

**Come Follow Me 2020**  
**Mosiah 1-3**







**ABRIDGED**

# Plates of Mormon

**LOST 116 PAGES**

## Small Plates of Nephi



**Lehi to King Benjamin  
(Abridged)**

**1 Nephi to Omni**

**Words of Mormon**

## Large Plates of Nephi



**24 Plates of Ether**



**Brass Plates from Jerusalem**





**MULEK**

**LAMAN**

**LEHI**

**NEPHI**



600 BC

400 BC

200 BC

AD 1



**ZARAHEMLA**

**M... KING**

**LAMIANITES**

**NEPHITES**











**NEPHITES**

Zarahemla ●

**LAMANITES**

Nephi ●







**NEPHITES**

Zarahemla ●

**LAMANITES**

Nephi ●





**KING  
BENJAMIN**

Zarahemla ●

**NEPHITES**

**LAMANITES**

Nephi ●

**ZENIFF**

**NOAH**

**ABINADI**

**LIMHI**







a “holy man, and he did reign over his people in righteousness; and there were many holy men in the land, and they did speak the word of God with <sup>b</sup>power and with authority; and they did use much <sup>c</sup>sharpness because of the stiffneckedness of the people—

18 Wherefore, with the help of these, king <sup>a</sup>Benjamin, by laboring with all the might of his body and the <sup>b</sup>faculty of his whole soul, and also the prophets, did once more establish peace in the land.

## THE BOOK OF MOSIAH

### CHAPTER 1

*King Benjamin teaches his sons the language and prophecies of their fathers—Their religion and civilization have been preserved because of the records kept on the various plates—Mosiah is chosen as king and is given custody of the records and other things. About 130–124 B.C.*

**A**ND now there was no more contention in all the <sup>a</sup>land of Zarahemla, among all the people who belonged to king Benjamin, so that king Benjamin had continual peace all the remainder of his days.

2 And it came to pass that he had three <sup>a</sup>sons; and he called their names Mosiah, and Helorum, and Helaman. And he caused that they should be <sup>b</sup>taught in all the <sup>c</sup>language of his fathers, that thereby they might become men of understanding; and that they might know concerning the prophecies which had been spoken by the mouths of their fathers, which were delivered them by the hand of the Lord.

3 And he also taught them concerning the records which were engraven on the <sup>a</sup>plates of brass, saying: My sons, I would that ye should remember that were it not for these <sup>b</sup>plates, which contain these records and these commandments, we must have suffered in <sup>c</sup>ignorance, even at this present time, not knowing the mysteries of God.

4 For it were not possible that our father, Lehi, could have remembered all these things, to have taught them to his children, except it were for the help of these plates; for he having been taught in the <sup>a</sup>language of the Egyptians therefore he could read these engravings, and teach them to his children, that thereby they could teach them to their children, and so fulfilling the commandments of God, even down to this present time.

5 I say unto you, my sons, <sup>a</sup>were it not for these things, which have been kept and <sup>b</sup>preserved by the hand of God, that we might <sup>c</sup>read and understand of his <sup>d</sup>mysteries, and have his <sup>e</sup>commandments always

King Benjamin teaches his sons the importance of the scriptures

before our eyes, that even our fathers would have dwindled in unbelief, and we should have been like unto our brethren, the Lamanites, who know nothing concerning these things, or even do not believe them when they are taught them, because of the <sup>f</sup>traditions of their fathers, which are not correct.

6 O my sons, I would that ye should remember that these sayings are true, and also that these records are <sup>a</sup>true. And behold, also the plates of Nephi, which contain the records and the sayings of our fathers from the time they left Jerusalem until now, and they are true; and we can know of their surety because we have them before our eyes.

7 And now, my sons, I would that ye should remember to <sup>a</sup>search them diligently, that ye may profit thereby; and I would that ye should <sup>b</sup>keep the commandments of God, that ye may <sup>c</sup>prosper in the land according to the <sup>d</sup>promises which the Lord made unto our fathers.

8 And many more things did king Benjamin teach his sons, which are not written in this book.

9 And it came to pass that after king Benjamin had made an end of teaching his sons, that he waxed <sup>a</sup>old, and he saw that he must very soon go the way of all the earth; therefore, he thought it expedient that he should confer the kingdom upon one of his sons.

10 Therefore, he had Mosiah brought before him; and these are the words which he spake unto him, saying: My son, I would that ye should make a proclamation throughout all this land among all

this <sup>a</sup>people, or the people of Zarahemla, and the people of Mosiah who dwell in the land, that thereby they may be gathered together; for on the morrow I shall proclaim unto this my people out of mine own mouth that thou art a <sup>b</sup>king and a ruler over this people, whom the Lord our God hath given us.

11 And moreover, I shall give this people a <sup>a</sup>name, that thereby they may be distinguished above all the people which the Lord God hath brought out of the land of Jerusalem; and this I do because they have been a <sup>b</sup>diligent people in keeping the commandments of the Lord.

12 And I give unto them a name that never shall be blotted out, except it be through <sup>a</sup>transgression.

13 Yea, and moreover I say unto you, that if this highly favored people of the Lord should fall into <sup>a</sup>transgression, and become a wicked and an adulterous people, that the Lord will deliver them up, that thereby they become <sup>b</sup>weak like unto their brethren; and he will no more <sup>c</sup>preserve them by his matchless and marvelous power, as he has hitherto preserved our fathers.

14 For I say unto you, that if he had not extended his arm in the preservation of our fathers they must have fallen into the hands of the Lamanites, and become victims to their hatred.

15 And it came to pass that after king Benjamin had made an end of these sayings to his son, that he gave him <sup>a</sup>charge concerning all the affairs of the kingdom.

16 And moreover, he also gave him charge concerning the records which

Mosiah is Given Charge Over the Affairs of the Kingdom and Gathers the People



**“A mystery is a truth that cannot be known except through divine revelation—a sacred secret. ... In our day such great truths as those pertaining to the restoration of the Priesthood, the work for the dead, and the re-establishment of the Church are ‘mysteries,’ because they could not have been discovered except by revelation”**

*(Hyrum M. Smith and Janne M. Sjodahl, The Doctrine and Covenants Commentary, rev. ed. [1972], 141).*







before our eyes, that even our fathers would have dwindled in unbelief, and we should have been like unto our brethren, the Lamanites, who know nothing concerning these things, or even do not believe them when they are taught them, because of the traditions of their fathers, which are not correct.

6 O my sons, I would that ye should remember that these sayings are true, and also that these records are true. And behold, also the plates of Nephi, which contain the records and the sayings of our fathers from the time they left Jerusalem until now, and they are true; and we can know of their surety because we have them before our eyes.

7 And now, my sons, I would that ye should remember to search them diligently, that ye may profit thereby; and I would that ye should keep the commandments of God, that ye may prosper in the land according to the promises which the Lord made unto our fathers.

8 And many more things did king Benjamin teach his sons, which are not written in this book.

9 And it came to pass that after king Benjamin had made an end of teaching his sons, that he waxed old, and he saw that he must very soon go the way of all the earth; therefore, he thought it expedient that he should confer the kingdom upon one of his sons.

10 Therefore, he had Mosiah brought before him; and these are the words which he spake unto him, saying: My son, I would that ye should make a proclamation throughout all this land among all

this people, or the hemla, and the people who dwell in the land; that they may be on the morrow, and this my people shall know the mouth that thou art ruler over this people, whom the Lord our God hath given us.

11 And moreover, I shall give this people a name, that thereby they may be distinguished above all the people which the Lord God hath brought out of the land of Jerusalem; and this I do because they have been a diligent people in keeping the commandments of the Lord.

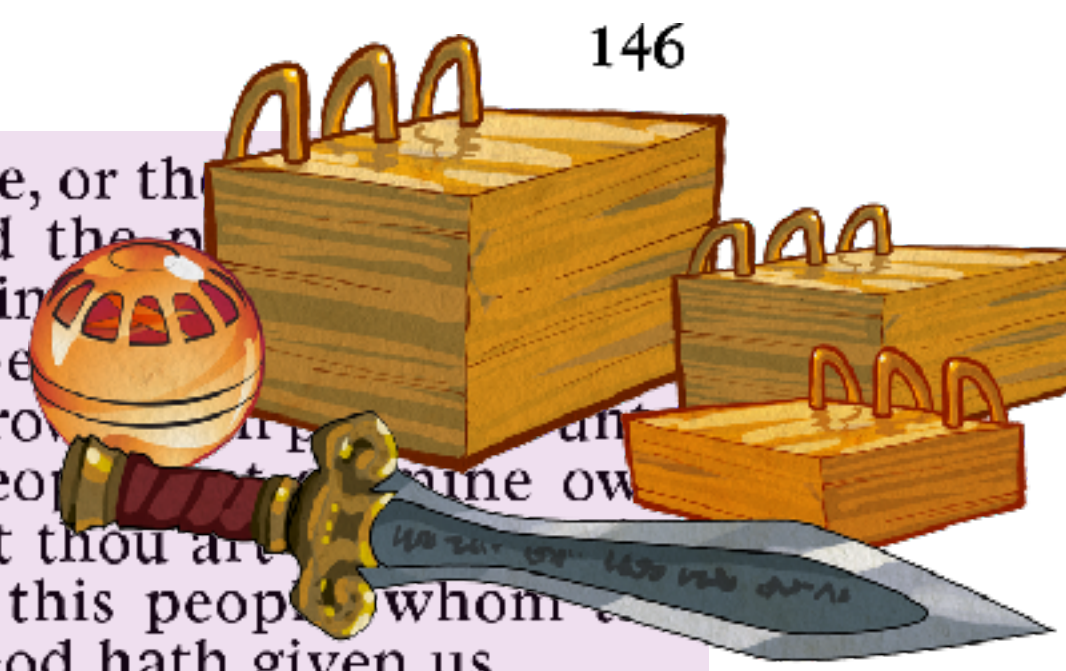
12 And I give unto them a name that never shall be blotted out, except it be through transgression.

13 Yea, and moreover I say unto you, that if this highly favored people of the Lord should fall into transgression, and become a wicked and an adulterous people, that the Lord will deliver them up, that thereby they become weak like unto their brethren; and he will no more preserve them by his matchless and marvelous power, as he has hitherto preserved our fathers.

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16 And moreover, he also gave him charge concerning the records which



Mosiah is Given Charge Over the Affairs of the Kingdom and Gathers the People

were engraven on the plates of brass; and also the plates of Nephi; and also, the sword of Laban, and the ball or director, which led our fathers through the wilderness, which was prepared by the hand of the Lord that thereby they might be led, every one according to the heed and diligence which they gave unto him.

17 Therefore, as they were unfaithful they did not prosper nor progress in their journey, but were driven back, and incurred the displeasure of God upon them; and therefore they were smitten with famine and sore afflictions, to stir them up in remembrance of their duty.

18 And now, it came to pass that Mosiah went and did as his father had commanded him, and proclaimed unto all the people who were in the land of Zarahemla that thereby they might gather themselves together, to go up to the temple to hear the words which his father should speak unto them.

CHAPTER 2

*King Benjamin addresses his people—He recounts the equity, fairness, and spirituality of his reign—He counsels them to serve their Heavenly King—Those who rebel against God will suffer anguish like unquenchable fire. About 124 B.C.*

AND it came to pass that after Mosiah had done as his father had commanded him, and had made a proclamation throughout all the land, that the people gathered themselves together throughout all the land, that they might go up

to the temple to hear the words which king Benjamin should speak unto them.

2 And there were a great number, even so many that they did not number them; for they had multiplied exceedingly and waxed great in the land.

3 And they also took of the firstlings of their flocks, that they might offer sacrifice and burnt offerings according to the law of Moses;

4 And also that they might give thanks to the Lord their God, who had brought them out of the land of Jerusalem, and who had delivered them out of the hands of their enemies, and had appointed just men to be their teachers, and also a just man to be their king, who had established peace in the land of Zarahemla, and who had taught them to keep the commandments of God, that they might rejoice and be filled with love towards God and all men.

5 And it came to pass that when they came up to the temple, they pitched their tents round about, every man according to his family, consisting of his wife, and his sons, and his daughters, and their sons, and their daughters, from the eldest down to the youngest, every family being separate one from another.

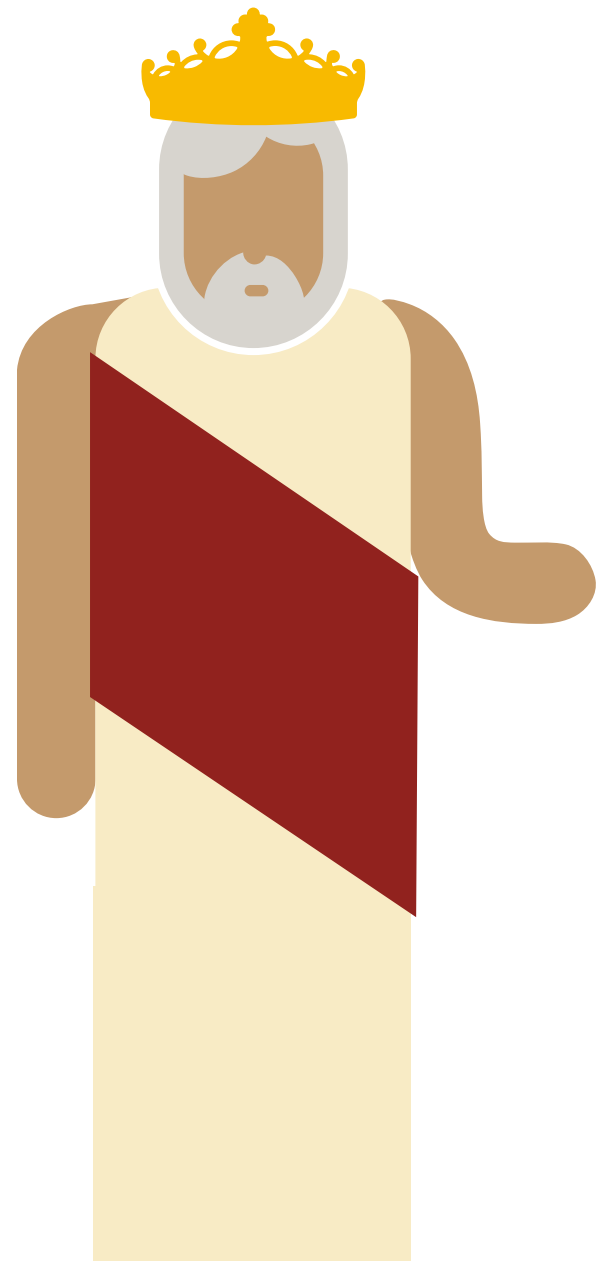
6 And they pitched their tents round about the temple, every man having his tent with the door thereof towards the temple, that thereby they might remain in their tents and hear the words which king Benjamin should speak unto them;

16a Mosiah 1:3.

b Mosiah 1:18.

e 2 Ne. 25:24.





## 3 ORATIONS

**2:9-41** – Speaking as a king and how he had provided for them temporally and spiritually.

**3:1-27** – Speaking as a prophet, teaching his people how to avoid spiritual chaos and unrest. These were the words of an angel and they emphasized Christ's service to others



**4:4-30** – How service can extend the knowledge of the glory, truth and justice of God beyond a spiritual awakening.



were engraven on the <sup>a</sup>plates of brass; and also the plates of Nephi; and also, the <sup>b</sup>sword of Laban, and the <sup>c</sup>ball or director, which led our fathers through the wilderness, which was prepared by the hand of the Lord that thereby they might be led, every one according to the heed and diligence which they gave unto him.

17 Therefore, as they were <sup>a</sup>unfaithful they did not prosper nor progress in their journey, but were <sup>b</sup>driven back, and incurred the displeasure of God upon them; and therefore they were smitten with famine and sore afflictions, to stir them up in <sup>d</sup>obedience of their duty.

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## CHAPTER 2

*King Benjamin addresses his people—He teaches of equity, fairness, and spiritual power—He counsels them to obey the Heavenly King—Those who do not obey will suffer anguish and be consumed by fire. About 124 B.C.*

AND it came to pass that after Mosiah had done as his father had commanded him, and had made a proclamation throughout all the land, that the people <sup>a</sup>gathered themselves together throughout all the land, that they might go up

to the <sup>b</sup>temple to <sup>c</sup>hear the <sup>d</sup>words which king Benjamin should speak unto them.

2 And there were a great number, even so many that they did not number them; for they had multiplied exceedingly and waxed great in the land.

3 And they also took of the <sup>a</sup>firstlings of their flocks, that they might offer <sup>b</sup>sacrifice and <sup>c</sup>burnt <sup>d</sup>offerings <sup>e</sup>according to the law of Moses;

4 And also that they might give thanks to the Lord their God, who had brought them out of the land of Jerusalem, and who had delivered them out of the hands of their enemies, and had <sup>a</sup>appointed just men to be their <sup>b</sup>teachers, and also a just man to be their king, who had established peace in the <sup>c</sup>land of Zarahemla, and who had taught them to <sup>d</sup>keep the commandments of God, that they might rejoice and be filled with <sup>e</sup>love towards God and all men.

5 And it came to pass that when they came up to the temple, they pitched their tents round about, every man according to his <sup>a</sup>family, consisting of his wife, and his sons, and his daughters, and their sons, and their daughters, from the eldest down to the youngest, every family being separate one from another.

6 And they pitched their tents round about the temple, every man having his <sup>a</sup>tent with the door thereof towards the temple, that thereby they might remain in their tents and hear the words which king Benjamin should speak unto them;

Families gather and prepare to receive

King Benjamin's words

Benjamin's instructions

7 For the multitude being so great that king Benjamin could not teach them all within the walls of the temple, therefore he caused a <sup>a</sup>tower to be erected, that thereby his people might hear the words which he should speak unto them.

8 And it came to pass that he began to speak to his people from the tower; and they could not all hear his words because of the greatness of the multitude; therefore he caused that the words which he spake should be written and sent forth among those that were not under the sound of his voice, that they might also receive his words.

9 And these are the words which he <sup>a</sup>spake and caused to be written, saying: My brethren, all ye that have assembled yourselves together, you that can hear my words which I shall speak unto you this day; for I have not commanded you to come up hither to <sup>b</sup>trifle with the words which I shall speak, but that you should <sup>c</sup>hearken unto me, and open your ears that ye may hear, and your <sup>d</sup>hearts that ye may understand, and your <sup>e</sup>minds that the <sup>f</sup>mysteries of God may be unfolded to your view.

10 I have not commanded you to come up hither that ye should fear <sup>a</sup>me, or that ye should think that I of myself am more than a mortal man.

11 But I am like as yourselves, subject to all manner of infirmities in body and mind; yet I have been chosen by this people, and <sup>a</sup>consecrated by <sup>b</sup>my father, and was suffered by the hand of the Lord that I should be a ruler and a king over this people; and have been kept and preserved by his matchless power, to

serve you with all the might, mind and strength which the Lord hath granted unto me.

12 I say unto you that as I have been suffered to <sup>a</sup>spend my days in your service, even up to this time, and have not sought <sup>b</sup>gold nor silver nor any manner of riches of you;

13 Neither have I suffered that ye should be confined in dungeons, nor that ye should make slaves one of another, nor that ye should murder, or plunder, or steal, or commit adultery; nor even have I suffered that ye should commit any manner of wickedness, and have taught you that ye should keep the commandments of the Lord, in all things which he hath commanded you—

14 And even I, myself, have <sup>a</sup>labored with mine own <sup>b</sup>hands that I might serve you, and that ye should not be <sup>c</sup>laden with taxes, and that there should nothing come upon you which was grievous to be borne—and of all these things which I have spoken, ye yourselves are witnesses this day.

15 Yet, my brethren, I have not done these things that I might <sup>a</sup>boast, neither do I tell these things that thereby I might accuse you; but I tell you these things that ye may know that I can answer a clear

*To make of no importance*

not desire to boast, for I have only been in the service of God.

17 And behold, I tell you these things that ye may learn <sup>a</sup>wisdom; that ye may learn that when ye are in the <sup>b</sup>service of your <sup>c</sup>fellow beings

King Benjamin's achievements



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16 Behold, I say unto you that because I said unto you that I had spent my days in your service, I do not desire to boast, for I have only been in the service of God.

17 And behold, I tell you these things that ye may learn <sup>a</sup>wisdom; that ye may learn that when ye are in the <sup>b</sup>service of your <sup>c</sup>fellow beings

## King Benjamin's achievements

## The People Should Serve God

ye are only in the service of your God.

18 Behold, ye have called me your king; and if I, whom ye call your king, do labor to <sup>a</sup>serve you, then ought not ye to labor to serve one another?

19 And behold also, if I, whom ye call your king, who has spent his days in your service, and yet has been in the service of God, do merit any thanks from you, O how you ought to <sup>a</sup>thank your heavenly <sup>b</sup>King!

20 I say unto you, my brethren, that if you should render all the <sup>a</sup>thanks and <sup>b</sup>praise which your whole soul has power to possess, to that God who has created you, and has kept and <sup>c</sup>preserved you, and has caused that ye should <sup>a</sup>rejoice, and has granted that ye should live in peace one with another—

21 I say unto you that if ye should <sup>a</sup>serve him who has created you from the beginning, and is <sup>b</sup>preserving you from day to day, by lending you <sup>c</sup>breath, that ye may live and move and do according to your own <sup>d</sup>will, and even supporting you from one moment to another—I say, if ye should serve him with all your <sup>e</sup>whole souls yet ye would be <sup>f</sup>unprofitable servants.

22 And behold, all that he <sup>a</sup>requires of you is to <sup>b</sup>keep his commandments; and he has <sup>c</sup>promised you that if ye would keep his commandments ye should prosper in the land; and he never doth <sup>d</sup>vary from that which he hath said; therefore,

if ye do <sup>e</sup>keep his <sup>f</sup>commandments he doth bless you and prosper you.

23 And now, in the first place, he hath created you, and granted unto you your lives, for which ye are indebted unto him.

24 And secondly, he doth <sup>a</sup>require that ye should do as he hath commanded you; for which if ye do, he doth immediately <sup>b</sup>bless you; and therefore he hath paid you. And ye are still indebted unto him, and are, and will be, forever and ever; therefore, of what have ye to boast?

25 And now I ask, can ye say aught of yourselves? I answer you, Nay. Ye cannot say that ye are even as much as the dust of the earth; yet ye were <sup>a</sup>created of the <sup>b</sup>dust of the earth; but behold, it <sup>c</sup>belongeth to him who created you.

26 And I, even I, whom ye call your king, am <sup>a</sup>no better than ye yourselves are; for I am also of the dust. And ye behold that I am old, and am about to yield up this mortal frame to its mother earth.

27 Therefore, as I said unto you that I had <sup>a</sup>served you, <sup>b</sup>walking with a clear conscience before God, even so I at this time have caused that ye should assemble yourselves together, that I might be found blameless, and that your <sup>c</sup>blood should not come upon me, when I shall stand to be judged of God of the things whereof he hath commanded me concerning you.

28 I say unto you that I have caused that ye should assemble yourselves together that I might

<sup>a</sup>rid my garments of your blood, at this period of time when I am about to go down to my grave, that I might go down in peace, and my immortal <sup>b</sup>spirit may join the <sup>c</sup>choirs above in singing the praises of a just God.

29 And moreover, I say unto you that I have caused that ye should assemble yourselves together, that I might declare unto you that I can no longer be your teacher, nor your king;

30 For even at this time, my whole frame doth tremble exceedingly while attempting to speak unto you; but the Lord God doth support me, and hath suffered me that I should speak unto you, and hath commanded me that I should declare unto you this day, that my son Mosiah is a <sup>a</sup>king and a ruler over you.

31 And now, my brethren, I would that ye should do as ye have hitherto done. As ye have kept my commandments, and also the commandments of my father, and have prospered, and have been kept from falling into the hands of your enemies, even so if ye shall keep the commandments of my son, or the commandments of God which shall be delivered unto you by him, ye shall prosper in the land, and your enemies shall have no power over you.

32 But, O my people, beware lest there shall arise <sup>a</sup>contentions among you, and ye <sup>b</sup>list to <sup>c</sup>obey the evil spirit, which was spoken of by my father Mosiah.

33 For behold, there is a wo pronounced upon him who listeth to



**“Knowing everything that might be done is knowledge; knowing what is right to do is wisdom; doing it is character.”**

*Elder Delbert L. Stapley - General Conference?*



serve you with all the might, mind and strength which the Lord hath granted unto me.

12 I say unto you that as I have been suffered to <sup>a</sup>spend my days in your service, even up to this time, and have not sought <sup>b</sup>gold nor silver nor any manner of riches of you;

13 Neither have I suffered that ye should be confined in dungeons, nor that ye should make slaves one of another, nor that ye should murder, or plunder, or steal, or commit adultery; nor even have I suffered that ye should commit any manner of wickedness, and have taught you that ye should keep the commandments of the Lord, in all things which he hath commanded you—

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<sup>a</sup>rid my garments of your blood, at this period of time when I am about to go down to my grave, that I might go down in peace, and my immortal <sup>b</sup>spirit may join the <sup>c</sup>choirs above in singing the praises of a just God.

29 And moreover, I say unto you that I have caused that ye should assemble yourselves together, that I might declare unto you that I can no longer be your teacher, nor your king;

30 For even at this time, my whole frame doth tremble exceedingly while attempting to speak unto you; but the Lord God doth support me, and hath suffered me that I should speak unto you, and hath commanded me that I should declare unto you this day, that my son Mosiah is a <sup>a</sup>king and a ruler over you.

31 And now, my brethren, I would that ye should do as ye have hitherto done. As ye have kept my commandments, and also the commandments of my father, and have prospered, and have been kept from falling into the hands of your enemies, even so if ye shall keep the commandments of my son, or the commandments of God which shall be delivered unto you by him, ye shall prosper in the land, and your enemies shall have no power over you.

32 But, O my people, beware lest there shall arise <sup>a</sup>contentions among you, and ye <sup>b</sup>list to <sup>c</sup>obey the evil spirit, which was spoken of by my father Mosiah.

33 For behold, there is a wo pronounced upon him who listeth to







ye are only in the service of your God.

18 Behold, ye have called me your king; and if I, whom ye call your king, do labor to <sup>a</sup>serve you, then ought not ye to labor to serve one another?

19 And behold also, if I, whom ye call your king, who has spent his days in your service, and yet has been in the service of God, do merit any thanks from you, O how you ought to <sup>a</sup>thank your heavenly <sup>b</sup>King!

20 I say unto you, my brethren, that if you should render all the <sup>a</sup>thanks and <sup>b</sup>praise which your whole soul has power to possess, to that God who has created you, and has kept and <sup>c</sup>preserved you, and has caused that ye should <sup>a</sup>rejoice, and has granted that ye should live in peace one with another—

21 I say unto you that if ye should <sup>a</sup>serve him who has created you from the beginning, and is <sup>b</sup>preserving you from day to day, by lending you <sup>c</sup>breath, that ye may live and move and do according to your own <sup>a</sup>will, and even supporting you from one moment to another—I say, if ye should serve him with all your <sup>e</sup>whole souls yet ye would be <sup>f</sup>unprofitable servants.

22 And behold, all that he <sup>a</sup>requires of you is to <sup>b</sup>keep his commandments; and he has <sup>c</sup>promised you that if ye would keep his commandments ye should prosper in the land; and he never doth <sup>d</sup>vary from that which he hath said; therefore,

if ye do <sup>e</sup>keep his <sup>f</sup>commandments he doth bless you and prosper you.

23 And now, in the first place, he hath created you, and granted unto you your lives, for which ye are indebted unto him.

24 And secondly, he doth <sup>a</sup>require that ye should do as he hath commanded you; for which if ye do, he doth immediately <sup>b</sup>bless you; and therefore he hath paid you. And ye are still indebted unto him, and are, and will be, forever and ever; therefore, of what have ye to boast?

25 And now I ask, can ye say aught of yourselves? I answer you, Nay. Ye cannot say that ye are even as much as the dust of the earth; yet ye were <sup>a</sup>created of the <sup>b</sup>dust of the earth; but behold, it <sup>c</sup>belongeth to him who created you.

26 And I, even I, whom ye call your king, am <sup>a</sup>no better than ye yourselves are; for I am also of the dust. And ye behold that I am old, and am about to yield up this mortal frame to its mother earth.

27 Therefore, as I said unto you that I had <sup>a</sup>served you, <sup>b</sup>walking with a clear conscience before God, even so I at this time have caused that ye should assemble yourselves together, that I might be found blameless, and that your <sup>c</sup>blood should not come upon me, when I shall stand to be judged of God of the things whereof he hath commanded me concerning you.

28 I say unto you that I have caused that ye should assemble yourselves together that I might

### King Benjamin Completes His Reign

<sup>a</sup>rid my garments of your blood, at this period of time when I am about to go down to my grave, that I might go down in peace, and my immortal <sup>b</sup>spirit may join the <sup>c</sup>choirs above in singing the praises of a just God.

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<sup>a</sup>obey that spirit; for if he listeth to obey him, and remaineth and dieth in his <sup>b</sup>sins, the same drinketh <sup>c</sup>damnation to his own soul; for he receiveth for his wages an <sup>a</sup>everlasting <sup>e</sup>punishment, having transgressed the law of God contrary to his own knowledge.

34 I say unto you, that there are not any among you, except it be your little children that have not been taught concerning these things, but what knoweth that ye are eternally <sup>a</sup>indebted to your heavenly Father, to render to him <sup>b</sup>all that you have and are; and also have been taught concerning the <sup>c</sup>records which contain the prophecies which have been spoken by the holy prophets, even down to the time our father, Lehi, left Jerusalem;

35 And also, all that has been spoken by our fathers until now. And behold, also, they spake that which was commanded them of the Lord; therefore, they are <sup>a</sup>just and true.

36 And now, I say unto you, my brethren, that after ye have known and have been taught all these things, if ye should transgress and go <sup>a</sup>contrary to that which has been spoken, that ye do <sup>b</sup>withdraw yourselves from the Spirit of the Lord, that it may have no place in you to guide you in wisdom's paths that ye may be blessed, prospered, and preserved—

37 I say unto you, that the man that doeth this, the same cometh out in open <sup>a</sup>rebellion against God; therefore he <sup>b</sup>listeth to obey the evil spirit, and becometh an enemy to



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AND again my brethren, I would call your attention, for I have somewhat more to speak unto you; for behold, I have things to tell you concerning that which is to come.

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38 Therefore if that man <sup>a</sup>repenteth not, and remaineth and dieth an enemy to God, the demands of divine <sup>b</sup>justice do awaken his immortal soul to a lively sense of his own <sup>c</sup>guilt, which doth cause him to shrink from the <sup>d</sup>presence of the Lord, and doth fill his breast with guilt, and <sup>e</sup>pain, and <sup>f</sup>anguish, which is like an unquenchable <sup>g</sup>fire, whose flame ascendeth up forever and ever.

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41 And moreover, I would desire that ye should consider on the blessed and <sup>a</sup>happy state of those that keep the commandments of God. For behold, they are <sup>b</sup>blessed in all things, both temporal and spiritual; and if they hold out <sup>c</sup>faithful to the end they are received into <sup>d</sup>heaven, that thereby they may dwell with God in a state of never-ending happiness. O remember, remember that these things are true; for the Lord God hath spoken it.





**“I recall a bishop’s telling me of a woman who came to get a recommend. When asked if she observed the Word of Wisdom, she said that she occasionally drank a cup of coffee. She said, ‘Now, bishop, you’re not going to let that keep me from going to the temple, are you?’ To which he replied, ‘Sister, surely you will not let a cup of coffee stand between you and the house of the Lord’”**

*(President Gordon B. Hinckley in Conference Report, Apr. 1990, 67; or Ensign, May 1990, 51).*



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children of men, and shall dwell in a <sup>e</sup>tabernacle of clay, and shall go forth amongst men, working mighty <sup>f</sup>miracles, such as healing the sick, raising the dead, causing the lame to walk, the <sup>g</sup>blind to receive their sight, and the deaf to hear, and curing all manner of diseases.

6 And he shall cast out <sup>a</sup>devils, or the <sup>b</sup>evil spirits which dwell in the hearts of the children of men.

7 And lo, he shall <sup>a</sup>suffer <sup>b</sup>temptations, and pain of body, <sup>c</sup>hunger, thirst, and fatigue, even more than man can <sup>d</sup>suffer, except it be unto death; for behold, <sup>e</sup>blood cometh from every pore, so great shall be his <sup>f</sup>anguish for the wickedness and the abominations of his people.

8 And he shall be called <sup>a</sup>Jesus <sup>b</sup>Christ, the <sup>c</sup>Son of God, the <sup>d</sup>Father of heaven and earth, the <sup>e</sup>Creator of all things from the beginning; and his <sup>f</sup>mother shall be called Mary.

9 And lo, he cometh unto his own, that <sup>a</sup>salvation might come unto the children of men even through <sup>b</sup>faith on his name; and even after all this they shall consider him a man, and say that he hath a <sup>c</sup>devil,

and shall <sup>a</sup>scourge him, and shall <sup>e</sup>crucify him.

10 And he shall <sup>a</sup>rise the <sup>b</sup>third day from the dead; and behold, he standeth to <sup>c</sup>judge the world; and behold, all these things are done that a righteous judgment might come upon the children of men.

11 For behold, and also his <sup>a</sup>blood <sup>b</sup>atoneth for the sins of those who have <sup>c</sup>fallen by the transgression of Adam, who have died not knowing the <sup>d</sup>will of God concerning them, or who have <sup>e</sup>ignorantly sinned.

12 But wo, wo unto him who knoweth that he <sup>a</sup>rebelleth against God! For salvation cometh to none such except it be through repentance and faith on the <sup>b</sup>Lord Jesus Christ.

13 And the Lord God hath sent his holy <sup>a</sup>prophets among all the children of men, to declare these things to every kindred, nation, and tongue, that thereby whosoever should believe that Christ should come, the same might receive <sup>b</sup>remission of their sins, and rejoice with exceedingly great joy, even <sup>c</sup>as though he had already come among them.

14 Yet the Lord God saw that his people were a <sup>a</sup>stiffnecked people, and he appointed unto them a <sup>b</sup>law, even the <sup>c</sup>law of Moses.

15 And many signs, and wonders, and <sup>a</sup>types, and shadows showed he unto them, concerning his coming; and also holy prophets spake unto them concerning his coming; and yet they <sup>b</sup>hardened their hearts, and understood not that the <sup>c</sup>law of Moses availeth nothing <sup>d</sup>except it were through the <sup>e</sup>atonement of his blood.

16 And even if it were possible that little <sup>a</sup>children could sin they could not be saved; but I say unto you they are <sup>b</sup>blessed; for behold, as in Adam, or by nature, they fall, even so the blood of Christ <sup>c</sup>atoneth for their sins.

17 And moreover, I say unto you, that there shall be <sup>a</sup>no other name given nor any other way nor means whereby <sup>b</sup>salvation can come unto the children of men, only in and through the name of Christ, the <sup>c</sup>Lord Omnipotent.

18 For behold he judgeth, and his judgment is just; and the infant perisheth not that dieth in his infancy; but men drink <sup>a</sup>damnation to their own souls except they humble themselves and <sup>b</sup>be-

The Words of the Angel about Jesus Christ

5e Mosiah 7:27; 15:2 (1-7); Alma 7:9 (9-13).  
 f Matt. 4:24 (23-24); 9:35; Acts 2:22; 1 Ne. 11:31.  
 g Matt. 9:28 (28-31); 20:30 (30-34); John 9:1 (1-4); 3 Ne. 17:9 (7-10); D&C 84:69.  
 6a Mark 1:34 (32-34).

Jesus Christ, Prophecies about.  
 b TG Jesus Christ, Messiah.  
 c Mosiah 15:3; Alma 7:10; 3 Ne. 1:14.  
 d Mosiah 15:4; Hel. 14:12; 3 Ne. 9:15; Ether 4:7.  
 e TG Jesus Christ, Creator.  
 f Matt. 1:16; 1 Ne. 11:18 (14-21).  
 9a TG Jesus Christ

Resurrection.  
 b 2 Ne. 25:13; Hel. 14:20 (20-27).  
 c TG Jesus Christ, Judge.  
 11a TG Blood, Symbolism of.  
 b TG Jesus Christ, Redeemer; Redemption.  
 c TG Fall of Man.  
 d TG God, Will of.  
 e Lev. 4:13 (13-35); Num. 15:27 (2-29); 2 Ne. 9:26 (25-26); Alma 9:16 (15-16); 42:21.

14a 2 Ne. 25:28; Alma 9:31. TG Stiffnecked.  
 b Josh. 1:8; Mosiah 13:29 (29-32); Alma 25:15 (15-16); D&C 41:5 (4-5).  
 c TG Law of Moses.  
 15a TG Jesus Christ, Types of, in Anticipation; Passover; Symbolism.

TG Jesus Christ. Atonement thro  
 17a Acts 4:12 (10-12); 2 Ne. 31:21; Mosiah 4:8 (7-8); 3 Ne. 9:17.  
 b Matt. 7:14 (13-14); TG Jesus Christ. Salvation, Plan  
 c TG Jesus Christ



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BENJAMIN**

**NEPHITES**

Zarahemla ●

**LAMANITES**

Nephi ●

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**ABINADI**

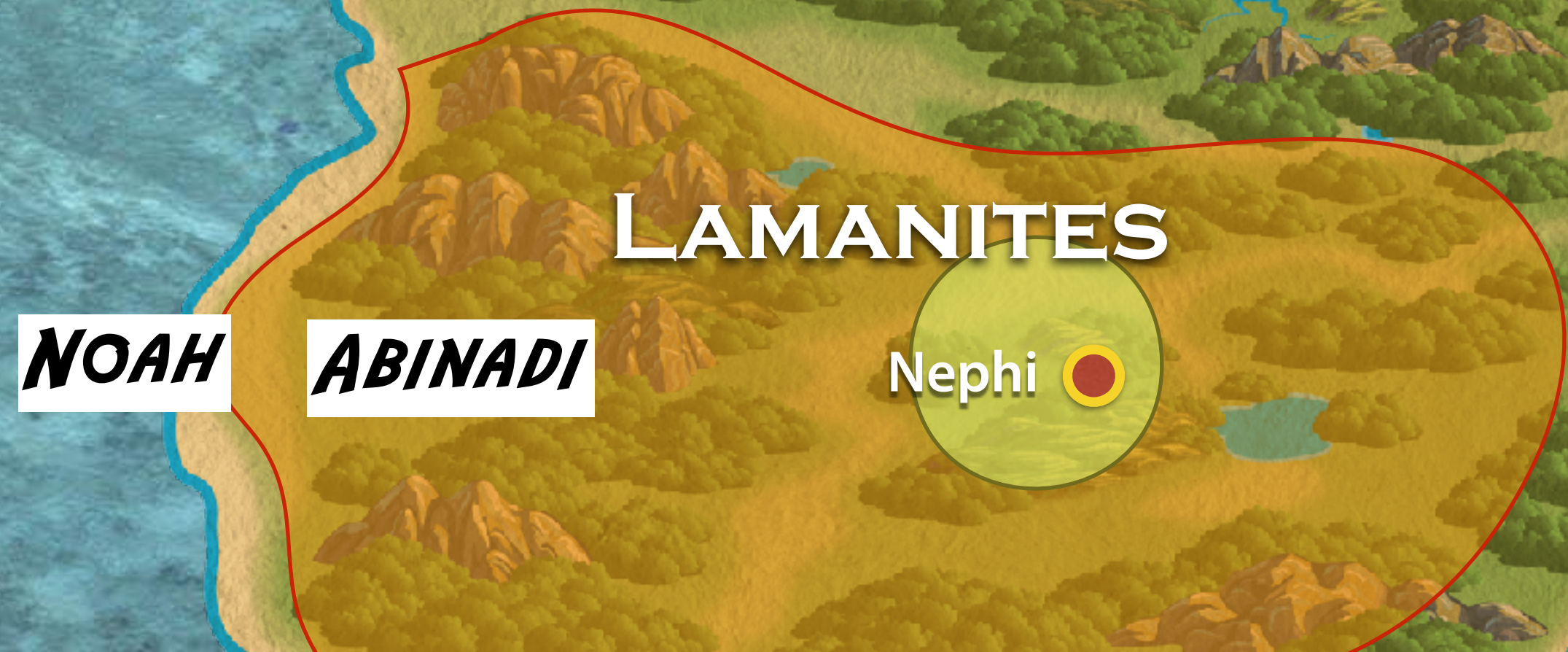


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## SIMILARITIES BETWEEN THE ANGEL'S MESSAGE AND ABINADI'S ADDRESS

1. God himself shall come down (Mosiah 3:5; 15:1).
2. He will work mighty miracles (Mosiah 3:5; 15:6).
3. He will suffer temptation (Mosiah 3:7; 15:5).
4. He will be called Jesus Christ, the Son of God (Mosiah 3:7,8; 15:2,21).
5. He is the Father of heaven and earth (Mosiah 3:8; 15:4).
6. He will bring salvation (Mosiah 3:9; 15:1).
7. He will be scourged and crucified (Mosiah 3:9; 15:8).
8. He will overcome death (Mosiah 3:10; 15:8).
9. He will do these things that men can be judged (Mosiah 3:10; 15:9).
10. His atonement redeems those who have ignorantly sinned (Mosiah 3:11; 15:24).
11. Those who willfully rebel are not redeemed (Mosiah 3:12; 15:26).
12. All prophets declare this message (Mosiah 3:13; 16:6).
13. Prophets spoke as if he had already come (Mosiah 3:13; 16:6).

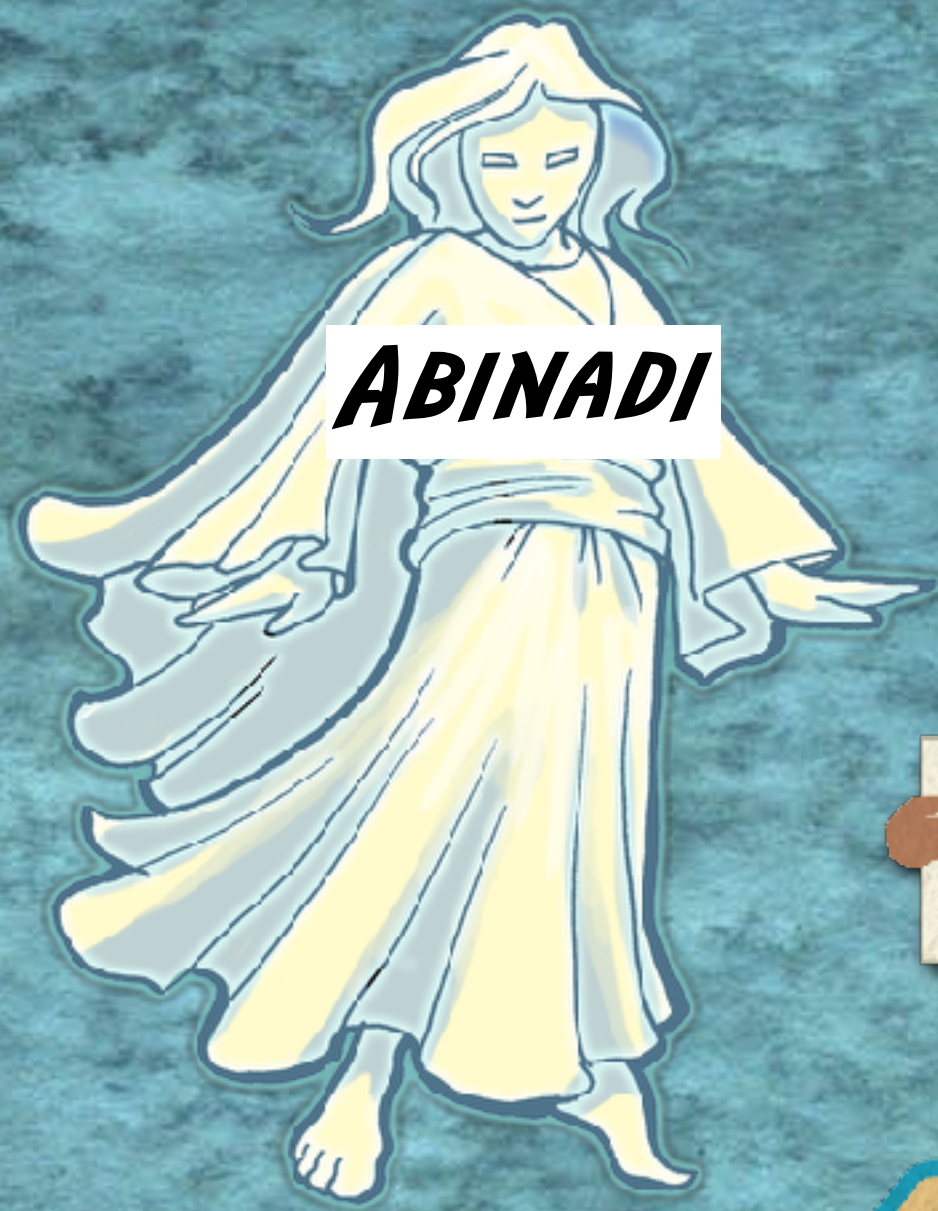


## SIMILARITIES BETWEEN THE ANGEL'S MESSAGE AND ABINADI'S ADDRESS

14. Because Israel was stiffnecked, a law was given them (Mosiah 3:14; 13:29).
15. The law included types of things to come (Mosiah 3:15; 15:11).
16. Prophets spake concerning his coming (Mosiah 3:15; 15:11).
17. Israel hardened their hearts against the prophets (Mosiah 3:15; 13:32).
18. Law of Moses is ineffectual without the atonement (Mosiah 3:15; 13:28).
19. The atonement provides eternal life for little children (Mosiah 3:16; 15:25).
20. Salvation is in Christ. There is no other way (Mosiah 3:17; 16:13).
21. The natural man is an enemy to God (Mosiah 3:19; 16:5).
22. The knowledge of a Savior shall spread to every nation (Mosiah 3:20; 15:28).
23. Receiving this message makes one accountable (Mosiah 3:22; 16:12).
24. Every man will be judged according to his works (Mosiah 3:24; 16:10).
25. Prophets' words stand as a testimony (Mosiah 3:24; 17:10).



**ABINADI**



**KING  
MOSIAH II**



**NEPHITES**

Zarahemla ●



**LAMANITES**

Nephi ●

**LIMHI**





CHAPTER 3  
 Benjamin continues his address—  
 and Omnipotent will minister  
 in a tabernacle of clay—  
 come from every pore as He  
 for the sins of the world—His  
 only name whereby salvation  
 —Men can put off the natural  
 and become Saints through the  
 —The torment of the wicked  
 as a lake of fire and brimstone.  
 124 B.C.

AND again my brethren, I would call your attention, for I have somewhat more to speak unto you; for behold, I have things to tell you concerning that which is to come.

2 And the things which I shall tell you are made known unto me by an angel from God. And he said unto me: Awake; and I awoke, and behold he stood before me.

3 And he said unto me: Awake, and hear the words which I shall tell thee; for behold, I am come to declare unto you the glad tidings of great joy.

4 For the Lord hath heard thy prayers, and hath judged of thy righteousness, and hath sent me to declare unto thee that thou mayest rejoice; and that thou mayest declare unto thy people, that they may also be filled with joy.

5 For behold, the time cometh, and is not far distant, that with power, the Lord Omnipotent, who reigneth, who was, and is from all eternity to all eternity, shall come down from heaven among the

The Words of the Angel about Jesus Christ

children of men, and shall dwell in a tabernacle of clay, and shall go forth amongst men, working mighty miracles, such as healing the sick, raising the dead, causing the lame to walk, the blind to receive their sight, and the deaf to hear, and curing all manner of diseases.

6 And he shall cast out devils, or the evil spirits which dwell in the hearts of the children of men.

7 And lo, he shall suffer temptations, and pain of body, hunger, thirst, and fatigue, even more than man can suffer, except it be unto death; for behold, blood cometh from every pore, so great shall be his anguish for the wickedness and the abominations of his people.

8 And he shall be called Jesus Christ, the Son of God, the Father of all things from the beginning; and his mother shall be called Mary.

9 And lo, he cometh unto his own, that salvation might come unto the children of men even through faith on his name; and even after all this they shall consider him a man, and say that he hath a devil,

and shall scourge him, and shall crucify him.

10 And he shall rise the third day from the dead; and behold, he standeth to judge the world; and behold, all these things are done that a righteous judgment might come upon the children of men.

11 For behold, and also his blood atoneth for the sins of those who have fallen by the transgression of Adam, who have died not knowing the will of God concerning them, or who have ignorantly sinned.

12 But wo, wo unto him who knoweth that he rebelleth against God! For salvation cometh to none such except it be through repentance and faith on the Lord Jesus Christ.

13 And the Lord God hath sent his holy prophets among all the children of men, to declare these things to every kindred, nation, and tongue, that thereby whosoever should believe that Christ should come, the same might receive remission of their sins, and rejoice with exceedingly great joy, even as though he had already come among them.

14 Yet the Lord God saw that his people were a stiffnecked people, and he appointed unto them a law, even the law of Moses.

15 And many signs, and wonders, and types, and shadows showed he unto them, concerning his coming; and also holy prophets spake unto them concerning his coming; and yet they hardened their hearts, and understood not that the law of Moses availeth nothing except it were through the atonement of his blood.

16 And even if it were possible that little children could sin they could not be saved; but I say unto you they are blessed; for behold, as in Adam, or by nature, they fall, even so the blood of Christ atoneth for their sins.

17 And moreover, I say unto you, that there shall be no other name given nor any other way nor means whereby salvation can come unto the children of men, only in and through the name of Christ, the Lord Omnipotent.

18 For behold he judgeth, and his judgment is just; and the infant perisheth not that dieth in his infancy; but men drink damnation to their own souls except they humble themselves and be-

5e Mosiah 7:27; 15:2 (1-7); Alma 7:9 (9-13).  
 f Matt. 4:24 (23-24); 9:35; Acts 2:22; 1 Ne. 11:31.  
 TG Death, Power over; Heal; Miracle.  
 g Matt. 9:28 (28-31); 20:30 (30-34); John 9:1 (1-4); 3 Ne. 17:9 (7-10); D&C 84:69.  
 6a Mark 1:34 (32-34).

Jesus Christ, Prophecies about.  
 b TG Jesus Christ, Messiah.  
 c Mosiah 15:3; Alma 7:10; 3 Ne. 1:14.  
 d Mosiah 15:4; Hel. 14:12; 3 Ne. 9:15; Ether 4:7.  
 e TG Jesus Christ, Creator.  
 f Matt. 1:16; 1 Ne. 11:18 (14-21).  
 9a TG Jesus Christ

Resurrection.  
 b 2 Ne. 25:13; Hel. 14:20 (20-27).  
 c TG Jesus Christ, Judge.  
 11a TG Blood, Symbolism of.  
 b TG Jesus Christ, Redeemer; Redemption.  
 c TG Fall of Man.  
 d TG God, Will of.  
 e Lev. 4:13 (13-35); Num. 15:27 (2-29); 2 Ne. 9:26 (25-26); Alma 9:16 (15-16); 42:21.

14a 2 Ne. 25:28; Alma 9:31. TG Stiffnecked.  
 b Josh. 1:8; Mosiah 13:29 (29-32); Alma 25:15 (15-16); D&C 41:5 (4-5).  
 c TG Law of Moses.  
 15a TG Jesus Christ, Types of, in Anticipation; Passover; Symbolism.

TG Jesus Christ. Atonement thro  
 17a Acts 4:12 (10-12); 2 Ne. 31:21; Mosiah 4:8 (7-8); 3 Ne. 9:17.  
 b Matt. 7:14 (13-14); TG Jesus Christ. Salvation, Plan  
 c TG Jesus Christ.





**“Imagine, Jehovah, the Creator of this and other worlds, ‘astonished’! Jesus knew cognitively what He must do, but not experientially. He had never personally known the exquisite and exacting process of an atonement before. Thus, when the agony came in its fulness, it was so much, much worse than even He with his unique intellect had ever imagined! No wonder an angel appeared to strengthen him! (See Luke 22:43.)**

**“The cumulative weight of all mortal sins—past, present, and future—pressed upon that perfect, sinless, and sensitive Soul! All our infirmities and sicknesses were somehow, too, a part of the awful arithmetic of the Atonement. (See Alma 7:11–12; Isaiah 53:3–5; Matthew 8:17.) The anguished Jesus not only pled with the Father that the hour and cup might pass from Him, but with this relevant citation. ‘And he said, Abba, Father, all things are possible unto thee; take away this cup from me’ (Mark 14:35–36).**

**“Had not Jesus, as Jehovah, said to Abraham, ‘Is any thing too hard for the Lord?’ (Genesis 18:14). Had not His angel told a**





**“Had not Jesus, as Jehovah, said to Abraham, ‘Is any thing too hard for the Lord?’ (Genesis 18:14). Had not His angel told a perplexed Mary, ‘For with God nothing shall be impossible’? (Luke 1:37; see also Matthew 19:28; Mark 10:27; Luke 18:27).**

**“Jesus’ request was not theater!**

**“In this extremity, did He, perchance, hope for a rescuing ram in the thicket? I do not know. His suffering—as it were, enormity multiplied by infinity—evoked His later soul-cry on the cross, and it was a cry of forsakenness. (See Matthew 27:46.)**

**“Even so, Jesus maintained this sublime submissiveness, as He had in Gethsemane: ‘Nevertheless not as I will, but as thou wilt’ (Matthew 26:39)”**

*(Neal A. Maxwell in Conference Report, Apr. 1985, 92; or Ensign, May 1985, 72–73).*



CHAPTER 3

The Words of the Angel about Jesus Christ

children of men, and shall dwell in a <sup>e</sup>tabernacle of clay, and shall go forth amongst men, working mighty <sup>f</sup>miracles, such as healing the sick, raising the dead, causing the lame to walk, the <sup>g</sup>blind to receive their sight, and the deaf to hear, and curing all manner of diseases.

6 And he shall cast out <sup>a</sup>devils, or the <sup>b</sup>evil spirits which dwell in the hearts of the children of men.

7 And lo, he shall <sup>a</sup>suffer <sup>b</sup>temptations, and pain of body, <sup>c</sup>hunger, thirst, and fatigue, even more than man can <sup>d</sup>suffer, except it be unto death; for behold, <sup>e</sup>blood cometh from every pore, so great shall be his <sup>f</sup>anguish for the wickedness and the abominations of his people.

8 And he shall be called <sup>a</sup>Jesus <sup>b</sup>Christ, the <sup>c</sup>Son of God, the <sup>d</sup>Father of heaven and earth, the <sup>e</sup>Creator of all things from the beginning; and his <sup>f</sup>mother shall be called Mary.

9 And lo, he cometh unto his own, that <sup>a</sup>salvation might come unto the children of men even through <sup>b</sup>faith on his name; and even after all this they shall consider him a man, and say that he hath a <sup>c</sup>devil,

and shall be <sup>e</sup>crucified.

10 And he shall stand <sup>a</sup>up for three days, and shall be <sup>b</sup>buried in a <sup>c</sup>grave, and shall be <sup>d</sup>raised up again the <sup>e</sup>third day, and shall ascend into <sup>f</sup>heaven, and shall sit on the <sup>g</sup>right hand of the <sup>h</sup>Father, and shall come again with the <sup>i</sup>clouds of heaven, and shall judge the <sup>j</sup>living and the <sup>k</sup>dead.

11 For he shall atone for the <sup>a</sup>iniquities of the <sup>b</sup>whole world, and shall be <sup>c</sup>crucified for the <sup>d</sup>children of men, and shall be <sup>e</sup>buried in a <sup>f</sup>grave, and shall be <sup>g</sup>raised up again the <sup>h</sup>third day, and shall ascend into <sup>i</sup>heaven, and shall sit on the <sup>j</sup>right hand of the <sup>k</sup>Father, and shall come again with the <sup>l</sup>clouds of heaven, and shall judge the <sup>m</sup>living and the <sup>n</sup>dead.

12 But he shall be <sup>a</sup>crucified for the <sup>b</sup>children of men, and shall be <sup>c</sup>buried in a <sup>d</sup>grave, and shall be <sup>e</sup>raised up again the <sup>f</sup>third day, and shall ascend into <sup>g</sup>heaven, and shall sit on the <sup>h</sup>right hand of the <sup>i</sup>Father, and shall come again with the <sup>j</sup>clouds of heaven, and shall judge the <sup>k</sup>living and the <sup>l</sup>dead.

13 And he shall be <sup>a</sup>crucified for the <sup>b</sup>children of men, and shall be <sup>c</sup>buried in a <sup>d</sup>grave, and shall be <sup>e</sup>raised up again the <sup>f</sup>third day, and shall ascend into <sup>g</sup>heaven, and shall sit on the <sup>h</sup>right hand of the <sup>i</sup>Father, and shall come again with the <sup>j</sup>clouds of heaven, and shall judge the <sup>k</sup>living and the <sup>l</sup>dead.

14 And he shall be <sup>a</sup>crucified for the <sup>b</sup>children of men, and shall be <sup>c</sup>buried in a <sup>d</sup>grave, and shall be <sup>e</sup>raised up again the <sup>f</sup>third day, and shall ascend into <sup>g</sup>heaven, and shall sit on the <sup>h</sup>right hand of the <sup>i</sup>Father, and shall come again with the <sup>j</sup>clouds of heaven, and shall judge the <sup>k</sup>living and the <sup>l</sup>dead.

15 And he shall be <sup>a</sup>crucified for the <sup>b</sup>children of men, and shall be <sup>c</sup>buried in a <sup>d</sup>grave, and shall be <sup>e</sup>raised up again the <sup>f</sup>third day, and shall ascend into <sup>g</sup>heaven, and shall sit on the <sup>h</sup>right hand of the <sup>i</sup>Father, and shall come again with the <sup>j</sup>clouds of heaven, and shall judge the <sup>k</sup>living and the <sup>l</sup>dead.

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18 For behold he judgeth, and his judgment is just; and the infant perisheth not that dieth in his infancy; but men drink <sup>a</sup>damnation to their own souls except they humble themselves and <sup>b</sup>be-

“Jesus Christ, whom we also know as Jehovah, was the executive of the Father, Elohim, in the work of creation. ... Jesus Christ, being the Creator, is consistently called the Father of heaven and earth ... ; and since His creations are of eternal quality He is very properly called the Eternal Father of heaven and earth”

(President Joseph F. Smith, “Teachings of Presidents of the Church: Joseph F. Smith” [1998], 357).

5e Mosiah 7:27; 15:2 (1-7); Alma 7:9 (9-13).  
f Matt. 4:24 (23-24); 9:35; Acts 2:22; 1 Ne. 11:31.  
g Matt. 9:28 (28-31); 20:30 (30-34); John 9:1 (1-4); 3 Ne. 17:9 (7-10); D&C 84:69.  
6a Mark 1:34 (32-34).

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b TG Jesus Christ, Messiah.  
c Mosiah 15:3; Alma 7:10; 3 Ne. 1:14.  
d Mosiah 15:4; Hel. 14:12; 3 Ne. 9:15; Ether 4:7.  
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b 2 Ne. 25:13; Hel. 14:20 (20-27).  
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b TG Jesus Christ, Redeemer; Redemption.  
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e Lev. 4:13 (13-35); Num. 15:27 (2-29); 2 Ne. 9:26 (25-26); Alma 9:16 (15-16); 42:21.

14a 2 Ne. 25:28; Alma 9:31. TG Stiffnecked.  
b Josh. 1:8; Mosiah 13:29 (29-32); Alma 25:15 (15-16); D&C 41:5 (4-5).  
c TG Law of Moses.  
15a TG Jesus Christ, Types of, in Anticipation; Passover; Symbolism.

TG Jesus Christ. Atonement thr  
17a Acts 4:12 (10-12); 2 Ne. 31:21; Mosiah 4:8 (7-8); 3 Ne. 9:17.  
b Matt. 7:14 (13-14); TG Jesus Christ. Salvation, Plan  
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tt. 11:29 (28-30);  
b Zech. 4:1 (1-2).

Benjamin continues his address—  
and Omnipotent will minister  
in a tabernacle of clay—  
come from every pore as He  
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only name whereby salvation  
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—The torment of the wicked  
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124 B.C.

AND again my brethren, I would call your attention, for I have somewhat more to speak unto you; for behold, I have things to tell you concerning that which is to come.  
2 And the things which I shall tell you are made known unto me by an <sup>a</sup>angel from God. And he said unto me: <sup>b</sup>Awake; and I awoke, and behold he stood before me.  
3 And he said unto me: <sup>a</sup>Awake, and hear the words which I shall tell thee; for behold, I am come to declare unto you the <sup>a</sup>glad tidings of great <sup>b</sup>joy.  
4 For the Lord hath heard thy prayers, and hath judged of thy <sup>a</sup>righteousness, and hath sent me to declare unto thee that thou mayest rejoice; and that thou mayest declare unto thy people, that they may also be filled with joy.  
5 For behold, the time cometh, and is not far distant, that with power, the <sup>a</sup>Lord <sup>b</sup>Omnipotent, who <sup>c</sup>reigneth, who was, and is from all <sup>d</sup>eternity to all eternity, shall come down from heaven among the



14 Yet the Lord God saw that his people were a <sup>a</sup>stiffnecked people, and he appointed unto them a <sup>b</sup>law, even the <sup>c</sup>law of Moses.

15 And many signs, and wonders, and <sup>a</sup>types, and shadows showed he unto them, concerning his coming; and also holy prophets spake unto them concerning his coming; and yet they <sup>b</sup>hardened their hearts, and understood not that the <sup>c</sup>law of Moses availeth nothing <sup>d</sup>except it were through the <sup>e</sup>atonement of his blood.

16 And even if it were possible that little <sup>a</sup>children could sin they could not be saved; but I say unto you they are <sup>b</sup>blessed; for behold, as in Adam, or by nature, they fall, even so the blood of Christ <sup>c</sup>atoneth

come as little children, and believe that <sup>c</sup>salvation was, and is, and is to come, in and through the <sup>d</sup>atoning blood of Christ, the Lord Omnipotent.

19 For the <sup>a</sup>natural <sup>b</sup>man is an <sup>c</sup>enemy to God, and has been from the <sup>d</sup>fall of Adam, and will be, forever and ever, unless he <sup>e</sup>yields to the enticings of the <sup>f</sup>Holy Spirit, and <sup>g</sup>putteth off the <sup>h</sup>natural man and becometh a <sup>i</sup>saint through the atonement of Christ the Lord, and becometh as a <sup>j</sup>child, <sup>k</sup>submissive, meek, humble, patient, full of love, willing to submit to all things which the Lord seeth fit to inflict upon him, even as a child doth submit to his father.

20 And moreover, I say unto you,

**“The powerful sex drives are instinctive, which is to say, God-given, and therefore are not evil per se. In order that these instincts may be controlled and directed into proper channels, they should be indulged only within the divinely instituted sacrament of marriage”**

*(Hugh B. Brown, The Abundant Life [Salt Lake City: Bookcraft, 1965], p. 70).*

14a 2 Ne. 25:28; Alma 9:31.  
TG Stiffnecked.

TG Jesus Christ,  
Atonement through.

TG Enemies.  
d TG Fall of Man.

are they found no more blameless in the sight of God, only according to the words which I have spoken unto thee.

23 And now I have spoken the words which the Lord God hath commanded me.

24 And thus saith the Lord: They shall stand as a bright testimony against this people, at the judgment day; whereof they shall be judged, every man according to his <sup>a</sup>works, whether they be good, or whether they be evil.

25 And if they be evil they are consigned to an awful <sup>a</sup>view of their own guilt and abominations, which doth cause them to shrink from the presence of the Lord into a state of <sup>b</sup>misery and <sup>c</sup>endless torment, from whence they can no more return; therefore they have drunk damnation to their own souls.

26 Therefore, they have drunk out of the <sup>a</sup>cup of the wrath of God, which justice could no more deny unto them than it could deny that <sup>b</sup>Adam should fall because of his partaking of the forbidden <sup>c</sup>fruit; therefore, <sup>d</sup>mercy could have claim on them no more forever.

27 And their <sup>a</sup>torment is as a <sup>b</sup>lake of fire and brimstone, whose flames are unquenchable, and whose smoke ascendeth up <sup>c</sup>forever and ever. Thus hath the Lord commanded me. Amen.

## CHAPTER 4

*King Benjamin continues his address—*

## The Words of the Angel about The Fall of Man and the Atonement of Jesus Christ

### A Voice of Warning

*a remission of your sinfulness—Impart of your substance to the poor—Do all things in order. About 124 B.C.*

AND now, it came to pass that king Benjamin had begun to speak the words which I have written upon these plates; and he had been delivered unto the <sup>a</sup>angel of the Lord, that he might see his eyes round about on the earth, and behold they had come upon the earth, for the <sup>c</sup>fear of the Lord had come upon them.

2 And they had <sup>a</sup>viewed their own <sup>b</sup>carnal state, and they were more than the dust of the earth; and all cried aloud with one voice: O have mercy, and <sup>d</sup>atoning blood of Christ, that we may receive forgiveness of our hearts may be <sup>e</sup>purged; and believe in Jesus Christ the Son of God, who <sup>f</sup>created heaven and all things; who shall be glorified among the children of men.

3 And it came to pass that after they had spoken these words, the Spirit of the Lord came upon them, and they were filled with joy, having received a remission of their sins, and had a <sup>b</sup>conscience, because of their <sup>c</sup>faith which they had in Christ who should come to the <sup>d</sup>words which I had spoken unto the

4 And king Benjamin began to say, his mouth and began to say unto them, saying: My brethren, my king-





**“It is the Atonement of Jesus Christ that provides both a cleansing and redeeming power that helps us to overcome sin and a sanctifying and strengthening power that helps us to become better than we ever could by relying only upon our own strength. The infinite Atonement is for both the sinner and for the saint in each of us”**

*(Elder David A. Bednar, “Clean Hands and a Pure Heart,” Ensign or Liahona, Nov. 2007, 82).*