

# Selections from Mormon

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*An abridgment of the Book of Mormon. Verse references such as <sup>1:9</sup> indicate the original source of the text, but don't imply a full quotation.*

## Jacob

<sup>1:2</sup> Nephi gave me, Jacob, a commandment that I should write a few of the things which I consider to be most precious. <sup>4</sup> And if there were preaching which was sacred, or revelation which was great, or prophesying, that I should write the heads of them.

<sup>1:15</sup> And now the people began to grow hard in their hearts, and indulge themselves somewhat in wicked practices, such as desiring many wives and concubines. <sup>16</sup> Yea, and they also began to search much gold and silver, and began to be lifted up somewhat in pride. <sup>17</sup> Wherefore I, Jacob, gave unto them these words.

<sup>2:3</sup> I this day am weighed down with much more desire and anxiety for the welfare of your souls than I have hitherto been. <sup>4</sup> For behold, as yet, ye have been obedient unto the word of God, which I have given unto you. <sup>5</sup> But behold, hearken ye unto me, and know that I can tell that ye are beginning to labor in sin, which sin appeareth very abominable unto me, yea, and abominable unto God. <sup>7</sup> And also it grieveth me that I must use so much boldness of speech concerning you, before your wives and your children,

many of whose feelings are exceedingly tender and chaste and delicate.

<sup>2:12</sup> Many of you have begun to search for gold, and for silver, and for all manner of precious ores, in the which this land doth abound most plentifully. <sup>13</sup> And the hand of providence hath smiled upon you most pleasingly, that you have obtained many riches; and because some of you have obtained more abundantly than that of your brethren ye are lifted up in the pride of your hearts because of the costliness of your apparel, and persecute your brethren because ye suppose that ye are better than they. <sup>14</sup> And now, my brethren, do ye suppose that God justifieth you in this thing? Behold, I say unto you, Nay. But he condemneth you, and if ye persist in these things his judgments must speedily come unto you.

<sup>2:17</sup> Think of your brethren like unto yourselves, and be familiar with all and free with your substance, that they may be rich like unto you. <sup>18</sup> But before ye seek for riches, seek ye for the kingdom of God. <sup>19</sup> And after ye have obtained a hope in Christ ye shall obtain riches, if ye seek them; and ye will seek them for the intent to do good — to clothe the naked, and to feed the hungry, and to liberate the captive, and administer relief to the sick and the afflicted.

<sup>2:20</sup> And now, my brethren, I have spoken unto you concerning pride; and those of you which have afflicted your neighbor, and persecuted him because ye

were proud in your hearts of the things which God hath given you, what say ye of it? <sup>21</sup> Do ye not suppose that such things are abominable unto him who created all flesh? And the one being is as precious in his sight as the other.

<sup>2:22</sup> And now I make an end of speaking unto you concerning this pride. And I must speak unto you concerning a grosser crime. <sup>23</sup> For behold, thus saith God: "This people begin to wax in iniquity; they understand not the scriptures, for they seek to excuse themselves in committing whoredoms, because of the things which were written concerning David, and Solomon his son. <sup>24</sup> Behold, David and Solomon truly had many wives and concubines, which thing was abominable before me."

<sup>2:27</sup> Wherefore, my brethren, hear me, and hearken to the word of God: "For there shall not any man among you have save it be one wife; and concubines he shall have none; <sup>28</sup> For I, the Lord God, delight in the chastity of women. And whoredoms are an abomination before me. <sup>30</sup> For if I will raise up seed unto me, I will command my people; otherwise they shall hearken unto these things."

<sup>2:31</sup> "For behold, I, God, have seen the sorrow, and heard the mourning of the daughters of my people because of the wickedness and abominations of their husbands. <sup>32</sup> And I will not suffer that the cries of the fair daughters of this people shall come up unto me against the men of my people, <sup>33</sup> for they shall not

commit whoredoms, like unto them of old.”

<sup>2:35</sup> Ye have broken the hearts of your tender wives, and lost the confidence of your children, because of your bad examples before them; and the sobbings of their hearts ascend up to God against you.

<sup>3:1</sup> But behold, I, Jacob, would speak unto you that are pure in heart. Look unto God with firmness of mind, and pray unto him with exceeding faith, and he will console you in your afflictions.

<sup>4:8</sup> Behold, great and marvelous are the works of God. How unsearchable are the depths of the mysteries of him; and it is impossible that man should find out all his ways. And no man knoweth of his ways save it be revealed unto him; wherefore, brethren, despise not the revelations of God. <sup>10</sup> Wherefore, brethren, seek not to counsel God, but to take counsel from his hand. For behold, ye yourselves know that he counseleth in wisdom, and in justice, and in great mercy, over all his works.

<sup>6:12</sup> O be wise; what can I say more? <sup>13</sup> Finally, I bid you farewell, until I shall meet you before the pleasing bar of God. Amen. <sup>7:27</sup> And I, Jacob, said unto my son Enos, “Take these plates.”

## Enos

<sup>1:1</sup> I, Enos, knowing my father that he was a just man — for he taught me in his language, and also in the

nurture and admonition of God — <sup>3</sup> I went to hunt beasts in the forests; and the words which I had often heard my father speak concerning eternal life, and the joy of the saints, sunk deep into my heart.

<sup>1:4</sup> My soul hungered; and I kneeled down before my Maker, and I cried unto him in mighty prayer and supplication for mine own soul; <sup>5</sup> And there came a voice unto me, saying: “Enos, thy sins are forgiven thee, and thou shalt be blessed.”

<sup>1:9</sup> Now, it came to pass that when I had heard these words I began to feel a desire for the welfare of my people; wherefore, I did pour out my whole soul unto God for them. <sup>19</sup> And now it came to pass that I, Enos, went about among my people, prophesying of things to come, and testifying of the things which I had heard and seen.

<sup>1:26</sup> I have declared it in all my days, and have rejoiced in it above that of the world. <sup>27</sup> And I soon go to the place of my rest, which is with my Redeemer. And he will say unto me, “Come unto me, ye blessed, there is a place prepared for you in the mansions of my Father.” Amen.

## Jarom

<sup>1:9</sup> The word of God was verified, which he spake unto our fathers, saying that: “Inasmuch as ye will keep my commandments ye shall prosper in the land.”

## Omni

<sup>1:5</sup> The more wicked part of my people were destroyed.  
<sup>6</sup> For God would not suffer, after he had led them out of the land of Jerusalem and kept and preserved them from falling into the hands of their enemies, yea, he would not suffer that the words should not be verified, which he spake unto our fathers, saying that: “Inasmuch as ye will not keep my commandments ye shall not prosper in the land.” <sup>7</sup> Wherefore, God did visit them in great judgment; nevertheless, he did spare the righteous that they should not perish, but did deliver them out of the hands of their enemies.

<sup>1:25</sup> There is nothing which is good save it comes from God; and that which is evil cometh from the devil. <sup>26</sup> Offer your whole souls as an offering unto Christ, and continue in fasting and praying, and endure to the end; and as God liveth ye will be saved.

## Zeniff

*Taken from chapters 9-24 of the Book of Mosiah.*

<sup>9:1</sup> I, Zeniff, had a knowledge of the land of our fathers’ first inheritance. <sup>3</sup> Being over-zealous to inherit the land of our fathers, I collected as many as were desirous to go up to possess the land, and started on our journey into the wilderness to go up to the land.  
<sup>5</sup> I went into the city, in unto the king, that I might



know if I might go in with my people and possess the land in peace. <sup>6</sup> He covenanted with me that I might possess the land.

<sup>9:8</sup> We began to build buildings, and to repair the walls of the city, <sup>9</sup> and to till the ground; and we did begin to multiply and prosper in the land.

<sup>11:1</sup> And now Zeniff conferred the kingdom upon Noah, one of his sons; therefore Noah began to reign in his stead; and he did not walk in the ways of his father. <sup>2</sup> For behold, he did not keep the commandments of God, but he did walk after the desires of his own heart. And he had many wives and concubines. <sup>3</sup> And he laid a tax of one fifth part of all the people possessed. <sup>4</sup> And all this did he take to support himself, and his wives and his concubines; and also his priests, and their wives and their concubines; thus he had changed the affairs of the kingdom.

<sup>11:20</sup> There was a man whose name was Abinadi; and he went forth among the people, and began to prophesy, saying: "Thus saith God, 'Wo be unto this people, for I have seen their abominations, and their wickedness, and their whoredoms. <sup>21</sup> And except they repent behold, I will deliver them into the hands of their enemies; yea, and they shall be brought into bondage.'"

<sup>11:27</sup> Now when king Noah had heard of the words which Abinadi had spoken unto the people, he was wroth; and he said: "Who is Abinadi, that I and my people should be judged of him, or who is God, that

shall bring upon my people such great affliction? <sup>28</sup> I command you to bring Abinadi hither, that I may slay him.” <sup>29</sup> The people sought from that time forward to take him.

<sup>12:1</sup> After the space of two years Abinadi came among the people in disguise, and they knew him not, and he began to prophesy among them, saying, <sup>2</sup> “Thus saith God, ‘It shall come to pass that this generation, because of their iniquities, shall be brought into bondage.’”

<sup>12:9</sup> They were angry with him; and they took him and carried him bound before the king. <sup>17</sup> King Noah caused that Abinadi should be cast into prison, and he commanded that the priests should gather themselves together. <sup>19</sup> And the priests began to question Abinadi, that they might cross him, but he answered them boldly, and withstood all their questions, to their astonishment.

<sup>12:25</sup> And now Abinadi said unto them, <sup>27</sup> “What teach ye this people?”

<sup>12:28</sup> And they said: “We teach the law of Moses.”

<sup>12:29</sup> He said unto them: “If ye teach the law of Moses why do ye not keep it? Why do ye set your hearts upon riches? Why do ye commit whoredoms and spend your strength with harlots?”

<sup>13:1</sup> When the king had heard these words, he said unto his priests: “Away with this fellow, and slay him.”

<sup>13:2</sup> And they attempted to lay their hands on him;

but he withstood them, and said unto them: <sup>3</sup> “Touch me not, for I have not delivered the message which God sent me to deliver. <sup>4</sup> Because I have told you the truth ye are angry with me.”

<sup>15:26</sup> “But behold, and fear, and tremble before God, for ye ought to tremble; for God redeemeth none such that have wilfully rebelled against him, that have known the commandments of God, and would not keep them.”

<sup>17:1</sup> When Abinadi had finished these sayings, the king commanded that the priests should take him and cause that he should be put to death.

<sup>17:2</sup> There was one among them whose name was Alma, and he was a young man, and he believed the words which Abinadi had spoken; therefore he began to plead with the king that Abinadi might depart in peace. <sup>3</sup> But the king was more wroth, and sent his servants after Alma that they might slay him. <sup>4</sup> But he fled from before them and hid himself that they found him not. And he being concealed for many days did write all the words which Abinadi had spoken.

<sup>17:5</sup> The king caused that his guards should surround Abinadi and take him. <sup>7</sup> And he said unto him: “Abinadi, thou art worthy of death. <sup>8</sup> Thou shalt be put to death unless thou wilt recall all the words which thou hast spoken evil concerning me and my people.”

<sup>17:9</sup> Now Abinadi said unto him: “I will not recall

the words which I have spoken unto you concerning this people, for they are true. <sup>10</sup> Yea, and I will suffer even until death, and I will not recall my words, and they shall stand as a testimony against you.”

<sup>17:11</sup> And now king Noah was about to release him, for he feared that the judgments of God would come upon him. <sup>12</sup> But the priests lifted up their voices saying: “He has reviled the king.” Therefore the king was stirred up in anger against him, and he delivered him up that he might be slain.

<sup>17:13</sup> They took him and bound him, and scourged his skin with fagots, yea, even unto death. <sup>14</sup> When the flames began to scorch him, he cried unto them, saying: <sup>16</sup> “Ye shall be afflicted with all manner of diseases because of your iniquities. <sup>17</sup> Ye shall be smitten on every hand, and shall be driven and scattered to and fro. <sup>18</sup> Ye shall be hunted, and taken by the hand of your enemies, and then ye shall suffer, as I suffer, the pains of death by fire.”

<sup>17:20</sup> When Abinadi had said these words, he fell, having suffered death by fire; yea, having been put to death because he would not deny the commandments of God, having sealed the truth of his words by his death.

<sup>18:1</sup> Alma, who had fled from the servants of king Noah went about privately among the people, and began to teach the words of Abinadi. <sup>3</sup> He taught them privately, that it might not come to the knowledge of the king. And many did believe his words. <sup>4</sup> As many

as did believe him did go forth to a place which was in the borders of the land.

<sup>18:8</sup> He said unto them: “As ye are desirous to come into the fold of God, and to be called his people, and are willing to bear one another’s burdens, that they may be light; <sup>9</sup> Yea, and are willing to mourn with those that mourn; yea, and comfort those that stand in need of comfort, and to stand as witnesses of God at all times and in all things, and in all places that ye may be in, even until death — <sup>10</sup> if this be the desire of your hearts, what have you against being baptized in the name of God, as a witness before him that ye have entered into a covenant with him, that ye will serve him and keep his commandments?”

<sup>18:11</sup> When the people had heard these words, they exclaimed: “This is the desire of our hearts.” <sup>16</sup> And Alma did baptize every one that went forth.

<sup>18:31</sup> These things were done in the borders of the land, that they might not come to the knowledge of the king. <sup>32</sup> But behold, the king sent his servants to watch them. Therefore they were discovered unto the king.

<sup>18:33</sup> The king said that Alma was stirring up the people to rebellion against him; therefore he sent his army to destroy them. <sup>23:1</sup> Now Alma, having been warned of God that the armies of king Noah would come upon them, and having made it known to his people, therefore they gathered together their flocks, and took of their grain, and departed into the wilder-

ness before the armies of king Noah. <sup>3</sup> And they fled eight days' journey into the wilderness.

<sup>23:4</sup> They came to a very beautiful and pleasant land, a land of pure water. <sup>5</sup> And they pitched their tents, and began to till the ground, and began to build buildings; yea, they were industrious, and did labor exceedingly.

## Mosiah

<sup>1:2</sup> King Benjamin had three sons, and he caused that they should be taught in all the language of his fathers, that thereby they might become men of understanding; and that they might know concerning the prophecies which had been spoken by the mouths of their fathers, which were delivered them by the hand of God.

<sup>1:3</sup> And he also taught them concerning the records which were engraven on the plates, saying: "My sons, <sup>4</sup> it were not possible that our father, Lehi, could have remembered all these things, except it were for the help of these plates; therefore he could read these engravings, and teach them to his children, that thereby they could teach them to their children, even down to this present time."

<sup>1:9</sup> And it came to pass that king Benjamin waxed old, and he saw that he must very soon go the way of all the earth. <sup>10</sup> Therefore, he had his son Mosiah

brought before him, saying: “My son, I would that ye should make a proclamation throughout all this land that thereby the people may be gathered together.”

<sup>1:18</sup> And Mosiah went and did as his father had commanded him, and proclaimed unto all the people that thereby they might gather themselves together to hear the words which his father should speak unto them.

<sup>2:5</sup> When they arrived, 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. <sup>6</sup> And they pitched their tents that they might remain in their tents and hear the words which king Benjamin should speak unto them.

<sup>2:8</sup> He began to speak to his people, 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.

<sup>2:9</sup> And these are the words which he spake, saying: My brethren, I have not commanded you to come up hither to trifle with the words which I shall speak.

<sup>10</sup> I have not commanded you to come up hither that ye should fear me, or that ye should think that I of myself am more than a mortal man. <sup>11</sup> 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 was suffered by the hand of God that I should be a king over this people; to serve you with all the might, mind and strength which God hath granted unto me.

<sup>2:12</sup> I have been suffered to spend my days in your service, even up to this time, and have not sought gold nor silver nor any manner of riches of you. <sup>13</sup> 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. <sup>14</sup> And even I, myself, have labored with mine own hands that I might serve you, and that ye should not be laden with taxes.

<sup>2:15</sup> Yet, my brethren, I have not done these things that I might boast, <sup>16</sup> for I have only been in the service of God. <sup>17</sup> I tell you these things that ye may learn wisdom; that ye may learn that when ye are in the service of your fellow beings ye are only in the service of your God.

<sup>2:18</sup> If I, whom ye call your king, do labor to serve you, then ought not ye to labor to serve one another? <sup>19</sup> If I, whom ye call your king, who has spent his days in your service, do merit any thanks from you, O how you ought to thank your heavenly King!

<sup>2:21</sup> If ye should serve him with all your whole souls yet ye would be unprofitable servants. <sup>23</sup> In the first place, he hath created you, and granted unto you your lives, for which ye are indebted unto him. <sup>24</sup> And



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

<sup>2:41</sup> Moreover, I would desire that ye should consider on the blessed and happy state of those that keep the commandments of God. For behold, they are blessed in all things, both temporal and spiritual; and if they hold out faithful to the end they are received into heaven, that thereby they may dwell with God in a state of never-ending happiness.

<sup>3:1</sup> I have somewhat more to speak unto you. <sup>5</sup> For behold, the time cometh, and is not far distant, that God shall come down from heaven among the children of men, 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. <sup>6</sup> And he shall cast out devils, or the evil spirits which dwell in the hearts of the children of men.

<sup>3:7</sup> 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. <sup>8</sup> And he shall be called Jesus Christ, and his mother shall be called Mary.

<sup>3:9</sup> Even after all this they shall say that he hath a

devil, and shall scourge him, and shall crucify him.

<sup>10</sup> And he shall rise the third day from the dead.

<sup>11</sup> For behold, and also his blood atoneth for the sins of those who have died not knowing the will of God concerning them, or who have ignorantly sinned.

<sup>3:19</sup> The natural man is an enemy to God, and will be, forever and ever, unless he putteth off the natural man and becometh as a child, submissive, meek, humble, patient, full of love, willing to submit to all things which God seeth fit to inflict upon him, even as a child doth submit to his father.

<sup>4:9</sup> Believe in God; believe that he is, and that he created all things, both in heaven and in earth; believe that he has all wisdom; believe that man doth not comprehend all the things which God can comprehend. <sup>10</sup> And again, believe that ye must repent of your sins and forsake them, and humble yourselves before God; and ask in sincerity of heart that he would forgive you; and now, if you believe all these things see that ye do them.

<sup>4:11</sup> I would that ye should remember, and always retain in remembrance, the greatness of God, and your own nothingness, and his goodness and long-suffering towards you, unworthy creatures, and humble yourselves even in the depths of humility, calling on the name of God daily.

<sup>4:12</sup> I say unto you that if ye do this ye shall always rejoice, <sup>13</sup> and ye will not have a mind to injure one

another, but to live peaceably, and to render to every man according to that which is his due.

<sup>4:14</sup> And ye will not suffer your children that they go hungry, or naked; neither will ye suffer that they transgress the laws of God, and fight and quarrel one with another. <sup>15</sup> But ye will teach them to walk in the ways of truth and soberness; ye will teach them to love one another, and to serve one another.

<sup>4:16</sup> And also, ye yourselves will succor those that stand in need of your succor; ye will administer of your substance unto him that standeth in need; and ye will not suffer that the beggar putteth up his petition to you in vain, and turn him out to perish.

<sup>4:17</sup> Perhaps thou shalt say, "The man has brought upon himself his misery; therefore I will not give unto him of my food, nor impart unto him of my substance that he may not suffer, for his punishments are just." <sup>18</sup> But I say unto you, whosoever doeth this hath great cause to repent; and except he repenteth of that which he hath done he perisheth forever, and hath no interest in the kingdom of God.

<sup>4:19</sup> For behold, are we not all beggars? Do we not all depend upon the same being, even God, for all the substance which we have, for both food and raiment, and for gold, and for silver, and for all the riches which we have of every kind?

<sup>4:21</sup> If God, who has created you, on whom you are dependent for your lives and for all that ye have and are, doth grant unto you whatsoever ye ask that is

right, in faith, believing that ye shall receive, O then, how ye ought to impart of the substance that ye have one to another.

<sup>4:22</sup> If ye judge the man who putteth up his petition to you for your substance that he perish not, and condemn him, how much more just will be your condemnation for withholding your substance, which doth not belong to you but to God. <sup>23</sup> Wo be unto that man, for his substance shall perish with him; and now, I say these things unto those who are rich as pertaining to the things of this world.

<sup>4:24</sup> I say unto the poor, ye who have not and yet have sufficient, that ye remain from day to day; I mean all you who deny the beggar, because ye have not; I would that ye say in your hearts that: "I give not because I have not, but if I had I would give."

<sup>25</sup> If ye say this in your hearts ye remain guiltless, otherwise ye are condemned; and your condemnation is just for ye covet that which ye have not received.

<sup>4:26</sup> For the sake of retaining a remission of your sins: I would that ye should impart of your substance to the poor, every man according to that which he hath, such as feeding the hungry, clothing the naked, visiting the sick and administering to their relief, both spiritually and temporally, according to their wants.

<sup>4:27</sup> And see that all these things are done in wisdom and order; for it is not requisite that a man should run faster than he has strength. And again, it is ex-

pedient that he should be diligent, that thereby he might win the prize; therefore, all things must be done in order.

<sup>4:28</sup> I would that ye should remember, that whosoever among you borroweth of his neighbor should return the thing that he borroweth, according as he doth agree, or else thou shalt commit sin; and perhaps thou shalt cause thy neighbor to commit sin also.

<sup>4:29</sup> Finally, I cannot tell you all the things whereby ye may commit sin. <sup>30</sup> But this much I can tell you, that if ye do not watch yourselves, and your thoughts, and your words, and your deeds, and observe the commandments of God, even unto the end of your lives, ye must perish. And now, O man, remember, and perish not.

<sup>5:13</sup> How knoweth a man the master whom he has not served, and who is a stranger unto him, and is far from the thoughts and intents of his heart? <sup>14</sup> Doth a man take an ass which belongeth to his neighbor, and keep him? I say unto you, Nay; he will not even suffer that he shall feed among his flocks, but will drive him away, and cast him out. <sup>15</sup> Therefore, I would that ye should be steadfast and immovable, always abounding in good works, that Christ, may seal you his, that you may be brought to heaven, that ye may have everlasting salvation and eternal life. Amen.

<sup>6:4</sup> Mosiah began to reign in his father's stead. <sup>5</sup> And

king Benjamin lived three years and he died.

## 4 Nephi

<sup>1:2</sup> The people were all converted unto God, and there were no contentions and disputations among them, and every man did deal justly one with another. <sup>3</sup> And they had all things common among them; therefore there were not rich and poor, bond and free, but they were all made free, and partakers of the heavenly gift, <sup>4</sup> and there still continued to be peace in the land.

<sup>1:15</sup> There was no contention in the land, because of the love of God which did dwell in the hearts of the people. <sup>16</sup> There were no envyings, nor strifes, nor tumults, nor whoredoms, nor lyings, nor murders, nor any manner of lasciviousness. Surely there could not be a happier people among all the people who had been created by the hand of God.

<sup>1:24</sup> When one hundred sixty-five years had passed, there began to be among them those who were lifted up in pride, such as the wearing of costly apparel, and all manner of fine pearls, and of the fine things of the world. <sup>25</sup> From that time forth, they did have their goods and their substance no more common among them.

<sup>1:26</sup> They began to be divided into classes; and they began to build up churches unto themselves to get

gain. <sup>34</sup> Thus they did dwindle in unbelief and wickedness, from year to year.

<sup>1:41</sup> They did build up churches unto themselves, and adorn them with all manner of precious things. <sup>43</sup> And also they began to be proud in their hearts, because of their exceeding riches, and become vain.

<sup>1:45</sup> When ninety-nine years had passed, the people had become exceedingly wicked.

## Mormon

<sup>1:1</sup> I, Mormon, make a record of the things which I have both seen and heard.

<sup>1:2</sup> Ammaron came unto me, (I being about ten years of age, and I began to be learned somewhat after the manner of the learning of my people) and Ammaron said unto me: "I perceive that thou art a sober child, and art quick to observe; <sup>3</sup> Therefore, when ye are about twenty-four years old go to the place where I have deposited all the sacred engravings concerning this people. <sup>4</sup> And behold, ye shall take the engravings unto yourself; and ye shall engrave all the things that ye have observed concerning this people."

<sup>1:6</sup> I, being eleven years old, was carried by my father into the land southward. <sup>8</sup> In this year there began to be a war in the land.

<sup>2:2</sup> In my sixteenth year I did go forth at the head of an army.

<sup>2:10</sup> The people began to repent of their iniquity.

<sup>12</sup> When I saw their lamentation and their mourning and their sorrow before God, my heart did begin to rejoice within me, knowing the mercies and the long-suffering of God, therefore supposing that he would be merciful unto them that they would again become a righteous people. <sup>13</sup> But behold my joy was vain, for their sorrowing was not unto repentance, because of the goodness of God; but it was rather the sorrowing of the damned, because God would not always suffer them to take happiness in sin.

<sup>2:18</sup> Behold, a continual scene of wickedness and abominations has been before mine eyes ever since I have been sufficient to behold the ways of man.

<sup>19</sup> And wo is me because of their wickedness; for my heart has been filled with sorrow because of their wickedness, all my days.

<sup>3:8</sup> Our enemies did come down again to battle. And we did beat them again, and did slay a great number of them. <sup>9</sup> The people began to boast in their own strength, and began to swear before the heavens that they would avenge themselves of the blood of their brethren who had been slain by their enemies.

<sup>10</sup> They did swear by the heavens that they would go up to battle against their enemies, and would cut them off from the face of the land.

<sup>3:11</sup> I did utterly refuse from this time forth to be



a leader of this people, because of their wickedness and abomination. <sup>12</sup> Notwithstanding their wickedness I had led them many times to battle, and had loved them, according to the love of God which was in me, with all my heart; nevertheless, it was without faith, because of the hardness of their hearts. <sup>13</sup> And thrice have I delivered them out of the hands of their enemies, and they have repented not of their sins.

<sup>3:16</sup> I utterly refused to go up against mine enemies; and I did stand as an idle witness to manifest unto the world the things which I saw and heard.

<sup>4:5</sup> Behold, the judgments of God will overtake the wicked; and it is by the wicked that the wicked are punished; for it is the wicked that stir up the hearts of men unto bloodshed.

<sup>4:9</sup> And now there had been thousands slain on both sides. <sup>11</sup> And it is impossible for the tongue to describe, or for man to write a perfect description of the horrible scene of the blood and carnage which was among the people.

<sup>4:23</sup> And now, seeing that our enemies were about to overthrow the land, therefore I did take up all the records which Ammaron had hid.

<sup>6:6</sup> Behold I, Mormon, began to be old; and knowing it to be the last struggle of my people, and having been commanded of God that I should not suffer the records which had been handed down by our fathers, which were sacred, to fall into the hands of our enemies (for they would destroy them) therefore I hid

in a hill all the records which had been entrusted to me, save it were these few which I gave unto my son Moroni.

<sup>8:1</sup> Behold I, Moroni, do finish the record of my father, Mormon. I have but few things to write, which things I have been commanded by my father. <sup>2</sup> After the great and tremendous battle, behold, those who had escaped into the country southward were hunted by our enemies, until they were all destroyed. <sup>3</sup> And my father also was killed by them, and I even remain alone to write the sad tale of the destruction of my people. And whether they will slay me, I know not. <sup>5</sup> My father hath been slain in battle, and all my kinsfolk, and I have not friends nor whither to go; and how long God will suffer that I may live I know not.

<sup>8:12</sup> Whoso receiveth this record, and shall not condemn it because of the imperfections which are in it, the same shall know of greater things than these.

<sup>19</sup> For behold, the same that judgeth rashly shall be judged rashly again; for according to his works shall his wages be. <sup>20</sup> Behold what the scripture says, "Man shall not smite, neither shall he judge; for judgment is mine, saith God, and vengeance is mine also, and I will repay."

<sup>8:22</sup> For the eternal purposes of God shall roll on, until all his promises shall be fulfilled.

<sup>8:31</sup> There shall be many who will say, "Do this, or do that, and it mattereth not, for God will uphold

such at the last day.” But wo unto such for they are in the gall of bitterness and in the bonds of iniquity. <sup>32</sup> Yea, there shall be churches built up that shall say, “Come unto me, and for your money you shall be forgiven of your sins.” <sup>33</sup> O ye wicked and perverse and stiffnecked people.

<sup>8:36</sup> And I know that ye do walk in the pride of your hearts, unto the wearing of very fine apparel, unto envying, and strifes, and malice, and persecutions, and all manner of iniquities. <sup>37</sup> For behold, ye do love money, and your substance, and your fine apparel, and the adorning of your churches, more than ye love the poor and the needy, the sick and the afflicted.

<sup>8:39</sup> Why do ye adorn yourselves with that which hath no life, and yet suffer the hungry, and the needy, and the naked, and the sick and the afflicted to pass by you, and notice them not?

<sup>9:27</sup> Doubt not, but be believing, and come unto God with all your heart, and work out your own salvation with fear and trembling before him. <sup>28</sup> Be wise in the days of your probation; strip yourselves of all uncleanness; ask not, that ye may consume it on your lusts, but ask with a firmness unshaken, that ye will yield to no temptation, but that ye will serve the true and living God.

<sup>9:31</sup> Condemn me not because of mine imperfection, neither my father, because of his imperfection, neither them who have written before him; but rather give thanks unto God that he hath made manifest

unto you our imperfections, that ye may learn to be more wise than we have been.

## Moroni

<sup>7:1</sup> I, Moroni, write a few of the words of my father Mormon, for after this manner did he speak unto the people.

<sup>7:2</sup> I, Mormon, speak unto you, my beloved brethren.  
<sup>5</sup> I remember the word of God, which saith by their works ye shall know them; for if their works be good, then they are good also. <sup>6</sup> For behold, God hath said, a man being evil cannot do that which is good; for if he offereth a gift, or prayeth unto God, except he shall do it with real intent it profiteth him nothing.  
<sup>7</sup> For behold, it is not counted unto him for righteousness. <sup>8</sup> For behold, if a man being evil giveth a gift, he doeth it grudgingly; wherefore it is counted unto him the same as if he had retained the gift; wherefore he is counted evil before God.

<sup>7:9</sup> Likewise also is it counted evil unto a man, if he shall pray and not with real intent of heart; yea, and it profiteth him nothing, for God receiveth none such.  
<sup>10</sup> Wherefore, a man being evil cannot do that which is good. <sup>11</sup> For behold, a bitter fountain cannot bring forth good water; neither can a good fountain bring forth bitter water.

<sup>7:13</sup> Behold, that which is of God inviteth and en-

ticeth to do good continually; wherefore, every thing which inviteth and enticeth to do good, and to love God, and to serve him, is inspired of God. <sup>14</sup> Wherefore, take heed that ye do not judge that which is evil to be of God, or that which is good and of God to be of the devil. <sup>18</sup> See that ye do not judge wrongfully; for with that same judgment which ye judge ye shall also be judged.

<sup>7:23</sup> God declared unto prophets that Christ should come. <sup>24</sup> And behold, there were divers ways that he did manifest things unto the children of men, which were good.

<sup>7:44</sup> If a man have not charity he is nothing; wherefore he must needs have charity. <sup>45</sup> And charity suffereth long, and is kind, and envieth not, and is not puffed up, seeketh not her own, is not easily provoked, thinketh no evil, and rejoiceth not in iniquity but rejoiceth in the truth, beareth all things, believeth all things, hopeth all things, endureth all things.

<sup>7:46</sup> Wherefore, my beloved brethren, if ye have not charity, ye are nothing, for charity never faileth. Wherefore, cleave unto charity, which is the greatest of all, for all things must fail, <sup>47</sup> but charity endureth forever; and whoso is found possessed of it at the last day, it shall be well with him.

<sup>10:1</sup> Now I, Moroni, write somewhat as seemeth me good. <sup>3</sup> Behold, I would exhort you that when ye

shall read these things, that ye would remember how merciful God hath been unto the children of men, and ponder it in your hearts.

<sup>10:8</sup> I exhort you, my brethren, that ye deny not the gifts of God, for they are many; and they come from the same God. And there are different ways that these gifts are administered; but it is the same God who worketh all in all; and they are given to profit men. <sup>9</sup> For behold, to one is given, that he may teach the word of wisdom; <sup>10</sup> And to another, that he may teach the word of knowledge. <sup>11</sup> And to another, exceedingly great faith; and to another, the gifts of healing; <sup>12</sup> And to another, that he may work mighty miracles; <sup>13</sup> And to another, that he may prophesy concerning all things; <sup>14</sup> And to another, the beholding of angels and ministering spirits; <sup>15</sup> And to another, all kinds of tongues; <sup>16</sup> And to another, the interpretation of languages. <sup>17</sup> And all these gifts come unto every man severally, according as he will.

<sup>10:21</sup> Except ye have charity ye can in nowise be saved; neither can ye be saved if ye have not faith; neither can ye if ye have no hope. <sup>22</sup> And if ye have no hope ye must needs be in despair; and despair cometh because of iniquity.

<sup>10:34</sup> Now I bid unto all, farewell. I soon go to rest in the paradise of God.