

KING BENJAMIN ADDRESSES HIS PEOPLE

Mosiah 1-5

And now there was no more contention in all the land of Zarahemla, among all the people who belonged to king Benjamin, so that king Benjamin had continual peace all the remainder of his days. 2

And it came to pass that he had three sons; and he called their names Mosiah, and Helorum, and Helaman.

A And he caused that they should be taught in all the language of his fathers, that thereby they might become men of understanding;

B₁ and that they might know concerning the prophecies

B₂ which had been spoken by the mouths of their fathers, which were delivered them by the hand of the Lord. 3

C And he also taught them concerning the records which were engraven on the plates of brass, saying: My sons, I would that ye should remember that were it not for these plates, which contain these records and these commandments,

D we must have suffered in ignorance, even at this present time, not knowing the mysteries of God. 4

E For it were not possible that our father, Lehi, could have remembered all these things, to have taught them to his children, except it were for the help of these plates; for he having been taught in the language of the Egyptians therefore he could read these engravings,

F and teach them to his children, that thereby they could teach them to their children, and so fulfilling the commandments of God, even down to this present time. 5

E I say unto you, my sons, were it not for these things, which have been kept and preserved by the hand of God, that we might read and understand of his mysteries, and have his commandments always before our eyes,

D that even our fathers would have dwindled in unbelief, and we should have been like unto our brethren, the Lamanites, who know nothing concerning these things, or even do not believe them when they are taught them, because of the traditions of their fathers, which are not correct. 6

C O my sons, I would that ye should remember that these sayings are true, and also that these records are true.

And behold, also the plates of Nephi, which contain the records and the sayings of our fathers from the time they left Jerusalem until now, and they

are true; and we can know of their surety because we have them before our eyes. 7 And now, my sons, I would that ye should remember to search them diligently, that ye may profit thereby;

B₁ and I would that ye should keep the commandments of God, that ye may prosper in the land according to the promises

B₂ which the Lord made unto our fathers. 8

A And many more things did king Benjamin teach his sons, which are not written in this book. 9

And it came to pass that after king Benjamin had made an end of teaching his sons, that he waxed old, and he saw that he must very soon go the way of all the earth; therefore, he thought it expedient that he should confer the kingdom upon one of his sons. 10 Therefore, he had Mosiah brought before him; and these are the words which he spake unto him, saying:

My son, I would that ye should make a proclamation throughout all this land among all this people, or the people of Zarahemla, and the people of Mosiah who dwell in the land, that thereby they may be gathered together; for on the morrow I shall proclaim unto this my people out of mine own mouth that thou art a king and a ruler over this people, whom the Lord our God hath given us. 11 And moreover, I shall give this people a name, that thereby they may be distinguished above all the people which the Lord God hath brought out of the land of Jerusalem; and this I do because they have been a diligent people in keeping the commandments of the Lord. 12 And I give unto them a name that never shall be blotted out, except it be through transgression. 13 Yea, and moreover I say unto you, that if this highly favored people of the Lord should fall into transgression, and become a wicked and an adulterous people, that the Lord will deliver them up, that thereby they become weak like unto their brethren; and he will no more preserve them by his matchless and marvelous power, as he has hitherto preserved our fathers. 14 For I say unto you, that if he had not extended his arm in the preservation of our fathers they must have fallen into the hands of the Lamanites, and become victims to their hatred.

And it came to pass that after king Benjamin had made an end of these sayings to his son, that he gave him charge concerning

all the affairs of the kingdom. 16

And moreover, he also gave him charge concerning

the records which were engraven on the plates of brass; and also

the plates of Nephi; and also,

the sword of Laban, and

the ball or director,

which led our fathers through the wilderness, which was prepared by the hand of the Lord that thereby they might be led, every one according to the heed and diligence which they gave unto him.

17 Therefore, as they were unfaithful they did not prosper nor progress in their journey, but were driven back, and incurred the displeasure of God upon them; and therefore they were smitten with famine and sore afflictions, to stir them up in remembrance of their duty. 18

A And now, it came to pass that Mosiah

B went and did as his father had commanded him,

C and proclaimed unto all the people who were in the land of Zarahemla

D that thereby they might gather themselves together,

E to go up to the temple

F to hear the words which his father should speak unto them. 2:1

A And it came to pass that after Mosiah

B had done as his father had commanded him,

C and had made a proclamation throughout all the land,

D that the people gathered themselves together throughout all the land,

E that they might go up to the temple

F to hear the words which king Benjamin should speak unto them.[1] 2

And there were a great number, even so many that they did not number them; for they had multiplied exceedingly and waxed great in the land. 3 And they also took of the firstlings of their flocks, that they might offer sacrifice and burnt offerings according to the law of Moses; 4 And also that they might give thanks to the Lord their God, who had brought them out of the land of Jerusalem, and who had delivered them out of the hands of their enemies, and had appointed just men to be their teachers, and also a just man to be their king, who had established peace in the land of Zarahemla, and who had taught them to keep the commandments of God, that they might rejoice and be filled with love towards God and all men. 5

- A And it came to pass that when they came up to the temple,
 - B they pitched their tents round about,
 - C every man according to his family,
 - D consisting of his wife, and his sons, and his daughters,
 - D and their sons, and their daughters, from the eldest down to the youngest,
 - C every family being separate one from another. 6

B And they pitched their tents round about

A the temple,[2]

every man having his tent with the door thereof towards the temple, that thereby they might remain in their tents and hear the words which king Benjamin should speak unto them; 7

- A For the multitude being so great
 - B that king Benjamin could not teach them all within the walls of the temple,
 - C therefore he caused a tower to be erected,
 - D that thereby his people might hear the words which he should speak unto them. 8
 - D And it came to pass that he began to speak to his people
 - C from the tower;

B and they could not all hear his words

A because of the greatness of the multitude:[3]

therefore he caused that the words which he spake should be written and sent forth among those that were not under the sound of his voice, that they might also receive his words. 9 And these are the words which he spake and caused to be written, saying:

- A My brethren, all ye that have assembled yourselves together, you that can hear my words which I shall speak unto you this day;

for I have not commanded you to come up hither
 to trifle with the words which I shall speak,
 but that you should hearken unto me, and open
 your ears
 that ye may hear, and
 your hearts
 that ye may understand, and
 your minds
 that the mysteries of God may be unfolded to your view. 10

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. 11
 But I am like as yourselves, subject to all manner of infirmities in body and mind;

B yet I have been
 chosen by this people, and
 consecrated by my father, and was
 suffered by the hand of the Lord
 that I should be a ruler and a king over this people; and have been kept and preserved by
 his matchless power, to serve you with all the
 might,
 mind and
 strength
 which the Lord hath granted unto me. 12

I say unto you that as I have been
 suffered
 to 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; 13
 Neither have I suffered that ye should be
 confined in dungeons, nor that ye should
 make slaves one of another, nor that ye should
 murder, or
 plunder, or
 steal, or
 commit adultery;
 nor even have I suffered that ye should
 commit any manner of wickedness,
 and have taught you that ye should
 keep the commandments of the Lord, in all things which he hath
 commanded you--14

And even I, myself,
 have labored with mine own hands
 that I might serve you,
 and that ye should not be laden with taxes,
 and that there should nothing come upon you which was grievous to be
 borne--and of all these things which I have spoken, ye yourselves are
 witnesses this day. 15

Yet, my brethren, I have not done these things that I might boast, neither do I tell these things that
 thereby I might accuse you;
 but I tell you these things that ye may know that I can answer a clear conscience before God
 this day. 16

Behold, I say unto you that because I said unto you that I had spent my days in your service, I do not
 desire to boast,
 for I have only been in the service of God. 17

C And behold, I tell you these things that ye may learn wisdom; that ye may learn that when ye
 are in the service of your fellow beings ye are only in the service of your God. 18

B Behold, ye have called me your king; and if I, whom ye call your king,
 do labor to serve you, then ought not ye to labor to serve one another? 19
 And behold also, if I, whom ye call your king,
 who has spent his days in your service, and yet has been in the service of God, do merit any
 thanks from you,
 O how you ought to thank your heavenly King! 20

- a I say unto you, my brethren, that if you should render all the thanks and praise which your whole soul has power to possess,
- b to that God who
has created you, and
has kept and preserved you, and
has caused that ye should rejoice, and
has granted that ye should live in peace one with another--21
- a I say unto you that if ye should serve
- b him who
has created you from the beginning, and
is preserving you from day to day,
by lending you breath, that ye may
live and
move and
do according to your own will, and
even supporting you from one moment to another--
- a I say, if ye should serve
- b him
- c with all your whole souls yet ye would be unprofitable servants.[4] 22

And behold, all that he requires of you is to keep his commandments;
and he has promised you that if ye would keep his commandments
ye should prosper in the land;
and he never doth vary from that which he hath said;
therefore, if ye do keep his commandments
he doth bless you and prosper you.[5] 23

And now, in the first place,
he hath created you, and granted unto you your lives,
for which ye are indebted unto him. 24

And secondly,
he doth 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? 25

And now I ask,
can ye say aught of yourselves?

I answer you, Nay.

Ye cannot say that ye are even as much as the dust of the earth;

yet ye

were created
of the dust of the earth;
but behold, it belongeth to him
who created
you. 26

And I, even I, whom ye call your king, am no better than ye yourselves are;
for I am also of the dust.

And ye behold that I am old,
and am about to yield up this mortal frame
to its mother earth.[6] 27

- A Therefore, as I said unto you that I had served you, walking with a clear conscience before God, even so I at this time have caused that ye should assemble yourselves together, that I might be found blameless, and that your blood should not come upon me, when I shall stand to be judged of God of the things whereof he hath commanded me concerning you. 28
- I say unto you that I have caused that ye should assemble yourselves together that I might rid my garments of your blood, at this period of time when I am about to go down to my grave, that I might go down in peace, and my immortal spirit may join the choirs above in singing the praises of a just God. 29
- And moreover, I say unto you that I have caused that ye should assemble yourselves together, that I might declare unto you that I can no longer be your teacher, nor your king; 30 For even at this time, my whole frame doth tremble exceedingly while attempting to speak unto you; but the Lord God doth support me, and hath suffered me that I should speak unto you, and hath commanded me that I should declare unto you this day, that my son Mosiah is a king and a ruler over you. 31
- A And now, my brethren, I would that ye should do as ye have hitherto done. As ye have kept my commandments, and also the commandments of my father, and have prospered, and have been kept from falling into the hands of your enemies, even so if ye shall keep the commandments of my son, or the commandments of God which shall be delivered unto you by him, ye shall prosper in the land, and your enemies shall have no power over you. 32
- B₁ But, O my people, beware lest there shall arise contentions among you, and ye list to obey the evil spirit, which was spoken of by my father Mosiah. 33
- For behold, there is a wo pronounced upon him who listeth to obey that spirit; for if he listeth to obey him, and remaineth and dieth in his sins,
- B₂ the same drinketh damnation to his own soul; for he receiveth for his wages an everlasting punishment,
- C having transgressed the law of God contrary to his own knowledge. 34
- D I say unto you, that there are not any among you, except it be your little children that have not been taught concerning these things, but what knoweth
- E that ye are eternally indebted to your heavenly Father, to render to him all that you have and are;
- D and also have been taught concerning the records which contain the prophecies which have been spoken by the holy prophets, even down to the time our father, Lehi, left Jerusalem; 35 And also, all that has been spoken by our fathers until now. And behold, also, they spake that which was commanded them of the Lord; therefore, they are just and true. 36 And now, I say unto you, my brethren, that after ye have known and have been taught all these things,
- C if ye should transgress and go contrary to that which has been spoken, that ye do withdraw yourselves from the Spirit of the Lord, that it may have no place in you to guide you in wisdom's paths that ye may be blessed, prospered, and preserved--37
- B₁ I say unto you, that the man that doeth this, the same cometh out in open rebellion against God; therefore he listeth to obey the evil spirit, and becometh an enemy to all righteousness; therefore, the Lord has no place in him, for he dwelleth not in unholy temples. 38
- Therefore if that man repenteth not, and remaineth and dieth an enemy to God,

B₂ the demands of divine justice do awaken his immortal soul to a lively sense of his own guilt, which doth cause him to shrink from the presence of the Lord, and doth fill his breast with guilt, and pain, and anguish, which is like an unquenchable fire, whose flame ascendeth up forever and ever. 39

And now I say unto you, that mercy hath no claim on that man; therefore his final doom is to endure a never-ending torment.[7] 40

A O, all ye old men,
and also ye young men,
and you little children who can understand my words,
for I have spoken plainly unto you that ye might understand,
I pray that ye should awake to a remembrance of the awful situation
of those that have fallen into transgression. 41
And moreover, I would desire that ye should consider on the blessed and happy state
of those that keep the commandments of God.
For behold, they are blessed in all things, both temporal and spiritual; and if they
hold out faithful to the end they are received into heaven, that thereby they may
dwell with God in a state of never-ending happiness.
O remember, remember that these things are true; for the Lord God hath spoken it. 3:1

And again my brethren, I would call your attention,
for I have somewhat more to speak unto you; for behold,
I have things to tell you concerning that which is to come. 2
And the things which I shall tell you are made known unto me by an angel from God.
And he said unto me: Awake;
and I awoke, and behold he stood before me. 3
And he said unto me: Awake,
and hear the words which I shall tell thee;
for behold, I am come to declare unto you the glad tidings of great joy. 4
For the Lord
hath heard thy prayers, and
hath judged of thy righteousness, and
hath sent me to declare unto thee
that thou mayest rejoice; and
that thou mayest declare unto thy people,
that they may also be filled with joy. 5
For behold, the time cometh, and is not far distant, that with power,
the Lord Omnipotent
who reigneth,
who was, and is
from all eternity
to all eternity,
shall come down from heaven among the children of
men, and
shall dwell in a tabernacle of clay, and
shall go forth amongst men,
working mighty miracles, such as
healing the sick,
raising the dead,
causing the lame to walk,
the blind to receive their sight, and
the deaf to hear, and
curing all manner of diseases. 6
And he shall cast out devils,
or the evil spirits which dwell in the hearts of the
children of men. 7
And lo, he shall suffer
temptations, and
pain of body,
hunger,
thirst, and
fatigue,

even more than man can suffer,
 except it be unto death;
 for behold, blood cometh from every
 pore,
 so great shall be his anguish for
 the wickedness and the
 abominations of his people.[8] 8

And he shall be called Jesus Christ,
 the Son of God,
 the Father of heaven and earth,
 the Creator of all things from the beginning;
 and his mother shall be called Mary. 9

And lo, he cometh unto his own, that salvation might come unto the children of men even through faith on his name;

and even after all this they
 shall consider him a man, and
 say that he hath a devil, and
 shall scourge him, and
 shall crucify him. 10

And he shall rise the third day from the dead;
 and behold, he standeth to judge
 the world;
 and behold, all these things are done that a righteous judgment might come upon
 the children of men.[9] 11

For behold, and also his blood atoneth for the sins of those
 who have fallen by the transgression of Adam,
 who have died not knowing the will of God concerning them, or
 who have ignorantly sinned. 12

- AA But wo, wo unto him who knoweth that he rebelleth against God!
- BB For salvation cometh to none such except it be through repentance and faith on the Lord Jesus Christ. 13
- CC A And the Lord God hath sent his holy prophets among all the children of men, to declare these things to every kindred, nation, and tongue,
- DD that thereby whosoever should believe that Christ should come, the same might receive remission of their sins, and rejoice with exceedingly great joy, even as though he had already come among them. 14
- B Yet the Lord God saw that his people were a stiffnecked people, and he appointed unto them a law, even the law of Moses. 15
- C And many
 signs, and
 wonders, and
 types, and
 shadows
 showed he unto them,
 concerning his coming;
- C and also holy prophets
 spake unto them
 concerning his coming;
- B and yet they hardened their hearts, and understood not that the law of Moses availeth nothing except it were through the atonement of his blood. 16
 And even if it were possible that little children could sin
 they could not be saved;
 but I say unto you they are blessed; for behold,
 as in Adam, or by nature, they fall,
 even so the blood of Christ atoneth for their sins. 17

- A And moreover, I say unto you, that there shall be no other name given nor any other way nor means whereby salvation can come unto the children of men, only in and through the name of Christ, the Lord Omnipotent. 18
- B For behold he judgeth, and his judgment is just; and the infant perisheth not that dieth in his infancy;
- C but men drink damnation to their own souls except they humble themselves
- D and become as little children,
- E and believe that salvation
was,
and is,
and is to come,
in and through the atoning blood of Christ, the Lord Omnipotent.[10] 19
- F For the natural man
is an enemy to God,
and has been from the fall of Adam,
and will be, forever and ever,
- G unless he yields to the enticings of the Holy Spirit,
- F and putteth off the natural man
- E and becometh a saint through the atonement of Christ the Lord,
- D and becometh as a child,
- C submissive, meek, humble, patient, full of love,
- B willing to submit to all things which the Lord seeth fit to inflict upon him, even as a child doth submit to his father. 20
- CC A And moreover, I say unto you, that the time shall come when the knowledge of the Savior shall spread throughout every nation, kindred, tongue, and people. 21
- BB And behold, when that time cometh, none shall be found blameless before God, except it be little children,
only through repentance and faith on the name of the Lord God Omnipotent. 22
And even at this time, when thou shalt have taught thy people the things which the Lord thy God hath commanded thee,
even then are they found no more blameless in the sight of God,
only according to the words which I have spoken unto thee. 23
And now I have spoken the words which the Lord God hath commanded me. 24
And thus saith the Lord:
They shall stand as a bright testimony against this people,
at the judgment day;
whereof they shall be judged,
every man according to his works,
whether they be good,
or whether they be evil. 25
- AA A And if they be evil they are consigned to an awful view of their own guilt and abominations, which doth cause them to shrink from the presence of the Lord into a state of misery and endless torment,
- B from whence they can no more return;
- C therefore they have drunk damnation to their own souls. 26
- C Therefore, they have drunk out of the cup of the wrath of God, which justice could no more deny unto them than it could deny that Adam should fall because of his partaking of the forbidden fruit;

B therefore, mercy could have claim on them no more forever. 27

A And their torment is as a lake of fire and brimstone, whose flames are unquenchable, and whose smoke ascendeth up forever and ever. Thus hath the Lord commanded me. Amen. 4:1[11]

A And now, it came to pass that when king Benjamin had made an end of speaking the words which had been delivered unto him by the angel of the Lord, that he cast his eyes round about on the multitude,

B and behold they had fallen to the earth, for the fear of the Lord had come upon them. 2

C And they had viewed themselves
in their own carnal state,
even less than the dust of the earth.
And they all cried aloud with one voice, saying:

D O have mercy, and apply the atoning blood of Christ
that we may receive forgiveness of our sins,
and our hearts may be purified;
for we believe in Jesus Christ, the Son of God,
who created
heaven and
earth, and
all things;
who shall come down among the children of men. 3

A And it came to pass that after they had spoken these words the Spirit of the Lord came upon them,

B and they were filled with joy,

C having received a remission of their sins, and having peace of conscience,

D because of the exceeding faith which they had in Jesus Christ who should come,
according to the words which king Benjamin had spoken unto them. 4

And king Benjamin again opened his mouth and began to speak unto them, saying:

My friends and
my brethren,
my kindred and
my people,

I would again call your attention, that ye may hear and understand the remainder of my words which I shall speak unto you. 5

A For behold, if the knowledge of the goodness of God at this time has awakened you to a sense of your nothingness, and your worthless and fallen state--6

B I say unto you, if ye have come to a knowledge of
the goodness of God, and
his matchless power, and
his wisdom, and
his patience, and
his long-suffering[12]
towards the children of men;
and also, the atonement which has been prepared from the foundation of the world,
that thereby salvation might come to him
that should put his trust in the Lord,
and should be diligent in keeping his commandments,
and continue in the faith even unto the end of his life, I mean the life of
the mortal body--7
I say, that this is the man who receiveth salvation,
through the atonement which was prepared from the foundation of the world
for all mankind,

which ever were since the fall of Adam, or
 who are, or
 who ever shall be, even unto the end of the world. 8

C And this is the means whereby salvation cometh.

D And there is none other salvation save this which hath been spoken of;

D neither are there any conditions whereby man can be saved

C except the conditions which I have told you. 9

Believe in God;
 believe that he is,
 and that he created all things, both
 in heaven and
 in earth;
 believe that he has
 all wisdom, and
 all power, both
 in heaven and
 in earth;
 believe that
 man doth not comprehend
 all the things which the
 Lord can comprehend. 10 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.[13] 11

B And again I say unto you as I have said before, that
 as ye have come to the knowledge of the glory of God,
 or if ye have known of his goodness
 and have tasted of his love,
 and have received a remission of your sins,
 which causeth such exceedingly great joy in your souls,

A even so I would that ye should remember, and always retain in remembrance,
 the greatness of God, and
 your own nothingness, and
 his goodness and long-suffering towards you,
 unworthy creatures,
 and humble yourselves even in the depths of humility,
 calling on the name of the Lord daily, and
 standing steadfastly in the faith of that which is to come, which was spoken by the
 mouth of the angel. 12

And behold, I say unto you that if ye do this
 ye shall always rejoice,
 and be filled with the love of God,
 and always retain a remission of your sins;
 and ye shall grow
 in the knowledge of the glory of him that created you, or
 in the knowledge of that which is just and true. 13
 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. 14
 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, and
 serve the devil,
 who is the master of sin, or
 who is the evil spirit which hath been spoken of by our fathers,
 he being an enemy to all righteousness. 15

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. 16

And also, ye yourselves will [14]

A 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. 17

B Perhaps thou shalt say:
 The man has brought upon himself his misery;
 therefore I will stay my hand, and will not give unto him of my food,
 nor impart unto him of my substance that he may not suffer,
 for his punishments are just--18
 But I say unto you, O man,

C whosoever doeth this the same hath great cause to repent;
 and except he repenteth of that which he hath done
 he perisheth forever, and hath no interest in the kingdom of God. 19

D For behold, are we not all beggars?

E 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? 20

F And behold, even at this time, ye have been
 calling on his name, and
 begging for a remission of your sins.

G And has he suffered that ye have begged in vain? Nay;

H he has poured out his Spirit upon you, and
 has caused that your hearts should be filled with joy, and
 has caused that your mouths should be stopped
 that ye could not find utterance, so exceedingly great was
 your joy. 21

H And now, if God,
 who has created you,
 on whom you are dependent
 for your lives and
 for all that ye have and are,
 doth grant unto you whatsoever ye ask that is
 right, in faith, believing that ye shall receive,

G O then, how ye ought to impart of the substance that ye have one to
 another. 22

F And if ye judge the man who putteth up his petition to you
for your substance that he perish not,
and condemn him,
how much more just will be
your condemnation
for withholding your substance,

E which doth not belong to you
but to God,
to whom also
your life belongeth;

D and yet ye put up no petition,

C nor repent of the thing which thou hast done. 23
I say unto you, 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. 24

B And again, I say unto the poor,
ye who have not and
yet have sufficient, that ye remain from day to day;
I mean all you who deny the beggar,
because ye have not;
I would that ye say in your hearts that:
I give not because
I have not, but
if I had
I would give. 25

And now, if ye say this in your hearts ye remain guiltless, otherwise ye are condemned; and your
condemnation is just for ye covet that which ye have not received. 26

A And now, for the sake of these things which I have spoken unto you--that is,
for the sake of retaining a remission of your sins from day to day,
that ye may walk guiltless before God--
I would that ye should impart of your substance to the poor,
every man according to that which he hath, such as
feeding the hungry,
clothing the naked,
visiting the sick and administering to their relief,
both spiritually and
temporally,
according to their wants.[15] 27

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 expedient that he should be diligent,
that thereby he might win the prize;
therefore, all things must be done in order. 28

And 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. 29

And finally,

I cannot tell you
all the things
whereby ye may commit sin;
for there are divers ways and means,
even so many that I cannot number them. 30

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, and
continue in the faith of what ye have heard
concerning the coming of our Lord, even unto the end of your lives,
ye must perish.

And now, O man, remember, and perish not. 5:1[16]

A And now, it came to pass that when king Benjamin had thus spoken to his people, he sent among them, desiring to know of his people if they believed the words which he had spoken unto them. 2 And they all cried with one voice, saying:

B₁ Yea, we believe all the words which thou hast spoken unto us;

B₂ and also, we know of their surety and truth,

B₃ because of the Spirit of the Lord Omnipotent, which has wrought a mighty change in us,
or in our hearts,

B₄ that we have no more disposition to do evil, but to do good continually. 3

C And we, ourselves, also, through the infinite goodness of God, and the manifestations of his Spirit, have great views of that which is to come; and were it expedient, we could prophesy of all things.

B₁ And it is the faith which we have had on the things which our king has spoken unto us

B₂ that has brought us to this great knowledge,

B₃ whereby we do rejoice with such exceedingly great joy. 5

B₄ And we are willing to enter into a covenant with our God
to do his will, and
to be obedient to his commandments in all things that he shall command us,
all the remainder of our days,
that we may not bring upon ourselves a never-ending torment,
as has been spoken by the angel,
that we may not drink out of the cup of the wrath of God.[17] 6

A And now, these are the words which king Benjamin desired of them; and therefore he said unto them:

A Ye have spoken the words that I desired; and the covenant which ye have made is a righteous covenant. 7
And now, because of the covenant which ye have made

B ye shall be called the children of Christ,

C his sons, and his daughters;

- D for behold, this day he hath spiritually begotten you;
- E for ye say that your hearts are changed through faith on his name;
- D therefore, ye are born of him
- C and have become his sons and his daughters. 8
- B And under this head ye are made free,
and there is no other head whereby ye can be made free.
There is no other name given whereby salvation cometh;
therefore, I would that ye should take upon you the name of Christ,
- A all you that have entered into the covenant with God that ye should be obedient unto the end of your lives. 9
- A And it shall come to pass that whosoever doeth this shall be found at the right hand of God, for he shall know the name by which he is called; for he shall be called by the name of Christ. 10
- B And now it shall come to pass, that whosoever shall not take upon him the name of Christ
- C must be called by some other name;
- D therefore, he findeth himself on the left hand of God. 11
- E And I would that ye should remember also, that this is the name that I said I should give unto you
- F that never should be blotted out,
- G except it be through transgression;
- G therefore, take heed that ye do not transgress,
- F that the name be not blotted out of your hearts. 12
- E I say unto you, I would that ye should remember to retain the name written always in your hearts,
- D that ye are not found on the left hand of God,
- C but that ye hear and know the voice by which ye shall be called, and also, the name by which he shall call you.[18] 13
- B For how knoweth a man the master
whom he has not served, and
who is a stranger unto him,
and is far from the thoughts and intents of his heart? 14
And again, doth a man take an ass which belongeth to his neighbor, and keep him? I say unto you,
Nay;
he will not even suffer that he shall feed among his flocks,
but will drive him away,
and cast him out.
I say unto you, that even so shall it be among you if ye know not the name by which ye are called. 15
- A Therefore, I would that ye should be steadfast and immovable, always abounding in good works, that Christ, the Lord God Omnipotent, may seal you his, that you may be brought to heaven, that ye may have everlasting salvation and eternal life, through the
wisdom, and
power, and
justice, and
mercy
of him who created all things, in heaven and in earth, who is God above all. Amen.

Notes

1. Mosiah 1:18-2:1. DWP.
2. Mosiah 2:5-6. DWP.
3. Mosiah 2:7-8. DWP.
4. A triple echelon with a final point of emphasis, c.
5. A double echelon with a point of emphasis after the first echelon.
6. Mosiah 2:25-26. After DWP.
7. The B₂ elements yield an important insight. The first speaks of damnation and an everlasting punishment. The second tells us what that punishment is, an awareness of his own guilt in the presence of the Lord.
8. Verses 1-7 are shown as an irregular echelon with lists of similar themes that bear the stamp of number symbolism (3 = complete, 5 = mercy, grace, 6 = imperfection). The last part of verse 7 is the point of emphasis of this echelon.
9. Mosiah 3:10. DWP.
10. The blood of Christ is said 5 times here. Jesus bled 5 times in life, in Gethsemane, when scourged by the Jews, the crown of thorns, when scourged by the Romans, and when nailed to the cross.
11. Chapter 2 in the 1830 edition.
12. 5 = mercy, grace.
13. The second C is an elaboration on the first. It includes 5 “believe” statements.
14. Seven results of remembering and humbling ourselves even to the depths of humility. 7 = spiritual perfection. And verses 16-26 give details of the last one.
15. Mosiah 4:16-26. The overall structure was discovered after seeing DWP's chiasm in 18-23, and has some similarities to it. His is more verbal and mine thematic.
16. Chapter 3 in the 1830 edition.
17. The second B₄ elaborates on the first.
18. Mosiah 5:10-12 is where John Welch first discovered chiasmus in the Book of Mormon (Personal communication).