

Mormon

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*An abridgment of the Book of Mormon, with an introduction  
abridged from Joseph Smith—History. Verse references such as  
1:13 indicate the original source of the text, but don't imply a full  
quotation.*

## Introduction

<sup>1:1</sup> I, Joseph Smith, write this history to put all inquirers after truth in possession of the facts.

<sup>1:5</sup> There was in the place where I lived an unusual excitement on the subject of religion. <sup>6</sup> The clergy promoted this scene of religious feeling in order to have everybody converted, let them join what sect they pleased. Yet when the converts began to file off, some to one party and some to another, it was seen that the seemingly good feelings of both the priests and the converts were more pretended than real, lost in a strife of words: priest contending against priest, and convert against convert.

<sup>1:7</sup> I was at this time fourteen years old. <sup>8</sup> My mind was called up to serious reflection and great uneasiness. My feelings were deep and often poignant, but still I kept myself aloof from all the parties, though I attended their meetings as often as occasion would permit. So great were the confusion and strife among the different denominations, that it was impossible for a person as young as I was to come to any certain conclusion who was right and who was wrong.

<sup>1:10</sup> In the midst of this war of words and tumult of opinions, I often said to myself, "What is to be done? If any of these parties is right, which is it, and how will I know it?"

<sup>1:11</sup> One day I was reading James 1:5, which reads, "If any of you lacks wisdom, let him ask God, who gives generously to

all without reproach, and it will be given to him." <sup>12</sup> This passage entered with great force into every feeling of my heart. I reflected on it again and again, knowing that if any person needed wisdom from God, I did; for the different sects understood the same passages of scripture so differently as to destroy all confidence in settling the question by an appeal to the Bible.

<sup>1:13</sup> At length I came to the determination to "ask God." <sup>14</sup> So, in accordance with my determination, I retired to the woods to make the attempt. It was the first time in my life that I had made the attempt to pray vocally.

<sup>1:15</sup> Having looked around me, and finding myself alone, I kneeled down and began to offer up the desires of my heart to God. I had scarcely done so when <sup>16</sup> I saw a pillar of light over my head. <sup>17</sup> When the light rested upon me, I saw two personages. One of them said to me, "Joseph, this is my beloved son. Hear him."

<sup>1:18</sup> I asked the personages which of all the sects was right, and which I should join. <sup>19</sup> I was answered that I must join none of them.

<sup>1:21</sup> A few days after I had this vision, I was with one of the preachers who was very active in the religious excitement. I gave him an account of the vision which I had had. He treated my communication with contempt, saying that there were no such things as visions or revelations in these days.

<sup>1:22</sup> I soon found that my story had ex-

cited a great deal of prejudice against me among the professors of religion. They excited the public mind against me and created a bitter persecution. This was common among all the sects, <sup>23</sup> and it often caused me great sorrow.

<sup>1:24</sup> However, it was nevertheless a fact that I had seen a vision, and all the persecution under heaven could not make it otherwise. <sup>25</sup> I said in my heart, “Why persecute me for telling the truth? For I have seen a vision. I know it, and I know that God knows it, and I can not deny it.”

<sup>1:27</sup> I continued to pursue my common vocations in life, all the time being <sup>28</sup> persecuted by those who ought to have been my friends and to have treated me kindly. If they supposed me to be deluded, they ought to have endeavored to reclaim me in a proper and affectionate manner. I was left to mingling with all kinds of society, and frequently fell into many foolish errors. In making this confession, no one need suppose me guilty of any great sins, but I was guilty of levity and sometimes associated with jovial company.

<sup>1:29</sup> In consequence of these things, I often felt condemned for my weaknesses and imperfections. One evening, I betook myself to prayer and supplication to God for forgiveness of my sins and follies. <sup>30</sup> While I was calling upon God, I discovered a light appearing in my room, and immediately a personage appeared.

<sup>1:33</sup> He called me by name, said that he was a messenger from God, and that his name was Moroni. <sup>34</sup> He said that there was a book, written upon gold plates, giving an account of the former inhabitants of this continent. <sup>42</sup> The vision was opened to my mind so that I could see the place where the plates were deposited. <sup>46</sup> He added a caution, telling me that Satan

would try to tempt me to get the plates for the purposes of getting rich. This he forbade me, saying that I must only get the plates to glorify God. <sup>53</sup> The messenger informed me that the time for bringing forth the plates would arrive in four years.

<sup>1:54</sup> I went at the end of each year to the place where the plates were deposited. Each time I found the same messenger there, and received instruction from him.

<sup>1:59</sup> At length, the time arrived for obtaining the plates. Having gone as usual at the end of another year to the place where they were deposited, the same messenger delivered them to me. <sup>67</sup> I commenced to translate the Book of Mormon.

## 1 Nephi

<sup>1:1</sup> I, Nephi, am making a record of my proceedings during my lifetime.

<sup>1:4</sup> In the first year of the reign of Zedekiah, king of Judah, <sup>18</sup> God showed my father, Lehi, many things about the destruction of Jerusalem. He went among the people, and declared to them what he had seen. <sup>20</sup> When the people heard these things, they were angry with him, and sought his life.

<sup>2:2</sup> God commanded my father in a dream to take his family, and depart into the wilderness. <sup>4</sup> He left his house, land, gold, silver, and precious things, and took nothing with him, except his family, provisions, and tents, and departed into the wilderness.

<sup>2:11</sup> Laman and Lemuel, my older brothers, grumbled against their father because he had led them out of Jerusalem, leaving their land, gold, silver, and precious things. They said he had done this because of the foolish imaginations of his heart. <sup>13</sup> They

also did not believe that Jerusalem could be destroyed.

<sup>2:16</sup> I believed all that my father had spoken. Therefore, I did not rebel against him like my brothers.

<sup>3:2</sup> My father said to me, <sup>3</sup> “Laban has the record of the Jews, and it’s engraved on brass plates. <sup>4</sup> Therefore, God has commanded me that you and your brothers should return to Jerusalem, go to Laban’s house, seek the records, and bring them here into the wilderness.”

<sup>3:7</sup> I said to my father, “I’ll go and do what God has commanded, for I know that God gives no commandments unless he prepares a way to accomplish them.”

<sup>3:19</sup> I said to my brothers, “It’s wisdom in God that we should obtain these records, that we may preserve for our children <sup>20</sup> the words spoken by all the holy prophets.”

<sup>3:23</sup> We went up to the house of Laban. <sup>4:38</sup> My brothers and I took the brass plates, departed into the wilderness, and journeyed to our father’s tent.

<sup>5:1</sup> After we returned to our father, he was filled with joy, and also my mother was very glad. <sup>21</sup> We had obtained the records which God had commanded us, and found that they had great value to us, because we could preserve the commandments of God for our children.

<sup>7:6</sup> As we journeyed in the wilderness, Laman and Lemuel <sup>16</sup> were angry with me, and tried to take away my life, <sup>19</sup> but some of our company plead with them, and they stopped trying to take away my life. <sup>21</sup> I forgave them all that they had done, and we traveled again on our journey.

<sup>17:3</sup> If the children of men keep God’s commandments, he provides means for

them to accomplish what he has commanded.

<sup>17:5</sup> We came to the land which we called Bountiful, because it had much fruit and wild honey. God had prepared all these things that we might not perish. <sup>6</sup> We pitched our tents by the seashore, and rejoiced greatly.

<sup>17:7</sup> God said to me, Nephi, <sup>8</sup> “You shall construct a ship after the manner that I will show you, that I may carry your people across these waters.” <sup>15</sup> Therefore, I labored to keep the commandments of God.

<sup>17:17</sup> When my brothers saw that I was about to build a ship, they began to grumble against me, saying, “Our brother is a fool, for he thinks that he can build a ship, and cross these great waters.”

<sup>17:19</sup> I was deeply grieved because of the hardness of their hearts. When they saw this they were glad, saying, “We knew that you couldn’t construct a ship, and that you lacked judgment. <sup>20</sup> You’re like our father, led away by the foolish imaginations of his heart. He has led us out of the land of Jerusalem, and we’ve wandered in the wilderness all these years.”

<sup>18:3</sup> I, Nephi, often went up on the mountain, and I often prayed to God.

<sup>18:4</sup> After I had finished the ship, my brothers saw that it was good, and they humbled themselves again before God. <sup>6</sup> We prepared many provisions, went into the ship with our wives and children, <sup>8</sup> and put forth into the sea.

<sup>18:23</sup> After we had sailed for many days we arrived at the promised land.

<sup>19:1</sup> I made plates of ore on which to engrave the record of my people, <sup>5</sup> to keep the more sacred things for instructing my people.

<sup>19:7</sup> The things which some men esteem to be of great worth, both to the body and soul, others set at naught. <sup>9</sup> The world, because of their iniquity, will judge Jesus to be a thing of naught. <sup>18</sup> I have written these things that perhaps I might persuade my people to remember God.

<sup>22:23</sup> For the time soon comes that all churches which are built up to make a profit, and to get power, and to become popular in the eyes of the world, must be brought low in the dust.

<sup>22:31</sup> If you are obedient to the commandments, and endure to the end, you will be saved at the last day.

## 2 Nephi

<sup>4:13</sup> Not many days after Lehi's death, Laman and Lemuel were angry with me, <sup>5:2</sup> so they sought to take away my life.

<sup>5:5</sup> God warned me to depart from them, and flee into the wilderness along with all those who would go with me. <sup>6</sup> Therefore, I took my family, and Sam, my older brother, and Jacob and Joseph, my younger brothers, and also my sisters, and their families. All those who went with me were those who believed in the warnings and revelations of God.

<sup>5:7</sup> We journeyed in the wilderness for many days, and pitched our tents. <sup>10</sup> We were careful to keep the commandments of God in all things. <sup>11</sup> We prospered greatly, for we sowed seed, reaped in abundance, and raised flocks, and herds, and animals of every kind.

<sup>5:14</sup> I made many swords so that our enemies would not come upon us and destroy us.

<sup>6:1</sup> The words of Jacob, the brother of Nephi:

<sup>9:27</sup> Woe to him who has all the commandments of God, and transgresses them, and wastes the days of his probation.

<sup>9:28</sup> Oh the vanity, and foolishness of men! When they are learned they think they are wise, and they do not listen to God's counsel, for they set it aside, supposing they know of themselves, therefore, their wisdom is foolishness and it does not profit them. <sup>29</sup> But to be learned is good if they listen to God's counsels.

<sup>9:30</sup> Woe to the rich, who despise the poor, and persecute the meek, and whose hearts are on their treasures; therefore, their treasure is their God.

<sup>9:34</sup> Woe to the liar, <sup>35</sup> to the murderer who kills deliberately, <sup>36</sup> and to those who commit fornication.

<sup>9:39</sup> Remember, the mind set on the flesh is death, and the mind set on the spirit is eternal life. <sup>45</sup> Turn away from your sins. <sup>46</sup> Prepare your souls for the day of judgment.

<sup>9:51</sup> Do not spend money on what has no value, nor your labor on what cannot satisfy.

<sup>10:23</sup> Cheer up your hearts, and remember that you are free to act for yourselves: to choose the way of everlasting death or the way of eternal life. <sup>24</sup> Therefore, reconcile yourselves to the will of God, and not to the will of the flesh.

<sup>11:1</sup> Jacob spoke many more things to my people, but I, Nephi, have only written these.

<sup>25:23</sup> We labor diligently to write, to persuade our children, and also our brothers, to believe in Christ, and to be reconciled to God. <sup>26</sup> We talk of Christ, we rejoice in Christ, we preach of Christ, we prophesy of Christ.

<sup>26:21</sup> There are many churches built up which cause envy, strife, and malice.

<sup>22</sup> The devil leads them by the neck with a flaxen cord until he binds them with his strong cords forever.

<sup>26:23</sup> God does not work in darkness. <sup>25</sup> Does he say to anyone, “Depart from me?” No. <sup>26</sup> Has he commanded anyone to depart from the houses of worship? No.

<sup>26:29</sup> He commands that there shall be no priestcrafts, which are when men preach and set themselves up as a light to the world, to make a profit, and get praise of the world. <sup>30</sup> God has forbidden this. Therefore, he has commanded that all men should have love, and except they have love they are nothing.

<sup>26:32</sup> God has commanded men not to murder, lie, steal, envy, take his name in vain, have malice, contend with one another, or commit fornication. <sup>33</sup> None of these iniquities come from God, for he does good among the children of men.

<sup>28:3</sup> One church will say to the other, “Behold, I, I am God’s.” And the other churches will say, “I, I am God’s.” Thus will every one say that has built up churches, and not to God. <sup>4</sup> They will contend with one another, and their priests will contend with one another.

<sup>28:8</sup> Many will say, “Eat, drink, and be merry, nevertheless fear God. He will justify in committing a little sin. Lie a little, take advantage of one because of his words, dig a pit for your neighbor. There is no harm in this. Do all these things, for tomorrow we die. If we are guilty, God will beat us with a few lashes, and at last we will be saved.”

<sup>28:12</sup> Because of pride their churches have become corrupted. <sup>13</sup> They rob the poor because of their fine sanctuaries, and their fine clothing. They persecute the meek and the poor in heart, because in their pride they have become arrogant.

<sup>28:16</sup> Woe to those who turn aside the just for nothing, and revile against what is good, and say that it has no worth! <sup>29</sup> Woe to him who says, “We have received the word of God, and we need no more of the word of God, for we have enough!”

<sup>28:30</sup> God says, “To him who receives I will give more. From them who say, ‘We have enough,’ will be taken away whatever they have.”

<sup>29:3</sup> “Some will say, ‘We have a Bible, and there cannot be any more Bible.’ <sup>10</sup> Because you have a Bible you don’t need to suppose that it contains all my words. <sup>11</sup> For I command all men to write the words which I speak to them.”

<sup>30:17</sup> There is nothing secret that will not be revealed.

<sup>32:8</sup> Know that you must pray, for the evil spirit teaches a man that he must not pray.

<sup>33:10</sup> Listen to these words and believe in Christ, for they teach all men to do good.

## Jacob

<sup>1:2</sup> Nephi gave me, Jacob, a commandment to write a few of the most precious things.

<sup>15</sup> The people began to grow hard in their hearts, and to indulge somewhat in wickedness, <sup>17</sup> therefore I gave them these words:

<sup>2:12</sup> Many of you have begun to search for gold, silver, and precious ores, <sup>13</sup> and providence has smiled on you most pleasingly, that you have obtained many riches. Because some of you have obtained more abundantly than others you are lifted up in the pride of your hearts because of the costliness of your apparel, and persecute others because you suppose that you are



better than they. <sup>14</sup> Do you suppose that God justifies you in this thing? No, but he condemns you, and if you persist his judgments will speedily come to you.

<sup>2:17</sup> Think of others like yourselves, be familiar with all, and free with your possessions, that they may be rich like you. <sup>18</sup> But before you seek for riches, seek for the kingdom of God. <sup>19</sup> After you have obtained a hope in Christ you will obtain riches, if you seek them, and you will seek them with the intent to do good: to clothe the naked, to feed the hungry, to liberate the captive, and to administer relief to the sick and the afflicted. <sup>21</sup> Don't you suppose that one being is as precious in God's sight as the other?

<sup>2:35</sup> You have broken your tender wives' hearts, and lost your children's confidence, because of your bad examples before them. The sobbing of their hearts ascends up to God against you.

<sup>4:8</sup> Don't despise God's revelations. <sup>10</sup> Don't seek to counsel God, but to take counsel from him. For you know that he counsels in wisdom, justice, and great mercy.

<sup>6:12</sup> Be wise; what more can I say?

## Zeniff

*Taken from chapters 11-23 of the Book of Mosiah.*

<sup>11:1</sup> Zeniff conferred the kingdom on Noah, one of his sons. <sup>2</sup> Noah did not keep God's commandments, but followed the desires of his own heart. <sup>3</sup> He imposed a tax of one fifth of all the people possessed <sup>4</sup> to support himself, and his priests.

<sup>11:20</sup> There was a man named Abinadi who went among the people saying, "God says, 'Woe to this people, for I have seen

their abominations, their wickedness, and their fornication. <sup>21</sup> Unless they repent they will be brought into bondage.'"

<sup>11:27</sup> When king Noah heard of Abinadi's words, he was angry. He said, "Who is Abinadi that he should judge me and my people, or who is God to bring such great affliction on my people? <sup>28</sup> Bring Abinadi here that I may kill him."

<sup>12:9</sup> They took him and carried him bound before the king. <sup>29</sup> Abinadi said to the priests, "Why do you set your hearts on riches? Why do you spend your strength with prostitutes?"

<sup>13:4</sup> "You're angry with me because I've told you the truth. <sup>15:26</sup> But fear and tremble before God, for he redeems none who have wilfully rebelled against him, who have known his commandments, and refused to keep them."

<sup>17:1</sup> The king commanded the priests to take Abinadi and cause him to be put to death.

<sup>17:2</sup> There was a young man among the priests whose name was Alma, and he believed Abinadi's words, therefore he began to plead with the king to let Abinadi depart in peace. <sup>3</sup> But the king was more angry and sent his servants after Alma to kill him. <sup>4</sup> But he fled from them and hid. Being concealed for many days, he wrote all the words which Abinadi had spoken.

<sup>17:7</sup> The king said, "Abinadi, <sup>8</sup> you will be put to death unless you take back all the evil you've spoken about me and my people."

<sup>17:9</sup> Abinadi said to him, "I will not take back what I've spoken to you, for it is true. <sup>10</sup> It will stand as a testimony against you at the last day."

<sup>17:11</sup> King Noah was about to release him, for he feared that God's judgments

would come upon him. <sup>12</sup> But the priests said, "He has reviled the king." Therefore the king was incited to anger against him, and delivered him to be killed.

<sup>17:20</sup> Abinadi suffered death by fire because he would not deny the commandments of God, having sealed the truth of his words with his death.

<sup>18:1</sup> Alma, who had fled from king Noah's servants, began to teach Abinadi's words. <sup>3</sup> Many believed his words.

<sup>18:31</sup> These things were done in the borders of the land, that the king might not know. <sup>32</sup> But they were made known to the king. <sup>33</sup> He said that Alma was inciting the people to rebellion against him, therefore he sent his army to destroy them.

<sup>23:1</sup> Now Alma, having been warned by God, told his people, therefore they gathered together their flocks, and their grain, and <sup>3</sup> they fled eight days' journey into the wilderness.

<sup>23:4</sup> They came to a beautiful and pleasant land, <sup>5</sup> and began to till the ground, and build buildings. They were industrious, and worked very hard.

<sup>23:6</sup> The people wanted Alma to be their king, for his people loved him. <sup>7</sup> But he said to them, "It's not expedient for us to have a king. <sup>9</sup> Remember the iniquity of king Noah and his priests. <sup>12</sup> King Noah oppressed you, and you were in bondage to him and his priests. <sup>13</sup> Because you have been delivered out of the hands of king Noah and his people, I ask you not to trust any man to be a king over you."

<sup>23:15</sup> Thus did Alma teach his people that every man should love his neighbor as himself, and that there should be no contention among them.

## Mosiah

<sup>1:2</sup> King Benjamin had three sons, and he caused them to be taught so that they might become men of understanding. <sup>3</sup> He also taught them about the records which were engraved on the brass plates, saying: "My sons, <sup>4</sup> it wasn't possible for our father, Lehi, to remember all these things; but he could read these engravings, and teach them to his children, that they could teach them to their children, even down to the present time."

<sup>1:9</sup> King Benjamin grew old, and saw that he must very soon go the way of all the earth. <sup>10</sup> Therefore, he <sup>18</sup> proclaimed to all the people to gather themselves together to hear his words.

<sup>2:5</sup> When they arrived, they pitched their tents on every side, every family being separate from one another.

<sup>2:8</sup> He caused his words to be written and sent to those who could not hear him, that they might also receive his words. <sup>9</sup> These are the words which he spoke:

<sup>2:10</sup> I have not commanded you to come here to fear me, or to think that I am more than a mortal man. <sup>11</sup> But I am like you, subject to all kinds of infirmities in body and mind; yet the people have chosen me, and God has allowed me to be a king; to serve you with all the might, mind and strength which he has granted me.

<sup>2:12</sup> I have been allowed to spend my days in your service, and have not sought gold, or silver, or any kind of riches from you. <sup>13</sup> Neither have I allowed you to be confined in dungeons, or to make slaves of one another, or to murder, or steal, or commit adultery. <sup>14</sup> And even I, myself, have labored with my own hands that I might serve you, and that you should not

be burdened with taxes.

<sup>2:15</sup> Yet, I have not done this to boast.

<sup>17</sup> I tell you so you may learn wisdom; that you may learn that when you serve your fellow beings you are only serving God.

<sup>2:18</sup> If I, whom you call your king, labor to serve you, then shouldn't you labor to serve one another? <sup>19</sup> If I, whom you call your king, merit any thanks from you, O how you should thank your heavenly king!

<sup>2:41</sup> Consider the blessed and happy state of those who keep God's commandments. They are blessed in all things, both temporal and spiritual, and if they remain faithful to the end they are received into heaven to dwell with God in never-ending happiness.

<sup>3:19</sup> The natural man is an enemy to God, and will be forever, unless he puts off the natural man and becomes like a child: submissive, meek, humble, patient, full of love, willing to submit to all things, even as a child submits to his father.

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

<sup>4:11</sup> Humble yourselves, calling on God daily. <sup>12</sup> If you do this you will always rejoice, <sup>13</sup> and you will not have a mind to injure one another, but to live at peace, and to repay every man what he is due. <sup>14</sup> You will not allow your children to go hungry, or naked, or to transgress God's laws and fight and quarrel with one another. <sup>15</sup> But you will teach them to walk in the ways of sober truth, to love one another,

and to serve one another. <sup>16</sup> You will help those who need your help. You will give of your possessions to him who stands in need. You won't allow the beggar to petition you in vain, and turn him away to perish.

<sup>4:17</sup> Perhaps you will say, "The man has brought his misery on himself, therefore I won't give him of my food, or of my possessions, for his punishments are just."

<sup>18</sup> Whoever does this has great cause to repent. Unless he repents he perishes forever, and has no part in the kingdom of God. <sup>19</sup> For aren't we all beggars? Don't we all depend on God for all our possessions, for food and clothing, for gold and silver, and for all our riches of every kind?

<sup>4:22</sup> If you judge the man who petitions you for your possessions, that he perish not, and condemn him, how much more just will be your condemnation for withholding your possessions, which don't belong to you but to God. <sup>23</sup> Woe to that man, for his possessions will perish with him. I speak to those who are rich in the things of this world.

<sup>4:24</sup> I say to the poor, you who only have enough to remain from day to day; I mean all you who deny the beggar, because you have not. Say in your hearts: "I don't give because I don't have, but if I had I would give." <sup>25</sup> If you say this in your hearts you remain guiltless. Otherwise you are condemned, for you covet what you have not received.

<sup>4:26</sup> To retain forgiveness of your sins: Share your possessions with the poor, every man according to what he has, such as feeding the hungry, clothing the naked, visiting the sick and helping them, both spiritually and temporally, according to their needs. <sup>27</sup> And see that all this is done in wisdom and order; for it is not

necessary for a man to run faster than he has strength. It is expedient for him to be diligent, that he might win the prize. Therefore, all things must be done in order.

<sup>4:28</sup> Remember that whoever borrows from his neighbor should return the thing, as he has agreed, or else you will sin; and perhaps you will cause your neighbor to sin also.

<sup>4:30</sup> If you do not watch yourselves, and your thoughts, and your words, and your deeds, and observe God's commandments, even until the end of your lives, you must perish. <sup>5:13</sup> How does a man know the master whom he has not served, and who is a stranger to him, and is far from the thoughts and intents of his heart?

<sup>6:4</sup> Mosiah began to reign in his father's place. <sup>25:1</sup> He gathered all the people together, and <sup>5</sup> read the records of Zeniff to them. <sup>6</sup> He also read the account of Alma and his people. <sup>15</sup> Alma also spoke to them, preaching repentance and faith on God.

<sup>28:10</sup> King Mosiah had no one to confer the kingdom on, for none of his sons would accept the kingdom. <sup>11</sup> Therefore he took the records <sup>20</sup> and conferred them on Alma, who was the son of Alma, and commanded him to keep and preserve them, and also to keep a record of the people, handing them down from one generation to the next.

<sup>29:4</sup> King Mosiah wrote to the people saying, <sup>5</sup> "You want to have a king. <sup>6</sup> He to whom the kingdom rightly belongs has declined. <sup>7</sup> If I appoint another in his place, I fear there would arise contentions which would cause wars, which would destroy the souls of many people."

<sup>29:10</sup> "Let us be wise and anticipate

these things, and do what will make for peace. <sup>11</sup> Therefore I will be your king for the rest of my life. Nevertheless, let us appoint judges, to judge this people according to our law, and we will newly arrange the affairs of this people."

<sup>29:16</sup> "Because all men are not just, it is not expedient to have a king or kings to rule over you. <sup>17</sup> For behold, how much iniquity does one wicked king cause to be committed, and what great destruction!"

<sup>29:21</sup> "You can only dethrone an iniquitous king through much contention, and bloodshed. <sup>22</sup> For he has his friends in iniquity, and he keeps his guards around him, and he tears up the laws of those who have reigned in righteousness before him, and he tramples God's commandments under his feet, <sup>23</sup> and he enacts laws according to his own wickedness, and whoever does not obey his laws he causes to be destroyed."

<sup>29:25</sup> "Therefore, choose judges by the voice of the people, that you may be judged according to the laws which have been given by our fathers. <sup>26</sup> Observe this and make it your law: do your business by the voice of the people."

<sup>29:37</sup> The people were convinced of the truth of his words, <sup>38</sup> therefore they relinquished their desire for a king.

<sup>29:40</sup> The people loved Mosiah, for they did not consider him a tyrant who was seeking for that money which corrupts the soul, for he had not exacted riches from them, neither had he delighted in shedding blood, but he had established peace in the land, and had granted to his people that they should be delivered from all kinds of bondage, therefore they esteemed him beyond measure.

<sup>29:41</sup> They appointed judges to judge them according to the law. <sup>42</sup> Alma was appointed to be the first chief judge.

<sup>29:47</sup> Thus ended the reign of the kings over the people.

## Alma

<sup>1:2</sup> In the first year of Alma's reign in the judgment seat, there was a man named Nehor <sup>3</sup> who was preaching that every priest and teacher should become popular, and should not labor with his hands, but be supported by the people.

<sup>1:7</sup> As he was preaching, Nehor began to contend sharply with a man <sup>8</sup> named Gideon. <sup>9</sup> Nehor drew his sword and killed Gideon.

<sup>1:10</sup> Nehor was brought before Alma to be judged. <sup>12</sup> Alma said to him, <sup>14</sup> "You are condemned to die, according to the law."

<sup>1:15</sup> He suffered a shameful death, <sup>16</sup> yet this did not stop priestcraft from spreading through the land, for there were many who loved the vain things of the world.

<sup>1:21</sup> There was a strict law among the people of the church that no one should persecute those who did not belong to the church. <sup>27</sup> They imparted of their possessions to the poor, and the needy, and the sick, and the afflicted. They did not wear expensive clothing, yet they were neat and comely.

<sup>1:29</sup> Because of the steadiness of the church they became very rich, having an abundance of everything they needed. <sup>30</sup> In their prosperous circumstances, they did not send away any who were naked, or hungry, or sick. They did not set their hearts on riches, therefore they were generous to all.

<sup>4:6</sup> The people of the church began to grow proud because of the great riches they

had obtained by their diligence. They were lifted up in their pride, for they began to wear very expensive clothing. <sup>7</sup> Now this caused Alma much affliction.

<sup>4:9</sup> There began to be great contentions among the people of the church. There was envy, strife, malice, persecution, and pride.

<sup>4:15</sup> Alma, seeing the afflictions, persecutions, and inequality, began to be very sorrowful. <sup>16</sup> He selected a wise man, and <sup>18</sup> delivered the judgment seat to him. <sup>19</sup> He did this that he himself might go out among his people to remind them of their duty, and to tear down all the pride, craftiness, and contention among them. <sup>20</sup> And thus, Alma delivered up the judgment seat, and confined himself wholly to the priesthood of God.

<sup>5:2</sup> This is what Alma said to the people of the church:

<sup>5:14</sup> I ask you, have you experienced a mighty change in your hearts? <sup>15</sup> Do you look forward and view this mortal body raised in immortality to stand before God to be judged according to the deeds which have been done in the mortal body?

<sup>5:17</sup> Do you imagine that you can lie to God in that day, and say, "God, our works have been righteous," and that he will save you?

<sup>5:26</sup> If you have experienced a change of heart, can you feel so now? <sup>27</sup> Have you walked, keeping yourselves blameless before God? Could you say, if you were called to die at this time, that you have been sufficiently humble? <sup>28</sup> Are you stripped of pride? If not, you are not prepared to meet God.

<sup>5:30</sup> Is there one among you who mocks his brother, or heaps persecutions on him? <sup>31</sup> Woe to such a one, for he is not prepared, and must repent!

<sup>5:57</sup> All of you who desire to follow the voice of the good shepherd, come out from the wicked, be separate, and don't touch their unclean things.

<sup>7:2</sup> If I hadn't given the judgment seat to another, to reign in my place, I could not have come at this time.

<sup>7:15</sup> Lay aside every sin which so easily entangles you, which binds you down to destruction. Show God that you are willing to repent of your sins. <sup>23</sup> Be humble, submissive and gentle; open to reason; full of patience and long-suffering; exercising self-control in all things; diligent in keeping the commandments of God at all times; asking for whatever you need, both spiritual and temporal; always thanking God for whatever you receive.

<sup>8:6</sup> Alma came to a city called Ammonihah. <sup>19</sup> As he entered the city he said to a man, "Will you give a humble servant of God something to eat?"

<sup>8:21</sup> The man was named Amulek, and he brought bread and meat and placed them before Alma. <sup>27</sup> Alma stayed with Amulek for many days before he began to preach to the people.

<sup>8:30</sup> Alma and Amulek went out among the people, to declare God's words. <sup>12:9</sup> Alma began to explain things to them saying, "God only imparts to the children of men according to the attention and diligence which they give him. <sup>10</sup> Therefore, he who hardens his heart receives the lesser portion of the word, and he who will not harden his heart receives the greater portion of the word."

<sup>12:12</sup> "All men must die, and be brought before God to be judged according to our works. <sup>14</sup> For our words, our works, and our thoughts will condemn us."

<sup>12:24</sup> "We see that death comes to mankind. Nevertheless there was a space granted to man in which he might repent; therefore this life became a probationary state; a time to prepare to meet God. <sup>37</sup> Because we know these things, let us repent, and not harden our hearts."

<sup>13:27</sup> "I wish, from the innermost part of my heart, that you would listen to my words, and cast off your sins, and not procrastinate the day of your repentance, <sup>28</sup> but that you would humble yourselves before God, and watch and pray continually, that you may not be tempted above what you can bear, becoming humble, meek, submissive, patient, full of love and all long-suffering; <sup>29</sup> having faith in God; having hope that you will receive eternal life; always having the love of God in your hearts."

<sup>13:31</sup> Alma spoke many more words to the people which are not written in this book.

<sup>14:1</sup> After he had spoken to the people, many of them believed his words, and began to repent, and to search the scriptures.

<sup>15:16</sup> Amulek had left all his gold, silver, and precious things, being rejected by those who were once his friends and also by his father and his relatives. <sup>18</sup> Alma, seeing all these things, took Amulek to his own house, and ministered to him in his tribulations.

<sup>29:2</sup> I, Alma, would declare repentance to everyone, that they should repent and come to God, that there might be less sorrow on the earth. <sup>3</sup> But I sin in my wish, for I should be content with what God has allotted me. <sup>8</sup> For God grants to all nations, of their own nation and language, people to teach what he sees fit that they should have.

<sup>30:6</sup> A man began to preach against the coming of Christ. <sup>7</sup> Now there was no law against a man's belief. <sup>9</sup> If a man desired to serve God, it was his privilege, but if he did not believe in him there was no law to punish him.

<sup>30:12</sup> This man, named Korihor, preached saying, <sup>14</sup> "These things which you call prophecies are foolish traditions of your fathers. <sup>15</sup> You can't know of things you don't see. <sup>16</sup> You say that you see a remission of your sins, but it is the effect of a frenzied mind. This derangement of your minds comes because of the traditions of your fathers, which lead you away to believe in things which are not so." <sup>17</sup> And he told them that whatever a man did was no crime.

<sup>30:31</sup> He reviled against Alma and the priests, accusing them of leading away the people after the silly traditions of their fathers, to glut on the labors of the people.

<sup>30:32</sup> Alma said to him, "You know that we don't glut ourselves on the labors of this people. I've labored with my own hands for my support. <sup>33</sup> Notwithstanding the many labors I've performed in the church, I've never received as much as one penny for my labor; neither have any of my brothers."

<sup>31:1</sup> Alma received news that one Zoram was leading the people to bow down to idols. <sup>5</sup> As preaching the word had a great tendency to lead the people to do what was just — it had had a more powerful effect on the minds of the people than the sword, or anything else which had happened to them — therefore Alma thought it was expedient to try the power of the word of God. <sup>7</sup> Therefore he went among the Zoramites to preach the word to them.

<sup>32:2</sup> After much labor, they began to have success among the poor, for they were

cast out of the synagogues because of their coarse clothing.

<sup>32:5</sup> One of them said, "They cast us out of our synagogues and we have no place to worship God. What shall we do?"

<sup>32:7</sup> Alma said to them, <sup>10</sup> "Do you suppose that you can only worship God in your synagogues? <sup>11</sup> Do you suppose that you must only worship God once per week?"

<sup>32:22</sup> "God is merciful to all who believe his word. <sup>23</sup> He imparts his word to men, and women. This is not all, little children often have words given to them which confound the wise and the learned."

<sup>32:28</sup> "We will compare the word to a seed. If you make room to plant a seed in your heart, you will begin to say within yourselves, 'It's a good seed, for it begins to enlighten my understanding.' <sup>33</sup> Because you have tried the experiment, and planted the seed, <sup>34</sup> you know that the word has sprouted up, that your understanding begins to be enlightened, and your mind begins to expand." <sup>37</sup> As the tree begins to grow, you will say: "Let's nourish it carefully, that it may bear fruit. <sup>38</sup> But if you neglect the tree, and don't think about its nourishment, it withers away. <sup>39</sup> Now, this isn't because the seed was not good, or because its fruit would not be desirable, but it's because you won't nourish the tree."

<sup>33:2</sup> "You've said that you couldn't worship God because you're cast out of your synagogues, but you're greatly mistaken. <sup>3</sup> Do you remember what Zenos, the prophet of old, said about prayer? <sup>4</sup> He said, 'You are merciful, O God, for you have heard my prayer, even when I was in the wilderness, <sup>5</sup> and when I cried to you in my field. <sup>6</sup> And again, when I turned to my house, you heard my prayer. <sup>8</sup> You are

merciful to your children when they cry to you, to be heard by you and not by men, and you will hear them.”

<sup>34:1</sup> After Alma had spoken, Amulek taught them, saying, <sup>20</sup> “Cry to God when you’re in your fields, over all your flocks. <sup>21</sup> Cry to him in your houses, over all your household, both morning, midday, and evening. <sup>24</sup> Cry to him over the crops of your fields, that you may prosper in them. <sup>25</sup> Cry over the flocks of your fields, that they may increase. <sup>26</sup> You must pour out your souls in your secret places, and in your wilderness. <sup>28</sup> Don’t suppose that this is all; if you turn away the needy, and the naked, and don’t visit the sick and afflicted, your prayer is empty, and brings you nothing, and you are hypocrites.”

<sup>34:32</sup> “This life is the time for men to labor. <sup>33</sup> Don’t procrastinate the day of your repentance. <sup>40</sup> Have patience, and bear all kinds of affliction. Don’t revile against those who cast you out because of your great poverty, lest you become sinners like them.”

<sup>35:16</sup> Alma gathered his sons together:

<sup>37:1</sup> My son Helaman, take the records which have been entrusted to me, <sup>2</sup> and keep a record of this people. <sup>6</sup> You may suppose that this is foolishness, but by small and simple things are great things brought to pass. <sup>8</sup> These things have enlarged the memory of this people, and convinced many of the error of their ways.

<sup>37:35</sup> In your youth, learn wisdom and to keep the commandments of God. <sup>47</sup> Be sober. My son, farewell.

<sup>38:1</sup> My son Shiblon, <sup>10</sup> be diligent and temperate in all things. <sup>11</sup> Don’t be lifted up in pride. Don’t boast in your own wisdom, or in your much strength. <sup>12</sup> Use boldness, but not overbearance. Bridle all

your passions, that you may be filled with love. Refrain from idleness.

<sup>38:14</sup> Don’t say, “God, I thank you that we are better than our brothers.” Rather say, “God, forgive my unworthiness, and remember my brothers in mercy.”

<sup>38:15</sup> Be sober. My son, farewell.

<sup>39:1</sup> My son Corianton, <sup>2</sup> this is what I have against you: you went on boasting in your strength and your wisdom, <sup>3</sup> and you went after a prostitute. <sup>5</sup> Don’t you know that these things are an abomination to God?

<sup>39:9</sup> Repent and forsake your sins, and don’t go after the lusts of your eyes anymore. <sup>11</sup> Don’t allow yourself to be led away by any vain or foolish thing. <sup>14</sup> Don’t seek after riches or the vain things of this world, for you cannot carry them with you.

<sup>41:14</sup> Be merciful to your brothers. Deal justly, judge righteously, and do good continually. <sup>15</sup> For what you send out will return to you again.

<sup>42:27</sup> Whoever will come may partake of the waters of life freely, and whoever will not come is not compelled to come.

<sup>42:31</sup> My son, declare the word with truth and soberness.

## Helaman

<sup>3:37</sup> In the fifty-third year of the reign of the judges, Nephi, the son of Helaman, the son of Helaman, began to reign in the judgment seat.

<sup>4:18</sup> In the sixty-second year of the reign of the judges, <sup>5:1</sup> Nephi delivered the judgment seat to Cezoram, <sup>4</sup> for Nephi was weary because of the iniquity of the people. He gave up the judgment seat to preach the word of God for the rest of his life, and his brother Lehi also. <sup>5</sup> For they



remembered what their father Helaman had said to them:

<sup>5:6</sup> “My sons, declare these words to the people: <sup>12</sup> Remember that it is upon the rock of Christ that you must build your foundation; that when the devil sends forth his mighty winds, when all his hail and his mighty storm beats upon you, it will have no power to drag you down to the gulf of misery and endless woe, because of the rock on which you are built.”

<sup>6:15</sup> In the sixty-sixth year of the reign of the judges, Cezoram was murdered. His son, who had been appointed by the people in his place, was also murdered.

<sup>6:16</sup> The people grew very wicked. <sup>17</sup> For God had blessed them so long with the riches of the world that they began to set their hearts on their riches. They began to seek for profit that they might be lifted up one above another. Therefore they began to murder, rob, and plunder, to get money.

<sup>6:18</sup> Those murderers and plunderers were a band formed by Gadianton. <sup>22</sup> They had signs, and secret words to recognize a brother who had entered into the covenant, that whatever wickedness he did he should not be injured by those who belonged to his band. <sup>23</sup> Thus they might murder, plunder, steal, and commit fornication and all kinds of wickedness, contrary to the laws of their country and the laws of God.

<sup>7:4</sup> Nephi saw the people in a state of awful wickedness, and the Gadianton robbers filling the judgment seats, having usurped the authority of the land; <sup>5</sup> letting the guilty go unpunished because of their money; being held in office to get money and glory of the world, that they might more easily commit adultery, steal, and kill.

<sup>7:6</sup> This great iniquity had come upon the people in only a few years.

<sup>7:13</sup> Nephi said to the people, <sup>20</sup> “How could you have forgotten God? <sup>21</sup> Behold, it is to get money, and to be praised of men. <sup>26</sup> Woe will come to you because of that pride which you have allowed to enter your hearts, which has lifted you up because of your very great riches!”

<sup>8:25</sup> “You have rejected the truth, and rebelled against God. Instead of storing up for yourselves treasures in heaven, where nothing destroys, you are accumulating for yourselves anger for the day of judgment.”

<sup>10:18</sup> They would not listen to his words.

<sup>12:1</sup> Thus we can see the unsteadiness of the hearts of the children of men. <sup>2</sup> At the very time when God prospers his people, doing all things for their welfare and happiness, then is the time that they harden their hearts, and forget God, because of their ease, and very great prosperity.

<sup>12:4</sup> How foolish, vain, and quick to do iniquity, and how slow to do good, are the children of men. How quick to set their hearts on the vain things of the world! <sup>5</sup> How quick to be lifted up in pride; how quick to boast; and how slow to remember God, and to listen to his guidance. How slow to walk in wisdom’s paths!

<sup>12:6</sup> They neglect God’s guidance, and will not have him as their guide. <sup>23</sup> Blessed are they who will repent and listen to the voice of God.

<sup>13:2</sup> There was one Samuel who came into the land, and preached repentance to the people. <sup>4</sup> They would not let him enter the city, so he got on the city wall, and <sup>5</sup> said to them:

<sup>13:8</sup> God says, “Because of the hardness of the hearts of the people, unless they repent I will take away my word from them. <sup>10</sup> Your enemies, of the fourth gen-

eration, will live to see your utter destruction.” <sup>21</sup> Your riches are cursed because you have set your hearts on them, and have not listened to the words of him who gave them to you. <sup>22</sup> You don’t remember God in the things with which he has blessed you, but you always remember your riches, not to thank God for them. Your hearts swell with great pride, unto boasting, envy, strife, malice, persecution, murder, and all manner of iniquity.

<sup>13:24</sup> Woe to you, because you drive out the prophets, and mock them, and throw stones at them, and kill them, just as they did long ago. <sup>25</sup> And now you say, “If we had lived in the time of our fathers, we would not have killed the prophets. We would not have stoned them, and driven them out.”

<sup>13:26</sup> You are worse than they. If a prophet comes to you and declares your sins and iniquities, you are angry with him, and look for ways to destroy him. You will say that he is a false prophet, because he testifies that your deeds are evil.

<sup>13:27</sup> But if a man comes to you and says, “Do this and there is no iniquity. Walk after the pride of your eyes, and do whatever your heart desires,” you will say that he is a prophet. <sup>28</sup> You will dress him in expensive clothing because he speaks flattering words, and says that all is well.

<sup>14:30</sup> Remember that you are free. You are permitted to act for yourselves. God <sup>31</sup> has allowed you to know good from evil, and to choose life or death. You can do good and have good restored to you, or you can do evil and have evil restored to you.

<sup>16:1</sup> Many heard the words of Samuel, and believed him, and confessed their sins. <sup>2</sup> But those who did not believe Samuel were angry with him. They threw stones

and shot arrows at him as he stood on the wall, but they could not hit him.

<sup>16:7</sup> He jumped down from the wall, fled out of their land, <sup>8</sup> and was never heard from again.

### 3 Nephi

<sup>2:10</sup> The people still remained in wickedness. <sup>11</sup> The Gadianton robbers had become so numerous, and killed so many of the people, that all the people <sup>12</sup> were compelled, for the safety of their lives and their women and their children, to take up arms against those Gadianton robbers to maintain their liberty.

<sup>6:4</sup> The people began again to prosper, and there was great order in the land.

<sup>5</sup> There was nothing to hinder the people from prospering continually, except if they fell into transgression.

<sup>6:10</sup> There began to be some disputes among the people, and some were lifted up in pride and boasting because of their very great riches, even to great persecutions. <sup>12</sup> The people began to be distinguished by rank, according to their riches and their chances for learning. Some were ignorant because of their poverty, and others received great learning because of their riches. <sup>14</sup> And thus there arose a great inequality in the land, so the church began to be broken up.

<sup>6:15</sup> Now the cause of the iniquity was this: the people were puffing up with pride, seeking for power, authority, riches, and the vain things of the world. <sup>18</sup> They did not sin ignorantly, because God’s will had been taught to them, therefore they wilfully rebelled against God.

<sup>7:14</sup> The people divided into tribes, every man according to his family. They had

come to an agreement that they would not go to war with one another, or trespass against one another, so in some degree they had peace in the land. Nevertheless, their hearts were turned from God, and they stoned the prophets and cast them out.

<sup>7:17</sup> Nephi preached many things to the people. <sup>18</sup> They were angry with him. <sup>21</sup> Only a few were converted to God.

<sup>11:1</sup> A great multitude were gathered together <sup>2</sup> talking about Jesus Christ. <sup>3</sup> While they were talking with one another, they heard a voice as if it came from heaven. <sup>8</sup> They looked up, and saw a man descending out of heaven. He came down and stood among them. <sup>9</sup> He reached out his hand and spoke to the people, saying, <sup>10</sup> "I am Jesus Christ, whom the prophets testified would come into the world."

<sup>11:12</sup> When Jesus said these words the whole multitude fell to the ground, for they remembered that it had been prophesied that Christ would show himself to them.

<sup>11:18</sup> Jesus commanded Nephi to come forward, <sup>22</sup> and called others, and said to them, <sup>28</sup> "There shall be no disputes among you, as there have been until now. <sup>29</sup> For he that has the spirit of contention is not of me, but is of the devil, who is the father of contention, and he stirs up the hearts of men to contend with anger, one with another."

<sup>12:1</sup> When Jesus had spoken these words to Nephi, and those who had been called, he said to the multitude:

<sup>12:3</sup> Blessed are the poor in spirit who come to me, for the kingdom of heaven is theirs. <sup>4</sup> Blessed are all those who mourn, for they will be comforted. <sup>5</sup> Blessed are the meek, for they will inherit the earth. <sup>6</sup> Blessed are all those who hunger and thirst for righteousness, for they will be

filled with the holy spirit. <sup>7</sup> Blessed are the merciful, for they will receive mercy. <sup>8</sup> Blessed are all the pure in heart, for they will see God. <sup>9</sup> Blessed are all the peace-makers, for they will be called sons of God. <sup>10</sup> Blessed are all those who are persecuted because of my name, for the kingdom of heaven is theirs. <sup>11</sup> Blessed are you when people insult you and persecute you, and falsely say all kinds of evil against you because of me, <sup>12</sup> for you will have great joy and be glad, for your reward in heaven will be great; for in the same way they persecuted the prophets who were before you.

<sup>12:15</sup> Do people light a lamp and put it under a basket? No, but on a stand, and it gives light to everyone in the house. <sup>16</sup> Therefore let your light shine before this people, so that they may see your good works and glorify God who is in heaven.

<sup>12:19</sup> You have the commandments. <sup>20</sup> Unless you keep my commandments, you will never enter into the kingdom of heaven.

<sup>12:21</sup> It is written that you shall not murder, and whoever murders will be subject to God's judgment. <sup>22</sup> But I tell you that everyone who is angry with his brother will be subject to his judgment. And whoever says, "You fool," will be subject to hell fire. <sup>23</sup> Therefore, if you want to come to me, and remember that your brother has something against you, <sup>24</sup> go to your brother, and first be reconciled to him, and then come to me with full purpose of heart, and I will receive you.

<sup>12:27</sup> It is written that you shall not commit adultery. <sup>28</sup> But I tell you that everyone who looks at a woman with lust for her has already committed adultery in his heart.

<sup>12:29</sup> Allow none of these things to enter your heart, <sup>30</sup> for it is better to deny

yourselves these things than to be thrown into hell.

<sup>12:33</sup> It is written that you shall not break your oath, but shall fulfill your oaths to God. <sup>34</sup> But I tell you, make no oath at all, <sup>37</sup> but let your statement be “Yes” or “No”. Anything more than this is evil.

<sup>12:38</sup> It is written, an eye for an eye, and a tooth for a tooth. <sup>39</sup> But I tell you, don’t resist an evil person. Instead, if someone slaps you on the right cheek, turn to him the other also. <sup>40</sup> If someone wants to sue you and take your shirt, let him have your coat also. <sup>41</sup> If someone forces you to go one mile, go with him two. <sup>42</sup> Give to him who asks you, and don’t turn away from him who wants to borrow from you.

<sup>12:43</sup> It is written, “Love your neighbor and hate your enemy.” <sup>44</sup> But I tell you, love your enemies, bless those who curse you, do good to those who hate you, and pray for those who mistreat you and persecute you <sup>45</sup> that you may be sons of God. For he makes his sun rise on the evil and the good.

<sup>13:1</sup> You should give to the poor, but beware of practicing your righteousness before men to be seen by them. <sup>2</sup> So when you give to the poor, don’t sound a trumpet before you, as the hypocrites do, to be praised by men. They have their reward. <sup>3</sup> But when you give to the poor, don’t let your left hand know what your right hand is doing, <sup>4</sup> so that your giving may be in secret.

<sup>13:5</sup> When you pray, don’t do as the hypocrites, for they love to pray to be seen by men. They have their reward. <sup>6</sup> But when you pray, go into your room, shut your door, and pray to God who is in secret. <sup>7</sup> When you pray, don’t use meaningless repetition like the pagans, for they think that they will be heard for their many

words.

<sup>13:16</sup> When you fast, don’t look gloomy like the hypocrites, for they disfigure their faces to show men that they are fasting. They have their reward. <sup>17</sup> But when you fast, anoint your head, and wash your face, <sup>18</sup> so that your fasting is not obvious to men, but to God, who is in secret.

<sup>13:19</sup> Don’t store up for yourselves treasures on earth, where moth and rust destroy, and thieves break in and steal. <sup>20</sup> But store up for yourselves treasures in heaven, where neither moth nor rust destroys, and where thieves do not break in and steal. <sup>21</sup> For where your treasure is, there your heart will be also.

<sup>13:24</sup> No one can serve two masters; for either he will hate the one and love the other, or he will be devoted to the one and despise the other. You cannot serve God and money.

<sup>14:1</sup> Don’t judge, so that you won’t be judged. <sup>2</sup> For in the way you judge, you will be judged; and with the measure you use, it will be measured to you.

<sup>14:3</sup> Why do you look at the speck in your brother’s eye, but don’t notice the log in your own eye? <sup>12</sup> Therefore, whatever you want others to do to you, do also to them.

<sup>14:15</sup> Beware of false prophets who come to you in sheep’s clothing, but inwardly are ravenous wolves. <sup>16</sup> You will recognize them by their fruits. Are grapes gathered from thornbushes, or figs from thistles? <sup>17</sup> Likewise, every good tree bears good fruit, but a bad tree bears bad fruit. <sup>18</sup> A good tree cannot bear bad fruit, nor can a bad tree bear good fruit. <sup>20</sup> So you’ll recognize them by their fruits.

<sup>14:24</sup> Everyone who hears these words of mine and acts on them will be like a wise man who built his house on the rock.

<sup>25</sup> The rain fell, the floods came, and the winds blew and beat against that house. Yet it did not fall, because its foundation was on the rock.

<sup>14:26</sup> Everyone who hears these words of mine and doesn't act on them, will be like a foolish man who built his house on the sand. <sup>27</sup> The rain fell, the floods came, and the winds blew and beat against that house, and it fell.

<sup>15:9</sup> Turn to me, and endure to the end, and you will live. For to him who endures to the end, I will give eternal life. <sup>10</sup> I've given you the commandments, therefore keep my commandments.

<sup>17:2</sup> I can see that you're weak, that you cannot understand all that I'm speaking to you. <sup>3</sup> Therefore, go to your homes, and ponder on the things which I've said, and ask God that you may understand.

<sup>18:18</sup> You must watch and pray always to avoid temptation. <sup>21</sup> Pray to God in your families that your wives and your children may be blessed. <sup>22</sup> Meet together often, and forbid no man from coming to you when you meet together, <sup>23</sup> but pray for them, and do not cast them out.

<sup>18:36</sup> When Jesus finished these sayings, <sup>39</sup> he departed from them.

## Mormon

<sup>8:1</sup> I, Moroni, finish the record of my father, Mormon. I have only a few things to write, which things my father commanded me.

<sup>8:3</sup> Our enemies killed my father, and I alone remain to write the sad tale of the destruction of my people. I don't know whether they will kill me. <sup>5</sup> All my relatives have been killed in battle, and I have no friends, and nowhere to go.

<sup>8:12</sup> Whoever receives this record, and doesn't condemn it because of its imperfections, will know of greater things than these; <sup>19</sup> for one who judges rashly will be judged rashly again; for his wages will be according to his works. <sup>20</sup> The scripture says, "'Man shall not strike, neither shall he judge, for judgment is mine, and vengeance is mine also, and I will repay,' says God."

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

<sup>8:31</sup> Many will say, "Do this, or do that, and it doesn't matter, for God will uphold them at the last day." But woe to them, for they are in the gall of bitterness and in the bonds of iniquity. <sup>32</sup> Churches will be built up that will say, "Come to me, and for your money you will be forgiven of your sins." <sup>33</sup> You wicked and perverse and stubborn people.

<sup>8:36</sup> I know that you walk in the pride of your hearts, to wearing very fine clothing, to envying, strife, malice, persecution, and all manner of iniquity. <sup>37</sup> For you love money, and your possessions, and your fine clothing, and adorning your churches, more than you love the poor and the needy, the sick and the afflicted.

<sup>8:39</sup> Why do you adorn yourselves with what has no life and yet allow the hungry, the needy, the naked, the sick, and the afflicted to pass by you, and not notice them?

<sup>9:27</sup> Don't doubt, but believe, and come to God with all your heart, and work out your own salvation with fear and trembling before him. <sup>28</sup> Be wise during your probation. Strip yourselves of all impurity. Don't ask so that you may spend it on your pleasures, but ask with an unwavering firmness that you will yield to no temptation, but serve the true and living

God.

<sup>9:31</sup> Don't condemn me or my father because of our imperfections, neither those who have written before us. Rather, give thanks to God that he has revealed our imperfections to you, that you may learn to be wiser than we have been.

## Moroni

<sup>7:1</sup> I, Moroni, write some of the words of my father Mormon.

<sup>7:2</sup> I, Mormon, speak to you. <sup>5</sup> I remember God's word, which says you will recognize them by their works, for if their works are good then they are also good. <sup>6</sup> For God has said, an evil man cannot do what is good. For if he offers a gift, or prays to God, unless he does it with real intent he gains nothing, <sup>7</sup> for it is not counted to him as righteousness. <sup>8</sup> For if an evil man gives a gift, he does it reluctantly, therefore it is counted to him the same as if he had retained the gift, therefore he is counted evil before God.

<sup>7:9</sup> Likewise, it is counted evil to a man if he prays without real intent of heart. He gains nothing, for God receives none such. <sup>10</sup> Therefore, an evil man cannot do what is good. <sup>11</sup> A bitter spring cannot pour out good water; neither can a good spring pour out bitter water.

<sup>7:13</sup> That which is of God invites and entices to do good continually. Therefore, everything which invites and entices to do good, to love God, and to serve him, is inspired of God. <sup>14</sup> Be on guard that you don't judge what is evil to be of God, or what is good and of God to be of the devil.

<sup>7:18</sup> See that you don't judge unjustly, for with the same judgment that you judge you will also be judged.

<sup>7:44</sup> If a man doesn't have love he is nothing. <sup>45</sup> Love is patient, is kind, does not envy, is not arrogant, is not self-seeking, is not irritable, keeps no record of wrongs, does not rejoice in unrighteousness but rejoices in the truth, bears all things, believes all things, hopes all things, and endures all things.

<sup>7:46</sup> Therefore, love never ends. Hold fast to love, which is the greatest of all, for all things must end, <sup>47</sup> but love endures forever, and whoever possesses it at the last day, it will go well with him.

<sup>10:1</sup> Now I, Moroni, <sup>3</sup> exhort you that when you read these things, you should remember how merciful God has been to the children of men, and ponder it in your hearts.

<sup>10:8</sup> Don't deny the gifts of God, for they are many, and they come from the same God. There are different ways that these gifts are administered, but it is the same God who works all things in all men, and they are given to profit men. <sup>9</sup> To one is given that he may teach a message of wisdom, <sup>10</sup> to another teaching a message of knowledge, <sup>11</sup> to another very great faith, to another the gifts of healing, <sup>12</sup> to another working mighty miracles, <sup>13</sup> to another prophesy about all things, <sup>14</sup> to another seeing angels and ministering spirits, <sup>15</sup> to another all kinds of tongues, <sup>16</sup> and to another the interpretation of languages. <sup>17</sup> All these gifts come from God to every man individually, as he wills.

<sup>10:21</sup> Unless you have love, faith, and hope, you cannot be saved. <sup>22</sup> If you don't have hope you must be in despair, and despair comes because of iniquity.

<sup>10:34</sup> I say to all, farewell. I soon go to rest in God's paradise.