrious, and they did buy and sell and traffic one with another that they might get gain. And they did work in all manner of ore, and they did make gold and silver and iron and brass, and all manner of metals; and they did dig

it out of the earth. Wherefore, they did cast up mighty heaps of earth to get ore, of gold and of silver and of iron and of copper. And they did work all manner of fine work. And they did have silks and fine-twined linen, and they did work all manner of cloth that they might clothe themselves from their nakedness. And they did make all manner of tools to till the earth, both to plow and to sow, to reap and to hoe, and also to thrash. And they did make all manner of tools, with which they did work their beasts. And they did make all manner of weapons of war. And they did work all manner of work of exceeding curious workmanship. And never could be a people more blessed than were they and more prospered by the hand of the Lord. And they were in a land that was choice above all lands, for the Lord had spoken it.

<sup>15</sup>And it came to pass that Lib did live many years and begat sons and daughters, and he also begat Hearthom. And it came to pass that Hearthom reigned in the stead of his father. And when Hearthom had reigned twenty and four years, behold, the kingdom was taken away from him. And he served many years in captivity, yea, even all the remainder of his days. And he begat Heth. And Heth lived in captivity all his days, and Heth begat Aaron. And Aaron dwelt in captivity all his days, and he begat Amnigaddah. And Amnigaddah also dwelt in captivity all his days, and he begat Coriantum. And Coriantum dwelt in captivity all his days, and he begat Com.

<sup>16</sup>And it came to pass that Com drew away the half of the kingdom and he reigned over the half of the kingdom forty and two years. And he went to battle against the king Amgid, and they fought for the space of many years, during which time Com gained power over Amgid and obtained power over the remainder of the kingdom. And in the days of Com there began to be robbers in the land, and they adopted the old plans and administered oaths after the manner of the ancients, and sought again to destroy the kingdom. Now Com did fight against them much; nevertheless he did not prevail against them.

<sup>17</sup>And there came also in the days of Com many prophets and prophesied of the destruction of that great people except they should repent and turn unto the Lord and forsake their murders and wickedness. And it came to pass that the prophets were rejected by the people, and they fled unto Com for protection, for the people sought to destroy them. And they prophesied unto Com many things, and he was blessed in all the remainder of his days. And he lived to a good old age and begat Shiblón. And Shiblón reigned in his stead.

<sup>18</sup>And the brother of Shiblón rebelled against him, and there began to be an exceeding great war in all the land. And it came to pass that the brother of Shiblón caused that all the prophets who prophesied of the destruction of the people should be put to death. And there was great calamity in all the land, for they had testified that a great curse should come upon the land, and also upon the people, and that there should be a great destruction among them, such an one as never had been upon the face of the earth; and their bones should become as heaps of earth upon the face of the land except they should repent of their wickedness. And they hearkened not unto the voice of the Lord because of their wicked combinations; wherefore, there began to be wars and contentions in all the land, and also many famines and pestilences, insomuch that there was a great destruction, such an one as never had been known upon the face of the earth. And all this came to pass in the days of Shiblón. And the

people began to repent of their iniquity; and inasmuch as they did, the Lord did have mercy on them.

<sup>19</sup>And it came to pass that Shiblón was slain, and Seth was brought into captivity and did dwell in captivity all his days. And it came to pass that Ahah his son did obtain the kingdom, and he did reign over the people all his days. And he did do all manner of iniquity in his days, by which he did cause the shedding of much blood; and few were his days. And Ethem, being a descendant of Ahah, did obtain the kingdom, and he also did do that which was wicked in his days. And it came to pass in the days of Ethem there came many prophets and prophesied again unto the people; yea, they did prophesy that the Lord would utterly destroy them from off the face of the earth except they repented of their iniquities. And it came to pass that the people hardened their hearts and would not hearken unto their words. And the prophets mourned and withdrew from among the people.

<sup>20</sup>And it came to pass that Ethem did execute judgment in wickedness all his days, and he begat Moron. And it came to pass that Moron did reign in his stead, and Moron did that which was wicked before the Lord. And it came to pass that there arose a rebellion among the people because of that secret combination which was built up to get power and gain. And there arose a mighty man among them in iniquity and gave battle unto Moron, by which he did overthrow the half of the kingdom; and he did maintain the half of the kingdom for many years. And it came to pass that Moron did overthrow him and did obtain the kingdom again. And it came to pass that there arose another mighty man, and he was a descendant of the brother of Jared. And it came to pass that he did overthrow Moron and obtain the kingdom; wherefore, Moron dwelt in captivity all the remainder of his days, and he begat Coriantor.

<sup>21</sup>And it came to pass that Coriantor dwelt in captivity all his days. And in the days of Coriantor there also came many prophets and prophesied of great and marvelous things, and cried repentance unto the people, and except they should repent, the Lord God would execute judgment against them to their utter destruction, and that the Lord God would send or bring forth another people to possess the land by his power, after the manner which he brought their fathers. And they did reject all the words of the prophets because of their secret society and wicked abominations. And it came to pass that Coriantor begat Ether, and he died having dwelt in captivity all his days.

**5** And it came to pass that the days of Ether were in the days of Coriantumr and Coriantumr was king over all the land. And Ether was a prophet of the Lord; wherefore, Ether came forth in the days of Coriantumr and began to prophesy unto the people, for he could not be restrained because of the Spirit of the Lord which was in him. For he did cry from the morning even until the going down of the sun, exhorting the people to believe in God unto repentance, lest they should be destroyed, saying unto them that by faith all things are fulfilled. Wherefore, whoso believeth in God might with surety hope for a better world, yea, even a place at the right hand of God, which hope – cometh of faith – maketh an anchor to the souls of men, which would make them sure and steadfast, always abounding in good works, being led to

glorify God. And it came to pass that Ether did prophesy great and marvelous things unto the people, which they did not believe because they saw them not.

<sup>2</sup>And now I, Moroni, would speak somewhat concerning these things. I would shew unto the world that faith is things which are hoped for and not seen. Wherefore, dispute not because ye see not, for ye receive no witness – not until after the trial of your faith. For it was by faith that Christ shewed himself unto our fathers after he had risen from the dead. And he shewed not himself unto them until after they had faith in him. Wherefore, it must needs be that some had faith in him, for he shewed himself not unto the world but because of the faith of men: he has shewn himself unto the world and glorified the name of the Father and prepared a way that thereby others might be partakers of the heavenly gift, that they might hope for those things which they have not seen. Wherefore, ye may also have hope and be partakers of the gift if ye will but have faith. Behold, it was by faith that they of old were called after the holy order of God. Wherefore, by faith was the law of Moses given. But in the gift of the Son hath God prepared a more excellent way, and it is by faith that it hath been fulfilled. For if there be no faith among the children of men, God can do no miracle among them; wherefore, he shewed not himself until after their faith.

<sup>3</sup>Behold, it was the faith of Alma and Amulek that caused the prison to tumble to the earth. Behold, it was the faith of Nephi and Lehi, that wrought the change upon the Lamanites, that they were baptized with fire and with the Holy Ghost. Behold, it was the faith of Ammon and his brethren which wrought so great a miracle among the Lamanites. Yea, and even all they who wrought miracles wrought them by faith, even those who were before Christ, and also them who were after. And it was by faith that the three disciples obtained a promise that they should not taste of death, and they obtained not the promise until after their faith. And neither at any time hath any wrought miracles until after their faith; wherefore, they first believed in the Son of God. And there were many whose faith was so exceedingly strong, even before Christ came, who could not be kept from within the veil, but truly saw with their eyes the things which they had beheld with an eye of faith, and they were glad. And behold, we have seen in this record that one of these was the brother of Jared; for so great was his faith in God that when God put forth his finger, he could not hide it from the sight of the brother of Jared because of his word which he had spoken unto him, which word he had obtained by faith. And after the brother of Jared had beheld the finger of the Lord because of the promise which the brother of Jared had obtained by faith, the Lord could not withhold anything from his sight; wherefore, he shewed him all things, for he could no longer be kept without the veil. And it is by faith that my fathers have obtained the promise that these things should come unto their brethren through the gentiles. Therefore, the Lord hath commanded me, yea, even Jesus Christ.

<sup>4</sup>And I said unto him, Lord, the gentiles will mock at these things, because of our weakness in writing; for Lord, thou hast made us mighty in word by faith, but thou hast not made us mighty in writing. For thou hast made all this people that they could speak much because of the Holy Ghost, which thou hast given them. And thou hast made us that we could write but little because

of the awkwardness of our hands. Behold, thou hast not made us mighty in writing like unto the brother of Jared, for thou madest him that the things which he wrote were mighty, even as thou art, unto the overpowering of man to read them. Thou hast also made our words powerful and great, even that we cannot write them. Wherefore, when we write, we behold our weakness and stumble because of the placing of our words. And I fear lest the gentiles shall mock at our words.

<sup>5</sup>And when I had said this, the Lord spake unto me, saying, Fools mock, but they shall mourn. And my grace is sufficient for the meek, that they shall take no advantage of your weakness. And if men come unto me, I will shew unto them their weakness. I give unto men weakness that they may be humble. And my grace is sufficient for all men that humble themselves before me. For if they humble themselves before me and have faith in me, then will I make weak things become strong unto them. Behold, I will shew unto the gentiles their weakness. And I will shew unto them that faith, hope, and charity bringeth unto me, the fountain of all righteousness.

<sup>6</sup>And I, Moroni, having heard these words was comforted and said, O Lord, thy righteous will be done, for I know that thou workest unto the children of men according to their faith. For the brother of Jared said unto the mountain Zerim, Remove, and it was removed. And if he had not had faith, it would not have moved. Wherefore, thou workest after men have faith. For thus did thou manifest thyself unto thy disciples; for after they had faith and did speak in thy name, thou didst shew thyself unto them in great power. And I also remember that thou hast said that thou hast prepared a house for man, yea, even among the mansions of thy Father, in which man might have a more excellent hope. Wherefore, man must hope, or he cannot receive an inheritance in the place which thou hast prepared. And again I remember that thou hast said that thou hast loved the world, even unto the laying down of thy life for the world, that thou mightest take it again, to prepare a place for the children of men. And now I know that this love which thou hast had for the children of men is charity. Wherefore, except men shall have charity, they cannot inherit that place which thou hast prepared in the mansions of thy Father. Wherefore, I know by this thing which thou hast said that if the gentiles have not charity because of our weakness, that thou wilt prove them and take away their talent, yea, even that which they have received, and give unto them who shall have more abundantly.

<sup>7</sup>And it came to pass that I prayed unto the Lord that he would give unto the gentiles grace, that they might have charity. And it came to pass that the Lord said unto me, If they have not charity, it mattereth not unto thee. Thou hast been faithful, wherefore thy garments shall be made clean. And because thou hast seen thy weakness, thou shalt be made strong, even unto the sitting down in the place which I have prepared in the mansions of my Father.

<sup>8</sup>And now I, Moroni, bid farewell unto the gentiles, yea, and also unto my brethren, whom I love, until we shall meet before the judgment seat of Christ, where all men shall know that my garments are not spotted with your blood. And then shall ye know that I have seen Jesus, and that he hath talked with me face to face, and that he told me in plain humility, even as a man telleth another in mine own language, concerning these things. And only a few have

I written because of my weakness in writing. And now I would commend you to seek this Jesus of whom the prophets and apostles have written, that the grace of God the Father and also the Lord Jesus Christ and the Holy Ghost, which beareth record of them, may be and abide in you forever. Amen.

**6** And now I, Moroni, proceed to finish my record concerning the destruction of the people of whom I have been writing. For behold, they rejected all the words of Ether, for he truly told them of all things from the beginning of man, and that after the waters had receded from off the face of this land it became a choice land above all other lands, a chosen land of the Lord. Wherefore, the Lord would have that all men should serve him who dwell upon the face thereof, and that it was the place of the New Jerusalem which should come down out of Heaven, and the holy sanctuary of the Lord.

<sup>2</sup>Behold, Ether saw the days of Christ. And he spake concerning a New Jerusalem upon this land. And he spake also concerning the house of Israel and the Jerusalem from whence Lehi should come: after it should be destroyed, it should be built up again, a holy city unto the Lord. Wherefore, it could not be a New Jerusalem for it had been in a time of old, but it should be built up again and become a holy city of the Lord, and it should be built up unto the house of Israel, and that a New Jerusalem should be built up upon this land unto the remnant of the seed of Joseph for which things there has been a type. For as Joseph brought his father down into the land of Egypt, even so he died there. Wherefore, the Lord brought a remnant of the seed of Joseph out of the land of Jerusalem that he might be merciful unto the seed of Joseph, that they should perish not, even as he was merciful unto the father of Joseph, that he should perish not.

<sup>3</sup>Wherefore, the remnant of the house of Joseph shall be built up upon this land, and it shall be a land of their inheritance. And they shall build up a holy city unto the Lord like unto the Jerusalem of old. And they shall no more be confounded until the end come when the earth shall pass away. And there shall be a new Heaven and a new Earth; and they shall be like unto the old, save the old have passed away and all things have become new. And then cometh the New Jerusalem; and blessed are they who dwell therein, for it is they whose garments are white through the blood of the Lamb; and they are they who are numbered among the remnant of the seed of Joseph, who were of the house of Israel. And then also cometh the Jerusalem of old and the inhabitants thereof: blessed are they, for they have been washed in the blood of the Lamb. And they are they who were scattered and gathered in from the four quarters of the earth and from the north countries, and are partakers of the fulfilling of the covenant which God made with their father, Abraham. And when these things come, bringeth to pass the scripture which saith, There are they who were first who shall be last, and there are they who were last who shall be first.

<sup>4</sup>And I was about to write more, but I am forbidden; but great and marvelous were the prophecies of Ether. But they esteemed him as naught and cast him out. And he hid himself in the cavity of a rock by day, and by night he went forth, viewing the things which should come upon the people. And as he dwelt in the cavity of a rock, he made the remainder of this record, viewing the destructions which came upon the people, by night.

<sup>5</sup>And it came to pass that in that same year which he was cast out from among the people, there began to be a great war among the people, for there were many who rose up who were mighty men and sought to destroy Coriantumr by their secret plans of wickedness, of which hath been spoken. And now Coriantumr, having studied himself in all the arts of war and all the cunning of the world, wherefore he gave battle unto them who sought to destroy him. But he repented not, neither his fair sons nor daughters, neither the fair sons and daughters of Cohor, neither the fair sons and daughters of Corihor. And in fine, there was none of the fair sons and daughters upon the face of the whole earth who repented of their sins. Wherefore, it came to pass that in the first year that Ether dwelt in the cavity of a rock there were many people who were slain by the sword, those secret combinations fighting against Coriantumr that they might obtain the kingdom. And it came to pass that the sons of Coriantumr fought much and bled much. And in the second year, the word of the Lord came to Ether that he should go and prophesy unto Coriantumr that if he would repent and all his household, the Lord would give unto him his kingdom and spare the people. Otherwise, they should be destroyed, and all his household, save it were himself. And he should only live to see the fulfilling of the prophecies which had been spoken concerning another people receiving the land for their inheritance, and Coriantumr should receive a burial by them, and every soul should be destroyed save it were Coriantumr. And it came to pass that Coriantumr repented not, neither his household, neither the people; and the wars ceased not. And they sought to kill Ether, but he fled from before them and hid again in the cavity of the rock.

<sup>6</sup>And it came to pass that there arose up Shared, and he also gave battle unto Coriantumr; and he did beat him, insomuch that in the third year he did bring him into captivity. And the sons of Coriantumr in the fourth year did beat Shared and did obtain the kingdom again unto their father. Now there began to be a war upon all the face of the land, every man with his band fighting for that which he desired. And there were robbers, and in fine, all manner of wickedness upon all the face of the land. And it came to pass that Coriantumr was exceedingly angry with Shared, and he went against him with his armies to battle. And they did meet in great anger, and they did meet in the valley of Gilgal, and the battle became exceeding sore. And it came to pass that Shared fought against him for the space of three days. And it came to pass that Coriantumr beat him and did pursue him until he came to the plains of Heshlon. And it came to pass that Shared gave him battle again upon the plains. And behold, he did beat Coriantumr and drove him back again to the valley of Gilgal. And Coriantumr gave Shared battle again in the valley of Gilgal, in which he beat Shared and slew him. And Shared wounded Coriantumr in his thigh, that he did not go to battle again for the space of two years, in which time all the people upon all the face of the land were shedding blood, and there was none to restrain them.

<sup>7</sup>And now there began to be a great curse upon the land because of the iniquity of the people, in which if a man should lay his tool or his sword upon the shelf, or upon the place whither he would keep it, and behold, upon the morrow he could not find it, so great was the curse upon the land. Wherefore, every man did cleave unto that which was his own with his hands and would

not borrow, neither would he lend. And every man kept the hilt of his sword thereof in his right hand, in the defense of his property and his own life and of his wives and children. And now after the space of two years and after the death of Shared, behold, there arose the brother of Shared, and he gave battle unto Coriantumr, in which Coriantumr did beat him and did pursue him to the wilderness of Akish. And it came to pass that the brother of Shared did give battle unto him in the wilderness of Akish, and the battle became exceedingly sore, and many thousands fell by the sword. And it came to pass that Coriantumr did lay siege to the wilderness. And the brother of Shared did march forth out of the wilderness by night and slew a part of the army of Coriantumr as they were drunken. And he came forth to the land of Moron and placed himself upon the throne of Coriantumr. And it came to pass that Coriantumr dwelt with his army in the wilderness for the space of two years, in which he did receive great strength to his army.

<sup>8</sup>Now the brother of Shared, whose name was Gilead, also received great strength to his army because of secret combinations. And it came to pass that his high priest murdered him as he sat upon his throne. And it came to pass that one of the secret combinations murdered him in a secret pass and obtained unto himself the kingdom, and his name was Lib. And Lib was a man of great stature, more than any other man among all the people. And it came to pass that in the first year of Lib, Coriantumr came up unto the land of Moron and gave battle unto Lib. And it came to pass that he fought with Lib, in which Lib did smite upon his arm that he was wounded. Nevertheless, the army of Coriantumr did press forward upon Lib, that he fled to the borders upon the seashore. And it came to pass that Coriantumr pursued him, and Lib gave battle unto him upon the seashore. And it came to pass that Lib did smite the army of Coriantumr, that they fled again to the wilderness of Akish. And it came to pass that Lib did pursue him until he came to the plains of Agosh. And Coriantumr had taken all the people with him as he fled before Lib, in that quarter of the land whither he fled. And when he had come to the plains of Agosh, he gave battle unto Lib, and he smote upon him until he died. Nevertheless, the brother of Lib did come against Coriantumr in the stead thereof; and the battle became exceeding sore, in the which Coriantumr fled again before the army of the brother of Lib.

<sup>9</sup>Now the name of the brother of Lib was called Shiz. And it came to pass that Shiz pursued after Coriantumr, and he did overthrow many cities, and he did slay both women and children, and he did burn the cities thereof. And there went a fear of Shiz throughout all the land; yea, a cry went forth throughout the land, Who can stand before the army of Shiz? Behold, he sweepeth the earth before him!

<sup>10</sup>And it came to pass that the people began to flock together in armies throughout all the face of the land. And they were divided, and a part of them fled to the army of Shiz, and a part of them fled to the army of Coriantumr. And so great and lasting had been the war and so long had been the scene of bloodshed and carnage that the whole face of the land was covered with the bodies of the dead. And so swift and speedy was the war that there was none left to bury the dead, but they did march forth from the shedding of blood to the shedding of blood, leaving the bodies of both men, women, and

children strewed upon the face of the land, to become a prey to the worms of the flesh. And the scent thereof went forth upon the face of the land, even upon all the face of the land. Wherefore, the people became troubled by day and by night because of the scent thereof. Nevertheless, Shiz did not cease to pursue Coriantumr, for he had sworn to avenge himself upon Coriantumr of the blood of his brother, who had been slain, and the word of the Lord which came to Ether that Coriantumr should not fall by the sword. And thus we see that the Lord did visit them in the fulness of his wrath. And their wickedness and abominations had prepared a way for their everlasting destruction.

<sup>11</sup>And it came to pass that Shiz did pursue Coriantumr eastward, even to the borders by the seashore. And there he gave battle unto Shiz for the space of three days. And so terrible was the destruction among the armies of Shiz that the people began to be frightened and began to flee before the armies of Coriantumr. And they fled to the land of Corihor and swept off the inhabitants before them, all they that would not join them. And they pitched their tents in the valley of Corihor and Coriantumr pitched his tents in the valley of Shurr. Now the valley of Shurr was near the hill Comron, wherefore Coriantumr did gather his armies together upon the hill Comron and did sound a trumpet unto the armies of Shiz to invite them forth to battle. And it came to pass that they came forth, but were driven again. And they came the second time, and they were driven again the second time. And it came to pass that they came again the third time, and the battle became exceedingly sore. And it came to pass that Shiz smote upon Coriantumr that he gave him many deep wounds. And Coriantumr, having lost his blood, fainted and was carried away as though he were dead. Now the loss of men, women, and children on both sides was so great that Shiz commanded his people that they should not pursue the armies of Coriantumr; wherefore they returned to their camp.

<sup>12</sup>And it came to pass when Coriantumr had recovered of his wounds, he began to remember the words which Ether had spoken unto him. He saw that there had been slain by the sword already nearly two millions of his people, and he began to sorrow in his heart: yea, there had been slain two millions of mighty men, and also their wives and their children. He began to repent of the evil which he had done. He began to remember the words which had been spoken by the mouth of all the prophets, and he saw them that they were fulfilled thus far every whit. And his soul mourned and refused to be comforted.

<sup>13</sup>And it came to pass that he wrote an epistle unto Shiz, desiring him that he would spare the people, and he would give up the kingdom for the sake of the lives of the people. And it came to pass that when Shiz had received his epistle, he wrote an epistle unto Coriantumr that if he would give himself up that he might slay him with his own sword, that he would spare the lives of the people. And it came to pass that the people repented not of their iniquity. And the people of Coriantumr were stirred up to anger against the people of Shiz, and the people of Shiz were stirred up to anger against the people of Coriantumr; wherefore, the people of Shiz did give battle unto the people of Coriantumr.

<sup>14</sup>And when Coriantumr saw that he was about to fall, he fled again before the people of Shiz. And it came to pass that he came to the waters of Ripliancum, which, by interpretation, is large or to exceed all; wherefore, when they came

to these waters, they pitched their tents; and Shiz also pitched his tents near unto them. And therefore on the morrow they did come to battle. And it came to pass that they fought an exceedingly sore battle, in which Coriantumr was wounded again, and he fainted with the loss of blood. And it came to pass that the armies of Coriantumr did press upon the armies of Shiz that they beat them, that they caused them to flee before them. And they did flee southward and did pitch their tents in a place which was called Ogath. And it came to pass that the army of Coriantumr did pitch their tents by the hill Ramah, and it was that same hill where my father Mormon did hide up the records unto the Lord which were sacred. And it came to pass that they did gather together all the people upon all the face of the land who had not been slain, save it was Ether.

<sup>15</sup> And it came to pass that Ether did behold all the doings of the people. And he beheld that the people who were for Coriantumr were gathered together to the army of Coriantumr, and the people who were for Shiz were gathered together to the army of Shiz. Wherefore, they were for the space of four years gathering together the people, that they might get all who were upon the face of the land and that they might receive all the strength which it was possible that they could receive. And it came to pass that when they were all gathered together, every one to the army which he would, with their wives and their children – both men, women and children being armed with weapons of war, having shields, and breastplates, and head plates, and being clothed after the manner of war – and they did march forth one against another to battle; and they fought all that day and conquered not.

<sup>16</sup> And it came to pass that when it was night, they were weary and retired to their camps. And after they had retired to their camps, they took up a howling and a lamentation for the loss of the slain of their people. And so great were their cries, their howlings and lamentations that it did rend the air exceedingly. And it came to pass that on the morrow they did go again to battle. And great and terrible was that day; nevertheless they conquered not. And when the night came, again they did rend the air with their cries and their howlings and their mournings for the loss of the slain of their people.

<sup>17</sup> And it came to pass that Coriantumr wrote again an epistle unto Shiz, desiring that he would not come again to battle, but that he would take the kingdom and spare the lives of the people. But behold, the Spirit of the Lord had ceased striving with them. And Satan had full power over the hearts of the people, for they were given up unto the hardness of their hearts and the blindness of their minds, that they might be destroyed; wherefore, they went again to battle. And it came to pass that they fought all that day. And when the night came they slept upon their swords. And on the morrow, they fought even until the night came. And when the night came they were drunken with anger, even as a man who is drunken with wine. And they slept again upon their swords.

<sup>18</sup> And on the morrow, they fought again. And when the night came, they had all fallen by the sword save it was fifty and two of the people of Coriantumr and sixty and nine of the people of Shiz. And it came to pass that they slept upon their swords that night. And on the morrow they fought again, and they contended in their mights with their swords and with their shields all that day. And when the night came, there were thirty and two of the people of Shiz and

twenty and seven of the people of Coriantumr. And it came to pass that they ate and slept and prepared for death on the morrow. And they were large and mighty men as to the strength of men. And it came to pass that they fought for the space of three hours, and they fainted with the loss of blood. And it came to pass that when the men of Coriantumr had received sufficient strength that they could walk, they were about to flee for their lives. But behold, Shiz arose, and also his men, and he swore in his wrath that he would slay Coriantumr, or he would perish by the sword; wherefore, he did pursue them.

<sup>19</sup>And on the morrow, he did overtake them, and they fought again with the sword. And it came to pass that when they had all fallen by the sword, save it was Coriantumr and Shiz, behold, Shiz had fainted with loss of blood. And it came to pass that when Coriantumr had leaned upon his sword, that he rested a little, and he smote off the head of Shiz. And it came to pass that after he had smitten off the head of Shiz, that Shiz raised upon his hands and fell. And after that he had struggled for breath, he died. And it came to pass that Coriantumr fell to the earth and became as if he had no life.

<sup>20</sup>And the Lord spake unto Ether and said unto him, Go forth. And he went forth and beheld that the words of the Lord had all been fulfilled. And he finished his record (and the hundredth part I have not written) and he hid them in a manner that the people of Limhi did find them. Now the last words which are written by Ether are these, Whether the Lord will that I be translated or that I suffer the will of the Lord in the flesh, it mattereth not if it so be that I am saved in the kingdom of God. Amen.

## THE BOOK OF MORONI

**N**OW I, Moroni, after having made an end of abridging the account of the people of Jared, I had supposed not to have written more, but I have not as yet perished. And I make not myself known to the Lamanites lest they should destroy me. For behold, their wars are exceeding fierce among themselves, and because of their hatred they put to death every Nephite that will not deny the Christ. And I, Moroni, will not deny the Christ. Wherefore, I wander whithersoever I can for the safety of mine own life. Wherefore, I write a few more things contrary to that which I had supposed, for I had supposed not to have written any more. But I write a few more things, that perhaps they may be of worth unto my brethren the Lamanites in some future day, according to the will of the Lord.

**2** The words of Christ which he spake unto his disciples, the twelve whom he had chosen, as he laid his hands upon them. And he called them by name, saying, Ye shall call on the Father in my name in mighty prayer, and after ye have done this ye shall have power that on him whom ye shall lay your hands ye shall give the Holy Ghost. And in my name shall ye give it, for thus do mine apostles. Now Christ spake these words unto them at the time of his first appearing, and the multitude heard it not, but the disciples heard it. And on as many as they laid their hands fell the Holy Ghost.

**3** The manner which the disciples who were called the elders of the church ordained priests and teachers. After they had prayed unto the Father in the name of Christ, they laid their hands upon them and said, In the name of Jesus Christ, I ordain you to be a priest (or if he be a teacher, I ordain you to be a teacher) to preach repentance and remission of sins through Jesus Christ by the endurance of faith on his name to the end. Amen. And after this manner did they ordain priests and teachers, according to the gifts and callings of God unto men. And they ordained them by the power of the Holy Ghost, which was in them.

**4** The manner of their elders and priests administering the flesh and blood of Christ unto the church. And they administered it according to the commandments of Christ; wherefore, we know the manner to be true. And the elder or priest did minister it; and they did kneel down with the church and pray to the Father in the name of Christ, saying, O God the Eternal Father, we ask thee in the name of thy Son Jesus Christ to bless and sanctify this bread to the souls of all those who partake of it, that they may eat in remembrance of the body of thy Son, and witness unto thee, O God the Eternal Father, that they are willing to take upon them the name of thy Son, and always remember him, and keep his commandments which he hath given them, that they may always have his Spirit to be with them. Amen.

**5** The manner of administering the wine. Behold, they took the cup and said, O God the Eternal Father, we ask thee in the name of thy Son Jesus Christ to bless and sanctify this wine to the souls of all those who drink of it, that they may do it in remembrance of the blood of thy Son which was shed for them, that they may witness unto thee, O God the Eternal Father, that they do always remember him, that they may have his Spirit to be with them. Amen.

**6** And now I speak concerning baptism. Behold, elders, priests, and teachers were baptized; and they were not baptized save they brought forth fruit meet that they were worthy of it. Neither did they receive any unto baptism save they came forth with a broken heart and a contrite spirit, and witnessed unto the church that they truly repented of all their sins. And none was received unto baptism save they took upon them the name of Christ, having a determination to serve him unto the end. And after they had been received unto baptism and were wrought upon and cleansed by the power of the Holy Ghost, they were numbered among the people of the Church of Christ. And their names were taken that they might be remembered and nourished by the good word of God, to keep them in the right way, to keep them continually watchful unto prayer, relying alone upon the merits of Christ, who was the author and the finisher of their faith.

<sup>2</sup>And the church did meet together oft to fast and to pray and to speak one with another concerning the welfare of their souls. And they did meet together oft to partake of bread and wine in remembrance of the Lord Jesus. And they were strict to observe that there should be no iniquity among them. And whoso was found to commit iniquity, and three witnesses of the church did condemn them before the elders, and if they repented not and confessed not,

their names were blotted out and they were not numbered among the people of Christ. But as oft as they repented and sought forgiveness with real intent, they were forgiven. And their meetings were conducted by the church after the manner of the workings of the Spirit and by the power of the Holy Ghost, for as the power of the Holy Ghost led them whether to preach or exhort or to pray or to supplicate or to sing, even so it was done.

**7** And now I, Moroni, write a few of the words of my father, Mormon, which he spake concerning faith, hope, and charity, for after this manner did he speak unto the people as he taught them in the synagogue which they had built for the place of worship:

<sup>2</sup>And now I, Mormon, speak unto you my beloved brethren. And it is by the grace of God the Father and our Lord Jesus Christ and his holy will, because of the gift of his calling unto me, that I am permitted to speak unto you at this time. Wherefore, I would speak unto you that are of the church, that are the peaceable followers of Christ, and that have obtained a sufficient hope by which ye can enter into the rest of the Lord, from this time henceforth, until ye shall rest with him in Heaven. And now my brethren, I judge these things of you because of your peaceable walk with the children of men. For I remember the word of God which saith, By their works, ye shall know them. For if their works be good, then they are good also. For behold, God hath said, A man being evil cannot do that which is good. For if he offereth a gift or prayeth unto God, except he shall do it with real intent, it profiteth him nothing. For behold, it is not counted unto him for righteousness. For behold, if a man being evil giveth a gift, he doeth it grudgingly; wherefore, it is counted unto him the same as if he had retained the gift. Wherefore, he is counted evil before God. And likewise also is it counted evil unto a man if he shall pray and not with real intent of heart. Yea, and it profiteth him nothing, for God receiveth none such. Wherefore, a man being evil cannot do that which is good, neither will he give a good gift. For behold, a bitter fountain cannot bring forth good water, neither can a good fountain bring forth bitter water. Wherefore, a man being a servant of the Devil cannot follow Christ; and if he follow Christ, he cannot be a servant of the Devil. Wherefore, all things which are good cometh of God; and that which is evil cometh of the Devil. For the Devil is an enemy unto God and fighteth against him continually, and inviteth and enticeth to sin and to do that which is evil continually. But behold, that which is of God inviteth and enticeth to do good continually.

<sup>3</sup>Wherefore, everything which inviteth and enticeth to do good and to love God and to serve him is inspired of God. Wherefore, take heed, my beloved brethren, that ye do not judge that which is evil to be of God, or that which is good and of God to be of the Devil. For behold, my brethren, it is given unto you to judge, that ye may know good from evil. And the way to judge is as plain, that ye may know with a perfect knowledge as the daylight is from the dark night. For behold, the Spirit of Christ is given to every man that they may know good from evil. Wherefore, I shew unto you the way to judge. For everything which inviteth to do good and to persuade to believe in Christ is sent forth by the power and gift of Christ. Wherefore, ye may know with a perfect knowledge it is of God. But whatsoever thing persuadeth men to do

evil, and believe not in Christ and deny him and serve not God, then ye may know with a perfect knowledge it is of the Devil. For after this manner doth the Devil work, for he persuadeth no man to do good, no not one, neither doth his angels, neither do they who subject themselves unto him. And now my brethren, seeing that ye know the light by which ye may judge, which light is the light of Christ, see that ye do not judge wrongfully, for with that same judgment which ye judge ye shall also be judged. Wherefore, I beseech of you brethren that ye should search diligently in the light of Christ that ye may know good from evil. And if ye will lay hold upon every good thing and condemn it not, ye certainly will be a child of Christ.

<sup>4</sup>And now my brethren, how is it possible that ye can lay hold upon every good thing? And now I come to that faith of which I said I would speak, and I will tell you the way whereby ye may lay hold on every good thing. For behold, God knowing all things, being from everlasting to everlasting, behold, he sent angels to minister unto the children of men to make manifest concerning the coming of Christ, and in Christ there should come every good thing. And God also declared unto prophets by his own mouth that Christ should come. And behold, there were diverse ways that he did manifest things unto the children of men which were good, and all things which are good cometh of Christ, otherwise men were fallen and there could no good thing come unto them. Wherefore, by the ministering of angels and by every word which proceeded forth out of the mouth of God, men began to exercise faith in Christ, and thus by faith they did lay hold upon every good thing; and thus it was until the coming of Christ. And after that he came, men also were saved by faith in his name, and by faith they become the sons of God.

<sup>5</sup>And as sure as Christ liveth he spake these words unto our fathers saying, Whatsoever thing ye shall ask the Father in my name which is good, in faith, believing that ye shall receive, behold, it shall be done unto you. Wherefore, my beloved brethren, hath miracles ceased because Christ hath ascended into Heaven, and hath set down on the right hand of God to claim of the Father his rights of mercy which he hath upon the children of men? For he hath answered the ends of the law and he claimeth all those who have faith in him, and they who have faith in him will cleave unto every good thing. Wherefore, he advocateth the cause of the children of men and he dwelleth Eternally in the heavens.

<sup>6</sup>And because he hath done this my beloved brethren hath miracles ceased? Behold, I say unto you, Nay. Neither have angels ceased to minister unto the children of men. For behold, they are subject unto him to minister according to the word of his command, shewing themselves unto them of strong faith and a firm mind in every form of godliness. And the office of their ministry is to call men unto repentance, and to fulfil and to do the work of the covenants of the Father which he hath made unto the children of men, to prepare the way among the children of men by declaring the word of Christ unto the chosen vessels of the Lord that they may bear testimony of him, and by so doing the Lord God prepareth the way that the residue of men may have faith in Christ that the Holy Ghost may have place in their hearts according to the power thereof; and after this manner bringeth to pass the Father the covenants which he hath made unto the children of men. And Christ hath said, If ye will have

faith in me ye shall have power to do whatsoever thing is expedient in me. And he hath said, Repent all ye ends of the earth and come unto me, and be baptized in my name and have faith in me, that ye may be saved.

<sup>7</sup>And now my beloved brethren, if this be the case that these things are true which I have spoken unto you, and God will shew unto you with power and great glory at the last day that they are true, and if they are true, has the day of miracles ceased? Or have angels ceased to appear unto the children of men? Or has he withheld the power of the Holy Ghost from them? Or will he so long as time shall last, or the Earth shall stand, or there shall be one man upon the face thereof to be saved? Behold, I say unto you, Nay. For it is by faith that miracles are wrought. And it is by faith that angels appear and minister unto men. Wherefore, if these things have ceased, woe be unto the children of men, for it is because of unbelief, and all is vain. For no man can be saved, according to the words of Christ, save they shall have faith in his name. Wherefore, if these things have ceased, then has faith ceased also, and awful is the state of man, for they are as though there had been no redemption made.

<sup>8</sup>But behold, my beloved brethren, I judge better things of you. For I judge that ye have faith in Christ because of your meekness; for if ye have not faith in him, then ye are not fit to be numbered among the people of this church. And again, my beloved brethren, I would speak unto you concerning hope. How is it that ye can attain unto faith save ye shall have hope? And what is it that ye shall hope for? Behold, I say unto you that ye shall have hope through the atonement of Christ and the power of his resurrection to be raised unto life Eternal, and this because of your faith in him, according to the promise. Wherefore, if a man has faith, he must needs have hope; for without faith there cannot be any hope. And again, behold, I say unto you that he cannot have faith and hope save he shall be meek and lowly of heart. If so, his faith and hope are vain, for none is acceptable before God save the meek and lowly of heart.

<sup>9</sup>And if a man be meek and lowly in heart and confesses by the power of the Holy Ghost that Jesus is the Christ, he must needs have charity. For if he have not charity, he is nothing; wherefore, he must needs have charity. And charity suffereth long and is kind, and envieth not and is not puffed up, seeketh not her own, is not easily provoked, thinketh no evil, and rejoiceth not in iniquity, but rejoiceth in the truth, beareth all things, believeth all things, hopeth all things, endureth all things. Wherefore, my beloved brethren, if ye have not charity, ye are nothing, for charity never faileth. Wherefore, cleave unto charity, which is the greatest of all. For all things must fail, but charity is the pure love of Christ, and it endureth forever. And whoso is found possessed of it at the last day, it shall be well with them. Wherefore, my beloved brethren, pray unto the Father with all the energy of heart that ye may be filled with this love which he hath bestowed upon all who are true followers of his Son Jesus Christ, that ye may become the sons of God, that when he shall appear we shall be like him, for we shall see him as he is, that we may have this hope, that we may be purified even as he is pure. Amen.

**8** An epistle of my father, Mormon, written to me, Moroni, and it was written unto me soon after my calling to the ministry. And on this wise did he write unto me, saying, My beloved son Moroni, I rejoice exceedingly

that your Lord Jesus Christ hath been mindful of you and hath called you to his ministry and to his holy work. I am mindful of you always in my prayers, continually praying unto God the Father in the name of his Holy Child Jesus that he, through his infinite goodness and grace, will keep you through the endurance of faith on his name to the end.

<sup>2</sup>And now my son, I speak unto you concerning that which grieveth me exceedingly, for it grieveth me that there should disputations rise among you. For if I have learned the truth, there has been disputations among you concerning the baptism of your little children. And now my son, I desire that ye should labor diligently that this gross error should be removed from among you, for, for this intent I have written this epistle. For immediately after I had learned these things of you, I inquired of the Lord concerning the matter. And the word of the Lord came to me by the power of the Holy Ghost, saying, Listen to the words of Christ your Redeemer, your Lord and your God. Behold, I came into the world not to call the righteous, but sinners to repentance. The whole need no physician, but they that are sick. Wherefore, little children are whole, for they are not capable of committing sin. Wherefore, the curse of Adam is taken from them in me, that it hath no power over them. And the law of circumcision is done away in me. And after this manner did the Holy Ghost manifest the word of God unto me.

<sup>3</sup>Wherefore, my beloved son, I know that it is solemn mockery before God that ye should baptize little children. Behold, I say unto you that this thing shall ye teach: repentance and baptism unto those who are accountable and capable of committing sin. Yea, teach parents that they must repent and be baptized and humble themselves as their little children, and they shall all be saved with their little children. And their little children need no repentance, neither baptism. Behold, baptism is unto repentance, to the fulfilling the commandments unto the remission of sins; but little children are alive in Christ, even from the foundation of the world. If not so, God is a partial God, and also a changeable God, and a respecter to persons. For how many little children have died without baptism? Wherefore, if little children could not be saved without baptism, these must have gone to an endless hell. Behold, I say unto you that he that supposeth that little children need baptism is in the gall of bitterness and in the bonds of iniquity, for he hath neither faith, hope, nor charity. Wherefore, should he be cut off while in the thought, he must go down to hell. For awful is the wickedness to suppose that God saveth one child because of baptism, and the other must perish because he hath no baptism. Woe be unto him that shall pervert the ways of the Lord after this manner, for they shall perish except they repent.

<sup>4</sup>Behold, I speak with boldness, having authority from God. And I fear not what man can do, for perfect love casteth out all fear. And I am filled with charity, which is everlasting love. Wherefore, all children are alike unto me; wherefore, I love little children with a perfect love, and they are all alike and partakers of salvation. For I know that God is not a partial God, neither a changeable being, but he is unchangeable from all eternity to all eternity. Little children cannot repent. Wherefore, it is awful wickedness to deny the pure mercies of God unto them, for they are all alive in him because of his mercy. And he that saith that little children need baptism denieth the mercies of Christ

and setteth at naught the atonement of him and the power of his redemption. Woe unto such, for they are in danger of death, hell, and an endless torment. I speak it boldly; God hath commanded me. Listen unto them and give heed, or they stand against you at the judgment seat of Christ. For behold, that all little children are alive in Christ, and also all they that are without the law, for the power of redemption cometh on all they that have no law. Wherefore, he that is not condemned, or he that is under no condemnation, cannot repent, and unto such, baptism availeth nothing; but it is mockery before God, denying the mercies of Christ and the power of his Holy Spirit and putting trust in dead works.

<sup>5</sup>Behold, my son, this thing ought not to be, for repentance is unto them that are under condemnation and under the curse of a broken law. And the first fruits of repentance is baptism. And baptism cometh by faith unto the fulfilling the commandments; and the fulfilling the commandments bringeth remission of sins; and the remission of sins bringeth meekness and lowliness of heart. And because of meekness and lowliness of heart cometh the visitation of the Holy Ghost, which Comforter filleth with hope and perfect love, which love endureth by diligence unto prayer until the end shall come when all the saints shall dwell with God. Behold, my son, I will write unto you again if I go not out soon against the Lamanites. Behold, the pride of this nation, or the people of the Nephites, hath proven their destruction, except they should repent. Pray for them, my son, that repentance may come unto them. But behold, I fear lest the spirit hath ceased striving with them. And in this part of the land, they are also seeking to put down all power and authority which cometh from God, and they are denying the Holy Ghost. And after rejecting so great a knowledge, my son, they must perish soon, unto the fulfilling of the prophecies which were spoken by the prophets, as well as the words of our Savior himself. Farewell, my son, until I shall write unto you or shall meet you again. Amen.

*The second epistle of Mormon to his son Moroni.*

**9** My beloved son, I write unto you again that ye may know that I am yet alive, but I write somewhat that which is grievous. For behold, I have had a sore battle with the Lamanites in which we did not conquer. And Archeantus has fallen by the sword, and also Luram and Emron; yea, and we have lost a great number of our choice men. And now behold, my son, I fear lest the Lamanites shall destroy this people, for they do not repent. And Satan stirreth them up continually to anger one with another. Behold, I am laboring with them continually. And when I speak the word of God with sharpness, they tremble and anger against me. And when I use no sharpness they harden their hearts against it. Wherefore, I fear lest the Spirit of the Lord hath ceased striving with them. For so exceedingly do they anger that it seemeth me that they have no fear of death. And they have lost their love one towards another, and they thirst after blood and revenge continually. And now, my beloved son, notwithstanding their hardness, let us labor diligently. For if we should cease to labor, we should be brought under condemnation. For we have a labor to

perform while in this tabernacle of clay, that we may conquer the enemy of all righteousness and rest our souls in the kingdom of God.

<sup>2</sup>And now I write somewhat concerning the sufferings of this people. For according to the knowledge which I have received from Amoron, behold, the Lamanites have many prisoners which they took from the tower of Sherrizah, and there were men, women, and children. And the husbands and fathers of those women and children they have slain. And they feed the women upon the flesh of their husbands, and the children upon the flesh of their fathers. And no water, save a little, do they give unto them. And notwithstanding this great abomination of the Lamanites, it doth not exceed that of our people in Moriantum. For behold, many of the daughters of the Lamanites have they taken prisoners. And after depriving them of that which was most dear and precious above all things, which are chastity and virtue, and after they had done this thing, they did murder them in the cruelest manner, torturing their bodies even unto death. And after they have done this, they devour their flesh like unto wild beasts because of the hardness of their hearts; and they do it for a token of bravery. O my beloved son, how can a people like this, that are without civilization – and only a few years have passed away, and they were a civil and a delightful people – but O my son, how can a people like this, whose delight is in so much abomination, how can we expect that God will stay his hand in judgment against us? Behold, my heart cries, Woe unto this people. Come out in judgment, O God, and hide their sins and wickedness and abominations from before thy face.

<sup>3</sup>And again, my son, there are many widows and their daughters who remain in Sherrizah. And that part of the provisions which the Lamanites did not carry away, behold, the army of Zenephi has carried away and left them to wander whithersoever they can for food. And many old women do faint by the way and die. And the army which is with me is weak. And the armies of the Lamanites are betwixt Sherrizah and me. And as many as have fled to the army of Aaron have fallen victims to their awful brutality. O the depravity of my people. They are without order and without mercy. Behold, I am but a man, and I have but the strength of a man. And I cannot any longer enforce my commands. And they have become strong in their perversion. And they are alike brutal, sparing none, neither old nor young. And they delight in everything save that which is good. And the sufferings of our women and our children upon all the face of this land doth exceed everything. Yea, tongue cannot tell, neither can it be written.

<sup>4</sup>And now my son, I dwell no longer upon this horrible scene. Behold, thou knowest the wickedness of this people. Thou knowest that they are without principle and past feeling, and their wickedness doth exceed that of the Lamanites. Behold, my son, I cannot recommend them unto God lest he should smite me. But behold, my son, I recommend thee unto God. And I trust in Christ that thou wilt be saved. And I pray unto God that he would spare thy life to witness the return of his people unto him or their utter destruction; for I know that they must perish except they repent and return unto him. And if they perish, it will be like unto the Jaredites, because of the wilfulness of their hearts seeking for blood and revenge. And if it so be that they perish, we know that many of our brethren have dissented over unto the Lamanites, and

many more will also dissent over unto them. Wherefore, write somewhat a few things if thou art spared and I should perish and not see thee. But I trust that I may see thee soon, for I have sacred records that I would deliver up unto thee.

<sup>5</sup>My son, be faithful in Christ. And may not the things which I have written grieve thee, to weigh thee down unto death; but may Christ lift thee up. And may his sufferings and death, and the showing his body unto our fathers, and his mercy and longsuffering, and the hope of his glory and of Eternal life rest in your mind forever. And may the grace of God the Father, whose throne is high in the Heavens, and our Lord Jesus Christ, who sitteth on the right hand of his power until all things shall become subject unto him, be and abide with you forever. Amen.

**10** Now I, Moroni, write somewhat as seemeth me good, and I write unto my brethren the Lamanites. And I would that they should know that more than four hundred and twenty years have passed away since the sign was given of the coming of Christ. And I seal up these records after I have spoken a few words by way of exhortation unto you.

<sup>2</sup>Behold, I would exhort you that when ye shall read these things, if it be wisdom in God that ye should read them, that ye would remember how merciful the Lord hath been unto the children of men from the creation of Adam even down until the time that ye shall receive these things, and ponder it in your hearts. And when ye shall receive these things, I would exhort you that ye would ask God the Eternal Father, in the name of Christ, if these things are not true. And if ye shall ask with a sincere heart, with real intent, having faith in Christ, he will manifest the truth of it unto you by the power of the Holy Ghost. And by the power of the Holy Ghost, ye may know the truth of all things. And whatsoever thing is good is just and true. Wherefore, nothing that is good denieth the Christ, but acknowledgeth that he is. And ye may know that he is by the power of the Holy Ghost. Wherefore, I would exhort you that ye deny not the power of God, for he worketh by power according to the faith of the children of men, the same today and tomorrow and forever.

<sup>3</sup>And again I exhort you, my brethren, that ye deny not the gifts of God, for they are many, and they come from the same God. And there are different ways that these gifts are administered, but it is the same God who worketh all in all. And they are given by the manifestations of the Spirit of God unto men to profit them. For behold, to one is given by the Spirit of God that he may teach the word of wisdom, and to another that he may teach the word of knowledge by the same Spirit, and to another exceeding great faith, and to another the gifts of healing by the same Spirit, and again, to another that he may work mighty miracles, and again, to another that he may prophesy concerning all things, and again, to another the beholding of angels and ministering spirits, and again, to another all kinds of tongues, and again, to another the interpretation of languages and of divers kinds of tongues. And all these gifts come by the Spirit of Christ, and they come unto every man severally, according as he will. And I would exhort you, my beloved brethren, that ye remember that every good gift cometh of Christ.

<sup>4</sup>And I would exhort you, my beloved brethren, that ye remember that he is the same yesterday, today, and forever, and that all these gifts of which I have

spoken, which are spiritual, never will be done away, even as long as the world shall stand, only according to the unbelief of the children of men. Wherefore, there must be faith; and if there must be faith, there must also be hope; and if there must be hope, there must also be charity. And except ye have charity, ye can in nowise be saved in the kingdom of God; neither can ye be saved in the kingdom of God if ye have not faith; neither can ye if ye have no hope. And if ye have no hope, ye must needs be in despair; and despair cometh because of iniquity. And Christ truly said unto our fathers, If ye have faith, ye can do all things which are expedient unto me.

<sup>5</sup>And now I speak unto all the ends of the earth, that if the day cometh that the power and gifts of God shall be done away among you, it shall be because of unbelief. And woe be unto the children of men if this be the case, for there shall be none that doeth good among you, no not one; for if there be one among you that doeth good, he shall work by the power and gifts of God. And woe unto them who shall do these things away and die, for they die in their sins, and they cannot be saved in the kingdom of God. And I speak it according to the words of Christ, and I lie not. And I exhort you to remember these things, for the time speedily cometh that ye shall know that I lie not, for ye shall see me at the bar of God. And the Lord God will say unto you, Did I not declare my words unto you, which were written by this man like as one crying from the dead, yea, even as one speaking out of the dust? I declare these things unto the fulfilling of the prophecies. And behold, they shall proceed forth out of the mouth of the everlasting God, and his word shall hiss forth from generation to generation. And God shall show unto you that that which I have written is true.

<sup>6</sup>And again I would exhort you that ye would come unto Christ and lay hold upon every good gift, and touch not the evil gift, nor the unclean thing, and awake and arise from the dust, O Jerusalem. Yea, and put on thy beautiful garments, O daughter of Zion, and strengthen thy stakes and enlarge thy borders forever, that thou mayest no more be confounded, that the covenants of the Eternal Father which he hath made unto thee, O house of Israel, may be fulfilled. Yea, come unto Christ and be perfected in him, and deny yourselves of all ungodliness. And if ye shall deny yourselves of all ungodliness and love God with all your might, mind, and strength, then is his grace sufficient for you, that by his grace ye may be perfect in Christ. And if by the grace of God ye are perfect in Christ, ye can in nowise deny the power of God. And again, if ye, by the grace of God, are perfect in Christ and deny not his power, then are ye sanctified in Christ by the grace of God through the shedding of the blood of Christ, which is in the covenant of the Father unto the remission of your sins, that ye become holy, without spot.

<sup>7</sup>And now I bid unto all farewell. I soon go to rest in the paradise of God until my spirit and body shall again reunite and I am brought forth triumphant through the air to meet you before the pleasing bar of the great Jehovah, the Eternal Judge of both quick and dead. Amen.





















