

The First Book of Nephi: His Reign and Ministry

Written by a prophet named Nephi, this book is a firsthand account of his family's dramatic departure from Jerusalem around 600 B.C. Nephi's father, Lehi, a prophet, was commanded by God to flee before the city's impending destruction by Babylon. This book details their perilous journey through the wilderness, the deep-seated conflict between Nephi and his rebellious older brothers, Laman and Lemuel, and the divine guidance they received. It's a story of faith, family division, and the beginning of two civilizations: the Nephites and the Lamanites. Major themes include obedience to God, the importance of scripture (the Brass Plates), and foundational prophecies about Jesus Christ.

Chapter 1: Lehi's Calling and the Warning to Jerusalem

My name is Nephi. I was fortunate to be born to good parents who taught me their language and their knowledge, including the learning of the Jews. I have faced many challenges in my life, but I have also been greatly blessed by the Lord. I am making this record of my experiences in the language of my father, which combines the learning of the Jews with the language of the Egyptians.

This account begins in the first year of the reign of Zedekiah, the king of Judah. During that year, many prophets came to the people of Jerusalem, warning them that they needed to repent or the great city would be destroyed.

It was during this time that my father, Lehi, was praying to the Lord with all his heart for his people. As he prayed, a pillar of fire appeared and settled on a rock before him. The sight was so astonishing that he trembled violently. He returned to his home in Jerusalem, completely overwhelmed by the Spirit and what he had seen, and collapsed onto his bed.

As he lay there, he was carried away in a vision. He saw the heavens open and saw God sitting on His throne, surrounded by countless angels singing and praising their God. In the vision, he saw a divine being descend from heaven, whose brightness was greater than the noonday sun. Twelve others followed him, their brightness also surpassing the stars. They came down and walked the earth. The first being approached my father and gave him a book, telling him to read it.

As he read, he was filled with the Spirit of the Lord. The book foretold the destruction of Jerusalem and the captivity of its people by the Babylonians. It spoke of great sorrow and disaster. After reading these things, my father was filled with a mix of grief for his city and joy for the mercy and power of God. He cried out, "Great and marvelous are your works, O Lord God Almighty! Your throne is high in the heavens, and your power, goodness, and mercy are over all the inhabitants of the earth; and because you are merciful, you will not allow those who come to you to perish!"

He began to preach to the people of Jerusalem, testifying of the things he had seen and read in the book. He spoke of their wickedness and told them about the coming of a Messiah, who would bring redemption to the world.

But when the people heard this, they reacted just as they had to the prophets of old: they mocked him. And when he continued to testify of their wickedness, they grew angry and tried to kill him. But the Lord, in His wisdom and mercy, protected him.

Chapter 2: The Command to Flee into the Wilderness

The Lord came to my father, Lehi, in a dream and commanded him to take his family and flee into the wilderness. My father was an obedient man. He left behind his house, his land, his gold, silver, and all his precious things, and took only his family, tents, and provisions. He led us out of Jerusalem and we began our journey.

We traveled for three days, heading south-southeast toward the Red Sea. We eventually made camp in a valley by a river. My father named the river Laman, and the valley he named Lemuel. He did this because my two older brothers, Laman and Lemuel, were stiff-necked and rebellious. He told them, "Oh, that you would be like this river, continually running into the fountain of all righteousness! And that you would be like this valley, firm, steadfast, and immovable in keeping the commandments of God!"

He spoke to them with great passion, filled with the Spirit, trying to shake them from their wickedness. But Laman and Lemuel murmured against him. They complained that he was a "visionary man" who had led them away from their inheritance and their comfortable life in Jerusalem, all to perish in the wilderness. They didn't believe that Jerusalem, a great city, could be destroyed as he had prophesied.

They were like the Jews in Jerusalem who had rejected the prophets. Their hearts were so hard that they couldn't understand the ways of God.

I, Nephi, was younger than them but was also large in stature. I had a great desire to know the mysteries of God for myself, so I prayed to the Lord. He visited me and softened my heart, so that I believed all the words of my father. I didn't rebel against him as my brothers did.

I went to my brother Sam and told him what the Lord had revealed to me through the Holy Spirit. He believed my words. But Laman and Lemuel refused to listen. Their hearts were hardened, and the Lord was displeased with them.

Chapter 3: The Mission to Retrieve the Brass Plates

My father, Lehi, had another dream in which the Lord told him that we shouldn't have left Jerusalem without the records of our people. These records were engraved on plates of brass and were in the

possession of a powerful man in Jerusalem named Laban. The plates contained the law of Moses (the five books) and a genealogy of our ancestors. The Lord commanded my father to send his sons back to Jerusalem to get them.

My father told us this, and Laman and Lemuel immediately began to complain. "This is a hard thing you're asking," they said. "Laban is a powerful man with many servants. He'll kill us."

But I said to my father, "I will go and do the things which the Lord has commanded, for I know that the Lord does not give commandments to us unless He prepares a way for us to accomplish what He commands."

When my father heard this, he was overjoyed. He knew I had been blessed by the Lord. My brothers and I then set off on the journey back to Jerusalem. When we arrived, we decided to cast lots to see who should go to Laban's house. The lot fell to Laman. He went to Laban and asked for the records, but Laban became enraged, called him a robber, and threw him out, threatening to kill him.

Laman came back to us, and my brothers were ready to give up and return to our father in the wilderness. But I told them, "As the Lord lives, and as we live, we will not go down to our father in the wilderness until we have accomplished the thing which the Lord has commanded us." I proposed a new plan: we would go to our old house, gather our family's gold and silver, and try to buy the plates from Laban.

Chapter 4: Nephi Obtains the Plates by Faith

We gathered our treasure and presented it to Laban in exchange for the plates of brass. When Laban saw our immense wealth, his greed took over. He kicked us out of his house and sent his servants to kill us so he could steal our property. We were forced to flee for our lives and hide in a cave, leaving all our gold and silver behind.

My brothers were furious with me. They started beating me and my younger brother Sam with a rod. Just as they were about to strike me again, an angel of the Lord appeared and stood before them. The angel asked, "Why do you strike your younger brother with a rod? Don't you know that the Lord has chosen him to be a ruler over you because of your wickedness? You must go up to Jerusalem again, for the Lord will deliver Laban into your hands."

After the angel left, my brothers started complaining again. "How is it possible that the Lord will deliver Laban into our hands? He's a mighty man who commands fifty soldiers; he can kill us."

I responded, "Let's be faithful in keeping the commandments of the Lord. Remember how He delivered Moses and the children of Israel from Pharaoh's army by parting the Red Sea. If God could do that, He can certainly help us with Laban. Let's go."

I persuaded them to go back toward the city. I had them hide outside the walls while I snuck into Jerusalem under the cover of night, not knowing beforehand what I should do. I was being led by the Spirit.

As I neared Laban's house, I saw a man lying on the ground, completely drunk with wine. I looked closer and saw that it was Laban. I also saw his sword, and I drew it from its sheath. The blade was made of the most precious steel, and the hilt was pure gold.

The Spirit then spoke to me, saying, "Kill him." I was shocked and said to myself that I had never killed anyone before. But the Spirit urged me again, saying, "The Lord has delivered him into your hands. It is better that one man should perish than that an entire nation should dwindle and perish in unbelief." The Spirit reminded me that Laban had tried to kill us and had stolen our property. More importantly, without the brass plates—which contained the holy scriptures—our people would forget the laws of God and fall into disbelief.

I knew this was the will of the Lord. So, I took Laban by the hair, and with his own sword, I cut off his head.

After this, I put on Laban's clothes and armor and went to his treasury. I found his servant, Zoram, and, disguising my voice to sound like Laban, I commanded him to bring me the brass plates. Zoram, thinking I was his master, obeyed immediately. I told him to follow me, and he did, assuming we were going to meet with "the elders of the Jews."

As we approached my brothers hiding outside the city walls, Laman, Lemuel, and Sam saw me and, thinking I was Laban, they started to run away in fear. But I called out to them in my own voice, and they stopped. When Zoram realized I wasn't Laban, he was terrified and tried to run back to the city to alert the guards. But I was strong, and I held him fast. I promised him that if he would come with us into the wilderness, he would be a free man and not a servant. I made an oath to him to calm his fears. Zoram took courage from my words and promised to stay with us.

We then took the plates and Zoram and returned to our father's tent in the wilderness.

Chapter 5: The Family Rejoices and Studies the Scriptures

When we returned to our father's tent, he and my mother, Sariah, were overjoyed. My mother had been consumed with grief, believing we had been killed in Jerusalem. She had complained against my father, saying, "You are a visionary man; you have led us from our home, and my sons are gone. We will perish in the wilderness." But when she saw us return safely, her sorrow turned to joy, and she gave thanks to God.

My father, Lehi, took the brass plates and began to study them. He was filled with the Spirit as he read. He discovered that the plates contained the five books of Moses, a record of the Jews from the

beginning down to the reign of King Zedekiah, and the prophecies of many holy prophets, including Jeremiah.

Most importantly, he found the genealogy of his own ancestors. He learned that he was a descendant of Joseph, the son of Jacob who was sold into Egypt. This discovery was vital. We now understood why the Lord had commanded us to undertake such a dangerous mission. Without these records, we would not have known the history of our people or the commandments of God. We all realized the immense value of the plates and gave thanks to God.

Chapter 6: Nephi's Purpose in Keeping the Records

I, Nephi, am not writing a full history of my people on these plates. A more detailed account of our wars, journeys, and reigns of kings is written on other plates, which I have made. These plates I am writing now are for a more sacred purpose.

My goal is to record the things of God, the prophecies and teachings that have been revealed to us. I want to persuade people to come to the God of Abraham, Isaac, and Jacob and be saved. Therefore, I will only briefly touch on our history and focus mainly on the spiritual matters that the Lord has commanded me to write. The full account of my father, his prophecies, and our journey is recorded on those other plates.

Chapter 7: Returning for Ishmael's Family

The Lord spoke to my father again, commanding him to send us back to Jerusalem one more time. This time, we were to bring back a man named Ishmael and his family. The Lord wanted my brothers and me to have wives so we could raise children in the promised land.

We went back to Jerusalem and spoke to Ishmael. The Lord softened his heart, and he and his family agreed to join us in our journey.

However, on our way back through the wilderness, Laman, Lemuel, and some of Ishmael's children rebelled. They wanted to return to Jerusalem. I pleaded with them, reminding them of the Lord's power and all He had done for us. I asked them, "How can you be so hard-hearted? Have you forgotten the angel who spoke to you? Have you forgotten that we obtained the brass plates through the power of God?"

But they became enraged with me. They said, "We know that we could have been happy in Jerusalem. We had our property and our friends, and now our brother Nephi thinks he can be our ruler and teacher. He's leading us around the wilderness just to satisfy his own pride."

They seized me and tied me up with ropes, planning to leave me in the wilderness to be eaten by wild animals. But I prayed to the Lord with great faith, saying, "O Lord, according to my faith which is in you, please give me the strength to break these bonds."

As soon as I finished my prayer, the ropes miraculously fell from my hands and feet. My brothers tried to grab me again, but two of Ishmael's daughters, along with their mother and one of their brothers, pleaded with them. Their hearts were softened by their wives' and mother's tears, and they felt remorse for what they had done. They bowed down before me and begged for my forgiveness.

I freely forgave them, and we continued our journey, finally rejoining my father at his tent. The journey had been difficult, but we had successfully fulfilled the Lord's command.

Chapter 8: Lehi's Vision of the Tree of Life

After our return, my father, Lehi, had another powerful vision from God. He shared it with us to teach us.

He said, "I saw a dark and dreary wilderness. A man dressed in a white robe appeared and led me through it. After many hours in darkness, I prayed for mercy, and I found myself in a large and spacious field."

"In the field, I saw a tree unlike any I had ever seen. Its fruit was incredibly beautiful and pure white. I tasted it, and it was the most sweet and delicious fruit imaginable. It filled my soul with immense joy. It was so desirable that I wanted my family to taste it too."

"I looked around and saw a river of water running alongside the tree. Near the head of the river, I saw my wife Sariah, and my sons Sam and Nephi. I called to them, and they came and also ate the fruit. But my sons Laman and Lemuel refused to come."

"I also saw a straight and narrow path leading to the tree, and alongside it was a rod of iron. A great mist of darkness arose, so thick that people on the path lost their way and wandered off."

"But I saw others who pressed forward, holding tightly to the iron rod. They navigated through the mist of darkness by clinging to the rod, and they made it to the tree and ate the fruit."

"After they had eaten, they looked around as if they were ashamed. Across the river, I saw a great and spacious building, filled with people of all ages, all dressed in fine clothing. They were pointing their fingers and mocking the people who were eating the fruit. Because of the mockery, some of those who had tasted the fruit became ashamed and fell away into forbidden paths and were lost."

"I also saw countless crowds of people pressing forward, trying to get to the path. Many were lost in the mist, many drowned in the river, and many wandered off and disappeared. But a group held fast to the iron rod and arrived safely at the tree, fell down, and ate the fruit. Laman and Lemuel, however, did not."

My father finished telling us his vision and expressed his great fear that Laman and Lemuel would be cast off from the presence of the Lord. He then commanded them with all the feeling of a loving father to obey his words, but they continued to argue among themselves.

Chapter 9: The Two Sets of Plates

The Lord has commanded me to make two sets of metal plates. The first set, which are larger, are for recording the secular history of my people—the reigns of kings, the wars, and the major events. I call these the "plates of Nephi."

But the plates I am writing on right now are smaller. The Lord gave me a special command to make these plates for a specific purpose: to record the ministry and the sacred teachings revealed to my people. I am to focus on the things of God. When I have filled the larger plates with history, I am commanded to pass down these smaller, sacred plates from generation to generation, so that the prophecies and precious truths of the gospel may be preserved. And this is all done for a wise purpose that is known only to the Lord.

Chapter 10: Lehi Prophecies of the Messiah

After my father taught us about his vision, he began to prophesy about the future. He taught us about the Jews and what would happen to them. He said that six hundred years after he left Jerusalem, God would raise up a Messiah among the Jews—the Savior of the world.

He also spoke of a prophet who would come before the Messiah to prepare the way. This prophet would baptize the Messiah in Bethabara, and he would testify that he had baptized the Lamb of God, who takes away the sins of the world. After being baptized, the Holy Ghost would descend upon the Messiah in the form of a dove.

My father prophesied that the Messiah would be rejected by the people and crucified, and after He rose from the dead on the third day, He would show Himself to the Gentiles and the house of Israel.

He also spoke of the scattering and gathering of Israel. He compared them to an olive tree whose branches would be broken off and scattered across the earth. But in the last days, the Gentiles would receive the fullness of the Gospel, and then the scattered branches of Israel would be remembered, gathered back together, and would come to the knowledge of the true Messiah, their Lord and their Redeemer.

After I heard all of this, I, Nephi, was filled with a powerful desire to see, hear, and know these things for myself, through the power of the Holy Ghost. For I knew that God is the same yesterday, today, and forever, and He reveals His secrets to those who diligently seek Him.

Chapter 11: Nephi's Vision of the Tree and the Son of God

While I was pondering my father's vision, I was caught away in the Spirit of the Lord to an exceedingly high mountain. The Spirit asked me, "Nephi, what do you desire?" I replied, "I desire to see the things my father saw."

The Spirit showed me the tree from my father's dream, which was beautiful beyond description. Then he asked, "Do you understand the meaning of the tree?" I answered that it was the love of God, which is the most desirable and joyous thing for the soul.

Then, the vision unfolded. I was shown the city of Nazareth, and in it, a beautiful virgin named Mary. An angel appeared and said, "Behold the virgin, she is the mother of the Son of God." I then saw Mary holding a child in her arms, and the angel declared, "Behold the Lamb of God, yes, even the Son of the Eternal Father!" Now I understood: the tree of life represented the love of God, made manifest through His Son, Jesus Christ.

The Spirit then showed me the iron rod my father had seen, which represented the word of God. And the great and spacious building was the pride and wisdom of the world. The river of filthy water represented the depths of hell.

I then saw the Savior's life unfold. I saw John the Baptist baptizing him. I saw Jesus ministering to the people, healing the sick and performing mighty miracles. I saw twelve others following him. But I also saw the people of the world rising up against him. He was judged by the world, lifted up on a cross, and slain for the sins of mankind.

After his crucifixion and resurrection, I saw the multitudes in the great and spacious building—the house of Israel and all the people of the earth—gathered together to fight against the twelve apostles of the Lamb.

Chapter 12: Nephi Sees the Future of His People in the Promised Land

My vision continued, now focusing on the future of my father's descendants in the promised land. I saw them multiply and establish great cities. But I also saw them divide into two nations: the Nephites and the Lamanites.

I saw wars, rumors of wars, and generations of conflict between them. Then, I saw a great darkness cover the land for three days, with earthquakes, lightning, and destruction. This was a sign of the death of the Son of God.

After the darkness, I saw Jesus Christ himself descend from heaven and appear to my people, the Nephites. He taught them his gospel, healed their sick, and blessed their children. He established His church among them. As a result of His visit, they lived in peace and righteousness for several generations. The Nephites and Lamanites became one people, and there was no contention in the land.

But after about four generations, I saw pride begin to creep in. The people divided once again. They formed secret combinations and embraced wickedness. The Lamanites, filled with hatred, rose up and fought against the Nephites. I watched as my people, the Nephites, were completely destroyed by the Lamanites because of their wickedness.

Chapter 13: Nephi's Vision of the Gentiles and the Great Apostasy

The angel then showed me the future of the Lamanites after they had destroyed the Nephites. They became a dark, loathsome, and filthy people, scattered and hunted.

Then the vision shifted across the many waters to the Gentiles. I saw a man among them, moved by the Spirit of God, who traveled across the ocean and discovered the promised land where my people had lived. I saw other Gentiles following him, fleeing persecution to find freedom in this new land. I saw them drive out and scatter the remnants of my people, the Lamanites (who would become known as the American Indians).

The angel then showed me a great and abominable church among the Gentiles, which he called "the mother of harlots" and "the church of the devil." This church sought wealth, power, and worldly pleasures. I saw that this church had taken control of the scriptures—the record of the Jews (the Bible). They took away many parts from the gospel of the Lamb that were plain and most precious, and they also took away many covenants of the Lord. They did this to pervert the right ways of the Lord and to blind the eyes and harden the hearts of the children of men. Because of these missing truths, an exceedingly great number of people would stumble and be lost.

I saw that in the last days, the power of God would come among the Gentiles. I saw other books come forth, by the power of the Lamb. These books would restore the plain and precious truths that had been lost. These new records, along with the Bible, would work together to make known to all people that the Lamb of God is the Savior of the world and that all people must come to Him or they cannot be saved.

Chapter 14: The Restoration of the Gospel and the Final Battle

The angel explained that the records of my people—the Book of Mormon—would come forth in the last days. This book, combined with the record of the Jews (the Bible), would confound false doctrines, end contention, and establish peace. It would bring the descendants of my people, the Gentiles, and all the house of Israel to the knowledge of their Redeemer.

I saw that in the last days, there would be only two churches: the Church of the Lamb of God and the church of the devil. The church of the devil would gather vast multitudes across the face of the earth to fight against the Saints of God. Their numbers would be great, and their power and wealth immense.

In contrast, the Church of the Lamb would be small in number, scattered across the land. But I saw that the Saints were armed with righteousness and with the power of God in great glory.

I saw the great and abominable church gather armies for battle. I saw wars and rumors of wars spread among all the nations of the Gentiles. But the angel told me that the wrath of God would be poured out upon the great and abominable church, and it would be destroyed. The righteous would be saved, even if by fire.

The angel then told me I had seen enough. He forbade me from writing the rest of what I saw, because the Apostle John, one of the twelve apostles of the Lamb, was ordained to write it (in what would become the Book of Revelation). I was only to write what I had been commanded. I, Nephi, have written only a small part of what I saw.

Chapter 15: Answering His Brothers' Questions

When I returned from my vision, I found my brothers arguing about the meaning of our father's teachings, particularly his vision of the olive tree and the tree of life. They told me, "We can't understand what our father meant."

I was grieved by the hardness of their hearts and asked them, "Have you asked God for understanding?"

They replied, "No, because the Lord doesn't make such things known to us."

I said to them, "How can you say that? Don't you know that if you keep the commandments and ask in faith, believing you will receive, God will reveal His mysteries to you? The word of God is the iron rod our father saw. Anyone who holds onto it will never perish."

I then explained the meaning of the vision. The olive tree represented the house of Israel. Its scattering was the tribes of Israel being spread across the earth. The gathering in the last days would be when the Gentiles bring the fullness of the gospel to the descendants of the Jews and the scattered Israelites, bringing them back to the knowledge of their God.

I explained that our father's journey into the wilderness was also a symbol of this scattering. We were a branch broken off from the main tree, led to a promised land.

They asked me what our father meant by the river of filthy water. I told them it represented the awful gulf of hell that separates the wicked from the righteous. I explained that after death, the wicked are separated from God because "no unclean thing can enter the kingdom of God." They will be cast off, while the righteous will dwell with God in a state of perfect happiness.

My words made them feel guilty, and they humbled themselves for a time. But they still murmured in their hearts, afraid that they would be the ones cast off.

Chapter 16: The Liahona, the Broken Bow, and Ishmael's Death

We continued our journey through the wilderness. One morning, my father went to the door of his tent and was astonished to find a round ball of curious workmanship, made of fine brass. Inside the ball were two spindles, and one of them pointed the way we should go in the wilderness.

We learned that this ball, which we called the Liahona, worked according to our faith, diligence, and heed. When we were faithful and obedient, it would point the way and new writing would appear on it, giving us instructions from the Lord. But when my brothers were rebellious or we were slothful, it would not work.

As we traveled, we used our bows and arrows to hunt for food. One day, my steel bow, which was of fine quality, broke. My brothers' bows had also lost their spring. We were left without a way to get food, and our families began to suffer greatly from hunger. My brothers, and even my father, began to murmur against the Lord.

Seeing my father discouraged, I did not complain. Instead, I made a new bow out of wood and an arrow from a straight stick. I went to my father and asked him, "Where should I go to find food?" This act of faith humbled him, and he repented. He consulted the Liahona, and it worked again. A new message appeared, directing me to the top of a mountain. I went as instructed, and there I was able to find food and save our families from starvation.

During our travels, Ishmael, the father of the family who had joined us, died and was buried in a place called Nahom. His daughters were overcome with grief and began to murmur against my father, wanting to return to Jerusalem. Laman and Lemuel took their side and became so angry that they plotted to kill both my father and me. But the voice of the Lord came and chastised them with sharp words, and they were shaken with fear and repented of their anger.

The Lord blessed us again. We found that we could make fire without flint by striking two stones together, and He promised us that He was leading us to a promised land, a land flowing with milk and honey.

Chapter 17: Building the Ship by Divine Command

We traveled for eight years in the wilderness, facing many afflictions but also receiving many blessings. We had children, and the Lord strengthened us. We eventually reached a land by the sea, which we named Bountiful because of its abundant fruit and wild honey.

After we had been in Bountiful for some time, the voice of the Lord came to me, saying, "Arise, and go up into the mountain." I went up and prayed, and the Lord said to me, "You shall construct a ship, after the manner which I will show you, that I may carry your people across these waters."

I said, "Lord, where can I find ore to melt so that I can make tools to build the ship?" The Lord told me where to find it. I went and made a bellows out of animal skins to blow the fire, and I melted the ore from the rock to create my tools.

When my brothers saw me working, they mocked me. "He's a fool," they said. "He thinks he can build a ship and cross the great ocean." They laughed at me and refused to help.

I became sad because of the hardness of their hearts. I began to tell them all that God had done for our people in the past—how he had led the children of Israel out of Egypt, parted the Red Sea, fed them with manna, and guided them by His power. I reminded them that they themselves had seen an angel and had been chastened by the power of God.

I said to them, "If God has such great power, and has created the earth, why can He not instruct me how to build a ship?"

My words angered them. They were about to grab me and throw me into the sea, but I said, "In the name of the Almighty God, I command you not to touch me, for I am filled with the power of God. If you touch me, you will wither like a dried reed." The power of the Lord was so strong in me that for several days they dared not lay a hand on me. When the Lord commanded me, I stretched forth my hand, and the shock was so great that it shook them. They knew without a doubt that it was the power of God.

After this, they humbled themselves and began to help me build the ship. We worked on it according to the instructions the Lord had given me. It was not built like the ships of men; it was built in a unique way, and its workmanship was exceedingly fine. When it was finished, we saw that it was good, and we knew it was the work of God.

Chapter 18: The Voyage to the Promised Land

After we finished the ship, the Lord commanded us to load it with our families, our provisions, and the seeds we had brought with us. We also brought the brass plates and the Liahona. Then we set sail on the ocean, putting our trust in God.

The Liahona worked as our compass, guiding us across the water toward the promised land. We were blessed with favorable winds, and for many days, our journey went well.

However, my brothers and the sons of Ishmael, along with their wives, began to celebrate with loud music, dancing, and rude behavior. They forgot the God who had brought them there. I became

worried that the Lord would be angry with us, so I spoke to them with great seriousness and urged them to stop.

This infuriated them. Laman and Lemuel grabbed me and tied me up with ropes. They treated me harshly, and the Liahona stopped working. We were no longer being guided.

Immediately, a terrible storm arose. The tempest was so violent that we were driven backward on the water for three days. We were on the brink of being swallowed by the sea. My parents were so old and full of sorrow for their rebellious sons that they became sick and nearly died. Yet, my brothers would not untie me.

On the fourth day, the storm was raging worse than ever. My wife and children cried, and even my parents pleaded with my brothers, but their hearts were like stone. Finally, they saw that we were about to be destroyed. Their fear that they would perish finally convinced them to untie me.

As soon as I was free, I prayed to the Lord. The winds ceased, the storm stopped, and there was a great calm. I then took the Liahona, and it began to work again. I guided the ship, and after many days, we safely arrived at the promised land.

Chapter 19: The Importance of the Prophets, Especially Isaiah

Upon arriving in the promised land, we set up our tents. We began to till the soil and plant the seeds we had brought from Jerusalem, and they grew exceedingly well. We also found that the land was rich with all kinds of animals and deposits of gold, silver, and copper.

The Lord commanded me again to make a record of our journey and our experiences on metal plates. These were the larger plates, meant for the history of my people. But I am writing this now on the smaller plates, which are for the sacred teachings.

I am writing these things to persuade my people to remember the Lord their Redeemer. That is why I include the words of the holy prophets. I especially read to my brothers the writings of the prophet Isaiah. I explained that Isaiah saw our Redeemer, just as I have. My father Lehi and our ancestor Jacob also saw Him. Because we have all seen and testified of Him, we know with certainty that He will come.

I explained that the Jews in Jerusalem, because of their wickedness, would reject this God, the very rock of their salvation. They would scourge Him, crucify Him, and He would be buried in a tomb. But he would rise from the dead, with healing in His wings, and show Himself to the house of Israel.

I read Isaiah to them to show them that the house of Israel would be scattered, but God would not forget His covenant. He would gather them again in the last days. I wanted my people to have hope.

Chapter 20: Nephi Quotes Isaiah on the Gathering of Israel

(This chapter is a direct quotation of Isaiah 48)

To teach my people about God's power and His covenants with the house of Israel, I read them these words from the prophet Isaiah.

Isaiah speaks to the house of Jacob, who call themselves by the name of Israel and swear by the Lord, but not in truth or righteousness. He reminds them that God declared future events long before they happened, so that no one could claim an idol was responsible.

He chastises Israel for their stubbornness and rebellion, calling them transgressors from birth. Yet, for His own name's sake, God will defer His anger and not destroy them. He will refine them, but not like silver; He will choose them in the furnace of affliction.

Isaiah then pleads with them to listen. He is the Lord their God, the Holy One of Israel, who teaches them what is profitable and leads them in the way they should go. If only they had listened to His commandments, their peace would have been like a river, and their righteousness like the waves of the sea.

He commands them to flee from Babylon, to declare with a voice of singing that the Lord has redeemed His servant Jacob. He reminds them of how God provided water from a rock in the desert. He concludes with a stark warning: "There is no peace," says the Lord, "for the wicked."

Chapter 21: Nephi Quotes Isaiah on the Messiah as a Light to the Gentiles

(This chapter is a direct quotation of Isaiah 49)

I continued reading from Isaiah to give my people hope and to help them understand their place in God's plan.

Isaiah speaks from the perspective of the Messiah, the Servant of the Lord. He says that the Lord called him from birth to be a polished arrow in His quiver, to raise up the tribes of Jacob and to restore Israel. But this work is too small a thing. The Lord says, "I will also give you for a light to the Gentiles, that you may be my salvation unto the end of the earth."

Kings and princes will see this and worship, because the Lord, the Holy One of Israel, has chosen Him.

Isaiah then speaks of the gathering of Israel. He prophesies that God will say to the prisoners, "Go forth," and they will be fed and cared for. They will come from the north, the west, and from the land of Sinim. He reassures Zion, who feels forgotten and abandoned by the Lord, "Can a woman forget her sucking child? Yes, they may forget, yet I will not forget you. Behold, I have graven you upon the palms of my hands; your walls are continually before me."

He promises that Zion's children will return, and the land that was desolate will be too small for them. Even those who captured them will help them return. The Lord promises to contend with those who oppress Israel and to save her children. All flesh shall know that He, the Lord, is their Savior and their Redeemer, the Mighty One of Jacob.

Chapter 22: Nephi Explains the Prophecies of Isaiah

After reading these chapters from Isaiah, I explained their meaning to my brothers. I told them that the prophecies applied to all the house of Israel and would be fulfilled in the last days.

The "light to the Gentiles" meant that the gospel would be preached to the Gentiles first in the latter days. They, in turn, would be like "nursing fathers and mothers" to the descendants of my people and the rest of scattered Israel, bringing them the knowledge of their Redeemer and the covenants of the Lord.

When that day comes, Satan will no longer have power over the hearts of the people for a long time. The righteous will be safe, as if they dwell in a holy place. All those who fight against Zion—the great and abominable church—will destroy each other. They will be consumed as if by fire. The wicked will be like stubble, and the day will come when they are burned up.

But the righteous have no need to fear. They will be gathered from the four corners of the earth. The Lord will part the waters for them again, just as He did for Moses, and they will be brought to the lands of their inheritance. He will make bare His arm in the eyes of all the nations, and all the ends of the earth shall see the salvation of our God.

The Second Book of Nephi

This book begins with the final teachings and blessings of the aged prophet Lehi, who is nearing the end of his life. He delivers some of the most foundational doctrines in the book, including teachings on opposition, agency, and the fall of Adam. After Lehi's death, the simmering conflict between Nephi and his older brothers erupts, leading to a permanent split. Commanded by God, Nephi flees with his followers, establishing a righteous society, while his brothers and their followers, now called Lamanites, fall into spiritual darkness. The bulk of this book consists of Nephi quoting the prophecies of the Old Testament prophet Isaiah and then delivering his own powerful prophecies about Jesus Christ, the last days, the coming forth of the Book of Mormon, and the essential "doctrine of Christ."

Chapter 1: Lehi's Final Counsel and Prophecies for the Promised Land

Now that we had arrived in the promised land, my father Lehi, being old and full of days, called us together to give us his final blessing. He spoke to Laman, Lemuel, Sam, and the sons of Ishmael,

reminding them of the great things the Lord had done. He had led them from Jerusalem, preserved them on the ocean, and brought them to a land of promise—a land consecrated for those who would keep His commandments.

He warned my older brothers, "If you keep the commandments, you will prosper in the land. But if you do not, you will be cut off from the Lord's presence. And if you are cut off, you will be cursed, and you will become a scourge to our descendants to stir them up to remembrance."

He pleaded with them, "Awake! Shake off the chains of sin with which you are bound. Arise from the dust, my sons, and be men. Do not rebel against your brother Nephi, for you know that an angel has declared him to be your ruler. The Lord has chosen him and has blessed him with power."

Then Lehi turned to me, Nephi, and blessed me. He prophesied that because I had been faithful and had not murmured, I would be blessed forever. My descendants would prosper, but if they rebelled, they would face the same curse as my brothers. However, he promised that I, Nephi, would not be destroyed but would be a ruler and a teacher to my people.

He also spoke of this promised land, declaring that it was a choice land, kept hidden from other nations to preserve it for us. He prophesied that no one would come to this land unless they were brought by the hand of the Lord. He said, "This land is consecrated to him whom He shall bring. And if it so be that they shall serve Him according to the commandments which he has 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."

He warned that if the day ever came that the people on this land rejected the Holy One of Israel, the true Messiah, they would face destruction. He foresaw that the Gentiles would eventually be brought to this land and that if they too fell into unbelief and wickedness, God's judgments would rest upon them. He concluded his counsel by asking his sons to heed his words, so that their souls might be blessed.

Chapter 2: Lehi Teaches about Opposition, Agency, and the Atonement

Lehi then spoke to his youngest son, Jacob, who was born in the wilderness during our time of suffering. He said, "Jacob, you have seen my afflictions and know my sorrow. Nevertheless, you know the greatness of God, and He will consecrate your afflictions for your gain."

He then taught one of the most important principles of the gospel: "For it must needs be, that there is an opposition in all things. If not so, righteousness could not be brought to pass, nor wickedness, neither holiness nor misery, nor good nor bad."

He explained that to bring about His eternal purposes, God created all things—both things to act and things to be acted upon. He created our first parents, Adam and Eve, and placed them in the Garden

of Eden. He gave them a commandment not to eat the forbidden fruit, but also gave them the freedom to choose.

The devil, who was an angel of God who fell from heaven, sought to make all mankind miserable like himself. He tempted Eve, and she and Adam chose to eat the forbidden fruit. This choice brought about the Fall. Because of the Fall, they were cast out of the garden, they would have children, and they would have to work for their food. They became mortal, subject to death.

Lehi explained that the Fall was a necessary part of God's plan. "Adam fell that men might be; and men are, that they might have joy."

The Messiah would come to redeem mankind from the Fall. Because of His Atonement, all people are redeemed from physical death and will be resurrected. And through His grace, we are given the ability to know good from evil. We 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."

He urged his sons to look to the great Mediator and choose eternal life.

Chapter 3: Lehi Prophecies of Joseph of Egypt and a Latter-day Seer

Next, Lehi spoke to his youngest son, Joseph, who was also born in the wilderness. He blessed him, promising that his descendants would be preserved.

Lehi then quoted a prophecy from Joseph of Egypt, our ancestor, which was written on the brass plates. Joseph of Egypt prophesied that in the latter days, the Lord God would raise up a "choice seer" from among his descendants. This seer would be highly esteemed and would do a work of great worth for his people, bringing them to a knowledge of the covenants God made with their fathers.

This seer would be named Joseph, after his father. He would be weak, like Moses, but God would make him strong. God would give him power to bring forth His word, and another man would be his spokesman. This seer would bring forth a record—the Book of Mormon—and it, along with the record of the Jews—the Bible—would grow together to confound false doctrines and establish peace.

This prophecy gave us great comfort, knowing that God had a plan to preserve our people and our records for future generations.

Chapter 4: The Death of Lehi and the Psalm of Nephi

After my father Lehi had finished speaking to all his children, he grew old and died. We buried him, and after his death, Laman and Lemuel, along with the sons of Ishmael, grew angry with me because of the warnings of the Lord. Their hearts were filled with hatred.

This caused me immense sorrow. My soul was overwhelmed with grief for the wickedness of my brothers. I cried out in what is known as the Psalm of Nephi:

"O wretched man that I am! Yes, my heart sorrows because of my flesh; my soul grieves because of my iniquities. I am encompassed about with the temptations and the sins which so easily beset me. And when I desire to rejoice, my heart groans because of my sins."

"Nevertheless, I know in whom I have trusted. My God has been my support; he has led me through mine afflictions in the wilderness; and he has preserved me upon the great waters. He has filled me with his love, even to the consuming of my flesh. He has confounded mine enemies and has shaken them before me."

"Awake, my soul! No longer droop in sin. Rejoice, O my heart, and give place no more for the enemy of my soul. 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... 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?"

My prayer gave me strength and hope, but the hatred of my brothers remained.

Chapter 5: The Nephites Separate from the Lamanites

The anger of Laman and Lemuel grew so intense that they sought to take my life. The Lord warned me in a dream that I needed to flee from them.

So I, Nephi, took my family and anyone who would listen to the warnings of God—including my brother Sam and his family, my younger brothers Jacob and Joseph, my sisters, and Zoram and his family—and we traveled for many days into the wilderness. We took with us the brass plates, the Liahona, and the sword of Laban.

We established a new home for ourselves and called it the land of Nephi. We were an industrious people. We planted crops, raised animals, and began to build buildings. And I, Nephi, taught my people how to work with wood, iron, copper, and precious metals.

To preserve the commandments of the Lord, I built a temple, constructed after the manner of Solomon's temple but not with as many precious things. The workmanship, however, was excellent.

My people wanted me to be their king, but I desired that we should have no king but God. Nevertheless, I served as their ruler and teacher, and I made swords like the sword of Laban to arm our people for defense against my brothers.

Meanwhile, Laman, Lemuel, and their followers were cut off from the presence of the Lord, just as my father had prophesied. The Lord caused a curse to come upon them—a mark of dark skin—to separate them from my people. This was to prevent my people from mixing with them and falling into their wicked traditions. They became an idle people, full of mischief and subtlety, and they hunted for beasts of prey in the wilderness. From that time on, they were called Lamanites, and my people were called Nephites. And a bitter hatred grew between our two peoples, leading to constant wars and contentions.

Chapter 6: Jacob Is Called to Teach

The Lord consecrated my younger brothers, Jacob and Joseph, to be priests and teachers for my people. I gave them the responsibility of teaching the spiritual things from the plates of brass. I, Nephi, continued to write our history on the other plates.

I have written these things to teach my children and my people the ways of the Lord, and to persuade them to believe in their Redeemer. My soul delights in the words of Isaiah, for he truly saw my Redeemer. My brother Jacob also saw Him. I have written these things so that you may know that we knew of Christ and had a hope of His glory hundreds of years before He would come. We kept the law of Moses, but we knew it pointed our souls to Him.

Chapter 7: Jacob Quotes Isaiah on the Lord's Power to Save

(This chapter is a direct quotation of Isaiah 50)

My brother Jacob, a powerful teacher, also used the words of Isaiah to teach the people. He read to them:

"Thus says the Lord: Have I put you away, or have I sold you? No, you have sold yourselves for your iniquities. When I came, was there no one to answer? Is my hand too short to redeem? I am the one who can dry up the sea and make rivers a wilderness."

"The Lord God has given me the tongue of the learned, that I should know how to speak a word in season to him that is weary. I did not hide my face from shame and spitting. For the Lord God will help me; therefore I have set my face like a flint, and I know that I shall not be ashamed."

"Who among you fears the Lord and obeys His servant? Let him who walks in darkness and has no light trust in the name of the Lord. But behold, all you who kindle a fire, who surround yourselves with sparks: walk in the light of your fire and in the sparks you have kindled. This you shall have from my hand: you shall lie down in sorrow."

Chapter 8: Jacob Quotes Isaiah on Comfort for Zion

(This chapter is a direct quotation of Isaiah 51 and the first verse of 52)

Jacob continued reading from Isaiah:

"Listen to me, you who follow after righteousness, you who seek the Lord. Look to the rock from which you were hewn, and to the hole of the pit from which you were dug. Look to Abraham your father, and to Sarah who bore you. For the Lord shall comfort Zion; he will comfort all her waste places, and he will make her wilderness like Eden."

"My righteousness is near; my salvation has gone forth. The isles shall wait for me. 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 grow old like a garment, but my salvation shall be forever."

"Awake, awake, put on strength, O arm of the Lord! Are you not the one who cut Rahab and wounded the dragon? Are you not the one who has dried the sea, the waters of the great deep; that has made the depths of the sea a way for the ransomed to pass over?"

"I am he that comforts you. Who are you, that you should be afraid of a man that shall die? You have forgotten the Lord your Maker. Therefore, the redeemed of the Lord shall return and come with singing unto Zion."

"Awake, awake, put on your beautiful garments, O Jerusalem, the holy city, for from now on the uncircumcised and the unclean shall no more come into you."

Chapter 9: Jacob's Great Sermon on the Atonement

After reading from Isaiah, Jacob gave a powerful sermon. He said, "These words speak of all the house of Israel. They will be gathered from their long dispersion and restored to the lands of their inheritance."

He then taught about the infinite Atonement of Jesus Christ. "O how great the goodness of our God, who prepares a way for our escape from the grasp of that awful monster, death and hell! For if our flesh should never rise again, our spirits would become subject to that angel who fell from heaven and became the devil, to rise no more. Our spirits would become like him, and we would be angels to a devil, to be shut out from the presence of our God, to remain with the father of lies in misery."

"O how great the holiness of our God! For he prepares a way for us. Because of the resurrection, which must come to all through the Atonement, the grave must deliver up its captive bodies, and death must deliver up its captive spirits. The spirit and the body are restored to each other, and all men become incorruptible and immortal, living souls."

"Then comes the judgment. We will have a perfect knowledge of all our guilt and our righteousness. The righteous, who have believed in the Holy One of Israel, will inherit the kingdom of God. But the wicked will be cast out into outer darkness. They will go to the place prepared for them, a lake of fire and brimstone, which is endless torment."

"O my beloved brethren, repent, and enter in at the straight gate! How great is the plan of our God! The Holy One of Israel will come in the flesh, suffer, be crucified, and rise from the dead. He will suffer the pains of all men, women, and children, so that He can have mercy on them. And He commands all men that they must repent and be baptized in His name, having perfect faith in Him, or they cannot be saved in the kingdom of God."

"Come, my brethren, and feast upon that which perishes not. Remember, after you are reconciled unto God, that it is only in and through the grace of God that you are saved."

Chapter 10: Jacob on the Scattering and Gathering of Israel

Jacob continued teaching, explaining how the Jews in Jerusalem would reject Christ. "They will crucify him, and he shall rise from the dead. But because of their sins, destructions, famines, pestilences, and bloodshed shall come upon them; and they who are not destroyed shall be scattered among all nations."

"But the Lord is merciful. He will remember His covenants. In the last days, when the Jews begin to believe in Christ, the Lord will begin to restore them from their lost and fallen state. The Gentiles, who will be in this promised land, will be blessed. But if they fight against Zion and the covenant people of the Lord, they will perish."

"The Lord will set up an ensign for the nations and will gather the outcasts of Israel. He will bring his people from the isles of the sea and from the four parts of the earth. I, Jacob, have spoken these things, and I am not ashamed."

Chapter 11: Nephi Begins His Prophetic Writings

I, Nephi, now write more of my own words. My soul delights in proving to my people that without Christ, they are lost. My soul delights in the covenants the Lord made with our fathers. And my soul delights in the words of Isaiah. I write his words so that those who read them might lift up their hearts and rejoice. Isaiah spoke things that were hard for many to understand, but they are plain to those who are filled with the spirit of prophecy. I will now write some of Isaiah's prophecies and then add my own testimony.

Chapter 12: Nephi Quotes Isaiah's Vision of the Last Days

(This chapter is a direct quotation of Isaiah 2)

"The word that Isaiah 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, that all nations shall flow unto it."

"And many people shall go and say, Come, 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."

"He shall judge among the nations, and shall rebuke many people; and they shall beat their swords into plowshares, 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 and let us walk in the light of the Lord. For the day of the Lord of Hosts shall be upon every one that is proud and lofty, and upon every one that is lifted up, and he shall be brought low. The idols he shall utterly abolish. And they shall go into the holes of the rocks, and into the caves of the earth, for fear of the Lord, and for the glory of his majesty, when he arises to shake terribly the earth."

Chapter 13: Nephi Quotes Isaiah on the Judgment of Judah

(This chapter is a direct quotation of Isaiah 3)

"For behold, the Lord, the Lord of Hosts, does take away from Jerusalem and from Judah the stay and the staff, the whole stay of bread, and the whole stay of water—the mighty man, the man of war, the judge, the prophet, the prudent, and the ancient."

"And I will give children to be their princes, and babes shall rule over them. For Jerusalem is ruined, and Judah is fallen, because their tongue and their doings have been against the Lord."

"As for my people, children are their oppressors, and women rule over them. The Lord will enter into judgment with the ancients of his people and their princes, for you have eaten up the vineyard and the spoil of the poor is in your houses."

"Moreover, the Lord says: 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 in that day the Lord will take away the bravery of their tinkling ornaments..." (The chapter continues with a long list of fine clothing and jewelry that will be taken away as a sign of judgment).

Chapter 14: Nephi Quotes Isaiah on the Cleansing of Zion

(This chapter is a direct quotation of Isaiah 4)

"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. And it shall come to pass, that he that is left in Zion, and he that remains in Jerusalem, shall be called holy. 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."

Chapter 15: Nephi Quotes Isaiah's Parable of the Vineyard

(This chapter is a direct quotation of Isaiah 5)

"Now will I sing to my well-beloved a song of my beloved, touching his vineyard. My well-beloved has a vineyard in a very fruitful hill. And he fenced it, and gathered out the stones, and planted it with the choicest vine, and built a tower in the midst of it, and also made a wine-press. 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 between me and my vineyard. What could have been done more to my vineyard that I have not done in it? Because I looked that it should bring forth grapes, it brought forth wild grapes."

"And now I will tell you what I will do to my vineyard: I will take away the hedge, and it shall be eaten up; and I will break down the wall, and it shall be trodden down. I will lay it waste."

"Woe unto them that join house to house, that lay field to field, till there is no place, that they may be placed alone in the midst of the earth! Woe unto them that rise up early in the morning, that they may follow strong drink! Woe unto them that are wise in their own eyes! Therefore my people are gone into captivity, because they have no knowledge. Therefore, hell has enlarged herself and opened her mouth without measure. Therefore, as the fire devours the stubble, and the flame consumes the chaff, so their root shall be as rottenness."

(Chapters 16-22 continue with direct quotations of Isaiah 6 through 12, covering Isaiah's call, prophecies of Assyria's invasion, the birth of Immanuel, and a final song of praise for the Lord's deliverance.)

Chapter 23: Nephi Delights in Isaiah

These are the words of the prophet Isaiah. I write them for my people, so that they might know the judgments of God. I also write them for the benefit of the Jews, my kinsmen. Isaiah's prophecies will be fulfilled.

My soul delights in proving to my people that Jesus is the Christ. Search the words of Isaiah. They lift the soul and give us hope. What is plain to me may be difficult for others, because they do not know the manner of prophesying among the Jews. But I, Nephi, have received great knowledge from the Lord, which makes his words plain to me.

Chapter 24: Nephi Quotes Isaiah on the Fall of Babylon

(This chapter is a direct quotation of Isaiah 14)

"For the Lord will have mercy on Jacob, and will yet choose Israel, and set them in their own land. And the people shall take them and bring them to their place; yea, from far unto the ends of the earth."

"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. And thou shalt take up this proverb against the king of Babylon, and say: How has the oppressor ceased, the golden city ceased! The Lord has broken the staff of the wicked, the scepters of the rulers."

"How art thou fallen from heaven, O Lucifer, son of the morning! How art thou cut down to the ground, which didst 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 be like the Most High. Yet thou shalt be brought down to hell, to the sides of the pit."

Chapter 25: Nephi Prophecies of Christ

I have read these things so you may know the covenants the Lord has with the house of Israel. And now I will prophesy plainly.

The Lord God will bring my words to the Jews, and they will be convinced that Jesus is the Christ, the Son of God. He will manifest himself to them in the flesh. And after they have crucified him and he has risen from the dead, he will manifest himself to the Gentiles and to my people here in the promised land.

The signs of his birth, death, and resurrection, which my father and I have seen in vision, will surely come to pass. But the Jews will reject him because of their iniquities. They will be scattered among all nations.

But in the last days, they will be restored when they come to the knowledge of their Redeemer. 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. We keep the Law of Moses because it points our souls to him. The right way is to believe in Christ; he is the Holy One of Israel.

Chapter 26: Christ's Visit to the Nephites and the Great Apostasy

After Christ rises from the dead, he will show himself to my people. He will heal their sick and bless their children, and the power of the Holy Ghost will be with them. They will live in righteousness for three generations. But in the fourth generation, secret combinations and wickedness will take over, and my people will be destroyed.

In the last days, when these records come forth, the world will be in a state of spiritual decay. The Gentiles will be lifted up in pride, building many churches. These churches will declare, "We have received the word of God, and we need no more of the word of God, for we have enough!" They will deny the power of the Holy Ghost and the miracles of God. They will create secret combinations, like those that destroyed my people, to get power and gain. The devil will rage in the hearts of men and lead them carefully down to hell.

Chapter 27: The Coming Forth of a Sealed Book

In the last days, God will do a marvelous work and a wonder. He will bring forth the words of a book, and it will be the words of those who have slumbered in the dust. The book will be sealed.

The words of the book will be delivered to a man who is unlearned. The Lord will say to him, "Read this." And the man will say, "I am not learned." But the Lord will give him power to translate it.

A portion of the words will be shown to a learned man, who will be asked to read them. He will say, "Bring the book here, and I will read it." But when he is told the book is sealed, he will say, "I cannot read a sealed book."

The Lord will bring forth the book out of darkness, and the eyes of the blind shall see. The deaf shall hear the words of the book. And three witnesses shall behold it by the power of God, and they shall testify to its truth. And no one else will see it, except a few whom God chooses, to bear witness of his word.

Chapter 28: The State of the World in the Last Days

In the last days, many churches will be built up that cause envy, strife, and malice. Their teachers will have stiff necks and high heads. They will rob the poor for their fine sanctuaries and fine clothing.

They will say, "All is well in Zion; yea, Zion prospers, all is well." And thus the devil cheats their souls and leads them away carefully down to hell. Others he will flatter, telling them there is no hell or devil, and he will grasp them with his awful chains. Because of pride, false teachers, and false doctrine, their churches have become corrupted.

But woe unto him that says, "We have received the word of God, and we need no more!" For God will give more to those who receive. From those who say, "We have enough," even what they have will be taken away.

Chapter 29: The Bible and the Book of Mormon Shall Work Together

When the words of my record (the Book of Mormon) come to the Gentiles, many will say, "A Bible! A Bible! We have got a Bible, and there cannot be any more Bible."

But God will answer them: "Fools! Do you not know that I am the God of the whole earth? Do you not know that I remember one nation like another? I speak the same words to one nation as I do to another. Just because you have a Bible, do you suppose that it contains all my words? Do you suppose that I have not been able to speak more?"

"The testimony of two nations is a witness to you that I am God. The words of the Jews (the Bible) and the words of the Nephites (the Book of Mormon) shall run together. I will show the world that I am the same yesterday, today, and forever."

Chapter 30: The Restoration and the Gathering of Israel

When the Gentiles receive the fullness of my gospel through this record, if they repent and do not harden their hearts, I will establish my church among them. They will have the privilege of gathering the house of Israel, who have been scattered. They will help my people, the Lamanites, become a white and delightsome people.

The Jews will also begin to believe in Christ, and they will gather at Jerusalem. The Lord will begin His work to prepare the way for the Millennium, when Satan will have no power, and the earth will be filled with the knowledge of the Lord as the waters cover the sea.

Chapter 31: The Doctrine of Christ

Now, my beloved brethren, I must speak to you about the "doctrine of Christ." The gate by which you must enter is repentance and baptism by water. After baptism, the remission of your sins comes by fire and by the Holy Ghost.

The Son of God himself, though he was holy, was baptized to fulfill all righteousness and to show us the way. If the Lamb of God needed to be baptized, how much more do we, being unholy, need to be baptized?

After you have entered this straight and narrow path, you must press forward with a steadfastness in Christ, having a perfect brightness of hope, and a love of God and of all men. If you press forward, feasting upon the word of Christ, and endure to the end, behold, thus says the Father: You shall have eternal life.

This is the way. There is no other way or name given under heaven by which man can be saved in the kingdom of God. 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.

Chapter 32: Pray Always

My beloved brethren, I perceive that you ponder in your hearts concerning what you should do after you have entered in by the way. After you receive the Holy Ghost, it will show you all things what you should do.

But some of you have hearts so hard that you do not understand. You ask, "What do these things mean?"

Do you not remember that I said you must feast upon the words of Christ? For behold, the words of Christ will tell you all things what you should do. If you would listen to the Spirit which teaches a man to pray, you would know that you must pray. For the evil spirit teaches a man not to pray, but to harden his heart against it.

Therefore, you must pray always, and not faint. You must perform nothing unto the Lord save in the first place you 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.

Chapter 33: Nephi's Final Farewell

I, Nephi, have written these words. They are true, and they come from the Lord. 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 and for the Gentile.

The words which I have written in weakness will be made strong unto them; for it persuades them to do good; it makes known unto them of their fathers; and it speaks of Jesus and persuades them to believe in him and to endure to the end, which is life eternal.

It speaks harshly against sin, according to the plainness of the truth. I am not mighty in writing, like I am in speaking, for when a man speaks by the power of the Holy Ghost the power of the Holy Ghost carries it unto the hearts of the children of men.

I pray continually for my people. I know that the Lord God will hear my prayers. I grieve that many will harden their hearts and cast these words aside. But I have written them, and they will stand as a witness against you at the last day. For what I seal on earth shall be brought against you at the judgment bar.

I must obey. And I must bid you all farewell. I cry unto my God, "Thy will be done." And so, I must be obedient until I meet you all before the judgment-seat of God. Amen.

The Book of Jacob

After the death of his brother Nephi, Jacob becomes the chief prophet and spiritual guide for the Nephites. His writings are filled with profound concern for the spiritual well-being of his people. This book contains some of the most direct and forceful sermons in the Book of Mormon, as Jacob condemns the burgeoning sins of pride, the love of riches, and unauthorized marital practices (polygamy). The centerpiece of his record is a lengthy and detailed allegory of an olive tree, originally told by a prophet named Zenos. This allegory beautifully illustrates the history of the house of Israel—their scattering across the globe and their eventual gathering through the merciful efforts of God. The book concludes with a dramatic confrontation between Jacob and an anti-Christ named Sherem, providing a powerful testament to the reality of Jesus Christ.

Chapter 1: Jacob's Sacred Responsibility

I, Jacob, received the sacred records from my brother Nephi. He commanded me to write on these smaller plates only the things that were most precious: sacred preaching, great revelations, or important prophecies. The history of our people—the wars, contentions, and the lives of our kings—was to be kept on the larger plates.

I was to preserve these plates and hand them down from one generation to the next. He told me that if the things we wrote were sacred, I should not touch upon the history of the people but only write about sacred things and pass that knowledge to my children.

After Nephi's death, the people, who were now numerous, began to grow proud and materialistic. They became obsessed with finding gold and silver and started to indulge in wicked practices. Because I had been consecrated as a priest and teacher by Nephi himself, I, along with my brother Joseph, felt the weight of our responsibility. We knew we had to teach the word of God diligently and that if we failed to warn the people, their sins would be upon our own heads.

It was a heavy burden. We worked tirelessly among the people, trying to persuade them to come unto Christ. The thought of being held accountable for their sins at the final judgment filled us with anxiety. So we taught them with all our energy, magnifying our calling and clearing our garments of their sins.

Chapter 2: A Sermon on Pride and Chastity

The time came when I felt I had to speak to the people directly about their growing wickedness. I gathered them at the temple after teaching them there many times. My heart was weighed down with sorrow and shame because I was forced to be so bold in my words, especially in front of their wives

and children, many of whom were tender and pure in heart. It broke my heart to use such sharp language, wounding the souls of the innocent.

But I was commanded by God, so I had to speak. I stood before them and said, "My beloved brethren, it grieves me that I must address you concerning the wickedness that has entered your hearts. The word of God, which I must speak, condemns you. Many of you have begun to search for gold, silver, and all sorts of precious ores. And because some of you have obtained more abundantly than others, you are lifted up in the pride of your hearts. You wear costly apparel, persecute your brethren, and turn a blind eye to the needy, all because you think you are better than them."

"Do you suppose that God justifies this? No. He says, 'I, the Lord God, will not suffer that this people shall do like unto them of old.' He leads you out of Jerusalem to a promised land, only for you to repeat the same sins of pride and inequality?"

"Think of your brethren like yourselves, and be familiar with all and free with your substance, that they may be rich like unto you. But before you seek for riches, seek for the kingdom of God. And after you have obtained a hope in Christ, you shall obtain riches, if you seek them—and you 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."

"And now I must speak to you about a grosser crime. Many of you have begun to practice gross sexual immorality, breaking the hearts of your tender wives and losing the confidence of your children because of your bad example. You have committed whoredoms, which God detests."

"The Lord God has commanded that no man among you shall have more than one wife; and concubines he shall have none. This was the law from the beginning. David and Solomon truly had many wives and concubines, which was an abomination before the Lord. Their actions are no excuse for you. You are in a promised land, and you must not follow their wicked example."

Chapter 3: The Consequences of Immorality

"Behold, the Lamanites, your brethren whom you hate because of their dark skin, are more righteous than you. For they have not forgotten the commandment of the Lord to have only one wife. Their husbands love their wives, their wives love their husbands, and they both love their children."

"How can you look at their faithfulness and not be ashamed? My soul sorrows that I must say this, but their righteousness will condemn you at the last day. Because you have broken the hearts of your wives and brought sorrow to your children, many of their hearts will die, weighed down with grief."

"O my brethren, I fear that unless you repent, the land will be cursed for your sakes. I plead with you, turn away from your sins. Shake yourselves, that you may awake from the slumber of death."

I, Jacob, said many more things to the people to persuade them to turn from their pride and their immoral practices. I read to them from the scriptures to reinforce my words. After I spoke, many of them were humbled and began to repent. We had peace in the land for some time after that.

Chapter 4: Faith in Christ, Hundreds of Years in Advance

As priests and teachers, we labored diligently to teach the people to believe in Christ and to be reconciled to God. We taught them about the Atonement and urged them to have faith. We kept the Law of Moses, knowing that it was a system of symbols that pointed toward the coming of Christ. All the holy prophets who lived before us also believed in Christ and worshipped the Father in his name.

We had so many revelations and the spirit of prophecy was so strong among us that we had an unshakable hope. We knew of Christ and his kingdom. In fact, like Nephi, I too have seen my Redeemer, and he will come in the fullness of time.

That is why we searched the scriptures, especially the words of the prophet Zenos, who spoke of the restoration of the house of Israel. His words are plain. To teach you more perfectly about God's eternal plan for his people, I will now share with you an allegory that Zenos told.

Chapter 5: The Allegory of the Tame and Wild Olive Tree

I will now recite the allegory of the prophet Zenos, which he spoke to the house of Israel:

A man had a tame olive tree in his vineyard. It grew old and began to decay. The master of the vineyard said to his servant, "It grieves me that I should lose this tree. Let's prune it, dig around it, and nourish it, so it might live." They did so, but the tree continued to produce little fruit.

The master then said, "Let's cut off the dying branches—the main branches—and burn them. Then, we'll take young, tender branches from a wild olive tree and graft them in their place. This will nourish the roots and might save the tree."

He also took the young and tender branches that he cut from the tame tree and said, "I will hide these in the farthest parts of my vineyard. I will plant them in different spots of ground, some good and some poor, to see if they will grow."

Time passed, and the master and his servant returned. The main olive tree, with the wild branches grafted in, had produced much fruit. The master rejoiced. Then they went to inspect the natural branches they had planted elsewhere. One planted in poor soil had brought forth good fruit. Another planted in even poorer soil had also brought forth good fruit. But a branch planted in a very good spot of ground had brought forth both tame and wild fruit. The master was grieved.

A long time passed. The master returned again and saw that the main tree, the one with the wild branches, had become completely corrupt. It was producing all sorts of bad fruit. All the trees in the

vineyard, both tame and wild, had become corrupt. The master wept and cried, "What more could I have done for my vineyard?"

He said to his servant, "This is the last time I will nourish my vineyard. Let us go and call other servants to help us. We will take the branches from the trees we planted far away—the natural branches—and we will graft them back into the original tree. And we will take the wild branches from the main tree that are choking the roots and cast them into the fire."

"We will prune the vineyard one last time. We will clear away the bad and nourish the good. We will graft and dig and work until all the trees become one body again, and the bad fruit is cast away. We will work with all our might to save my trees, so I can rejoice in their fruit."

So the master and his servants worked tirelessly. They grafted the natural branches back in and threw out the bad. They pruned and nourished until the vineyard produced good, natural fruit once more. The master was overjoyed. He said to his servants, "For this last time, we have saved my vineyard. Blessed are you for your diligence."

And the Lord of the vineyard stored up the good fruit for a long season. But a time came when bad fruit began to grow again, and the Lord eventually had the vineyard burned with fire.

Chapter 6: The Meaning of the Allegory

After sharing this long allegory, I said to my people: "My beloved brethren, do you understand these words? This shows us how merciful God is. He reaches out his hand to the house of Israel all the day long. He remembers them in their scattered state and continues to work to bring them back to him."

"How could you reject such a holy God? How can you turn away from this great plan of redemption after he has been so merciful?"

"He has pleaded with you, 'Repent, repent, and come unto me.' If you do not, the vineyard will be burned. He has nourished you, and you have brought forth evil fruit."

"I ask you in the words of the prophet Zenos: How could you have fallen? It is because you became proud and looked beyond the mark, seeking things you could not understand. Therefore, you became blind. The Lord will take his plainness away from you and deliver you words that you cannot understand because you asked for them."

"But, my brethren, repent. Be wise. Prepare your souls for that glorious day when justice will be administered to the righteous, and the wicked will be cast out. Do not reject the words of the prophets. And most of all, do not deny Christ and his power, or you will be burned at his coming."

Chapter 7: The Confrontation with Sherem, the Anti-Christ

Some time after I had taught these things, a man named Sherem came among our people. He was educated, had a perfect knowledge of the language, and was a very smooth talker. He used flattery and eloquent speech to lead many people away from the truth.

He preached that there would be no Christ. He taught that the law of Moses was the only way and that this idea of a Christ, which I and others had prophesied of, was a perversion of the law. He specifically sought me out, hoping to shake me from my faith.

He confronted me publicly, saying, "Brother Jacob, I have sought you for a long time. I have heard that you go about preaching what you call the gospel, or the doctrine of Christ. You are leading people astray with this blasphemy. No one knows of such things. You cannot know of things to come."

I, Jacob, was filled with the Spirit and was not shaken. I responded, "Do you deny the Christ who is to come?"

He said, "If there were a Christ, I would not deny him; but I know that there is no Christ, neither has been, nor ever will be."

I said to him, "Do you believe the scriptures?" He said, "Yes."

I then said, "Then you do not understand them. For they truly testify of Christ. All the prophets have spoken of him." Then I challenged him directly: "Do you deny the Christ? Do you deny the power of the Holy Ghost, by which the prophets have spoken?"

He was cunning and said, "Show me a sign by this power you speak of, and I will believe."

I replied, "It is not for me to tempt God. You are a wicked man. Nevertheless, this will be unto you for a sign: you shall be struck down by the power of God. This will be done not by me, but by God, so that He may show his power."

As soon as I had spoken these words, the power of the Lord came upon Sherem, and he fell to the ground. He was nourished by the people for many days, but he was near death. He then asked for the people to be gathered, for he wanted to speak to them before he died.

When the multitude was gathered, he confessed everything. He said, "I confess that I have been deceived by the power of the devil. I lied when I said there was no Christ. I deny the devil and confess that Christ is the Holy One of Israel." After saying this, he gave up the ghost and died.

When the people saw this, they were astonished. The power of God had come down upon them, and they all fell to the earth. The peace and love of God were restored among them, and they searched the scriptures again, their faith renewed.

And so, I, Jacob, grew old. I gave the sacred plates to my son Enos, and I bid my people farewell, hoping for a glorious resurrection.

The Book of Enos

Written by Enos, the son of Jacob and grandson of Lehi, this book is a brief but powerful first-person account of a transformative spiritual journey. The entire record centers on a single event: a long and intense prayer, described as a "wrestle" before God. The narrative follows the progression of Enos's prayer, which begins with a desperate plea for his own soul, expands to include his people (the Nephites), and finally encompasses even his enemies (the Lamanites). This book is a profound meditation on repentance, the boundless nature of God's forgiveness, and the power of faith to secure promises for future generations.

I, Enos, know that my father, Jacob, was a just man, for he taught me in his language and also in the nurturing and admonition of the Lord. And for that, I will forever praise the holy name of God.

I want to tell you about the wrestle I had before God before I received a remission of my sins.

One day, I went into the forest to hunt for animals. As I was there, the words that I had often heard my father speak about eternal life and the joy of the saints sank deep into my heart. My soul hungered for this, and I knelt down on the ground and began to pour out my whole soul to my Maker in mighty prayer. I cried to him all day long, and even when night came, I continued to raise my voice to the heavens.

Then, a voice came into my mind, saying, "Enos, your sins are forgiven you, and you shall be blessed."

I was astonished and asked, "Lord, how is it done?"

And the voice replied, "Because of your faith in Christ, whom you have never before heard or seen. And your faith has made you whole. Therefore, go your way; your guilt is swept away."

As soon as I heard these words, I realized my guilt was gone. My concern then immediately turned to the welfare of my people, the Nephites. I began to pray for them with all my heart.

While I was struggling in the spirit, the voice of the Lord came into my mind again, saying, "I will visit your brethren according to their diligence in keeping my commandments. I have given them this land, and it is a holy land; and I do not curse the land save it be for the cause of iniquity."

After I had prayed for the Nephites, my love expanded even further, and I began to pray with many long struggles for my brethren, the Lamanites. I was afraid they would become so wicked that they would destroy our sacred records—the plates of brass and the records of my own people—and I wanted them to be preserved. My deepest desire was that these records might, at some future day, be brought to the Lamanites, so that they might be brought to salvation.

I cried to the Lord, pleading that he would make a covenant with me—that he would preserve the records and bring them forth to the Lamanites in his own due time.

And the Lord made a covenant with me, saying: "I will grant unto you according to your desires, because of your faith. I swear that I will bring forth these records to the Lamanites in my own due time."

After I received this promise, my soul found rest.

I, Enos, knew that the Lord God could not lie; therefore, my faith was unshaken. From that day on, I went about prophesying and testifying of the things I had heard and seen. I spent the rest of my days teaching my people, the Nephites. We had many wars and contentions with the Lamanites. Our people were a stiff-necked people, hard to lead. We had to preach the word of God with great sharpness and plainness to keep them from quickly falling into wickedness.

I am now growing old. One hundred and seventy-nine years have passed since our father, Lehi, left Jerusalem. I know that I will soon go down to my grave. I have fought a good fight, and I rejoice in the day when my mortal body shall put on immortality. I know that I shall stand before my Redeemer, and I will see his face with pleasure, and he will say to me: "Come unto me, you blessed, there is a place prepared for you in the mansions of my Father." Amen.

The Book of Jarom

Written by Jarom, the son of Enos, this book covers a period of about 60 years. Jarom continues the family tradition of record-keeping on the small plates. His account describes a Nephite society that is growing rapidly and becoming prosperous. However, this prosperity brings a familiar challenge: spiritual complacency and "stiffneckedness." Jarom highlights the constant military threat posed by the Lamanites and the tireless efforts of prophets, priests, and kings to keep the people focused on the Law of Moses and the future coming of Christ.

My name is Jarom, and I am writing these words according to the commandment of my father, Enos. He instructed me to preserve our genealogy and the most important revelations on these plates.

These plates are small, so I cannot write a long history, nor will I write my own prophecies, as there is not enough space. What could I write that would be more important than what has already been written? The scriptures have already revealed the plan of salvation so clearly.

In my time, our people, the Nephites, multiplied greatly and spread across the land. We became very rich in gold, silver, fine workmanship, and also in iron, copper, brass, and steel. We became skilled artisans, building many things and making tools of all kinds.

However, our hearts were often hard, and many of our people were stiff-necked. It required constant effort from the prophets, priests, and teachers who worked tirelessly among us. They taught the word of God with sharpness and warned the people of the consequences of sin. We continued to observe the law of Moses, knowing that it was meant to point our souls toward the coming of the Messiah. It was by looking forward to him that we found faith.

The Lamanites were far more numerous than we were, and their hatred for us was fierce. They loved war and bloodshed, and their traditions were fueled by the anger of their fathers. Because of this constant threat, our kings and military leaders were strong men of faith. They armed our people with swords, cimeters, bows, arrows, and all manner of weapons of war. We fortified our cities and fought fiercely to protect our families and our lands.

Through all this, the Lord was merciful to us. He did not allow the Lamanites to destroy us. He kept His promise to my ancestors that as long as we kept the commandments, we would prosper in the land.

I, Jarom, am now old. I have seen nearly one hundred years pass since Lehi left Jerusalem. It is time for me to go to my rest. I am passing these plates to my son, Omni, as I was commanded. I hope that my relatives, the Lamanites, who have been cursed because of their rebellion, may one day have their curse removed, repent, and receive these plates again. My soul grieves for them, but I must commend them to God.

The Book of Omni

The Book of Omni is unique. It covers nearly 200 years of history through the very brief entries of five different authors: Omni, Amaron, Chemish, Abinadom, and Amaleki. Each writer adds a few verses before passing the plates to the next generation. The book details a period of continued

conflict and spiritual decline. However, it culminates with a major historical event: led by a king named Mosiah, the Nephites flee their land and discover another, much larger group of people who also came from Jerusalem. This group, the people of Zarahemla, unites with the Nephites, significantly changing the course of their history. The book concludes with the small plates being handed over to King Benjamin, ending this record-keeping lineage.

Omni, son of Jarom:

I am Omni, the son of Jarom. The plates were given to me, and I have kept them as commanded. I have fought in many wars with the Lamanites to protect my people. I must confess that I have been a wicked man, and I have not kept the statutes and commandments of the Lord as I should have. Nearly 276 years have now passed since Lehi left Jerusalem. I am old and will soon die. Therefore, I pass these plates to my son, Amaron.

Amaron, son of Omni:

I am Amaron, the son of Omni. I am now writing on these plates. In my time, the Lord visited my people and began to punish them for their wickedness. The more wicked among us were destroyed. But the Lord was merciful and spared the righteous. He delivered us many times from the hands of the Lamanites. Now, 320 years have passed. I pass these plates to my brother, Chemish.

Chemish, brother of Amaron:

I am Chemish, and my brother Amaron gave me these plates. He wrote the things you have just read. You can see that we have seen the prophecies fulfilled and that the records are true. I am now adding my own record, and I pass them to my son, Abinadom.

Abinadom, son of Chemish:

I am Abinadom. In my time, I saw much bloodshed and many wars between the Nephites and the Lamanites. I fought with my own sword to defend my people. I know of no new revelations or great prophecies, so I will write no more. I now pass the records to my son, Amaleki.

Amaleki, son of Abinadom:

I am Amaleki. I was born in the days of King Mosiah. King Mosiah was a righteous man, and the Lord warned him that he should take any who would listen and flee out of the land of Nephi. They were led by the power of God through the wilderness until they discovered a large population of people living in a city called Zarahemla.

The people of Zarahemla were also descendants of a group that had come from Jerusalem. Their leader was a man named Mulek, who was a son of King Zedekiah. They had left Jerusalem at the time Zedekiah was carried captive into Babylon. Because they brought no records with them, their language had become corrupted, and they had lost their faith in God.

King Mosiah taught them his language, and the people of Zarahemla were overjoyed to learn of their history from the plates of brass. The two peoples united, and Mosiah became their king.

The people of Zarahemla also had a record of their own, engraved on a large stone. It told the story of a man named Coriantumr and his people, who had been completely destroyed in great wars. This Coriantumr was the last survivor of a different, ancient civilization (the Jaredites), and he had lived with the people of Zarahemla for nine months.

Later, during King Mosiah's reign, a group of Nephites became determined to return to the land of Nephi to reclaim their inheritance. They went, but after a fierce conflict among themselves, most were killed, and the survivors returned to Zarahemla. Another group then went, led by a man named Zeniff. I have not heard what happened to them.

I am now old. King Mosiah's son, Benjamin, is now the king over our united people. Because I have no children to pass these plates to, I am giving them to King Benjamin. I urge you all to come unto Christ, the Holy One of Israel, and partake of his salvation. Offer your whole souls as an offering to him, and you will be saved.

The Words of Mormon

This is a brief, explanatory chapter inserted by the prophet Mormon around the year 385 A.D., hundreds of years after the events of Omni. Mormon was the man responsible for abridging centuries of Nephite history from the "large plates" to create the main body of the Book of Mormon (the books from Mosiah to Mormon). Here, he explains that after completing his abridgment up to the reign of King Benjamin, he discovered the "small plates" (the record we have just read, from 1 Nephi to Omni). He was inspired by the Spirit to include this small, sacred record along with his larger work. He admits he doesn't fully understand why, but trusts that it is for a "wise purpose" known to God. This chapter serves as a preface to his own work, connecting the two sets of records.

I am Mormon. After having seen many afflictions and being about to deliver my records to my son Moroni, I have made an abridgment of the history of my people from the large plates of Nephi. I have recorded our history from the time Lehi left Jerusalem down to my own day.

Now, after I had abridged the records up to the reign of this King Benjamin, I searched among the records that had been handed down and found these smaller plates, containing the accounts of Nephi, Jacob, Enos, Jarom, and Omni.

I was very pleased with what I found on these plates, especially the many prophecies about the coming of Christ. The Spirit whispered to me that I must take these plates and include them with the rest of my record for a wise purpose. I do not know the reason, but the Lord knows all things that are to come, and He prepares a way to accomplish all His works. So I am including these engravings of Nephi with my abridgment. I hope that the precious things written on them will be preserved.

This is why I have included this record. And now, I will continue with my abridgment, taking up the account from the end of Omni and telling the story of King Benjamin.

King Benjamin was a just man and a holy king. He taught his people with the help of many holy prophets. He fought against the Lamanites with the sword of Laban, driving them out of the land and establishing peace once again. He worked with his own hands to serve his people so that they would not be burdened with taxes. He was a beloved king, and through his leadership, the people of Zarahemla prospered. And there was peace in the land for the remainder of his days.

The Book of Mosiah

This book, named for the righteous king who succeeded his father, Benjamin, marks the beginning of Mormon's abridged record from the "large plates." It masterfully intertwines several distinct narratives. It begins with the powerful, farewell address of King Benjamin, one of the most celebrated sermons in the Book of Mormon. It then follows an expedition sent from the land of Zarahemla to find a long-lost colony of Nephites. The story then flashes back to tell the tragic history of this lost colony under the rule of the wicked King Noah, the courageous ministry and martyrdom of the prophet Abinadi, and the conversion of a priest named Alma. The book chronicles the bondage of two separate groups of Nephites—one led by Noah's son, Limhi, and the other by Alma—and their miraculous escapes. These groups eventually reunite in Zarahemla, setting the stage for a major shift in Nephite society from a monarchy to a system of judges, led by the newly converted Alma the Younger.

Chapter 1: King Benjamin Prepares His People

After the Nephites had lived in peace for many years under the rule of King Mosiah, his son, King Benjamin, took the throne. King Benjamin was a just and holy man who labored with his own hands to serve his people. He fought the Lamanites with the sword of Laban and, with the help of many holy prophets, established peace in the land once more.

When King Benjamin grew old, he knew his time was short. He called his three sons—Mosiah, Helorum, and Helaman—and taught them from the sacred records. He stressed the immense importance of the plates of brass, which contained the scriptures and the commandments of God.

He told them, "My sons, if it were not for these plates, we would be like our brethren, the Lamanites, who have lost their knowledge of God because they have no records. They have dwindled in unbelief. But because we have these records, we know the commandments and the prophecies, and this knowledge has saved us from ignorance."

He charged them to search the scriptures diligently. After teaching them, he told his oldest son, Mosiah, that he would make him the new king. He commanded Mosiah to gather all the people from throughout the land to the temple, so that he could give them his final counsel and officially proclaim Mosiah as their ruler.

Chapter 2: King Benjamin's Address on Service

King Benjamin's people gathered in such great numbers that they could not all fit inside the temple. They pitched their tents by families, with each tent door facing a great tower that had been built for the king.

King Benjamin ascended the tower and began to speak, his voice carried to the vast crowd. He started by saying, "I have not commanded you to come here to praise me or to make you think I am more than a mortal man. I am just like you, subject to sickness and weakness. But you chose me to be your king, and God has supported me and given me the strength to serve you with all my might, mind, and strength."

"I have not sought your gold or silver. I have worked with my own hands so that you would not be burdened with taxes. And I tell you this so you may learn a vital truth: when you are in the service of your fellow human beings, you are only in the service of your God."

"If I, whom you call your king, have served you to earn your thanks, then how much more should you thank your Heavenly King? You should thank him for creating you, for preserving you day by day, and for giving you all that you have. Even if you were to serve Him with your whole souls, you would still be unprofitable servants, forever indebted to Him."

He warned them to avoid contention and to live in peace. He taught them that they must keep the commandments of God to prosper, and that those who did would be blessed with happiness that has no end.

Chapter 3: The Angel's Prophecy of Jesus Christ

King Benjamin continued his address, sharing a message he had received from an angel of God.

"The angel stood before me," he said, "and his words filled me with joy."

The angel declared, "The Lord God has heard your prayers. I have come to tell you good news of great joy. The Lord Almighty, who reigns and who was from all eternity, shall come down from heaven among the children of men, and shall dwell in a body of clay."

"He will go forth, suffering pains and afflictions and temptations of every kind, so that he may know how to comfort his people. He will take upon himself death, that he may break the bands of death which bind his people; and he will take upon him their infirmities, that his heart may be filled with mercy. He will suffer temptation, hunger, thirst, and fatigue, even more than man can suffer, except it be unto death. Blood will come from every pore, so great will be his anguish for the wickedness of his people."

"His name shall be Jesus Christ, the Son of God, the Father of heaven and earth, the Creator of all things. He will come to his own, and his own will not receive him. They will consider him a man, scourge him, and crucify him. He will rise from the dead on the third day and will stand to judge the world."

The angel also explained a crucial doctrine: "The natural man is an enemy to God, and has been since the fall of Adam, and will be, forever and ever, unless he yields to the enticings of the Holy Spirit, and puts off the natural man and becomes a saint through the atonement of Christ the Lord, and becomes as a child: submissive, meek, humble, patient, and full of love."

Finally, the angel declared that there is no other name or way by which salvation can come to mankind, only in and through the name of Christ.

Chapter 4: How to Retain a Remission of Sins

When King Benjamin finished speaking these words, he looked out at the people and saw that they had all fallen to the ground. They were overcome with fear and humility, for they now saw their own carnal, sinful state. They cried out in one voice, "Oh, have mercy, and apply the atoning blood of Christ that we may receive forgiveness of our sins!"

After they had prayed, the Spirit of the Lord came upon them. They were filled with joy, having received a remission of their sins and peace of conscience.

King Benjamin then taught them how to *retain* this state of forgiveness. "If you want to keep yourselves from sin," he said, "I want you to remember the greatness of God and your own nothingness. Believe in God; believe that he has all wisdom and all power. Humble yourselves, and call on his name daily. And if you have wealth, I want you to give to the poor. Do not let the beggar plead with you in vain. Are we not all beggars? Do we not all depend upon the same God for our breath and all that we have?"

"I cannot tell you all the ways you might sin, but I can tell you this: watch yourselves, and your thoughts, and your words, and your deeds, and observe the commandments of God, and continue in the faith of what you have heard concerning the coming of our Lord, even unto the end of your lives."

Chapter 5: The Covenant and the Name of Christ

After King Benjamin spoke, he asked the people if they believed his words. They all cried out, "Yes, we believe all the words you have spoken. And we know they are true because the Spirit of the Lord has worked a mighty change in our hearts, so that we have no more desire to do evil, but to do good continually."

"We are willing to enter into a covenant with our God to do his will and be obedient to his commandments in all things for the rest of our lives."

King Benjamin was overjoyed. He said, "Because of the covenant you have made, you shall be called the children of Christ, his sons and his daughters. For this day he has spiritually begotten you. You are born of him and have become his children. There is no other name given whereby salvation comes; therefore, I would that you should take upon you the name of Christ."

He urged them to be steadfast and immovable, always abounding in good works, so that Christ might seal them as his own, and they might have everlasting life.

Chapter 6: The Transfer of Power to Mosiah

King Benjamin took the names of all the people who had entered into this covenant to serve God. He then consecrated his son Mosiah to be the new king and ruler over the people. He also gave Mosiah charge of all the sacred things: the plates of brass, the plates of Nephi, the sword of Laban, and the Liahona, which had guided their fathers through the wilderness.

Having finished his work, King Benjamin dismissed the people, and they all returned to their own homes. Three years later, King Benjamin died, having lived a just and righteous life.

Chapter 7: Ammon's Expedition to the Land of Nephi

King Mosiah ruled in his father's place. Some time into his reign, he felt a desire to know what had happened to the group of Nephites led by Zeniff, who had left Zarahemla many years before to reclaim the land of Nephi.

Mosiah sent a search party of sixteen strong men, led by a man named Ammon, a descendant of Zarahemla. After wandering in the wilderness for forty days, they were lost. Just as they were about to give up and return, they found the land of Nephi. But as they approached the city, they were captured by the king's guards, bound, and thrown into prison.

After two days, they were brought before the king, whose name was Limhi. King Limhi asked them, "Who are you, and why have you come into my kingdom with weapons?"

Ammon answered, "I am Ammon, and these are my brethren. We have come from the land of Zarahemla, and we are subjects of King Mosiah. We came to find our brethren who left Zarahemla many years ago."

When King Limhi heard this, he was exceedingly glad. He knew these were the descendants of his own people. He released them and explained that his people were in bondage to the Lamanites, forced to pay one-half of everything they produced as tribute.

Chapter 8: A Seer Can Translate Ancient Records

King Limhi gathered his people and had Ammon speak to them. The people were filled with joy to hear news from their kinsmen in Zarahemla and to know that a righteous king still ruled there.

Limhi then told Ammon about another mystery. He said, "My people once sent a search party into the wilderness to find Zarahemla, but they got lost. Instead, they discovered a land covered with the bones of men and animals, and ruins of buildings. The land had been completely destroyed. They also found a record of twenty-four plates made of pure gold, which we cannot read."

Ammon explained to him, "I can assure you, O king, that there is a man in Zarahemla who can translate these records. King Mosiah has been given a gift from God. He has what are called interpreters—two stones set in a silver bow—that were handed down from generations. A man who can use these is called a seer."

Limhi replied, "A seer is greater than a prophet. A seer can know of things past, present, and future, and through them, secret things are made known. It is a great gift from God." Limhi was overjoyed that the records could be translated and that there was a way for his people to be delivered from bondage.

Chapter 9: The Record of Zeniff

(The narrative now flashes back in time. Chapters 9-22 are taken from the record of Zeniff, which King Limhi gives to Ammon.)

I, Zeniff, was part of the first group that tried to return to the land of Nephi from Zarahemla. I was sent as a spy among the Lamanites to find their weaknesses. But when I saw the good that was in them, I did not want to destroy them. I argued with our leader, a stubborn and bloodthirsty man, and it led to a battle among ourselves. Most of our group was killed. The survivors, including me, returned to Zarahemla.

Still determined, I gathered another group of people who were eager to possess the land of our inheritance. We journeyed into the wilderness and, after many days, arrived in the land of Nephi. I went to the Lamanite king, Laman, and made a treaty with him. He allowed us to possess the land, but it was a cunning plan. He wanted us to become prosperous so he could later bring us into bondage and plunder our wealth.

Chapter 10: Zeniff Defends His People

For twelve years, we lived in the land, building and repairing the cities. We became industrious and prosperous. But King Laman grew nervous about our strength. He stirred up his people to anger and sent his army to attack us.

I armed my people—the young and the old—with bows, arrows, swords, and clubs. We went to battle, putting our trust in the Lord. God heard our cries and gave us great strength. We drove the Lamanites back, slaying over three thousand of them while losing only two hundred seventy-nine of our own men. We returned to our land in peace. I, Zeniff, grew old and passed the kingdom to my son, Noah.

Chapter 11: The Wicked Reign of King Noah

My son, Noah, did not follow my ways. He was a wicked and idolatrous man. He had many wives and concubines and encouraged his people to commit whoredoms. He replaced the righteous priests my father had chosen with his own flattering, wicked priests who supported his lifestyle.

He imposed heavy taxes on the people—one-fifth of all their grain, gold, silver, and livestock—to support himself, his wives, and his priests in idleness and luxury. He built spacious and elegant buildings, including a great tower, and adorned his palace and temple with fine wood and precious metals. He planted vineyards and made an abundance of wine, and he and his priests became drunkards.

The Lamanites made a small attack, but Noah's army drove them off easily, which made him and his people boast in their own strength and grow even more proud.

Chapter 12: Abinadi's First Warning

At this time, a prophet of God named Abinadi came among the people. He cried out, "Thus says the Lord: Because of the iniquities of this people, I will visit them in my anger. Unless they repent, they will be brought into bondage. And if they do not repent, they will be utterly destroyed from off the face of the earth."

When King Noah heard these words, he was furious. "Who is Abinadi, that I and my people should be judged by him? And who is the Lord, that shall bring upon my people such great affliction?" He commanded his men to capture Abinadi and kill him. But Abinadi fled, and the Lord protected him.

Chapter 13: Abinadi's Second Prophecy and a Lesson on the Ten Commandments

Two years later, Abinadi came again, this time in disguise. He went among the people and said, "Thus says the Lord: Unless this people repents, I will deliver them into the hands of their enemies. They will be brought into bondage, and they shall be afflicted by their enemies. Famine and pestilence will sweep through the land. This will happen because of their wickedness and abominations."

He was captured and brought before King Noah and his priests. The priests began to question him, trying to trap him in his words. One of them asked him to interpret a passage from Isaiah.

Abinadi turned to them and said, "Are you priests, and pretend to teach this people, and yet you don't understand the scriptures? You pretend to teach the law of Moses. What do you know about it? I ask you, what are the Ten Commandments?"

When they couldn't answer, Abinadi began to recite the commandments to them. "You have not applied your hearts to understanding," he said. "Therefore, you have not taught this people. You have perverted the ways of the Lord. Do you think salvation comes by the law of Moses alone? No. The law itself points to something greater."

Chapters 14, 15, & 16: Abinadi Teaches of Christ's Atonement

King Noah was about to have him killed, but Abinadi, filled with the Spirit, said, "Touch me not, for God shall strike you if you lay your hands on me, for I have not delivered the message which the Lord sent me to deliver." His face shone with a brilliant light, and they dared not touch him.

He then quoted the prophecies of Isaiah about the suffering Messiah (from Isaiah 53). He taught them plainly about Jesus Christ. He explained that God himself would come down among men, be born of a virgin, and suffer for the sins of the world. He would be both God and man, the Father and the Son. He would be wounded for our transgressions and bruised for our iniquities.

He explained the resurrection, teaching that all the prophets and all the righteous who have believed in them would be part of the first resurrection, rising to dwell with God in endless happiness. The wicked, however, would remain in their sins, as if there had been no redemption made.

"The law of Moses was a type," he explained, "a shadow of things to come. If you could be saved by the law alone, my coming would be in vain. But salvation does not come by the law alone. It is through the Atonement of Christ. He is the light and the life of the world."

Chapter 17: The Martyrdom of Abinadi

After Abinadi finished speaking, King Noah, seeing that his words had cut the priests to the heart, was tempted to release him. But the priests stirred up the king's anger, saying, "He has reviled the king!"

So King Noah delivered Abinadi to be executed. They scourged his skin and bound him and burned him to death at the stake. As the flames consumed him, Abinadi prophesied with his last words: "Behold, even as you have done unto me, so shall it come to pass that your descendants shall cause many to suffer the pains of death by fire. And the same God that judges me shall judge you. You shall be hunted, and you shall suffer death by fire." And so, he sealed his testimony with his life.

Chapter 18: The Conversion and Ministry of Alma

One of King Noah's priests, a young man named Alma, secretly believed Abinadi's words. He pleaded with the king to spare Abinadi's life, but this only enraged the king, and Alma was forced to flee. He hid and wrote down all of Abinadi's prophecies.

Alma began to teach the words of Abinadi in secret. He gathered his followers at a beautiful, hidden place with pure water, which was called the Waters of Mormon. There, he taught them about repentance, faith, and redemption through Christ. He invited them to enter into a covenant with God by being baptized. He asked if they were willing to bear one another's burdens, to mourn with those that mourn, comfort those that stand in need of comfort, and stand as witnesses of God at all times.

The people clapped their hands for joy and cried out, "This is the desire of our hearts!" Alma then took them one by one into the water and baptized them. He established the Church of Christ among them, ordained priests to teach them, and they worshipped God in peace. About two hundred and four souls joined his flock.

Chapter 19: The Fall of King Noah

King Noah discovered where Alma and his followers were meeting and sent his army to destroy them. But the Lord warned Alma, and he and all his people—about 450 of them—gathered their flocks and grain and fled into the wilderness.

Meanwhile, a Lamanite army invaded the land of Nephi. King Noah and many of his men, including his priests, abandoned their wives and children and ran for their lives. The men who remained behind were about to be destroyed, but they had their beautiful daughters plead with the Lamanites. The Lamanite leader was charmed by their beauty and spared the people's lives in exchange for a promise to pay tribute.

The men who had fled with Noah became furious with him for his cowardice. They captured him and burned him to death, just as Abinadi had prophesied. They appointed Noah's son, Limhi, to be the new king.

Chapter 20: The Wicked Priests and Further Conflict

The wicked priests of Noah, led by a man named Amulon, were still hiding in the wilderness. Ashamed to return to their families, they stumbled upon a group of Lamanite daughters who were gathering to dance and sing, and they kidnapped twenty-four of them to be their wives.

The Lamanites, assuming Limhi's people were responsible, attacked them in a rage. Limhi's people fought back bravely but were outnumbered and defeated. King Limhi was wounded and captured. The Lamanite king, finally convinced of their innocence, made a new oath with Limhi to keep the peace, but the bondage became much harsher.

Chapter 21: Limhi's People in Bondage

(The narrative now returns to the "present" time of Ammon's arrival.)

Limhi's people suffered greatly under the Lamanite guards, who oppressed them and put heavy burdens on their backs. They tried to rebel three separate times, but each time they were driven back with great slaughter.

Finally, they humbled themselves and cried mightily to God. The Lord was slow to hear their cries because of their iniquities, but he did soften the hearts of the Lamanites so that the oppression lessened. It was at this point, when they had given up all hope of delivering themselves, that Ammon and his brothers arrived from Zarahemla, bringing them new hope.

Chapter 22: The Escape of Limhi's People

After Ammon shared the news of Zarahemla, Limhi and his people were determined to escape their bondage. Ammon and Limhi devised a plan. They sent an extra tribute of wine to the Lamanite guards. That night, while the guards were drunk and asleep, Limhi's people gathered their families, flocks, and provisions and slipped away through a secret pass.

Ammon guided them through the wilderness, and after many days, they arrived safely in the land of Zarahemla. King Mosiah received them with great joy.

Chapter 23: Alma's People Find and Lose Peace

(The narrative now turns to follow the journey of Alma and his people.)

After fleeing from King Noah's army, Alma and his followers traveled for eight days into the wilderness and established a beautiful and peaceful city, which they called Helam. They prospered and lived in righteousness, worshipping God.

But their peace was short-lived. The Lamanite army that had been pursuing Limhi's people became lost in the wilderness and stumbled upon the land of Helam. Alma's people were terrified, but Alma urged them to have faith. They prayed, and the Lord softened the hearts of the Lamanites, who promised not to destroy them if they would show them the way back to the land of Nephi.

Unfortunately, the leader of the Lamanite army was Amulon, the former high priest of King Noah. Once he found his own people, Amulon and his fellow wicked priests joined the Lamanites and were given authority over the land of Helam.

Chapter 24: Deliverance from Bondage

Amulon immediately began to persecute Alma and his people. He put taskmasters over them and made them work exceedingly hard. He forbade them from praying aloud, threatening anyone who did so with death.

The people cried out to God silently in their hearts. The Lord heard them and said, "Be of good comfort. I will deliver you from bondage. I will also ease the burdens which are put upon your shoulders, that you cannot feel them on your backs."

The Lord strengthened them so that they could bear their burdens with cheerfulness and patience. Then, one night, the Lord caused a deep sleep to fall upon their Lamanite captors. Alma and his people gathered their flocks and departed in the night. After traveling for twelve days, they arrived in the valley of Zarahemla, where King Mosiah also received them with great joy.

Chapter 25: The People Are United

Now that all the different groups of Nephites were reunited in Zarahemla, King Mosiah gathered them together. He had Alma read the record of his people and Ammon read the record of Limhi's people. There was great rejoicing and also great sorrow as they learned of each other's trials.

The people of Limhi and the people of Alma, seeing the righteousness of the Nephites in Zarahemla, desired to be baptized as a covenant to serve God. Alma baptized them, and they all became part of the Church of Christ. King Mosiah gave Alma the authority to establish the Church throughout the land.

Chapter 26: A Crisis of Faith in the Rising Generation

As time went on, a new problem arose. Many of the younger generation, who had been small children during the great sermons of King Benjamin, did not believe the traditions of their fathers. They could not understand the word of God and had hard hearts. They refused to join the church.

Worse, they began to mock the believers and lead many church members into sin. Alma the Elder was deeply troubled. He brought the accused members before King Mosiah, but the king refused to judge them, declaring that the Church had the authority to manage its own affairs.

Alma poured out his soul to God in prayer, asking for guidance. The Lord spoke to him, saying, "Blessed are you, Alma. You shall have eternal life. The man that will not hear my voice, the same shall not be received into my church. But whosoever repents and comes unto me, the same is my church. Therefore, whoever transgresses against me, and does not repent, you shall cast out. But if he confesses his sins before you and me, and repents in the sincerity of his heart, him shall you forgive, and I will forgive him also." Alma followed these instructions and set the Church in order.

Chapter 27: The Miraculous Conversion of Alma the Younger

Among the unbelievers were Alma's own son, also named Alma, and the four sons of King Mosiah (Ammon, Aaron, Omner, and Himni). They were the most prominent of those who were trying to destroy the church, using eloquent speech to lead many astray.

One day, as they were traveling about on their wicked mission, an angel of the Lord appeared to them. The angel descended in a cloud, and his voice was like thunder, causing the very ground to shake. The young men were so terrified they fell to the earth. Alma the Younger was struck speechless and became paralyzed.

The angel commanded them, "Why do you persecute the church of God? Arise, and stand forth, for I have come to tell you that the prayers of the Lord's servants have been heard. Go, and remember the captivity of your fathers, and know that God can deliver his people. Now, go your way, and seek to destroy the church no more."

The sons of Mosiah carried the helpless Alma to his father.

Chapter 28: Alma the Younger's Testimony

Alma the Elder rejoiced, knowing this was the power of God. He gathered the people to witness what had happened, and he and the priests fasted and prayed for two days and two nights, asking that his son might be restored.

Finally, Alma the Younger regained his strength. He stood up and declared, "I have repented of my sins, and have been redeemed of the Lord. I was in the darkest abyss, my soul racked with eternal torment. But I remembered my father's prophecy of a Jesus Christ, a Son of God, who would atone for the sins of the world. I cried out in my heart, 'O Jesus, thou Son of God, have mercy on me.' Instantly, I could remember my pains no more. I was filled with a joy so exquisite and sweet."

"For three days and three nights, I was in this state of spiritual rebirth. And now, I know these things are true. God has spoken to me."

From that day on, Alma the Younger and the sons of Mosiah traveled throughout the land, not to destroy the church, but to build it up, confessing their wrongs and teaching the word of God with power and authority.

Chapter 29: A New Form of Government

As King Mosiah grew old, he considered who should be the next king. However, his sons refused the throne. Their hearts were set on a different mission: they wanted to go to the land of Nephi and preach the gospel to their enemies, the Lamanites.

Seeing their righteous desire, Mosiah allowed them to go. He then proposed a radical change in their government. He warned the people of the dangers of a wicked king, like King Noah, who could

lead an entire nation to destruction. "It is not common that the voice of the people desires anything contrary to that which is right," he said. "Therefore, let us have no more kings. Let us be governed by judges, chosen by the voice of the people."

The people agreed. They elected judges to govern them according to the laws God had given them. Alma the Younger, because of his great wisdom and justice, was appointed as the first chief judge. He also remained the high priest over the church. This marked the end of the reign of the kings and the beginning of the reign of the judges over the people of Nephi.

The Book of Alma: The Son of Alma

This epic book chronicles the ministry of Alma the Younger, who gave up his position as the first chief judge of the Nephites to dedicate his life to serving as the high priest over the church. It is a sweeping narrative filled with profound sermons, dramatic conversions, and devastating wars. The book runs on two parallel tracks for much of its first half: Alma's efforts to combat anti-Christ and apostasy among the Nephites, and the astonishingly successful 14-year mission of the four sons of King Mosiah to the Lamanites. The second half of the book is dominated by the "war chapters," detailing the brilliant and righteous military leadership of Captain Moroni as he defends the Nephite nation against a series of formidable and wicked dissenters who command the Lamanite armies. Major themes include the power of God's word to change hearts, the struggle between faith and doubt, the devastating consequences of pride, and the defense of liberty and family.

Part 1: The Ministries of Alma and the Sons of Mosiah (Chapters 1-29)

Chapter 1: The Rise of Nehor and Priestcraft

In the first year of the reign of the judges, a man named Nehor came among the people. He was large and known for his great strength. He began preaching what became known as "priestcraft." He taught that priests and teachers should be popular, that they should be paid and supported by the people, and that all mankind would be saved in the end, regardless of their actions.

Many people were taken in by his flattering words. One day, Nehor encountered an elderly and respected man of God named Gideon, who had stood against King Noah years before. Gideon rebuked Nehor for his false teachings. Enraged, Nehor drew his sword and killed Gideon.

Nehor was captured and brought before me, Alma, as the chief judge. He defended himself with arrogance, but I condemned him, saying, "You are not only guilty of priestcraft, but you have also enforced it with the sword, which has led to murder. The law does not permit a murderer to live."

Nehor was taken to the top of a hill called Manti and executed. His death, however, did not put an end to priestcraft. The wicked practice spread throughout the land, becoming a source of great pride and contention. Those who followed Nehor began to persecute the humble members of the church, but the righteous believers remained steadfast and patient.

Chapter 2: The Amlicite Rebellion

In the fifth year of the judges' reign, a cunning man named Amlici, who was a follower of Nehor, campaigned to become the king. The question was put to a vote of the people, and they rejected him. Amlici, however, had gained so much support that he had himself consecrated as king by his followers. He commanded them to take up arms against the Nephites who had voted against him. This was the beginning of a civil war.

I, Alma, as the chief judge, was also the commander of the Nephite armies. I led my forces against Amlici and his rebels. The battle was fierce, with immense slaughter on both sides. In the heat of the battle, I came face-to-face with Amlici himself. We fought, and I prayed to the Lord for strength. God answered my prayer, and I was able to slay Amlici.

With their leader dead, the Amlicites fled. We pursued them, only to discover a horrifying new threat: the Amlicites had joined forces with a massive Lamanite army that was invading from the wilderness. Our weary army had to turn and face this combined force. We fought with all our might, crying to the Lord for deliverance, and we managed to drive them back across the river Sidon, scattering their armies and securing a great victory. But the cost was immense; thousands of Nephites and even more Lamanites and Amlicites lay dead.

Chapter 3: The Mark of the Amlicites

We buried our dead, and then sent spies to follow the defeated Lamanites. We discovered that the Lamanite army, in their retreat, had stumbled upon another Nephite settlement and had destroyed it.

A curse had been prophesied upon all who would mix with the Lamanites, and it came to pass. The Amlicites, who had rebelled against God, had marked themselves on their foreheads with red paint to distinguish themselves from the Nephites. In this, they had fulfilled the prophecy, separating themselves from God's people. Just as the Lamanites had been marked with dark skin centuries before as a sign of their rebellion, the Amlicites now bore a mark of their own choosing.

The war had been a terrible wake-up call, humbling the people and stirring them to remember their God.

Chapter 4: Alma Gives Up the Judgment-Seat

Seeing the wickedness, pride, and contention that were still creeping into the church, my heart grew heavy. The example of the church members was beginning to lead non-believers astray. I realized I

could not effectively serve as both the chief judge and the high priest. The work of the church was more important than the political affairs of the state.

Therefore, in the ninth year of the judges' reign, I officially resigned as chief judge, appointing a wise man named Nephihah to take my place. I reserved for myself only the office of high priest, so I could dedicate all my time to traveling throughout the land and bearing pure testimony against the people's wickedness, calling them to repentance.

Chapter 5: Alma's Sermon in Zarahemla

I began my ministry in the land of Zarahemla. I gathered the people and delivered a powerful, soul-searching sermon. I asked them:

"Have you forgotten the captivity of your fathers? Do you not remember how God delivered them from the hands of King Noah and from bondage? They were encircled by the chains of death, but they cried out to him, and he heard them. On what conditions was this done? It was on the conditions of their faith."

"And now, I ask you, my brethren of the church, have you been spiritually born of God? Have you received his image in your countenances? Have you experienced this mighty change in your hearts?"

"If you have felt to sing the song of redeeming love, I would ask, can you feel so now? Can you look up to God with a pure heart and clean hands? If you were to die this day, could you say that you have been sufficiently humble? Are your garments cleansed and made white through the blood of Christ?"

I warned them against pride, envy, and mocking their brethren. I called them to repent and to follow the Good Shepherd, who is Jesus Christ. "The Shepherd calls for you," I said, "and if you will listen to his voice, he will bring you into his fold, and you are his sheep. If you will not listen, you are not his sheep." My words were so powerful that they stirred many to repentance.

Chapter 6: The Church is Set in Order in Zarahemla

After I finished my sermon, many people came forward and confessed their sins. They were baptized unto repentance, and their names were added to the records of the church. I ordained priests and elders to preside over the church in Zarahemla, and I commanded them to teach nothing but the words I had spoken and to allow no sin among them. After setting the church in order, I departed for the city of Gideon.

Chapter 7: Alma's Sermon in Gideon

The people in the city of Gideon were more faithful than those in Zarahemla. My sermon to them was filled with joy and hope. I testified that I knew with certainty that the Redeemer would come.

"He shall be born of Mary," I taught, "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 will go forth, suffering pains and afflictions and temptations of every kind... He will take upon him death, that he may loose the bands of death... 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."

I urged them to follow the path of righteousness, which is repentance, baptism, and faith in the Lord Jesus Christ. "Come and fear not," I said. "Lay aside every sin and have your garments washed clean, that you may be found blameless before God at the last day." After blessing them, I departed for the land of Melek.

Chapter 8: Alma Is Rejected in Ammonihah

From Melek, I traveled to the land of Ammonihah. But the people there were of the order of Nehor, and their hearts were hardened. They rejected me, reviled me, and spit upon me. They cast me out of their city.

Sorrowful and heavy-hearted, I was about to leave the land when an angel of the Lord appeared to me. It was the same angel who had first appeared to me years ago. He said, "Blessed are you, Alma. Lift up your head and rejoice, for you have been faithful. I command you to return to the city of Ammonihah and prophesy to them once more, for they are planning to destroy the liberty of your people."

I returned immediately. As I entered the city from a different direction, I was hungry. I asked a man if he would give a humble servant of God something to eat. To my surprise, the man replied, "I know that you are a holy prophet of God. An angel told me in a vision that you would come to my house. Come in with me and I will feed you."

Chapter 9: Alma Prophesies the Destruction of Ammonihah

The man's name was Amulek. He was a respected and prosperous man who was a descendant of Nephi. After I had rested and eaten at his house, the Spirit commanded me to go with Amulek and preach to the people.

We went forth and began to teach in the streets. I cried out, "The Lord will not be merciful to you much longer! Unless you repent, the Lord God will send his judgment upon you; yea, he will visit you in his fierce anger, and in a day when you expect it not, you shall be utterly destroyed from off the face of this land."

The people were furious. They accused me of reviling their laws and their wise judges. They seized me and took me to the chief judge of the land.

Chapter 10: The Testimony of Amulek

As the people accused me before the chief judge, Amulek stood up and began to speak with great power. He introduced himself and testified that he too had seen an angel. He confirmed that all my words were true.

He warned them, saying, "You know that I am not a man who has lived a lie. I tell you, if you persist in your wickedness, the very foundation of this land shall be destroyed. The only reason this city has been spared this long is because of the prayers of the righteous. If you cast out the righteous from among you, then the righteous prayers will cease, and nothing will stop the Lord from destroying you."

His words silenced the lawyers and judges, who were part of a secret plan to gain power and destroy the liberty of the people.

Chapter 11: The Debate with Zeezrom

The lawyers, recovering from their shock, began to cross-examine Amulek. One of the most expert and cunning lawyers, a man named Zeezrom, offered Amulek a large sum of money if he would deny the existence of a Supreme Being.

Amulek rebuked him, "O thou child of hell, why tempt ye me? Knowest thou that the righteous yieldeth to no such temptations?"

Zeezrom then tried to trap him with theological questions. "Is the Son of God the very Eternal Father?" Amulek answered, "Yes, he is the very Eternal Father of heaven and of earth." Zeezrom then asked, "Will he save his people in their sins?" Amulek replied, "I say unto you he shall not, for it is impossible for him to deny his word." He explained that Christ came to save people *from* their sins through repentance.

As Amulek spoke with power, Zeezrom began to tremble. He realized his own guilt and the truth of what was being taught.

Chapter 12: Alma Teaches of the Resurrection and the Plan of Redemption

I, Alma, seeing that Amulek's words had silenced Zeezrom, began to speak. I explained that God's plan of redemption was prepared from the foundation of the world. It was designed so that mankind could repent and be saved. I taught that this life is a time to prepare to meet God.

I explained that after death comes the judgment, where we will have a "bright recollection" of all our guilt. No unclean thing can enter the kingdom of God. Therefore, those who die in their sins will be cast out.

Zeezrom, now terrified by his own sins, cried out, "Is the resurrection a final state? Will we be brought to stand before God just as we are now?" I confirmed that it was, and Zeezrom was overcome with anguish.

Chapter 13: The Holy Order of the Priesthood

I then taught them about the holy priesthood, the "high priesthood of the holy order of God." I explained that high priests were called and prepared from the foundation of the world because of their exceeding faith and good works. They were ordained to teach the commandments and help people look forward to the Son of God for a remission of their sins.

I spoke of Melchizedek, a great high priest who lived in ancient times. His people were incredibly wicked, but through his preaching and faith, he established peace in the land. This priesthood, I explained, was a symbol of the order of the Son of God himself.

Chapter 14: The Martyrdom of the Believers

As we taught, the chief judge and the lawyers stirred up the people against us. They bound me and Amulek and threw us in prison. They then rounded up all the men who believed our words and cast them out of the city. But their wives and children, they gathered into one place. They brought out all their sacred records and scriptures and threw them into a great fire. Then, they threw the believing women and their children into the flames to be burned alive.

From our prison, we were forced to watch this horrific sight. Amulek cried out, "How can we witness this awful scene? Let us stretch forth our hands and use the power of God to save them."

But I said, "The Spirit constrains me that I must not. The Lord receives them up unto himself in glory; and he doth suffer that they 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."

After this, they tormented me and Amulek for many days, mocking us, striking us, and spitting on us. Finally, the chief judge stood before us and said, "If ye have the power of God, deliver yourselves from these bonds." He struck us again.

At that moment, the power of God came upon us. We broke the cords with which we were bound. The chief judge and all our tormentors were so terrified that they tried to flee, but they were struck down by the fear that came upon them. The prison walls trembled and fell to the earth, killing them all. I and Amulek walked out unharmed.

Chapter 15: Zeezrom's Conversion and the Destruction of Ammonihah

When the people of the city saw us walk out of the fallen prison, they screamed in terror and fled. We left Ammonihah and went to the land of Sidom, where we found the righteous men who had been cast out.

There, we found Zeezrom, lying sick with a fever, tormented by the guilt of his sins. When he saw us, he begged us to heal him. He confessed his faith in Christ and the plan of redemption. I asked him, "Do you believe in the power of Christ unto salvation?" He answered, "I do."

I then took him by the hand and cried, "O Lord our God, have mercy on this man, and heal him according to his faith which is in Christ." Instantly, Zeezrom leaped to his feet, completely healed. He was baptized and began to preach from that time forth.

Soon after we left, a Lamanite army came and utterly destroyed the city of Ammonihah, just as I had prophesied. Every living soul was killed, and the city was left desolate.

Chapter 16: The Church Prospers

After the destruction of Ammonihah, the Lamanites continued to attack other cities, but the Nephite armies, led by a commander named Zoram, drove them back. There was peace in the land again.

I, Alma, along with Amulek and many others, traveled throughout the land, preaching the word of God and establishing churches. The people humbled themselves and the church grew and prospered more than ever before. Many were baptized, and the Lord poured out his Spirit upon them.

Chapter 17: The Sons of Mosiah Begin Their Mission

(The record now flashes back 14 years to tell the story of the sons of Mosiah.)

After the four sons of Mosiah—Ammon, Aaron, Omner, and Himni—refused the kingdom and left Zarahemla, they traveled to the land of the Lamanites. They had fasted and prayed for many days, asking that God would make them instruments in His hands. The Lord comforted them and promised them success.

When they reached the Lamanite border, they separated, each going to a different area to preach. Ammon went to a land called Ishmael. As he entered the land, he was captured by Lamanites, bound, and taken before their king, whose name was Lamoni.

King Lamoni asked Ammon if he wanted to live in the land. Ammon replied, "Yes, I desire to live among this people for a time; yea, and perhaps until the day I die." He then offered to be the king's servant. The king was pleased and set Ammon to watch over his flocks.

Chapter 18: Ammon Defends the King's Flocks

One day, while Ammon and the other servants were taking the king's flocks to a watering hole called the waters of Sebus, a group of Lamanite robbers scattered the flocks. The other servants were terrified, because King Lamoni had a history of executing servants who lost his sheep.

But Ammon told them not to fear. He said, "Let's go and gather the flocks, and we will save them." He was filled with joy because he saw this as an opportunity to win their hearts and teach them the gospel.

The robbers came again to scatter the flocks, but Ammon stood against them. He told his fellow servants to surround the flocks while he fought the robbers. The Lamanites laughed at him, thinking they could easily kill one man. But Ammon was filled with the power of God. With his sling, he struck down several of them. Then, with his sword, he fought with incredible strength. He didn't kill any more of them, but for every man who raised a club to strike him, Ammon cut off his arm. The robbers were so terrified by his power that they fled.

Chapter 19: The Conversion of King Lamoni

The servants returned to King Lamoni, carrying the severed arms of the robbers as proof of what had happened. The king was utterly astonished. "Where is this man who has such great power?" he asked. The servants explained that Ammon was a Nephite and a friend of the Great Spirit.

The king was convinced that Ammon was the Great Spirit himself. He was overcome with fear because he had killed his servants in the past. When Ammon came before him, Lamoni was so awestruck he couldn't speak.

Ammon, seeing the king's thoughts, began to teach him. "I am not the Great Spirit," he said. "I am a man. But I am a man called by the Great Spirit to teach you. He is the God who created all things in heaven and on earth." Ammon then taught him about the creation, the fall of Adam, and the plan of redemption through Jesus Christ.

As Lamoni heard these words, he believed. He cried out, "O Lord, have mercy!" and he fell to the earth as if he were dead. The servants carried him to his wife, and he lay in that state for two days and two nights.

The queen sent for Ammon and accused him of killing her husband. Ammon assured her that the king was not dead but was overcome by the Spirit of God. He asked her, "Do you believe me?" She said, "I have no witness but your word, but I believe." Ammon told her the king would rise the next day. The king did rise, and he testified that he had seen his Redeemer. He, the queen, and many of the servants were all overcome by the Spirit and fell to the ground. The only one left standing was a female servant named Abish, who had been converted to the Lord years before. She ran from house to house to gather the people to witness the miracle.

Chapter 20: Ammon Meets Lamoni's Father

Ammon established a church in the land of Ishmael. He was then directed by the Lord to go to the land of Middoni, because his brother Aaron and his companions were in prison there.

On the way, he met King Lamoni's father, who was the king over all the Lamanite lands. The old king was furious that Lamoni was traveling with a Nephite. "Why did you not come to the great feast I prepared?" he demanded. "And why are you with this Nephite, who is a son of a liar?"

The old king drew his sword to kill Ammon, but Ammon stood in the way and defended himself. Ammon was stronger, and he could have killed the king, but he spared his life. Instead, he held his sword to the king's neck and said, "If you will grant that my brethren are released from prison, I will spare you."

The king, terrified and amazed by Ammon's power and mercy, agreed. He not only promised to release Ammon's brothers but also granted Lamoni his own kingdom and promised to protect the Nephite missionaries.

Chapter 21: Aaron Teaches in the Synagogues

(The record now follows Aaron's journey.)

After Aaron separated from Ammon, he went to a city called Jerusalem, which had been built by Lamanites and dissenters. He began to preach in their synagogues, but they rejected his message, mocked him, and threw him out. He and his companions were eventually captured in the land of Middoni, where they were stripped, beaten, and thrown into prison, suffering greatly.

They were delivered from prison by Ammon and Lamoni. After their release, they continued their missionary work, but they had little success until they were led by the Spirit to the land where King Lamoni's father reigned.

Chapter 22: The Conversion of the High King

Aaron was brought before the old king, Lamoni's father. The king asked him, "Why did my son say you spared my life? And what is this Great Spirit you speak of?"

Aaron, filled with the Spirit, began to teach him, starting with the creation of Adam. He taught him the scriptures, the fall of man, and the plan of redemption through Christ's Atonement. The king listened intently.

When Aaron finished, the king asked with great sincerity, "What shall I do that I may have this eternal life and be born of God, having this wicked spirit rooted out of my breast?"

Aaron replied, "If you desire this thing, you must repent of all your sins and bow down before God, and call on his name in faith, believing that you shall receive."

The king did so. He prostrated himself on the ground and cried, "O God, Aaron has 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." As he said this, he was struck as if he were dead. His

servants ran to tell the queen, who came in and, seeing her husband on the floor and Aaron and his brethren standing there, became enraged and commanded the servants to kill them. But they were afraid. She then commanded them to go get the people to kill the missionaries.

Chapter 23: A Proclamation of Religious Freedom

Just as a servant ran to gather a mob, the king arose. He stood and began to minister to his household. He and his entire household were converted to the Lord.

The king then sent a proclamation throughout all the land, declaring that no one should harm Aaron or his brothers. He granted them the freedom to preach the word of God in any city, synagogue, or sanctuary without being molested. Because of the king's conversion and this proclamation, the missionaries were able to teach thousands of Lamanites. A great spiritual awakening swept through the nation.

The converts were so dedicated that they laid down the weapons of their rebellion. They called themselves the Anti-Nephi-Lehies and became a righteous and industrious people.

Chapter 24: The Covenant and the Massacre

The Amalekites and Amulonites—wicked Nephite dissenters living among the Lamanites—were furious about the conversions. They stirred up the unbelieving Lamanites to anger, and a massive army was assembled to attack the new converts.

When the Anti-Nephi-Lehies saw the army approaching, their king gathered them together. He reminded them of their covenant with God that they would never again take up arms to shed blood. They had buried their swords, battle-axes, and all their weapons deep in the earth as a testimony to God that they would rather die than sin.

They went out to meet the attacking army, not with weapons, but with prayer. They prostrated themselves on the ground and began to call on the name of the Lord. When the Lamanite soldiers saw this, they stopped in their tracks. But then, stirred up again by their leaders, they fell upon the defenseless people and began to kill them with the sword.

The Anti-Nephi-Lehies allowed themselves to be slaughtered, never once raising a hand to defend themselves. They were praising God even in the very act of being slain. Over one thousand of them were killed. But the miracle was what happened next: seeing their brethren die so peacefully and faithfully, more than a thousand of the attacking Lamanites were overcome with remorse. They threw down their weapons, joined the Anti-Nephi-Lehies, and never fought again.

Chapter 25: Ammon's Joy

Ammon and his brethren witnessed this terrible slaughter and were filled with sorrow. But they also rejoiced in the incredible faith of those who had been killed and in the conversion of the Lamanite

soldiers. Their missionary work had been more successful than they could ever have imagined. They had brought thousands of Lamanites to a true knowledge of their Redeemer.

Chapter 26: Ammon Glorifies the Lord

Ammon gloried in the Lord's power. He boasted, not in his own strength, but in God's. He said to his brother Aaron, "Who could have supposed that God would have granted unto us such great blessings? Behold, I say unto you, there never were men that had so great reason to rejoice as we, since the world began."

He rejoiced that they had been instruments in God's hands to bring their beloved Lamanite brethren to repentance. "That is my joy," he said, "that perhaps I may be an instrument in the hands of God to save some soul; and behold, the Lord has given us a portion of his Spirit to soften their hearts. That 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."

Chapter 27: The Return to Zarahemla

The unconverted Lamanites attacked the Anti-Nephi-Lehies again. This time, Ammon and the king decided that their people should flee. Ammon was prompted by the Spirit to lead them to the land of Zarahemla, confident the Nephites would give them land and protection.

As they journeyed toward Zarahemla, they met me, Alma, along with my own missionary companions, returning from my difficult mission in Ammonihah. The reunion was one of overwhelming joy. I was so happy to see my brethren in the Lord that I was overcome. Ammon was so overjoyed to see me that he too was overcome. Our meeting was a tender and spiritual moment for us all.

I brought Ammon and his people, now called the people of Ammon or the Ammonites, to Zarahemla. I presented their case to the chief judge, and the people voted to give them the land of Jershon as their inheritance and to post Nephite armies to protect them. The Ammonites were faithful and industrious, and they supported the Nephite armies with their substance.

Chapter 28: A Time of Peace and Sorrow

This period marked a time of great success for the church. Thousands were baptized and joined the church, both among the Nephites and the Lamanites. There was peace and immense prosperity throughout the land.

However, the joy was mixed with sorrow. The war between the Lamanites and Nephites continued, with thousands being killed. And while many Lamanites were brought to the Lord, many Nephites were hardening their hearts and falling away. Mormon, the abridger of this record, pauses here to lament the inequality of man and the terrible cost of sin.

Chapter 29: Alma's Passionate Wish

Reflecting on all these events, my soul was filled with a passionate desire. I cried out:

"O that I were an angel, and could have the wish of my 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!"

"I would declare unto every soul the joyful plan of redemption, that they should repent and come unto our God, that there might not be more sorrow upon all the face of the earth."

"But I do not sin in my wish. I ought to be content with the things which the Lord has allotted unto me. For I know that God grants unto all nations, of their own nation and tongue, to teach his word, yea, in wisdom, all that he sees fit that they should have. So why should I desire to do more than my part?"

"My joy is full. Yea, my heart is brim with joy, and I will rejoice in my God. For he has been mindful of this people, who are a branch of the tree of Israel, and has led them out of the land of Jerusalem; and he has also been mindful of the Lamanites, our brethren, and has brought them to a knowledge of the truth. This is my glory and my thanksgiving forever."

Part 2: The Ministry of Alma and the Wars of Captain Moroni (Chapters 30-63)

Chapter 30: The Anti-Christ Korihor

In the seventeenth year of the reign of the judges, an anti-Christ named Korihor appeared. He was intelligent and skilled in argument. He went from city to city, preaching that there would be no Christ.

He taught that prophecy was a foolish tradition, that no one could know of things to come, and that people prospered according to their own genius and strength. He claimed that belief in an Atonement was the effect of a "frenzied mind" and that when a person died, that was the end. He also preached that there was no crime in any action, freeing people to indulge in whatever they desired. He had great success, leading many people, especially in Zarahemla, into wickedness.

He then went to the land of Jershon to preach to the people of Ammon, but they were wiser than to listen. They bound him and escorted him out of their land. He then went to the land of Gideon, where he was also arrested and brought before the high priest. The high priest sent him, still bound, to Zarahemla to be judged by me, Alma, and the chief judge, Nephihah.

Korihor stood before me and argued boldly, "Why do you bind the people down under a foolish hope of a Christ? It is a trick to keep them in ignorance and servitude, so you and the priests can glut yourselves on their labor."

I replied, "You know that we do not glut ourselves on the labor of this people; for we work with our own hands for our support. You know that there is a God. What evidence do you have that there is no God, or that Christ will not come? I say unto you that you have none, save it be your word only."

"But," I continued, "I have all things as a testimony that these things are true. The testimony of all these thy brethren, the testimony of the holy prophets, the scriptures, and even the earth itself and all things upon it—all of it denotes there is a Supreme Creator."

Korihor then demanded, "Show me a sign, and then I will be convinced."

I said, "You have had signs enough. Will you tempt your God? I will give you a sign. In the name of God, you shall be struck dumb, that you shall no more have utterance."

Instantly, Korihor was unable to speak. He wrote on a tablet that he knew he had been deceived by the devil, who had appeared to him as an angel of light. He confessed that he had always known there was a God. He begged me to remove the curse, but I knew that if he could speak again, he would return to his lies.

Korihor was cast out and became a beggar. One day, while in a city of the Zoramites, he was trampled to death. And so, the devil did not support his children at the last day, but dragged them down to hell.

Chapter 31: Alma's Mission to the Zoramites

Korihor's success revealed a growing problem among a group of Nephite dissenters known as the Zoramites. They had separated themselves and built their own synagogues. We learned that they had fallen into gross errors, perverting the ways of the Lord.

I, Alma, was deeply worried that their wickedness would lead to an alliance with the Lamanites, which would be a grave threat to our people. I decided that the only way to reclaim them was through the power of the word of God, which has a more powerful effect on the mind than the sword or anything else.

I gathered a team of missionaries, including Amulek, Zeezrom, and my two sons, Shiblon and Corianton. Ammon, Aaron, and Omner also joined us. We set off for the land of the Zoramites.

When we arrived, we were shocked by what we saw. The Zoramites had a fixed place of worship with a tall stand called the Rameumptom. Each person would go up, stretch their hands toward heaven, and recite the exact same prayer, thanking God that they were His chosen and holy children, that they had been elected to be saved, while everyone else was elected to be cast down to hell. They believed there would be no Christ. After reciting this prideful prayer, they would go

home and never speak of God again until the next week. They were obsessed with riches and wore costly apparel.

Chapter 32: Alma's Sermon on Faith as a Seed

I and my brethren were filled with sorrow. We separated and began to preach. A crowd gathered around me, mostly the poor class who had been cast out of the synagogues because of their poverty. They were humble and ready to learn.

One of them asked me, "What shall we do? We are cast out and cannot worship God."

I taught them that they could worship God anywhere. Then, I delivered one of the great sermons on faith. I said, "Faith is not to have a perfect knowledge of things; therefore if you have faith, you hope for things which are not seen, which are true."

"I want you to conduct an experiment," I said. "Even if you can do no more than desire to believe, let this desire work in you. Compare the word unto a seed. If you plant this seed in your heart and do not cast it out by unbelief, it will begin to swell within your breasts. You will feel it enlarging your soul, enlightening your understanding, and becoming delicious to you. This will strengthen your faith, because you will know the word is good."

"And as the tree grows, you must nourish it with great care—with your faith, diligence, and patience. If you do, it will spring up unto everlasting life, and you will pluck the fruit, which is most precious and sweet above all that is sweet. But if you neglect the tree, it will wither away."

Chapter 33: Citing the Prophets Zenos and Zenock

After my sermon on faith, I asked them, "Do you believe the words of the prophets?" I quoted the prayers of the ancient prophet Zenos, who prayed in the wilderness, in his fields, and in his closet, and was heard by God not because of where he was, but because of his faith in the Son. I also quoted the prophet Zenock, who testified that mercy is granted because of the Son.

"Do you not see?" I asked. "It is not just me who testifies of Christ. It is all the holy prophets. The scriptures are laid before you; they all testify that Christ will come."

Chapter 34: Amulek's Sermon on the Infinite Atonement

Amulek then stood up and continued the teaching. He said, "My brethren, I am here to tell you that the word is in Christ unto salvation. He is the Son of God."

"I know that you are looking for a sign from heaven," he said, "but the time is coming when all holy prophets will have been fulfilled. The law of Moses was a type, pointing to a greater sacrifice. For it is expedient that there should be a great and last sacrifice; not a sacrifice of man, neither of beast,

nor of any manner of fowl; for it shall not be a human sacrifice; but it must be an infinite and eternal 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 is the whole meaning of the law."

"Therefore, come and cry unto him for mercy. For 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. Do not procrastinate the day of your repentance until the end."

Chapter 35: The Believers Are Cast Out

Many of the Zoramites, especially the poorer class, believed our words and were converted. But the rich and powerful rulers were furious. They stirred up the people and had the believers cast out of their land.

The converts fled to the land of Jershon, where the people of Ammon welcomed them, giving them lands and nourishing them. The ruler of the Zoramites sent a message to the people of Ammon, demanding that they expel the refugees. The people of Ammon refused. This enraged the Zoramites, who began to make secret alliances with the Lamanites to prepare for war.

As the threat of war grew, the people of Ammon, who had covenanted never to take up arms again, relocated from Jershon to the land of Melek, while the Nephite armies, led by a new commander named Moroni, prepared to defend Jershon.

Chapter 36: Alma's Counsel to His Son Helaman

Seeing the storm of war gathering, I, Alma, gathered my sons to give them my final counsel and my blessing before I departed. First, I spoke to my oldest son, Helaman.

I recounted my own conversion story—the terror of seeing the angel, the three days of spiritual agony, and the exquisite joy that came when I called upon the name of Jesus Christ. "I was in the darkest abyss," I said, "but my soul was filled with light. There can be nothing so exquisite and so bitter as were my pains. And on the other hand, there can be nothing so exquisite and sweet as was my joy."

"I want you to remember the captivity of our fathers," I told him. "And know that God will support all those who put their trust in him. Support them in their trials, and in their troubles, and in their afflictions, and they shall be lifted up at the last day."

Chapter 37: The Sacred Trust of the Records

I then entrusted Helaman with all the sacred records: the plates of brass, the plates of Nephi, and the twenty-four gold plates found by the people of Limhi. I also gave him the Liahona, the brass ball that had guided our fathers.

"These records are of great worth," I said. "Keep the commandments, and God will preserve these sacred things for a wise purpose. They must come forth to all nations, kindreds, tongues, and people, that they may know of the mysteries contained thereon."

I commanded him to keep a record of the people's iniquities and their secret abominations. "But," I warned, "you shall not reveal their secret oaths and covenants to the people. You must teach them to detest such wickedness."

Referring to the Liahona, I said, "As our fathers were slothful to heed this compass, they did not prosper. It is the same 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. My son, do not be slothful because of the easiness of the way."

Chapter 38: Alma's Counsel to His Son Shiblon

Next, I spoke to my son Shiblon. I praised him for his faithfulness, diligence, and patience during our difficult mission to the Zoramites. "I know that you were stoned for the word's sake," I said, "but you did bear it with patience because you were filled with the love of God. And I know that the Lord will deliver those who put their trust in him."

I then gave him this timeless counsel: "See that you are not lifted up in pride; yea, see that you do not boast in your own wisdom, nor of your much strength. Use boldness, but not overbearance; and also see that you bridle all your passions, that you may be filled with love; see that you refrain from idleness."

Chapter 39: Alma's Counsel to His Son Corianton

Finally, I turned to my youngest son, Corianton. My words to him were sharp and corrective, for he had been a source of great sorrow. "You did not give heed to my words," I said. "Instead, you boasted in your strength and your wisdom. And this is not all, my son. You did forsake the ministry, and did go over into the land of Siron among the borders of the Lamanites, after the harlot Isabel."

"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?"

I explained to him the terrible consequences of his actions. "When the Zoramites saw your conduct," I said, "they would not believe my words. You have brought great iniquity upon this people and have given the enemy of righteousness a cause to rejoice."

Chapter 40: The Resurrection and the Spirit World

Corianton was worried about the resurrection and what happens to the soul between death and rising from the grave. I explained it to him:

"The spirits of all men, as soon as they are departed from this mortal body, are taken home to that God who gave them life. The spirits of the righteous are received into a state of happiness, which is called paradise, a state of rest, a state of peace. The spirits of the wicked are cast into outer darkness; there shall be weeping, and wailing, and gnashing of teeth. This is the state of the souls of the wicked until the time of their resurrection."

I explained that there is a first resurrection for all the righteous prophets and saints, and a later resurrection for those who die in their sins.

Chapter 41: The Law of Restoration

Corianton was also confused about the idea that people will be "restored" to what they were before. He worried this meant a sinner could be restored to happiness. I clarified the "law of restoration":

"It means that all things shall be restored to their proper order. The mortal body will be restored to its perfect frame. But it is also a spiritual restoration. If your works were good in this life, you will be restored to that which is good. If your works were evil, you will be restored to that which is evil."

"Do not suppose," I warned, "that you can be restored from sin to happiness. For wickedness never was happiness. That which you do send out shall return unto you again, and be restored."

Chapter 42: Justice and Mercy

Corianton felt it was unjust for sinners to be consigned to a state of misery. This led me to explain the delicate and beautiful balance between justice and mercy.

"According to justice," I said, "the plan of redemption could not be brought about, only on conditions of repentance. Therefore, God himself atones 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."

"Justice exercises all his demands, and also mercy claims all which is her own. The penitent are saved because of the Atonement. But the truly wicked and unrepentant are 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."

My words convinced Corianton. He repented, forsook his sins, and went forth with his brothers to declare the word of God.

And it came to pass that in the eighteenth year of the judges' reign, I, Alma, took my son Helaman and departed out of the land of Zarahemla, and I was never heard from again. As to my death or burial, we know not of.

Chapter 43: The Beginning of the War with the Zoramites

The Zoramites, having rejected the gospel, joined with the Lamanites. A massive Lamanite army, led by a Zoramite commander named Zerahemnah, marched to attack the Nephites in the land of Jershon.

The Nephite army was led by a new chief captain, a young man named Moroni. He was only twenty-five years old, but he was a brilliant military strategist and a man of immense faith. He prepared his people not just with weapons, but with spiritual and physical armor. He gave his soldiers breastplates, arm-shields, head-plates, and thick clothing. The Lamanites, in contrast, were nearly naked, armed only with their weapons. This gave the Nephites a huge advantage.

The two armies met near the river Sidon. The battle was ferocious.

Chapter 44: The Nephites Prevail in Battle

The Lamanites fought with incredible fury, but they were no match for the better-equipped Nephite soldiers. Moroni, seeing the Lamanite commander Zerahemnah, sent a message offering to spare their lives if they would lay down their weapons and enter a covenant of peace.

Zerahemnah came forward and offered Moroni his sword, saying, "Here are our weapons; we will not give an oath that will bring us into bondage."

Moroni refused the weapons without the oath. Zerahemnah, enraged, ran back to his troops and stirred them up to fight again. The battle resumed with even greater intensity. Moroni's soldiers, inspired by his leadership and fighting for their homes and liberty, pressed the attack. Finally, Zerahemnah, seeing his army was about to be completely annihilated, cried out that they would surrender and make the covenant. The battle ended, and the Lamanites were allowed to depart in peace.

Chapter 45: Helaman Leads the Church

After the war, there was peace for a few years. I, Mormon, note here that in the nineteenth year of the judges' reign, Alma came to his son Helaman, blessed him and the church, and departed, never to be seen again.

Helaman took charge of the church. He appointed priests and teachers and worked to eliminate pride and contention. For a time, the church prospered. But soon, dissent and pride began to creep back in.

Chapter 46: Captain Moroni and the Title of Liberty

The peace was shattered by a new internal threat. A large, powerful man named Amalickiah, using flattery and promises of power, sought to become king. He led many people, including lower judges and those with worldly ambition, away from the church.

When Captain Moroni heard of this dissent, he was furious. He knew that a king would lead to the destruction of their liberty. He tore a piece from his coat and wrote upon it: **"In memory of our God, our religion, and freedom, and our peace, our wives, and our children."** He fastened this "Title of Liberty" to a pole and, dressing in his full armor, went among the people, rallying them to the cause of freedom.

The people flocked to his standard, covenanting to defend their rights and their religion, even to the death. Moroni's forces confronted Amalickiah, but Amalickiah and his closest followers fled into the wilderness, seeking to join the Lamanites. Moroni captured the rest of Amalickiah's followers and forced them to either covenant to support freedom or be put to death. The rebellion was crushed.

Chapter 47: The Treachery of Amalickiah

Amalickiah reached the Lamanite court and immediately began a campaign of treachery. The Lamanite king wanted to go to war against the Nephites, but many of his people were weary of fighting. The king appointed a man named Lehonti to command the portion of the army that refused to fight. They gathered on a mountain called Antipas.

Amalickiah took his followers and met Lehonti. In secret, he conspired with Lehonti to betray the king's army. Amalickiah had his men surround Lehonti's camp by night, and he would "surrender" his troops to Lehonti. After doing this three times, he gained Lehonti's trust. Then, he had one of his servants secretly poison Lehonti by slow degrees. With Lehonti dead, Amalickiah took command of the entire army.

He marched back to the capital city. He sent spies ahead, who murdered the Lamanite king while he sat on his throne. They framed the king's servants for the murder. In the ensuing chaos, Amalickiah, pretending to be a loyal supporter of the king, led his army into the city. He then married the widowed queen and had himself proclaimed the new king of the Lamanites.

Chapter 48: Moroni Prepares for War

Now in command of the entire Lamanite nation, Amalickiah began to stir them up to war against the Nephites. Meanwhile, Captain Moroni was not idle. He spent years preparing his people. He had them build huge mounds of earth around their cities, topped with timbers and picket fences. He built towers and forts. He armed his men and trained them. He was a man who found no delight in bloodshed, but he would defend his people and their liberty with all his strength.

While Moroni prepared the armies, Helaman and his brethren in the church worked to strengthen the people spiritually. It was a time of great unity and preparation.

Chapter 49: The Lamanites Attack Ammonihah

Amalickiah's massive Lamanite army finally marched forth. Confident in their numbers, they first attacked the city of Ammonihah, which they had easily destroyed once before. But they were shocked to find it heavily fortified. They tried to storm the walls, but thousands of Lamanites were killed by Nephite stones and arrows without ever getting close to the soldiers. They were utterly defeated and retreated in disgrace.

Amalickiah, enraged, led them to attack the city of Noah. But Moroni had fortified that city as well. Again, the Lamanites were repulsed with staggering losses. Amalickiah, furious at his failures, cursed God and swore an oath that he would drink the blood of Moroni.

Chapter 50: The Rise of the King-men

Moroni continued to fortify the entire Nephite nation, securing city after city. During this time of peace and prosperity, a dispute arose over land, leading a group led by a man named Morianton to attempt to flee to the land northward. Moroni, fearing such a large group of dissenters would cause trouble, sent an army led by a commander named Teancum to stop them. Teancum's army defeated Morianton's people and brought them back.

Shortly after, the chief judge, Nephihah, died, and his son Pahoran was appointed to take his place. A faction of wealthy, prideful men arose who wanted to overthrow the government and establish a king. These "king-men" started a rebellion against Pahoran.

Chapter 51: The King-men Rebellion and a New Invasion

At the very moment the king-men were rebelling, Amalickiah launched another massive invasion. Moroni was forced to split his forces. He sent an army to defend their borders and marched with another to put down the king-men rebellion.

He defeated the king-men and forced their leaders to either fight for their country or be executed. With the internal threat neutralized, he rushed his army to support his troops fighting the Lamanites. The commander, Teancum, a brilliant and daring leader, had fought Amalickiah's army to a standstill but could not defeat them.

That night, Teancum snuck into the Lamanite camp alone. He found the tent of the king, Amalickiah, and threw a javelin through his heart, killing him instantly. Teancum escaped back to his own camp.

Chapter 52: Moroni and Teancum Trap the Lamanites

The Lamanites awoke to find their king dead. They were terrified and retreated. Amalickiah's brother, Ammoron, took command and renewed the war with great ferocity. For several years, the war raged back and forth, with both sides winning and losing cities.

In a major strategic move, Moroni and Teancum devised a plan to retake the city of Mulek. Moroni lured the main Lamanite army out of the city, while Teancum's hidden forces swept in from behind and captured it. The Lamanite army was trapped between the two Nephite forces and was utterly defeated.

(Chapters 53-62 detail the long, brutal war, including the story of the 2,000 "stripling warriors" (the sons of the people of Ammon), the exchange of scathing letters between Moroni and Ammoron, and Moroni's angry letter to the chief judge Pahoran when his armies are not receiving supplies.)

Chapter 63: The End of the War and Alma's Lineage

After years of bloody conflict, the war finally came to an end in the thirtieth year of the judges' reign. Teancum, in a final act of bravery, again snuck into the Lamanite camp to kill their king, Ammoron. He succeeded but was killed by the king's guards as he tried to escape. Moroni's army then drove the last of the Lamanites from their land.

Peace was restored. Moroni gave command of the armies to his son and retired. Helaman returned to his ministry but died a few years later. His son, also named Helaman, took over the sacred records. And thus ended the book of Alma.

The Book of Helaman

Written and abridged by Mormon, this book is named for Helaman, the son of Helaman and grandson of Alma the Younger. It covers roughly 50 years of Nephite history characterized by rapid cycles of righteousness and wickedness. The central conflict of the book is the rise of a powerful and secret criminal conspiracy, known as the "Gadianton robbers," who use murder and intrigue to gain political power and wealth. This dark organization destabilizes Nephite society and ultimately threatens its complete destruction. Against this backdrop of political corruption and war, two prophets—Nephi and Lehi, the sons of Helaman—emerge to preach repentance with astonishing power. The book climaxes with a miraculous sign given from heaven and a mass conversion of the Lamanites, who for a time become more righteous than the Nephites.

Chapter 1: Contention for the Judgment-Seat

In the thirty-sixth year of the reign of the judges, Pahoran, the chief judge, died. This created a power vacuum and intense contention among his three sons—Pahoran, Paanchi, and Pacumeni—who all wanted to take his place.

The matter was settled by the voice of the people, who chose Pahoran. Pacumeni accepted the decision, but Paanchi was furious. He tried to stir up a rebellion. He was arrested, tried for treason, and condemned to death.

In response, Paanchi's followers secretly sent a man named Kishkumen to assassinate Pahoran. Kishkumen was a master of disguise. He snuck up to the judgment-seat and stabbed Pahoran, killing him instantly. He then blended into the crowd and escaped. Kishkumen and his followers formed a secret society, making oaths to protect each other from justice so they could murder, plunder, and gain power. This was the beginning of the band of Gadianton. Pacumeni was then appointed as the new chief judge.

Meanwhile, a large group of Nephites, led by a man named Coriantumr (a descendant of Zarahemla), dissented and joined the Lamanites. Coriantumr, now leading a Lamanite army, launched a surprise attack, marching so quickly that he captured the capital city of Zarahemla before the Nephite armies could react. He killed Pacumeni as he fled the city.

Chapter 2: The Rise of the Gadianton Robbers

Coriantumr's army pushed northward, but they were met by the Nephite armies led by Moronihah (the son of Captain Moroni). Moronihah's forces surrounded the Lamanites and defeated them in a great battle, killing Coriantumr. The Nephites reclaimed Zarahemla.

Back in the capital, the man who had organized the secret band, Gadianton, was an expert in flattery and deception. He praised Kishkumen for the murder of Pahoran and promised his followers positions of power if they would put him on the judgment-seat. Their plan was for Kishkumen to assassinate Helaman, who had been chosen as the new chief judge.

However, one of Helaman's servants learned of the plot. The servant disguised himself, met Kishkumen and the gang at their secret rendezvous, and gave their secret sign. Pretending to lead Kishkumen to the judgment-seat, the servant instead stabbed and killed him. The rest of the gang, seeing their leader dead, fled into the wilderness.

Thus, because of one faithful servant, the secret band of Gadianton was, for a time, scattered and their evil plans were thwarted.

Chapter 3: Mass Migration and Spiritual Prosperity

For several years after this, there was peace and great prosperity. The church grew, and tens of thousands of people were baptized and joined the church.

During this time, there was a great migration of people from Zarahemla to the land northward. They spread out over a vast area, becoming expert builders who worked with both wood and cement. They built many cities and temples.

Meanwhile, Helaman ruled with justice and equity. He and the other leaders of the church worked diligently, and the people enjoyed a period of righteousness and peace. Helaman died, and his son, Nephi, was appointed as the new chief judge.

Chapter 4: The Nephites Lose Land Due to Pride

The peace was short-lived. In the sixty-first year of the judges, the Nephites became exceedingly proud because of their great riches. They began to mock and persecute the humble, and contention grew within the church.

Seeing the internal weakness of the Nephites, the Lamanites—now led by Nephite dissenters—attacked. Because of their wickedness and divisions, the Nephites were weak. They were driven from city to city, losing control of the entire southern half of their nation, including the capital city of Zarahemla.

The Nephite armies, led by Moronihah, were forced to defend a line that ran through the center of their lands. The terrible losses and the shock of their defeat finally humbled the Nephites. They began to repent and cry to the Lord for strength.

Chapter 5: The Miraculous Mission of Nephi and Lehi

Nephi, the son of Helaman, saw the wickedness of his people and was filled with sorrow. He resigned from the judgment-seat, turning it over to a man named Cezoram, and dedicated his life to preaching the gospel, just as his great-grandfather Alma had done. He took his brother Lehi with him.

They began their mission in the city of Bountiful and then traveled throughout the Nephite lands, preaching with great power. Then, they courageously went into the Lamanite-controlled land of Zarahemla. They preached with such authority that thousands of Lamanites were converted and baptized.

They then went to the land of Nephi, the main Lamanite capital. But they were captured and thrown into the same prison that had once held Ammon and his brothers. For many days they were held without food. When their captors came to kill them, Nephi and Lehi were encircled by a pillar of fire. The ground shook violently, and the prison walls trembled. Their Lamanite captors were so afraid they dared not move.

Nephi and Lehi were unharmed. A voice from heaven, not a loud voice but a piercing whisper, spoke three times, saying, "Repent ye, repent ye, and seek no more to destroy my servants whom I have sent unto you."

A great darkness enveloped the prison, and the Lamanites were gripped by a horrible fear. One of them, a Nephite dissenter who had once belonged to the church, saw through the darkness that the faces of Nephi and Lehi shone with a brilliant light, as if they were speaking with angels. He cried out to the others, "Look! They are talking with angels. We must repent and pray to God!"

The Lamanites began to pray. As they did, the darkness dispersed, and they found themselves encircled by the pillar of fire, but it did not burn them. They were filled with an indescribable joy, and the Holy Ghost filled their hearts. The heavens opened, and angels came down and ministered to them.

Chapter 6: A Role Reversal: Righteous Lamanites and Wicked Nephites

The three hundred Lamanites who witnessed this miracle went forth and preached to their own people. They traveled throughout the land, and the majority of the Lamanites were converted to the Lord. They laid down their weapons of war, gave back the lands they had conquered from the Nephites, and their hatred for the Nephites turned into love. In fact, the Lamanites became more righteous than the Nephites, and they began sending missionaries to teach the Nephites.

Meanwhile, the Gadianton robbers, who had been hiding in the mountains, began to grow in number. They were joined by wicked Nephite dissenters. They established themselves in the wilderness, set up a secret kingdom, and began to carry out raids and murders throughout the land. While the Lamanites were hunting them down and destroying them, the Nephites, who had become rich and proud, embraced them. The Gadianton robbers secretly infiltrated Nephite society, murdering the chief judge Cezoram and his son, and placing their own people in positions of power. The Nephite nation became completely corrupted from within.

Chapter 7: Nephi's Prophecy from His Garden Tower

Nephi returned to Zarahemla from his mission to the land northward and was horrified by the wickedness he saw. The government was corrupt, and the people were consumed with greed and dishonesty. His heart was so full of sorrow that he went to his garden, which was next to the main highway leading to the market, and climbed up on a tower to pray aloud.

He mourned, "O that I could have lived in the days when my father Nephi first came from the land of Jerusalem... But behold, I am consigned that these are my days."

A crowd gathered below, wondering why he was so sad. Seeing them, Nephi came down and began to preach with great power.

Chapter 8: Nephi Cites Past Prophets

"How could you have forgotten your God?" he cried. "How could you have given your hearts to riches? You trample the commandments under your feet. The Lamanites are more righteous than you!"

He reminded them that all the holy prophets had testified of Christ. "Moses testified of him," he said. "Abraham knew of his coming. Zenos, Zenock, Ezias, Isaiah, and Jeremiah all spoke of him. Even Lehi, my ancestor who led you from Jerusalem, testified of him. Will you deny all these witnesses?"

Chapter 9: The Murder of the Chief Judge is Revealed

Nephi then prophesied with stunning boldness: "Behold, now I say unto you, that because of this wickedness, you are ripening for destruction. And as a sign that my words are true, go to the judgment-seat. For behold, your chief judge has been murdered. He has been murdered by his brother, who seeks to sit in his place. And they are both part of your secret band."

The people were skeptical. Five men from the crowd ran to the judgment-seat to test his words. When they arrived, they found the chief judge, Seezoram, lying in his own blood. They fell to the ground in terror. The servants who discovered them assumed they were the murderers and raised an alarm. The five men were arrested and thrown in prison.

Chapter 10: Nephi Is Both Accused and Vindicated

The next day, the news spread through the city. The judges who were part of the secret band stirred up the people, accusing Nephi of conspiring with someone to kill the judge just to make his prophecy look true. They arrested Nephi and interrogated him.

"You have made a pact with a man to kill the judge," they accused. "Confess, and you shall have your life."

Nephi replied, "O ye fools, ye uncircumcised of heart! Do you think you can hide your works from God? I will give you another sign. Go to the house of Seantum, the brother of the murdered judge. Ask him, 'Have you murdered your brother? Where is the blood on your cloak?' He will deny it at first, but when you show him the blood on his cloak, he will tremble and confess everything."

The people did as he said. They found the blood on Seantum's cloak, and he confessed to the entire conspiracy. Nephi was released, and the people were astonished. Some said he was a god; others said he was a great prophet. But the wicked judges were still angry and sought for ways to harm him.

Chapter 11: Nephi Is Given Sealing Power

Nephi went home, pondering the wickedness of the people. The voice of the Lord came to him, saying:

"Blessed are you, Nephi, for your unwearying diligence. Because you have declared my word with such boldness and have not feared man, I will bless you forever. I will make you mighty in word and in deed, in faith and in works. Behold, I give unto you power, that whatsoever you shall seal on earth shall be sealed in heaven; and whatsoever you shall loose on earth shall be loosed in heaven."

"I give you power over this people," the Lord continued. "If you say to this temple it shall be rent in two, it shall be done. If you say to this mountain, 'Be thou cast down and become a valley,' it shall be done. And if you shall smite the earth with famine and with pestilence, it shall be done."

Chapter 12: A Famine Brings Repentance

The Gadianton robbers had now become so numerous and powerful that they were waging open war against the Nephites, and the Nephite government was too corrupt to stop them.

Seeing this, Nephi exercised the power God had given him. He prayed for a great famine to come upon the land, hoping it would humble the people more effectively than the sword. A severe famine spread across the nation. The people began to perish by the thousands.

Finally, seeing their own destruction, the people and the judges pleaded with Nephi to ask God to take away the famine. They confessed that they had repented and had begun to destroy the Gadianton robbers. Nephi prayed, and the Lord sent rain upon the earth, and the famine ended.

Chapter 13: The Cycle Begins Again

For a few years, there was peace and righteousness. The people honored Nephi, and the church prospered. But it did not last.

Within a few years, the people forgot the Lord their God. They became proud and prosperous again. They revived the secret oaths and covenants of the Gadianton robbers. They began to murder and plunder, and the entire nation fell into a state of civil war and chaos. The Lamanites, who remained righteous, hunted the Gadianton bands in their own lands, but among the Nephites, the robbers took control of the government and the entire society.

(Chapters 14-16 detail the complete breakdown of Nephite society, the rise of a Gadianton leader named Giddianhi who demands the Nephites surrender, and the appointment of a righteous governor named Lachoneus who gathers the people for a final defensive stand.)

Third Nephi: The Book of Nephi, the Son of Nephi, Who Was the Son of Helaman

This book is the crowning jewel of the Book of Mormon. It stands as a second witness, alongside the Bible, of the divinity and ministry of Jesus Christ. The record, kept by the prophet Nephi (son of Nephi, grandson of Helaman), chronicles the dramatic events surrounding the Savior's life and death as they were experienced in the Americas. It begins with the fulfillment of the sign of Christ's birth, which saves the believers from persecution. The narrative then details a period of intense warfare against the Gadianton robbers, followed by a descent into tribalism and wickedness. The climax of the book—and of the entire volume—is the devastating destruction that sweeps the land at the time of Christ's crucifixion, followed by the personal appearance and ministry of the resurrected Jesus Christ to the survivors. He teaches them His gospel, organizes His church, heals their sick, and blesses their children in a series of unforgettable encounters.

Part 1: The Signs of Christ and the Great Destruction (Chapters 1-10)

Chapter 1: The Sign of Christ's Birth

In the ninetieth year of the reign of the judges, the prophecies began to be fulfilled more completely. However, the unbelievers grew hardened and started persecuting the righteous. They declared that the time had passed for the prophecies of Samuel the Lamanite to be fulfilled, specifically the prophecy that there would be a day, a night, and a day of light as a sign of Christ's birth.

The unbelievers set a specific day. They decreed that if the sign did not come by that day, all who believed in the tradition would be put to death.

Nephi, the prophet, was deeply grieved by the hardness of their hearts. He went out and prayed to God with all his soul on behalf of his people. He cried mightily all day long. Then, the voice of the Lord came to 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 show unto the world that I will fulfill all that which I have caused to be spoken by the mouth of my holy prophets."

That evening, as the sun went down, there was no darkness. The people were so astonished that they fell to the earth. The light continued all through the night, and when the sun rose the next morning, they knew it was the day the Lord would be born. The sign had been given, and the lives of the believers were spared. A new and brighter star also appeared in the sky, just as the prophets had foretold.

Chapter 2: The People Begin to Forget

Many people were converted to the Lord because of the sign and the powerful preaching that followed. But within a few years, the people began to forget the miraculous signs they had seen. They grew less and less astonished by the miracles and became hard in their hearts. They began to rely on their own reasoning and rationalize away the things they had witnessed, arguing that some of it might have been imagined.

Pride and class distinctions returned. The people reverted to their wickedness, and the Gadianton robbers, who had been hiding in the mountains, began to grow in strength again, carrying out raids and murders across the land.

Chapter 3: The Gadianton Threat and Lachoneus's Stand

The Gadianton robbers became a terrible scourge. Their leader, a man named Giddianhi, wrote an arrogant letter to Lachoneus, the Nephite governor. He boasted of his power and demanded that the Nephites surrender their lands and possessions and join his secret society, or face complete annihilation.

Lachoneus, a wise and just man, was not frightened. Instead of surrendering, he began to prepare his people. He commanded all the Nephites, from every city, to gather into one single place. They brought their families, their flocks, and all their provisions for seven years. They gathered to the land of Zarahemla and fortified it with all their might. Lachoneus appointed a brilliant military commander named Gidgiddoni to lead their armies. Gidgiddoni was also a great prophet, and he refused to let the people go on the offensive against the robbers, saying it was God's will that they should wait to be attacked and defend their own families.

Chapter 4: The Defeat of the Gadianton Robbers

The Gadianton robbers, seeing that all the people were gathered in one place and there was no one left to plunder in the countryside, were forced to attack the main Nephite settlement. Giddianhi's massive army, wearing blood-stained lambskin aprons, marched forth with terrifying oaths.

But the Nephites were prepared. They had spent years gathering supplies, and they knelt and prayed to the Lord for strength. When the robbers attacked, the Nephite armies, led by Gidgiddoni, met them with incredible power. The battle was ferocious, but the Nephites drove the robbers back with immense slaughter. Giddianhi himself was killed.

The robbers appointed a new leader named Zemnariah and laid siege to the Nephite encampment, hoping to starve them out. But the Nephites had more supplies than the robbers realized. After a failed siege, the robbers tried to retreat into the wilderness, but Gidgiddoni's armies cut them off, surrounded them, and completely destroyed their army. Zemnariah was captured and hanged from a tree. When he was dead, the Nephites cut the tree down and shouted with joy, "May the Lord preserve his people in righteousness and in holiness of heart, that they may cause to be felled to the earth all who shall seek to slay them because of power and secret combinations."

Chapter 5: A Period of Peace and Record-Keeping

After the great victory over the Gadianton robbers, there was peace in the land for several years. The people repented of their sins and returned to their lands. Many of the Gadianton robbers who had been taken prisoner were taught the gospel, and those who repented were set free.

I, Mormon, the abridger of this record, pause here to state that my record is true. I have taken it from the plates of Nephi. My name is Mormon, and I am a pure descendant of Lehi. I am commanded to make this record, and I make it for the purpose of bringing my people, and all the house of Israel, back to the God of their fathers and to the gospel of Jesus Christ.

Chapter 6: The People Prosper and Fall into Pride

The people enjoyed years of peace and prosperity. They became exceedingly rich. But with riches came pride. Society fractured into classes based on wealth and education. Lawyers and high officials became arrogant. They began to persecute the righteous and subvert the law for their own gain.

The people also revived the secret oaths and covenants of Gadianton. The government became corrupt. Those who condemned the wicked were secretly judged and assassinated by the secret combination, who placed their own members in positions of power. The entire social and political structure began to crumble.

Chapter 7: Society Collapses into Tribes

The corruption became so complete that the government collapsed entirely. The people broke apart into tribes, with every man and his family and his kinsfolk and friends forming their own independent groups. The tribes established their own laws, and chaos reigned. They appointed kings and leaders, and the entire nation was in a state of anarchy.

The prophets who cried repentance were cast out and secretly murdered. Nephi, who had performed so many miracles, was rejected. He went from place to place, preaching with great power, but the people would not listen.

Chapter 8: The Great Destruction Begins

In the thirty-fourth year since the sign of Christ's birth, the prophecies of the great destruction began to be fulfilled. In the first month, on the fourth day, a terrible storm arose, the likes of which had never been seen in the land.

There was tremendous thunder that shook the whole earth. Sharp and vivid lightning flashed constantly. The great city of Zarahemla caught fire and burned to the ground. The city of Moroni sank into the depths of the sea. The earth swallowed up the city of Moronihah, and a mountain rose up in its place.

The whole face of the land was changed. Mountains were leveled, and valleys were raised up. Highways were broken, and many cities were utterly destroyed. This great and terrible destruction lasted for about three hours.

After the storm, a thick darkness covered the entire land. It was a darkness so heavy it could be felt. No light could be kindled—not a candle, nor a torch, nor the sun, nor the moon, nor the stars. The people who had survived began to howl and weep for their dead and for the destruction of their nation.

Chapter 9: The Voice of Christ Cries from the Darkness

The darkness lasted for three days. During this time, a voice was heard speaking to the people out of the impenetrable gloom. It was the voice of Jesus Christ.

The voice cried, "Woe, woe, woe unto this people! Woe unto the inhabitants of the whole earth except they shall repent! Behold, that great city Zarahemla have I burned with fire. That great city Moroni have I caused to be sunk in the depths of the sea. And behold, that great city Moronihah have I covered with earth."

The voice continued, listing the many cities that had been destroyed and explaining that it was to hide their wickedness and abominations from His face, and to avenge the blood of the prophets and saints who had been slain.

"O all ye that are spared because ye were more righteous than they," the voice declared, "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."

"I am Jesus Christ the Son of God. I created the heavens and the earth. I am the light and the life of the world. I am Alpha and Omega, the beginning and the end."

Chapter 10: The End of the Law of Moses

The voice then made a monumental declaration: "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 them. 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."

"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."

After the voice ceased, there was silence in the darkness for many hours. The people marveled and pondered the words they had heard. They began to repent of their wickedness.

After three days, the darkness finally dispersed. The earth stopped trembling, and the rocks stopped breaking apart. The groaning and wailing ceased. The sun shone again, and the people saw the devastating changes to their land. The survivors, who had been spared, began to rejoice and give thanks to Jesus Christ their Redeemer.

Part 2: The Ministry of the Resurrected Christ (Chapters 11-30)

Chapter 11: Jesus Christ Appears to the People

After the great destruction, the people who had survived were gathered in a multitude near the temple in the land of Bountiful. They were marveling at the immense changes to the land and talking about Jesus Christ, the sign of whose death had brought about such devastation.

As they were speaking, they heard a voice from heaven. It was not a harsh or loud voice, but it was a small voice that pierced them to the very soul and made their hearts burn. They did not understand it at first. It spoke a second time, and they still did not understand.

The third time the voice spoke, they opened their ears and understood the words: **"Behold my Beloved Son, in whom I am well pleased, in whom I have glorified my name—hear ye him."**

As they looked up toward heaven, they saw a Man descending, dressed in a white robe. He came down and stood in the midst of them. He stretched forth his hand and said, "Behold, I am Jesus Christ, whom the prophets testified shall come into the world. I am the light and the life of the world. I have drunk out of that bitter cup which the Father has given me, and have glorified the Father in taking upon me the sins of the world."

When he had said this, the entire multitude fell to the earth, for they remembered the prophecy that Christ would show himself to them after his resurrection.

He then commanded them, "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."

The people went forth, one by one, until they had all seen and felt the wounds for themselves. They cried out with one accord, "Hosanna! Blessed be the name of the Most High God!" And they fell down at Jesus' feet and worshipped him.

Chapter 12: The Sermon on the Mount

Jesus called Nephi and eleven others from the crowd. He gave them power and authority to baptize the people. He then stood on higher ground and delivered a sermon that mirrored his Sermon on the Mount from the New Testament.

He began with the Beatitudes: "Blessed are the poor in spirit who come unto me, for theirs is the kingdom of heaven... Blessed are all they that mourn, for they shall be comforted... Blessed are the meek, for they shall inherit the earth... Blessed are all they who do hunger and thirst after righteousness, for they shall be filled with the Holy Ghost."

He taught them that they were to be the "salt of the earth" and the "light of this people." He clarified the law of Moses, explaining that he had not come to destroy the law, but to fulfill it. He raised the standard of righteousness, teaching them not only to avoid killing, but to avoid anger; not only to avoid adultery, but to avoid lustful thoughts. He commanded them to love their enemies, to pray for those who persecuted them, and to be perfect, even as He and His Father in heaven are perfect.

Chapter 13: The Sermon Continues (The Lord's Prayer)

Jesus continued his sermon, teaching the people how to give alms, how to pray, and how to fast. He gave them the words that have become known as the Lord's Prayer: "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."

He taught them not to lay up treasures on earth, but in heaven. "For where your treasure is," he said, "there will your heart be also." He instructed them not to serve both God and mammon (riches). He urged them not to worry about what they would eat or wear, reminding them that their Heavenly Father knows their needs and will provide for them if they seek first the kingdom of God and His righteousness.

Chapter 14: The Sermon Concludes

Jesus concluded his sermon with timeless counsel. "Judge not, that ye be not judged," he taught. "For with what judgment ye judge, ye shall be judged." He taught them to ask, seek, and knock, promising that God would answer their righteous desires.

He gave them the Golden Rule: "Therefore, all things whatsoever ye would that men should do to you, do ye even so to them."

He warned them against false prophets, whom they would know by their fruits. He explained that not everyone who says, "Lord, Lord," will enter the kingdom of heaven, but only those who do the will of the Father. He compared those who hear his words and do them to a wise man who builds his house

on a rock, able to withstand any storm. Those who hear but do not act are like a foolish man who builds his house on the sand, which will collapse in the tempest.

The people were astonished at his doctrine, for he taught with power and authority, not like their scribes and lawyers of old.

Chapter 15: The Law Is Fulfilled

After the sermon, Jesus explained to the multitude, "The law is fulfilled. Old things are done away, and all things have become new. This is the law and the prophets, for they truly testified of me."

He then turned to his twelve chosen disciples and explained that they were his "other sheep" that he had spoken of to his disciples in Jerusalem. "And they understood me not," he said, "for they supposed it had been the Gentiles... But they did not understand that I should show myself unto you after I had risen from the dead."

He explained that because of the unbelief of the people in Jerusalem, they were not yet permitted to know about their brethren in the Americas, nor were the scattered tribes of Israel permitted to know about each other.

Chapter 16: Christ Will Visit the Other Lost Sheep

Jesus continued, "And verily I say unto you, I have other sheep, which are not of this land, neither of the land of Jerusalem... and they shall hear my voice, and there shall be one fold, and one shepherd."

He prophesied that in the last days, the Gentiles would be blessed with the fullness of His gospel. But if they rejected it, He would take it from them and bring it to the scattered remnants of the house of Israel. He promised that all the scattered tribes would eventually receive the gospel and be gathered back to the lands of their inheritance.

Chapter 17: Jesus Heals the Sick and Blesses the Children

Looking at the multitude, Jesus saw that they were weak and could not understand all his words. He told them to go to their homes, ponder what he had said, and prepare their minds for the next day, when he would return.

But as he looked at them, his heart was filled with compassion. He saw their tears and their desire for him to stay longer. "Have you any that are sick among you?" he asked. "Bring them hither. Have you 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."

The people brought forth all their sick and afflicted, and Jesus healed them one by one. The entire multitude bowed down and worshipped him.

Then he commanded them to bring their little children to him. He had the multitude kneel, and he knelt in the midst of the children and prayed to the Father for them. The people were so overcome with the power and beauty of his prayer that they could not write it down. After he prayed, he took the little children, one by one, and blessed them and prayed for them. As he did, the heavens opened, and angels descended and encircled the little ones with fire. The angels ministered to them.

Chapter 18: The Sacrament is Instituted

Jesus then instituted the sacrament among them. He commanded his disciples to bring him some bread and wine. He broke the bread, blessed it, and gave it to the disciples and the multitude, saying, "This shall ye do in remembrance of my body, which I have shown unto you."

Then he commanded them to drink the wine, saying, "This shall ye do in remembrance of my blood, which I have shed for you... And if ye do always remember me ye shall have my Spirit to be with you."

He gave his disciples the power to confer the Holy Ghost. He also commanded them to pray always, in their families and in their hearts, in his name. He taught that they should not cast anyone out of their worship services, but should continue to minister to all.

Chapter 19: The Faith of the People

After Jesus ascended into heaven, the twelve disciples he had chosen began to teach the people and baptize all who came to them with repentant hearts. The next day, the multitude gathered again. The disciples knelt and prayed fervently. They prayed for the thing they desired most: that the Holy Ghost should be given unto them.

While they were praying, Jesus appeared again. He stood in their midst and commended them for their great faith. He touched each of his disciples with his hand and gave them the power to bestow the Holy Ghost. After he had done this, the Holy Ghost fell upon them, and they were filled with the Spirit and with fire, and they spoke marvelous words.

Chapter 20: The Gathering of Israel

Jesus commanded the people to bring forth their records. He looked at them and quoted the prophecies of Isaiah. He explained that his appearance to them was a fulfillment of prophecy and a sign that the great gathering of the house of Israel was about to begin.

"When these things which I declare unto you... shall be made known unto the Gentiles," he said, "then shall the work of the Father 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." He spoke of the New Jerusalem that would be built upon this continent.

Chapter 21: The Sign of the Gathering

Jesus continued to prophesy about the last days. He said that the coming forth of this record—the Book of Mormon—to the Gentiles would be a sign to them that the final gathering of Israel had begun. He warned the Gentiles that if they repented and came unto him, they would be numbered among his people. But if they became prideful and rejected the fullness of his gospel, their great nation would be humbled, and the covenant would be fulfilled through the remnants of the house of Israel.

He quoted Isaiah again, "Turn, all ye Gentiles, from your wicked ways... 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."

Chapter 22: Jesus Quotes Isaiah

To further emphasize the promises of the gathering of Israel, Jesus quoted an entire chapter from the prophet Isaiah (Isaiah 54). This chapter is a beautiful promise of hope and restoration to a scattered and afflicted people.

It promises that even though Zion felt abandoned, the Lord would gather her with great mercies. "For the mountains shall depart and the hills be removed," the Lord declares through Isaiah, "but my kindness shall not depart from thee, neither shall the covenant of my peace be removed... And all thy children shall be taught of the Lord; and great shall be the peace of thy children."

He promised that no weapon formed against them would prosper, and that their heritage would be one of righteousness and protection.

Chapter 23: The Importance of a Complete Record

After quoting Isaiah, Jesus looked over the records and found that something was missing. He asked Nephi, "Did not my servant Samuel the Lamanite prophesy that at my resurrection, many saints would arise from their graves and appear unto many?"

Nephi remembered the prophecy and confirmed that it had indeed happened. Jesus then said, "How is it that ye have not written this thing? Verily I say unto you, it was a commandment that it should be written." So, Nephi wrote it down. Jesus then commanded them to add the words of Isaiah he had just spoken into their records as well, emphasizing the importance of a complete and accurate scriptural account.

Chapter 24: Jesus Expounds All Scripture

Jesus then expounded all the scriptures, from the beginning down to the time that he would come again in his glory. He even taught them about the things that the prophet Malachi had spoken. He commanded them to write down Malachi's prophecies.

Chapter 25: The Prophecies of Malachi

Jesus quoted the prophecies of Malachi, which speak of a messenger who will prepare the way for the Lord's coming. They warn of a great and dreadful day of the Lord when the proud and the wicked will be burned as stubble, but the righteous will be healed by the "Sun of righteousness."

Crucially, he quoted the final verses: "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."

Chapter 26: A Glorious Conclusion to Christ's Ministry

Jesus taught the people for three days. On the third day, he taught many things that were so marvelous they could not be written. He healed their sick, raised a man from the dead, and ascended into heaven.

He returned often and taught the people, breaking bread and blessing it. The disciples he had chosen went forth, teaching and baptizing, and the power of the Holy Ghost was poured out upon the people. There were no contentions in the land, because the love of God dwelt in the hearts of the people.

Chapter 27: The Three Nephites

As Jesus was about to make his final ascension, he asked his twelve disciples what they desired of him. Nine of them said they desired to live to an old age and then speedily come to his kingdom. Jesus granted their wish.

But three of the disciples were hesitant to speak. Jesus, knowing their hearts, said to them, "Behold, I know your thoughts, and ye have desired the thing which John, my beloved, who was with me in my ministry... desired of me. Therefore, more blessed are ye, for ye shall never taste of death."

He promised them that they would live to see all the doings of the Father until his Second Coming. They would not experience pain or sorrow, save for the sins of the world. They would be changed in the twinkling of an eye from mortality to immortality at His coming. These Three Nephites were then caught up into heaven and saw and heard unspeakable things. They then returned and began to minister among the people, and no one could harm them.

Chapter 28: The Church of Christ Is Established

The twelve disciples, including the three who were to tarry, traveled throughout the land, preaching the gospel of Jesus Christ. They taught repentance and baptism, and everyone who believed was baptized. The Holy Ghost was poured out upon them, and they were all united. They had all things in common; there were no rich or poor, bond or free. They were all made free and partakers of the heavenly gift. This blissful state continued for a long time.

Chapter 29: Mormon's Final Warning

I, Mormon, now add my own witness. When this record which you are now reading comes forth from the Gentiles to the house of Israel, know that the covenant of the Father has begun to be fulfilled. The prophecies are commencing.

Therefore, repent, all ye ends of the earth. Come unto Christ, be baptized in his name, and be filled with the Holy Ghost, that you may be numbered with his people.

Chapter 30: The Call to Repentance

Hearken, O ye Gentiles, and all ye ends of the earth. Turn from your wicked ways, your lyings, deceptions, whoredoms, secret abominations, idolatries, murders, and priestcrafts. Come unto me, says Jesus Christ, the Son of God, and I will heal you.

Fourth Nephi: The Book of Nephi, Who Is the Son of Nephi—One of the Disciples of Jesus Christ

This brief book, written by the disciples Nephi, Amos, and Ammaron, spans nearly 300 years. It begins by describing the utopian society that flourished after the visit of Jesus Christ. For generations, the people lived in perfect peace and righteousness. There were no divisions, no classes, and no "ites" (Nephites or Lamanites)—they were all one in Christ. They shared everything in common and prospered in unity. However, the record then charts the gradual and tragic decline of this society. A small group revolts, pride and materialism re-emerge, social classes form, and the people eventually descend back into tribalism and hatred, reviving the wicked Gadianton robbers and setting the stage for their final, self-inflicted destruction.

After the ascension of Jesus Christ, the twelve disciples he had ordained went forth among all the people of Nephi, preaching the gospel and baptizing those who believed. Everyone who was baptized received the Holy Ghost.

The people were all converted to the Lord, both Nephites and Lamanites. There were no contentions or disputes among them, and every man dealt justly with his neighbor. They had all things in common, so there were no rich or poor, bond or free. They were all made partakers of the heavenly gift.

The disciples performed many miracles in the name of Jesus. They healed the sick, raised the dead, and caused the lame to walk and the blind to receive their sight. The people built up the cities that

had been destroyed, and the whole nation prospered exceedingly. They were married and given in marriage, and they were blessed according to the multitude of promises the Lord had made.

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 divisions among them—no "-ites" of any kind. They were all one, the children of Christ and heirs to the kingdom of God. This blessed state continued for a hundred years. The disciples Nephi, and others whom Christ had chosen, passed away, and new disciples were ordained in their place. This peace and prosperity continued.

By the time two hundred years had passed, the people were still living in unity. They were immensely prosperous, building beautiful cities and villages. They were fair and beautiful to look upon. But in the two hundred and first year, a change began. A small group of people revolted from the church and took upon themselves the name of Lamanites, and the old divisions began to re-emerge.

Over the next few decades, pride began to creep in. People started wearing costly apparel and fine jewelry. They began to accumulate private wealth instead of having all things in common. The society fractured into classes. They built up many churches for themselves, some of which denied parts of the true gospel of Christ.

A church that claimed to be the true church began to persecute the others. And from this point on, they were no longer one people. The wicked part of the population grew much larger than the righteous part. They began to build up the secret oaths and combinations of Gadianton once again.

By the year three hundred, both the people of Nephi and the Lamanites had become exceedingly wicked.

The three disciples whom Jesus had allowed to tarry in the flesh had been ministering among the people for all this time. But as the wickedness grew, they were cast into prisons and furnaces, yet they were miraculously delivered by the power of God. They continued to minister among the righteous few.

I, Amos, the son of Nephi, kept this record after my father. After I died, my son Amos kept it. And now, in the three hundred and twentieth year, I, Ammaron, the brother of Amos, am writing this. The wickedness is so great that the Gadianton robbers, who infest the mountains, have spread all over the face of the land. The people have become so proud and wicked that the three disciples have been taken away from among them. They will no longer show themselves to such a sinful people.

The people are now in open rebellion against God. They are teaching their children to hate each other, and they are constantly at war. The Nephites have become just as wicked as the Lamanites.

Knowing that the Lamanites will soon destroy this sacred record, I, Ammaron, have been commanded by the Holy Ghost to hide up all the sacred engravings that have been passed down. I will hide them in a hill called Shim, so that they may one day be brought forth again by the power of God.

The Book of Mormon

This book is the firsthand account of Mormon, the man who abridged the centuries of Nephite history onto the golden plates. He was a righteous man called by God in his youth to be the custodian of the sacred records and the final commander of the Nephite armies. His writing is filled with profound sorrow as he chronicles the complete moral collapse of his people and their descent into a brutal, genocidal war with the Lamanites. He details his own efforts to lead a wicked and unrepentant army, interspersing the narrative of destruction with powerful sermons and letters about faith, hope, and charity. The book climaxes with the final, catastrophic battle at the Hill Cumorah, where the Nephite nation is annihilated.

Chapter 1: Mormon Is Chosen to Keep the Records

I, Mormon, make this record of the things I have seen and heard. Around the year 322 A.D., when I was ten years old, the prophet Ammaron came to me. He had hidden all the sacred records and knew that I was a "sober child" and "quick to observe."

He told me, "When you are about twenty-four years old, I want you to go to the Hill Shim, where I have deposited all the records. There, you will take the plates of Nephi and engrave upon them all the things you have observed concerning this people." The other records, he said, were to remain hidden.

A few years later, when I was eleven, my father took me and we moved to the land of Zarahemla. The whole land was filled with war and bloodshed. There were no righteous people left, except for the three disciples of Jesus who tarried, and even they were forbidden to minister to the people because of the extreme wickedness.

When I was fifteen, I was visited by the Lord. I tasted and knew of the goodness of Jesus. But in that same year, the wars became even more intense. The Nephites gathered a massive army, and because I was large in stature, they appointed me as their leader.

Chapter 2: The Nephites Lose the Spirit of the Lord

Despite a few victories, our army was driven back. But our people did not repent. Their sorrow was not the godly sorrow that leads to repentance, but rather the "sorrowing of the damned," because the

Lord would not always allow them to take happiness in sin. The Spirit of the Lord had completely withdrawn from them. The sorcery, witchcraft, and magic in the land were so pervasive that the power of the devil was everywhere.

The Lamanite king sent a letter to me, offering a treaty. We agreed that the Nephites would possess the land northward, and the Lamanites would possess the land southward. This peace lasted for about ten years.

During this time, I went to the Hill Shim, as Ammaron had commanded, and took the plates of Nephi. I began to make a record of everything I had seen, a history of a wicked and fallen people. I also made a full account on the larger plates, but this record I am writing now is a shorter version, focusing on what I feel is most important.

Chapter 3: The Final Wars Begin

The peace treaty did not last. The Gadianton robbers, who had infested the northern lands, started to stir up trouble, and the Nephites went on the offensive against the Lamanites. This was a critical mistake. I had led their armies for years, but when I saw that they were going to war out of vengeance and without the strength of the Lord, I refused to be their commander any longer. I stood by as an idle witness, watching them march to their own destruction.

They were beaten in battle after battle. The Lamanites swept through their lands, taking city after city. The land was filled with the stench of death.

Chapter 4: The Depravity of the People

The Nephites became hardened and bloodthirsty. There was no order; every man was for himself. The Lamanite armies, led by their king, Aaron, drove us from our homes. The land was filled with robbers and Lamanites.

The wickedness became unspeakable. The Lamanites captured the city of Sherrizah, took our women and children prisoner, and then sacrificed them to their idol gods. After the Nephites retook the city, they did something even more monstrous. They captured Lamanite women and children, and in an act of pure vengeance, they tortured them to death and then ate their flesh as a sign of bravery.

My heart breaks as I write this. My soul is filled with pain for the fall of my people. They are without principle and past feeling. Their depravity is worse than that of the Lamanites. How could they reject a Jesus who stood with open arms to receive them?

Chapter 5: A Record for a Future Day

Seeing that my people were on the brink of total annihilation and that the Lamanites would soon destroy them, I went again to the Hill Shim and took all the other sacred records that Ammaron had hidden. I did not want them to fall into Lamanite hands, lest they be destroyed.

I am writing this abridged record for a specific purpose. It will be hidden up, to be brought forth by the power of God in a future day. It will be brought to the descendants of the Lamanites and also to the Gentiles, to convince them that Jesus is the Christ, the Eternal God, who manifests himself to all who believe. This record is written to persuade the future inhabitants of this land that they must repent and prepare to stand before the judgment seat of Christ.

Chapter 6: The Final Battle at Cumorah

By the year 384 A.D., I had resumed command of the Nephite armies. We had been driven back continuously until we had gathered our entire nation—every man, woman, and child—to the land surrounding a hill called Cumorah.

I knew this would be our final stand. I wrote a letter to the Lamanite king, asking him to allow us to gather our people to this hill so we could give them battle. He agreed.

As I saw the final remnants of my people gathered before me—two hundred and thirty thousand soldiers—my heart cried out in sorrow. This beautiful people, once so delightful and favored by God, was now about to be erased from existence because of their rebellion.

We marched into battle. The Lamanites came upon us, and the fighting was terrible. My armies were hewn down and scattered. I, Mormon, was wounded but managed to escape. My son, Moroni, also survived. We stood upon the hill and looked out over the carnage. My entire army, all two hundred and thirty thousand of them, were dead. Their wives and children were gone. The Nephite nation was no more. Only twenty-four of us survived, including my son Moroni.

Chapter 7: Mormon's Final Message

This final entry is for the Lamanites of the future, who will read this record. Know that you are of the house of Israel, a remnant of the seed of Jacob. You must come to a knowledge of your fathers and believe in Jesus Christ.

Lay down your weapons of war and delight no more in the shedding of blood. Know that Jesus is the Son of God, that he was slain by the Jews, and that by the power of the Father, he has risen again and gained victory over the grave.

This record is coming to you so that you may know the truth. Turn to Christ, be baptized with water and with fire and the Holy Ghost, and you can be counted among his people.

Chapter 8: Moroni Takes Over the Record

I am Moroni, the son of Mormon. My father has been killed, and I am now alone. All my kinsfolk are dead. I do not know how long the Lamanites will let me live.

My father made this record, and I am now finishing it. I have seen the Lamanites hunt down and kill every Nephite who would not deny Christ. My people are gone.

I speak now to those who will receive this record in the future. I speak to you as though you were present, yet you are not. But Jesus Christ has shown you to me, and I know your doing.

I know that you will live in a day of great wickedness and pollution. You will be proud, you will love money more than the poor and the needy, and you will build up secret combinations to get gain. You will deny the power of God and the miracles of Christ. There will be churches that say, "Forgive me my sins for money."

Why have you polluted the holy church of God? Why are you ashamed to take upon you the name of Christ? This record will come forth in a day when the blood of saints will cry unto the Lord from the ground.

When you see these things come among you, awake to a sense of your awful situation. O you Gentiles, turn to the Lord. For if you do not, your swords of justice will fall upon you.

This record has been sealed up by the power of God. It will be brought forth by one whom God chooses. Three witnesses will be shown the plates by the power of God. And if there are faults in this record, they are the mistakes of men. But condemn it not because of its imperfections. Instead, give thanks to God that he has made our imperfections known, so that you may learn to be more wise than we have been.

Chapter 9: Moroni's Sermon on Miracles

And now I speak to all the ends of the earth. Do not say that miracles have ceased, for God is a God of miracles. He is the same yesterday, today, and forever.

If miracles have ceased, it is because of the unbelief of men. Has the plan of salvation ceased? No. It is by faith that miracles are wrought. It was by faith that our fathers received the promises. It was by faith that the apostles called upon the name of Jesus and performed mighty works.

Do not deny the revelations of God. Do not say that we no longer receive gifts of the Spirit, like the gift of healing, of speaking in tongues, or of prophecy. For God has not changed. These gifts are available to all who have faith.

I exhort you to be wise in the day of your probation. Ask the Father in the name of Jesus, in faith, believing that you will receive, and the Holy Ghost will manifest the truth of these things unto you. And whatever you ask for that is right, it will be given.

The Book of Ether

This book is Moroni's abridgment of a record discovered by the people of Limhi—a set of twenty-four golden plates detailing the history of an ancient people called the Jaredites. Their story begins thousands of years before the Nephites, at the Tower of Babel. Led by two righteous brothers, Jared and his brother (traditionally called the "brother of Jared"), they are guided by God across the ocean to the promised land of the Americas. The book chronicles their entire civilization, from its faithful beginnings to its tragic, self-inflicted annihilation brought about by secret combinations and perpetual warfare. It is a powerful, self-contained epic that serves as a second witness to the central themes of the Book of Mormon: the critical importance of faith, the danger of rejecting prophets, and the destructive consequences of pride and secret societies.

Chapter 1: The Journey from the Tower of Babel

This is the record of the people of Jared, who were scattered at the time the Lord confused the languages of the people at the great tower.

Jared came to his brother and said, "Cry unto the Lord, that he will not confound our language so we can understand one another." The brother of Jared, a large and mighty man highly favored of the Lord, prayed as he was asked, and the Lord had compassion on them.

Jared spoke to his brother again: "Cry unto the Lord, and ask him if he will drive us out of this land, and if he will, ask him where we should go. And ask him to lead us to a land that is choice above all others."

The brother of Jared prayed again, and the Lord promised to lead them to a choice promised land. He commanded them to gather their families, friends, flocks, and seeds of every kind. He said, "I will go before you into a land which is choice above all the lands of the earth... And there will I bless you and your children, and raise up for myself a great nation."

Chapter 2: The Barges and the Chastisement

The Lord guided them into the wilderness. They built barges, or small, tight vessels, like the ark of Noah. They traveled to the seashore and stayed there in tents for four years.

After four years, the Lord came to the brother of Jared and stood in a cloud and spoke to him for three hours. He was angry with him, because the brother of Jared had forgotten to pray. The brother of Jared repented of his sin.

The Lord commanded him to build eight barges, according to the design he had shown them. The barges were small, light, and "tight like unto a dish," with a door on top and a hole in the bottom for air. But the brother of Jared was troubled by two problems: there would be no light inside the vessels, and they would have no way to steer.

The Lord solved the steering problem, promising, "I will bring you up again out of the depths of the sea; for the winds are gone forth out of my mouth, and also the rains and the floods have I sent forth." But for the problem of light, the Lord tested his faith. He asked the brother of Jared, "What will ye that I should do that ye may have light in your vessels?"

Chapter 3: The Brother of Jared Sees the Lord

The brother of Jared went to a mountain and melted sixteen small stones out of a rock, making them clear and transparent like glass. He took these stones to the top of the mountain and prayed with immense faith: "O Lord, I know that you have all power and can do whatever you desire. Therefore, touch these stones, O Lord, with your finger, and prepare them that they may shine forth in darkness."

As he prayed, the Lord stretched forth his hand and touched each stone with his finger. The veil was taken from the eyes of the brother of Jared, and he saw the finger of the Lord. It appeared to him as the finger of a man, made of flesh and blood. He was so terrified that he fell to the ground.

The Lord said to him, "Arise, why have you fallen?" He replied, "I saw the finger of the Lord, and I feared lest he should smite me."

The Lord said, "Because of your faith you have seen that I am prepared to take upon me flesh and blood. Never has man before come unto me with such exceeding faith as you have. Sawest thou more than this?"

The brother of Jared answered, "Nay; Lord, show thyself unto me."

The Lord then revealed his full spirit body to him, saying, "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." He then showed the brother of Jared a vision of all the inhabitants of the earth from the beginning to the end. He also gave him two stones, the Urim and Thummim, to serve as interpreters for the record he was to write.

Chapter 4: Moroni Speaks to the Future Reader

I, Moroni, am now writing this. The Lord commanded the brother of Jared to seal up his vision, and it was not to come forth until after Christ had risen from the dead. Even then, it would only be revealed to those who had faith as strong as the brother of Jared.

I am commanded to seal up these same things. They will not be revealed until the Gentiles of the future repent of their iniquity and become clean before the Lord. When you, the reader, exercise faith in the Lord like the brother of Jared did, then you will be able to receive these greater revelations.

Repent, all ye Gentiles, and come unto Christ. Turn from your wicked ways, so that you might be worthy to have these greater things made manifest unto you.

Chapter 5: The Testimony of Three Witnesses

And on the day that this record comes forth, it will be shown to three special witnesses by the power of God. They will see the plates, the sword of Laban, the Liahona, and the Urim and Thummim. They shall know for a certainty that these things are true, and they will be commanded to bear testimony of it to the world. Their testimony, along with the testimony of the work itself, will stand as a witness against the world at the last day.

Chapter 6: The Perilous Voyage

The Jaredites prepared their barges, loading them with their animals, provisions, and the sixteen shining stones. They set sail upon the ocean, commending themselves to the Lord.

Their journey was terrifying. Mighty winds, stirred up by the Lord, drove them forward at a furious pace. They were tossed upon massive waves and often buried in the depths of the sea. But when they were underwater, the stones gave them light. They sang praises to the Lord continually. After 344 days at sea, they landed safely upon the shore of the promised land.

They came out of the barges, bowed down upon the ground, and shed tears of joy before the Lord. They began to till the earth and prospered in the land.

Chapter 7: The Jaredites Demand a King

The people grew numerous. Jared's son, Orihah, was a righteous man. As Jared and his brother grew old, the people came to them and said, "We want you to anoint one of your sons to be our king."

The brother of Jared was grieved. He said, "Surely this thing leads into captivity." But Jared urged him to let the people have their way. So they chose a king. The first few refused the throne, but finally Orihah accepted and ruled righteously all his days. But after him, his sons fought for the kingdom, and the prophecy that a monarchy would lead to captivity and conflict began to be fulfilled.

Chapter 8: The Rise of Secret Combinations

Generations later, a wicked man named Jared rebelled against his father, the king. He was defeated, but his beautiful daughter devised a treacherous plan. She told her father, "Go and get the help of a man named Akish. Promise him that if he will murder your father the king, you will give me to him as his wife." She had learned of these plans from the records of the "ancient ones," which described secret, blood-oath societies.

Jared did as she said. Akish agreed, and they formed a secret combination, administering oaths to protect each other in their wicked deeds. Akish and his men murdered the king, and Jared took the throne. These secret combinations, administered by the power of the devil, became the downfall of the Jaredite nation.

I, Moroni, must warn you, the Gentiles of the future. When you see these secret combinations begin to arise among you—societies that seek to get power and gain and to overthrow the freedom of your lands—awake to your awful situation. For it was the secret oaths and covenants of Gadianton that destroyed the Nephites, and it was these same oaths that destroyed the people of Jared.

Chapters 9-11: A Cycle of Kings, Prophets, and Wars

The rest of Jaredite history was a violent and tragic cycle. Righteous kings would arise, and the people would prosper exceedingly. But then wickedness and secret combinations would take over, leading to civil wars, famines, and plagues (at one point, the land was covered with poisonous serpents). Prophets would be sent to call the people to repentance, but they were almost always rejected and often killed. The nation swung wildly between periods of incredible prosperity and periods of utter chaos and destruction, all based on their willingness to follow the Lord.

Chapter 12: Moroni's Discourse on Faith

During one of the wicked periods, a prophet named Ether arose. He was a descendant of the righteous Orihah. He lived in a cave and went forth by day to prophesy to the people. He taught them of faith and of the coming of Jesus Christ, but they mocked him and cast him out.

I, Moroni, want to use this story to teach you about faith. Faith is to hope for things which are not seen, but which are true. You do not receive a witness until after the trial of your faith. It was by faith that Christ showed himself to our fathers. It was by faith that the brother of Jared saw the finger of the Lord.

The Lord gives men weakness that they may be humble. And his grace is sufficient for all the meek. If they will humble themselves before him and have faith in him, then he will make weak things become strong unto them. Because of my faith, I have seen Jesus, and he has talked with me face to face.

Do not dispute because you see not, for you will not see me until you have the same faith that the Jaredites had in their righteous days.

Chapter 13: Ether Prophecies of the New Jerusalem

Ether prophesied many great and marvelous things. He taught them about the New Jerusalem that would be established on this promised land. He told them that this land had been consecrated for the righteous and that after the earth is renewed, the righteous will inherit it forever. He spoke of the prophet Lehi and his descendants (the Nephites) who would later inherit this same land.

He pleaded with the people to repent, but they rejected him. He was forced to hide in a cave, where he continued to write his record, coming out at night to witness the destruction he had foretold.

Chapter 14: The Final Apocalyptic War

The entire Jaredite nation fell into total war. A man named Coriantumr was king over one faction, and a man named Shiz led another. Shiz was a mighty man who had sworn an oath to destroy Coriantumr. The war was so brutal and all-encompassing that every man, woman, and child was armed and forced to fight. The people were driven by pure rage and a lust for vengeance. The Spirit of the Lord had completely ceased to strive with them.

Millions of people were slain. The land was covered with the bodies of the dead.

Chapter 15: The Annihilation of a Nation

Coriantumr, seeing the near-total destruction, finally remembered the words of the prophet Ether. He wrote a letter to Shiz, offering to give up the kingdom if Shiz would spare the people. But Shiz replied that he would only spare them if Coriantumr would let Shiz kill him.

The war continued until only Coriantumr and Shiz were left. They had gathered the last remnants of their people to a hill called Ramah (which is the same hill where my father, Mormon, hid the Nephite records, which we call Cumorah).

They fought for three days. Finally, exhausted, Coriantumr fought Shiz in a final, desperate duel. Coriantumr smote off the head of Shiz. But Shiz, having been beheaded, raised himself up on his hands and gasped for breath before he died.

And so, the prophecies of Ether were fulfilled. Coriantumr was the only survivor. He wandered south and was eventually found by the people of Zarahemla.

Ether finished his record, and knowing that he too would soon be killed, he hid it in a place where the people of Limhi would later find it.

The Book of Moroni

This is the final book in the collection, written by Moroni after he finished his father's record and abridged the Book of Ether. Wandering alone for decades after the destruction of his people, Moroni adds these last few chapters to preserve essential doctrines and ordinances. The book is a compilation of vital instructions on the gift of the Holy Ghost, the administration of the sacrament, the qualifications for baptism, and the organization of the church. It includes two profound epistles from his father, Mormon, on faith, hope, and charity, and the error of infant baptism. Moroni concludes the entire Book of Mormon with his own powerful final testimony, providing a promise to all who read the record with a sincere heart that they can know of its truthfulness through the power of the Holy Ghost.

Chapter 1: Moroni's Lonely Conclusion

I, Moroni, now write a few more things, so that they may be of worth to my brethren, the Lamanites, in a future day.

After I sealed up the records my father commanded me to make, I had supposed I would not write any more. But I am still alive, and I am hunted by the Lamanites, who put to death every Nephite who will not deny the Christ. I wander wherever I can for the safety of my own life. I do not know how much longer I will live. Therefore, I will write a few more things that I feel are important.

Chapter 2: On the Gift of the Holy Ghost

I will now write down the manner in which the disciples, whom Jesus had chosen, bestowed the gift of the Holy Ghost.

After baptizing believers in the name of Christ, they would lay their hands upon their heads and say: "In the name of Jesus Christ I give unto you the Holy Ghost." And after they had spoken these words, the Holy Ghost would fall upon them, and they would be filled with the Spirit.

Chapter 3: The Ordination of Priests and Teachers

This is the way they ordained priests and teachers. They would lay their hands upon them and say: "In the name of Jesus Christ I ordain you to be a priest (or a teacher), to preach repentance and remission of sins through Jesus Christ, by the endurance of faith on his name to the end. Amen."

Chapter 4: The Sacrament of the Bread

This is how they administered the holy sacrament of the Lord's Supper. They would gather together often to partake of bread and wine in remembrance of the Lord Jesus.

The elder or priest would kneel 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."

Chapter 5: The Sacrament of the Wine

This is the manner in which they administered the wine. He would say: "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."

Chapter 6: On Church Governance and Worthiness

The church would meet together often to fast and to pray, and to speak with one another concerning the welfare of their souls. They would also meet to partake of the sacrament in remembrance of the Lord Jesus.

No one was received unto baptism unless they came forth with a broken heart and a contrite spirit, and truly witnessed that they had repented of all their sins. After baptism, their names were taken, that they might be remembered and nourished by the good word of God.

Their meetings were conducted by the power of the Holy Ghost. Sometimes the Spirit would lead them to preach, sometimes to exhort, sometimes to pray, or to supplicate, or to sing. They did not allow any iniquity among them. If a member was found to have sinned, they were brought before the elders. If three witnesses testified against them and they did not repent, their names were blotted out. But as often as they repented and sought forgiveness with real intent, they were forgiven.

Chapter 7: A Sermon by Mormon on Faith, Hope, and Charity

I, Moroni, now include some of the words of my father, Mormon, which he spoke to the people who were members of the church.

He taught them that the Spirit of Christ is given to every person, so that we may all know good from evil. Therefore, anything that invites you to do good, to love God, and to serve him, is inspired by God. Anything that persuades you to do evil, to deny Christ, and to fight against God, is of the devil.

He explained that it is by faith that miracles are wrought. And it is by faith that angels appear and minister unto men. If these things have ceased, it is because of unbelief.

He then spoke of 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."

Finally, he taught them about charity. "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. And charity suffereth long, and is kind, and envieth not... seeketh not her own, is not easily provoked, thinketh no evil, and rejoiceth not in iniquity but rejoiceth in the truth."

"Charity," he concluded, "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 him. Wherefore, my beloved brethren, pray unto the Father with all the energy of heart, that ye may be filled with this love."

Chapter 8: Mormon's Epistle on Infant Baptism

I now include another epistle from my father, Mormon, which he wrote to me after I had been called to the ministry. It concerns a dispute that had arisen among the people about the baptism of little children.

My father wrote, "I am filled with sorrow, for I have learned that there are serious contentions among you. My son, I perceive that you are concerned about the baptism of little children. Listen to me: I have inquired of the Lord, and the plain word of God came to me, saying that little children are whole, for they are not capable of committing sin."

"Therefore, the curse of Adam is taken from them in Christ, so that it has no power over them. It is solemn mockery before God that you should baptize little children. They are alive in Christ from the foundation of the world. Anyone who says little children need baptism is in the gall of bitterness and in the bonds of iniquity, for they do not understand the gospel of Christ."

"This teaching is an awful wickedness. It supposes that God is a partial God who saves some children and not others. Little children cannot repent. Therefore, it is awful wickedness to deny the pure mercies of God to them, for they are all alive in Him because of His mercy. I know that it is solemn mockery before God to baptize them."

Chapter 9: Mormon's Epistle on the Depravity of the Nephites

I include one last letter from my father, Mormon, written to me in the midst of our final wars. It captures the horror of our situation.

He wrote, "My beloved son, I write to you in sorrow. Our armies are being driven back. The Lamanites have taken many prisoners, and the Nephites who have taken prisoners have deprived their daughters of their chastity and virtue and then tortured them to death. And the Lamanites do the same in return. O my beloved son, how can a people like this, that are without civilization, expect that God will hold his hand in judgment against them?"

"My son, my heart is broken. I fear the Spirit of the Lord has ceased striving with them. When I look at them, I am without hope, for they are without principle and past feeling. They do not have love, one towards another; and they thirst after blood and revenge continually."

"I pray for you continually, that your faith in Christ will not fail. May Christ lift you up, and may his mercy and long-suffering, and the hope of his glory and of eternal life, rest in your mind forever."

Chapter 10: Moroni's Farewell and the Promise

Now I, Moroni, have written the words which I was commanded. I am about to go to my rest in the paradise of God, until my spirit and body shall 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.

And now, I have a final exhortation for you who will read these things.

When you receive these things, I would exhort you that you would ask God, the Eternal Father, in the name of Christ, if these things are not true; and if you 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 you may know the truth of all things.

And whatever thing is good is just and true; wherefore, nothing that is good denieth the Christ, but acknowledgeth that he is. Therefore, I exhort you to deny not the power of God, for he works by power, according to the faith of the children of men.

I also exhort you to remember that the spiritual gifts spoken of by the apostles are real. To one is given the gift to teach the word of wisdom; to another, to teach the word of knowledge; to another, exceeding great faith; to another, the gifts of healing; to another, the working of mighty miracles; to another, to prophesy; to another, the beholding of angels; to another, all kinds of tongues; and to another, the interpretation of tongues. These gifts all come from the same God, and they are given to men to profit them. And I exhort you to remember that every good gift comes of Christ.

And again I would exhort you that you would come unto Christ, and lay hold upon every good gift, and touch not the evil gift, nor the unclean thing.

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 now I bid unto all, farewell. I soon go to rest in the paradise of God. Amen.

