

**THE BOOK OF
MORMON**

**ARABIC – ENGLISH
PARALLEL EDITION**

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This translation is not yet complete (it goes through the end of Alma). When it is finished, this edition will be updated.

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The Book of Mormon

An Account Written by the Hand of Mormon upon Plates Taken from the Plates of Nephi

Wherefore, it is an abridgment of the record of the people of Nephi, and also of the Lamanites—Written to the Lamanites, who are a remnant of the house of Israel; and also to Jew and Gentile—Written by way of commandment, and also by the spirit of prophecy and of revelation—Written and sealed up, and hid up unto the Lord, that they might not be destroyed—To come forth by the gift and power of God unto the interpretation thereof—Sealed by the hand of Moroni, and hid up unto the Lord, to come forth in due time by way of the Gentile—The interpretation thereof by the gift of God.

An abridgment taken from the Book of Ether also, which is a record of the people of Jared, who were scattered at the time the Lord confounded the language of the people, when they were building a tower to get to heaven—Which is to show unto the remnant of the house of Israel what great things the Lord hath done for their fathers; and that they may know the covenants of the Lord, that they are not cast off forever—And also to the convincing of the Jew and Gentile that JESUS is the CHRIST, the ETERNAL GOD, manifesting himself unto all nations—And now, if there are faults they are the mistakes of men; wherefore, condemn not the things of God, that ye may be found spotless at the judgment-seat of Christ.

TRANSLATED BY JOSEPH SMITH, JUN.

كتاب مورمون

سجل كتبه مورمون بيده على ألواح مأخوذة من ألواح نافي

لِذَلِكَ، فَهُوَ مَلَخَّصٌ لِسَجَلِ شَعْبِ نَافِي، وَكَذَلِكَ اللَّامَانِيِّينَ—مَكْتُوبٌ لِلَّامَانِيِّينَ، الَّذِينَ هُمْ بَقِيَّةٌ مِنْ بَيْتِ إِسْرَائِيلَ؛ وَأَيْضًا لِلْيَهُودِ وَالْأُمَّمِ—مَكْتُوبٌ إِطَاعَةً لِرُؤْيَا مِنَ الرَّبِّ، وَأَيْضًا بِرُوحِ النُّبُوَّةِ وَالرُّوحِ—كُتِبَ وَخُتِمَ وَأُخْفِيَ لِلرَّبِّ، حَتَّى لَا يَبْلَى—لِيُظْهَرَ تَفْسِيرُهُ بِهَيْبَةِ اللَّهِ وَقُوَّتِهِ—خُتِمَ بِيَدِ مَورُونِي، وَأُخْفِيَ لِلرَّبِّ، لِيُظْهَرَ فِي الْوَقْتِ الْمُعَيَّنِ بِوِاسِطَةِ الْأُمَّمِ—وَتَفْسِيرُهُ بِهَيْبَةِ اللَّهِ.

وَمَلَخَّصٌ مِنْ كِتَابِ أُثِيرٍ أَيْضًا، وَهُوَ سَجَلٌ لِشَعْبِ يَارِدَ الَّذِي تَشَتَّتْ عِنْدَمَا بَلَّلَ الرَّبُّ لُغَةَ النَّاسِ عِنْدَمَا كَانُوا يَبْنُونَ بُرْجًا لِلْوُصُولِ إِلَى السَّمَاءِ—وَهُوَ لِيُبَيِّنَ لِبَقِيَّةِ بَيْتِ إِسْرَائِيلَ الْأُمُورَ الْعَظِيمَةَ الَّتِي صَنَعَهَا الرَّبُّ لِأَبَائِهِمْ؛ وَكَيْ يَعْرِفُوا عَهْدَ الرَّبِّ بِأَنَّهُمْ لَيْسُوا مَنبُودِينَ لِلْأَبَدِ—وَأَيْضًا لِإِفْنَاعِ الْيَهُودِ وَالْأُمَّمِ بِأَنَّ يَسُوعَ هُوَ الْمَسِيحُ، إِلَهُ الْأَبَدِيِّ، مُظْهِرًا نَفْسَهُ لِجَمِيعِ الْأُمَّمِ—وَإِنْ وُجِدَتْ عُيُوبٌ فَهِيَ أخطاءٌ بَشَرِيَّةٌ؛ لِذَلِكَ لَا تَدِينُوا أُمُورَ اللَّهِ، كَيْ تَوْجِدُوا بِلا شَائِبَةٍ عِنْدَ كُرْسِيِّ دِينُونَةِ الْمَسِيحِ.

الترجمة الأصلية من الألواح إلى الإنجليزية لجوزيف سميث الابن.

The Testimony of Three Witnesses

Be it known unto all nations, kindreds, tongues, and people, unto whom this work shall come: That we, through the grace of God the Father, and our Lord Jesus Christ, have seen the plates which contain this record, which is a record of the people of Nephi, and also of the Lamanites, their brethren, and also of the people of Jared, who came from the tower of which hath been spoken. And we also know that they have been translated by the gift and power of God, for his voice hath declared it unto us; wherefore we know of a surety that the work is true. And we also testify that we have seen the engravings which are upon the plates; and they have been shown unto us by the power of God, and not of man. And we declare with words of soberness, that an angel of God came down from heaven, and he brought and laid before our eyes, that we beheld and saw the plates, and the engravings thereon; and we know that it is by the grace of God the Father, and our Lord Jesus Christ, that we beheld and bear record that these things are true. And it is marvelous in our eyes. Nevertheless, the voice of the Lord commanded us that we should bear record of it; wherefore, to be obedient unto the commandments of God, we bear testimony of these things. And we know that if we are faithful in Christ, we shall rid our garments of the blood of all men, and be found spotless before the judgment-seat of Christ, and shall dwell with him eternally in the heavens. And the honor be to the Father, and to the Son, and to the Holy Ghost, which is one God. Amen.

OLIVER COWDERY

DAVID WHITMER

MARTIN HARRIS

شهادة الشهود الثلاثة

ليكن معلوماً إلى كل الأمم والقبايل والألسنة والشعوب الذين سيصلهم هذا العمل: بأننا، بنعمة الله الآب، وربنا يسوع المسيح، قد رأينا الألواح التي تحتوي على هذا السجل، الذي هو سجل لشعب نافي، وأيضاً لإخوتهم اللامانيين، وأيضاً لشعب يارد الذي أتى من البرج الذي سبق ذكره. وإننا نعلم أيضاً أنها تُرجمت بهبة الله وقوته لأن صوته أعلن ذلك لنا؛ لذلك فإننا نعلم يقيناً بأن الكتاب صحيح. وإننا نشهد أيضاً بأننا رأينا النقوش التي على الألواح وأنها قد أظهرت لنا بقوة الله وليس البشر. وإننا نعلن بكلمات الرزانة بأن ملاكاً من الله نزل من السماء وأحضرها ووضعها أمام أعيننا، فشاهدنا ورأينا الألواح وما عليها من نقوش؛ وإننا نعلم أننا رأيناها بنعمة الله الآب وربنا يسوع المسيح، ونشهد بأن هذه الأمور صحيحة. وهي عجيبة في أعيننا. ومع ذلك فقد أمرنا صوت الرب بأن نشهد بها؛ لذلك، كي نكون مطيعين لوصايا الله، فإننا نشهد بصحة هذه الأمور. وإننا نعلم أنه إذا كنا مؤمنين بالمسيح، فإننا سنزيل دم جميع البشر عن أثوابنا، ونوجد بلا شائبة أمام كرسي دينونة المسيح، وأننا سنسكن معه إلى الأبد في السماوات. وليكن المجد للآب والابن والروح القدس الذين هم إله واحد. آمين.

أوليفر كاودري

ديفيد ويتمر

مارتن هاريس

The Testimony of Eight Witnesses

Be it known unto all nations, kindreds, tongues, and people, unto whom this work shall come: That Joseph Smith, Jun., the translator of this work, has shown unto us the plates of which hath been spoken, which have the appearance of gold; and as many of the leaves as the said Smith has translated we did handle with our hands; and we also saw the engravings thereon, all of which has the appearance of ancient work, and of curious workmanship. And this we bear record with words of soberness, that the said Smith has shown unto us, for we have seen and hefted, and know of a surety that the said Smith has got the plates of which we have spoken. And we give our names unto the world, to witness unto the world that which we have seen. And we lie not, God bearing witness of it.

CHRISTIAN WHITMER

JACOB WHITMER

PETER WHITMER, JUN.

JOHN WHITMER

HIRAM PAGE

JOSEPH SMITH, SEN.

HYRUM SMITH

SAMUEL H. SMITH

شهادة الشهود الثمانية

ليكن معلوما إلى كل الأمم والقبايل والألسنة والشعوب الذين سيصلهم هذا العمل: إن جوزف سميث الابن، مترجم هذا العمل، قد أظهر لنا الألواح المذكورة سابقا، والتي بدا أنها مصنوعة من الذهب؛ وقد لمسنا بأيدينا كل الأوراق التي ترجمها سميث المذكور؛ كما أننا رأينا ما عليها من نقوش، وكانت جميعها تبدو وكأنها قديمة الصنع وذات صنعة متقنة. ونشهد بكلمات الرزائة بأن سميث المذكور قد أظهرها لنا، وأننا رأيناها وحملناها، ونعلم عن يقين بأن سميث المذكور لديه الألواح التي تكلمنا عنها. ونحن نقدم أسماءنا إلى العالم، لنشهد للعالم عما رأيناها. ولا نكذب، ويشهد الله على ذلك.

كريستيان ويتمر

جاكوب ويتمر

بيتر ويتمر الابن

جون ويتمر

هايرم بيج

جوزف سميث الأب

هايرم سميث

صامويل هـ. سميث

The First Book of Nephi

His Reign and Ministry

An account of Lehi and his wife Sariah, and his four sons, being called, (beginning at the eldest) Laman, Lemuel, Sam, and Nephi. The Lord warns Lehi to depart out of the land of Jerusalem, because he prophesieth unto the people concerning their iniquity and they seek to destroy his life. He taketh three days' journey into the wilderness with his family. Nephi taketh his brethren and returneth to the land of Jerusalem after the record of the Jews. The account of their sufferings. They take the daughters of Ishmael to wife. They take their families and depart into the wilderness. Their sufferings and afflictions in the wilderness. The course of their travels. They come to the large waters. Nephi's brethren rebel against him. He confoundeth them, and buildeth a ship. They call the name of the place Bountiful. They cross the large waters into the promised land, and so forth. This is according to the account of Nephi; or in other words, I, Nephi, wrote this record.

1 Nephi 1

I, Nephi, having been born of goodly parents, therefore I was taught somewhat in all the learning of my father; and having seen many afflictions in the course of my days, nevertheless, having been highly favored of the Lord in all my days; yea, having had a great knowledge of the goodness and the mysteries of God, therefore I make a record of my proceedings in my days.

Yea, I make a record in the language of my father, which consists of the learning of the Jews and the language of the Egyptians.

And I know that the record which I make is true; and I make it with mine own hand; and I make it according to my knowledge.

الكتاب الأول لنافي

عهدہ و خدمتہ

أخبار لاهي وزوجته سرايا، وأبنائه الأربعة، وهذه أسماءهم (بدءاً بالأكبر): لمان ولموئيل وسام ونافي. يحذّر الرب لاهي ويأمره بأن يغادر أرض أورشليم لأنه يتنبأ للناس عن إثمهم فيسعون لإهلاكه. يرتحل لثلاثة أيام في البرية مع عائلته. يأخذ نافي إخوته ويعود إلى أرض أورشليم طالباً سجل اليهود. أخبار معاناتهم. يتخذون بنات إسماعيل زوجات. يأخذون عائلاتهم ويغادرون إلى البرية. معاناتهم وشقاؤهم في البرية. مسار ترحالهم. يصلون إلى المياه العظيمة. إخوة نافي يتمردون عليه. يخزيهم نافي ويبني سفينة. يدعون اسم المكان «الوفيرة». يعبرون المياه العظيمة إلى الأرض الموعودة، وما إلى ذلك من أمور. هذا طبقاً لما رواه نافي؛ أو بعبارة أخرى، أنا، نافي، كتبت هذا السجل.

١ نافي ١

١ أنا، نافي، إذ وُلِدْتُ لِأَبَوَيْنِ صَالِحَيْنِ، تَعَلَّمْتُ شَيْئاً مِنْ جَمِيعِ مَعَارِفِ أَبِي؛ وَمَعَ أَنَّنِي خُضْتُ صَعَاباً كَثِيرَةً فِي أَيَّامِ حَيَاتِي، إِلَّا أَنَّنِي وَجَدْتُ نِعْمَةً عِنْدَ الرَّبِّ طَوَالَ أَيَّامِي؛ وَلِأَنَّهُ لَدَيْ مَعْرِفَةٍ عَظِيمَةٍ بِصَلَاحِ اللَّهِ وَأَسْرَارِهِ، فَإِنَّنِي أَقُومُ بِتَسْجِيلِ مَا عَمَلْتُهُ فِي أَيَّامِي.

٢ أَجَلْ، أَسْجَلُ ذَلِكَ بِلُغَةِ أَبِي الَّتِي تَتَكَوَّنُ مِنْ مَعَارِفِ الْيَهُودِ وَلُغَةِ الْمِصْرِيِّينَ.

٣ وَأَنَا أَعْلَمُ أَنَّ مَا أَسْجَلُهُ حَقٌّ؛ وَأَسْجَلُهُ بِيَدِي؛ وَأَسْجَلُهُ طَبَقًا لِمَعْرِفَتِي.

For it came to pass in the commencement of the first year of the reign of Zedekiah, king of Judah, (my father, Lehi, having dwelt at Jerusalem in all his days); and in that same year there came many prophets, prophesying unto the people that they must repent, or the great city Jerusalem must be destroyed.

Wherefore it came to pass that my father, Lehi, as he went forth prayed unto the Lord, yea, even with all his heart, in behalf of his people.

And it came to pass as he prayed unto the Lord, there came a pillar of fire and dwelt upon a rock before him; and he saw and heard much; and because of the things which he saw and heard he did quake and tremble exceedingly.

And it came to pass that he returned to his own house at Jerusalem; and he cast himself upon his bed, being overcome with the Spirit and the things which he had seen.

And being thus overcome with the Spirit, he was carried away in a vision, even that he saw the heavens open, and he thought he saw God sitting upon his throne, surrounded with numberless concourses of angels in the attitude of singing and praising their God.

And it came to pass that he saw One descending out of the midst of heaven, and he beheld that his luster was above that of the sun at noon-day.

And he also saw twelve others following him, and their brightness did exceed that of the stars in the firmament.

And they came down and went forth upon the face of the earth; and the first came and stood before my father, and gave unto him a book, and bade him that he should read.

And it came to pass that as he read, he was filled with the Spirit of the Lord.

And he read, saying: Wo, wo, unto Jerusalem, for I have seen thine abominations! Yea, and many things did my father read concerning Jerusalem—that it should be destroyed, and the inhabitants thereof; many should perish by the sword, and many should be carried away captive into Babylon.

٤ فِي مَطْلَعِ الْعَامِ الْأَوَّلِ مِنْ مُلْكِ صِدْقِيَا، مَلِكِ يَهُودَا (وَقَدْ أَقَامَ أَبِي، لَاحِي، فِي أُورُشَلِيمَ كُلِّ أَيَّامِ حَيَاتِهِ)، حَدَّثَ أَنَّ أَنْبِيَاءَ كَثِيرِينَ أَتَوْا وَتَنَبَّأُوا لِلنَّاسِ بِأَنَّ عَلَيْهِمْ أَنْ يَتُوبُوا، وَإِلَّا فَإِنَّ الْمَدِينَةَ الْعَظِيمَةَ أُورُشَلِيمَ حَتْمًا سَتُدْمَرُ.

٥ وَكَانَ أَنَّ أَبِي، لَاحِي، أَثْنَاءَ خُرُوجِهِ صَلَّى إِلَى الرَّبِّ، أَجَلًا، وَبِكُلِّ قَلْبِهِ لِأَجْلِ شَعْبِهِ.

٦ وَبَيْنَمَا هُوَ يُصَلِّي إِلَى الرَّبِّ، جَاءَ عَمُودٌ مِنْ نَارٍ وَاسْتَقَرَّ عَلَى صَخْرَةٍ أَمَامَهُ؛ فَرَأَى وَسَمِعَ الْكَثِيرَ؛ وَبِسَبَبِ الْأُمُورِ الَّتِي رَأَاهَا وَسَمِعَهَا فَقَدْ ارْتَعَدَ ارْتِعَادًا شَدِيدًا وَارْتَجَفَ ارْتِجَافًا عَظِيمًا.

٧ وَكَانَ أَنَّهُ عَادَ إِلَى مَنْزِلِهِ فِي أُورُشَلِيمَ؛ وَأَلْقَى بِنَفْسِهِ عَلَى فِرَاشِهِ، مَأْخُودًا بِالرُّوحِ وَبِالْأُمُورِ الَّتِي قَدْ رَأَاهَا.

٨ وَفِيمَا هُوَ مَأْخُودٌ بِالرُّوحِ، اخْتِطَفَ فِي رُؤْيَا، وَرَأَى السَّمَاوَاتِ مَفْتُوحَةً، وَبَدَأَ لَهُ أَنَّهُ رَأَى اللَّهَ جَالِسًا عَلَى عَرْشِهِ مُحَاطًا بِحُشُودٍ لَا حَصْرَ لَهَا مِنَ الْمَلَائِكَةِ مُسْتَغْرِقِينَ فِي التَّرْنِيمِ وَالتَّسْبِيحِ لِلَّهِم.

٩ وَحَدَّثَ أَنَّهُ أَبْصَرَ شَخْصًا هَابِطًا مِنْ وَسْطِ السَّمَاءِ، وَأَبْصَرَ أَنَّ لَمَعَانَهُ فَاقَ لَمَعَانَ الشَّمْسِ فِي مُنْتَصَفِ النَّهَارِ.

١٠ وَرَأَى أَيْضًا اثْنَيْ عَشَرَ يَتَّبِعُونَهُ، وَضِيَاؤُهُمْ فَاقَ ضِيَاءَ النُّجُومِ فِي الْجَلْدِ.

١١ وَنَزَلُوا وَجَالُوا عَلَى وَجْهِ الْأَرْضِ؛ وَأَتَى الشَّخْصَ الْأَوَّلَ وَوَقَفَ أَمَامَ أَبِي، وَأَعْطَاهُ كِتَابًا وَأَمَرَهُ بِأَنْ يَقْرَأَ.

١٢ وَبَيْنَمَا كَانَ يَقْرَأُ امْتَلَأَ بِرُوحِ الرَّبِّ.

١٣ وَقَرَأَ قَائِلًا: وَيْلٌ وَيْلٌ لَكَ يَا أُورُشَلِيمَ، لِأَنِّي رَأَيْتُ أَرْجَاسَكَ! أَجَلٌ، وَأُمُورٌ شَتَّى قَرَأَهَا أَبِي عَنْ أُورُشَلِيمَ—أَنَّهَا سَتُدْمَرُ، هِيَ وَسُكَّانُهَا؛ سَيَهْلِكُ كَثِيرُونَ بِالسَّيْفِ، وَسَيُنْسَبَى كَثِيرُونَ إِلَى بَابِلَ.

And it came to pass that when my father had read and seen many great and marvelous things, he did exclaim many things unto the Lord; such as: Great and marvelous are thy works, O Lord God Almighty! Thy throne is high in the heavens, and thy power, and goodness, and mercy are over all the inhabitants of the earth; and, because thou art merciful, thou wilt not suffer those who come unto thee that they shall perish!

And after this manner was the language of my father in the praising of his God; for his soul did rejoice, and his whole heart was filled, because of the things which he had seen, yea, which the Lord had shown unto him.

And now I, Nephi, do not make a full account of the things which my father hath written, for he hath written many things which he saw in visions and in dreams; and he also hath written many things which he prophesied and spake unto his children, of which I shall not make a full account.

But I shall make an account of my proceedings in my days. Behold, I make an abridgment of the record of my father, upon plates which I have made with mine own hands; wherefore, after I have abridged the record of my father then will I make an account of mine own life.

Therefore, I would that ye should know, that after the Lord had shown so many marvelous things unto my father, Lehi, yea, concerning the destruction of Jerusalem, behold he went forth among the people, and began to prophesy and to declare unto them concerning the things which he had both seen and heard.

And it came to pass that the Jews did mock him because of the things which he testified of them; for he truly testified of their wickedness and their abominations; and he testified that the things which he saw and heard, and also the things which he read in the book, manifested plainly of the coming of a Messiah, and also the redemption of the world.

١٤ وَلَمَّا قَرَأَ أَبِي وَرَأَى كَثِيرًا مِنَ الْأُمُورِ الْعَظِيمَةِ وَالْعَجِيبَةِ، هَتَفَ لِلرَّبِّ أَشْيَاءَ كَثِيرَةً مِثْلَ: عَظِيمَةٌ وَعَجِيبَةٌ أَعْمَالُكَ أَيُّهَا الرَّبُّ الْإِلَهُ الْقَدِيرُ! عَرْشُكَ شَامِخٌ فِي السَّمَاوَاتِ، وَقُوَّتُكَ وَصَلَاحُكَ وَرَحْمَتُكَ وَسِعَتْ كُلَّ سُكَّانِ الْأَرْضِ؛ وَلِئِنَّكَ رَحِيمٌ فَلَنْ تَدَعَ مَنْ يَأْتُونَ إِلَيْكَ يَهْلِكُونَ.

١٥ هُكَذَا كَانَتْ أَقْوَالُ أَبِي فِي تَسْبِيحِ إِلَهِهِ؛ لِأَنَّ نَفْسَهُ ابْتَهَجَتْ، وَقَلْبُهُ كُلُّهُ امْتَلَأَ، بِسَبَبِ الْأُمُورِ الَّتِي رَأَاهَا، أَجَلِ، الْأُمُورِ الَّتِي أَظْهَرَهَا لَهُ الرَّبُّ.

١٦ أَمَا أَنَا، نَافِي، فَلَا أَدُونُ سِجَالًا كَامِلًا عَمَّا كَتَبَهُ أَبِي، لِأَنَّهُ كَتَبَ كَثِيرًا مِنَ الْأُمُورِ الَّتِي رَأَاهَا فِي رُؤْيَى فِي أَحْلَامٍ؛ كَمَا أَنَّهُ كَتَبَ كَثِيرًا مِنَ الْأُمُورِ الَّتِي تَنَبَّأَ وَتَحَدَّثَ بِهَا إِلَى أَبْنَائِهِ، وَالَّتِي لَنْ أَدُونَ عَنْهَا سِجَالًا كَامِلًا.

١٧ وَلِئِنِّي سَأَسْجِلُ مَا عَمَلْتُهُ فِي أَيَّامِي. إِنِّي أَدُونُ مَوْجِزًا لِسِجْلِ أَبِي عَلَى الْأَوْجِ صَنَعْتُهَا بِيَدَيَّ؛ وَمِنْ ثَمَّ، وَبَعْدَ أَنْ أَوْجِزَ سِجْلَ أَبِي، فَإِنِّي سَأَدُونُ سِجَالًا عَنْ حَيَاتِي.

١٨ لِذَلِكَ بَعْدَ أَنْ أَظْهَرَ الرَّبُّ أُمُورًا عَجِيبَةً كَثِيرَةً عَنْ دَمَارِ أُورُشَلِيمَ لِأَبِي، لِأَحْي، أُرِيدُ أَنْ تَعْلَمُوا أَنَّهُ حَرَجَ بَيْنَ النَّاسِ وَبَدَأَ يَتَنَبَّأُ وَيُغْلِنُ لَهُمْ عَنِ الْأُمُورِ الَّتِي رَأَاهَا وَسَمِعَهَا.

١٩ وَكَانَ أَنَّ الْيَهُودَ سَخَرُوا مِنْهُ بِسَبَبِ الْأُمُورِ الَّتِي شَهِدَ بِهَا عَلَيْهِمْ؛ لِأَنَّهُ حَقًّا شَهِدَ عَلَى شُرُورِهِمْ وَأَرْجَاسِهِمْ؛ وَشَهِدَ بِأَنَّ مَا رَأَاهُ وَمَا سَمِعَهُ، وَأَيْضًا مَا قَرَأَهُ فِي الْكِتَابِ، كَشَفَ بِوُضُوحٍ عَنْ مَجِيءِ الْمَسِيحِ، وَأَيْضًا عَنْ فِدَاءِ الْعَالَمِ.

And when the Jews heard these things they were angry with him; yea, even as with the prophets of old, whom they had cast out, and stoned, and slain; and they also sought his life, that they might take it away. But behold, I, Nephi, will show unto you that the tender mercies of the Lord are over all those whom he hath chosen, because of their faith, to make them mighty even unto the power of deliverance.

٢٠ وَعِنْدَمَا سَمِعَ الْيَهُودُ هَذِهِ الْأُمُورَ غَضِبُوا عَلَيْهِ؛ أَجَلٌ، كَمَا غَضِبُوا عَلَى الْأَنْبِيَاءِ الْقَدَمَاءِ الَّذِينَ كَانُوا قَدْ طَرَدُوهُمْ وَرَجَمُوهُمْ وَقَتَلُوهُمْ؛ وَسَعَوْا لِأَنْ يَسْلُبُوا حَيَاتَهُ هُوَ أَيْضًا. وَلَكِنِّي أَنَا، نَافِي، سَأْرِيكُمْ أَنَّ مَرَاجِمَ الرَّبِّ تَجَلُّ عَلَى جَمِيعِ مَنْ اخْتَارَهُمْ، بِسَبَبِ إِيمَانِهِمْ، لِتَجْعَلَهُمْ أَقْوِيَاءَ لِئِيلَ قُوَّةِ الْخَلَاصِ.

1 Nephi 2

١ نافي ٢

For behold, it came to pass that the Lord spake unto my father, yea, even in a dream, and said unto him: Blessed art thou Lehi, because of the things which thou hast done; and because thou hast been faithful and declared unto this people the things which I commanded thee, behold, they seek to take away thy life.

And it came to pass that the Lord commanded my father, even in a dream, that he should take his family and depart into the wilderness.

And it came to pass that he was obedient unto the word of the Lord, wherefore he did as the Lord commanded him.

And it came to pass that he departed into the wilderness. And he left his house, and the land of his inheritance, and his gold, and his silver, and his precious things, and took nothing with him, save it were his family, and provisions, and tents, and departed into the wilderness.

And he came down by the borders near the shore of the Red Sea; and he traveled in the wilderness in the borders which are nearer the Red Sea; and he did travel in the wilderness with his family, which consisted of my mother, Sariah, and my elder brothers, who were Laman, Lemuel, and Sam.

And it came to pass that when he had traveled three days in the wilderness, he pitched his tent in a valley by the side of a river of water.

And it came to pass that he built an altar of stones, and made an offering unto the Lord, and gave thanks unto the Lord our God.

And it came to pass that he called the name of the river, Laman, and it emptied into the Red Sea; and the valley was in the borders near the mouth thereof.

And when my father saw that the waters of the river emptied into the fountain of the Red Sea, he spake unto Laman, saying: O that thou mightest be like unto this river, continually running into the fountain of all righteousness!

And he also spake unto Lemuel: O that thou mightest be like unto this valley, firm and steadfast, and immovable in keeping the commandments of the Lord!

١ فَكَانَ أَنَّ الرَّبَّ كَلَّمَ أَبِي، أَجَلٌ، فِي حُلْمٍ، وَقَالَ لَهُ: مُبَارَكٌ أَنْتَ يَا لَاحِي بِسَبَبِ مَا فَعَلْتَهُ؛ وَلِأَنَّكَ كُنْتَ أَمِينًا وَأَعْلَنْتَ لِهَذَا الشَّعْبِ الْأُمُورَ الَّتِي أَمَرْتُكَ بِهَا، فَهَمْ يَسْعَوْنَ لِيَسْلُبُوكَ حَيَاتَكَ.

٢ وَكَانَ أَنَّ الرَّبَّ أَمَرَ أَبِي فِي حُلْمٍ أَنْ يَأْخُذَ عَائِلَتَهُ وَأَنْ يُغَادِرَ إِلَى الْبَرِّيَّةِ.

٣ وَكَانَ مُطِيعًا لِكَلِمَةِ الرَّبِّ، فَقَدْ فَعَلَ مَا أَمَرَهُ بِهِ الرَّبُّ.

٤ وَكَانَ أَنَّهُ غَادَرَ إِلَى الْبَرِّيَّةِ. وَتَرَكَ بَيْتَهُ وَأَرْضَ مِيرَاثِهِ وَذَهَبَهُ وَفِضَّتَهُ وَأَشْيَاءَهُ الثَّمِينَةَ، وَلَمْ يَأْخُذْ مَعَهُ إِلَّا عَائِلَتَهُ وَمَوْنَتَهُ وَخِيَامَهُ، وَغَادَرَ إِلَى الْبَرِّيَّةِ.

٥ وَنَزَلَ بِجَوَارِ حُدُودِ الْبَرِّيَّةِ الْقَرِيبَةِ مِنْ سَاحِلِ الْبَحْرِ الْأَحْمَرِ؛ وَسَافَرَ فِي الْبَرِّيَّةِ دَاخِلَ الْحُدُودِ الْأَقْرَبِ لِلْبَحْرِ الْأَحْمَرِ؛ وَسَافَرَ فِي الْبَرِّيَّةِ مَعَ عَائِلَتِهِ الْمَكُونَةِ مِنْ أُمِّي سَرَايَا وَإِخْوَتِي الْأَكْبَرِ سَمًا، لَامَانَ، وَلَمُوئِيلَ وَسَامَ.

٦ وَبَعْدَمَا سَافَرَ فِي الْبَرِّيَّةِ لِثَلَاثَةِ أَيَّامٍ كَانَ أَنَّهُ نَصَبَ حَيْمَتَهُ فِي وَادٍ إِلَى جَانِبِ نَهْرٍ مِنْ مَاءٍ.

٧ وَكَانَ أَنَّهُ بَنَى مَذْبَحًا مِنَ الْحِجَارَةِ، وَقَدَّمَ تَقْدِيمَةً لِلرَّبِّ، وَقَدَّمَ الشُّكْرَ لِلرَّبِّ إِلَيْهَا.

٨ وَكَانَ أَنَّهُ أَطْلَقَ عَلَى النَّهْرِ اسْمَ لَامَانَ، وَكَانَ يَصُبُّ فِي الْبَحْرِ الْأَحْمَرِ؛ وَكَانَ الْوَادِي يَقَعُ فِي الْحُدُودِ الْقَرِيبَةِ مِنْ مَصَبِّ النَّهْرِ.

٩ وَعِنْدَمَا رَأَى أَبِي أَنَّ مِيَاهَ النَّهْرِ كَانَتْ تَصُبُّ فِي مَنَبَعِ الْبَحْرِ الْأَحْمَرِ، تَحَدَّثَ إِلَى لَامَانَ قَائِلًا: لَيْتَكَ تَكُونُ كَهَذَا النَّهْرِ تَجْرِي مِنْ غَيْرِ انْقِطَاعٍ إِلَى مَنَبَعِ كُلِّ بَرٍّ!

١٠ وَتَحَدَّثَ أَيْضًا إِلَى لَمُوئِيلَ: لَيْتَكَ تَكُونُ كَهَذَا الْوَادِي، ثَابِتًا رَاسِحًا وَغَيْرَ مُتَرَعِّزٍ فِي حِفْظِ وَصَايَا الرَّبِّ!

Now this he spake because of the stiffneckedness of Laman and Lemuel; for behold they did murmur in many things against their father, because he was a visionary man, and had led them out of the land of Jerusalem, to leave the land of their inheritance, and their gold, and their silver, and their precious things, to perish in the wilderness. And this they said he had done because of the foolish imaginations of his heart.

And thus Laman and Lemuel, being the eldest, did murmur against their father. And they did murmur because they knew not the dealings of that God who had created them.

Neither did they believe that Jerusalem, that great city, could be destroyed according to the words of the prophets. And they were like unto the Jews who were at Jerusalem, who sought to take away the life of my father.

And it came to pass that my father did speak unto them in the valley of Lemuel, with power, being filled with the Spirit, until their frames did shake before him. And he did confound them, that they durst not utter against him; wherefore, they did as he commanded them.

And my father dwelt in a tent.

And it came to pass that I, Nephi, being exceedingly young, nevertheless being large in stature, and also having great desires to know of the mysteries of God, wherefore, I did cry unto the Lord; and behold he did visit me, and did soften my heart that I did believe all the words which had been spoken by my father; wherefore, I did not rebel against him like unto my brothers.

And I spake unto Sam, making known unto him the things which the Lord had manifested unto me by his Holy Spirit. And it came to pass that he believed in my words.

But, behold, Laman and Lemuel would not hearken unto my words; and being grieved because of the hardness of their hearts I cried unto the Lord for them.

And it came to pass that the Lord spake unto me, saying: Blessed art thou, Nephi, because of thy faith, for thou hast sought me diligently, with lowliness of heart.

١١ قَالَ ذَلِكَ بِسَبَبِ تَعَثَّتْ لَامَانَ وَ لَمُوئِيلَ؛ فَإِنَّهُمَا قَدْ تَذَمَّرَا ضِدَّ أَبِيهِمَا فِي أُمُورٍ كَثِيرَةٍ، لِأَنَّهُ كَانَ رَجُلًا كَثِيرَ الرُّؤْيَى، وَكَانَ قَدْ أَخْرَجَهُمَا مِنْ أَرْضِ أُورُشَلِيمَ، فَتَرَكََا أَرْضَ مِيرَاثِهِمَا وَذَهَبَهُمَا وَفِضَّتَهُمَا وَأَشْيَاءَهُمَا الثَّمِينَةَ لِيَهْلِكَ فِي الْبَرِّيَّةِ. وَقَالَا إِنَّهُ فَعَلَ هَذَا بِسَبَبِ حِمَاقَةِ خَيَالَاتِ قَلْبِهِ.

١٢ وَهَكَذَا تَذَمَّرَ لَامَانَ وَ لَمُوئِيلَ عَلَى أَبِيهِمَا، وَهُمَا الْأَكْبَرُ سِنًا. وَقَدْ تَذَمَّرَا لِأَنَّهُمَا لَمْ يَعْرِفَا تَعَامُلَاتِ ذَلِكَ الْإِلَهِ الَّذِي خَلَقَهُمَا.

١٣ كَمَا أَنَّهُمَا لَمْ يُؤْمِنَا أَنَّ أُورُشَلِيمَ، تِلْكَ الْمَدِينَةَ الْعَظِيمَةَ، يُمَكِّنُ أَنْ تُذَمَّرَ حَسَبَ كَلِمَاتِ الْأَنْبِيَاءِ. وَكَانَا مِثْلَ الْيَهُودِ الَّذِينَ كَانُوا فِي أُورُشَلِيمَ، وَالَّذِينَ سَعَوْا لِيَسْلُبُوا حَيَاةَ أَبِي.

١٤ وَكَانَ أَنَّ أَبِي امْتَلَأَ بِالرُّوحِ، فَتَحَدَّثَ إِلَيْهِمَا فِي وَادِي لَمُوئِيلَ بِقُوَّةٍ إِلَى أَنْ ارْتَعَشَ جَسَدَاهُمَا أَمَامَهُ. وَقَدْ أَخْزَاهُمَا حَتَّى أَنَّهُمَا لَمْ يَجْرُؤَا عَلَى التَّمَوُّهِ ضِدَّهُ؛ لِذَا فَعَلَا كَمَا أَمَرَهُمَا.

١٥ وَأَقَامَ أَبِي فِي خَيْمَةٍ.

١٦ وَكُنْتُ أَنَا نَافِي شَابًا صَغِيرًا، وَمَعَ ذَلِكَ كُنْتُ صَخْمَ الْبُنْيَةِ، وَأَيْضًا كَانَ لَدَيَّ رَغْبَةٌ شَدِيدَةٌ لِأَعْرِفَ أَسْرَارَ اللَّهِ، وَلِذَلِكَ قَدْ صَرَخْتُ إِلَى الرَّبِّ؛ فَزَارَنِي، وَرَفَّقَ قَلْبِي، فَصَدَّقْتُ جَمِيعَ الْكَلِمَاتِ الَّتِي نَطَقَ بِهَا أَبِي؛ وَلِذَلِكَ لَمْ أَنْمَرِدْ عَلَيْهِ مِثْلَ أُخْوَيَّ.

١٧ وَتَحَدَّثْتُ إِلَى سَامَ وَأَعْلَمْتُهُ بِمَا بَيَّنَّهُ الرَّبُّ لِي بِرُوحِهِ الْقُدُّوسِ. وَكَانَ أَنَّهُ صَدَّقَ كَلَامِي.

١٨ لَكِنَّ لَامَانَ وَ لَمُوئِيلَ لَمْ يُضْغِيَا لِكَلَامِي؛ وَلِأَنَّ قَسَاوَةَ قَلْبَيْهِمَا قَدْ أَخْرَجْتَنِي، صَرَخْتُ إِلَى الرَّبِّ لِأَجْلِهِمَا.

١٩ وَكَانَ أَنَّ الرَّبَّ كَلَّمَنِي قَائِلًا: مُبَارَكٌ أَنْتَ يَا نَافِي بِسَبَبِ إِيمَانِكَ، لِأَنَّكَ طَلَبْتَنِي بِاجْتِهَادٍ، وَبِقَلْبٍ مَتَّضِعٍ.

And inasmuch as ye shall keep my commandments, ye shall prosper, and shall be led to a land of promise; yea, even a land which I have prepared for you; yea, a land which is choice above all other lands.

And inasmuch as thy brethren shall rebel against thee, they shall be cut off from the presence of the Lord.

And inasmuch as thou shalt keep my commandments, thou shalt be made a ruler and a teacher over thy brethren.

For behold, in that day that they shall rebel against me, I will curse them even with a sore curse, and they shall have no power over thy seed except they shall rebel against me also.

And if it so be that they rebel against me, they shall be a scourge unto thy seed, to stir them up in the ways of remembrance.

٢٠ وَمَا دُمْتُمْ تَحْفَظُونَ وَصَايَايَ، فَإِنَّكُمْ سَتَزْدَهَرُونَ وَسَتَقَادُونَ إِلَى أَرْضٍ مَوْعِدٍ؛ أَجَلٌ، إِلَى أَرْضٍ أُعِدْتُهَا لَكُمْ؛ أَجَلٌ، أَرْضٍ مُخْتَارَةٍ فَوْقَ كُلِّ الْأَرْضِ الْأُخْرَى.

٢١ وَمَا دَامَ أَخْوَاكَ يَتَمَرَّدَانِ عَلَيْكَ، فَإِنَّهُمَا سَيُقْطَعَانِ مِنْ حَضْرَةِ الرَّبِّ.

٢٢ وَمَا دُمْتَ تَحْفَظُ وَصَايَايَ فَإِنَّكَ سَتُنْصَبُ حَاكِمًا عَلَى أَخَوَيْكَ وَمُعَلِّمًا لَهُمَا.

٢٣ فَإِنِّي سَأَلَعْتُهُمَا لَعْنَةً مَوْجِعَةً فِي ذَلِكَ الْيَوْمِ الَّذِي يَتَمَرَّدَانِ فِيهِ عَلَيَّ، وَلَنْ يَكُونَ لُهُمَا سُلْطَانٌ عَلَى نَسْلِكَ إِلَّا إِذَا تَمَرَّدَ نَسْلُكَ عَلَيَّ أَيْضًا.

٢٤ وَإِذَا تَمَرَّدَ نَسْلُكَ عَلَيَّ، فَإِنَّهُمَا سَيَكُونَانِ سَوْطًا لِنَسْلِكَ لِحَثِّهِمْ عَلَى طُرُقِ التَّدَكُّرِ.

1 Nephi 3

And it came to pass that I, Nephi, returned from speaking with the Lord, to the tent of my father.

And it came to pass that he spake unto me, saying: Behold I have dreamed a dream, in the which the Lord hath commanded me that thou and thy brethren shall return to Jerusalem.

For behold, Laban hath the record of the Jews and also a genealogy of my forefathers, and they are engraven upon plates of brass.

Wherefore, the Lord hath commanded me that thou and thy brothers should go unto the house of Laban, and seek the records, and bring them down hither into the wilderness.

And now, behold thy brothers murmur, saying it is a hard thing which I have required of them; but behold I have not required it of them, but it is a commandment of the Lord.

Therefore go, my son, and thou shalt be favored of the Lord, because thou hast not murmured.

And it came to pass that I, Nephi, said unto my father: I will go and do the things which the Lord hath commanded, for I know that the Lord giveth no commandments unto the children of men, save he shall prepare a way for them that they may accomplish the thing which he commandeth them.

And it came to pass that when my father had heard these words he was exceedingly glad, for he knew that I had been blessed of the Lord.

And I, Nephi, and my brethren took our journey in the wilderness, with our tents, to go up to the land of Jerusalem.

And it came to pass that when we had gone up to the land of Jerusalem, I and my brethren did consult one with another.

And we cast lots—who of us should go in unto the house of Laban. And it came to pass that the lot fell upon Laman; and Laman went in unto the house of Laban, and he talked with him as he sat in his house.

And he desired of Laban the records which were engraven upon the plates of brass, which contained the genealogy of my father.

١ نافي ٣

١ وَحَدَّثَ أَنِّي أَنَا، نَافِي، عُدْتُ مِنَ الْحَدِيثِ مَعَ الرَّبِّ إِلَى خَيْمَةِ أَبِي.

٢ وَكَانَ أَنَّهُ كَلَّمَنِي قَائِلًا: إِنِّي قَدْ حَلَمْتُ حُلْمًا وَفِيهِ أَمْرُنِي الرَّبُّ بِأَنْ تَرْجِعَ، أَنْتَ وَإِخْوَتُكَ، إِلَى أُورُشَلِيمَ.

٣ فَإِنَّ لَابَانَ لَدَيْهِ سِجْلُ الْيَهُودِ وَأَيْضًا نَسَبُ أَجْدَادِي، وَهِيَ مَنقُوشَةٌ عَلَى أَلْوَاحٍ نُحَاسِيَّةٍ.

٤ لِذَلِكَ أَمَرَنِي الرَّبُّ بِأَنْ تَذْهَبَ، أَنْتَ وَإِخْوَتُكَ، إِلَى بَيْتِ لَابَانَ، وَأَنْ تَطْلُبُوا مِنْهُ السِّجْلَاتِ، وَتَحْضُرُوهَا إِلَى هُنَا فِي الْبَرِّيَّةِ.

٥ أَمَا إِخْوَتُكَ فَإِنَّهُمْ يَتَدَمَّرُونَ، قَائِلِينَ إِنَّ مَا طَلَبْتَهُ مِنْهُمْ أَمْرٌ صَعْبٌ؛ وَلَكِنِّي لَسْتُ مَنْ طَلَبَ مِنْهُمْ ذَلِكَ، بَلْ هِيَ وَصِيَّةُ الرَّبِّ.

٦ لِذَلِكَ اذْهَبْ يَا بَنِيَّ وَسَتَجِدُ نِعْمَةً عِنْدَ الرَّبِّ لِأَنَّكَ لَمْ تَتَدَمَّرَ.

٧ وَحَدَّثَ أَنِّي أَنَا، نَافِي، قُلْتُ لِأَبِي: سَأَذْهَبُ وَأَفْعَلُ مَا أَمَرَ بِهِ الرَّبُّ، لِأَنِّي أَعْلَمُ أَنَّ الرَّبَّ لَا يُعْطِي وَصِيَّةً لِأَبْنَاءِ الْبَشَرِ إِلَّا إِذَا أَعَدَّ لَهُمْ طَرِيقًا كَيْ يُحَقِّقُوا مَا أَمَرَهُمْ بِهِ.

٨ وَعِنْدَمَا سَمِعَ أَبِي هَذِهِ الْكَلِمَاتِ سُرَّ لِلْعَاقِبَةِ، لِأَنَّهُ عَلِمَ أَنَّ الرَّبَّ بَارَكَنِي.

٩ وَأَنَا، نَافِي، وَإِخْوَتِي ارْتَحَلْنَا فِي الْبَرِّيَّةِ، وَمَعَنَا خِيَامُنَا، لِنُصْعِدَ إِلَى أَرْضِ أُورُشَلِيمَ.

١٠ وَعِنْدَمَا صَعِدْنَا إِلَى أَرْضِ أُورُشَلِيمَ، تَشَاوَزْتُ مَعَ إِخْوَتِي.

١١ وَأَلْقَيْنَا الْقُرْعَةَ—مَنْ مِنَّا سَيَدْخُلُ إِلَى بَيْتِ لَابَانَ. وَكَانَ أَنَّ الْقُرْعَةَ وَقَعَتْ عَلَى لَامَانَ؛ فَدَخَلَ لَامَانَ بَيْتَ لَابَانَ، وَتَكَلَّمَ مَعَهُ وَهُوَ جَالِسٌ فِي بَيْتِهِ.

١٢ وَطَلَبَ مِنْ لَابَانَ السِّجْلَاتِ الَّتِي كَانَتْ مَنقُوشَةً عَلَى أَلْوَاحِ النُّحَاسِ الَّتِي تَضَمَّنَتْ نَسَبَ أَبِي.

And behold, it came to pass that Laban was angry, and thrust him out from his presence; and he would not that he should have the records. Wherefore, he said unto him: Behold thou art a robber, and I will slay thee.

But Laman fled out of his presence, and told the things which Laban had done, unto us. And we began to be exceedingly sorrowful, and my brethren were about to return unto my father in the wilderness.

But behold I said unto them that: As the Lord liveth, and as we live, we will not go down unto our father in the wilderness until we have accomplished the thing which the Lord hath commanded us.

Wherefore, let us be faithful in keeping the commandments of the Lord; therefore let us go down to the land of our father's inheritance, for behold he left gold and silver, and all manner of riches. And all this he hath done because of the commandments of the Lord.

For he knew that Jerusalem must be destroyed, because of the wickedness of the people.

For behold, they have rejected the words of the prophets. Wherefore, if my father should dwell in the land after he hath been commanded to flee out of the land, behold, he would also perish. Wherefore, it must needs be that he flee out of the land.

And behold, it is wisdom in God that we should obtain these records, that we may preserve unto our children the language of our fathers;

And also that we may preserve unto them the words which have been spoken by the mouth of all the holy prophets, which have been delivered unto them by the Spirit and power of God, since the world began, even down unto this present time.

And it came to pass that after this manner of language did I persuade my brethren, that they might be faithful in keeping the commandments of God.

And it came to pass that we went down to the land of our inheritance, and we did gather together our gold, and our silver, and our precious things.

And after we had gathered these things together, we went up again unto the house of Laban.

١٣ فَكَانَ أَنَّ لَابَانَ غَضِبَ وَطَرَدَهُ مِنْ أَمَامِهِ؛ وَلَمْ يَزَعْجْ لَهُ فِي أَنْ يَحْضُلَ عَلَى السَّجَلَاتِ. لِذَا قَالَ لَهُ: إِنَّكَ لِرَّصٌّ، وَسَوْفَ أَقْتُلُكَ.

١٤ لَكِنَّ لَامَانَ فَرَّ مِنْ أَمَامِهِ، وَأَخْبَرَنَا بِمَا فَعَلَهُ لَابَانُ. فَبَدَأْنَا نَحْزَنُ حُزْنًا شَدِيدًا، وَكَانَ إِخْوَتِي عَلَى وَشِكِ الْعُودَةِ إِلَى أَبِي فِي الْبَرِّيَّةِ.

١٥ لَكِنِّي قُلْتُ لَهُمْ: أَقْسِمُ بِالرَّبِّ وَبِحَيَاتِنَا أَنَّنَا لَنْ نَنْزِلَ إِلَى آبِينَا فِي الْبَرِّيَّةِ إِلَى أَنْ نَحَقِّقَ مَا أَمَرَنَا بِهِ الرَّبُّ.

١٦ لِذَا فَلْتَكُنْ أَمْنَاءَ فِي حِفْظِ وَصَايَا الرَّبِّ؛ فَلْتَنْزِلْ إِلَى أَرْضِ مِيرَاتِ آبِينَا، فَإِنَّهُ قَدْ تَرَكَ ذَهَبًا وَفِصَّةً وَكُلَّ أَنْوَاعِ الثَّرْوَةِ. وَكُلَّ هَذَا فَعَلَهُ بِسَبَبِ وَصَايَا الرَّبِّ.

١٧ لِأَنَّهُ عَلِمَ أَنَّ أورشليمَ يَجِبُ أَنْ تَدْمَرَ بِسَبَبِ شَرِّ آبْنَاءِ الشَّعْبِ.

١٨ فَإِنَّهُمْ قَدْ رَفَضُوا كَلِمَاتِ الْأَنْبِيَاءِ. لِذَا، فَلَوْ لَمْ يَفِرْ أَبِي مِنَ الْأَرْضِ كَمَا أَمَرَهُ الرَّبُّ، لَهْلَكَ هُوَ أَيْضًا. لِذَا، فَقَدْ تَحَتَّمْ عَلَيْهِ أَنْ يَفِرَّ مِنَ الْأَرْضِ.

١٩ وَإِنَّهَا لِحِكْمَةٌ فِي اللَّهِ أَنْ نَحْضُلَ عَلَى هَذِهِ السَّجَلَاتِ، كَيْ نَتَمَكَّنَ مِنْ أَنْ نَحْفَظَ لِأَبْنَائِنَا لُغَةَ آبَائِنَا.

٢٠ وَإَيْضًا كَيْ نَحْفَظَ لَهُمُ الْكَلِمَاتِ الَّتِي نَطَقَتْ بِهَا أَفْوَاهُ جَمِيعِ الْأَنْبِيَاءِ الْقَدِيسِينَ، وَالَّتِي سَلَّمَتْ إِلَيْهِمْ بِرُوحِ اللَّهِ وَقُوَّتِهِ مُنْذُ بَدَأَ الْعَالَمَ حَتَّى هَذَا الزَّمَنِ الْحَاضِرِ.

٢١ بِمِثْلِ هَذَا الْقَوْلِ أَقْنَعْتُ إِخْوَتِي بِأَنْ يَكُونُوا أَمْنَاءَ فِي حِفْظِ وَصَايَا اللَّهِ.

٢٢ وَحَدَّثْنَا أَنَّنَا نَزَلْنَا إِلَى أَرْضِ مِيرَاتِنَا، وَجَمَعْنَا ذَهَبَنَا وَفِصَّتَنَا وَأَشْيَاءَنَا الثَّمِينَةَ.

٢٣ وَبَعْدَ أَنْ جَمَعْنَا هَذِهِ الْأَشْيَاءَ، صَعِدْنَا ثَانِيَةً إِلَى بَيْتِ لَابَانَ.

And it came to pass that we went in unto Laban, and desired him that he would give unto us the records which were engraven upon the plates of brass, for which we would give unto him our gold, and our silver, and all our precious things.

And it came to pass that when Laban saw our property, and that it was exceedingly great, he did lust after it, insomuch that he thrust us out, and sent his servants to slay us, that he might obtain our property.

And it came to pass that we did flee before the servants of Laban, and we were obliged to leave behind our property, and it fell into the hands of Laban.

And it came to pass that we fled into the wilderness, and the servants of Laban did not overtake us, and we hid ourselves in the cavity of a rock.

And it came to pass that Laman was angry with me, and also with my father; and also was Lemuel, for he hearkened unto the words of Laman. Wherefore Laman and Lemuel did speak many hard words unto us, their younger brothers, and they did smite us even with a rod.

And it came to pass as they smote us with a rod, behold, an angel of the Lord came and stood before them, and he spake unto them, saying: Why do ye smite your younger brother with a rod? Know ye not that the Lord hath chosen him to be a ruler over you, and this because of your iniquities? Behold ye shall go up to Jerusalem again, and the Lord will deliver Laban into your hands.

And after the angel had spoken unto us, he departed.

And after the angel had departed, Laman and Lemuel again began to murmur, saying: How is it possible that the Lord will deliver Laban into our hands? Behold, he is a mighty man, and he can command fifty, yea, even he can slay fifty; then why not us?

٢٤ وَكَانَ أَنَّا دَخَلْنَا عَلَى لَابَانَ، وَعَرَضْنَا عَلَيْهِ أَنْ يُعْطِينَا السِّجَّاتِ
الَّتِي هِيَ مَنقُوشَةٌ عَلَى أَلْوَاحِ النُّحَاسِ، وَنُعْطِيهِ مَقَابِلَهَا ذَهَبًا
وَفِضَّةً وَكُلَّ أَشْيَائِنَا الثَّمِينَةِ.

٢٥ وَعِنْدَمَا رَأَى لَابَانُ مُمْتَلَكَاتِنَا، وَأَنَّهَا كَانَتْ عَظِيمَةً جِدًّا، اسْتَهَاهَا،
حَتَّى أَنَّهُ طَرَدَنَا، وَأَرْسَلَ خُدَامَهُ لِيَقْتُلُونَا كَمَا يَحْضُلُ عَلَى
مُمْتَلَكَاتِنَا.

٢٦ وَكَانَ أَنَّا فَرَرْنَا مِنْ أَمَامِ خُدَامِ لَابَانَ، وَأَضْطَرَرْنَا أَنْ نَتْرَكَ وَرَاءَنَا
مُمْتَلَكَاتِنَا، فَوَقَعَتْ فِي يَدَيْ لَابَانَ.

٢٧ وَكَانَ أَنَّا فَرَرْنَا إِلَى الْبَرِّيَّةِ، وَلَمْ يَلْحَقْ بِنَا خُدَامُ لَابَانَ، وَاخْتَبَأْنَا فِي
تَجْوِيفِ صَخْرَةٍ.

٢٨ وَكَانَ أَنَّ لَامَانَ غَضِبَ عَلَيَّ وَأَيْضًا عَلَى أَبِي؛ وَكَذَلِكَ لَمُوئِيلُ، لِأَنَّهُ
أَضْعَى لِكَلِمَاتِ لَامَانَ. لِذَا فَقَدْ كَلَّمَنَا لَامَانُ وَلَمُوئِيلُ بِالكَتِيرِ مِنَ
الْكَلِمَاتِ الْفُظَّةِ، نَحْنُ أَخَوَيْهِمَا الصَّغِيرَيْنِ، وَضَرَبَانَا بَعْضًا.

٢٩ وَبَيْنَمَا كَانَا يَضْرِبَانَا بَعْضًا، أَتَى مَلَاكُ الرَّبِّ وَوَقَفَ أَمَامَهُمَا
وَكَلَّمَهُمَا قَائِلًا: لِمَ تَضْرِبَانِ أَخَاكُمَا الْأَضْعَرَ بَعْضًا؟ أَلَا تَعْلَمَانِ أَنَّ
الرَّبَّ قَدْ اخْتَارَهُ حَاكِمًا عَلَيْكُمَا، وَهَذَا بِسَبَبِ أَنَا مَكُّمَا؟ إِضْعِدُوا إِلَى
أُورُشَلِيمَ ثَانِيَةً، وَسَيَسْلَمُ الرَّبُّ لَابَانَ إِلَى أَيْدِيكُمْ.

٣٠ وَبَعْدَ أَنْ كَلَّمَنَا الْمَلَاكُ، غَادَرَ.

٣١ وَبَعْدَ أَنْ غَادَرَ الْمَلَاكُ، عَادَ لَامَانُ وَلَمُوئِيلُ ثَانِيَةً إِلَى التَّدْمُرِ قَائِلَيْنِ:
كَيْفَ يُمْكِنُ لِلرَّبِّ أَنْ يُسَلَّمَ لَابَانَ إِلَى أَيْدِينَا؟ فَإِنَّهُ رَجُلٌ جَبَّارٌ
وَيُمْكِنُهُ أَنْ يَقُودَ خَمْسِينَ، بَلْ، وَيُمْكِنُهُ قَتْلُ خَمْسِينَ؛ فَلِمَ لَا يَقْتُلُنَا
نَحْنُ؟

1 Nephi 4

And it came to pass that I spake unto my brethren, saying: Let us go up again unto Jerusalem, and let us be faithful in keeping the commandments of the Lord; for behold he is mightier than all the earth, then why not mightier than Laban and his fifty, yea, or even than his tens of thousands?

Therefore let us go up; let us be strong like unto Moses; for he truly spake unto the waters of the Red Sea and they divided hither and thither, and our fathers came through, out of captivity, on dry ground, and the armies of Pharaoh did follow and were drowned in the waters of the Red Sea.

Now behold ye know that this is true; and ye also know that an angel hath spoken unto you; wherefore can ye doubt? Let us go up; the Lord is able to deliver us, even as our fathers, and to destroy Laban, even as the Egyptians.

Now when I had spoken these words, they were yet wroth, and did still continue to murmur; nevertheless they did follow me up until we came without the walls of Jerusalem.

And it was by night; and I caused that they should hide themselves without the walls. And after they had hid themselves, I, Nephi, crept into the city and went forth towards the house of Laban.

And I was led by the Spirit, not knowing beforehand the things which I should do.

Nevertheless I went forth, and as I came near unto the house of Laban I beheld a man, and he had fallen to the earth before me, for he was drunken with wine.

And when I came to him I found that it was Laban.

And I beheld his sword, and I drew it forth from the sheath thereof; and the hilt thereof was of pure gold, and the workmanship thereof was exceedingly fine, and I saw that the blade thereof was of the most precious steel.

And it came to pass that I was constrained by the Spirit that I should kill Laban; but I said in my heart: Never at any time have I shed the blood of man. And I shrunk and would that I might not slay him.

١ وَكَانَ أَنِّي كَلَّمْتُ إِخْوَتِي قَائِلًا: فَلْتَضَعْدُ ثَانِيَةً إِلَى أُورُشَلِيمَ، وَلْتَكُنْ أَمْنَاءَ فِي حِفْظِ وَصَايَا الرَّبِّ؛ فَإِنَّهُ أَقْوَى مِنْ كُلِّ الْأَرْضِ، فَلِمَاذَا لَا يَكُونُ أَقْوَى مِنْ لَابَانَ وَخَمْسِيْنِهِ، بَلْ مِنْ عَشْرَاتِ أَوْفِيهِ؟

٢ لَذَا فَلْتَضَعْدُ؛ وَلْتَكُنْ أَقْوِيَاءَ كَمُوسَى؛ فَهُوَ حَقًّا قَدْ كَلَّمَ مِيَاهَ الْبَحْرِ الْأَحْمَرَ فَأَنْشَقَّتْ هُنَا وَهُنَاكَ، فَعَبَّرَ آبَاؤُنَا خَارِجِينَ مِنَ السَّبْيِ عَلَى أَرْضِ يَابَسَةٍ، وَتَبِعْتَهُمْ جِيُوشُ فِرْعَوْنَ فَعَرَقَتْ فِي مِيَاهِ الْبَحْرِ الْأَحْمَرِ.

٣ إِنَّكُمْ تَعْلَمُونَ أَنَّ هَذَا حَقٌّ؛ وَتَعْلَمُونَ أَيْضًا أَنَّ مَلَكَآ كَلَّمَكُمْ؛ كَيْفَ يُمَكِّنُكُمْ أَنْ تَشْكُوا؟ فَلْتَضَعْدُ؛ الرَّبُّ قَادِرٌ عَلَى أَنْ يُنَجِّبَنَا كَمَا نَجَّى آبَاءَنَا، وَأَنْ يُفْنِي لَابَانَ كَمَا أَفْنَى الْمِصْرِيِّينَ.

٤ فَلَمَّا تَكَلَّمْتُ بِهَذِهِ الْكَلِمَاتِ كَانَا لَا يَزَالَانِ مُغْتَاطَيْنِ، وَظَلَا يَتَدَمَّرَانِ؛ وَمَعَ ذَلِكَ فَقَدْ تَبَعَانِي إِلَى أَنْ جِئْنَا إِلَى خَارِجِ أُسُورِ أُورُشَلِيمَ.

٥ وَكَانَ ذَلِكَ فِي اللَّيْلِ؛ وَجَعَلْتُهُمْ يُخْفُونَ أَنْفُسَهُمْ خَارِجَ الْأُسُورِ. فَلَمَّا أَحْفَوْا أَنْفُسَهُمْ، تَسَلَّلْتُ أَنَا، نَافِي، إِلَى دَاخِلِ الْمَدِينَةِ وَمَضَيْتُ نَحْوَ بَيْتِ لَابَانَ.

٦ وَقَادَنِي الرُّوحُ، وَأَنَا غَيْرُ عَالِمٍ مُسَبِّقًا بِمَا يَنْبَغِي أَنْ أَفْعَلَ.

٧ وَرَغِمَ ذَلِكَ فَقَدْ مَضَيْتُ، وَلَمَّا افْتَرَبْتُ مِنْ بَيْتِ لَابَانَ أَبْصَرْتُ رَجُلًا، وَكَانَ قَدْ سَقَطَ عَلَى الْأَرْضِ أَمَامِي لِأَنَّهُ كَانَ تَمَلًا بِالْخَمْرِ.

٨ وَعِنْدَمَا أَدْرَكْتُهُ وَجَدْتُ أَنَّهُ لَابَانَ.

٩ وَأَبْصَرْتُ سَيْفَهُ فَأَخْرَجْتُهُ مِنْ غَمْدِهِ؛ وَكَانَ مِقْبَضُهُ مِنَ الذَّهَبِ الْخَالِصِ وَكَانَتْ صِنَاعَتُهُ بِالْعَقَّةِ الدَّقَّةِ، وَرَأَيْتُ أَنْ نُضَلَّهُ كَانَ مِنْ أَتَمَنِ أَنْوَاعِ الصُّلْبِ.

١٠ وَكَانَ أَنَّ الرُّوحَ حَضَّنِي عَلَى أَنْ أَقْتُلَ لَابَانَ؛ لَكِنِّي قُلْتُ فِي قَلْبِي: إِنِّي لَمْ أَسْفِكْ أَبَدًا دَمَ إِنْسَانٍ، فَأَحْجَمْتُ وَرَغَبْتُ عَنْ قَتْلِهِ.

And the Spirit said unto me again: Behold the Lord hath delivered him into thy hands. Yea, and I also knew that he had sought to take away mine own life; yea, and he would not hearken unto the commandments of the Lord; and he also had taken away our property.

And it came to pass that the Spirit said unto me again: Slay him, for the Lord hath delivered him into thy hands;

Behold the Lord slayeth the wicked to bring forth his righteous purposes. It is better that one man should perish than that a nation should dwindle and perish in unbelief.

And now, when I, Nephi, had heard these words, I remembered the words of the Lord which he spake unto me in the wilderness, saying that: Inasmuch as thy seed shall keep my commandments, they shall prosper in the land of promise.

Yea, and I also thought that they could not keep the commandments of the Lord according to the law of Moses, save they should have the law.

And I also knew that the law was engraven upon the plates of brass.

And again, I knew that the Lord had delivered Laban into my hands for this cause—that I might obtain the records according to his commandments.

Therefore I did obey the voice of the Spirit, and took Laban by the hair of the head, and I smote off his head with his own sword.

And after I had smitten off his head with his own sword, I took the garments of Laban and put them upon mine own body; yea, even every whit; and I did gird on his armor about my loins.

And after I had done this, I went forth unto the treasury of Laban. And as I went forth towards the treasury of Laban, behold, I saw the servant of Laban who had the keys of the treasury. And I commanded him in the voice of Laban, that he should go with me into the treasury.

And he supposed me to be his master, Laban, for he beheld the garments and also the sword girded about my loins.

And he spake unto me concerning the elders of the Jews, he knowing that his master, Laban, had been out by night among them.

١١ وَقَالَ الرُّوحُ لِي ثَانِيَةً: إِنَّ الرَّبَّ قَدْ سَلَّمَهُ إِلَى يَدَيْكَ. أَجَلْ، وَكُنْتُ أَعْلَمُ أَنَّهُ سَعَى لِيَسْلُبَنِي حَيَاتِي؛ أَجَلْ، وَلَمْ يُضِغْ لَوْصَايَا الرَّبِّ، كَمَا سَلَبَ مُمْتَلَكَاتِنَا أَيْضًا.

١٢ وَكَانَ أَنَّ الرُّوحَ قَالَ لِي مِنْ جَدِيدٍ: أَقْتُلْهُ فَإِنَّ الرَّبَّ قَدْ سَلَّمَهُ إِلَيَّ يَدَيْكَ؛

١٣ فَإِنَّ الرَّبَّ يَهْلِكُ الْأَشْرَارَ كَيْ يُحَقِّقَ أَغْرَاضَهُ الصَّالِحَةَ. أَنْ يَهْلِكَ رَجُلٌ وَاحِدًا أَفْضَلُ مِنْ أَنْ يَتَرَجَّعَ إِيمَانُ أُمَّةٍ فَتَهْلِكَ فِي عَدَمِ إِيمَانٍ.

١٤ فَعِنْدَمَا سَمِعْتُ أَنَا، نَافِي، هَذِهِ الْكَلِمَاتِ، تَذَكَّرْتُ كَلِمَاتِ الرَّبِّ الَّتِي تَكَلَّمَ بِهَا إِلَيَّ فِي الْبَرِّيَّةِ قَائِلًا: إِذَا حَفِظَ نَسْلُكَ وَصَايَايَ، فَإِنَّهُمْ سَيَزِدُّوهُنَّ فِي أَرْضِ الْمَوْعِدِ.

١٥ أَجَلْ، كَمَا أَنَّنِي فَطِنْتُ إِلَى أَنَّهُ لَنْ يُمَكِّنَهُمْ حِفْظُ وَصَايَا الرَّبِّ حَسَبَ شَرِيعَةِ مُوسَى مَا لَمْ تَكُنْ لَدَيْهِمْ الشَّرِيعَةُ.

١٦ وَكُنْتُ أَيْضًا أَعْلَمُ أَنَّ الشَّرِيعَةَ مَنْقُوشَةٌ عَلَى الْأَوْحِ النَّحَاسِ.

١٧ كَمَا كُنْتُ أَعْلَمُ أَيْضًا أَنَّ الرَّبَّ قَدْ سَلَّمَ لَابَانَ إِلَى يَدَيَّ لِهَذَا الْغَرَضِ—كَيْ أَحْضَلَ عَلَى السَّجَلَاتِ طَبَقًا لَوْصَايَاهُ.

١٨ لَذَا أَطَعْتُ صَوْتَ الرُّوحِ، وَأَخَذْتُ لَابَانَ بِشَعْرِ رَأْسِهِ وَقَطَعْتُ رَأْسَهُ بِسَيْفِهِ.

١٩ وَبَعْدَ أَنْ قَطَعْتُ رَأْسَ لَابَانَ بِسَيْفِهِ، أَخَذْتُ ثِيَابَهُ وَأَزْتَدَيْتُهَا عَلَى جَسَدِي؛ أَجَلْ، كُلِّهَا، وَتَقَلَّدْتُ سِلَاحَهُ عَلَى حَقْوَيَّ.

٢٠ وَبَعْدَ أَنْ فَعَلْتُ ذَلِكَ، قَصَدْتُ خَزَنَةَ لَابَانَ. وَبَيْنَمَا كُنْتُ قَاصِدًا خَزَنَةَ لَابَانَ، شَاهَدْتُ خَادِمَ لَابَانَ الَّذِي كَانَ مَعَهُ مَفَاتِيحُ الْخَزَنَةِ. وَأَمْرُهُ بِصَوْتِ لَابَانَ بِأَنْ يَذْهَبَ مَعِي إِلَى الْخَزَنَةِ.

٢١ وَظَنَّ أَنَّنِي سَيِّدُهُ لَابَانُ، لِأَنَّهُ رَأَى الثِّيَابَ وَأَيْضًا السَّيْفَ الَّذِي تَقَلَّدْتُهُ عَلَى حَقْوَيَّ.

٢٢ وَحَدَّثَنِي عَنْ شَيْخِ الْيَهُودِ لِعَلِمِهِ أَنَّ سَيِّدَهُ لَابَانَ كَانَ قَدْ خَرَجَ بِصُحْبَتِهِمْ أَثْنَاءَ اللَّيْلِ.

And I spake unto him as if it had been Laban.

And I also spake unto him that I should carry the engravings, which were upon the plates of brass, to my elder brethren, who were without the walls.

And I also bade him that he should follow me.

And he, supposing that I spake of the brethren of the church, and that I was truly that Laban whom I had slain, wherefore he did follow me.

And he spake unto me many times concerning the elders of the Jews, as I went forth unto my brethren, who were without the walls.

And it came to pass that when Laman saw me he was exceedingly frightened, and also Lemuel and Sam. And they fled from before my presence; for they supposed it was Laban, and that he had slain me and had sought to take away their lives also.

And it came to pass that I called after them, and they did hear me; wherefore they did cease to flee from my presence.

And it came to pass that when the servant of Laban beheld my brethren he began to tremble, and was about to flee from before me and return to the city of Jerusalem.

And now I, Nephi, being a man large in stature, and also having received much strength of the Lord, therefore I did seize upon the servant of Laban, and held him, that he should not flee.

And it came to pass that I spake with him, that if he would hearken unto my words, as the Lord liveth, and as I live, even so that if he would hearken unto our words, we would spare his life.

And I spake unto him, even with an oath, that he need not fear; that he should be a free man like unto us if he would go down in the wilderness with us.

And I also spake unto him, saying: Surely the Lord hath commanded us to do this thing; and shall we not be diligent in keeping the commandments of the Lord? Therefore, if thou wilt go down into the wilderness to my father thou shalt have place with us.

٢٣ وَتَحَدَّثْتُ إِلَيْهِ وَكَأَنِّي لَابَانُ.

٢٤ وَقُلْتُ لَهُ أَيْضًا بِأَنَّهُ عَلَيَّ أَنْ أَحْمِلَ النُّقُوشَ الَّتِي كَانَتْ عَلَى الْأَوَاحِ النُّحَاسِ إِلَى إِخْوَتِي الَّذِينَ يَكْبُرُونَنِي وَالَّذِينَ كَانُوا خَارِجَ الْأَسْوَارِ.

٢٥ وَكَذَلِكَ أَمَرْتُهُ أَنْ يَتَّبِعَنِي.

٢٦ وَكَانَ قَدْ ظَلَمْتُ أَنِّي تَكَلَّمْتُ عَنْ إِخْوَةِ الْكَنِيسَةِ، وَأَنِّي كُنْتُ حَقًّا لَابَانَ ذَلِكَ الَّذِي كُنْتُ قَدْ قَتَلْتُهُ، لِذَا فَقَدْ تَبِعَنِي.

٢٧ وَكَلَّمَنِي مَرَارًا كَثِيرَةً عَنْ شُبُوحِ الْيَهُودِ بَيْنَمَا كُنْتُ مَاضِيًّا إِلَى إِخْوَتِي الَّذِينَ كَانُوا خَارِجَ الْأَسْوَارِ.

٢٨ وَلَمَّا رَأَى لَامَانُ، اِزْتَاعَ وَكَذَلِكَ لَمُوئِيلَ وَسَامَ، وَقَرَّوْا مِنِّي وَجْهِي لِأَنَّهُمْ ظَنُّوا أَنِّي لَابَانُ، وَأَنَّهُ قَتَلَنِي، وَأَنَّهُ يَسْعَى لِيَسْلُبَهُمْ حَيَاتَهُمْ أَيْضًا.

٢٩ وَكَانَ أَنَّنِي نَادَيْتُهُمْ فَسَمِعُونِي، وَلِذَلِكَ تَوَقَّفُوا عَنِ الْفِرَارِ مِنِّي وَجْهِي.

٣٠ وَعِنْدَمَا رَأَى خَادِمُ لَابَانَ إِخْوَتِي، بَدَأَ يَزْتَجِفُّ، وَكَانَ عَلَى وَشِكِّ أَنْ يَفِرَّ مِنْ أَمَامِي وَيَعُودَ إِلَى مَدِينَةِ أُورُشَلِيمَ.

٣١ وَبِمَا أَنَّنِي أَنَا، نَافِي، كُنْتُ رَجُلًا صَخَمَ الْبُنْيَةِ، وَبِمَا أَنَّنِي كُنْتُ أَيْضًا قَدْ حَظَيْتُ بِكَثِيرٍ مِنَ الْقُوَّةِ مِنَ الرَّبِّ، لِذَلِكَ فَقَدْ قَبَضْتُ عَلَى خَادِمِ لَابَانَ، وَأَمْسَكْتُ بِهِ كَيْ لَا يَفِرَّ.

٣٢ وَكَانَ أَنَّنِي قُلْتُ لَهُ بِأَنَّهُ إِذَا أَضْعَى لِكَلِمَاتِي، فَإِنِّي أَقْسِمُ بِالرَّبِّ وَبِحَيَاتِي أَنَّنَا سَنُبْقِي عَلَى حَيَاتِهِ، إِذَا أَضْعَى لِكَلِمَاتِنَا.

٣٣ وَكَلَّمْتُهُ بِقَسَمِ أَنَّهُ لَا دَاعِيَ لِلْخَوْفِ؛ وَأَنَّهُ سَيَكُونُ رَجُلًا حُرًّا مِثْلَنَا إِذَا نَزَلَ مَعَنَا إِلَى الْبَرِّيَّةِ.

٣٤ وَأَيْضًا كَلَّمْتُهُ قَائِلًا: حَقًّا قَدْ أَمَرَنَا الرَّبُّ بِأَنْ نَفْعَلَ هَذَا الْأَمْرَ؛ أَفَلَا يَجِبُ عَلَيْنَا أَنْ نَجْتَهِدَ فِي حِفْظِ وَصَايَا الرَّبِّ؟ لِذَا، إِذَا نَزَلْتَ إِلَى أَبِي فِي الْبَرِّيَّةِ فَسَيَكُونُ لَكَ مَكَانٌ مَعَنَا.

And it came to pass that Zoram did take courage at the words which I spake. Now Zoram was the name of the servant; and he promised that he would go down into the wilderness unto our father. Yea, and he also made an oath unto us that he would tarry with us from that time forth.

Now we were desirous that he should tarry with us for this cause, that the Jews might not know concerning our flight into the wilderness, lest they should pursue us and destroy us.

And it came to pass that when Zoram had made an oath unto us, our fears did cease concerning him.

And it came to pass that we took the plates of brass and the servant of Laban, and departed into the wilderness, and journeyed unto the tent of our father.

٣٥ وَكَانَ أَنَّ زورَامَ تَشَجَّعَ بِالْكَلِمَاتِ الَّتِي تَكَلَّمْتُ بِهَا. فَإِنَّ زورَامَ كَانَ اسْمَ الخَادِمِ؛ وَوَعَدَ بِأَنَّهُ سَيَنْزِلُ إِلَى البَرِّيَّةِ عِنْدَ آبِينَا. أَجَلٌ، كَمَا أَقْسَمَ لَنَا بِأَنَّهُ سَيَلْزَمُنَا مِنْذُ ذَلِكَ الوَقْتِ.

٣٦ فَقَدْ كُنَّا رَاغِبِينَ فِي أَنْ يَلْزَمَنَا لِئَلَّا يَعْرِفَ اليَهُودُ عَنْ فِرَارِنَا إِلَى البَرِّيَّةِ، كَيْلَا يُطَارِدُونَا وَيُهْلِكُونَا.

٣٧ وَعِنْدَمَا أَقْسَمَ زورَامُ لَنَا، زَالَتْ مَخَافَتُنَا مِنْ نَاجِيَّتِهِ.

٣٨ وَكَانَ أَنَّنَا أَخَذْنَا ألْوَاحَ الثُّحَايسِ وَخَادِمَ لَابَانَ وَغَادَرْنَا إِلَى البَرِّيَّةِ، وَارْتَحَلْنَا إِلَى خَيْمَةِ آبِينَا.

1 Nephi 5

١ نافي ٥

And it came to pass that after we had come down into the wilderness unto our father, behold, he was filled with joy, and also my mother, Sariah, was exceedingly glad, for she truly had mourned because of us.

For she had supposed that we had perished in the wilderness; and she also had complained against my father, telling him that he was a visionary man; saying: Behold thou hast led us forth from the land of our inheritance, and my sons are no more, and we perish in the wilderness.

And after this manner of language had my mother complained against my father.

And it had come to pass that my father spake unto her, saying: I know that I am a visionary man; for if I had not seen the things of God in a vision I should not have known the goodness of God, but had tarried at Jerusalem, and had perished with my brethren.

But behold, I have obtained a land of promise, in the which things I do rejoice; yea, and I know that the Lord will deliver my sons out of the hands of Laban, and bring them down again unto us in the wilderness.

And after this manner of language did my father, Lehi, comfort my mother, Sariah, concerning us, while we journeyed in the wilderness up to the land of Jerusalem, to obtain the record of the Jews.

And when we had returned to the tent of my father, behold their joy was full, and my mother was comforted.

And she spake, saying: Now I know of a surety that the Lord hath commanded my husband to flee into the wilderness; yea, and I also know of a surety that the Lord hath protected my sons, and delivered them out of the hands of Laban, and given them power whereby they could accomplish the thing which the Lord hath commanded them. And after this manner of language did she speak.

And it came to pass that they did rejoice exceedingly, and did offer sacrifice and burnt offerings unto the Lord; and they gave thanks unto the God of Israel.

١ وَبَعْدَ أَنْ نَزَلْنَا إِلَى أَبِيئِنَا فِي الْبَرِّيَّةِ، امْتَلَأَ بِالْفَرَحِ، وَكَانَتْ أُمِّي سَرَايَا فِي غَايَةِ السُّرُورِ أَيْضًا، لِأَنَّهَا كَانَتْ حَقًّا قَدْ حَزِنَتْ بِسَبَبِنَا.

٢ لِأَنَّهَا كَانَتْ قَدْ ظَنَّتْ أَنَّنا قَدْ هَلَكْنَا فِي الْبَرِّيَّةِ؛ وَكَانَتْ قَدْ اشْتَكَتْ مِنْ أَبِي قَائِلَةً لَهُ إِنَّهُ رَجُلٌ كَثِيرُ الرَّؤْيِ؛ فَقَالَتْ: إِنَّكَ قَدْ قُدْتَنَا مِنْ أَرْضِ مِيرَاتِنَا، وَهَلَكَ أَبْنَائِي، وَنَحْنُ نَهْلِكُ فِي الْبَرِّيَّةِ.

٣ عَلَى هَذَا النَّحْوِ مِنَ الْقَوْلِ كَانَتْ أُمِّي قَدْ اشْتَكَتْ مِنْ أَبِي.

٤ وَكَانَ أَنَّ أَبِي كَلَّمَهَا قَائِلًا: أَنَا أَعْلَمُ أَنَّي رَجُلٌ كَثِيرُ الرَّؤْيِ؛ فَلَوْلَا أَنِّي رَأَيْتُ أُمُورَ اللَّهِ فِي رُؤْيَايَا لَمَا عَرَفْتُ صَلَاحَ اللَّهِ، بَلْ لَبَقَيْتُ فِي أُورُشَلِيمَ، وَلَهَلَكْتُ مَعَ إِخْوَتِي.

٥ وَلَكِنِّي قَدْ حَصَلْتُ عَلَى أَرْضِ مَوْعِدٍ، وَبِهَذِهِ الْأُمُورِ أَبْتَهِّجُ؛ أَجَلْ، وَأَنَا أَعْلَمُ أَنَّ الرَّبَّ سَيُنْجِي أَبْنَائِي مِنْ يَدَيِ لَابَانَ، وَسَيُرْجِعُهُمْ إِلَيْنَا ثَانِيَةً فِي الْبَرِّيَّةِ.

٦ وَعَلَى هَذَا النَّحْوِ مِنَ الْقَوْلِ عَزَى أَبِي لِاحِي أُمِّي سَرَايَا بِخُصُوصِنَا بَيْنَمَا كُنَّا نَرْتَجِلُ فِي الْبَرِّيَّةِ صُعُودًا إِلَى أَرْضِ أُورُشَلِيمَ لِنَحْضَلَ عَلَى سِجْلِ الْيَهُودِ.

٧ وَعِنْدَمَا غُدْنَا إِلَى خَيْمَةِ أَبِي، اكْتَمَلَتْ بِهِجَّتُهُمَا، وَتَعَزَّتْ أُمِّي.

٨ وَتَكَلَّمَتْ قَائِلَةً: الْآنَ أَعْلَمُ يَقِينًا أَنَّ الرَّبَّ أَمَرَ زَوْجِي بِأَنْ يَفِرَّ إِلَى الْبَرِّيَّةِ؛ أَجَلْ، وَأَعْلَمُ يَقِينًا أَيْضًا أَنَّ الرَّبَّ قَدْ حَفِظَ أَبْنَائِي، وَنَجَّاهُمْ مِنْ يَدَيِ لَابَانَ، وَأَعْطَاهُمْ قُوَّةَ تَمَكَّنُوا بِهَا أَنْ يُحَقِّقُوا مَا أَمَرَهُمْ بِهِ. وَكَانَ كَلَامُهَا عَلَى هَذَا النَّحْوِ.

٩ وَكَانَ أَنَّهُمَا فَرِحَا لِلْغَايَةِ، وَقَدَّمَا ذَبَائِحَ وَمُحْرَقَاتٍ إِلَى الرَّبِّ؛ وَقَدَّمَا الشُّكْرَ لِإِلَهِ إِسْرَائِيلَ.

And after they had given thanks unto the God of Israel, my father, Lehi, took the records which were engraven upon the plates of brass, and he did search them from the beginning.

And he beheld that they did contain the five books of Moses, which gave an account of the creation of the world, and also of Adam and Eve, who were our first parents;

And also a record of the Jews from the beginning, even down to the commencement of the reign of Zedekiah, king of Judah;

And also the prophecies of the holy prophets, from the beginning, even down to the commencement of the reign of Zedekiah; and also many prophecies which have been spoken by the mouth of Jeremiah.

And it came to pass that my father, Lehi, also found upon the plates of brass a genealogy of his fathers; wherefore he knew that he was a descendant of Joseph; yea, even that Joseph who was the son of Jacob, who was sold into Egypt, and who was preserved by the hand of the Lord, that he might preserve his father, Jacob, and all his household from perishing with famine.

And they were also led out of captivity and out of the land of Egypt, by that same God who had preserved them.

And thus my father, Lehi, did discover the genealogy of his fathers. And Laban also was a descendant of Joseph, wherefore he and his fathers had kept the records.

And now when my father saw all these things, he was filled with the Spirit, and began to prophesy concerning his seed—

That these plates of brass should go forth unto all nations, kindreds, tongues, and people who were of his seed.

Wherefore, he said that these plates of brass should never perish; neither should they be dimmed any more by time. And he prophesied many things concerning his seed.

And it came to pass that thus far I and my father had kept the commandments wherewith the Lord had commanded us.

١٠ وَبَعْدَ أَنْ قَدَّمَا الشُّكْرَ لِإِلَهِ إِسْرَائِيلَ، أَخَذَ أَبِي، لَاحِي، السِّجَلَاتِ الْمُنْقُوشَةَ عَلَى أَلْوَاحِ النُّحَاسِ، وَفَتَشَهَا مِنَ الْبِدَايَةِ.

١١ وَرَأَى أَنَّهَا قَدْ اخْتَوَتْ عَلَى كُتُبِ مُوسَى الْخَمْسَةِ الَّتِي تُقَدَّمُ تَارِيخَ خَلْقِ الْعَالَمِ، وَأَيْضًا تَارِيخَ آدَمَ وَحَوَاءَ، أَبُوْنَا الْأَوَّلَيْنِ.

١٢ وَكَذَلِكَ عَلَى سِجْلِ الْيَهُودِ مُنْذُ الْبِدَايَةِ، وَصَوْلًا إِلَى بَدْءِ مُلْكِ صِدْقِيَا، مَلِكِ يَهُوذَا.

١٣ وَكَذَلِكَ نُبُوءَاتِ الْأَنْبِيَاءِ الْقِدِّيْسِينَ مُنْذُ الْبِدَايَةِ، وَصَوْلًا إِلَى بَدْءِ مُلْكِ صِدْقِيَا؛ وَكَذَلِكَ الْكَثِيرِ مِنَ النُّبُوءَاتِ الَّتِي نَطَقَ بِهَا قَمُ إِزْمِيَا.

١٤ وَكَانَ أَنَّ أَبِي لَاحِي وَجَدَ أَيْضًا عَلَى أَلْوَاحِ النُّحَاسِ نَسَبَ آبَائِهِ؛ فَقَدْ عَلِمَ أَنَّهُ كَانَ مِنْ نَسْلِ يُوسُفَ، أَجَلْ، يُوسُفَ ذَاكَ الَّذِي كَانَ ابْنُ يَعْقُوبَ، وَالَّذِي بَاعَ إِلَى مِصْرَ، وَحَفِظْتَهُ يَدُ الرَّبِّ كَيْ يَحْفَظَ أَبَاهُ يَعْقُوبَ وَكُلَّ أَهْلِ بَيْتِهِ مِنَ الْهَلَاكِ بِالْمَجَاعَةِ.

١٥ كَمَا قَادَهُمْ ذَلِكَ الْإِلَهُ نَفْسُهُ مِنَ السَّبْيِ وَمِنْ أَرْضِ مِصْرَ، وَحَفِظَهُمْ.

١٦ وَبِذَلِكَ اكْتَشَفَ أَبِي لَاحِي نَسَبَ آبَائِهِ. وَكَانَ لِابَانَ أَيْضًا مِنْ نَسْلِ يُوسُفَ؛ لِذَا فَقَدْ احْتَفَظَ هُوَ وَأَبَاؤُهُ بِالسِّجَلَاتِ.

١٧ وَلَمَّا رَأَى أَبِي كُلَّ هَذِهِ الْأُمُورِ، امْتَلَأَ بِالرُّوحِ، وَبَدَأَ يَتَنَبَّأُ عَنْ نَسْلِهِ—

١٨ يَاَنَّ أَلْوَاحِ النُّحَاسِ هَذِهِ سَوْفَ تَذْهَبُ إِلَى جَمِيعِ الْأُمَمِ وَالْقَبَائِلِ وَالْأَلْسِنَةِ وَالشُّعُوبِ الَّتِي كَانَتْ مِنْ نَسْلِهِ.

١٩ لِذَا فَقَدْ قَالَ إِنَّ أَلْوَاحِ النُّحَاسِ هَذِهِ لَنْ تَبْلَى أَبَدًا؛ كَمَا أَنَّهَا لَنْ تَفْقَدَ بَرِيقَهَا بِمُرُورِ الزَّمَنِ. وَتَنْبَأُ بِأُمُورٍ كَثِيرَةٍ عَنْ نَسْلِهِ.

٢٠ وَكَانَ أَنَّنِي أَنَا وَأَبِي قَدْ حَفِظْنَا الْوَصَايَا الَّتِي أَمَرْنَا بِهَا الرَّبُّ إِلَى ذَلِكَ الْوَقْتِ.

And we had obtained the records which the Lord had commanded us, and searched them and found that they were desirable; yea, even of great worth unto us, insomuch that we could preserve the commandments of the Lord unto our children.

Wherefore, it was wisdom in the Lord that we should carry them with us, as we journeyed in the wilderness towards the land of promise.

٢١ وَقَدْ حَصَلْنَا عَلَى السَّجَلَاتِ الَّتِي أَمَرْنَا الرَّبُّ بِالْحُصُولِ عَلَيْهَا،
وَفَقَّشْنَاهَا فَوَجَدْنَاهَا نَافِعَةً؛ أَجَلٌ، بَلْ عَظِيمَةٌ الْقِيَمَةُ لَنَا، حَيْثُ
سَثَمَكُنَّا مِنْ حِفْظِ وَصَايَا الرَّبِّ لِأَبْنَائِنَا.

٢٢ لِذَا فَإِنَّهَا لِحِكْمَةٍ فِي الرَّبِّ أَنْ نَحْمِلَهَا مَعَنَا وَنَحْنُ نَرْتَجِلُ فِي الْبَرِّيَّةِ
نَحْوَ أَرْضِ الْمَوْعِدِ.

1 Nephi 6

And now I, Nephi, do not give the genealogy of my fathers in this part of my record; neither at any time shall I give it after upon these plates which I am writing; for it is given in the record which has been kept by my father; wherefore, I do not write it in this work.

For it sufficeth me to say that we are descendants of Joseph.

And it mattereth not to me that I am particular to give a full account of all the things of my father, for they cannot be written upon these plates, for I desire the room that I may write of the things of God.

For the fulness of mine intent is that I may persuade men to come unto the God of Abraham, and the God of Isaac, and the God of Jacob, and be saved.

Wherefore, the things which are pleasing unto the world I do not write, but the things which are pleasing unto God and unto those who are not of the world.

Wherefore, I shall give commandment unto my seed, that they shall not occupy these plates with things which are not of worth unto the children of men.

١ نافي ٦

١ وَأَنَا، نافي، لَنْ أُضِيفَ نَسَبَ آبَائِي إِلَى هَذَا الْجُزْءِ مِنْ سِجْلِي؛ وَلَنْ أُضِيفَهُ أَبَدًا فِيمَا بَعْدَ عَلَى هَذِهِ الصَّفَائِحِ الَّتِي أُكْتُبُهَا؛ لِأَنَّهُ مَكْتُوبٌ فِي السِّجْلِ الَّذِي حَفِظَهُ أَبِي؛ لِذَا فَإِنِّي لَا أُكْتُبُهُ فِي هَذَا السِّجْلِ.

٢ لِأَنَّهُ يَكْفِينِي أَنْ أَقُولَ إِنَّنَا مِنْ نَسْلِ يَوْسُفَ.

٣ فَلَسْتُ مُهْتَمًّا بِتَدْوِينِ سِجْلِ كَامِلٍ لِكُلِّ شُؤْنِ أَبِي، لِأَنَّهُ لَا يُمَكِّنُ كِتَابَتَهَا عَلَى هَذِهِ الصَّفَائِحِ، لِأَنِّي أُرِيدُ أَنْ أُفْسِحَ مَجَالًا لِأَكْتُبَ عَنْ أُمُورِ اللَّهِ.

٤ لِأَنَّ كَامِلَ نِيَّتِي هِيَ أَنْ أَقْنِعَ الْبَشَرَ بِأَنْ يَأْتُوا إِلَى إِلِهِ إِبْرَاهِيمَ وَإِلِهِ إِسْحَاقَ وَإِلِهِ يَعْقُوبَ وَيَخْلُصُوا.

٥ لِذَلِكَ فَإِنَّا لَا نُكْتُبُ مَا يَسُرُّ الْعَالَمَ، بَلْ مَا يَسُرُّ اللَّهَ وَمَنْ لَيْسُوا مِنَ الْعَالَمِ.

٦ لِذَلِكَ سَأُوصِي نَسْلِي بِأَلَّا يَمْلَأُوا هَذِهِ الصَّفَائِحَ بِالْأُمُورِ الَّتِي لَيْسَ لَهَا قِيَمَةٌ لِأَبْنَاءِ الْبَشَرِ.

1 Nephi 7

١ نافي ٧

And now I would that ye might know, that after my father, Lehi, had made an end of prophesying concerning his seed, it came to pass that the Lord spake unto him again, saying that it was not meet for him, Lehi, that he should take his family into the wilderness alone; but that his sons should take daughters to wife, that they might raise up seed unto the Lord in the land of promise.

And it came to pass that the Lord commanded him that I, Nephi, and my brethren, should again return unto the land of Jerusalem, and bring down Ishmael and his family into the wilderness.

And it came to pass that I, Nephi, did again, with my brethren, go forth into the wilderness to go up to Jerusalem.

And it came to pass that we went up unto the house of Ishmael, and we did gain favor in the sight of Ishmael, insomuch that we did speak unto him the words of the Lord.

And it came to pass that the Lord did soften the heart of Ishmael, and also his household, insomuch that they took their journey with us down into the wilderness to the tent of our father.

And it came to pass that as we journeyed in the wilderness, behold Laman and Lemuel, and two of the daughters of Ishmael, and the two sons of Ishmael and their families, did rebel against us; yea, against me, Nephi, and Sam, and their father, Ishmael, and his wife, and his three other daughters.

And it came to pass in the which rebellion, they were desirous to return unto the land of Jerusalem.

And now I, Nephi, being grieved for the hardness of their hearts, therefore I spake unto them, saying, yea, even unto Laman and unto Lemuel: Behold ye are mine elder brethren, and how is it that ye are so hard in your hearts, and so blind in your minds, that ye have need that I, your younger brother, should speak unto you, yea, and set an example for you?

How is it that ye have not hearkened unto the word of the Lord?

How is it that ye have forgotten that ye have seen an angel of the Lord?

١ وَأَرِيدُ أَنْ تَعْلَمُوا أَنَّ الرَّبَّ كَلَّمَ أَبِي، لَاحِي، ثَانِيَةً، بَعْدَ انْتِهَائِهِ مِنَ التَّنْبُؤِ عَنْ نَسْلِهِ، وَقَالَ لَهُ إِنَّهُ لَا يَلِيْقُ بِهِ، لَاحِي، أَنْ يَأْخُذَ عَائِلَتَهُ إِلَى الْبَرِّيَّةِ مُنْفَرِدِينَ، بَلْ إِنَّ عَلَى أَبْنَائِهِ أَنْ يَتَّخِذُوا نِسَاءً كَزَوَاجَاتِ لَهُمْ كَي يُنْجِبُوا لِلرَّبِّ نَسْلًا فِي أَرْضِ الْمَوْعِدِ.

٢ وَكَانَ أَنَّ الرَّبَّ أَمَرَهُ بِأَنْ أَعُودَ أَنَا، نَافِي، وَإِخْوَتِي ثَانِيَةً إِلَى أَرْضِ أُورُشَلِيمَ، وَأَنْ نُحْضِرَ إِسْمَاعِيلَ وَعَائِلَتَهُ إِلَى الْبَرِّيَّةِ.

٣ وَكَانَ أَنَّنِي أَنَا، نَافِي، مَضَيْتُ ثَانِيَةً مَعَ إِخْوَتِي إِلَى الْبَرِّيَّةِ لِنُذْهِبَ إِلَى أُورُشَلِيمَ.

٤ وَكَانَ أَنَّنَا ذَهَبْنَا إِلَى مَنْزِلِ إِسْمَاعِيلَ، وَوَجَدْنَا نِعْمَةً فِي عَيْنِي إِسْمَاعِيلَ، حَيْثُ أَنَّنَا كَلَّمْنَاهُ بِكَلِمَاتِ الرَّبِّ.

٥ وَكَانَ أَنَّ الرَّبَّ رَفَّقَ قَلْبَ إِسْمَاعِيلَ وَأَهْلَ بَيْتِهِ أَيضًا حَتَّى أَنَّهُمْ ارْتَحَلُوا مَعَنَا نَازِلِينَ إِلَى الْبَرِّيَّةِ عِنْدَ خَيْمَةِ أَبِينَا.

٦ وَبَيْنَمَا كُنَّا نَرْتَجِلُ فِي الْبَرِّيَّةِ، تَمَرَّدَ عَلَيْنَا لَامَانُ وَلَمُوئِيلُ وَاثْنَتَانِ مِنْ بَنَاتِ إِسْمَاعِيلَ وَأَبْنَاءِ إِسْمَاعِيلَ وَعَائِلَتَاهُمَا؛ أَجَلْ، تَمَرَّدُوا عَلَيَّ أَنَا نَافِي وَسَامٌ وَأَبْيَهُمْ إِسْمَاعِيلُ وَرَوْجَتِهِ وَبَنَاتِهِ الثَّلَاثِ الْأُخْرِيَّاتِ.

٧ وَأَثْنَاءَ ذَلِكَ التَّمَرُّدِ كَانَ أَنَّهُمْ رَغِبُوا فِي الرُّجُوعِ إِلَى أَرْضِ أُورُشَلِيمَ.

٨ أَمَا أَنَا، نَافِي، فَقَدْ أَحْزَنْتَنِي قَسَاوَةُ قُلُوبِهِمْ، وَلِذَلِكَ كَلَّمْتُهُمْ قَائِلًا، أَجَلْ، كَلَّمْتُ لَامَانَ وَلَمُوئِيلَ: إِنَّكُمْ أَحْوَايَ الْكَبِيرَانِ، فَكَيْفَ يَكُونُ قَلْبَاكُمْ يَمِثِلُ هَذِهِ الْفَسُوءَ، وَعَقْلَاكُمْ يَمِثِلُ هَذَا الْعَمَى، فَتَحْتَاجَانِ إِلَى أَنْ أَكَلِّمَكُمَا أَنَا، أَخَوَكُمَا الْأَصْغَرَ، وَأَنْ أَكُونَ لَكُمْ قُدْوَةً؟

٩ كَيْفَ أَنْتُمْ لَمْ تُصْغِعُوا لِكَلِمَةِ الرَّبِّ؟

١٠ كَيْفَ نَسَيْتُمَا أَنَّكُمْ قَدْ رَأَيْتُمَا مَلَكَ الرَّبِّ؟

Yea, and how is it that ye have forgotten what great things the Lord hath done for us, in delivering us out of the hands of Laban, and also that we should obtain the record?

Yea, and how is it that ye have forgotten that the Lord is able to do all things according to his will, for the children of men, if it so be that they exercise faith in him? Wherefore, let us be faithful to him.

And if it so be that we are faithful to him, we shall obtain the land of promise; and ye shall know at some future period that the word of the Lord shall be fulfilled concerning the destruction of Jerusalem; for all things which the Lord hath spoken concerning the destruction of Jerusalem must be fulfilled.

For behold, the Spirit of the Lord ceaseth soon to strive with them; for behold, they have rejected the prophets, and Jeremiah have they cast into prison. And they have sought to take away the life of my father, insomuch that they have driven him out of the land.

Now behold, I say unto you that if ye will return unto Jerusalem ye shall also perish with them. And now, if ye have choice, go up to the land, and remember the words which I speak unto you, that if ye go ye will also perish; for thus the Spirit of the Lord constraineth me that I should speak.

And it came to pass that when I, Nephi, had spoken these words unto my brethren, they were angry with me. And it came to pass that they did lay their hands upon me, for behold, they were exceedingly wroth, and they did bind me with cords, for they sought to take away my life, that they might leave me in the wilderness to be devoured by wild beasts.

But it came to pass that I prayed unto the Lord, saying: O Lord, according to my faith which is in thee, wilt thou deliver me from the hands of my brethren; yea, even give me strength that I may burst these bands with which I am bound.

And it came to pass that when I had said these words, behold, the bands were loosed from off my hands and feet, and I stood before my brethren, and I spake unto them again.

١١ أَجَلٌ، وَكَيْفَ نَسَيْتُمَا الْأُمُورَ الْعَظِيمَةَ الَّتِي فَعَلَهَا الرَّبُّ لَنَا بِإِنْقَادِنَا مِنْ يَدَيِ لَابَانَ، وَكَذَلِكَ مَا فَعَلَهُ كَيْ نَحْضُلَ عَلَى السَّجْلِ؟

١٢ أَجَلٌ، كَيْفَ نَسَيْتُمَا أَنَّ الرَّبَّ قَادِرٌ عَلَى أَنْ يَفْعَلَ جَمِيعَ الْأُمُورِ، حَسَبَ إِرَادَتِهِ، لِأَبْنَاءِ الْبَشَرِ، إِذَا مَا رَسُوا الْإِيمَانَ بِهِ؟ لِذَا، فَلَنْكُنْ أَمْنَاءَ لِلرَّبِّ.

١٣ وَإِذَا كُنَّا أَمْنَاءَ لِلرَّبِّ، فَإِنَّا سَنَحْضُلُ عَلَى أَرْضِ الْمُوعِدِ؛ وَسَتَعْلَمُونَ فِي زَمَانٍ آتٍ أَنَّ كَلِمَةَ الرَّبِّ سَتَتِمُّ بِشَأْنِ دَمَارِ أُورُشَلِيمَ؛ لِأَنَّ كُلَّ مَا تَكَلَّمَ بِهِ الرَّبُّ عَنْ دَمَارِ أُورُشَلِيمَ يَجِبُ أَنْ يَتِمَّ.

١٤ فَإِنَّ رُوحَ الرَّبِّ سَيَتَوَقَّفُ قَرِيبًا عَنِ الْمُجَاهِدَةِ مَعَهُمْ؛ فَإِنَّهُمْ قَدْ رَفَضُوا الْأَنْبِيَاءَ، وَإِزْمِيًا طَرَحُوهُ فِي السَّجْنِ. وَقَدْ سَعَوْا لِيَسْلُبُوا حَيَاةَ أَبِي إِلَى أَنْ أُخْرِجُوهُ مِنَ الْأَرْضِ.

١٥ هَإِنذَا أَقُولُ لَكُمْ: إِنْ رَجَعْتُمَا إِلَى أُورُشَلِيمَ فَسَتَهْلِكَانِ أَيْضًا مَعَهُمْ. وَالْآنَ، إِنْ كَانَ ذَلِكَ خِيَارَكُمَا فَاصْعِدَا إِلَى الْأَرْضِ، وَتَذَكَّرَا الْكَلِمَاتِ الَّتِي أَكَلَمْتُكُمَا بِهَا: إِنْ ذَهَبْتُمَا فَأَنْتُمَا أَيْضًا تَهْلِكَانِ، لِأَنَّهُ هَكَذَا يَلْزَمُنِي رُوحَ الرَّبِّ أَنْ أَتَكَلَّمَ.

١٦ وَعِنْدَمَا تَكَلَّمْتُ أَنَا، نَافِي، بِهَذِهِ الْكَلِمَاتِ إِلَى أَخَوَيْ، غَضِبَا عَلَيَّ. وَكَانَ أَنَّهُمَا أَلْقِيَا بِأَيْدِيهِمَا عَلَيَّ، إِذْ أَنَّهُمَا كَانَا فِي غَايَةِ الْعُصْبِ، وَقَبْدَانِي بِالْجِبَالِ، لِأَنَّهُمَا سَعَبَا لِيَسْلُبَانِي حَيَاتِي، وَلِيَشْرُكَانِي فِي الْبَرِّيَّةِ لِتَفْتَرِسَنِي الْحَيَوَانَاتُ الْمُتَوَحَّشَةُ.

١٧ لِكِنِّي صَلَّيْتُ إِلَى الرَّبِّ قَائِلًا: يَا رَبُّ، حَسَبَ إِيْمَانِي الَّذِي بِكَ، أَنْقِذْنِي مِنْ أَيْدِي أَخَوَيْ؛ أَجَلٌ، اْمْنَحْنِي الْقُوَّةَ كَيْ أَحْطَمَ هَذِهِ الْقَيْودَ الَّتِي تُكَبِّلُنِي.

١٨ وَحِينَ نَطَقْتُ بِهَذِهِ الْكَلِمَاتِ، انْحَلَّتِ الْقَيْودُ عَنْ يَدَيَّ وَقَدَمَيَّ، وَوَقَفْتُ أَمَامَ أَخَوَيْ، وَكَلَّمْتُهُمَا ثَانِيَةً.

And it came to pass that they were angry with me again, and sought to lay hands upon me; but behold, one of the daughters of Ishmael, yea, and also her mother, and one of the sons of Ishmael, did plead with my brethren, insomuch that they did soften their hearts; and they did cease striving to take away my life.

And it came to pass that they were sorrowful, because of their wickedness, insomuch that they did bow down before me, and did plead with me that I would forgive them of the thing that they had done against me.

And it came to pass that I did frankly forgive them all that they had done, and I did exhort them that they would pray unto the Lord their God for forgiveness. And it came to pass that they did so. And after they had done praying unto the Lord we did again travel on our journey towards the tent of our father.

And it came to pass that we did come down unto the tent of our father. And after I and my brethren and all the house of Ishmael had come down unto the tent of my father, they did give thanks unto the Lord their God; and they did offer sacrifice and burnt offerings unto him.

١٩ وَكَانَ أَتُهُمَا غَضِبَا عَلَيَّ ثَانِيَةً، وَسَعَى لَأَنْ يُلْقِيَا بِأَيْدِيهِمَا عَلَيَّ؛ فَإِذَا بِأَخْدَى بَنَاتِ إِسْمَاعِيلَ، أَجَلْ، وَأُمُّهَا أَيْضًا، وَأَخْدَ ابْنِي إِسْمَاعِيلَ، قَدْ تَوَسَّلُوا إِلَى أَخَوَيْ إِلَى أَنْ رَفَقُوا قَلْبَيْهِمَا، وَتَوَقَّفَا عَنِ السَّغْيِ لِإِهْلَاكِي.

٢٠ وَحَدَّثَ أَتُهُمَا نَدِيمًا بِسَبَبِ شَرِّهِمَا حَتَّى أَتُهُمَا رَكَعًا أَمَامِي، وَتَوَسَّلَا إِلَيَّ كَيْ أَغْفَرَ لَهُمَا مَا فَعَلَاهُ تُجَاهِي.

٢١ وَكَانَ أَنَّنِي غَفَرْتُ لَهُمَا صِرَاحَةً كُلِّ مَا قَامَا بِهِ، وَنَاشَدْتُهُمَا بِأَنْ يُصَلِّيَا لِمَغْفِرَةِ الرَّبِّ إِلَهُهِمَا. وَحَدَّثَ أَتُهُمَا فَعَلَا ذَلِكَ. وَبَعْدَ أَنْ صَلَّيَا لِلرَّبِّ، ارْتَحَلْنَا ثَانِيَةً نَحْوَ خَيْمَةِ أَبِيْنَا.

٢٢ وَكَانَ أَنَّنَا نَزَلْنَا إِلَى خَيْمَةِ أَبِيْنَا. وَبَعْدَ أَنْ نَزَلْتُ أَنَا وَإِخْوَتِي وَكُلُّ بَيْتِ إِسْمَاعِيلَ إِلَى خَيْمَةِ أَبِي، قَدَّمُوا الشُّكْرَ لِلرَّبِّ إِلَهُهُمْ؛ وَقَدَّمُوا لَهُ الذَّبَائِحَ وَالْمُحْرَقَاتِ.

1 Nephi 8

And it came to pass that we had gathered together all manner of seeds of every kind, both of grain of every kind, and also of the seeds of fruit of every kind.

And it came to pass that while my father tarried in the wilderness he spake unto us, saying: Behold, I have dreamed a dream; or, in other words, I have seen a vision.

And behold, because of the thing which I have seen, I have reason to rejoice in the Lord because of Nephi and also of Sam; for I have reason to suppose that they, and also many of their seed, will be saved.

But behold, Laman and Lemuel, I fear exceedingly because of you; for behold, methought I saw in my dream, a dark and dreary wilderness.

And it came to pass that I saw a man, and he was dressed in a white robe; and he came and stood before me.

And it came to pass that he spake unto me, and bade me follow him.

And it came to pass that as I followed him I beheld myself that I was in a dark and dreary waste.

And after I had traveled for the space of many hours in darkness, I began to pray unto the Lord that he would have mercy on me, according to the multitude of his tender mercies.

And it came to pass after I had prayed unto the Lord I beheld a large and spacious field.

And it came to pass that I beheld a tree, whose fruit was desirable to make one happy.

And it came to pass that I did go forth and partake of the fruit thereof; and I beheld that it was most sweet, above all that I ever before tasted. Yea, and I beheld that the fruit thereof was white, to exceed all the whiteness that I had ever seen.

And as I partook of the fruit thereof it filled my soul with exceedingly great joy; wherefore, I began to be desirous that my family should partake of it also; for I knew that it was desirable above all other fruit.

And as I cast my eyes round about, that perhaps I might discover my family also, I beheld a river of water; and it ran along, and it was near the tree of which I was partaking the fruit.

١ وَحَدَّثَ أَنَا جَمَعْنَا الْبُذُورَ مِنْ كُلِّ نَوْعٍ: مِنَ الْخُبُوبِ مِنْ كُلِّ نَوْعٍ،
وَمِنْ بُذُورِ الْفَاكِهَةِ أَيْضًا مِنْ كُلِّ نَوْعٍ.

٢ وَبَيْنَمَا كَانَ أَبِي يَمْكُثُ فِي الْبَرِّيَّةِ، كَلَّمَنَا قَائِلًا: هَا أَنَا قَدْ حَلَمْتُ
حُلْمًا، أَوْ بِكَلِمَاتٍ أُخْرَى، رَأَيْتُ رُؤْيَا.

٣ وَبَسَبَبِ مَا رَأَيْتُهُ، فَهَنَّاكَ مَا يَدْعُونِي لِلإِنْتِهَاجِ فِي الرَّبِّ بِسَبَبِ
نَافِي وَكَذَلِكَ سَامٌ؛ فَلَدَيْ مَا يَدْعُونِي لِلإِغْتِقَادِ بِأَنَّهُمَا سَيَخْلُصَانِ،
وَأَيْضًا الْكَثِيرُونَ مِنْ نَسْلِهِمَا.

٤ لِكِنِّي، يَا لَامَانَ وَلَمُوئِيلَ، أَخَافُ خَوْفًا عَظِيمًا عَلَيْكُمَا؛ فَإِنَّهُ بَدَأَ لِي
أَنِّي رَأَيْتُ فِي حُلْمِي بَرِّيَّةً مُظْلِمَةً وَكُتَيْبَةً.

٥ وَكَانَ أَنِّي شَاهَدْتُ رَجُلًا، وَكَانَ يَزْتَدِي رِدَاءً أَبْيَضَ؛ فَأَتَى وَوَقَفَ
أَمَامِي.

٦ وَحَدَّثَ أَنَّهُ كَلَّمَنِي وَأَمَرَنِي أَنْ أَتَّبِعَهُ.

٧ وَبَيْنَمَا كُنْتُ أَتَّبِعُهُ، وَجَدْتُ نَفْسِي فِي قَفْرِ مُظْلِمٍ وَكُتَيْبٍ.

٨ وَبَعْدَ أَنْ ازْتَحَلْتُ لِمُدَّةِ سَاعَاتٍ كَثِيرَةٍ فِي الظَّلَامِ، بَدَأْتُ أَصَلِّي
لِلرَّبِّ كَيْ يَرْحَمَنِي حَسَبَ كَثْرَةِ مَرَاجِمِهِ.

٩ وَبَعْدَ أَنْ صَلَّيْتُ إِلَى الرَّبِّ، أَبْصَرْتُ حَقْلًا وَاسِعًا وَرَحْبًا.

١٠ وَكَانَ أَنِّي أَبْصَرْتُ شَجَرَةً ثِمَارِهَا شَهِيَّةٌ لِإِسْعَادِ الْمَرْءِ.

١١ وَحَدَّثَ أَنِّي مَضَيْتُ وَتَنَاوَلْتُ مِنْ ثِمَارِهَا؛ فَوَجَدْتُهَا حُلُوهً جِدًّا
تَفُوقُ فِي حَلَاوَتِهَا كُلَّ مَا سَبَقَ أَنْ نَدُوَّقْتُهُ. أَجَلْ، وَرَأَيْتُ أَنَّ ثِمَارَهَا
كَانَتْ بَيَاضًا تَفُوقُ فِي بَيَاضِهَا كُلَّ مَا سَبَقَ أَنْ رَأَيْتُهُ.

١٢ وَفِيمَا كُنْتُ أَتَنَاوَلُ مِنْ ثِمَارِهَا، مَلَأَتْ ثِمَارُهَا نَفْسِي بِبَهْجَةٍ عَظِيمَةٍ
جِدًّا؛ لِذَلِكَ بَدَأْتُ أَرْغَبُ فِي أَنْ تَتَنَاوَلَ عَائِلَتِي مِنْهَا أَيْضًا، لِأَنِّي
كُنْتُ أَعْلَمُ أَنَّهَا أَشْهَى مِنْ كُلِّ الثَّمَارِ الأُخْرَى.

١٣ وَبَيْنَمَا كُنْتُ أَنْظُرُ حَوْلِي، لَعَلِّي أَتَبَيَّنُ عَائِلَتِي أَيْضًا، أَبْصَرْتُ نَهْرًا
مِنْ مَاءٍ؛ وَكَانَ يَجْرِي بِالقُرْبِ مِنَ الشَّجَرَةِ الَّتِي كُنْتُ أَتَنَاوَلُ مِنْ
ثِمَارِهَا.

And I looked to behold from whence it came; and I saw the head thereof a little way off; and at the head thereof I beheld your mother Sariah, and Sam, and Nephi; and they stood as if they knew not whither they should go.

And it came to pass that I beckoned unto them; and I also did say unto them with a loud voice that they should come unto me, and partake of the fruit, which was desirable above all other fruit.

And it came to pass that they did come unto me and partake of the fruit also.

And it came to pass that I was desirous that Laman and Lemuel should come and partake of the fruit also; wherefore, I cast mine eyes towards the head of the river, that perhaps I might see them.

And it came to pass that I saw them, but they would not come unto me and partake of the fruit.

And I beheld a rod of iron, and it extended along the bank of the river, and led to the tree by which I stood.

And I also beheld a strait and narrow path, which came along by the rod of iron, even to the tree by which I stood; and it also led by the head of the fountain, unto a large and spacious field, as if it had been a world.

And I saw numberless concourses of people, many of whom were pressing forward, that they might obtain the path which led unto the tree by which I stood.

And it came to pass that they did come forth, and commence in the path which led to the tree.

And it came to pass that there arose a mist of darkness; yea, even an exceedingly great mist of darkness, insomuch that they who had commenced in the path did lose their way, that they wandered off and were lost.

And it came to pass that I beheld others pressing forward, and they came forth and caught hold of the end of the rod of iron; and they did press forward through the mist of darkness, clinging to the rod of iron, even until they did come forth and partake of the fruit of the tree.

And after they had partaken of the fruit of the tree they did cast their eyes about as if they were ashamed.

١٤ وَتَطَّلَعْتُ كَيْ أَرَى مِنْ أَيْنَ أَتَى النَّهْرُ، فَرَأَيْتُ مِنْبَعَهُ عَلَى بُعْدِ يَسِيرٍ؛ وَعِنْدَ مَنْبَعِهِ أَبْصَرْتُ أُمَّكُمْ سَرَايَا وَسَامَ وَنَافِي؛ وَكَانُوا وَاقْفِينَ لَا يَعْرِفُونَ إِلَى أَيْنَ يَذْهَبُونَ.

١٥ وَكَانَ أَنِّي أَشْرْتُ إِلَيْهِمْ، وَقُلْتُ لَهُمْ أَيضًا بِصَوْتٍ مُزْتَفِعٍ أَنْ يَأْتُوا إِلَيَّ وَيَتَنَاوَلُوا مِنَ الثَّمَارِ الَّتِي كَانَتْ أَشْهَى مِنْ كُلِّ الثَّمَارِ الْأُخْرَى.

١٦ وَحَدَّثْتُ أَنَّهُمْ أَتَوْا إِلَيَّ وَتَنَاوَلُوا مِنَ الثَّمَارِ أَيضًا.

١٧ وَكَانَ أَنَّنِي رَغَبْتُ فِي أَنْ يَأْتِيَ لَامَانُ وَلَمُوئِيلُ وَيَتَنَاوَلَا مِنَ الثَّمَارِ أَيضًا؛ لِذَلِكَ نَظَرْتُ نَحْوَ مَنْبَعِ النَّهْرِ، لَعَلِّي أَرَاهُمَا.

١٨ وَكَانَ أَنِّي رَأَيْتُهُمَا، لَكِنَّهُمَا رَفَضَا الْمَجِيءَ إِلَيَّ وَالتَّنَاوُلَ مِنَ الثَّمَارِ.

١٩ وَأَبْصَرْتُ قَضِييًّا مِنْ حَدِيدٍ قَدْ امْتَدَّ عَلَى ضَمَّةِ النَّهْرِ، وَكَانَ يُؤَدِّي إِلَى الشَّجَرَةِ الَّتِي كُنْتُ أَقِفُ بِجَوَارِهَا.

٢٠ كَذَلِكَ أَبْصَرْتُ طَرِيقًا ضَيِّقًا وَصَعْبًا قَدْ امْتَدَّ بِمُحَاذَةِ الْقَضِييِّ الْحَدِيدِيِّ إِلَى الشَّجَرَةِ الَّتِي كُنْتُ أَقِفُ بِجَوَارِهَا؛ وَكَانَ هَذَا الطَّرِيقُ يَمُرُّ بِالْقُرْبِ مِنْ مَنْبَعِ النَّهْرِ، مُؤَدِّيًا إِلَى حَقْلٍ كَبِيرٍ وَوَاسِعٍ كَأَنَّهُ عَالَمٌ.

٢١ وَرَأَيْتُ جُمُوعًا لَا حَصْرَ لَهَا مِنَ النَّاسِ، وَكَانَ الْكَثِيرُونَ مِنْهُمْ يَتَدَافِعُونَ إِلَى الْأَمَامِ كَيْ يَبْلُغُوا الطَّرِيقَ الَّذِي يُؤَدِّي إِلَى الشَّجَرَةِ الَّتِي كُنْتُ أَقِفُ بِجَوَارِهَا.

٢٢ وَحَدَّثْتُ أَنَّهُمْ أَقْبَلُوا، وَبَدَأُوا يَسْلُكُونَ الطَّرِيقَ الْمُوَدِّيَّ إِلَى الشَّجَرَةِ.

٢٣ وَحَدَّثْتُ أَنْ تَصَاعَدَ صَبَابٌ مُعْتَمٍ؛ أَجَلٌ، صَبَابٌ مُعْتَمٍ عَظِيمٌ جِدًّا حَتَّى أَنْ الَّذِينَ بَدَأُوا يَسْلُكُونَ الطَّرِيقَ ضَلُّوا سَبِيلَهُمْ فَتَاهُوا وَضَاعُوا.

٢٤ وَكَانَ أَنِّي أَبْصَرْتُ آخَرِينَ يَتَدَافِعُونَ إِلَى الْأَمَامِ، فَأَقْبَلُوا وَتَشَبَّثُوا بِطَرْفِ الْقَضِييِّ الْحَدِيدِيِّ؛ وَتَدَافَعُوا إِلَى الْأَمَامِ مُجْتَازِينَ الصَّبَابَ الْمُعْتَمِ، مُتَشَبِّثِينَ بِالْقَضِييِّ الْحَدِيدِيِّ، إِلَى أَنْ تَقَدَّمُوا وَتَنَاوَلُوا مِنَ ثَمَارِ الشَّجَرَةِ.

٢٥ وَبَعْدَ أَنْ تَنَاوَلُوا مِنَ ثَمَارِ الشَّجَرَةِ، بَدَأُوا يَلْتَفِتُونَ مِنْ حَوْلِهِمْ بِاسْتِحْيَاءٍ.

And I also cast my eyes round about, and beheld, on the other side of the river of water, a great and spacious building; and it stood as it were in the air, high above the earth.

And it was filled with people, both old and young, both male and female; and their manner of dress was exceedingly fine; and they were in the attitude of mocking and pointing their fingers towards those who had come at and were partaking of the fruit.

And after they had tasted of the fruit they were ashamed, because of those that were scoffing at them; and they fell away into forbidden paths and were lost.

And now I, Nephi, do not speak all the words of my father.

But, to be short in writing, behold, he saw other multitudes pressing forward; and they came and caught hold of the end of the rod of iron; and they did press their way forward, continually holding fast to the rod of iron, until they came forth and fell down and partook of the fruit of the tree.

And he also saw other multitudes feeling their way towards that great and spacious building.

And it came to pass that many were drowned in the depths of the fountain; and many were lost from his view, wandering in strange roads.

And great was the multitude that did enter into that strange building. And after they did enter into that building they did point the finger of scorn at me and those that were partaking of the fruit also; but we heeded them not.

These are the words of my father: For as many as heeded them, had fallen away.

And Laman and Lemuel partook not of the fruit, said my father.

And it came to pass after my father had spoken all the words of his dream or vision, which were many, he said unto us, because of these things which he saw in a vision, he exceedingly feared for Laman and Lemuel; yea, he feared lest they should be cast off from the presence of the Lord.

٢٦ وَنَظَرْتُ أَنَا حَوْلِي أَيْضًا، فَأَبْصَرْتُ عَلَى الصَّفَةِ الْأُخْرَى لِلنَّهْرِ بِنَاءً عَظِيمًا وَاسِعًا؛ وَكَانَ قَائِمًا كَأَنَّهُ فِي الْفُضَاءِ يَغْلُو فَوْقَ الْأَرْضِ.

٢٧ وَكَانَ مُمْتَلِئًا بِالنَّاسِ، كِبَارًا وَصِغَارًا، ذُكُورًا وَإِنَاثًا، وَكَانَتْ طَرِيقُهُ لِبَاسِهِمْ بَهِيئَةً جَدًّا؛ وَكَانُوا يُشِيرُونَ بِأَصَابِعِهِمْ بِسُخْرِيَّةٍ نَحْوَ مَنْ أَتَوْا لِيَتَنَاوَلُوا مِنَ الثَّمَارِ.

٢٨ وَبَعْدَ أَنْ ذَاقُوا الثَّمَارَ اسْتَحْيَوْا بِسَبَبِ الَّذِينَ كَانُوا يَتَهَكِّمُونَ عَلَيْهِمْ؛ فَمَضَوْا فِي طُرُقٍ مَحْظُورَةٍ وَضَلُّوا.

٢٩ أَمَا أَنَا، نَافِي، فَلَنْ أَسْرُدَ جَمِيعَ كَلِمَاتِ أَبِي.

٣٠ وَلَكِنْ لِأَخْتَصِرَ فِي الْكِتَابَةِ، فَإِنَّهُ رَأَى حُشُودًا أُخْرَى تَتَدَفَّعُ إِلَى الْأُمَامِ؛ وَأَتَوْا وَتَشَبَّثُوا بِطَرْفِ الْقَضِيبِ الْحَدِيدِيِّ؛ وَتَدَافَعُوا فِي طَرِيقِهِمْ إِلَى الْأُمَامِ، مُوَاصِلِينَ التَّشَبُّثَ بِالْقَضِيبِ الْحَدِيدِيِّ، إِلَى أَنْ وَصَلُوا وَخَرُّوا وَتَنَاوَلُوا مِنَ ثَمَارِ الشَّجَرَةِ.

٣١ وَرَأَى أَيْضًا حُشُودًا أُخْرَى تَتَلَمَّسُ طَرِيقَهَا نَحْوَ ذَلِكَ الْبِنَاءِ الْعَظِيمِ الْوَاسِعِ.

٣٢ وَحَدَّثَ أَنَّ كَثِيرِينَ غَرِقُوا فِي أَعْمَاقِ النَّهْرِ؛ وَكَثِيرِينَ غَابُوا عَن مَزْمَى بَصْرِهِ، هَائِمِينَ فِي طُرُقٍ غَرِيبَةٍ.

٣٣ وَكَانَ الْحَشْدُ الَّذِي دَخَلَ ذَلِكَ الْبِنَاءَ الْعَجِيبَ غَفِيرًا جَدًّا. وَبَعْدَ أَنْ دَخَلُوا ذَلِكَ الْبِنَاءَ، أَشَارُوا بِأَصَابِعِ الْإِحْتِقَارِ إِلَيَّ وَلَمَنْ كَانُوا يَتَنَاوَلُونَ مِنَ الثَّمَارِ أَيْضًا؛ وَلَكِنَّا لَمْ نَلْتَفِثْ إِلَيْهِمْ.

٣٤ وَقَالَ أَبِي: لِأَنَّ كُلَّ الَّذِينَ تَلَفَّتُوا إِلَيْهِمْ قَدْ ضَلُّوا.

٣٥ وَلَمْ يَتَنَاوَلْ لَامَانَ وَلَمُوئِيلَ مِنَ الثَّمَارِ حَسَبَمَا قَالَهُ أَبِي.

٣٦ وَبَعْدَ أَنْ سَرَدَ أَبِي كُلَّ كَلِمَاتِ حُلْمِهِ أَوْ رُؤْيَاةِ، وَكَانَتْ كَثِيرَةً، قَالَ لَنَا إِنَّهُ خَافَ خَوْفًا عَظِيمًا عَلَى لَامَانَ وَلَمُوئِيلَ بِسَبَبِ مَا رَأَهُ فِي الرُّؤْيَا؛ أَجَلْ، خَافَ أَنْ يَنْبَذَهُمَا الرَّبُّ مِنْ حَضْرَتِهِ.

And he did exhort them then with all the feeling of a tender parent, that they would hearken to his words, that perhaps the Lord would be merciful to them, and not cast them off; yea, my father did preach unto them.

And after he had preached unto them, and also prophesied unto them of many things, he bade them to keep the commandments of the Lord; and he did cease speaking unto them.

٣٧ ثُمَّ نَاشِدُهُمَا بِكُلِّ مَشَاعِرِ وَالِدٍ عَطُوفٍ بِأَنْ يُنصِتَا لِأَقْوَالِهِ، عَسَى أَنْ يَرْحَمَهُمَا الرَّبُّ فَلَا يَنْبِذُهُمَا؛ أَجَلٌ، لَقَدْ وَعَظَهُمَا أَبِي.

٣٨ وَبَعْدَ أَنْ وَعَظَهُمَا وَتَنَبَّأَ لَهُمَا كَذَلِكَ بِأُمُورٍ كَثِيرَةٍ، أَمَرَهُمَا أَنْ يَحْفَظَا وَصَايَا الرَّبِّ؛ ثُمَّ تَوَقَّفَ عَنْ مُخَاطَبَتَيْهِمَا.

1 Nephi 9

And all these things did my father see, and hear, and speak, as he dwelt in a tent, in the valley of Lemuel, and also a great many more things, which cannot be written upon these plates.

And now, as I have spoken concerning these plates, behold they are not the plates upon which I make a full account of the history of my people; for the plates upon which I make a full account of my people I have given the name of Nephi; wherefore, they are called the plates of Nephi, after mine own name; and these plates also are called the plates of Nephi.

Nevertheless, I have received a commandment of the Lord that I should make these plates, for the special purpose that there should be an account engraven of the ministry of my people.

Upon the other plates should be engraven an account of the reign of the kings, and the wars and contentions of my people; wherefore these plates are for the more part of the ministry; and the other plates are for the more part of the reign of the kings and the wars and contentions of my people.

Wherefore, the Lord hath commanded me to make these plates for a wise purpose in him, which purpose I know not.

But the Lord knoweth all things from the beginning; wherefore, he prepareth a way to accomplish all his works among the children of men; for behold, he hath all power unto the fulfilling of all his words. And thus it is. Amen.

١ نافي ٩

١ وَكُلُّ هَذِهِ الْأُمُورِ رَأَاهَا أَبِي وَسَمِعَهَا وَقَالَهَا أَثْنَاءَ إِقَامَتِهِ فِي الْخَيْمَةِ فِي وادي لموئيل، وَأَيْضًا أُمُورًا أُخْرَى كَثِيرَةً لَا يُمْكِنُ أَنْ تُكْتَبَ عَلَى هَذِهِ الصَّفَائِحِ.

٢ وَكَمَا تَكَلَّمْتُ عَنْ هَذِهِ الصَّفَائِحِ، فَإِنَّهَا لَيْسَتْ الصَّفَائِحَ الَّتِي أُدَوِّنُ عَلَيْهَا سِجَلًا كَامِلًا لِتَارِيخِ شَعْبِي؛ لِأَنَّ الصَّفَائِحَ الَّتِي أُدَوِّنُ عَلَيْهَا سِجَلًا كَامِلًا عَنْ شَعْبِي قَدْ مَنَحْتُهَا اسْمَ نَافِي؛ لِذَا فَإِنَّهَا تُدْعَى أَلْوَاخَ نَافِي عَلَى اسْمِي؛ وَهَذِهِ الصَّفَائِحُ أَيْضًا تُدْعَى أَلْوَاخَ نَافِي.

٣ وَرَغِمَ ذَلِكَ فَإِنِّي قَدْ تَلَقَّيْتُ وَصِيَّةً مِنَ الرَّبِّ بِأَنْ أَصْنَعَ هَذِهِ الصَّفَائِحَ لِغَايَةٍ خَاصَّةٍ وَهِيَ أَنْ يَكُونَ هُنَاكَ سِجَلٌ مَنقُوشٌ عَنِ الْخِدْمَةِ الرَّوْحِيَّةِ بَيْنَ شَعْبِي.

٤ وَأَنْ يُنْقَشَ عَلَى الصَّفَائِحِ الْأُخْرَى سِجَلٌ عَنِ حُكْمِ الْمُلُوكِ وَحُرُوبِ أَبْنَاءِ شَعْبِي وَخُصُومَاتِهِمْ؛ لِذَلِكَ فَإِنَّ هَذِهِ الصَّفَائِحَ تُخْتَصُّ أَكْثَرَ بِالْخِدْمَةِ الرَّوْحِيَّةِ؛ وَتُخْتَصُّ الصَّفَائِحُ الْأُخْرَى أَكْثَرَ بِحُكْمِ الْمُلُوكِ وَبِحُرُوبِ أَبْنَاءِ شَعْبِي وَخُصُومَاتِهِمْ.

٥ لِذَا فَقَدْ أَمَرَنِي الرَّبُّ بِأَنْ أَصْنَعَ هَذِهِ الصَّفَائِحَ لِغَايَةٍ حَكِيمَةٍ عِنْدَهُ وَهِيَ غَايَةٌ لَا أَعْلَمُهَا.

٦ لَكِنَّ الرَّبَّ يَعْلَمُ كُلَّ الْأُمُورِ مِنْذُ الْبَدْءِ؛ لِذَا فَهُوَ يُعِدُّ سَبِيلًا لِإِنجَازِ جَمِيعِ أَعْمَالِهِ بَيْنَ أَبْنَاءِ الْبَشَرِ؛ فَإِنَّ لَهُ كُلَّ الْقُوَّةِ لِیَحَقِّقَ جَمِيعَ أَقْوَالِهِ. وَهَكَذَا يَكُونُ. آمِينَ.

1 Nephi 10

And now I, Nephi, proceed to give an account upon these plates of my proceedings, and my reign and ministry; wherefore, to proceed with mine account, I must speak somewhat of the things of my father, and also of my brethren.

For behold, it came to pass after my father had made an end of speaking the words of his dream, and also of exhorting them to all diligence, he spake unto them concerning the Jews—

That after they should be destroyed, even that great city Jerusalem, and many be carried away captive into Babylon, according to the own due time of the Lord, they should return again, yea, even be brought back out of captivity; and after they should be brought back out of captivity they should possess again the land of their inheritance.

Yea, even six hundred years from the time that my father left Jerusalem, a prophet would the Lord God raise up among the Jews—even a Messiah, or, in other words, a Savior of the world.

And he also spake concerning the prophets, how great a number had testified of these things, concerning this Messiah, of whom he had spoken, or this Redeemer of the world.

Wherefore, all mankind were in a lost and in a fallen state, and ever would be save they should rely on this Redeemer.

And he spake also concerning a prophet who should come before the Messiah, to prepare the way of the Lord—

Yea, even he should go forth and cry in the wilderness: Prepare ye the way of the Lord, and make his paths straight; for there standeth one among you whom ye know not; and he is mightier than I, whose shoe's latchet I am not worthy to unloose. And much spake my father concerning this thing.

And my father said he should baptize in Bethabara, beyond Jordan; and he also said he should baptize with water; even that he should baptize the Messiah with water.

١٠ نافي

١ وَالآنَ أَنَا، نَافِي، أَسْتَمِرُّ فِي تَسْجِيلِ سِيرَتِي وَحُكْمِي وَخِدْمَتِي عَلَى هَذِهِ الصَّفَائِحِ؛ لِذَا، كُنِي أَوَّاصِلٌ سِجْلِي، فَإِنَّ عَلَيَّ أَنْ أَتَكَلَّمَ بَعْضَ الشَّيْءِ عَنِ شُؤُونِ أَبِي وَإِخْوَتِي أَيْضًا.

٢ فَبَعْدَ أَنْ أَنهَى أَبِي سَرَدَ كَلِمَاتِ حُلْمِهِ، وَأَيْضًا مُنَاشَدَتَهُ لَهُمْ بِالْإِجْتِهَادِ، تَكَلَّمْتُ إِلَيْهِمْ عَنِ الْيَهُودِ—

٣ أَنَّهُ بَعْدَ أَنْ يَجَلَّ بِهِمِ الْخَرَابُ، حَتَّى خَرَابَ تِلْكَ الْمَدِينَةَ الْعَظِيمَةَ أُورُشَلِيمَ، وَبَعْدَ أَنْ يُسَاقَ الْكَثِيرُونَ فِي السَّبْيِ إِلَى بَابِلَ، حَسَبَ وَقْتِ الرَّبِّ الْمَعْيَنِ، سَيَرْجِعُونَ أَيْضًا، أَجَلٌ، سَيُرَدُّونَ مِنَ السَّبْيِ. وَبَعْدَ أَنْ يُرَدُّوا مِنَ السَّبْيِ، سَيَتَمَلَّكُونَ أَرْضَ مِيرَاثِهِمْ تَانِيَةً.

٤ أَجَلٌ، حَتَّى بَعْدَ سِتْمِئَةِ سَنَةٍ مِنْ وَقْتِ مُغَادَرَةِ أَبِي لِأُورُشَلِيمَ، سَيَقِيمُ السَّيِّدُ الرَّبُّ نَبِيًّا بَيْنَ الْيَهُودِ، وَهُوَ الْمَسِيحُ، أَوْ بِكَلِمَاتٍ أُخْرَى مُخَلِّصُ الْعَالَمِ.

٥ وَتَكَلَّمْتُ أَيْضًا عَنِ الْأَنْبِيَاءِ، وَكَيْفَ أَنْ كَثِيرًا مِنْهُمْ قَدْ شَهِدُوا بِهَذِهِ الْأُمُورِ، عَنِ هَذَا الْمَسِيحِ أَوْ فَادِي الْعَالَمِ الَّذِي تَكَلَّمَ عَنْهُ.

٦ لِذَا، فَقَدْ كَانَ الْبَشَرُ كُلُّهُمْ فِي حَالَةٍ مِنَ الضَّلَالِ وَالسُّقُوطِ، وَسَيَبْقُونَ كَذَلِكَ إِلَى الْأَبَدِ إِلَّا إِذَا أَتَكَلَّمُوا عَلَى هَذَا الْفَادِي.

٧ وَتَكَلَّمْتُ أَيْضًا عَنِ نَبِيِّ سَيَأْتِي قَبْلَ الْمَسِيحِ لِيُعِدَّ طَرِيقَ الرَّبِّ—

٨ أَجَلٌ، سَيَجُولُ صَارِحًا فِي الْبَرِّيَّةِ: أَعِدُّوا طَرِيقَ الرَّبِّ وَاصْنَعُوا سُبُلَهُ مُسْتَقِيمَةً؛ فَإِنَّ بَيْنَكُمْ مَنْ لَا تَعْرِفُونَهُ؛ وَهُوَ أَقْوَى مِنِّي، وَلَسْتُ أَهْلًا أَنْ أَحُلَّ سَيُورَ جِذَائِهِ. وَتَكَلَّمْتُ أَبِي كَثِيرًا بِخُصُوصِ هَذَا الْأَمْرِ.

٩ وَقَالَ أَبِي إِنَّهُ سَيُعَمِّدُ فِي بَيْتِ عَبْرَةَ، عَلَى الصَّفَةِ الْأُخْرَى مِنْ نَهْرِ الْأُرْدُنِّ؛ وَقَالَ كَذَلِكَ إِنَّهُ سَيُعَمِّدُ بِالْمَاءِ؛ أَجَلٌ، سَيُعَمِّدُ الْمَسِيحَ بِالْمَاءِ.

And after he had baptized the Messiah with water, he should behold and bear record that he had baptized the Lamb of God, who should take away the sins of the world.

And it came to pass after my father had spoken these words he spake unto my brethren concerning the gospel which should be preached among the Jews, and also concerning the dwindling of the Jews in unbelief. And after they had slain the Messiah, who should come, and after he had been slain he should rise from the dead, and should make himself manifest, by the Holy Ghost, unto the Gentiles.

Yea, even my father spake much concerning the Gentiles, and also concerning the house of Israel, that they should be compared like unto an olive tree, whose branches should be broken off and should be scattered upon all the face of the earth.

Wherefore, he said it must needs be that we should be led with one accord into the land of promise, unto the fulfilling of the word of the Lord, that we should be scattered upon all the face of the earth.

And after the house of Israel should be scattered they should be gathered together again; or, in fine, after the Gentiles had received the fulness of the Gospel, the natural branches of the olive tree, or the remnants of the house of Israel, should be grafted in, or come to the knowledge of the true Messiah, their Lord and their Redeemer.

And after this manner of language did my father prophesy and speak unto my brethren, and also many more things which I do not write in this book; for I have written as many of them as were expedient for me in mine other book.

And all these things, of which I have spoken, were done as my father dwelt in a tent, in the valley of Lemuel.

١٠ وَبَعْدَ أَنْ يُعَمِّدَ الْمَسِيحَ بِالْمَاءِ، سَيُفَرِّقُ وَيَشْهَدُ بِأَنَّهُ قَدْ عَمَدَ حَمَلَ اللَّهِ الَّذِي سَيُزِيلُ خَطَايَا الْعَالَمِ.

١١ وَبَعْدَ أَنْ تَكَلَّمَ أَبِي بِهَذِهِ الْكَلِمَاتِ، خَاطَبَ إِخْوَتِي بِخُصُوصِ الْإِنْجِيلِ الَّذِي سَيُبَشِّرُ بِهِ بَيْنَ الْيَهُودِ، وَأَيْضًا عَنْ تَرَاجُعِ إِيْمَانِ الْيَهُودِ. وَبَعْدَ أَنْ يَفْتَلُوا الْمَسِيحَ الَّذِي سَيَأْتِي، وَبَعْدَ قَتْلِهِ، فَإِنَّهُ سَيَقُومُ مِنْ بَيْنِ الْأُمَمَاتِ وَسَيُظْهِرُ نَفْسَهُ بِوِاسِطَةِ الرُّوحِ الْقُدُسِ لِلْأُمَّمِ.

١٢ أَجَلْ، وَتَكَلَّمَ أَبِي كَثِيرًا بِخُصُوصِ الْأُمَّمِ، وَأَيْضًا عَنْ بَيْتِ إِسْرَائِيلَ، وَأَنَّهُ يُمَكِّنُ تَشْبِيهُهُ بِشَجَرَةِ الزَّيْتُونِ الَّتِي تُقَطَّعُ أَغْصَانُهَا وَتَنْتَشِتُّ عَلَى وَجْهِ الْأَرْضِ كُلِّهَا.

١٣ لِيَذَا فَقَدْ قَالَ إِنَّهُ لَا بُدَّ أَنْ نُفْتَادَ جَمَاعَةً إِلَى أَرْضِ الْمَوْعِدِ، لِتَتِمَّ كَلِمَةُ الرَّبِّ: بِأَنَّا سَنَنْتَشِتُّ عَلَى وَجْهِ الْأَرْضِ كُلِّهَا.

١٤ وَبَعْدَ أَنْ يَتَشَبَّهَ بَيْتُ إِسْرَائِيلَ فَإِنَّهُمْ سَيُجْمَعُونَ ثَانِيَةً؛ أَوْ فِي النَّهَايَةِ، بَعْدَ أَنْ يَكُونَ الْأُمَّمُ قَدْ تَلَقَّوْا مِلَّةَ الْإِنْجِيلِ، فَإِنَّ الْأَغْصَانَ الطَّبِيعِيَّةَ لِشَجَرَةِ الزَّيْتُونِ، أَيْ بَقَايَا بَيْتِ إِسْرَائِيلَ، سَيُظْعَمُونَ، أَيْ سَيَتَوَصَّلُونَ إِلَى مَعْرِفَةِ الْمَسِيحِ الْحَقِّ، رَبِّهِمْ وَفَادِيهِمْ.

١٥ وَعَلَى هَذَا النَّحْوِ مِنَ الْقَوْلِ تَنَبَّأَ أَبِي وَتَكَلَّمَ إِلَى إِخْوَتِي؛ وَهُنَاكَ أُمُورٌ أُخْرَى كَثِيرَةٌ أَيْضًا لَمْ أَكْتُبْهَا فِي هَذَا الْكِتَابِ، لِأَنِّي كَتَبْتُ كُلَّ مَا بَدَأَ لِي مُلَانِمًا فِي كِتَابِي الْآخَرِ.

١٦ وَكُلُّ هَذِهِ الْأُمُورِ الَّتِي تَكَلَّمْتُ عَنْهَا حَدَّثْتُ أَثْنَاءَ إِقَامَةِ أَبِي فِي الْخَيْمَةِ فِي وَادِي لَمُوئِيلَ.

And it came to pass after I, Nephi, having heard all the words of my father, concerning the things which he saw in a vision, and also the things which he spake by the power of the Holy Ghost, which power he received by faith on the Son of God—and the Son of God was the Messiah who should come—I, Nephi, was desirous also that I might see, and hear, and know of these things, by the power of the Holy Ghost, which is the gift of God unto all those who diligently seek him, as well in times of old as in the time that he should manifest himself unto the children of men.

For he is the same yesterday, today, and forever; and the way is prepared for all men from the foundation of the world, if it so be that they repent and come unto him.

For he that diligently seeketh shall find; and the mysteries of God shall be unfolded unto them, by the power of the Holy Ghost, as well in these times as in times of old, and as well in times of old as in times to come; wherefore, the course of the Lord is one eternal round.

Therefore remember, O man, for all thy doings thou shalt be brought into judgment.

Wherefore, if ye have sought to do wickedly in the days of your probation, then ye are found unclean before the judgment-seat of God; and no unclean thing can dwell with God; wherefore, ye must be cast off forever.

And the Holy Ghost giveth authority that I should speak these things, and deny them not.

١٧ وَبَعْدَ أَنْ سَمِعْتُ أَنَا، نَافِي، كُلَّ مَا قَالَهُ أَبِي عَنِ الْأُمُورِ الَّتِي رَأَاهَا فِي رُؤْيَا، وَأَيْضًا الْأُمُورِ الَّتِي تَكَلَّمَ عَنْهَا بِقُوَّةِ الرُّوحِ الْقُدُسِ، وَهِيَ الْقُوَّةُ الَّتِي حَصَلَ عَلَيْهَا مِنْ خِلَالِ إِيمَانِهِ بِابْنِ اللَّهِ—وَابْنُ اللَّهِ هُوَ الْمَسِيحُ الَّذِي سَبَّأْتَنِي—رَغِبْتُ أَنَا، نَافِي، أَيْضًا فِي أَنْ أَرَى وَأَسْمَعَ وَأَعْرِفَ هَذِهِ الْأُمُورَ بِقُوَّةِ الرُّوحِ الْقُدُسِ، الَّذِي هُوَ هِبَةُ اللَّهِ لِكُلِّ مَنْ يَسْعَوْنَ إِلَيْهِ بِاجْتِهَادٍ، عِنْدَمَا يُظْهِرُ نَفْسَهُ لِإِبْنَاءِ الْبَشَرِ كَمَا فِي الْأَزْمِنَةِ الْقَدِيمَةِ.

١٨ لِأَنَّ اللَّهَ هُوَ هُوَ أَمْسًا وَالْيَوْمَ وَإِلَى الْأَبَدِ؛ وَالطَّرِيقُ مُعَدٌّ لِجَمِيعِ الْبَشَرِ مُنْذُ تَأْسِيسِ الْعَالَمِ إِنْ تَابُوا وَأَتَوْا إِلَيْهِ.

١٩ فَمَنْ طَلَبَ بِاجْتِهَادٍ وَجَدَ؛ وَسَتَنْجَلِي لَهُمْ أَسْرَارَ اللَّهِ بِقُوَّةِ الرُّوحِ الْقُدُسِ فِي هَذِهِ الْأَزْمِنَةِ كَمَا فِي الْأَزْمِنَةِ الْقَدِيمَةِ؛ وَكَمَا انْجَلَتْ فِي الْأَزْمِنَةِ الْقَدِيمَةِ سَتَنْجَلِي فِي الْأَزْمِنَةِ الْمُقْبِلَةِ؛ لِذَا، فَمَسَلَكُ الرَّبِّ دَوْرَةٌ أَبَدِيَّةٌ.

٢٠ لِذَا تَذَكَّرْ، أَيُّهَا الْإِنْسَانُ، أَنَّكَ تُحَاسَبُ عَلَى جَمِيعِ أَعْمَالِكَ.

٢١ لِذَا فَإِنْ سَعَيْتَ لِفِعْلِ الشَّرِّ فِي أَيَّامِ اخْتِبَارِكَ، فَسَتَوْجَدُ نَجَسًا أَمَامَ عَرْشِ حُكْمِ اللَّهِ؛ وَلَا يُمَكِّنُ لِنَجَسٍ أَنْ يُقِيمَ مَعَ اللَّهِ؛ لِذَلِكَ سَيَتَوَجَّبُ أَنْ تُنْبَذَ إِلَى الْأَبَدِ.

٢٢ وَالرُّوحُ الْقُدُسُ يَهْبِئِي السُّلْطَةَ كَيْ أَتَكَلَّمَ بِهَذِهِ الْأُمُورِ وَلَا أَنْكِرَهَا.

1 Nephi 11

For it came to pass after I had desired to know the things that my father had seen, and believing that the Lord was able to make them known unto me, as I sat pondering in mine heart I was caught away in the Spirit of the Lord, yea, into an exceedingly high mountain, which I never had before seen, and upon which I never had before set my foot.

And the Spirit said unto me: Behold, what desirest thou?

And I said: I desire to behold the things which my father saw.

And the Spirit said unto me: Believest thou that thy father saw the tree of which he hath spoken?

And I said: Yea, thou knowest that I believe all the words of my father.

And when I had spoken these words, the Spirit cried with a loud voice, saying: Hosanna to the Lord, the most high God; for he is God over all the earth, yea, even above all. And blessed art thou, Nephi, because thou believest in the Son of the most high God; wherefore, thou shalt behold the things which thou hast desired.

And behold this thing shall be given unto thee for a sign, that after thou hast beheld the tree which bore the fruit which thy father tasted, thou shalt also behold a man descending out of heaven, and him shall ye witness; and after ye have witnessed him ye shall bear record that it is the Son of God.

And it came to pass that the Spirit said unto me: Look! And I looked and beheld a tree; and it was like unto the tree which my father had seen; and the beauty thereof was far beyond, yea, exceeding of all beauty; and the whiteness thereof did exceed the whiteness of the driven snow.

And it came to pass after I had seen the tree, I said unto the Spirit: I behold thou hast shown unto me the tree which is precious above all.

And he said unto me: What desirest thou?

١ نافي ١١

١ فَبَعْدَ أَنْ كَانَ لَدَيَّ رَغْبَةٌ فِي مَعْرِفَةِ الْأُمُورِ الَّتِي رَأَاهَا أَبِي، مُؤْمِنًا بِأَنَّ الرَّبَّ يَسْتَطِيعُ أَنْ يُعَرِّفَنِي بِهَا، وَبَيْنَمَا كُنْتُ جَالِسًا مُتَأَمِّلًا بِقَلْبِي، حَمَلَنِي رُوحُ الرَّبِّ، أَجَلًا، إِلَى جَبَلٍ بَالِغِ الْإِرْتِفَاعِ لَمْ أَرَهُ مِنْ قَبْلُ، وَلَمْ تَطَّأهُ قَدَمِي أَبَدًا.

٢ وَقَالَ لِي الرُّوحُ: مَا هِيَ رَغْبَتُكَ؟

٣ فَقُلْتُ: أَرُغِبُ فِي رُؤْيَا الْأُمُورِ الَّتِي رَأَاهَا أَبِي.

٤ فَقَالَ لِي الرُّوحُ: أَتُؤْمِنُ بِأَنَّ أَبَاكَ رَأَى الشَّجَرَةَ الَّتِي تَكَلَّمَ عَنْهَا؟

٥ فَقُلْتُ: نَعَمْ، أَنْتَ تَعْلَمُ أَنِّي مُؤْمِنٌ بِكُلِّ كَلِمَاتِ أَبِي.

٦ وَلَمَّا نَطَقْتُ بِهَذِهِ الْكَلِمَاتِ، هَتَفَ الرُّوحُ بِصَوْتِ عَالٍ قَائِلًا: أَوْصِنَا لِلرَّبِّ، إِلَهِي الْعَلِيِّ؛ لِأَنَّهُ إِلَهٌ كُلِّ الْأَرْضِ، أَجَلٌ، وَهُوَ فَوْقَ الْجَمِيعِ. وَمُبَارَكٌ أَنْتَ يَا نَافِي لِأَنَّكَ تُؤْمِنُ بِابْنِ إِلَهِي الْعَلِيِّ؛ لِذَا فَإِنَّكَ سَتَرَى الْأُمُورَ الَّتِي رَغِبْتَ فِي رُؤْيَيْهَا.

٧ وَإِنَّ هَذَا يُعْطَى لَكَ كَعَلَامَةٍ: إِنَّكَ بَعْدَ أَنْ تَرَى الشَّجَرَةَ الَّتِي حَمَلَتِ الثَّمَرَ الَّذِي تَدْوِقُ مِنْهُ أَبُوكَ، فَإِنَّكَ سَتَرَى أَيْضًا رَجُلًا يَنْزِلُ مِنَ السَّمَاءِ؛ فَإِنَّكَ سَتَشَاهِدُهُ؛ وَبَعْدَ أَنْ تَشَاهِدَهُ فَإِنَّكَ سَتَشْهَدُ بِأَنَّهُ ابْنُ اللَّهِ.

٨ وَكَانَ أَنَّ الرُّوحَ قَالَ لِي: أَنْظُرْ! فَتَنْظُرُ وَرَأَيْتَ شَجَرَةً وَكَانَتْ كَالشَّجَرَةِ الَّتِي رَأَاهَا أَبِي؛ وَكَانَ جَمَالُهَا فَائِقًا، أَجَلٌ، يَفُوقُ كُلَّ جَمَالٍ؛ وَبَيَاضُهَا كَانَ يَفُوقُ الثَّلْجَ الْمُنْتَوِرَ بَيَاضًا.

٩ وَبَعْدَ أَنْ رَأَيْتَ الشَّجَرَةَ، قُلْتُ لِلرُّوحِ: أَرَى أَنَّكَ أَطَهَرْتَ لِي الشَّجَرَةَ الَّتِي هِيَ أَعْلَى مِنْ كُلِّ شَيْءٍ.

١٠ فَقَالَ لِي: مَا هِيَ رَغْبَتُكَ؟

And I said unto him: To know the interpretation thereof—for I spake unto him as a man speaketh; for I beheld that he was in the form of a man; yet nevertheless, I knew that it was the Spirit of the Lord; and he spake unto me as a man speaketh with another.

And it came to pass that he said unto me: Look! And I looked as if to look upon him, and I saw him not; for he had gone from before my presence.

And it came to pass that I looked and beheld the great city of Jerusalem, and also other cities. And I beheld the city of Nazareth; and in the city of Nazareth I beheld a virgin, and she was exceedingly fair and white.

And it came to pass that I saw the heavens open; and an angel came down and stood before me; and he said unto me: Nephi, what beholdest thou?

And I said unto him: A virgin, most beautiful and fair above all other virgins.

And he said unto me: Knowest thou the condescension of God?

And I said unto him: I know that he loveth his children; nevertheless, I do not know the meaning of all things.

And he said unto me: Behold, the virgin whom thou seest is the mother of the Son of God, after the manner of the flesh.

And it came to pass that I beheld that she was carried away in the Spirit; and after she had been carried away in the Spirit for the space of a time the angel spake unto me, saying: Look!

And I looked and beheld the virgin again, bearing a child in her arms.

And the angel said unto me: Behold the Lamb of God, yea, even the Son of the Eternal Father! Knowest thou the meaning of the tree which thy father saw?

And I answered him, saying: Yea, it is the love of God, which sheddeth itself abroad in the hearts of the children of men; wherefore, it is the most desirable above all things.

And he spake unto me, saying: Yea, and the most joyous to the soul.

١١ فَقُلْتُ لَهُ: أَنْ أَعْرِفَ مَعْنَى الشَّجَرَةِ—لِأَنَّي كُنْتُ أَتَكَلَّمُ مَعَهُ مِثْلَ إِنْسَانٍ؛ فَقَدْ رَأَيْتُ أَنَّهُ كَانَ عَلَى هَيْئَةِ إِنْسَانٍ، وَعَلَى الرَّغْمِ مِنْ ذَلِكَ عَلِمْتُ أَنَّهُ كَانَ رُوحَ الرَّبِّ؛ وَكَانَ يَتَكَلَّمُ مَعِي مِثْلَ إِنْسَانٍ.

١٢ وَكَانَ أَنَّهُ قَالَ لِي: أَنْظُرْ! فَالْتَمَّتُ كَيْ أَنْظُرَ إِلَيْهِ فَلَمْ أَرَهُ، لِأَنَّهُ كَانَ قَدْ غَابَ مِنْ أَمَامِي.

١٣ وَكَانَ أَنِّي نَظَرْتُ فَرَأَيْتُ الْمَدِينَةَ الْعَظِيمَةَ أَوْرُشَلِيمَ، وَمُدُنًا أُخْرَى أَيْضًا. وَرَأَيْتُ مَدِينَةَ النَّاصِرَةِ، وَفِي مَدِينَةِ النَّاصِرَةِ رَأَيْتُ عَذْرَاءَ، وَكَانَتْ فَائِقَةَ الْحُسْنِ وَالْبَيَاضِ.

١٤ وَحَدَّثَ أَنِّي رَأَيْتُ السَّمَاوَاتِ تَفْتَحُ؛ وَهَبَطَ مَلَاكٌ وَوَقَّفَ أَمَامِي؛ وَقَالَ لِي: يَا نَافِي، مَا الَّذِي تَرَاهُ؟

١٥ فَقُلْتُ لَهُ: عَذْرَاءٌ أَكْثَرَ جَمَالًا وَحُسْنًا مِنْ كُلِّ عَذْرَاءٍ سِوَاهَا.

١٦ فَقَالَ لِي: أَتَعْرِفُ تَنَازُلَ اللَّهِ؟

١٧ فَقُلْتُ لَهُ: أَعْلَمُ أَنَّ اللَّهَ يُحِبُّ أَبْنَاءَهُ، وَمَعَ ذَلِكَ فَإِنِّي لَا أَعْلَمُ مَعَانِي الْأُمُورِ جَمِيعِهَا.

١٨ فَقَالَ لِي: إِنَّ الْعَذْرَاءَ الَّتِي تَرَاهَا هِيَ وَالِدَةُ ابْنِ اللَّهِ حَسَبِ الْجَسَدِ.

١٩ وَكَانَ أَنِّي رَأَيْتُ أَنَّهَا حُمِلَتْ بِالرُّوحِ، وَبَعْدَ أَنْ حُمِلَتْ بِالرُّوحِ لِمُدَّةٍ مِنَ الزَّمَنِ كَلَّمَنِي الْمَلَاكُ قَائِلًا: أَنْظُرْ!

٢٠ وَنَظَرْتُ فَرَأَيْتُ الْعَذْرَاءَ ثَانِيَةً، وَهِيَ تَحْمِلُ طِفْلًا بَيْنَ ذِرَاعَيْهَا.

٢١ وَقَالَ لِي الْمَلَاكُ: هُوَذَا حَمَلَ اللَّهُ، أَجَلٌ، بَلْ هُوَ ابْنُ الْأَبِ الْأَبَدِيِّ! هَلْ تَعْرِفُ مَعْنَى الشَّجَرَةِ الَّتِي رَأَاهَا أَبُوكَ؟

٢٢ فَأَجَبْتُهُ قَائِلًا: نَعَمْ، إِنَّهَا مَحَبَّةُ اللَّهِ الَّتِي تَنْتَشِرُ فِي قُلُوبِ أَبْنَاءِ الْبَشَرِ؛ لِذَلِكَ فَإِنَّهَا تُشْتَهَى أَكْثَرَ مِنْ كُلِّ الْأُمُورِ.

٢٣ وَكَلَّمَنِي قَائِلًا: نَعَمْ، وَهِيَ أَكْثَرُ مَا يُبْهَجُ النَّفْسَ.

And after he had said these words, he said unto me: Look! And I looked, and I beheld the Son of God going forth among the children of men; and I saw many fall down at his feet and worship him.

And it came to pass that I beheld that the rod of iron, which my father had seen, was the word of God, which led to the fountain of living waters, or to the tree of life; which waters are a representation of the love of God; and I also beheld that the tree of life was a representation of the love of God.

And the angel said unto me again: Look and behold the condescension of God!

And I looked and beheld the Redeemer of the world, of whom my father had spoken; and I also beheld the prophet who should prepare the way before him. And the Lamb of God went forth and was baptized of him; and after he was baptized, I beheld the heavens open, and the Holy Ghost come down out of heaven and abide upon him in the form of a dove.

And I beheld that he went forth ministering unto the people, in power and great glory; and the multitudes were gathered together to hear him; and I beheld that they cast him out from among them.

And I also beheld twelve others following him. And it came to pass that they were carried away in the Spirit from before my face, and I saw them not.

And it came to pass that the angel spake unto me again, saying: Look! And I looked, and I beheld the heavens open again, and I saw angels descending upon the children of men; and they did minister unto them.

And he spake unto me again, saying: Look! And I looked, and I beheld the Lamb of God going forth among the children of men. And I beheld multitudes of people who were sick, and who were afflicted with all manner of diseases, and with devils and unclean spirits; and the angel spake and showed all these things unto me. And they were healed by the power of the Lamb of God; and the devils and the unclean spirits were cast out.

And it came to pass that the angel spake unto me again, saying: Look! And I looked and beheld the Lamb of God, that he was taken by the people; yea, the Son of the everlasting God was judged of the world; and I saw and bear record.

٢٤ وَبَعْدَ أَنْ قَالَ هَذِهِ الْكَلِمَاتِ، قَالَ لِي: أَنْظُرُوا! فَتَنَظَّرْتُ وَرَأَيْتُ ابْنَ اللَّهِ يَجُولُ بَيْنَ أَبْنَاءِ الْبَشَرِ؛ وَرَأَيْتُ الْكَثِيرِينَ يَخْرُونَ عِنْدَ قَدَمَيْهِ وَيَعْبُدُونَهُ.

٢٥ وَكَانَ أَنِّي رَأَيْتُ أَنَّ الْقَضِيبَ الْحَدِيدِيَّ الَّذِي رَأَاهُ أَبِي كَانَ كَلِمَةَ اللَّهِ الَّتِي تُؤَدِّي إِلَى يَنْبُوعِ الْمِيَاهِ الْحَيَّةِ، أَوْ إِلَى شَجَرَةِ الْحَيَاةِ؛ وَتِلْكَ الْمِيَاهُ هِيَ رَمْزٌ لِمَحَبَّةِ اللَّهِ؛ وَرَأَيْتُ أَنَّ شَجَرَةَ الْحَيَاةِ كَانَتْ رَمْزًا لِمَحَبَّةِ اللَّهِ أَيْضًا.

٢٦ وَقَالَ لِي الْمَلَاكُ ثَانِيَةً: أَنْظُرْ وَشَاهِدْ تَنَازُلَ اللَّهِ!

٢٧ فَتَنَظَّرْتُ وَرَأَيْتُ فَادِيَّ الْعَالَمِ الَّذِي تَحَدَّثَ عَنْهُ أَبِي؛ وَرَأَيْتُ أَيْضًا النَّبِيَّ الَّذِي سَيُعِدُّ الطَّرِيقَ أَمَامَهُ. وَمَضَى حَمَلُ اللَّهِ وَتَعَمَّدَ عَلَى يَدَيْهِ، وَبَعْدَ أَنْ تَعَمَّدَ رَأَيْتُ السَّمَاوَاتِ تَفْتَحُ وَالرُّوحَ الْقُدْسَ يَنْزِلُ مِنَ السَّمَاءِ وَيَسْتَقِرُّ عَلَيْهِ فِي هَيْئَةِ حَمَامَةٍ.

٢٨ وَرَأَيْتُهُ يَجُولُ وَيَخْدِمُ النَّاسَ بِقُوَّةٍ وَمَجْدٍ عَظِيمٍ؛ وَاجْتَمَعَتِ الْحُشُودُ لِتَسْمَعَهُ؛ وَرَأَيْتُهُمْ يَطْرُدُونَهُ مِنْ بَيْنِهِمْ.

٢٩ وَرَأَيْتُ كَذَلِكَ اثْنَيْ عَشَرَ آخَرِينَ يَتَّبِعُونَهُ. وَحَدَّثَ أَنَّهُمْ حُمُلُوا بِالرُّوحِ مِنْ أَمَامِ وَجْهِهِ فَلَمْ أَرَهُمْ.

٣٠ وَكَانَ أَنَّ الْمَلَاكُ كَلَّمَنِي ثَانِيَةً قَائِلًا: أَنْظُرُوا! فَتَنَظَّرْتُ وَرَأَيْتُ السَّمَاوَاتِ تَفْتَحُ ثَانِيَةً، ثُمَّ رَأَيْتُ مَلَائِكَةً يَنْزِلُونَ عَلَى أَبْنَاءِ الْبَشَرِ وَيَخْدِمُونَهُمْ.

٣١ وَكَلَّمَنِي ثَانِيَةً قَائِلًا: أَنْظُرُوا! فَتَنَظَّرْتُ وَرَأَيْتُ حَمَلُ اللَّهِ يَمْضِي بَيْنَ أَبْنَاءِ الْبَشَرِ. وَرَأَيْتُ حُشُودًا مِنَ الْمَرْضَى وَالْمُصَابِينَ بِشَتَّى الْأَمْرَاضِ وَمَنْ بِهِمْ شَيْطَانٌ وَأَرْوَاحُ نَجَسَةٍ؛ وَتَكَلَّمَ الْمَلَاكُ وَأَطَّلَعَنِي عَلَى هَذِهِ الْأُمُورِ جَمِيعِهَا. وَقَدْ أُبْرِنُوا بِقُوَّةِ حَمَلِ اللَّهِ؛ وَطَرِدَتِ الشَّيَاطِينُ وَالْأَرْوَاحُ النَّجَسَةُ.

٣٢ وَكَانَ أَنَّ الْمَلَاكُ كَلَّمَنِي ثَانِيَةً قَائِلًا: أَنْظُرُوا! فَتَنَظَّرْتُ وَرَأَيْتُ النَّاسَ وَقَدْ أَخَذُوا حَمَلُ اللَّهِ؛ أَجَلٌ، ابْنُ إِلَهِ الْأَزَلِيِّ أَدَانَهُ الْعَالَمُ، وَأَنَا رَأَيْتُ وَأَشْهَدُ بِذَلِكَ.

And I, Nephi, saw that he was lifted up upon the cross and slain for the sins of the world.

And after he was slain I saw the multitudes of the earth, that they were gathered together to fight against the apostles of the Lamb; for thus were the twelve called by the angel of the Lord.

And the multitude of the earth was gathered together; and I beheld that they were in a large and spacious building, like unto the building which my father saw. And the angel of the Lord spake unto me again, saying: Behold the world and the wisdom thereof; yea, behold the house of Israel hath gathered together to fight against the twelve apostles of the Lamb.

And it came to pass that I saw and bear record, that the great and spacious building was the pride of the world; and it fell, and the fall thereof was exceedingly great. And the angel of the Lord spake unto me again, saying: Thus shall be the destruction of all nations, kindreds, tongues, and people, that shall fight against the twelve apostles of the Lamb.

٣٣ وَأَنَا، نَافِي، رَأَيْتُ أَنَّهُ قَدْ رُفِعَ عَلَى الصَّلِيبِ وَقَتِلَ مِنْ أَجْلِ خَطَايَا
العَالَمِ.

٣٤ وَبَعْدَ قَتْلِهِ رَأَيْتُ أَنَّ حُشُودَ الْأَرْضِ اجْتَمَعَتْ لِتُحَارِبَ رُسُلَ الْحَمَلِ؛
فَهَكَذَا دَعَا مَلَكَ الرَّبِّ الْإِثْنَيْ عَشَرَ.

٣٥ وَاجْتَمَعَتْ حُشُودُ الْأَرْضِ؛ وَرَأَيْتُ أَنَّهَا كَانَتْ فِي بِنَاءٍ ضَخِيمٍ وَاسِعٍ
كَالْبِنَاءِ الَّذِي رَأَاهُ أَبِي. وَكَلَّمَنِي مَلَكَ الرَّبِّ ثَانِيَةً قَائِلًا: أَنْظُرِ الْعَالَمَ
وَحِكْمَتَهُ؛ أَجَلٌ، هُوَذَا بَيْتُ إِسْرَائِيلَ قَدْ اجْتَمَعَ لِتُحَارِبَ رُسُلَ
الْحَمَلِ الْإِثْنَيْ عَشَرَ.

٣٦ وَكَانَ أَنَّنِي رَأَيْتُ وَأَشْهَدُ أَنَّ الْبِنَاءَ الْعَظِيمَ وَالْوَاسِعَ كَانَ غُرُورَ
العَالَمِ؛ وَقَدْ سَقَطَ، وَكَانَ سُقُوطُهُ عَظِيمًا جِدًّا. وَكَلَّمَنِي مَلَكَ الرَّبِّ
ثَانِيَةً قَائِلًا: هَكَذَا سَيَكُونُ هَلَاكُ كُلِّ الْأُمَمِ وَالْقَبَائِلِ وَالْأَلْسِنَةِ
وَالشُّعُوبِ الَّتِي تُحَارِبُ رُسُلَ الْحَمَلِ الْإِثْنَيْ عَشَرَ.

And it came to pass that the angel said unto me: Look, and behold thy seed, and also the seed of thy brethren. And I looked and beheld the land of promise; and I beheld multitudes of people, yea, even as it were in number as many as the sand of the sea.

And it came to pass that I beheld multitudes gathered together to battle, one against the other; and I beheld wars, and rumors of wars, and great slaughters with the sword among my people.

And it came to pass that I beheld many generations pass away, after the manner of wars and contentions in the land; and I beheld many cities, yea, even that I did not number them.

And it came to pass that I saw a mist of darkness on the face of the land of promise; and I saw lightnings, and I heard thunderings, and earthquakes, and all manner of tumultuous noises; and I saw the earth and the rocks, that they rent; and I saw mountains tumbling into pieces; and I saw the plains of the earth, that they were broken up; and I saw many cities that they were sunk; and I saw many that they were burned with fire; and I saw many that did tumble to the earth, because of the quaking thereof.

And it came to pass after I saw these things, I saw the vapor of darkness, that it passed from off the face of the earth; and behold, I saw multitudes who had not fallen because of the great and terrible judgments of the Lord.

And I saw the heavens open, and the Lamb of God descending out of heaven; and he came down and showed himself unto them.

And I also saw and bear record that the Holy Ghost fell upon twelve others; and they were ordained of God, and chosen.

And the angel spake unto me, saying: Behold the twelve disciples of the Lamb, who are chosen to minister unto thy seed.

And he said unto me: Thou rememberest the twelve apostles of the Lamb? Behold they are they who shall judge the twelve tribes of Israel; wherefore, the twelve ministers of thy seed shall be judged of them; for ye are of the house of Israel.

١ وَكَانَ أَنَّ الْمَلَكَ قَالَ لِي: أَنْظُرْ تَرَ نَسْلَكَ وَأَيْضًا نَسْلَ إِخْوَتِكَ. فَظَلْتُ وَرَأَيْتُ أَرْضَ الْمَوْعِدِ وَرَأَيْتُ حُشُودًا مِنَ النَّاسِ، أَجَلٌ، كَأَنَّهَا مِثْلُ رَمْلِ الْبَحْرِ فِي كَثْرَتِهَا.

٢ وَحَدَّثَ أَنِّي رَأَيْتُ حُشُودًا اجْتَمَعَتْ لِمُحَارَبَةٍ بَعْضُهَا الْبَعْضَ، وَرَأَيْتُ حُرُوبًا وَأَخْبَارَ حُرُوبٍ وَمَذَابِحَ عَظِيمَةً بِالسَّيْفِ بَيْنَ شُعْبِي.

٣ وَكَانَ أَنِّي رَأَيْتُ أَجْيَالًا كَثِيرَةً تَنْقُضِي فِي الْحُرُوبِ وَالْخُصُومَاتِ فِي الْأَرْضِ؛ وَرَأَيْتُ مُدُنًا كَثِيرَةً، أَجَلٌ، حَتَّى أَنِّي لَمْ أَحْصِهَا.

٤ وَحَدَّثَ أَنِّي رَأَيْتُ ضَبَابًا مُغْتَمًّا عَلَى وَجْهِ أَرْضِ الْمَوْعِدِ؛ وَرَأَيْتُ بُرُوقًا وَسَمِعْتُ رُعُودًا وَرَزَازِلَ وَأَصْوَاتًا صَاحِبَةً شَتَّى؛ وَرَأَيْتُ الْأَرْضَ وَالصُّخُورَ وَقَدْ تَشَقَّقَتْ؛ وَرَأَيْتُ الْجِبَالَ تَنْهَارُ مُتَفَقِّتَةً؛ وَرَأَيْتُ سُهُولَ الْأَرْضِ وَقَدْ تَشَقَّقَتْ؛ وَرَأَيْتُ مُدُنًا كَثِيرَةً قَدْ أُغْرِقَتْ؛ وَرَأَيْتُ مُدُنًا كَثِيرَةً قَدْ أُحْرِقَتْ بِالنَّارِ؛ وَرَأَيْتُ مُدُنًا كَثِيرَةً قَدْ انْهَارَتْ بِسَبَبِ رَزَازِلِ الْأَرْضِ.

٥ وَبَعْدَ أَنْ رَأَيْتُ هَذِهِ الْأُمُورَ، رَأَيْتُ الضَّبَابَ الْمُغْتَمَّ وَقَدْ زَالَ عَنِ وَجْهِ الْأَرْضِ؛ وَرَأَيْتُ حُشُودًا لَمْ تَسْقُطْ بِسَبَبِ أَحْكَامِ الرَّبِّ الْعَظِيمَةِ وَالْمَهُولَةِ.

٦ وَرَأَيْتُ السَّمَاوَاتِ تَفْتَحُ وَحَمَلَ اللَّهُ يَهْبُطُ مِنَ السَّمَاءِ؛ فَتَزَلَّ وَأَظْهَرَ نَفْسَهُ لَهُمْ.

٧ وَرَأَيْتُ أَيْضًا وَأَشْهَدُ أَنَّ الرُّوحَ الْقُدُسَ حَلَّ عَلَى اثْنَيْ عَشَرَ آخَرِينَ فَرَسَمَهُمُ اللَّهُ وَاخْتَارَهُمْ.

٨ وَكَلَّمَنِي الْمَلَكَ قَائِلًا: أَنْظُرْ تَلَامِيذَ الْحَمَلِ الْإِثْنَيْ عَشَرَ الْمُخْتَارِينَ لِيَخْدِمُوا نَسْلَكَ.

٩ وَقَالَ لِي: أَتَذْكُرُ رُسُلَ الْحَمَلِ الْإِثْنَيْ عَشَرَ؟ فَهُمْ الَّذِينَ سَيَدِينُونَ أَسْبَاطَ إِسْرَائِيلَ الْإِثْنَيْ عَشَرَ؛ لِذَلِكَ فَإِنَّهُمْ يَدِينُونَ حُدَامَ نَسْلِكَ الْإِثْنَيْ عَشَرَ؛ لِأَنَّكُمْ مِنْ بَيْتِ إِسْرَائِيلَ.

And these twelve ministers whom thou beholdest shall judge thy seed. And, behold, they are righteous forever; for because of their faith in the Lamb of God their garments are made white in his blood.

And the angel said unto me: Look! And I looked, and beheld three generations pass away in righteousness; and their garments were white even like unto the Lamb of God. And the angel said unto me: These are made white in the blood of the Lamb, because of their faith in him.

And I, Nephi, also saw many of the fourth generation who passed away in righteousness.

And it came to pass that I saw the multitudes of the earth gathered together.

And the angel said unto me: Behold thy seed, and also the seed of thy brethren.

And it came to pass that I looked and beheld the people of my seed gathered together in multitudes against the seed of my brethren; and they were gathered together to battle.

And the angel spake unto me, saying: Behold the fountain of filthy water which thy father saw; yea, even the river of which he spake; and the depths thereof are the depths of hell.

And the mists of darkness are the temptations of the devil, which blindeth the eyes, and hardeneth the hearts of the children of men, and leadeth them away into broad roads, that they perish and are lost.

And the large and spacious building, which thy father saw, is vain imaginations and the pride of the children of men. And a great and a terrible gulf divideth them; yea, even the word of the justice of the Eternal God, and the Messiah who is the Lamb of God, of whom the Holy Ghost beareth record, from the beginning of the world until this time, and from this time henceforth and forever.

And while the angel spake these words, I beheld and saw that the seed of my brethren did contend against my seed, according to the word of the angel; and because of the pride of my seed, and the temptations of the devil, I beheld that the seed of my brethren did overpower the people of my seed.

١٠ وَهَؤُلَاءِ الْخُدَامُ الْإِثْنَا عَشَرَ الَّذِينَ تَرَاهُمْ سَيِّدِينَ نَسْلَكَ. وَهُمْ أَبْرَارٌ إِلَى الْأَبَدِ؛ فَيَسَبِّبُ إِيمَانِهِمْ يَحْمَلُ اللَّهُ قَدْ ابْيَضَّتْ ثِيَابُهُمْ بِدَمِهِ.

١١ وَقَالَ الْمَلَائِكَةُ لِي: أَنْظُرْ! فَنَظَرْتُ وَرَأَيْتُ ثَلَاثَةَ أَجْيَالٍ تَنْقُضِي فِي بَرٍّ؛ وَكَانَتْ ثِيَابُهُمْ بَيَاضًا كَحَمَلِ اللَّهِ. وَقَالَ الْمَلَائِكَةُ لِي: هَؤُلَاءِ قَدْ أَصْبَحُوا بَيَاضًا فِي دَمِ الْحَمَلِ لِإِيمَانِهِمْ بِهِ.

١٢ وَأَنَا، نَافِي، رَأَيْتُ أَيْضًا كَثِيرِينَ مِنَ الْجِيلِ الرَّابِعِ مِمَّنْ انْقَضُوا فِي بَرٍّ.

١٣ وَكَانَ أَنَّنِي رَأَيْتُ حُشُودَ الْأَرْضِ مُجْتَمِعَةً.

١٤ وَقَالَ لِي الْمَلَائِكَةُ: أَنْظُرْ نَسْلَكَ وَأَيْضًا نَسْلَ إِخْوَتِكَ.

١٥ وَكَانَ أَنِّي نَظَرْتُ وَرَأَيْتُ جُمُوعًا مِنْ نَسْلِي مُجْتَمِعِينَ فِي حُشُودٍ ضِدَّ نَسْلِ إِخْوَتِي؛ وَكَانُوا مُجْتَمِعِينَ لِيَتَحَارَبُوا.

١٦ وَكَلَّمَنِي الْمَلَائِكَةُ قَائِلًا: أَنْظُرْ مَنَبَعَ الْمَاءِ النَّجِسِ الَّذِي رَأَى أَبُوكَ؛ أَجَلٌ، وَهُوَ النَّهْرُ الَّذِي تَكَلَّمَ عَنْهُ؛ وَأَعْمَاقُهُ هِيَ أَعْمَاقُ الْجَحِيمِ.

١٧ وَالصَّبَابُ الْمُعْتَمُ هُوَ تَجَارِبُ إِبْلِيسَ الَّتِي تُعْمِي أَعْيُنَ أَبْنَاءِ الْبَشَرِ وَتُقَسِّي قُلُوبَهُمْ، وَتَقُودُهُمْ إِلَى الطَّرِيقِ الْوَاسِعَةِ الَّتِي يَهْلِكُوا وَيَضِلُّوا.

١٨ وَالْبِنَاءُ الصَّخْمُ وَالْوَاسِعُ الَّذِي رَأَى أَبُوكَ هُوَ خُبْلَاءُ أَبْنَاءِ الْبَشَرِ وَغُرُورُهُمْ. وَإِنَّ هُوَّةَ عَظِيمَةً وَمَهَوْلَةً تَفْصِلُ بَيْنَهُمْ، أَجَلٌ، كَلِمَةٌ عَدَلُ الْإِلَهِ الْأَبَدِيِّ وَالْمَسِيحِ الَّذِي هُوَ حَمَلُ اللَّهِ الَّذِي يَشْهَدُ لَهُ الرُّوحُ الْقُدُسُ مُنْذُ بَدَأَ الْعَالَمَ حَتَّى هَذَا الزَّمَنِ، وَمِنْ هَذَا الزَّمَنِ إِلَى الْأَبَدِ.

١٩ وَفِيمَا الْمَلَائِكَةُ يَتَكَلَّمُ بِهَذِهِ الْكَلِمَاتِ، نَظَرْتُ فَرَأَيْتُ أَنَّ نَسْلَ إِخْوَتِي قَدْ تَصَارَعُوا مَعَ نَسْلِي حَسَبَ كَلِمَةِ الْمَلَائِكَةِ؛ وَبَسَبَبِ غُرُورِ نَسْلِي وَتَجَارِبِ إِبْلِيسَ، رَأَيْتُ أَنَّ نَسْلَ إِخْوَتِي قَدْ تَغَلَّبُوا عَلَى نَسْلِي شَعْبِي.

And it came to pass that I beheld, and saw the people of the seed of my brethren that they had overcome my seed; and they went forth in multitudes upon the face of the land.

And I saw them gathered together in multitudes; and I saw wars and rumors of wars among them; and in wars and rumors of wars I saw many generations pass away.

And the angel said unto me: Behold these shall dwindle in unbelief.

And it came to pass that I beheld, after they had dwindled in unbelief they became a dark, and loathsome, and a filthy people, full of idleness and all manner of abominations.

٢٠ وَكَانَ أَنِّي نَظَرْتُ فَرَأَيْتُ نَسْلَ إِخْوَتِي وَقَدْ تَغَلَّبُوا عَلَى نَسْلِي؛
وَأَنْتَشَرُوا فِي حُشُودٍ عَلَى وَجْهِ الْأَرْضِ.

٢١ وَرَأَيْتُهُمْ قَدِ اجْتَمَعُوا فِي حُشُودٍ؛ وَرَأَيْتُ حُرُوبًا وَأَخْبَارَ حُرُوبٍ
بَيْنَهُمْ؛ وَفِي الْحُرُوبِ وَأَخْبَارِ الْحُرُوبِ رَأَيْتُ أَجْيَالًا كَثِيرَةً تَنْقُضِي.

٢٢ وَقَالَ لِي الْمَلَكُ: هَؤُلَاءِ سَيَتَرَجَعُ إِيمَانُهُمْ.

٢٣ وَبَعْدَ تَرَاجُعِ إِيمَانِهِمْ، أَبْصَرْتُ أَنَّهُمْ أَصْبَحُوا شَعْبًا دَاكِنًا وَبَغِيضًا
وَدَنَسًا يَسُودُهُ الْخُمُولُ وَشَتَى الرَّجَاسَاتِ.

1 Nephi 13

And it came to pass that the angel spake unto me, saying: Look! And I looked and beheld many nations and kingdoms.

And the angel said unto me: What beholdest thou? And I said: I behold many nations and kingdoms.

And he said unto me: These are the nations and kingdoms of the Gentiles.

And it came to pass that I saw among the nations of the Gentiles the formation of a great church.

And the angel said unto me: Behold the formation of a church which is most abominable above all other churches, which slayeth the saints of God, yea, and tortureth them and bindeth them down, and yoketh them with a yoke of iron, and bringeth them down into captivity.

And it came to pass that I beheld this great and abominable church; and I saw the devil that he was the founder of it.

And I also saw gold, and silver, and silks, and scarlets, and fine-twined linen, and all manner of precious clothing; and I saw many harlots.

And the angel spake unto me, saying: Behold the gold, and the silver, and the silks, and the scarlets, and the fine-twined linen, and the precious clothing, and the harlots, are the desires of this great and abominable church.

And also for the praise of the world do they destroy the saints of God, and bring them down into captivity.

And it came to pass that I looked and beheld many waters; and they divided the Gentiles from the seed of my brethren.

And it came to pass that the angel said unto me: Behold the wrath of God is upon the seed of thy brethren.

And I looked and beheld a man among the Gentiles, who was separated from the seed of my brethren by the many waters; and I beheld the Spirit of God, that it came down and wrought upon the man; and he went forth upon the many waters, even unto the seed of my brethren, who were in the promised land.

١ نافي ١٣

١ وَكَانَ أَنَّ الْمَلَائِكَةَ كَلَّمَنِي قَائِلًا: أَنْظُرُوا! فَتَنظَرْتُ وَرَأَيْتُ الْكَثِيرَ مِنَ الشُّعُوبِ وَالْمَمَالِكِ.

٢ وَقَالَ لِي الْمَلَائِكَةُ: مَاذَا تَرَى؟ فَقُلْتُ: أَرَى الْكَثِيرَ مِنَ الشُّعُوبِ وَالْمَمَالِكِ.

٣ فَقَالَ لِي: هَذِهِ هِيَ شُعُوبُ الْأُمَمِ وَمَمَالِكُهُمْ.

٤ وَكَانَ أَنِّي رَأَيْتُ بَيْنَ شُعُوبِ الْأُمَمِ تَأْسِيسَ كَنِيسَةٍ هَائِلَةٍ.

٥ وَقَالَ لِي الْمَلَائِكَةُ: أَنْظُرْ تَأْسِيسَ كَنِيسَةٍ أَكْثَرَ بُغْضًا مِنْ كَافَّةِ الْكِنَائِسِ الْأُخْرَى، فَإِنَّهَا تَقْتُلُ قَدِيسِي اللَّهِ، أَجَلْ، وَتَعْدُبُهُمْ وَتَقْيِدُهُمْ وَتَرْبِطُهُمْ بِبَيْرٍ مِنْ حَدِيدٍ، وَتَقْوُدُهُمْ إِلَى السَّبْيِ.

٦ وَكَانَ أَنِّي رَأَيْتُ هَذِهِ الْكَنِيسَةَ الْهَائِلَةَ الْبَغِيضَةَ؛ وَرَأَيْتُ أَنَّ إِبْلِيسَ كَانَ مُؤَسِّسَهَا.

٧ وَرَأَيْتُ أَيْضًا ذَهَبًا وَفِضَّةً وَحَرِيرًا وَقِرْمِزًا وَكَتَانًا جَيِّدَ الْفَتْلِ وَشَتَّى الثِّيَابِ الثَّمِينَةِ؛ وَرَأَيْتُ زَانِيَاتٍ كَثِيرَاتٍ.

٨ وَكَلَّمَنِي الْمَلَائِكَةُ قَائِلًا: إِنَّ الذَّهَبَ وَالْفِضَّةَ وَالْحَرِيرَ وَالْقِرْمِزَ وَالْكَتَانَ الْجَيِّدَ الْفَتْلَ وَالثِّيَابَ الثَّمِينَةَ وَالزَّانِيَاتِ، هِيَ كُلُّهَا رَغَبَاتُ هَذِهِ الْكَنِيسَةِ الْهَائِلَةِ الْبَغِيضَةَ.

٩ وَمِنْ أَجْلِ أَنْ يَبَالُوا مَدْحَ الْعَالَمِ، يَهْلِكُونَ قَدِيسِي اللَّهِ وَيَقْوُدُونَهُمْ إِلَى السَّبْيِ.

١٠ وَكَانَ أَنَّنِي نَظَرْتُ وَرَأَيْتُ مِيَاهًا كَثِيرَةً قَدْ فَصَلَتْ الْأُمَّمَ عَنِ نَسْلِ إِخْوَتِي.

١١ وَحَدَّثَ أَنَّ الْمَلَائِكَةَ قَالَ لِي: إِنَّ غَضَبَ اللَّهِ عَلَى نَسْلِ إِخْوَتِكَ.

١٢ وَتَنظَرْتُ فَرَأَيْتُ رَجُلًا بَيْنَ الْأُمَمِ، فَصَلَتْهُ الْمِيَاهُ الْكَثِيرَةُ عَنِ نَسْلِ إِخْوَتِي؛ وَرَأَيْتُ رُوحَ اللَّهِ وَقَدْ نَزَلَ وَحَلَّ عَلَى هَذَا الرَّجُلِ، فَجَعَلَهُ يُبْجِرُ عَبْرَ الْمِيَاهِ الْكَثِيرَةِ إِلَى نَسْلِ إِخْوَتِي الَّذِينَ كَانُوا فِي الْأَرْضِ الْمَوْعُودَةِ.

And it came to pass that I beheld the Spirit of God, that it wrought upon other Gentiles; and they went forth out of captivity, upon the many waters.

And it came to pass that I beheld many multitudes of the Gentiles upon the land of promise; and I beheld the wrath of God, that it was upon the seed of my brethren; and they were scattered before the Gentiles and were smitten.

And I beheld the Spirit of the Lord, that it was upon the Gentiles, and they did prosper and obtain the land for their inheritance; and I beheld that they were white, and exceedingly fair and beautiful, like unto my people before they were slain.

And it came to pass that I, Nephi, beheld that the Gentiles who had gone forth out of captivity did humble themselves before the Lord; and the power of the Lord was with them.

And I beheld that their mother Gentiles were gathered together upon the waters, and upon the land also, to battle against them.

And I beheld that the power of God was with them, and also that the wrath of God was upon all those that were gathered together against them to battle.

And I, Nephi, beheld that the Gentiles that had gone out of captivity were delivered by the power of God out of the hands of all other nations.

And it came to pass that I, Nephi, beheld that they did prosper in the land; and I beheld a book, and it was carried forth among them.

And the angel said unto me: Knowest thou the meaning of the book?

And I said unto him: I know not.

١٣ وَحَدَّثَ أَنِّي رَأَيْتُ رُوحَ اللَّهِ يَجِلُّ عَلَى آخِرِينَ مِنَ الْأُمَّمِ؛ وَخَرَجُوا مِنَ السَّبْيِ عَنِ الْمِيَاهِ الْكَثِيرَةِ.

١٤ وَكَانَ أَنِّي رَأَيْتُ حُشُودًا كَثِيرَةً مِنَ الْأُمَّمِ عَلَى أَرْضِ الْمَوْعِدِ؛ وَرَأَيْتُ أَنَّ غَضَبَ اللَّهِ كَانَ عَلَى نَسْلِ إِخْوَتِي، وَأَنَّ الْأُمَّمَ شَتَّتَوْهُمْ وَضَرَبَوْهُمْ.

١٥ وَرَأَيْتُ أَنَّ رُوحَ الرَّبِّ قَدْ حَلَّ عَلَى الْأُمَّمِ وَأَنَّهُمْ ازْدَهَرُوا وَامْتَلَكُوا الْأَرْضَ مِيرَاثًا لَهُمْ؛ وَرَأَيْتُ أَنَّهُمْ كَانُوا بِيضًا وَبِالْغِي الْحَسَنِ وَالْجَمَالَ مِثْلَ شَعْبِي قَبْلَ أَنْ يَهْلِكَ.

١٦ وَحَدَّثَ أَنِّي أَنَا، نَافِي، رَأَيْتُ أَنَّ الْأُمَّمَ الَّذِينَ خَرَجُوا مِنَ السَّبْيِ قَدِ اتَّضَعُوا أَمَامَ الرَّبِّ؛ وَكَانَتْ قُوَّةُ الرَّبِّ مَعَهُمْ.

١٧ وَرَأَيْتُ أَنَّ الشُّعُوبَ الَّتِي خَرَجُوا مِنْهَا قَدِ اجْتَمَعَتْ عَلَى سَطْحِ الْمِيَاهِ، وَعَلَى الْيَابِسَةِ أَيْضًا، لِتُحَارِبَهُمْ.

١٨ وَرَأَيْتُ أَنَّ قُوَّةَ اللَّهِ كَانَتْ مَعَهُمْ كَمَا كَانَ غَضَبُ اللَّهِ عَلَى كُلِّ الَّذِينَ اجْتَمَعُوا ضِدَّهُمْ لِتُحَارِبُوهُمْ.

١٩ وَأَنَا، نَافِي، رَأَيْتُ أَنَّ الْأُمَّمَ الَّذِينَ خَرَجُوا مِنَ السَّبْيِ قَدْ نَجَّاهُمُ اللَّهُ مِنْ أَيْدِي كُلِّ الْأُمَّمِ الْأُخْرَى.

٢٠ وَكَانَ أَنِّي أَنَا، نَافِي، رَأَيْتُ أَنَّهُمْ ازْدَهَرُوا فِي الْأَرْضِ؛ وَرَأَيْتُ كِتَابًا وَكَانَ مُتَدَاوِلًا بَيْنَهُمْ.

٢١ وَقَالَ الْمَلَكُ لِي: أَتَعْرِفُ مَعْنَى الْكِتَابِ؟

٢٢ فَقُلْتُ لَهُ: لَا أَعْرِفُ.

And he said: Behold it proceedeth out of the mouth of a Jew. And I, Nephi, beheld it; and he said unto me: The book that thou beholdest is a record of the Jews, which contains the covenants of the Lord, which he hath made unto the house of Israel; and it also containeth many of the prophecies of the holy prophets; and it is a record like unto the engravings which are upon the plates of brass, save there are not so many; nevertheless, they contain the covenants of the Lord, which he hath made unto the house of Israel; wherefore, they are of great worth unto the Gentiles.

And the angel of the Lord said unto me: Thou hast beheld that the book proceeded forth from the mouth of a Jew; and when it proceeded forth from the mouth of a Jew it contained the fulness of the gospel of the Lord, of whom the twelve apostles bear record; and they bear record according to the truth which is in the Lamb of God.

Wherefore, these things go forth from the Jews in purity unto the Gentiles, according to the truth which is in God.

And after they go forth by the hand of the twelve apostles of the Lamb, from the Jews unto the Gentiles, thou seest the formation of that great and abominable church, which is most abominable above all other churches; for behold, they have taken away from the gospel of the Lamb many parts which are plain and most precious; and also many covenants of the Lord have they taken away.

And all this have they done that they might pervert the right ways of the Lord, that they might blind the eyes and harden the hearts of the children of men.

Wherefore, thou seest that after the book hath gone forth through the hands of the great and abominable church, that there are many plain and precious things taken away from the book, which is the book of the Lamb of God.

٢٣ فَقَالَ: إِنَّهُ يَصْدُرُ مِنْ فَمِ يَهُودِيٍّ. وَأَنَا، نَافِي، رَأَيْتُهُ؛ وَقَالَ لِي: الْكِتَابُ الَّذِي تَرَاهُ هُوَ سِجْلُ الْيَهُودِ الَّذِي يَحْتَوِي عَلَى عَهودِ الرَّبِّ الَّتِي قَطَعَهَا مَعَ بَيْتِ إِسْرَائِيلَ؛ وَيَحْتَوِي كَذَلِكَ عَلَى الْكَثِيرِ مِنْ نُبوءَاتِ الْأَنْبِيَاءِ الْقَدِيسِينَ؛ وَهُوَ سِجْلٌ يُشَبِّهُ النُّقُوشَ الْمَوْجُودَةَ عَلَى أَلْوَاحِ النُّحَاسِ، إِلَّا أَنَّهَا لَيْسَتْ بِهِذِهِ الْكَثْرَةَ؛ وَمَعَ ذَلِكَ فَإِنَّهُ يَحْتَوِي عَلَى عَهودِ الرَّبِّ الَّتِي قَطَعَهَا مَعَ بَيْتِ إِسْرَائِيلَ؛ لِذَا فَإِنَّهُ عَظِيمُ الْقِيَمَةِ لِلْأُمَّمِ.

٢٤ وَقَالَ لِي مَلَاكُ الرَّبِّ: لَقَدْ رَأَيْتَ أَنَّ الْكِتَابَ صَدَرَ مِنْ فَمِ يَهُودِيٍّ؛ وَعِنْدَمَا صَدَرَ مِنْ فَمِ يَهُودِيٍّ، كَانَ يَحْتَوِي عَلَى مِلءِ إِنْجِيلِ الرَّبِّ الَّذِي شَهِدَ لَهُ الرَّسُلُ الْإِثْنَا عَشَرَ؛ وَهُمْ يَشْهَدُونَ طَبَقًا لِلْحَقِّ الَّذِي فِي حَمَلِ اللَّهِ.

٢٥ لِذَا فَإِنَّ هَذِهِ الْأُمُورَ تَنْتَقِلُ مِنَ الْيَهُودِ إِلَى الْأُمَّمِ بِأَمَانَةٍ، طَبَقًا لِلْحَقِّ الَّذِي هُوَ فِي اللَّهِ.

٢٦ وَبَعْدَ أَنْ تَنْتَقِلَ بِيَدِ رُسُلِ الْحَمَلِ الْإِثْنَا عَشَرَ، مِنَ الْيَهُودِ إِلَى الْأُمَّمِ، تَرَى تَأْسِيسَ تِلْكَ الْكَنِيسَةِ الْهَائِلَةِ الْبَغِيضَةِ الَّتِي تَفُوقُ فِي فَحْشِهَا كَافَّةَ الْكَنَائِسِ الْأُخْرَى؛ فَإِنَّهُمْ قَدْ حَذَفُوا مِنْ إِنْجِيلِ الْحَمَلِ كَثِيرًا مِنْ أَجْزَائِهِ الْوَاضِحَةِ وَالثَّمِينَةِ جِدًّا؛ وَكَذَلِكَ حَذَفُوا كَثِيرًا مِنْ عَهودِ الرَّبِّ.

٢٧ وَكُلُّ ذَلِكَ فَفَعَلُوهُ كَيْ يَحْرِفُوا سُبُلَ الرَّبِّ الْمُسْتَقِيمَةَ، كَيْ يُعْمُوا عِيُونَ أَبْنَاءِ الْبَشَرِ وَيَقْسُوا قُلُوبَهُمْ.

٢٨ لِذَا بَعْدَ انْتِقَالِ الْكِتَابِ مِنْ بَيْنِ يَدَيِ الْكَنِيسَةِ الْهَائِلَةِ الْبَغِيضَةِ، فَإِنَّكَ تَرَى أَنَّ هُنَاكَ كَثِيرًا مِنَ الْأُمُورِ الْوَاضِحَةِ وَالثَّمِينَةِ الَّتِي حُذِفَتْ مِنَ الْكِتَابِ الَّذِي هُوَ كِتَابُ حَمَلِ اللَّهِ.

And after these plain and precious things were taken away it goeth forth unto all the nations of the Gentiles; and after it goeth forth unto all the nations of the Gentiles, yea, even across the many waters which thou hast seen with the Gentiles which have gone forth out of captivity, thou seest—because of the many plain and precious things which have been taken out of the book, which were plain unto the understanding of the children of men, according to the plainness which is in the Lamb of God—because of these things which are taken away out of the gospel of the Lamb, an exceedingly great many do stumble, yea, insomuch that Satan hath great power over them.

Nevertheless, thou beholdest that the Gentiles who have gone forth out of captivity, and have been lifted up by the power of God above all other nations, upon the face of the land which is choice above all other lands, which is the land that the Lord God hath covenanted with thy father that his seed should have for the land of their inheritance; wherefore, thou seest that the Lord God will not suffer that the Gentiles will utterly destroy the mixture of thy seed, which are among thy brethren.

Neither will he suffer that the Gentiles shall destroy the seed of thy brethren.

Neither will the Lord God suffer that the Gentiles shall forever remain in that awful state of blindness, which thou beholdest they are in, because of the plain and most precious parts of the gospel of the Lamb which have been kept back by that abominable church, whose formation thou hast seen.

Wherefore saith the Lamb of God: I will be merciful unto the Gentiles, unto the visiting of the remnant of the house of Israel in great judgment.

٢٩ وَبَعْدَ أَنْ حُذِفَتْ هَذِهِ الْأُمُورُ الْوَاضِحَةَ وَالْتَّمِينَةَ فَإِنَّ الْكِتَابَ يَصِلُ إِلَى جَمِيعِ شُعُوبِ الْأُمَمِ؛ وَبَعْدَ أَنْ يَصِلَ إِلَى جَمِيعِ شُعُوبِ الْأُمَمِ، أَجَلٌ، عَبْرَ الْمِيَاهِ الْكَثِيرَةِ الَّتِي رَأَيْتَهَا مَعَ الْأُمَمِ الَّذِينَ خَرَجُوا مِنَ السَّنِيِّ، فَإِنَّكَ تَرَى أَنَّهُ—بِسَبَبِ الْأُمُورِ الْكَثِيرَةِ الْوَاضِحَةِ وَالْتَّمِينَةِ الَّتِي حُذِفَتْ مِنَ الْكِتَابِ، الَّتِي كَانَتْ وَاضِحَةً لِقَهْمِ أَبْنَاءِ الْبَشَرِ، حَسَبَ الْوُضُوحِ الَّذِي فِي حَمَلِ اللَّهِ—بِسَبَبِ هَذِهِ الْأُمُورِ الَّتِي حُذِفَتْ مِنْ إِنْجِيلِ الْحَمَلِ، فَإِنَّ كَثِيرِينَ جِدًّا يَتَعَثَّرُونَ، أَجَلٌ، إِلَى أَنْ يُصْبِحَ لِلشَّيْطَانِ سُلْطَةً عَظِيمَةً عَلَيْهِمْ.

٣٠ مَعَ ذَلِكَ، فَأَنْتَ تَرَى أَنَّ الْأُمَمَ الَّذِينَ خَرَجُوا مِنَ السَّنِيِّ، وَنَصَّبْتَهُمْ قُوَّةَ اللَّهِ فَوْقَ كُلِّ الْأُمَمِ الْأُخْرَى عَلَى وَجْهِ الْأَرْضِ الْمُخْتَارَةِ مِنْ كُلِّ الْأَرْضِ الْأُخْرَى، وَهِيَ الْأَرْضُ الَّتِي عَاهَدَ الرَّبُّ أَبَاكَ بِأَنْ تَكُونَ أَرْضَ مِيرَاثٍ لِنَسْلِهِ، لِذَا، تَرَى أَنَّ السَّيِّدَ الرَّبَّ لَنْ يَسْمَحَ بِأَنْ يَهْلِكَ الْأُمَمُ تَمَامًا الْبَقِيَّةَ الْبَاقِيَةَ مِنْ نَسْلِكَ الَّذِينَ هُمْ بَيْنَ إِخْوَتِكَ.

٣١ كَذَلِكَ لَنْ يَسْمَحَ بِأَنْ يَهْلِكَ الْأُمَمُ نَسْلَ إِخْوَتِكَ.

٣٢ وَلَنْ يَسْمَحَ السَّيِّدُ الرَّبُّ بِأَنْ يَبْقَى الْأُمَمُ إِلَى الْأَبَدِ فِي تِلْكَ الْحَالِ الْمَهْوُولَةِ مِنَ الْعَمَى الَّتِي تَرَاهُمْ فِيهَا بِسَبَبِ الْأَجْزَاءِ الْوَاضِحَةِ وَالْتَّمِينَةِ جِدًّا مِنْ إِنْجِيلِ الْحَمَلِ الَّتِي حَذَفْتَهَا تِلْكَ الْكَنِيسَةُ الْبَغِيضَةُ الَّتِي رَأَيْتَ إِنْشَاءَهَا.

٣٣ لِذَا يَقُولُ حَمَلُ اللَّهِ: سَأَرْحَمُ الْأُمَمَ بِاِفْتِقَادِ بَقِيَّةِ بَيْتِ إِسْرَائِيلَ بِدِينُونَةٍ عَظِيمَةٍ.

And it came to pass that the angel of the Lord spake unto me, saying: Behold, saith the Lamb of God, after I have visited the remnant of the house of Israel—and this remnant of whom I speak is the seed of thy father—wherefore, after I have visited them in judgment, and smitten them by the hand of the Gentiles, and after the Gentiles do stumble exceedingly, because of the most plain and precious parts of the gospel of the Lamb which have been kept back by that abominable church, which is the mother of harlots, saith the Lamb—I will be merciful unto the Gentiles in that day, insomuch that I will bring forth unto them, in mine own power, much of my gospel, which shall be plain and precious, saith the Lamb.

For, behold, saith the Lamb: I will manifest myself unto thy seed, that they shall write many things which I shall minister unto them, which shall be plain and precious; and after thy seed shall be destroyed, and dwindle in unbelief, and also the seed of thy brethren, behold, these things shall be hid up, to come forth unto the Gentiles, by the gift and power of the Lamb.

And in them shall be written my gospel, saith the Lamb, and my rock and my salvation.

And blessed are they who shall seek to bring forth my Zion at that day, for they shall have the gift and the power of the Holy Ghost; and if they endure unto the end they shall be lifted up at the last day, and shall be saved in the everlasting kingdom of the Lamb; and whoso shall publish peace, yea, tidings of great joy, how beautiful upon the mountains shall they be.

And it came to pass that I beheld the remnant of the seed of my brethren, and also the book of the Lamb of God, which had proceeded forth from the mouth of the Jew, that it came forth from the Gentiles unto the remnant of the seed of my brethren.

٣٤ وَكَانَ أَنَّ مَلَكَ الرَّبِّ كَلَّمَنِي قَائِلًا: إِنَّ حَمَلَ اللَّهِ يَقُولُ، بَعْدَ أَنْ أُزَوَّرَ بَقِيَّةَ بَيْتِ إِسْرَائِيلَ—وَهَذِهِ الْبَقِيَّةُ الَّتِي أَتَحَدَّثُ عَنْهَا هِيَ نَسْلُ أَبِيكَ—لِذَا، بَعْدَ أَنْ أُزَوَّرَ هُمْ بِدِينُونَةٍ، وَأُضْرِبَهُمْ بِيَدِ الْأُمَمِ، وَبَعْدَ أَنْ يَتَعَثَّرَ الْأُمَمُ بِشِدَّةٍ بِسَبَبِ الْأَجْزَاءِ الْوَاضِحَةِ وَالْتَّمِينَةِ جِدًّا مِنْ إِنْجِيلِ الْحَمَلِ وَالَّتِي حَدَفْتَهَا تِلْكَ الْكَنِيسَةُ الْبَغِيضَةُ، الَّتِي هِيَ أُمُّ الزَّانِيَاتِ، يَقُولُ الْحَمَلُ—سَأَرْحَمُ الْأُمَّمَ فِي ذَلِكَ الْيَوْمِ حَتَّى أَنْنِي أَجْلِبُ إِلَيْهِمْ بِقُوَّتِي كَثِيرًا مِنْ إِنْجِيلِي الَّذِي سَيَكُونُ وَاضِحًا وَتَمِينًا؛ هَكَذَا يَقُولُ الْحَمَلُ.

٣٥ قَائِلًا، يَقُولُ الْحَمَلُ، سَأُظْهِرُ نَفْسِي لِتَسْلِكَ كَيْ يَكْتُوبُوا أُمُورًا كَثِيرَةً سَأَزُودُهُمْ بِهَا، وَسَتَكُونُ وَاضِحَةً وَتَمِينَةً؛ وَبَعْدَ أَنْ يَهْلِكَ نَسْلُكَ، وَيَتَرَاجَعُ إِيمَانُهُمْ، وَأَيْضًا نَسْلُ إِخْوَتِكَ، فَإِنَّ هَذِهِ الْأُمُورَ سَتَحْبَأُ، لِتَصِلَ إِلَى الْأُمَّمِ بِهَيْبَةِ الْحَمَلِ وَقُوَّتِهِ.

٣٦ وَفِيهَا سَيَكْتُبُ إِنْجِيلِي، يَقُولُ الْحَمَلُ، وَصَخْرَتِي وَخَلَاصِي.

٣٧ وَمُبَارَكُونَ الَّذِينَ يَسْعَوْنَ فِي ذَلِكَ الْيَوْمِ لِيُؤَسِّسُوا صِهْيُونِي، فَسَتَكُونُ لَدَيْهِمْ هَيْبَةُ الرُّوحِ الْقُدُسِ وَقُوَّتُهُ؛ وَإِذَا تَبَتُّوا إِلَى التَّهَابَةِ فَسَيَرْفَعُونَ فِي الْيَوْمِ الْأَخِيرِ، وَسَيَخْلُصُونَ فِي مَلَكُوتِ الْحَمَلِ الْأَبَدِيِّ؛ وَكُلُّ مَنْ يُخَيَّرُ بِالسَّلَامِ، أَجَلٌ، بِأَخْبَارِ الْفَرْحِ الْعَظِيمِ، فَمَا أَجْمَلَهُ عَلَى الْجِبَالِ.

٣٨ وَكَانَ أَنِّي رَأَيْتُ بَقِيَّةَ نَسْلِ إِخْوَتِي، وَأَيْضًا كِتَابَ حَمَلِ اللَّهِ الَّذِي صَدَرَ عَنْ فَمِ الْيَهُودِيِّ، وَأَنَّهُ انْتَقَلَ مِنَ الْأُمَّمِ إِلَى بَقِيَّةِ نَسْلِ إِخْوَتِي.

And after it had come forth unto them I beheld other books, which came forth by the power of the Lamb, from the Gentiles unto them, unto the convincing of the Gentiles and the remnant of the seed of my brethren, and also the Jews who were scattered upon all the face of the earth, that the records of the prophets and of the twelve apostles of the Lamb are true.

And the angel spake unto me, saying: These last records, which thou hast seen among the Gentiles, shall establish the truth of the first, which are of the twelve apostles of the Lamb, and shall make known the plain and precious things which have been taken away from them; and shall make known to all kindreds, tongues, and people, that the Lamb of God is the Son of the Eternal Father, and the Savior of the world; and that all men must come unto him, or they cannot be saved.

And they must come according to the words which shall be established by the mouth of the Lamb; and the words of the Lamb shall be made known in the records of thy seed, as well as in the records of the twelve apostles of the Lamb; wherefore they both shall be established in one; for there is one God and one Shepherd over all the earth.

And the time cometh that he shall manifest himself unto all nations, both unto the Jews and also unto the Gentiles; and after he has manifested himself unto the Jews and also unto the Gentiles, then he shall manifest himself unto the Gentiles and also unto the Jews, and the last shall be first, and the first shall be last.

٣٩ وَبَعْدَ أَنْ انْتَقَلَ إِلَيْهِمْ رَأَيْتُ كُتُبًا أُخْرَى أَتَتْ إِلَيْهِمْ مِنَ الْأُمَّمِ بِقُوَّةِ الْحَمَلِ لِإِقْنَاعِ الْأُمَّمِ وَبَقِيَّةِ نَسْلِ إِخْوَتِي، وَأَيْضًا إِلَيْهِمُ الَّذِينَ كَانُوا مُسْتَتِينَ عَلَى كُلِّ وَجْهِ الْأَرْضِ، بِأَنَّ سَجَلَاتِ الْأَنْبِيَاءِ وَرُسُلِ الْحَمَلِ الْإِثْنِي عَشَرَ صَحِيحَةٌ.

٤٠ وَكَلَّمَنِي الْمَلَائِكَةُ قَائِلًا: هَذِهِ السَّجَلَاتُ الْأَخِيرَةُ الَّتِي رَأَيْتَهَا بَيْنَ الْأُمَّمِ سَوْفَ تُثَبِّتُ صِحَّةَ الْأُولَى الَّتِي هِيَ لِرُسُلِ الْحَمَلِ الْإِثْنِي عَشَرَ، وَسَتُعَرِّفُ بِالْأُمُورِ الْوَاضِحَةِ وَالثَّمِينَةِ الَّتِي حُدِفَتْ مِنْهَا؛ وَسَتُعَرِّفُ كُلَّ الْقَبَائِلِ وَاللُّسُنَةِ وَالشُّعُوبِ أَنَّ حَمَلَ اللَّهِ هُوَ ابْنُ الْآبِ الْأَبَدِيِّ وَمُخَلِّصُ الْعَالَمِ؛ وَأَنَّ كُلَّ الْبَشَرِ يَجِبُ أَنْ يَأْتُوا إِلَيْهِ، وَإِلَّا فَلَنْ يُفَكَّرَ أَنْ يَخْلُصُوا.

٤١ وَيَجِبُ أَنْ يَأْتُوا حَسَبَ الْكَلِمَاتِ الَّتِي يُقِيمُهَا فَمُ الْحَمَلِ؛ وَسَتُعَرِّفُ كَلِمَاتِ الْحَمَلِ فِي سَجَلَاتِ نَسْلِكَ، وَأَيْضًا فِي سَجَلَاتِ رُسُلِ الْحَمَلِ الْإِثْنِي عَشَرَ؛ لِذَا فَإِنَّ السَّجَلَاتِ سَتُؤَيِّدُ بَعْضُهَا الْبَعْضَ؛ فَهَذَا إِلَهُ وَاحِدٌ وَرَاعٍ وَاحِدٌ عَلَى كُلِّ الْأَرْضِ.

٤٢ وَيَأْتِي الْوَقْتُ الَّذِي سَيُظْهِرُ فِيهِ نَفْسَهُ لِجَمِيعِ الشُّعُوبِ، لِكُلِّ مِنَ الْيَهُودِ وَالْأُمَّمِ؛ وَبَعْدَ أَنْ يُظْهِرَ نَفْسَهُ لِلْيَهُودِ وَأَيْضًا لِلْأُمَّمِ فَعِنْدَئِذٍ سَيُظْهِرُ نَفْسَهُ لِلْأُمَّمِ وَأَيْضًا لِلْيَهُودِ، وَسَيَكُونُ الْأَخْرُونَ أَوْلَى وَالْأُولُونَ آخِرِينَ.

And it shall come to pass, that if the Gentiles shall hearken unto the Lamb of God in that day that he shall manifest himself unto them in word, and also in power, in very deed, unto the taking away of their stumbling blocks—

And harden not their hearts against the Lamb of God, they shall be numbered among the seed of thy father; yea, they shall be numbered among the house of Israel; and they shall be a blessed people upon the promised land forever; they shall be no more brought down into captivity; and the house of Israel shall no more be confounded.

And that great pit, which hath been digged for them by that great and abominable church, which was founded by the devil and his children, that he might lead away the souls of men down to hell—yea, that great pit which hath been digged for the destruction of men shall be filled by those who digged it, unto their utter destruction, saith the Lamb of God; not the destruction of the soul, save it be the casting of it into that hell which hath no end.

For behold, this is according to the captivity of the devil, and also according to the justice of God, upon all those who will work wickedness and abomination before him.

And it came to pass that the angel spake unto me, Nephi, saying: Thou hast beheld that if the Gentiles repent it shall be well with them; and thou also knowest concerning the covenants of the Lord unto the house of Israel; and thou also hast heard that whoso repenteth not must perish.

Therefore, wo be unto the Gentiles if it so be that they harden their hearts against the Lamb of God.

For the time cometh, saith the Lamb of God, that I will work a great and a marvelous work among the children of men; a work which shall be everlasting, either on the one hand or on the other—either to the convincing of them unto peace and life eternal, or unto the deliverance of them to the hardness of their hearts and the blindness of their minds unto their being brought down into captivity, and also into destruction, both temporally and spiritually, according to the captivity of the devil, of which I have spoken.

١ وَإِذَا أَضْعَى الْأُمَمَ لِحَمَلِ اللَّهِ فِي ذَلِكَ الْيَوْمِ الَّذِي سَيُظْهِرُ فِيهِ نَفْسَهُ لَهُمْ بِالْكَلِمَةِ وَأَيْضًا بِالْقُوَّةِ وَالْفِعْلِ لِإِزَالَةِ عَثَرَاتِهِمْ—

٢ وَإِذَا لَمْ يُقَسُوا قُلُوبَهُمْ عَلَى حَمَلِ اللَّهِ، فَإِنَّهُمْ سَيُحْسَبُونَ مِنْ بَيْنِ نَسْلِ أَبِيكَ؛ أَجَلٌ، سَيُحْسَبُونَ مِنْ بَيْنِ بَنِي إِسْرَائِيلَ وَسَيَكُونُونَ شَعْبًا مُبَارَكًا عَلَى الْأَرْضِ الْمُوعُودَةِ إِلَى الْأَبَدِ؛ وَلَنْ يُسَبَّوْا فِيمَا بَعْدُ، وَلَنْ يُخْزَى بَنِي إِسْرَائِيلَ فِيمَا بَعْدُ.

٣ وَتِلْكَ الْحُفْرَةُ السَّحِيقَةُ الَّتِي حَفَرْتَهَا لَهُمْ تِلْكَ الْكَنِيَسَةُ الْهَائِلَةُ الْبَغِيضَةُ الَّتِي أَسَّسَهَا إِبْلِيسُ وَأَبْنَاؤُهُ كَيْ يُضَلَّ نَفُوسَ الْبَشَرِ فَيُنْزِلُهُمْ إِلَى جَهَنَّمَ—أَجَلٌ، تِلْكَ الْحُفْرَةُ السَّحِيقَةُ الَّتِي حَفَرْتَ لِهَلَاكِ الْبَشَرِ، سَتَمَلَأُ بِمَنْ حَفَرُوهَا حَتَّى هَلَاكِهِمُ الْكَامِلِ، يَقُولُ حَمَلُ اللَّهِ؛ وَلَا يَعْنِي ذَلِكَ أَنَّ النَّفْسَ تَهْلِكُ، وَإِنَّمَا تُطْرَحُ فِي ذَلِكَ الْجَحِيمِ الَّذِي لَا نِهَائَةَ لَهُ.

٤ فَإِنَّ ذَلِكَ يَكُونُ وَفَقًا لِسَبَبِهِمْ مِنْ جِهَةِ إِبْلِيسَ، وَأَيْضًا وَفَقًا لِعَدَالَةِ اللَّهِ لِكُلِّ الَّذِينَ يَعْمَلُونَ الشَّرَّ وَالرَّجْسَ أَمَامَهُ.

٥ وَكَانَ أَنَّ الْمَلَائِكَةَ كَلَّمَنِي أَنَا، نَافِي، قَائِلًا: لَقَدْ رَأَيْتَ أَنَّ الْأُمَمَ، إِذَا تَابُوا، فَسَيَكُونُ لَهُمْ خَيْرٌ؛ وَأَنْتَ تَعْلَمُ أَيْضًا عَنْ عَهْدِ الرَّبِّ لِبَنِي إِسْرَائِيلَ؛ وَقَدْ سَمِعْتَ أَيْضًا أَنَّ مَنْ لَا يَتُوبُ يَنْبَغِي أَنْ يَهْلِكَ.

٦ لِذَا، وَيَلُ لِلْأُمَمِ إِنْ قَسُوا قُلُوبَهُمْ ضِدَّ حَمَلِ اللَّهِ.

٧ لِأَنَّ الْوَقْتَ يَأْتِي، يَقُولُ حَمَلُ اللَّهِ، الَّذِي أَعْمَلُ فِيهِ عَمَلًا عَظِيمًا عَجِيبًا بَيْنَ أَبْنَاءِ الْبَشَرِ؛ عَمَلًا سَيَكُونُ أَبَدِيًّا مِنْ جِهَةٍ أَوْ أُخْرَى—إِمَّا بِإِقْنَاعِهِمْ بِالسَّلَامِ وَالْحَيَاةِ الْأَبَدِيَّةِ، أَوْ بِتَسْلِيمِهِمْ لِقِسَاوَةِ قُلُوبِهِمْ وَعَمَى عُقُولِهِمْ حَتَّى وَقُوعِهِمْ فِي السَّبْيِ وَكَذَلِكَ الْهَلَاكِ الْجَسَدِيِّ وَالْهَلَاكِ الرُّوحِيِّ طَبَقًا لِسَبْيِ إِبْلِيسَ الَّذِي تَكَلَّمْتُ عَنْهُ.

And it came to pass that when the angel had spoken these words, he said unto me: Rememberest thou the covenants of the Father unto the house of Israel? I said unto him, Yea.

And it came to pass that he said unto me: Look, and behold that great and abominable church, which is the mother of abominations, whose founder is the devil.

And he said unto me: Behold there are save two churches only; the one is the church of the Lamb of God, and the other is the church of the devil; wherefore, whoso belongeth not to the church of the Lamb of God belongeth to that great church, which is the mother of abominations; and she is the whore of all the earth.

And it came to pass that I looked and beheld the whore of all the earth, and she sat upon many waters; and she had dominion over all the earth, among all nations, kindreds, tongues, and people.

And it came to pass that I beheld the church of the Lamb of God, and its numbers were few, because of the wickedness and abominations of the whore who sat upon many waters; nevertheless, I beheld that the church of the Lamb, who were the saints of God, were also upon all the face of the earth; and their dominions upon the face of the earth were small, because of the wickedness of the great whore whom I saw.

And it came to pass that I beheld that the great mother of abominations did gather together multitudes upon the face of all the earth, among all the nations of the Gentiles, to fight against the Lamb of God.

And it came to pass that I, Nephi, beheld the power of the Lamb of God, that it descended upon the saints of the church of the Lamb, and upon the covenant people of the Lord, who were scattered upon all the face of the earth; and they were armed with righteousness and with the power of God in great glory.

And it came to pass that I beheld that the wrath of God was poured out upon that great and abominable church, insomuch that there were wars and rumors of wars among all the nations and kindreds of the earth.

٨ وَبَعْدَ أَنْ تَكَلَّمَ الْمَلَاكُ بِهَذِهِ الْكَلِمَاتِ، قَالَ لِي: أَتَذْكُرُ عَهْدَ الْآبِ إِلَى بَيْتِ إِسْرَائِيلَ؟ فَقُلْتُ لَهُ: نَعَمْ.

٩ وَكَانَ أَنَّهُ قَالَ لِي: أَنْظُرْ وَأَبْصُرْ تِلْكَ الْكَنِيسَةَ الْهَائِلَةَ الْبَغِيضَةَ الَّتِي هِيَ أُمُّ الرَّجَاسَاتِ وَالَّتِي مَوْسَسُهَا هُوَ إبْلِيسُ.

١٠ وَقَالَ لِي إِنَّهُ لَا يَوْجَدُ إِلَّا كَنِيسَتَانِ فَقَطْ؛ الْأُولَى هِيَ كَنِيسَةُ حَمَلِ اللَّهِ، وَالْأُخْرَى هِيَ كَنِيسَةُ إبْلِيسَ؛ لِذَا فَمَنْ لَا يَنْتَمِي إِلَى كَنِيسَةِ حَمَلِ اللَّهِ، فَإِنَّهُ يَنْتَمِي إِلَى تِلْكَ الْكَنِيسَةِ الْهَائِلَةِ الَّتِي هِيَ أُمُّ الرَّجَاسَاتِ؛ وَهِيَ عَاهِرَةٌ الْأَرْضِ كُلِّهَا.

١١ وَكَانَ أَنِّي نَظَرْتُ وَأَبْصَرْتُ عَاهِرَةَ الْأَرْضِ كُلِّهَا، وَكَانَتْ تَجْلِسُ عَلَى مِيَاهٍ كَثِيرَةٍ؛ وَكَانَتْ تَسُودُ عَلَى كُلِّ الْأَرْضِ بَيْنَ جَمِيعِ الْأُمَمِ وَالْقَبَائِلِ وَالْأَلْسِنَةِ وَالشُّعُوبِ.

١٢ وَكَانَ أَنِّي شَاهَدْتُ كَنِيسَةَ حَمَلِ اللَّهِ، وَكَانَ تَعْدَادُهَا قَلِيلًا بِسَبَبِ شَرِّ الْعَاهِرَةِ الَّتِي جَلَسَتْ عَلَى مِيَاهِ كَثِيرَةٍ وَسَبَبِ رَجَاسَاتِهَا؛ وَمَعَ ذَلِكَ فَقَدْ رَأَيْتُ أَنَّ كَنِيسَةَ الْحَمَلِ، الَّتِي كَانَتْ أَعْضَاؤُهَا قَدِيسِي اللَّهِ، كَانَتْ أَيْضًا عَلَى وَجْهِ الْأَرْضِ كُلِّهَا؛ وَكَانَ سُلْطَانُهَا عَلَى وَجْهِ الْأَرْضِ ضَعِيفًا بِسَبَبِ شَرِّ الْعَاهِرَةِ الْمَهُولَةِ الَّتِي رَأَيْتُهَا.

١٣ وَكَانَ أَنِّي رَأَيْتُ أَنَّ أُمَّ الرَّجَاسَاتِ الْهَائِلَةَ جَمَعَتْ حُشُودًا عَلَى وَجْهِ الْأَرْضِ كُلِّهَا، بَيْنَ كُلِّ دَوْلِ الْأُمَمِ، لِيُحَارِبُوا حَمَلِ اللَّهِ.

١٤ وَكَانَ أَنِّي أَنَا، نَافِي، رَأَيْتُ قُوَّةَ حَمَلِ اللَّهِ تَجَلَّى عَلَى قَدِيسِي كَنِيسَةِ الْحَمَلِ، وَعَلَى شَعْبِ عَهْدِ الرَّبِّ، الَّذِينَ كَانُوا مُشْتَتَتِينَ عَلَى وَجْهِ الْأَرْضِ كُلِّهَا؛ وَكَانُوا مُتَسَلِّحِينَ بِالْبَرِّ وَبِقُوَّةِ اللَّهِ فِي مَجْدٍ عَظِيمٍ.

١٥ وَكَانَ أَنِّي رَأَيْتُ أَنَّ غَضَبَ اللَّهِ انْصَبَّ عَلَى تِلْكَ الْكَنِيسَةِ الْهَائِلَةِ الْبَغِيضَةِ، فَكَانَ هُنَاكَ حُرُوبٌ وَأَخْبَارُ حُرُوبٍ بَيْنَ كُلِّ أُمَّمِ الْأَرْضِ وَقَبَائِلِهَا.

And as there began to be wars and rumors of wars among all the nations which belonged to the mother of abominations, the angel spake unto me, saying: Behold, the wrath of God is upon the mother of harlots; and behold, thou seest all these things—

And when the day cometh that the wrath of God is poured out upon the mother of harlots, which is the great and abominable church of all the earth, whose founder is the devil, then, at that day, the work of the Father shall commence, in preparing the way for the fulfilling of his covenants, which he hath made to his people who are of the house of Israel.

And it came to pass that the angel spake unto me, saying: Look!

And I looked and beheld a man, and he was dressed in a white robe.

And the angel said unto me: Behold one of the twelve apostles of the Lamb.

Behold, he shall see and write the remainder of these things; yea, and also many things which have been.

And he shall also write concerning the end of the world.

Wherefore, the things which he shall write are just and true; and behold they are written in the book which thou beheld proceeding out of the mouth of the Jew; and at the time they proceeded out of the mouth of the Jew, or, at the time the book proceeded out of the mouth of the Jew, the things which were written were plain and pure, and most precious and easy to the understanding of all men.

And behold, the things which this apostle of the Lamb shall write are many things which thou hast seen; and behold, the remainder shalt thou see.

But the things which thou shalt see hereafter thou shalt not write; for the Lord God hath ordained the apostle of the Lamb of God that he should write them.

And also others who have been, to them hath he shown all things, and they have written them; and they are sealed up to come forth in their purity, according to the truth which is in the Lamb, in the own due time of the Lord, unto the house of Israel.

١٦ وَعِنْدَمَا بَدَأَتْ الْحُرُوبُ وَأَخْبَارُ الْحُرُوبِ بَيْنَ كُلِّ الْأُمَمِ الَّذِينَ كَانُوا يَتَّبِعُونَ أُمَّ الرِّجَاسَاتِ، كَلَّمَنِي الْمَلَاكُ قَائِلًا: إِنَّ غَضَبَ اللَّهِ يُصِيبُ أُمَّ الرِّانِيَاتِ؛ وَإِنَّكَ تَرَى كُلَّ هَذِهِ الْأُمُورِ—

١٧ وَعِنْدَمَا يَأْتِي الْيَوْمُ الَّذِي يَصُبُّ اللَّهُ فِيهِ غَضَبَهُ عَلَى أُمَّ الرِّانِيَاتِ، الَّتِي هِيَ الْكَنِيسَةُ الْهَائِلَةُ الْبَغِيضَةُ لِلْأَرْضِ كُلِّهَا، وَالَّتِي مَوَّسَّسَهَا إِبْلِيسُ، عِنْدئِذٍ، فِي ذَلِكَ الْيَوْمِ، يَبْدَأُ عَمَلُ الْآبِ فِي إِعْدَادِ الطَّرِيقِ لِيَتَمَّ عَهْدُهُ الَّتِي قَطَعَهَا مَعَ شَعْبِهِ الَّذِي هُوَ مِنْ بَيْتِ إِسْرَائِيلِ.

١٨ وَكَانَ أَنَّ الْمَلَاكُ كَلَّمَنِي قَائِلًا: أَنْظُرْ!

١٩ وَنَظَرْتُ فَأَبْصَرْتُ رَجُلًا، وَكَانَ مُرْتَدِيًا تَوْبًا أَبْيَضَ.

٢٠ وَقَالَ الْمَلَاكُ لِي: إِنَّهُ أَحَدُ رُسُلِ الْحَمَلِ الْإِثْنِي عَشَرَ.

٢١ إِنَّهُ سَيَرَى وَسَيَكْتُبُ بَقِيَّةَ هَذِهِ الْأُمُورِ؛ أَجَلٌ، وَأَيْضًا الْكَثِيرَ مِنَ الْأُمُورِ الَّتِي حَدَّثْتُ.

٢٢ وَسَيَكْتُبُ أَيْضًا عَنِ نَهَايَةِ الْعَالَمِ.

٢٣ لِذَلِكَ فَإِنَّ الْأُمُورَ الَّتِي سَيَكْتُبُهَا عَادِلَةٌ وَصَحِيحَةٌ؛ وَهِيَ مَكْتُوبَةٌ فِي الْكِتَابِ الَّذِي رَأَيْتَهُ يُصَدَّرُ عَنِ فَمِ الْيَهُودِيِّ؛ وَعِنْدَمَا صَدَرَتْ عَنِ فَمِ الْيَهُودِيِّ، أَوْ حِينَ صَدَرَ الْكِتَابُ عَنِ فَمِ الْيَهُودِيِّ، كَانَتْ الْأُمُورُ الَّتِي كُتِبَتْ وَاضِحَةً وَتَفِيئَةً وَتَفِيئَةً جَدًّا وَسَهْلَةً الْفَهْمِ لِكُلِّ الْبَشَرِ.

٢٤ فَإِنَّكَ قَدْ رَأَيْتَ كَثِيرًا مِنَ الْأُمُورِ الَّتِي سَيَكْتُبُهَا رَسُولُ الْحَمَلِ ذَلِكَ، وَبَقِيَّتُهَا سَتَرَاهَا.

٢٥ لَكِنَّ الْأُمُورَ الَّتِي سَتَرَاهَا بَعْدَ الْآنِ، فَلَا تَكْتُبُهَا؛ لِأَنَّ السَّيِّدَ الرَّبَّ قَدْ عَبَّرَ رَسُولُ حَمَلِ اللَّهِ لِيَكْتُبَهَا.

٢٦ وَأَيْضًا آخَرُونَ مِمَّنْ كَانُوا حَاضِرِينَ، أَظَلَعَهُمْ عَلَى كُلِّ الْأُمُورِ فَكَتَبُوهَا؛ وَهِيَ مَخْتُومَةٌ لِتَأْتِيَ فِي نَقَائِهَا حَسَبَ الْحَقِّ الَّذِي فِي الْحَمَلِ، فِي وَقْتِ الرَّبِّ الْمُنَاسِبِ، إِلَى بَيْتِ إِسْرَائِيلِ.

And I, Nephi, heard and bear record, that the name of the apostle of the Lamb was John, according to the word of the angel.

And behold, I, Nephi, am forbidden that I should write the remainder of the things which I saw and heard; wherefore the things which I have written sufficeth me; and I have written but a small part of the things which I saw.

And I bear record that I saw the things which my father saw, and the angel of the Lord did make them known unto me.

And now I make an end of speaking concerning the things which I saw while I was carried away in the Spirit; and if all the things which I saw are not written, the things which I have written are true. And thus it is. Amen.

٢٧ وَأَنَا، نَافِي، سَمِعْتُ وَأَشْهَدُ أَنَّ اسْمَ رَسُولِ الْحَمَلِ كَانَ يُوْحَنَّا
حَسَبَ كَلِمَةِ الْمَلَائِكَةِ.

٢٨ وَمُنِعْتُ أَنَا، نَافِي، مِنْ كِتَابَةِ بَقِيَّةِ الْأُمُورِ الَّتِي رَأَيْتُهَا وَسَمِعْتُهَا؛ لِذَا
فَإِنَّ الْأُمُورَ الَّتِي كَتَبْتُهَا تَكْفِينِي؛ وَلَمْ أَكْتُبْ إِلَّا جُزْءًا صَغِيرًا مِنَ
الْأُمُورِ الَّتِي رَأَيْتُهَا.

٢٩ وَأَشْهَدُ أَنِّي رَأَيْتُ الْأُمُورَ الَّتِي رَأَاهَا أَبِي، وَمَلَائِكَةَ الرَّبِّ قَدْ أَطْلَعَنِي
عَلَيْهَا.

٣٠ وَالْآنَ أَنْتَهِيَ حَدِيثِي عَنِ الْأُمُورِ الَّتِي رَأَيْتُهَا عِنْدَمَا كُنْتُ مَحْمُولًا
بِالرُّوحِ؛ وَإِذَا لَمْ تُكْتَبْ كُلُّ الْأُمُورِ الَّتِي رَأَيْتُهَا، فَإِنَّ مَا كَتَبْتُهَا حَقٌّ.
وَهَكَذَا هُوَ الْأَمْرُ. آمِينَ.

1 Nephi 15

And it came to pass that after I, Nephi, had been carried away in the Spirit, and seen all these things, I returned to the tent of my father.

And it came to pass that I beheld my brethren, and they were disputing one with another concerning the things which my father had spoken unto them.

For he truly spake many great things unto them, which were hard to be understood, save a man should inquire of the Lord; and they being hard in their hearts, therefore they did not look unto the Lord as they ought.

And now I, Nephi, was grieved because of the hardness of their hearts, and also, because of the things which I had seen, and knew they must unavoidably come to pass because of the great wickedness of the children of men.

And it came to pass that I was overcome because of my afflictions, for I considered that mine afflictions were great above all, because of the destruction of my people, for I had beheld their fall.

And it came to pass that after I had received strength I spake unto my brethren, desiring to know of them the cause of their disputations.

And they said: Behold, we cannot understand the words which our father hath spoken concerning the natural branches of the olive tree, and also concerning the Gentiles.

And I said unto them: Have ye inquired of the Lord?

And they said unto me: We have not; for the Lord maketh no such thing known unto us.

Behold, I said unto them: How is it that ye do not keep the commandments of the Lord? How is it that ye will perish, because of the hardness of your hearts?

Do ye not remember the things which the Lord hath said?—If ye will not harden your hearts, and ask me in faith, believing that ye shall receive, with diligence in keeping my commandments, surely these things shall be made known unto you.

١ نافي ١٥

١ وَأَنَا، نَافِي، بَعْدَ أَنْ حَمَلَنِي الرُّوحُ، وَبَعْدَ أَنْ رَأَيْتُ كُلَّ هَذِهِ الْأُمُورِ، رَجَعْتُ إِلَى خَيْمَةِ أَبِي.

٢ وَكَانَ أُنِّي رَأَيْتُ إِخْوَتِي، وَكَانُوا يَتَّجَادَلُونَ فِي الْأُمُورِ الَّتِي كَلَّمَهُمْ بِهَا أَبِي.

٣ فَهُوَ حَقًّا قَدْ كَلَّمَهُمْ عَنِ الْكَثِيرِ مِنَ الْأُمُورِ الْعَظِيمَةِ وَالَّتِي كَانَ مِنْ الصَّعْبِ فَهْمُهَا إِلَّا إِذَا اسْتَعْلَمَ الْمَرْءُ مِنَ الرَّبِّ؛ وَإِلَانَّهُمْ كَانُوا فُسَاءَ الْقُلُوبِ فَإِنَّهُمْ لَمْ يَطْلُبُوا الرَّبَّ كَمَا يَنْبَغِي.

٤ وَقَدْ حَزَنْتُ أَنَا، نَافِي، بِسَبَبِ قَسَاوَةِ قُلُوبِهِمْ، وَأَيْضًا بِسَبَبِ الْأُمُورِ الَّتِي رَأَيْتُهَا وَالَّتِي عَلِمْتُ أَنَّهَا سَتَحْدُثُ لَا مَحَالَةَ بِسَبَبِ شَرِّ أَبْنَاءِ الْبَشَرِ الْعَظِيمِ.

٥ وَكَانَ أَنَّ الصَّبِيحَ غَلَبَنِي، فَقَدْ تَصَوَّرْتُ أَنَّهُ أَعْظَمُ ضَيْقٍ بِسَبَبِ هَلَاكِ شَعْبِي، فَقَدْ رَأَيْتُ سُقُوطَهُ.

٦ وَبَعْدَ أَنْ حَصَلْتُ عَلَى الْقُوَّةِ، تَحَدَّثْتُ مَعَ إِخْوَتِي رَاجِعًا أَنْ أَعْرِفَ سَبَبَ جِدَالِهِمْ.

٧ فَقَالُوا: إِنَّا غَيْرُ قَادِرِينَ عَلَى فَهْمِ الْكَلِمَاتِ الَّتِي تَكَلَّمَ بِهَا أَبُونَا عَنِ الْأَغْصَانِ الطَّبِيعِيِّ لِشَجَرَةِ الزَّيْتُونِ وَأَيْضًا عَنِ الْأُمَمِ.

٨ فَقُلْتُ لَهُمْ: هَلِ اسْتَعْلَمْتُمْ مِنَ الرَّبِّ؟

٩ فَقَالُوا لِي: لَمْ نَفْعَلْ ذَلِكَ؛ فَالرَّبُّ لَا يُعَلِّمُنَا بِمِثْلِ هَذِهِ الْأُمُورِ.

١٠ فَعِنْدَهَا قُلْتُ لَهُمْ: لِمَ لَا تَحْفَظُونَ وَصَايَا الرَّبِّ؟ لِمَ سَتَهْلِكُونَ بِسَبَبِ قَسَاوَةِ قُلُوبِكُمْ؟

١١ أَلَا تَذْكُرُونَ مَا قَالَهُ الرَّبُّ؟—إِنْ لَمْ تُقَسِّمُوا قُلُوبَكُمْ وَتَسْأَلُونِي بِإِيمَانٍ، مُؤْمِنِينَ بِأَنَّكُمْ سَتَنَالُونَ، حَافِظِينَ وَصَايَايَ بِالِاجْتِهَادِ، فَإِنَّ هَذِهِ الْأُمُورَ سَتُعْلَنُ لَكُمْ.

Behold, I say unto you, that the house of Israel was compared unto an olive tree, by the Spirit of the Lord which was in our father; and behold are we not broken off from the house of Israel, and are we not a branch of the house of Israel?

And now, the thing which our father meaneth concerning the grafting in of the natural branches through the fulness of the Gentiles, is, that in the latter days, when our seed shall have dwindled in unbelief, yea, for the space of many years, and many generations after the Messiah shall be manifested in body unto the children of men, then shall the fulness of the gospel of the Messiah come unto the Gentiles, and from the Gentiles unto the remnant of our seed—

And at that day shall the remnant of our seed know that they are of the house of Israel, and that they are the covenant people of the Lord; and then shall they know and come to the knowledge of their forefathers, and also to the knowledge of the gospel of their Redeemer, which was ministered unto their fathers by him; wherefore, they shall come to the knowledge of their Redeemer and the very points of his doctrine, that they may know how to come unto him and be saved.

And then at that day will they not rejoice and give praise unto their everlasting God, their rock and their salvation? Yea, at that day, will they not receive the strength and nourishment from the true vine? Yea, will they not come unto the true fold of God?

Behold, I say unto you, Yea; they shall be remembered again among the house of Israel; they shall be grafted in, being a natural branch of the olive tree, into the true olive tree.

And this is what our father meaneth; and he meaneth that it will not come to pass until after they are scattered by the Gentiles; and he meaneth that it shall come by way of the Gentiles, that the Lord may show his power unto the Gentiles, for the very cause that he shall be rejected of the Jews, or of the house of Israel.

١٢ إِنِّي أَقُولُ لَكُمْ إِنَّ رُوحَ الرَّبِّ الَّذِي كَانَ فِي آبِينَا سَبَّهَ بَيْتَ إِسْرَائِيلَ بِشَجَرَةِ الزَّيْتُونِ؛ أَفَلَمْ نَقْطَعْ نَحْنُ مِنْ بَيْتِ إِسْرَائِيلَ؛ أَلَسْنَا غُضُنًا مِنْ بَيْتِ إِسْرَائِيلَ؟

١٣ وَمَا يَعْنيهِ أَبونا عَنْ تَطْعِيمِ الْأَغْصَانِ الطَّبِيعِيِّ عَنِ طَرِيقِ مِلءِ الْأُمَمِ هُوَ أَنَّهُ فِي الْأَيَّامِ الْأَخِيرَةِ، عِنْدَمَا يَتَرَجَعُ إِيمَانُ نَسْلِنَا، أَجَلٌ، لِمُدَّةِ سَنَوَاتٍ كَثِيرَةٍ، وَبَعْدَ ظُهُورِ الْمَسِيحِ فِي الْجَسَدِ لِأَبْنَاءِ الْبَشَرِ بَعْدَةَ أَجْيَالٍ، فَإِنَّ مِلءَ إِنجِيلِ الْمَسِيحِ سَيَأْتِي إِلَى الْأُمَمِ، وَمِنْ الْأُمَمِ إِلَى بَقِيَّةِ نَسْلِنَا—

١٤ وَفِي ذَلِكَ الْيَوْمِ سَتَعْرِفُ بَقِيَّةَ نَسْلِنَا أَنَّهُمْ مِنْ بَيْتِ إِسْرَائِيلَ، وَأَنَّهُمْ شَعْبُ عَهْدِ الرَّبِّ؛ وَحِينَئِذٍ سَيَعْلَمُونَ مَنْ هُمْ أَجْدَادُهُمْ وَسَيَتَعَرَّفُونَ عَلَيْهِمْ، وَأَيضًا سَيَتَعَرَّفُونَ عَلَى إِنجِيلِ فادِيهِمِ الَّذِي عَلَّمَهُمْ لِأَبَائِهِمْ؛ لِذَا سَيَتَعَرَّفُونَ عَلَى فادِيهِمْ وَعَلَى مَبَادِي تَعَالِيمِهِ، كَيْ يَعْرفُوا كَيْفَ يَأْتُونَ إِلَيْهِ وَيَخْلُصُونَ.

١٥ وَحِينَئِذٍ، فِي ذَلِكَ الْيَوْمِ، أَلَنْ يَبْتَهِجُوا وَيَحْمَدُوا إِلَهُمُ الْأَزَلِيَّ، صَخْرَتَهُمْ وَخَلَاصَهُمْ؟ أَجَلٌ، فِي ذَلِكَ الْيَوْمِ، أَلَنْ يَخْضُلُوا عَلَى الْقُوَّةِ وَالْقُوَّةِ مِنَ الْكِرْمَةِ الْحَقِيقِيَّةِ؟ أَجَلٌ، أَلَنْ يَأْتُوا إِلَى حَظِيرَةِ اللَّهِ الْحَقِيقِيَّةِ؟

١٦ إِنِّي أَقُولُ لَكُمْ، نَعَمْ؛ سَيَذْكُرُونَ بَيْنَ بَيْتِ إِسْرَائِيلَ ثَانِيَةً؛ وَسَيُطْعَمُونَ فِي شَجَرَةِ الزَّيْتُونِ الْحَقِيقِيَّةِ، حَيْثُ أَنَّهُمْ غُضُنٌ طَبِيعِيٌّ مِنْ شَجَرَةِ الزَّيْتُونِ.

١٧ وَهَذَا مَا يَعْنيهِ أَبونا؛ فَهُوَ يَعْني أَنَّ ذَلِكَ لَنْ يَحْدُثَ إِلَّا بَعْدَ أَنْ يُسْتَنْتَهُمُ الْأُمَمُ؛ وَهُوَ يَعْني أَنَّ ذَلِكَ سَيَحْدُثُ عَنْ طَرِيقِ الْأُمَمِ كَيْ يُظْهَرَ الرَّبُّ قُوَّتَهُ لِلْأُمَمِ، لِأَنَّ الْيَهُودَ، أَوْ بَيْتَ إِسْرَائِيلَ، سَيَرْفُضُونَهُ.

Wherefore, our father hath not spoken of our seed alone, but also of all the house of Israel, pointing to the covenant which should be fulfilled in the latter days; which covenant the Lord made to our father Abraham, saying: In thy seed shall all the kindreds of the earth be blessed.

And it came to pass that I, Nephi, spake much unto them concerning these things; yea, I spake unto them concerning the restoration of the Jews in the latter days.

And I did rehearse unto them the words of Isaiah, who spake concerning the restoration of the Jews, or of the house of Israel; and after they were restored they should no more be confounded, neither should they be scattered again. And it came to pass that I did speak many words unto my brethren, that they were pacified and did humble themselves before the Lord.

And it came to pass that they did speak unto me again, saying: What meaneth this thing which our father saw in a dream? What meaneth the tree which he saw?

And I said unto them: It was a representation of the tree of life.

And they said unto me: What meaneth the rod of iron which our father saw, that led to the tree?

And I said unto them that it was the word of God; and whoso would hearken unto the word of God, and would hold fast unto it, they would never perish; neither could the temptations and the fiery darts of the adversary overpower them unto blindness, to lead them away to destruction.

Wherefore, I, Nephi, did exhort them to give heed unto the word of the Lord; yea, I did exhort them with all the energies of my soul, and with all the faculty which I possessed, that they would give heed to the word of God and remember to keep his commandments always in all things.

And they said unto me: What meaneth the river of water which our father saw?

And I said unto them that the water which my father saw was filthiness; and so much was his mind swallowed up in other things that he beheld not the filthiness of the water.

١٨ لَذَا، فَإِنَّ أَبَانَا لَمْ يَتَكَلَّمْ عَن نَسْلِنَا وَحَدَهُ، بَلْ أَيْضًا عَن كُلِّ بَيْتِ إِسْرَائِيلَ، مُشِيرًا إِلَى الْعَهْدِ الَّذِي سَبَيْتُمْ فِي الْأَيَّامِ الْأَخِيرَةِ؛ وَهُوَ الْعَهْدُ الَّذِي قَطَعَهُ الرَّبُّ لِأَبِينَا إِبْرَاهِيمَ قَائِلًا: فِي نَسْلِكَ سَتَتَبَارَكُ جَمِيعُ قَبَائِلِ الْأَرْضِ.

١٩ وَكَانَ أَنِّي أَنَا، نَافِي، كَلَّمْتُهُمْ كَثِيرًا عَن هَذِهِ الْأُمُورِ؛ أَجَلْ، كَلَّمْتُهُمْ عَن اسْتِعَادَةِ الْيَهُودِ فِي الْأَيَّامِ الْأَخِيرَةِ.

٢٠ وَأَعَدْتُ عَلَيْهِمْ كَلِمَاتِ إِشْعِيَاءَ الَّذِي تَكَلَّمَ عَن اسْتِعَادَةِ الْيَهُودِ، أَوْ بَيْتِ إِسْرَائِيلَ؛ وَبَعْدَ اسْتِعَادَتِهِمْ فَإِنَّهُمْ لَنْ يُخْرُوا ثَانِيَةً كَمَا أَنَّهُمْ لَنْ يَتَشَشَّتُوا ثَانِيَةً. وَكَانَ أَنِّي كَلَّمْتُ إِخْوَتِي بِكَلِمَاتٍ كَثِيرَةٍ فَسَكَنُوا وَأَتَّصَعُوا أَمَامَ الرَّبِّ.

٢١ وَكَانَ أَنَّهُمْ كَلَّمُونِي ثَانِيَةً قَائِلِينَ: مَا مَعْنَى هَذَا الَّذِي رَأَاهُ أَبُونَا فِي حُلْمٍ؟ مَا مَعْنَى الشَّجَرَةِ الَّتِي رَأَاهَا؟

٢٢ فَقُلْتُ لَهُمْ: إِنَّهَا رَمَزٌ لِشَجَرَةِ الْحَيَاةِ.

٢٣ فَقَالُوا لِي: مَا مَعْنَى الْقَضِيبِ الْحَدِيدِيِّ الَّذِي رَأَاهُ أَبُونَا، وَالَّذِي أَدَّى إِلَى الشَّجَرَةِ؟

٢٤ فَقُلْتُ لَهُمْ إِنَّهُ رَمَزٌ لِكَلِمَةِ اللَّهِ؛ وَكُلُّ مَنْ يُضْغَوْنَ لِكَلِمَةِ اللَّهِ وَيَتَمَسَّكُونَ بِهَا لَنْ يَهْلِكُوا أَبَدًا؛ كَمَا أَنَّ تَجَارِبَ الْخَضَمِ وَسَهَامَهُ الْمُلْتَهَبَةَ لَنْ تَتَغَلَّبَ عَلَيْهِمْ لِتُعْمِيَهُمْ وَتَقُودَهُمْ إِلَى الْهَلَاكِ.

٢٥ لَذَا أَنَا، نَافِي، نَاشَدْتُهُمْ أَنْ يُضْغَوْا إِلَى كَلِمَةِ الرَّبِّ؛ أَجَلْ، نَاشَدْتُهُمْ بِكُلِّ طَاقَةٍ نَفْسِي، وَبِكُلِّ مَا لِي مِنْ قُدْرَةٍ، بِأَنْ يُضْغَوْا إِلَى كَلِمَةِ اللَّهِ وَأَنْ يَتَذَكَّرُوا حِفْظَ وَصَايَاهُ دَوْمًا فِي كُلِّ الْأُمُورِ.

٢٦ فَقَالُوا لِي: مَا مَعْنَى نَهْرِ الْمَاءِ الَّذِي رَأَاهُ أَبُونَا؟

٢٧ فَقُلْتُ لَهُمْ إِنَّ الْمَاءَ الَّذِي رَأَاهُ أَبِي هُوَ النَّجَاسَةُ؛ وَقَدْ كَانَ عَقْلُهُ مَشْغُولًا بِأُمُورٍ أُخْرَى بِحَيْثُ أَنَّهُ لَمْ يَرَ نَجَاسَةَ الْمَاءِ.

And I said unto them that it was an awful gulf, which separated the wicked from the tree of life, and also from the saints of God.

And I said unto them that it was a representation of that awful hell, which the angel said unto me was prepared for the wicked.

And I said unto them that our father also saw that the justice of God did also divide the wicked from the righteous; and the brightness thereof was like unto the brightness of a flaming fire, which ascendeth up unto God forever and ever, and hath no end.

And they said unto me: Doth this thing mean the torment of the body in the days of probation, or doth it mean the final state of the soul after the death of the temporal body, or doth it speak of the things which are temporal?

And it came to pass that I said unto them that it was a representation of things both temporal and spiritual; for the day should come that they must be judged of their works, yea, even the works which were done by the temporal body in their days of probation.

Wherefore, if they should die in their wickedness they must be cast off also, as to the things which are spiritual, which are pertaining to righteousness; wherefore, they must be brought to stand before God, to be judged of their works; and if their works have been filthiness they must needs be filthy; and if they be filthy it must needs be that they cannot dwell in the kingdom of God; if so, the kingdom of God must be filthy also.

But behold, I say unto you, the kingdom of God is not filthy, and there cannot any unclean thing enter into the kingdom of God; wherefore there must needs be a place of filthiness prepared for that which is filthy.

And there is a place prepared, yea, even that awful hell of which I have spoken, and the devil is the preparator of it; wherefore the final state of the souls of men is to dwell in the kingdom of God, or to be cast out because of that justice of which I have spoken.

٢٨ وَقُلْتُ لَهُمْ إِنَّ هَاوِيَّةَ مَرُوعَةٌ تَفْصِلُ الْأَشْرَارَ عَنِ شَجَرَةِ الْحَيَاةِ وَعَنْ قَدَيْسِي اللَّهِ أَيْضًا.

٢٩ وَقُلْتُ لَهُمْ إِنَّ هَذِهِ الْهَائِيَّةَ رَمَزٌ لِذَلِكَ الْجَحِيمِ الْمُرُوعِ الَّذِي قَالَ لِي الْمَلَكُ بِأَنَّهُ أَعَدَّ لِلْأَشْرَارِ.

٣٠ وَقُلْتُ لَهُمْ إِنَّ أَبَانَا رَأَى أَيْضًا أَنَّ عَدَالَةَ اللَّهِ تَفْصِلُ الْأَشْرَارَ عَنِ الْأَبْرَارِ، وَأَنَّ ضِيَاءَهَا كَانَ كَضِيَاءِ نَارٍ مُشْتَعِلَةٍ تَصْعَدُ إِلَى اللَّهِ إِلَى أَبَدِ الْأَبَدِينَ وَلَا نِهَائِيَّةَ لَهَا.

٣١ فَقَالُوا لِي: أَيَعْنِي ذَلِكَ عَذَابَ الْجَسَدِ فِي أَيَّامِ الْإِحْتِبَارِ أَمْ أَنَّهُ يَعْنِي حَالَ النَّفْسِ بَعْدَ مَوْتِ الْجَسَدِ الْفَانِي، أَمْ أَنَّهُ رَمَزٌ لِلْأُمُورِ الْمَادِّيَّةِ؟

٣٢ وَكَانَ أَنِّي قُلْتُ لَهُمْ إِنَّهُ رَمَزٌ لِلْأُمُورِ الْمَادِّيَّةِ وَالْأُمُورِ الرُّوحِيَّةِ مَعًا؛ فَسَيَأْتِي الْيَوْمَ الَّذِي لَا بُدَّ فِيهِ أَنْ يُحَاسَبُوا عَلَى أَعْمَالِهِمْ، أَجَلًا، الْأَعْمَالِ الَّتِي قَامُوا بِهَا فِي أَجْسَادِهِمُ الْفَانِيَّةِ فِي أَيَّامِ إِحْتِبَارِهِمْ.

٣٣ لَإِذَا إِنَّ مَاتُوا فِي شَرِّهِمْ فَإِنَّهُمْ لَا بُدَّ أَنْ يُنْبَذُوا أَيْضًا مِنْ جِهَةِ الْأُمُورِ الرُّوحِيَّةِ الْمُتَعَلِّقَةِ بِالْبُرِّ؛ لِذَا، فَلَا بُدَّ أَنْ يُجْلَبُوا لِيَقِفُوا أَمَامَ اللَّهِ لِيُحَاسَبُوا عَلَى أَعْمَالِهِمْ؛ وَإِذَا كَانَتْ أَعْمَالُهُمْ أَعْمَالَ نَجَاسَةٍ، فَإِنَّهُمْ نَجِسُونَ؛ وَإِنْ كَانُوا نَجِسِينَ، فَلَا يُمَكِّنُهُمْ أَنْ يَسْكُنُوا فِي مَلَكُوتِ اللَّهِ؛ فَلَوْ كَانَ الْأَمْرُ كَذَلِكَ لَأَصْبَحَ مَلَكُوتُ اللَّهِ نَجِسًا أَيْضًا.

٣٤ وَلِكَيْتِي أَقُولُ لَكُمْ إِنَّ مَلَكُوتَ اللَّهِ لَيْسَ نَجِسًا، وَلَا يُمَكِّنُ لِأَيِّ نَجِيسٍ أَنْ يَدْخُلَ مَلَكُوتَ اللَّهِ؛ لِذَا فَلَا بُدَّ أَنْ يَكُونَ هُنَاكَ مَكَانٌ نَجِسٌ مُعَدٌّ لِمَا هُوَ نَجِسٌ.

٣٥ وَهُنَاكَ مَكَانٌ مُعَدٌّ، أَجَلًا، وَهُوَ ذَلِكَ الْجَحِيمُ الْمُرُوعُ الَّذِي تَكَلَّمْتُ عَنْهُ، وَإِبْلِيسُ هُوَ مَنْ أَعَدَّهُ؛ لِذَا فَإِنَّ الْحَالَةَ التَّهَائِيَّةَ لِنَفُوسِ الْبَشَرِ هِيَ أَنْ تَسْكُنَ فِي مَلَكُوتِ اللَّهِ أَوْ أَنْ تُطْرَدَ مِنْهُ بِسَبَبِ الْعَدَالَةِ الَّتِي تَكَلَّمْتُ عَنْهَا.

Wherefore, the wicked are rejected from the righteous, and also from that tree of life, whose fruit is most precious and most desirable above all other fruits; yea, and it is the greatest of all the gifts of God. And thus I spake unto my brethren. Amen.

٣٦ لِيَا، فَإِنَّ اللَّهَ يَفْصِلُ الْأَشْرَارَ عَنِ الْأَبْرَارِ وَأَيْضًا عَنِ شَجَرَةِ الْحَيَاةِ
الَّتِي تِمَارُهَا نَقِيسَةٌ جِدًّا وَأَشْهَى مِنْ كُلِّ الثَّمَارِ الْأُخْرَى؛ أَجَلٌ، وَهِيَ
أَعْظَمُ هِبَاتِ اللَّهِ كُلِّهَا؛ وَهَكَذَا كَلَّمْتُ إِخْوَتِي. آمِينَ.

1 Nephi 16

And now it came to pass that after I, Nephi, had made an end of speaking to my brethren, behold they said unto me: Thou hast declared unto us hard things, more than we are able to bear.

And it came to pass that I said unto them that I knew that I had spoken hard things against the wicked, according to the truth; and the righteous have I justified, and testified that they should be lifted up at the last day; wherefore, the guilty taketh the truth to be hard, for it cutteth them to the very center.

And now my brethren, if ye were righteous and were willing to hearken to the truth, and give heed unto it, that ye might walk uprightly before God, then ye would not murmur because of the truth, and say: Thou speakest hard things against us.

And it came to pass that I, Nephi, did exhort my brethren, with all diligence, to keep the commandments of the Lord.

And it came to pass that they did humble themselves before the Lord; insomuch that I had joy and great hopes of them, that they would walk in the paths of righteousness.

Now, all these things were said and done as my father dwelt in a tent in the valley which he called Lemuel.

And it came to pass that I, Nephi, took one of the daughters of Ishmael to wife; and also, my brethren took of the daughters of Ishmael to wife; and also Zoram took the eldest daughter of Ishmael to wife.

And thus my father had fulfilled all the commandments of the Lord which had been given unto him. And also, I, Nephi, had been blessed of the Lord exceedingly.

And it came to pass that the voice of the Lord spake unto my father by night, and commanded him that on the morrow he should take his journey into the wilderness.

١ نافي ١٦

١ وَبَعْدَ أَنْ أَنهَيْتُ أَنَا، نَافِي، الْحَدِيثَ إِلَى إِخْوَتِي، قَالُوا لِي: لَقَدْ أَعْلَنْتُ لَنَا أُمُورًا شَاقَّةً، أَكْثَرَ مِمَّا يُمَكِّنُنَا أَحْتِمَالَهُ.

٢ فَقُلْتُ لَهُمْ إِنِّي كُنْتُ أَعْلَمُ بِأَنِّي تَكَلَّمْتُ بِمَا هُوَ شَاقٌّ عَلَى الْأَشْرَارِ طَبَقًا لِلْحَقِّ؛ وَبَرَزْتُ الْأَبْرَارَ وَشَهِدْتُ بِأَنَّهُمْ سَيَرْفَعُونَ فِي الْيَوْمِ الْأَخِيرِ؛ فَالْمُذْنِبُونَ يَجِدُونَ أَنَّ الْحَقَّ شَاقٌّ لِأَنَّهُ يُصِيبُهُمْ فِي الصَّمِيمِ.

٣ أَمَا أَنْتُمْ، يَا إِخْوَتِي، فَلَوْ كُنْتُمْ أَبْرَارًا وَمُسْتَعِدِّينَ لِلْإِضْغَاءِ إِلَى الْحَقِّ وَالْإِنْتِبَاهِ إِلَيْهِ، كَيْ تَسِيرُوا بِاسْتِقَامَةٍ أَمَامَ اللَّهِ، لَمَا تَدَمَّرْتُمْ بِسَبَبِ الْحَقِّ وَقُلْتُمْ: قَدْ تَكَلَّمْتُ بِأُمُورٍ شَاقَّةٍ عَلَيْنَا.

٤ وَكَانَ أَنِّي أَنَا نَافِي نَاشِذٌ إِخْوَتِي بِكُلِّ اجْتِهَادٍ أَنْ يَحْفَظُوا وَصَايَا الرَّبِّ.

٥ وَحَدَّثْتُ أَنَّهُمْ اتَّصَعُوا أَمَامَ الرَّبِّ حَتَّى أَنِّي ابْتَهَجْتُ وَصَارَ لِي رَجَاءٌ عَظِيمٌ بِأَنْ يَسْلُكُوا سُبُلَ الْبِرِّ.

٦ أَمَا هَذِهِ الْأُمُورُ فَقَبِلْتُ وَتَمَّتْ كُلُّهَا أَثْنَاءَ إِقَامَةِ أَبِي فِي خَيْمَةٍ فِي الْوَادِي الَّذِي دَعَاهُ لَمُوئِيلَ.

٧ وَحَدَّثْتُ أَنِّي أَنَا، نَافِي، اتَّخَذْتُ إِحْدَى بَنَاتِ إِسْمَاعِيلَ زَوْجَةً لِي؛ وَأَيْضًا إِخْوَتِي اتَّخَذُوا مِنْ بَنَاتِ إِسْمَاعِيلَ زَوْجَاتٍ لَهُمْ؛ وَأَيْضًا زُورَامُ اتَّخَذَ كُبْرَى بَنَاتِ إِسْمَاعِيلَ زَوْجَةً لَهُ.

٨ وَهَكَذَا تَمَّتْ أَبِي كُلِّ وَصَايَا الرَّبِّ الَّتِي أُعْطِيتُ لَهُ. وَأَيْضًا أَنَا، نَافِي، بَارَكَنِي الرَّبُّ كَثِيرًا.

٩ وَكَانَ أَنَّ صَوْتَ الرَّبِّ كَلَّمَ أَبِي فِي اللَّيْلِ وَأَمَرَهُ بِأَنْ يَرْتَجِلَ فِي الْعَدْوِ إِلَى الْبَرِّيَّةِ.

And it came to pass that as my father arose in the morning, and went forth to the tent door, to his great astonishment he beheld upon the ground a round ball of curious workmanship; and it was of fine brass. And within the ball were two spindles; and the one pointed the way whither we should go into the wilderness.

And it came to pass that we did gather together whatsoever things we should carry into the wilderness, and all the remainder of our provisions which the Lord had given unto us; and we did take seed of every kind that we might carry into the wilderness.

And it came to pass that we did take our tents and depart into the wilderness, across the river Laman.

And it came to pass that we traveled for the space of four days, nearly a south-southeast direction, and we did pitch our tents again; and we did call the name of the place Shazer.

And it came to pass that we did take our bows and our arrows, and go forth into the wilderness to slay food for our families; and after we had slain food for our families we did return again to our families in the wilderness, to the place of Shazer. And we did go forth again in the wilderness, following the same direction, keeping in the most fertile parts of the wilderness, which were in the borders near the Red Sea.

And it came to pass that we did travel for the space of many days, slaying food by the way, with our bows and our arrows and our stones and our slings.

And we did follow the directions of the ball, which led us in the more fertile parts of the wilderness.

And after we had traveled for the space of many days, we did pitch our tents for the space of a time, that we might again rest ourselves and obtain food for our families.

And it came to pass that as I, Nephi, went forth to slay food, behold, I did break my bow, which was made of fine steel; and after I did break my bow, behold, my brethren were angry with me because of the loss of my bow, for we did obtain no food.

And it came to pass that we did return without food to our families, and being much fatigued, because of their journeying, they did suffer much for the want of food.

١٠ وَحَدَّثَ أَنَّ أَبِي نَهَضَ فِي الصَّبَاحِ وَمَضَى إِلَى مَدْخَلِ الْخَيْمَةِ،
وَلَدَهَشْتِهِ الْعَظِيمَةَ أَبْصَرَ عَلَى الْأَرْضِ كُرَّةً مُسْتَدِيرَةً دَقِيقَةً
الصَّنْعِ؛ وَكَانَتْ مِنَ النُّحَاسِ الْخَالِصِ. وَفِي دَاخِلِ الْكُرَّةِ كَانَتْ
تَوْجِدُ إِبْرَتَانِ إِحْدَاهُمَا تُشِيرُ إِلَى الْإِتْجَاهِ الَّذِي عَلَيْنَا أَنْ نَذْهَبَ إِلَيْهِ
فِي الْبَرِّيَّةِ.

١١ وَكَانَ أَنَّنَا جَمَعْنَا كُلَّ الْأَشْيَاءِ الَّتِي كَانَ عَلَيْنَا أَنْ نَحْمِلَهَا إِلَى الْبَرِّيَّةِ،
وَكُلَّ مَا تَبَقِيَ مِنْ مُؤْنِنَا الَّتِي أَعْطَانَا الرَّبُّ إِيَّاهَا؛ وَأَخَذْنَا بَدُورًا مِنْ
كُلِّ نَوْعٍ كُنِيَ نَحْمِلَهَا إِلَى الْبَرِّيَّةِ.

١٢ وَحَدَّثَ أَنَّنَا أَخَذْنَا خِيَامَنَا وَغَادَرْنَا إِلَى الْبَرِّيَّةِ عَبْرَ نَهْرِ لَامَانَ.

١٣ وَحَدَّثَ أَنَّنَا سَافَرْنَا لِمُدَّةِ أَرْبَعَةِ أَيَّامٍ، فِي اتِّجَاهِ بَيْنَ الْجَنُوبِ
وَالْجَنُوبِ الشَّرْقِيِّ تَقْرِيبًا، وَنَصَبْنَا خِيَامَنَا ثَانِيَةً؛ وَسَمَّيْنَا الْمَكَانَ
شَازِرًا.

١٤ وَحَدَّثَ أَنَّنَا أَخَذْنَا أَقْوَامَنَا وَسِهَامَنَا وَمَضَيْنَا إِلَى الْبَرِّيَّةِ كُنِيَ
نُضْطَادَ الطَّعَامِ لِعَائِلَاتِنَا؛ وَبَعْدَ أَنْ اضْطَدْنَا الطَّعَامَ لِعَائِلَاتِنَا رَجَعْنَا
ثَانِيَةً إِلَى عَائِلَاتِنَا فِي الْبَرِّيَّةِ فِي شَازِرًا. وَمَضَيْنَا ثَانِيَةً فِي الْبَرِّيَّةِ،
مُتَّبِعِينَ الْإِتْجَاهَ نَفْسَهُ وَمَلَاذِمِينَ الْأَجْزَاءَ الْأَكْثَرَ خُصُوبَةً مِنَ
الْبَرِّيَّةِ الْمُتَاخِمَةِ لِلْبَحْرِ الْأَحْمَرِ.

١٥ وَكَانَ أَنَّنَا سَافَرْنَا لِمُدَّةِ أَيَّامٍ كَثِيرَةٍ، مُضْطَادِينَ الطَّعَامَ فِي الطَّرِيقِ
بِأَقْوَامِنَا وَسِهَامِنَا وَحِجَارَتِنَا وَمَقَالِينَا.

١٦ وَاتَّبَعْنَا تَوَجِيهَاتِ الْكُرَّةِ الَّتِي قَادَتْنَا إِلَى الْأَجْزَاءِ الْأَكْثَرَ خُصُوبَةً
مِنَ الْبَرِّيَّةِ.

١٧ وَبَعْدَ أَنْ سَافَرْنَا لِمُدَّةِ أَيَّامٍ كَثِيرَةٍ نَصَبْنَا خِيَامَنَا لِمُدَّةٍ مِنَ الرَّمَنِ كُنِيَ
نُرِيحُ أَنْفُسَنَا ثَانِيَةً وَنَحْصُلُ عَلَى الطَّعَامِ لِعَائِلَاتِنَا.

١٨ وَبَيْنَمَا كُنْتُ أَنَا، نَافِي، ذَاهِبًا لِاضْطِيَادِ الطَّعَامِ، حَدَّثَ أَنَّي كَسَرْتُ
قَوْسِي الَّذِي كَانَ مَصْنُوعًا مِنَ الصُّلْبِ الْجَيِّدِ؛ وَبَعْدَ أَنْ كَسَرْتُ
قَوْسِي، غَضِبَ عَلَيَّ إِخْوَتِي بِسَبَبِ خَسَارَةِ قَوْسِي، لِأَنَّنا لَمْ نَحْصُلْ
عَلَى الطَّعَامِ.

١٩ وَحَدَّثَ أَنَّنَا عَدْنَا مِنْ دُونِ طَعَامٍ إِلَى عَائِلَاتِنَا، وَلِأَنَّهُمْ كَانُوا مُنْهَكِينَ
جِدًّا بِسَبَبِ سَفَرِهِمْ، فَقَدْ عَانُوا كَثِيرًا مِنَ الْحَاجَةِ إِلَى الطَّعَامِ.

And it came to pass that Laman and Lemuel and the sons of Ishmael did begin to murmur exceedingly, because of their sufferings and afflictions in the wilderness; and also my father began to murmur against the Lord his God; yea, and they were all exceedingly sorrowful, even that they did murmur against the Lord.

Now it came to pass that I, Nephi, having been afflicted with my brethren because of the loss of my bow, and their bows having lost their springs, it began to be exceedingly difficult, yea, insomuch that we could obtain no food.

And it came to pass that I, Nephi, did speak much unto my brethren, because they had hardened their hearts again, even unto complaining against the Lord their God.

And it came to pass that I, Nephi, did make out of wood a bow, and out of a straight stick, an arrow; wherefore, I did arm myself with a bow and an arrow, with a sling and with stones. And I said unto my father: Whither shall I go to obtain food?

And it came to pass that he did inquire of the Lord, for they had humbled themselves because of my words; for I did say many things unto them in the energy of my soul.

And it came to pass that the voice of the Lord came unto my father; and he was truly chastened because of his murmuring against the Lord, insomuch that he was brought down into the depths of sorrow.

And it came to pass that the voice of the Lord said unto him: Look upon the ball, and behold the things which are written.

And it came to pass that when my father beheld the things which were written upon the ball, he did fear and tremble exceedingly, and also my brethren and the sons of Ishmael and our wives.

And it came to pass that I, Nephi, beheld the pointers which were in the ball, that they did work according to the faith and diligence and heed which we did give unto them.

٢٠ وَكَانَ أَنَّ لَامَانَ وَلمُوئِيلَ وَأَبْنَاءَ إِسْمَاعِيلَ بَدَأُوا يَتَذَمَّرُونَ بِشِدَّةٍ بِسَبَبِ مُعَانَاتِهِمْ وَشَقَائِهِمْ فِي الْبَرِّيَّةِ؛ وَأَبِي أَيْضًا بَدَأَ يَتَذَمَّرُ عَلَى الرَّبِّ إِلَهِهِ؛ أَجَلٌ، وَكَانُوا جَمِيعًا حَزَانِي لِلْغَايَةِ حَتَّى أَنَّهُمْ تَذَمَّرُوا عَلَى الرَّبِّ.

٢١ وَحَدَّثَ أَنَّ حَسَارَةَ قَوْسِي بِالْإِضَافَةِ إِلَى فِقْدَانِ أَقْوَابِ إِخْوَتِي لِمُرُونَتِهَا فَجَعَثْنَا، فَبَدَأَ الْوَضْعُ يَشْتَدُّ صُعُوبَةً، أَجَلٌ، فَلَمْ نَتَمَكَّنْ مِنَ الْحُصُولِ عَلَى الطَّعَامِ.

٢٢ وَكَانَ أَنِّي أَنَا، نَافِي، تَكَلَّمْتُ كَثِيرًا إِلَى إِخْوَتِي لِأَنَّهُمْ قَسَّوْا قُلُوبَهُمْ ثَانِيَةً، لِذَرَجَةِ التَّذَمُّرِ عَلَى الرَّبِّ إِلَهِهِمْ.

٢٣ وَكَانَ أَنِّي أَنَا، نَافِي، صَنَعْتُ قَوْسًا مِنْ حَشَبٍ وَسَهْمًا مِنْ عَصَا مُسْتَقِيمَةٍ؛ وَبِذَلِكَ سَلَحْتُ نَفْسِي بِقَوْسٍ وَسَهْمٍ وَبِمِقْلَاعٍ وَحِجَارَةٍ. وَقُلْتُ لِأَبِي: إِلَى أَيِّ أَدْهَبُ لِأَحْضَلَ عَلَى الطَّعَامِ؟

٢٤ وَحَدَّثَ أَنَّهُ اسْتَعْلَمَ الرَّبَّ، لِأَنَّهُمْ اتَّضَعُوا بِسَبَبِ كَلِمَاتِي؛ لِأَنِّي قُلْتُ لَهُمْ الْكَثِيرَ مِنَ الْأُمُورِ بِكُلِّ مَا فِي نَفْسِي مِنْ طَاقَةٍ.

٢٥ وَكَانَ أَنَّ صَوْتَ الرَّبِّ جَاءَ إِلَى أَبِي فَأَدَّبَهُ حَقٌّ تَأْدِيبٍ لِتَذَمُّرِهِ عَلَى الرَّبِّ، حَتَّى أَوْصَلَهُ إِلَى أَعْمَاقِ الْحُزَنِ.

٢٦ وَحَدَّثَ أَنَّ صَوْتَ الرَّبِّ قَالَ لَهُ: انْظُرِ الْكُرَّةَ، وَأَبْصِرْ مَا عَلَيْهَا مِنْ كِتَابَةٍ.

٢٧ وَلَمَّا أَبْصَرَ أَبِي مَا كَانَ مَكْتُوبًا عَلَى الْكُرَّةِ، خَافَ وَارْتَعَدَ ارْتِعَادًا شَدِيدًا، وَكَذَلِكَ إِخْوَتِي وَأَبْنَاءُ إِسْمَاعِيلَ وَزَوْجَاتُنَا.

٢٨ وَكَانَ أَنِّي أَنَا، نَافِي، أَدْرَكْتُ أَنَّ الْمُؤَشِّرِينَ اللَّذِينَ كَانُوا فِي الْكُرَّةِ كَانُوا يَعْملَانِ طَبَقًا لِلْإِيمَانِ وَالْإِجْتِهَادِ وَالْإِضْغَاءِ الَّتِي مَخَّنَاهَا إِلَيْهِمَا.

And there was also written upon them a new writing, which was plain to be read, which did give us understanding concerning the ways of the Lord; and it was written and changed from time to time, according to the faith and diligence which we gave unto it. And thus we see that by small means the Lord can bring about great things.

And it came to pass that I, Nephi, did go forth up into the top of the mountain, according to the directions which were given upon the ball.

And it came to pass that I did slay wild beasts, inso-much that I did obtain food for our families.

And it came to pass that I did return to our tents, bearing the beasts which I had slain; and now when they beheld that I had obtained food, how great was their joy! And it came to pass that they did humble themselves before the Lord, and did give thanks unto him.

And it came to pass that we did again take our journey, traveling nearly the same course as in the beginning; and after we had traveled for the space of many days we did pitch our tents again, that we might tarry for the space of a time.

And it came to pass that Ishmael died, and was buried in the place which was called Nahom.

And it came to pass that the daughters of Ishmael did mourn exceedingly, because of the loss of their father, and because of their afflictions in the wilderness; and they did murmur against my father, because he had brought them out of the land of Jerusalem, saying: Our father is dead; yea, and we have wandered much in the wilderness, and we have suffered much affliction, hunger, thirst, and fatigue; and after all these sufferings we must perish in the wilderness with hunger.

And thus they did murmur against my father, and also against me; and they were desirous to return again to Jerusalem.

And Laman said unto Lemuel and also unto the sons of Ishmael: Behold, let us slay our father, and also our brother Nephi, who has taken it upon him to be our ruler and our teacher, who are his elder brethren.

٢٩ وَكَذَلِكَ كُتِبَ عَلَيْهِمَا كِتَابَةٌ جَدِيدَةٌ كَانَتْ مِنَ السَّهْلِ قِرَاءَتِهَا، وَأَعْطَيْنَا فَهْمًا عَنْ طُرُقِ الرَّبِّ؛ وَكَانَتْ تُكْتَبُ وَتَتَغَيَّرُ مِنْ وَقْتٍ لِأَخَرٍ طَبَقًا لِإِيمَانِنَا بِهَا وَالْإِجْتِهَادِ الَّذِي أُعْطِينَاهَا إِيَّاهُ. وَهَكَذَا نَرَى أَنَّهُ بِوَسَائِلٍ مُتَوَاضِعَةٍ يُمَكِّنُ لِلرَّبِّ أَنْ يُحَقِّقَ أُمُورًا عَظِيمَةً.

٣٠ وَحَدَّثَ أَنِّي أَنَا، نَافِي، مَضَيْتُ إِلَى قِمَّةِ الْجَبَلِ حَسَبَ الْإِرْشَادَاتِ الْمُعْطَاةِ عَلَى الْكُرَّةِ.

٣١ وَحَدَّثَ أَنِّي اضْطَدْتُ حَيَوَانَاتٍ بَرِّيَّةً فَحَصَلَتْ بِذَلِكَ عَلَى الطَّعَامِ لِعَائِلَاتِنَا.

٣٢ وَكَانَ أَنِّي رَجَعْتُ إِلَى خِيَامِنَا حَامِلًا الْحَيَوَانَاتِ الَّتِي اضْطَدْتُهَا؛ وَكَمْ كَانَتْ بَهْجَتُهُمْ عَظِيمَةً عِنْدَمَا رَأَوْا أَنِّي حَصَلْتُ عَلَى الطَّعَامِ. وَحَدَّثَ أَنَّهُمْ اتَّضَعُوا أَمَامَ الرَّبِّ وَقَدَّمُوا لَهُ الشُّكْرَ.

٣٣ وَحَدَّثَ أَنَّنَا ارْتَحَلْنَا ثَانِيَةً مُسَافِرِينَ تَقْرِيبًا فِي نَفْسِ الْإِتْجَاهِ كَمَا فِي الْبِدَايَةِ؛ وَبَعْدَ أَنْ سَافَرْنَا مُدَّةَ أَيَّامٍ كَثِيرَةٍ نَصَبْنَا خِيَامَنَا ثَانِيَةً كَمَا نَمَكَّنَتْ مُدَّةَ مِنَ الزَّمَنِ.

٣٤ وَكَانَ أَنَّ إِسْمَاعِيلَ مَاتَ وَدُفِنَ فِي مَكَانٍ دُعِيَ نَاحُومَ.

٣٥ وَحَدَّثَ أَنَّ بَنَاتِ إِسْمَاعِيلَ نَدَبْنَ كَثِيرًا بِسَبَبِ فِقْدَانِ أَبِيهِنَّ وَبِسَبَبِ شَقَائِهِنَّ فِي الْبَرِّيَّةِ؛ وَتَدَمَّرْنَ عَلَى أَبِي لِأَنَّهُ أَخْرَجَهُنَّ مِنْ أَرْضِ أُورُشَلِيمَ، قَائِلَاتِ: أَبُونَا قَدْ مَاتَ؛ أَجَلٌ، وَقَدْ سَافَرْنَا كَثِيرًا فِي الْبَرِّيَّةِ، وَعَانَيْنَا كَثِيرًا مِنَ الشَّقَاءِ وَالْجُوعِ وَالْعَطَشِ وَالْإِغْيَاءِ؛ وَبَعْدَ كُلِّ هَذِهِ الْمُعَانَاةِ فَلَا بُدَّ أَنْ نَهْلِكَ مِنَ الْجُوعِ فِي الْبَرِّيَّةِ.

٣٦ وَهَكَذَا تَدَمَّرْنَ عَلَى أَبِي، وَأَيْضًا عَلَيَّ؛ وَكُنَّ رَاغِبَاتٍ فِي الْعُودَةِ ثَانِيَةً إِلَى أُورُشَلِيمَ.

٣٧ وَقَالَ لَامَانُ لَلْمُوئِيلَ، وَأَيْضًا لِأَبْنَاءِ إِسْمَاعِيلَ: فَلْنَقْتُلْ أَبَانَا وَنَافِي أَخَانَا أَيْضًا، فَإِنَّهُ يَسْعَى إِلَى أَنْ يَكُونَ حَاكِمَنَا وَمُعَلِّمَنَا، وَنَحْنُ إِخْوَتُهُ الْأَكْبَرُ.

Now, he says that the Lord has talked with him, and also that angels have ministered unto him. But behold, we know that he lies unto us; and he tells us these things, and he worketh many things by his cunning arts, that he may deceive our eyes, thinking, perhaps, that he may lead us away into some strange wilderness; and after he has led us away, he has thought to make himself a king and a ruler over us, that he may do with us according to his will and pleasure. And after this manner did my brother Laman stir up their hearts to anger.

And it came to pass that the Lord was with us, yea, even the voice of the Lord came and did speak many words unto them, and did chasten them exceedingly; and after they were chastened by the voice of the Lord they did turn away their anger, and did repent of their sins, insomuch that the Lord did bless us again with food, that we did not perish.

٣٨ فَإِنَّهُ يَقُولُ إِنَّ الرَّبَّ كَلَّمَهُ، وَإِنَّ مَلَائِكَةً خَدَمُوهُ أَيْضًا. وَلَكِنَّا نَعْلَمُ أَنَّهُ يَكْذِبُ عَلَيْنَا، وَيَقُولُ لَنَا هَذِهِ الْأُمُورَ وَيَقُومُ بِالْكَثِيرِ مِنَ الْأُمُورِ بِحِيلِهِ الْمَاكِرَةِ كَيْ يَخْدَعَ أَعْيُنَنَا، مُعْتَقِدًا أَنَّهُ قَدْ يَقُودُنَا بَعِيدًا إِلَى بَرِّيَّةٍ غَرِيبَةٍ؛ وَبَعْدَ أَنْ يَقُودُنَا بَعِيدًا، يَنْوِي أَنْ يَجْعَلَ نَفْسَهُ مَلِكًا وَحَاكِمًا عَلَيْنَا كَيْ يَفْعَلَ بِنَا حَسَبَ مَشِيئَتِهِ وَمَسْرَتِهِ. وَعَلَى هَذَا النَّحْوِ أَثَارَ أَخِي لَامَانَ الْعُصَبَ فِي قُلُوبِهِمْ.

٣٩ وَكَانَ الرَّبُّ مَعَنَا، أَجَلٌ، حَتَّى أَنْ صَوَّتَ الرَّبُّ أَتَى وَكَلَّمَهُمْ بِكَلَامٍ كَثِيرٍ، وَأَدَّبَهُمْ تَأْدِيبًا شَدِيدًا؛ وَبَعْدَ أَنْ أَدَّبَهُمْ صَوْتُ الرَّبِّ، تَرَكَوْا غَضَبَهُمْ وَتَابَوْا عَنْ خَطَايَاهُمْ، فَبَارَكْنَا الرَّبُّ تَائِبَةً بِالطَّعَامِ كَيْ لَا نَهْلِكَ.

1 Nephi 17

And it came to pass that we did again take our journey in the wilderness; and we did travel nearly eastward from that time forth. And we did travel and wade through much affliction in the wilderness; and our women did bear children in the wilderness.

And so great were the blessings of the Lord upon us, that while we did live upon raw meat in the wilderness, our women did give plenty of suck for their children, and were strong, yea, even like unto the men; and they began to bear their journeyings without murmurings.

And thus we see that the commandments of God must be fulfilled. And if it so be that the children of men keep the commandments of God he doth nourish them, and strengthen them, and provide means whereby they can accomplish the thing which he has commanded them; wherefore, he did provide means for us while we did sojourn in the wilderness.

And we did sojourn for the space of many years, yea, even eight years in the wilderness.

And we did come to the land which we called Bountiful, because of its much fruit and also wild honey; and all these things were prepared of the Lord that we might not perish. And we beheld the sea, which we called Irreantum, which, being interpreted, is many waters.

And it came to pass that we did pitch our tents by the seashore; and notwithstanding we had suffered many afflictions and much difficulty, yea, even so much that we cannot write them all, we were exceedingly rejoiced when we came to the seashore; and we called the place Bountiful, because of its much fruit.

And it came to pass that after I, Nephi, had been in the land of Bountiful for the space of many days, the voice of the Lord came unto me, saying: Arise, and get thee into the mountain. And it came to pass that I arose and went up into the mountain, and cried unto the Lord.

And it came to pass that the Lord spake unto me, saying: Thou shalt construct a ship, after the manner which I shall show thee, that I may carry thy people across these waters.

١ نافي ١٧

١ وَحَدَّثْنَا أَنَّا اذْتَحَلْنَا ثَانِيَةً فِي الْبَرِّيَّةِ؛ وَسَافَرْنَا نَحْوَ الشَّرْقِ تَقْرِيْبًا مُنْذُ ذَلِكَ الْوَقْتِ. وَارْتَحَلْنَا وَخُضْنَا الْكَثِيْرَ مِنَ الصَّعَابِ فِي الْبَرِّيَّةِ؛ وَأُنْجَبَتْ نِسَاؤُنَا أَطْفَالًا فِي الْبَرِّيَّةِ.

٢ وَبَارَكْنَا الرَّبُّ بِرِكَاتٍ عَظِيْمَةٍ، فَرَغِمَ أَنَّا كُنَّا نَقْتَاتُ عَلَى اللَّحْمِ الَّتِي فِي الْبَرِّيَّةِ، فَإِنَّ نِسَاءَنَا أَرْضَعْنَ أَطْفَالَهُنَّ بِعِزَارَةٍ، وَكُنَّ قَوِيَّاتٍ، أَجَلٌ، كَالرِّجَالِ؛ وَبَدَأْنَ يَتَحَمَّلْنَ السَّفَرَ دُونَ تَذَمُّرٍ.

٣ وَهَكَذَا نَرَى أَنَّ وَصَايَا اللَّهِ لَا بُدَّ أَنْ تَتِمَّ. فَإِنْ حَفِظَ أَبْنَاءُ الْبَشَرِ وَصَايَا اللَّهِ، فَإِنَّهُ يُغْذِيهِمْ وَيُقَوِّيهِمْ وَيُوقِرُ لَهُمْ وَسَائِلَ لِيُحَقِّقُوا بِهَا مَا أَوْصَاهُمْ بِهِ؛ لِذَا فَقَدْ وَقَّرْنَا تِلْكَ الْوَسَائِلَ أَثْنَاءَ إِقَامَتِنَا فِي الْبَرِّيَّةِ.

٤ وَبَقِينَا سَنَوَاتٍ عَدِيْدَةً، أَجَلٌ، ثَمَانِي سَنَوَاتٍ فِي الْبَرِّيَّةِ.

٥ وَوَصَلْنَا إِلَى الْأَرْضِ الَّتِي سَمَّيْنَاهَا «الْوَفِيْرَةَ» بِسَبَبِ كَثْرَةِ ثِمَارِهَا وَكَذَلِكَ عَسَلِهَا الْبَرِّيُّ؛ وَكُلُّ هَذِهِ الْأَشْيَاءِ أَعَدَّهَا الرَّبُّ كَيْ لَا تَهْلِكَ. وَشَاهَدْنَا الْبَحْرَ الَّذِي دَعَوْنَاهُ إِبْرِيَانْتَوْمَ وَهِيَ كَلِمَةٌ تُفْسِرُهَا مِيَاهٌ كَثِيْرَةٌ.

٦ وَكَانَ أَنَّا نَصْبُنَا خِيَامَنَا عِنْدَ شَاطِئِ الْبَحْرِ؛ وَرَغِمَ أَنَّا خُضْنَا كَثِيْرًا مِنَ الصَّعَابِ وَتَعَرَّضْنَا لِمَشَقَاتٍ كَثِيْرَةٍ لَا يُمَكِّنُ تَذَوِيْنَهَا كُلَّهَا لِكَثْرَتِهَا، فَقَدْ فَرَحْنَا فَرَحًا عَظِيْمًا عِنْدَمَا وَصَلْنَا إِلَى شَاطِئِ الْبَحْرِ؛ وَدَعَوْنَا الْمَكَانَ «الْوَفِيْرَةَ» لِكَثْرَةِ ثِمَارِهِ.

٧ وَبَعْدَ أَنْ كُنْتُ أَنَا، نَافِي، فِي أَرْضِ الْوَفِيْرَةِ لِمُدَّةِ أَيَّامٍ عَدِيْدَةٍ، أَتَانِي صَوْتُ الرَّبِّ قَائِلًا: قُمْ وَأَصْعِدِ الْجَبَلَ. فَقُمْتُ وَصَعِدْتُ الْجَبَلَ وَصَرَخْتُ إِلَى الرَّبِّ.

٨ وَكَانَ أَنَّ الرَّبَّ كَلَّمَنِي قَائِلًا: سَتَبْنِي سَفِيْنَةً عَلَى النَّحْوِ الَّذِي أَرِيكَ إِيَّاهُ، كَيْ أُحْمَلَ شَعْبُكَ عَبْرَ هَذِهِ الْمِيَاهِ.

And I said: Lord, whither shall I go that I may find ore to molten, that I may make tools to construct the ship after the manner which thou hast shown unto me?

And it came to pass that the Lord told me whither I should go to find ore, that I might make tools.

And it came to pass that I, Nephi, did make a bellows wherewith to blow the fire, of the skins of beasts; and after I had made a bellows, that I might have wherewith to blow the fire, I did smite two stones together that I might make fire.

For the Lord had not hitherto suffered that we should make much fire, as we journeyed in the wilderness; for he said: I will make thy food become sweet, that ye cook it not;

And I will also be your light in the wilderness; and I will prepare the way before you, if it so be that ye shall keep my commandments; wherefore, inasmuch as ye shall keep my commandments ye shall be led towards the promised land; and ye shall know that it is by me that ye are led.

Yea, and the Lord said also that: After ye have arrived in the promised land, ye shall know that I, the Lord, am God; and that I, the Lord, did deliver you from destruction; yea, that I did bring you out of the land of Jerusalem.

Wherefore, I, Nephi, did strive to keep the commandments of the Lord, and I did exhort my brethren to faithfulness and diligence.

And it came to pass that I did make tools of the ore which I did molten out of the rock.

And when my brethren saw that I was about to build a ship, they began to murmur against me, saying: Our brother is a fool, for he thinketh that he can build a ship; yea, and he also thinketh that he can cross these great waters.

And thus my brethren did complain against me, and were desirous that they might not labor, for they did not believe that I could build a ship; neither would they believe that I was instructed of the Lord.

٩ فَقُلْتُ: يَا رَبُّ، إِلَى أَيْنَ أَذْهَبُ لِأَعْتَرَّ عَلَى مَعْدِنِ خَامٍ أَضْهَرُهُ كَيْ أَصْنَعُ أَدْوَاتٍ أُبْنِي بِهَا السَّفِينَةَ عَلَى النَّحْوِ الَّذِي أَرَيْتَنِي إِيَّاهُ؟

١٠ وَكَانَ أَنَّ الرَّبَّ أَخْبَرَنِي إِلَى أَيْنَ أَذْهَبُ لِأَعْتَرَّ عَلَى الْمَعْدِنِ الْخَامِ كَيْ أَصْنَعُ أَدْوَاتٍ.

١١ وَحَدَّثَ أَنِّي أَنَا، نَافِي، صَنَعْتُ مِنْفَاخًا مِنْ جُلُودِ الْحَيَوَانَاتِ كَيْ أَنْفَخَ بِهِ عَلَى النَّارِ، وَبَعْدَ أَنْ صَنَعْتُ الْمِنْفَاخَ كَيْ يَكُونَ لَدَيَّ مَا أَنْفَخَ بِهِ عَلَى النَّارِ، صَرَبْتُ حَجْرَيْنِ بِنِعْضِهِمَا كَيْ أَشْعِلَ نَارًا.

١٢ فَالرَّبُّ لَمْ يَكُنْ قَدْ سَمَحَ لَنَا حَتَّى ذَلِكَ الْوَقْتِ بِأَنْ نُشْعِلَ نِيرَانًا كَثِيرَةً بَيْنَمَا كُنَّا نَرْتَجِلُ فِي الْبَرِّيَّةِ؛ فَقَدْ قَالَ: سَأَجْعَلُ طَعَامَكُمْ شَهِيًّا، فَإِنَّكُمْ لَا تَطْهُونَهُ.

١٣ وَسَأَكُونُ أَيْضًا نُورَكُمْ فِي الْبَرِّيَّةِ؛ وَسَأَعِدُّ الطَّرِيقَ أَمَامَكُمْ إِنْ حَفِظْتُمْ وَصَايَايَ؛ لِنَا، مَا دُمْتُمْ تَحْفَظُونَ وَصَايَايَ سَتَفَادُونَ نَحْوِ الْأَرْضِ الْمَوْعُودَةِ؛ وَسَتَعْرِفُونَ أَنَّهُ أَنَا الَّذِي أَقُودُكُمْ.

١٤ أَجَلْ، وَقَالَ الرَّبُّ أَيْضًا: بَعْدَ أَنْ تَصَلُوا إِلَى الْأَرْضِ الْمَوْعُودَةِ سَتَعْرِفُونَ أَنِّي أَنَا الرَّبُّ، أَنَا اللَّهُ؛ وَأَنِّي أَنَا الرَّبُّ نَجِّيتُكُمْ مِنَ الْهَلَاكِ؛ أَجَلْ، وَأَنِّي أَخْرَجْتُكُمْ مِنْ أَرْضِ أُورُشَلِيمَ.

١٥ لِذَلِكَ فَقَدْ اجْتَهَدْتُ أَنَا، نَافِي، فِي حِفْظِ وَصَايَا الرَّبِّ وَفِي حَثِّ إِخْوَتِي عَلَى الْإِيمَانِ وَالْإِجْتِهَادِ.

١٦ وَكَانَ أَنِّي صَنَعْتُ أَدْوَاتٍ مِنَ الْمَعْدِنِ الْخَامِ الَّذِي صَهَرْتُهُ مِنَ الصَّخْرِ.

١٧ وَعِنْدَمَا رَأَى أَحْوَايَ أَنِّي أَوْشَكْتُ عَلَى بِنَاءِ سَفِينَةٍ، بَدَأَ بِالتَّدْمُرِ عَلَيَّ قَائِلِينَ: أَخُونَا أَحْمَقٌ، فَهُوَ يَعْتَقِدُ أَنَّهُ يَسْتَطِيعُ أَنْ يَبْنِيَ سَفِينَةً؛ أَجَلْ، وَهُوَ يَعْتَقِدُ أَنَّهُ يَسْتَطِيعُ أَنْ يَعْبرَ هَذِهِ الْمِيَاهِ الْعَظِيمَةَ أَيْضًا.

١٨ وَهَكَذَا اشْتَكَى أَحْوَايَ عَلَيَّ، وَلَمْ يَرْغَبَا فِي الْعَمَلِ، لِأَنَّهُمَا لَمْ يُصَدِّقَا أَنَّنِي أَسْتَطِيعُ بِنَاءَ سَفِينَةٍ؛ وَكَذَلِكَ لَمْ يُصَدِّقَا أَنَّ الرَّبَّ عَلَّمَنِي ذَلِكَ.

And now it came to pass that I, Nephi, was exceedingly sorrowful because of the hardness of their hearts; and now when they saw that I began to be sorrowful they were glad in their hearts, insomuch that they did rejoice over me, saying: We knew that ye could not construct a ship, for we knew that ye were lacking in judgment; wherefore, thou canst not accomplish so great a work.

And thou art like unto our father, led away by the foolish imaginations of his heart; yea, he hath led us out of the land of Jerusalem, and we have wandered in the wilderness for these many years; and our women have toiled, being big with child; and they have borne children in the wilderness and suffered all things, save it were death; and it would have been better that they had died before they came out of Jerusalem than to have suffered these afflictions.

Behold, these many years we have suffered in the wilderness, which time we might have enjoyed our possessions and the land of our inheritance; yea, and we might have been happy.

And we know that the people who were in the land of Jerusalem were a righteous people; for they kept the statutes and judgments of the Lord, and all his commandments, according to the law of Moses; wherefore, we know that they are a righteous people; and our father hath judged them, and hath led us away because we would hearken unto his words; yea, and our brother is like unto him. And after this manner of language did my brethren murmur and complain against us.

And it came to pass that I, Nephi, spake unto them, saying: Do ye believe that our fathers, who were the children of Israel, would have been led away out of the hands of the Egyptians if they had not hearkened unto the words of the Lord?

Yea, do ye suppose that they would have been led out of bondage, if the Lord had not commanded Moses that he should lead them out of bondage?

Now ye know that the children of Israel were in bondage; and ye know that they were laden with tasks, which were grievous to be borne; wherefore, ye know that it must needs be a good thing for them, that they should be brought out of bondage.

١٩ فَحَدَّثَ أَنِّي حَزِنْتُ حُزْنًا شَدِيدًا لِقَسَاوَةِ قَلْبَيْهِمَا؛ وَعِنْدَمَا شَاهَدَا أَنِّي بَدَأْتُ أَحْزَنُ، ابْتَهَجَا فِي قَلْبَيْهِمَا، وَقَالَا بِشِمَاتِي: لَقَدْ عَرَفْنَا أَنَّكَ لَسْتَ قَادِرًا عَلَى بِنَاءِ سَفِينَةٍ، لِأَنَّا عَرَفْنَا أَنَّكَ تَفْتَقِرُ إِلَى الْحِكْمَةِ؛ لِذَا فَلَا يُمَكِّنُكَ أَنْ تَحَقِّقَ مِثْلَ هَذَا الْعَمَلِ الْعَظِيمِ.

٢٠ وَأَنْتَ مِثْلَ أَبِيئِنَا الَّذِي أَصَلَّهُ خِيَلَاءَ قَلْبِهِ؛ أَجَلٌ، لَقَدْ أَخْرَجْنَا مِنْ أَرْضِ أُورُشَلِيمَ، وَقَدْ تَجَوَّلْنَا فِي الْبَرِّيَّةِ هَذِهِ السَّنَوَاتِ الْعَدِيدَةِ؛ وَكَدَدْنَا نِسَاؤُنَا أَثْنَاءَ حَمْلِهِنَّ؛ وَأَنْجَبْنَا أَطْفَالَهِنَّ فِي الْبَرِّيَّةِ وَقَاسَيْنَ مِنْ كُلِّ شَيْءٍ مَا خَلَا الْمَوْتَ؛ وَكَانَ مِنَ الْأَفْضَلِ لَهُنَّ أَنْ يَمْتَنَّ قَبْلَ أَنْ يَخْرُجْنَ مِنْ أُورُشَلِيمَ عَوَضًا عَنْ خَوْضِ هَذِهِ الصَّعَابِ.

٢١ وَإِنَّا قَدْ قَاسَيْنَا فِي الْبَرِّيَّةِ هَذِهِ السَّنَوَاتِ الْعَدِيدَةَ الَّتِي كَانَ يُمَكِّنُنَا فِيهَا الْإِسْتِمْتَاعُ بِمَمْتَلِكَاتِنَا وَأَرْضِ مِيرَاثِنَا؛ أَجَلٌ، وَكَانَ يُمَكِّنُنَا أَنْ نَكُونَ سَعْدَاءَ.

٢٢ وَنَحْنُ نَعْلَمُ أَنَّ الشَّعْبَ الَّذِي كَانَ فِي أَرْضِ أُورُشَلِيمَ كَانَ شَعْبًا بَارًّا؛ فَقَدْ حَفِظَ فَرَائِضَ الرَّبِّ وَأَحْكَامَهُ وَجَمِيعَ وَصَايَاهُ حَسَبَ شَرِيعَةِ مُوسَى؛ لِذَا فَإِنَّا نَعْلَمُ أَنَّهُ شَعْبٌ بَارٌّ؛ وَقَدْ آدَانَهُمْ أَبُونَا، وَأَخْرَجْنَا مِنْ بَيْنِهِمْ لِأَنَّا أَضَعَيْنَا لِكَلِمَاتِهِ؛ أَجَلٌ، وَأَخُونَا مِثْلَهُ. وَبِأَقْوَالِ كَهَذِهِ تَدْمَرُ أَحْوَايَ وَاشْتِكْيَا مِنَّا.

٢٣ وَحَدَّثَ أَنِّي أَنَا، نَافِي، كَلَّمْتُهُمَا قَائِلًا: أَتَعْتَقِدَانِ أَنَّ آبَاءَنَا، الَّذِينَ هُمْ بَنُو إِسْرَائِيلَ، كَانُوا سَيَخْلُصُونَ مِنْ أَيْدِي الْمِصْرِيِّينَ إِنْ لَمْ يُضْغُوا لِكَلِمَاتِ الرَّبِّ؟

٢٤ أَجَلٌ، أَتَعْتَقِدَانِ أَنَّهُمْ كَانُوا سَيَخْلُصُونَ مِنَ الْعُبُودِيَّةِ إِنْ لَمْ يَأْمُرِ الرَّبُّ مُوسَى أَنْ يُخْرِجَهُمْ مِنَ الْعُبُودِيَّةِ؟

٢٥ فَإِنَّا نَعْلَمُ أَنَّ بَنِي إِسْرَائِيلَ كَانُوا فِي الْعُبُودِيَّةِ؛ وَأَنْتُمَا تَعْلَمَانِ أَنَّهُمْ كَانُوا مُحْمَلِينَ بِأَغْيَاءِ قَاسِيَةٍ لَا تُحْتَمَلُ؛ لِذَا، فَإِنَّا نَعْلَمَانِ أَنَّهُ لَا بَدَأَ أَنْ يَكُونَ مِنَ الْجَيِّدِ لَهُمْ أَنْ يُخْلَصُوا مِنَ الْعُبُودِيَّةِ.

Now ye know that Moses was commanded of the Lord to do that great work; and ye know that by his word the waters of the Red Sea were divided hither and thither, and they passed through on dry ground.

But ye know that the Egyptians were drowned in the Red Sea, who were the armies of Pharaoh.

And ye also know that they were fed with manna in the wilderness.

Yea, and ye also know that Moses, by his word according to the power of God which was in him, smote the rock, and there came forth water, that the children of Israel might quench their thirst.

And notwithstanding they being led, the Lord their God, their Redeemer, going before them, leading them by day and giving light unto them by night, and doing all things for them which were expedient for man to receive, they hardened their hearts and blinded their minds, and reviled against Moses and against the true and living God.

And it came to pass that according to his word he did destroy them; and according to his word he did lead them; and according to his word he did do all things for them; and there was not any thing done save it were by his word.

And after they had crossed the river Jordan he did make them mighty unto the driving out of the children of the land, yea, unto the scattering them to destruction.

And now, do ye suppose that the children of this land, who were in the land of promise, who were driven out by our fathers, do ye suppose that they were righteous? Behold, I say unto you, Nay.

Do ye suppose that our fathers would have been more choice than they if they had been righteous? I say unto you, Nay.

Behold, the Lord esteemeth all flesh in one; he that is righteous is favored of God. But behold, this people had rejected every word of God, and they were ripe in iniquity; and the fulness of the wrath of God was upon them; and the Lord did curse the land against them, and bless it unto our fathers; yea, he did curse it against them unto their destruction, and he did bless it unto our fathers unto their obtaining power over it.

٢٦ كَمَا أَنْكَمَا تَعْلَمَانِ أَنَّ الرَّبَّ أَمَرَ مُوسَى بِأَنْ يَقُومَ بِذَلِكَ الْعَمَلِ الْعَظِيمِ؛ وَأَنْتُمَا تَعْلَمَانِ أَنَّ مِيَاهَ الْبَحْرِ الْأَحْمَرِ انشَقَّتْ بِكَلِمَتِهِ، فَعَبَرُوا عَلَى أَرْضٍ يَابِسَةٍ.

٢٧ وَلَكِنْكُمَا تَعْلَمَانِ أَنَّ الْمِصْرِيِّينَ، الَّذِينَ كَانُوا جُيُوشَ فِرْعَوْنَ، غَرِقُوا فِي الْبَحْرِ الْأَحْمَرِ.

٢٨ وَتَعْلَمَانِ أَيْضًا أَنَّهُمْ أَكَلُوا الْمَنَّ فِي الْبَرِّيَّةِ.

٢٩ أَجَلْ، وَتَعْلَمَانِ أَيْضًا أَنَّ مُوسَى ضَرَبَ الصَّخْرَةَ بِكَلِمَتِهِ حَسَبَ قُوَّةِ اللَّهِ الَّتِي كَانَتْ فِيهِ، فَخَرَجَ مِنْهَا مَاءٌ، لِيَرْوِيَ بَنُو إِسْرَائِيلَ عَطَشَهُمْ.

٣٠ وَمَعَ أَنَّ الرَّبَّ إِلَهُهُمْ وَفَادِيَهُمْ قَادَهُمْ، وَمَعَ أَنَّهُ كَانَ يَتَقَدَّمُهُمْ، يَفُودُهُمْ نَهَارًا وَيَمْنَحُهُمُ التَّوْرَ لَيْلًا وَيَفْعَلُ لَهُمْ كُلَّ مَا يَحْتَاجُونَ إِلَيْهِ، فَقَدْ قَسُوا قُلُوبَهُمْ وَطَمَسُوا أَذْهَانَهُمْ، وَلَعَنُوا مُوسَى وَالْإِلَهَ الْحَيَّ الْحَقَّ.

٣١ وَطَبَقًا لِكَلِمَتِهِ أَهْلَكَهُمْ؛ وَطَبَقًا لِكَلِمَتِهِ قَادَهُمْ؛ وَطَبَقًا لِكَلِمَتِهِ فَعَلَ لَهُمْ كُلَّ أَمْرٍ؛ وَلَمْ يَتِمَّ أَمْرٌ إِلَّا بِكَلِمَتِهِ.

٣٢ وَبَعْدَ أَنْ عَبَرُوا نَهْرَ الْأُرْدُنِّ أَعَزَّهُمْ فَطَرَدُوا أَبْنَاءَ الْأَرْضِ، أَجَلْ، وَشَتَّتُوهُمْ حَتَّى الْهَلَاكِ.

٣٣ فَهَلْ تَظُنَّانِ أَنَّ أَبْنَاءَ هَذِهِ الْأَرْضِ الَّذِينَ كَانُوا فِي أَرْضِ الْمَوْعِدِ، وَالَّذِينَ طَرَدَهُمْ آبَاؤُنَا، هَلْ تَظُنَّانِ أَنَّهُمْ كَانُوا أَبْرَارًا؟ إِنِّي أَقُولُ لَكُمْ، كَلَّا.

٣٤ أَنْحَسْبَانِ أَنَّ آبَاءَنَا كَانُوا سَيِّمْتَارُونَ عَلَيْهِمْ لَوْ كَانُوا أَبْرَارًا؟ أَقُولُ لَكُمْ، كَلَّا.

٣٥ إِنَّ الرَّبَّ يَرَى كُلَّ الْبَشَرِ سَوَاءً؛ فَالْبَارُّ يَجِدُ نِعْمَةً لَدَى اللَّهِ. لَكِنْ هُوَ لِأَنَّ النَّاسَ رَفَضُوا كُلَّ كَلِمَةٍ مِنْ كَلِمَاتِ اللَّهِ، وَكَانُوا نَاضِجِينَ فِي الشَّرِّ، وَكَانَ مَلَأَ غَضَبِ اللَّهِ عَلَيْهِمْ؛ وَقَدْ لَعَنَ الرَّبُّ الْأَرْضَ لِأَجْلِهِمْ وَبَارَكَهَا لِأَجْلِ آبَائِنَا؛ أَجَلْ، لَعَنَهَا مِنْ جِهَتِهِمْ لِأَهْلَاكِهِمْ، وَبَارَكَهَا لِأَبَائِنَا فَتَسَلَّطُوا عَلَيْهَا.

٣٦ إِنَّ الرَّبَّ قَدْ خَلَقَ الْأَرْضَ لِتُعْمَرَ؛ وَقَدْ خَلَقَ أَبْنَاءَهُ لِيَرْتَوْهَا.

Behold, the Lord hath created the earth that it should be inhabited; and he hath created his children that they should possess it.

٣٧ وَيُقِيمُ الْأُمَّةَ الْبَارَّةَ وَيُهْلِكُ أُمَّمَ الْأَشْرَارِ.

And he raiseth up a righteous nation, and destroyeth the nations of the wicked.

٣٨ وَيَقُودُ الْأَبْرَارَ إِلَى أَرْضِ كَرِيمَةٍ وَيُهْلِكُ الْأَشْرَارَ وَيَلْعَنُ الْأَرْضَ بِسَبَبِهِمْ.

And he leadeth away the righteous into precious lands, and the wicked he destroyeth, and curseth the land unto them for their sakes.

٣٩ يَحْكُمُ عَالِيًا فِي السَّمَاوَاتِ لِأَنَّهَا عَرْشُهُ، وَالْأَرْضُ هِيَ مَوْطِئُ قَدَمَيْهِ.

He ruleth high in the heavens, for it is his throne, and this earth is his footstool.

٤٠ وَيُحِبُّ الَّذِينَ يَتَّخِذُونَهُ إِلَهًا لَهُمْ. فَإِنَّهُ قَدْ أَحَبَّ آبَاءَنَا وَعَاهَدَهُمْ، أَجَلَ، إِبْرَاهِيمَ وَإِسْحَاقَ وَيَعْقُوبَ؛ وَذَكَرَ الْعَهْدَ الَّتِي قَطَعَهَا؛ لِذَا فَقَدْ أَخْرَجَهُمْ مِنْ أَرْضِ مِصْرَ.

And he loveth those who will have him to be their God. Behold, he loved our fathers, and he covenanted with them, yea, even Abraham, Isaac, and Jacob; and he remembered the covenants which he had made; wherefore, he did bring them out of the land of Egypt.

٤١ وَقَدْ قَوْمَهُمْ فِي الْبَرِّيَّةِ بِعَصَاهُ؛ لِأَنَّهُمْ قَسَّوْا قُلُوبَهُمْ كَمَا فَعَلْنَا أَنْثَمَا؛ وَقَدْ قَوْمَهُمُ الرَّبُّ بِسَبَبِ آثَامِهِمْ. فَأَرْسَلَ حَيَاتٍ طَيَّارَةً نَارِيَّةً بَيْنَهُمْ؛ وَبَعْدَ أَنْ لَدَغْتَهُمْ أَعَدَّ لَهُمْ طَرِيقَةً كَيْ يُشْفَوْا؛ وَكَانَ الْعَمَلُ الَّذِي عَلَيْهِمْ أَنْ يَعْمَلُوهُ هُوَ أَنْ يَنْظُرُوا؛ وَيَسَبِّبُ بِسَاطَةِ الطَّرِيقَةِ، أَوْ يُسْرِهَا، هَلَكَ الْكَثِيرُونَ.

And he did straiten them in the wilderness with his rod; for they hardened their hearts, even as ye have; and the Lord straitened them because of their iniquity. He sent fiery flying serpents among them; and after they were bitten he prepared a way that they might be healed; and the labor which they had to perform was to look; and because of the simplicity of the way, or the easiness of it, there were many who perished.

٤٢ وَقَسَّوْا قُلُوبَهُمْ مِنْ وَقْتِ لَاحِرٍ، وَلَعَنُوا مُوسَى، وَاللَّهُ أَيْضًا؛ وَمَعَ ذَلِكَ فَأَنْثَمَا تَعْلَمَانِ أَنَّ قُوَّتَهُ الَّتِي لَا تُضَاهَى هِيَ الَّتِي قَادَتْهُمْ إِلَى أَرْضِ الْمَوْعِدِ.

And they did harden their hearts from time to time, and they did revile against Moses, and also against God; nevertheless, ye know that they were led forth by his matchless power into the land of promise.

٤٣ وَبَعْدَ كُلِّ هَذِهِ الْأُمُورِ، جَاءَ الْوَقْتُ الَّذِي أَضْبَحُوا فِيهِ أَشْرَارًا، أَجَلَ، وَكَانُوا نَاضِجِينَ فِي الشَّرِّ؛ وَلَا أَعْلَمُ إِلَّا أَنَّهُمْ فِي هَذَا الْيَوْمِ عَلَى وَشَلِكِ أَنْ يَهْلِكُوا، لِأَنِّي أَعْلَمُ أَنَّ الْيَوْمَ الَّذِي يَجِبُ أَنْ يَهْلِكُوا فِيهِ لَا بُدَّ أَنْ يَأْتِيَ، إِلَّا قَلِيلًا مِنْهُمْ سَيَقَادُونَ إِلَى السَّبْيِ.

And now, after all these things, the time has come that they have become wicked, yea, nearly unto ripeness; and I know not but they are at this day about to be destroyed; for I know that the day must surely come that they must be destroyed, save a few only, who shall be led away into captivity.

٤٤ لِذَا فَقَدْ أَمَرَ الرَّبُّ أَبِي أَنْ يُغَادِرَ إِلَى الْبَرِّيَّةِ؛ فَالْيَهُودُ سَعَوْا لِيَسْلُبُوهُ حَيَاتَهُ أَيْضًا؛ أَجَلَ، وَقَدْ سَعَيْنَا أَنْثَمَا أَيْضًا لِتَسْلُبَهُ حَيَاتَهُ؛ لِذَا، فَأَنْثَمَا قَاتِلَانِ فِي قُلُوبِنَا وَإِنَّا كَمَا مِثْلَهُمْ.

Wherefore, the Lord commanded my father that he should depart into the wilderness; and the Jews also sought to take away his life; yea, and ye also have sought to take away his life; wherefore, ye are murderers in your hearts and ye are like unto them.

Ye are swift to do iniquity but slow to remember the Lord your God. Ye have seen an angel, and he spake unto you; yea, ye have heard his voice from time to time; and he hath spoken unto you in a still small voice, but ye were past feeling, that ye could not feel his words; wherefore, he has spoken unto you like unto the voice of thunder, which did cause the earth to shake as if it were to divide asunder.

And ye also know that by the power of his almighty word he can cause the earth that it shall pass away; yea, and ye know that by his word he can cause the rough places to be made smooth, and smooth places shall be broken up. O, then, why is it, that ye can be so hard in your hearts?

Behold, my soul is rent with anguish because of you, and my heart is pained; I fear lest ye shall be cast off forever. Behold, I am full of the Spirit of God, in-somuch that my frame has no strength.

And now it came to pass that when I had spoken these words they were angry with me, and were desirous to throw me into the depths of the sea; and as they came forth to lay their hands upon me I spake unto them, saying: In the name of the Almighty God, I command you that ye touch me not, for I am filled with the power of God, even unto the consuming of my flesh; and whoso shall lay his hands upon me shall wither even as a dried reed; and he shall be as naught before the power of God, for God shall smite him.

And it came to pass that I, Nephi, said unto them that they should murmur no more against their father; neither should they withhold their labor from me, for God had commanded me that I should build a ship.

And I said unto them: If God had commanded me to do all things I could do them. If he should command me that I should say unto this water, be thou earth, it should be earth; and if I should say it, it would be done.

And now, if the Lord has such great power, and has wrought so many miracles among the children of men, how is it that he cannot instruct me, that I should build a ship?

٤٥ تُسْرِعَانِ إِلَى عَمَلِ الشَّرِّ، وَلَكِنَّكُمْ مُبْطِنَانِ فِي ذِكْرِ الرَّبِّ إِلَهُكُمْ. لَقَدْ رَأَيْتُمَا مَلَكَ، وَقَدْ كَلَّمَكُمَا؛ أَجَلٌ، لَقَدْ سَمِعْتُمَا صَوْتَهُ مِنْ وَقْتِ لِآخَرَ؛ كَمَا كَلَّمَكُمَا بِصَوْتِ هَادِي رَقِيقٍ، لَكِنَّكُمْ كُنْتُمَا فَاقِدِي الْجِسِّ فَلَمْ تَشْعُرَا بِكَلِمَاتِهِ؛ لِذَا، فَقَدْ كَلَّمَكُمَا بِصَوْتِ الرَّغْدِ الَّذِي زَلَزَلَ الْأَرْضَ كَمَا لَوْ أَنَّهَا تَنْشَقُّ.

٤٦ وَتَعْلَمَانِ أَيْضًا أَنَّهُ بِقُوَّةِ كَلِمَتِهِ الْجَبَّارَةِ يُمْكِنُهُ جَعْلُ الْأَرْضِ تَزْوِلًا؛ أَجَلٌ، وَتَعْلَمَانِ أَنَّهُ بِكَلِمَتِهِ يُمْكِنُهُ جَعْلُ الْأَمَاكِنِ الْوَعْرَةِ سَهْلًا، وَالسُّهُولِ تَنْشَقُّ. فَكَيْفَ يُمْكِنُكُمْ إِذَا أَنْ تَكُونَا بِمِثْلِ هَذِهِ الْفَسْوَةِ فِي قَلْبَيْكُمْ؟

٤٧ إِنَّ نَفْسِي مَرَّقَهَا الْأَسَى بِسَبَبِكُمَا وَتَأَلَّمَ قَلْبِي؛ وَأَخْشَى أَنْتُمَا سَتُنْبَذَانِ إِلَى الْأَبَدِ. إِنِّي مُمْتَلِئٌ بِرُوحِ اللَّهِ، حَتَّى أَنْ جَسَدِي بَاتَ دُونَ قُوَّةٍ.

٤٨ وَحِينَ تَكَلَّمْتُ بِهَذِهِ الْكَلِمَاتِ، غَضِبَا مِنِّي، وَرَغِبَا فِي أَنْ يَطْرَحَانِي فِي أَعْمَاقِ الْبَحْرِ؛ وَعِنْدَمَا أَقْبَلَا لِيُلْقِيَا بِأَيْدِيهِمَا عَلَيَّ، كَلَّمْتُهُمَا قَائِلًا: بِاسْمِ الْإِلَهِ الْجَبَّارِ أَمْرُكُمْ أَلَّا تَلْمِسَانِي لِأَنِّي مُمْتَلِئٌ بِقُوَّةِ اللَّهِ حَتَّى اسْتِنزَافِ طَاقَةِ جَسَدِي؛ وَمَنْ يَضَعُ يَدَيْهِ عَلَيَّ سَيَذْوِي كَقَضَبَةٍ يَابِسَةٍ؛ وَسَيَكُونُ وَكَأَنَّهُ لَا شَيْءَ أَمَامَ قُوَّةِ اللَّهِ، لِأَنَّ اللَّهَ يَضْرِبُهُ.

٤٩ وَكَانَ أَنِّي أَنَا، نَافِي، قُلْتُ لَهُمَا بَأَنَّ عَلَيْنِهِمَا أَلَّا يَتَذَمَّرَا عَلَى أَبِيهِمَا فِيمَا بَعْدُ؛ وَأَلَّا يَمْنَعَا عَنِّي عَمَلَهُمَا لِأَنَّ اللَّهَ أَمَرَنِي أَنْ أَبْنِيَ سَفِينَةً.

٥٠ وَقُلْتُ لَهُمَا: إِذَا أَمَرَنِي الرَّبُّ أَنْ أَفْعَلَ كُلَّ الْأُمُورِ أَمْكِنْتَنِي فِعْلُهَا. إِذَا أَمَرَنِي أَنْ أَقُولَ لِهَذِهِ الْمِيَاهِ كُونِي أَرْضًا يَابِسَةً فَإِنَّهَا سَتَكُونُ أَرْضًا يَابِسَةً؛ وَإِنْ قُلْتُ ذَلِكَ كَانَتْ.

٥١ وَإِنْ كَانَ لِلرَّبِّ مِثْلُ هَذِهِ الْقُوَّةِ الْعَظِيمَةِ، وَإِنْ كَانَ قَدْ صَنَعَ مِثْلَ هَذِهِ الْمَفْعُزَاتِ الْكَثِيرَةِ بَيْنَ أَبْنَاءِ الْبَشَرِ، فَكَيْفَ إِذَا لَا يُمْكِنُهُ أَنْ يُرْشِدَنِي لِأَبْنِي السَّفِينَةَ؟

And it came to pass that I, Nephi, said many things unto my brethren, insomuch that they were confounded and could not contend against me; neither durst they lay their hands upon me nor touch me with their fingers, even for the space of many days. Now they durst not do this lest they should wither before me, so powerful was the Spirit of God; and thus it had wrought upon them.

And it came to pass that the Lord said unto me: Stretch forth thine hand again unto thy brethren, and they shall not wither before thee, but I will shock them, saith the Lord, and this will I do, that they may know that I am the Lord their God.

And it came to pass that I stretched forth my hand unto my brethren, and they did not wither before me; but the Lord did shake them, even according to the word which he had spoken.

And now, they said: We know of a surety that the Lord is with thee, for we know that it is the power of the Lord that has shaken us. And they fell down before me, and were about to worship me, but I would not suffer them, saying: I am thy brother, yea, even thy younger brother; wherefore, worship the Lord thy God, and honor thy father and thy mother, that thy days may be long in the land which the Lord thy God shall give thee.

٥٢ وَكَانَ أَنِّي أَنَا، نَافِي، قُلْتُ أُمُورًا كَثِيرَةً لِأَخَوَيْ حَتَّى أَنَّهُمَا خَزَبَا وَلَمْ يُمْكِنَهُمَا أَنْ يُجَادِلَانِي؛ كَمَا أَنَّهُمَا لَمْ يَجْزُوا عَلَيَّ أَنْ يَضَعَا أَيْدِيَهُمَا عَلَيَّ أَوْ أَنْ يَلْمَسَانِي بِأَصَابِعِهِمَا لِمُدَّةِ أَيَّامٍ عَدِيدَةٍ. فَأِنَّهُمَا لَمْ يَجْسُرَا عَلَيَّ ذَلِكَ كَيْ لَا يَذُوبَا أَمَامِي، فَإِنَّ رُوحَ اللَّهِ كَانَ قُوِيًّا وَهَكَذَا أُثِرَ عَلَيْهِمَا.

٥٣ وَحَدَّثَ أَنَّ الرَّبَّ قَالَ لِي: مَدِّ يَدَكَ ثَانِيَةً إِلَى أَخَوَيْكَ فَإِنَّهُمَا لَنْ يَذُوبَا أَمَامَكَ، وَلَكِنِّي أَضَعُهُمَا، يَقُولُ الرَّبُّ، وَسَأَفْعَلُ ذَلِكَ كَيْ يَعْلَمَا أَنِّي أَنَا الرَّبُّ إِلَهُهُمَا.

٥٤ وَكَانَ أَنِّي مَدَدْتُ يَدِي إِلَى أَخَوَيْ فَلَمْ يَذُوبَا أَمَامِي؛ لَكِنَّ الرَّبَّ أَرْجَفَهُمَا طَبَقًا لِلْكَلِمَةِ الَّتِي تَكَلَّمَ بِهَا.

٥٥ وَقَالَا: إِنَّا نَعْلَمُ عِلْمَ الْيَقِينِ أَنَّ الرَّبَّ مَعَكَ، لِأَنَّا نَعْلَمُ أَنَّ قُوَّةَ الرَّبِّ أَرْجَفَتْنَا. وَسَقَطَا أَمَامِي، وَكَانَا عَلَيَّ وَشَكَرْنَا أَنْ يُعْبَدَانِي وَلَكِنِّي لَمْ أَسْمَحْ لَهُمَا قَائِلًا: أَنَا أَخُوكُمَا، بَلْ أَخُوكُمَا الْأَضْعَرُّ؛ لِذَا، اعْبُدَا الرَّبَّ إِلَهُكُمَا، وَأَكْرِمَا آبَاكُمَا وَأُمَّكُمَا كَيْ تَطُولَ أَيَّامُكُمَا عَلَى الْأَرْضِ الَّتِي سَيُعْطِيكُمَا إِيَّاهَا الرَّبُّ إِلَهُكُمَا.

1 Nephi 18

And it came to pass that they did worship the Lord, and did go forth with me; and we did work timbers of curious workmanship. And the Lord did show me from time to time after what manner I should work the timbers of the ship.

Now I, Nephi, did not work the timbers after the manner which was learned by men, neither did I build the ship after the manner of men; but I did build it after the manner which the Lord had shown unto me; wherefore, it was not after the manner of men.

And I, Nephi, did go into the mount oft, and I did pray oft unto the Lord; wherefore the Lord showed unto me great things.

And it came to pass that after I had finished the ship, according to the word of the Lord, my brethren beheld that it was good, and that the workmanship thereof was exceedingly fine; wherefore, they did humble themselves again before the Lord.

And it came to pass that the voice of the Lord came unto my father, that we should arise and go down into the ship.

And it came to pass that on the morrow, after we had prepared all things, much fruits and meat from the wilderness, and honey in abundance, and provisions according to that which the Lord had commanded us, we did go down into the ship, with all our loading and our seeds, and whatsoever thing we had brought with us, every one according to his age; wherefore, we did all go down into the ship, with our wives and our children.

And now, my father had begat two sons in the wilderness; the elder was called Jacob and the younger Joseph.

And it came to pass after we had all gone down into the ship, and had taken with us our provisions and things which had been commanded us, we did put forth into the sea and were driven forth before the wind towards the promised land.

١ نافي ١٨

١ وَحَدَّثَ أَنَّهُمَا عَبْدَا الرَّبِّ وَانْطَلَقَا مَعِي؛ فَجَهَّزْنَا أُخْشَابًا بِصَنْعَةٍ مُبْتَكَّرَةٍ. وَبَيَّنَّ لِي الرَّبُّ مِنْ وَقْتِ لِأَخْرَ كَيْفَ أَصْنَعُ أُخْشَابَ السَّفِينَةِ.

٢ فَإِنِّي أَنَا، نَافِي، لَمْ أَصْنَعِ الْأُخْشَابَ عَلَى طَرِيقَةِ تَعْلِيمِ الْبَشَرِ، كَمَا أَنِّي لَمْ أَبْنِ السَّفِينَةَ عَلَى طَرِيقَةِ الْبَشَرِ؛ وَلَكِنِّي بَنَيْتُهَا عَلَى الطَّرِيقَةِ الَّتِي بَيَّنَّهَا لِي الرَّبُّ؛ لِذَا، فَإِنَّهَا لَمْ تَكُنْ عَلَى طَرِيقَةِ الْبَشَرِ.

٣ وَأَنَا، نَافِي، ذَهَبْتُ كَثِيرًا إِلَى الْجَبَلِ وَصَلَيْتُ إِلَى الرَّبِّ كَثِيرًا؛ لِذَا فَقَدْ بَيَّنَّ لِي الرَّبُّ أُمُورًا عَظِيمَةً.

٤ وَبَعْدَ أَنْ فَرَعْتُ مِنْ صُنْعِ السَّفِينَةِ، حَسَبَ كَلِمَةِ الرَّبِّ، رَأَى إِخْوَتِي أَنَّهَا كَانَتْ جَيِّدَةً، وَأَنَّ صَنْعَتَهَا كَانَتْ بِالْغَةِ الْإِتْقَانِ؛ لِذَا فَقَدْ انْتَضَعُوا ثَانِيَةً أَمَامَ الرَّبِّ.

٥ وَجَاءَ صَوْتُ الرَّبِّ إِلَى أَبِي أَنْ نَنْهَضَ وَنَنْزِلَ إِلَى السَّفِينَةِ.

٦ وَفِي الْيَوْمِ التَّالِيِ، بَعْدَ أَنْ أَعَدَدْنَا كُلَّ شَيْءٍ، الْكَثِيرَ مِنَ الثَّمَرِ وَاللَّحْمِ مِنَ الْبَرِّيَّةِ، وَعَسَلًا وَفَيْرًا، وَمُورًا حَسَبَ مَا أَمَرْنَا بِهِ الرَّبُّ، نَزَلْنَا إِلَى السَّفِينَةِ بِكُلِّ حُمُولَتِنَا وَبُذُورِنَا، وَكُلِّ مَا أَحْضَرْنَاهُ مَعَنَا، كُلِّ حَسَبَ سِنِّهِ؛ ثُمَّ نَزَلْنَا جَمِيعًا إِلَى السَّفِينَةِ مَعَ زُوجَاتِنَا وَأَطْفَالِنَا.

٧ وَكَانَ أَبِي قَدْ أَنْجَبَ ابْنَيْنِ فِي الْبَرِّيَّةِ؛ وَدَعِيَ الْأَكْبَرَ يَعْقُوبَ وَالْأَصْغَرَ يُوسُفَ.

٨ وَبَعْدَ أَنْ نَزَلْنَا جَمِيعًا إِلَى السَّفِينَةِ، وَأَخَذْنَا مَعَنَا مُورَنَا وَالْأَشْيَاءَ الَّتِي أَمَرْنَا بِهَا، أَقْلَعْنَا وَسَاقَتْنَا الرِّيحُ نَحْوَ الْأَرْضِ الْمَوْعُودَةِ.

And after we had been driven forth before the wind for the space of many days, behold, my brethren and the sons of Ishmael and also their wives began to make themselves merry, insomuch that they began to dance, and to sing, and to speak with much rudeness, yea, even that they did forget by what power they had been brought thither; yea, they were lifted up unto exceeding rudeness.

And I, Nephi, began to fear exceedingly lest the Lord should be angry with us, and smite us because of our iniquity, that we should be swallowed up in the depths of the sea; wherefore, I, Nephi, began to speak to them with much soberness; but behold they were angry with me, saying: We will not that our younger brother shall be a ruler over us.

And it came to pass that Laman and Lemuel did take me and bind me with cords, and they did treat me with much harshness; nevertheless, the Lord did suffer it that he might show forth his power, unto the fulfilling of his word which he had spoken concerning the wicked.

And it came to pass that after they had bound me insomuch that I could not move, the compass, which had been prepared of the Lord, did cease to work.

Wherefore, they knew not whither they should steer the ship, insomuch that there arose a great storm, yea, a great and terrible tempest, and we were driven back upon the waters for the space of three days; and they began to be frightened exceedingly lest they should be drowned in the sea; nevertheless they did not loose me.

And on the fourth day, which we had been driven back, the tempest began to be exceedingly sore.

And it came to pass that we were about to be swallowed up in the depths of the sea. And after we had been driven back upon the waters for the space of four days, my brethren began to see that the judgments of God were upon them, and that they must perish save that they should repent of their iniquities; wherefore, they came unto me, and loosed the bands which were upon my wrists, and behold they had swollen exceedingly; and also mine ankles were much swollen, and great was the soreness thereof.

٩ وَبَعْدَ أَنْ سَاقَتْنَا الرِّيحُ لِمُدَّةِ أَيَّامٍ كَثِيرَةٍ، بَدَأَ إِخْوَتِي وَأَبْنَاءُ إِسْمَاعِيلَ وَزَوَّجَاتُهُمْ أَيْضًا فِي اللَّهِو، حَتَّى أَنَّهُمْ بَدَأُوا يَرْقُصُونَ وَيُغَنُّونَ وَيَتَكَلَّمُونَ بِالْكَثِيرِ مِنَ الْفَطَاظَةِ؛ أَجَلٌ، حَتَّى أَنَّهُمْ نَسُوا الْقُوَّةَ الَّتِي جَلَبَتْهُمْ إِلَى ذَلِكَ الْمَوْضِعِ؛ أَجَلٌ، فَقَدْ تَمَادَوْا فِي الْوَقَاحَةِ.

١٠ وَأَنَا، نَافِي، بَدَأْتُ أَخَافُ بِشِدَّةٍ أَنْ يَغْضَبَ الرَّبُّ عَلَيْنَا فَيَضْرِبُنَا بِسَبَبِ أَنَا مِمَّا فَتَنَّا بِلُغْنَا أَعْمَاقَ الْبَحْرِ؛ لِذَا، بَدَأْتُ أَنَا، نَافِي، أَكَلْمُهُمْ بِتَعَقُّلٍ شَدِيدٍ؛ لَكِنَّهُمْ غَضِبُوا عَلَيَّ قَائِلِينَ: إِنَّا لَنْ نَسْمَحَ بِأَنْ يَكُونَ أَخُونَا الْأَصْغَرَ حَاكِمًا عَلَيْنَا.

١١ وَحَدَّثْتُ أَنَّ لَامَانَ وَلَمُوئِيلَ أَحَدَانِي وَأَوْتَقَانِي بِقِيُودٍ، وَعَامِلَانِي بِكَتِيرٍ مِنَ الْقَسْوَةِ؛ وَمَعَ هَذَا فَقَدْ سَمَحَ الرَّبُّ بِذَلِكَ كَيْ يُظْهِرَ قُوَّتَهُ، لِئَتَمَّ كَلِمَتُهُ الَّتِي تَكَلَّمَ بِهَا عَنِ الْأَشْرَارِ.

١٢ وَبَعْدَ أَنْ أُوتِقَانِي حَتَّى أَنَّنِي لَمْ أَتَمَكَّنْ مِنَ الْحَرَكَةِ، تَوَقَّفَتِ الْبُوصَلَةُ الَّتِي أَعَدَّهَا الرَّبُّ عَنِ الْعَمَلِ.

١٣ لِذَا لَمْ يَعْرِفَا إِلَى أَيْنَ يُوجَّهَانِ السَّفِينَةَ، فَهَبَّتْ عَاصِفَةٌ هُوَ جَاءَ، أَجَلٌ، عَاصِفَةٌ هُوَ جَاءَ وَعَاتِيَةٌ، وَتَقَهَّرْنَا فَوْقَ الْمِيَاهِ لِمُدَّةِ ثَلَاثَةِ أَيَّامٍ؛ وَبَدَأَ يَخَافَانِ بِشِدَّةٍ مِنَ الْعَرْقِ فِي الْبَحْرِ؛ وَمَعَ ذَلِكَ فَلَمْ يَحَلَا قِيُودِي.

١٤ وَفِي الْيَوْمِ الرَّابِعِ مِنْ تَقَهَّرْنَا، بَدَأَتِ الْعَاصِفَةُ تَشْتَدُّ كَثِيرًا.

١٥ وَكَادَتْ أَعْمَاقُ الْبَحْرِ تَبْتَلِعُنَا. وَبَعْدَ أَنْ تَقَهَّرْنَا فَوْقَ الْمِيَاهِ لِمُدَّةِ أَرْبَعَةِ أَيَّامٍ، بَدَأَ أَحْوَايُ يُدْرِكَانِ أَنَّ أَحْكَامَ اللَّهِ كَانَتْ عَلَيْنَاهُمَا، وَأَنَّهُمَا حَتْمًا سَيَهْلِكَانِ مَا لَمْ يَتُوبَا عَنْ آثَامِهِمَا؛ لِذَلِكَ أَتَيْتَا إِلَيَّ وَحَلَا الْقِيُودَ الَّتِي كَانَتْ عَلَى مِغْصَمِي، وَقَدْ كَانَا مُتَوَرِّمِينَ كَثِيرًا؛ وَكَذَلِكَ كَاجِلَايَ كَانَا مُتَوَرِّمِينَ كَثِيرًا، وَكَانَ الْأَلَمُ شَدِيدًا.

Nevertheless, I did look unto my God, and I did praise him all the day long; and I did not murmur against the Lord because of mine afflictions.

Now my father, Lehi, had said many things unto them, and also unto the sons of Ishmael; but, behold, they did breathe out much threatenings against anyone that should speak for me; and my parents being stricken in years, and having suffered much grief because of their children, they were brought down, yea, even upon their sick-beds.

Because of their grief and much sorrow, and the iniquity of my brethren, they were brought near even to be carried out of this time to meet their God; yea, their grey hairs were about to be brought down to lie low in the dust; yea, even they were near to be cast with sorrow into a watery grave.

And Jacob and Joseph also, being young, having need of much nourishment, were grieved because of the afflictions of their mother; and also my wife with her tears and prayers, and also my children, did not soften the hearts of my brethren that they would loose me.

And there was nothing save it were the power of God, which threatened them with destruction, could soften their hearts; wherefore, when they saw that they were about to be swallowed up in the depths of the sea they repented of the thing which they had done, insomuch that they loosed me.

And it came to pass after they had loosed me, behold, I took the compass, and it did work whither I desired it. And it came to pass that I prayed unto the Lord; and after I had prayed the winds did cease, and the storm did cease, and there was a great calm.

And it came to pass that I, Nephi, did guide the ship, that we sailed again towards the promised land.

And it came to pass that after we had sailed for the space of many days we did arrive at the promised land; and we went forth upon the land, and did pitch our tents; and we did call it the promised land.

And it came to pass that we did begin to till the earth, and we began to plant seeds; yea, we did put all our seeds into the earth, which we had brought from the land of Jerusalem. And it came to pass that they did grow exceedingly; wherefore, we were blessed in abundance.

١٦ وَرَغِمَ ذَلِكَ فَقَدْ نَظَرْتُ إِلَى إِلَهِي وَسَبَّحْتُهُ طَوَالَ الْيَوْمِ؛ وَلَمْ أُنْذَمَّرْ عَلَى الرَّبِّ بِسَبَبِ شَقَائِي.

١٧ أَمَا أَبِي، لَاحِي، فَقَدْ قَالَ لَهُمَا أُمُورًا كَثِيرَةً، وَأَيْضًا لِأَبْنَاءِ إِسْمَاعِيلِ؛ وَلَكِنَّهُمْ نَفَثُوا تَهْدِيدَاتٍ كَثِيرَةً عَلَى كُلِّ مَنْ يَتَكَلَّمُ دِفَاعًا عَنِّي؛ وَبِمَا أَنَّ أَبَوَيَّ كَانَا طَاعِنَيْنِ فِي السَّنِّ، وَكَانَا قَدْ قَاسِيَا كَثِيرًا مِنَ الْأَسَى بِسَبَبِ أَبْنَائِهِمَا، فَأَنْطَرَحَا عَلَى فِرَاشِ الْمَرَضِ.

١٨ وَبَسَبَبِ كَثْرَةِ مَرَارَتِهِمَا وَحُزْنِهِمَا وَأَتَامِ أَحْوَيْ، فَقَدْ أَوْشَكَ عَلَى الرَّحِيلِ مِنْ هَذَا الْعَالَمِ لِمُلَاقَاةِ إِلَهَيْهِمَا؛ أَجَلٌ، فَكَادَتْ شَبِيئَتُهُمَا أَنْ تُنْزَلَ إِلَى الثَّرَابِ؛ أَجَلٌ، كَادَا أَنْ يُطْرَحَا بِالْحُزْنِ فِي لَحْدٍ مِنْ مَاءٍ.

١٩ وَكَذَلِكَ يَعْقُوبُ وَيُوسُفُ حَزْنَا بِسَبَبِ عَذَابِ أُمَّهِمَا، إِذْ كَانَا صَغِيرَيْنِ وَبِحَاجَةٍ إِلَى الْكَثِيرِ مِنَ الْقُوَّةِ؛ وَأَيْضًا زَوْجَتِي بِدُمُوعِهَا وَصَلَوَاتِهَا، وَأَيْضًا أَطْفَالِي، لَمْ يَسْتَطِيعُوا أَنْ يُرْفَقُوا قَلْبِي أَحْوَيْ كَيْ يَحَلَّ قِيُودِي.

٢٠ وَلَمْ يَكُنْ هُنَاكَ شَيْءٌ يُمَكِّنُهُ أَنْ يُرْفَقَ قَلْبَيْهِمَا إِلَّا قُوَّةُ اللَّهِ الَّتِي تَوَعَّدَتْهُمَا بِالْهَلَاكِ؛ لِذَا، فَعِنْدَمَا عَايْنَا أَنَّهُمَا كَانَا عَلَى وَشِكِّ أَنْ نَبْتَلَعَا فِي أَعْمَاقِ الْبَحْرِ، تَابَا عَمَّا فَعَلَاهُ فَحَلَّ قِيُودِي.

٢١ وَبَعْدَ أَنْ حَلَّ قِيُودِي، أَخَذْتُ الْبُوصْلَةَ فَعَادَتِ إِلَى الْعَمَلِ حَسَبَ رَغْبَتِي. وَكَانَ أَنِّي صَلَّيْتُ إِلَى الرَّبِّ؛ وَبَعْدَ أَنْ صَلَّيْتُ تَوَقَّفَتِ الرِّيَّاحُ وَتَوَقَّفَتِ الْعَاصِفَةُ، فَحَدَّثَ هُدُوءٌ عَظِيمٌ.

٢٢ وَكَانَ أَنِّي أَنَا، نَافِي، وَجَّهْتُ السَّمِينَةَ فَأَبْحَرْنَا تَابِيَةَ نَحْوِ الْأَرْضِ الْمَوْعُودَةِ.

٢٣ وَبَعْدَ أَنْ أَبْحَرْنَا لِمُدَّةِ أَيَّامٍ كَثِيرَةٍ، وَصَلْنَا إِلَى الْأَرْضِ الْمَوْعُودَةِ؛ فَتَجَوَّلْنَا فِي الْأَرْضِ وَنَصَبْنَا خِيَامَنَا؛ وَدَعَوْنَاهَا الْأَرْضَ الْمَوْعُودَةَ.

٢٤ وَحَدَّثَ أَنَّنَا بَدَأْنَا نَحْرِثُ الْأَرْضَ وَبَدَأْنَا نَزْرَعُ الْبُدُورَ؛ أَجَلٌ، وَضَعْنَا فِي الْأَرْضِ كُلَّ بُدُورِنَا الَّتِي أَحْضَرْنَاهَا مِنْ أَرْضِ أُورُشَلِيمَ. وَحَدَّثَ أَنَّهَا نَمَتْ نُمُوًا عَظِيمًا؛ لِذَا، فَقَدْ تَبَارَكْنَا بِوَفْرَةٍ.

And it came to pass that we did find upon the land of promise, as we journeyed in the wilderness, that there were beasts in the forests of every kind, both the cow and the ox, and the ass and the horse, and the goat and the wild goat, and all manner of wild animals, which were for the use of men. And we did find all manner of ore, both of gold, and of silver, and of copper.

٢٥ وَيَبِينَمَا كُنَّا نَزْتَجِلُ فِي الْبَرِّيَّةِ، وَجَدْنَا فِي أَرْضِ الْمَوْعِدِ شَتَّى
أَصْنَافِ الْحَيَوَانَاتِ فِي الْغَابَاتِ، الْبَقَرَ وَالْتِيرَانَ وَالْحَمِيرَ وَالْخَيْلَ
وَالْمَاعِزَ وَالْوَعَلَ، وَشَتَّى أَجْنَاسِ الْحَيَوَانَاتِ الْبَرِّيَّةِ الَّتِي كَانَتْ
لِنُفْعِ الْبَشَرِ. وَوَجَدْنَا كُلَّ أَنْوَاعِ الْمَعَادِنِ مِنَ الذَّهَبِ وَالْفِضَّةِ
وَالنُّحَاسِ.

And it came to pass that the Lord commanded me, wherefore I did make plates of ore that I might engraven upon them the record of my people. And upon the plates which I made I did engraven the record of my father, and also our journeyings in the wilderness, and the prophecies of my father; and also many of mine own prophecies have I engraven upon them.

And I knew not at the time when I made them that I should be commanded of the Lord to make these plates; wherefore, the record of my father, and the genealogy of his fathers, and the more part of all our proceedings in the wilderness are engraven upon those first plates of which I have spoken; wherefore, the things which transpired before I made these plates are, of a truth, more particularly made mention upon the first plates.

And after I had made these plates by way of commandment, I, Nephi, received a commandment that the ministry and the prophecies, the more plain and precious parts of them, should be written upon these plates; and that the things which were written should be kept for the instruction of my people, who should possess the land, and also for other wise purposes, which purposes are known unto the Lord.

Wherefore, I, Nephi, did make a record upon the other plates, which gives an account, or which gives a greater account of the wars and contentions and destructions of my people. And this have I done, and commanded my people what they should do after I was gone; and that these plates should be handed down from one generation to another, or from one prophet to another, until further commandments of the Lord.

And an account of my making these plates shall be given hereafter; and then, behold, I proceed according to that which I have spoken; and this I do that the more sacred things may be kept for the knowledge of my people.

١ وَكَانَ أَنَّ الرَّبَّ أَمَرَنِي، فَصَنَعْتُ أَلْوَاْحًا مِنَ الْمَعْدِنِ الْخَامِ كَيْ أَنْقَشَ عَلَيْهَا بِسِجْلِ شَعْبِي. وَعَلَى الصَّفَائِحِ الَّتِي صَنَعْتُهَا نَقَشْتُ بِسِجْلِ أَبِي وَكَذَلِكَ رِحَالَتَنَا فِي الْبَرِّيَّةِ وَنُبُوءَاتِ أَبِي؛ وَأَيْضًا الْكَثِيرُ مِنْ نُبُوءَاتِي نَقَشْتُهَا عَلَيْهَا.

٢ وَلَمْ أَكُنْ أَعْلَمُ حِينَ صَنَعْتُهَا بِأَنَّ الرَّبَّ سَوْفَ يَأْمُرُنِي أَنْ أَصْنَعَ هَذِهِ الصَّفَائِحَ؛ لِذَا، فَإِنَّ سِجْلَ أَبِي، وَنَسَبَ آبَائِهِ، وَالشُّطْرَ الْأَكْبَرَ مِنْ كُلِّ مَا جَرَى مَعَنَا فِي الْبَرِّيَّةِ، مَنْقُوشٌ عَلَى تِلْكَ الصَّفَائِحِ الْأُولَى الَّتِي تَكَلَّمْتُ عَنْهَا؛ لِذَا، فَإِنَّ الْأُمُورَ الَّتِي حَدَّثْتُ قَبْلَ صِنَاعَةِ هَذِهِ الصَّفَائِحِ هِيَ فِي الْحَقِيقَةِ مَذْكُورَةٌ بِالتَّفْصِيلِ فِي الصَّفَائِحِ الْأُولَى.

٣ وَبَعْدَ أَنْ صَنَعْتُ هَذِهِ الصَّفَائِحَ عَلَى سَبِيلِ الْوَصِيَّةِ، تَلَقَيْتُ أَنَا، نَافِي، وَصِيَّةً بِأَنْ تُكْتَبَ عَلَى هَذِهِ الصَّفَائِحِ الْأَجْزَاءُ الْأَكْثَرُ وَضُوحًا وَقِيمَةً مِنَ الْخِدْمَةِ وَالنُّبُوءَاتِ؛ وَأَنْ تُحْفَظَ الْأُمُورُ الْمَكْتُوبَةُ لِإِرْشَادِ شَعْبِي الَّذِي سَيَسْكُنُ الْأَرْضَ، وَأَيْضًا لِأَغْرَاضٍ أُخْرَى فِيهَا حِكْمَةٌ، وَهِيَ أَغْرَاضٌ مَعْرُوفَةٌ عِنْدَ الرَّبِّ.

٤ لِذَا فَإِنَّا، نَافِي، سَجَّلْتُ عَلَى الصَّفَائِحِ الْأُخْرَى تَفَاصِيلَ أَكْثَرَ عَنْ حُرُوبِ شَعْبِي وَخُصُومَاتِهِمْ وَهَلَاكِهِمْ. وَقَدْ فَعَلْتُ ذَلِكَ وَأَمَرْتُ أَبْنَاءَ شَعْبِي أَنْ يَفْعَلُوا كَذَلِكَ بَعْدَ وَفَاتِي؛ فَيَجِبُ أَنْ يَتَنَاقَلُوا هَذِهِ الصَّفَائِحَ جِيلًا بَعْدَ جِيلٍ، أَوْ مِنْ نَبِيِّ لِأُخْرٍ، حَتَّى اسْتِيلَامِ وَصَايَا أُخْرَى مِنَ الرَّبِّ.

٥ وَسَأَكْتُبُ لِاحْتِفَاطِ هَذِهِ الصَّفَائِحِ؛ وَهَا أَنَا أَوَاصِلُ الْكِتَابَةَ حَسَبَمَا ذَكَرْتُ؛ وَأَفْعَلُ ذَلِكَ كَيْ يَتِمَّ الْإِحْتِفَاطُ بِالْأُمُورِ الْأَكْثَرِ قَدَاسَةً لِمَعْرِفَةِ شَعْبِي.

Nevertheless, I do not write anything upon plates save it be that I think it be sacred. And now, if I do err, even did they err of old; not that I would excuse myself because of other men, but because of the weakness which is in me, according to the flesh, I would excuse myself.

For the things which some men esteem to be of great worth, both to the body and soul, others set at naught and trample under their feet. Yea, even the very God of Israel do men trample under their feet; I say, trample under their feet but I would speak in other words—they set him at naught, and hearken not to the voice of his counsels.

And behold he cometh, according to the words of the angel, in six hundred years from the time my father left Jerusalem.

And the world, because of their iniquity, shall judge him to be a thing of naught; wherefore they scourge him, and he suffereth it; and they smite him, and he suffereth it. Yea, they spit upon him, and he suffereth it, because of his loving kindness and his long-suffering towards the children of men.

And the God of our fathers, who were led out of Egypt, out of bondage, and also were preserved in the wilderness by him, yea, the God of Abraham, and of Isaac, and the God of Jacob, yieldeth himself, according to the words of the angel, as a man, into the hands of wicked men, to be lifted up, according to the words of Zenock, and to be crucified, according to the words of Neum, and to be buried in a sepulchre, according to the words of Zenos, which he spake concerning the three days of darkness, which should be a sign given of his death unto those who should inhabit the isles of the sea, more especially given unto those who are of the house of Israel.

For thus spake the prophet: The Lord God surely shall visit all the house of Israel at that day, some with his voice, because of their righteousness, unto their great joy and salvation, and others with the thunderings and the lightnings of his power, by tempest, by fire, and by smoke, and vapor of darkness, and by the opening of the earth, and by mountains which shall be carried up.

٦ وَمَعَ ذَلِكَ، فَإِنِّي لَا أَكْتُبُ شَيْئًا عَلَى الصَّفَائِحِ إِلَّا إِذَا اعْتَمَدْتُ أَنَّهُ مُقَدَّسٌ. وَإِنِ أَخْطَأْتُ فَقَدْ أَخْطَأُوا فِي الْقَدَمِ؛ وَلَا أَلْتَمِسُ الْعُذْرَ لِنَفْسِي بِسَبَبِ الْغَيْرِ، وَلَكِنِّي أَلْتَمِسُ الْعُذْرَ لِنَفْسِي بِسَبَبِ الضَّعْفِ الَّذِي فِيَّ حَسَبِ الْجَسَدِ.

٧ فَإِنَّ الْأُمُورَ الَّتِي يَعْتَبِرُهَا الْبَعْضُ عَظِيمَةً الْقِيَمَةِ لِكُلِّ مِنَ الْجَسَدِ وَالرُّوحِ، يَعْتَبِرُهَا آخَرُونَ بِلا قِيَمَةٍ، وَيَدُوسُونَهَا تَحْتَ أَقْدَامِهِمْ. أَجَلُ، إِلَهُ إِسْرَائِيلَ نَفْسُهُ يَدُوسُهُ النَّاسُ تَحْتَ أَقْدَامِهِمْ؛ وَأَقُولُ يَدُوسُونَهُ تَحْتَ أَقْدَامِهِمْ وَلَكِنِّي أَرْغَبُ فِي أَنْ أَتَكَلَّمَ بِكَلِمَاتٍ أُخْرَى—فَهُمْ يَعْتَبِرُونَهُ بِلا قِيَمَةٍ، وَلَا يُضْغَوْنَ لِصَوْتِ إِزْشَادَاتِهِ.

٨ وَإِنَّهُ سَيَجِيءُ، حَسَبَ أَقْوَالِ الْمَلَائِكِ، بَعْدَ سِتِّمِئَةِ عَامٍ مِنْ مُغَادِرَةِ أَبِي لِأُورُشَلِيمَ.

٩ وَبِسَبَبِ شَرِّ الْعَالِمِ، سَيَحْكُمُونَ عَلَيْهِ بِأَنَّهُ لَا شَيْءَ؛ وَلِذَا فَإِنَّهُمْ يَجْلِدُونَهُ، وَهُوَ يَخْتَمِلُ؛ وَيَضْرِبُونَهُ، فَيَخْتَمِلُ. أَجَلُ، يَبْصُقُونَ عَلَيْهِ، فَيَخْتَمِلُ بِسَبَبِ رَفْقِ مَحَبَّتِهِ وَطَوَّلِ أَنْاتِهِ تُجَاهَ أَبْنَاءِ الْبَشَرِ.

١٠ وَإِلَهُ آبَائِنَا الَّذِينَ أَخْرَجَهُمْ مِنْ مِصْرَ وَمِنَ الْعُبُودِيَّةِ وَالَّذِينَ حَفِظَهُمْ أَيْضًا فِي الْبَرِّيَّةِ، أَجَلُ، إِلَهُ إِبْرَاهِيمَ وَإِسْحَاقَ وَإِلَهُ يَعْقُوبَ، يُسَلِّمُ نَفْسَهُ، حَسَبَ كَلِمَاتِ الْمَلَائِكِ، كإِنْسَانٍ، إِلَى أَيْدِي أَنْاسِ أَشْرَارٍ، كِي يُرْفَعَ، حَسَبَ كَلِمَاتِ زِينُوكَ، وَيُضَلَّبَ، حَسَبَ كَلِمَاتِ نَعُومَ، وَيُدْفَنَ فِي ضَرْبِجٍ، حَسَبَ كَلِمَاتِ زِينُوسَ الَّتِي تَكَلَّمَ بِهَا عَنْ أَيَّامِ الظُّلْمَةِ الثَّلَاثَةِ الَّتِي سَتَّكَوْنَ عِلَامَةً تُعْطَى عَنْ مَوْتِهِ لِمَنْ يَسْكُنُونَ جَزَرَ الْبَحْرِ، وَتُعْطَى خُصُوصًا لِمَنْ هُمْ مِنْ بَيْتِ إِسْرَائِيلَ.

١١ فَهَكَذَا قَالَ النَّبِيُّ: إِنَّ السَّيِّدَ الرَّبَّ حَتْمًا سَيَزُورُ كُلَّ بَيْتِ إِسْرَائِيلَ فِي ذَلِكَ الْيَوْمِ، بَعْضَهُمْ بِصَوْتِهِ بِسَبَبِ بَرِّهِمْ مِمَّا يُؤَدِّي إِلَى بُهْجَتِهِمْ الْعَظِيمَةِ وَخَلَاصِهِمْ، وَآخَرِينَ بِرُغُودِ قُوَّتِهِ وَبُرُوقِهَا، وَبِالْتَّوَعِ وَالنَّارِ وَالذُّخَانِ وَصَبَابِ الْعَتَمَةِ وَبِتَشَقُّقِ الْأَرْضِ وَبِالْجِبَالِ الَّتِي سَتُرْفَعُ.

And all these things must surely come, saith the prophet Zenos. And the rocks of the earth must rend; and because of the groanings of the earth, many of the kings of the isles of the sea shall be wrought upon by the Spirit of God, to exclaim: The God of nature suffers.

And as for those who are at Jerusalem, saith the prophet, they shall be scourged by all people, because they crucify the God of Israel, and turn their hearts aside, rejecting signs and wonders, and the power and glory of the God of Israel.

And because they turn their hearts aside, saith the prophet, and have despised the Holy One of Israel, they shall wander in the flesh, and perish, and become a hiss and a byword, and be hated among all nations.

Nevertheless, when that day cometh, saith the prophet, that they no more turn aside their hearts against the Holy One of Israel, then will he remember the covenants which he made to their fathers.

Yea, then will he remember the isles of the sea; yea, and all the people who are of the house of Israel, will I gather in, saith the Lord, according to the words of the prophet Zenos, from the four quarters of the earth.

Yea, and all the earth shall see the salvation of the Lord, saith the prophet; every nation, kindred, tongue and people shall be blessed.

And I, Nephi, have written these things unto my people, that perhaps I might persuade them that they would remember the Lord their Redeemer.

Wherefore, I speak unto all the house of Israel, if it so be that they should obtain these things.

For behold, I have workings in the spirit, which doth weary me even that all my joints are weak, for those who are at Jerusalem; for had not the Lord been merciful, to show unto me concerning them, even as he had prophets of old, I should have perished also.

And he surely did show unto the prophets of old all things concerning them; and also he did show unto many concerning us; wherefore, it must needs be that we know concerning them for they are written upon the plates of brass.

١٢ وَكُلُّ هَذِهِ الْأُمُورِ لَا بُدَّ أَنْ تَأْتِي، يَقُولُ النَّبِيُّ زِينُوسُ. وَصُخُورُ الْأَرْضِ حَتْمًا تَنْشَقُّ؛ وَبِسَبَبِ أَنْبِيَاءِ الْأَرْضِ فَإِنَّ رُوحَ اللَّهِ يَجَلُّ عَلَى مَلُوكِ جُزُرِ الْبَحْرِ كَيْ يُعْلِنُوا: إِلَهُ الطَّبِيعَةِ يَتَأَلَّمُ.

١٣ وَأَمَّا الَّذِينَ فِي أُورُشَلِيمَ، يَقُولُ النَّبِيُّ، فَإِنَّ كُلَّ النَّاسِ سَيَجْلِدُونَهُمْ لِأَنَّهُمْ يَضْلِبُونَ إِلَهَ إِسْرَائِيلَ وَيَزِيغُونَ بِقُلُوبِهِمْ رَافِضِينَ الْعَلَامَاتِ وَالْعَجَائِبَ وَقُوَّةَ إِلَهِ إِسْرَائِيلَ وَمَجْدَهُ.

١٤ وَلَا تَنْهَمُ يَزِيغُونَ بِقُلُوبِهِمْ، يَقُولُ النَّبِيُّ، وَاحْتَقَرُوا قُدُوسَ إِسْرَائِيلَ، فَإِنَّهُمْ سَيَهِيمُونَ فِي الْجَسَدِ وَسَيَهْلِكُونَ وَيُضْبِحُونَ مَكْرُوهِينَ وَمَدْعَاءَ لِلصَّفِيرِ وَمَهْرَاءَ بَيْنَ كُلِّ الْأُمَّمِ.

١٥ وَرَعِمَ ذَلِكَ، فَعِنْدَمَا يَأْتِي ذَلِكَ الْيَوْمُ، يَقُولُ النَّبِيُّ، حِينَ لَا يَزِيغُونَ بِقُلُوبِهِمْ ضِدَّ قُدُوسِ إِسْرَائِيلَ، فَإِنَّهُ حِينَئِذٍ سَيَذْكُرُ الْعَهْدَ الَّتِي قَطَعَهَا مَعَ آبَائِهِمْ.

١٦ أَجَلٌ، حِينَئِذٍ سَيَذْكُرُ جُزُرَ الْبَحْرِ؛ أَجَلٌ، وَكُلُّ النَّاسِ الَّذِينَ مِنْ بَيْتِ إِسْرَائِيلَ سَأَجْمَعُهُمْ، يَقُولُ الرَّبُّ، طَبَقًا لِكَلِمَاتِ النَّبِيِّ زِينُوسَ، مِنْ رِوَايَا الْأَرْضِ الْأَرْبَعِ.

١٧ أَجَلٌ، وَسَتَرَى الْأَرْضُ كُلَّهَا خَلَاصَ الرَّبِّ، يَقُولُ النَّبِيُّ؛ سَتَتَبَارَكُ كُلُّ أُمَّةٍ وَقَبِيلَةٍ وَلِسَانٍ وَشَعْبٍ.

١٨ وَأَنَا، نَافِي، كَتَبْتُ هَذِهِ الْأُمُورَ لِشَعْبِي، لَعَلِّي أَقْبِعُهُمْ بِأَنْ يَذْكُرُوا الرَّبَّ فَاذِيهِمْ.

١٩ لِذَلِكَ أَكَلِمُ كُلَّ بَيْتِ إِسْرَائِيلَ، إِذَا نَالُوا هَذِهِ الْأُمُورَ.

٢٠ فَإِنَّ بِي مَشَاعِرَ رُوحِيَّةٍ قَوِيَّةً نَحْوَ الَّذِينَ فِي أُورُشَلِيمَ، وَهِيَ تُنْهَكُنِي حَتَّى تُصْبِحَ كُلُّ مَفَاصِلِي صَعِيفَةً؛ فَلَوْ لَمْ يَرْحَمْنِي الرَّبُّ بِإِطْلَاعِي عَلَى مَا يَتَعَلَّقُ بِهِمْ، كَمَا فَعَلَ مَعَ الْأَنْبِيَاءِ فِي الْقَدَمِ، لَهَلَكْتُ أَنَا أَيْضًا.

٢١ وَهُوَ حَقًّا قَدْ أَطْلَعَ الْأَنْبِيَاءَ فِي الْقَدَمِ عَلَى كُلِّ مَا يَتَعَلَّقُ بِهِمْ؛ وَأَطْلَعَ الْكَثِيرِينَ أَيْضًا عَلَى مَا يَتَعَلَّقُ بِنَا؛ لِذَلِكَ، فَلَا بُدَّ أَنْ نَعْرِفَ مَا يَتَعَلَّقُ بِهِمْ لِأَنَّهُ مَكْتُوبٌ عَلَى أَلْوَاحِ النُّحَاسِ.

Now it came to pass that I, Nephi, did teach my brethren these things; and it came to pass that I did read many things to them, which were engraven upon the plates of brass, that they might know concerning the doings of the Lord in other lands, among people of old.

And I did read many things unto them which were written in the books of Moses; but that I might more fully persuade them to believe in the Lord their Redeemer I did read unto them that which was written by the prophet Isaiah; for I did liken all scriptures unto us, that it might be for our profit and learning.

Wherefore I spake unto them, saying: Hear ye the words of the prophet, ye who are a remnant of the house of Israel, a branch who have been broken off; hear ye the words of the prophet, which were written unto all the house of Israel, and liken them unto yourselves, that ye may have hope as well as your brethren from whom ye have been broken off; for after this manner has the prophet written.

٢٢ وَحَدَّثَ أَنِّي أَنَا، نَافِي، عَلَّمْتُ إِخْوَتِي هَذِهِ الْأُمُورَ؛ وَقَرَأْتُ لَهُمْ
أُمُورًا كَثِيرَةً كَانَتْ مَنقُوشَةً عَلَى أَلْوَاحِ النُّحَاسِ، كَيْ يَعلَمُوا مَا
يَتَعَلَّقُ بِأَعْمَالِ الرَّبِّ فِي الْبِلَادِ الْأُخْرَى بَيْنَ النَّاسِ فِي الْقَدَمِ.

٢٣ وَقَرَأْتُ لَهُمْ أُمُورًا كَثِيرَةً كَانَتْ مَكْتُوبَةً فِي كِتَابِ مُوسَى؛ وَلَكِنْ
لَأُقْنِعَهُمْ بِأَنْ يُؤْمِنُوا بِالرَّبِّ فَادِيَهُمْ بِشَكْلِ أَكْمَلٍ فَقَدْ قَرَأْتُ لَهُمْ مَا
كَتَبَهُ النَّبِيُّ إِسْعِيَاءُ؛ فَإِنِّي قَدْ شَبَّهْتُ جَمِيعَ مَا فِي النُّصُوصِ
الْمُقَدَّسَةِ بِنَا كَيْ تَكُونَ لِنَفْعِنَا وَتَعْلِيمِنَا.

٢٤ لِذَلِكَ فَقَدْ كَلَّمْتُهُمْ قَائِلًا: اِسْمَعُوا كَلِمَاتِ النَّبِيِّ أَيُّهَا الْبَاقُونَ مِنْ بَيْتِ
إِسْرَائِيلَ، فَإِنَّكُمْ غُصْنٌ مَقْطُوعٌ؛ اِسْمَعُوا كَلِمَاتِ النَّبِيِّ الَّتِي كُتِبَتْ
لِكُلِّ بَيْتِ إِسْرَائِيلَ، وَشَبَّهْتُهَا بِأَنْفُسِكُمْ لِيَكُونَ لَكُمْ رَجَاءٌ مِثْلُ
إِخْوَتِكُمُ الَّذِينَ قُطِعْتُمْ مِنْهُمْ؛ فَعَلَى هَذَا النَّحْوِ كَتَبَ النَّبِيُّ.

1 Nephi 20

Hearken and hear this, O house of Jacob, who are called by the name of Israel, and are come forth out of the waters of Judah, or out of the waters of baptism, who swear by the name of the Lord, and make mention of the God of Israel, yet they swear not in truth nor in righteousness.

Nevertheless, they call themselves of the holy city, but they do not stay themselves upon the God of Israel, who is the Lord of Hosts; yea, the Lord of Hosts is his name.

Behold, I have declared the former things from the beginning; and they went forth out of my mouth, and I showed them. I did show them suddenly.

And I did it because I knew that thou art obstinate, and thy neck is an iron sinew, and thy brow brass;

And I have even from the beginning declared to thee; before it came to pass I showed them thee; and I showed them for fear lest thou shouldst say—Mine idol hath done them, and my graven image, and my molten image hath commanded them.

Thou hast seen and heard all this; and will ye not declare them? And that I have showed thee new things from this time, even hidden things, and thou didst not know them.

They are created now, and not from the beginning, even before the day when thou heardest them not they were declared unto thee, lest thou shouldst say—Behold I knew them.

Yea, and thou heardest not; yea, thou knewest not; yea, from that time thine ear was not opened; for I knew that thou wouldst deal very treacherously, and wast called a transgressor from the womb.

Nevertheless, for my name's sake will I defer mine anger, and for my praise will I refrain from thee, that I cut thee not off.

For, behold, I have refined thee, I have chosen thee in the furnace of affliction.

For mine own sake, yea, for mine own sake will I do this, for I will not suffer my name to be polluted, and I will not give my glory unto another.

Hearken unto me, O Jacob, and Israel my called, for I am he; I am the first, and I am also the last.

١ نافي ٢٠

١ أَصْغُوا وَاسْمَعُوا هَذَا يَا بَيْتَ يَعْقُوبَ، الْمَدْعُوبِينَ بِاسْمِ إِسْرَائِيلَ، الْخَارِجِينَ مِنْ مِيَاهِ يَهُوذَا، أَوْ الْخَارِجِينَ مِنْ مِيَاهِ الْمَعْمُودِيَّةِ، الْحَالِفِينَ بِاسْمِ الرَّبِّ، وَالذَّاكِرِينَ إِلَهَ إِسْرَائِيلَ، وَلَكِنَّهُمْ لَا يَحْلِفُونَ فِي حَقِّ أَوْ فِي بَرٍّ.

٢ مَعَ ذَلِكَ يَدْعُونَ أَنْفُسَهُمْ أَبْنَاءَ الْمَدِينَةِ الْمُقَدَّسَةِ، وَلَكِنَّهُمْ لَا يَتَّكِلُونَ عَلَى إِلَهِ إِسْرَائِيلَ، الَّذِي هُوَ رَبُّ الْجُنُودِ؛ أَجَلْ، رَبُّ الْجُنُودِ اسْمُهُ.

٣ هَا أَنَا قَدْ أَعْلَنْتُ الْأُمُورَ السَّالِفَةَ مِنَ الْبِدَايَةِ؛ وَمِنْ قَمِي خَرَجَتْ، وَأَظْهَرْتُهَا. أَظْهَرْتُهَا بَعْتَةً.

٤ وَصَنَعْتَ ذَلِكَ لِأَنِّي عَالِمٌ أَنَّكَ عَنِيدٌ، وَأَنَّ عُنُقَكَ وَتَرَّ حَدِيدٍ وَجَبْهَتَكَ نُحَاسٌ.

٥ وَلِهَذَا أَعْلَنْتُ لَكَ مِنَ الْبِدَايَةِ، قَبْلَ أَنْ تَتِمَّ أَظْهَرْتُهَا لَكَ، وَأَظْهَرْتُهَا خَشْيَةً أَنْ تَقُولَ: إِنَّ وَثَنِي قَدْ صَنَعَهَا، وَتَمَثَّلِي الْمُنْحُوتِ وَالْإِلَهِيِّ الْمَسْبُوكِ قَدْ أَمَرَ بِهَا.

٦ قَدْ رَأَيْتَ هَذِهِ كُلَّهَا وَسَمِعْتَهَا؛ أَفَلَنْ تَعْلِنَهَا؟ وَأَنْتِي أَرَيْتُكَ أُمُورًا جَدِيدَةً مُنْذُ هَذَا الزَّمَنِ، حَتَّى أُمُورًا مَخْفِيَّةً، وَأَنْتَ لَمْ تَعْرِفَهَا.

٧ قَدْ خُلِقْتَ الْآنَ وَلاَ يَسَّ مِنَ الْبِدَايَةِ، وَقَبْلَ الْيَوْمِ لَمْ تَسْمَعْ بِهَا حَتَّى أَعْلَنْتَ لَكَ، لِئَلَّا تَقُولَ: كُنْتُ أَعْرِفُهَا.

٨ أَجَلْ، فَأَنْتَ لَمْ تَسْمَعْ؛ أَجَلْ، لَمْ تَعْرِفْ؛ أَجَلْ، فَمُنْذُ ذَلِكَ الزَّمَنِ لَمْ تَنْفِيحْ أذْنَاكَ، لِأَنِّي عَرَفْتُ أَنَّكَ تَتَّصِرْفُ بِعَدْرِ، وَدَعَيْتَ عَاصِيًا مِنَ الرَّحِمِ.

٩ مَعَ ذَلِكَ، فَمِنْ أَجْلِ اسْمِي أَبْطَيْ غَضْبِي، وَمِنْ أَجْلِ تَسْبِيحِي أُمْسِكُ عَنْكَ حَتَّى لَا أَفْطَعَكَ.

١٠ لِأَنِّي نَقَيْتُكَ، اخْتَرْتُكَ فِي كُورِ الْعَنَاءِ.

١١ مِنْ أَجْلِ نَفْسِي، نَعَمْ، مِنْ أَجْلِ نَفْسِي أَفْعَلُ هَذَا، لِأَنِّي لَا أَسْمَحُ أَنْ يُدْنَسَ اسْمِي، وَلَا أُعْطِيَ مَجْدِي لِآخَرَ.

١٢ اسْمِعْ لِي يَا يَعْقُوبَ، وَيَا إِسْرَائِيلَ الَّذِي دَعَوْتُهُ، لِأَنِّي أَنَا هُوَ؛ أَنَا الْأَوَّلُ وَأَنَا الْآخِرُ كَذَلِكَ.

Mine hand hath also laid the foundation of the earth, and my right hand hath spanned the heavens. I call unto them and they stand up together.

All ye, assemble yourselves, and hear; who among them hath declared these things unto them? The Lord hath loved him; yea, and he will fulfil his word which he hath declared by them; and he will do his pleasure on Babylon, and his arm shall come upon the Chaldeans.

Also, saith the Lord; I the Lord, yea, I have spoken; yea, I have called him to declare, I have brought him, and he shall make his way prosperous.

Come ye near unto me; I have not spoken in secret; from the beginning, from the time that it was declared have I spoken; and the Lord God, and his Spirit, hath sent me.

And thus saith the Lord, thy Redeemer, the Holy One of Israel; I have sent him, the Lord thy God who teacheth thee to profit, who leadeth thee by the way thou shouldst go, hath done it.

O that thou hadst hearkened to my commandments—then had thy peace been as a river, and thy righteousness as the waves of the sea.

Thy seed also had been as the sand; the offspring of thy bowels like the gravel thereof; his name should not have been cut off nor destroyed from before me.

Go ye forth of Babylon, flee ye from the Chaldeans, with a voice of singing declare ye, tell this, utter to the end of the earth; say ye: The Lord hath redeemed his servant Jacob.

And they thirsted not; he led them through the deserts; he caused the waters to flow out of the rock for them; he clave the rock also and the waters gushed out.

And notwithstanding he hath done all this, and greater also, there is no peace, saith the Lord, unto the wicked.

١٣ قَدْ وَصَعَتْ يَدِي أُسَاسَ الْأَرْضِ، وَبَسَطْتُ يَمِينِي السَّمَاوَاتِ. أَنَا
أَدْعُوهَا فَتَقِفْ مَعًا.

١٤ اجْتَمِعُوا كُلُّكُمْ وَاسْمَعُوا؛ مَنْ مِنْهُمْ أَعْلَنَ هَذِهِ الْأُمُورَ لَهُمْ؟ إِنَّ الرَّبَّ
قَدْ أَحَبَّهُ؛ أَجَلٌ، وَهُوَ يُتِمُّ كَلِمَتَهُ الَّتِي أَعْلَنَهَا عَبْرَهُمْ؛ وَهُوَ يَصْنَعُ
مَسْرَتَهُ بِبَابِلَ وَيَكُونُ ذِرَاعُهُ عَلَى الْكَلْدَانِيِّينَ.

١٥ كَذَلِكَ، يَقُولُ الرَّبُّ؛ أَنَا الرَّبُّ قَدْ تَكَلَّمْتُ؛ أَجَلٌ، لَقَدْ دَعَوْتُهُ لِيُعْلِنَ،
لَقَدْ أَتَيْتُ بِهِ، وَسَيَجْعَلُ طَرِيقَهُ مُزْدَهْرًا.

١٦ اقْتَرِبُوا إِلَيَّ وَاسْمَعُوا؛ لَمْ أَتَكَلَّمْ بِالسِّرِّ مِنَ الْبِدَايَةِ؛ مِنْ وَقْتِ
إِعْلَانِهَا قَدْ تَكَلَّمْتُ؛ وَأَرْسَلْتُ السَّيِّدَ الرَّبَّ وَرُوحَهُ.

١٧ فَهَذَا مَا يَقُولُهُ الرَّبُّ فَادِيكَ قُدُوسِ إِسْرَائِيلَ؛ أَنَا أَرْسَلْتُهُ؛ لَقَدْ
صَنَعَهُ الرَّبُّ إِلَهُكَ الَّذِي يُعَلِّمُكَ لِأَجْلِ مَنفَعَتِكَ، وَيَقُودُكَ فِي الطَّرِيقِ
الَّذِي يَنْبَغِي أَنْ تَسْلُكَهُ.

١٨ لَيْتَكَ أَصْغَيْتَ لِحُصَايَايَ—لَكَانَ سَلَامُكَ كَالنَّهْرِ، وَبِرُّكَ كَأَمْوَاجِ
الْبَحْرِ.

١٩ وَلَكَانَ تَسْلُكَكَ كَالرَّمْلِ، وَتَسَلُّ أَحْشَائِكَ كَحَبَابِ الرَّمْلِ، فَلَا يَنْقَطِعُ أَوْ
يَزُولُ اسْمُهُ مِنْ أَمَامِي.

٢٠ أَخْرَجُوا مِنْ بَابِلَ، اهْرُبُوا مِنَ الْكَلْدَانِيِّينَ، أَعْلِنُوا بِهَيْتَافِ الْغِنَاءِ،
أَخْبِرُوا بِهِ، نَادُوا إِلَى أَقَاصِي الْأَرْضِ؛ قُولُوا: إِنَّ الرَّبَّ قَدْ قَدَى
عَبْدَهُ يَعْقُوبَ.

٢١ فَلَمْ يَعْطَشُوا؛ قَادَهُمْ فِي الْقَفَارِ؛ جَعَلَ الْمَاءَ يَتَدَفَّقُ مِنَ الصَّخْرِ
لَهُمْ؛ شَقَّ الصَّخْرَ أَيْضًا فَفَاصَتْ مِنْهُ الْمِيَاهُ.

٢٢ وَمَعَ أَنَّهُ صَنَعَ كُلَّ هَذَا، وَأَعْظَمَ أَيْضًا، لَا سَلَامَ يَقُولُ الرَّبُّ لِلْأَشْرَارِ.

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And again: Hearken, O ye house of Israel, all ye that are broken off and are driven out because of the wickedness of the pastors of my people; yea, all ye that are broken off, that are scattered abroad, who are of my people, O house of Israel. Listen, O isles, unto me, and hearken ye people from far; the Lord hath called me from the womb; from the bowels of my mother hath he made mention of my name.

And he hath made my mouth like a sharp sword; in the shadow of his hand hath he hid me, and made me a polished shaft; in his quiver hath he hid me;

And said unto me: Thou art my servant, O Israel, in whom I will be glorified.

Then I said, I have labored in vain, I have spent my strength for naught and in vain; surely my judgment is with the Lord, and my work with my God.

And now, saith the Lord—that formed me from the womb that I should be his servant, to bring Jacob again to him—though Israel be not gathered, yet shall I be glorious in the eyes of the Lord, and my God shall be my strength.

And he said: It is a light thing that thou shouldst be my servant to raise up the tribes of Jacob, and to restore the preserved of Israel. I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the ends of the earth.

Thus saith the Lord, the Redeemer of Israel, his Holy One, to him whom man despiseth, to him whom the nations abhorreth, to servant of rulers: Kings shall see and arise, princes also shall worship, because of the Lord that is faithful.

Thus saith the Lord: In an acceptable time have I heard thee, O isles of the sea, and in a day of salvation have I helped thee; and I will preserve thee, and give thee my servant for a covenant of the people, to establish the earth, to cause to inherit the desolate heritages;

That thou mayest say to the prisoners: Go forth; to them that sit in darkness: Show yourselves. They shall feed in the ways, and their pastures shall be in all high places.

١ نافي ٢١

١ اِسْمَعُوا اَيْضًا يَا بَيْتَ إِسْرَائِيلَ، يَا جَمِيعَ الْمَقْطُوعِينَ وَالْمَطْرُودِينَ بِسَبَبِ شَرِّ رِعَاةِ شَعْبِي؛ نَعَمْ، يَا جَمِيعَ الْمَقْطُوعِينَ وَالْمُسْتَتِينَ فِي الْأَرْضِ مِنْ شَعْبِي، يَا بَيْتَ إِسْرَائِيلَ. اِسْمَعِي إِلَيَّ أَيُّهَا الْجَزَائِرُ، وَاسْمَعِي أَيُّهَا الْأُمَّمُ الْبَعِيدَةُ؛ قَدْ دَعَانِي الرَّبُّ مِنَ الرَّحِمِ، مِنْ أَحْشَاءِ أُمِّي قَدْ ذَكَرَ اسْمِي.

٢ وَجَعَلَ فَمِي كَالسِّيفِ الْحَادِّ، وَخَبَّأَنِي فِي ظِلِّ يَدَيْهِ؛ جَعَلَنِي سَهْمًا مَسْنُونًا وَخَبَّأَنِي فِي كِنَانَتِهِ.

٣ وَقَالَ لِي: أَنْتَ عَبْدِي، يَا إِسْرَائِيلَ، الَّذِي بِهِ أْتَمَجَّدُ.

٤ ثُمَّ قُلْتُ: لَقَدْ تَعَبْتُ بَاطِلًا. وَأَفْنَيْتُ قُوَّتِي سُدَى وَبَاطِلًا. هَا إِنَّ حَقِّي عِنْدَ الرَّبِّ، وَعَمَلِي عِنْدَ إِلَهِي.

٥ وَالآنَ يَقُولُ الرَّبُّ الَّذِي سَكَّنَنِي مِنَ الرَّحِمِ لِأَكُونَ لَهُ عَبْدًا، لِإِجْرَاعِ يَعْقُوبَ إِلَيْهِ—وَإِنْ لَمْ يُجْمَعْ إِسْرَائِيلَ، فَأَكْرَمُ فِي عَيْنِي الرَّبُّ وَيَصِيرُ إِلَهِي قُوَّتِي.

٦ وَقَالَ: إِنَّهُ يَسِيرُ أَنْ تَكُونَ لِي عَبْدًا لِتُقِيمَ أَسْبَابَ يَعْقُوبَ، وَتَرُدَّ النَّاجِينَ مِنْ إِسْرَائِيلَ. كَذَلِكَ أَجْعَلُكَ نُورًا لِلْأُمَّمِ، لِتَكُونَ خَلَاصِي إِلَى أَقْصَى الْأَرْضِ.

٧ هَذَا مَا يَقُولُهُ الرَّبُّ فَادِي إِسْرَائِيلَ وَقُدَّوْسُهُ لِلْمُحْتَقِرِ وَالْمَنْبُودِ مِنَ الْأُمَّمِ وَعَبْدِ الْحُكَّامِ: يَنْظُرُكَ الْمُلُوكُ وَيَنْهَضُونَ، وَيَسْجُدُ لَكَ الرُّؤَسَاءُ بِسَبَبِ الرَّبِّ الْأَمِينِ.

٨ هَكَذَا يَقُولُ الرَّبُّ: فِي وَقْتِ قُبُولِ سَمْعَتِكَ، يَا جَزَائِرَ الْبَحْرِ، وَفِي يَوْمِ خَلَاصِ أَعْنَتِكَ؛ وَأَحْفَظُكَ وَأَعْطِيكَ عَبْدِي عَهْدًا لِلشَّعْبِ لِتُقِيمَ الْأَرْضَ وَيُورَثَ الْأُمْلَاكُ الْمُفْفِرَةَ.

٩ لِتَقُولَ لِلْأَسْرَى: اخْرُجُوا، وَلِلَّذِينَ فِي الظُّلْمَةِ أَظْهَرُوا أَنْفُسَكُمْ. فَيَرْعُونَ فِي الْمَسَالِكِ وَتُصْبِحُ كُلُّ الرُّوَابِي مَرَاعِي لَهُمْ.

They shall not hunger nor thirst, neither shall the heat nor the sun smite them; for he that hath mercy on them shall lead them, even by the springs of water shall he guide them.

And I will make all my mountains a way, and my highways shall be exalted.

And then, O house of Israel, behold, these shall come from far; and lo, these from the north and from the west; and these from the land of Sinim.

Sing, O heavens; and be joyful, O earth; for the feet of those who are in the east shall be established; and break forth into singing, O mountains; for they shall be smitten no more; for the Lord hath comforted his people, and will have mercy upon his afflicted.

But, behold, Zion hath said: The Lord hath forsaken me, and my Lord hath forgotten me—but he will show that he hath not.

For can a woman forget her sucking child, that she should not have compassion on the son of her womb? Yea, they may forget, yet will I not forget thee, O house of Israel.

Behold, I have graven thee upon the palms of my hands; thy walls are continually before me.

Thy children shall make haste against thy destroyers; and they that made thee waste shall go forth of thee.

Lift up thine eyes round about and behold; all these gather themselves together, and they shall come to thee. And as I live, saith the Lord, thou shalt surely clothe thee with them all, as with an ornament, and bind them on even as a bride.

For thy waste and thy desolate places, and the land of thy destruction, shall even now be too narrow by reason of the inhabitants; and they that swallowed thee up shall be far away.

The children whom thou shalt have, after thou hast lost the first, shall again in thine ears say: The place is too strait for me; give place to me that I may dwell.

Then shalt thou say in thine heart: Who hath forgotten me these, seeing I have lost my children, and am desolate, a captive, and removing to and fro? And who hath brought up these? Behold, I was left alone; these, where have they been?

١٠ لَنْ يَجُوعُوا وَلَنْ يَعْطَشُوا، وَلَا يَضْرِبُهُمُ الْحَرُّ وَلَا الشَّمْسُ، لِأَنَّ رَاحِمَهُمْ يَقُودُهُمْ وَيُرْشِدُهُمْ إِلَى يَنَابِيعِ الْمِيَاهِ.

١١ وَأَجْعَلُ كُلَّ جِبَالِي طَرِيقًا، وَدُرُوبِي تَرْتَفَعُ.

١٢ ثُمَّ يَا بَيْتَ إِسْرَائِيلَ، انظُرُوا، هَا هُمْ يَأْتُونَ مِنْ بَعِيدٍ، هَؤُلَاءِ مِنَ الشَّمَالِ وَالغَرْبِ، وَهَؤُلَاءِ مِنْ أَرْضِ سِينِيمِ.

١٣ تَرَنَّمِي أَيُّهَا السَّمَاوَاتُ، وَابْتَهِجِي أَيُّهَا الْأَرْضُ، لِأَنَّ أَقْدَامَ الَّذِينَ فِي الْمَشْرِقِ تَثْبُتُ؛ وَاهْتَفِي بِالترنيمِ أَيُّهَا الْجِبَالُ، لِأَنَّهُمْ لَا يُضْرَبُونَ بَعْدَ، فَالرَّبُّ عَزَى شَعْبَهُ وَيَرْحَمُ بِأَسِيهِ.

١٤ أَمَا صِهْيُونُ فَقَالَتْ: قَدْ هَجَرَنِي الرَّبُّ، وَسَيِّدِي نَسِينِي—وَلَكِنَّهُ يُظْهِرُ أَنَّهُ لَمْ يَفْعَلْ.

١٥ أَفَتَنْسَى الْمَرْأَةُ رَضِيعَهَا وَلَا تَرْحَمُ ابْنَ أَحْسَانِهَا؟ نَعَمْ، حَتَّى هَؤُلَاءِ يَنْسِينَ، أَمَا أَنَا فَلَا أَنْسَاكَ، يَا إِسْرَائِيلَ.

١٦ هَا أَنَا قَدْ نَقَشْتُكَ عَلَى كَفِّي، أَسْوَارُكَ لَا تَزُولُ مِنْ أَمَامِي.

١٧ يُسْرِعُ أَوْلَادُكَ ضِدَّ مَحْرَبِيكَ، وَهَادِمُوكَ مِنْكَ يَخْرُجُونَ.

١٨ اِرْقِعِي عَيْنَيْكَ وَالتفتي حَوْلَكَ وَانظري، كُلُّهُمْ يَجْتَمِعُونَ وَيَأْتُونَ إِلَيْكَ. وَحَيُّ أَنَا يَقُولُ الرَّبُّ، فَإِنَّكَ سَتَتَرْتِينَ بِهِمْ كَحُلِيِّ وَتَتَقَلَّدِينَهِمْ كَعُرُوسٍ.

١٩ لِأَنَّ أَمَاكَنِكَ الْحَرْبَةَ وَالْمُهْتَدِمَةَ وَأَرْضَكَ الْمُدْمَرَةَ تَعِجُ بِالسَّكَّانِ حَتَّى تَضِيقَ بِهِمْ؛ وَالَّذِينَ ابْتَلَعُوكَ يَبْتَعِدُونَ.

٢٠ وَبَنُوكَ الْمَوْلُودُونَ بَعْدَ فِجْدَانِ الْأَوَّلِ يَقُولُونَ أَيضًا فِي مَسَامِعِكَ: ضَاقَ الْمَكَانُ عَلَيَّ؛ وَسَعِيهِ لِأَسْكُنَ فِيهِ.

٢١ فَتَقُولِينَ فِي قَلْبِكَ: مَنْ أَنْجَبَ لِي هَؤُلَاءِ وَأَنَا تُكَلِّي وَعَاقِرٌ، مَنْسِيَّةٌ وَمَنْبُودَةٌ؟ مَنْ رَبِّي لِي هَؤُلَاءِ؟ فَقَدْ تَرَكْتُ وَحْدِي، أَمَا هَؤُلَاءِ فَأَيْنَ كَانُوا؟

Thus saith the Lord God: Behold, I will lift up mine hand to the Gentiles, and set up my standard to the people; and they shall bring thy sons in their arms, and thy daughters shall be carried upon their shoulders.

And kings shall be thy nursing fathers, and their queens thy nursing mothers; they shall bow down to thee with their face towards the earth, and lick up the dust of thy feet; and thou shalt know that I am the Lord; for they shall not be ashamed that wait for me.

For shall the prey be taken from the mighty, or the lawful captives delivered?

But thus saith the Lord, even the captives of the mighty shall be taken away, and the prey of the terrible shall be delivered; for I will contend with him that contendeth with thee, and I will save thy children.

And I will feed them that oppress thee with their own flesh; they shall be drunken with their own blood as with sweet wine; and all flesh shall know that I, the Lord, am thy Savior and thy Redeemer, the Mighty One of Jacob.

٢٢ هَذَا مَا يَقُولُهُ السَّيِّدُ الرَّبُّ: هَا أَنَا أَرْفَعُ يَدِي إِلَى الْأُمَمِ وَأَقِيمُ رَأْيِي إِلَى الشُّعُوبِ، فَيَأْتُونَ بِأَبْنَائِكَ فِي أَحْضَانِهِمْ وَيَحْمِلُونَ بَنَاتِكَ عَلَى أَكْتَافِهِمْ.

٢٣ وَيَكُونُ الْمُلُوكُ آبَاءَكَ الْمُرَبِّينَ، وَمَلِكَاتُهُمْ أُمَّهَاتِكَ الْمُرْضِعَاتِ؛ يَنْحَنُونَ أَمَامَكَ بِوُجُوهِهِمْ إِلَى الْأَرْضِ، وَيَلْحَسُونَ غُبَارَ قَدَمَيْكَ؛ وَسَتَعَلِّمِينَ أَنَّنِي أَنَا الرَّبُّ؛ وَلَا يَخْزِي مُنْتَظِرِي.

٢٤ أَفْتَسَلَبُ الْغَنِيمَةَ مِنَ الْجَبَّارِ؟ أَوْ يُفْلِتُ الْأَسْرَى مِنْ قَبْضَةِ الْمَنْصُورِ؟

٢٥ لَكِنَّ هَذَا مَا يَقُولُهُ الرَّبُّ، حَتَّى أَسْرَى الْجَبَّارَ يُسَلَبُونَ، وَتُسْتَرَدُّ الْغَنِيمَةُ مِنَ الْعَاتِي، لِأَنَّنِي أَخَاصِمُ مُخَاصِمِيكَ وَأَخْلَصُ أَوْلَادَكَ.

٢٦ وَأُطْعِمُ مُضْطَهْدِيكَ لُحُومَ أَجْسَادِهِمْ؛ يَسْكُرُونَ بِدِمِهِمْ كَمَنْ يَشْرَبُ خَمْرًا؛ فَيَعْلَمُ كُلُّ ذِي جَسَدٍ أَنَّنِي أَنَا الرَّبُّ مُخَلِّصُكَ وَفَادِيكَ إِلَهُ يَعْقُوبَ الْقَدِيرِ.

And now it came to pass that after I, Nephi, had read these things which were engraven upon the plates of brass, my brethren came unto me and said unto me: What meaneth these things which ye have read? Behold, are they to be understood according to things which are spiritual, which shall come to pass according to the spirit and not the flesh?

And I, Nephi, said unto them: Behold they were manifest unto the prophet by the voice of the Spirit; for by the Spirit are all things made known unto the prophets, which shall come upon the children of men according to the flesh.

Wherefore, the things of which I have read are things pertaining to things both temporal and spiritual; for it appears that the house of Israel, sooner or later, will be scattered upon all the face of the earth, and also among all nations.

And behold, there are many who are already lost from the knowledge of those who are at Jerusalem. Yea, the more part of all the tribes have been led away; and they are scattered to and fro upon the isles of the sea; and whither they are none of us knoweth, save that we know that they have been led away.

And since they have been led away, these things have been prophesied concerning them, and also concerning all those who shall hereafter be scattered and be confounded, because of the Holy One of Israel; for against him will they harden their hearts; wherefore, they shall be scattered among all nations and shall be hated of all men.

Nevertheless, after they shall be nursed by the Gentiles, and the Lord has lifted up his hand upon the Gentiles and set them up for a standard, and their children have been carried in their arms, and their daughters have been carried upon their shoulders, behold these things of which are spoken are temporal; for thus are the covenants of the Lord with our fathers; and it meaneth us in the days to come, and also all our brethren who are of the house of Israel.

١ وَبَعْدَ أَنْ قَرَأْتُ أَنَا، نَافِي، هَذِهِ الْأُمُورَ الْمُنْقُوشَةَ عَلَى الْأَوَاحِ النُّحَاسِ، جَاءَ إِخْوَتِي إِلَيَّ وَقَالُوا لِي: مَاذَا تَعْنِي هَذِهِ الْأُمُورُ الَّتِي قَرَأْتَهَا؟ هَلْ يَنْبَغِي أَنْ نُفْهَمَهَا حَسَبَ الْأُمُورِ الرُّوحِيَّةِ، الَّتِي سَتَكُونُ حَسَبَ الرُّوحِ، وَلَيْسَ حَسَبَ الْجَسَدِ؟

٢ وَأَنَا نَافِي قُلْتُ لَهُمْ: إِنَّهَا أَظْهَرَتْ لِلنَّبِيِّ بِصُوتِ الرُّوحِ؛ فَالرُّوحُ يُعْلِمُ لِلْأَنْبِيَاءِ كُلِّ مَا سَيَحْدُثُ لِأَبْنَاءِ الْبَشَرِ حَسَبَ الْجَسَدِ.

٣ لِذَا، فَإِنَّ الْأُمُورَ الَّتِي قَرَأْتَهَا تَتَعَلَّقُ بِأُمُورٍ مَادِّيَّةٍ وَرُوحِيَّةٍ؛ إِذْ يَظْهَرُ أَنَّ بَيْتَ إِسْرَائِيلَ سَوْفَ يَتَشَتَّتُ عَاجِلًا أَمْ أَجَلًا عَلَى وَجْهِ الْأَرْضِ كُلِّهَا وَأَيْضًا بَيْنَ جَمِيعِ الْأُمَمِ.

٤ وَهَنَّاكَ الْكَثِيرُونَ مِمَّنْ نَسَبَهُمْ أَهْلُ أورشَلِيمَ، أَجَلٍ، الْجُزْءِ الْأَكْبَرُ مِنْ كُلِّ الْأَسْبَاطِ قَادَهُمُ الرَّبُّ بَعِيدًا؛ وَهُمْ مُشْتَتُونَ تَارَةً هُنَا وَتَارَةً هُنَاكَ عَلَى جُزُرِ الْبَحْرِ؛ وَمَعَ أَنْ لَا أَحَدٌ مِنَّا يَعْلَمُ أَيْنَ هُمْ، إِلَّا أَنَّنَا نَعْلَمُ أَنَّ الرَّبَّ قَادَهُمْ بَعِيدًا.

٥ وَلِأَنَّ الرَّبَّ قَادَهُمْ بَعِيدًا، تَنَبَّأَ النَّبِيُّ بِهَذِهِ الْأُمُورِ عَنْهُمْ وَأَيْضًا عَنْ كُلِّ مَنْ سَيَتَشَتَّتُونَ وَيُخْرَجُونَ فِيمَا بَعْدَ سَبَبِ قُدُوسِ إِسْرَائِيلَ؛ لِأَنَّهُمْ سَيَقْسُونَ قُلُوبَهُمْ عَلَيْهِ؛ لِذَا فَإِنَّهُمْ سَيَتَشَتَّتُونَ بَيْنَ جَمِيعِ الْأُمَمِ، وَسَيَبْغِضُهُمْ جَمِيعُ النَّاسِ.

٦ وَمَعَ ذَلِكَ فَبَعْدَ أَنْ تُرَضِعَهُمُ الْأُمَمُ، وَبَعْدَ أَنْ يَرْفَعَ الرَّبُّ يَدَهُ عَلَى الْأُمَمِ وَيُقِيمَهُمْ رَايَةً، وَيُحْمَلُ أَبْنَاؤُهُمْ فِي أَحْضَانِهِمْ، وَتُحْمَلُ بَنَاتُهُمْ عَلَى أكتافِهِمْ، فَإِنَّ هَذِهِ الْأُمُورَ الْمَذْكُورَةَ هِيَ مَادِّيَّةٌ؛ فَهَكَذَا هِيَ عَهْدُ الرَّبِّ مَعَ آبَائِنَا؛ وَهِيَ تُشِيرُ إِلَيْنَا فِي الْأَيَّامِ الْآتِيَّةِ وَأَيْضًا إِلَى كُلِّ إِخْوَتِنَا الَّذِينَ هُمْ مِنْ بَيْتِ إِسْرَائِيلَ.

And it meaneth that the time cometh that after all the house of Israel have been scattered and confounded, that the Lord God will raise up a mighty nation among the Gentiles, yea, even upon the face of this land; and by them shall our seed be scattered.

And after our seed is scattered the Lord God will proceed to do a marvelous work among the Gentiles, which shall be of great worth unto our seed; wherefore, it is likened unto their being nourished by the Gentiles and being carried in their arms and upon their shoulders.

And it shall also be of worth unto the Gentiles; and not only unto the Gentiles but unto all the house of Israel, unto the making known of the covenants of the Father of heaven unto Abraham, saying: In thy seed shall all the kindreds of the earth be blessed.

And I would, my brethren, that ye should know that all the kindreds of the earth cannot be blessed unless he shall make bare his arm in the eyes of the nations.

Wherefore, the Lord God will proceed to make bare his arm in the eyes of all the nations, in bringing about his covenants and his gospel unto those who are of the house of Israel.

Wherefore, he will bring them again out of captivity, and they shall be gathered together to the lands of their inheritance; and they shall be brought out of obscurity and out of darkness; and they shall know that the Lord is their Savior and their Redeemer, the Mighty One of Israel.

And the blood of that great and abominable church, which is the whore of all the earth, shall turn upon their own heads; for they shall war among themselves, and the sword of their own hands shall fall upon their own heads, and they shall be drunken with their own blood.

And every nation which shall war against thee, O house of Israel, shall be turned one against another, and they shall fall into the pit which they digged to ensnare the people of the Lord. And all that fight against Zion shall be destroyed, and that great whore, who hath perverted the right ways of the Lord, yea, that great and abominable church, shall tumble to the dust and great shall be the fall of it.

٧ وَتَعْنِي أَنَّ الْوَقْتَ سَيَأْتِي، بَعْدَ أَنْ يُشْتَتَ كُلُّ بَيْتِ إِسْرَائِيلَ وَيُخْزَى، حِينَ يُقِيمُ السَّيِّدُ الرَّبُّ أُمَّةً عَظِيمَةً بَيْنَ الْأُمَمِ، أَجَلًا، حَتَّى عَلَى وَجْهِ هَذِهِ الْأَرْضِ؛ وَإِنَّهُمْ سَيُشْتَتُونَ نَسْلَنَا.

٨ وَبَعْدَمَا يَتَشَتَّتُ نَسْلَنَا، يَصْنَعُ السَّيِّدُ الرَّبُّ عَمَلًا عَجِيبًا بَيْنَ الْأُمَمِ، عَمَلًا يَكُونُ ذَا قِيَمَةٍ عَظِيمَةٍ لِنَسْلِنَا؛ لِذَا، فَإِنَّهُ يُشَبَّهُ بِإِعَالَةِ الْأُمَمِ لَهُمْ وَحَمْلِهِمْ فِي أَحْضَانِهِمْ وَعَلَى أَكْتَافِهِمْ.

٩ وَيَكُونُ الْعَمَلُ ذَا قِيَمَةٍ أَيْضًا لِلْأُمَمِ؛ وَلَيْسَ لِلْأُمَمِ فَقْظُ بَلِّ لِكُلِّ بَيْتِ إِسْرَائِيلَ، لِيُعَلِّمَهُمْ يَهُودُ أَبِي السَّمَاءِ لِإِبْرَاهِيمَ، قَائِلًا: بِنَسْلِكَ تُتَبَارَكُ جَمِيعُ قَبَائِلِ الْأَرْضِ.

١٠ وَأَوْدُ، يَا إِخْوَتِي، أَنْ تَعْلَمُوا أَنَّ جَمِيعَ قَبَائِلِ الْأَرْضِ لَا يُمْكِنُ أَنْ تُتَبَارَكَ إِلَّا إِذَا شَمَّرَ عَنْ ذِرَاعِهِ أَمَامَ أَعْيُنِ الْأُمَمِ.

١١ لِذَلِكَ فَإِنَّ السَّيِّدَ الرَّبَّ سَيُشَمِّرُ عَنْ ذِرَاعِهِ أَمَامَ أَعْيُنِ الْأُمَمِ كُلِّهَا، لِيُحَقِّقَ عَهْدَهُ وَإِنْجِيلَهُ لِلَّذِينَ مِنْ بَيْتِ إِسْرَائِيلَ.

١٢ لِذَا فَإِنَّهُ يُخْرِجُهُمْ ثَانِيَةً مِنَ السَّبْيِ وَسَيُجْمَعُونَ إِلَى أَرْضِي مِيرَاتِهِمْ؛ وَسَيُخْرَجُونَ مِنَ الْعَتَمَةِ وَالظُّلْمَةِ؛ وَسَيَعْلَمُونَ أَنَّ الرَّبَّ هُوَ مُخَلِّصُهُمْ وَفَادِيَهُمْ، عَزِيزُ إِسْرَائِيلَ.

١٣ وَدَمُ تِلْكَ الْكَنِيسَةِ الْهَائِلَةِ الْبَغِيضَةِ، الَّتِي هِيَ عَاهِرَةٌ الْأَرْضِ كُلِّهَا، يَرُدُّ عَلَى رُؤُوسِهِمْ؛ لِأَنَّهُمْ يَتَحَارِبُونَ فِيهَا بَيْنَهُمْ، وَالسُّيُوفُ الَّتِي فِي أَيْدِيهِمْ سَتَهْوِي عَلَى رُؤُوسِهِمْ هُمْ، وَبِدِمَائِهِمْ سَيُثْمَلُونَ.

١٤ وَكُلُّ أُمَّةٍ تُحَارِبُكَ يَا بَيْتَ إِسْرَائِيلَ سَتَنْقَلِبُ عَلَى بَعْضِهَا، وَسَتَسْقُطُ فِي الْحُفْرَةِ الَّتِي حَفَرْتَهَا لِتَتَوَقَّعَ بِشَعْبِ الرَّبِّ. وَكُلُّ مَنْ يُحَارِبُونَ صِهْيُونَ سَيَهْلِكُونَ، وَتِلْكَ الْعَاهِرَةُ الْمَهْوَلَةُ الَّتِي أَفْسَدَتْ سُبُلَ الرَّبِّ الْمُسْتَقِيمَةَ، أَجَلًا، تِلْكَ الْكَنِيسَةُ الْهَائِلَةُ الْبَغِيضَةُ سَتَهْوِي إِلَى الثَّرَابِ، وَسَيَكُونُ سَقُوطُهَا عَظِيمًا.

For behold, saith the prophet, the time cometh speedily that Satan shall have no more power over the hearts of the children of men; for the day soon cometh that all the proud and they who do wickedly shall be as stubble; and the day cometh that they must be burned.

For the time soon cometh that the fulness of the wrath of God shall be poured out upon all the children of men; for he will not suffer that the wicked shall destroy the righteous.

Wherefore, he will preserve the righteous by his power, even if it so be that the fulness of his wrath must come, and the righteous be preserved, even unto the destruction of their enemies by fire. Wherefore, the righteous need not fear; for thus saith the prophet, they shall be saved, even if it so be as by fire.

Behold, my brethren, I say unto you, that these things must shortly come; yea, even blood, and fire, and vapor of smoke must come; and it must needs be upon the face of this earth; and it cometh unto men according to the flesh if it so be that they will harden their hearts against the Holy One of Israel.

For behold, the righteous shall not perish; for the time surely must come that all they who fight against Zion shall be cut off.

And the Lord will surely prepare a way for his people, unto the fulfilling of the words of Moses, which he spake, saying: A prophet shall the Lord your God raise up unto you, like unto me; him shall ye hear in all things whatsoever he shall say unto you. And it shall come to pass that all those who will not hear that prophet shall be cut off from among the people.

And now I, Nephi, declare unto you, that this prophet of whom Moses spake was the Holy One of Israel; wherefore, he shall execute judgment in righteousness.

And the righteous need not fear, for they are those who shall not be confounded. But it is the kingdom of the devil, which shall be built up among the children of men, which kingdom is established among them which are in the flesh—

١٥ فَسَرِيعًا سَيَأْتِي الْوَقْتُ الَّذِي لَا يَكُونُ فِيهِ لِلشَّيْطَانِ قُوَّةٌ عَلَى قُلُوبِ أَبْنَاءِ الْبَشَرِ، يَقُولُ النَّبِيُّ؛ عَنْ قَرِيبٍ يَأْتِي الْيَوْمَ الَّذِي يَصِيرُ فِيهِ الْمُسْتَكْبِرُونَ وَفَاعِلُو الشَّرِّ كَالْقَشِّ؛ وَيَأْتِي الْيَوْمَ الَّذِي يَجِبُ فِيهِ أَنْ يُحْرَقُوا.

١٦ فَقَرِيبًا سَيَأْتِي الْوَقْتُ الَّذِي يَصُبُّ اللَّهُ مِلءَ غَضَبِهِ عَلَى كُلِّ أَبْنَاءِ الْبَشَرِ؛ لِأَنَّهُ لَنْ يَسْمَحَ لِلْأَشْرَارِ بِإِهْلَاكِ الْبَرِّارِ.

١٧ لَإِذَا قَانَهُ سَيَحْفَظُ الْبَرِّارَ بِقُوَّتِهِ حَتَّى وَإِنْ أَتَى مِلءَ غَضَبِهِ، فَيَحْفَظُ الْبَرِّارَ حَتَّى يَاهْلَكَ أَعْدَائُهُمْ بِالنَّارِ. لِذَا، فَلْيَسَّ عَلَى الْبَرِّارِ أَنْ يَخَافُوا؛ فَهَكَذَا يَقُولُ النَّبِيُّ، إِنَّهُمْ سَيَخْلُصُونَ، حَتَّى لَوْ كَانَ ذَلِكَ بِالنَّارِ.

١٨ إِنِّي أَقُولُ لَكُمْ يَا إِخْوَتِي إِنَّ هَذِهِ الْأُمُورَ سَتَأْتِي عَمَّا قَرِيبٍ؛ أَجَلٌ، الدَّمُ وَالنَّارُ وَسَحَابَةُ دُخَانٍ يَجِبُ أَنْ تَأْتِي؛ وَلَا بُدَّ أَنْ يَكُونَ ذَلِكَ عَلَى وَجْهِ هَذِهِ الْأَرْضِ؛ وَهِيَ تَأْتِي لِلنَّاسِ حَسَبَ الْجَسَدِ إِذَا قَسَّوْا قُلُوبَهُمْ عَلَى قُدُوسِ إِسْرَائِيلِ.

١٩ فَإِنَّ الْبَرِّارَ لَنْ يَهْلِكُوا؛ لِأَنَّ الْوَقْتَ الَّذِي يُفْطَعُ فِيهِ جَمِيعَ مَنْ يُحَارِبُونَ صَهِيُونَ لَا بُدَّ أَنْ يَأْتِي.

٢٠ وَالرَّبُّ حَتْمًا سَيَعِدُّ طَرِيقًا لِشَعْبِهِ لِتَتِمَّ كَلِمَاتُ مُوسَى الَّتِي تَكَلَّمَ بِهَا قَائِلًا: سَيَقِيمُ الرَّبُّ إِلَهُكُمْ لَكُمْ نَبِيًّا مِثْلِي؛ لَهُ سَتَسْمَعُونَ فِي كُلِّ الْأُمُورِ الَّتِي سَيَقُولُهَا لَكُمْ. وَسَيَحْدُثُ أَنَّ كُلَّ الَّذِينَ لَا يَسْمَعُونَ لِذَلِكَ النَّبِيِّ سَيَقْطَعُونَ مِنْ بَيْنِ الشَّعْبِ.

٢١ وَأَنَا، نَافِي، أُعْلِنُ لَكُمْ أَنَّ هَذَا النَّبِيَّ الَّذِي تَكَلَّمَ بِهِ مُوسَى هُوَ قُدُوسُ إِسْرَائِيلِ؛ لِذَا فَإِنَّهُ يُدِينُ بِيَرٍّ.

٢٢ وَلَا دَاعِي لَأَنَّ يَخَافُ الْبَرِّارُ فَهُمْ لَا يُخْزَوْنَ. بَلْ مَمْلَكَةُ إِبْلِيسَ الَّتِي سَتَشْتَدُّ بَيْنَ أَبْنَاءِ الْبَشَرِ، وَهِيَ الْمَمْلَكَةُ الَّتِي أُسِّسَتْ بَيْنَ الَّذِينَ هُمْ فِي الْجَسَدِ—

For the time speedily shall come that all churches which are built up to get gain, and all those who are built up to get power over the flesh, and those who are built up to become popular in the eyes of the world, and those who seek the lusts of the flesh and the things of the world, and to do all manner of iniquity; yea, in fine, all those who belong to the kingdom of the devil are they who need fear, and tremble, and quake; they are those who must be brought low in the dust; they are those who must be consumed as stubble; and this is according to the words of the prophet.

And the time cometh speedily that the righteous must be led up as calves of the stall, and the Holy One of Israel must reign in dominion, and might, and power, and great glory.

And he gathereth his children from the four quarters of the earth; and he numbereth his sheep, and they know him; and there shall be one fold and one shepherd; and he shall feed his sheep, and in him they shall find pasture.

And because of the righteousness of his people, Satan has no power; wherefore, he cannot be loosed for the space of many years; for he hath no power over the hearts of the people, for they dwell in righteousness, and the Holy One of Israel reigneth.

And now behold, I, Nephi, say unto you that all these things must come according to the flesh.

But, behold, all nations, kindreds, tongues, and people shall dwell safely in the Holy One of Israel if it so be that they will repent.

And now I, Nephi, make an end; for I durst not speak further as yet concerning these things.

Wherefore, my brethren, I would that ye should consider that the things which have been written upon the plates of brass are true; and they testify that a man must be obedient to the commandments of God.

Wherefore, ye need not suppose that I and my father are the only ones that have testified, and also taught them. Wherefore, if ye shall be obedient to the commandments, and endure to the end, ye shall be saved at the last day. And thus it is. Amen.

٢٣ أما جميع الكنائس المنبئية للتكسب وللتسلط على الجسد وللزواج في عيون العالم وللسعي وراء شهوات الجسد ومتاع العالم ولعمل كل ضروب الشر أجل، بإيجاز، كل الذين ينتمون إلى مملكة إبليس، فسريعاً سيأتي الوقت الذي يجب عليهم فيه أن يخافوا ويبتعدوا ويبتعدوا؛ وهم من سينزلون إلى حضيض التراب؛ وهم من سيحترقون كالقش؛ وهذا حسب كلمات النبي.

٢٤ وسريعاً ما يأتي الوقت الذي يُقتاد فيه الأبرار كعجول الحظيرة، وسيملك قُدوس إسرائيل بسُلطانٍ وعزٍّ وقُوَّةٍ ومجدٍ عظيم.

٢٥ ويجمع أبناءه من زوايا الأرض الأربعة؛ ويحصي خرافه وهم يعرفونه؛ وسيكون هناك حظيرة واحدة وراع واحد؛ وسيزعى خرافه وبه سيجدون مرعى.

٢٦ ويسبب برّ شغبه فلا يكون للشيطان قُوَّة؛ لذا لا يمكن أن يُطلق لمدة سنوات كثيرة؛ فليس له قُوَّة على قلوب الشعب، لأنهم يسكنون في البرّ وقُدوس إسرائيل يملك.

٢٧ فإني أنا، نافي، أقول لكم إن كل هذه الأمور يجب أن تأتي حسب الجسد.

٢٨ ولكن جميع الأمم والقبائل والألسنة والشعوب سيسكنون في أمان في قُدوس إسرائيل إن تابوا.

٢٩ والآن أنا، نافي، أنهي كلامي؛ فإني لا أجرؤ بعد على أن أتكلّم بالمزيد عن هذه الأمور.

٣٠ لذا يا إخوتي فإني أود أن تتذكروا أن الأمور المكتوبة على ألواح النحاس هي حق؛ وهي تشهد بأنه يجب على الإنسان أن يكون مطيعاً لوصايا الله.

٣١ لذا، يجب ألا تظنوا أنني وأنا وأبي وحدنا قد شهدنا لها وعلمناها أيضاً. لذا، إن كنتم مطيعين للوصايا، وتبتم إلى النهاية، فإنكم ستخلصون في اليوم الأخير. وهكذا هو الأمر. أمين.

The Second Book of Nephi

An account of the death of Lehi. Nephi's brethren rebel against him. The Lord warns Nephi to depart into the wilderness. His journeyings in the wilderness, and so forth.

2 Nephi 1

And now it came to pass that after I, Nephi, had made an end of teaching my brethren, our father, Lehi, also spake many things unto them, and rehearsed unto them, how great things the Lord had done for them in bringing them out of the land of Jerusalem.

And he spake unto them concerning their rebellions upon the waters, and the mercies of God in sparing their lives, that they were not swallowed up in the sea.

And he also spake unto them concerning the land of promise, which they had obtained—how merciful the Lord had been in warning us that we should flee out of the land of Jerusalem.

For, behold, said he, I have seen a vision, in which I know that Jerusalem is destroyed; and had we remained in Jerusalem we should also have perished.

But, said he, notwithstanding our afflictions, we have obtained a land of promise, a land which is choice above all other lands; a land which the Lord God hath covenanted with me should be a land for the inheritance of my seed. Yea, the Lord hath covenanted this land unto me, and to my children forever, and also all those who should be led out of other countries by the hand of the Lord.

Wherefore, I, Lehi, prophesy according to the workings of the Spirit which is in me, that there shall none come into this land save they shall be brought by the hand of the Lord.

الكتاب الثاني لنافي

موت لاهي. تمرد أخوي نافي عليه. ينذر الرب نافي ليرحل إلى البرية. ترحاله في البرية، إلى آخره.

٢ نافي ١

١ وَبَعْدَ أَنْ انْتَهَيْتُ أَنَا، نَافِي، مِنْ تَعْلِيمِ إِخْوَتِي، كَلَّمْتُهُمْ أَبُونَا، لَاحِي، أَيْضًا بِأُمُورٍ كَثِيرَةٍ، وَذَكَرْتُهُمْ بِالْأُمُورِ الْعَظِيمَةِ الَّتِي صَنَعَهَا الرَّبُّ لَهُمْ عِنْدَمَا أَخْرَجَهُمْ مِنْ أَرْضِ أُورُشَلِيمَ.

٢ وَكَلَّمْتُهُمْ عَنِ تَمَرُّدِهِمْ عَلَى الْمِيَاهِ، وَمَرَاغِمِ اللَّهِ فِي حِفْظِ حَيَاتِهِمْ، فَلَمْ يَبْتَلِعْهُمْ الْبَحْرُ.

٣ وَكَلَّمْتُهُمْ أَيْضًا عَنِ الْأَرْضِ الْمَوْعُودِ الَّتِي ظَفَرُوا بِهَا—وَكَمْ كَانَ الرَّبُّ رَحِيمًا بِنَا لِأَنَّهُ أَنْذَرَنَا بِأَنْ نَهْرَبَ مِنْ أَرْضِ أُورُشَلِيمَ.

٤ فَإِنَّهُ قَالَ: لَقَدْ رَأَيْتُ رُؤْيَا وَفِيهَا عَلِمْتُ أَنَّ أُورُشَلِيمَ قَدْ دُمِّرَتْ؛ وَلَوْ أَنَّنَا بَقِينَا فِي أُورُشَلِيمَ لَهَلَكْنَا نَحْنُ أَيْضًا.

٥ وَقَالَ: لَكِنَّا رَغَمَ الشَّدَائِدِ ظَفَرْنَا بِأَرْضِ مَوْعِدٍ، أَرْضٍ مُخْتَارَةٍ تَفُوقُ كُلَّ الْأَرْضِ الْأُخْرَى؛ أَرْضٍ عَاهَدَنِي السَّيِّدُ الرَّبُّ بِأَنَّهَا سَتَكُونُ أَرْضَ مِيرَاثٍ لِنَسْلِي. أَجَلٌ، عَهْدَ الرَّبِّ بِهَذِهِ الْأَرْضِ لِي وَلِإِبْنَائِي إِلَى الْأَبَدِ، وَأَيْضًا لِكُلِّ مَنْ تَقُودُهُمْ يَدُ الرَّبِّ مِنْ بِلَادٍ أُخْرَى.

٦ لِذَلِكَ، فَأَنَا، لَاحِي، أَتَنَبَّأُ حَسَبَ أَعْمَالِ الرُّوحِ الَّذِي هُوَ فِيَّ، بِأَنَّهُ لَنْ يَأْتِيَ إِلَى هَذِهِ الْأَرْضِ إِلَّا مَنْ تَجَلَّبَهُ يَدُ الرَّبِّ.

Wherefore, this land is consecrated unto him whom he shall bring. And if it so be that they shall serve him according to the commandments which he hath given, it shall be a land of liberty unto them; wherefore, they shall never be brought down into captivity; if so, it shall be because of iniquity; for if iniquity shall abound cursed shall be the land for their sakes, but unto the righteous it shall be blessed forever.

And behold, it is wisdom that this land should be kept as yet from the knowledge of other nations; for behold, many nations would overrun the land, that there would be no place for an inheritance.

Wherefore, I, Lehi, have obtained a promise, that inasmuch as those whom the Lord God shall bring out of the land of Jerusalem shall keep his commandments, they shall prosper upon the face of this land; and they shall be kept from all other nations, that they may possess this land unto themselves. And if it so be that they shall keep his commandments they shall be blessed upon the face of this land, and there shall be none to molest them, nor to take away the land of their inheritance; and they shall dwell safely forever.

But behold, when the time cometh that they shall dwindle in unbelief, after they have received so great blessings from the hand of the Lord—having a knowledge of the creation of the earth, and all men, knowing the great and marvelous works of the Lord from the creation of the world; having power given them to do all things by faith; having all the commandments from the beginning, and having been brought by his infinite goodness into this precious land of promise—behold, I say, if the day shall come that they will reject the Holy One of Israel, the true Messiah, their Redeemer and their God, behold, the judgments of him that is just shall rest upon them.

Yea, he will bring other nations unto them, and he will give unto them power, and he will take away from them the lands of their possessions, and he will cause them to be scattered and smitten.

٧ لِذَلِكَ، فَإِنَّ هَذِهِ الْأَرْضَ مُكَرَّسَةً لِمَنْ يَجْلِبُهُمْ. وَإِنْ خَدَمُوهُ حَسَبَ
النَّوَصَايَا الَّتِي أُوصِيَ بِهَا، فَإِنَّهَا سَتَكُونُ أَرْضَ حُرِّيَّةٍ لَهُمْ؛ لِذَا لَنْ
يُسَاقُوا أَبَدًا إِلَى السَّبْيِ، إِلَّا إِذَا كَانَ ذَلِكَ بِسَبَبِ الْإِثْمِ؛ فَإِنْ انْتَشَرَ
الْإِثْمُ فَمَلْعُونَةٌ تَكُونُ الْأَرْضَ بِسَبَبِهِمْ، وَلِكِنَّهَا لِأَجْلِ الْأَبْرَارِ تُبَارَكُ
إِلَى الْأَبَدِ.

٨ وَإِنَّهَا لِحِكْمَةٌ أَنْ تُحَجَّبَ الْمَعْرِفَةُ بِهَذِهِ الْأَرْضِ عَنِ الْأُمَمِ الْأُخْرَى
حَتَّى الْآنَ؛ وَإِلَّا لَاجْتَاخَتِ الْأَرْضَ أُمَّمٌ كَثِيرَةٌ فَلَا يَكُونُ لِلْمِيرَاثِ
مَوْضِعٌ.

٩ لِذَا فَقَدْ تَلَقَّيْتُ أَنَا، لَاحِي، وَغَدَاً بِأَنْ يَزْدَهَرَ عَلَى وَجْهِ هَذِهِ الْأَرْضِ
مَنْ يُخْرِجُهُمُ السَّيِّدُ الرَّبُّ مِنَ الْأَرْضِ أُورُشَلِيمَ، طَالَمَا حَفِظُوا
وَصَايَاهُ؛ وَسَيَحْفَظُهُمْ مِنْ كُلِّ الْأُمَمِ الْأُخْرَى كَيْ يَمْتَلِكُوا هَذِهِ
الْأَرْضَ لِأَنْفُسِهِمْ. وَإِنْ حَفِظُوا وَصَايَاهُ فَإِنَّهُمْ يُبَارَكُونَ عَلَى وَجْهِ
هَذِهِ الْأَرْضِ، وَلَنْ يَكُونَ هُنَاكَ مَنْ يُضَايِقُهُمْ، أَوْ يَأْخُذُ مِنْهُمْ أَرْضَ
مِيرَاثِهِمْ؛ وَسَيَسْكُنُونَ فِي أَمَانٍ لِلْأَبَدِ.

١٠ وَلَكِنْ عِنْدَمَا يَأْتِي الْوَقْتُ الَّذِي سَيَتَرَاجَعُ فِيهِ إِيمَانُهُمْ، بَعْدَ أَنْ
تَلَقَّوْا بَرَكَاتٍ عَظِيمَةً مِنْ يَدِ الرَّبِّ—عَالِمِينَ بِخَلْقِ الْأَرْضِ وَجَمِيعِ
النَّاسِ، وَعَالِمِينَ بِأَعْمَالِ الرَّبِّ الْعَظِيمَةِ وَالْعَجِيبَةِ مِنْذُ خَلْقِ الْعَالَمِ؛
وَمُكْتَسِبِينَ الْقُوَّةَ لِعَمَلِ كُلِّ شَيْءٍ بِالْإِيمَانِ؛ وَحَاصِلِينَ عَلَى جَمِيعِ
النَّوَصَايَا مِنْذُ الْبَدْءِ، وَقَدْ أُخْرِجَهُمْ إِحْسَانُهُ الْأَمْتَنَاهِي إِلَى أَرْضِ
الْمَوْعِدِ الْكَرِيمَةِ هَذِهِ—إِنِّي أَقُولُ إِنَّ حَلَّ الْيَوْمِ الَّذِي يَرْفُضُونَ
فِيهِ قُدُوسَ إِسْرَائِيلَ، الْمَسِيحَ الْحَقِيقِي، فَادِيَهُمْ وَإِلَهُهُمْ، فَإِنَّ
أَحْكَامَ الْإِلَهِ الْعَادِلِ سَتَقَعُ عَلَيْهِمْ.

١١ أَجَلٌ، سَيَجْلِبُ اللَّهُ أُمَّمًا أُخْرَى إِلَيْهِمْ، وَسَيَمْنَحُهُمْ قُوَّةً، وَسَيَأْخُذُ
مِنْهُمْ أَرْضَ مَلِكِيهِمْ وَسَيَتَسَبَّبُ فِي تَشْتِيتِهِمْ وَتَعَرُّضِهِمْ لِلصَّرْبَاتِ.

Yea, as one generation passeth to another there shall be bloodsheds, and great visitations among them; wherefore, my sons, I would that ye would remember; yea, I would that ye would hearken unto my words.

O that ye would awake; awake from a deep sleep, yea, even from the sleep of hell, and shake off the awful chains by which ye are bound, which are the chains which bind the children of men, that they are carried away captive down to the eternal gulf of misery and woe.

Awake! and arise from the dust, and hear the words of a trembling parent, whose limbs ye must soon lay down in the cold and silent grave, from whence no traveler can return; a few more days and I go the way of all the earth.

But behold, the Lord hath redeemed my soul from hell; I have beheld his glory, and I am encircled about eternally in the arms of his love.

And I desire that ye should remember to observe the statutes and the judgments of the Lord; behold, this hath been the anxiety of my soul from the beginning.

My heart hath been weighed down with sorrow from time to time, for I have feared, lest for the hardness of your hearts the Lord your God should come out in the fulness of his wrath upon you, that ye be cut off and destroyed forever;

Or, that a cursing should come upon you for the space of many generations; and ye are visited by sword, and by famine, and are hated, and are led according to the will and captivity of the devil.

O my sons, that these things might not come upon you, but that ye might be a choice and a favored people of the Lord. But behold, his will be done; for his ways are righteousness forever.

And he hath said that: Inasmuch as ye shall keep my commandments ye shall prosper in the land; but inasmuch as ye will not keep my commandments ye shall be cut off from my presence.

١٢ أَجَلٌ، عِنْدَمَا يَنْقُضِي جَيْلٌ وَيَأْتِي آخَرُ، سَيَكُونُ هُنَاكَ سَفْكٌ لِلدَّمَاءِ وَدَيْنُونَةٌ عَظِيمَةٌ بَيْنَهُمْ؛ لِذَا يَا أَبْنَائِي، أَوْدُ أَنْ تَتَذَكَّرُوا؛ أَجَلٌ، أَوْدُ أَنْ تُصْغُوا إِلَى كَلِمَاتِي.

١٣ أَلَا لَيْتَكُمْ تَسْتَيْفِظُونَ؛ أَفَيْقُوا مِنَ السُّبَاتِ الْعَمِيقِ، سُبَاتِ الْجَحِيمِ، وَأَطْرَحُوا عَنْ أَنْفُسِكُمْ الْفَيُودَ الْمُخَيِّفَةَ الَّتِي كُبِّلْتُمْ بِهَا، وَهِيَ الْفَيُودُ الَّتِي تُكْبَلُ أَبْنَاءَ الْبَشَرِ، فَيَحْمَلُونَ إِلَى السَّبْيِ هَابِطِينَ إِلَى هَوَاةِ الْبُؤْسِ وَالْوَيْلِ الْأَبَدِيِّ.

١٤ اسْتَيْقِظُوا! وَأَنْهَضُوا مِنَ التُّرَابِ، وَاسْمَعُوا لِكَلِمَاتِ أَبِي مُرْتَعِدٍ يَتَحَتَّمُ عَلَيْكُمْ قَرِيبًا أَنْ تُدْفِنُوا أَوْ صَالَهُ فِي قَبْرِ بَارِدٍ وَصَامِتٍ، مِنْ حَيْثُ لَا يَعُودُ مُسَافِرٌ؛ بَعْدَ أَيَّامٍ قَلِيلٍ أَمْضِي إِلَى مَصِيرِ كُلِّ أَهْلِ الْأَرْضِ.

١٥ لَكِنَّ الرَّبَّ قَدَى نَفْسِي مِنَ الْجَحِيمِ؛ وَقَدْ رَأَيْتُ مَجْدَهُ، وَهُوَ يُحِيطُنِي بِذِرَاعِي مَحَبَّتِهِ إِلَى الْأَبَدِ.

١٦ وَأَرْغَبُ فِي أَنْ تَتَذَكَّرُوا حِفْظَ فَرَائِضِ الرَّبِّ وَأَحْكَامِهِ؛ فَإِنَّ ذَلِكَ كَانَ مَا أَفْلَقَ نَفْسِي مِنْهُ الْبِدَايَةَ.

١٧ فَقَدْ أَثْقَلَ الْحُزْنَ قَلْبِي مِنْ حِينٍ لِآخَرَ، لِأَنَّني خَشِيتُ أَنْ يَظْهَرَ الرَّبُّ إِلَيْكُمْ بِمَلَأَةِ غَضَبِهِ عَلَيْكُمْ لِقِسَاوَةِ قُلُوبِكُمْ، فَتُقَطَّعُونَ وَتَهْلِكُونَ إِلَى الْأَبَدِ.

١٨ أَوْ أَنْ تَجَلَّ عَلَيْكُمْ لَعْنَةٌ وَتَبْقَى لِأَجْيَالٍ عَدِيدَةٍ؛ أَوْ تُضْرَبُونَ بِالسَّيْفِ وَالْمَجَاعَةِ وَتُكْرَهُونَ وَتُقَادُونَ حَسَبَ إِرَادَةِ إِبْلِيسَ وَسُبُلِ سَبْيِهِ.

١٩ أَيُّ بَنِيٍّ، لَيْتَ هَذِهِ الْأُمُورَ لَا تُصِيبُكُمْ، بَلْ تَكُونُونَ شَعْبًا مُخْتَارًا، شَعْبًا يَجِدُ نِعْمَةً عِنْدَ الرَّبِّ. وَلَكِنْ فَلْتَكُنْ إِرَادَتُهُ؛ لِأَنَّ طُرْقَهُ هِيَ بَرٌّ إِلَى الْأَبَدِ.

٢٠ وَقَدْ قَالَ: إِنْ حَفِظْتُمْ وَصَايَايَ فَإِنَّكُمْ سَتَزْدَهَرُونَ فِي الْأَرْضِ؛ وَإِنْ لَمْ تَحْفَظُوا وَصَايَايَ فَإِنَّكُمْ سَتُقَطَّعُونَ مِنْ حَضْرَتِي.

And now that my soul might have joy in you, and that my heart might leave this world with gladness because of you, that I might not be brought down with grief and sorrow to the grave, arise from the dust, my sons, and be men, and be determined in one mind and in one heart, united in all things, that ye may not come down into captivity;

That ye may not be cursed with a sore cursing; and also, that ye may not incur the displeasure of a just God upon you, unto the destruction, yea, the eternal destruction of both soul and body.

Awake, my sons; put on the armor of righteousness. Shake off the chains with which ye are bound, and come forth out of obscurity, and arise from the dust.

Rebel no more against your brother, whose views have been glorious, and who hath kept the commandments from the time that we left Jerusalem; and who hath been an instrument in the hands of God, in bringing us forth into the land of promise; for were it not for him, we must have perished with hunger in the wilderness; nevertheless, ye sought to take away his life; yea, and he hath suffered much sorrow because of you.

And I exceedingly fear and tremble because of you, lest he shall suffer again; for behold, ye have accused him that he sought power and authority over you; but I know that he hath not sought for power nor authority over you, but he hath sought the glory of God, and your own eternal welfare.

And ye have murmured because he hath been plain unto you. Ye say that he hath used sharpness; ye say that he hath been angry with you; but behold, his sharpness was the sharpness of the power of the word of God, which was in him; and that which ye call anger was the truth, according to that which is in God, which he could not restrain, manifesting boldly concerning your iniquities.

And it must needs be that the power of God must be with him, even unto his commanding you that ye must obey. But behold, it was not he, but it was the Spirit of the Lord which was in him, which opened his mouth to utterance that he could not shut it.

٢١ فَكَيْ تَبْتَهِّجَ نَفْسِي بِكُمْ، وَكَيْ يَثْرَكَ قَلْبِي هَذَا الْعَالَمَ بِفَرَحٍ بِسَبَبِكُمْ، كَيْ لَا أُدْفَنَ فِي الْقَبْرِ بِحُزْنٍ وَأَسَى، انْهَضُوا مِنَ التُّرَابِ يَا أَبْنَائِي وَكُونُوا رِجَالًا، وَاعْزِمُوا عَلَى أَنْ تَكُونُوا ذَوِي فِكْرٍ وَاحِدٍ وَقَلْبٍ وَاحِدٍ، مُتَّحِدِينَ فِي كُلِّ الْأُمُورِ، كَيْلَا تَسْقُطُوا فِي السَّبْيِ؛

٢٢ كَيْلَا تُلْعَنُوا بِلَعْنَةِ مَوْجِعَةٍ؛ وَأَيْضًا كَيْلَا تَجْلِبُوا عَلَى أَنْفُسِكُمْ اسْتِيبَاءً إِلَهٍ عَادِلٍ حَتَّى الْهَلَاكِ، أَجَلِ، الْهَلَاكِ الْأَبَدِيِّ لِكَلَا النَّفْسِ وَالْجَسَدِ.

٢٣ اسْتَيْقِظُوا، يَا أَبْنَائِي؛ تَسَلِّحُوا بِسِلَاحِ الْبِرِّ. إِطْرَحُوا عَنْكُمْ الْقَيْدَ الَّتِي قُبِدْتُمْ بِهَا، وَاخْرُجُوا مِنَ الْعَتَمَةِ، وَانْهَضُوا مِنَ التُّرَابِ.

٢٤ لَا تَتَمَرَّدُوا فِيمَا بَعْدَ عَلَى أَحْيِكُمْ الَّذِي كَانَتْ رُؤَاهُ مَجِيدَةً، وَالَّذِي حَفِظَ الْوَصَايَا مِنْذُ الْوَقْتِ الَّذِي خَرَجْنَا فِيهِ مِنْ أورشَلِيمَ؛ وَالَّذِي كَانَ أَدَاةً فِي يَدِي اللَّهِ لِإِخْضَارِنَا إِلَى أَرْضِ الْمَوْعِدِ؛ فَلَوْلَاهُ لَكُنَّا حَتْمًا قَدْ هَلَكْنَا جوعًا فِي الْبَرِّيَّةِ؛ وَمَعَ ذَلِكَ، فَأَنْتُمْ سَعَيْتُمْ أَنْ تَسْلُبُوهُ حَيَاتَهُ؛ أَجَلٌ، لَقَدْ عَانَى كَثِيرًا مِنَ الْحُزْنِ بِسَبَبِكُمْ.

٢٥ وَإِنِّي أَخْشَى وَأُرْتَعِدُ كَثِيرًا مِنْ أَنْ يَتَأَلَّمَ ثَانِيَةً بِسَبَبِكُمْ؛ فَإِنَّكُمْ قَدْ اتَّهَمْتُمُوهُ بِأَنَّهُ سَعَى لِلسُّلْطَةِ وَالسِّيَادَةِ عَلَيْكُمْ؛ وَلَكِنِّي أَعْلَمُ أَنَّهُ لَمْ يَسْعَ لِلسُّلْطَةِ أَوْ السِّيَادَةِ عَلَيْكُمْ، وَلَكِنَّهُ سَعَى لِمَجْدِ اللَّهِ وَمَنْفَعَتِكُمْ الْأَبَدِيَّةِ.

٢٦ وَقَدْ تَدَمَّرْتُمْ لِأَنَّهُ كَانَ صَرِيحًا مَعَكُمْ. تَقُولُونَ إِنَّهُ لَجَأٌ لِلْجِدَّةِ؛ تَقُولُونَ إِنَّهُ غَضَبٌ عَلَيْكُمْ؛ لَكِنَّ جِدَّتَهُ كَانَتْ جِدَّةَ قُوَّةِ كَلِمَةِ اللَّهِ الَّتِي كَانَتْ بِهِ؛ وَمَا تَدْعُونَهُ غَضَبًا كَانَ الْحَقُّ حَسَبَ الْحَقِّ عِنْدَ اللَّهِ، وَالَّذِي لَمْ يَتَمَكَّنْ مِنْ كِبْجِهِ، فَأَعْلَنَ أَنَا مَعَكُمْ بِجَرَاةٍ.

٢٧ وَلَا بُدَّ أَنْ تَكُونَ قُوَّةُ اللَّهِ مَعَهُ حَتَّى يَأْمُرَكُمْ فَتَطِيعُوا. وَلَكِنْ لَمْ يَكُنْ هُوَ، بَلْ رُوحُ الرَّبِّ الَّذِي كَانَ فِيهِ، وَالَّذِي فَتَحَ فَمَهُ لِيَتَكَلَّمَ فَلَمْ يَسْتَطِعْ إِغْلَاقَهُ.

And now my son, Laman, and also Lemuel and Sam, and also my sons who are the sons of Ishmael, behold, if ye will hearken unto the voice of Nephi ye shall not perish. And if ye will hearken unto him I leave unto you a blessing, yea, even my first blessing.

But if ye will not hearken unto him I take away my first blessing, yea, even my blessing, and it shall rest upon him.

And now, Zoram, I speak unto you: Behold, thou art the servant of Laban; nevertheless, thou hast been brought out of the land of Jerusalem, and I know that thou art a true friend unto my son, Nephi, forever.

Wherefore, because thou hast been faithful thy seed shall be blessed with his seed, that they dwell in prosperity long upon the face of this land; and nothing, save it shall be iniquity among them, shall harm or disturb their prosperity upon the face of this land forever.

Wherefore, if ye shall keep the commandments of the Lord, the Lord hath consecrated this land for the security of thy seed with the seed of my son.

٢٨ وَالْآنَ يَا ابْنِي لَامَانُ، وَلَمُوئِيلَ وَسَامَ أَيْضًا، وَأَبْنَائِي الَّذِينَ هُمْ أَبْنَاءُ إِسْمَاعِيلَ، فَإِنَّكُمْ إِنِ أَصَغَيْتُمْ إِلَى صَوْتِ نَافِي فَإِنَّكُمْ لَنْ تَهْلِكُوا. وَإِذَا أَصَغَيْتُمْ لَهُ فَإِنِّي أَتْرُكُ لَكُمْ بَرَكَةً، أَجَلٌ، بَرَكَتِي الْأُولَى.

٢٩ وَلَكِنْ إِنْ لَمْ تُصْغُوا لَهُ فَإِنِّي أَنْزِعُ بَرَكَتِي الْأُولَى مِنْكُمْ، أَجَلٌ، بَرَكَتِي، وَأَعْطِيهَا لَهُ.

٣٠ وَالْآنَ يَا زورَامُ أَتَكَلَّمُ إِلَيْكَ: إِنَّكَ خَادِمٌ لَإِبَانَ؛ وَمَعَ ذَلِكَ فَقَدْ أُخْرِجْتَ مِنْ أَرْضِ أُورُشَلِيمَ، وَأَنَا أَعْلَمُ أَنَّكَ صَدِيقٌ وَفِي لَابْنِي نَافِي إِلَى الْأَبَدِ.

٣١ لِذَلِكَ، وَلِأَنَّكَ كُنْتَ أَمِينًا فَإِنَّ نَسْلَكَ سَيَتَبَارَكَ مَعَ نَسْلِهِ، وَسَيَسْكُنُونَ فِي أَرْضِهِمْ عَلَى وَجْهِ هَذِهِ الْأَرْضِ؛ وَلَا شَيْءٌ سَيُؤْذِي أَوْ يُنْعِصُ أَرْضَهُمْ عَلَى وَجْهِ هَذِهِ الْأَرْضِ إِلَى الْأَبَدِ، إِلَّا الْإِثْمُ فِيمَا بَيْنَهُمْ.

٣٢ لِذَلِكَ، إِنْ حَفِظْتُمْ وَصَايَا الرَّبِّ فَإِنَّ الرَّبَّ قَدْ كَرَسَ هَذِهِ الْأَرْضَ لِأَمَانِ نَسْلِكَ مَعَ نَسْلِ ابْنِي.

2 Nephi 2

٢ نافي ٢

And now, Jacob, I speak unto you: Thou art my first-born in the days of my tribulation in the wilderness. And behold, in thy childhood thou hast suffered afflictions and much sorrow, because of the rudeness of thy brethren.

Nevertheless, Jacob, my firstborn in the wilderness, thou knowest the greatness of God; and he shall consecrate thine afflictions for thy gain.

Wherefore, thy soul shall be blessed, and thou shalt dwell safely with thy brother, Nephi; and thy days shall be spent in the service of thy God. Wherefore, I know that thou art redeemed, because of the righteousness of thy Redeemer; for thou hast beheld that in the fulness of time he cometh to bring salvation unto men.

And thou hast beheld in thy youth his glory; wherefore, thou art blessed even as they unto whom he shall minister in the flesh; for the Spirit is the same, yesterday, today, and forever. And the way is prepared from the fall of man, and salvation is free.

And men are instructed sufficiently that they know good from evil. And the law is given unto men. And by the law no flesh is justified; or, by the law men are cut off. Yea, by the temporal law they were cut off; and also, by the spiritual law they perish from that which is good, and become miserable forever.

Wherefore, redemption cometh in and through the Holy Messiah; for he is full of grace and truth.

Behold, he offereth himself a sacrifice for sin, to answer the ends of the law, unto all those who have a broken heart and a contrite spirit; and unto none else can the ends of the law be answered.

Wherefore, how great the importance to make these things known unto the inhabitants of the earth, that they may know that there is no flesh that can dwell in the presence of God, save it be through the merits, and mercy, and grace of the Holy Messiah, who layeth down his life according to the flesh, and taketh it again by the power of the Spirit, that he may bring to pass the resurrection of the dead, being the first that should rise.

١ وَالْآنَ أَكَلِّمُكَ أَنْتَ، يَا يَعْقُوبُ: أَنْتَ بَكْرِي الْمَوْلُودُ فِي أَيَّامِ شِدَّتِي فِي الْبَرِّيَّةِ. وَإِنَّكَ قَدْ عَانَيْتَ فِي صِبَاكَ الشَّدَائِدَ وَكَثِيرًا مِنَ الْحُزْنِ بِسَبَبِ جَفَاءِ إِخْوَتِكَ.

٢ وَمَعَ ذَلِكَ يَا يَعْقُوبُ، يَا مَوْلُودِي الْبَكْرَ فِي الْبَرِّيَّةِ، أَنْتَ عَالِمٌ بِعَظَمَةِ اللَّهِ؛ وَهُوَ سَيَكْرُسُ شِدَائِدَكَ لِمَنْفَعَتِكَ.

٣ لِذَلِكَ، فَإِنَّ نَفْسَكَ سَتَتَبَارَكَ، وَسَتَسْكُنُ بِأَمَانٍ مَعَ أَخِيكَ نَافِي؛ وَسَتَقْضِي أَيَّامَكَ فِي خِدْمَةِ إِلَهِكَ. لِذَلِكَ أَعْلَمُ أَنَّكَ مَقْدِي بِسَبَبِ بَرِّ فَاذِيكَ؛ لِأَنَّكَ قَدْ رَأَيْتَ أَنَّهُ فِي مِلءِ الزَّمَانِ سَيَجِيءُ لِيَجْلِبَ الْخَلَاصَ لِلْبَشَرِ.

٤ وَفِي صِبَاكَ أَبْصَرْتَ مَجْدَهُ؛ لِذَلِكَ فَإِنَّكَ مُبَارَكٌ مِثْلَ الَّذِينَ سَيَخْدِمُهُمْ فِي الْجَسَدِ؛ لِأَنَّ الرُّوحَ هُوَ هُوَ أَمْسًا وَالْيَوْمَ وَإِلَى الْأَبَدِ. وَالطَّرِيقُ مُعَدٌّ مُنْذُ سُقُوطِ الْإِنْسَانِ، وَالْخَلَاصُ مَجَانِي.

٥ وَقَدْ تَعَلَّمَ النَّاسُ مَا يَكْفِي لِيَعْرِفُوا الْخَيْرَ مِنَ الشَّرِّ. وَقَدْ أُعْطِيَتِ الشَّرِيعَةُ لِلنَّاسِ. وَبِالشَّرِيعَةِ لَا يَنْبَرِّزُ أَيُّ إِنْسَانٍ؛ أَوْ، بِالشَّرِيعَةِ يُفْطَعُ النَّاسُ. أَجَلٌ، بِالشَّرِيعَةِ الْمَادِّيَّةِ قُطِعُوا مِنْ أَمَامِ اللَّهِ؛ وَأَيْضًا بِالشَّرِيعَةِ الرُّوحِيَّةِ يَهْلِكُونَ عَمَّا هُوَ صَالِحٌ وَيُضْحَوْنَ بُؤْسَاءً لِلْأَبَدِ.

٦ لِذَلِكَ، فَإِنَّ الْفِدَاءَ يَأْتِي فِي الْمَسِيحِ الْقُدُوسِ وَمِنْ خِلَالِهِ؛ لِأَنَّهُ مَمْلُوءٌ نِعْمَةً وَحَقًّا.

٧ فَإِنَّهُ يُقَدِّمُ نَفْسَهُ ذَبِيحَةً عَنِ الْخَطِيئَةِ، لِيُحَقِّقَ غَايَاتِ الشَّرِيعَةِ لِكُلِّ مُنْكَسِرِي الْقُلُوبِ وَالْمَسْحُوقِينَ بِالرُّوحِ؛ وَلَيْسَ لِأَحَدٍ غَيْرِهِمْ تَتَحَقَّقُ غَايَاتِ الشَّرِيعَةِ.

٨ لِذَلِكَ فَمَا أَعْظَمَهُ مِنْ شَأْنٍ أَنْ نُعْلِمَ سُكَّانَ الْأَرْضِ بِهَذِهِ الْأُمُورِ، كَيْ يَعْرِفُوا أَنَّهُ لَا يُمْكِنُ لِأَيِّ جَسَدٍ أَنْ يُقِيمَ فِي حَضْرَةِ اللَّهِ إِلَّا مِنْ خِلَالِ فَضَائِلِ الْمَسِيحِ الْقُدُوسِ وَرَحْمَتِهِ وَنِعْمَتِهِ، فَإِنَّهُ يَضَعُ حَيَاتَهُ حَسَبَ الْجَسَدِ، وَيَسْتَعِيدُهَا ثَانِيَةً بِقُوَّةِ الرُّوحِ، كَيْ يُحَقِّقَ قِيَامَةَ الْأَمْوَاتِ، فَيَكُونُ هُوَ أَوَّلَ مَنْ يَقُومُ.

Wherefore, he is the firstfruits unto God, inasmuch as he shall make intercession for all the children of men; and they that believe in him shall be saved.

And because of the intercession for all, all men come unto God; wherefore, they stand in the presence of him, to be judged of him according to the truth and holiness which is in him. Wherefore, the ends of the law which the Holy One hath given, unto the inflicting of the punishment which is affixed, which punishment that is affixed is in opposition to that of the happiness which is affixed, to answer the ends of the atonement—

For it must needs be, that there is an opposition in all things. If not so, my firstborn in the wilderness, righteousness could not be brought to pass, neither wickedness, neither holiness nor misery, neither good nor bad. Wherefore, all things must needs be a compound in one; wherefore, if it should be one body it must needs remain as dead, having no life neither death, nor corruption nor incorruption, happiness nor misery, neither sense nor insensibility.

Wherefore, it must needs have been created for a thing of naught; wherefore there would have been no purpose in the end of its creation. Wherefore, this thing must needs destroy the wisdom of God and his eternal purposes, and also the power, and the mercy, and the justice of God.

And if ye shall say there is no law, ye shall also say there is no sin. If ye shall say there is no sin, ye shall also say there is no righteousness. And if there be no righteousness there be no happiness. And if there be no righteousness nor happiness there be no punishment nor misery. And if these things are not there is no God. And if there is no God we are not, neither the earth; for there could have been no creation of things, neither to act nor to be acted upon; wherefore, all things must have vanished away.

And now, my sons, I speak unto you these things for your profit and learning; for there is a God, and he hath created all things, both the heavens and the earth, and all things that in them are, both things to act and things to be acted upon.

٩ لِذَلِكَ فَإِنَّهُ بَاكُورَةٌ لِلَّهِ حَيْثُ أَنَّهُ سَيَسْمَعُ لِجَمِيعِ أَوْلَادِ الْبَشَرِ؛ وَالَّذِينَ يُؤْمِنُونَ بِهِ يَخْلُصُونَ.

١٠ وَبِسَبَبِ الشَّفَاعَةِ لِجَمِيعِ، يَأْتِي كُلُّ النَّاسِ إِلَى اللَّهِ؛ لِذَلِكَ فَإِنَّهُمْ يَقِفُونَ أَمَامَهُ لِيُجَدِّدَهُمْ حَسَبَ حَقِّهِ وَقِدَاسَتِهِ. لِذَلِكَ فَإِنَّ غَايَاتِ الشَّرِيعَةِ أَعْطَاهَا الْقُدُوسُ حَتَّى أَنْزَلَ الْعِقَابَ الْمُرْتَبِطَ بِهَا، وَهَذَا الْعِقَابُ مُضَادٌّ لِلسَّعَادَةِ الْمُرْتَبِطَةِ بِتَحْقِيقِ غَايَاتِ الْكُفَّارَةِ—

١١ فَلَا بُدَّ أَنْ يَكُونَ هُنَاكَ تَقْيِضٌ فِي كُلِّ الْأُمُورِ. وَلَوْ لَمْ يَكُنْ كَذَلِكَ، يَا بَكْرِي الْمَوْلُودَ فِي الْبَرِّيَّةِ، لَمَا تَحَقَّقَ الْبِرُّ وَلَا الشَّرُّ، لَا الْقِدَاسَةَ وَلَا الْبُؤْسَ، وَلَا الْخَيْرَ وَلَا السَّوَاءَ. لِذَلِكَ فَإِنَّ كُلَّ الْأَشْيَاءِ لَا بُدَّ أَنْ تَكُونَ مُرَكَّبَةً فِي وَاحِدٍ؛ لِذَلِكَ إِنْ كَانَ جَسَدًا وَاحِدًا، فَلَا بُدَّ أَنْ يَبْقَى كَالْمَيِّتِ لَيْسَ فِيهِ حَيَاةٌ أَوْ مَوْتٌ، لَا فِسَادٌ أَوْ عَدَمٌ فَسَادٍ، لَا سَعَادَةٌ أَوْ بُؤْسٌ، وَلَا إِحْسَاسٌ أَوْ تَبَلُّدٌ.

١٢ لِذَلِكَ، لَوْ لَمْ يَكُنْ هُنَاكَ تَقْيِضٌ، لَكَانَ هَذَا الشَّيْءُ قَدْ خُلِقَ عَبَثًا؛ وَلَمَا كَانَ هُنَاكَ عَرَضٌ مِنْ خَلْقِهِ فِي نِهَائِيَةِ الْمَطَافِ. وَلَكَانَ هَذَا الشَّيْءُ يَهْدِمُ حِكْمَةَ اللَّهِ وَأَعْرَاضَهُ الْأَبَدِيَّةَ، وَأَيْضًا قُوَّةَ اللَّهِ وَرَحْمَتَهُ وَعَدْلَهُ.

١٣ فَإِنْ قُلْتَ إِنَّهُ لَا تَوْجَدُ شَرِيعَةً، فَإِنَّ عَلَيْكَ أَنْ تَقُولَ إِنَّهُ لَا تَوْجَدُ خَطِيئَةً. وَإِنْ قُلْتَ إِنَّهُ لَا تَوْجَدُ خَطِيئَةً، فَإِنَّ عَلَيْكَ أَنْ تَقُولَ أَيْضًا إِنَّهُ لَا يَوْجَدُ بِرٌّ. وَلَوْ لَمْ يَوْجَدُ بِرٌّ، لَمَا كَانَ هُنَاكَ سَعَادَةٌ. وَلَوْ لَمْ يَوْجَدُ بِرٌّ أَوْ سَعَادَةٌ، لَمَا كَانَ هُنَاكَ عِقَابٌ أَوْ بُؤْسٌ. وَلَوْ لَمْ تَوْجَدُ هَذِهِ الْأُمُورَ، لَمَا كَانَ لِلَّهِ وُجُودٌ. وَلَوْ لَمْ يَكُنْ هُنَاكَ إِلَهٌ لَمَا كَانَ لَنَا أَوْ لِلْأَرْضِ وُجُودٌ، وَلَمَا وُجِدَتِ الْخَلِيقَةُ، لَا مَخْلُوقَاتٍ تَتَصَرَّفُ بِأُمُورِهَا، أَوْ سِوَاهَا لَا تَمْلِكُ مِنْ أَمْرِهَا شَيْئًا؛ وَعَلَى ذَلِكَ لِتَلَاشَتْ كُلُّ الْأَشْيَاءِ.

١٤ فَإِنِّي يَا بَنِيَّ أَكَلَمَكُم بِهَذِهِ الْأُمُورِ لِمَنْفَعَتِكُمْ وَتَعْلِيمِكُمْ؛ لِأَنَّ هُنَاكَ إِلَهًا، وَهُوَ قَدْ خَلَقَ كُلَّ شَيْءٍ، السَّمَاوَاتِ وَالْأَرْضِ وَكُلَّ الْمَخْلُوقَاتِ الَّتِي فِيهَا، الَّتِي تَتَصَرَّفُ بِأُمُورِهَا وَسِوَاهَا الَّتِي لَا تَمْلِكُ مِنْ أَمْرِهَا شَيْئًا.

And to bring about his eternal purposes in the end of man, after he had created our first parents, and the beasts of the field and the fowls of the air, and in fine, all things which are created, it must needs be that there was an opposition; even the forbidden fruit in opposition to the tree of life; the one being sweet and the other bitter.

Wherefore, the Lord God gave unto man that he should act for himself. Wherefore, man could not act for himself save it should be that he was enticed by the one or the other.

And I, Lehi, according to the things which I have read, must needs suppose that an angel of God, according to that which is written, had fallen from heaven; wherefore, he became a devil, having sought that which was evil before God.

And because he had fallen from heaven, and had become miserable forever, he sought also the misery of all mankind. Wherefore, he said unto Eve, yea, even that old serpent, who is the devil, who is the father of all lies, wherefore he said: Partake of the forbidden fruit, and ye shall not die, but ye shall be as God, knowing good and evil.

And after Adam and Eve had partaken of the forbidden fruit they were driven out of the garden of Eden, to till the earth.

And they have brought forth children; yea, even the family of all the earth.

And the days of the children of men were prolonged, according to the will of God, that they might repent while in the flesh; wherefore, their state became a state of probation, and their time was lengthened, according to the commandments which the Lord God gave unto the children of men. For he gave commandment that all men must repent; for he showed unto all men that they were lost, because of the transgression of their parents.

And now, behold, if Adam had not transgressed he would not have fallen, but he would have remained in the garden of Eden. And all things which were created must have remained in the same state in which they were after they were created; and they must have remained forever, and had no end.

١٥ وَكَيْ يُحَقِّقَ أَعْرَاضَهُ الْأَبَدِيَّةَ فِي مَصِيرِ الْإِنْسَانِ، بَعْدَ أَنْ خَلَقَ
أَبَوَيْنَا الْأَوْلَيْنِ وَوُحُوشَ الْحَقُولِ وَطَيُورَ السَّمَاءِ، وَبِاخْتِصَارِ كُلِّ
الْأَشْيَاءِ الَّتِي خَلَقَهَا، كَانَ لَا بُدَّ أَنْ يَكُونَ هُنَاكَ نَقِيضٌ، وَهُوَ الثَّمَرَةُ
الْمُحَرَّمَةُ نَقِيضًا لِشَجَرَةِ الْحَيَاةِ؛ الْوَاحِدَةُ خُلُوةٌ وَالْأُخْرَى مَرَّةٌ.

١٦ لِذَلِكَ فَقَدْ سَمَحَ السَّيِّدُ الرَّبُّ لِلْإِنْسَانِ بِأَنْ يَتَصَرَّفَ بِأَمْرِهِ. لِذَلِكَ،
لَمْ يَكُنْ مُمَكِّنًا أَنْ يَتَصَرَّفَ بِأَمْرِهِ إِلَّا إِنْ كَانَ مُعْرَضًا لِإِغْرَاءِ أَمْرٍ أَوْ
آخَرَ.

١٧ وَيَجِبُ عَلَيَّ أَنَا، لِاحِي، حَسَبًا قَرَأْتُهُ مِنْ أُمُورٍ، أَنْ أَظُنَّ أَنَّ مَلَكَآ
مِنَ اللَّهِ قَدْ سَقَطَ مِنَ السَّمَاءِ، وَفَقًا لِلْمَكْتُوبِ؛ لِذَلِكَ فَقَدْ أَصْبَحَ
شَيْطَانًا حَيْثُ أَنَّهُ سَعَى لِلشَّرِّ أَمَامَ اللَّهِ.

١٨ وَلِأَنَّهُ سَقَطَ مِنَ السَّمَاءِ وَأَصْبَحَ بَانِسًا إِلَى الْأَبَدِ، فَقَدْ سَعَى أَيْضًا
لِإُبْسِ كُلِّ الْبَشَرِ. لِذَلِكَ فَقَدْ قَالَ إِبْلِيسُ، تِلْكَ الْحَيَّةُ الْقَدِيمَةُ،
لِحَوَاءَ، وَإِبْلِيسُ هُوَ أَبُو الْأَكَاذِبِ كُلِّهَا، حَيْثُ قَالَ: تَنَاوَلِي مِنَ
الثَّمَرَةِ الْمُحَرَّمَةِ وَلَنْ تَمُوتِي، بَلْ سَتَكُونِينَ مِثْلَ اللَّهِ عَارِفَةً الْخَيْرِ
وَالشَّرِّ.

١٩ وَبَعْدَ أَنْ تَنَاوَلَ آدَمُ وَحَوَاءَ مِنَ الثَّمَرَةِ الْمُحَرَّمَةِ طُرِدَا مِنْ جَنَّةِ
عَدْنٍ لِيُفْلِحَا الْأَرْضَ.

٢٠ وَقَدْ أَنْجَبَا أَطْفَالَآ؛ أَجَلٌ، عَائِلَةٌ الْأَرْضِ كُلِّهَا.

٢١ وَحَسَبَ إِرَادَةِ اللَّهِ، طَالَتْ أَيَّامُ أَبْنَاءِ الْبَشَرِ كَيْ يَتُوبُوا أَثْنَاءَ
وُجُودِهِمْ فِي الْجَسَدِ؛ حَيْثُ أَصْبَحَتْ حَالَتُهُمْ حَالَةَ اخْتِيَارٍ، وَقَدْ
طَالَتْ أَيَّامُهُمْ، حَسَبَ الْوَصَايَا الَّتِي أَعْطَاهَا السَّيِّدُ الرَّبُّ لِأَبْنَاءِ
الْبَشَرِ. لِأَنَّهُ أَعْطَاهُمْ الْوَصِيَّةَ بِأَنْ عَلَى جَمِيعِ النَّاسِ أَنْ يَتُوبُوا؛ لِأَنَّهُ
أَظْهَرَ لِجَمِيعِ النَّاسِ أَنَّهُمْ صَلُّوا بِسَبَبِ تَعَدِّي آبَائِهِمْ.

٢٢ فَلَوْ لَمْ يَتَعَدَّ آدَمُ، لَمَا سَقَطَ، بَلْ لَبَقِيَ فِي جَنَّةِ عَدْنٍ. وَلَبَقِيَتْ كُلُّ
الْأَشْيَاءِ الَّتِي خُلِقَتْ عَلَى نَفْسِ الْحَالَةِ الَّتِي كَانَتْ عَلَيْهَا بَعْدَ
الْخُلُقِ؛ وَلَبَقِيَتْ إِلَى الْأَبَدِ، وَلَمَا كَانَتْ لَهَا نِهَآيَةٌ.

And they would have had no children; wherefore they would have remained in a state of innocence, having no joy, for they knew no misery; doing no good, for they knew no sin.

But behold, all things have been done in the wisdom of him who knoweth all things.

Adam fell that men might be; and men are, that they might have joy.

And the Messiah cometh in the fulness of time, that he may redeem the children of men from the fall. And because that they are redeemed from the fall they have become free forever, knowing good from evil; to act for themselves and not to be acted upon, save it be by the punishment of the law at the great and last day, according to the commandments which God hath given.

Wherefore, men are free according to the flesh; and all things are given them which are expedient unto man. And they are free to choose liberty and eternal life, through the great Mediator of all men, or to choose captivity and death, according to the captivity and power of the devil; for he seeketh that all men might be miserable like unto himself.

And now, my sons, I would that ye should look to the great Mediator, and hearken unto his great commandments; and be faithful unto his words, and choose eternal life, according to the will of his Holy Spirit;

And not choose eternal death, according to the will of the flesh and the evil which is therein, which giveth the spirit of the devil power to captivate, to bring you down to hell, that he may reign over you in his own kingdom.

I have spoken these few words unto you all, my sons, in the last days of my probation; and I have chosen the good part, according to the words of the prophet. And I have none other object save it be the everlasting welfare of your souls. Amen.

٢٣ وَلَمَّا كَانَ لهُمَا أَطْفَالٌ؛ وَبَقِيَا فِي حَالَةٍ مِنَ الْبَرَاءَةِ، دُونَ بَهْجَةٍ لِعَدَمِ مَعْرِفَتِهِمَا الْبُؤْسَ؛ وَدُونَ فِعْلِ الْخَيْرِ لِعَدَمِ مَعْرِفَتِهِمَا الْخَطِيئَةَ.

٢٤ لَكِنَّ كُلَّ الْأُمُورِ تَمَّتْ بِحِكْمَةٍ مَنِ يَعْرِفُ كُلَّ الْأُمُورِ.

٢٥ سَقَطَ آدَمُ لِيُوجِدَ النَّاسَ؛ وَوُجِدَ النَّاسُ لِيَبْتَهَجُوا.

٢٦ وَيَأْتِي الْمَسِيحُ فِي مَلَأِ الزَّمَانِ، كَيْ يَفْدِيَ أُنْبَاءَ الْبَشَرِ مِنَ السُّقُوطِ. وَلِأَنَّهُ يَفْدِيهِمْ مِنَ السُّقُوطِ، يُضْبِحُونَ أَحْرَارًا إِلَى الْأَبَدِ، عَالِمِينَ الْخَيْرَ مِنَ الشَّرِّ؛ لِيَتَصَرَّفُوا بِأُمُورِهِمْ وَلَا تُسَلَبَ إِرَادَتُهُمْ إِلَّا بِعِقَابِ الشَّرِيعَةِ فِي الْيَوْمِ الْعَظِيمِ وَالْأَخِيرِ، حَسَبَ الْوَصَايَا الَّتِي أَعْطَاهَا اللَّهُ.

٢٧ لِذَا، فَالنَّاسُ أَحْرَارٌ حَسَبَ الْجَسَدِ؛ وَكُلُّ مَا هُوَ صَرُورِيٌّ لِلنَّاسِ قَدْ أُعْطِيَ لَهُمْ. وَهُمْ أَحْرَارٌ فِي أَنْ يَخْتَارُوا الْحُرِّيَّةَ وَالْحَيَاةَ الْأَبَدِيَّةَ مِنْ خِلَالِ الْوَسِيطِ الْعَظِيمِ لِجَمِيعِ الْبَشَرِ، أَوْ فِي أَنْ يَخْتَارُوا السَّبْيَ وَالْمَوْتَ، حَسَبَ سَبْيِ إِبْلِيسَ وَقُوَّتِهِ؛ لِأَنَّهُ يَسْعَى لِأَنْ يَكُونَ جَمِيعَ النَّاسِ بُؤْسَاءً مِثْلَهُ.

٢٨ وَالْآنَ يَا بَنِيَّ أَوْدُ أَنْ تَنْظُرُوا إِلَى الْوَسِيطِ الْعَظِيمِ وَأَنْ تُصْغُوا لَوَصَايَاهُ الْعَظِيمَةِ؛ وَأَنْ تَكُونُوا مُخْلِصِينَ لِكَلِمَاتِهِ، وَأَنْ تَخْتَارُوا الْحَيَاةَ الْأَبَدِيَّةَ حَسَبَ إِرَادَةِ رُوحِ الْقُدُوسِ؛

٢٩ وَأَلَّا تَخْتَارُوا الْمَوْتَ الْأَبَدِيَّ حَسَبَ إِرَادَةِ الْجَسَدِ وَالشَّرِّ الْكَامِنِ فِيهِ وَالَّذِي يُعْطِي رُوحَ إِبْلِيسَ الْقُوَّةَ لِيَسْبِيَ وَيَبْهِيظَ بِكُمْ إِلَى جَهَنَّمَ، حَتَّى يَتَسَلَّطَ عَلَيْكُمْ فِي مَلَكُوتِهِ.

٣٠ لَقَدْ كَلَّمْتُكُمْ جَمِيعًا بِهَذِهِ الْكَلِمَاتِ الْقَلِيلَةِ، يَا أَبْنَائِي، فِي آخِرِ أَيَّامِ اخْتِبَارِي؛ وَقَدْ اخْتَرْتُ الْجُزْءَ الصَّالِحَ حَسَبَ كَلِمَاتِ النَّبِيِّ. وَلَا هَدَفَ عِنْدِي إِلَّا الْخَيْرَ الْأَبَدِيَّ لِنَفُوسِكُمْ. آمِينَ.

2 Nephi 3

٢ نافي ٣

And now I speak unto you, Joseph, my last-born.
Thou wast born in the wilderness of mine afflictions;
yea, in the days of my greatest sorrow did thy mother
bear thee.

And may the Lord consecrate also unto thee this
land, which is a most precious land, for thine inheri-
tance and the inheritance of thy seed with thy
brethren, for thy security forever, if it so be that ye
shall keep the commandments of the Holy One of
Israel.

And now, Joseph, my last-born, whom I have
brought out of the wilderness of mine afflictions,
may the Lord bless thee forever, for thy seed shall not
utterly be destroyed.

For behold, thou art the fruit of my loins; and I am
a descendant of Joseph who was carried captive into
Egypt. And great were the covenants of the Lord
which he made unto Joseph.

Wherefore, Joseph truly saw our day. And he ob-
tained a promise of the Lord, that out of the fruit of
his loins the Lord God would raise up a righteous
branch unto the house of Israel; not the Messiah, but
a branch which was to be broken off, nevertheless, to
be remembered in the covenants of the Lord that the
Messiah should be made manifest unto them in the
latter days, in the spirit of power, unto the bringing
of them out of darkness unto light—yea, out of hid-
den darkness and out of captivity unto freedom.

For Joseph truly testified, saying: A seer shall the
Lord my God raise up, who shall be a choice seer
unto the fruit of my loins.

Yea, Joseph truly said: Thus saith the Lord unto
me: A choice seer will I raise up out of the fruit of thy
loins; and he shall be esteemed highly among the
fruit of thy loins. And unto him will I give command-
ment that he shall do a work for the fruit of thy loins,
his brethren, which shall be of great worth unto
them, even to the bringing of them to the knowledge
of the covenants which I have made with thy fathers.

And I will give unto him a commandment that he
shall do none other work, save the work which I shall
command him. And I will make him great in mine
eyes; for he shall do my work.

١ وَالْآنَ أَكَلِّمُكَ أَنْتَ يَا يَوْسُفَ، مَوْلُودِي الْأَخِيرَ. لَقَدْ وُلِدْتَ فِي بَرِّيَّةٍ
شَقَائِي؛ أَجَلٌ، فِي أَشَدِّ أَيَّامِ كُرْبَتِي حَبَلْتَ بِكَ أُمَّكَ.

٢ وَلَعَلَّ الرَّبَّ يُكْرِّسُ لَكَ أَنْتَ أَيْضًا هَذِهِ الْأَرْضَ، الَّتِي هِيَ أَرْضُ
كَرِيمَةٍ لِلغَايَةِ، لِمِيرَاثِكَ وَمِيرَاثِ نَسْلِكَ مَعَ إِخْوَتِكَ، لِأَمَانِكُمْ إِلَى
الْأَبَدِ؛ وَهَكَذَا يَكُونُ إِنْ حَفِظْتُمْ وَصَايَا قُدُوسِ إِسْرَائِيلَ.

٣ يَا يَوْسُفَ، يَا مَوْلُودِي الْأَخِيرَ، الَّذِي أَخْرَجْتُهُ مِنْ بَرِّيَّةٍ شَقَائِي، لَعَلَّ
الرَّبَّ يُبَارِكُكَ إِلَى الْأَبَدِ، فَتَنْسَلُكَ لَنْ يَهْلِكَ تَمَامًا.

٤ فَإِنَّكَ تَمَرَةٌ حَقْوِي؛ وَأَنَا مِنْ نَسْلِ يَوْسُفَ الَّذِي حُمِلَ سَبِيًّا إِلَى مِصْرَ.
وَكَمْ كَانَتْ عَظِيمَةً عَهْدُ الرَّبِّ الَّتِي قَطَعَهَا مَعَ يَوْسُفَ.

٥ لِذَلِكَ، فَإِنَّ يَوْسُفَ قَدْ رَأَى أَيَّامَنَا حَقًّا. وَتَلَقَى وَعْدًا مِنَ الرَّبِّ بِأَنَّ
السَّيِّدَ الرَّبَّ سَيَقِيمُ مِنْ ثَمَارِ حَقْوِيهِ غُصْنَا بَارًا لِبَيْتِ إِسْرَائِيلَ؛
لَيْسَ الْمَسِيحَ وَإِنَّمَا غُصْنَا يُقَطَّعُ. وَمَعَ ذَلِكَ يُذَكَّرُ فِي عَهْدِ الرَّبِّ
بِأَنَّ الْمَسِيحَ سَيَطْهَرُ لَهُمْ فِي الْأَيَّامِ الْأَخِيرَةِ، بِرُوحِ الْقُوَّةِ،
لِإِخْرَاجِهِمْ مِنَ الظُّلْمَةِ إِلَى النُّورِ—أَجَلٌ، مِنَ الظُّلْمَةِ الْمَكْنُونَةِ وَمِنَ
السَّبْيِ إِلَى الْحُرِّيَّةِ.

٦ لِأَنَّ يَوْسُفَ قَدْ شَهِدَ حَقًّا قَائِلًا: سَيَقِيمُ الرَّبُّ إِلَهِي رَائِيًّا، وَيَكُونُ
رَائِيًّا مُخْتَارًا لِثَمَارِ حَقْوِي.

٧ أَجَلٌ، فَقَدْ قَالَ يَوْسُفَ حَقًّا: هَكَذَا يَقُولُ لِي الرَّبُّ: رَائِيًّا مُخْتَارًا
أَقِيمُ مِنْ ثَمَارِ حَقْوِيكَ؛ فَيَكُونُ لَهُ شَأْنٌ عَظِيمٌ بَيْنَ ثَمَارِ حَقْوِيكَ.
وَإِيَّاهُ أُعْطِيَ وَصِيَّةً بِأَنْ يَعْْمَلَ عَمَلًا لِأَجْلِ ثَمَارِ حَقْوِيكَ، الَّذِينَ هُمْ
إِخْوَتُهُ، عَمَلًا سَيَكُونُ لَهُ قِيمَةٌ عَظِيمَةٌ لَهُمْ فَيَجْلِبُهُمْ إِلَى مَعْرِفَةِ
العَهْدِ الَّتِي قَطَعْتَهَا مَعَ آبَائِكَ.

٨ وَأُعْطِيهِ وَصِيَّةً بِأَلَّا يَعْْمَلَ عَمَلًا آخَرَ، مَا عَدَا الْعَمَلَ الَّذِي أَمَرُهُ بِهِ.
وَسَأُعْظِمُهُ فِي عَيْنِي؛ لِأَنَّهُ سَيَعْمَلُ عَمَلِي.

And he shall be great like unto Moses, whom I have said I would raise up unto you, to deliver my people, O house of Israel.

And Moses will I raise up, to deliver thy people out of the land of Egypt.

But a seer will I raise up out of the fruit of thy loins; and unto him will I give power to bring forth my word unto the seed of thy loins—and not to the bringing forth my word only, saith the Lord, but to the convincing them of my word, which shall have already gone forth among them.

Wherefore, the fruit of thy loins shall write; and the fruit of the loins of Judah shall write; and that which shall be written by the fruit of thy loins, and also that which shall be written by the fruit of the loins of Judah, shall grow together, unto the confounding of false doctrines and laying down of contentions, and establishing peace among the fruit of thy loins, and bringing them to the knowledge of their fathers in the latter days, and also to the knowledge of my covenants, saith the Lord.

And out of weakness he shall be made strong, in that day when my work shall commence among all my people, unto the restoring thee, O house of Israel, saith the Lord.

And thus prophesied Joseph, saying: Behold, that seer will the Lord bless; and they that seek to destroy him shall be confounded; for this promise, which I have obtained of the Lord, of the fruit of my loins, shall be fulfilled. Behold, I am sure of the fulfilling of this promise;

And his name shall be called after me; and it shall be after the name of his father. And he shall be like unto me; for the thing, which the Lord shall bring forth by his hand, by the power of the Lord shall bring my people unto salvation.

Yea, thus prophesied Joseph: I am sure of this thing, even as I am sure of the promise of Moses; for the Lord hath said unto me, I will preserve thy seed forever.

٩ وَسَيَكُونُ عَظِيمًا كَمُوسَى، الَّذِي قُلْتُ بِأَنْتِي سَأَقِيمُهُ لَكُمْ، لِئَتَجِيَّ شَعْبِي يَا بَيْتَ إِسْرَائِيلَ.

١٠ وَمُوسَى أَقِيمُهُ لِيُخْرِجَ شَعْبَكَ مِنْ أَرْضِ مِصْرَ.

١١ لِكُنِّي أَقِيمُ رَائِيًا مِنْ ثَمَارِ حَقْوَيْكَ؛ وَلَهُ أُعْطِيَ الْقُوَّةَ لِيَجْلِبَ كَلِمَتِي إِلَى نَسْلِ حَقْوَيْكَ—وَلَيْسَ لِحَلْبِ كَلِمَتِي فَحَسْبُ، يَقُولُ الرَّبُّ، بَلْ لِإِقْنَاعِهِمْ بِكَلِمَتِي الَّتِي سَتَكُونُ قَدْ مَضَتْ فِيمَا بَيْنَهُمْ.

١٢ لِذَلِكَ، تَكْتُبُ ثَمَارُ حَقْوَيْكَ، وَثَمَارُ حَقْوَي يَهُودَا تَكْتُبُ أَيْضًا؛ وَمَا تَكْتُبُهُ ثَمَارُ حَقْوَيْكَ، وَأَيْضًا مَا تَكْتُبُهُ ثَمَارُ حَقْوَي يَهُودَا، يَنْمُوَانِ مَعًا لِذِخْرِ التَّعَالِيمِ الْكَاذِبَةِ، وَإِنْهَاءِ النَّزَاعِ، وَإِحْلَالِ السَّلَامِ بَيْنَ ثَمَارِ حَقْوَيْكَ، وَجَلْبِهِمْ إِلَى مَعْرِفَةِ آبَائِهِمْ فِي الْأَيَّامِ الْأَخِيرَةِ، وَأَيْضًا إِلَى مَعْرِفَةِ عَهودِي، يَقُولُ الرَّبُّ.

١٣ وَمِنْ الضَّعْفِ سَيَتَّقَوِي، فِي ذَلِكَ الْيَوْمِ الَّذِي يَبْدَأُ فِيهِ عَمَلِي بَيْنَ جَمِيعِ شَعْبِي، لِاسْتِعَادَتِكَ يَا بَيْتَ إِسْرَائِيلَ، يَقُولُ الرَّبُّ.

١٤ وَهَكَذَا تَنَبَّأَ يَوْسُفُ قَائِلًا: سَيُبَارِكُ الرَّبُّ ذَلِكَ الرَّائِيَّ؛ وَالَّذِينَ يَسْعَوْنَ لِهَلَاكِهِ سَيُخْرَوْنَ؛ لِأَنَّ هَذَا الْوَعْدَ الَّذِي ظَفَرْتُ بِهِ مِنَ الرَّبِّ عَنْ ثَمَارِ حَقْوَيَّ سَيَبْقَى. وَإِنِّي وَاثِقٌ مِنْ إِتْمَامِ هَذَا الْوَعْدِ.

١٥ وَسَيُذْعَى بِاسْمِي؛ وَسَيَكُونُ عَلَى اسْمِ أَبِيهِ. وَسَيَكُونُ مِثْلِي؛ لِأَنَّ الْأَمْرَ الَّذِي يَفْعَلُهُ الرَّبُّ عَلَى يَدِهِ سَيَجْلِبُ شَعْبِي إِلَى الْخَلَاصِ بِقُوَّةِ الرَّبِّ.

١٦ أَجَلْ، هَكَذَا تَنَبَّأَ يَوْسُفُ: إِنِّي وَاثِقٌ مِنْ هَذَا الْأَمْرِ، كَمَا أَنَا وَاثِقٌ مِنَ الْوَعْدِ بِمُوسَى؛ لِأَنَّ الرَّبَّ قَالَ لِي: سَأَحْفَظُ نَسْلَكَ إِلَى الْأَبَدِ.

And the Lord hath said: I will raise up a Moses; and I will give power unto him in a rod; and I will give judgment unto him in writing. Yet I will not loose his tongue, that he shall speak much, for I will not make him mighty in speaking. But I will write unto him my law, by the finger of mine own hand; and I will make a spokesman for him.

And the Lord said unto me also: I will raise up unto the fruit of thy loins; and I will make for him a spokesman. And I, behold, I will give unto him that he shall write the writing of the fruit of thy loins, unto the fruit of thy loins; and the spokesman of thy loins shall declare it.

And the words which he shall write shall be the words which are expedient in my wisdom should go forth unto the fruit of thy loins. And it shall be as if the fruit of thy loins had cried unto them from the dust; for I know their faith.

And they shall cry from the dust; yea, even repentance unto their brethren, even after many generations have gone by them. And it shall come to pass that their cry shall go, even according to the simplicity of their words.

Because of their faith their words shall proceed forth out of my mouth unto their brethren who are the fruit of thy loins; and the weakness of their words will I make strong in their faith, unto the remembering of my covenant which I made unto thy fathers.

And now, behold, my son Joseph, after this manner did my father of old prophesy.

Wherefore, because of this covenant thou art blessed; for thy seed shall not be destroyed, for they shall hearken unto the words of the book.

And there shall rise up one mighty among them, who shall do much good, both in word and in deed, being an instrument in the hands of God, with exceeding faith, to work mighty wonders, and do that thing which is great in the sight of God, unto the bringing to pass much restoration unto the house of Israel, and unto the seed of thy brethren.

And now, blessed art thou, Joseph. Behold, thou art little; wherefore hearken unto the words of thy brother, Nephi, and it shall be done unto thee even according to the words which I have spoken. Remember the words of thy dying father. Amen.

١٧ وَقَالَ الرَّبُّ: سَأَقِيمُ رَجُلًا يُدْعَى مُوسَى؛ وَسَأُعْطِيهِ الْقُدْرَةَ فِي الْعَصَا؛ وَسَأُعْطِيهِ الْقُدْرَةَ عَلَى الْكِتَابَةِ. وَلِكِنِّي لَنْ أُطْلِقَ لِسَانَهُ لِيَتَكَلَّمَ كَثِيرًا، فَإِنِّي لَنْ أَجْعَلَهُ عَظِيمًا فِي الْكَلَامِ. وَلَكِنِّي سَأَكْتُبُ لَهُ شَرِيعَتِي بِإِصْبَعِ يَدِي؛ وَأَقِيمُ لَهُ مُتَحَدِّثًا.

١٨ كَذَلِكَ قَالَ الرَّبُّ لِي: سَأَقِيمُ رَائِيًا لِثَمَارِ حَقْوَيْكَ؛ وَسَأَجْعَلُ لَهُ مُتَحَدِّثًا. وَإِنِّي سَأُعْطِيهِ أَنْ يَكْتُبَ كِتَابَةَ ثَمَارِ حَقْوَيْكَ إِلَى ثَمَارِ حَقْوَيْكَ؛ وَالْمُتَحَدِّثُ مِنْ ثَمَارِ حَقْوَيْكَ سَيُعْلِنُهَا.

١٩ وَالْكَلِمَاتُ الَّتِي سَيَكْتُبُهَا سَتَكُونُ الْكَلِمَاتُ الَّتِي أَرَى أَنَّهُ مِنْ الضَّرُورِيِّ فِي حِكْمَتِي أَنْ تَنْتَقِلَ إِلَى ثَمَارِ حَقْوَيْكَ. وَسَيَكُونُ الْأَمْرُ وَكَأَنَّ ثَمَارِ حَقْوَيْكَ قَدْ صَرَخُوا إِلَيْهِمْ مِنَ الثَّرَابِ؛ لِأَنِّي عَالِمٌ بِإِيمَانِهِمْ.

٢٠ وَسَيَصْرُخُونَ مِنَ الثَّرَابِ؛ أَجَلٌ، بِالتَّوْبَةِ يَصْرُخُونَ إِلَى إِخْوَتِهِمْ، حَتَّى بَعْدَ أَنْ مَضَتْ عَلَيْهِمْ أَجْيَالٌ كَثِيرَةٌ. وَسَيَحْدُثُ أَنْ صَرَخَتْهُمْ سَتَكُونُ حَسَبَ بَسَاطَةِ كَلِمَاتِهِمْ.

٢١ بِسَبَبِ إِيْمَانِهِمْ سَتَخْرُجُ كَلِمَاتُهُمْ مِنْ فَمِي إِلَى إِخْوَتِهِمُ الَّذِينَ هُمْ ثَمَارِ حَقْوَيْكَ؛ وَصَعْفُ كَلِمَاتِهِمْ سَأَقْوِيهِ بِإِيْمَانِهِمْ، لِتَذَكَّرَ عَهْدِي الَّذِي قَطَعْتُهُ مَعَ آبَائِكَ.

٢٢ عَلَى هَذَا النَّحْوِ، يَا بَنِي يَوْسُفَ، تَنَبَّأَ أَبِي الَّذِي فِي الْقَدَمِ.

٢٣ لِذَا بِسَبَبِ هَذَا الْعَهْدِ فَإِنَّكَ مُبَارَكٌ؛ لِأَنَّ نَسْلَكَ لَنْ يُصِيبَهُ الْهَلَاكُ، لِأَنَّهُمْ سَيُضْغَوْنَ لِكَلِمَاتِ الْكِتَابِ.

٢٤ وَسَيَقُومُ بَيْنَهُمْ جَبَّارٌ، وَسَيَعْمَلُ حَيْرًا كَثِيرًا، بِالْقَوْلِ وَالْفِعْلِ، وَيَكُونُ أَدَاةً فِي يَدِي اللَّهِ، بِإِيْمَانِ فَائِقٍ، لِيَصْنَعَ عَجَائِبَ عَظِيمَةً، وَيَفْعَلَ مَا هُوَ عَظِيمٌ فِي عَيْنِي اللَّهِ، فَيُحَقِّقُ كَثِيرًا مِنْ عَمَلِ الْإِسْتِعَادَةِ لِيَبْتَ إِسْرَائِيلَ وَلِنَسْلِ إِخْوَتِكَ.

٢٥ مُبَارَكٌ أَنْتَ، يَا يَوْسُفَ، إِنَّكَ صَغِيرٌ؛ لِذَلِكَ فَأَضِغْ إِلَى كَلِمَاتِ أَخِيكَ نَافِي، وَسَيَكُونُ لَكَ حَسَبُ الْكَلِمَاتِ الَّتِي تَكَلَّمْتَ بِهَا. تَذَكَّرْ كَلِمَاتِ أَبِيكَ الْمُحْتَضِرِ. آمِينَ.

2 Nephi 4

And now, I, Nephi, speak concerning the prophecies of which my father hath spoken, concerning Joseph, who was carried into Egypt.

For behold, he truly prophesied concerning all his seed. And the prophecies which he wrote, there are not many greater. And he prophesied concerning us, and our future generations; and they are written upon the plates of brass.

Wherefore, after my father had made an end of speaking concerning the prophecies of Joseph, he called the children of Laman, his sons, and his daughters, and said unto them: Behold, my sons, and my daughters, who are the sons and the daughters of my firstborn, I would that ye should give ear unto my words.

For the Lord God hath said that: Inasmuch as ye shall keep my commandments ye shall prosper in the land; and inasmuch as ye will not keep my commandments ye shall be cut off from my presence.

But behold, my sons and my daughters, I cannot go down to my grave save I should leave a blessing upon you; for behold, I know that if ye are brought up in the way ye should go ye will not depart from it.

Wherefore, if ye are cursed, behold, I leave my blessing upon you, that the cursing may be taken from you and be answered upon the heads of your parents.

Wherefore, because of my blessing the Lord God will not suffer that ye shall perish; wherefore, he will be merciful unto you and unto your seed forever.

And it came to pass that after my father had made an end of speaking to the sons and daughters of Laman, he caused the sons and daughters of Lemuel to be brought before him.

And he spake unto them, saying: Behold, my sons and my daughters, who are the sons and the daughters of my second son; behold I leave unto you the same blessing which I left unto the sons and daughters of Laman; wherefore, thou shalt not utterly be destroyed; but in the end thy seed shall be blessed.

And it came to pass that when my father had made an end of speaking unto them, behold, he spake unto the sons of Ishmael, yea, and even all his household.

٢ نافي ٤

- ١ وَالْآنَ أَنَا، نَافِي، أَتَكَلَّمُ عَنِ النَّبِوءَاتِ الَّتِي تَكَلَّمَ عَنْهَا أَبِي، عَنْ يَوْسُفَ الَّذِي سُبِيَ إِلَى مِصْرَ.
- ٢ فَإِنَّهُ حَقًّا تَنَبَّأَ عَنِ نَسْلِهِ كُلِّهِمْ. أَمَّا النَّبِوءَاتُ الَّتِي كَتَبَهَا، فَلَا يَفُوقُهَا الْكَثِيرُ. وَقَدْ تَنَبَّأَ عَنَّا وَعَنْ أَجْيَالِنَا الْمُقْبِلَةِ؛ وَهِيَ مَكْتُوبَةٌ عَلَى صَفَائِحِ الشُّحَايِسِ.
- ٣ فَبَعْدَ أَنْ أَكْمَلَ أَبِي الْحَدِيثَ عَنِ نُبُوءَاتِ يَوْسُفَ، دَعَا أَوْلَادَ لَامَانَ، أَبْنَاءَهُ وَبَنَاتِهِ، وَقَالَ لَهُمْ: إِنِّي، يَا أَبْنَائِي وَبَنَاتِي الَّذِينَ هُمْ أَبْنَاءُ بَكْرِي وَبَنَاتُهُ، أُرِيدُكُمْ أَنْ تُصْغُوا لِكَلِمَاتِي.
- ٤ فَإِنَّ السَّيِّدَ الرَّبَّ قَدْ قَالَ: إِنْ حَفِظْتُمْ وَصَايَايَ فَإِنَّكُمْ سَتَرْزُدْهُرُونَ فِي الْأَرْضِ؛ وَإِنْ لَمْ تَحْفَظُوا وَصَايَايَ فَإِنَّكُمْ سَتَقْطَعُونَ مِنْ حَضْرَتِي.
- ٥ وَلَكِنِّي، يَا أَبْنَائِي وَبَنَاتِي، لَا أَسْتَطِيعُ أَنْ أَهْبِطَ إِلَى قَبْرِي دُونَ أَنْ أَتْرُكَ بَرَكَتَهُ عَلَيْكُمْ؛ فَإِنِّي أَعْلَمُ أَنَّكُمْ إِذَا نَشَأْتُمْ فِي الطَّرِيقِ الَّذِي يَنْبَغِي أَنْ تَسْلُكُوهُ فَلَنْ تَحِيدُوا عَنْهُ.
- ٦ فَإِذَا أَصَابَتْكُمْ اللَّعْنَةُ، فَإِنِّي أَتْرُكَ عَلَيْكُمْ بَرَكَتِي كَيْ تَرْفَعَ عَنْكُمْ اللَّعْنَةُ وَتَرُدَّ عَلَى رُؤُوسِ وَالِدَيْكُمْ.
- ٧ لِذَلِكَ، بِسَبَبِ بَرَكَتِي لَنْ يَتْرُكَكُمْ السَّيِّدُ الرَّبُّ لِتَهْلِكُوا؛ لِذَا سَيَكُونُ رَحِيمًا بِكُمْ وَيَنْسَلِكُمْ إِلَى الْأَبَدِ.
- ٨ وَبَعْدَ أَنْ أَنْهَى أَبِي الْحَدِيثَ مَعَ أَبْنَاءِ لَامَانَ وَبَنَاتِهِ، حَدَّثَ أَنَّهُ طَلَبَ حُضُورَ أَبْنَاءِ لَمُوئِيلَ وَبَنَاتِهِ أَمَامَهُ.
- ٩ وَكَلَّمَهُمْ قَائِلًا: إِنِّي، يَا أَبْنَائِي وَبَنَاتِي، يَا مَنْ هُمْ أَبْنَاءُ ابْنِي الثَّانِي وَبَنَاتُهُ؛ إِنِّي أَتْرُكَ عَلَيْكُمْ الْبَرَكَتَةَ الَّتِي تَرَكَتُهَا لِأَبْنَاءِ لَامَانَ وَبَنَاتِهِ؛ لِذَلِكَ، لَنْ تَهْلِكُوا تَمَامًا؛ وَلَكِنْ فِي النَّهَايَةِ سَيَتَبَارَكُ نَسْلُكُمْ.
- ١٠ وَلَمَّا انْتَهَى أَبِي مِنْ مُحَاظَبَتِهِمْ، كَلَّمَ أَبْنَاءَ إِسْمَاعِيلَ، أَجْلًا، حَتَّى جَمِيعِ أَهْلِ بَيْتِهِ.

And after he had made an end of speaking unto them, he spake unto Sam, saying: Blessed art thou, and thy seed; for thou shalt inherit the land like unto thy brother Nephi. And thy seed shall be numbered with his seed; and thou shalt be even like unto thy brother, and thy seed like unto his seed; and thou shalt be blessed in all thy days.

And it came to pass after my father, Lehi, had spoken unto all his household, according to the feelings of his heart and the Spirit of the Lord which was in him, he waxed old. And it came to pass that he died, and was buried.

And it came to pass that not many days after his death, Laman and Lemuel and the sons of Ishmael were angry with me because of the admonitions of the Lord.

For I, Nephi, was constrained to speak unto them, according to his word; for I had spoken many things unto them, and also my father, before his death; many of which sayings are written upon mine other plates; for a more history part are written upon mine other plates.

And upon these I write the things of my soul, and many of the scriptures which are engraven upon the plates of brass. For my soul delighteth in the scriptures, and my heart pondereth them, and writeth them for the learning and the profit of my children.

Behold, my soul delighteth in the things of the Lord; and my heart pondereth continually upon the things which I have seen and heard.

Nevertheless, notwithstanding the great goodness of the Lord, in showing me his great and marvelous works, my heart exclaimeth: O wretched man that I am! Yea, my heart sorroweth because of my flesh; my soul grieveth because of mine iniquities.

I am encompassed about, because of the temptations and the sins which do so easily beset me.

And when I desire to rejoice, my heart groaneth because of my sins; nevertheless, I know in whom I have trusted.

My God hath been my support; he hath led me through mine afflictions in the wilderness; and he hath preserved me upon the waters of the great deep.

He hath filled me with his love, even unto the consuming of my flesh.

١١ وَبَعْدَ أَنْ أَكْمَلَ مُخَاطَبَتَهُمْ، كَلَّمَ سَامَ قَائِلًا: مُبَارَكٌ أَنْتَ وَنَسْلُكَ، لِأَنَّكَ تَرِثُ الْأَرْضَ مِثْلَ أَخِيكَ نَافِي. وَيُحْصَى نَسْلُكَ مَعَ نَسْلِهِ؛ وَسَتَكُونُ كَأَخِيكَ وَسَيَكُونُ نَسْلُكَ كَنَسْلِهِ؛ وَسَتَكُونُ مُبَارَكًا فِي كُلِّ أَيَّامِكَ.

١٢ وَبَعْدَ أَنْ كَلَّمَ أَبِي، لِاحِي، جَمِيعَ أَهْلِ بَيْتِهِ حَسَبَ مَشَاعِرِ قَلْبِهِ وَرُوحِ الرَّبِّ الَّذِي كَانَ بِهِ، هَرَمَ. وَحَدَّثَ أَنَّهُ مَاتَ وَدُفِنَ.

١٣ وَلَمْ تَمُضْ أَيَّامٌ كَثِيرَةٌ عَلَى مَوْتِهِ، حَتَّى غَضِبَ لَامَانُ وَلَمُوئِيلُ وَأَبْنَاؤُ إِسْمَاعِيلَ عَلَيَّ بِسَبَبِ تَحْذِيرَاتِ الرَّبِّ.

١٤ ذَلِكَ لِأَنِّي أَنَا، نَافِي، كُنْتُ مُضْطَّرًّا أَنْ أَكَلِّمَهُمْ طَبَقًا لِكَلَامِهِ؛ لِأَنِّي كَلَّمْتُهُمْ بِكَلَامٍ كَثِيرٍ، كَمَا فَعَلَ أَبِي أَيْضًا قَبْلَ مَوْتِهِ؛ وَكَثِيرٌ مِنْ ذَلِكَ الْكَلَامِ مَكْتُوبٌ عَلَى الْوَاحِي الْأُخْرَى؛ فَعَلَى الْوَاحِي الْأُخْرَى يُكْتَبُ مَا يَتَعَلَّقُ أَكْثَرَ بِالتَّارِيخِ.

١٥ وَعَلَى هَذِهِ الصَّفَائِحِ أَكْتُبُ أُمُورَ نَفْسِي وَكَثِيرًا مِنَ النُّصُوصِ الْمُنْقُوشَةِ عَلَى صَفَائِحِ النُّحَاسِ. لِأَنَّ نَفْسِي تَبْتَهِّجُ بِالنُّصُوصِ الْمُقَدَّسَةِ، وَقَلْبِي يَتَأَمَّلُ فِيهَا، وَأَكْتُبُهَا لِتَعْلِيمِ أَبْنَائِي وَمَنْفَعَتِهِمْ.

١٦ إِنَّ نَفْسِي تَبْتَهِّجُ بِأُمُورِ الرَّبِّ؛ وَيَتَأَمَّلُ قَلْبِي عَلَى الدَّوَامِ فِي الْأُمُورِ الَّتِي رَأَيْتُهَا وَسَمِعْتُهَا.

١٧ وَمَعَ ذَلِكَ، وَرَغْمَ صَلَاحِ الرَّبِّ الْعَظِيمِ بِإِطْلَاعِي عَلَى أَعْمَالِهِ الْعَظِيمَةِ الْعَجِيبَةِ، فَإِنَّ قَلْبِي يَهْتَفُ: يَا لِي مِنْ إِنْسَانٍ بَائِسٍ! أَجَلْ، يَفْعَتُمْ قَلْبِي بِسَبَبِ جَسَدِي؛ وَتَحْزَنُ نَفْسِي بِسَبَبِ أَنَا مِي.

١٨ أَنَا مُحَاطٌ بِسَبَبِ الْإِغْرَاءَاتِ وَالْخَطَايَا الَّتِي تُحِيطُ بِي بِكُلِّ سَهُولَةٍ.

١٩ وَحِينَ أَرْغَبُ فِي الْإِنْتِهَاجِ، يَبِينُ قَلْبِي بِسَبَبِ خَطَايَايَ؛ وَمَعَ ذَلِكَ فَإِنِّي عَالِمٌ بِمَنْ وَثِقْتُ.

٢٠ كَانَ إِلَهِي مُعِينًا لِي؛ قَادَنِي خِلَالَ شِقَائِي فِي الْبَرِّيَّةِ؛ وَحَفَظَنِي عَلَى وَجْهِ مِيَاهِ الْعَمْرِ الْعَظِيمِ.

٢١ وَمَلَأَنِي بِمَحَبَّتِهِ حَتَّى فَنَاءِ جَسَدِي.

He hath confounded mine enemies, unto the causing of them to quake before me.

Behold, he hath heard my cry by day, and he hath given me knowledge by visions in the night-time.

And by day have I waxed bold in mighty prayer before him; yea, my voice have I sent up on high; and angels came down and ministered unto me.

And upon the wings of his Spirit hath my body been carried away upon exceedingly high mountains. And mine eyes have beheld great things, yea, even too great for man; therefore I was bidden that I should not write them.

O then, if I have seen so great things, if the Lord in his condescension unto the children of men hath visited men in so much mercy, why should my heart weep and my soul linger in the valley of sorrow, and my flesh waste away, and my strength slacken, because of mine afflictions?

And why should I yield to sin, because of my flesh? Yea, why should I give way to temptations, that the evil one have place in my heart to destroy my peace and afflict my soul? Why am I angry because of mine enemy?

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

Do not anger again because of mine enemies. Do not slacken my strength because of mine afflictions.

Rejoice, O my heart, and cry unto the Lord, and say: O Lord, I will praise thee forever; yea, my soul will rejoice in thee, my God, and the rock of my salvation.

O Lord, wilt thou redeem my soul? Wilt thou deliver me out of the hands of mine enemies? Wilt thou make me that I may shake at the appearance of sin?

May the gates of hell be shut continually before me, because that my heart is broken and my spirit is contrite! O Lord, wilt thou not shut the gates of thy righteousness before me, that I may walk in the path of the low valley, that I may be strict in the plain road!

٢٢ وَأَخْزَى أَعْدَائِي وَجَعَلَهُمْ يَرْتَعِدُونَ أَمَامِي.

٢٣ فَهُوَ سَمِعَ صُرَاخِي بِالنَّهَارِ، وَوَهَبَنِي عَلَمًا بِالرُّؤْيَى فِي اللَّيْلِ.

٢٤ وَفِي النَّهَارِ جَاهَزْتُ بِصَلَاةٍ جَبَّارَةٍ أَمَامَهُ؛ أَجَلٌ، رَفَعْتَ صَوْتِي إِلَى الْعُلَى فَتَزَلَّ مَلَائِكَةٌ وَخَدَمُونِي.

٢٥ وَعَلَى جَنَاحِي رُوحَهُ حُمِلَ جَسَدِي فَوْقَ جِبَالٍ شَاهِقَةِ الْعُلُوِّ، فَأَبْصَرْتُ عَيْنَايَ أُمُورًا عَظِيمَةً، أَجَلٌ، أَكْثَرَ مِمَّا يَحْتَمِلُهَا الْإِنْسَانُ؛ لِذَلِكَ أَوْصِيْتُ بِالْأَلَا أُكْتُبَهَا.

٢٦ فَإِنْ كُنْتُ قَدْ رَأَيْتُ أُمُورًا عَظِيمَةً، وَإِنْ كَانَ الرَّبُّ فِي تَنَاوُلِهِ نَحْوَ بَنِي الْبَشَرِ قَدْ افْتَقَدَ الْبَشَرَ بِمِثْلِ هَذِهِ الرَّحْمَةِ، فَلِمَ يَبْكِي قَلْبِي وَتَبْقَى رُوحِي فِي وَادِي الْحُزْنِ، وَيَذْبُلُ جَسَدِي، وَتَهْنُ قُورِي بِسَبَبِ شِدَّتِي؟

٢٧ وَلِمَ اسْتَسْلِمَ لِلْخَطِيئَةِ بِسَبَبِ جَسَدِي؟ أَجَلٌ، لِمَ أُعْطِيَ مَكَانًا لِلتَّجَارِبِ لِيَكُونَ لِلشُّرْبِيرِ مَكَانٌ فِي قَلْبِي لِيُخْرَبَ سَلَامِي وَيَبْتَلِي نَفْسِي؟ لِمَ أَنَا غَاظِبٌ بِسَبَبِ عَدُوِّي؟

٢٨ اسْتَبْقِظِي يَا نَفْسِي! لَا تَضْعُفِي أَمَامَ الْخَطِيئَةِ. ائْتَهْجِي يَا قَلْبِي وَلَا تُفْسِحْ بَعْدَ مَكَانًا لِعَدُوِّ نَفْسِي.

٢٩ لَا تَغْضَبْ بَعْدَ بِسَبَبِ أَعْدَائِي. لَا تَخْرُ قُوَّتِي بِسَبَبِ شِدَّتِي.

٣٠ اِفْرَحِي يَا قَلْبِي، وَاصْرُخِي إِلَى الرَّبِّ، وَقُلِي: يَا رَبُّ، سَأَسْبُحُكَ إِلَى الْأَبَدِ؛ أَجَلٌ، نَفْسِي سَتَبْتَهْجِي بِكَ، يَا إِلَهِي، يَا صَخْرَةَ خَلَاصِي.

٣١ يَا رَبُّ، هَلَا فَدَيْتَ نَفْسِي؟ هَلَا نَجَيْتَنِي مِنْ أَيْدِي أَعْدَائِي؟ هَلَا جَعَلْتَنِي أَرْتَعِدُ مِنْ مَنظَرِ الْخَطِيئَةِ؟

٣٢ لَيْتَ أَبْوَابَ الْجَحِيمِ تَوْصَدُ أَمَامِي دَائِمًا لِأَنَّ قَلْبِي مُنْكَسِرٌ وَرُوحِي مُنْشَقَّةٌ! يَا رَبُّ، لَيْتَكَ لَا تَوْصَدُ أَمَامِي أَبْوَابَ بَرِّكَ كَيْ أَسِيرَ فِي الْوَادِي الْمُنْحَفِضِ، كَيْ أَكُونَ مُلْتَزِمًا فِي الطَّرِيقِ السَّوِيِّ!

O Lord, wilt thou encircle me around in the robe of thy righteousness! O Lord, wilt thou make a way for mine escape before mine enemies! Wilt thou make my path straight before me! Wilt thou not place a stumbling block in my way—but that thou wouldst clear my way before me, and hedge not up my way, but the ways of mine enemy.

O Lord, I have trusted in thee, and I will trust in thee forever. I will not put my trust in the arm of flesh; for I know that cursed is he that putteth his trust in the arm of flesh. Yea, cursed is he that putteth his trust in man or maketh flesh his arm.

Yea, I know that God will give liberally to him that asketh. Yea, my God will give me, if I ask not amiss; therefore I will lift up my voice unto thee; yea, I will cry unto thee, my God, the rock of my righteousness. Behold, my voice shall forever ascend up unto thee, my rock and mine everlasting God. Amen.

٣٣ يَا رَبُّ، هَلَا أَحَطَّتَنِي بِرِدَائِكَ يَا رَبُّ، هَلَا جَعَلْتَ لِي مَهْرَبًا مِنْ أَمَامِ أَعْدَائِي! هَلَا جَعَلْتَ طَرِيقِي مُسْتَقِيمًا أَمَامِي! لَيْتَكَ لَا تَضَعُ فِي طَرِيقِي حَجَرَ عَثْرَةٍ—بَلْ تُفْسِحْ طَرِيقِي أَمَامِي، وَلَا تُطَوِّقْ مَسْلَكِي بَلْ مَسَالِكَ عَدُوِّي.

٣٤ يَا رَبُّ، قَدْ انْكَلَّتْ عَلَيْكَ، وَسَأَتُكِلُ عَلَيْكَ إِلَى الْأَبَدِ. لَنْ أَتُكِلَ عَلَى ذِرَاعِ الْبَشَرِ لِأَنَّيَ أَعْلَمُ أَنَّهُ مَلْعُونٌ مَنْ يَتَّكِلُ عَلَى ذِرَاعِ الْبَشَرِ. أَجَلٌ، مَلْعُونٌ مَنْ يَتَّكِلُ عَلَى الْإِنْسَانِ أَوْ يَتَّخِذُ مِنَ الْجَسَدِ ذِرَاعًا.

٣٥ أَجَلٌ، أَعْلَمُ أَنَّ اللَّهَ سَيُعْطِي بِسَخَاءٍ لِمَنْ يَطْلُبُ. أَجَلٌ، إِلَهِي سَيُعْطِينِي، إِنْ لَمْ أَطْلُبْ سَوْءًا؛ لِذَلِكَ سَأَرْفَعُ صَوْتِي إِلَيْكَ؛ أَجَلٌ، سَأَصْرُخُ إِلَيْكَ، يَا إِلَهِي وَصَخْرَةَ بَرِّي. إِنْ صَوْتِي سَيَرْتَفِعُ إِلَيْكَ لِلْأَبَدِ، يَا صَخْرَتِي وَإِلَهِي الْأَبَدِيِّ. آمِينَ.

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Behold, it came to pass that I, Nephi, did cry much unto the Lord my God, because of the anger of my brethren.

But behold, their anger did increase against me, insomuch that they did seek to take away my life.

Yea, they did murmur against me, saying: Our younger brother thinks to rule over us; and we have had much trial because of him; wherefore, now let us slay him, that we may not be afflicted more because of his words. For behold, we will not have him to be our ruler; for it belongs unto us, who are the elder brethren, to rule over this people.

Now I do not write upon these plates all the words which they murmured against me. But it sufficeth me to say, that they did seek to take away my life.

And it came to pass that the Lord did warn me, that I, Nephi, should depart from them and flee into the wilderness, and all those who would go with me.

Wherefore, it came to pass that I, Nephi, did take my family, and also Zoram and his family, and Sam, mine elder brother and his family, and Jacob and Joseph, my younger brethren, and also my sisters, and all those who would go with me. And all those who would go with me were those who believed in the warnings and the revelations of God; wherefore, they did hearken unto my words.

And we did take our tents and whatsoever things were possible for us, and did journey in the wilderness for the space of many days. And after we had journeyed for the space of many days we did pitch our tents.

And my people would that we should call the name of the place Nephi; wherefore, we did call it Nephi.

And all those who were with me did take upon them to call themselves the people of Nephi.

And we did observe to keep the judgments, and the statutes, and the commandments of the Lord in all things, according to the law of Moses.

And the Lord was with us; and we did prosper exceedingly; for we did sow seed, and we did reap again in abundance. And we began to raise flocks, and herds, and animals of every kind.

١ وَكَانَ أَنِّي أَنَا، نَافِي، صَرَخْتُ كَثِيرًا إِلَى الرَّبِّ إِلَهِي بِسَبَبِ سُخْطِ أَخَوَيْ.

٢ لَكِنَّ سُخْطَهُمَا اشْتَدَّ عَلَيَّ حَتَّى أَتَّهَمَا سَعِيَا لَيْسَلْبَانِي حَيَاتِي.

٣ أَجَلْ، فَقَدْ تَدَمَّرَا عَلَيَّ قَائِلَيْنِ: أَخُونَا الْأَصْعَرُ يُفَكِّرُ أَنْ يَتَسَلَّطَ عَلَيْنَا، وَقَدْ أَصَابَتْنَا بَلَايَا كَثِيرَةٌ بِسَبَبِهِ؛ لِذَا، فَلْتَقْتُلْهُ، كَيْ لَا نَبْتَلِيَ أَكْثَرَ بِسَبَبِ كَلِمَاتِهِ. فَإِنَّا لَنْ نَقْبَلُ أَنْ يَكُونَ حَاكِمَنَا؛ لِأَنَّهُ مِنْ حَقِّنَا نَحْنُ الْأَخَوَيْنِ الْأَكْبَرَيْنِ أَنْ نَحْكَمَ هَذَا الشَّعْبَ.

٤ وَأَنَا لَا أَكْتُبُ عَلَى هَذِهِ الصَّفَائِحِ جَمِيعَ الْكَلِمَاتِ الَّتِي تَدَمَّرَا بِهَا عَلَيَّ، لَكِنَّ يَكْفِينِي أَنْ أَقُولَ إِنَّهُمَا سَعِيَا لَيْسَلْبَانِي حَيَاتِي.

٥ وَكَانَ أَنَّ الرَّبَّ حَدَّرَنِي أَنَا، نَافِي، بِأَنْ أَعْتَزِلَهُمْ وَأَهْرُبَ إِلَى الْبَرِّيَّةِ، وَكَذَلِكَ كُلُّ مَنْ أَرَادُوا الدَّهَابَ مَعِي.

٦ لِذَلِكَ، كَانَ أَنِّي أَنَا، نَافِي، أَخَذْتُ أَسْرَتِي، وَأَيْضًا زورَامَ وَأَسْرَتَهُ، وَسَامَ أَخِي الْأَكْبَرَ وَأَسْرَتَهُ، وَيَعْقُوبَ وَيُوسُفَ أَخَوَيْ الصَّغِيرَيْنِ، وَأَيْضًا أَخَوَاتِي، وَكُلُّ مَنْ أَرَادُوا الدَّهَابَ مَعِي. وَكُلُّ مَنْ أَرَادُوا الدَّهَابَ مَعِي كَانُوا الَّذِينَ آمَنُوا بِتَحذِيرَاتِ اللَّهِ وَوَحْيِهِ؛ وَلِذَلِكَ فَقَدْ أَصْعَوْا لِكَلِمَاتِي.

٧ فَأَخَذْنَا خِيَامَنَا وَكُلَّ الْأَشْيَاءِ الَّتِي تَبَسَّرَتْ لَنَا، وَسَافَرْنَا فِي الْبَرِّيَّةِ لِمُدَّةِ أَيَّامٍ كَثِيرَةٍ. وَبَعْدَ أَنْ سَافَرْنَا لِمُدَّةِ أَيَّامٍ كَثِيرَةٍ نَصَبْنَا خِيَامَنَا.

٨ وَأَحَبَّ شَعْبِي أَنْ نَدْعُو اسْمَ الْمَوْضِعِ نَافِي؛ لِذَلِكَ دَعَوْنَاهُ نَافِي.

٩ وَالتَزَمَ كُلُّ مَنْ كَانُوا مَعِي بِأَنْ يَدْعُوا أَنْفُسَهُمْ شَعْبَ نَافِي.

١٠ وَقَدْ وَاظَبْنَا عَلَى حِفْظِ أَحْكَامِ الرَّبِّ وَقَرَائِضِهِ وَوَصَايَاهُ فِي كُلِّ الْأُمُورِ حَسَبَ شَرِيعَةِ مُوسَى.

١١ وَكَانَ الرَّبُّ مَعَنَا؛ وَازْدَهَرْنَا كَثِيرًا جِدًّا؛ لِأَنَّنَا زَرَعْنَا بُدُورًا وَحَصَدْنَا بِوَفْرَةٍ. وَبَدَأْنَا نُرَبِّي قَطْعَانًا وَمَوَاشِي وَحَيَوَانَاتٍ مِنْ كُلِّ نَوْعٍ.

And I, Nephi, had also brought the records which were engraven upon the plates of brass; and also the ball, or compass, which was prepared for my father by the hand of the Lord, according to that which is written.

And it came to pass that we began to prosper exceedingly, and to multiply in the land.

And I, Nephi, did take the sword of Laban, and after the manner of it did make many swords, lest by any means the people who were now called Lamanites should come upon us and destroy us; for I knew their hatred towards me and my children and those who were called my people.

And I did teach my people to build buildings, and to work in all manner of wood, and of iron, and of copper, and of brass, and of steel, and of gold, and of silver, and of precious ores, which were in great abundance.

And I, Nephi, did build a temple; and I did construct it after the manner of the temple of Solomon save it were not built of so many precious things; for they were not to be found upon the land, wherefore, it could not be built like unto Solomon's temple. But the manner of the construction was like unto the temple of Solomon; and the workmanship thereof was exceedingly fine.

And it came to pass that I, Nephi, did cause my people to be industrious, and to labor with their hands.

And it came to pass that they would that I should be their king. But I, Nephi, was desirous that they should have no king; nevertheless, I did for them according to that which was in my power.

And behold, the words of the Lord had been fulfilled unto my brethren, which he spake concerning them, that I should be their ruler and their teacher. Wherefore, I had been their ruler and their teacher, according to the commandments of the Lord, until the time they sought to take away my life.

Wherefore, the word of the Lord was fulfilled which he spake unto me, saying that: Inasmuch as they will not hearken unto thy words they shall be cut off from the presence of the Lord. And behold, they were cut off from his presence.

١٢ وَأَنَا، نَافِي، كُنْتُ قَدْ جَلَبْتُ السِّجَالَاتِ الَّتِي كَانَتْ مَنقُوشَةً عَلَى
أَلْوَاحِ النُّحَاسِ؛ وَأَيْضًا الْكُرَّةَ، أَوْ الْبَوْضَلَةَ، الَّتِي كَانَتْ قَدْ أُعِدَّتْ
لِأَبِي بِيَدِ الرَّبِّ، حَسَبَمَا هُوَ مَكْتُوبٌ.

١٣ وَحَدَّثَ أَنَّنَا بَدَأْنَا نَزْدَهُرُ كَثِيرًا جِدًّا وَنَكْتُرُ فِي الْأَرْضِ.

١٤ وَأَنَا، نَافِي، أَخَذْتُ سَيْفَ لَابَانَ، وَعَلَى غِرَارِهِ صَنَعْتُ سِوْفًا كَثِيرَةً
لِنَلَايُهَا جَمْعًا مِّنْ يُدْعَوْنَ الْأَنْ بِلَالْمَانِيِّينَ وَيُهْلِكُونَا؛ لِأَنِّي كُنْتُ
أَعْلَمُ بِكِرَاهِيَّتِهِمْ لِي وَلِأَبْنَائِي وَالَّذِينَ يُدْعَوْنَ شَعْبِي.

١٥ وَعَلَّمْتُ شَعْبِي بِنَاءِ الْمَبَانِي وَصَنَعَةَ جَمِيعِ أَنْوَاعِ الْخَشَبِ وَالْحَدِيدِ
وَالنُّحَاسِ الْأَحْمَرِ وَالْأَصْفَرِ وَالْفُولَازِ وَالذَّهَبِ وَالْفِضَّةِ وَالْخَامَاتِ
النَّفِيسَةِ الَّتِي وَجِدَتْ بِوَفْرَةٍ عَظِيمَةٍ.

١٦ وَبَنَيْتُ أَنَا، نَافِي، هَيْكَلًا؛ وَشَيْدْتُهُ عَلَى غِرَارِ هَيْكَلِ سُلَيْمَانَ، إِلَّا أَنَّهُ
لَمْ يُبْنَ بِتِلْكَ الْكَثْرَةِ مِنَ الْأَشْيَاءِ النَّفِيسَةِ؛ لِأَنَّهَا لَمْ تَوْجَدْ فِي
الْأَرْضِ، وَلِذَلِكَ لَمْ يُمْكِنَ بِنَاؤُهُ مِثْلَ هَيْكَلِ سُلَيْمَانَ. وَلَكِنَّ طِرَازَ
الْبِنَاءِ كَانَ شَبِيهَا بِهَيْكَلِ سُلَيْمَانَ؛ وَكَانَتْ صَنَعَتُهُ مُثَقَّنَةً جِدًّا.

١٧ وَكَانَ أَنِّي أَنَا، نَافِي، جَعَلْتُ أَبْنَاءَ شَعْبِي يَكْدَحُونَ وَيَعْمَلُونَ
بِأَيْدِيهِمْ.

١٨ وَحَدَّثَ أَنَّهُمْ طَلَبُوا أَنْ أَكُونَ مَلِكُهُمْ. وَلَكِنِّي أَنَا، نَافِي، رَغِبْتُ أَلَّا
يَكُونَ لَهُمْ مَلِكٌ؛ وَمَعَ ذَلِكَ، فَقَدْ فَعَلْتُ لَهُمْ مَا كَانَ بِاسْتِطَاعَتِي.

١٩ وَحَدَّثَ أَنَّ كَلِمَاتِ الرَّبِّ الَّتِي تَكَلَّمْتُ بِهَا عَنْ إِخْوَتِي قَدْ تَمَّتْ بِالنَّسْبَةِ
لَهُمْ، بِأَنِّي سَأَكُونُ حَاكِمُهُمْ وَمُعَلِّمُهُمْ. فَقَدْ كُنْتُ حَاكِمُهُمْ وَمُعَلِّمُهُمْ
حَسَبَ وَصَايَا الرَّبِّ، حَتَّى الْوَقْتِ الَّذِي سَعَوْا فِيهِ لِيَسْلُبُونِي
حَيَاتِي.

٢٠ فَقَدْ تَحَقَّقَتْ كَلِمَةُ الرَّبِّ الَّتِي تَكَلَّمْتُ بِهَا إِلَيَّ قَائِلًا: إِنْ لَمْ يُصْغُوا إِلَيَّ
كَلِمَاتِكَ فَإِنَّهُمْ سَيَقْطَعُونَ مِنِ حَضْرَةِ الرَّبِّ. وَهُمْ قَدْ قُطِعُوا مِنْ
حَضْرَتِهِ.

And he had caused the cursing to come upon them, yea, even a sore cursing, because of their iniquity. For behold, they had hardened their hearts against him, that they had become like unto a flint; wherefore, as they were white, and exceedingly fair and delightsome, that they might not be enticing unto my people the Lord God did cause a skin of blackness to come upon them.

And thus saith the Lord God: I will cause that they shall be loathsome unto thy people, save they shall repent of their iniquities.

And cursed shall be the seed of him that mixeth with their seed; for they shall be cursed even with the same cursing. And the Lord spake it, and it was done.

And because of their cursing which was upon them they did become an idle people, full of mischief and subtlety, and did seek in the wilderness for beasts of prey.

And the Lord God said unto me: They shall be a scourge unto thy seed, to stir them up in remembrance of me; and inasmuch as they will not remember me, and hearken unto my words, they shall scourge them even unto destruction.

And it came to pass that I, Nephi, did consecrate Jacob and Joseph, that they should be priests and teachers over the land of my people.

And it came to pass that we lived after the manner of happiness.

And thirty years had passed away from the time we left Jerusalem.

And I, Nephi, had kept the records upon my plates, which I had made, of my people thus far.

And it came to pass that the Lord God said unto me: Make other plates; and thou shalt engraven many things upon them which are good in my sight, for the profit of thy people.

Wherefore, I, Nephi, to be obedient to the commandments of the Lord, went and made these plates upon which I have engraven these things.

And I engraved that which is pleasing unto God. And if my people are pleased with the things of God they will be pleased with mine engravings which are upon these plates.

٢١ وَأَنْزَلَ بِهِمْ لَعْنَةً، أَجَلَ، حَتَّى لَعْنَةً شَدِيدَةً بِسَبَبِ إِثْمِهِمْ. فَإِنَّهُمْ قَدْ قَسَّوْا قُلُوبَهُمْ مِنْ جَهْتِهِ، حَتَّى أَنَّهَا أَصْبَحَتْ كَحَجَرِ الصَّوَّانِ؛ فِيمَا أَنَّهُمْ كَانُوا بِيضًا وَفِي غَايَةِ الْحُسْنِ وَالْفَتْحَةِ، كَيْ لَا يَكُونُوا مُغْرِبِينَ لِشَعْبِي، فَإِنَّ السَّبِيذَ الرَّبِّ أَصَابَهُمْ بِسَوَادِ الْبَشَرَةِ.

٢٢ وَهَكَذَا يَقُولُ السَّيِّدُ الرَّبُّ: سَأَجْعَلُهُمْ مُبْغِضِينَ لِشَعْبِكَ إِلَّا إِنْ تَابُوا عَنْ آثَامِهِمْ.

٢٣ وَمَلْعُونٌ يَكُونُ مَنْ يَخْتَلِطُ بِنَسْلِهِمْ؛ لِأَنََّّهُمْ سَيُصَابُونَ بِنَفْسِ اللَّعْنَةِ. وَالرَّبُّ قَالَ ذَلِكَ فَكَانَ.

٢٤ وَبِسَبَبِ لَعْنَتِهِمْ الَّتِي حَلَّتْ عَلَيْهِمْ فَقَدْ أَصْبَحُوا خَامِلِينَ مُمْتَلِئِينَ بِالْفَسَادِ وَالْمَكْرِ، وَطَلَبُوا الْوُحُوشَ الْجَارِحَةَ فِي الْبَرِّيَّةِ.

٢٥ وَقَالَ لِي السَّيِّدُ الرَّبُّ: سَيَكُونُونَ سَوْطًا مُسَلِّطًا عَلَى نَسْلِكَ لِجَعْلِهِمْ يَتَذَكَّرُونَنِي؛ وَإِنْ لَمْ يَتَذَكَّرُونِي، وَلَا يُضْغُوا إِلَى كَلِمَاتِي، فَإِنَّهُمْ سَيَجْلِدُونَهُمْ حَتَّى الْهَلَاكِ.

٢٦ وَكَانَ أَنِّي أَنَا، نَافِي، كَرَسْتُ يَعْقُوبَ وَيُوسُفَ كَيْ يَكُونَا كَاهِنَيْنِ وَمُعَلِّمَيْنِ عَلَى أَرْضِ شَعْبِي.

٢٧ وَكَانَ أَنَّنَا عِشْنَا عَلَى طَرِيقَةِ السَّعَادَةِ.

٢٨ وَقَدْ مَرَّ ثَلَاثُونَ عَامًا مُنْذُ أَنْ غَادَرْنَا أُورُشَلِيمَ.

٢٩ وَأَنَا، نَافِي، قَدْ دَوَّنتُ سَجَلَاتِ شَعْبِي حَتَّى هَذَا الْحِينِ عَلَى أَلْوَاحٍ صَنَعْتُهَا.

٣٠ وَحَدَّثَ أَنَّ السَّيِّدَ الرَّبَّ قَالَ لِي: اصْنَعْ أَلْوَاحًا أُخْرَى؛ وَانْقَشْ عَلَيْهَا أُمُورًا كَثِيرَةً صَالِحَةً فِي عَيْنِي لِمَنْفَعَةِ شَعْبِكَ.

٣١ لِذَلِكَ فَأَنَا، نَافِي، كَيْ أَكُونَ مُطِيعًا لِوَصَايَا الرَّبِّ، مَضَيْتُ فَصَنَعْتُ هَذِهِ الصَّفَائِحَ الَّتِي نَقَشْتُ عَلَيْهَا هَذِهِ الْأُمُورَ.

٣٢ وَقَدْ نَقَشْتُ مَا يَسُرُّ اللَّهَ. وَإِنْ سُرَّ شَعْبِي بِأُمُورِ اللَّهِ فَسَوْفَ يُسَرُّونَ بِنُقُوشِي عَلَى هَذِهِ الصَّفَائِحِ.

And if my people desire to know the more particular part of the history of my people they must search mine other plates.

And it sufficeth me to say that forty years had passed away, and we had already had wars and contentions with our brethren.

٣٣ وَإِنْ طَلَبَ شَعْبِي مَعْرِفَةَ الْجُزْءِ الْأَكْثَرِ تَفْصِيلاً عَنْ تَارِيخِ شَعْبِي،
فَعَلَيْهِمْ أَنْ يُفْتَشُوا الْأَوْحِيَ الْأُخْرَى.

٣٤ وَيَكْفِينِي أَنْ أَقُولَ إِنَّ أَرْبَعِينَ سَنَةً قَدْ مَرَّتْ، وَقَدْ حَدَّثْتُ فِيهَا
حُرُوبٌ وَخُصُومَاتٌ مَعَ إِخْوَتِنَا.

2 Nephi 6

٢ نافي ٦

The words of Jacob, the brother of Nephi, which he spake unto the people of Nephi:

Behold, my beloved brethren, I, Jacob, having been called of God, and ordained after the manner of his holy order, and having been consecrated by my brother Nephi, unto whom ye look as a king or a protector, and on whom ye depend for safety, behold ye know that I have spoken unto you exceedingly many things.

Nevertheless, I speak unto you again; for I am desirous for the welfare of your souls. Yea, mine anxiety is great for you; and ye yourselves know that it ever has been. For I have exhorted you with all diligence; and I have taught you the words of my father; and I have spoken unto you concerning all things which are written, from the creation of the world.

And now, behold, I would speak unto you concerning things which are, and which are to come; wherefore, I will read you the words of Isaiah. And they are the words which my brother has desired that I should speak unto you. And I speak unto you for your sakes, that ye may learn and glorify the name of your God.

And now, the words which I shall read are they which Isaiah spake concerning all the house of Israel; wherefore, they may be likened unto you, for ye are of the house of Israel. And there are many things which have been spoken by Isaiah which may be likened unto you, because ye are of the house of Israel.

And now, these are the words: Thus saith the Lord God: Behold, I will lift up mine hand to the Gentiles, and set up my standard to the people; and they shall bring thy sons in their arms, and thy daughters shall be carried upon their shoulders.

And kings shall be thy nursing fathers, and their queens thy nursing mothers; they shall bow down to thee with their faces towards the earth, and lick up the dust of thy feet; and thou shalt know that I am the Lord; for they shall not be ashamed that wait for me.

١ كَلِمَاتُ يَعْقُوبَ، أَخِي نَافِي، الَّتِي تَكَلَّمَ بِهَا إِلَى شَعْبِ نَافِي:

٢ يَا إِخْوَتِي الْأَجْبَاءَ، بِمَا أَنِّي أَنَا، يَعْقُوبُ، مَدْعُوٌّ مِنَ اللَّهِ، وَقَدْ رُسِمْتُ حَسَبَ نِظَامِ كَهَنُوتِهِ الْمُقَدَّسِ، وَقَدْ كَرَّسَنِي أَخِي نَافِي الَّذِي تَرَوْنَهُ مَلِكًا أَوْ حَامِيًا، وَالَّذِي عَلَيْهِ تَتَّكِلُونَ مِنْ أَجْلِ السَّلَامَةِ، فَإِنَّكُمْ تَعَلَّمُونَ أَنَّنِي كَلَّمْتُكُمْ بِأُمُورٍ كَثِيرَةٍ جِدًّا.

٣ وَمَعَ ذَلِكَ أَكَلَّمْتُكُمْ مَرَّةً أُخْرَى لِأَنِّي رَاغِبٌ فِي خَيْرِ نَفُوسِكُمْ. أَجَلٌ، لَدَيَّ فَلَقَّ عَظِيمٌ مِنْ جَهْتِكُمْ؛ وَأَنْتُمْ أَنْفُسَكُمْ تَعَلَّمُونَ أَنَّهُ كَانَ كَذَلِكَ دَوْمًا. لِأَنِّي قَدْ نَاشَدْتُكُمْ بِكُلِّ اجْتِهَادٍ؛ وَقَدْ عَلَّمْتُكُمْ كَلِمَاتِ أَبِي؛ وَقَدْ كَلَّمْتُكُمْ بِشَأْنِ كُلِّ الْأُمُورِ الْمَكْتُوبَةِ مُنْذُ خَلْقِ الْعَالَمِ.

٤ وَإِنِّي أُرِيدُ أَنْ أَتَكَلَّمَ إِلَيْكُمْ عَنْ أُمُورٍ حَالِيَةٍ وَأُخْرَى آتِيَةٍ؛ لِذَلِكَ سَاقِرًا عَلَيْكُمْ كَلِمَاتِ إِشْعِيَاءَ، وَهِيَ الْكَلِمَاتُ الَّتِي رَغِبَ أَخِي أَنْ أَتَكَلَّمَ بِهَا إِلَيْكُمْ. وَأَتَكَلَّمَ إِلَيْكُمْ لِصَالِحِكُمْ كَيْ تَتَعَلَّمُوا وَتُتَمَجَّدُوا اسْمَ إِلَهِكُمْ.

٥ فَالْكَلِمَاتُ الَّتِي سَاقِرُهَا هِيَ مَا تَكَلَّمَ بِهِ إِشْعِيَاءُ بِخُصُوصٍ جَمِيعِ بَيْتِ إِسْرَائِيلَ؛ لِذَلِكَ فَإِنَّهَا يُمْكِنُ أَنْ تَنْطَبِقَ عَلَيْكُمْ، لِأَنَّكُمْ أَنْتُمْ مِنْ بَيْتِ إِسْرَائِيلَ. وَهَذَا كَثِيرٌ مِنَ الْأُمُورِ الَّتِي تَكَلَّمَ بِهَا إِشْعِيَاءُ وَالَّتِي يُمْكِنُ أَنْ تَنْطَبِقَ عَلَيْكُمْ لِأَنَّكُمْ مِنْ بَيْتِ إِسْرَائِيلَ.

٦ وَهِيَ الْكَلِمَاتُ: هَذَا مَا يَقُولُهُ السَّبْدُ الرَّبُّ: هَا أَنَا أَرْفَعُ يَدِي إِلَى الْأُمَمِ وَأَقِيمُ رَايَتِي إِلَى الشُّعُوبِ، فَيَأْتُونَ بِأَبْنَائِكَ فِي أَحْضَانِهِمْ وَيَحْمِلُونَ بَنَاتِكَ عَلَى أَكْتَافِهِمْ.

٧ وَيَكُونُ الْمُلُوكُ آبَاءَ الْفَرَسِيِّينَ، وَمَلِكَاثُهُمْ أُمَّهَاتِكَ الْمُرْضِعَاتِ؛ يَنْحَنُونَ أَمَامَكَ بِوُجُوهِهِمْ إِلَى الْأَرْضِ، وَيَلْحَسُونَ غُبَارَ قَدَمَيْكَ؛ وَسَتَعَلِّمِينَ أَنَّنِي أَنَا الرَّبُّ؛ وَلَا يَخْزِي مُنْتَظِرِي.

And now I, Jacob, would speak somewhat concerning these words. For behold, the Lord has shown me that those who were at Jerusalem, from whence we came, have been slain and carried away captive.

Nevertheless, the Lord has shown unto me that they should return again. And he also has shown unto me that the Lord God, the Holy One of Israel, should manifest himself unto them in the flesh; and after he should manifest himself they should scourge him and crucify him, according to the words of the angel who spake it unto me.

And after they have hardened their hearts and stiffened their necks against the Holy One of Israel, behold, the judgments of the Holy One of Israel shall come upon them. And the day cometh that they shall be smitten and afflicted.

Wherefore, after they are driven to and fro, for thus saith the angel, many shall be afflicted in the flesh, and shall not be suffered to perish, because of the prayers of the faithful; they shall be scattered, and smitten, and hated; nevertheless, the Lord will be merciful unto them, that when they shall come to the knowledge of their Redeemer, they shall be gathered together again to the lands of their inheritance.

And blessed are the Gentiles, they of whom the prophet has written; for behold, if it so be that they shall repent and fight not against Zion, and do not unite themselves to that great and abominable church, they shall be saved; for the Lord God will fulfil his covenants which he has made unto his children; and for this cause the prophet has written these things.

Wherefore, they that fight against Zion and the covenant people of the Lord shall lick up the dust of their feet; and the people of the Lord shall not be ashamed. For the people of the Lord are they who wait for him; for they still wait for the coming of the Messiah.

And behold, according to the words of the prophet, the Messiah will set himself again the second time to recover them; wherefore, he will manifest himself unto them in power and great glory, unto the destruction of their enemies, when that day cometh when they shall believe in him; and none will he destroy that believe in him.

٨ وَالْآنَ أَنَا، يَعْقُوبُ، أَجِبُ أَنْ أَتَكَلَّمَ بَعْضَ النَّبِيِّ عَنْ هَذِهِ الْكَلِمَاتِ.
فَإِنَّ الرَّبَّ قَدْ أَرَانِي أَنَّ الَّذِينَ كَانُوا فِي أُورُشَلِيمَ، الَّتِي مِنْهَا أَتَيْنَا،
قَدْ قُتِلُوا وَحُمِلُوا إِلَى السَّبْيِ.

٩ وَمَعَ ذَلِكَ فَقَدْ أَظْهَرَ الرَّبُّ لِي أَنَّهُمْ سَوْفَ يَرْجِعُونَ ثَانِيَةً. وَأَظْهَرَ
لِي أَيْضًا أَنَّ السَّيِّدَ الرَّبَّ، قُدُوسَ إِسْرَائِيلَ، سَوْفَ يُظْهِرُ نَفْسَهُ لَهُمْ
فِي الْجَسَدِ؛ وَبَعْدَ أَنْ يُظْهِرَ نَفْسَهُ فَإِنَّهُمْ سَيَجْلِدُونَهُ وَيَصْلُبُونَهُ
حَسَبَ كَلِمَاتِ الْمَلَائِكَةِ الَّتِي كَلَّمَنِي بِهَا.

١٠ وَبَعْدَ أَنْ يُقَسِّمُوا قُلُوبَهُمْ وَرَفَائِهِمْ ضِدَّ قُدُوسِ إِسْرَائِيلَ، فَإِنَّ أَحْكَامَ
قُدُوسِ إِسْرَائِيلَ سَتَأْتِي عَلَيْهِمْ. وَسَيَأْتِي الْيَوْمُ الَّذِي فِيهِ
سَيُصَابُونَ بِالضَّرَبَاتِ وَالصِّيقَاتِ.

١١ فَبَعْدَ أَنْ يُسَاقُوا إِلَى كُلِّ حَذْبٍ وَصَوْبٍ، فَهَكَذَا يَقُولُ الْمَلَائِكَةُ، إِنَّ
الْكَثِيرِينَ سَيَبْتَاعُونَ فِي الْجَسَدِ، وَلَنْ يُسَمَّحَ بِأَنْ يَهْلِكُوا بِسَبَبِ
صَلَوَاتِ الْمُؤْمِنِينَ؛ سَيَشْتَتُونَ وَيُضْرَبُونَ وَيُكْرَهُونَ؛ لَكِنَّ الرَّبَّ
سَيَرْحَمُهُمْ، فَعِنْدَمَا يُقْبَلُونَ إِلَى مَعْرِفَةِ فَادِيهِمْ سَيُجْمَعُونَ ثَانِيَةً
فِي أَرْضِي مِيرَاثِهِمْ.

١٢ وَطُوبَى لِلْأُمَمِ الَّذِينَ كَتَبَ عَنْهُمْ النَّبِيُّ؛ فَإِنْ تَابُوا وَلَمْ يُحَارِبُوا
صَهْيُونَ، وَلَمْ يَضْمُوا أَنْفُسَهُمْ إِلَى تِلْكَ الْكَنِيسَةِ الْهَائِلَةِ الْبَغِيضَةِ،
فَسَيَخْلُصُونَ؛ لِأَنَّ السَّيِّدَ الرَّبَّ سَيُوفِي بَعُودِهِ الَّتِي قَطَعَهَا مَعَ
أَبْنَائِهِ؛ وَلِهَذَا السَّبَبِ كَتَبَ النَّبِيُّ هَذِهِ الْأُمُورَ.

١٣ فَإِنَّ الَّذِينَ يُحَارِبُونَ صَهْيُونَ وَشَعَبَ عَهْدِ الرَّبِّ سَيَلْحَسُونَ غُبَارَ
أَرْجُلِهِمْ؛ وَلَنْ يُخْزَى شَعَبُ الرَّبِّ، فَإِنَّ شَعَبَ الرَّبِّ هُمْ الَّذِينَ
يَنْتَظِرُونَهُ؛ لِأَنَّهُمْ لَا زَالُوا يَنْتَظِرُونَ مَجِيءَ الْمَسِيحِ.

١٤ وَحَسَبَ كَلِمَاتِ النَّبِيِّ فَإِنَّ الْمَسِيحَ سَيَجِيءُ ثَانِيَةً لِيَسْتَعِيدَهُمْ؛
لِذَا، فَإِنَّهُ سَيُظْهِرُ نَفْسَهُ لَهُمْ بِقُوَّةٍ وَمَجْدٍ عَظِيمٍ، حَتَّى يَتِمَّ هَلَاكُ
أَعْدَائِهِمْ، عِنْدَمَا يَأْتِي ذَلِكَ الْيَوْمَ الَّذِي فِيهِ يُؤْمِنُونَ بِهِ؛ وَلَنْ يُهْلِكَ
أَحَدًا مِمَّنْ يُؤْمِنُونَ بِهِ.

And they that believe not in him shall be destroyed, both by fire, and by tempest, and by earthquakes, and by bloodsheds, and by pestilence, and by famine. And they shall know that the Lord is God, the Holy One of Israel.

For shall the prey be taken from the mighty, or the lawful captive delivered?

But thus saith the Lord: Even the captives of the mighty shall be taken away, and the prey of the terrible shall be delivered; for the Mighty God shall deliver his covenant people. For thus saith the Lord: I will contend with them that contendeth with thee—

And I will feed them that oppress thee, with their own flesh; and they shall be drunken with their own blood as with sweet wine; and all flesh shall know that I the Lord am thy Savior and thy Redeemer, the Mighty One of Jacob.

١٥ وَمَنْ لَا يُؤْمِنُونَ بِهِ سَيَهْلِكُونَ بِالنَّارِ وَالْعَاصِفَةِ وَبِالزَّلَازِلِ وَسَفْكِ
الدَّمَاءِ وَالْوَبَاءِ وَالْمَجَاعَةِ. وَسَيَعْلَمُونَ أَنَّ الرَّبَّ هُوَ اللَّهُ، قُدُّوسٌ
إِسْرَائِيلَ.

١٦ أَفَتُسَلَبُ الْعَنِيمَةُ مِنَ الْجَبَّارِ؟ أَوْ يُفْلَتِ الْأَسْرَى مِنْ قَبْضَةِ
الْمَنْصُورِ؟

١٧ لَكِنَّ هَذَا مَا يَقُولُهُ الرَّبُّ، حَتَّى أَسْرَى الْجَبَّارِ يُسَلَبُونَ، وَتُسْتَرَدُّ
الْعَنِيمَةُ مِنَ الْعَاتِي؛ لِأَنَّ الرَّبَّ الْقَدِيرَ سَيُنْقِذُ شَعْبَ عَهْدِهِ. لِأَنَّ هَذَا
مَا يَقُولُهُ الرَّبُّ: أُخَاصِمُ مُخَاصِمِيكَ—

١٨ وَأُطْعِمُ مُضْطَهْدِيكَ لُحُومَ أَجْسَادِهِمْ؛ يَسْكُرُونَ بِدَمِهِمْ كَمَا
يَشْرَبُ خَمْرًا؛ فَيَعْلَمُ كُلُّ ذِي جَسَدٍ أَنَّي أَنَا الرَّبُّ مُخَلِّصُكَ وَفَادِيكَ،
إِلَهُ يَعْقُوبَ الْقَدِيرَ.

Yea, for thus saith the Lord: Have I put thee away, or have I cast thee off forever? For thus saith the Lord: Where is the bill of your mother's divorcement? To whom have I put thee away, or to which of my creditors have I sold you? Yea, to whom have I sold you? Behold, for your iniquities have ye sold yourselves, and for your transgressions is your mother put away.

Wherefore, when I came, there was no man; when I called, yea, there was none to answer. O house of Israel, is my hand shortened at all that it cannot redeem, or have I no power to deliver? Behold, at my rebuke I dry up the sea, I make their rivers a wilderness and their fish to stink because the waters are dried up, and they die because of thirst.

I clothe the heavens with blackness, and I make sackcloth their covering.

The Lord God hath given me the tongue of the learned, that I should know how to speak a word in season unto thee, O house of Israel. When ye are weary he waketh morning by morning. He waketh mine ear to hear as the learned.

The Lord God hath opened mine ear, and I was not rebellious, neither turned away back.

I gave my back to the smiter, and my cheeks to them that plucked off the hair. I hid not my face from shame and spitting.

For the Lord God will help me, therefore shall I not be confounded. Therefore have I set my face like a flint, and I know that I shall not be ashamed.

And the Lord is near, and he justifieth me. Who will contend with me? Let us stand together. Who is mine adversary? Let him come near me, and I will smite him with the strength of my mouth.

For the Lord God will help me. And all they who shall condemn me, behold, all they shall wax old as a garment, and the moth shall eat them up.

Who is among you that feareth the Lord, that obeyeth the voice of his servant, that walketh in darkness and hath no light?

Behold all ye that kindle fire, that compass yourselves about with sparks, walk in the light of your fire and in the sparks which ye have kindled. This shall ye have of mine hand—ye shall lie down in sorrow.

١ أَجَلٌ، هَذَا مَا يَقُولُهُ الرَّبُّ: هَلْ تَرَكْتُمْ أَوْ طَرَدْتُمْ إِلَى الْأَبَدِ؟ فَهَذَا مَا يَقُولُهُ الرَّبُّ: أَيْنَ كِتَابِ طَلَاقِ أُمَّكُمْ؟ لِمَنْ تَرَكْتُمْ أَوْ لِمَنْ مِنْ دَائِيَّيْ بَعَثْتُمْ؟ أَجَلٌ، لِمَنْ بَعَثْتُمْ؟ قَدْ بَعَثْتُمْ أَنْفُسَكُمْ مِنْ أَجْلِ آتَامِكُمْ، وَمِنْ أَجْلِ تَعْدِيَاتِكُمْ قَدْ طَلَقْتُمْ أُمَّكُمْ.

٢ إِذَا حِينٌ جِئْتُ لَمْ يَكُنْ هُنَاكَ إِنْسَانٌ؛ عِنْدَمَا نَادَيْتُ، أَجَلٌ، لَمْ يَكُنْ هُنَاكَ مُجِيبٌ. يَا بَيْتَ إِسْرَائِيلَ، هَلْ يَدِي قَاصِرَةٌ عَنِ الْهَدَاءِ؟ أَلَيْسَ فِيَّ قُوَّةٌ لِلْإِنْقَازِ؟ هَا أَنَا بِرَجْرَتِي أَجْفَفُ الْبَحْرَ وَأَحْوَلُ أَنْهَارَهَا إِلَى صَحْرَاءَ وَيَبْتِنُ سَمَكُهَا بِسَبَبِ جَفَافِ الْمِيَاهِ، فَيَمُوتُ مِنَ الْعَطَشِ.

٣ أَلْبَسُ السَّمَاوَاتِ بِالظُّلْمَةِ وَأَجْعَلُ الْمَسْحَ غِطَاءَهَا.

٤ أَعْطَانِي السَّيِّدُ الرَّبُّ لِسَانَ الْمُتَعَلِّمِينَ لِأَعْرِفَ كَيْفَ أَكَلِمَكُمْ فِي وَقْتِهِ، يَا بَيْتَ إِسْرَائِيلَ. عِنْدَمَا تَكَلِّونَ يُفِيقُ فِي كُلِّ صَبَاحٍ. وَيُوقِظُ أُذُنِي حَتَّى أَسْمَعَ كَالْمُتَعَلِّمِينَ.

٥ قَدْ فَتَحَ السَّيِّدُ الرَّبُّ أُذُنِي فَلَمْ أَتَمَرَّدْ أَوْ أَتَرَاجَعَ إِلَى الْوَرَاءِ.

٦ أَعْطَيْتُ ظَهْرِي لِلصَّارِبِ، وَخَدَّيْ لِلنَّاتِفِينَ. لَمْ أُسْتَرْ وَجْهِي عَنِ الْعَارِ وَالْبُضْقِ.

٧ لِأَنَّ السَّيِّدَ الرَّبَّ يُعِينُنِي فَلَنْ أَخْزَى، لِذَلِكَ تَبَّتْ وَجْهِي كَالصَّوَانِ، وَأَنَا عَالِمٌ أَنَّنِي لَنْ أَخْزَى.

٨ وَالرَّبُّ قَرِيبٌ وَهُوَ يُبَرِّرُنِي. مَنْ يُخَاصِمُنِي؟ لِيَقِفْ مَعًا. مَنْ هُوَ خَصْمِي؟ فَلْيَقْتَرِبْ مِنِّي، فَأَضْرِبْهُ بِقُوَّةِ فَمِي.

٩ لِأَنَّ السَّيِّدَ الرَّبَّ يُعِينُنِي. وَكُلُّ الَّذِينَ يُدِينُونَنِي، هَا هُمْ جَمِيعًا يَبْلَوْنَ كَتُوبًا، وَالْعُثُ يَأْكُلُهُمْ.

١٠ مَنْ مِنْكُمْ يَخَافُ الرَّبَّ وَيَطِيعُ صَوْتَ خَادِمِهِ وَيَسْلُكُ فِي الظُّلْمَةِ بِلا نُورٍ؟

١١ يَا جَمِيعَ مُوقِدِي النَّارِ، الْمُوقِدِينَ لِأَنْفُسِهِمْ مَسَاعِلَ، امشوا فِي نُورِ نِيرَانِكُمْ، وَعَلَى وَهْجٍ مَسَاعِلِكُمْ الَّتِي أَوْقَدْتُمُوهَا. وَهَذَا مَا تَنَالُونَهُ مِنْ يَدِي—تَضْطَجِعُونَ فِي الْأَسَى.

2 Nephi 8

٢ نافي ٨

Hearken unto me, ye that follow after righteousness. Look unto the rock from whence ye are hewn, and to the hole of the pit from whence ye are digged.

Look unto Abraham, your father, and unto Sarah, she that bare you; for I called him alone, and blessed him.

For the Lord shall comfort Zion, he will comfort all her waste places; and he will make her wilderness like Eden, and her desert like the garden of the Lord. Joy and gladness shall be found therein, thanksgiving and the voice of melody.

Hearken unto me, my people; and give ear unto me, O my nation; for a law shall proceed from me, and I will make my judgment to rest for a light for the people.

My righteousness is near; my salvation is gone forth, and mine arm shall judge the people. The isles shall wait upon me, and on mine arm shall they trust.

Lift up your eyes to the heavens, and look upon the earth beneath; for the heavens shall vanish away like smoke, and the earth shall wax old like a garment; and they that dwell therein shall die in like manner. But my salvation shall be forever, and my righteousness shall not be abolished.

Hearken unto me, ye that know righteousness, the people in whose heart I have written my law, fear ye not the reproach of men, neither be ye afraid of their revilings.

For the moth shall eat them up like a garment, and the worm shall eat them like wool. But my righteousness shall be forever, and my salvation from generation to generation.

Awake, awake! Put on strength, O arm of the Lord; awake as in the ancient days. Art thou not he that hath cut Rahab, and wounded the dragon?

Art thou not he who hath dried the sea, the waters of the great deep; that hath made the depths of the sea a way for the ransomed to pass over?

Therefore, the redeemed of the Lord shall return, and come with singing unto Zion; and everlasting joy and holiness shall be upon their heads; and they shall obtain gladness and joy; sorrow and mourning shall flee away.

١ اسْتَمِعُوا إِلَيَّ يَا طَالِبِي الْبِرِّ. أَنْظُرُوا إِلَى الصَّخْرَةِ الَّتِي قُطِعْتُمْ مِنْهَا، وَإِلَى الْمَجْرِ الَّذِي مِنْهُ اقْتُلِعْتُمْ.

٢ أَنْظُرُوا إِلَى إِبْرَاهِيمَ أَبِيكُمْ وَإِلَى سَارَةَ الَّتِي وَلَدْتَكُمْ، لِأَنِّي دَعَوْتُهُ وَحَدَّهُ، وَبَارَكْتُهُ.

٣ لِأَنَّ الرَّبَّ يُعْزِي صِهْيُونَ وَيُعْزِي خِرْبَهَا؛ وَيَجْعَلُ بَرِّيَّتَهَا كَجَنَّةِ عَدْنٍ وَصَحْرَاءَهَا كَجَنَّةِ الرَّبِّ. يَوْجَدُ فِيهَا الْفَرْحَ وَالسَّرُورَ وَالشُّكْرَ وَصَوْتِ الثَّرْنِيمِ.

٤ أَضْغُوا إِلَيَّ يَا شَعْبِي، وَأَنْصِتُوا إِلَيَّ يَا أُمَّتِي، لِأَنَّ الشَّرِيعَةَ تَخْرُجُ مِنْ عِنْدِي، وَعَدْلِي أَجْعَلُهُ نَوْرًا لِلشُّعُوبِ.

٥ بَرِّي قَرِيبٌ؛ تَجَلَّى خَلَاصِي وَذِرَاعِي تَقْضِي لِلشُّعُوبِ. تَنْتَظِرُنِي الْجُزُرُ وَتَثِقُ بِذِرَاعِي.

٦ إِرْفَعُوا عْيُونَكُمْ إِلَى السَّمَاوَاتِ، وَأَنْظُرُوا إِلَى الْأَرْضِ مِنْ تَحْتِ؛ لِأَنَّ السَّمَاوَاتِ تَزُولُ كَدُخَانٍ، وَالْأَرْضُ كَتُوبٍ تَبْلَى؛ وَكَذَلِكَ يَبِيدُ سُكَّانُهَا. لَكِنَّ خَلَاصِي يَكُونُ إِلَى الْأَبَدِ، وَبَرِّي لَا يَنْتَهِي.

٧ أَضْغُوا إِلَيَّ يَا عَارِفِي الْبِرِّ، أَيُّهَا الَّذِينَ كَتَبْتُ شَرِيعَتِي فِي قُلُوبِهِمْ. لَا تَخَافُوا مِنْ تَغْيِيرِ النَّاسِ وَلَا تَرْتَاعُوا مِنْ شَتَائِمِهِمْ.

٨ لِأَنَّ الْعُتَّ يَأْكُلُهُمْ مِثْلَ تَوْبٍ، وَيَقْرِضُهُمُ السَّوسُ مِثْلَ صُوفٍ، أَمَّا بَرِّي فَسَيَدُومُ إِلَى الْأَبَدِ، وَخَلَاصِي مِنْ جِيلٍ إِلَى جِيلٍ.

٩ اسْتَنْقِظِي، اسْتَنْقِظِي، الْبِسِي قُوَّةٌ يَا ذِرَاعَ الرَّبِّ؛ اسْتَنْقِظِي كَمَا فِي الْأَيَّامِ الْقَدِيمَةِ. أَلَسَتْ مِنْ قَطْعِ رَهَبٍ وَطَعْنِ الثَّنِينِ؟

١٠ أَلَسَتْ مَنْ جَفَّفَ الْبَحْرَ، مِيَاهَ الْمَحِيطِ الْعَظِيمِ، وَجَعَلَتْ أَعْمَاقَ الْبَحْرِ طَرِيقًا لِعُبُورِ الْمَفْدِيِّينَ؟

١١ لِيذَا سَيَرْجِعُ مَفْدِيُو الرَّبِّ، وَيَأْتُونَ إِلَى صِهْيُونَ بِتَرْنِيمٍ؛ وَعَلَى رُؤُوسِهِمْ فَرْحٌ وَقِدَاسَةٌ أَبَدِيَّةٌ؛ يُدْرِكُونَ بِهَجَّةٍ وَسُرُورًا؛ يَهْرَبُ الْحُزْنُ وَالشَّنْهُدُ بَعِيدًا.

I am he; yea, I am he that comforteth you. Behold, who art thou, that thou shouldst be afraid of man, who shall die, and of the son of man, who shall be made like unto grass?

And forgettest the Lord thy maker, that hath stretched forth the heavens, and laid the foundations of the earth, and hast feared continually every day, because of the fury of the oppressor, as if he were ready to destroy? And where is the fury of the oppressor?

The captive exile hasteneth, that he may be loosed, and that he should not die in the pit, nor that his bread should fail.

But I am the Lord thy God, whose waves roared; the Lord of Hosts is my name.

And I have put my words in thy mouth, and have covered thee in the shadow of mine hand, that I may plant the heavens and lay the foundations of the earth, and say unto Zion: Behold, thou art my people.

Awake, awake, stand up, O Jerusalem, which hast drunk at the hand of the Lord the cup of his fury— thou hast drunken the dregs of the cup of trembling wrung out—

And none to guide her among all the sons she hath brought forth; neither that taketh her by the hand, of all the sons she hath brought up.

These two sons are come unto thee, who shall be sorry for thee—thy desolation and destruction, and the famine and the sword—and by whom shall I comfort thee?

Thy sons have fainted, save these two; they lie at the head of all the streets; as a wild bull in a net, they are full of the fury of the Lord, the rebuke of thy God.

Therefore hear now this, thou afflicted, and drunken, and not with wine:

Thus saith thy Lord, the Lord and thy God pleadeth the cause of his people; behold, I have taken out of thine hand the cup of trembling, the dregs of the cup of my fury; thou shalt no more drink it again.

But I will put it into the hand of them that afflict thee; who have said to thy soul: Bow down, that we may go over—and thou hast laid thy body as the ground and as the street to them that went over.

١٢ أَنَا، أَنَا هُوَ الَّذِي يُعَزِّيكُمْ، فَمَنْ أَنْتِ حَتَّى تَخْشِي مِنْ إِنْسَانٍ فَإِنَّ،
وَمِنْ ابْنِ آدَمَ الَّذِي يَذُبُّ كَالْعُشْبِ؟

١٣ وَتَنْسِينَ الرَّبَّ صَانِعَكَ الَّذِي بَسَطَ السَّمَاوَاتِ وَوَضَعَ أَسَاسَاتِ
الْأَرْضِ، وَتَخَافِينَ كُلَّ يَوْمٍ مِنْ غَضَبِ الْمُضَاقِقِ كَمَا لَوْ كَانَ مُوشِكًا
عَلَى تَذْمِيرِكَ؟ أَيْنَ هُوَ غَضَبُ الْمُضَاقِقِ؟

١٤ قَرِيبًا يُطَلِّقُ الْأَسِيرَ فَلَا يَمُوتُ فِي الْجُبِّ وَلَا يَفْتَقِرُ إِلَى الْخُبْزِ.

١٥ لَكِنَ أَنَا الرَّبُّ إِلَهُكَ الَّذِي هَدَرْتَ أَمْوَالَهُ؛ رَبُّ الْجُنُودِ اسْمِي.

١٦ وَجَعَلْتُ كَلَامِي فِي فَمِكَ، وَسَتَرْتُكَ فِي ظِلِّ يَدِي، لِأَعْرِسَ
السَّمَاوَاتِ فِي مَوْضِعِهَا وَأَضَعُ أَسَاسَاتِ الْأَرْضِ، وَأَقُولُ لِصِهْيُونَ:
أَنْتِ شَعْبِي.

١٧ اسْتَيْقِظِي، اسْتَيْقِظِي، انْهَضِي يَا أُورُشَلِيمَ، الَّتِي تَجَرَّعَتْ مِنْ يَدِ
الرَّبِّ كَأْسَ غَضَبِهِ—شَرِبَتْ كَأْسَ التَّرْتُّحِ الْمُعْتَصِرَةِ—

١٨ وَلَا يُوْجَدُ مَنْ يَقُودُهَا بَيْنَ كُلِّ الْأَبْنَاءِ الَّذِينَ وَلَدَتْهُمْ، وَلَا مَنْ يَأْخُذُ
بِيَدِهَا مِنْ كُلِّ الْبَنِيْنَ الَّذِينَ رَبَّتْهُمْ.

١٩ جَاءَكَ هَذَا الْإِنْبَانُ؛ فَمَنْ يَزُوتُ لَكَ خَرَابِكَ وَدَمَارِكَ وَالْمَجَاعَةَ
وَالسَّيْفَ، وَيَمْنُ أَعْرَبِكَ؟

٢٠ قَدْ كَلَّ أَبْنَاؤُكَ، مَا عَدَا هَذَيْنِ؛ يَضْطَجِعُونَ عِنْدَ رَأْسِ كُلِّ شَارِعٍ؛
كَوَعَلٍ وَقَعَ فِي شَبَكَةٍ، يَمْتَلِنُونَ مِنْ غَضَبِ الرَّبِّ وَمِنْ زَجْرِ إِلَهِكَ.

٢١ لِذَلِكَ اسْمَعِي هَذَا الْآنَ أَيُّهَا الْبَائِسَةُ، وَالسَّكْرَى مِنْ غَيْرِ حَمْرِ:

٢٢ هَذَا مَا يَقُولُهُ رَبُّكَ: سَيِّدُكَ الرَّبُّ يُدَافِعُ عَنْ دَعْوَى شَعْبِهِ؛ هَا أَنَا قَدْ
أَخَذْتُ مِنْ يَدِكَ كَأْسَ التَّرْتُّحِ، حَتَّى كَأْسَ غَضَبِي؛ وَلَنْ تَشْرَبِي مِنْهَا
فِيمَا بَعْدُ.

٢٣ وَلَكِنْ أَضَعُهَا فِي يَدِ مُعَدِّبَيْكَ الَّذِينَ قَالُوا لَكَ: إِنَّحْنِي لِنَعْبُرَ.
فَوَضَعْتَ ظَهْرَكَ لَهُمْ كَالْأَرْضِ، وَكَالطَّرِيقِ لِمَنْ يَسْبِرُونَ عَلَيْهِ.

Awake, awake, put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem, the holy city; for henceforth there shall no more come into thee the uncircumcised and the unclean.

Shake thyself from the dust; arise, sit down, O Jerusalem; loose thyself from the bands of thy neck, O captive daughter of Zion.

٢٤ اسْتَيْقِظِي، اسْتَيْقِظِي الْبِسِي قُوَّتِكَ يَا صِهْيُونَ، الْبِسِي ثِيَابَ
جَمَالِكَ يَا أُورُشَلِيمَ، الْمَدِينَةَ الْمُقَدَّسَةَ، إِذْ لَنْ يَدْخُلَكَ أَغْلَفٌ وَلَا
نَجَسٌ بَعْدَ الْيَوْمِ.

٢٥ أَنْفُضِي عَنْكَ الْعُبَارَ؛ قُومِي وَاجْلِسِي يَا أُورُشَلِيمَ؛ حُلِّي السَّلَاسِلَ
عَنْ عُنُقِكَ، أَيُّهَا الْمَسْبِيَّةُ ابْنَةُ صِهْيُونَ.

2 Nephi 9

And now, my beloved brethren, I have read these things that ye might know concerning the covenants of the Lord that he has covenanted with all the house of Israel—

That he has spoken unto the Jews, by the mouth of his holy prophets, even from the beginning down, from generation to generation, until the time comes that they shall be restored to the true church and fold of God; when they shall be gathered home to the lands of their inheritance, and shall be established in all their lands of promise.

Behold, my beloved brethren, I speak unto you these things that ye may rejoice, and lift up your heads forever, because of the blessings which the Lord God shall bestow upon your children.

For I know that ye have searched much, many of you, to know of things to come; wherefore I know that ye know that our flesh must waste away and die; nevertheless, in our bodies we shall see God.

Yea, I know that ye know that in the body he shall show himself unto those at Jerusalem, from whence we came; for it is expedient that it should be among them; for it behooveth the great Creator that he suffereth himself to become subject unto man in the flesh, and die for all men, that all men might become subject unto him.

For as death hath passed upon all men, to fulfil the merciful plan of the great Creator, there must needs be a power of resurrection, and the resurrection must needs come unto man by reason of the fall; and the fall came by reason of transgression; and because man became fallen they were cut off from the presence of the Lord.

Wherefore, it must needs be an infinite atonement—save it should be an infinite atonement this corruption could not put on incorruption. Wherefore, the first judgment which came upon man must needs have remained to an endless duration. And if so, this flesh must have laid down to rot and to crumble to its mother earth, to rise no more.

٢ نافي ٩

١ لَقَدْ قَرَأْتُ لَكُمْ هَذِهِ الْأُمُورَ، يَا إِخْوَتِي الْأَحِبَّاءَ، كَيْ تَعْلَمُوا مَا يَتَعَلَّقُ بِعُهُودِ الرَّبِّ الَّتِي تَعَاهَدَ بِهَا مَعَ جَمِيعِ بَيْتِ إِسْرَائِيلَ—

٢ أَنَّهُ كَلَّمَ الْيَهُودَ بِقَمِ أَنْبِيَائِهِ الْقَدِيسِينَ مُنْذُ الْبَدْءِ، مِنْ جِيلٍ إِلَى جِيلٍ، إِلَى أَنْ يَأْتِيَ الْوَقْتُ الَّذِي يُسْتَعَادُونَ فِيهِ إِلَى كُنْيَسَةِ اللَّهِ وَحَظِيرَتِهِ الْحَقِيقِيَّةِ؛ عِنْدَئِذٍ سَيُجْمَعُونَ إِلَى مَوْطِنِهِمْ وَأَرَاذِي مِيرَاثِهِمْ، وَيَسْكُنُونَ فِي كُلِّ أَرَاذِي مَوْعِدِهِمْ.

٣ يَا إِخْوَتِي الْأَحِبَّاءَ، إِنِّي أَكَلِّمُكُمْ بِهَذِهِ الْأُمُورِ كَيْ تَبْتَهِجُوا وَتَرْفَعُوا رُؤُوسَكُمْ إِلَى الْأَبَدِ بِسَبَبِ الْبَرَكَاتِ الَّتِي سَيُنْعِمُ بِهَا السَّيِّدُ الرَّبُّ عَلَى أَوْلَادِكُمْ.

٤ لِأَنِّي أَعْلَمُ أَنَّ الْكَثِيرِينَ مِنْكُمْ فَتَشُوا كَثِيرًا لِيَعْرِفُوا الْأُمُورَ الْآتِيَّةَ؛ لِذَلِكَ فَإِنِّي أَعْلَمُ أَنَّكُمْ تَعْرِفُونَ أَنَّ أَجْسَادَنَا سَتَبْلَى وَتَمُوتُ؛ وَمَعَ ذَلِكَ فَإِنَّا سَنَرَى اللَّهَ فِي أَجْسَادِنَا.

٥ أَجَلٌ، أَعْلَمُ أَنَّكُمْ تَعْرِفُونَ أَنَّهُ سَوْفَ يُظْهِرُ نَفْسَهُ فِي الْجَسَدِ لِأَهْلِ أُورُشَلِيمَ الَّتِي مِنْهَا جِئْنَا؛ فَإِنَّهُ مِنَ الضَّرُورِيِّ أَنْ يَخْدُثَ ذَلِكَ بَيْنَهُمْ؛ فَإِنَّهُ يَجْدُرُ بِالْخَالِقِ الْعَظِيمِ أَنْ يَسْمَحَ لِنَفْسِهِ بِأَنْ يَخْضَعَ لِلْبَشَرِ فِي الْجَسَدِ وَأَنْ يَمُوتَ لِأَجْلِ كُلِّ الْبَشَرِ، كَيْ يُضِيحَ كُلَّ الْبَشَرِ خَاضِعِينَ لَهُ.

٦ فَلِأَنَّ الْمَوْتَ قُضِيَ عَلَى جَمِيعِ الْبَشَرِ، لِتَحْقِيقِ الْخِطَةِ الرَّحِيمَةِ لِلْخَالِقِ الْعَظِيمِ، فَإِنَّهُ لَا بُدَّ أَنْ تَكُونَ هُنَاكَ قُوَّةٌ لِلْقِيَامَةِ، وَالْقِيَامَةُ لَا بُدَّ أَنْ تَأْتِيَ إِلَى الْبَشَرِ بِسَبَبِ السَّقُوطِ؛ وَالسَّقُوطُ أَتَى بِسَبَبِ النَّعْدِي؛ وَلِأَنَّ الْبَشَرَ أَصْبَحُوا سَاقِطِينَ فَإِنَّهُمْ قَدْ قُطِعُوا مِنْ حَضْرَةِ الرَّبِّ.

٧ لِذَا فَلَا بُدَّ أَنْ تَكُونَ كَفَّارَةٌ لَا مُتَنَاهِيَّةً—فَإِنْ لَمْ تَكُنِ الْكَفَّارَةُ لَا مُتَنَاهِيَّةً فَإِنَّ هَذَا الْفَسَادَ لَا يُمَكِّنُهُ أَنْ يَلْبَسَ عَدَمَ الْفَسَادِ. لِذَا فَإِنَّ الدَّيْنُونَةَ الْأُولَى الَّتِي أَصَابَتْ الْإِنْسَانَ كَانَتْ لَا بُدَّ لَهَا أَنْ تَسْتَمِرَّ إِلَى الْأَبَدِ. وَلَوْ كَانَتْ ذَلِكَ، لَكَانَ هَذَا الْجَسَدُ حَتْمًا يُدْفَنُ لِيَفْسِدَ وَيُنْحَلُ فِي أُمِّهِ الْأَرْضِ، وَلَا يَقُومُ مِنْ بَعْدِ.

O the wisdom of God, his mercy and grace! For behold, if the flesh should rise no more our spirits must become subject to that angel who fell from before the presence of the Eternal God, and became the devil, to rise no more.

And our spirits must have become like unto him, and we become devils, angels to a devil, to be shut out from the presence of our God, and to remain with the father of lies, in misery, like unto himself; yea, to that being who beguiled our first parents, who transformeth himself nigh unto an angel of light, and stirreth up the children of men unto secret combinations of murder and all manner of secret works of darkness.

O how great the goodness of our God, who prepareth a way for our escape from the grasp of this awful monster; yea, that monster, death and hell, which I call the death of the body, and also the death of the spirit.

And because of the way of deliverance of our God, the Holy One of Israel, this death, of which I have spoken, which is the temporal, shall deliver up its dead; which death is the grave.

And this death of which I have spoken, which is the spiritual death, shall deliver up its dead; which spiritual death is hell; wherefore, death and hell must deliver up their dead, and hell must deliver up its captive spirits, and the grave must deliver up its captive bodies, and the bodies and the spirits of men will be restored one to the other; and it is by the power of the resurrection of the Holy One of Israel.

O how great the plan of our God! For on the other hand, the paradise of God must deliver up the spirits of the righteous, and the grave deliver up the body of the righteous; and the spirit and the body is restored to itself again, and all men become incorruptible, and immortal, and they are living souls, having a perfect knowledge like unto us in the flesh, save it be that our knowledge shall be perfect.

Wherefore, we shall have a perfect knowledge of all our guilt, and our uncleanness, and our nakedness; and the righteous shall have a perfect knowledge of their enjoyment, and their righteousness, being clothed with purity, yea, even with the robe of righteousness.

٨ يَا لِحِكْمَةِ اللَّهِ وَرَحْمَتِهِ وَنِعْمَتِهِ! فَإِنَّهُ لَوْ لَمْ يَثْمُ الْجَسَدُ ثَانِيَةً لَكَانَ عَلَى أَرْوَاحِنَا أَنْ تَخْضَعَ لِدَلِكِ الْمَلَاكِ الَّذِي سَقَطَ مِنْ حَضْرَةِ الْإِلَهِ الْأَبَدِيِّ، وَأَصْبَحَ إِبْلِيسَ، فَلَا يَقُومُ مِنْ بَعْدُ.

٩ وَلَا صَبَحَتْ أَرْوَاحُنَا مِثْلَهُ، وَلَا صَبَحْنَا أَبَالِسَةً، وَمَلَائِكَةً لِإِبْلِيسَ، فَنَظَرْدُ مِنْ حَضْرَةِ إِلَهِنَا، لِنَبْقَى مَعَ أَبِي الْأَكَاذِبِ فِي بُؤْسِ مِثْلِ بُؤْسِهِ؛ أَجَلٌ، ذَلِكَ الْكَائِنِ الَّذِي أَغْوَى أَبَوَيْنَا الْأَوَّلَيْنِ، وَالَّذِي يَغَيِّرُ نَفْسَهُ إِلَى شِبْهِ مَلَاكِكَ مِنْ نُورٍ، وَيُحَرِّضُ أَبْنَاءَ الْبَشَرِ فِي ائْتِلَافَاتٍ سِرِّيَّةٍ عَلَى الْقَتْلِ وَكُلِّ نَوْعٍ مِنْ أَعْمَالِ الظُّلْمَةِ السَّرِّيَّةِ.

١٠ مَا أَعْظَمَ صَلَاحَ إِلَهِنَا الَّذِي يُعِدُّ طَرِيقًا لِنَقْلِكَ مِنْ قَبْضَةِ هَذَا الْوَحْشِ الرَّهِيْبِ؛ أَجَلٌ، ذَلِكَ الْوَحْشِ، الْمَوْتِ وَالْجَحِيمِ، الَّذِي أَدْعُوهُ مَوْتِ الْجَسَدِ وَأَيْضًا مَوْتِ الرُّوحِ.

١١ وَبَسَبَبِ طَرِيقِ خَلَاصِ إِلَهِنَا، قُدَّوِسِ إِسْرَائِيلَ، فَإِنَّ هَذَا الْمَوْتِ الَّذِي تَكَلَّمْتُ عَنْهُ، وَالَّذِي هُوَ الْمَوْتِ الْجَسَدِيِّ، يُسَلِّمُ مَوْتَاهُ؛ وَذَلِكَ الْمَوْتِ هُوَ الْقَبْرِ.

١٢ وَهَذَا الْمَوْتِ الَّذِي عَنْهُ تَكَلَّمْتُ، وَالَّذِي هُوَ الْمَوْتِ الرُّوحِيِّ، سَيُسَلِّمُ مَوْتَاهُ؛ وَهَذَا الْمَوْتِ الرُّوحِيِّ هُوَ الْجَحِيمِ؛ لِذَا، فَإِنَّ عَلَى الْجَحِيمِ وَالْمَوْتِ أَنْ يُسَلِّمَا مَوْتَاهُمَا، فَعَلَى الْجَحِيمِ أَنْ يُسَلِّمَ أَرْوَاحَهُ إِلَى الْمَأْسُورَةِ، وَعَلَى الْقَبْرِ أَنْ يُسَلِّمَ أَجْسَادَهُ الْمَأْسُورَةَ، فَتُسْتَعَادَ أَجْسَادُ الْبَشَرِ وَأَرْوَاحُهُمْ إِلَى بَعْضِهَا الْبَعْضِ؛ وَذَلِكَ بِقُوَّةِ قِيَامَةِ قُدَّوِسِ إِسْرَائِيلَ.

١٣ مَا أَعْظَمَ خَطَّةَ إِلَهِنَا! فَمِنْ جِهَةِ أُخْرَى فَإِنَّ عَلَى جَنَّةِ اللَّهِ أَنْ تُسَلِّمَ أَرْوَاحَ الْأَبْرَارِ، وَعَلَى الْقَبْرِ أَنْ يُسَلِّمَ أَجْسَادَ الْأَبْرَارِ؛ وَيُسْتَعَادَ الْجَسَدَ وَالرُّوحَ لِيَعْضِهُمَا مَرَّةً أُخْرَى، وَيُصْبِحَ الْبَشَرُ جَمِيعًا غَيْرَ قَابِلِينَ لِلْفَسَادِ وَخَالِدِينَ وَنُفُوسًا حَيَّةً ذَاتَ مَعْرِفَةٍ كَامِلَةٍ مِثْلُنَا فِي الْجَسَدِ إِلَّا أَنْ مَعْرِفَتُنَا سَتَكُونُ كَامِلَةً.

١٤ لِذَا فَإِنَّهُ سَتَكُونُ لَدَيْنَا مَعْرِفَةٌ كَامِلَةٌ بِكُلِّ ذُنُوبِنَا، وَكُلِّ نَجَاسَاتِنَا وَعُزْرِنَا؛ وَسَيَكُونُ لِلْأَبْرَارِ مَعْرِفَةٌ كَامِلَةٌ بِكُلِّ سُرُورِهِمْ وَبِرَّهِمْ لِأَنَّهُمْ مُكْتَسِبِينَ بِالطَّهَارَةِ، أَجَلٌ، بِتُوبِ الْبِرِّ.

And it shall come to pass that when all men shall have passed from this first death unto life, insomuch as they have become immortal, they must appear before the judgment-seat of the Holy One of Israel; and then cometh the judgment, and then must they be judged according to the holy judgment of God.

And assuredly, as the Lord liveth, for the Lord God hath spoken it, and it is his eternal word, which cannot pass away, that they who are righteous shall be righteous still, and they who are filthy shall be filthy still; wherefore, they who are filthy are the devil and his angels; and they shall go away into everlasting fire, prepared for them; and their torment is as a lake of fire and brimstone, whose flame ascendeth up forever and ever and has no end.

O the greatness and the justice of our God! For he executeth all his words, and they have gone forth out of his mouth, and his law must be fulfilled.

But, behold, the righteous, the saints of the Holy One of Israel, they who have believed in the Holy One of Israel, they who have endured the crosses of the world, and despised the shame of it, they shall inherit the kingdom of God, which was prepared for them from the foundation of the world, and their joy shall be full forever.

O the greatness of the mercy of our God, the Holy One of Israel! For he delivereth his saints from that awful monster the devil, and death, and hell, and that lake of fire and brimstone, which is endless torment.

O how great the holiness of our God! For he knoweth all things, and there is not anything save he knows it.

And he cometh into the world that he may save all men if they will hearken unto his voice; for behold, he suffereth the pains of all men, yea, the pains of every living creature, both men, women, and children, who belong to the family of Adam.

And he suffereth this that the resurrection might pass upon all men, that all might stand before him at the great and judgment day.

And he commandeth all men that they must repent, and be baptized in his name, having perfect faith in the Holy One of Israel, or they cannot be saved in the kingdom of God.

١٥ وَبَعْدَ أَنْ يَغْبِرَ جَمِيعُ الْبَشَرِ مِنْ هَذَا الْمَوْتِ الْأَوَّلِ إِلَى الْحَيَاةِ، وَيُضْبِحُوا خَالِدِينَ، عَلَيْهِمْ أَنْ يَمْتَلُوا أَمَامَ عَرْشِ دَيْنُونَةِ قُدُوسِ إِسْرَائِيلَ؛ ثُمَّ تَأْتِي الدَّيْنُونَةُ، وَعِنْدَهَا يَجِبُ أَنْ يُدَانُوا حَسَبَ أَحْكَامِ اللَّهِ الْمُقَدَّسَةِ.

١٦ وَأَقْسِمُ بِالرَّبِّ الْحَيِّ (لِأَنَّ السَّيِّدَ الرَّبَّ بِهِذَا تَكَلَّمْتُ، وَهِيَ كَلِمَتُهُ الْأَبَدِيَّةُ الَّتِي لَا يُمْكِنُ أَنْ تَزُولَ) أَنَّ مَنْ هُمْ أَبْرَارًا يَبْقَوْنَ أَبْرَارًا، وَمَنْ هُمْ نَجِسُونَ يَبْقَوْنَ نَجِسِينَ بِإِلَازِمٍ؛ لِذَلِكَ، فَإِنَّ النَّجْسِينَ هُمْ إِنْ لَيْسَ وَمَلَانِكْتُهُ، وَسَيُطْرَحُونَ فِي نَارٍ أَبَدِيَّةٍ أُعِدَّتْ لَهُمْ؛ وَعَذَابُهُمْ هُوَ مِثْلُ بُحَيْرَةِ مِنَ النَّارِ وَالْكَبْرِيتِ يَتَصَاعَدُ لَهَا إِلَى أَبَدِ الْأَبَدِينَ وَلَا نِهَآيَةَ لَهُ.

١٧ يَا لِعَظَمَةِ إِلَهِنَا وَعَدَالَتِهِ! فَهُوَ يَنْفُذُ جَمِيعَ كَلِمَاتِهِ، وَهِيَ قَدْ صَدَرَتْ عَنْ فَمِهِ، وَشَرِيعَتُهُ يَجِبُ أَنْ تُتِمَّ.

١٨ لَكِنَّ الْأَبْرَارَ، الَّذِينَ قَدَّسَهُمْ قُدُوسُ إِسْرَائِيلَ، الَّذِينَ آمَنُوا بِقُدُوسِ إِسْرَائِيلَ، وَتَحَمَّلُوا صُلْبَانَ الْعَالَمِ، وَاحْتَقَرُوا عَارَهُ، فَإِنَّهُمْ سَيَرْتَوْنَ مَلَكُوتَ اللَّهِ الَّذِي أُعِدَّ لَهُمْ مِنْذُ تَأْسِيسِ الْعَالَمِ، وَسَيَكُونُ فَرْحُهُمْ كَامِلًا إِلَى الْأَبَدِ.

١٩ يَا لِعَظَمَةِ رَحْمَةِ إِلَهِنَا، قُدُوسِ إِسْرَائِيلَ! فَإِنَّهُ يُنْجِي قَدِيسِيهِ مِنْ إِنْلَيْسَ، ذَلِكَ الْوَحْشِ الرَّهِيْبِ، وَمِنْ الْمَوْتِ وَالْجَحِيمِ وَبُحَيْرَةِ النَّارِ وَالْكَبْرِيتِ تِلْكَ، وَهِيَ عَذَابٌ لَا مُتْنَاهُ.

٢٠ يَا لِعَظَمَةِ قَدَاسَةِ إِلَهِنَا! فَهُوَ يَعْلَمُ كُلَّ شَيْءٍ، وَلَا يُوْجَدُ شَيْءٌ إِلَّا وَيَعْلَمُهُ.

٢١ وَهُوَ يَجِيءُ إِلَى الْعَالَمِ كَيْ يُخَلِّصَ جَمِيعَ الْبَشَرِ إِذَا أُضْعِفُوا لِصَوْتِهِ؛ فَإِنَّهُ يَتَأَلَّمُ بِالْأَمِّ جَمِيعَ الْبَشَرِ، أَجَلًا، أَلَامَ كُلِّ كَائِنٍ حَيٍّ، مِنَ الرِّجَالِ وَالنِّسَاءِ وَالْأَطْفَالِ الَّذِينَ يَنْتَمُونَ إِلَى عَائِلَةِ آدَمَ.

٢٢ وَهُوَ يَتَأَلَّمُ بِهِذَا كَيْ تَأْتِيَ الْقِيَامَةُ لِجَمِيعِ الْبَشَرِ، كَيْ يَقِفَ الْجَمِيعُ أَمَامَهُ فِي يَوْمِ الدَّيْنُونَةِ الْعَظِيمِ.

٢٣ وَهُوَ يُوْصِي جَمِيعَ الْبَشَرِ بِأَنْ يَتُوبُوا، وَيَعْتَمِدُوا بِاسْمِهِ، مُؤْمِنِينَ إِيمَانًا كَامِلًا بِقُدُوسِ إِسْرَائِيلَ، وَإِلَّا فَلَنْ يُمَكِّنَهُمْ أَنْ يَخْلُصُوا فِي مَلَكُوتِ اللَّهِ.

And if they will not repent and believe in his name, and be baptized in his name, and endure to the end, they must be damned; for the Lord God, the Holy One of Israel, has spoken it.

Wherefore, he has given a law; and where there is no law given there is no punishment; and where there is no punishment there is no condemnation; and where there is no condemnation the mercies of the Holy One of Israel have claim upon them, because of the atonement; for they are delivered by the power of him.

For the atonement satisfieth the demands of his justice upon all those who have not the law given to them, that they are delivered from that awful monster, death and hell, and the devil, and the lake of fire and brimstone, which is endless torment; and they are restored to that God who gave them breath, which is the Holy One of Israel.

But wo unto him that has the law given, yea, that has all the commandments of God, like unto us, and that transgresseth them, and that wasteth the days of his probation, for awful is his state!

O that cunning plan of the evil one! O the vainness, and the frailties, and the foolishness of men! When they are learned they think they are wise, and they hearken not unto the counsel of God, for they set it aside, supposing they know of themselves, wherefore, their wisdom is foolishness and it profiteth them not. And they shall perish.

But to be learned is good if they hearken unto the counsels of God.

But wo unto the rich, who are rich as to the things of the world. For because they are rich they despise the poor, and they persecute the meek, and their hearts are upon their treasures; wherefore, their treasure is their god. And behold, their treasure shall perish with them also.

And wo unto the deaf that will not hear; for they shall perish.

Wo unto the blind that will not see; for they shall perish also.

Wo unto the uncircumcised of heart, for a knowledge of their iniquities shall smite them at the last day.

٢٤ وَإِنْ لَمْ يَتُوبُوا وَيُؤْمِنُوا بِاسْمِهِ وَيَعْتَمِدُوا بِاسْمِهِ وَيَتَّبِعُوا إِلَى
الْأُنْهَاءِ، فَلَا بَدَّ أَنْ يُدَانُوا؛ لِأَنَّ السَّيِّدَ الرَّبَّ، قُدُّوسَ إِسْرَائِيلَ، بِهَذَا
تَكَلَّمَ.

٢٥ لِذَلِكَ فَقَدْ أُعْطِيَ شَرِيعَةً؛ وَحَيْثُ لَا تَوْجُدُ شَرِيعَةً مُعْطَاةً لَا يَوْجَدُ
عِقَابٌ؛ وَحَيْثُ لَا يَوْجَدُ عِقَابٌ لَا تَوْجَدُ دَيْنُونَةٌ؛ وَحَيْثُ لَا تَوْجَدُ
دَيْنُونَةٌ فَإِنَّ مَرَايِمَ قُدُّوسِ إِسْرَائِيلَ تَسْرِي عَلَيْهِمْ بِسَبَبِ الْكُفَّارَةِ؛
فَإِنَّ قُوَّتَهُ تُنَجِّيهِمْ.

٢٦ فَالْكَفَّارَةُ تَفِي بِمَطَالِبِ عَدَالَتِهِ لِكُلِّ مَنْ لَمْ تُعْطِ الشَّرِيعَةَ لَهُمْ، كَمَا
تُنَجِّيهِمْ مِنْ ذَلِكَ الْوَحْشِ الرَّهِيْبِ، الْمَوْتِ وَالْجَحِيمِ وَإِبْلِيسَ
وَبُخَيْرَةَ النَّارِ وَالْكَبْرِيتِ، الَّتِي هِيَ عَذَابٌ لَا مَتْنَاهُ؛ وَيُسْتَعَادُونَ
إِلَى ذَلِكَ الْإِلَهِ الَّذِي أُعْطَاهُمْ نَفْسًا، وَهُوَ قُدُّوسُ إِسْرَائِيلَ.

٢٧ لَكِنْ وَيْلٌ لِمَنْ أُعْطِيَتْ لَهُ الشَّرِيعَةُ، أَجَلٌ، مَنْ تَكُونُ لَدَيْهِ وَصَايَا اللَّهِ
مِثْلَنَا وَيَتَعَدَّاهَا، وَمَنْ يَهْدِرُ أَيَّامَ اخْتِبَارِهِ، فَمُخِيفَةٌ هِيَ حَالَتُهُ!

٢٨ يَا لِمَكْرِ خَطَّةِ السَّرِيرِ! يَا لِعُرُورِ الْبَشَرِ وَخِيْلَانِهِمْ وَحِمَاقَتِهِمْ! عِنْدَمَا
يُضْبِحُونَ مُتَعَلِّمِينَ فَإِنَّهُمْ يَعْتَقِدُونَ أَنَّهُمْ حُكَمَاءٌ وَلَا يُضْغَوْنَ
لِمَشُورَةِ اللَّهِ، فَهُمْ يَضْعُونَهَا جَانِبًا مُفْتَرِضِينَ أَنَّهُمْ يَعْلَمُونَ
بِأَنْفُسِهِمْ؛ لِذَلِكَ، فَإِنَّ حِكْمَتَهُمْ حِمَاقَةٌ وَلَا تَنْفَعُهُمْ، وَسَيَهْلِكُونَ.

٢٩ لَكِنْ أَنْ يَكُونُوا مُتَعَلِّمِينَ فَهَذَا حَسَنٌ إِنْ أَضْعَوْا لِمَشُورَاتِ اللَّهِ.

٣٠ وَلَكِنْ وَيْلٌ لِلْأَغْنِيَاءِ الَّذِينَ هُمْ أَغْنِيَاءُ فِيمَا يَخْصُ هَذَا الْعَالَمَ.
فَلِأَنَّهُمْ أَغْنِيَاءُ فَإِنَّهُمْ يَحْتَقِرُونَ الْفُقَرَاءَ، وَيَضْطَّهِدُونَ الْوُدْعَاءَ،
وَقُلُوبُهُمْ عَلَى كُنُوزِهِمْ؛ لِذَلِكَ فَإِنَّ كُنُوزَهُمْ هِيَ إِلَهُهُمْ. وَإِنَّ كُنُوزَهُمْ
سَتَهْلِكُ مَعَهُمْ.

٣١ وَيْلٌ لِلصَّمِّ الَّذِينَ يَأْبُونَ أَنْ يَسْمَعُوا؛ لِأَنَّهُمْ يَهْلِكُونَ.

٣٢ وَيْلٌ لِلْعُمِيِّ الَّذِينَ يَأْبُونَ أَنْ يُبْصِرُوا؛ لِأَنَّهُمْ يَهْلِكُونَ كَذَلِكَ.

٣٣ وَيْلٌ لِعُلْفِ الْقُلُوبِ فَإِنَّ الْمَعْرِفَةَ بِشُرُورِهِمْ سَتَضْرِبُهُمْ فِي الْيَوْمِ
الْأَخِيرِ.

Wo unto the liar, for he shall be thrust down to hell.

Wo unto the murderer who deliberately killeth, for he shall die.

Wo unto them who commit whoredoms, for they shall be thrust down to hell.

Yea, wo unto those that worship idols, for the devil of all devils delighteth in them.

And, in fine, wo unto all those who die in their sins; for they shall return to God, and behold his face, and remain in their sins.

O, my beloved brethren, remember the awfulness in transgressing against that Holy God, and also the awfulness of yielding to the enticings of that cunning one. Remember, to be carnally-minded is death, and to be spiritually-minded is life eternal.

O, my beloved brethren, give ear to my words. Remember the greatness of the Holy One of Israel. Do not say that I have spoken hard things against you; for if ye do, ye will revile against the truth; for I have spoken the words of your Maker. I know that the words of truth are hard against all uncleanness; but the righteous fear them not, for they love the truth and are not shaken.

O then, my beloved brethren, come unto the Lord, the Holy One. Remember that his paths are righteous. Behold, the way for man is narrow, but it lieth in a straight course before him, and the keeper of the gate is the Holy One of Israel; and he employeth no servant there; and there is none other way save it be by the gate; for he cannot be deceived, for the Lord God is his name.

And whoso knocketh, to him will he open; and the wise, and the learned, and they that are rich, who are puffed up because of their learning, and their wisdom, and their riches—yea, they are they whom he despiseth; and save they shall cast these things away, and consider themselves fools before God, and come down in the depths of humility, he will not open unto them.

But the things of the wise and the prudent shall be hid from them forever—yea, that happiness which is prepared for the saints.

٣٤ وَيَلُ لِّلْكَاذِبِ لِأَنَّهُ سَيُطْرَحُ فِي الْجَحِيمِ.

٣٥ وَيَلُ لِّلْقَاتِلِ الَّذِي عَمَدًا يَقْتُلُ لِأَنَّهُ يَمُوتُ.

٣٦ وَيَلُ لِمَنْ يَزْتَكِبُونَ الرُّنَى فَإِنَّهُمْ يُطْرَحُونَ فِي الْجَحِيمِ.

٣٧ أَجَلٌ، وَيَلُ لِلَّذِينَ يَعْبُدُونَ الْأَصْنَامَ، فَإِنَّ شَيْطَانَ كُلَّ الشَّيَاطِينِ يَبْتَهِجُ بِهِمْ.

٣٨ وَفِي الْخِتَامِ، وَيَلُ لِكُلِّ الَّذِينَ يَمُوتُونَ فِي خَطَايَاهُمْ؛ لِأَنَّهُمْ يَرْجِعُونَ إِلَى اللَّهِ، وَيَرَوْنَ وَجْهَهُ، وَيَبْقُونَ فِي خَطَايَاهُمْ.

٣٩ يَا إِخْوَتِي الْأَجْبَاءَ، تَذَكَّرُوا فِطَاعَةَ التَّعَدِّي عَلَى ذَلِكَ الْأَلِهَةِ الْقُدُوسِ، وَأَيْضًا فِطَاعَةَ الْإِنْقِيَادِ لِإِعْرَاءَاتِ ذَلِكَ الْمَاكِرِ. تَذَكَّرُوا أَنَّ اهْتِمَامَ الْجَسَدِ هُوَ مَوْتُ وَأَنَّ اهْتِمَامَ الرُّوحِ هُوَ حَيَاةٌ أَبَدِيَّةٌ.

٤٠ يَا إِخْوَتِي الْأَجْبَاءَ، أَعْبِرُوا أَدْنَا لِكَلِمَاتِي. تَذَكَّرُوا عَظَمَةَ قُدُوسِ إِسْرَائِيلَ. لَا تَقُولُوا إِنِّي تَكَلَّمْتُ بِأَمُورٍ صَعْبَةٍ؛ لِأَنَّكُمْ إِنْ فَعَلْتُمْ فَإِنَّكُمْ تَحْتَقِرُونَ الْحَقَّ؛ فَإِنِّي تَكَلَّمْتُ بِكَلِمَاتٍ صَائِعِكُمْ. وَإِنِّي أَعْلَمُ أَنَّ كَلِمَاتِ الْحَقِّ صَعْبَةٌ ضِدَّ كُلِّ نَجَاسَةٍ؛ لَكِنَّ الْأَبْرَارَ لَا يَخَافُونَهَا لِأَنَّهُمْ يُحِبُّونَ الْحَقَّ وَلَا يَزْتَعِدُونَ.

٤١ إِذَا، يَا إِخْوَتِي الْأَجْبَاءَ، تَعَالَوْا إِلَى الرَّبِّ الْقُدُوسِ. تَذَكَّرُوا أَنَّ طَرِيقَهُ بَارَةٌ. إِنَّ طَرِيقَ الْإِنْسَانِ صَيِّقَةٌ لَكِنَّهَا تَمْتَدُّ مُسْتَقِيمَةً أَمَامَهُ، وَحَارِسُ الْبَابِ هُوَ قُدُوسُ إِسْرَائِيلَ؛ وَهُوَ لَا يَسْتَأْجِرُ هُنَاكَ خَادِمًا؛ وَلَيْسَ هُنَاكَ طَرِيقٌ آخَرَ إِلَّا مِنْ خِلَالِ الْبَابِ؛ لِأَنَّهُ لَا يُمَكِّنُ لَهُ أَنْ يُخَدَعَ لِأَنَّ السَّيِّدَ الرَّبَّ هُوَ اسْمُهُ.

٤٢ وَمَنْ يَفْرَعُ يَفْتَحْ لَهُ؛ أَمَّا الْحُكَمَاءُ وَالْمُتَعَلِّمُونَ وَمَنْ هُمْ أَغْنِيَاءَ، الْمُتَكَبِّرُونَ بِسَبَبِ تَعْلِيمِهِمْ وَحِكْمَتِهِمْ وَثَرَوَتِهِمْ—أَجَلٌ، أَوْلِيكَ هُمْ الَّذِينَ يَحْتَقِرُهُمْ؛ وَإِنْ لَمْ يَتَّخِلُوا عَنْ هَذِهِ الْأُمُورِ، وَيَحْسَبُوا أَنْفُسَهُمْ حَمَقَى أَمَامَ اللَّهِ، وَيَنْزِلُوا فِي أَعْمَاقِ الْإِتِّضَاعِ، فَإِنَّهُ لَنْ يَفْتَحَ لَهُمْ.

٤٣ بَلْ يُخْفَى عَنْهُمْ مَا هُوَ لِلْحُكَمَاءِ وَالْعُقَلَاءِ إِلَى الْأَبَدِ، أَيِ تِلْكَ السَّعَادَةِ الَّتِي أُعِدَّتْ لِلْقُدَيْسِينَ.

O, my beloved brethren, remember my words. Behold, I take off my garments, and I shake them before you; I pray the God of my salvation that he view me with his all-searching eye; wherefore, ye shall know at the last day, when all men shall be judged of their works, that the God of Israel did witness that I shook your iniquities from my soul, and that I stand with brightness before him, and am rid of your blood.

O, my beloved brethren, turn away from your sins; shake off the chains of him that would bind you fast; come unto that God who is the rock of your salvation.

Prepare your souls for that glorious day when justice shall be administered unto the righteous, even the day of judgment, that ye may not shrink with awful fear; that ye may not remember your awful guilt in perfectness, and be constrained to exclaim: Holy, holy are thy judgments, O Lord God Almighty—but I know my guilt; I transgressed thy law, and my transgressions are mine; and the devil hath obtained me, that I am a prey to his awful misery.

But behold, my brethren, is it expedient that I should awake you to an awful reality of these things? Would I harrow up your souls if your minds were pure? Would I be plain unto you according to the plainness of the truth if ye were freed from sin?

Behold, if ye were holy I would speak unto you of holiness; but as ye are not holy, and ye look upon me as a teacher, it must needs be expedient that I teach you the consequences of sin.

Behold, my soul abhorreth sin, and my heart delighteth in righteousness; and I will praise the holy name of my God.

Come, my brethren, every one that thirsteth, come ye to the waters; and he that hath no money, come buy and eat; yea, come buy wine and milk without money and without price.

Wherefore, do not spend money for that which is of no worth, nor your labor for that which cannot satisfy. Hearken diligently unto me, and remember the words which I have spoken; and come unto the Holy One of Israel, and feast upon that which perisheth not, neither can be corrupted, and let your soul delight in fatness.

٤٤ يا إِخْوَتِي الْأَجْبَاءَ، تَذَكَّرُوا كَلِمَاتِي. إِنِّي أَخْلَعُ ثِيَابِي وَأَنْفُضُهَا أَمَامَكُمْ؛ وَأَصْلِي لِإِلَهِ خَلَاصِي كَيْ يَنْظُرَ إِلَيَّ بِعَيْنِهِ الَّتِي تَفْحَصُ الْكُلَّ؛ لِذَا فَإِنَّكُمْ سَتَعْلَمُونَ فِي الْيَوْمِ الْأَخِيرِ، عِنْدَمَا يُدَانُ جَمِيعُ الْبَشَرِ عَلَى أَعْمَالِهِمْ، أَنَّ إِلَهَ إِسْرَائِيلَ قَدْ شَهِدَ بِأَنِّي نَفَضْتُ آثَامَكُمْ عَنْ نَفْسِي، وَأَنْتِي أَقِفُ بِإِشْرَاقِ أَمَامِهِ وَقَدْ تَبَرَّأْتُ مِنْ دِمِكُمْ.

٤٥ يا إِخْوَتِي الْأَجْبَاءَ، ابْتَعِدُوا عَنْ خَطَايَاكُمْ؛ أَنْفُضُوا قَيْودَ الَّذِي يَسْعَى إِلَى إِحْكَامِ وَثَاقِكُمْ؛ تَعَالَوْا إِلَى ذَلِكَ الْإِلَهِ فَهُوَ صَخْرَةُ خَلَاصِكُمْ.

٤٦ أَعِدُوا أَنْفُسَكُمْ لِذَلِكَ الْيَوْمِ الْمُهَيْبِ الَّذِي فِيهِ يُنْفِذُ اللَّهُ الْعَدَالَهَ لِلْأَبْرَارِ، يَوْمَ الدِّينُونَةِ، لِكَيْلَا تَنْقَبِضُوا فِي خَوْفِ مَرُوعٍ؛ كَيْلَا تَتَذَكَّرُوا ذَنْبَكُمْ الْمُرُوعَ بِكَمَالٍ، وَكَيْلَا تُضْطَرُّوا أَنْ تَهْتَفُوا: مُقَدَّسَةٌ، مُقَدَّسَةٌ أَحْكَامُكَ، أَيُّهَا السَّيِّدُ الرَّبُّ الْجَبَّارُ—لِكِنِّي أَعْرِفُ ذَنْبِي؛ فَإِنِّي قَدْ تَعَدَيْتُ شَرِيعَتَكَ، وَتَعَدَّيَاتِي تَخْصُنِي؛ وَإِبْلِيسُ قَدْ ظَفَرَ بِي، وَأَنَا فَرِيسَةٌ لِبُؤْسِهِ الْمُخِيبِ.

٤٧ لَكِنْ يَا إِخْوَتِي، هَلْ مِنْ الضَّرُورِيِّ أَنْ أَتْبَهَكُمْ لِلْحَقِيقَةِ الْمُخِيبَةِ لِهَذِهِ الْأُمُورِ؟ أَكُنْتُ أَعْدَبُ نَفُوسَكُمْ لَوْ كَانَتْ أَذْهَانُكُمْ طَاهِرَةً؟ أَكُنْتُ أَصَارِحُكُمْ طَبَقًا لِيُضَوِّحَ الْحَقُّ لَوْ كُنْتُمْ بِلَا خَطِيئَةٍ؟

٤٨ إِنْ كُنْتُمْ مُقَدَّسِينَ لَتَكَلِّمْتُ إِلَيْكُمْ عَنِ الْقَدَاسَةِ؛ وَلَكِنْ بِمَا أَنَّكُمْ لَسْتُمْ مُقَدَّسِينَ، وَبِمَا أَنَّكُمْ تَنْظُرُونَ إِلَيَّ كَمُعَلِّمٍ، فَلَا بُدَّ أَنْ أَعَلِّمَكُمْ عَوَاقِبَ الْخَطِيئَةِ.

٤٩ إِنَّ نَفْسِي تَكَرَّهُ الْخَطِيئَةَ، وَقَلْبِي يَبْتَهَجُ بِالرَّبِّ؛ وَسَأَسْبِحُ اسْمَ إِلَهِ الْقُدُوسِ.

٥٠ تَعَالَوْا يَا إِخْوَتِي، يَا كُلَّ الْعِطَاشِ، تَعَالَوْا إِلَى الْمِيَاهِ؛ وَمَنْ لَيْسَ لَدَيْهِ مَالٌ، تَعَالَوْا اشْتَرُوا وَكُلُوا؛ أَجَلْ، تَعَالَوْا وَاشْتَرُوا حَمْرًا وَحَلِيبًا بِمَا مَالٍ وَلَا ثَمَنٍ.

٥١ لِذَلِكَ، لَا تُنْفِقُوا الْمَالَ عَلَى مَا لَا قِيمَةَ لَهُ، وَلَا تَعْمَلُوا لِأَجْلِ مَا لَا يُشْبِعُ. أَضْغُوا إِلَيَّ بِجِدِّ وَتَذَكَّرُوا الْكَلِمَاتِ الَّتِي تَكَلَّمْتُ بِهَا؛ وَتَعَالَوْا إِلَى قُدُوسِ إِسْرَائِيلَ، وَتَلَذُّوا بِمَا لَا يَفْنَى أَوْ يَفْسِدُ، وَلَتَبْتَهَجُ نَفُوسُكُمْ بِالذِّسَمِ.

Behold, my beloved brethren, remember the words of your God; pray unto him continually by day, and give thanks unto his holy name by night. Let your hearts rejoice.

And behold how great the covenants of the Lord, and how great his condescensions unto the children of men; and because of his greatness, and his grace and mercy, he has promised unto us that our seed shall not utterly be destroyed, according to the flesh, but that he would preserve them; and in future generations they shall become a righteous branch unto the house of Israel.

And now, my brethren, I would speak unto you more; but on the morrow I will declare unto you the remainder of my words. Amen.

٥٢ يَا إِخْوَتِي الْأَجْبَاءَ، تَذَكَّرُوا كَلِمَاتِ إِلَهِكُمْ؛ صَلُّوا إِلَيْهِ بِاسْتِمْرَارٍ فِي النَّهَارِ، وَقَدِّمُوا الشُّكْرَ لِاسْمِهِ الْقُدُّوسِ فِي اللَّيْلِ. دَعُوا قُلُوبَكُمْ تَبْتَهِجُ.

٥٣ وَتَأَمَّلُوا عَظَمَةَ عُهُودِ الرَّبِّ، وَعَظَمَةَ تَنَازُلَاتِهِ لِأَجْلِ أَبْنَاءِ الْبَشَرِ؛ وَبِسَبَبِ عَظَمَتِهِ وَنِعْمَتِهِ وَرَحْمَتِهِ، فَقَدْ وَعَدَ بِأَنْ نَسْلَنَا لَنْ يَهْلِكَوا تَمَامًا حَسَبَ الْجَسَدِ، بَلْ سَيَحْفَظُهُمْ؛ وَفِي الْأَجْيَالِ الْمُقْبِلَةِ يَكُونُونَ غُصْنًا بَارًا لِبَيْتِ إِسْرَائِيلَ.

٥٤ وَالْآنَ، يَا إِخْوَتِي، أَوَدُّ أَنْ أَتَكَلَّمَ إِلَيْكُمْ بِالْمَزِيدِ؛ وَلَكِنْ فِي الْعَدِّ سَأَعْلِنُ إِلَيْكُمْ بَقِيَّةَ كَلِمَاتِي. آمِينَ.

2 Nephi 10

And now I, Jacob, speak unto you again, my beloved brethren, concerning this righteous branch of which I have spoken.

For behold, the promises which we have obtained are promises unto us according to the flesh; wherefore, as it has been shown unto me that many of our children shall perish in the flesh because of unbelief, nevertheless, God will be merciful unto many; and our children shall be restored, that they may come to that which will give them the true knowledge of their Redeemer.

Wherefore, as I said unto you, it must needs be expedient that Christ—for in the last night the angel spake unto me that this should be his name—should come among the Jews, among those who are the more wicked part of the world; and they shall crucify him—for thus it behooveth our God, and there is none other nation on earth that would crucify their God.

For should the mighty miracles be wrought among other nations they would repent, and know that he be their God.

But because of priestcrafts and iniquities, they at Jerusalem will stiffen their necks against him, that he be crucified.

Wherefore, because of their iniquities, destructions, famines, pestilences, and bloodshed shall come upon them; and they who shall not be destroyed shall be scattered among all nations.

But behold, thus saith the Lord God: When the day cometh that they shall believe in me, that I am Christ, then have I covenanted with their fathers that they shall be restored in the flesh, upon the earth, unto the lands of their inheritance.

And it shall come to pass that they shall be gathered in from their long dispersion, from the isles of the sea, and from the four parts of the earth; and the nations of the Gentiles shall be great in the eyes of me, saith God, in carrying them forth to the lands of their inheritance.

٢ نافي ١٠

١ وَالْآنَ أَنَا، يَعْقُوبُ، أَكَلِّمُكُمْ ثَانِيَةً، يَا إِخْوَتِي الْأَجْبَاءَ، بِخُصُوصِ ذَلِكَ الْعُصْنِ الْبَارِّ الَّذِي تَكَلَّمْتُ عَنْهُ.

٢ فَإِنَّ الْوَعْدَ الَّتِي حَصَلْنَا عَلَيْهَا هِيَ وَعْدٌ حَسَبَ الْجَسَدِ؛ لِذَلِكَ، وَحَسَبَ مَا أَظْهَرَ لِي فَإِنَّ الْكَثِيرِينَ مِنْ أبنَائِنَا سَيَهْلِكُونَ فِي الْجَسَدِ بِسَبَبِ عَدَمِ الْإِيمَانِ؛ وَمَعَ ذَلِكَ، فَإِنَّ اللَّهَ سَيَكُونُ رَحِيمًا بِالْكَثِيرِينَ، وَسَيُسْتَعَادُ أبنَائُنَا كَمَا يُقْبَلُوا إِلَى مَا يَمْنَحُهُمُ الْمَعْرِفَةَ الْحَقِيقِيَّةَ بِفَادِيهِمْ.

٣ لِذَلِكَ، كَمَا قُلْتُ لَكُمْ، مِنَ الصَّرُورِيِّ لِلْمَسِيحِ—فَفِي اللَّيْلَةِ الْمَاضِيَةِ أَخْبَرَنِي الْمَلَائِكَةُ أَنَّ هَذَا سَيَكُونُ اسْمُهُ—أَنْ يَأْتِيَ بَيْنَ الْيَهُودِ، الَّذِينَ هُمْ الْأَكْثَرُ إِنَّمَا فِي الْعَالَمِ؛ وَسَيَصَلِبُونَهُ—لِأَنَّ هَذَا تَحْتَمُّ عَلَى إِلَهِنَا، وَلَا تَوْجَدُ أُمَّةً أُخْرَى عَلَى الْأَرْضِ تَصَلِبُ إِلَهَهَا.

٤ فَلَوْ صُنِعَتِ الْمُعْجَزَاتُ الْعَظِيمَةُ بَيْنَ أُمَّةٍ أُخْرَى، لَتَابَوْا وَعَلِمُوا أَنَّهُ إِلَهُهُمْ.

٥ وَلَكِنْ بِسَبَبِ اخْتِيَالِ الْكَهَنَةِ وَأَنَامِهِمْ فَإِنَّ مَنْ هُمْ فِي أورشليم سَيَقْسُونَ رِقَابَهُمْ ضِدَّهُ فَيُصَلَّبُ.

٦ لِذَلِكَ، فَإِنَّ الْخَرَابَ وَالْمَجَاعَاتِ وَالْأُوبَيْتَةَ وَسَفْكَ الدَّمَاءِ تَجُلُ عَلَيْهِمْ بِسَبَبِ أَنَامِهِمْ؛ وَالَّذِينَ لَا يَهْلِكُونَ سَيَتَشَتَّتُونَ بَيْنَ كُلِّ الْأُمَّةِ.

٧ وَلَكِنْ هَكَذَا يَقُولُ السَّيِّدُ الرَّبُّ: عِنْدَمَا يَأْتِي الْيَوْمُ الَّذِي فِيهِ يُؤْمِنُونَ بِي، وَيَأْتِي أَنَا الْمَسِيحُ، فَإِنِّي عَاهَدْتُ آبَاءَهُمْ بِأَنَّهُمْ سَيُسْتَعَادُونَ فِي الْجَسَدِ عَلَى الْأَرْضِ إِلَى أَرْضِي مِيرَاتِهِمْ.

٨ وَيَحْدُثُ أَنَّهُمْ يُجْمَعُونَ مِنْ شَتَاتِهِمُ الطَّوِيلِ مِنْ جَزَائِرِ الْبَحْرِ، وَمِنْ أَرْكَانِ الْأَرْضِ الْأَرْبَعَةِ؛ وَتَنْعَظُمُ شُعُوبُ الْأُمَّةِ فِي عَيْنِي بِحَمَلِهِمْ لَهُمْ إِلَى أَرْضِي مِيرَاتِهِمْ، يَقُولُ اللَّهُ.

Yea, the kings of the Gentiles shall be nursing fathers unto them, and their queens shall become nursing mothers; wherefore, the promises of the Lord are great unto the Gentiles, for he hath spoken it, and who can dispute?

But behold, this land, said God, shall be a land of thine inheritance, and the Gentiles shall be blessed upon the land.

And this land shall be a land of liberty unto the Gentiles, and there shall be no kings upon the land, who shall raise up unto the Gentiles.

And I will fortify this land against all other nations.

And he that fighteth against Zion shall perish, saith God.

For he that raiseth up a king against me shall perish, for I, the Lord, the king of heaven, will be their king, and I will be a light unto them forever, that hear my words.

Wherefore, for this cause, that my covenants may be fulfilled which I have made unto the children of men, that I will do unto them while they are in the flesh, I must needs destroy the secret works of darkness, and of murders, and of abominations.

Wherefore, he that fighteth against Zion, both Jew and Gentile, both bond and free, both male and female, shall perish; for they are they who are the whore of all the earth; for they who are not for me are against me, saith our God.

For I will fulfil my promises which I have made unto the children of men, that I will do unto them while they are in the flesh—

Wherefore, my beloved brethren, thus saith our God: I will afflict thy seed by the hand of the Gentiles; nevertheless, I will soften the hearts of the Gentiles, that they shall be like unto a father to them; wherefore, the Gentiles shall be blessed and numbered among the house of Israel.

Wherefore, I will consecrate this land unto thy seed, and them who shall be numbered among thy seed, forever, for the land of their inheritance; for it is a choice land, saith God unto me, above all other lands, wherefore I will have all men that dwell thereon that they shall worship me, saith God.

٩ أَجَلٌ، يَكُونُ مُلُوكُ الْأُمَمِ آبَاءَهُمُ الْمُرَبِّينَ، وَمَلِكَاثُهُمْ أُمَّهَاتِهِمْ
الْمُرْضِعَاتُ؛ لِذَلِكَ فَإِنَّ وَعُودَ الرَّبِّ عَظِيمَةٌ لِلْأُمَمِ لِأَنَّهُ بِهَا تَكَلَّمَ وَمَنْ
الَّذِي يُقَاوِمُهُ؟

١٠ وَلَكِنَّ هَذِهِ الْأَرْضَ، قَالَ اللَّهُ، سَتَكُونُ أَرْضَ مِيرَاثِكَ، وَسَيَتَبَارَكُ
الْأُمَمُ عَلَى الْأَرْضِ.

١١ وَسَتَكُونُ هَذِهِ الْأَرْضُ أَرْضَ حُرِّيَّةٍ لِلْأُمَمِ، وَلَنْ يَكُونَ هُنَاكَ مُلُوكٌ
عَلَى الْأَرْضِ يَقُومُونَ بَيْنَ الْأُمَمِ.

١٢ وَسَأَحْصِنُ هَذِهِ الْأَرْضَ ضِدَّ كُلِّ الْأُمَمِ الْأُخْرَى.

١٣ وَالَّذِي يُحَارِبُ صِهْيُونََ سَيَهْلِكُ، يَقُولُ اللَّهُ.

١٤ فَكُلُّ مَنْ يُقِيمُ ضِدِّي مَلِكًا سَيَهْلِكُ، لِأَنِّي أَنَا الرَّبُّ، مَلِكُ السَّمَاوَاتِ،
أَكُونُ مَلِكُهُمْ، وَأَكُونُ إِلَى الْأَبَدِ نُورًا لِمَنْ يَسْمَعُ كَلِمَاتِي.

١٥ وَلِهَذَا السَّبَبُ، كَيْ تَتَحَقَّقَ عَهْدِي الَّتِي قَطَعْتُهَا مَعَ أَبْنَاءِ الْبَشَرِ
الَّتِي سَأَتَمُّهَا لَهُمْ وَهُمْ لَا يَزَالُونَ فِي الْجَسَدِ، يَتَوَجَّبُ أَنْ أَهْلِكَ
الْأَعْمَالَ السَّرِيَّةَ مِنَ الظُّلْمَةِ وَالْقَتْلِ وَالرَّجَاسَاتِ.

١٦ لِذَلِكَ، فَإِنَّ مَنْ يُحَارِبُونَ صِهْيُونََ سَيَهْلِكُونَ: الْيَهُودُ وَالْأُمَمُ، الْعَبْدُ
وَالْحُرُّ، الذِّكْرُ وَالْأُنْثَى؛ لِأَنَّهُمْ عَاهِرَةٌ الْأَرْضِ كُلُّهَا؛ لِأَنَّ مَنْ لَيْسُوا
مَعِي فَهُمْ عَلَيَّ، يَقُولُ إِلَهنا.

١٧ فَإِنِّي سَأَفِي بِوَعْدِي الَّتِي قَطَعْتُهَا مَعَ أَبْنَاءِ الْبَشَرِ بِأَنِّي أَتَمُّهَا لَهُمْ
وَهُمْ فِي الْجَسَدِ—

١٨ لِذَلِكَ يَا إِخْوَتِي الْأَحِبَّاءَ، هُكَذَا يَقُولُ إِلَهنا: إِنِّي سَأَبْتَلِي نَسْلَكَ
عَلَى يَدِ الْأُمَمِ؛ وَمَعَ ذَلِكَ، فَإِنِّي سَأَرْفِقُ قُلُوبَ الْأُمَمِ لِيَكُونُوا
كَأَلَابِ لَهُمْ؛ لِذَلِكَ، فَإِنَّ الْأُمَمَ سَتَتَبَارَكُ وَتُحْصَى مَعَ بَيْتِ إِسْرَائِيلَ.

١٩ لِذَلِكَ، فَإِنِّي سَأَكْرِسُ هَذِهِ الْأَرْضَ لِنَسْلِكَ، وَلِكُلِّ مَنْ يُحْصُونَ مَعَ
نَسْلِكَ، إِلَى الْأَبَدِ، لِتَكُونَ أَرْضَ مِيرَاثِهِمْ، فَهِيَ أَرْضٌ مُخْتَارَةٌ، يَقُولُ
لِي اللَّهُ، فَوْقَ كُلِّ الْأَرْضِ الْأُخْرَى، لِذَلِكَ سَأُوصِي كُلَّ مَنْ
يَسْكُنُونَ فِيهَا أَنْ يَعْبُدُونِي، يَقُولُ اللَّهُ.

And now, my beloved brethren, seeing that our merciful God has given us so great knowledge concerning these things, let us remember him, and lay aside our sins, and not hang down our heads, for we are not cast off; nevertheless, we have been driven out of the land of our inheritance; but we have been led to a better land, for the Lord has made the sea our path, and we are upon an isle of the sea.

But great are the promises of the Lord unto them who are upon the isles of the sea; wherefore as it says isles, there must needs be more than this, and they are inhabited also by our brethren.

For behold, the Lord God has led away from time to time from the house of Israel, according to his will and pleasure. And now behold, the Lord remembereth all them who have been broken off, wherefore he remembereth us also.

Therefore, cheer up your hearts, and remember that ye are free to act for yourselves—to choose the way of everlasting death or the way of eternal life.

Wherefore, my beloved brethren, reconcile yourselves to the will of God, and not to the will of the devil and the flesh; and remember, after ye are reconciled unto God, that it is only in and through the grace of God that ye are saved.

Wherefore, may God raise you from death by the power of the resurrection, and also from everlasting death by the power of the atonement, that ye may be received into the eternal kingdom of God, that ye may praise him through grace divine. Amen.

٢٠ وَالْآنَ، يَا إِخْوَتِي الْأَحِبَّاءَ، نَظَرًا لِأَنَّ إِلَهَنَا الرَّحِيمَ مَنَحَنَا مَقْدَارَ هَذِهِ الْمَعْرِفَةِ الْعَظِيمَةِ عَنْ هَذِهِ الْأُمُورِ، دَعَوْنَا نَذْكُرُهُ، وَنَنْظُرَ خَطَايَانَا جَانِبًا، كَيْ لَا نَحْنِي رُؤُوسَنَا، فَإِنَّا لَسْنَا مَنبُودِينَ؛ وَمَعَ ذَلِكَ، فَإِنَّا ظَرَدْنَا مِنْ أَرْضِ مِيرَاثِنَا؛ وَلَكِنَّ اللَّهَ قَادَنَا إِلَى أَرْضٍ أَفْضَلَ، لِأَنَّ الرَّبَّ جَعَلَ الْبَحْرَ طَرِيقَنَا، وَنَحْنُ عَلَى إِحْدَى جَزَائِرِ الْبَحْرِ.

٢١ وَلَكِنْ عَظِيمَةٌ هِيَ وَعُودُ الرَّبِّ لِمَنْ هُمْ عَلَى جَزَائِرِ الْبَحْرِ؛ لِذَا، وَإِنَّمَا تَذَكَّرُ جَزَائِرَ، فَلَا بُدَّ أَنْ يَكُونَ هُنَاكَ أَكْثَرُ مِنْ جَزِيرَةٍ، وَيَسْكُنُ فِيهَا إِخْوَتُنَا أَيْضًا.

٢٢ فَإِنَّ السَّيِّدَ الرَّبَّ أَخْرَجَ مِنْ حِينٍ لِأَخَرٍ بَعْضًا مِنْ بَيْتِ إِسْرَائِيلَ حَسَبَ مَشِيئَتِهِ وَمَسْرَتِهِ. وَإِنَّ الرَّبَّ يَتَذَكَّرُ جَمِيعَ مَنْ قُطِعُوا، وَلِذَلِكَ فَهُوَ يَتَذَكَّرُنَا أَيْضًا.

٢٣ لِذَلِكَ، فَلْتَبْتَهِجْ قُلُوبَكُمْ، وَتَذَكَّرُوا أَنْكُمْ أَحْرَارٌ لِتَتَصَرَّفُوا بِأُمُورِكُمْ—لِتَخْتَارُوا طَرِيقَ الْمَوْتِ الْأَبَدِيِّ أَوْ طَرِيقَ الْحَيَاةِ الْأَبَدِيَّةِ.

٢٤ لِذَلِكَ يَا إِخْوَتِي الْأَحِبَّاءَ، تَصَالِحُوا مَعَ إِرَادَةِ اللَّهِ وَلَيْسَ مَعَ إِرَادَةِ إِنْجِسَ وَالْجَسَدِ؛ وَبَعْدَ أَنْ تَتَصَالِحُوا مَعَ اللَّهِ، تَذَكَّرُوا أَنْكُمْ لَا تَخْلُصُونَ إِلَّا بِنِعْمَةِ اللَّهِ وَفِيهَا.

٢٥ لِذَلِكَ، لِيَقْمَكُمُ اللَّهُ مِنَ الْمَوْتِ بِقُوَّةِ الْقِيَامَةِ، وَأَيْضًا مِنَ الْمَوْتِ الْأَبَدِيِّ بِقُوَّةِ الْكَفَّارَةِ، لِثَقْبَلُوا فِي مَلَكُوتِ اللَّهِ الْأَبَدِيِّ وَتَحْمَدُوهُ بِنِعْمَتِهِ الْإِلَهِيَّةِ. آمِينَ.

2 Nephi 11

And now, Jacob spake many more things to my people at that time; nevertheless only these things have I caused to be written, for the things which I have written sufficeth me.

And now I, Nephi, write more of the words of Isaiah, for my soul delighteth in his words. For I will liken his words unto my people, and I will send them forth unto all my children, for he verily saw my Redeemer, even as I have seen him.

And my brother, Jacob, also has seen him as I have seen him; wherefore, I will send their words forth unto my children to prove unto them that my words are true. Wherefore, by the words of three, God hath said, I will establish my word. Nevertheless, God sendeth more witnesses, and he proveth all his words.

Behold, my soul delighteth in proving unto my people the truth of the coming of Christ; for, for this end hath the law of Moses been given; and all things which have been given of God from the beginning of the world, unto man, are the typifying of him.

And also my soul delighteth in the covenants of the Lord which he hath made to our fathers; yea, my soul delighteth in his grace, and in his justice, and power, and mercy in the great and eternal plan of deliverance from death.

And my soul delighteth in proving unto my people that save Christ should come all men must perish.

For if there be no Christ there be no God; and if there be no God we are not, for there could have been no creation. But there is a God, and he is Christ, and he cometh in the fulness of his own time.

And now I write some of the words of Isaiah, that whoso of my people shall see these words may lift up their hearts and rejoice for all men. Now these are the words, and ye may liken them unto you and unto all men.

٢ نافي ١١

١ وَتَحَدَّثَ يَعْقُوبُ إِلَى شَعْبِي بِكَثِيرٍ مِنَ الْأُمُورِ حِينَئِذٍ؛ وَمَعَ ذَلِكَ فَقَدْ كَتَبْتُ هَذِهِ الْأُمُورَ فَقَطْ، فَلِأُمُورِ الَّتِي كَتَبْتُهَا تَكْفِينِي.

٢ وَالآنَ أَنَا، نَافِي، أَكْتُبُ الْمَزِيدَ مِنْ كَلِمَاتِ إِشْعِيَاءَ، لِأَنَّ نَفْسِي تَبْتَهِجُ بِأَقْوَالِهِ. لِأَنِّي سَأَطْبِقُ أَقْوَالَهُ عَلَى شَعْبِي، وَسَأُرْسِلُهَا إِلَى كُلِّ أَبْنَائِي، لِأَنَّهُ حَقًّا رَأَى فَادِيٍّ كَمَا رَأَيْتُهُ أَنَا.

٣ وَقَدْ رَأَى أَخِي يَعْقُوبُ أَيضًا كَمَا رَأَيْتُهُ أَنَا؛ لِذَلِكَ فَإِنِّي سَأُرْسِلُ أَقْوَالَهُ إِلَى أَبْنَائِي لِأُفَنِّعَهُمْ بِصِحَّةِ أَقْوَالِي. لِذَلِكَ، فَبِكَلِمَاتِ ثَلَاثَةٍ، قَالَ اللَّهُ، سَأَقِيمُ كَلِمَتِي. وَمَعَ ذَلِكَ يُرْسِلُ اللَّهُ الْمَزِيدَ مِنَ الشُّهُودِ، وَهُوَ يُؤَكِّدُ جَمِيعَ أَقْوَالِهِ.

٤ فَإِنَّ نَفْسِي تَبْتَهِجُ بِإِقْنَاعِ شَعْبِي بِحَقِيقَةِ مَجِيءِ الْمَسِيحِ؛ فَلِهَذِهِ الْعِلَاقَةِ أُعْطِيتُ شَرِيعَةَ مُوسَى؛ وَكُلَّ الْأُمُورِ الَّتِي مَنَحَهَا اللَّهُ لِلْإِنْسَانِ، مُنْذُ بَدَأَ الْعَالَمَ، تَرْمُزُ لِشَخْصِهِ.

٥ وَتَبْتَهِجُ نَفْسِي أَيضًا بِعُهُودِ الرَّبِّ الَّتِي قَطَعَهَا مَعَ آبَائِنَا؛ أَجَلْ، تَبْتَهِجُ نَفْسِي بِنِعْمَتِهِ وَبِعِدَالَتِهِ وَقُوَّتِهِ وَرَحْمَتِهِ فِي الْخِطَةِ الْعَظِيمَةِ وَالْأَبَدِيَّةِ لِلخَلَاصِ مِنَ الْمَوْتِ.

٦ وَتَبْتَهِجُ نَفْسِي بِإِقْنَاعِ شَعْبِي بِأَنَّهُ لَوْلَا مَجِيءُ الْمَسِيحِ لَهَلَكَ جَمِيعُ النَّاسِ حَتْمًا.

٧ فَلَوْ لَمْ يَكُنْ هُنَاكَ مَسِيحٌ لَمَا كَانَ هُنَاكَ إِلَهٌ؛ وَلَوْ لَمْ يَكُنْ هُنَاكَ إِلَهٌ لَمَا كُنَّا، إِذْ لَمَا كَانَ الْخَلْقُ مُمَكِّنًا. لَكِنَّ اللَّهَ مَوْجُودٌ، وَهُوَ الْمَسِيحُ، وَهُوَ يَأْتِي فِي مِلءِ زَمَانِهِ.

٨ وَالآنَ أَكْتُبُ بَعْضَ أَقْوَالِ إِشْعِيَاءَ، كَيْ تَرْتَفَعَ قُلُوبُ مَنْ يَرَى هَذِهِ الْكَلِمَاتِ مِنْ شَعْبِي وَتَبْتَهِجَ لِأَجْلِ جَمِيعِ الْبَشَرِ. وَهَذِهِ هِيَ الْأَقْوَالُ، وَيُمْكِنُكُمْ أَنْ تُطَبِّقُوهَا عَلَى أَنْفُسِكُمْ وَعَلَى النَّاسِ جَمِيعًا.

2 Nephi 12

٢ نافي ١٢

The word that Isaiah, the son of Amoz, saw concerning Judah and Jerusalem:

And it shall come to pass in the last days, when the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills, and all nations shall flow unto it.

And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths; for out of Zion shall go forth the law, and the word of the Lord from Jerusalem.

And he shall judge among the nations, and shall rebuke many people: and they shall beat their swords into plow-shares, and their spears into pruning-hooks—nation shall not lift up sword against nation, neither shall they learn war any more.

O house of Jacob, come ye and let us walk in the light of the Lord; yea, come, for ye have all gone astray, every one to his wicked ways.

Therefore, O Lord, thou hast forsaken thy people, the house of Jacob, because they be replenished from the east, and hearken unto soothsayers like the Philistines, and they please themselves in the children of strangers.

Their land also is full of silver and gold, neither is there any end of their treasures; their land is also full of horses, neither is there any end of their chariots.

Their land is also full of idols; they worship the work of their own hands, that which their own fingers have made.

And the mean man boweth not down, and the great man humbleth himself not, therefore, forgive him not.

O ye wicked ones, enter into the rock, and hide thee in the dust, for the fear of the Lord and the glory of his majesty shall smite thee.

And it shall come to pass that the lofty looks of man shall be humbled, and the haughtiness of men shall be bowed down, and the Lord alone shall be exalted in that day.

١ الْكَلِمَةُ الَّتِي رَأَاهَا إِشْعِيَاءُ بْنُ أَمُوصَ بِشَأْنِ يَهُودَا وَأُورُشَلِيمَ:

٢ وَيَحْدُثُ فِي الْأَيَّامِ الْأَخِيرَةِ أَنَّ جَبَلَ بَيْتِ الرَّبِّ يُبْنَى فِي أَعْلَى الْجِبَالِ، وَيَرْتَفِعُ فَوْقَ التَّلَالِ، وَتَنْدَفِعُ إِلَيْهِ كُلُّ الْأُمَمِ.

٣ وَسَتَأْتِي شُعُوبٌ كَثِيرَةٌ، وَيَقُولُونَ: هَلُمَّ نَصْعُدْ إِلَى جَبَلِ الرَّبِّ، إِلَى بَيْتِ إِلَهٍ يَعْقُوبَ؛ فَيُعَلِّمُنَا طَرِيقَهُ وَنَسْلُكُ فِي سُبُلِهِ؛ لِأَنَّ الشَّرِيعَةَ سَتَنْطَلِقُ مِنْ صِهْيُونَ، وَكَلِمَةُ الرَّبِّ مِنْ أُورُشَلِيمَ.

٤ فَيَفْضِي بَيْنَ الْأُمَمِ، وَيُوبِّخُ شُعُوبًا كَثِيرَةً؛ فَيَطْرُقُونَ سِوْفَهُمْ مَحَارِيثَ وَرِمَاحَهُمْ مَنَاجِلَ. لَا تَرْفَعُ أُمَّةٌ سَيْفًا عَلَى أُمَّةٍ، وَلَا يَتَعَلَّمُونَ الْحَرْبَ فِيمَا بَعْدَ.

٥ يَا بَيْتَ يَعْقُوبَ، هَلُمَّ نَسْلُكُ فِي نُورِ الرَّبِّ؛ أَجَلٌ، هَلِّمُوا، فَإِنَّكُمْ جَمِيعًا قَدْ ضَلَلْتُمْ، كُلُّ وَاحِدٍ إِلَى سُبُلِهِ الشَّرِيرَةِ.

٦ فَإِنَّكَ يَا رَبُّ قَدْ رَفَضْتَ شَعْبَكَ، بَيْتَ يَعْقُوبَ، لِأَنَّهُمْ امْتَلَأُوا مِنْ سِخْرِ الْمَشْرِيقِ وَيُصْغَوْنَ لِلْعَرَّافِينَ كَالْفِلِسْطِينِيِّينَ، وَيُعَاهِدُونَ أَوْلَادَ الْعُرَبَاءِ.

٧ وَامْتَلَأَتْ أَرْضُهُمْ فَضَّةً وَذَهَبًا، وَلَا حَدَّ لِكُنُوزِهِمْ؛ وَامْتَلَأَتْ أَرْضُهُمْ خَيْلًا وَمَرْكَبَاتِهِمْ لَا تُحْصَى.

٨ وَأَرْضُهُمْ مَلِيئَةٌ بِالْأَوْثَانِ. يَسْجُدُونَ لِعَمَلِ أَيْدِيهِمْ، مَا صَنَعْتَهُ أَصَابِعُهُمْ.

٩ وَلَا يَنْحِنِي الْإِنْسَانُ الدَّنِيءُ، وَلَا يَتَضَعُ الْإِنْسَانُ الْعَظِيمُ، فَلَا تَغْفِرُ لَهُ.

١٠ أَيُّهَا الْأَشْرَارُ، ادْخُلُوا إِلَى الصَّخْرَةِ وَاحْتَبِئُوا فِي الرَّمْلِ، لِأَنَّ هَيْبَةَ الرَّبِّ وَبَهَاءَ عَظَمَتِهِ تَضْرِبُكُمْ.

١١ وَيَكُونُ أَنَّ نَظْرَاتِ الْإِنْسَانِ الْمُتَشَامِخَةِ تَذُلُّ، وَتُخْزَى رِفْعَةُ النَّاسِ، وَيَتَعَظَّمُ الرَّبُّ وَحْدَهُ فِي ذَلِكَ الْيَوْمِ.

For the day of the Lord of Hosts soon cometh upon all nations, yea, upon every one; yea, upon the proud and lofty, and upon every one who is lifted up, and he shall be brought low.

Yea, and the day of the Lord shall come upon all the cedars of Lebanon, for they are high and lifted up; and upon all the oaks of Bashan;

And upon all the high mountains, and upon all the hills, and upon all the nations which are lifted up, and upon every people;

And upon every high tower, and upon every fenced wall;

And upon all the ships of the sea, and upon all the ships of Tarshish, and upon all pleasant pictures.

And the loftiness of man shall be bowed down, and the haughtiness of men shall be made low; and the Lord alone shall be exalted in that day.

And the idols he shall utterly abolish.

And they shall go into the holes of the rocks, and into the caves of the earth, for the fear of the Lord shall come upon them and the glory of his majesty shall smite them, when he ariseth to shake terribly the earth.

In that day a man shall cast his idols of silver, and his idols of gold, which he hath made for himself to worship, to the moles and to the bats;

To go into the clefts of the rocks, and into the tops of the ragged rocks, for the fear of the Lord shall come upon them and the majesty of his glory shall smite them, when he ariseth to shake terribly the earth.

Cease ye from man, whose breath is in his nostrils; for wherein is he to be accounted of?

١٢ فَإِنَّ لِرَبِّ الْجُنُودِ يَوْمًا يَأْتِي قَرِيبًا عَلَى كُلِّ الْأُمَّمِ، أَجَلٌ، عَلَى الْجَمِيعِ؛ أَجَلٌ، عَلَى الْمُتَشَامِيخِ وَالْمُتَكَبِّرِ، وَعَلَى كُلِّ مُتَعَالٍ، فَيُذَلُّ.

١٣ أَجَلٌ، وَيَأْتِي يَوْمُ الرَّبِّ عَلَى كُلِّ أَرَزِ لُبْنَانَ، لِأَنَّهُ عَالٍ وَمُرْتَفِعٌ؛ وَعَلَى كُلِّ بَلُوطِ بَاشَانَ؛

١٤ وَعَلَى كُلِّ الْجِبَالِ الْعَالِيَةِ، وَعَلَى كُلِّ التَّلَالِ، وَعَلَى كُلِّ الْأُمَّمِ الْمُتَعَالِيَةِ، وَعَلَى كُلِّ شَعْبٍ؛

١٥ وَعَلَى كُلِّ بُرْجِ عَالٍ وَعَلَى كُلِّ سَوْرٍ مَنِيعٍ؛

١٦ وَعَلَى كُلِّ سَفْنِ الْبَحْرِ، وَعَلَى كُلِّ سَفْنِ تَرْشِيشَ، وَعَلَى كُلِّ الصُّورِ النَّهِيجَةِ.

١٧ فَيُذَلُّ كِبْرِيَاءُ النَّاسِ، وَيُحَطَّمُ تَشَامُخُهُمْ؛ وَيَتَعَطَّمُ الرَّبُّ وَحْدَهُ فِي ذَلِكَ الْيَوْمِ.

١٨ وَتَزُولُ الْأَوْثَانُ بِالْكَامِلِ.

١٩ وَيَدْخُلُونَ فِي مَغَايِرِ الصُّخُورِ وَفِي حَفَائِرِ الْأَرْضِ، لِأَنَّ هَيْبَةَ الرَّبِّ وَبَهَاءَ عَظَمَتِهِ تَضْرِبُهُمْ، عِنْدَمَا يَقُومُ لِيُزَلِّزَ الْأَرْضَ.

٢٠ فِي ذَلِكَ الْيَوْمِ يَطْرَحُ الْإِنْسَانُ أَوْثَانَهُ الْفِضِّيَّةَ وَأَوْثَانَهُ الذَّهَبِيَّةَ، الَّتِي صَنَعَهَا لَهُ لِلسُّجُودِ، لِلْقَوَارِضِ وَالْحَفَافِيشِ؛

٢١ لِيَدْخُلَ فِي مَغَارَاتِ الصُّخُورِ وَفِي شُقُوقِهَا، لِأَنَّ هَيْبَةَ الرَّبِّ وَبَهَاءَ عَظَمَتِهِ تَضْرِبُهُمْ، عِنْدَمَا يَقُومُ لِيُزَلِّزَ الْأَرْضَ.

٢٢ كُفُّوا عَنِ الْإِنْسَانِ الَّذِي فِي أَنْفِهِ نَفْسٌ؛ فِيمَ يَنْفَعُ؟

2 Nephi 13

For behold, the Lord, the Lord of Hosts, doth take away from Jerusalem, and from Judah, the stay and the staff, the whole staff of bread, and the whole stay of water—

The mighty man, and the man of war, the judge, and the prophet, and the prudent, and the ancient;

The captain of fifty, and the honorable man, and the counselor, and the cunning artificer, and the eloquent orator.

And I will give children unto them to be their princes, and babes shall rule over them.

And the people shall be oppressed, every one by another, and every one by his neighbor; the child shall behave himself proudly against the ancient, and the base against the honorable.

When a man shall take hold of his brother of the house of his father, and shall say: Thou hast clothing, be thou our ruler, and let not this ruin come under thy hand—

In that day shall he swear, saying: I will not be a healer; for in my house there is neither bread nor clothing; make me not a ruler of the people.

For Jerusalem is ruined, and Judah is fallen, because their tongues and their doings have been against the Lord, to provoke the eyes of his glory.

The show of their countenance doth witness against them, and doth declare their sin to be even as Sodom, and they cannot hide it. Wo unto their souls, for they have rewarded evil unto themselves!

Say unto the righteous that it is well with them; for they shall eat the fruit of their doings.

Wo unto the wicked, for they shall perish; for the reward of their hands shall be upon them!

And my people, children are their oppressors, and women rule over them. O my people, they who lead thee cause thee to err and destroy the way of thy paths.

The Lord standeth up to plead, and standeth to judge the people.

٢ نافي ١٣

١ فَهَذَا السَّيِّدُ رَبُّ الْجُنُودِ يَنْزِعُ مِنْ أورشليمَ وَمِنْ يَهُودَا السَّنَدَ
وَالرُّكْنَ، كُلَّ سَنَدِ خُبْزٍ، وَكُلَّ سَنَدِ مَاءٍ—

٢ الْقَوِيُّ وَالْجُنْدِيُّ وَالْقَاضِي وَالنَّبِيُّ وَالْعَزَافُ وَالشَّيخُ؛

٣ رَئِيسَ الْخَمْسِينَ وَالشَّرِيفَ وَالْمُشِيرَ وَالْمَاهِرَ بَيْنَ الصَّنَاعِ
وَالْوَاعِظَ الْبَارِعَ.

٤ وَأَجْعَلُ صِبْيَانًا رُؤَسَاءَ لَهُمْ وَأَطْفَالًا يَحْكُمُونَهُمْ.

٥ وَيَظْلِمُ النَّاسَ بَعْضُهُمْ بَعْضًا، وَالرَّجُلُ صَاحِبَهُ. يُهِينُ الصَّبِيَّ
الشَّيخَ، وَالذَّنِيءُ الشَّرِيفَ.

٦ عِنْدَمَا يُمَسِّكُ رَجُلٌ بِأَخِيهِ فِي بَيْتِ أَبِيهِ قَائِلًا: لَكَ تَوْبٌ فَلْتَكُنْ لَنَا
رَئِيسًا، وَلَا تَسْمَخْ لِهَذَا الْخَرَابِ بِأَنْ يَأْتِيَ تَحْتَ يَدِكَ—

٧ وَفِي ذَلِكَ الْيَوْمِ يَخْلِفُ قَائِلًا: لَنْ أَكُونَ شَافِيًا؛ وَفِي بَيْتِي لَا خُبْزَ
وَلَا تَوْبَ؛ لَا تَجْعَلُونِي رَئِيسَ الشَّعْبِ.

٨ لِأَنَّ أورشليمَ خُرِبَتْ، وَيَهُودَا سَقَطَتْ، لِأَنَّ لِسَانَهُمَا وَأَفْعَالَهُمَا ضِدَّ
الرَّبِّ لِتَحْدِي عَيْنِي مَجْدِهِ.

٩ تَعْبِيرُ وُجُوهِهِمْ يَشْهَدُ عَلَيْهِمْ، وَيُغْلِنُونَ خَطِيئَتَهُمْ كَمَا كَانَ فِي
سَدُومَ، وَلَا يُمَكِّنُهُمْ أَنْ يُخْفَوْهَا. وَيَلُ لِنُفُوسِهِمْ، لِأَنَّهُمْ سَبَّبُوا
لِنُفْسِهِمْ سُرًّا.

١٠ قُولُوا لِلْأَبْرَارِ إِنَّهُمْ بِخَيْرٍ؛ لِأَنَّهُمْ سَيَأْكُلُونَ مِنْ ثَمَرِ أَعْمَالِهِمْ!

١١ وَيَلُ لِلْأَشْرَارِ، فَسَوْفَ يَهْلِكُونَ؛ لِأَنَّ جَزَاءَ عَمَلِ أَيْدِيهِمْ سَيَجِلُّ
عَلَيْهِمْ!

١٢ وَشَعْبِي ظَالِمُوهُ أَطْفَالًا، وَنِسَاءٌ يَتَسَلَطْنَ عَلَيْهِ. يَا شَعْبِي،
مُرْشِدُوكَ مُضِلُّونَ، وَيُخَرِّبُونَ طَرِيقَ مَسَالِكِكَ.

١٣ يَقُومُ الرَّبُّ لِلْمُحَاكَمَةِ، وَهُوَ قَائِمٌ لِيُدِينَ الشَّعْبَ.

The Lord will enter into judgment with the ancients of his people and the princes thereof; for ye have eaten up the vineyard and the spoil of the poor in your houses.

What mean ye? Ye beat my people to pieces, and grind the faces of the poor, saith the Lord God of Hosts.

Moreover, the Lord saith: Because the daughters of Zion are haughty, and walk with stretched-forth necks and wanton eyes, walking and mincing as they go, and making a tinkling with their feet—

Therefore the Lord will smite with a scab the crown of the head of the daughters of Zion, and the Lord will discover their secret parts.

In that day the Lord will take away the bravery of their tinkling ornaments, and caul, and round tires like the moon;

The chains and the bracelets, and the mufflers;

The bonnets, and the ornaments of the legs, and the headbands, and the tablets, and the ear-rings;

The rings, and nose jewels;

The changeable suits of apparel, and the mantles, and the wimples, and the crisping-pins;

The glasses, and the fine linen, and hoods, and the veils.

And it shall come to pass, instead of sweet smell there shall be stink; and instead of a girdle, a rent; and instead of well set hair, baldness; and instead of a stomacher, a girding of sackcloth; burning instead of beauty.

Thy men shall fall by the sword and thy mighty in the war.

And her gates shall lament and mourn; and she shall be desolate, and shall sit upon the ground.

١٤ يَحْكُمُ الرَّبُّ عَلَى شَيْوِخِ شَعْبِهِ وَرُؤَسَائِهِمْ؛ فَقَدْ أَكَلْتُمْ الْكَرْمَ،
وَعَنِيمَةَ الْفَقِيرِ فِي بُيُوتِكُمْ.

١٥ لِمَاذَا تَسْحَقُونَ شَعْبِي، وَتَطْحَنُونَ وُجُوهَ الْفُقَرَاءِ؟ يَقُولُ السَّيِّدُ
رَبُّ الْجُنُودِ.

١٦ وَقَالَ الرَّبُّ: لِأَنَّ بَنَاتِ صِهْيُونَ مُتَكَبِّرَاتٍ يَتَمَشَّيْنَ بِرُؤُوسِ
مُتَشَامِخَةٍ وَنَظَرَاتٍ مُسْتَهْتِرَةٍ وَيَتَبَخَّرْنَ بِرَنَاتِ الْخَلَاحِلِ—

١٧ فَيَصِيبُ الرَّبُّ رُؤُوسَ بَنَاتِ صِهْيُونَ بِالْفُرُوحِ وَيَكْشِفُ الرَّبُّ
عَوْرَتَهُنَّ.

١٨ فِي ذَلِكَ الْيَوْمِ سَيُزِيلُ الرَّبُّ زِينَةَ خَلَاحِلِهِنَّ وَأَغْطِيَةَ رُؤُوسِهِنَّ
وَالْقَلَائِدَ الْمَصْنُوعَةَ عَلَى شَكْلِ الْهَلَالِ؛

١٩ وَالْأَفْرَاطَ وَالْأَسَاوِرَ وَالْأَوْشَاحَةَ؛

٢٠ وَعَصَائِبَ الرَّأْسِ وَسَلَابِلَ الْأَقْدَامِ وَالْأَحْزِمَةَ وَزُجَاجَاتِ الْعُطُورِ
وَالْأَفْرَاطَ؛

٢١ وَالْحَوَاتِمَ وَخَزَائِمَ الْأَنْفِ؛

٢٢ وَالثِّيَابَ الْجَمِيلَةَ وَالْمِعَاطِفَ وَالْأَوْشَاحَةَ وَالْحَقَائِبَ؛

٢٣ وَالْمَرَايَا وَالثِّيَابَ الْكَتَائِيَّةَ وَالْعَمَائِمَ وَالْحُجُبَ.

٢٤ فَتَكُونُ لَهُنَّ الثَّنَائَةُ بَدَلَ الطَّيِّبِ. سَيَكُونُ لَهُنَّ التَّمْزِيقُ بَدَلَ
الْأَحْزِمَةِ، وَالْفَرَعُ بَدَلَ الشَّعْرِ الْمَصْفُوفِ، وَالْخَيْشُ بَدَلَ الثِّيَابِ
الْجَمِيلَةِ، وَقَبَاحَةُ الْكَيِّ بَدَلَ الْجَمَالِ.

٢٥ رِجَالُكَ يَسْقُطُونَ بِالسَّيْفِ وَأَقْوِيَاؤُكَ فِي الْحَرْبِ.

٢٦ سَتَنُوحُ وَتَبْكِي بَوَابِهَا، وَتَكُونُ فَارِعَةً، وَتَجْلِسُ عَلَى الْأَرْضِ.

2 Nephi 14

And in that day, seven women shall take hold of one man, saying: We will eat our own bread, and wear our own apparel; only let us be called by thy name to take away our reproach.

In that day shall the branch of the Lord be beautiful and glorious; the fruit of the earth excellent and comely to them that are escaped of Israel.

And it shall come to pass, they that are left in Zion and remain in Jerusalem shall be called holy, every one that is written among the living in Jerusalem—

When the Lord shall have washed away the filth of the daughters of Zion, and shall have purged the blood of Jerusalem from the midst thereof by the spirit of judgment and by the spirit of burning.

And the Lord will create upon every dwelling-place of mount Zion, and upon her assemblies, a cloud and smoke by day and the shining of a flaming fire by night; for upon all the glory of Zion shall be a defence.

And there shall be a tabernacle for a shadow in the daytime from the heat, and for a place of refuge, and a covert from storm and from rain.

٢ نافي ١٤

١ فِي ذَلِكَ الْيَوْمِ، تُمْسِكُ سَبْعُ نِسَاءٍ بِرَجُلٍ وَاحِدٍ، قَائِلَاتٍ: سَنَأْكُلُ طَعَامَنَا وَنَلْبَسُ ثِيَابَنَا؛ فَلْتُدْعَ بِاسْمِكَ لِيُنْزَعَ عَارُنَا.

٢ فِي ذَلِكَ الْيَوْمِ يَكُونُ غَضُنُ الرَّبِّ بَهِيًّا وَمَجِيدًا؛ وَتَمْرُ الْأَرْضِ فَخْرًا وَزِينَةً لِلنَّاجِينَ مِنْ إِسْرَائِيلَ.

٣ وَيَكُونُ أَنَّ الْبَاقِينَ فِي صِهْيُونَ وَفِي أُورُشَلِيمَ سَيُدْعَوْنَ مُقَدَّسِينَ، كُلُّ مَنْ كُتِبَ لِلْحَيَاةِ فِي أُورُشَلِيمَ—

٤ إِذْ يَغْسِلُ الرَّبُّ قَدْرَ بَنَاتِ صِهْيُونَ، وَيُطَهِّرُ دَمَ أُورُشَلِيمَ مِنْ وَسْطِهَا بِرُوحِ الدِّينُونَةِ وَالْإِخْتِرَاقِ.

٥ وَيَخْلُقُ الرَّبُّ عَلَى كُلِّ مَكَانٍ مِنْ جَبَلِ صِهْيُونَ وَعَلَى مَحْفَلِهَا سَحَابَةً دُخَانٍ فِي النَّهَارِ، وَنُورَ نَارٍ مُلْتَهَبَةٍ فِي اللَّيْلِ، لِأَنَّ عَلَى كُلِّ مَجْدِ صِهْيُونَ غِطَاءً.

٦ وَسَتَكُونُ مِظَلَّةٌ لِتُظِلَّ لَهُمْ مِنْ حَرِّ النَّهَارِ وَمَلْجَأٌ وَمَخْبَأٌ مِنَ الْعَاصِفَةِ وَمِنْ الْمَطَرِ.

2 Nephi 15

٢ نافي ١٥

And then will I sing to my well-beloved a song of my beloved, touching his vineyard. My well-beloved hath a vineyard in a very fruitful hill.

And he fenced it, and gathered out the stones thereof, and planted it with the choicest vine, and built a tower in the midst of it, and also made a wine-press therein; and he looked that it should bring forth grapes, and it brought forth wild grapes.

And now, O inhabitants of Jerusalem, and men of Judah, judge, I pray you, betwixt me and my vineyard.

What could have been done more to my vineyard that I have not done in it? Wherefore, when I looked that it should bring forth grapes it brought forth wild grapes.

And now go to; I will tell you what I will do to my vineyard—I will take away the hedge thereof, and it shall be eaten up; and I will break down the wall thereof, and it shall be trodden down;

And I will lay it waste; it shall not be pruned nor digged; but there shall come up briars and thorns; I will also command the clouds that they rain no rain upon it.

For the vineyard of the Lord of Hosts is the house of Israel, and the men of Judah his pleasant plant; and he looked for judgment, and behold, oppression; for righteousness, but behold, a cry.

Wo unto them that join house to house, till there can be no place, that they may be placed alone in the midst of the earth!

In mine ears, said the Lord of Hosts, of a truth many houses shall be desolate, and great and fair cities without inhabitant.

Yea, ten acres of vineyard shall yield one bath, and the seed of a homer shall yield an ephah.

Wo unto them that rise up early in the morning, that they may follow strong drink, that continue until night, and wine inflame them!

And the harp, and the viol, the tabret, and pipe, and wine are in their feasts; but they regard not the work of the Lord, neither consider the operation of his hands.

١ ثُمَّ أَنشِدُ لِحَبِيبِي نَشِيدَ حُبِّ عَن كَرْمِهِ. كَانَ لِحَبِيبِي كَرْمٌ عَلَى تَلِّ حَصِيبٍ جَدًّا.

٢ فَوَضَعَ سِيَاجًا وَنَقَى حِجَارَتَهُ وَعَرَسَ فِيهِ أَفْضَلَ كَرْمَةٍ، وَبَنَى بُرْجًا فِي وَسْطِهِ، وَصَنَعَ مَعْصَرَةً فِيهِ، فَانْتَظَرَ أَنْ يُنْتِجَ عَنبًا جَيِّدًا وَلَكِنَّهُ أَنْتَجَ عَنبًا رَدِيئًا.

٣ وَالْآنَ يَا أَهْلَ أُورُشَلِيمَ وَرِجَالَ يَهُودَا، احْكُمُوا بَيْنِي وَبَيْنَ كَرْمِي.

٤ مَاذَا كَانَ عَلَيَّ أَنْ أَفْعَلَ لِكَرْمِي وَلَمْ أَفْعَلْهُ؟ إِذِ انْتَظَرْتُ أَنْ يُنْتِجَ عَنبًا جَيِّدًا وَلَكِنَّهُ أَنْتَجَ عَنبًا رَدِيئًا.

٥ وَالْآنَ أُخْبِرْكُمْ مَاذَا سَأَفْعَلُ بِكَرْمِي: سَأَنْزِعُ سِيَاجَهُ فَيَصِيرُ لِلرَّعْيِ. وَسَأَهْدِمُ سُورَهُ فَيَصِيرُ لِلدَّوْسِ.

٦ سَأُخْرِبُهُ؛ لَا يَقْلَمُ وَلَا يَنْقَبُ؛ فَيَخْرُجُ عَلَيْنَا وَشَوْكٌ، وَسَامُرُ الْغُيُومِ أَلَّا نَمْطِرَ عَلَيْهِ.

٧ إِنَّ كَرْمَ رَبِّ الْجُنُودِ هُوَ بَيْتُ إِسْرَائِيلَ، وَرِجَالَ يَهُودَا زَرْعُهُ الْمُبْهَجُ. فَانْتَظَرَ عَدْلًا فَإِنَّا جَوْرٌ، وَبِرًّا فَإِنَّا صُرَاخٌ.

٨ وَيَلُ لِلَّذِينَ يَشْتَرُونَ بَيْتًا تَلُو الْأَخْرَ، حَتَّى لَمْ يَبْقَ مَوْضِعٌ، فَيَصِيرُونَ وَحِيدِينَ فِي وَسْطِ الْأَرْضِ!

٩ فِي أُذُنِي قَالَ رَبُّ الْجُنُودِ، حَقًّا بِيُوتَ كَثِيرَةٍ تَصِيرُ خَرَابًا، وَمُدُنٌ كَبِيرَةٌ وَحَسَنَةٌ بِلَا سَاكِنٍ.

١٠ أَجَلٌ، عَشْرَةُ فِدَادِينَ مِنَ الْكُرُومِ تُنْتِجُ جَرَّةً مِنَ الْخَمْرِ، وَكَيْسًا مِنَ الْبُدُورِ يُنْتِجُ قَفَّةً.

١١ وَيَلُ لِلْمُبْكَرِينَ صَبَاحًا لِيَسْعَوْا وَرَاءَ الْمُسْكِرَاتِ، لِلْمُتَأَخِّرِينَ فِي اللَّيْلِ لِيَشْرَبُوا الْخَمْرَ!

١٢ فِي حَفَلَاتِهِمُ الْعُودُ وَالرَّبَابُ وَالذَّفُّ وَالْمِزْمَارُ وَالْخَمْرُ؛ وَإِلَى فِعْلِ الرَّبِّ لَا يَنْظُرُونَ، وَعَمَلُ يَدَيْهِ لَا يُلاحِظُونَ.

Therefore, my people are gone into captivity, because they have no knowledge; and their honorable men are famished, and their multitude dried up with thirst.

Therefore, hell hath enlarged herself, and opened her mouth without measure; and their glory, and their multitude, and their pomp, and he that rejoiceth, shall descend into it.

And the mean man shall be brought down, and the mighty man shall be humbled, and the eyes of the lofty shall be humbled.

But the Lord of Hosts shall be exalted in judgment, and God that is holy shall be sanctified in righteousness.

Then shall the lambs feed after their manner, and the waste places of the fat ones shall strangers eat.

Wo unto them that draw iniquity with cords of vanity, and sin as it were with a cart rope;

That say: Let him make speed, hasten his work, that we may see it; and let the counsel of the Holy One of Israel draw nigh and come, that we may know it.

Wo unto them that call evil good, and good evil, that put darkness for light, and light for darkness, that put bitter for sweet, and sweet for bitter!

Wo unto the wise in their own eyes and prudent in their own sight!

Wo unto the mighty to drink wine, and men of strength to mingle strong drink;

Who justify the wicked for reward, and take away the righteousness of the righteous from him!

Therefore, as the fire devoureth the stubble, and the flame consumeth the chaff, their root shall be rottenness, and their blossoms shall go up as dust; because they have cast away the law of the Lord of Hosts, and despised the word of the Holy One of Israel.

Therefore, is the anger of the Lord kindled against his people, and he hath stretched forth his hand against them, and hath smitten them; and the hills did tremble, and their carcasses were torn in the midst of the streets. For all this his anger is not turned away, but his hand is stretched out still.

١٣ لِذَلِكَ يُسْبِي شَعْبِي لِعَدَمِ الْمَعْرِفَةِ، وَرِجَالُهُمُ الشَّرْفَاءُ يَجُوعُونَ، وَعَامَّتُهُمْ يَعْطَشُونَ.

١٤ لِذَلِكَ وَسَّعَتْ الْهَائِوِيَّةُ نَفْسَهَا، وَفَعَّرَتْ فَاهَا بِأَحَدٍ؛ فَيَنْزِلُ فِيهَا بِهَاؤُهُمْ وَجَمُورُهُمْ وَصَجِيحُهُمْ وَالْمُبْتَهَجُ.

١٥ وَسَيَذُلُّ الْإِنْسَانُ الدَّنِيءُ، وَيَحْطُ الْجَبَّارُ، وَتَذُلُّ عُيُونُ الْمُتَكَبِّرِينَ.

١٦ وَيَتَعَالَى رَبُّ الْجُنُودِ بِالْعَدْلِ، وَيَتَقَدَّسُ إِلَهُ الْقُدُوسِ بِالْبِرِّ.

١٧ حَيْثُيَذِي، تَزْعَى الْجِرَافُ عَلَى طَرِيقَتِهِمْ، وَخَرَائِبُ الْمُسَمَّنَاتِ يَأْكُلُهَا الْعُرَبَاءُ.

١٨ وَيَلُّ لِحَاذِيهِ الْإِثْمُ بِجِبَالِ الْبُظْلِ، وَالْخَطِيئَةُ كَمَا لَوْ أَنَّهَا حَبْلٌ عَرَبِيٌّ؛

١٩ الْقَائِلِينَ: لِيُسْرِعْ، لِيَعْجَلَ عَمَلَهُ حَتَّى نَرَاهُ، وَلِيَفْتَرِبَ وَلِيَأْتِ مَقْصِدُ قُدُوسِ إِسْرَائِيلَ لِنَعْرِفَهُ.

٢٠ وَيَلُّ لِلْقَائِلِينَ لِلشَّرِّ خَيْرًا وَاللَّخَيْرِ شَرًّا، الْجَاعِلِينَ الظُّلَامَ نُورًا وَالنُّورَ ظُلَامًا، الْجَاعِلِينَ الْمُرَّ حُلُومًا وَالْحُلُومَ مُرًّا!

٢١ وَيَلُّ لِلْحُكَمَاءِ فِي أَعْيُنِ أَنْفُسِهِمْ، وَالْفُهَمَاءِ فِي نَظَرِ أَنْفُسِهِمْ!

٢٢ وَيَلُّ لِلْأَبْطَالِ فِي شُرْبِ الْخَمْرِ، وَالْأَقْوِيَاءِ فِي مَزْجِ الْمُسْكِرِ؛

٢٣ الَّذِينَ يُبَرِّرُونَ الشَّرِيرَ مِنْ أَجْلِ الرِّشْوَةِ، وَأَمَّا بِرُّ الصَّادِقِ فَيَسْلُبُونَهُ!

٢٤ لِذَلِكَ كَمَا تَلْتَهُمُ النَّارُ الْقَشَّ، وَيَأْكُلُ اللَّهْيَبُ الْعُشْبَ الْجَافَ، يَكُونُ أَضْلُهُمْ كَالْعَفْوَةِ، وَيَصْعَدُ زَهْرُهُمْ كَالْعُبَارِ، لِأَنَّهُمْ رَفَضُوا شَرِيعَةَ رَبِّ الْجُنُودِ، وَاحْتَقَرُوا كَلَامَ قُدُوسِ إِسْرَائِيلَ.

٢٥ مِنْ أَجْلِ ذَلِكَ اشْتَعَلَ غَضَبُ الرَّبِّ عَلَى شَعْبِهِ، وَمَدَّ يَدَهُ عَلَيْهِمْ وَصَرَبَهُمْ، وَاهْتَزَّتِ التُّلُالُ، وَتَمَزَّقَتْ جُثَثُهُمْ فِي الْأَرْقَةِ. مَعَ كُلِّ هَذَا لَمْ يَرْتَدَّ غَضَبُهُ، لَكِنَّ يَدَهُ ظَلَّتْ مَمْدُودَةً.

And he will lift up an ensign to the nations from far, and will hiss unto them from the end of the earth; and behold, they shall come with speed swiftly; none shall be weary nor stumble among them.

None shall slumber nor sleep; neither shall the girdle of their loins be loosed, nor the latchet of their shoes be broken;

Whose arrows shall be sharp, and all their bows bent, and their horses' hoofs shall be counted like flint, and their wheels like a whirlwind, their roaring like a lion.

They shall roar like young lions; yea, they shall roar, and lay hold of the prey, and shall carry away safe, and none shall deliver.

And in that day they shall roar against them like the roaring of the sea; and if they look unto the land, behold, darkness and sorrow, and the light is darkened in the heavens thereof.

٢٦ فَيَرْفَعُ رَايَةً لِّلْأُمَمِ مِّنْ بَعِيدٍ، وَيَصْفُرُ لَهُمْ مِنْ أَقْصَى الْأَرْضِ؛ وَهِيَ هُمْ بِالْعَجَلَةِ يَأْتُونَ سَرِيعًا؛ لَيْسَ فِيهِمْ مُثْعَبٌ وَلَا عَائِرٌ.

٢٧ لَا يَنعَسُونَ وَلَا يَنَامُونَ؛ وَلَا تَنحَلُّ حُرْمٌ أَحْفَانِهِمْ، وَلَا تَنقَطِعُ رُبُطٌ أَحْدَابَتِهِمْ؛

٢٨ الَّذِينَ سَهَامُهُمْ مَسْنُونَةٌ، وَأَقْوَامُهُمْ جَاهِزَةٌ لِلْإِطْلَاقِ. حَوَافِرُ خَيْلِهِمْ قَاسِيَةٌ كَالصَّوَانِ، وَعَجَلَاتُ مَرْكَبَاتِهِمْ كَالزُّوبَعَةِ لَهَا زَمْجَرَةٌ كَاللَّبْوَةِ.

٢٩ يُزْمَجِرُونَ كَالْأَشْبَالِ، أَجَلٌ، يُزْمَجِرُونَ وَيُمْسِكُونَ الْفَرِيسَةَ وَيَبْتَعِدُونَ بِهَا وَلَا مُنْقَدًا.

٣٠ يُزْمَجِرُونَ عَلَيْهِمْ فِي ذَلِكَ الْيَوْمِ كَهَدِيرِ الْبَحْرِ. وَإِنْ يَنْظُرُوا إِلَى الْأَرْضِ فَهَؤُذَا ظَلَامٌ وَحُزْنٌ، وَالتَّوَرُّقُ قَدْ أَظْلَمَ فِي سَمَاوَاتِهَا.

2 Nephi 16

In the year that king Uzziah died, I saw also the Lord sitting upon a throne, high and lifted up, and his train filled the temple.

Above it stood the seraphim; each one had six wings; with twain he covered his face, and with twain he covered his feet, and with twain he did fly.

And one cried unto another, and said: Holy, holy, holy, is the Lord of Hosts; the whole earth is full of his glory.

And the posts of the door moved at the voice of him that cried, and the house was filled with smoke.

Then said I: Wo is unto me! for I am undone; because I am a man of unclean lips; and I dwell in the midst of a people of unclean lips; for mine eyes have seen the King, the Lord of Hosts.

Then flew one of the seraphim unto me, having a live coal in his hand, which he had taken with the tongs from off the altar;

And he laid it upon my mouth, and said: Lo, this has touched thy lips; and thine iniquity is taken away, and thy sin purged.

Also I heard the voice of the Lord, saying: Whom shall I send, and who will go for us? Then I said: Here am I; send me.

And he said: Go and tell this people—Hear ye indeed, but they understood not; and see ye indeed, but they perceived not.

Make the heart of this people fat, and make their ears heavy, and shut their eyes—lest they see with their eyes, and hear with their ears, and understand with their heart, and be converted and be healed.

Then said I: Lord, how long? And he said: Until the cities be wasted without inhabitant, and the houses without man, and the land be utterly desolate;

And the Lord have removed men far away, for there shall be a great forsaking in the midst of the land.

٢ نافي ١٦

- ١ فِي سَنَةِ وَفَاةٍ عَزِّيَا الْمَلِكِ، رَأَيْتُ الرَّبَّ جَالِسًا عَلَى عَرْشٍ عَالٍ وَمُرْتَفِعٍ وَأَطْرَافُ تَوْبِهِ تَمَلَأُ الْهَيْكَلَ.
- ٢ كَانَتْ السَّرَافِيمُ وَاقْفَةً فَوْقَهُ؛ لِكُلِّ وَاحِدٍ مِنْهَا سِتَّةُ أَجْنِحَةٍ؛ بِأَيْتَيْنِ يُعْطِي وَجْهَهُ، وَبِأَيْتَيْنِ يُعْطِي رِجْلَيْهِ، وَبِأَيْتَيْنِ يَطِيرُ.
- ٣ وَهَذَا نَادَى ذَلِكَ: قُدُّوسٌ قُدُّوسٌ قُدُّوسٌ رَبُّ الْجُنُودِ؛ مَجْدُهُ يَمَلَأُ كُلَّ الْأَرْضِ.
- ٤ فَاهْتَزَّتْ أَسَاسَاتُ الْأَبْوَابِ مِنْ صَوْتِ الصَّارِحِ وَامْتَلَأَ الْبَيْتُ بِالدُّخَانِ.
- ٥ فَقُلْتُ: وَيَلَّ لِي! لِأَنَّي هَلَكْتُ، لِأَنِّي إِنْسَانٌ نَجِسٌ الشَّفَتَيْنِ، وَأَنَا سَاكِنٌ وَسَطَ شَعْبٍ نَجِسِ الشَّفَاهِ، لِأَنَّ عَيْنِي قَدْ رَأَتَا الْمَلِكَ رَبَّ الْجُنُودِ.
- ٦ فَطَارَ إِلَيَّ أَحَدُ السَّرَافِيمِ، وَبِيَدِهِ جَمْرَةٌ نَارٍ قَدْ أَخَذَهَا بِمَلَقِطٍ مِنَ الْمَذْبَحِ؛
- ٧ وَوَلَمَسَ بِهَا فَمِي وَقَالَ: هَا قَدْ مَسَّتْ هَذِهِ الْجَمْرَةُ شَفَتَيْكَ؛ فَأُزِيلُ عَنْكَ إِثْمَكَ وَغُفِرَتْ خَطِيئَتُكَ.
- ٨ ثُمَّ سَمِعْتُ صَوْتَ الرَّبِّ يَقُولُ: مَنْ أُرْسِلُ، وَمَنْ يَذْهَبُ مِنْ أَجْلِنَا؟ فَأَجَبْتُ: هَا أَنَا، أُرْسِلْنِي.
- ٩ ثُمَّ قَالَ: إِذْهَبْ وَقُلْ لِهَذَا الشَّعْبِ—إِسْمَعُوا سَمْعًا وَلَكِنَّهُمْ لَمْ يَفْهَمُوا، وَأَبْصِرُوا إِبْصَارًا وَلَكِنَّهُمْ لَمْ يَسْتَوْعِبُوا.
- ١٠ غَلَّظَ قَلْبَ هَذَا الشَّعْبِ وَثَقَّلَ أُذُنَيْهِ وَأَغْمَضَ عَيْنَيْهِ، لِئَلَّا يُبْصِرَ بِعَيْنَيْهِ وَيَسْمَعَ بِأُذُنَيْهِ وَيَفْهَمَ بِقَلْبِهِ، وَيَرْجِعَ فَيُشْفَى.
- ١١ فَقُلْتُ: إِلَى مَتَى أَيُّهَا الرَّبُّ؟ فَقَالَ: إِلَى أَنْ تَصِيرَ الْمُدُنُ خَرَبَةً بِلا سَاكِنٍ، وَالْبُيُوتُ بِلا إِنْسَانٍ، وَتَقْفُرُ الْأَرْضُ تَمَامًا؛
- ١٢ وَيُبْعِدُ الرَّبُّ النَّاسَ، وَيَصِيرُ هَجْرَانٌ عَظِيمٌ فِي وَسْطِ الْأَرْضِ.

But yet there shall be a tenth, and they shall return, and shall be eaten, as a teil tree, and as an oak whose substance is in them when they cast their leaves; so the holy seed shall be the substance thereof.

١٣ مَع أَنَّهُ يَبْقَى فِي الْأَرْضِ عَشْرٌ، وَيَعُودُونَ إِلَّا أَنَّهُمْ سَيَهْلِكُونَ، مِثْلَ شَجَرَةِ الْبُطْمَةِ وَالْبَلُوطِ، الَّتِي وَإِنْ سَقَطَتْ أَوْرَاقُهَا يُتْرَكُ لَهَا جِدْعٌ؛ وَجِدْعُهَا زَرْعٌ مُقَدَّسٌ.

2 Nephi 17

٢ نافي ١٧

And it came to pass in the days of Ahaz the son of Jotham, the son of Uzziah, king of Judah, that Rezin, king of Syria, and Pekah the son of Remaliah, king of Israel, went up toward Jerusalem to war against it, but could not prevail against it.

And it was told the house of David, saying: Syria is confederate with Ephraim. And his heart was moved, and the heart of his people, as the trees of the wood are moved with the wind.

Then said the Lord unto Isaiah: Go forth now to meet Ahaz, thou and Shearjashub thy son, at the end of the conduit of the upper pool in the highway of the fuller's field;

And say unto him: Take heed, and be quiet; fear not, neither be faint-hearted for the two tails of these smoking firebrands, for the fierce anger of Rezin with Syria, and of the son of Remaliah.

Because Syria, Ephraim, and the son of Remaliah, have taken evil counsel against thee, saying:

Let us go up against Judah and vex it, and let us make a breach therein for us, and set a king in the midst of it, yea, the son of Tabeal.

Thus saith the Lord God: It shall not stand, neither shall it come to pass.

For the head of Syria is Damascus, and the head of Damascus, Rezin; and within threescore and five years shall Ephraim be broken that it be not a people.

And the head of Ephraim is Samaria, and the head of Samaria is Remaliah's son. If ye will not believe surely ye shall not be established.

Moreover, the Lord spake again unto Ahaz, saying:

Ask thee a sign of the Lord thy God; ask it either in the depths, or in the heights above.

But Ahaz said: I will not ask, neither will I tempt the Lord.

And he said: Hear ye now, O house of David; is it a small thing for you to weary men, but will ye weary my God also?

Therefore, the Lord himself shall give you a sign—Behold, a virgin shall conceive, and shall bear a son, and shall call his name Immanuel.

١ وَحَدَّثَ فِي أَيَّامِ أَحَازَ بْنِ يُوْتَامَ بْنِ عَزِّيَا مَلِكِ يَهُودَا، أَنَّ رَصِينَ مَلِكِ أَرَامَ صَعَدَ مَعَ فَحَّحِ بْنِ رَمَلِيَا مَلِكِ إِسْرَائِيلَ إِلَى أورشليمَ لِمُحَارَبَتِهَا، لَكِنَّهُمَا لَمْ يَسْتَطِيعَا أَنْ يَنْتَصِرَا عَلَيْهَا.

٢ وَأُخْبِرَ بَيْتُ دَاوُدَ وَقِيلَ لَهُ: قَدْ حَلَّتْ أَرَامُ فِي أَفْرَايِمَ. فَجَفَّ قَلْبُهُ وَقَلُوبُ شَعْبِهِ مِثْلَ أَشْجَارِ الْعَابَةِ عِنْدَمَا تَهْزُهَا الرِّيحُ.

٣ فَقَالَ الرَّبُّ لِإِسْعِيَاءَ: إِذْهَبْ لِمُلَاقَاةِ أَحَازَ، أَنْتَ وَإِبنُكَ شَارِيَاشُوبُ، فِي طَرْفِ قَنَاةِ الْبِرْكَةِ الْعُلْيَا عَلَى سِكَّةِ حَقْلِ الْقَصَّارِ،

٤ وَقُلْ لَهُ: إِحْذَرْ وَاهْدَأْ. لَا تَخَفْ وَلَا يَضْعَفْ قَلْبُكَ مِنْ أَجْلِ ذَنْبِي هَاتَيْنِ الشُّعْلَتَيْنِ الْمُدْحَخَتَيْنِ، بِسَبَبِ غَضَبِ رَصِينَ وَأَرَامَ وَابْنِ رَمَلِيَا.

٥ لِأَنَّ أَرَامَ تَامَرَتْ ضِدَّكَ بِشَرِّ مَعَ أَفْرَايِمَ وَابْنِ رَمَلِيَا فَقَالُوا:

٦ لِنَهْجِمَ يَهُودَا وَلِنَزْعِبَهَا وَلِنَقْسِمَهَا لِأَنْفُسِنَا، وَنَمْلُكَ فِي وَسْطِهَا مَلِكًا، ابْنَ طَبْيِيلَ.

٧ هَكَذَا يَقُولُ السَّيِّدُ الرَّبُّ: لَنْ تَنْجَحَ خِطْئُهُمْ، وَلَنْ تَكُونَ!

٨ لِأَنَّ رَأْسَ أَرَامَ دِمَشْقُ وَرَأْسَ دِمَشْقِ رَصِينُ؛ وَخِلَالَ خَمْسَةِ وَسْتِينَ عَامًا يَنْكَسِرُ أَفْرَايِمُ حَتَّى لَا يَكُونَ شَعْبًا.

٩ وَرَأْسُ أَفْرَايِمَ السَّامِرَةُ وَرَأْسُ السَّامِرَةِ ابْنُ رَمَلِيَا. إِنْ لَمْ تُؤْمِنُوا فَلَنْ تَأْمِنُوا.

١٠ ثُمَّ عَادَ الرَّبُّ فَكَلَّمَ أَحَازَ قَائِلًا:

١١ أَطْلُبْ لِنَفْسِكَ عِلَامَةً مِنَ الرَّبِّ إِلَيْكَ؛ عَمِّقْ طَلْبَتَكَ أَوْ اغْلُبْ بِهَا إِلَى فَوْقِ.

١٢ فَقَالَ أَحَازُ: لَنْ أَطْلُبَ وَلَنْ أُجْرَبَ الرَّبَّ.

١٣ فَقَالَ: إِسْمَعُوا يَا بَيْتَ دَاوُدَ. أَلَيْسَ كَافِيًا أَنْ تَسْتَنْفِذُوا صَبْرَ النَّاسِ، حَتَّى تَسْتَنْفِذُوا صَبْرَ إِلَهِي أَيْضًا؟

١٤ وَلَكِنْ يُعْطِيكُمُ الرَّبُّ نَفْسَهُ عِلَامَةً: هَا الْعَذْرَاءُ تَحْبِلُ وَتَلِدُ ابْنًا وَتَدْعُو اسْمَهُ عِمَّاوِيلَ.

Butter and honey shall he eat, that he may know to refuse the evil and to choose the good.

For before the child shall know to refuse the evil and choose the good, the land that thou abhorrest shall be forsaken of both her kings.

The Lord shall bring upon thee, and upon thy people, and upon thy father's house, days that have not come from the day that Ephraim departed from Judah, the king of Assyria.

And it shall come to pass in that day that the Lord shall hiss for the fly that is in the uttermost part of Egypt, and for the bee that is in the land of Assyria.

And they shall come, and shall rest all of them in the desolate valleys, and in the holes of the rocks, and upon all thorns, and upon all bushes.

In the same day shall the Lord shave with a razor that is hired, by them beyond the river, by the king of Assyria, the head, and the hair of the feet; and it shall also consume the beard.

And it shall come to pass in that day, a man shall nourish a young cow and two sheep;

And it shall come to pass, for the abundance of milk they shall give he shall eat butter; for butter and honey shall every one eat that is left in the land.

And it shall come to pass in that day, every place shall be, where there were a thousand vines at a thousand silverlings, which shall be for briers and thorns.

With arrows and with bows shall men come thither, because all the land shall become briers and thorns.

And all hills that shall be digged with the mattock, there shall not come thither the fear of briers and thorns; but it shall be for the sending forth of oxen, and the treading of lesser cattle.

١٥ زُبْدًا وَعَسَلًا يَأْكُلُ، حَتَّى يَعْرِفَ أَنْ يَرْفُضَ الشَّرَّ وَيَخْتَارَ الْخَيْرَ.

١٦ لِأَنَّهُ قَبْلَ أَنْ يَعْرِفَ الصَّيْبُ أَنْ يَرْفُضَ الشَّرَّ وَيَخْتَارَ الْخَيْرَ سَتَخْلَى الْأَرْضُ الَّتِي تَكْرَهُهَا مِنْ مَلِكَيْهَا.

١٧ يَجْلِبُ الرَّبُّ عَلَيْكَ وَعَلَى شَعْبِكَ وَعَلَى بَيْتِ أَبِيكَ أَيَّامًا لَمْ تَأْتِ مِنْذُ يَوْمِ اغْتِزَالِ أَفْرَايِمَ عَنْ يَهُوذَا، أَي مَلِكِ أَشُورَ.

١٨ وَيَكُونُ فِي ذَلِكَ الْيَوْمِ أَنَّ الرَّبَّ سَيَدْعُو الذُّبَابَ الَّذِي فِي أَقْصَى تَرَعٍ مِصْرَ وَالْحَلَّ مِنْ أَرْضِ أَشُورَ.

١٩ فَتَأْتِي وَتَجْلُ جَمِيعُهَا فِي الْأُودِيَةِ الْخَرِبَةِ وَفِي شُقُوقِ الصُّخُورِ، وَفِي كُلِّ غَابِ الشُّوكِ، وَفِي كُلِّ الْمَرَاعِي.

٢٠ فِي ذَلِكَ الْيَوْمِ يَخْلُقُ الرَّبُّ الرَّأْسَ وَشَعْرَ الرَّجْلَيْنِ بِشَفْرَةٍ مُسْتَأْجَرَةٍ عَنْ طَرِيقِ مَنْ هُمْ عَلَى الصَّفَةِ الْأُخْرَى مِنَ النَّهْرِ، عَنْ طَرِيقِ مَلِكِ أَشُورَ؛ وَتَنْزَعُ اللَّحْيَةَ أَيْضًا.

٢١ وَيَكُونُ فِي ذَلِكَ الْيَوْمِ أَنَّ الرَّجُلَ يَرْبِي عَجَلَةً بَقَرٍ وَشَاتَيْنِ؛

٢٢ وَيَكُونُ أَنَّهُ مِنْ كَثْرَةِ صُنْعِهَا اللَّبَنَ يَأْكُلُ زُبْدًا، فَكُلُّ مَنْ يَبْقَى فِي الْأَرْضِ سَيَأْكُلُ زُبْدًا وَعَسَلًا.

٢٣ وَيَكُونُ فِي ذَلِكَ الْيَوْمِ أَنَّ كُلَّ مَوْضِعٍ كَانَ فِيهِ أَلْفُ كَرْمَةٍ بِأَلْفٍ مِنَ الْفِضَّةِ، يَكُونُ لِلشُّوكِ وَالْحَسَكِ.

٢٤ هُنَاكَ يَصْعَدُ الرَّجَالُ بِالسَّهَامِ وَالْقَوْسِ، لِأَنَّ كُلَّ الْأَرْضِ تَمْتَلِي شُوكًا وَحَسَكًا.

٢٥ وَجَمِيعُ التَّلَالِ الَّتِي تُنْقَبُ بِالْمِعْوَلِ، لَا يُؤْتِي إِلَيْهَا خَوْفًا مِنَ الشُّوكِ وَالْحَسَكِ، فَتَكُونُ لِتَسْرِيحِ الْبَقَرِ وَدَوَسِ الْعَنَمِ.

2 Nephi 18

Moreover, the word of the Lord said unto me: Take thee a great roll, and write in it with a man's pen, concerning Maher-shalal-hash-baz.

And I took unto me faithful witnesses to record, Uriah the priest, and Zechariah the son of Jeberechiah.

And I went unto the prophetess; and she conceived and bare a son. Then said the Lord to me: Call his name, Maher-shalal-hash-baz.

For behold, the child shall not have knowledge to cry, My father, and my mother, before the riches of Damascus and the spoil of Samaria shall be taken away before the king of Assyria.

The Lord spake also unto me again, saying:

Forasmuch as this people refuseth the waters of Shiloah that go softly, and rejoice in Rezin and Remaliah's son;

Now therefore, behold, the Lord bringeth up upon them the waters of the river, strong and many, even the king of Assyria and all his glory; and he shall come up over all his channels, and go over all his banks.

And he shall pass through Judah; he shall overflow and go over, he shall reach even to the neck; and the stretching out of his wings shall fill the breadth of thy land, O Immanuel.

Associate yourselves, O ye people, and ye shall be broken in pieces; and give ear all ye of far countries; gird yourselves, and ye shall be broken in pieces; gird yourselves, and ye shall be broken in pieces.

Take counsel together, and it shall come to naught; speak the word, and it shall not stand; for God is with us.

For the Lord spake thus to me with a strong hand, and instructed me that I should not walk in the way of this people, saying:

Say ye not, A confederacy, to all to whom this people shall say, A confederacy; neither fear ye their fear, nor be afraid.

Sanctify the Lord of Hosts himself, and let him be your fear, and let him be your dread.

٢ نافي ١٨

١ وَكَانَتْ كَلِمَةُ الرَّبِّ إِلَيَّ: خُذْ لَوْحًا كَبِيرًا وَاكْتُبْ عَلَيْهِ بِقَلَمِ إِنْسَانٍ
عَنْ مَا هَرَّ شَلَالُ حَاشَ بَزَّ.

٢ ثُمَّ أَخَذْتُ أَوْرِيَا الْكَاهِنَ وَزَكَرِيَّا بْنَ يَبْرَحْيَا كَشَاهِدَيْنِ أَمِينَيْنِ
لِلتَّذْوِينِ.

٣ وَذَهَبْتُ إِلَى زَوْجَتِي النَّبِيَّةِ؛ فَحَبِلَتْ وَوَلَدَتْ صَبِيًّا. فَقَالَ لِي الرَّبُّ:
اجْعَلْ اسْمَهُ مَا هَرَّ شَلَالُ حَاشَ بَزَّ.

٤ لِأَنَّهُ قَبْلَ أَنْ يَتَعَلَّمَ الصَّبِيُّ أَنْ يَقُولَ أَبِي وَأُمِّي، تُحْمَلُ تَرْوَةٌ دِمَشْقَ
وَعَنِيمَةُ السَّامِرَةِ قُدَّامَ مَلِكِ أَشُورَ.

٥ ثُمَّ تَكَلَّمَ الرَّبُّ إِلَيَّ ثَانِيَةً فَقَالَ:

٦ لِأَنَّ هَذَا الشَّعْبَ يَرْفُضُ مِيَاهَ شَيْلُوهُ الْجَارِيَةِ بِسُكُونٍ، وَيَفْرَحُ
بِرَّصِينَ وَابْنِ رَمَلِيَا؛

٧ لِذَلِكَ هُوَذَا الرَّبُّ يَجْلِبُ عَلَيْهِمْ فَيَصَانُ مِيَاهَ النَّهْرِ الْقَوِيَّةِ وَالكَثِيرَةِ،
أَيَّ مَلِكِ أَشُورَ وَكُلِّ مَجْدِهِ؛ وَسَيَغْمُرُ جَمِيعَ مَجَارِيهِ وَيَفِيضُ عَلَى
جَمِيعِ شَطُوطِهِ.

٨ وَيَتَدَفَّقُ عَبْرَ يَهُوذَا. يَفِيضُ وَيَغْبِرُ. حَتَّى تَصِلَ الْمِيَاهُ إِلَى الْعُنُقِ؛
وَيَكُونُ بِسَطِّ جَنَاحَيْهِ مِلءٌ عَرْضُ أَرْضِكَ يَا عِمَّانُوئِيلَ.

٩ تَحَالَفُوا يَا جَمِيعَ الشُّعُوبِ وَانكسروا، وَأَصْغِي يَا جَمِيعَ أَقْصَا
الْأَرْضِ. أَعِدُوا جِيوشَكُمْ وَانكسروا! أَعِدُوا جِيوشَكُمْ وَانكسروا!

١٠ تَشَاوَرُوا مَعًا، فَلَنْ تَنْجَحُوا. تَكَلَّمُوا كَلِمَةً لِكَيْهَا لَنْ تُثَبَّتَ؛ لِأَنَّ اللَّهَ
مَعَنَا.

١١ فَإِنَّهُ هَكَذَا قَالَ لِي الرَّبُّ بِشِدَّةِ الْيَدِ، وَحَدَّرَنِي مِنْ أَنْ أَسْلُكَ طَرِيقَ
هَذَا الشَّعْبِ قَائِلًا:

١٢ لَا تَدْعُوا فِتْنَةً كُلَّ مَا يَدْعُوهُ هَذَا الشَّعْبُ فِتْنَةً، وَلَا تَخَافُوا خَوْفَهُمْ
وَلَا تَرْهَبُوا.

١٣ قَدِّسُوا رَبَّ الْجُنُودِ فَهُوَ خَوْفُكُمْ وَرَهْبَتُكُمْ.

And he shall be for a sanctuary; but for a stone of stumbling, and for a rock of offense to both the houses of Israel, for a gin and a snare to the inhabitants of Jerusalem.

And many among them shall stumble and fall, and be broken, and be snared, and be taken.

Bind up the testimony, seal the law among my disciples.

And I will wait upon the Lord, that hideth his face from the house of Jacob, and I will look for him.

Behold, I and the children whom the Lord hath given me are for signs and for wonders in Israel from the Lord of Hosts, which dwelleth in Mount Zion.

And when they shall say unto you: Seek unto them that have familiar spirits, and unto wizards that peep and mutter—should not a people seek unto their God for the living to hear from the dead?

To the law and to the testimony; and if they speak not according to this word, it is because there is no light in them.

And they shall pass through it hardly bestead and hungry; and it shall come to pass that when they shall be hungry, they shall fret themselves, and curse their king and their God, and look upward.

And they shall look unto the earth and behold trouble, and darkness, dimness of anguish, and shall be driven to darkness.

١٤ وَيَكُونُ مَقْدِسًا وَحَجَرَ صَدْمَةٍ وَصَخْرَةً عَثْرَةً لِبَيْتِي إِسْرَائِيلَ،
وَفَخًا وَشَرَكًا لِأَهْلِ أُورُشَلِيمَ.

١٥ فَيَتَعَثَّرُ بِهَا كَثِيرُونَ وَيَسْقُطُونَ، فَيَنْكَسِرُونَ وَيَقَعُونَ فِي الْفَخِّ
وَيُؤْخَذُونَ.

١٦ أَوْثِقِ الشَّهَادَةَ، اخْتِمِ الشَّرِيعَةَ بَيْنَ تَلَامِيذِي.

١٧ فَأَصْطَبِرُ لِلرَّبِّ الَّذِي يَسْتُرُ وَجْهَهُ عَنِّي يَعْقُوبَ وَأَنْتَظِرُهُ.

١٨ هَآنَذَا، وَالْأَوْلَادُ الَّذِينَ أَعْطَانِي الرَّبُّ إِيَّاهُمْ، عَلَامَاتٌ وَعَجَائِبٌ فِي
إِسْرَائِيلَ مِنْ عِنْدِ رَبِّ الْجُنُودِ السَّاكِنِ فِي جَبَلِ صِهْيُونَ.

١٩ وَإِذَا قَالُوا لَكُمْ: اظْلُبُوا إِلَى الْعَرَّافِينَ وَمُسْتَحْضِرِي الْأَرْوَاحِ الَّذِينَ
يَصْفُرُونَ وَيَتَمْتَمُونَ—أَلَا يَسْأَلُ شَعْبُ إِلَهِهِ كَيْ يَسْمَعَ الْأَحْيَاءَ مِنَ
الْأَمْوَاتِ؟

٢٠ إِلَى الشَّرِيعَةِ وَإِلَى الشَّهَادَةِ؛ إِنْ لَمْ يَقُولُوا مِثْلَ هَذَا الْقَوْلِ فَلِأَنَّهُ
لَيْسَ فِيهِمْ نُورٌ.

٢١ فَيَعْبُرُونَ فِيهَا مَتَضَائِقِينَ وَجَوْعَى؛ وَيَكُونُ عِنْدَمَا يَجُوعُونَ أَنَّهُمْ
يَغْضَبُونَ وَيَحْتَقُونَ وَيَلْعَنُونَ مَلِكَهُمْ وَإِلَهُهُمْ وَيَنْظُرُونَ إِلَى الْعَلَاءِ.

٢٢ وَيَنْظُرُونَ إِلَى الْأَرْضِ فَإِذَا بِالصَّيْقِ وَالظُّلْمَةِ وَالْأَلَمِ الشَّدِيدِ.
وَيُطْرَدُونَ إِلَى الظُّلْمَةِ.

2 Nephi 19

Nevertheless, the dimness shall not be such as was in her vexation, when at first he lightly afflicted the land of Zebulun, and the land of Naphtali, and afterwards did more grievously afflict by the way of the Red Sea beyond Jordan in Galilee of the nations.

The people that walked in darkness have seen a great light; they that dwell in the land of the shadow of death, upon them hath the light shined.

Thou hast multiplied the nation, and increased the joy—they joy before thee according to the joy in harvest, and as men rejoice when they divide the spoil.

For thou hast broken the yoke of his burden, and the staff of his shoulder, the rod of his oppressor.

For every battle of the warrior is with confused noise, and garments rolled in blood; but this shall be with burning and fuel of fire.

For unto us a child is born, unto us a son is given; and the government shall be upon his shoulder; and his name shall be called, Wonderful, Counselor, The Mighty God, The Everlasting Father, The Prince of Peace.

Of the increase of government and peace there is no end, upon the throne of David, and upon his kingdom to order it, and to establish it with judgment and with justice from henceforth, even forever. The zeal of the Lord of Hosts will perform this.

The Lord sent his word unto Jacob and it hath lighted upon Israel.

And all the people shall know, even Ephraim and the inhabitants of Samaria, that say in the pride and stoutness of heart:

The bricks are fallen down, but we will build with hewn stones; the sycamores are cut down, but we will change them into cedars.

Therefore the Lord shall set up the adversaries of Rezin against him, and join his enemies together;

The Syrians before and the Philistines behind; and they shall devour Israel with open mouth. For all this his anger is not turned away, but his hand is stretched out still.

For the people turneth not unto him that smiteth them, neither do they seek the Lord of Hosts.

٢ نافي ١٩

١ لَكِنَّ لَنْ يَكُونَ ظِلَامٌ كَمَا كَانَ عِنْدَمَا حَيَقَتْ، عِنْدَمَا ابْتَلَى أَوْلًا بِخَفَّةٍ عَلَى أَرْضِ زَبُولُونَ وَأَرْضِ نَفْتَالِي، وَبَعْدَ ذَلِكَ أَصَابَ بِشِدَّةٍ طَرِيقَ الْبَحْرِ الْأَحْمَرِ عِنْدَ الْأُرْدُنِّ فِي جَلِيلِ الْأُمَمِ.

٢ أَلشَّعْبُ السَّالِكُ فِي الظُّلْمَةِ رَأَى نُورًا عَظِيمًا؛ وَالسَّاكِنُونَ فِي أَرْضِ ظِلَالِ الْمَوْتِ، أَشْرَقَ عَلَيْهِمْ نُورٌ.

٣ أَنْتَ أَكْثَرْتَ الْأُمَّةَ، عَظَّمْتَ لَهَا الْفَرْحَ—يَفْرَحُونَ أَمَامَكَ كَالْفَرْحِ بِالْحَصَادِ، كَالَّذِينَ يَبْتَهِجُونَ عِنْدَمَا يَفْتَسِمُونَ غَنِيمَةَ الْحَرْبِ.

٤ لِأَنَّكَ كَسَرْتَ نِيرَ ثِقَلِهِ، وَالْعَصَا عَلَى كَتِفِهِ، عَصَا ظَالِمِهِ.

٥ فَإِنَّ كُلَّ مَعْرَكَةٍ لِلْمُحَارِبِ بِصَجِيحِ تَشْوِيشٍ، وَبِالرِّدَاءِ مُضْرَجًا بِالْدَمِ؛ وَلَكِنَّ هَذَا سَيَكُونُ بِالْحَرْقِ وَوَقُودِ النَّارِ.

٦ لِأَنَّهُ يُولَدُ لَنَا وَلَدٌ وَنُعْطَى ابْنًا، وَتَكُونُ الرِّيَاسَةُ عَلَى كَتِفِهِ؛ وَيُدْعَى اسْمُهُ عَجِيبًا، مُشِيرًا، إِلَهَا قَدِيرًا، أَبَا أَبَدِيًّا، رُئِيسَ السَّلَامِ.

٧ لِأَنَّهُ لَا نِهَآيَةَ لِنُفُورِ رِيَاسَتِهِ وَلَا لِسَلَامِهِ عَلَى عَرْشِ دَاوُدَ وَعَلَى مَمْلَكَتِهِ، يُؤَسِّسُهَا بِالْحَقِّ وَالْعَدْلِ، مِنْ الْآنَ وَإِلَى الْأَبَدِ. غَيْرَةُ رَبِّ الْجُنُودِ تَضَعُ هَذَا.

٨ أَرْسَلَ الرَّبُّ كَلِمَتَهُ إِلَى يَعْقُوبَ فَحَلَّتْ عَلَى إِسْرَائِيلَ.

٩ فَيَعْرِفُ الشَّعْبُ كُلَّهُ، حَتَّى أَفْرَايِمَ وَسَكَانِ السَّامِرَةِ، الْقَائِلُونَ بِتَكْبِيرِ وَتَشَامُخِ الْقَلْبِ:

١٠ سَقَطَ اللَّبْنُ فَتَبَنَى بِحِجَارَةٍ مَنْحُوْتَةٍ؛ فَطِيعَ الْجَمِيزُ فَتَسْتَبْدِلُهُ بِخَشَبِ الْأَرْزِ.

١١ فَيَهَيِّجُ الرَّبُّ حُصُومَ الْمَلِكِ رَصِينِ عَلَيْهِ وَيَجْمَعُ أَعْدَاءَهُ مَعًا؛

١٢ الْأَرَامِيِّونَ مِنْ قُدَامِ وَالْفِلَسْطِينِيِّونَ مِنْ وِرَاءِ؛ فَيَلْتَهُمُونَ إِسْرَائِيلَ بِفَاهٍ مَفْتُوحٍ. مَعَ كُلِّ هَذَا لَمْ يَتَرَاجَعْ غَضَبُهُ، بَلْ تَطَّلَ يَدُهُ مَمْدُودَةً.

١٣ وَالشَّعْبُ لَمْ يَرْجِعْ إِلَى ضَارِبِهِ وَلَمْ يَطْلُبْ رَبَّ الْجُنُودِ.

Therefore will the Lord cut off from Israel head and tail, branch and rush in one day.

The ancient, he is the head; and the prophet that teacheth lies, he is the tail.

For the leaders of this people cause them to err; and they that are led of them are destroyed.

Therefore the Lord shall have no joy in their young men, neither shall have mercy on their fatherless and widows; for every one of them is a hypocrite and an evildoer, and every mouth speaketh folly. For all this his anger is not turned away, but his hand is stretched out still.

For wickedness burneth as the fire; it shall devour the briars and thorns, and shall kindle in the thickets of the forests, and they shall mount up like the lifting up of smoke.

Through the wrath of the Lord of Hosts is the land darkened, and the people shall be as the fuel of the fire; no man shall spare his brother.

And he shall snatch on the right hand and be hungry; and he shall eat on the left hand and they shall not be satisfied; they shall eat every man the flesh of his own arm—

Manasseh, Ephraim; and Ephraim, Manasseh; they together shall be against Judah. For all this his anger is not turned away, but his hand is stretched out still.

١٤ فَيَقْطَعُ الرَّبُّ مِنْ إِسْرَائِيلَ الرَّأْسَ وَالذَّنْبَ، أُغْصَانَ النَّخِيلِ
وَالْقَصَبَ فِي يَوْمٍ وَاحِدٍ.

١٥ الشَّيْخُ هُوَ الرَّأْسُ، وَالنَّبِيُّ، مُعَلِّمُ الْكَاذِبِ، هُوَ الذَّنْبُ.

١٦ لِأَنَّ قَادَةَ هَذَا الشَّعْبِ يُضِلُّونَهُمْ، وَالَّذِينَ تَبِعُوهُمْ هَلَكُوا.

١٧ لِهَذَا لَا يُسِرُّ الرَّبُّ بِفِتْيَانِهِمْ، وَلَا يَرْحَمُ أَبْتَامَهُمْ وَأَرَامِلَهُمْ، لِأَنَّ كُلَّ
وَاحِدٍ مِنْهُمْ مُنَافِقٌ وَفَاعِلٌ شَرٍّ. وَكُلُّ فِيمَ يَتَكَلَّمُ بِالْحِمَاقَةِ. مَعَ كُلِّ
هَذَا لَمْ يَتَرَاجَعْ غَضَبُهُ، بَلْ تَطَّلُ يَدُهُ مَمْدُودَةً.

١٨ لِأَنَّ الشَّرَّ يُحْرِقُ كَالنَّارِ، يَلْتَهُمُ الشَّجِيرَاتِ وَالشُّوكُ، وَيَشْعَلُ أَجْمَاتِ
الْغَابَاتِ فَتَرْتَفِعُ كَعَمُودِ دُخَانٍ.

١٩ بِسُخْطِ رَبِّ الْجُنُودِ تُحْرَقُ الْأَرْضُ، وَيَكُونُ الشَّعْبُ كَوَقُودٍ لِلنَّارِ. لَا
يُشْفِقُ إِنْسَانٌ عَلَى أَخِيهِ.

٢٠ يَأْكُلُونَ عَلَى يَمِينِهِمْ وَيَطْلُونَ جَائِعِينَ. وَيَلْتَهُمُونَ عَلَى شِمَالِهِمْ فَلَا
يَشْبَعُونَ؛ يَأْكُلُ كُلُّ رَجُلٍ مِنْهُمْ لَحْمَ ذِرَاعِهِ—

٢١ مَنَسَى ضِدَّ أَفْرَايِمَ، وَأَفْرَايِمُ ضِدَّ مَنَسَى، وَكِلَاهُمَا ضِدَّ يَهُودَا. مَعَ
كُلِّ هَذَا لَمْ يَتَرَاجَعْ غَضَبُهُ، بَلْ تَطَّلُ يَدُهُ مَمْدُودَةً.

2 Nephi 20

٢ نافي ٢٠

Wo unto them that decree unrighteous decrees, and that write grievousness which they have prescribed;

To turn away the needy from judgment, and to take away the right from the poor of my people, that widows may be their prey, and that they may rob the fatherless!

And what will ye do in the day of visitation, and in the desolation which shall come from far? to whom will ye flee for help? and where will ye leave your glory?

Without me they shall bow down under the prisoners, and they shall fall under the slain. For all this his anger is not turned away, but his hand is stretched out still.

O Assyrian, the rod of mine anger, and the staff in their hand is their indignation.

I will send him against a hypocritical nation, and against the people of my wrath will I give him a charge to take the spoil, and to take the prey, and to tread them down like the mire of the streets.

Howbeit he meaneth not so, neither doth his heart think so; but in his heart it is to destroy and cut off nations not a few.

For he saith: Are not my princes altogether kings?

Is not Calno as Carchemish? Is not Hamath as Arpad? Is not Samaria as Damascus?

As my hand hath founded the kingdoms of the idols, and whose graven images did excel them of Jerusalem and of Samaria;

Shall I not, as I have done unto Samaria and her idols, so do to Jerusalem and to her idols?

Wherefore it shall come to pass that when the Lord hath performed his whole work upon Mount Zion and upon Jerusalem, I will punish the fruit of the stout heart of the king of Assyria, and the glory of his high looks.

For he saith: By the strength of my hand and by my wisdom I have done these things; for I am prudent; and I have moved the borders of the people, and have robbed their treasures, and I have put down the inhabitants like a valiant man;

١ وَيَلُّ لِلَّذِينَ يَسُنُّونَ قَوَانِينَ ظَالِمَةً، وَيُسْجَلُونَ تَشْرِيعَاتٍ جَائِرَةً؛

٢ لِيُضَدَّوا الْمُحْتَاجِينَ عَنِ الْحُكْمِ، وَيَلْخَرُّوا مَسَاكِينَ شَعْبِي مِنَ الْإِنْصَافِ، لِتَكُونَ الْأَرَامِلُ غَنِيمَتَهُمْ وَلِيَنْهَبُوا الْأَيْتَامَ.

٣ وَمَاذَا سَتَفْعَلُونَ فِي يَوْمِ الْعِقَابِ، وَفِي الصِّيقِ الَّذِي سَيَأْتِي مِنَ بَعِيدٍ؟ إِلَى مَنْ سَتَهْرَبُونَ لِلْعَوْنِ؟ وَأَيْنَ سَتَتْرَكُونَ تَرَوْتَكُمْ؟

٤ بِدُونِي سَيَرْكَعُونَ بَيْنَ الْأَنْسَرِيِّ، وَسَيَسْقُطُونَ بَيْنَ الْقَتْلَى. مَعَ كُلِّ هَذَا لَمْ يَتَرَاجَعْ غَضَبُهُ، بَلْ تَظَلُّ يَدُهُ مَمْدُودَةً.

٥ يَا أَشُورَ، عَصَا غَضَبِي، وَالْمِضْرَبُ فِي يَدِهِمْ هِيَ سَخَطُهُمْ.

٦ سَأَرْسِلُهُ عَلَى أُمَّةٍ مُنَافِقَةٍ، وَسَأَمُرُهُ بِمُحَارَبَةِ شَعْبٍ أَغْضَبَنِي، لِيُغْتَنِمَ غَنِيمَةً وَيَنْهَبَ نَهْبًا وَيَدُوسَهُمْ كَطِينِ السَّوَارِعِ.

٧ أَمَا هُوَ فَلَا يَفْهَمُ هَكَذَا، وَلَا يُفَكِّرُ فِي قَلْبِهِ هَكَذَا. بَلْ فِي قَلْبِهِ أَنْ يُبِيدَ وَيُفْنِي أُمَّةً لَيْسَتْ بِقَلِيلَةٍ.

٨ فَإِنَّهُ يَقُولُ: أَلَيْسَ كُلُّ قَادَتِي مُلُوكًا؟

٩ أَلَيْسَتْ كَلْنُو مِثْلَ كَرْكَمِيشَ؟ أَلَيْسَتْ حَمَاةٌ مِثْلَ أَرْفَادَ؟ أَلَيْسَتْ السَّامِرَةُ مِثْلَ دِمَشَقَ؟

١٠ كَمَا أَسَّسْتُ يَدِي مَمَالِكَ الْأَوْثَانِ، وَأَصْنَامُهَا الْمُنْحَوْتَةُ هِيَ أَكْثَرُ مِنَ الَّتِي فِي أُورُشَلِيمَ وَالسَّامِرَةَ؛

١١ أَفَلَا أَفْعَلُ بِأُورُشَلِيمَ وَأَوْثَانِهَا كَمَا فَعَلْتُ بِالسَّامِرَةَ وَأَوْثَانِهَا؟

١٢ مَتَى انْتَهَى الرَّبُّ مِنْ كُلِّ عَمَلِهِ ضِدَّ جَبَلِ صِهْيُونَ وَأُورُشَلِيمَ، سَأُعَاقِبُ ثَمَرَ عَظْمَةِ قَلْبِ مَلِكِ أَشُورَ وَفَخْرَ رِفْعَةِ عَيْنَيْهِ.

١٣ لِأَنَّهُ قَالَ: عَمِلْتُ هَذَا بِقُوَّتِي وَحِكْمَتِي لِأَنِّي فَهِيمٌ؛ وَنَقَلْتُ ثُخُومَ شُعُوبٍ، وَنَهَبْتُ تَرَوْتَهُمْ، وَحَطَطْتُ سَاكِنِيهَا كَبَطْلٍ.

And my hand hath found as a nest the riches of the people; and as one gathereth eggs that are left have I gathered all the earth; and there was none that moved the wing, or opened the mouth, or peeped.

Shall the ax boast itself against him that heweth therewith? Shall the saw magnify itself against him that shaketh it? As if the rod should shake itself against them that lift it up, or as if the staff should lift up itself as if it were no wood!

Therefore shall the Lord, the Lord of Hosts, send among his fat ones, leanness; and under his glory he shall kindle a burning like the burning of a fire.

And the light of Israel shall be for a fire, and his Holy One for a flame, and shall burn and shall devour his thorns and his briars in one day;

And shall consume the glory of his forest, and of his fruitful field, both soul and body; and they shall be as when a standard-bearer fainteth.

And the rest of the trees of his forest shall be few, that a child may write them.

And it shall come to pass in that day, that the remnant of Israel, and such as are escaped of the house of Jacob, shall no more again stay upon him that smote them, but shall stay upon the Lord, the Holy One of Israel, in truth.

The remnant shall return, yea, even the remnant of Jacob, unto the mighty God.

For though thy people Israel be as the sand of the sea, yet a remnant of them shall return; the consumption decreed shall overflow with righteousness.

For the Lord God of Hosts shall make a consumption, even determined in all the land.

Therefore, thus saith the Lord God of Hosts: O my people that dwellest in Zion, be not afraid of the Assyrian; he shall smite thee with a rod, and shall lift up his staff against thee, after the manner of Egypt.

For yet a very little while, and the indignation shall cease, and mine anger in their destruction.

And the Lord of Hosts shall stir up a scourge for him according to the slaughter of Midian at the rock of Oreb; and as his rod was upon the sea so shall he lift it up after the manner of Egypt.

۱۴ فَوَجَدَتْ يَدِي تَرْوَةَ الشُّعُوبِ كَعُشٍّ؛ وَكَمَا يُجْمَعُ بَيْضُ مَهْجُورٍ، جَمَعْتُ أَنَا كُلَّ الْأَرْضِ، وَلَمْ يَكُنْ مِنْهُمْ مَنْ يَرْفِرُ بِجَنَاحِيهِ، أَوْ يَفْتَحُ فَمَهُ أَوْ يَرْفِزُقُ.

۱۵ هَلْ تَزْهَوُ الْفَأْسُ عَلَى الْفَاطِعِ بِهَا، أَوْ يَتَكَبَّرُ الْمِنْشَارُ عَلَى مُسْتَحْدِمِهِ؟ كَأَنَّ الْمِضْرَبَ يَرْفَعُ حَامِلَهُ، أَوْ كَأَنَّ الْعَصَا تَرْفَعُ نَفْسَهَا وَكَأَنَّهَا لَيْسَتْ حَشْبًا!

۱۶ لِذَلِكَ يُرْسِلُ الرَّبُّ، رَبُّ الْجُنُودِ، عَلَى مُسَمَّنَاتِهِ هُزَالًا؛ وَيوقِدُ تَحْتَ مَجْدِهِ مَا يُشْبِهُ نَارًا مُلْتَهَبَةً.

۱۷ وَيَصِيرُ نُورُ إِسْرَائِيلَ نَارًا وَقُدُوسُهُ لَهِيْبًا، وَيُحْرِقُ وَيَلْتَهُمْ أَشْوَاكُهُ وَشُجَيْرَاتِهِ فِي يَوْمٍ وَاحِدٍ؛

۱۸ وَيُفْنِي مَجْدَ غَابِهِ وَبُسْتَانِيهِ، النَّفْسَ وَالْجَسَدَ جَمِيعًا. فَيَكُونُ كَحَامِلِ الرَّابِيَةِ الْمُنْهَارِ.

۱۹ وَبَقِيَّةُ أَشْجَارِ غَابِهِ تَكُونُ قَلِيلَةً، بِحَيْثُ يَسْتَطِيعُ طِفْلٌ أَنْ يَعْدهَا.

۲۰ وَيَكُونُ فِي ذَلِكَ الْيَوْمِ أَنَّ الْبَاقِيْنَ فِي إِسْرَائِيلَ وَالنَّاجِيْنَ مِنْ بَيْتِ يَعْقُوبَ لَا يَعُودُونَ لِلْإِتْكَالِ عَلَى ضَارِيهِمْ، بَلْ يَتَوَكَّلُونَ عَلَى الرَّبِّ قُدُوسِ إِسْرَائِيلَ بِالْحَقِّ.

۲۱ وَالْبَقِيَّةُ سَتَعُودُ، أَجَلٌ، بَقِيَّةُ يَعْقُوبَ، إِلَى اللَّهِ الْقَدِيرِ.

۲۲ إِنَّهُ وَإِنْ كَانَ شَعْبُكَ يَا إِسْرَائِيلَ كَرَمْلِ الْبَحْرِ، تَرْجِعُ بَقِيَّةُ مِنْهُ. أَلْفَنَاءُ الَّذِي صَدَرَ بِهِ مَرْسُومٌ سَيَفِيضُ بِرًّا.

۲۳ لِأَنَّ السَّيِّدَ رَبَّ الْجُنُودِ يَجْلِبُ فَنَاءً عَلَى الْأَرْضِ كُلِّهَا.

۲۴ وَلَكِنْ هُكَذَا يَقُولُ السَّيِّدُ رَبُّ الْجُنُودِ: لَا تَخَفْ مِنْ أَشُورَ يَا شَعْبِي السَّاكِنِ فِي صِهْيُونَ. يَضْرِبُكَ بِالْقَضِيْبِ، وَيَرْفَعُ عَصَاهُ لِيُعَاقِبَكَ كَمَا فَعَلَتْ مِصْرُ.

۲۵ لِأَنَّهُ بَعْدَ قَلِيلٍ جِدًّا سَيَنْتَهِي غَضَبِي وَسَخَطِي بِدَمَارِهِمْ.

۲۶ وَسَيَرْفَعُ عَلَيْهِ رَبُّ الْجُنُودِ سَوْطًا، كَمَا فَعَلَ عِنْدَمَا هَرَمَ مِديَانَ عِنْدَ صَخْرَةِ عُرَابَ، وَسَتَرْتَفِعُ عَصَاهُ عَلَى الْبَحْرِ، وَيَرْفَعُهَا كَمَا فَعَلَ فِي مِصْرَ.

And it shall come to pass in that day that his burden shall be taken away from off thy shoulder, and his yoke from off thy neck, and the yoke shall be destroyed because of the anointing.

He is come to Aiath, he is passed to Migron; at Michmash he hath laid up his carriages.

They are gone over the passage; they have taken up their lodging at Geba; Ramath is afraid; Gibeah of Saul is fled.

Lift up the voice, O daughter of Gallim; cause it to be heard unto Laish, O poor Anathoth.

Madmenah is removed; the inhabitants of Gebim gather themselves to flee.

As yet shall he remain at Nob that day; he shall shake his hand against the mount of the daughter of Zion, the hill of Jerusalem.

Behold, the Lord, the Lord of Hosts shall lop the bough with terror; and the high ones of stature shall be hewn down; and the haughty shall be humbled.

And he shall cut down the thickets of the forests with iron, and Lebanon shall fall by a mighty one.

٢٧ وَيَكُونُ فِي ذَلِكَ الْيَوْمِ أَنَّ جَمَلَهُ يَزُولُ عَنْ كَتِفِكَ، وَنِيرَهُ عَنْ عُنُقِكَ،
وَسَيُنْكَسِرُ النَّيْرُ بِسَبَبِ مَسْحَتِكَ.

٢٨ قَدْ جَاءَ إِلَى عَيَاثَ. عَبَرَ مَجْرُونَ. وَضَعَ فِي مِخْمَاشَ عَرَبَاتِهِ.

٢٩ عَبَرُوا الْمَعْبَرَ. بَاتُوا فِي جَبْعَ. ارْتَعَدَتِ الرَّامَةُ. هَرَبَتْ جِبْعَةُ شَاوُلَ.

٣٠ أَضْرَخِي يَا بِنْتَ جَلِيمَ. وَأَسْمِعِي إِلَى لَيْشَةَ يَا عَنَاثُوثَ الْمِسْكِينَةَ.

٣١ هَرَبَتْ مَدْمِينَةُ. اجْتَمَعَ سُكَّانُ جَبِيمَ لِيَفْرُوا.

٣٢ فِي ذَلِكَ الْيَوْمِ يَقِفُ فِي نُوبَ؛ يَهْزُيْدَهُ عَلَى جَبَلِ بِنْتِ صِهْيُونَ،
هَضْبَةَ أُورُشَلِيمَ.

٣٣ هُوَذَا السَّيِّدُ رَبُّ الْجُنُودِ سَيَقْطَعُ الْأَغْصَانَ مُسَبِّبًا رُغْبًا؛ وَالْأَشْجَارَ
الطَّوِيلَةَ سَتَقْطَعُ؛ وَالْمُتَشَامِخُونَ سَيَذَلُونَ.

٣٤ وَسَيَقْطَعُ أَجْمَاتِ الْغَابَاتِ بِالْفَأْسِ، وَسَيَسْقُطُ لُبْنَانُ أَمَامَ جَبَّارٍ.

2 Nephi 21

٢ نافي ٢١

And there shall come forth a rod out of the stem of Jesse, and a branch shall grow out of his roots.

And the Spirit of the Lord shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the Lord;

And shall make him of quick understanding in the fear of the Lord; and he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears.

But with righteousness shall he judge the poor, and reprove with equity for the meek of the earth; and he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked.

And righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins.

The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid, and the calf and the young lion and fatling together; and a little child shall lead them.

And the cow and the bear shall feed; their young ones shall lie down together; and the lion shall eat straw like the ox.

And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice's den.

They shall not hurt nor destroy in all my holy mountain, for the earth shall be full of the knowledge of the Lord, as the waters cover the sea.

And in that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek; and his rest shall be glorious.

And it shall come to pass in that day that the Lord shall set his hand again the second time to recover the remnant of his people which shall be left, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea.

And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth.

١ وَيَخْرُجُ قَرْعٌ مِنْ جَذَعِ يَسَى وَسَيَنْمُو غُضُنٌ مِنْ جُذُورِهِ.

٢ وَيَجِلُّ عَلَيْهِ رُوحُ الرَّبِّ، رُوحُ الْحِكْمَةِ وَالْفَهْمِ، رُوحُ الْإِشَادِ وَالْقُوَّةِ، رُوحُ الْمَعْرِفَةِ وَمَخَافَةِ الرَّبِّ.

٣ وَسَيَجْعَلُهُ فَهِيمًا فِي مَخَافَةِ الرَّبِّ، وَلَنْ يَقْضِيَ بِحَسَبِ نَظَرِ عَيْنَيْهِ، وَلَا يُوبِّخُ بِحَسَبِ سَمْعِ أُذُنَيْهِ.

٤ بَلْ يَقْضِي بِالْعَدْلِ لِلْمَسَاكِينِ، وَيُنْصِفُ الْبُؤْسَاءَ فِي الْأَرْضِ، وَيَضْرِبُ الْأَرْضَ بِقَضِيبِ فَمِهِ، وَيَنْفَخُ مِنْ شَفَتَيْهِ سَيْفُتِلَّ الْأَشْرَارِ.

٥ وَيَكُونُ الْبِرُّ جِزَامَ حَقْوِيهِ، وَالْأَمَانَةُ جِزَامَ مَثْنِيهِ.

٦ فَيَسْكُنُ الذَّبُّ مَعَ الْحَمَلِ، وَيَرْبُضُ الثَّمْرُ مَعَ الْجَدْيِ، وَالْعِجْلُ وَالسَّبَلُ وَالْمَسْمَنُ مَعًا، وَيَقُودُهَا صَبِيٌّ صَغِيرٌ.

٧ وَالْبَقَرَةُ وَالذَّبَّةُ تَرْعَيَانِ؛ وَيَرْبُضُ أَوْلَادُهُمَا مَعًا، وَالْأَسَدُ يَأْكُلُ تَبْنًا كَالثَّوْرِ.

٨ وَيَلْعَبُ الرَّضِيعُ عَلَى جُحْرِ الْأَفْعَى، وَيَمْدُ الْقَطِيمُ يَدَهُ عَلَى جُحْرِ الْأَفْعَوَانِ.

٩ لَا يُؤْدُونَ وَلَا يَهْلِكُونَ فِي كُلِّ جَبَلٍ قُدْسِي، لِأَنَّ الْأَرْضَ تَمْتَلِي مِنْ مَعْرِفَةِ الرَّبِّ كَمَا تَمَلَأُ الْمِيَاهُ الْبَحْرَ.

١٠ وَيَكُونُ فِي ذَلِكَ الْيَوْمِ أَنَّ أَصْلَ يَسَى سَيَرْتَفِعُ رَايَةً لِلشُّعُوبِ؛ إِيَاهُ تَطْلُبُ الْأُمَمُ؛ وَيَكُونُ مَحَلُّهُ مَجِيدًا.

١١ وَيَكُونُ فِي ذَلِكَ الْيَوْمِ أَنَّ الرَّبَّ سَيَرْفَعُ يَدَهُ ثَانِيَةً لِيَسْتَعِيدَ بَقِيَّةَ شَعْبِهِ الَّتِي بَقِيَتْ، مِنْ أَشُورَ وَمِنْ مِصْرَ وَمِنْ فَتْرُوسَ وَمِنْ كُوشَ وَمِنْ عِيلَامَ وَمِنْ سِنْعَارَ وَمِنْ حَمَاةَ وَمِنْ جِزَائِرِ الْبَحْرِ.

١٢ وَيَرْفَعُ رَايَةً لِلْأُمَمِ، وَيَجْمَعُ الْمَطْرُودِينَ مِنْ إِسْرَائِيلَ، وَيَضْمُ مَشْتَتِي يَهُودَا مِنْ أَطْرَافِ الْأَرْضِ الرَّبْعَةِ.

The envy of Ephraim also shall depart, and the adversaries of Judah shall be cut off; Ephraim shall not envy Judah, and Judah shall not vex Ephraim.

But they shall fly upon the shoulders of the Philistines towards the west; they shall spoil them of the east together; they shall lay their hand upon Edom and Moab; and the children of Ammon shall obey them.

And the Lord shall utterly destroy the tongue of the Egyptian sea; and with his mighty wind he shall shake his hand over the river, and shall smite it in the seven streams, and make men go over dry shod.

And there shall be a highway for the remnant of his people which shall be left, from Assyria, like as it was to Israel in the day that he came up out of the land of Egypt.

١٣ فَتَزُولُ غَيْرَةُ أَفْرَايِمَ، وَيَنْقَطِعُ أَعْدَاءُ يَهُوذَا؛ أَفْرَايِمُ لَا يَغَارُ مِنْ يَهُوذَا، وَيَهُوذَا لَا يُعَادِي أَفْرَايِمَ.

١٤ لِكَيْتَهُمْ سَيَنْقَضُونَ عَلَى أَكْتافِ الْفِلِسْطِينِيِّينَ غَرْبًا، وَيَنْهَبُونَ بَنِي الْمَشْرِقِ مَعًا. يَكُونُ عَلَى أَدُومَ وَمَوَابَ امْتِدَادُ يَدَيْهِمَا؛ وَبَنُو عَمُونَ فِي طَاعَتِهِمَا.

١٥ وَيُبِيدُ الرَّبُّ لِسَانَ بَحْرِ مِصْرَ، وَيَهْزُ يَدَهُ عَلَى النَّهْرِ بِقُوَّةِ رِيحِهِ، وَيَضْرِبُهُ إِلَى سَبْعَةِ جَدَاوِلَ، وَيَجْعَلُ النَّاسَ يَعْبرُونَ عَلَى أَرْضٍ جَافَةٍ.

١٦ وَتَكُونُ سَكَّةٌ لِبَقِيَّةِ شَعْبِهِ الَّذِينَ سَيَنْجُونَ مِنْ أَشُورَ، كَمَا كَانَ لِإِسْرَائِيلَ عِنْدَمَا خَرَجُوا مِنْ أَرْضِ مِصْرَ.

2 Nephi 22

And in that day thou shalt say: O Lord, I will praise thee; though thou wast angry with me thine anger is turned away, and thou comfortedst me.

Behold, God is my salvation; I will trust, and not be afraid; for the Lord JEHOVAH is my strength and my song; he also has become my salvation.

Therefore, with joy shall ye draw water out of the wells of salvation.

And in that day shall ye say: Praise the Lord, call upon his name, declare his doings among the people, make mention that his name is exalted.

Sing unto the Lord; for he hath done excellent things; this is known in all the earth.

Cry out and shout, thou inhabitant of Zion; for great is the Holy One of Israel in the midst of thee.

٢ نافي ٢٢

١ وَتَقُولُ فِي ذَلِكَ الْيَوْمِ: أَحْمَدُكَ يَا رَبُّ؛ لِأَنَّكَ غَضِبْتَ مِنِّي وَلَكِنَّ
غَضَبَكَ تَحَوَّلَ عَنِّي، فَتَعَزَّيْتَنِي.

٢ هُوَذَا اللَّهُ خَلَّاصِي؛ سَأَتَّكِلُ عَلَيْهِ وَلَنْ أَرْتَعِبَ؛ لِأَنَّ الرَّبَّ يَهُوَهَ قُوَّتِي
وَتَرْتَنِيمَتِي وَقَدْ صَارَ لِي خَلَّاصًا.

٣ فَتَسْتَقُونَ مِيَاهًا بِفَرَحٍ مِنْ يَنَابِيعِ الْخَلَّاصِ.

٤ وَتَقُولُونَ فِي ذَلِكَ الْيَوْمِ: اِحْمَدُوا الرَّبَّ وَادْعُوا بِاسْمِهِ، عَرَّفُوا بَيْنَ
الشُّعُوبِ بِأَعْمَالِهِ وَأَخْبِرُوهُمْ بِأَنَّ اسْمَهُ مُمَجَّدٌ.

٥ رَنَّمُوا لِلرَّبِّ لِأَنَّهُ صَنَعَ أُمُورًا عَظِيمَةً، لِيَكُنْ هَذَا مَعْرُوفًا فِي كُلِّ
الأَرْضِ.

٦ أُصْرُخِي وَاهْتَفِي يَا سَاكِنَةَ صِهْيُونِ، لِأَنَّ قُدُوسَ إِسْرَائِيلَ عَظِيمٌ
فِي وَسْطِكَ.

2 Nephi 23

٢ نافي ٢٣

The burden of Babylon, which Isaiah the son of Amoz did see.

Lift ye up a banner upon the high mountain, exalt the voice unto them, shake the hand, that they may go into the gates of the nobles.

I have commanded my sanctified ones, I have also called my mighty ones, for mine anger is not upon them that rejoice in my highness.

The noise of the multitude in the mountains like as of a great people, a tumultuous noise of the kingdoms of nations gathered together, the Lord of Hosts mustereth the hosts of the battle.

They come from a far country, from the end of heaven, yea, the Lord, and the weapons of his indignation, to destroy the whole land.

Howl ye, for the day of the Lord is at hand; it shall come as a destruction from the Almighty.

Therefore shall all hands be faint, every man's heart shall melt;

And they shall be afraid; pangs and sorrows shall take hold of them; they shall be amazed one at another; their faces shall be as flames.

Behold, the day of the Lord cometh, cruel both with wrath and fierce anger, to lay the land desolate; and he shall destroy the sinners thereof out of it.

For the stars of heaven and the constellations thereof shall not give their light; the sun shall be darkened in his going forth, and the moon shall not cause her light to shine.

And I will punish the world for evil, and the wicked for their iniquity; I will cause the arrogance of the proud to cease, and will lay down the haughtiness of the terrible.

I will make a man more precious than fine gold; even a man than the golden wedge of Ophir.

Therefore, I will shake the heavens, and the earth shall remove out of her place, in the wrath of the Lord of Hosts, and in the day of his fierce anger.

And it shall be as the chased roe, and as a sheep that no man taketh up; and they shall every man turn to his own people, and flee every one into his own land.

١ عِبَاءُ بَابِلَ الَّذِي رَأَاهُ إِشْعِيَاءُ بْنُ آمُوْصَ.

٢ اِرْفَعُوا رَايَةً عَلَى الْجَبَلِ الْعَالِي، اِرْفَعُوا صَوْتَكُمْ لَهُمْ. اَشِيرُوا بِالْيَدِ لِيَدْخُلُوا ابْوَابَ النُّبَلَاءِ.

٣ اَوْصَيْتُ مَقْدَسِيَّ، وَدَعَوْتُ اَبْطَالِي، لِانَّ غَضَبِي لَيْسَ عَلَى الْمُبْتَهِجِينَ فِي رَفْعَتِي.

٤ صَوْتُ صَجِيحٍ فِي الْجِبَالِ كَصَوْتِ شَعْبٍ عَظِيمٍ. صَوْتُ صَجِيحٍ مِنْ مَمَالِكِ الشُّعُوبِ الْمُجْتَمِعَةِ، رَبُّ الْجُنُودِ يُجَهِّزُ جُنُودَ الْمَعْرَكَةِ.

٥ يَأْتُونَ مِنْ اَرْضٍ بَعِيدَةٍ، مِنْ اَفْصَى السَّمَاوَاتِ، اَجَلِ، الرَّبِّ وَاسْلِحَةَ غَضَبِهِ آتِيَةٌ لِتُدْمِرَ كُلَّ الْاَرْضِ.

٦ وَلَوْلُوا لِانَّ يَوْمَ الرَّبِّ قَرِيبٌ؛ سَيَأْتِي كَدَمَارٍ مِنَ الْقَدِيرِ.

٧ لِذَلِكَ تَرْتَخِي كُلُّ الْاَيَادِي، وَتَدُوبُ قُلُوبُ كُلِّ النَّاسِ.

٨ فَيَزْتَعِبُونَ؛ تُمْسِكُهُمْ اَلَامٌ وَاَحْزَانٌ؛ يَنْظُرُونَ بَعْضُهُمْ إِلَى بَعْضٍ مُنْبَهْتِينَ؛ تَصْبِرُ وُجُوهُهُمْ كَاللَّهَيْبِ.

٩ هُوَذَا يَوْمُ الرَّبِّ قَادِمٌ، قَاسٍ مَعَ سَخَطٍ وَحُمُومٍ غَضَبٍ، لِيَجْعَلَ الْاَرْضَ خَرَابًا وَيَبِيدَ مِنْهَا الْخَطَاةَ.

١٠ لِانَّ نُجُومَ السَّمَاوَاتِ وَكَوَاكِبَهَا لَنْ تُعْطِيَ نَوْرَهَا؛ وَتُظْلِمُ الشَّمْسُ عِنْدَ ظُلُوعِهَا، وَالْقَمَرُ لَنْ يَسْطَعَ نَوْرَهُ.

١١ وَاَعَاقِبُ الْعَالَمِ عَلَى شَرِّهِ، وَالْمُنَافِقِينَ عَلَى اِثْمِهِمْ؛ وَابْطَلُ تَعَطُّمَ الْمُسْتَكْبِرِينَ، وَاحْطُ تَعَجُرْفَ الْمُتَجَبِّرِينَ.

١٢ وَاجْعَلُ الْبَشَرَ اَنْدَرَ مِنَ الذَّهَبِ النَّقِيِّ، وَالنَّاسِ مِنْ ذَهَبِ اَرْضِ اُوفِيرَ.

١٣ لِذَلِكَ اُرْزَلُ السَّمَاوَاتِ وَتَتَرَعَزُ الْاَرْضُ مِنْ مَكَانِهَا بِسَخَطِ رَبِّ الْجُنُودِ وَفِي يَوْمِ حُمُومٍ غَضَبِهِ.

١٤ وَيَكُونُ النَّاسُ كَطَيْبِ طَرِيدٍ، وَكَغَنَمٍ بِلَا رَاعٍ يَجْمَعُهَا؛ وَيَلْجَأُ كُلُّ وَاحِدٍ إِلَى شَعْبِهِ، وَيَهْرُبُ كُلُّ وَاحِدٍ إِلَى اَرْضِهِ.

Every one that is proud shall be thrust through;
yea, and every one that is joined to the wicked shall
fall by the sword.

Their children also shall be dashed to pieces be-
fore their eyes; their houses shall be spoiled and their
wives ravished.

Behold, I will stir up the Medes against them,
which shall not regard silver and gold, nor shall they
delight in it.

Their bows shall also dash the young men to
pieces; and they shall have no pity on the fruit of the
womb; their eyes shall not spare children.

And Babylon, the glory of kingdoms, the beauty of
the Chaldees' excellency, shall be as when God over-
threw Sodom and Gomorrah.

It shall never be inhabited, neither shall it be dwelt
in from generation to generation: neither shall the
Arabian pitch tent there; neither shall the shepherds
make their fold there.

But wild beasts of the desert shall lie there; and
their houses shall be full of doleful creatures; and
owls shall dwell there, and satyrs shall dance there.

And the wild beasts of the islands shall cry in their
desolate houses, and dragons in their pleasant
palaces; and her time is near to come, and her day
shall not be prolonged. For I will destroy her speed-
ily; yea, for I will be merciful unto my people, but the
wicked shall perish.

١٥ كُلُّ مُسْتَكْبِرٍ يُطْعَنُ؛ وَكُلُّ مُلْتَصِقٍ بِالسَّرِيرِ يُقْتَلُ بِالسَّيْفِ.

١٦ يَمَزَّقُ أَطْفَالَهُمْ أَمَامَ عُيُونِهِمْ، وَتَنْهَبُ بُيُوتَهُمْ وَتَغْتَصِبُ نِسَاءَهُمْ.

١٧ هَأَنذَا أَهْيِجُ الْمَادِيِّينَ ضِدَّهُمْ، فَهُمْ لَا يَرْتَشُونَ بِالْفِضَّةِ وَلَا بِالذَّهَبِ.

١٨ يَمَزَّقُونَ الْفَتِيَانَ بِأَقْوَامِهِمْ؛ وَلَنْ يَرْحَمُوا ثَمَرَةَ الرَّحِمِ؛ لَا تُشْفِقُ
عُيُونُهُمْ عَلَى الْأَطْفَالِ.

١٩ وَبَابِلُ، بِهَاءِ الْمَمَالِكِ وَزِينَتُهُ فَخْرِ الْكَلْدَانِيِّينَ، سَتَكُونُ مِثْلَ سَدُومَ
وَعَمُورَةَ حِينَ دَمَرَهُمَا اللَّهُ.

٢٠ لَا يُقِيمُ فِيهَا أَحَدٌ إِلَى الْأَبَدِ، وَلَا تُسْكَنُ مِنْ جِيلٍ إِلَى جِيلٍ؛ لَنْ
يَنْصَبَ عَرَبِيٌّ خَيْمَتَهُ فِيهَا، وَلَا يَرِيضُ الرُّعَاةُ قُطْعَانَهُمْ هُنَاكَ.

٢١ بَلْ تَرَبُّضُ هُنَاكَ وَحُوشِ الْبَرِّيَّةِ؛ وَتَمْتَلِي بُيُوتُهُمْ بِمَخْلُوقَاتِ كَثِيبَةٍ؛
وَيَسْكُنُ هُنَاكَ الْبُومُ، وَتَرْقُصُ هُنَاكَ الْمَعَزُ الْوَحْشِيَّةُ.

٢٢ وَتَصِيحُ الْحَيَوَانَاتِ الْبَرِّيَّةِ مِنَ الْجُزْرِ فِي خَرَابِ بُيُوتِهِمْ،
وَالْتَنَّانِينَ فِي قُصُورِهِمُ الْجَمِيلَةِ؛ وَوَفَّتْهَا قَرِيبُ الْمَجِيِّ وَأَيَّامُهَا
لَا تَطُولُ. لِأَنِّي أُحْرِبُهَا سَرِيعًا؛ أَجَلٌ، أَرْحَمُ شَعْبِي، لَكِنَّ الْأَشْرَارَ
يُهْلِكُونَ.

2 Nephi 24

٢ نافي ٢٤

For the Lord will have mercy on Jacob, and will yet choose Israel, and set them in their own land; and the strangers shall be joined with them, and they shall cleave to the house of Jacob.

And the people shall take them and bring them to their place; yea, from far unto the ends of the earth; and they shall return to their lands of promise. And the house of Israel shall possess them, and the land of the Lord shall be for servants and handmaids; and they shall take them captives unto whom they were captives; and they shall rule over their oppressors.

And it shall come to pass in that day that the Lord shall give thee rest, from thy sorrow, and from thy fear, and from the hard bondage wherein thou wast made to serve.

And it shall come to pass in that day, that thou shalt take up this proverb against the king of Babylon, and say: How hath the oppressor ceased, the golden city ceased!

The Lord hath broken the staff of the wicked, the scepters of the rulers.

He who smote the people in wrath with a continual stroke, he that ruled the nations in anger, is persecuted, and none hindereth.

The whole earth is at rest, and is quiet; they break forth into singing.

Yea, the fir trees rejoice at thee, and also the cedars of Lebanon, saying: Since thou art laid down no feller is come up against us.

Hell from beneath is moved for thee to meet thee at thy coming; it stirreth up the dead for thee, even all the chief ones of the earth; it hath raised up from their thrones all the kings of the nations.

All they shall speak and say unto thee: Art thou also become weak as we? Art thou become like unto us?

Thy pomp is brought down to the grave; the noise of thy viols is not heard; the worm is spread under thee, and the worms cover thee.

How art thou fallen from heaven, O Lucifer, son of the morning! Art thou cut down to the ground, which did weaken the nations!

١ لِأَنَّ الرَّبَّ سَيَرْحَمُ يَعْقُوبَ وَيَخْتَارُ إِسْرَائِيلَ، وَيَجْعَلُهُمْ يَسْتَقِرُّونَ فِي أَرْضِهِمْ؛ وَيَنْصَمُّ إِلَيْهِمُ الْغُرَبَاءُ وَيَلْتَصِقُونَ بِبَيْتِ يَعْقُوبَ.

٢ وَتَأْخُذُهُمُ الشُّعُوبُ وَتَأْتِي بِهِمْ إِلَى مَوْضِعِهِمْ، أَجَلٌ، مِنْ بَعِيدٍ إِلَى أَقْصَى الْأَرْضِ؛ وَيَرْجِعُونَ إِلَى أَرْضِي مَوْعِدِهِمْ. وَيَمْتَلِكُهُمْ بَيْتُ إِسْرَائِيلَ، وَأَرْضُ الرَّبِّ سَتَكُونُ لِلْعَبِيدِ وَالْإِمَاءِ؛ وَيَسْبُونَ الَّذِينَ سَبَوْهُمْ؛ وَيَحْكُمُونَ ظَالِمِيهِمْ.

٣ وَيَكُونُ فِي ذَلِكَ الْيَوْمِ أَنَّ الرَّبَّ يُرِيحُكَ مِنْ حُزْنِكَ وَمِنْ خَوْفِكَ، وَمِنْ الْعُبُودِيَّةِ الشَّاقَّةِ الَّتِي اسْتَعْبَدْتَ بِهَا.

٤ وَيَكُونُ فِي ذَلِكَ الْيَوْمِ أَنَّكَ تُعْتَنِي هَذِهِ الْأَغْنِيَّةَ عَلَى مَلِكِ بَابِلَ وَتَقُولُ: كَيْفَ بَادَ الظَّالِمِ، بَادَتِ الْمَدِينَةُ الذَّهَبِيَّةُ!

٥ قَدْ كَسَرَ الرَّبُّ عَصَا السُّرِيرِ، وَصَوْلَجَانَاتِ الْحُكَّامِ.

٦ سَيُضْطَهَدُ بِإِلَامِ مَسَاكِ الضَّارِبِ الشُّعُوبَ بِسَخَطٍ وَبِلَا تَوْقِفٍ، الْمُتَسَلِّطُ بِعُصْبٍ عَلَى الْأُمَمِ.

٧ تَرْتَاحُ الْأَرْضُ وَتَهْدَأُ؛ يَهْتَفُونَ تَرْتُمًا.

٨ حَتَّى أَشْجَارِ السَّرْوِ وَأَرْزُ لُبْنَانَ فَرِحَتْ بِدِمَارِكَ، وَتَقُولُ: مُنْذُ اضْطَجَعْتَ، لَمْ يَصْعَدْ عَلَيْنَا قَاطِعٌ.

٩ الْهَآوِيَّةُ مِنْ أَسْفَلٍ مُهْتَزَّةٌ لَكَ، لِاسْتِقْبَالِكَ عِنْدَ مَجِيئِكَ؛ سَتَوْقِظُ أَرْوَاحَ الْمَوْتَى لِأَجْلِكَ، أَرْوَاحَ عِظْمَاءِ الْأَرْضِ؛ تَجْعَلُ كُلَّ مَلُوكِ الْأَرْضِ يَقُومُونَ عَنْ عُرُوشِهِمْ.

١٠ كُلُّهُمْ يُجِيبُونَ وَيَقُولُونَ لَكَ: أَصْرَتْ ضَعِيفًا مِثْلَنَا؟ هَلْ شَابَهْتَنَا؟

١١ أَسْقِطْ إِلَى الْقَبْرِ كِبْرِيَاؤُكَ؛ لَا تَسْمَعُ رَنَّةَ أَعْوَادِكَ؛ وَيَنْتَشِرُ الدَّوْدُ مِنْ تَحْتِكَ، وَيَعْطِيكَ الدَّوْدُ.

١٢ كَيْفَ سَقِطْتَ مِنَ السَّمَاءِ يَا لُوسِيفْرُ، ابْنُ الصُّبْحِ؟ كَيْفَ أَسْقِطْتَ إِلَى الْأَرْضِ يَا هَارِمَ الْأُمَمِ!

For thou hast said in thy heart: I will ascend into heaven, I will exalt my throne above the stars of God; I will sit also upon the mount of the congregation, in the sides of the north;

I will ascend above the heights of the clouds; I will be like the Most High.

Yet thou shalt be brought down to hell, to the sides of the pit.

They that see thee shall narrowly look upon thee, and shall consider thee, and shall say: Is this the man that made the earth to tremble, that did shake kingdoms?

And made the world as a wilderness, and destroyed the cities thereof, and opened not the house of his prisoners?

All the kings of the nations, yea, all of them, lie in glory, every one of them in his own house.

But thou art cast out of thy grave like an abominable branch, and the remnant of those that are slain, thrust through with a sword, that go down to the stones of the pit; as a carcass trodden under feet.

Thou shalt not be joined with them in burial, because thou hast destroyed thy land and slain thy people; the seed of evil-doers shall never be renowned.

Prepare slaughter for his children for the iniquities of their fathers, that they do not rise, nor possess the land, nor fill the face of the world with cities.

For I will rise up against them, saith the Lord of Hosts, and cut off from Babylon the name, and remnant, and son, and nephew, saith the Lord.

I will also make it a possession for the bittern, and pools of water; and I will sweep it with the besom of destruction, saith the Lord of Hosts.

The Lord of Hosts hath sworn, saying: Surely as I have thought, so shall it come to pass; and as I have purposed, so shall it stand—

That I will bring the Assyrian in my land, and upon my mountains tread him under foot; then shall his yoke depart from off them, and his burden depart from off their shoulders.

This is the purpose that is purposed upon the whole earth; and this is the hand that is stretched out upon all nations.

١٣ وَأَنْتَ قُلْتَ فِي قَلْبِكَ: أَصْعَدُ إِلَى السَّمَاءِ. أَرْفَعُ عَرْشِي فَوْقَ نُجُومِ اللَّهِ؛ وَأَجْلِسُ عَلَى جَبَلِ الْاجْتِمَاعِ فِي أَقْصَى الشَّمَالِ؛

١٤ أَصْعَدُ فَوْقَ أَعَالِي السَّحَابِ؛ وَأَصِيرُ مِثْلَ الْعَلِيِّ.

١٥ لِكِنَّكَ سَتُهْبَطُ إِلَى الْهَاطِيَةِ، وَإِلَى أَعْمَاقِ الْجُبِّ.

١٦ الَّذِينَ يَرَوْنَكَ يُحَدِّقُونَ بِكَ وَيَتَعَجَّبُونَ قَائِلِينَ: أَلَيْسَ هَذَا هُوَ الرَّجُلُ الَّذِي جَعَلَ الْأَرْضَ تَهْتَرُ وَالْمَمَالِكَ تَرْتَجِفُ؟

١٧ الَّذِي جَعَلَ الْعَالَمَ كَقْفَرٍ، وَدَمَّرَ مَدَنَهُ، وَالَّذِي لَمْ يَفْتَحْ بَيْنَ سَجَائِهِ؟

١٨ كُلُّ مُلُوكِ الْأُمَمِ يُدْفَنُونَ بِكَرَامَةٍ، كُلُّ وَاحِدٍ مِنْهُمْ فِي بَيْتِهِ.

١٩ وَأَمَّا أَنْتَ فَفَقَدَ طُرْحَتْ مِنْ قَبْرِكَ كَقُضْنٍ مَنبُودٍ، وَكَجُثِّ الْقَتْلَى الْمَطْعُونِينَ بِالسَّيْفِ، الْهَابِطِينَ إِلَى حِجَارَةِ الْجُبِّ؛ كَجُثَّةٍ مَدُوسَةٍ تَحْتَ الْأَقْدَامِ.

٢٠ لَنْ تُدْفَنَ مَعَ الْمُلُوكِ، لِأَنَّكَ حَرَبْتَ بَلَدَكَ، وَقَتَلْتَ شَعْبَكَ؛ لَا يُذَكَّرُ اسْمُ نَسْلِ فَاعِلِي الشَّرِّ إِلَى الْأَبَدِ.

٢١ أَعَدُّوا مَذْبَحَةً لِأَبْنَائِهِ بِسَبَبِ آثَامِ آبَائِهِمْ، فَلَنْ يَقُومُوا وَيَمْتَلِكُوا الْأَرْضَ وَلَنْ يَمْلَأُوا وَجْهَ الْعَالَمِ مَدُنًا.

٢٢ فَأَقُومُ عَلَيْهِمْ، يَقُولُ رَبُّ الْجُنُودِ، وَأَقْطَعُ مِنْ بَابِلِ الْإِسْمَ وَالْبَقِيَّةَ وَالْإِبْنَ وَالْبِنَّ الْأَخِي، يَقُولُ الرَّبُّ.

٢٣ وَأَجْعَلُهَا مِيرَاثًا لِلْقَنَافِذِ، وَمُسْتَنْقَعَاتِ مِيَاهٍ؛ وَأُكْتَسِبُهَا بِمَكْتَسَبَةِ الْهَلَاكِ، يَقُولُ رَبُّ الْجُنُودِ.

٢٤ أَفَسَمَ رَبُّ الْجُنُودِ قَائِلًا: إِنَّهُ كَمَا قَصَدْتُ يَصِيرُ، وَكَمَا نَوَيْتُ يَتُبُثُ—

٢٥ أَنْ أَحْطَمَ أَشُورَ فِي أَرْضِي وَأَدُوسَهُ عَلَى جِبَالِي؛ فَيَزُولُ عَنْهُمْ نِيرُهُ، وَجَمَلُهُ عَنِ اكْتِنَافِهِمْ.

٢٦ هَذَا هُوَ الْقَضَاءُ الَّذِي أُعِدُّ لِكُلِّ الْأَرْضِ، وَهَذِهِ هِيَ الْيَدُ الْمَمْدُودَةُ عَلَى كُلِّ الْأُمَمِ.

For the Lord of Hosts hath purposed, and who shall disannul? And his hand is stretched out, and who shall turn it back?

In the year that king Ahaz died was this burden.

Rejoice not thou, whole Palestina, because the rod of him that smote thee is broken; for out of the serpent's root shall come forth a cockatrice, and his fruit shall be a fiery flying serpent.

And the firstborn of the poor shall feed, and the needy shall lie down in safety; and I will kill thy root with famine, and he shall slay thy remnant.

Howl, O gate; cry, O city; thou, whole Palestina, art dissolved; for there shall come from the north a smoke, and none shall be alone in his appointed times.

What shall then answer the messengers of the nations? That the Lord hath founded Zion, and the poor of his people shall trust in it.

٢٧ فَإِنَّ رَبَّ الْجُنُودِ قَدْ قَضَى، فَمَنْ يُبْطِلُ؟ وَيَدُهُ مَمْدُودَةٌ، فَمَنْ يَرُدُّهَا؟

٢٨ كَانَ هَذَا الْعِبَاءُ فِي سَنَةِ وَفَاةِ الْمَلِكِ أَحَازَ.

٢٩ لَا تَفْرَحِي يَا جَمِيعَ فَلَسْطِينَ، لِأَنَّ عَصَاهُ الَّتِي صَرَبَتْكُمْ كَسِرَتْ؛ فَمِنْ هَذِهِ الْحَيَّةِ سَتَخْرُجُ أَفْعَى، وَتَمْرَنُهُ تَكُونُ نُعْبَانًا مُسَمًّا طَيَّارًا.

٣٠ وَتَرْعَى أَبْكَارُ الْمَسَاكِينِ، وَيَرْيِضُ الْبَائِسُونَ بِالْأَمَانِ؛ وَأَمِيثٌ أَصْلَكَ بِالْجُوعِ، فَيَصْرَعُ بِقَبِيَّتِكَ.

٣١ وَلَوْلِي أَيْتُهَا الْبُؤَابَةُ؛ اضْرُخِي أَيْتُهَا الْمَدِينَةَ؛ قَدْ ذَابَ جَمِيعُكَ يَا فَلَسْطِينَ؛ لِأَنَّهُ مِنَ الشَّمَالِ يَأْتِي دُخَانٌ، وَلَنْ يَكُونَ وَحِيدًا فِي أَوْقَاتِهِ الْمُعَيَّنَةِ.

٣٢ فَمَاذَا يُجِيبُ رُسُلُ الْأُمَمِ؟ إِنَّ الرَّبَّ أَسَسَ صِهْيُونََ، وَبِهَا يَثْقُ مَسَاكِينُ شَعْبِهِ.

Now I, Nephi, do speak somewhat concerning the words which I have written, which have been spoken by the mouth of Isaiah. For behold, Isaiah spake many things which were hard for many of my people to understand; for they know not concerning the manner of prophesying among the Jews.

For I, Nephi, have not taught them many things concerning the manner of the Jews; for their works were works of darkness, and their doings were doings of abominations.

Wherefore, I write unto my people, unto all those that shall receive hereafter these things which I write, that they may know the judgments of God, that they come upon all nations, according to the word which he hath spoken.

Wherefore, hearken, O my people, which are of the house of Israel, and give ear unto my words; for because the words of Isaiah are not plain unto you, nevertheless they are plain unto all those that are filled with the spirit of prophecy. But I give unto you a prophecy, according to the spirit which is in me; wherefore I shall prophesy according to the plainness which hath been with me from the time that I came out from Jerusalem with my father; for behold, my soul delighteth in plainness unto my people, that they may learn.

Yea, and my soul delighteth in the words of Isaiah, for I came out from Jerusalem, and mine eyes hath beheld the things of the Jews, and I know that the Jews do understand the things of the prophets, and there is none other people that understand the things which were spoken unto the Jews like unto them, save it be that they are taught after the manner of the things of the Jews.

But behold, I, Nephi, have not taught my children after the manner of the Jews; but behold, I, of myself, have dwelt at Jerusalem, wherefore I know concerning the regions round about; and I have made mention unto my children concerning the judgments of God, which hath come to pass among the Jews, unto my children, according to all that which Isaiah hath spoken, and I do not write them.

١ وَالْآنَ أَنَا، نَافِي، أَتَكَلَّمُ قَلِيلًا عَنِ الْكَلِمَاتِ الَّتِي كَتَبْتُهَا، وَالَّتِي تَفَوَّهَ بِهَا إِشْعِيَاءُ. فَإِنَّ إِشْعِيَاءَ قَالَ أَشْيَاءَ كَثِيرَةً يَضَعُ فَمُهَا عَلَى كَثِيرِينَ مِنْ شَعْبِي؛ لِأَنَّهُمْ لَا يَعْلَمُونَ بِطَرِيقَةِ الْيَهُودِ فِي التَّنْبُؤِ.

٢ لِأَنِّي أَنَا، نَافِي، لَمْ أَعْلَمُهُمْ أُمُورًا كَثِيرَةً عَنِ نَهْجِ الْيَهُودِ؛ لِأَنَّ أَعْمَالَهُمْ كَانَتْ أَعْمَالَ الظُّلْمَةِ، وَأَفْعَالُهُمْ كَانَتْ أَفْعَالَ الرِّجَاسَاتِ.

٣ فَأَكْتُبُ لِشَعْبِي، وَلِكُلِّ مَنْ تَنْتَهِي إِلَيْهِمْ هَذِهِ الْأُمُورَ الَّتِي أَكْتُبُهَا، لِيَعْلَمُوا أَنَّ أَحْكَامَ اللَّهِ تَحِلُّ عَلَى جَمِيعِ الْأُمَمِ، حَسَبَ الْكَلِمَةِ الَّتِي قَالَهَا.

٤ فَاسْتَمِعُوا، يَا أَبْنَاءَ شَعْبِي التَّابِعِينَ لِبَيْتِ إِسْرَائِيلَ، وَأَعْبِرُوا أَدْنَا لِكَلِمَاتِي؛ فَمَعَ أَنَّ كَلِمَاتِ إِشْعِيَاءَ لَيْسَتْ وَاضِحَةً لَكُمْ، فَإِنَّهَا وَاضِحَةٌ لِكُلِّ الْمَمْلُوكِينَ بِرُوحِ النُّبُوءَةِ. لَكِنِّي أُعْطِيكُمْ نُبُوءَةً، حَسَبَ الرُّوحِ الَّذِي بِي؛ لِذَلِكَ فَإِنِّي أَتَنَبَّأُ طَبَقًا لِلْوُضُوحِ الَّذِي رَافَقَنِي مُنْذُ أَنْ غَادَرْتُ أُورُشَلِيمَ بِرُفْقَةِ أَبِي؛ فَإِنَّ نَفْسِي تَبْتَهِجُ بِالْوُضُوحِ فِي كَلَامِي تَجَاهَ أَبْنَاءِ شَعْبِي، لِيَتَعْلَمُوا.

٥ أَجَلْ، وَتَبْتَهِجُ نَفْسِي بِكَلِمَاتِ إِشْعِيَاءَ، لِأَنِّي مِنْ أُورُشَلِيمَ خَرَجْتُ، وَأَبْصَرْتُ عَيْنَايَ أُمُورَ الْيَهُودِ، وَأَعْلَمُ أَنَّ الْيَهُودَ يَفْهَمُونَ أُمُورَ الْأَنْبِيَاءِ، وَمَا مِنْ شَعْبٍ آخَرَ يَفْهَمُ مِثْلَ الْيَهُودِ الْأُمُورَ الَّتِي وَجَّهَتْ لَهُمْ، إِلَّا إِذَا تَعْلَمُوا عَلَى نَهْجِ أُمُورِ الْيَهُودِ.

٦ وَأَنَا، نَافِي، لَمْ أَعْلَمْ أَبْنَائِي حَسَبَ نَهْجِ الْيَهُودِ؛ لَكِنِّي سَكَنْتُ، أَنَا نَفْسِي، فِي أُورُشَلِيمَ، وَلِذَلِكَ فَإِنِّي أَعْرِفُ بِشَأْنِ الْمَنَاطِقِ الْمُجَاوِرَةِ؛ وَقَدْ ذَكَرْتُ لِأَبْنَائِي مَا يَتَعَلَّقُ بِأَحْكَامِ اللَّهِ الَّتِي حَلَّتْ بِالْيَهُودِ، حَسَبَ كُلِّ مَا قَالَهُ إِشْعِيَاءُ، وَالَّتِي لَا أَكْتُبُهَا.

But behold, I proceed with mine own prophecy, according to my plainness; in the which I know that no man can err; nevertheless, in the days that the prophecies of Isaiah shall be fulfilled men shall know of a surety, at the times when they shall come to pass.

Wherefore, they are of worth unto the children of men, and he that supposeth that they are not, unto them will I speak particularly, and confine the words unto mine own people; for I know that they shall be of great worth unto them in the last days; for in that day shall they understand them; wherefore, for their good have I written them.

And as one generation hath been destroyed among the Jews because of iniquity, even so have they been destroyed from generation to generation according to their iniquities; and never hath any of them been destroyed save it were foretold them by the prophets of the Lord.

Wherefore, it hath been told them concerning the destruction which should come upon them, immediately after my father left Jerusalem; nevertheless, they hardened their hearts; and according to my prophecy they have been destroyed, save it be those which are carried away captive into Babylon.

And now this I speak because of the spirit which is in me. And notwithstanding they have been carried away they shall return again, and possess the land of Jerusalem; wherefore, they shall be restored again to the land of their inheritance.

But, behold, they shall have wars, and rumors of wars; and when the day cometh that the Only Begotten of the Father, yea, even the Father of heaven and of earth, shall manifest himself unto them in the flesh, behold, they will reject him, because of their iniquities, and the hardness of their hearts, and the stiffness of their necks.

Behold, they will crucify him; and after he is laid in a sepulchre for the space of three days he shall rise from the dead, with healing in his wings; and all those who shall believe on his name shall be saved in the kingdom of God. Wherefore, my soul delighteth to prophesy concerning him, for I have seen his day, and my heart doth magnify his holy name.

٧ لَكُنِّي أَنَا بَعْدَ نُبُوءَتِي تَبَعًا لِرَغْبَتِي فِي أَنْ يَكُونَ كَلَامِي وَاضِحًا؛
وَأَعْلَمُ أَنَّ الْإِنْسَانَ لَا يُمْكِنُ أَنْ يَخْطِئَ فَهَمَّهَا؛ وَمَعَ ذَلِكَ، فِي الْأَيَّامِ
الَّتِي تَتِمُّ فِيهَا نُبُوءَاتُ إِشْعِيَاءَ، سَيَعْلَمُ الْبَشَرُ عَنِ الْيَقِينِ، عِنْدَ
أَوْقَاتِ خُدُوثِهَا.

٨ فَهِيَ لِذَلِكَ ذَاتُ قِيَمَةٍ لِأَبْنَاءِ الْبَشَرِ، وَمَنْ يَطْنُهَا غَيْرَ ذَلِكَ، أَكَلَمُهُمْ
عَلَى وَجْهِ الْخُصُوصِ، وَأَفْضَرُ الْكَلِمَاتِ عَلَى شَعْبِي؛ لِأَنِّي أَعْلَمُ أَنَّهَا
سَتَكُونُ عَظِيمَةً الْقِيَمَةِ لَهُمْ فِي الْأَيَّامِ الْأَخِيرَةِ؛ فِي ذَلِكَ الْيَوْمِ
سَيَفْهَمُونَهَا؛ وَلِذَلِكَ فَقَدْ كَتَبْتُهَا لِخَيْرِهِمْ.

٩ وَكَمَا هَلَكَ جِيلٌ مِنْ بَيْنِ الْيَهُودِ بِسَبَبِ الْإِثْمِ، كَذَلِكَ نَزَلَ بِهِمُ الْهَلَاكُ
مِنْ جِيلٍ إِلَى جِيلٍ حَسَبَ آثَامِهِمْ؛ وَلَمْ يَهْلِكْ أَيُّ مِنْهُمْ إِلَّا إِذَا أَنْبَأَ
بِذَلِكَ أَنْبِيَاءُ الرَّبِّ.

١٠ لِذَلِكَ، فَقَدْ أَخْبَرُوا بِخُصُوصِ الْهَلَاكِ الَّذِي كَانَ سَيَأْتِي عَلَيْهِمْ قَوْلَ
مُغَادِرَةِ أَبِي لِأُورُشَلِيمَ؛ وَمَعَ ذَلِكَ، فَقَدْ قَسَوْا قُلُوبَهُمْ؛ وَهَلَكُوا
حَسَبَ نُبُوتِي، إِلَّا الَّذِينَ حَمَلُوا فِي السَّبْيِ إِلَى بَابِلَ.

١١ وَأَقُولُ هَذَا بِسَبَبِ الرُّوحِ الَّذِي بِي. وَرَغَمَ أَنَّهُمْ حَمَلُوا بَعِيدًا فَإِنَّهُمْ
سَيَرْجِعُونَ ثَانِيَةً، وَسَيَمْتَلِكُونَ أَرْضَ أُورُشَلِيمَ؛ لِذَلِكَ، فَإِنَّهُمْ
سَيَسْتَعَادُونَ ثَانِيَةً إِلَى أَرْضِ مِيرَاثِهِمْ.

١٢ لَكِنْ يَكُونُ لَهُمْ حُرُوبٌ وَأَخْبَارُ حُرُوبٍ؛ وَعِنْدَمَا يَأْتِي الْيَوْمُ الَّذِي
يَقُومُ فِيهِ مَوْلُودُ الْآبِ الْوَحِيدِ، أَجَلٌ، أَبُو السَّمَاءِ وَالْأَرْضِ، بِإِظْهَارِ
نَفْسِهِ لَهُمْ فِي الْجَسَدِ، فَإِنَّهُمْ سَيَرْفُضُونَهُ بِسَبَبِ آثَامِهِمْ وَقَسَاوَةِ
قُلُوبِهِمْ وَرَقَابِهِمْ.

١٣ فَإِنَّهُمْ سَيَصْلُبُونَهُ؛ وَبَعْدَ أَنْ يُدْفَنَ فِي قَبْرِ لِمُدَّةِ ثَلَاثَةِ أَيَّامٍ، يَقُومُ
مِنْ بَيْنِ الْأَمْوَاتِ وَالشَّفَاءِ فِي أَجْنَحَتِهِ؛ وَكُلُّ مَنْ يُؤْمِنُونَ بِاسْمِهِ
يَخْلُصُونَ فِي مَلَكُوتِ اللَّهِ. لِذَلِكَ تَبْتَهِجُ نَفْسِي فِي التَّبْتُّؤِ بِشَأْنِهِ،
لِأَنِّي رَأَيْتُ يَوْمَهُ، وَيَعْظُمُ قَلْبِي اسْمَهُ الْقُدُوسِ.

And behold it shall come to pass that after the Messiah hath risen from the dead, and hath manifested himself unto his people, unto as many as will believe on his name, behold, Jerusalem shall be destroyed again; for wo unto them that fight against God and the people of his church.

Wherefore, the Jews shall be scattered among all nations; yea, and also Babylon shall be destroyed; wherefore, the Jews shall be scattered by other nations.

And after they have been scattered, and the Lord God hath scourged them by other nations for the space of many generations, yea, even down from generation to generation until they shall be persuaded to believe in Christ, the Son of God, and the atonement, which is infinite for all mankind—and when that day shall come that they shall believe in Christ, and worship the Father in his name, with pure hearts and clean hands, and look not forward any more for another Messiah, then, at that time, the day will come that it must needs be expedient that they should believe these things.

And the Lord will set his hand again the second time to restore his people from their lost and fallen state. Wherefore, he will proceed to do a marvelous work and a wonder among the children of men.

Wherefore, he shall bring forth his words unto them, which words shall judge them at the last day, for they shall be given them for the purpose of convincing them of the true Messiah, who was rejected by them; and unto the convincing of them that they need not look forward any more for a Messiah to come, for there should not any come, save it should be a false Messiah which should deceive the people; for there is save one Messiah spoken of by the prophets, and that Messiah is he who should be rejected of the Jews.

For according to the words of the prophets, the Messiah cometh in six hundred years from the time that my father left Jerusalem; and according to the words of the prophets, and also the word of the angel of God, his name shall be Jesus Christ, the Son of God.

١٤ وَبَعْدَ أَنْ يَقُومَ الْمَسِيحُ مِنْ بَيْنِ الْأَمْوَاتِ وَيُظْهِرَ نَفْسَهُ لِبَشْعِيهِ،
أَجَلٌ، لِكُلِّ مَنْ يُؤْمِنُونَ بِاسْمِهِ، تَهْلِكُ أورشليمُ ثَانِيَةً؛ فَوَيْلٌ لِمَنْ
يُحَارِبُونَ اللَّهَ وَشَعْبَ كَنِيستِهِ.

١٥ لِذَلِكَ يَتَشَتَّتُ الْيَهُودُ بَيْنَ كُلِّ الْأُمَمِ؛ أَجَلٌ، وَتُدَمَّرُ بَابِلُ؛ لِذَلِكَ
تَشَتَّتُ أُمَّمٌ أُخْرَى الْيَهُودَ.

١٦ وَبَعْدَ أَنْ يَتَشَتَّتُوا وَيُعَذِّبَهُمُ السَّيِّدُ الرَّبُّ بِأَمَمٍ أُخْرَى لِفَتْرَةٍ تَدُومُ
أَجْبَالًا كَثِيرَةً، أَجَلٌ، مِنْ جِيلٍ إِلَى جِيلٍ حَتَّى يَقْتَنِعُوا بِالْإِيمَانِ
بِالْمَسِيحِ، ابْنِ اللَّهِ، وَالْكَفَّارَةَ غَيْرِ الْمُتَنَاهِيَةِ لِكُلِّ الْبَشَرِ—فَعِنْدَمَا
يَأْتِي ذَلِكَ الْيَوْمُ الَّذِي يُؤْمِنُونَ فِيهِ بِالْمَسِيحِ وَيَعْبُدُونَ الْآبَ بِاسْمِهِ
بِقُلُوبٍ نَقِيَّةٍ وَأَيْدٍ طَاهِرَةٍ وَلَا يَتَطَّلَعُونَ فِيهَا بَعْدَ إِلَى مَسِيحٍ أُخْرٍ،
عِنْدَيْدِي، فِي ذَلِكَ الْوَقْتِ، سَيَأْتِي الْيَوْمُ الَّذِي يَتَحْتَمُّ عَلَيْهِمْ فِيهِ أَنْ
يُؤْمِنُوا بِهَذِهِ الْأُمُورِ.

١٧ وَيَمُدُّ الرَّبُّ يَدَهُ ثَانِيَةً لِيَسْتَعِيدَ شَعْبَهُ مِنْ حَالِ الضَّلَالِ وَالسَّقُوطِ.
لِذَلِكَ فَإِنَّهُ سَيُقَدِّمُ عَلَى صُنْعِ عَمَلٍ عَجِيبٍ وَمُعْجَزٍ بَيْنَ أَبْنَاءِ الْبَشَرِ.

١٨ لِذَلِكَ يُرْسِلُ إِلَيْهِمْ كَلِمَاتِهِ، وَهِيَ الْكَلِمَاتُ الَّتِي تُدِينُهُمْ فِي الْيَوْمِ
الْأَخِيرِ، لِأَنَّهَا سَتُعْطَى لَهُمْ بِعَرَضٍ إِقْنَاعِهِمْ بِالْمَسِيحِ الْحَقِّ، الَّذِي
رَفَضُوهُ؛ وَإِقْنَاعِهِمْ بِأَنَّهُ لَا حَاجَةَ لَهُمْ بِأَنْ يَنْتَظِرُوا مَجِيءَ مَسِيحٍ،
فَلَنْ يَأْتِيَ أُخْرَى إِلَّا إِنْ كَانَ مَسِيحًا كاذِبًا يُضِلُّ الشَّعْبَ؛ فَلَا يُوْجَدُ إِلَّا
مَسِيحٌ وَاحِدٌ تَكَلَّمَ عَنْهُ الْأَنْبِيَاءُ، وَذَلِكَ الْمَسِيحُ هُوَ الَّذِي يَرْفُضُهُ
الْيَهُودُ.

١٩ فَطَبَقًا لِأَقْوَالِ الْأَنْبِيَاءِ، سَيَأْتِي الْمَسِيحُ بَعْدَ سِتْمِئَةِ سَنَةٍ مِنْ خُرُوجِ
أَبِي مِنْ أورشليمَ؛ وَطَبَقًا لِأَقْوَالِ الْأَنْبِيَاءِ، وَأَيْضًا كَلِمَةِ مَلَائِكَةِ اللَّهِ،
فَإِنَّ اسْمَهُ سَيَكُونُ يَسُوعَ الْمَسِيحِ، ابْنِ اللَّهِ.

And now, my brethren, I have spoken plainly that ye cannot err. And as the Lord God liveth that brought Israel up out of the land of Egypt, and gave unto Moses power that he should heal the nations after they had been bitten by the poisonous serpents, if they would cast their eyes unto the serpent which he did raise up before them, and also gave him power that he should smite the rock and the water should come forth; yea, behold I say unto you, that as these things are true, and as the Lord God liveth, there is none other name given under heaven save it be this Jesus Christ, of which I have spoken, whereby man can be saved.

Wherefore, for this cause hath the Lord God promised unto me that these things which I write shall be kept and preserved, and handed down unto my seed, from generation to generation, that the promise may be fulfilled unto Joseph, that his seed should never perish as long as the earth should stand.

Wherefore, these things shall go from generation to generation as long as the earth shall stand; and they shall go according to the will and pleasure of God; and the nations who shall possess them shall be judged of them according to the words which are written.

For we labor diligently to write, to persuade our children, and also our brethren, to believe in Christ, and to be reconciled to God; for we know that it is by grace that we are saved, after all we can do.

And, notwithstanding we believe in Christ, we keep the law of Moses, and look forward with steadfastness unto Christ, until the law shall be fulfilled.

For, for this end was the law given; wherefore the law hath become dead unto us, and we are made alive in Christ because of our faith; yet we keep the law because of the commandments.

And we talk of Christ, we rejoice in Christ, we preach of Christ, we prophesy of Christ, and we write according to our prophecies, that our children may know to what source they may look for a remission of their sins.

٢٠ وَإِنِّي يَا إِخْوَتِي قَدْ تَكَلَّمْتُ بِوُضُوحٍ بِحَيْثُ لَا يُمَكِّنُكُمْ أَنْ تُخْطِئُوا
الْفَهْمَ. فَإِنِّي أَقْسِمُ بِالرَّبِّ الْحَيِّ الَّذِي أَخْرَجَ إِسْرَائِيلَ مِنْ أَرْضِ
مِصْرَ، وَأَعْطَى مُوسَى قُوَّةً كَيْ يُشْفِيَ النَّاسَ بَعْدَ أَنْ لَدَعَتْهُمْ
الْحَيَّاتُ السَّامَةَ إِذَا وَجَّهُوا أَنْظَارَهُمْ إِلَى الْحَيَّةِ الَّتِي رَفَعَهَا
أَمَامَهُمْ، وَأَعْطَاهُ أَيْضًا قُوَّةً كَيْ يَضْرِبَ الصَّخْرَةَ فَيَنْفَجِرَ مِنْهَا
الْمَاءُ؛ أَجَلٌ، فَكَمَا أَنَّ هَذِهِ الْأُمُورَ صَحِيحَةٌ، أَقْسِمُ بِالرَّبِّ الْحَيِّ أَنَّهُ
لَمْ يُعْطَ اسْمٌ آخَرَ تَحْتَ السَّمَاءِ يُمَكِّنُ الْخَلَاصَ بِهِ إِلَّا يَسُوعُ
الْمَسِيحُ هَذَا الَّذِي تَكَلَّمْتُ عَنْهُ.

٢١ وَلِهَذَا السَّبَبِ وَعَدَنِي السَّيِّدُ الرَّبُّ بِأَنَّ هَذِهِ الْأُمُورَ الَّتِي أَكْتُبُهَا
سَتُحْفَظُ وَتَدُومُ وَتُنْتَقَلُ إِلَى نَسْلِي، مِنْ جِيلٍ إِلَى جِيلٍ، كَيْ يَتِمَّ
الْوَعْدُ لِيُوسُفَ بِأَنَّ نَسْلَهُ لَا يَفْنَى أَبَدًا مَا دَامَتِ الْأَرْضُ قَائِمَةً.

٢٢ لِذَلِكَ تَنْتَقِلُ هَذِهِ الْأُمُورُ جِيلًا بَعْدَ جِيلٍ مَا دَامَتِ الْأَرْضُ قَائِمَةً؛
وَتُنْتَقَلُ حَسَبَ إِرَادَةِ اللَّهِ وَمَسَرَّتِهِ؛ وَالْأُمَمُ الَّتِي تَحُورُهَا ثَدَانٌ بِهَا
حَسَبَ الْكَلِمَاتِ الْمَكْتُوبَةِ.

٢٣ فَخُنْ نَعْمَلُ بِاجْتِهَادٍ لِنَكْتُبَ، لِإِقْنَاعِ أَبْنَائِنَا وَإِخْوَتِنَا أَيْضًا بِأَنَّ
يُؤْمِنُوا بِالْمَسِيحِ، وَأَنْ يَتَّصِلُوا مَعَ اللَّهِ؛ لِأَنَّنا نَعْلَمُ أَنَّهُ بِالنَّعْمَةِ
نَخْلُصُ بَعْدَ كُلِّ مَا يُمَكِّنُنَا عَمَلُهُ.

٢٤ وَبِالرَّغْمِ مِنْ أَنَّنا نُؤْمِنُ بِالْمَسِيحِ، فَإِنَّا نَحْفَظُ شَرِيعَةَ مُوسَى،
وَنُنْتَظِرُ الْمَسِيحَ بِثَبَاتٍ، حَتَّى تَتِمَّ الشَّرِيعَةُ.

٢٥ فَلِهَذِهِ الْعِلَّةِ أُعْطِيتِ الشَّرِيعَةَ؛ لِذَا فَقَدْ أَصْبَحَتِ الشَّرِيعَةُ مَيِّتَةً
بِالنَّسَبِ لَنَا، وَصِرْنَا أَحْيَاءَ فِي الْمَسِيحِ بِسَبَبِ إِيمَانِنَا؛ وَمَعَ ذَلِكَ
فَإِنَّا نَحْفَظُ الشَّرِيعَةَ بِسَبَبِ الْوَصَايَا.

٢٦ وَعَنِ الْمَسِيحِ نَتَكَلَّمُ وَبِالْمَسِيحِ نَبْتَهِّجُ وَعَنِ الْمَسِيحِ نَكْرُرُ وَعَنِ
الْمَسِيحِ نَنْتَبِّأُ، وَنَكْتُبُ حَسَبَ الثَّبُوتِ كَيْ يَعْرِفَ أَبْنَاؤُنَا مِنْ أَيْنَ
يَطْلُبُونَ مَغْفِرَةَ خَطَايَاهُمْ.

Wherefore, we speak concerning the law that our children may know the deadness of the law; and they, by knowing the deadness of the law, may look forward unto that life which is in Christ, and know for what end the law was given. And after the law is fulfilled in Christ, that they need not harden their hearts against him when the law ought to be done away.

And now behold, my people, ye are a stiffnecked people; wherefore, I have spoken plainly unto you, that ye cannot misunderstand. And the words which I have spoken shall stand as a testimony against you; for they are sufficient to teach any man the right way; for the right way is to believe in Christ and deny him not; for by denying him ye also deny the prophets and the law.

And now behold, I say unto you that the right way is to believe in Christ, and deny him not; and Christ is the Holy One of Israel; wherefore ye must bow down before him, and worship him with all your might, mind, and strength, and your whole soul; and if ye do this ye shall in nowise be cast out.

And, inasmuch as it shall be expedient, ye must keep the performances and ordinances of God until the law shall be fulfilled which was given unto Moses.

٢٧ لَذَا فَإِنَّا نَتَكَلَّمُ بِخُصُوصِ الشَّرِيعَةِ كَيْ يَعْرفَ أَبْنَاؤُنَا مَوْتَ الشَّرِيعَةِ؛ وَهُمْ، بِمَعْرِفَتِهِمْ بِمَوْتَ الشَّرِيعَةِ، يُمَكِّنُهُمْ أَنْ يَتَطَلَّعُوا إِلَى الْحَيَاةِ الَّتِي فِي الْمَسِيحِ، وَيَعْرفُوا الْغَايَةَ مِنَ الشَّرِيعَةِ. وَبَعْدَ أَنْ تَتِمَّ الشَّرِيعَةُ فِي الْمَسِيحِ، عَلَيْهِمْ أَلَّا يُقَسِّسُوا قُلُوبَهُمْ ثَجَاهَهُ عِنْدَمَا يَتَّوَجَّبُ زَوَالُ الشَّرِيعَةِ.

٢٨ إِنَّكُمْ، يَا شَعْبِي، شَعْبٌ قَاسِي الرِّقَبَةِ؛ لِذَلِكَ فَقَدْ كَلَّمْتُكُمْ بِوُضُوحٍ كَيْ لَا تَسْبِيحُوا الْفَهْمَ. وَالْكَلِمَاتُ الَّتِي تَكَلَّمْتُ بِهَا سَتَقُومُ كَشَهَادَةٍ عَلَيْكُمْ؛ لِأَنَّهَا كَافِيَةٌ لِتَعَلَّمَ كُلُّ إِنْسَانٍ الطَّرِيقَ الصَّحِيحَ، فَالطَّرِيقُ الصَّحِيحُ هُوَ أَنْ تُؤْمِنُوا بِالْمَسِيحِ وَلَا تُنْكِرُوهُ؛ إِذْ بِإِنْكَارِكُمْ إِيَّاهُ تُنْكِرُونَ أَيْضًا الْأَنْبِيَاءَ وَالشَّرِيعَةَ.

٢٩ هَا أَنِّي أَقُولُ لَكُمْ إِنَّ الطَّرِيقَ الصَّحِيحَ هُوَ أَنْ تُؤْمِنُوا بِالْمَسِيحِ وَلَا تُنْكِرُوهُ؛ وَالْمَسِيحُ هُوَ قُدُوسُ إِسْرَائِيلَ؛ لِذَلِكَ يَنْبَغِي عَلَيْكُمْ أَنْ تَسْجُدُوا لَهُ وَتَعْبُدُوهُ مِنْ كُلِّ قُدْرَتِكُمْ وَعَقْلِكُمْ وَقُوَّتِكُمْ وَنَفْسِكُمْ؛ وَإِنْ فَعَلْتُمْ ذَلِكَ فَإِنَّكُمْ لَا تُطْرَدُونَ أَبَدًا.

٣٠ وَطَالَمَا بَقِيَ ضَرُورِيًّا، فَإِنَّ عَلَيْكُمْ أَنْ تَحْفَظُوا طُقُوسَ اللَّهِ وَمَراسِيمَهُ إِلَى أَنْ تَتِمَّ الشَّرِيعَةُ الَّتِي أُعْطِيَتْ لِمُوسَى.

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And after Christ shall have risen from the dead he shall show himself unto you, my children, and my beloved brethren; and the words which he shall speak unto you shall be the law which ye shall do.

For behold, I say unto you that I have beheld that many generations shall pass away, and there shall be great wars and contentions among my people.

And after the Messiah shall come there shall be signs given unto my people of his birth, and also of his death and resurrection; and great and terrible shall that day be unto the wicked, for they shall perish; and they perish because they cast out the prophets, and the saints, and stone them, and slay them; wherefore the cry of the blood of the saints shall ascend up to God from the ground against them.

Wherefore, all those who are proud, and that do wickedly, the day that cometh shall burn them up, saith the Lord of Hosts, for they shall be as stubble.

And they that kill the prophets, and the saints, the depths of the earth shall swallow them up, saith the Lord of Hosts; and mountains shall cover them, and whirlwinds shall carry them away, and buildings shall fall upon them and crush them to pieces and grind them to powder.

And they shall be visited with thunderings, and lightnings, and earthquakes, and all manner of destructions, for the fire of the anger of the Lord shall be kindled against them, and they shall be as stubble, and the day that cometh shall consume them, saith the Lord of Hosts.

O the pain, and the anguish of my soul for the loss of the slain of my people! For I, Nephi, have seen it, and it well nigh consumeth me before the presence of the Lord; but I must cry unto my God: Thy ways are just.

But behold, the righteous that hearken unto the words of the prophets, and destroy them not, but look forward unto Christ with steadfastness for the signs which are given, notwithstanding all persecution—behold, they are they which shall not perish.

١ وَبَعْدَ قِيَامَتِهِ مِنَ الْأَمْوَاتِ، يُظْهِرُ الْمَسِيحُ نَفْسَهُ لَكُمْ يَا أَبْنَائِي وَيَا إِخْوَتِي الْأَحْبَاءَ؛ وَالْكَلِمَاتُ الَّتِي يُكَلِّمُكُمْ بِهَا تَكُونُ الشَّرِيعَةَ الَّتِي تَعْمَلُونَ بِهَا.

٢ فَإِنِّي أَقُولُ لَكُمْ إِنِّي شَاهَدْتُ أَجْيَالًا كَثِيرَةً تَنْقُضِي وَتَكُونُ هُنَاكَ حُرُوبٌ عَظِيمَةٌ وَنِزَاعَاتٌ بَيْنَ شَعْبِي.

٣ وَبَعْدَ مَجِيءِ الْمَسِيحِ سَتُعْطَى لِشَعْبِي عَلَامَاتٌ عَلَى مَوْلِدِهِ، وَعَلَى مَوْتِهِ وَقِيَامَتِهِ أَيْضًا؛ وَيَكُونُ ذَلِكَ الْيَوْمَ لِلْأَشْرَارِ مَهَوْلًا وَمُخِيفًا لِإِنَّهُمْ يَهْلِكُونَ؛ وَيَهْلِكُونَ لِأَنَّهُمْ يَطْرُدُونَ الْأَنْبِيَاءَ وَالْقَدِيسِينَ وَيَرْجُمُونَهُمْ وَيَقْتُلُونَهُمْ؛ لِذَلِكَ فَإِنَّ صَرْخَةَ دَمِ الْقَدِيسِينَ سَوْفَ تَصْعَدُ إِلَى اللَّهِ مِنَ الْأَرْضِ عَلَيْهِمْ.

٤ لِذَلِكَ، فَإِنَّ كُلَّ الْمُسْتَكْبِرِينَ، وَفَاعِلِي الشَّرِّ، يُحْرِقُهُمُ الْيَوْمَ الْآتِي، يَقُولُ رَبُّ الْجُنُودِ، لِأَنَّهُمْ يَكُونُونَ كَالْقَشِّ.

٥ وَمَنْ يَقْتُلُونَ الْأَنْبِيَاءَ وَالْقَدِيسِينَ، تَبْتَلِعُهُمْ أَعْمَاقُ الْأَرْضِ، يَقُولُ رَبُّ الْجُنُودِ؛ وَتُعْطِيهِمُ الْجِبَالُ وَتَحْمِلُهُمُ الرُّوَابِعُ بَعِيدًا وَتَسْقُطُ عَلَيْهِمُ الْمَبَانِي فَتَسْحَقُهُمْ سَحَقًا وَتَطْحَنُهُمْ طَحْنًا.

٦ وَتَنْزِلُ بِهِمُ الرُّعُودُ وَالْبُرُوقُ وَالزَّلَازِلُ، وَكُلُّ أَنْوَاعِ الدَّمَارِ، لِأَنَّ نَارَ غَضَبِ الرَّبِّ تَضْطَرِمُ عَلَيْهِمْ، وَيَكُونُونَ كَالْقَشِّ، وَيَسْتَنْفِذُهُمُ الْيَوْمَ الْآتِي، يَقُولُ رَبُّ الْجُنُودِ.

٧ يَا وَجَعَ رُوحِي وَكَرَبَهَا عَلَى قَتْلِي شَعْبِي! لِأَنِّي أَنَا، نَافِي، قَدَرَأَيْتُ ذَلِكَ، وَهُوَ يَكَادُ يَسْتَنْفِذُنِي أَمَامَ حَضْرَةِ الرَّبِّ؛ لَكِنْ يَنْبَغِي أَنْ أَصْرُخَ إِلَى إِلَهِي: إِنَّ طَرْفَكَ عَادِلَةٌ.

٨ لِكِنَّ الْأَبْرَارَ الَّذِينَ يَسْتَمِعُونَ لِأَقْوَالِ الْأَنْبِيَاءِ، وَلَا يَهْلِكُونَهُمْ، بَلْ يَنْتَظِرُونَ الْمَسِيحَ بِثَبَاتٍ لِأَجْلِ الْعَلَامَاتِ الْمُعْطَاةِ—رَغْمَ كُلِّ الْإِضْطِهَادِ—فَإِنَّهُمْ لَنْ يَهْلِكُوا.

But the Son of Righteousness shall appear unto them; and he shall heal them, and they shall have peace with him, until three generations shall have passed away, and many of the fourth generation shall have passed away in righteousness.

And when these things have passed away a speedy destruction cometh unto my people; for, notwithstanding the pains of my soul, I have seen it; wherefore, I know that it shall come to pass; and they sell themselves for naught; for, for the reward of their pride and their foolishness they shall reap destruction; for because they yield unto the devil and choose works of darkness rather than light, therefore they must go down to hell.

For the Spirit of the Lord will not always strive with man. And when the Spirit ceaseth to strive with man then cometh speedy destruction, and this grieveth my soul.

And as I spake concerning the convincing of the Jews, that Jesus is the very Christ, it must needs be that the Gentiles be convinced also that Jesus is the Christ, the Eternal God;

And that he manifesteth himself unto all those who believe in him, by the power of the Holy Ghost; yea, unto every nation, kindred, tongue, and people, working mighty miracles, signs, and wonders, among the children of men according to their faith.

But behold, I prophesy unto you concerning the last days; concerning the days when the Lord God shall bring these things forth unto the children of men.

After my seed and the seed of my brethren shall have dwindled in unbelief, and shall have been smitten by the Gentiles; yea, after the Lord God shall have camped against them round about, and shall have laid siege against them with a mount, and raised forts against them; and after they shall have been brought down low in the dust, even that they are not, yet the words of the righteous shall be written, and the prayers of the faithful shall be heard, and all those who have dwindled in unbelief shall not be forgotten.

٩ بَلْ يَظْهَرُ لَهُمْ ابْنُ الْبَرِّ؛ وَيَشْفِيهِمْ، وَيَكُونُ لَهُمْ سَلَامٌ مَعَهُ حَتَّى تَنْقُضِي ثَلَاثَةَ أَجْيَالٍ، وَيَقْضِي الْكَثِيرُونَ مِنَ الْجِيلِ الرَّابِعِ فِي بَرٍّ.

١٠ وَعِنْدَ انْقِضَاءِ هَذِهِ الْأُمُورِ يَأْتِي هَلَاكٌ سَرِيعٌ عَلَى شَعْبِي؛ لِأَنِّي بِالرَّغْمِ مِنْ أَلَامِ نَفْسِي، قَدْ رَأَيْتُ ذَلِكَ؛ لِذَلِكَ فَإِنِّي أَعْلَمُ أَنَّ ذَلِكَ سَيَحْدُثُ؛ وَيَبِيعُونَ أَنْفُسَهُمْ دُونَ مُقَابِلٍ؛ فَلِجَزَاءِ غُرُورِهِمْ وَحِمَاقِيَتِهِمْ يَخْضُدُونَ هَلَاكًا؛ وَبِسَبَبِ تَسْلِيمِ أَنْفُسِهِمْ لِإِبْلِيسَ وَاخْتِيَارِهِمْ أَعْمَالَ الظُّلْمَةِ بَدَلَ التَّوَرِ، فَإِنَّهُ يَتَحَتَّمُ عَلَيْهِمْ أَنْ يَهْبِطُوا إِلَى الْجَحِيمِ.

١١ لِأَنَّ رُوحَ الرَّبِّ لَا يُجَاهِدُ دَوْمًا مَعَ الْإِنْسَانِ. وَعِنْدَمَا يَتَوَقَّفُ الرُّوحُ عَنِ الْجِهَادِ مَعَ الْإِنْسَانِ فَعِنْدَئِذٍ يَأْتِي هَلَاكٌ سَرِيعٌ، وَهَذَا يُحْزِنُ نَفْسِي.

١٢ وَكَمَا تَكَلَّمْتُ بِخُصُوصٍ إِفْنَاعِ الْيَهُودِ بِأَنَّ يَسُوعَ هُوَ الْمَسِيحُ حَقًّا، يَنْبَغِي إِفْنَاعِ الْأُمَمِ أَيْضًا بِأَنَّ يَسُوعَ هُوَ الْمَسِيحُ، الْإِلَهَ الْأَبَدِيُّ؛

١٣ وَأَنَّهُ يُظْهِرُ نَفْسَهُ لِكُلِّ مَنْ يُؤْمِنُونَ بِهِ بِقُوَّةِ الرُّوحِ الْقُدُسِ؛ أَجَلٌ لِكُلِّ أُمَّةٍ وَقَبِيلَةٍ وَلِسَانٍ وَشَعْبٍ، صَانِعًا مُعْجَزَاتٍ وَعَلَامَاتٍ وَعَجَائِبَ عَظِيمَةً بَيْنَ أَبْنَاءِ الْبَشَرِ حَسَبَ إِيمَانِهِمْ.

١٤ لِكِنِّنِي أَنْتَبَأَ لَكُمْ بِخُصُوصِ الْأَيَّامِ الْأَخِيرَةِ؛ بِخُصُوصِ الْأَيَّامِ الَّتِي سَيَجْلِبُ فِيهَا السَّيِّدُ الرَّبُّ هَذِهِ الْأُمُورَ إِلَى أَبْنَاءِ الْبَشَرِ.

١٥ بَعْدَ أَنْ يَتَرَجَّعَ إِيمَانُ نَسْلِي وَنَسْلِ إِخْوَتِي، وَبَعْدَ أَنْ تُضْرِبَهُمُ الْأُمَمُ؛ أَجَلٌ، بَعْدَ أَنْ يُحِيطَ بِهِمُ السَّيِّدُ الرَّبُّ كَالدَّائِرَةِ وَيَحَاصِرُهُمْ بِالْمَتَارِيِسِ وَيُقِيمَ عَلَيْهِمْ أُبْرَاجًا؛ وَبَعْدَ أَنْ يَنْظُرِحُوا فِي التُّرَابِ حَتَّى لَا يَكُونُوا، رَغْمَ ذَلِكَ فَإِنَّ كَلِمَاتِ الْأَبْرَارِ تُكْتَبُ، وَصَلَوَاتِ الْمُؤْمِنِينَ تُسْمَعُ، وَكُلُّ مَنْ تَرَجَّعَ إِيمَانُهُمْ لَا يُنْسَوْنَ.

For those who shall be destroyed shall speak unto them out of the ground, and their speech shall be low out of the dust, and their voice shall be as one that hath a familiar spirit; for the Lord God will give unto him power, that he may whisper concerning them, even as it were out of the ground; and their speech shall whisper out of the dust.

For thus saith the Lord God: They shall write the things which shall be done among them, and they shall be written and sealed up in a book, and those who have dwindled in unbelief shall not have them, for they seek to destroy the things of God.

Wherefore, as those who have been destroyed have been destroyed speedily; and the multitude of their terrible ones shall be as chaff that passeth away—yea, thus saith the Lord God: It shall be at an instant, suddenly—

And it shall come to pass, that those who have dwindled in unbelief shall be smitten by the hand of the Gentiles.

And the Gentiles are lifted up in the pride of their eyes, and have stumbled, because of the greatness of their stumbling block, that they have built up many churches; nevertheless, they put down the power and miracles of God, and preach up unto themselves their own wisdom and their own learning, that they may get gain and grind upon the face of the poor.

And there are many churches built up which cause envyings, and strifes, and malice.

And there are also secret combinations, even as in times of old, according to the combinations of the devil, for he is the founder of all these things; yea, the founder of murder, and works of darkness; yea, and he leadeth them by the neck with a flaxen cord, until he bindeth them with his strong cords forever.

For behold, my beloved brethren, I say unto you that the Lord God worketh not in darkness.

He doeth not anything save it be for the benefit of the world; for he loveth the world, even that he layeth down his own life that he may draw all men unto him. Wherefore, he commandeth none that they shall not partake of his salvation.

١٦ فَأَلْدِينُ يَهْلِكُونَ سَبْكَوْنَهُمْ مِنَ الْأَرْضِ، وَيَكُونُ كَلَامُهُمْ خَافِتًا مِنَ الثَّرَابِ، وَصَوْتُهُمْ كَمُسْتَحْضِرِي الْأَزْوَاجِ؛ لِأَنَّ السَّيِّدَ الرَّبَّ سَيُعْطِيهِ الْقُوَّةَ كَيْ يَهْمَسَ بِشَأْنِهِمْ، كَمَا لَوْ كَانَ خَارِجًا مِنَ الْأَرْضِ؛ وَسَيَكُونُ كَلَامُهُمْ هَمْسًا خَارِجًا مِنَ الثَّرَابِ.

١٧ فَهَكَذَا يَقُولُ السَّيِّدُ الرَّبُّ: سَيَكْتُبُونَ الْأَعْمَالَ الَّتِي تَحْدُثُ بَيْنَهُمْ، وَتُكْتَبُ وَتُخْتَمُ فِي كِتَابٍ، وَالَّذِينَ تَرَاوَجَعُ إِيمَانَهُمْ لَا يَحْصُلُونَ عَلَيْهَا، لِأَنَّهُمْ يَسْعَوْنَ لِتَذْمِيرِ أُمُورِ اللَّهِ.

١٨ لِذَلِكَ، وَكَمَا أَنَّ مَنْ يَهْلِكُونَ يَهْلِكُونَ بِسُرْعَةٍ؛ وَيَكُونُ جُمُوعُ عُنَاتِهِمْ كَالْعُصْفَاءِ الْعَابِرَةِ—أَجَلٌ، هَكَذَا يَقُولُ السَّيِّدُ الرَّبُّ: يَكُونُ ذَلِكَ فَجَاءَةً وَفِي طَرْفَةِ عَيْنٍ—

١٩ وَيَكُونُ أَنَّ يَدَ الْأُمَمِ سَتَضْرِبُ الَّذِينَ تَرَاوَجَعُ إِيمَانَهُمْ.

٢٠ وَقَدْ اسْتَكْبَرَ الْأُمَمُ وَاغْتَرَّوْا بِأَنْفُسِهِمْ، فَتَعَثَّرُوا بِسَبَبِ قِدَاحَةِ عَثَرَتِهِمْ، فَقَدْ شَيَّدُوا كَنَائِسَ كَثِيرَةً؛ لَكِنَّهُمْ احْتَقَرُوا قُوَّةَ اللَّهِ وَمُعْجَزَاتِهِ، وَيَمْتَدِحُونَ حِكْمَتَهُمُ الذَّائِبَةَ وَعِلْمَهُمْ فِي مَوَاعِظِهِمْ، كَيْ يَتَكَسَّبُوا وَيَطْحَنُوا وُجُوهَ الْفُقَرَاءِ.

٢١ وَهَنَّاكَ الْكَثِيرُ مِنَ الْكَنَائِسِ الْمُسَيِّدَةِ الَّتِي تَسَبَّبَ حَسَدًا وَخِصَامًا وَخُبْنًا.

٢٢ وَهَنَّاكَ أَيْضًا ائْتِلَافَاتِ سِرِّيَّةٍ كَمَا فِي الْأَزْمِنَةِ الْقَدِيمَةِ، مِنْ ائْتِلَافَاتِ إِبْلِيسَ، لِأَنَّهُ هُوَ مُؤَسَّسُ كُلِّ هَذِهِ الْأُمُورِ؛ أَجَلٌ، مُؤَسَّسُ الْقَتْلِ وَأَعْمَالِ الظُّلْمَةِ؛ أَجَلٌ، وَهُوَ يَقُودُهُمْ مِنْ رِقَابِهِمْ بِحَبْلِ مِنْ كِتَانٍ، إِلَى أَنْ يَرْبِطَهُمْ بِقِيُودِهِ الْمُتَمِينَةِ إِلَى الْأَبَدِ.

٢٣ فَإِنِّي أَقُولُ لَكُمْ، يَا إِخْوَتِي الْأَجْبَاءَ، إِنَّ السَّيِّدَ الرَّبَّ لَا يَعْمَلُ فِي الظُّلْمَةِ.

٢٤ وَهُوَ لَا يَعْمَلُ شَيْئًا إِلَّا وَيَكُونُ لِمَنْفَعَةِ الْعَالَمِ؛ لِأَنَّهُ يُحِبُّ الْعَالَمَ، حَتَّى أَنَّهُ يَضَعُ حَيَاتَهُ كَيْ يَجْذِبَ إِلَيْهِ جَمِيعَ الْبَشَرِ. لِذَلِكَ فَإِنَّهُ لَا يَمْنَعُ أَحَدًا مِنْ أَنْ يُشَارِكَ فِي خَلَاصِهِ.

Behold, doth he cry unto any, saying: Depart from me? Behold, I say unto you, Nay; but he saith: Come unto me all ye ends of the earth, buy milk and honey, without money and without price.

Behold, hath he commanded any that they should depart out of the synagogues, or out of the houses of worship? Behold, I say unto you, Nay.

Hath he commanded any that they should not partake of his salvation? Behold I say unto you, Nay; but he hath given it free for all men; and he hath commanded his people that they should persuade all men to repentance.

Behold, hath the Lord commanded any that they should not partake of his goodness? Behold I say unto you, Nay; but all men are privileged the one like unto the other, and none are forbidden.

He commandeth that there shall be no priestcrafts; for, behold, priestcrafts are that men preach and set themselves up for a light unto the world, that they may get gain and praise of the world; but they seek not the welfare of Zion.

Behold, the Lord hath forbidden this thing; wherefore, the Lord God hath given a commandment that all men should have charity, which charity is love. And except they should have charity they were nothing. Wherefore, if they should have charity they would not suffer the laborer in Zion to perish.

But the laborer in Zion shall labor for Zion; for if they labor for money they shall perish.

And again, the Lord God hath commanded that men should not murder; that they should not lie; that they should not steal; that they should not take the name of the Lord their God in vain; that they should not envy; that they should not have malice; that they should not contend one with another; that they should not commit whoredoms; and that they should do none of these things; for whoso doeth them shall perish.

٢٥ فَهَلْ يَنْتَهَرُ أَحَدًا قَائِلًا: اذْهَبْ عَنِّي؟ إِنِّي أَقُولُ لَكُمْ، كَلَّا؛ لَكِنَّهُ يَقُولُ: تَعَالَوْا إِلَيَّ يَا جَمِيعَ أَقَاصِي الْأَرْضِ، اشْتَرُوا لَبَنًا وَعَسَلًا بِلَا مَالٍ وَبِلَا ثَمَنِ.

٢٦ فَهَلْ أَوْصَى أَحَدًا بِأَنْ يُغَادِرَ الْمَجَامِعَ أَوْ بُيُوتَ الْعِبَادَةِ؟ إِنِّي أَقُولُ لَكُمْ، كَلَّا.

٢٧ هَلْ أَوْصَى أَحَدًا بِأَلَّا يُشَارِكَ فِي خَلَاصِهِ؟ إِنِّي أَقُولُ لَكُمْ، كَلَّا؛ لَكِنَّهُ قَدَّمَهُ مَجَانًا لِجَمِيعِ الْبَشَرِ؛ وَأَوْصَى شَعْبَهُ بِأَنْ يُفْتَعَ جَمِيعَ الْبَشَرِ بِالتَّوْبَةِ.

٢٨ وَهَلْ أَوْصَى الرَّبُّ أَحَدًا بِأَلَّا يُشَارِكَ فِي صَلَاحِهِ؟ إِنِّي أَقُولُ لَكُمْ، كَلَّا؛ بَلْ إِنَّ جَمِيعَ الْبَشَرِ مُتَسَاوُونَ أَمَامَهُ، وَلَمْ يَحْرَمْ أَحَدًا.

٢٩ وَهُوَ يُوَصِّي بِأَلَّا يَكُونَ هُنَاكَ اخْتِيَالٌ لِلْكَهَنَةِ؛ لِأَنَّ اخْتِيَالَ الْكَهَنَةِ هُوَ أَنْ يَعْطِ النَّاسَ وَيُعْلِنُوا أَنْفُسَهُمْ نُورًا لِلْعَالَمِ، كَيْ يَتَكَسَّبُوا وَيَنَالُوا مَدِيحَ الْعَالَمِ؛ لَكِنَّهُمْ لَا يَسْعَوْنَ لِمَنْفَعَةِ صِهْيُونَ.

٣٠ إِنَّ الرَّبَّ قَدْ حَرَّمَ هَذَا الشَّيْءَ؛ لِذَلِكَ فَقَدْ أُعْطِيَ السَّيِّدُ الرَّبُّ وَصِيَّةً بِأَنْ يَكُونَ عِنْدَ جَمِيعِ الْبَشَرِ مَحَبَّةٌ، وَهَذِهِ الْمَحَبَّةُ هِيَ الْحُبُّ الْخَالِصُ. وَمَا لَمْ يَكُنْ لَدَيْهِمْ مَحَبَّةٌ، يَكُونُونَ كَلَا شَيْءَ. لِذَلِكَ، إِنْ كَانَ عِنْدَهُمْ مَحَبَّةٌ فَلَنْ يَسْمَحُوا بِأَنْ يَهْلِكَ الْعَامِلُ فِي صِهْيُونَ.

٣١ وَلَكِنَّ الْعَامِلَ فِي صِهْيُونَ يَجِبُ أَنْ يَعْمَلَ لِأَجْلِ صِهْيُونَ؛ لِأَنَّهُمْ إِنْ عَمِلُوا مِنْ أَجْلِ الْمَالِ، هَلَكُوا.

٣٢ كَذَلِكَ أَوْصَى السَّيِّدُ الرَّبُّ الْبَشَرَ بِأَلَّا يَقْتُلُوا؛ وَأَلَّا يَكْذِبُوا؛ وَأَلَّا يَسْرِقُوا؛ وَأَلَّا يَنْطَقُوا بِاسْمِ الرَّبِّ إِلَهُهُمْ بِاطِّلًا؛ وَأَلَّا يَحْسُدُوا؛ وَأَلَّا يَكُونَ فِيهِمْ خُبْثٌ؛ وَأَلَّا يَتَنَازَعُوا؛ وَأَلَّا يَزْتَكِبُوا الرَّنَى؛ وَأَلَّا يَزْتَكِبُوا أَيًّا مِنْ هَذِهِ الْأُمُورِ؛ لِأَنَّ مَنْ يَزْتَكِبُهَا يَهْلِكُ.

For none of these iniquities come of the Lord; for he doeth that which is good among the children of men; and he doeth nothing save it be plain unto the children of men; and he inviteth them all to come unto him and partake of his goodness; and he denieth none that come unto him, black and white, bond and free, male and female; and he remembereth the heathen; and all are alike unto God, both Jew and Gentile.

٣٣ فَهَذِهِ الْأَتَامُ لَا تَأْتِي مِنَ الرَّبِّ؛ لِأَنَّهُ يَفْعَلُ مَا هُوَ خَيْرٌ بَيْنَ أَبْنَاءِ
الْبَشَرِ؛ وَهُوَ لَا يَفْعَلُ شَيْئًا إِلَّا وَيَكُونُ وَاضِحًا لِأَبْنَاءِ الْبَشَرِ؛ وَهُوَ
يَدْعُوهُمْ جَمِيعًا بِأَنْ يَأْتُوا إِلَيْهِ وَأَنْ يُشَارِكُوا فِي صَلَاحِهِ؛ وَلَا
يَرْفُضُ مَنْ يَأْتِي إِلَيْهِ، أَسْوَدَ وَأَبْيَضَ، عَبْدًا وَحُرًّا، ذَكَرًا وَأُنْثَى؛ وَهُوَ
يَذْكُرُ الْوَتَنِيِّ؛ وَالْجَمِيعُ عِنْدَ اللَّهِ سَوَاءٌ، مِنْ يَهُودٍ وَأُمَّمٍ.

But, behold, in the last days, or in the days of the Gentiles—yea, behold all the nations of the Gentiles and also the Jews, both those who shall come upon this land and those who shall be upon other lands, yea, even upon all the lands of the earth, behold, they will be drunken with iniquity and all manner of abominations—

And when that day shall come they shall be visited of the Lord of Hosts, with thunder and with earthquake, and with a great noise, and with storm, and with tempest, and with the flame of devouring fire.

And all the nations that fight against Zion, and that distress her, shall be as a dream of a night vision; yea, it shall be unto them, even as unto a hungry man which dreameth, and behold he eateth but he awaketh and his soul is empty; or like unto a thirsty man which dreameth, and behold he drinketh but he awaketh and behold he is faint, and his soul hath appetite; yea, even so shall the multitude of all the nations be that fight against Mount Zion.

For behold, all ye that doeth iniquity, stay yourselves and wonder, for ye shall cry out, and cry; yea, ye shall be drunken but not with wine, ye shall stagger but not with strong drink.

For behold, the Lord hath poured out upon you the spirit of deep sleep. For behold, ye have closed your eyes, and ye have rejected the prophets; and your rulers, and the seers hath he covered because of your iniquity.

And it shall come to pass that the Lord God shall bring forth unto you the words of a book, and they shall be the words of them which have slumbered.

And behold the book shall be sealed; and in the book shall be a revelation from God, from the beginning of the world to the ending thereof.

Wherefore, because of the things which are sealed up, the things which are sealed shall not be delivered in the day of the wickedness and abominations of the people. Wherefore the book shall be kept from them.

But the book shall be delivered unto a man, and he shall deliver the words of the book, which are the words of those who have slumbered in the dust, and he shall deliver these words unto another;

١ أَمَا فِي الْأَيَّامِ الْأَخِيرَةِ، أَوْ فِي أَيَّامِ الْأُمَمِ، أَجَلٌ، فَإِنَّ كُلَّ شُعُوبِ الْأُمَمِ وَكَذَلِكَ الْيَهُودِ، كُلِّ الَّذِينَ يَأْتُونَ إِلَى هَذِهِ الْأَرْضِ وَسُكَّانِ الْأَرْضِ الْأُخْرَى، أَجَلٌ، كُلِّ بِقَاعِ الْأَرْضِ، فَإِنَّهُمْ يَسْكُرُونَ بِالْإِثْمِ وَكَافَّةِ أَنْوَاعِ الرَّجَاسَاتِ—

٢ وَعِنْدَمَا يَأْتِي ذَلِكَ الْيَوْمُ فَإِنَّ رَبَّ الْجُنُودِ يَفْتَقِدُهُمْ بِرَعْدٍ وَزَلْزَالٍ وَصَجِيحٍ عَظِيمٍ وَعَاصِفَةٍ وَإِعْصَارٍ وَلَهيبِ نَارٍ آكِلَةٍ.

٣ وَكُلُّ الْأُمَمِ الَّتِي تَقَاتِلُ صِهْيُونََ وَتَسَبِّبُ مُعَانَاتَهَا تَكُونُ كَحُلْمِ رُؤْيَا فِي اللَّيْلِ؛ أَجَلٌ، وَيَكُونُ حَالُهُمْ كَأَنسَانٍ جَائِعٍ يَحْلُمُ أَنَّهُ يَأْكُلُ، لَكِنَّهُ يَسْتَيْقِظُ فَإِذَا بِنَفْسِهِ فَارِعَةً؛ أَوْ مِثْلَ إِنْسَانٍ عَطِشٍ يَحْلُمُ أَنَّهُ يَشْرَبُ، لَكِنَّهُ يَسْتَيْقِظُ فَإِذَا بِهِ ضَعِيفٌ وَنَفْسُهُ مُشْتَهِيَةٌ؛ أَجَلٌ، كَذَلِكَ تَكُونُ كُلُّ الْأُمَمِ الَّتِي تُحَارِبُ جَبَلَ صِهْيُونََ.

٤ فَيَا فَاعِلِي الْإِثْمِ، تَوَقَّفُوا وَتَعَجَّبُوا، فَإِنَّكُمْ تَصْرُخُونَ وَتَوْلُولُونَ؛ أَجَلٌ، تَسْكُرُونَ وَلَكِنْ بِدُونِ خَمْرٍ، تَتَرْتَحُونَ لَكِنْ بِدُونِ مُسْكِرٍ.

٥ فَإِنَّ الرَّبَّ قَدْ سَكَبَ عَلَيْكُمْ رُوحَ سُبَاتٍ عَمِيقٍ. فَإِنَّكُمْ أَعْمَضْتُمْ عُيُونَكُمْ وَرَفَضْتُمْ الْأَنْبِيَاءَ؛ وَحَكَامُكُمْ وَالرَّأُؤُونَ قَدْ حَجَبَهُمْ بِسَبَبِ إِثْمِكُمْ.

٦ وَيَكُونُ أَنَّ السَّيِّدَ الرَّبَّ يُظْهِرُ لَكُمْ كَلِمَاتِ كِتَابٍ، وَتَكُونُ كَلِمَاتِ الَّذِينَ رَقَدُوا.

٧ وَيَكُونُ الْكِتَابُ مَخْتُومًا مَغْلَقًا؛ وَيَكُونُ فِي الْكِتَابِ وَحْيٌ مِنَ اللَّهِ، مِنْ بَدَايَةِ الْعَالَمِ إِلَى نِهَائِيَّتِهِ.

٨ لِذَا، بِسَبَبِ الْأُمُورِ الْمَخْتُومَةِ، فَإِنَّ الْأُمُورَ الْمَخْتُومَةَ لَنْ تَسَلَّمَ فِي يَوْمِ سَرِّ الشَّعْبِ وَرَجَاسَاتِهِ. لِذَلِكَ يُمَسِّكُ الْكِتَابَ عَنْهُمْ.

٩ لَكِنَّ الْكِتَابَ يُعْطَى لِرَجُلٍ، وَهُوَ يُسَلِّمُ كَلِمَاتِ الْكِتَابِ، وَالَّتِي هِيَ كَلِمَاتٌ مَن رَقَدُوا فِي الثَّرَابِ، يُسَلِّمُ هَذِهِ الْكَلِمَاتِ لِآخَرَ؛

But the words which are sealed he shall not deliver, neither shall he deliver the book. For the book shall be sealed by the power of God, and the revelation which was sealed shall be kept in the book until the own due time of the Lord, that they may come forth; for behold, they reveal all things from the foundation of the world unto the end thereof.

And the day cometh that the words of the book which were sealed shall be read upon the house tops; and they shall be read by the power of Christ; and all things shall be revealed unto the children of men which ever have been among the children of men, and which ever will be even unto the end of the earth.

Wherefore, at that day when the book shall be delivered unto the man of whom I have spoken, the book shall be hid from the eyes of the world, that the eyes of none shall behold it save it be that three witnesses shall behold it, by the power of God, besides him to whom the book shall be delivered; and they shall testify to the truth of the book and the things therein.

And there is none other which shall view it, save it be a few according to the will of God, to bear testimony of his word unto the children of men; for the Lord God hath said that the words of the faithful should speak as if it were from the dead.

Wherefore, the Lord God will proceed to bring forth the words of the book; and in the mouth of as many witnesses as seemeth him good will he establish his word; and wo be unto him that rejecteth the word of God!

But behold, it shall come to pass that the Lord God shall say unto him to whom he shall deliver the book: Take these words which are not sealed and deliver them to another, that he may show them unto the learned, saying: Read this, I pray thee. And the learned shall say: Bring hither the book, and I will read them.

And now, because of the glory of the world and to get gain will they say this, and not for the glory of God.

And the man shall say: I cannot bring the book, for it is sealed.

Then shall the learned say: I cannot read it.

١٠ أما الكَلِمَاتِ الْمَخْتُومَةُ فَلَا يُسَلِّمُهَا، كَمَا لَا يُسَلِّمُ الْكِتَابَ. لِأَنَّ الْكِتَابَ يَكُونُ مَخْتُومًا بِقُوَّةِ اللَّهِ، وَالْوَحْيِ الَّذِي كَانَ مَخْتُومًا سَيَحْفَظُ فِي الْكِتَابِ إِلَى أَنْ يَحِينُ وَقْتُ الرَّبِّ الْمُنَاسِبُ كَيْ يَظْهَرَ؛ فَإِنَّهُ يُعْلِنُ كُلَّ الْأُمُورِ مِنْذُ تَأْسِيسِ الْعَالَمِ وَحَتَّى نَهَائِيَّتِهِ.

١١ وَيَأْتِي الْيَوْمَ الَّذِي فِيهِ تُقْرَأُ عَلَى سَطُوحِ الْمَنَازِلِ كَلِمَاتِ الْكِتَابِ الَّتِي كَانَتْ مَخْتُومَةً؛ وَتُقْرَأُ بِقُوَّةِ الْمَسِيحِ، وَتُكْشَفُ لِأَبْنَاءِ الْبَشَرِ كُلِّ الْأُمُورِ الَّتِي كَانَتْ بَيْنَ أَبْنَاءِ الْبَشَرِ فِي أَيِّ وَقْتٍ، وَالَّتِي سَتَكُونُ حَتَّى نَهَايَةِ الْأَرْضِ.

١٢ لِذَا، فِي ذَلِكَ الْيَوْمِ عِنْدَمَا يُسَلِّمُ الْكِتَابَ لِلرَّجُلِ الَّذِي تَكَلَّمَ عَنْهُ، يُحَجَّبُ الْكِتَابُ عَنْ عَيُونِ الْعَالَمِ كَيْ لَا تُبْصِرَهُ عَيْنٌ أَحَدٍ عَدَا الشُّهُودِ الثَّلَاثَةِ الَّذِينَ سَيُبْصِرُونَهُ، بِقُوَّةِ اللَّهِ، إِضَافَةً إِلَى مَنْ يُسَلِّمُ لَهُ الْكِتَابَ؛ وَيَشْهَدُونَ بِحَقِّ الْكِتَابِ وَمَا فِيهِ.

١٣ وَلَا يُعَابِئُهُ آخَرٌ إِلَّا قَلَّةٌ مِنَ النَّاسِ حَسَبَ إِرَادَةِ اللَّهِ، لِيُقَدِّمُوا شَهَادَةً بِكَلِمَاتِهِ إِلَى أَبْنَاءِ الْبَشَرِ؛ لِأَنَّ السَّيِّدَ الرَّبَّ قَالَ إِنَّ كَلِمَاتِ الْمُؤْمِنِينَ تُنَادِي وَكَأَنَّهَا مِنْ بَيْنِ الْأَمْوَاتِ.

١٤ لِذَلِكَ فَإِنَّ السَّيِّدَ الرَّبَّ يُظْهِرُ كَلِمَاتِ الْكِتَابِ؛ وَيَقِمُ الْعَدَدَ الَّذِي يَرْتَضِيهِ مِنَ الشُّهُودِ يُقِيمُ كَلِمَتَهُ؛ وَوَيْلٌ لِمَنْ يَرْفُضُ كَلِمَةَ اللَّهِ!

١٥ وَلَكِنَّ السَّيِّدَ الرَّبَّ يَقُولُ لِمَنْ يُسَلِّمُهُ الْكِتَابَ: إِنَّكَ هَذِهِ الْكَلِمَاتِ الَّتِي لَمْ تُخْتَمِ؛ سَلِّمَهَا لِآخَرَ كَيْ يَعْرِضَهَا عَلَى الْمُتَعَلِّمِ قَائِلًا: أَرْجُوكَ أَفْرَأَ. فَيَقُولُ الْمُتَعَلِّمُ: أَحْضِرِ الْكِتَابَ إِلَيَّ هُنَا وَسَاقْرَأْهَا.

١٦ وَيَقُولُونَ ذَلِكَ بِسَبَبِ مَجْدِ الْعَالَمِ وَالرَّيْحِ وَلَيْسَ لِتَمَجِيدِ اللَّهِ.

١٧ فَيَقُولُ الرَّجُلُ: لَا أَسْتَطِيعُ إِخْضَارَ الْكِتَابِ لِأَنَّهُ مَخْتُومٌ.

١٨ فَيَقُولُ الْمُتَعَلِّمُ: لَا يُمْكِنُنِي قِرَاءَتُهُ.

Wherefore it shall come to pass, that the Lord God will deliver again the book and the words thereof to him that is not learned; and the man that is not learned shall say: I am not learned.

Then shall the Lord God say unto him: The learned shall not read them, for they have rejected them, and I am able to do mine own work; wherefore thou shalt read the words which I shall give unto thee.

Touch not the things which are sealed, for I will bring them forth in mine own due time; for I will show unto the children of men that I am able to do mine own work.

Wherefore, when thou hast read the words which I have commanded thee, and obtained the witnesses which I have promised unto thee, then shalt thou seal up the book again, and hide it up unto me, that I may preserve the words which thou hast not read, until I shall see fit in mine own wisdom to reveal all things unto the children of men.

For behold, I am God; and I am a God of miracles; and I will show unto the world that I am the same yesterday, today, and forever; and I work not among the children of men save it be according to their faith.

And again it shall come to pass that the Lord shall say unto him that shall read the words that shall be delivered him:

Forasmuch as this people draw near unto me with their mouth, and with their lips do honor me, but have removed their hearts far from me, and their fear towards me is taught by the precepts of men—

Therefore, I will proceed to do a marvelous work among this people, yea, a marvelous work and a wonder, for the wisdom of their wise and learned shall perish, and the understanding of their prudent shall be hid.

١٩ لَذَا يَحْدُثُ أَنَّ السَّيِّدَ الرَّبَّ يُسَلِّمُ الْكِتَابَ وَكَلِمَاتِهِ ثَانِيَةً إِلَى غَيْرِ الْمُتَعَلِّمِ ذَاكَ؛ فَيَقُولُ الرَّجُلُ غَيْرِ الْمُتَعَلِّمِ: أَنَا لَسْتُ مُتَعَلِّمًا.

٢٠ عِنْدِيذٍ يَقُولُ لَهُ السَّيِّدُ الرَّبُّ: لَا يَفْرَأُهَا الْمُتَعَلِّمُونَ لِأَنَّهُمْ رَفَضُوهَا، وَأَنَا قَادِرٌ عَلَى أَنْ أُنْجِزَ عَمَلِي؛ لِذَلِكَ، فَإِنَّكَ سَتَفْرَأُ الْكَلِمَاتِ الَّتِي سَلَّمْتُهَا لَكَ.

٢١ لَا تَلْمِسِ الْأُمُورَ الْمَخْتُومَةَ لِأَنِّي سَأُظْهِرُهَا فِي وَقْتِي الْمُنَاسِبِ؛ لِأَنِّي سَأُظْهِرُ لِأَبْنَاءِ الْبَشَرِ أَنِّي قَادِرٌ عَلَى أَنْ أُنْجِزَ عَمَلِي.

٢٢ لَذَا، بَعْدَمَا تَفْرَأُ الْكَلِمَاتِ الَّتِي أَمَرْتُكَ بِأَنْ تَفْرَأَهَا، وَتَحْصُلَ عَلَى الشُّهُودِ الَّذِينَ وَعَدْتُكَ بِهِمْ، فَإِنَّكَ عِنْدِيذٍ سَتَخْتِمُ الْكِتَابَ ثَانِيَةً وَتُخْفِيهِ عِنْدِي كَيْ أَحْفَظَ الْكَلِمَاتِ الَّتِي لَمْ تَفْرَأَهَا إِلَى أَنْ أَرَاهُ مُنَاسِبًا طَبَقًا لِحِكْمَتِي أَنْ أُكْشِفَ كُلَّ الْأُمُورِ لِأَبْنَاءِ الْبَشَرِ.

٢٣ فَإِنِّي أَنَا اللَّهُ؛ وَأَنَا إِلَهُ الْمُعْجِزَاتِ؛ وَسَأُظْهِرُ لِلْعَالَمِ أَنِّي هُوَ هُوَ أَمْسًا وَالْيَوْمَ وَإِلَى الْأَبَدِ؛ وَأَنِّي لَا أَعْمَلُ بَيْنَ أَبْنَاءِ الْبَشَرِ إِلَّا حَسَبَ إِيمَانِهِمْ.

٢٤ وَأَيْضًا سَيَقُولُ الرَّبُّ لِلَّذِي يَفْرَأُ الْكَلِمَاتِ الَّتِي تُسَلِّمُ إِلَيْهِ:

٢٥ لِأَنَّ هَذَا الشَّعْبَ يَفْتَرِبُ مِنِّي بِقَمِيهِ وَبِشَفَتِيهِ يُكْرِمُنِي، وَلَكِنَّهُ أَبْعَدَ قَلْبَهُ عَنِّي، وَتَعَالِيمُ الْبَشَرِ تُعَلِّمُهُمُ الْخَوْفَ مِنِّي —

٢٦ لِذَلِكَ سَأَصْنَعُ عَمَلًا عَجِيبًا بَيْنَ هَذَا الشَّعْبِ، أَجَلٌ، عَمَلًا عَجِيبًا وَمُعْجِزًا، لِأَنَّ حِكْمَةَ حُكَمَائِهِمْ وَمُتَعَلِّمِيهِمْ تُفْنَى، وَيَخْتْفِي فُهُمُ فُهُمَائِهِمْ.

And wo unto them that seek deep to hide their counsel from the Lord! And their works are in the dark; and they say: Who seeth us, and who knoweth us? And they also say: Surely, your turning of things upside down shall be esteemed as the potter's clay. But behold, I will show unto them, saith the Lord of Hosts, that I know all their works. For shall the work say of him that made it, he made me not? Or shall the thing framed say of him that framed it, he had no understanding?

But behold, saith the Lord of Hosts: I will show unto the children of men that it is yet a very little while and Lebanon shall be turned into a fruitful field; and the fruitful field shall be esteemed as a forest.

And in that day shall the deaf hear the words of the book, and the eyes of the blind shall see out of obscurity and out of darkness.

And the meek also shall increase, and their joy shall be in the Lord, and the poor among men shall rejoice in the Holy One of Israel.

For assuredly as the Lord liveth they shall see that the terrible one is brought to naught, and the scorner is consumed, and all that watch for iniquity are cut off;

And they that make a man an offender for a word, and lay a snare for him that reproveth in the gate, and turn aside the just for a thing of naught.

Therefore, thus saith the Lord, who redeemed Abraham, concerning the house of Jacob: Jacob shall not now be ashamed, neither shall his face now wax pale.

But when he seeth his children, the work of my hands, in the midst of him, they shall sanctify my name, and sanctify the Holy One of Jacob, and shall fear the God of Israel.

They also that erred in spirit shall come to understanding, and they that murmured shall learn doctrine.

٢٧ وَوَيْلٌ لِلَّذِينَ يُوْغِلُونَ فِي الْأَعْمَاقِ لِإِخْفَاءِ خُطْيَتِهِمْ عَنِ الرَّبِّ! فَتَصِيرُ أَعْمَالُهُمْ فِي الظُّلْمَةِ وَيَقُولُونَ: مَنْ يُبْصِرُنَا وَمَنْ يَعْرِفُنَا؟ وَيَقُولُونَ أَيْضًا: إِنَّكَ تَقْلِبُ الْأُمُورَ رَأْسًا عَلَى عَقَبٍ كَمَا لَوْ أَنَّ الطِّينَ يَصْنَعُ الْفَخَّارِيَّ. فَإِنِّي سَأُرِيهِمْ، يَقُولُ رَبُّ الْجُنُودِ، بِأَنِّي أُعْرِفُ جَمِيعَ أَعْمَالِهِمْ. فَهَلْ يَقُولُ الْمَصْنُوعُ عَنْ صَانِعِهِ هُوَ لَمْ يَصْنَعْنِي؟ أَوْ يَقُولُ الْمَجْبُولُ عَنْ جَابِلِهِ، لَمْ يَكُنْ لَدَيْهِ فَهَمْ؟

٢٨ وَلَكِنْ، يَقُولُ رَبُّ الْجُنُودِ، سَأُظْهِرُ لِأَبْنَاءِ الْبَشَرِ أَنَّهُ فِي مُدَّةٍ يَسِيرَةٍ يَتَحَوَّلُ لُبْنَانٌ إِلَى حَقْلٍ خَصِيبٍ؛ وَيُخَسِبُ الْحَقْلُ الْخَصِيبُ غَابَةً.

٢٩ وَفِي ذَلِكَ الْيَوْمِ يَسْمَعُ الْأَصَمُ كَلِمَاتِ الْكِتَابِ، وَعَيُونَ الْعُمَى تَبْصُرُ مِنْ وِرَاءِ الْعَتَمَةِ وَالظُّلْمَةِ.

٣٠ وَيَزْدَادُ الْوُدْعَاءُ، وَتَكُونُ بِهِجَتُهُمْ فِي الرَّبِّ، وَبَيِّنْتَهُجُ فَقَرَاءِ الْبَشَرِ بِقُدُوسِ إِسْرَائِيلَ.

٣١ فَإِنِّي أَقْسِمُ بِالرَّبِّ الْحَيِّ أَنَّهُمْ يُبْصِرُونَ أَنَّ الْعَاتِيَّ يَبِيدُ، وَالْمُسْتَهْزِئُ يُفْنَى، وَجَمِيعُ السَّاهِرِينَ لِازْتِكَابِ الْإِثْمِ يُقْطَعُونَ؛

٣٢ وَالَّذِينَ بِكَلِمَةٍ يَجْعَلُونَ الْإِنْسَانَ يُخْطِئُ، وَيَنْصُبُونَ فَخًّا لِمَنْ يُؤْبِخُهُمْ عَلَى الْبَوَابَةِ، وَيَصُدُّونَ الْعَادِلَ لِسَبَبِ بَاطِلٍ.

٣٣ لِذَلِكَ، هَكَذَا يَقُولُ الرَّبُّ، الَّذِي فَدَى إِبْرَاهِيمَ، بِخُصُوصِ بَيْتِ يَعْقُوبَ: لَا يَخْجَلُ يَعْقُوبُ فِيمَا بَعْدُ، وَلَا يَشْحَبُ وَجْهُهُ.

٣٤ بَلْ عِنْدَ رُؤْيِيهِ لِأَوْلَادِهِ، عَمَلِ يَدَيْ، فِي الْوَسْطِ، فَإِنَّهُمْ يُقَدِّسُونَ اسْمِي، وَيُقَدِّسُونَ قُدُوسَ يَعْقُوبَ، وَيَزْهَبُونَ إِلَهَ إِسْرَائِيلَ.

٣٥ وَالَّذِينَ ضَلُّوا فِي الرُّوحِ يَصِلُونَ لِلْفَهْمِ، وَمَنْ تَدَمَّرُوا يَتَعَلَّمُونَ التَّعْلِيمَ.

And now, behold, my brethren, I have spoken unto you, according as the Spirit hath constrained me; wherefore, I know that they must surely come to pass.

And the things which shall be written out of the book shall be of great worth unto the children of men, and especially unto our seed, which is a remnant of the house of Israel.

For it shall come to pass in that day that the churches which are built up, and not unto the Lord, when the one shall say unto the other: Behold, I, I am the Lord's; and the others shall say: I, I am the Lord's; and thus shall every one say that hath built up churches, and not unto the Lord—

And they shall contend one with another; and their priests shall contend one with another, and they shall teach with their learning, and deny the Holy Ghost, which giveth utterance.

And they deny the power of God, the Holy One of Israel; and they say unto the people: Harken unto us, and hear ye our precept; for behold there is no God today, for the Lord and the Redeemer hath done his work, and he hath given his power unto men;

Behold, hearken ye unto my precept; if they shall say there is a miracle wrought by the hand of the Lord, believe it not; for this day he is not a God of miracles; he hath done his work.

Yea, and there shall be many which shall say: Eat, drink, and be merry, for tomorrow we die; and it shall be well with us.

And there shall also be many which shall say: Eat, drink, and be merry; nevertheless, fear God—he will justify in committing a little sin; yea, lie a little, take the advantage of one because of his words, dig a pit for thy neighbor; there is no harm in this; and do all these things, for tomorrow we die; and if it so be that we are guilty, God will beat us with a few stripes, and at last we shall be saved in the kingdom of God.

Yea, and there shall be many which shall teach after this manner, false and vain and foolish doctrines, and shall be puffed up in their hearts, and shall seek deep to hide their counsels from the Lord; and their works shall be in the dark.

١ قَدْ كَلَّمْتُكُمْ يَا إِخْوَتِي حَسَبَ مَا كَلَّفَنِي بِهِ الرُّوحُ؛ لِذَلِكَ، فَإِنِّي أَعْلَمُ أَنَّ هَذِهِ الْأُمُورَ سَتَتَحَقَّقُ بِالتَّأَكِيدِ.

٢ وَالْأُمُورَ الْمُنْقُولَةَ مِنَ الْكِتَابِ تَكُونُ عَظِيمَةَ الْقِيَمَةِ لِأَبْنَاءِ الْبَشَرِ، وَخُصُوصًا لِتَسْلِينَا الَّذِي هُوَ بَقِيَّةٌ مِنْ بَيْتِ إِسْرَائِيلَ.

٣ فَيَكُونُ فِي ذَلِكَ الْيَوْمِ أَنَّ الْكَنَائِسَ الَّتِي تُبْنَى لِغَيْرِ الرَّبِّ، تَقُولُ الْوَاحِدَةُ لِلْأُخْرَى: إِنِّي أَنَا لِلرَّبِّ؛ وَتَقُولُ الْأُخْرَى: إِنِّي أَنَا لِلرَّبِّ؛ وَهَكَذَا يَقُولُ كُلُّ مَنْ بَنَى كَنَائِسَ لِغَيْرِ الرَّبِّ—

٤ وَيَتَنَارَعُونَ فِيمَا بَيْنَهُمْ؛ وَيَتَنَارَعُ كَهَنَتُهُمْ فِيمَا بَيْنَهُمْ، وَيُعَلِّمُونَ حَسَبَ عِلْمِهِمْ، وَيُنْكِرُونَ الرُّوحَ الْقُدُسَ الَّذِي يَمْنَحُ النُّطْقَ.

٥ وَيُنْكِرُونَ قُوَّةَ اللَّهِ قُدُوسِ إِسْرَائِيلَ؛ وَيَقُولُونَ لِلنَّاسِ: أَضْغُوا لَنَا، وَاسْمَعُوا تَعْلِيمَنَا؛ فَإِنَّهُ لَا يُوَجِّدُ إِلَهَ الْيَوْمِ، لِأَنَّ الرَّبَّ وَالْفَادِيَّ قَدْ أَكْمَلَ عَمَلَهُ وَأَعْطَى قُوَّتَهُ لِلْبَشَرِ؛

٦ أَضْغُوا لِتَعْلِيمِي؛ إِنْ رَعَمُوا أَنْ يَدَ الرَّبِّ صَنَعَتْ مُعْجَزَةً فَلَا تُصَدِّقُوا؛ فَإِنَّهُ فِي هَذَا الْيَوْمِ لَيْسَ إِلَهُ مُعْجَزَاتٍ؛ فَقَدْ أَكْمَلَ عَمَلَهُ.

٧ أَجَلْ، سَيَكُونُ هُنَاكَ كَثِيرُونَ مِمَّنْ سَيَقُولُونَ: كُلُوا وَاشْرَبُوا وَافْرَحُوا، وَإِنَّا غَدًا سَنَمُوتُ؛ وَخَيْرٌ يَنْتَظِرُنَا.

٨ وَيَكُونُ كَثِيرُونَ أَيْضًا مِمَّنْ يَقُولُونَ: كُلُوا وَاشْرَبُوا وَافْرَحُوا؛ وَلَكِنْ خَافُوا اللَّهَ—فَإِنَّهُ سَيَبْرُرُ أَرْكَابَ الْقَلِيلِ مِنَ الْخَطَايَا؛ أَجَلْ، اكْذُوبُوا قَلِيلًا، وَاسْتَعْلُوا إِنْسَانًا بِسَبَبِ كَلِمَاتِهِ، كِيدُوا لِجَارِكُمْ؛ فَلَا بَأْسَ فِي ذَلِكَ؛ وَافْعَلُوا كُلَّ هَذِهِ الْأُمُورِ لِأَنَّنا غَدًا نَمُوتُ؛ وَإِنْ كُنَّا مُذْنِبِينَ فَإِنَّ اللَّهَ سَيَجْلِدُنَا بِضَعِّ مَرَاتٍ وَفِي النَّهَائِيَةِ فَإِنَّا نَخْلُصُ فِي مَلَكُوتِ اللَّهِ.

٩ أَجَلْ، يَكُونُ هُنَاكَ الْكَثِيرُونَ مِمَّنْ يُعَلِّمُونَ تَعَالِيمَ كاذِبَةً وَباطِلَةً وَسَفِيهَةً عَلَى هَذَا النَّحْوِ، وَيُضْبِحُونَ مُتَكَبِّرِينَ فِي قُلُوبِهِمْ، وَيُوغِلُونَ فِي الْأَعْمَاقِ لِإخْفَاءِ خَطِيئَتِهِمْ عَنِ الرَّبِّ؛ وَتَكُونُ أَعْمَالُهُمْ فِي الظُّلْمَةِ.

And the blood of the saints shall cry from the ground against them.

Yea, they have all gone out of the way; they have become corrupted.

Because of pride, and because of false teachers, and false doctrine, their churches have become corrupted, and their churches are lifted up; because of pride they are puffed up.

They rob the poor because of their fine sanctuaries; they rob the poor because of their fine clothing; and they persecute the meek and the poor in heart, because in their pride they are puffed up.

They wear stiff necks and high heads; yea, and because of pride, and wickedness, and abominations, and whoredoms, they have all gone astray save it be a few, who are the humble followers of Christ; nevertheless, they are led, that in many instances they do err because they are taught by the precepts of men.

O the wise, and the learned, and the rich, that are puffed up in the pride of their hearts, and all those who preach false doctrines, and all those who commit whoredoms, and pervert the right way of the Lord, wo, wo, wo be unto them, saith the Lord God Almighty, for they shall be thrust down to hell!

Wo unto them that turn aside the just for a thing of naught and revile against that which is good, and say that it is of no worth! For the day shall come that the Lord God will speedily visit the inhabitants of the earth; and in that day that they are fully ripe in iniquity they shall perish.

But behold, if the inhabitants of the earth shall repent of their wickedness and abominations they shall not be destroyed, saith the Lord of Hosts.

But behold, that great and abominable church, the whore of all the earth, must tumble to the earth, and great must be the fall thereof.

For the kingdom of the devil must shake, and they which belong to it must needs be stirred up unto repentance, or the devil will grasp them with his everlasting chains, and they be stirred up to anger, and perish;

For behold, at that day shall he rage in the hearts of the children of men, and stir them up to anger against that which is good.

١٠ وَدَمَ الْقَدَيْسِينَ يَصْرُخُ مِنَ الْأَرْضِ ضِدَّهُمْ.

١١ أَجَلٌ، جَمِيعُهُمْ صَلَّوْا عَنِ الطَّرِيقِ؛ وَأَصْبَحُوا فَاسِدِينَ.

١٢ بِسَبَبِ الْغُرُورِ وَبِسَبَبِ الْمُعَلِّمِينَ الْكَذَّابَةَ وَالتَّعَالِيمِ الْبَاطِلَةَ فَسَدَتْ كَنَائِسُهُمْ، وَتَشَامَخَتْ كَنَائِسُهُمْ؛ بِسَبَبِ الْغُرُورِ اخْتَالُوا زُهْوَ.

١٣ يَنْهَبُونَ الْفُقَرَاءَ لِأَجْلِ مَعَابِدِهِمُ الْفَحْمَةَ؛ وَيَنْهَبُونَ الْفُقَرَاءَ لِأَجْلِ مَلَابِسِهِمُ الْفَاخِرَةَ؛ وَيَضْطَهَدُونَ الْوُدْعَاءَ وَمَسَاكِينَ الْقُلُوبِ، لِأَنَّهُمْ فِي غُرُورِهِمْ اخْتَالُوا زُهْوَ.

١٤ يُقْسُونَ رِقَابَهُمْ وَيَشْمَخُونَ بِرُؤُوسِهِمْ؛ أَجَلٌ، وَبِسَبَبِ الْغُرُورِ وَالْإِثْمِ وَالرَّجَاسَاتِ وَالزُّنَى فَإِنَّهُمْ جَمِيعًا قَدْ صَلَّوْا إِلَّا قَلِيلًا، وَهُمْ أَتْبَاعُ الْمَسِيحِ الْمُتَوَاضِعُونَ؛ وَهُمْ مَعَ ذَلِكَ مُنْسَاقُونَ وَكَثِيرًا مَا يَعْتَرُونَ لِأَنَّهُمْ بِتَعَالِيمِ الْبَشَرِ يَهْتَدُونَ.

١٥ أَمَّا الْحُكَمَاءُ وَالْمُتَعَلِّمُونَ وَالْأَغْنِيَاءُ الْمُتَكَبِّرُونَ فِي قُلُوبِهِمْ، وَجَمِيعُ مَنْ يُعَلِّمُونَ التَّعَالِيمَ الْبَاطِلَةَ، وَكُلُّ مَنْ يَزْتَكِبُونَ الزُّنَى وَيَعْوَجُونَ طَرِيقَ الرَّبِّ الصَّحِيحِ، وَيَلُّ وَيَلُّ وَيَلُّ لَهُمْ يَقُولُ السَّيِّدُ الرَّبُّ الْقَدِيرُ، لِأَنَّهُمْ يَطْرَحُونَ فِي الْجَحِيمِ.

١٦ وَيَلُّ لِمَنْ يَرْفُضُونَ الْعَادِلَ لِسَبَبِ بَاطِلٍ وَيَلْعَنُونَ مَا هُوَ خَيْرٌ قَائِلِينَ إِنَّهُ بِلَا قِيَمَةٍ! فَإِنَّهُ يَأْتِي الْيَوْمَ الَّذِي يَزُورُ فِيهِ السَّيِّدُ الرَّبُّ سُكَّانَ الْأَرْضِ بَعْتَةً؛ وَسَيَهْلِكُونَ فِي ذَلِكَ الْيَوْمِ، عِنْدَمَا يَنْصَجُ شَرُّهُمْ تَمَامًا.

١٧ لَكِنْ إِنْ تَابَ سُكَّانُ الْأَرْضِ عَنْ شُرُورِهِمْ وَرَجَسَاتِهِمْ فَإِنَّهُمْ لَا يَهْلِكُونَ، يَقُولُ رَبُّ الْجُنُودِ.

١٨ لَكِنَّ تِلْكَ الْكَنِيسَةَ الْهَائِلَةَ الْبَغِيضَةَ، عَاهِرَةَ الْأَرْضِ كُلِّهَا، حَتْمًا تَنْهَارُ عَلَى الْأَرْضِ وَيَكُونُ انْهِيَارُهَا عَظِيمًا.

١٩ فَمَلَكُوتُ إِبْلِيسَ لَا بُدَّ أَنْ يَتَزَلْزَلَ، وَرَعَايَاهُ يُدْفَعُونَ إِلَى التَّوْبَةِ، وَإِلَّا فَإِنَّ إِبْلِيسَ سَيُمْسِكُهُمْ بِقِيُودِهِ الْأَبَدِيَّةِ فَيُدْفَعُهُمْ إِلَى الْعَصَبِ وَيَهْلِكُونَ؛

٢٠ فَإِنَّهُ فِي ذَلِكَ الْيَوْمِ يُثِيرُ الْعَصَبَ فِي قُلُوبِ أَبْنَاءِ الْبَشَرِ، وَيُدْفَعُهُمْ إِلَى الْعَصَبِ عَلَى مَا هُوَ خَيْرٌ.

And others will he pacify, and lull them away into carnal security, that they will say: All is well in Zion; yea, Zion prospereth, all is well—and thus the devil cheateth their souls, and leadeth them away carefully down to hell.

And behold, others he flattereth away, and telleth them there is no hell; and he saith unto them: I am no devil, for there is none—and thus he whispereth in their ears, until he grasps them with his awful chains, from whence there is no deliverance.

Yea, they are grasped with death, and hell; and death, and hell, and the devil, and all that have been seized therewith must stand before the throne of God, and be judged according to their works, from whence they must go into the place prepared for them, even a lake of fire and brimstone, which is endless torment.

Therefore, wo be unto him that is at ease in Zion!

Wo be unto him that crieth: All is well!

Yea, wo be unto him that hearkeneth unto the precepts of men, and denieth the power of God, and the gift of the Holy Ghost!

Yea, wo be unto him that saith: We have received, and we need no more!

And in fine, wo unto all those who tremble, and are angry because of the truth of God! For behold, he that is built upon the rock receiveth it with gladness; and he that is built upon a sandy foundation trembleth lest he shall fall.

Wo be unto him that shall say: We have received the word of God, and we need no more of the word of God, for we have enough!

For behold, thus saith the Lord God: I will give unto the children of men line upon line, precept upon precept, here a little and there a little; and blessed are those who hearken unto my precepts, and lend an ear unto my counsel, for they shall learn wisdom; for unto him that receiveth I will give more; and from them that shall say, We have enough, from them shall be taken away even that which they have.

Cursed is he that putteth his trust in man, or maketh flesh his arm, or shall hearken unto the precepts of men, save their precepts shall be given by the power of the Holy Ghost.

٢١ وَيَهْدِي آخَرِينَ وَيُسَكِّنُهُمْ بِطَمَآنِينَةٍ فَايْتِي فَيَقُولُونَ: صَهْبُونَ بِخَيْرٍ؛ أَجَلٌ، صَهْبُونَ تَزْدَهْرُ، كُلُّ شَيْءٍ عَلَى مَا يُرَامُ—وَهَكَذَا يَخْدَعُ إِبْلِيسُ نَفُوسَهُمْ، وَيَقُودُهُمْ بِعِنَايَةٍ إِلَى الْجَحِيمِ.

٢٢ وَيَفْتِنُ آخَرِينَ فَيَزْعُمُ أَنَّهُ لَا جَحِيمَ؛ وَيَقُولُ لَهُمْ: أَنَا لَسْتُ إِبْلِيسَ، إِذْ لَا يُوْجَدُ إِبْلِيسُ—فَيَهْمَسُ فِي آذَانِهِمْ حَتَّى يُفْسِكُهُمْ فِي قِيُودِهِ الرَّهْبِيَّةِ الَّتِي لَيْسَ مِنْهَا خَلَاصٌ.

٢٣ أَجَلٌ، يُذَرِّكُهُمُ الْمَوْتُ وَالْجَحِيمَ؛ وَالْمَوْتُ وَالْجَحِيمُ وَإِبْلِيسُ وَكُلُّ أَسْرَاهُ لَا بُدَّ أَنْ يَقِفُوا أَمَامَ عَرْشِ اللَّهِ، وَأَنْ يُدَانُوا حَسَبَ أَعْمَالِهِمْ، وَمِنْ هُنَاكَ يَذْهَبُونَ إِلَى الْمَكَانِ الْمُعَدِّ لَهُمْ، بِخَيْرَةِ النَّارِ وَالْكَبِيرَةِ الَّتِي هِيَ عَذَابٌ لَا يَنْتَهِي.

٢٤ لِذَلِكَ، وَيَلُ لِلْمُتَرَاخِينَ فِي صَهْبُونَ.

٢٥ وَيَلُ لِمَنْ يَهْتَفُ قَائِلًا: كُلُّ شَيْءٍ عَلَى مَا يُرَامُ!

٢٦ أَجَلٌ، وَيَلُ لِمَنْ يَسْتَمْعُ لِتَعَالِيمِ الْبَشَرِ، وَيُنْكِرُ قُوَّةَ اللَّهِ وَهَبَةَ الرُّوحِ الْقُدُسِ!

٢٧ أَجَلٌ، وَيَلُ لِمَنْ يَقُولُ: قَدْ تَلَقَّيْنَا وَلَا حَاجَةَ لَنَا بِالْمَزِيدِ!

٢٨ وَأَخِيرًا، وَيَلُ لِكُلِّ الْمُزْتَعِدِينَ وَالْغَاضِبِينَ بِسَبَبِ حَقِيقَةِ اللَّهِ! فَإِنَّ مَنْ يَبْنِي عَلَى الصَّخْرِ يَتَلَقَّهَا بِفَرَحٍ، وَمَنْ يَبْنِي عَلَى أُسَاسٍ مِنَ الرَّمْلِ يَرْتَجِفُ خَشْيَةً أَنْ يَسْقُطَ.

٢٩ وَيَلُ لِمَنْ يَقُولُ: لَقَدْ تَلَقَّيْنَا كَلِمَةَ اللَّهِ، وَلَا نَحْتَاجُ لِلْمَزِيدِ مِنْ كَلِمَةِ اللَّهِ، لِأَنَّ لَدَيْنَا مَا يَكْفِي!

٣٠ فَهَكَذَا يَقُولُ السَّيِّدُ الرَّبُّ: أُعْطِيَ أَبْنَاءَ الْبَشَرِ سَطْرًا بِسَطْرٍ، تَعْلِيمًا عَلَى تَعْلِيمٍ، قَلِيلًا هُنَا وَقَلِيلًا هُنَاكَ؛ وَمُبَارَكُونَ الَّذِينَ يَسْمَعُونَ لِتَعَالِيمِي وَيُعْبِرُونَ أَذْنَا لِمَشُورَتِي، لِأَنَّهُمْ يَتَعَلَّمُونَ الْحِكْمَةَ؛ فَمَنْ يَقْبَلُ، أُعْطِيهِ الْمَزِيدَ؛ وَمَنْ يَقُولُونَ: لَدَيْنَا مَا يَكْفِي، أَخْذُ مَا لَدَيْهِمْ.

٣١ مَلْعُونٌ مَنْ يَتَّكِلُ عَلَى الْإِنْسَانِ أَوْ يَجْعَلُ الْبَشَرَ ذِرَاعَهُ، أَوْ مَنْ يُضْغِي لِتَعَالِيمِ الْبَشَرِ، إِلَّا التَّعَالِيمِ الَّتِي تُعْطَى بِقُوَّةِ الرُّوحِ الْقُدُسِ.

Wo be unto the Gentiles, saith the Lord God of Hosts! For notwithstanding I shall lengthen out mine arm unto them from day to day, they will deny me; nevertheless, I will be merciful unto them, saith the Lord God, if they will repent and come unto me; for mine arm is lengthened out all the day long, saith the Lord God of Hosts.

٣٢ وَيُلِّ لِلْأُمَّمِ، يَقُولُ السَّيِّدُ رَبُّ الْجُنُودِ! فَمَعَ أَنِّي أَمُدُّ ذِرَاعِي لَهُمْ مِنْ
يَوْمٍ إِلَى يَوْمٍ، فَإِنَّهُمْ يُنْكِرُونَنِي؛ وَمَعَ ذَلِكَ فَإِنِّي أَرْحَمُهُمْ، يَقُولُ
السَّيِّدُ الرَّبُّ، إِذَا تَابُوا وَأَتَوْا إِلَيَّ؛ فَذِرَاعِي مَمْدُودَةٌ طَوَالَ الْيَوْمِ،
يَقُولُ السَّيِّدُ رَبُّ الْجُنُودِ.

But behold, there shall be many—at that day when I shall proceed to do a marvelous work among them, that I may remember my covenants which I have made unto the children of men, that I may set my hand again the second time to recover my people, which are of the house of Israel;

And also, that I may remember the promises which I have made unto thee, Nephi, and also unto thy father, that I would remember your seed; and that the words of your seed should proceed forth out of my mouth unto your seed; and my words shall hiss forth unto the ends of the earth, for a standard unto my people, which are of the house of Israel;

And because my words shall hiss forth—many of the Gentiles shall say: A Bible! A Bible! We have got a Bible, and there cannot be any more Bible.

But thus saith the Lord God: O fools, they shall have a Bible; and it shall proceed forth from the Jews, mine ancient covenant people. And what thank they the Jews for the Bible which they receive from them? Yea, what do the Gentiles mean? Do they remember the travails, and the labors, and the pains of the Jews, and their diligence unto me, in bringing forth salvation unto the Gentiles?

O ye Gentiles, have ye remembered the Jews, mine ancient covenant people? Nay; but ye have cursed them, and have hated them, and have not sought to recover them. But behold, I will return all these things upon your own heads; for I the Lord have not forgotten my people.

Thou fool, that shall say: A Bible, we have got a Bible, and we need no more Bible. Have ye obtained a Bible save it were by the Jews?

Know ye not that there are more nations than one? Know ye not that I, the Lord your God, have created all men, and that I remember those who are upon the isles of the sea; and that I rule in the heavens above and in the earth beneath; and I bring forth my word unto the children of men, yea, even upon all the nations of the earth?

١ وَفِي ذَلِكَ الْيَوْمِ أَصْنَعُ عَمَلًا عَجِيبًا بَيْنَهُمْ، لِأَذْكَرَ عَهودِي الَّتِي قَطَعْتُهَا لِأَبْنَاءِ الْبَشَرِ، وَلَا مَدَّ يَدِي لِلْمَرَّةِ الثَّانِيَةِ لِاسْتَعِيدَ شَعْبِي الَّذِي هُوَ مِنْ بَنِي إِسْرَائِيلَ؛

٢ وَأَيْضًا لِأَذْكَرَ الْوَعْدِ الَّتِي قَطَعْتُهَا لَكَ، يَا نَافِي، وَأَيْضًا لِأَبِيكَ، بِأَنْبِيِّ أَتَذْكَرُ نَسْلَكَ، وَبِأَنَّ كَلِمَاتِ نَسْلِكَ تَخْرُجُ مِنْ فَمِي إِلَى نَسْلِكَ؛ وَتَشِيَعُ كَلِمَاتِي إِلَى أَقَاصِي الْأَرْضِ رَايَةً لِشَعْبِي الَّذِي هُوَ مِنْ بَنِي إِسْرَائِيلَ؛

٣ وَلَا نَّ كَلِمَاتِي تَشِيَعُ، فَإِنَّ الْكَثِيرَ مِنَ الْأُمَّمِ يَقُولُونَ: كِتَابٌ مُقَدَّسٌ! كِتَابٌ مُقَدَّسٌ! لَدَيْنَا كِتَابٌ مُقَدَّسٌ وَلَا يُمَكِّنُ أَنْ يَكُونَ هُنَاكَ كِتَابٌ مُقَدَّسٌ آخَرَ.

٤ لَكِنَّ هَكَذَا يَقُولُ السَّيِّدُ الرَّبُّ: أَيُّهَا الْحَمَقِيُّ، يَكُونُ لَهُمْ كِتَابٌ مُقَدَّسٌ؛ وَيَخْرُجُ مِنْ عِنْدِ الْيَهُودِ، شَعْبِ عَهْدِي الْقَدِيمِ. فَهَلْ يَشْكُرُونَ الْيَهُودَ عَلَى الْكِتَابِ الْمُقَدَّسِ الَّذِي يَتَلَقَّوْنَهُ مِنْهُمْ؟ أَجَلٌ، مَاذَا يَقْصِدُ الْأُمَّمُ؟ أَتَبْتَذِرُونَ مَخَاضَ الْيَهُودِ وَتَعْبَهُمْ وَأَلَامَهُمْ وَاجْتِهَادَهُمْ لِي فِي حَمْلِ الْخَلَاصِ لِلْأُمَّمِ؟

٥ أَيُّهَا الْأُمَّمُ، أَتَذْكَرْتُمْ الْيَهُودَ، شَعْبِ عَهْدِي الْقَدِيمِ؟ كَلَّا؛ بَلْ لَعَنْتُمُوهُمْ وَأَبْغَضْتُمُوهُمْ وَلَمْ تَسْعَوْا لِاسْتِعَادَتِهِمْ. لَكِنِّي أَرَدْتُ كُلَّ هَذِهِ الْأُمُورِ عَلَى رُؤُوسِكُمْ؛ لِأَنِّي أَنَا الرَّبُّ لَمْ أَنْسَ شَعْبِي.

٦ أَيُّهَا الْأَحْمَقُ الَّذِي يَقُولُ: كِتَابٌ مُقَدَّسٌ! لَدَيْنَا كِتَابٌ مُقَدَّسٌ، وَلَا حَاجَةَ لَنَا بِكِتَابٍ مُقَدَّسٍ آخَرَ؛ أَفَكُنْتَ تَحْضُلُ عَلَى كِتَابٍ مُقَدَّسٍ بِغَيْرِ الْيَهُودِ؟

٧ أَفَلَا تَعْلَمُونَ أَنَّهُ تَوْجَدُ أُمَّمٌ كَثِيرَةٌ؟ أَلَا تَعْلَمُونَ أَنِّي أَنَا الرَّبُّ إِلَهُكُمْ قَدْ خَلَقْتُ كُلَّ الْبَشَرِ، وَأَنْبِيِّ أَتَذْكَرُ الَّذِينَ عَلَى جُزُرِ الْبَحْرِ؛ وَأَنْبِيِّ أَحْكَمُ فِي السَّمَاوَاتِ مِنْ فَوْقِ وَفِي الْأَرْضِ مِنْ تَحْتِ؛ وَأَنْبِيِّ أَجْلِبُ كَلِمَاتِي إِلَى أَبْنَاءِ الْبَشَرِ، أَجَلٌ، إِلَى جَمِيعِ أُمَّمِ الْأَرْضِ؟

Wherefore murmur ye, because that ye shall receive more of my word? Know ye not that the testimony of two nations is a witness unto you that I am God, that I remember one nation like unto another? Wherefore, I speak the same words unto one nation like unto another. And when the two nations shall run together the testimony of the two nations shall run together also.

And I do this that I may prove unto many that I am the same yesterday, today, and forever; and that I speak forth my words according to mine own pleasure. And because that I have spoken one word ye need not suppose that I cannot speak another; for my work is not yet finished; neither shall it be until the end of man, neither from that time henceforth and forever.

Wherefore, because that ye have a Bible ye need not suppose that it contains all my words; neither need ye suppose that I have not caused more to be written.

For I command all men, both in the east and in the west, and in the north, and in the south, and in the islands of the sea, that they shall write the words which I speak unto them; for out of the books which shall be written I will judge the world, every man according to their works, according to that which is written.

For behold, I shall speak unto the Jews and they shall write it; and I shall also speak unto the Nephites and they shall write it; and I shall also speak unto the other tribes of the house of Israel, which I have led away, and they shall write it; and I shall also speak unto all nations of the earth and they shall write it.

And it shall come to pass that the Jews shall have the words of the Nephites, and the Nephites shall have the words of the Jews; and the Nephites and the Jews shall have the words of the lost tribes of Israel; and the lost tribes of Israel shall have the words of the Nephites and the Jews.

أَتَتَدَمَّرُونَ لِأَنَّكُمْ تَتَلَمَّوْنَ الْمَزِيدَ مِنْ كَلِمَاتِي؟ أَلَا تَعْلَمُونَ أَنَّ شَهَادَةَ أُمَّتَيْنِ هِيَ شَاهِدٌ لَكُمْ بِأَنِّي اللَّهُ، وَأَنِّي أَتَذَكَّرُ هَذِهِ الْأُمَّةَ كَمَا أَتَذَكَّرُ غَيْرَهَا؟ لِذَلِكَ فَإِنِّي أَتَكَلَّمُ بِالْكَلِمَاتِ نَفْسِهَا إِلَى كُلِّ أُمَّةٍ كَعَبْرَتِهَا. وَعِنْدَمَا تَجْتَمِعُ الْأُمَّتَانِ فَكَذَلِكَ تَجْتَمِعُ شَهَادَتُهُمَا أَيْضًا.

٩ وَأَفْعَلُ هَذَا كَيْ أَفْنَعَ الْكَثِيرِينَ بِأَنِّي هُوَ هُوَ أَمْسًا وَالْيَوْمَ وَإِلَى الْأَبَدِ؛ وَأَنِّي أَنْطِقُ بِكَلِمَاتِي حَسَبَ مَسَرَّتِي. وَلَا أَنِّي تَكَلَّمْتُ بِكَلِمَةٍ، فَيَجِبُ أَلَّا تَفْتَرِضُوا أَنَّهُ لَا يُمْكِنُنِي أَنْ أَتَكَلَّمَ بِأُخْرَى؛ لِأَنَّ عَمَلِي لَمْ يَكْتَمِلْ بَعْدُ؛ وَلَنْ يَكْتَمِلَ قَبْلَ نِهَائِيَةِ الْبَشَرِ، وَلَنْ يَكْتَمِلَ مِنْ ذَلِكَ الْوَقْتِ وَإِلَى الْأَبَدِ.

١٠ لِذَا، لِأَنَّ لَدَيْكُمْ كِتَابًا مُقَدَّسًا، فَلَا يَنْبَغِي أَنْ تَفْتَرِضُوا أَنَّهُ يَحْوِي جَمِيعَ كَلِمَاتِي؛ وَلَا يَنْبَغِي أَنْ تَفْتَرِضُوا أَنِّي لَمْ أَجْعَلْ غَيْرَهُ يُكْتَبُ.

١١ لِأَنِّي أَمُرُ جَمِيعَ الْبَشَرِ فِي الشَّرْقِ وَالغَرْبِ وَفِي الشَّمَالِ وَفِي الْجَنُوبِ، وَفِي جُزُرِ الْبَحْرِ، بِأَنْ يَكْتُبُوا الْكَلِمَاتِ الَّتِي أَتَكَلَّمُ بِهَا إِلَيْهِمْ، لِأَنِّي سَادِبُ الْعَالَمِ مِنَ الْكُتُبِ الَّتِي سَتُكْتَبُ، كُلِّ إِنْسَانٍ وَفَقًا لِأَعْمَالِهِ، حَسَبَ مَا هُوَ مَكْتُوبٌ.

١٢ لِأَنِّي أَخَاطِبُ الْيَهُودَ وَهُمْ يَكْتُبُونَ كَلِمَاتِي؛ وَأَخَاطِبُ أَيْضًا النَّافِثِيِّينَ وَهُمْ يَكْتُبُونَهَا؛ وَأَخَاطِبُ أَيْضًا أَسْبَاطَ إِسْرَائِيلَ الْأُخْرَى الَّتِي سَفَّطْتُهَا بَعِيدًا، وَهُمْ يَكْتُبُونَهَا؛ وَأَخَاطِبُ أَيْضًا كُلَّ أُمَّةٍ الْأَرْضِ وَهُمْ يَكْتُبُونَهَا.

١٣ وَيَكُونُ أَنَّ الْيَهُودَ يَحْضُلُونَ عَلَى كَلِمَاتِ النَّافِثِيِّينَ، وَالنَّافِثِيِّينَ يَحْضُلُونَ عَلَى كَلِمَاتِ الْيَهُودِ؛ وَالنَّافِثِيُّونَ وَالْيَهُودُ يَحْضُلُونَ عَلَى كَلِمَاتِ أَسْبَاطِ إِسْرَائِيلَ الْمَفْقُودَةِ؛ وَأَسْبَاطُ إِسْرَائِيلَ الْمَفْقُودَةِ يَحْضُلُونَ عَلَى كَلِمَاتِ النَّافِثِيِّينَ وَالْيَهُودِ.

And it shall come to pass that my people, which are of the house of Israel, shall be gathered home unto the lands of their possessions; and my word also shall be gathered in one. And I will show unto them that fight against my word and against my people, who are of the house of Israel, that I am God, and that I covenanted with Abraham that I would remember his seed forever.

١٤ وَيَكُونُ أَنْ شَعْبِي، الَّذِي هُوَ مِنْ بَيْتِ إِسْرَائِيلَ، يُجْمَعُ إِلَى مَوْطِنِهِ
وَإِلَى أَرْضِي مُمْلَكَاتِهِ؛ وَكَلِمَاتِي أَيْضًا تُجْمَعُ مَعًا. وَسَأُظْهِرُ لِمَنْ
يَقَاوِمُونَ كَلِمَتِي وَشَعْبِي، الَّذِي هُوَ مِنْ بَيْتِ إِسْرَائِيلَ، بِأَنِّي أَنَا اللَّهُ،
وَقَدْ قَطَعْتُ عَهْدًا مَعَ إِبْرَاهِيمَ بِأَنِّي سَأَتَذَكَّرُ نَسْلَهُ لِلأَبَدِ.

2 Nephi 30

And now behold, my beloved brethren, I would speak unto you; for I, Nephi, would not suffer that ye should suppose that ye are more righteous than the Gentiles shall be. For behold, except ye shall keep the commandments of God ye shall all likewise perish; and because of the words which have been spoken ye need not suppose that the Gentiles are utterly destroyed.

For behold, I say unto you that as many of the Gentiles as will repent are the covenant people of the Lord; and as many of the Jews as will not repent shall be cast off; for the Lord covenanteth with none save it be with them that repent and believe in his Son, who is the Holy One of Israel.

And now, I would prophesy somewhat more concerning the Jews and the Gentiles. For after the book of which I have spoken shall come forth, and be written unto the Gentiles, and sealed up again unto the Lord, there shall be many which shall believe the words which are written; and they shall carry them forth unto the remnant of our seed.

And then shall the remnant of our seed know concerning us, how that we came out from Jerusalem, and that they are descendants of the Jews.

And the gospel of Jesus Christ shall be declared among them; wherefore, they shall be restored unto the knowledge of their fathers, and also to the knowledge of Jesus Christ, which was had among their fathers.

And then shall they rejoice; for they shall know that it is a blessing unto them from the hand of God; and their scales of darkness shall begin to fall from their eyes; and many generations shall not pass away among them, save they shall be a pure and a delightful people.

And it shall come to pass that the Jews which are scattered also shall begin to believe in Christ; and they shall begin to gather in upon the face of the land; and as many as shall believe in Christ shall also become a delightful people.

٢ نافي ٣٠

١ يَا إِخْوَتِي الْأَحِبَّاءَ، إِنِّي أودُّ أَنْ أُخاطِبَكُمُ؛ لِأَنِّي أَنَا، نافي، لَنْ أَدَعَكُمُ تَحْسِبُونَ أَنَّكُمْ أَكْثَرُ بِرًا مِنَ الْأُمَّمِ. فَإِنَّ لَمْ تَحْفَظُوا وَصَايَا اللَّهِ فَإِنَّكُمْ سَتَهْلِكُونَ مِثْلَهُمْ؛ وَبِسَبَبِ الْكَلِمَاتِ الَّتِي قِيلَتْ، فَلَا يَنْبَغِي أَنْ تَحْسِبُوا أَنَّ الْأُمَّمَ يُفْتَنُونَ تَمَامًا.

٢ فَإِنِّي أَقُولُ لَكُمْ بِأَنَّ مَنْ يَتُوبُونَ مِنَ الْأُمَّمِ هُمْ شَعْبُ عَهْدِ الرَّبِّ، وَأَنَّ كُلَّ يَهُودِيٍّ لَا يَتُوبُ سَيُنْبَذُ؛ لِأَنَّ الرَّبَّ لَا يَتَعَاهَدُ إِلَّا مَعَ الَّذِينَ يَتُوبُونَ وَيُؤْمِنُونَ بِابْنِهِ قُدُوسِ إِسْرَائِيلَ.

٣ أَمَّا الْآنَ فَإِنِّي أودُّ أَنْ أَتَنَبَّأَ أَكْثَرَ بِخُصُوصِ الْيَهُودِ وَالْأُمَّمِ. فَبَعْدَ أَنْ يَخْرُجَ الْكِتَابُ الَّذِي تَحَدَّثْتُ عَنْهُ وَيُكْتَبُ لِلْأُمَّمِ، وَيُخْتَمُ لِلرَّبِّ، يُؤْمِنُ كَثِيرُونَ بِالْكَلِمَاتِ الْمَكْتُوبَةِ؛ وَسَيَنْقُلُونَهَا إِلَى بَقِيَّةِ نَسْلِنَا.

٤ وَعِنْدَئِذٍ تَعْرِفُ الْبَقِيَّةُ مِنْ نَسْلِنَا بِشَأْنِنَا، كَيْفَ خَرَجْنَا مِنْ أُورُشَلِيمَ، وَأَنَّهُمْ مِنْ نَسْلِ الْيَهُودِ.

٥ وَسَيُعْلَمُ أَنْجِيلُ يَسُوعَ الْمَسِيحِ بَيْنَهُمْ؛ لِذَلِكَ فَإِنَّهُمْ يُسْتَعَادُونَ إِلَى مَعْرِفَةِ آبَائِهِمْ، وَأَيْضًا إِلَى مَعْرِفَةِ يَسُوعَ الْمَسِيحِ الَّتِي كَانَتْ لَدَى آبَائِهِمْ.

٦ وَعِنْدَئِذٍ يَفْرَحُونَ؛ لِأَنَّهُمْ يَعْلَمُونَ أَنَّهَا بَرَكَةٌ لَهُمْ مِنْ يَدِ اللَّهِ؛ وَعَشَاوَاتِ الظُّلْمَةِ سَتَبْدَأُ بِالْانْقِشَاعِ عَنْ أَعْيُنِهِمْ؛ وَلَا تَمُرُّ أَجْيَالٌ كَثِيرَةٌ عَلَيْهِمْ حَتَّى يُصْبِحُونَ شَعْبًا نَقِيًّا وَمُبَهِّجًا.

٧ وَيَخْدُتُ أَنَّ الْيَهُودَ الْمُسْتَتِينَ يَبْدَأُونَ بِالْإِيمَانِ بِالْمَسِيحِ؛ وَيَبْدَأُونَ بِالتَّجْمَعِ عَلَى وَجْهِ الْأَرْضِ؛ وَكُلُّ مَنْ يُؤْمِنُونَ بِالْمَسِيحِ يُصْبِحُونَ أَيْضًا شَعْبًا مُبَهِّجًا.

And it shall come to pass that the Lord God shall commence his work among all nations, kindreds, tongues, and people, to bring about the restoration of his people upon the earth.

And with righteousness shall the Lord God judge the poor, and reprove with equity for the meek of the earth. And he shall smite the earth with the rod of his mouth; and with the breath of his lips shall he slay the wicked.

For the time speedily cometh that the Lord God shall cause a great division among the people, and the wicked will he destroy; and he will spare his people, yea, even if it so be that he must destroy the wicked by fire.

And righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins.

And then shall the wolf dwell with the lamb; and the leopard shall lie down with the kid, and the calf, and the young lion, and the fatling, together; and a little child shall lead them.

And the cow and the bear shall feed; their young ones shall lie down together; and the lion shall eat straw like the ox.

And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice's den.

They shall not hurt nor destroy in all my holy mountain; for the earth shall be full of the knowledge of the Lord as the waters cover the sea.

Wherefore, the things of all nations shall be made known; yea, all things shall be made known unto the children of men.

There is nothing which is secret save it shall be revealed; there is no work of darkness save it shall be made manifest in the light; and there is nothing which is sealed upon the earth save it shall be loosed.

Wherefore, all things which have been revealed unto the children of men shall at that day be revealed; and Satan shall have power over the hearts of the children of men no more, for a long time. And now, my beloved brethren, I make an end of my sayings.

٨ وَيَحْدُثُ أَنَّ السَّيِّدَ الرَّبَّ يَبْدَأُ عَمَلَهُ بَيْنَ جَمِيعِ الْأُمَمِ وَالْقَبَائِلِ
وَالْأَلْسِنَةِ وَالشُّعُوبِ، لِيَتَمَّمَ اسْتِعَادَةَ شَعْبِهِ فِي الْأَرْضِ.

٩ وَبِالْبُرِّ يَحْكُمُ السَّيِّدُ الرَّبُّ لِلْمَسَاكِينِ، وَيَقْضِي بِإِنصَافٍ لِدُعَاءِ فِي
الْأَرْضِ، وَيَضْرِبُ الْأَرْضَ بِقَضِيْبٍ فِيهِ؛ وَيَمِثُّ الشَّرِيرَ بِتَفْحَةٍ
شَفَتِيهِ.

١٠ فَسَرِيعًا يَأْتِي الْوَقْتُ الَّذِي يُحْدِثُ فِيهِ السَّيِّدُ الرَّبُّ انْقِسَامًا عَظِيمًا
بَيْنَ الشُّعْبِ، فَيُفْنِي الْأَشْرَارَ وَيُبْقِي عَلَى شَعْبِهِ، أَجَلَ، حَتَّى وَلَوْ
تَوَجَّبَ عَلَيْهِ أَنْ يُفْنِيَ الْأَشْرَارَ بِالنَّارِ.

١١ وَيَكُونُ الْبُرُّ مَنطِقَةً حَقْوِيهِ وَالْأَمَانَةُ مَنطِقَةً صُلْبِهِ.

١٢ وَعِنْدَئِذٍ يَسْكُنُ الذُّئْبُ مَعَ الْحَمَلِ؛ وَيَرِيضُ الثَّمَرُ مَعَ الْجَدْيِ،
وَالْعِجْلُ وَالسَّبَلُ وَالْمَسْمَنُ مَعًا؛ وَصَبِيٌّ صَغِيرٌ يَسَوْفُهَا.

١٣ وَالْبَقَرَةُ وَالذَّبَّةُ تَرْعِيَانِ؛ يَرِيضُ أَوْلَادُهُمَا مَعًا؛ وَالْأَسَدُ يَأْكُلُ تَبْنًا
كَالْتَّوْرِ.

١٤ وَيَلْعَبُ الرَّضِيعُ عَلَى جُحْرِ الْأَفْعَى، وَيَبْذُ الطِّفْلُ الْقَطِيمُ يَدَهُ إِلَى
جُحْرِ الْأَفْعَوَانِ.

١٥ لَا يُؤَدُّونَ وَلَا يَهْلِكُونَ فِي كُلِّ جَبَلٍ قُدْسِيٍّ، لِأَنَّ الْأَرْضَ تَمْتَلِي مِنْ
مَعْرِفَةِ الرَّبِّ كَمَا تَمَلَأُ الْمِيَاهُ الْبَحْرَ.

١٦ لِيَا فِرَانَ كُلِّ أُمَمٍ تُغْلِنُ؛ أَجَلَ، تُغْلِنُ كُلُّ الْأُمَمِ لِإِبْنَاءِ الْبَشَرِ.

١٧ لَيْسَ مِنْ سِرٍّ إِلَّا وَيُكْشَفُ؛ وَلَيْسَ مِنْ أَعْمَالِ الظُّلْمَةِ مَا لَا يُظْهَرُ إِلَى
النُّورِ؛ وَلَيْسَ مِنْ مَخْتومٍ عَلَى الْأَرْضِ إِلَّا وَيُحَلُّ.

١٨ لِذَلِكَ، فَإِنَّ كُلَّ الْأُمَمِ الَّتِي كُشِفَتْ لِإِبْنَاءِ الْبَشَرِ تُكْشَفُ فِي ذَلِكَ
الْيَوْمِ؛ وَلَا يَكُونُ لِلشَّيْطَانِ قُوَّةٌ عَلَى قُلُوبِ أِبْنَاءِ الْبَشَرِ بَعْدَ، وَذَلِكَ
لِمُدَّةٍ طَوِيلَةٍ. وَالآنَ يَا إِخْوَتِي الْأَحْبَاءَ فَإِنِّي أَخْتِمُ أَقْوَالِي.

2 Nephi 31

And now I, Nephi, make an end of my prophesying unto you, my beloved brethren. And I cannot write but a few things, which I know must surely come to pass; neither can I write but a few of the words of my brother Jacob.

Wherefore, the things which I have written sufficeth me, save it be a few words which I must speak concerning the doctrine of Christ; wherefore, I shall speak unto you plainly, according to the plainness of my prophesying.

For my soul delighteth in plainness; for after this manner doth the Lord God work among the children of men. For the Lord God giveth light unto the understanding; for he speaketh unto men according to their language, unto their understanding.

Wherefore, I would that ye should remember that I have spoken unto you concerning that prophet which the Lord showed unto me, that should baptize the Lamb of God, which should take away the sins of the world.

And now, if the Lamb of God, he being holy, should have need to be baptized by water, to fulfil all righteousness, O then, how much more need have we, being unholy, to be baptized, yea, even by water!

And now, I would ask of you, my beloved brethren, wherein the Lamb of God did fulfil all righteousness in being baptized by water?

Know ye not that he was holy? But notwithstanding he being holy, he showeth unto the children of men that, according to the flesh he humbleth himself before the Father, and witnesseth unto the Father that he would be obedient unto him in keeping his commandments.

Wherefore, after he was baptized with water the Holy Ghost descended upon him in the form of a dove.

And again, it showeth unto the children of men the straitness of the path, and the narrowness of the gate, by which they should enter, he having set the example before them.

٢ نافي ٣١

١ وَالآنَ أَنَا، نَافِي، أَخْتِمُ نُبُوتِي لَكُمْ يَا إِخْوَتِي الْأَجْبَاءَ. وَلَا يُمَكِّنُنِي أَنْ أَكْتُبَ إِلَّا أُمُورًا قَلِيلَةً وَمَا أَعْلَمُ يَقِينًا أَنَّهُ سَيَخْدُثُ؛ كَمَا أَنَّهُ لَا يُمَكِّنُنِي أَنْ أَكْتُبَ إِلَّا قَلِيلًا مِنْ كَلِمَاتِ أَخِي يَعْقُوبَ.

٢ لِذَلِكَ فَإِنَّ الْأُمُورَ الَّتِي كَتَبْتُهَا تَكْفِينِي، إِلَّا قَلِيلًا مِنَ الْكَلِمَاتِ الَّتِي يَجِبُ أَنْ أَقُولَهَا بِخُصُوصٍ تَعْلِيمِ الْمَسِيحِ؛ لِذَلِكَ أَتَحَدَّثُ إِلَيْكُمْ بِوُضُوحٍ، وَفَقًّا لِبُضُوحِ نُبُوتِي.

٣ لِأَنَّ نَفْسِي تَتَبَهَّجُ بِالْوُضُوحِ فِي كَلَامِي؛ فَحَسَبَ هَذَا النَّهْجِ يَعْمَلُ السَّيِّدُ الرَّبُّ بَيْنَ أَبْنَاءِ الْبَشَرِ. لِأَنَّ السَّيِّدَ الرَّبَّ يُنِيرُ الْأَذْهَانَ لِلْفَهْمِ؛ لِأَنَّهُ يُكَلِّمُ الْبَشَرَ حَسَبَ لَعْنَتِهِمْ لِفَهْمِهِمْ.

٤ لِذَا فَإِنِّي أَوُدُّ أَنْ تَتَذَكَّرُوا أَنِّي تَحَدَّثْتُ إِلَيْكُمْ بِخُصُوصِ النَّبِيِّ الَّذِي أَظْهَرَهُ الرَّبُّ لِي، وَالَّذِي سَيَعْمَدُ حَمَلَ اللَّهِ الَّذِي يُزِيلُ خَطَايَا الْعَالَمِ.

٥ فَإِنَّ كَانَ حَمَلَ اللَّهِ، وَهُوَ قُدُوسٌ، يَخْتَاجُ إِلَى الْإِعْتِمَادِ بِالْمَاءِ لِيُكْمَلَ كُلُّ بَرٍّ، أَجَلٌ، فَمَا أَحْوجْنَا نَحْنُ النَّجْسِينَ إِلَى أَنْ نَعْتَمِدَ، أَجَلٌ، بِالْمَاءِ!

٦ أَوُدُّ أَنْ أَسْأَلَكُمْ، يَا إِخْوَتِي الْأَجْبَاءَ، لِأَيِّ غَرَضٍ أَكْمَلَ حَمَلَ اللَّهِ كُلَّ بَرٍّ بِالْإِعْتِمَادِ بِالْمَاءِ؟

٧ أَفَلَسْتُمْ تَعْلَمُونَ أَنَّهُ قُدُوسٌ؟ لِكَيْتَهُ، رَغَمَ قِدَاسَتِهِ، أَظْهَرَ لِبَنِي الْبَشَرِ أَنَّهُ يُخَضِّعُ نَفْسَهُ حَسَبَ الْجَسَدِ أَمَامَ الْآبِ، وَيَشْهَدُ لِلآبِ بِأَنَّهُ سَيَكُونُ مُطِيعًا لَهُ فِي حِفْظِ وَصَايَاهُ.

٨ لِذَا، بَعْدَ اغْتِمَادِهِ بِالْمَاءِ، حَلَّ عَلَيْهِ الرُّوحُ الْقُدُسُ فِي هَيْئَةِ حَمَامَةٍ.

٩ وَيُظْهِرُ كَذَلِكَ لِأَبْنَاءِ الْبَشَرِ صُعُوبَةَ الطَّرِيقِ وَضِيقَ الْبَوَابَةِ الَّتِي يَجِبُ أَنْ يَدْخُلُوا مِنْهَا، لِأَنَّهُ وَضَعَ مِثَالًا لَهُمْ.

And he said unto the children of men: Follow thou me. Wherefore, my beloved brethren, can we follow Jesus save we shall be willing to keep the commandments of the Father?

And the Father said: Repent ye, repent ye, and be baptized in the name of my Beloved Son.

And also, the voice of the Son came unto me, saying: He that is baptized in my name, to him will the Father give the Holy Ghost, like unto me; wherefore, follow me, and do the things which ye have seen me do.

Wherefore, my beloved brethren, I know that if ye shall follow the Son, with full purpose of heart, acting no hypocrisy and no deception before God, but with real intent, repenting of your sins, witnessing unto the Father that ye are willing to take upon you the name of Christ, by baptism—yea, by following your Lord and your Savior down into the water, according to his word, behold, then shall ye receive the Holy Ghost; yea, then cometh the baptism of fire and of the Holy Ghost; and then can ye speak with the tongue of angels, and shout praises unto the Holy One of Israel.

But, behold, my beloved brethren, thus came the voice of the Son unto me, saying: After ye have repented of your sins, and witnessed unto the Father that ye are willing to keep my commandments, by the baptism of water, and have received the baptism of fire and of the Holy Ghost, and can speak with a new tongue, yea, even with the tongue of angels, and after this should deny me, it would have been better for you that ye had not known me.

And I heard a voice from the Father, saying: Yea, the words of my Beloved are true and faithful. He that endureth to the end, the same shall be saved.

And now, my beloved brethren, I know by this that unless a man shall endure to the end, in following the example of the Son of the living God, he cannot be saved.

١٠ وَقَالَ لِأَبْنَاءِ الْبَشَرِ: اتَّبِعُونِي. لِذَلِكَ، يَا إِخْوَتِي الْأَحْبَاءَ، أَيُمْكِنُنَا أَنْ نَتَّبِعَ يَسُوعَ إِلَّا إِنْ كُنَّا رَاغِبِينَ فِي حِفْظِ وَصَايَا الْأَبِ؟

١١ وَقَدْ قَالَ الْأَبُ: تَوْبُوا، تَوْبُوا، وَاعْتَمِدُوا بِاسْمِ ابْنِي الْحَبِيبِ.

١٢ وَكَذَلِكَ أَتَانِي صَوْتُ ابْنِ قَائِلًا: مَنْ يَعْتَمِدُ بِاسْمِي يَهَبُهُ الْأَبُ الرُّوحَ الْقُدُسَ مِثْلِي؛ لِذَلِكَ اتَّبِعُونِي وَافْعَلُوا الْأُمُورَ الَّتِي رَأَيْتُمُونِي أَفْعَلُهَا.

١٣ لِذَلِكَ يَا إِخْوَتِي الْأَحْبَاءَ فَإِنِّي أَعْلَمُ أَنَّكُمْ إِذَا تَبِعْتُمْ ابْنَ بِكُلِّ عَزِيمَةِ الْقَلْبِ، مُتَّبِعِينَ أَمَامَ اللَّهِ مِنَ الرِّيَاءِ وَالْمَكْرِ، بِنِيَّةٍ صَادِقَةٍ، تَائِبِينَ عَنْ خَطَايَاكُمْ، شَاهِدِينَ لِلْأَبِ أَنَّكُمْ رَاغِبُونَ فِي أَنْ تَحْمِلُوا اسْمَ الْمَسِيحِ بِوِاسِطَةِ الْمَعْمُودِيَّةِ، أَجَلْ، بِاتِّبَاعِ رَبِّكُمْ وَمُخْلِصِكُمْ بِالنُّزُولِ فِي الْمَاءِ حَسَبَ كَلِمَتِهِ، فَإِنَّكُمْ سَتَقْبَلُونَ الرُّوحَ الْقُدُسَ؛ أَجَلْ، ثُمَّ تَأْتِي مَعْمُودِيَّةُ النَّارِ وَالرُّوحِ الْقُدُسِ؛ وَمِنْ تَمَّ يُمْكِنُكُمْ أَنْ تَتَكَلَّمُوا بِلسَانِ الْمَلَائِكَةِ، وَتَهْتَفُوا مُسَبِّحِينَ قُدُوسَ إِسْرَائِيلَ.

١٤ وَلَكِنْ يَا إِخْوَتِي الْأَحْبَاءَ، هَكَذَا أَتَانِي صَوْتُ ابْنِ قَائِلًا: بَعْدَ أَنْ تَتَوْبُوا عَنْ خَطَايَاكُمْ، وَتَشْهَدُوا لِلْأَبِ بِأَنَّكُمْ رَاغِبُونَ فِي حِفْظِ وَصَايَايَ بِوِاسِطَةِ مَعْمُودِيَّةِ الْمَاءِ وَقَبُولِ مَعْمُودِيَّةِ النَّارِ وَالرُّوحِ الْقُدُسِ، وَتَسْتَطِيعُوا أَنْ تَتَكَلَّمُوا بِلسَانِ جَدِيدٍ، أَجَلْ، بِلسَانِ الْمَلَائِكَةِ، ثُمَّ بَعْدَ ذَلِكَ تُنْكِرُونَنِي، فَإِنَّهُ كَانَ مِنَ الْأَفْضَلِ لَكُمْ أَلَّا تُعْرِفُونِي.

١٥ وَسَمِعْتُ صَوْتًا مِنَ الْأَبِ قَائِلًا: أَجَلْ، كَلِمَاتُ ابْنِي الْحَبِيبِ صَادِقَةٌ وَأَمِينَةٌ. مَنْ يَثْبُثُ إِلَى النَّهَايَةِ فَإِنَّهُ يَخْلُصُ.

١٦ بِذَلِكَ أَعْلَمُ، يَا إِخْوَتِي الْأَحْبَاءَ، أَنَّهُ لَا يُمَكِّنُ لِلْإِنْسَانِ أَنْ يَخْلُصَ مَا لَمْ يَثْبُثْ إِلَى النَّهَايَةِ فِي اتِّبَاعِ مِثَالِ ابْنِ اللَّهِ الْحَيِّ.

Wherefore, do the things which I have told you I have seen that your Lord and your Redeemer should do; for, for this cause have they been shown unto me, that ye might know the gate by which ye should enter. For the gate by which ye should enter is repentance and baptism by water; and then cometh a remission of your sins by fire and by the Holy Ghost.

And then are ye in this strait and narrow path which leads to eternal life; yea, ye have entered in by the gate; ye have done according to the commandments of the Father and the Son; and ye have received the Holy Ghost, which witnesses of the Father and the Son, unto the fulfilling of the promise which he hath made, that if ye entered in by the way ye should receive.

And now, my beloved brethren, after ye have gotten into this strait and narrow path, I would ask if all is done? Behold, I say unto you, Nay; for ye have not come thus far save it were by the word of Christ with unshaken faith in him, relying wholly upon the merits of him who is mighty to save.

Wherefore, ye must press forward with a steadfastness in Christ, having a perfect brightness of hope, and a love of God and of all men. Wherefore, if ye shall press forward, feasting upon the word of Christ, and endure to the end, behold, thus saith the Father: Ye shall have eternal life.

And now, behold, my beloved brethren, this is the way; and there is none other way nor name given under heaven whereby man can be saved in the kingdom of God. And now, behold, this is the doctrine of Christ, and the only and true doctrine of the Father, and of the Son, and of the Holy Ghost, which is one God, without end. Amen.

لِذَلِكَ أَفْعَلُوا الْأُمُورَ الَّتِي أَخْبَرْتُكُمْ أَنِّي رَأَيْتُ رَبِّكُمْ وَفَادَيْكُمْ ١٧
يَفْعَلُهَا؛ لِأَنَّهَا لِهَذَا السَّبَبِ أَظْهَرْتُ لِي، كَيْ تَعْرِفُوا الْبُؤَابَةَ الَّتِي
تَدْخُلُونَ مِنْهَا. فَالْبُؤَابَةُ الَّتِي تَدْخُلُونَ مِنْهَا هِيَ الْمَعْمُودِيَّةُ بِالْمَاءِ؛
وَبَعْدَهَا تَأْتِي مَغْفِرَةٌ خَطَايَاكُمْ بِالنَّارِ وَبِالرُّوحِ الْقُدُّوسِ.

وَعِنْدَيْدِ فَإِنَّكُمْ فِي هَذَا الطَّرِيقِ الصَّيِّقِ الصَّغْبِ الَّذِي يُؤَدِّي إِلَى ١٨
الْحَيَاةِ الْأَبَدِيَّةِ؛ أَجَلٌ، مِنْ الْبُؤَابَةِ دَخَلْتُمْ؛ وَقَدْ فَعَلْتُمْ حَسَبَ وَصَايَا
الْأَبِ وَالْإِبْنِ؛ وَقَبِلْتُمْ الرُّوحَ الْقُدُّوسَ الَّذِي يَشْهَدُ لِلْأَبِ وَالْإِبْنِ لِإِتْمَامِ
الْوَعْدِ الَّذِي قَطَعَهُ بِأَنَّكُمْ إِذَا دَخَلْتُمْ بِوِاسِطَةِ الطَّرِيقِ فَإِنَّكُمْ
تَنَالُونَ.

وَالآنَ، يَا إِخْوَتِي الْأَحِبَّاءَ، بَعْدَ أَنْ تَبَدَّأُوا هَذَا الطَّرِيقَ الصَّيِّقِ ١٩
وَالصَّغْبِ، فَإِنِّي أَسْأَلُكُمْ مَا إِذَا كَانَ كُلُّ شَيْءٍ قَدْ تَمَّ؟ إِنِّي أَقُولُ
لَكُمْ، كَلَّا؛ فَإِنَّكُمْ لَمْ تَبْلُغُوا هَذَا الْحَدَّ إِلَّا بِكَلِمَةِ الْمَسِيحِ وَإِيمَانٍ بِهِ لَا
يَتَزَعَّرُ، مُتَّكِلِينَ تَمَامًا عَلَى حَسَنَاتِ الْقَادِرِ عَلَى أَنْ يُخَلِّصَ.

لِذَلِكَ عَلَيْكُمْ أَنْ تَتَقَدَّمُوا إِلَى الْأَمَامِ بِثَبَاتٍ فِي الْمَسِيحِ، مُتَّشَبِّهِينَ ٢٠
بِرَجَاءِ مُشْرِقٍ تَمَامًا وَمَحَبَّةٍ لِلَّهِ وَلِجَمِيعِ الْبَشَرِ. لِذَلِكَ، فَإِن تَقَدَّمْتُمْ
إِلَى الْأَمَامِ، مُعْتَرِفِينَ مِنْ كَلِمَةِ الْمَسِيحِ، وَتَبْتُمْ إِلَى النِّهَايَةِ، فَهَكَذَا
يَقُولُ الْأَبُ: تَنَالُونَ حَيَاةً أَبَدِيَّةً.

يَا إِخْوَتِي الْأَحِبَّاءَ، إِنَّ هَذَا هُوَ الطَّرِيقُ؛ وَلَيْسَ مِنْ طَرِيقٍ آخَرَ ٢١
وَلَيْسَ اسْمٌ آخَرَ تَحْتَ السَّمَاءِ قَدْ أُعْطِيَ بَيْنَ النَّاسِ يَنْبَغِي بِهِ أَنْ
تُخَلِّصَ فِي مَلَكُوتِ اللَّهِ. فَإِنَّ هَذَا هُوَ تَعْلِيمُ الْمَسِيحِ، وَهُوَ التَّعْلِيمُ
الْحَقُّ وَالْوَحِيدُ لِلْأَبِ وَالْإِبْنِ وَالرُّوحِ الْقُدُّوسِ، إِلَهُ وَاحِدٍ بِلَا نِهَائِيَّةٍ.
أَمِينَ.

And now, behold, my beloved brethren, I suppose that ye ponder somewhat in your hearts concerning that which ye should do after ye have entered in by the way. But, behold, why do ye ponder these things in your hearts?

Do ye not remember that I said unto you that after ye had received the Holy Ghost ye could speak with the tongue of angels? And now, how could ye speak with the tongue of angels save it were by the Holy Ghost?

Angels speak by the power of the Holy Ghost; wherefore, they speak the words of Christ. Wherefore, I said unto you, feast upon the words of Christ; for behold, the words of Christ will tell you all things what ye should do.

Wherefore, now after I have spoken these words, if ye cannot understand them it will be because ye ask not, neither do ye knock; wherefore, ye are not brought into the light, but must perish in the dark.

For behold, again I say unto you that if ye will enter in by the way, and receive the Holy Ghost, it will show unto you all things what ye should do.

Behold, this is the doctrine of Christ, and there will be no more doctrine given until after he shall manifest himself unto you in the flesh. And when he shall manifest himself unto you in the flesh, the things which he shall say unto you shall ye observe to do.

And now I, Nephi, cannot say more; the Spirit stoppeth mine utterance, and I am left to mourn because of the unbelief, and the wickedness, and the ignorance, and the stiffneckedness of men; for they will not search knowledge, nor understand great knowledge, when it is given unto them in plainness, even as plain as word can be.

And now, my beloved brethren, I perceive that ye ponder still in your hearts; and it grieveth me that I must speak concerning this thing. For if ye would hearken unto the Spirit which teacheth a man to pray, ye would know that ye must pray; for the evil spirit teacheth not a man to pray, but teacheth him that he must not pray.

١ وَالْآنَ، يَا إِخْوَتِي الْأَحْيَاءَ، فَإِنِّي أَفْتَرِضُ أَنَّكُمْ تَتَأَمَّلُونَ فِي قُلُوبِكُمْ بَعْضَ الشَّيْءِ فِيمَا يَنْبَغِي عَلَيْكُمْ أَنْ تَفْعَلُوهُ بَعْدَ أَنْ تَبْدَأُوا الطَّرِيقَ. لَكِنْ لِمَاذَا تَتَأَمَّلُونَ فِي هَذِهِ الْأُمُورِ فِي قُلُوبِكُمْ؟

٢ أَلَا تَتَذَكَّرُونَ مَا قُلْتُهُ لَكُمْ بِأَنَّكُمْ تَسْتَطِيعُونَ التَّكَلَّمَ بِلِسَانِ الْمَلَائِكَةِ، بَعْدَ قَبُولِكُمُ الرُّوحَ الْقُدُسَ؟ فَكَيْفَ يُمَكِّنُكُمْ التَّكَلَّمَ بِلِسَانِ الْمَلَائِكَةِ إِلَّا أَنْ يَكُونَ ذَلِكَ بِالرُّوحِ الْقُدُسِ؟

٣ فَالْمَلَائِكَةُ يَتَكَلَّمُونَ بِقُوَّةِ الرُّوحِ الْقُدُسِ؛ لِذَلِكَ فَإِنَّهُمْ يَتَكَلَّمُونَ بِكَلِمَاتِ الْمَسِيحِ. لِذَلِكَ قُلْتُ لَكُمْ، إِغْتَرَفُوا مِنْ كَلِمَاتِ الْمَسِيحِ؛ فَإِنَّ كَلِمَاتِ الْمَسِيحِ سَتُنَبِّئُكُمْ بِكُلِّ مَا يَنْبَغِي أَنْ تَفْعَلُوهُ.

٤ لِذَلِكَ، بَعْدَ أَنْ نَطَقْتُ بِهِذِهِ الْكَلِمَاتِ، إِنْ أُغْيَاكُمْ فَهَمُّهَا فَإِنَّ الْعِلَّةَ أَنَّكُمْ لَا تَسْأَلُونَ وَلَا تَفْرَعُونَ؛ لِذَلِكَ، فَإِنَّكُمْ لَا تَخْرُجُونَ إِلَى النُّورِ، وَتَهْلِكُونَ فِي الظُّلَامِ حَتْمًا.

٥ فَإِنِّي أَقُولُ لَكُمْ مَرَّةً أُخْرَى بِأَنَّكُمْ إِذَا دَخَلْتُمْ فِي الطَّرِيقِ، وَقَبِلْتُمْ الرُّوحَ الْقُدُسَ، فَإِنَّهُ يُظْهِرُ لَكُمْ كُلَّ مَا عَلَيْكُمْ أَنْ تَفْعَلُوهُ.

٦ إِنَّ هَذَا هُوَ تَعْلِيمُ الْمَسِيحِ، وَلَنْ يُعْطَى أَيُّ تَعْلِيمٍ آخَرَ إِلَّا بَعْدَ أَنْ يُظْهِرَ نَفْسَهُ لَكُمْ فِي الْجَسَدِ. وَعِنْدَمَا يُظْهِرُ نَفْسَهُ لَكُمْ فِي الْجَسَدِ، فَإِنَّ عَلَيْكُمْ أَنْ تَلْتَزِمُوا بِالْأُمُورِ الَّتِي يَقُولُهَا لَكُمْ.

٧ أَمَا أَنَا، نَافِي، فَلَا يُمَكِّنُنِي أَنْ أَقُولَ الْمَزِيدَ؛ لِأَنَّ الرُّوحَ يَمْنَعُنِي عَنِ الْكَلَامِ، وَلَا يُمَكِّنُنِي إِلَّا أَنْ أُحْزَنَ بِسَبَبِ عَدَمِ إِيمَانِ الْبَشَرِ وَشُرُورِهِمْ وَجَهَالَتِهِمْ وَقَسَاوَةِ رِقَابِهِمْ؛ لِأَنَّهُمْ لَا يُظَلِّبُونَ الْمَعْرِفَةَ، وَلَا يَفْهَمُونَ الْمَعْرِفَةَ الْعَظِيمَةَ عِنْدَمَا تُعْطَى لَهُمْ بِوُضُوحٍ، حَتَّى وَلَوْ كَانَتْ وَاضِحَةً كَأَوْضَحِ مَا تَكُونُ الْكَلِمَةُ.

٨ وَالْآنَ، يَا إِخْوَتِي الْأَحْيَاءَ، فَإِنِّي أُدْرِكُ أَنَّكُمْ لَا تَزَالُونَ تَتَأَمَّلُونَ فِي قُلُوبِكُمْ، وَيُحْزِنُنِي أَنْ أَتَكَلَّمَ بِخُصُوصِ هَذَا الْأَمْرِ. لِأَنَّكُمْ إِنْ أَصْغَيْتُمْ لِلرُّوحِ الَّذِي يُعَلِّمُ الْإِنْسَانَ أَنْ يُصَلِّيَ فَإِنَّكُمْ سَتَعْلَمُونَ أَنَّ عَلَيْكُمْ أَنْ تَصَلُّوا، لِأَنَّ الرُّوحَ السَّرِيرَ لَا يُعَلِّمُ الْإِنْسَانَ أَنْ يُصَلِّيَ بَلْ يُعَلِّمُهُ أَلَّا يُصَلِّيَ.

But behold, I say unto you that ye must pray always, and not faint; that ye must not perform any thing unto the Lord save in the first place ye shall pray unto the Father in the name of Christ, that he will consecrate thy performance unto thee, that thy performance may be for the welfare of thy soul.

٩ لِكِنِّي أَقُولُ لَكُمْ إِنَّ عَلَيْكُمْ أَنْ تُصَلُّوا دَوْمًا وَلَا تَضَعُوا؛ وَعَلَيْكُمْ
أَلَّا تُقَدِّمُوا عَلَى أَيِّ عَمَلٍ لِلرَّبِّ مَا لَمْ تُصَلُّوا أَوَّلًا إِلَى الْآبِ بِاسْمِ
الْمَسِيحِ، كَيْ يُكْرَسَ عَمَلُكُمْ لِمَنْفَعَتِكُمْ، فَيَكُونَ عَمَلُكُمْ لِحَيْرِ
نُفُوسِكُمْ.

And now I, Nephi, cannot write all the things which were taught among my people; neither am I mighty in writing, like unto speaking; for when a man speaketh by the power of the Holy Ghost the power of the Holy Ghost carrieth it unto the hearts of the children of men.

But behold, there are many that harden their hearts against the Holy Spirit, that it hath no place in them; wherefore, they cast many things away which are written and esteem them as things of naught.

But I, Nephi, have written what I have written, and I esteem it as of great worth, and especially unto my people. For I pray continually for them by day, and mine eyes water my pillow by night, because of them; and I cry unto my God in faith, and I know that he will hear my cry.

And I know that the Lord God will consecrate my prayers for the gain of my people. And the words which I have written in weakness will be made strong unto them; for it persuadeth them to do good; it maketh known unto them of their fathers; and it speaketh of Jesus, and persuadeth them to believe in him, and to endure to the end, which is life eternal.

And it speaketh harshly against sin, according to the plainness of the truth; wherefore, no man will be angry at the words which I have written save he shall be of the spirit of the devil.

I glory in plainness; I glory in truth; I glory in my Jesus, for he hath redeemed my soul from hell.

I have charity for my people, and great faith in Christ that I shall meet many souls spotless at his judgment-seat.

I have charity for the Jew—I say Jew, because I mean them from whence I came.

I also have charity for the Gentiles. But behold, for none of these can I hope except they shall be reconciled unto Christ, and enter into the narrow gate, and walk in the strait path which leads to life, and continue in the path until the end of the day of probation.

١ وَلَا أَسْتَطِيعُ أَنَا، نَافِي، أَنْ أَكْتُبَ كُلَّ الْأُمُورِ الَّتِي عَلَّمْت بَيْنَ شَعْبِي؛ كَمَا أَنَّنِي لَسْتُ بَارِعًا فِي الْكِتَابَةِ كَمَا فِي الْكَلَامِ؛ فَعِنْدَمَا يَتَكَلَّمُ الْإِنْسَانُ بِقُوَّةِ الرُّوحِ الْقُدُّوسِ، فَإِنَّ قُوَّةَ الرُّوحِ الْقُدُّوسِ تَحْمِلُ كَلَامَهُ إِلَى قُلُوبِ أَبْنَاءِ الْبَشَرِ.

٢ لَكِنَّ هُنَاكَ كَثِيرِينَ يُقَسِّمُونَ قُلُوبَهُمْ ثَجَاهَ الرُّوحِ الْقُدُّوسِ، فَلَا يَكُونُ لَهُ مَكَانٌ فِيهِمْ؛ لِذَلِكَ فَإِنَّهُمْ يَرْفُضُونَ الْكَثِيرَ مِنَ الْأُمُورِ الْمَكْتُوبَةِ وَيَحْسَبُونَهَا أُمُورًا تَافِهَةً.

٣ لَكِنِّي أَنَا نَافِي قَدْ كَتَبْتُ مَا كَتَبْتُ، وَأَحْسَبُهُ ثَمِينًا جِدًّا، خُصُوصًا لِأَبْنَاءِ شَعْبِي. فَإِنِّي أُصَلِّي دَوْمًا لِأَجْلِهِمْ فِي النَّهَارِ، وَتُبَلَّلُ عَيْنَايَ وَسَادَتِي فِي اللَّيْلِ بِسَبَبِهِمْ؛ وَأَنَا أَصْرُخُ إِلَى إِلَهِي بِإِيمَانٍ، وَأَعْلَمُ أَنَّهُ سَيَسْمَعُ صَرَخَتِي.

٤ وَأَنَا أَعْلَمُ أَنَّ السَّيِّدَ الرَّبَّ سَيَكْرِّسُ صَلَوَاتِي لِمَنْفَعَةِ أَبْنَاءِ شَعْبِي. وَالْكَلِمَاتُ الَّتِي كَتَبْتُهَا فِي ضَعْفٍ سَيَجْعَلُهَا قُوَّةً لَهُمْ؛ لِأَنَّهَا تُثَبِّتُهُمْ بِأَنْ يَفْعَلُوا الْخَيْرَ؛ وَتُعَرِّفُهُمْ بِآبَائِهِمْ؛ وَتَتَكَلَّمُ عَنِ يَسُوعَ، وَتُثَبِّتُهُمْ بِأَنْ يُؤْمِنُوا بِهِ وَأَنْ يَثْبُتُوا إِلَى النَّهَايَةِ، وَتِلْكَ هِيَ الْحَيَاةُ الْأَبَدِيَّةُ.

٥ وَهِيَ تَشْجُبُ الْخَطِيئَةَ طَبَقًا لِوُضُوحِ الْحَقِّ؛ لِذَلِكَ لَنْ يَغْضَبَ أَيُّ إِنْسَانٍ مِنَ الْكَلِمَاتِ الَّتِي كَتَبْتُهَا إِلَّا مَنْ يَكُونُ مِنْ رُوحِ إِبْلِيسَ.

٦ أَبْتَهِّجُ بِالْوُضُوحِ فِي كَلَامِي؛ أَبْتَهِّجُ بِالْحَقِّ؛ وَأَبْتَهِّجُ بِيَسُوعِي، لِأَنَّهُ قَدَى رُوحِي مِنَ الْجَحِيمِ.

٧ عِنْدِي مَحَبَّةٌ لِشَعْبِي، وَإِيمَانٌ عَظِيمٌ بِالْمَسِيحِ بِأَنَّنِي سَأَلْتَقِي بِالْكَثِيرِ مِنَ النَّفُوسِ بِإِلَاعِيبٍ عِنْدَ عَرْشِ دِينُونْتِهِ.

٨ عِنْدِي مَحَبَّةٌ لِلْيَهُودِ—أَقُولُ لِلْيَهُودِ، وَبِذَلِكَ أَغْنِي الَّذِينَ جِئْتُ مِنْهُمْ.

٩ وَكَذَلِكَ عِنْدِي مَحَبَّةٌ لِلْأُمَّمِ. وَلَكِنْ لَا يُمَكِّنُ أَنْ يَكُونَ لِي رَجَاءٌ لِأَيِّ مِنْهُمْ إِلَّا إِذَا تَصَالَحُوا مَعَ الْمَسِيحِ، وَدَخَلُوا مِنَ الْبُؤَابَةِ الضَّيِّقَةِ، وَسَارُوا فِي الطَّرِيقِ الضَّعْبِ الَّذِي يُؤَدِّي إِلَى الْحَيَاةِ، وَاسْتَمَرُّوا فِي الطَّرِيقِ حَتَّى نِهَايَةِ يَوْمِ الْإِخْتِبَارِ.

And now, my beloved brethren, and also Jew, and all ye ends of the earth, hearken unto these words and believe in Christ; and if ye believe not in these words believe in Christ. And if ye shall believe in Christ ye will believe in these words, for they are the words of Christ, and he hath given them unto me; and they teach all men that they should do good.

And if they are not the words of Christ, judge ye—for Christ will show unto you, with power and great glory, that they are his words, at the last day; and you and I shall stand face to face before his bar; and ye shall know that I have been commanded of him to write these things, notwithstanding my weakness.

And I pray the Father in the name of Christ that many of us, if not all, may be saved in his kingdom at that great and last day.

And now, my beloved brethren, all those who are of the house of Israel, and all ye ends of the earth, I speak unto you as the voice of one crying from the dust: Farewell until that great day shall come.

And you that will not partake of the goodness of God, and respect the words of the Jews, and also my words, and the words which shall proceed forth out of the mouth of the Lamb of God, behold, I bid you an everlasting farewell, for these words shall condemn you at the last day.

For what I seal on earth, shall be brought against you at the judgment bar; for thus hath the Lord commanded me, and I must obey. Amen.

۱۰ وَالْآنَ، يَا إِخْوَتِي الْأَجْبَاءَ، وَيَا أَيُّهَا الْيَهُودُ أَيْضًا، وَيَا جَمِيعَ أَقَاصِي الْأَرْضِ، أَضْغُوا إِلَى هَذِهِ الْكَلِمَاتِ وَأَمِنُوا بِالْمَسِيحِ؛ وَإِنْ لَمْ تُؤْمِنُوا بِهَذِهِ الْكَلِمَاتِ، آمِنُوا بِالْمَسِيحِ. وَإِنْ آمَنْتُمْ بِالْمَسِيحِ فَإِنَّكُمْ سَتُؤْمِنُونَ بِهَذِهِ الْكَلِمَاتِ، لِأَنَّهَا كَلِمَاتُ الْمَسِيحِ، وَهُوَ أَعْطَاهَا لِي؛ وَهِيَ تُعَلِّمُ جَمِيعَ الْبَشَرِ أَنْ يَفْعَلُوا الْخَيْرَ.

۱۱ وَإِنْ لَمْ تَكُنْ كَلِمَاتِ الْمَسِيحِ، فَاحْكُمُوا—لِأَنَّ الْمَسِيحَ سَيُظْهِرُ لَكُمْ بِقُوَّةٍ وَمَجْدٍ عَظِيمٍ أَنَّهَا كَلِمَاتُهُ فِي الْيَوْمِ الْأَخِيرِ؛ وَسَأَقِفُ وَإِيَّاكُمْ وَجْهًا لِيُوجِبَ أَمَامَ كُرْسِيِّ دِينُونَتِهِ؛ وَسَتَعْلَمُونَ أَنَّهُ أَمَرَنِي أَنْ أَكْتُبَ هَذِهِ الْأُمُورَ، رَغْمَ ضَعْفِي.

۱۲ وَأَدْعُو الْآبَ بِاسْمِ الْمَسِيحِ كَيْ يَخْلُصَ كَثِيرُونَ مِنَّا، إِنْ لَمْ يَخْلُصِ الْجَمِيعُ، فِي مَلَكُوتِهِ فِي الْيَوْمِ الْعَظِيمِ وَالْأَخِيرِ.

۱۳ وَالْآنَ، يَا إِخْوَتِي الْأَجْبَاءَ، كُلُّ مَنْ هُمْ مِنْ بَيْتِ إِسْرَائِيلَ، وَيَا جَمِيعَ أَقَاصِي الْأَرْضِ، أَكَلِّمُكُمْ بِصَوْتِي الصَّارِحِ مِنَ الثَّرَابِ: وَدَاعًا حَتَّى يَأْتِيَ ذَلِكَ الْيَوْمُ الْعَظِيمُ.

۱۴ وَأَنْتُمْ يَا مَنْ رَفَضْتُمْ أَنْ تَتَنَاولُوا مِنْ صَلاَحِ اللَّهِ، وَلَمْ تُوقِّرُوا كَلِمَاتِ الْيَهُودِ وَكَلِمَاتِي أَيْضًا وَالْكَلِمَاتِ الَّتِي سَتَضْدُرُّ عَنْ فَمِ حَمَلِ اللَّهِ، فَإِنِّي أَدْعُوكُمْ وَدَاعًا أَبَدِيًّا، لِأَنَّ هَذِهِ الْكَلِمَاتِ سَتُدِينُكُمْ فِي الْيَوْمِ الْأَخِيرِ.

۱۵ فَمَا أَخْتِمُهُ عَلَى الْأَرْضِ سَيَقْدَمُ ضِدَّكُمْ أَمَامَ كُرْسِيِّ الدَّيْنُونَةِ؛ فَهَكَذَا أَمَرَنِي الرَّبُّ، وَعَلَيَّ أَنْ أُطِيعَهُ. آمِينَ.

The Book of Jacob

the Brother of Nephi

The words of his preaching unto his brethren. He foundeth a man who seeketh to overthrow the doctrine of Christ. A few words concerning the history of the people of Nephi.

Jacob 1

For behold, it came to pass that fifty and five years had passed away from the time that Lehi left Jerusalem; wherefore, Nephi gave me, Jacob, a commandment concerning the small plates, upon which these things are engraven.

And he gave me, Jacob, a commandment that I should write upon these plates a few of the things which I considered to be most precious; that I should not touch, save it were lightly, concerning the history of this people which are called the people of Nephi.

For he said that the history of his people should be engraven upon his other plates, and that I should preserve these plates and hand them down unto my seed, from generation to generation.

And if there were preaching which was sacred, or revelation which was great, or prophesying, that I should engraven the heads of them upon these plates, and touch upon them as much as it were possible, for Christ's sake, and for the sake of our people.

For because of faith and great anxiety, it truly had been made manifest unto us concerning our people, what things should happen unto them.

And we also had many revelations, and the spirit of much prophecy; wherefore, we knew of Christ and his kingdom, which should come.

Wherefore we labored diligently among our people, that we might persuade them to come unto Christ, and partake of the goodness of God, that they might enter into his rest, lest by any means he should swear in his wrath they should not enter in, as in the provocation in the days of temptation while the children of Israel were in the wilderness.

كتاب يعقوب

الذي هو أخو نافي

كلام كرازة يعقوب لإخوته. يُريك رجلا يسعى إلى تدمير تعليم المسيح. بضع كلمات عن تاريخ شعب نافي.

يعقوب ١

١ بَعْدَ أَنْ مَضَتْ خَمْسُونَ وَخَمْسُونَ سَنَةً عَلَى مُعَادَرَةِ لَاحِي لِأُورُشَلِيمَ، أُعْطِيَ نَافِي لِي، أَنَا يَعْقُوبَ، وَصِيَّةً بِشَأْنِ الصَّفَائِحِ الصَّغْرَى الَّتِي نُقِشَتْ عَلَيْهَا هَذِهِ الْأُمُورُ.

٢ وَأُعْطِيَ لِي، أَنَا يَعْقُوبَ، وَصِيَّةً بِأَنْ أُكْتُبَ عَلَى هَذِهِ الصَّفَائِحِ بَعْضَ الْأُمُورِ الَّتِي أُعْتَبِرُهَا ثَمِينَةً جَدًّا؛ وَأَنَّهُ لَا يَنْبَغِي أَنْ أُتَطَّرَقَ، إِلَّا قَلِيلًا، لِمَا يَتَعَلَّقُ بِتَارِيخِ هَذَا الشَّعْبِ الَّذِي دُعِيَ شَعْبَ نَافِي.

٣ لِأَنَّهُ قَالَ إِنَّ تَارِيخَ شَعْبِي يَجِبُ أَنْ يُنْقَشَ عَلَى الْوَاحِيهِ الْأُخْرَى، وَإِنَّ عَلَيَّ أَنْ أَحَافِظَ عَلَى هَذِهِ الصَّفَائِحِ وَأَسَلِّمَهَا إِلَى نَسْلِي جَيِّدًا بَعْدَ جِيلٍ.

٤ وَإِذَا كَانَ هُنَاكَ كِرَازَةٌ مُقَدَّسَةٌ، أَوْ وَحْيٌ عَظِيمٌ، أَوْ تَنْبُؤٌ، يَجِبُ أَنْ أُقَوْمَ بِنُقُوشِ الْمَضْمُونِ عَلَى هَذِهِ الصَّفَائِحِ، وَأَتَطَّرَقَ إِلَيْهَا حَسَبَمَا أَمَكَّنُ، مِنْ أَجْلِ الْمَسِيحِ وَمِنْ أَجْلِ شَعْبِي.

٥ فَبِسَبَبِ الْإِيمَانِ وَاهْتِمَامِنَا الْعَظِيمِ قَدْ أَظْهَرَ الرَّبُّ لَنَا مَا يَتَعَلَّقُ بِشَعْبِنَا وَالْأُمُورِ الَّتِي سَتَجَلُّ بِهِ.

٦ وَجَاءَنَا أَيْضًا الْكَثِيرُ مِنَ الْوَحْيِ وَالْكَثِيرُ مِنْ رُوحِ النُّبُوءَةِ؛ لِذَلِكَ فَقَدْ صَارَ لَنَا عِلْمٌ بِالْمَسِيحِ وَمَلَكُوتِهِ الْآتِي.

٧ لِذَلِكَ جَاهَدْنَا بَيْنَ أَبْنَاءِ شَعْبِنَا لِثَقِينَتِهِمْ بِالْمَجِيءِ إِلَى الْمَسِيحِ وَبِالْتَّنَاوُلِ مِنْ صَلاَحِ اللَّهِ، فَيَدْخُلُونَ رَاحَتَهُ، لِئَلَّا يُقْسِمَ فِي غَضَبِهِ عَلَيْهِمْ أَلَّا يَدْخُلُوهَا، كَمَا حَدَثَ فِي الْإِسْحَاطِ فِي أَيَّامِ التَّجْرِبَةِ عِنْدَمَا كَانَ بَنُو إِسْرَائِيلَ فِي الْبَرِّيَّةِ.

Wherefore, we would to God that we could persuade all men not to rebel against God, to provoke him to anger, but that all men would believe in Christ, and view his death, and suffer his cross and bear the shame of the world; wherefore, I, Jacob, take it upon me to fulfil the commandment of my brother Nephi.

Now Nephi began to be old, and he saw that he must soon die; wherefore, he anointed a man to be a king and a ruler over his people now, according to the reigns of the kings.

The people having loved Nephi exceedingly, he having been a great protector for them, having wielded the sword of Laban in their defence, and having labored in all his days for their welfare—

Wherefore, the people were desirous to retain in remembrance his name. And whoso should reign in his stead were called by the people, second Nephi, third Nephi, and so forth, according to the reigns of the kings; and thus they were called by the people, let them be of whatever name they would.

And it came to pass that Nephi died.

Now the people which were not Lamanites were Nephites; nevertheless, they were called Nephites, Jacobites, Josephites, Zoramites, Lamanites, Lemuelites, and Ishmaelites.

But I, Jacob, shall not hereafter distinguish them by these names, but I shall call them Lamanites that seek to destroy the people of Nephi, and those who are friendly to Nephi I shall call Nephites, or the people of Nephi, according to the reigns of the kings.

And now it came to pass that the people of Nephi, under the reign of the second king, began to grow hard in their hearts, and indulge themselves somewhat in wicked practices, such as like unto David of old desiring many wives and concubines, and also Solomon, his son.

Yea, and they also began to search much gold and silver, and began to be lifted up somewhat in pride.

Wherefore I, Jacob, gave unto them these words as I taught them in the temple, having first obtained mine errand from the Lord.

٨ لِذَلِكَ نَزَجُو مِنَ اللَّهِ أَنْ نَتَمَكَّنَ مِنْ إِفْتِاحِ جَمِيعِ الْبَشَرِ إِلَّا يَتَمَرَّدُوا عَلَى اللَّهِ فَيُغْضِبُونَهُ، بَلْ أَنْ يُؤْمِنَ جَمِيعُ الْبَشَرِ بِالْمَسِيحِ، نَاطِرِينَ مَوْتَهُ، مُحْتَمِلِينَ صَلِيبَهُ، حَامِلِينَ عَارَ الْعَالَمِ؛ لِذَلِكَ فَإِنِّي أَنَا، يَعْقُوبَ، أَخْذُ عَلَى عَاتِقِي أَنْ أَتَمِّمَ وَصِيَّةَ أَخِي نَافِي.

٩ وَأَصْبَحَ نَافِي مُتَقَدِّمًا فِي السِّنِّ، وَأَدْرَكَ أَنَّهُ سَيَمُوتُ قَرِيبًا؛ وَلِذَلِكَ مَسَحَ رَجُلًا لِيَكُونَ مَلِكًا وَحَاكِمًا عَلَى شَعْبِهِ، حَسَبَ حُكْمِ الْمُلُوكِ.

١٠ وَلَمَّا كَانَ الشَّعْبُ قَدْ أَحَبَّ نَافِي كَثِيرًا، إِذْ كَانَ حَامِيًا كَبِيرًا لَهُمْ، وَقَدْ اسْتَخْدَمَ سَيْفَ لَابَانَ فِي الدَّفَاعِ عَنْهُمْ، وَعَمِلَ فِي جَمِيعِ أَيَامِهِ مِنْ أَجْلِ مَنْفَعَتِهِمْ—

١١ لِذَلِكَ أَرَادَ الشَّعْبُ أَنْ يَذْكَرَ اسْمَهُ. فَدَعَا الشَّعْبُ كُلَّ مَنْ حَكَمَ بَعْدَهُ بِنَافِي الثَّانِي وَنَافِي الثَّلَاثِ وَهَكَذَا حَسَبَ حُكْمِ الْمُلُوكِ؛ وَهَكَذَا دَعَاهُمْ الشَّعْبُ مَهْمَا كَانَتْ أَسْمَاؤُهُمْ.

١٢ وَحَدَّثَ أَنَّ نَافِي مَاتَ.

١٣ وَالَّذِينَ لَمْ يَكُونُوا لَامَانِيِّينَ كَانُوا نَافِيِّينَ؛ وَمَعَ ذَلِكَ فَقَدْ كَانُوا يُدْعَوْنَ نَافِيِّينَ وَيَعْقُوبِيِّينَ وَيُوسُفِيِّينَ وَزُورَامِيِّينَ وَلَامَانِيِّينَ وَلَمُوئِيلِيِّينَ وَإِسْمَاعِيلِيِّينَ.

١٤ لَكِنِّي أَنَا، يَعْقُوبَ، لَنْ أُمَيِّزَ بَيْنَهُمْ فِيمَا بَعْدَ بَهْذِهِ الْأَسْمَاءِ، بَلْ سَأَدْعُوهُمْ لَامَانِيِّينَ أَوْلَئِكَ الَّذِينَ يَسْعَوْنَ لِإِهْلَاكِ شَعْبِ نَافِي، وَالَّذِينَ يُجِيبُونَ نَافِي سَأَدْعُوهُمْ نَافِيِّينَ أَوْ شَعْبِ نَافِي حَسَبَ حُكْمِ الْمُلُوكِ.

١٥ وَحَدَّثَ أَنَّ أَبْنَاءَ شَعْبِ نَافِي بَدَأُوا يُقَسِّوْنَ قُلُوبَهُمْ فِي عَهْدِ الْمَلِكِ الثَّانِي، وَبَدَأُوا يَنْعَمِسُونَ بَعْضَ الشَّيْءِ فِي الْمُمَارَسَاتِ الشَّرِيرَةِ، مِثْلَ دَاوُودَ فِي الْمَاضِي الَّذِي كَانَ يَرْعَبُ فِي الْكَثِيرِ مِنَ الرِّجَالِ وَالسَّرَارِيِّ، وَكَذَلِكَ سُلَيْمَانَ ابْنِهِ.

١٦ أَجْلًا، وَبَدَأُوا يَبْحَثُونَ عَنِ الْكَثِيرِ مِنَ الذَّهَبِ وَالْفِضَّةِ، وَبَدَأُوا يَتَعَالَوْنَ بَعْضَ الشَّيْءِ فِي غُرُورِهِمْ.

١٧ لِذَلِكَ أَعْطَيْتُهُمْ أَنَا، يَعْقُوبَ، هَذَا الْكَلَامَ عِنْدَمَا كُنْتُ أَعْلَمُهُمْ فِي الْهَيْكَلِ، بَعْدَ أَنْ تَسَلَّمْتُ مَهْمَّتِي أَوَّلًا مِنَ الرَّبِّ.

For I, Jacob, and my brother Joseph had been consecrated priests and teachers of this people, by the hand of Nephi.

And we did magnify our office unto the Lord, taking upon us the responsibility, answering the sins of the people upon our own heads if we did not teach them the word of God with all diligence; wherefore, by laboring with our might their blood might not come upon our garments; otherwise their blood would come upon our garments, and we would not be found spotless at the last day.

١٨ لِأَنِّي أَنَا، يَعْقُوبَ، وَيُوسُفَ أَخِي، كُنَّا قَدْ كُرِّسْنَا كَاهِنِينَ وَمُعَلِّمِينَ
لِهَذَا الشَّعْبِ عَلَى يَدِ نَافِي.

١٩ وَعَظَّمْنَا دَعْوَتَنَا أَمَامَ الرَّبِّ، حَامِلِينَ عَلَى عَاتِقِنَا الْمَسْئُولِيَّةَ وَعَلَى
رَأْسِنَا خَطِيئَةَ الشَّعْبِ، إِذَا لَمْ نَعْلَمَهُمْ كَلِمَةَ اللَّهِ بِكُلِّ اجْتِهَادٍ؛ لِذَلِكَ،
إِنْ عَمِلْنَا بِكُلِّ قُدْرَتِنَا، فَإِنَّ دَمَهُمْ لَا يَمَسُّ ثِيَابَنَا؛ وَإِلَّا فَإِنَّ دَمَهُمْ
سَيَمَسُّ ثِيَابَنَا وَلَا نُوْجَدُ أَنْقِيَاءَ فِي الْيَوْمِ الْآخِرِ.

Jacob 2

يعقوب ٢

The words which Jacob, the brother of Nephi, spake unto the people of Nephi, after the death of Nephi:

Now, my beloved brethren, I, Jacob, according to the responsibility which I am under to God, to magnify mine office with soberness, and that I might rid my garments of your sins, I come up into the temple this day that I might declare unto you the word of God.

And ye yourselves know that I have hitherto been diligent in the office of my calling; but I this day am weighed down with much more desire and anxiety for the welfare of your souls than I have hitherto been.

For behold, as yet, ye have been obedient unto the word of the Lord, which I have given unto you.

But behold, hearken ye unto me, and know that by the help of the all-powerful Creator of heaven and earth I can tell you concerning your thoughts, how that ye are beginning to labor in sin, which sin appeareth very abominable unto me, yea, and abominable unto God.

Yea, it grieveth my soul and causeth me to shrink with shame before the presence of my Maker, that I must testify unto you concerning the wickedness of your hearts.

And also it grieveth me that I must use so much boldness of speech concerning you, before your wives and your children, many of whose feelings are exceedingly tender and chaste and delicate before God, which thing is pleasing unto God;

And it supposeth me that they have come up hither to hear the pleasing word of God, yea, the word which healeth the wounded soul.

Wherefore, it burdeneth my soul that I should be constrained, because of the strict commandment which I have received from God, to admonish you according to your crimes, to enlarge the wounds of those who are already wounded, instead of consoling and healing their wounds; and those who have not been wounded, instead of feasting upon the pleasing word of God have daggers placed to pierce their souls and wound their delicate minds.

١ أَلِكَلَامِ الَّذِي تَكَلَّمْتُ بِهِ يَعْقُوبُ، أَخُو نَافِي، لَشَعْبِ نَافِي بَعْدَ مَوْتِ نَافِي:

٢ يَا إِخْوَتِي الْأَجْبَاءَ، إِنِّي أَنَا، يَعْقُوبُ، وَفَقًّا لِمَسْئُولِيَّتِي تُجَاهَ اللَّهِ لِأَعْظَمِ دَعْوَتِي بِتَعَقُّلٍ، وَلِأُبْرِيئِ نِيَابِي مِنْ خَطَايَاكُمْ، صَعِدْتُ إِلَى الْهَيْكَلِ هَذَا الْيَوْمَ لِأُعْلِنَ لِيُكُمُ كَلِمَةَ اللَّهِ.

٣ وَأَنْتُمْ أَنْفُسُكُمْ تَعْلَمُونَ أَنَّي كُنْتُ إِلَى الْآنَ مُجْتَهِدًا فِي مَهْمَةٍ دَعْوَتِي، وَلَكِنِّي فِي هَذَا الْيَوْمِ مُثْقَلٌ بِرَغْبَةٍ وَقَلَقٍ مِنْ أَجْلِ خَيْرِ نَفْسِكُمْ أَكْثَرَ مِمَّا كُنْتُ عَلَيْهِ حَتَّى الْآنَ.

٤ فَإِنَّكُمْ إِلَى الْآنَ كُنْتُمْ مُطِيعِينَ لِكَلِمَةِ الرَّبِّ الَّتِي أُعْطَيْتُهَا لَكُمْ.

٥ لَكِنْ أَضَعُوا إِلَيَّ وَاعْلَمُوا أَنَّهُ يُمَكِّنُنِي أَنْ أُخْبِرَكُمْ بِأَفْكَارِكُمْ بِعَوْنِ الْقَدِيرِ، خَالِقِ السَّمَاءِ وَالْأَرْضِ، وَكَيْفَ أَنْتُمْ بَدَأْتُمْ تَسْلُكُونَ فِي الْخَطِيئَةِ، وَهَذِهِ الْخَطِيئَةُ أَحْسَبُهَا رِجْسًا، أَجَلٌ، وَيَحْسَبُهَا اللَّهُ رِجْسًا.

٦ أَجَلٌ، يَجِبُ أَنْ أَشْهَدَ لَكُمْ بِخُصُوصِ شَرِّ قُلُوبِكُمْ، وَهَذَا يُخْرِنُنِي وَيَجْعَلُنِي أَحْجَلٌ مِنَ الْخُرْزِيِّ أَمَامَ خَالِقِي.

٧ وَيُخْرِنُنِي أَيْضًا أَنَّهُ يَجِبُ أَنْ أَتَجَرَّأَ إِلَى هَذَا الْحَدِّ فِي كَلَامِي عَنْكُمْ أَمَامَ زُوجَاتِكُمْ وَأَبْنَائِكُمُ الَّذِينَ يَتَّسِمُ الْعَدِيدُ مِنْهُمْ بِالْمَشَاعِرِ الرَّقِيقَةِ وَالْعَفِيفَةِ وَالْمُرْهَفَةِ جِدًّا أَمَامَ اللَّهِ وَهَذَا يُرْضِي اللَّهَ؛

٨ وَأَفْتَرِضُ بِأَنَّهُمْ صَعِدُوا إِلَى هُنَا لِيَسْمَعُوا كَلِمَةَ اللَّهِ السَّارَّةَ، أَجَلٌ، الْكَلِمَةَ الَّتِي تَشْفِي النَّفْسَ الْجَرِيحَةَ.

٩ لِذَلِكَ يَثْقُلُ عَلَيَّ أَنْ أَكُونَ مُضْطَرًّا، بِسَبَبِ الْوَصِيَّةِ الصَّارِمَةِ الَّتِي تَلَقَّبْتُهَا مِنَ اللَّهِ، أَنْ أَعَاتِبَكُمْ وَفَقًّا لِجَرَائِمِكُمْ، وَأَزِيدَ مِنْ جِرَاحِ الْمُصَابِينَ بَدَلًا مِنْ تَعْزِيَّتِهِمْ وَشِفَاءِ جِرَاحِهِمْ؛ أَمَّا الَّذِينَ لَمْ يُصَابُوا فَبَدَلًا مِنَ الْإِغْتِرَافِ مِنْ كَلِمَةِ اللَّهِ السَّارَّةِ فَقَدْ وَضَعْتَ خَنَاجِرُ لِيَتَطْعَنَ نَفُوسَهُمْ وَتَجْرَحَ أَذْهَانُهُمُ النَّقِيَّةَ.

But, notwithstanding the greatness of the task, I must do according to the strict commands of God, and tell you concerning your wickedness and abominations, in the presence of the pure in heart, and the broken heart, and under the glance of the piercing eye of the Almighty God.

Wherefore, I must tell you the truth according to the plainness of the word of God. For behold, as I inquired of the Lord, thus came the word unto me, saying: Jacob, get thou up into the temple on the morrow, and declare the word which I shall give thee unto this people.

And now behold, my brethren, this is the word which I declare unto you, that many of you have begun to search for gold, and for silver, and for all manner of precious ores, in the which this land, which is a land of promise unto you and to your seed, doth abound most plentifully.

And the hand of providence hath smiled upon you most pleasingly, that you have obtained many riches; and because some of you have obtained more abundantly than that of your brethren ye are lifted up in the pride of your hearts, and wear stiff necks and high heads because of the costliness of your apparel, and persecute your brethren because ye suppose that ye are better than they.

And now, my brethren, do ye suppose that God justifieth you in this thing? Behold, I say unto you, Nay. But he condemneth you, and if ye persist in these things his judgments must speedily come unto you.

O that he would show you that he can pierce you, and with one glance of his eye he can smite you to the dust!

O that he would rid you from this iniquity and abomination. And, O that ye would listen unto the word of his commands, and let not this pride of your hearts destroy your souls!

Think of your brethren like unto yourselves, and be familiar with all and free with your substance, that they may be rich like unto you.

But before ye seek for riches, seek ye for the kingdom of God.

١٠ لَكِن عَلَى الرَّغْمِ مِنْ جَسَامَةِ الْمَهْمَةِ، فَعَلَيْ أَنْ أَعْمَلَ وَفَقاً لِيُوصَايَا
اللَّهِ الصَّارِمَةَ، وَأُخْبِرْكُمْ بِخُصُوصِ شُرُورِكُمْ وَرَجَاسَاتِكُمْ فِي
حُضُورِ الْأَتْقِيَاءِ وَمُنْكَسِرِي الْقُلُوبِ، وَتَحْتَ النَّظْرَةِ الثَّاقِبَةِ لِعَيْنِ
اللَّهِ الْقَدِيرِ.

١١ لِذَلِكَ فَعَلَيْ أَنْ أُخْبِرْكُمْ بِالْحَقِّ وَفَقاً لِيُوضِحَ كَلِمَةَ اللَّهِ. فَإِنِّي
عِنْدَمَا سَأَلْتُ الرَّبَّ، جَاءَتْ نِي كَلِمَةُ قَائِلَةً: يَا يَعْقُوبُ، اضْعُدْ إِلَى
الْهَيْكَلِ فِي الْعَدِ وَأَعْلِنْ لِهَذَا الشَّعْبِ الْكَلِمَةَ الَّتِي أُعْطِيهَا لَكَ.

١٢ وَهَذِهِ هِيَ الْكَلِمَةُ الَّتِي أُعْلِنُهَا لَكُمْ، يَا إِخْوَتِي، وَهِيَ أَنَّ الْكَثِيرِينَ
مِنْكُمْ بَدَأُوا يَبْحَثُونَ عَنِ الذَّهَبِ وَالْفِضَّةِ وَكُلِّ أَنْوَاعِ الْمَعَادِينِ
النَّفِيسَةِ الَّتِي تَوْجَدُ فِي هَذِهِ الْأَرْضِ بِوَفْرَةٍ، وَهِيَ أَرْضٌ مَوْعِدٌ لَكُمْ
وَلِنَسْلِكُمْ.

١٣ وَقَدْ أَحَاطَتْ بِكُمْ يَدُ الْعِنَايَةِ الْإِلَهِيَّةِ بِكُلِّ الرِّضَى، فَبَلِغْتُمْ ثَرَوَةً
كَبِيرَةً؛ وَلِأَنَّ الْبَعْضَ مِنْكُمْ قَدْ نَالُوا نَصِيبًا أَكْبَرَ مِنْ غَيْرِهِمْ فَقَدْ
تَعَالَيْتُمْ بِالْعُرُورِ فِي قُلُوبِكُمْ، وَتَتَخَايَلُونَ بِأَعْنَاقِ قَاسِيَةٍ وَهَامَاتٍ
عَالِيَةٍ بِسَبَبِ غَلَاءِ مَلَاسِيكُمْ، وَتَضْطَهَدُونَ إِخْوَتَكُمْ لِأَنَّكُمْ تَطْنُونَ
أَنْتُمْ أَفْضَلَ مِنْهُمْ.

١٤ فَهَلْ تَطْنُونَ، يَا إِخْوَتِي، أَنَّ اللَّهَ يَبْرِزُّكُمْ فِي هَذَا الْأَمْرِ؟ إِنِّي أَقُولُ
لَكُمْ، كَلَّا. بَلْ إِنَّهُ يُدِينُكُمْ، وَإِذَا ثَابَرْتُمْ عَلَى هَذِهِ الْأُمُورِ فَإِنَّ أَحْكَامَهُ
لَا بُدَّ أَنْ تُصِيبَكُمْ سَرِيعًا.

١٥ لَيْتَهُ يُظْهِرُ لَكُمْ أَنَّهُ يَسْتَطِيعُ أَنْ يَطْعَنَكُمْ، وَيَنْظُرَةَ وَاحِدَةً مِنْ عَيْنِهِ
يَسْتَطِيعُ أَنْ يَضْرَعَكُمْ إِلَى التُّرَابِ!

١٦ لَيْتَهُ يُخَلِّصَكُمْ مِنْ هَذَا الْإِثْمِ وَالرَّجِيسِ. وَيَا لَيْتَكُمْ تَسْمَعُونَ
لِكَلِمَاتِ وَصَايَاهُ، وَلَيْتَكُمْ لَا تَدْعُونَ غُرُورَ قُلُوبِكُمْ هَذَا يُثَلِّفُ
نُفُوسَكُمْ!

١٧ فَكَّرُوا بِإِخْوَتِكُمْ مِثْلَ أَنْفُسِكُمْ، وَأَظْهِرُوا الْوَدَّ لِلْجَمِيعِ، وَكُونُوا
كُرَمَاءَ بِأَمْوَالِكُمْ، كَيْ يَكُونُوا أَثْرِيَاءَ مِثْلَكُمْ.

١٨ وَلَكِنْ قَبْلَ أَنْ تَسْعُوا لِلثَّرْوَةِ اسْعُوا إِلَى مَلَكُوتِ اللَّهِ.

And after ye have obtained a hope in Christ ye shall obtain riches, if ye seek them; and ye will seek them for the intent to do good—to clothe the naked, and to feed the hungry, and to liberate the captive, and administer relief to the sick and the afflicted.

And now, my brethren, I have spoken unto you concerning pride; and those of you which have afflicted your neighbor, and persecuted him because ye were proud in your hearts, of the things which God hath given you, what say ye of it?

Do ye not suppose that such things are abominable unto him who created all flesh? And the one being is as precious in his sight as the other. And all flesh is of the dust; and for the selfsame end hath he created them, that they should keep his commandments and glorify him forever.

And now I make an end of speaking unto you concerning this pride. And were it not that I must speak unto you concerning a grosser crime, my heart would rejoice exceedingly because of you.

But the word of God burdens me because of your grosser crimes. For behold, thus saith the Lord: This people begin to wax in iniquity; they understand not the scriptures, for they seek to excuse themselves in committing whoredoms, because of the things which were written concerning David, and Solomon his son.

Behold, David and Solomon truly had many wives and concubines, which thing was abominable before me, saith the Lord.

Wherefore, thus saith the Lord, I have led this people forth out of the land of Jerusalem, by the power of mine arm, that I might raise up unto me a righteous branch from the fruit of the loins of Joseph.

Wherefore, I the Lord God will not suffer that this people shall do like unto them of old.

Wherefore, my brethren, hear me, and hearken to the word of the Lord: For there shall not any man among you have save it be one wife; and concubines he shall have none;

For I, the Lord God, delight in the chastity of women. And whoredoms are an abomination before me; thus saith the Lord of Hosts.

١٩ وَبَعْدَ أَنْ تَنَالُوا الرَّجَاءَ فِي الْمَسِيحِ فَإِنَّكُمْ تَنَالُونَ الْغِنَى إِنْ سَعَيْتُمْ إِلَيْهِ؛ وَسَتَسْعَوْنَ إِلَيْهِ بِقَصْدٍ فَعَلِ الْخَيْرَ—لِتَكْسُوا الْعُرَاةَ وَتُطْعِمُوا الْجِيَاعَ وَتُحَرِّرُوا الْمَأْسُورِينَ وَتُعِيثُوا الْمَرْضَى وَالْمَتَأَلِّمِينَ.

٢٠ لَقَدْ كَلَّمْتُكُمْ، يَا إِخْوَتِي، بِخُصُوصِ الْعُرُورِ؛ وَمِنْكُمْ الَّذِينَ أَدَلُّوا جِيرَانَهُمْ وَأَضْطَهَدُوهُمْ لِأَنَّكُمْ كُنْتُمْ تَفْتَخِرُونَ فِي قُلُوبِكُمْ بِمَا أَعْطَاكُمْ اللَّهُ، فَمَاذَا تَتُظَنُّونَ؟

٢١ أَلَا تَتُظَنُّونَ أَنَّ مِثْلَ هَذِهِ الْأُمُورِ مَكْرُوهَةٌ لِخَالِقِ كُلِّ الْبَشَرِ؟ وَكُلُّ أَبْنَاءِ الْبَشَرِ سَوَاسِيَةٌ فِي عَيْنِيهِ. وَكُلُّ جَسَدٍ مِنْ تُرَابٍ؛ وَخَلَقَهُمْ لِهَذِهِ الْغَايَةِ، كَيْ يَحْفَظُوا وَصَايَاهُ وَيَمَجِّدُوهُ إِلَى الْأَبَدِ.

٢٢ وَالْآنَ أَنْهِيَ حَدِيثِي إِلَيْكُمْ بِخُصُوصِ هَذَا الْعُرُورِ. وَلَوْلَا أَنَّهُ يَتَحَتَّمُ عَلَيَّ أَنْ أَتَحَدَّثَ إِلَيْكُمْ بِخُصُوصِ جَرِيمَةٍ أَعْظَمَ، لَكَانَ قَلْبِي يَفْرَحُ كَثِيرًا بِسَبَبِكُمْ.

٢٣ لَكِنَّ كَلِمَةَ اللَّهِ تُثْقَلُنِي بِسَبَبِ جَرَائِمِكُمْ الْجَسِيمَةِ. فَهَكَذَا يَقُولُ الرَّبُّ: هَذَا الشَّعْبُ قَدْ أَخَذَ يَتَمَادَى فِي الْإِثْمِ؛ فَهُمْ لَا يَفْهَمُونَ النُّصُوصَ الْمُقَدَّسَةَ لِأَنَّهُمْ يَسْعَوْنَ لِئِبْرَارُوا لِأَنْفُسِهِمْ زِتْكَابَ الرَّئِي بِسَبَبِ مَا كَتَبَ عَنْ دَاوُدَ وَسُلَيْمَانَ ابْنَيْهِ.

٢٤ حَقًّا كَانَ لِدَاوُدَ وَسُلَيْمَانَ الْكَثِيرُ مِنَ الزَّوْجَاتِ وَالسَّرَارِيِّ، وَهُوَ مَا كَانَ مَكْرُوهًا أَمَامِي، يَقُولُ الرَّبُّ.

٢٥ لِذَلِكَ أَخْرَجْتُ هَذَا الشَّعْبَ مِنْ أَرْضِ أُورُشَلِيمَ بِقُوَّةِ ذِرَاعِي كَيْ أَقِيمَ لِي غُصْنًا بَارًا مِنْ ثَمَرَةِ حَقْوِي يَوْسُفَ، يَقُولُ الرَّبُّ.

٢٦ لِذَلِكَ، فَأَنَا، السَّيِّدُ الرَّبُّ، لَنْ أَسْمَحَ لِهَذَا الشَّعْبِ أَنْ يَفْعَلَ مِثْلَمَا فَعَلَ الْأَقْدَمَاءُ.

٢٧ لِذَلِكَ اسْتَمِعُوا إِلَيَّ، يَا إِخْوَتِي، وَأَصْغُوا إِلَى كَلِمَةِ الرَّبِّ: فَيَجِبُ أَلَّا يَكُونَ لِأَيِّ رَجُلٍ مِنْكُمْ إِلَّا زَوْجَةٌ وَاحِدَةٌ؛ وَيَجِبُ أَلَّا يَكُونَ لَهُ أَيُّ سَرَارِيٍّ؛

٢٨ لِأَنِّي أَنَا، السَّيِّدُ الرَّبُّ، أُسْرُ بِعِفَّةِ النِّسَاءِ. وَالرَّئِي مَكْرُوهٌ لَدَيَّ؛ هَكَذَا يَقُولُ رَبُّ الْجُنُودِ.

Wherefore, this people shall keep my commandments, saith the Lord of Hosts, or cursed be the land for their sakes.

For if I will, saith the Lord of Hosts, raise up seed unto me, I will command my people; otherwise they shall hearken unto these things.

For behold, I, the Lord, have seen the sorrow, and heard the mourning of the daughters of my people in the land of Jerusalem, yea, and in all the lands of my people, because of the wickedness and abominations of their husbands.

And I will not suffer, saith the Lord of Hosts, that the cries of the fair daughters of this people, which I have led out of the land of Jerusalem, shall come up unto me against the men of my people, saith the Lord of Hosts.

For they shall not lead away captive the daughters of my people because of their tenderness, save I shall visit them with a sore curse, even unto destruction; for they shall not commit whoredoms, like unto them of old, saith the Lord of Hosts.

And now behold, my brethren, ye know that these commandments were given to our father, Lehi; wherefore, ye have known them before; and ye have come unto great condemnation; for ye have done these things which ye ought not to have done.

Behold, ye have done greater iniquities than the Lamanites, our brethren. Ye have broken the hearts of your tender wives, and lost the confidence of your children, because of your bad examples before them; and the sobbings of their hearts ascend up to God against you. And because of the strictness of the word of God, which cometh down against you, many hearts died, pierced with deep wounds.

٢٩ لَذَلِكَ فَعَلَىٰ أَبْنَاءِ هَذَا الشَّعْبِ أَنْ يَحْفَظُوا وَصَايَايَ، يَقُولُ رَبُّ الْجُنُودِ، وَإِلَّا تَكُونُ الْأَرْضُ مَلْعُونَةً بِسَبِّهِمْ.

٣٠ لِأَنِّي إِنْ شِئْتُ أَنْ أُقِيمَ لِي نَسْلًا، فَإِنِّي أُوصِي شَعْبِي؛ وَإِلَّا فَعَلَيْهِمْ أَنْ يُصْغُوا لِهَذِهِ الْأُمُورِ؛ هَكَذَا يَقُولُ رَبُّ الْجُنُودِ.

٣١ فَهَا أَنَا الرَّبُّ قَدْ رَأَيْتُ حُزْنَ بَنَاتِ شَعْبِي وَسَمِعْتُ نَوَاحَهُنَّ فِي أَرْضِ أُورُشَلِيمَ، أَجَلٌ، وَفِي كُلِّ أَرْضِي شَعْبِي، بِسَبِّ شُرُورِ أَزْوَاجِهِنَّ وَرَجَاسَاتِهِنَّ.

٣٢ يَقُولُ رَبُّ الْجُنُودِ: لَنْ أَسْمَحَ لِمَصْرَاحِ الْجَمِيلَاتِ مِنْ بَنَاتِ هَذَا الشَّعْبِ، الَّذِي أَخْرَجْتُهُ مِنْ أَرْضِ أُورُشَلِيمَ، بِأَنْ تَصْعَدَ إِلَيَّ ضِدَّ رِجَالِ شَعْبِي، يَقُولُ رَبُّ الْجُنُودِ.

٣٣ فَإِنَّهُمْ لَنْ يَسْبُوا بَنَاتِ شَعْبِي لِرِقَّتِهِنَّ دُونَ أَنْ أَزُورَهُمْ بِلَعْنَةٍ رَهيبَةٍ حَتَّى الْقَنَاءِ؛ لِأَنَّهُمْ لَنْ يَزْتَكِبُوا الرَّئِي كَالْقَدَمَاءِ، يَقُولُ رَبُّ الْجُنُودِ.

٣٤ إِنَّكُمْ تَعْلَمُونَ، يَا إِخْوَتِي، أَنَّ هَذِهِ الْوَصَايَا قَدْ أُعْطِيَتْ لِأَبِينَا لِاحِي؛ لِذَلِكَ، فَإِنَّكُمْ قَدْ عَرَفْتُمُوهَا مِنْ قَبْلُ؛ وَجَلَبْتُمْ عَلَيَّ أَنْفُسَكُمْ دِينُونَةً عَظِيمَةً لِأَنَّكُمْ فَعَلْتُمْ مَا لَا يَنْبَغِي أَنْ تَفْعَلُوهُ.

٣٥ فَإِنَّكُمْ قَدْ ارْتَكَبْتُمْ أَثَامًا أَكْبَرَ مِنْ أَثَامِ إِخْوَتِنَا اللَّامَانِيِّينَ. قَدْ كَسَرْتُمْ قُلُوبَ زَوْجَاتِكُمْ الرَّقِيقَاتِ، وَخَسَرْتُمْ ثِقَةَ أَبْنَائِكُمْ بِسَبِّ مِثَالِكُمْ السَّيِّئِ أَمَامَهُمْ؛ وَشَهَقَاتِ قُلُوبِهِمْ ضِدَّكُمْ تَتَّصَعِدُ إِلَى اللَّهِ. وَبِسَبِّ صَرَامَةِ كَلِمَةِ اللَّهِ الَّتِي تَنْزِلُ ضِدَّكُمْ فَإِنَّ الْكَثِيرَ مِنَ الْقُلُوبِ قَدْ هَلَكَتْ، مَلْعُونَةً بِجُرُوحٍ عَمِيقَةٍ.

Jacob 3

But behold, I, Jacob, would speak unto you that are pure in heart. Look unto God with firmness of mind, and pray unto him with exceeding faith, and he will console you in your afflictions, and he will plead your cause, and send down justice upon those who seek your destruction.

O all ye that are pure in heart, lift up your heads and receive the pleasing word of God, and feast upon his love; for ye may, if your minds are firm, forever.

But, wo, wo, unto you that are not pure in heart, that are filthy this day before God; for except ye repent the land is cursed for your sakes; and the Lamanites, which are not filthy like unto you, nevertheless they are cursed with a sore cursing, shall scourge you even unto destruction.

And the time speedily cometh, that except ye repent they shall possess the land of your inheritance, and the Lord God will lead away the righteous out from among you.

Behold, the Lamanites your brethren, whom ye hate because of their filthiness and the cursing which hath come upon their skins, are more righteous than you; for they have not forgotten the commandment of the Lord, which was given unto our father—that they should have save it were one wife, and concubines they should have none, and there should not be whoredoms committed among them.

And now, this commandment they observe to keep; wherefore, because of this observance, in keeping this commandment, the Lord God will not destroy them, but will be merciful unto them; and one day they shall become a blessed people.

Behold, their husbands love their wives, and their wives love their husbands; and their husbands and their wives love their children; and their unbelief and their hatred towards you is because of the iniquity of their fathers; wherefore, how much better are you than they, in the sight of your great Creator?

O my brethren, I fear that unless ye shall repent of your sins that their skins will be whiter than yours, when ye shall be brought with them before the throne of God.

يعقوب ٣

١ وَكَيْفِي أَنَا، يَعْقُوبُ، أَحَدْتُكُمْ يَا أَنْقِيَاءَ الْقُلُوبِ. أَنْظُرُوا إِلَى اللَّهِ بِثَبَاتِ الدَّهْنِ وَصَلُّوا إِلَيْهِ بِإِيمَانٍ عَظِيمٍ، وَسَيَعَزِّيْكُمْ فِي ضِيقَاتِكُمْ وَيَقِيمُ دَعْوَاكُمْ وَيُنْزِلُ عَذَابًا عَلَى الَّذِينَ يَسْعَوْنَ لِإِهْلَاكِكُمْ.

٢ يَا جَمِيعَ أَنْقِيَاءِ الْقُلُوبِ: اِرْفَعُوا رُؤُوسَكُمْ وَاقْبَلُوا كَلِمَةَ اللَّهِ السَّارَّةَ، وَاعْتَرَفُوا مِنْ مَحَبَّتِهِ؛ وَذَلِكَ تَسْتَطِيعُونَهُ إِنْ كَانَتْ أَذْهَانُكُمْ ثَابِتَةً إِلَى الْأَبَدِ.

٣ لَكِنَّ الْوَيْلَ الْوَيْلَ لَكُمْ يَا غَيْرَ أَنْقِيَاءِ الْقُلُوبِ، وَالنَّجْسِينَ أَمَامَ اللَّهِ فِي هَذَا الْيَوْمِ؛ لِأَنَّهُ إِنْ لَمْ تَتُوبُوا فَسَتَلْعَنُ الْأَرْضُ بِسَبَبِكُمْ؛ وَاللَّامَانِيُّونَ الَّذِينَ لَمْ يَتَنَجَّسُوا مِثْلَكُمْ، وَمَعَ ذَلِكَ فَإِنَّهُمْ مَلْعُونُونَ بِلَعْنَةِ رَهِيَّةٍ، سَيَجْلِدُونَكُمْ حَتَّى الْهَلَاكِ.

٤ وَإِنْ لَمْ تَتُوبُوا فَسَرِيعًا يَحِينُ الْوَقْتُ الَّذِي يَمْتَلِكُونَ فِيهِ أَرْضَ مِيرَاتِكُمْ، وَسَيُخْرِجُ السَّيِّدُ الرَّبُّ الْأَبْرَارَ مِنْ بَيْنِكُمْ.

٥ إِنَّ إِخْوَتَكُمْ اللَّامَانِيِّينَ، الَّذِينَ تُبْغِضُونَهُمْ بِسَبَبِ نَجَاسَتِهِمْ وَاللَّعْنَةِ الَّتِي أَصَابَتْ جِلْدَهُمْ، هُمْ أَكْثَرُ بَرًّا مِنْكُمْ؛ فَإِنَّهُمْ لَمْ يَنْسُوا وَصِيَّةَ الرَّبِّ الَّتِي أَعْطَاهَا لِأَبِينَا—بِأَنَّهُ يَجِبُ أَلَّا يَكُونَ لَهُمْ إِلَّا زَوْجَةٌ وَاحِدَةٌ، وَأَلَّا يَكُونَ لَهُمْ سَرَارِيٌّ، وَأَلَّا يَزْتَكِبُوا الرِّئْيَ.

٦ فَإِنَّهُمْ يُرَاعُونَ حِفْظَ هَذِهِ الْوَصِيَّةِ؛ لِذَلِكَ، وَبِسَبَبِ هَذَا الْجَرْصِ عَلَى حِفْظِ هَذِهِ الْوَصِيَّةِ، لَا يُهْلِكُهُمُ السَّيِّدُ الرَّبُّ بَلْ يَزَحْمُهُمْ؛ وَفِي يَوْمٍ مَا يُضْبِحُونَ شَعْبًا مُبَارَكًا.

٧ فَإِنَّ أَزْوَاجَهُمْ يُحِبُّونَ زَوْجَاتِهِمْ، وَزَوْجَاتُهُمْ يُحِبُّنَ أَزْوَاجَهُنَّ؛ وَالْأَزْوَاجُ وَالزَّوْجَاتُ يُحِبُّونَ أَبْنَاءَهُمْ؛ وَعَدَمَ إِيمَانِهِمْ وَكَرَاهِيَّتَهُمْ لَكُمْ هِيَ بِسَبَبِ إِثْمِ آبَائِهِمْ؛ لِذَلِكَ، فَكَيْفَ تَكُونُونَ أَفْضَلَ مِنْهُمْ فِي نَظَرِ خَالِقِكُمُ الْعَظِيمِ؟

٨ يَا إِخْوَتِي، أَخْشَى أَنَّهُ مَا لَمْ تَتُوبُوا عَنْ خَطَايَاكُمْ، سَتَكُونُ جُلُودُهُمْ أَكْثَرَ بَيَاضًا مِنْ جُلُودِكُمْ عِنْدَمَا يُؤْتَى بِكُمْ مَعَهُمْ أَمَامَ عَرْشِ اللَّهِ.

Wherefore, a commandment I give unto you, which is the word of God, that ye revile no more against them because of the darkness of their skins; neither shall ye revile against them because of their filthiness; but ye shall remember your own filthiness, and remember that their filthiness came because of their fathers.

Wherefore, ye shall remember your children, how that ye have grieved their hearts because of the example that ye have set before them; and also, remember that ye may, because of your filthiness, bring your children unto destruction, and their sins be heaped upon your heads at the last day.

O my brethren, hearken unto my words; arouse the faculties of your souls; shake yourselves that ye may awake from the slumber of death; and loose yourselves from the pains of hell that ye may not become angels to the devil, to be cast into that lake of fire and brimstone which is the second death.

And now I, Jacob, spake many more things unto the people of Nephi, warning them against fornication and lasciviousness, and every kind of sin, telling them the awful consequences of them.

And a hundredth part of the proceedings of this people, which now began to be numerous, cannot be written upon these plates; but many of their proceedings are written upon the larger plates, and their wars, and their contentions, and the reigns of their kings.

These plates are called the plates of Jacob, and they were made by the hand of Nephi. And I make an end of speaking these words.

٩ لِذَلِكَ أُعْطَيْتُكُمْ وَصِيَّةً وَهِيَ كَلِمَةُ اللَّهِ بِأَلَّا تُحَقِّرُواهُمْ بَعْدَ الْآنَ لِأَنَّ جُلُودَهُمْ دَاكِنَةٌ؛ وَلَا تُحَقِّرُواهُمْ بِسَبَبِ نَجَاسَتِهِمْ؛ بَلْ اذْكُرُوا نَجَاسَتَكُمْ، وَاذْكُرُوا أَنَّ نَجَاسَتَهُمْ حَلَّتْ عَلَيْهِمْ بِسَبَبِ آبَائِهِمْ.

١٠ تَذَكَّرُوا أَبْنَاءَكُمْ وَكَيْفَ أَحْرَزْتُمْ قُلُوبَهُمْ بِسَبَبِ الْقُدُوةِ الَّتِي وَضَعْتُمُوهَا أَمَامَهُمْ؛ وَأَيْضًا تَذَكَّرُوا أَنَّكُمْ بِسَبَبِ نَجَاسَتِكُمْ قَدْ تَجْلِبُونَ الْهَلَاكَ إِلَى أَبْنَائِكُمْ، وَتَتْرَاكُمْ خَطَايَاهُمْ عَلَى رُؤُوسِكُمْ فِي الْيَوْمِ الْآخِيرِ.

١١ يَا إِخْوَتِي، أَصْغُوا لِكَلَامِي؛ وَانْهَضُوا بِقُدْرَاتِكُمْ الرُّوحِيَّةِ؛ وَانْفُضُوا أَنْفُسَكُمْ لَعَلَّكُمْ تَسْتَيْقِظُونَ مِنْ سُبَاتِ الْمَوْتِ؛ وَتَحْرَرُوا مِنَ الْأَمِّ الْجَحِيمِ كَيْ لَا تَصِيرُوا مَلَائِكَةً لِإِبْلِيسَ وَتَطْرَحُوا فِي بَحِيرَةِ النَّارِ وَالْكِبْرِيَّةِ الَّتِي هِيَ الْمَوْتُ الثَّانِي.

١٢ وَأَنَا، يَعْقُوبُ، تَحَدَّثْتُ عَنِ الْكَثِيرِ مِنَ الْأُمُورِ الْآخَرَى إِلَى أَبْنَاءِ شَعْبِ نَافِي، مُحَدِّرًا إِيَّاهُمْ مِنَ الرَّئِي وَالْخَلَاعَةِ وَمِنْ كُلِّ أَنْوَاعِ الْخَطِيئَةِ، مُحْزِرًا إِيَّاهُمْ بِعَوَاقِبِهَا الْمُبْغَضَةِ.

١٣ وَلَا يُمَكِّنُ أَنْ أَكْتُبَ عَلَى هَذِهِ الصَّفَائِحِ مِقْدَارًا مِنْ مِئَةِ مِنْ سِيرَةِ هَذَا الشَّعْبِ الَّذِي بَدَأَ الْآنَ يُضْبِحُ كَثِيرَ الْعَدَدِ، وَلَكِنَّ الْكَثِيرَ مِنْ سِيرَتِهِمْ مَكْتُوبٌ عَلَى الصَّفَائِحِ الْكُبْرَى، وَخُرُوبُهُمْ وَنِزَاعَاتِهِمْ وَحُكْمَ مُلُوكِهِمْ.

١٤ هَذِهِ الصَّفَائِحُ تُدْعَى أَلْوَا حِ يَعْقُوبَ، وَقَدْ صُنِعَتْ بِيَدِ نَافِي. وَهِيَ أَنَا أَنْهِيَ كَلَامِي.

Jacob 4

يعقوب ٤

Now behold, it came to pass that I, Jacob, having ministered much unto my people in word, (and I cannot write but a little of my words, because of the difficulty of engraving our words upon plates) and we know that the things which we write upon plates must remain;

But whatsoever things we write upon anything save it be upon plates must perish and vanish away; but we can write a few words upon plates, which will give our children, and also our beloved brethren, a small degree of knowledge concerning us, or concerning their fathers—

Now in this thing we do rejoice; and we labor diligently to engraven these words upon plates, hoping that our beloved brethren and our children will receive them with thankful hearts, and look upon them that they may learn with joy and not with sorrow, neither with contempt, concerning their first parents.

For, for this intent have we written these things, that they may know that we knew of Christ, and we had a hope of his glory many hundred years before his coming; and not only we ourselves had a hope of his glory, but also all the holy prophets which were before us.

Behold, they believed in Christ and worshiped the Father in his name, and also we worship the Father in his name. And for this intent we keep the law of Moses, it pointing our souls to him; and for this cause it is sanctified unto us for righteousness, even as it was accounted unto Abraham in the wilderness to be obedient unto the commands of God in offering up his son Isaac, which is a similitude of God and his Only Begotten Son.

Wherefore, we search the prophets, and we have many revelations and the spirit of prophecy; and having all these witnesses we obtain a hope, and our faith cometh unshaken, insomuch that we truly can command in the name of Jesus and the very trees obey us, or the mountains, or the waves of the sea.

١ وَحَدَّثَ أَنَّنِي أَنَا، يَعْقُوبُ، خَدَمْتُ شَعْبِي بِالْكَلِمَةِ كَثِيرًا، (وَلَا يُمَكِّنُنِي أَنْ أَكْتُبَ سِوَى الْقَلِيلِ مِنْ كَلَامِي بِسَبَبِ صُعُوبَةِ نَقْشِ كَلَامِنَا عَلَى الْأَوْحِ) وَنَحْنُ نَعْلَمُ أَنَّ مَا نَكْتُبُهُ عَلَى الصَّفَائِحِ حَتْمًا يَدُومُ؛

٢ وَلَكِنَّ كُلَّ مَا نَكْتُبُهُ عَلَى أَيِّ شَيْءٍ سِوَى الْأَوْحِ فَإِنَّهُ حَتْمًا يَتَلَفُ وَيَزُولُ؛ وَلَكِنْ يُمَكِّنُنَا أَنْ نَكْتُبَ بَعْضَ كَلِمَاتٍ عَلَى الْأَوْحِ مِمَّا يَمُنَحُ أَبْنَاءَنَا وَأَيضًا إِخْوَتَنَا الْأَحِبَّاءَ دَرَجَةً صَغِيرَةً مِنَ الْمَعْرِفَةِ بِخُصُوصِنَا أَوْ بِخُصُوصِ آبَائِهِمْ—

٣ فَإِنَّا نَبْتَهِجُ بِهَذَا الْأَمْرِ؛ وَنَعْمَلُ بِاجْتِهَادٍ لِنَقْشِ هَذِهِ الْكَلِمَاتِ عَلَى الصَّفَائِحِ أَمَلِينَ أَنْ يَتَسَلَّمَهَا إِخْوَتُنَا الْأَحِبَّاءُ وَأَبْنَاؤُنَا بِقُلُوبٍ شَاكِرَةٍ، وَأَنْ يَطَّلِعُوا عَلَيْهَا كَيْ يَتَعَلَّمُوا بِفَرَحٍ، وَلَيْسَ بِحَزْنٍ أَوْ بِازْدِرَاءٍ، بِخُصُوصِ آبَائِهِمُ الْأَوْلِيَيْنِ.

٤ فَلَيْتَكَ الْغَايَةَ كَتَبْنَا هَذِهِ الْأُمُورَ، كَيْ يَعْلَمُوا أَنَّنَا كُنَّا نَعْرِفُ عَنِ الْمَسِيحِ، وَكَانَ لَنَا رَجَاءٌ فِي مَجْدِهِ، قَبْلَ مَجِيئِهِ بِمِائَاتِ السِّنِينَ؛ وَأَنَّهُ لَمْ نَكُنْ نَحْنُ فَقَطْ مَنْ نَرْجُو مَجْدَهُ، بَلْ كُلُّ الْأَنْبِيَاءِ الْقَدِيمِينَ الَّذِينَ كَانُوا قَبْلَنَا.

٥ فَإِنَّهُمْ قَدْ آمَنُوا بِالْمَسِيحِ وَعَبَدُوا الْأَبَ بِاسْمِهِ، وَنَحْنُ أَيْضًا نَعْبُدُ الْأَبَ بِاسْمِ الْمَسِيحِ. وَلِهَذِهِ الْغَايَةَ نَحْفَظُ شَرِيعَةَ مُوسَى، فَهِيَ تُوَجِّهُ أَرْوَاحَنَا إِلَيْهِ؛ وَلِهَذَا السَّبَبِ تَقَدَّسُ الشَّرِيعَةُ لَنَا مِنْ أَجْلِ الْبِرِّ، كَمَا حُسِبَ لِإِبْرَاهِيمَ فِي الْبَرِّيَّةِ أَنَّهُ مُطِيعٌ لِوَصَايَا اللَّهِ عِنْدَ تَقَدِّمَةِ ابْنِهِ إِسْحَاقَ، وَهَذَا رَمْزٌ لِتَقَدِّمَةِ اللَّهِ لِابْنِهِ الْوَحِيدِ.

٦ لِذَلِكَ فَإِنَّا نَبْحَثُ فِي كُتُبِ الْأَنْبِيَاءِ، وَلَدِينَا أَيْضًا الْكَثِيرُ مِنَ الْوَحْيِ وَرُوحِ النُّبُوَّةِ؛ وَبِوُجُودِ كُلِّ هَؤُلَاءِ الشُّهُودِ فَإِنَّا نَكْتَسِبُ الرَّجَاءَ وَيُصْبِحُ إِيمَانُنَا رَاسِخًا حَتَّى أَنَّهُ يُمَكِّنُنَا حَقًّا أَنْ نَأْمُرَ بِاسْمِ يَسُوعَ فَتَطِيعُنَا حَتَّى الْأَشْجَارَ وَالْجِبَالَ وَأَمْوَاجَ الْبَحْرِ.

Nevertheless, the Lord God showeth us our weakness that we may know that it is by his grace, and his great condescensions unto the children of men, that we have power to do these things.

Behold, great and marvelous are the works of the Lord. How unsearchable are the depths of the mysteries of him; and it is impossible that man should find out all his ways. And no man knoweth of his ways save it be revealed unto him; wherefore, brethren, despise not the revelations of God.

For behold, by the power of his word man came upon the face of the earth, which earth was created by the power of his word. Wherefore, if God being able to speak and the world was, and to speak and man was created, O then, why not able to command the earth, or the workmanship of his hands upon the face of it, according to his will and pleasure?

Wherefore, brethren, seek not to counsel the Lord, but to take counsel from his hand. For behold, ye yourselves know that he counseleth in wisdom, and in justice, and in great mercy, over all his works.

Wherefore, beloved brethren, be reconciled unto him through the atonement of Christ, his Only Begotten Son, and ye may obtain a resurrection, according to the power of the resurrection which is in Christ, and be presented as the first-fruits of Christ unto God, having faith, and obtained a good hope of glory in him before he manifesteth himself in the flesh.

And now, beloved, marvel not that I tell you these things; for why not speak of the atonement of Christ, and attain to a perfect knowledge of him, as to attain to the knowledge of a resurrection and the world to come?

Behold, my brethren, he that prophesieth, let him prophesy to the understanding of men; for the Spirit speaketh the truth and lieth not. Wherefore, it speaketh of things as they really are, and of things as they really will be; wherefore, these things are manifested unto us plainly, for the salvation of our souls. But behold, we are not witnesses alone in these things; for God also spake them unto prophets of old.

٧ وَمَعَ ذَلِكَ، فَإِنَّ السَّيِّدَ الرَّبَّ يُظْهِرُ لَنَا ضَعْفَنَا، لِتَعْلَمَ أَنَّ نِعْمَتَهُ وَتَنَارُ لَاتِهِ الْعَظِيمَةَ لِأَجْلِ أَبْنَاءِ الْبَشَرِ هِيَ الَّتِي تَمْنَحُنَا الْقُوَّةَ لِلْقِيَامِ بِهَذِهِ الْأُمُورِ.

٨ إِنَّ أَعْمَالَ الرَّبِّ عَظِيمَةً وَعَجِيبَةً. مَا أَبْعَدَ أَعْمَاقَ أَسْرَارِهِ عَنِ الْفَحْصِ؛ وَمِنْ الْمُسْتَحِيلِ عَلَى الْإِنْسَانِ أَنْ يَكْتَشِفَ كُلَّ طَرَفِهِ. وَلَا يَعْرِفُ إِنْسَانٌ طَرَفَهُ إِلَّا إِذَا كُشِفَتْ لَهُ؛ لِذَلِكَ أُيِّهَا الْإِخْوَةَ، لَا تَحْتَقِرُوا وَحْيَ اللَّهِ.

٩ فَمِقْوَةَ كَلِمَتِهِ جَاءَ الْإِنْسَانُ عَلَى وَجْهِ الْأَرْضِ الَّتِي خُلِقَتْ بِقُوَّةِ كَلِمَتِهِ. لِذَلِكَ، إِذَا كَانَ اللَّهُ بِقُدْرَتِهِ تَكَلَّمَ فَكَانَ الْعَالَمُ، وَتَكَلَّمَ فَخُلِقَ الْإِنْسَانُ، فَلِمَاذَا إِذَا لَا يَسْتَطِيعُ أَنْ يَأْمُرَ الْأَرْضَ أَوْ صَنَعَةَ يَدَيْهِ عَلَى وَجْهِ الْأَرْضِ حَسَبَ إِرَادَتِهِ وَمَسَرَّتِهِ؟

١٠ لِذَلِكَ أُيِّهَا الْإِخْوَةَ لَا تَسْعَوْا لِأَنْ تُزِيدُوا الرَّبَّ بَلْ خُذُوا مَشُورَةً مِنْ يَدِهِ. فَهَا أَنْتُمْ أَنْفُسَكُمْ تَعْلَمُونَ أَنَّهُ يُزِيدُ جَمِيعَ مَخْلُوقَاتِهِ بِالْحِكْمَةِ وَالْعَدْلِ وَالرَّحْمَةِ الْعَظِيمَةِ.

١١ لِذَلِكَ، أُيِّهَا الْإِخْوَةَ الْأَجْبَاءُ، تَصَالِحُوا مَعَهُ بِكَفَّارَةِ الْمَسِيحِ، ابْنِهِ الْمَوْلُودِ الْوَحِيدِ، فَتَنَالُونَ الْقِيَامَةَ وَفَقًا لِقُوَّةِ الْقِيَامَةِ الَّتِي فِي الْمَسِيحِ، وَتَقْدَمُونَ إِلَى اللَّهِ كَأُولَى ثَمَارِ الْمَسِيحِ، مُتَحَلِّينَ بِالْإِيمَانِ، وَقَدْ ظَفِرْتُمْ رَجَاءً صَالِحًا فِي مَجْدِهِ قَبْلَ أَنْ يُظْهِرَ نَفْسَهُ فِي الْجَسَدِ.

١٢ لَا تَتَعَجَّبُوا، أُيِّهَا الْأَجْبَاءُ، مِنْ أَنِّي أَخْبَرْتُكُمْ بِهَذِهِ الْأُمُورِ؛ فَلِمَاذَا لَا نَتَكَلَّمُ عَنِ كَفَّارَةِ الْمَسِيحِ وَنَتَوَصَّلُ إِلَى مَعْرِفَةِ كَامِلَةٍ بِهِ كَمَا نَتَوَصَّلُ إِلَى الْمَعْرِفَةِ بِالْقِيَامَةِ وَالْعَالَمِ الْآتِي؟

١٣ أُيِّهَا الْإِخْوَةَ، مَنْ يَتَنَبَّأُ قَدَعُوهُ يَتَنَبَّأُ لِفَهْمِ النَّاسِ؛ لِأَنَّ الرُّوحَ يَتَكَلَّمُ بِالْحَقِّ وَلَا يَكْذِبُ. لِذَلِكَ فَإِنَّهُ يَتَكَلَّمُ عَنِ الْأُمُورِ كَمَا هِيَ فِعْلًا، وَعَنِ الْأُمُورِ كَمَا سَتَكُونُ فِعْلًا؛ لِذَلِكَ، تُظْهِرُ لَنَا هَذِهِ الْأُمُورَ بِوُضُوحٍ مِنْ أَجْلِ خَلَاصِ أَرْوَاجِنَا. وَلَكِنَّا لَسْنَا وَحَدْنَا شُهَدَاءَ لِهَذِهِ الْأُمُورِ؛ لِأَنَّ اللَّهَ أَخْبَرَ الْأَنْبِيَاءَ الْقَدَمَاءَ بِهَا أَيْضًا.

But behold, the Jews were a stiffnecked people; and they despised the words of plainness, and killed the prophets, and sought for things that they could not understand. Wherefore, because of their blindness, which blindness came by looking beyond the mark, they must needs fall; for God hath taken away his plainness from them, and delivered unto them many things which they cannot understand, because they desired it. And because they desired it God hath done it, that they may stumble.

And now I, Jacob, am led on by the Spirit unto prophesying; for I perceive by the workings of the Spirit which is in me, that by the stumbling of the Jews they will reject the stone upon which they might build and have safe foundation.

But behold, according to the scriptures, this stone shall become the great, and the last, and the only sure foundation, upon which the Jews can build.

And now, my beloved, how is it possible that these, after having rejected the sure foundation, can ever build upon it, that it may become the head of their corner?

Behold, my beloved brethren, I will unfold this mystery unto you; if I do not, by any means, get shaken from my firmness in the Spirit, and stumble because of my over anxiety for you.

١٤ لَكِنَّ الْيَهُودَ كَانُوا قَسَاةَ الرِّقَابِ؛ وَاحْتَقَرُوا الْكَلَامَ الْوَاضِحَ وَقَتَلُوا
الْأَنْبِيَاءَ وَطَلَبُوا مَا لَمْ يُمْكِنُهُمْ أَنْ يَفْهَمُوهُ. لِذَلِكَ، بِسَبَبِ عَمَاهُمْ،
وَهُوَ الْعَمَى الَّذِي أَتَى بِسَبَبِ تَخَطِّي نَظْرِهِمْ لِلْهَدَفِ، فَإِنَّهُمْ حَتْمًا
يَسْقُطُونَ؛ لِأَنَّ اللَّهَ قَدْ نَزَعَ عَنْهُمْ وَضُوحَهُ وَأَعْطَاهُمْ أُمُورًا كَثِيرَةً
لَا يُمْكِنُهُمْ أَنْ يَفْهَمُوهَا لِأَنَّهُمْ اشْتَهَوْهَا. وَلِأَنَّهُمْ اشْتَهَوْهَا فَقَدْ فَعَلَ
الرَّبُّ ذَلِكَ كَيْ يَتَعَتَّرُوا.

١٥ وَالْآنَ أَنَا، يَعْقُوبُ، يَفُودُنِي الرُّوحُ لِأَنَّيَ؛ لِأَنِّي أُدْرِكُ مِنْ خِلَالِ
أَعْمَالِ الرُّوحِ الَّذِي فِي دَاخِلِي أَنَّهُ بِسَبَبِ تَعَتُّرِ الْيَهُودِ سَبَزَ فُضُوءَ
الْحَجَرِ الَّذِي كَانَ يُمْكِنُ أَنْ يَبْنُوا عَلَيْهِ لِيَكُونَ لَهُمْ أَسَاسٌ آمِنٌ.

١٦ لَكِنْ وَفَقًا لِلنُّصُوصِ الْمَقْدَسَةِ فَإِنَّ هَذَا الْحَجَرَ سَيَكُونُ هُوَ الْأَسَاسُ
الْمَتِينُ وَالْوَحِيدَ وَالْعَظِيمَ وَالْأَخِيرَ الَّذِي يُمْكِنُ لِلْيَهُودِ أَنْ يَبْنُوا
عَلَيْهِ.

١٧ فَكَيْفَ يُمْكِنُ لَهُؤُلَاءِ، يَا أَحِبَّائِي، بَعْدَ أَنْ رَفَضُوا الْأَسَاسَ الْمَتِينِ، أَنْ
يَبْنُوا عَلَيْهِ حَتَّى يَكُونَ رَأْسَ زَاوِيَتِهِمْ؟

١٨ هَآنُذًا، يَا إِخْوَتِي الْأَحِبَّاءَ، سَأَكْشِفُ لَكُمْ هَذَا السِّرَّ، إِنْ لَمْ أَتَزَعَّغْ
بِشَكْلٍ أَوْ بِأَخْرَ عَنْ ثَبَاتِي فِي الرُّوحِ، أَوْ أَتَعَتَّرُ بِسَبَبِ قَلْقِي الرَّائِدِ
عَلَيْكُمْ.

Jacob 5

يعقوب ٥

Behold, my brethren, do ye not remember to have read the words of the prophet Zenos, which he spake unto the house of Israel, saying:

Hearken, O ye house of Israel, and hear the words of me, a prophet of the Lord.

For behold, thus saith the Lord, I will liken thee, O house of Israel, like unto a tame olive tree, which a man took and nourished in his vineyard; and it grew, and waxed old, and began to decay.

And it came to pass that the master of the vineyard went forth, and he saw that his olive tree began to decay; and he said: I will prune it, and dig about it, and nourish it, that perhaps it may shoot forth young and tender branches, and it perish not.

And it came to pass that he pruned it, and digged about it, and nourished it according to his word.

And it came to pass that after many days it began to put forth somewhat a little, young and tender branches; but behold, the main top thereof began to perish.

And it came to pass that the master of the vineyard saw it, and he said unto his servant: It grieveth me that I should lose this tree; wherefore, go and pluck the branches from a wild olive tree, and bring them hither unto me; and we will pluck off those main branches which are beginning to wither away, and we will cast them into the fire that they may be burned.

And behold, saith the Lord of the vineyard, I take away many of these young and tender branches, and I will graft them whithersoever I will; and it mattereth not that if it so be that the root of this tree will perish, I may preserve the fruit thereof unto myself; wherefore, I will take these young and tender branches, and I will graft them whithersoever I will.

Take thou the branches of the wild olive tree, and graft them in, in the stead thereof; and these which I have plucked off I will cast into the fire and burn them, that they may not cumber the ground of my vineyard.

١ اِسْمَعُوا، يَا اِخْوَتِي الْاِحْبَاءَ، اَلَا تَتَذَكَّرُونَ اَنْكُمْ قَرَأْتُمْ كَلَامَ النَّبِيِّ زِينوسَ الَّذِي تَحَدَّثَ بِهِ اِلَى بَيْتِ إِسْرَائِيلَ قَائِلًا:

٢ اَصْغِ يَا بَيْتَ إِسْرَائِيلَ وَاسْمَعْ كَلَامِي اَنَا، نَبِيِّ مِنْ عِنْدِ الرَّبِّ.

٣ فَهَكَذَا يَقُولُ الرَّبُّ، سَأَشْبِهُكَ يَا بَيْتَ إِسْرَائِيلَ بِشَجَرَةٍ زَيْتُونٍ طَيِّبَةٍ عَرَسَهَا إِنْسَانٌ فِي بُسْتَانِهِ وَغَدَّاهَا؛ فَتَمَّتْ وَشَاخَتْ وَبَدَأَتْ تَفْسِدُ.

٤ وَحَدَّثَ أَنَّ رَبَّ الْبُسْتَانِ خَرَجَ وَرَأَى أَنَّ زَيْتُونَتَهُ قَدْ بَدَأَتْ تَفْسِدُ، فَقَالَ: سَأَقْلِمُهَا وَأَحْفِرُ حَوْلَهَا وَأَغْذِيهَا لَعَلَّهَا تُنْبِتُ أَغْصَانًا صَغِيرَةً نَضْرَةً، فَلَا تَهْلِكُ.

٥ وَكَانَ أَنَّهُ قَلَمَهَا وَحَفَرَ حَوْلَهَا وَغَدَّاهَا حَسَبَ كَلِمَتِهِ.

٦ وَبَعْدَ أَيَّامٍ كَثِيرَةٍ بَدَأَتْ تُنْبِتُ بَعْضَ الْأَغْصَانِ الصَّغِيرَةِ النَّضْرَةَ؛ لَكِنَّ الْأَغْصَانَ الرَّئِيسِيَّةَ مِنْ أَعْلَاهَا بَدَأَتْ تَذْبُلُ.

٧ وَكَانَ أَنَّ رَبَّ الْبُسْتَانِ رَأَاهَا فَقَالَ لِخَادِمِهِ: يُخْزِنُنِي أَنْ أَفْقِدَ هَذِهِ الشَّجَرَةَ؛ لِذَلِكَ، اذْهَبْ وَأَنْزِعِ الْأَغْصَانَ مِنْ شَجَرَةٍ زَيْتُونٍ بَرِّيَّةٍ وَأَحْضِرْهَا إِلَيَّ؛ وَسَنْزِعُ تِلْكَ الْأَغْصَانَ الرَّئِيسِيَّةَ الَّتِي بَدَأَتْ تَذْبُلُ وَنَطْرَحُهَا فِي النَّارِ حَتَّى تَحْتَرِقَ.

٨ وَهَذَا أَنِّي، يَقُولُ رَبُّ الْبُسْتَانِ، أَخْذُ الْكَثِيرَ مِنْ هَذِهِ الْأَغْصَانِ الصَّغِيرَةِ النَّضْرَةَ وَأَطْعَمُهَا حَيْثُمَا أُرِيدُ؛ وَلَا يَهُمُّ إِنْ هَلَكَ جَذْرُ هَذِهِ الشَّجَرَةِ، حَيْثُ أَنَّهُ يُمَكِّنُنِي أَنْ أَحْتَفِظَ بِبِنَامِهَا لِتَفْسِدُ؛ لِذَلِكَ، فَإِنِّي سَأَخْذُ هَذِهِ الْأَغْصَانَ الصَّغِيرَةَ النَّضْرَةَ وَسَأَطْعَمُهَا حَيْثُمَا أُرِيدُ.

٩ خُذْ أَغْصَانَ شَجَرَةِ الزَّيْتُونِ الْبَرِّيَّةِ وَطَعْمُهَا مَكَانَهَا؛ وَتِلْكَ الَّتِي نَزَعْتَهَا فَإِنِّي سَأَطْرَحُهَا فِي النَّارِ وَأَحْرِقُهَا كَيْ لَا تَفْرِشَ أَرْضَ بُسْتَانِي.

And it came to pass that the servant of the Lord of the vineyard did according to the word of the Lord of the vineyard, and grafted in the branches of the wild olive tree.

And the Lord of the vineyard caused that it should be digged about, and pruned, and nourished, saying unto his servant: It grieveth me that I should lose this tree; wherefore, that perhaps I might preserve the roots thereof that they perish not, that I might preserve them unto myself, I have done this thing.

Wherefore, go thy way; watch the tree, and nourish it, according to my words.

And these will I place in the nethermost part of my vineyard, whithersoever I will, it mattereth not unto thee; and I do it that I may preserve unto myself the natural branches of the tree; and also, that I may lay up fruit thereof against the season, unto myself; for it grieveth me that I should lose this tree and the fruit thereof.

And it came to pass that the Lord of the vineyard went his way, and hid the natural branches of the tame olive tree in the nethermost parts of the vineyard, some in one and some in another, according to his will and pleasure.

And it came to pass that a long time passed away, and the Lord of the vineyard said unto his servant: Come, let us go down into the vineyard, that we may labor in the vineyard.

And it came to pass that the Lord of the vineyard, and also the servant, went down into the vineyard to labor. And it came to pass that the servant said unto his master: Behold, look here; behold the tree.

And it came to pass that the Lord of the vineyard looked and beheld the tree in the which the wild olive branches had been grafted; and it had sprung forth and begun to bear fruit. And he beheld that it was good; and the fruit thereof was like unto the natural fruit.

١٠ وَحَدَّثَ أَنَّ خَادِمَ رَبِّ الْبُسْتَانِ فَعَلَ وَفَقًا لِكَلِمَةِ رَبِّ الْبُسْتَانِ وَطَعَّمَ
أَغْصَانِ شَجَرَةِ الزَّيْتُونِ الْبَرِّيَّةِ.

١١ وَأَمَرَ رَبُّ الْبُسْتَانِ بِأَنْ يُحْفَرَ حَوْلَهَا وَتُقَلَّمُ وَتُعَدَّى قَائِلًا لِيَخَادِمِهِ:
يُحْزِنُنِي أَنْ أَفْقِدَ هَذِهِ الشَّجَرَةَ؛ لِذَلِكَ فَعَلْتُ هَذَا، أَمَلًا فِي أَنْ
أَحْفَظَ جُذُورَهَا كَيْ لَا تَهْلِكَ، حَتَّى أَحْتَفِظَ بِهَا لِنَفْسِي.

١٢ لِذَلِكَ امْضُ فِي سَبِيلِكَ؛ رَاقِبِ الشَّجَرَةَ وَغَدِّهَا وَفَقًا لِكَلَامِي.

١٣ وَهَذِهِ أَصْعُهَا فِي أَحْفَظُ بُقْعَةٍ فِي بُسْتَانِي، حَيْثُ أُرِيدُ، لَا يَعْنيكَ
الْأَمْرُ؛ وَأَفْعَلُ ذَلِكَ كَيْ أَحْفَظَ لِنَفْسِي الْأَغْصَانِ الطَّبِيعِيَّةَ لِلشَّجَرَةِ؛
وَأَيْضًا كَيْ أَدْخِرَ لِنَفْسِي ثَمَارًا اسْتِعْدَادًا لِمَوْسِمِ الْقَحْطِ؛ لِأَنَّهُ
يُحْزِنُنِي أَنْ أَفْقِدَ هَذِهِ الشَّجَرَةَ وَثَمَارَهَا.

١٤ وَحَدَّثَ أَنَّ رَبَّ الْبُسْتَانِ مَضَى فِي سَبِيلِهِ، وَأَخْفَى الْأَغْصَانِ
الطَّبِيعِيَّةَ لِلشَّجَرَةِ الطَّبِيعِيَّةِ فِي أَحْفَظُ بَقَاعِ الْبُسْتَانِ، بَعْضُ فِي
مَكَانٍ وَبَعْضُ فِي آخَرَ، حَسَبَ إِرَادَتِهِ وَمَسَرَّتِهِ.

١٥ وَمَضَى زَمَنٌ طَوِيلٌ، فَقَالَ رَبُّ الْبُسْتَانِ لِيَخَادِمِهِ: تَعَالَ، فَلَنْزُلْ إِلَى
الْبُسْتَانِ كَيْ نَعْمَلَ فِي الْبُسْتَانِ.

١٦ وَكَانَ أَنَّ رَبَّ الْبُسْتَانِ وَالْخَادِمَ أَيْضًا نَزَلَا إِلَى الْبُسْتَانِ لِيَعْمَلَا.
وَكَانَ أَنَّ الْخَادِمَ قَالَ لِسَيِّدِهِ: تَطَّلِعْ، أَنْظُرْ هُنَا؛ أَنْظُرْ إِلَى الشَّجَرَةِ.

١٧ وَحَدَّثَ أَنَّ رَبَّ الْبُسْتَانِ نَظَرَ وَأَبْصَرَ الشَّجَرَةَ الَّتِي طَعَّمَتْ فِيهَا
أَغْصَانِ شَجَرَةِ الزَّيْتُونِ الْبَرِّيَّةِ؛ فَإِذَا بِهَا قَدْ أَيْنَعَتْ وَبَدَأَتْ تُثْمَرُ.
وَرَأَى أَنَّهَا كَانَتْ جَيِّدَةً وَأَنَّ ثَمَارَهَا كَانَتْ كَالثَّمَارِ الطَّبِيعِيَّةِ.

And he said unto the servant: Behold, the branches of the wild tree have taken hold of the moisture of the root thereof, that the root thereof hath brought forth much strength; and because of the much strength of the root thereof the wild branches have brought forth tame fruit. Now, if we had not grafted in these branches, the tree thereof would have perished. And now, behold, I shall lay up much fruit, which the tree thereof hath brought forth; and the fruit thereof I shall lay up against the season, unto mine own self.

And it came to pass that the Lord of the vineyard said unto the servant: Come, let us go to the nethermost part of the vineyard, and behold if the natural branches of the tree have not brought forth much fruit also, that I may lay up of the fruit thereof against the season, unto mine own self.

And it came to pass that they went forth whither the master had hid the natural branches of the tree, and he said unto the servant: Behold these; and he beheld the first that it had brought forth much fruit; and he beheld also that it was good. And he said unto the servant: Take of the fruit thereof, and lay it up against the season, that I may preserve it unto mine own self; for behold, said he, this long time have I nourished it, and it hath brought forth much fruit.

And it came to pass that the servant said unto his master: How comest thou hither to plant this tree, or this branch of the tree? For behold, it was the poorest spot in all the land of thy vineyard.

And the Lord of the vineyard said unto him: Counsel me not; I knew that it was a poor spot of ground; wherefore, I said unto thee, I have nourished it this long time, and thou beholdest that it hath brought forth much fruit.

And it came to pass that the Lord of the vineyard said unto his servant: Look hither; behold I have planted another branch of the tree also; and thou knowest that this spot of ground was poorer than the first. But, behold the tree. I have nourished it this long time, and it hath brought forth much fruit; therefore, gather it, and lay it up against the season, that I may preserve it unto mine own self.

١٨ وَقَالَ لِلخَادِمِ: إِنَّ أَعْصَانَ الشَّجَرَةِ الْبَرِّيَّةِ قَدْ اسْتَأْتَرَتْ بِبَدَاوَةِ جَذْرِهَا، وَأَصْبَحَ جَذْرُهَا قُوِيًّا جِدًّا؛ وَبَسَبَبِ قُوَّةِ جَذْرِهَا فَإِنَّ الْأَعْصَانَ الْبَرِّيَّةَ أَثْمَرَتْ ثَمَارًا طَيِّبَةً. وَلَوْ لَمْ تُطْعَمْ هَذِهِ الْأَعْصَانَ لَهَلَكْتَ الشَّجَرَةُ. وَالْآنَ فَإِنِّي أَدْخِرُ الْكَثِيرَ مِنَ الثَّمَرِ الَّذِي أَثْمَرَتْهُ الشَّجَرَةُ؛ وَتَمْرُهَا أَدْخِرُهُ لِنَفْسِي اسْتِعْدَادًا لِمَوْسِمِ الْفَحْطِ.

١٩ وَكَانَ أَنَّ رَبَّ الْبُسْتَانِ قَالَ لِلخَادِمِ: تَعَالَ، فَلْتَذْهَبْ إِلَى أَحْفَضِ بُفْعَةٍ فِي الْبُسْتَانِ لِنَرَى مَا إِذَا كَانَتْ الْأَعْصَانُ الطَّبِيعِيَّةُ لِلشَّجَرَةِ قَدْ أَثْمَرَتْ كَثِيرًا أَيْضًا، كَيْ أَدْخَرَ لِنَفْسِي مِنْ ثَمَارِهَا اسْتِعْدَادًا لِمَوْسِمِ الْفَحْطِ.

٢٠ وَحَدَّثَ أَنَّهُمَا مَصِيًّا إِلَى حَيْثُ أَخْفَى السَّيِّدُ الْأَعْصَانَ الطَّبِيعِيَّةَ لِلشَّجَرَةِ وَقَالَ لِلخَادِمِ: أَبْصِرْ هَذِهِ؛ فَرَأَى أَنَّ الْأُولَى كَانَتْ قَدْ أَثْمَرَتْ كَثِيرًا؛ وَأَبْصَرَ أَنَّهُمَا أَيْضًا كَانَتْ جَيِّدَةً. فَقَالَ لِلخَادِمِ: خُذْ مِنْ ثَمْرِهَا وَأَدْخِرْهُ اسْتِعْدَادًا لِمَوْسِمِ الْفَحْطِ، كَيْ أَحْفَظَهُ لِنَفْسِي؛ وَقَالَ كَذَلِكَ: إِنِّي قَدْ غَدَيْتُهَا لِهَذِهِ الْمُدَّةِ الطَّوِيلَةِ فَأَثْمَرَتْ كَثِيرًا.

٢١ وَكَانَ أَنَّ الْخَادِمَ قَالَ لِسَيِّدِهِ: لِمَ أَتَيْتَ هُنَا لِتَزْرَعَ هَذِهِ الشَّجَرَةَ أَوْ هَذَا الْغُصْنَ مِنَ الشَّجَرَةِ؟ فَإِنَّهَا كَانَتْ الْجِهَةَ الْأَكْثَرَ بَوْرًا فِي أَرْضِ بُسْتَانِكَ.

٢٢ فَقَالَ لَهُ رَبُّ الْبُسْتَانِ: لَا تُشِيرْ عَلَيَّ؛ فَقَدْ عَرَفْتُ أَنَّهَا جِهَةٌ بَوْرٌ مِنَ الْأَرْضِ؛ لِذَلِكَ قُلْتُ لَكَ أَنَّي قَدْ غَدَيْتُهَا لِهَذِهِ الْمُدَّةِ الطَّوِيلَةِ، وَهَا أَنْتَ تَرَى أَنَّهَا أَثْمَرَتْ كَثِيرًا.

٢٣ وَكَانَ أَنَّ رَبَّ الْبُسْتَانِ قَالَ لِخَادِمِهِ: أَنْظِرْ هُنَا؛ فَإِنِّي قَدْ زَرَعْتُ غُصْنًا آخَرَ مِنَ الشَّجَرَةِ أَيْضًا؛ وَأَنْتَ تَعْلَمُ أَنَّ هَذِهِ الْجِهَةَ مِنَ الْأَرْضِ كَانَتْ أَكْثَرَ بَوْرًا مِنَ الْأُولَى. لَكِنْ أَبْصِرِ الشَّجَرَةَ. لَقَدْ غَدَيْتُهَا لِهَذِهِ الْمُدَّةِ الطَّوِيلَةِ فَأَثْمَرَتْ كَثِيرًا؛ لِذَلِكَ أَجْمَعُهُ وَأَدْخِرُهُ اسْتِعْدَادًا لِمَوْسِمِ الْفَحْطِ كَيْ أَحْفَظَهُ لِنَفْسِي.

And it came to pass that the Lord of the vineyard said again unto his servant: Look hither, and behold another branch also, which I have planted; behold that I have nourished it also, and it hath brought forth fruit.

And he said unto the servant: Look hither and behold the last. Behold, this have I planted in a good spot of ground; and I have nourished it this long time, and only a part of the tree hath brought forth tame fruit, and the other part of the tree hath brought forth wild fruit; behold, I have nourished this tree like unto the others.

And it came to pass that the Lord of the vineyard said unto the servant: Pluck off the branches that have not brought forth good fruit, and cast them into the fire.

But behold, the servant said unto him: Let us prune it, and dig about it, and nourish it a little longer, that perhaps it may bring forth good fruit unto thee, that thou canst lay it up against the season.

And it came to pass that the Lord of the vineyard and the servant of the Lord of the vineyard did nourish all the fruit of the vineyard.

And it came to pass that a long time had passed away, and the Lord of the vineyard said unto his servant: Come, let us go down into the vineyard, that we may labor again in the vineyard. For behold, the time draweth near, and the end soon cometh; wherefore, I must lay up fruit against the season, unto mine own self.

And it came to pass that the Lord of the vineyard and the servant went down into the vineyard; and they came to the tree whose natural branches had been broken off, and the wild branches had been grafted in; and behold all sorts of fruit did cumber the tree.

And it came to pass that the Lord of the vineyard did taste of the fruit, every sort according to its number. And the Lord of the vineyard said: Behold, this long time have we nourished this tree, and I have laid up unto myself against the season much fruit.

٢٤ وَكَانَ أَنَّ رَبَّ الْبُسْتَانِ قَالَ ثَانِيَةً لِخَادِمِهِ: أَنْظِرْ هُنَا، وَأَبْصِرْ غُصْنًا آخَرَ أَيْضًا قَدْ زَرَعْتُهُ؛ فَإِنِّي قَدْ غَدَيْتُهُ أَيْضًا فَأَتَمَرَ كَثِيرًا.

٢٥ وَقَالَ لِلْخَادِمِ: أَنْظِرْ هُنَا وَأَبْصِرِ الْآخِيرَ. فَإِنِّي قَدْ زَرَعْتُ هَذَا فِي جَهَةِ جَيِّدَةٍ مِنَ الْأَرْضِ؛ وَقَدْ غَدَيْتُهُ لِهَذِهِ الْفَتْرَةِ الطَّوِيلَةِ، وَجُزْءٍ مِنَ الشَّجَرَةِ فَقَطْ أَتَمَرَ تَمَرًا طَيِّبًا، أَمَّا الْجُزْءُ الْآخَرُ مِنَ الشَّجَرَةِ فَقَدْ أَتَمَرَ تَمَرًا بَرِّيًّا؛ وَقَدْ غَدَيْتُ هَذِهِ الشَّجَرَةَ مِثْلَ الْآخَرِيَّاتِ.

٢٦ وَقَالَ رَبُّ الْبُسْتَانِ لِلْخَادِمِ: انزِعِ الْأَغْصَانِ الَّتِي لَمْ تُثْمِرْ تَمَرًا جَيِّدًا وَأَطْرَحْهَا فِي النَّارِ.

٢٧ لَكِنَّ الْخَادِمَ قَالَ لَهُ: فَلْتَقْلَمْهَا وَلْتَحْفِرْ مِنْ حَوْلِهَا وَلْتَعُدَّهَا لِمُدَّةٍ أَطْوَلَ قَلِيلًا لَعَلَّهَا تُثْمِرُ تَمَرًا جَيِّدًا لَكَ كَيْ تَدْخِرَهُ اسْتِعْدَادًا لِمَوْسِمِ الْفَحْطِ.

٢٨ وَكَانَ أَنَّ رَبَّ الْبُسْتَانِ وَخَادِمَهُ غَدَيَا كُلَّ ثَمَارِ الْبُسْتَانِ.

٢٩ وَمَرَّ زَمَنٌ طَوِيلٌ، وَقَالَ رَبُّ الْبُسْتَانِ لِخَادِمِهِ: تَعَالَ نَنْزِلْ إِلَى الْبُسْتَانِ كَيْ نَعْمَلَ ثَانِيَةً فِي الْبُسْتَانِ. فَإِنَّ الْوَقْتَ يَفْتَرِبُ وَالنَّهَائِيَّةُ تَأْتِي عَنْ قَرِيبٍ؛ لِذَلِكَ فَإِنِّي يَجِبُ أَنْ أَدْخِرَ لِنَفْسِي ثَمَارًا اسْتِعْدَادًا لِمَوْسِمِ الْفَحْطِ.

٣٠ وَكَانَ أَنَّ رَبَّ الْبُسْتَانِ وَالْخَادِمَ نَزَلَا إِلَى الْبُسْتَانِ؛ وَأَتَيَا الشَّجَرَةَ الَّتِي كَانَتْ أَغْصَانُهَا الطَّبِيعِيَّةُ قَدْ قُطِعَتْ وَطَعِمَتْ بِهَا الْأَغْصَانِ الْبَرِّيَّةِ، فَإِذَا هِيَ مُحَمَّلَةٌ بِكُلِّ أَنْوَاعِ الثَّمَارِ.

٣١ وَحَدَّثَ أَنَّ رَبَّ الْبُسْتَانِ ذَاقَ الثَّمَرَ، كُلَّ نَوْعٍ حَسَبَ عَدَدِهِ. وَقَالَ رَبُّ الْبُسْتَانِ: لِهَذِهِ الْفَتْرَةِ الطَّوِيلَةِ غَدَيْتُنَا هَذِهِ الشَّجَرَةَ وَقَدْ ادَّخَرْتُ لِنَفْسِي الْكَثِيرَ مِنَ الثَّمَرِ اسْتِعْدَادًا لِمَوْسِمِ الْفَحْطِ.

But behold, this time it hath brought forth much fruit, and there is none of it which is good. And behold, there are all kinds of bad fruit; and it profiteth me nothing, notwithstanding all our labor; and now it grieveth me that I should lose this tree.

And the Lord of the vineyard said unto the servant: What shall we do unto the tree, that I may preserve again good fruit thereof unto mine own self?

And the servant said unto his master: Behold, because thou didst graft in the branches of the wild olive tree they have nourished the roots, that they are alive and they have not perished; wherefore thou beholdest that they are yet good.

And it came to pass that the Lord of the vineyard said unto his servant: The tree profiteth me nothing, and the roots thereof profit me nothing so long as it shall bring forth evil fruit.

Nevertheless, I know that the roots are good, and for mine own purpose I have preserved them; and because of their much strength they have hitherto brought forth, from the wild branches, good fruit.

But behold, the wild branches have grown and have overrun the roots thereof; and because that the wild branches have overcome the roots thereof it hath brought forth much evil fruit; and because that it hath brought forth so much evil fruit thou beholdest that it beginneth to perish; and it will soon become ripened, that it may be cast into the fire, except we should do something for it to preserve it.

And it came to pass that the Lord of the vineyard said unto his servant: Let us go down into the nethermost parts of the vineyard, and behold if the natural branches have also brought forth evil fruit.

And it came to pass that they went down into the nethermost parts of the vineyard. And it came to pass that they beheld that the fruit of the natural branches had become corrupt also; yea, the first and the second and also the last; and they had all become corrupt.

And the wild fruit of the last had overcome that part of the tree which brought forth good fruit, even that the branch had withered away and died.

And it came to pass that the Lord of the vineyard wept, and said unto the servant: What could I have done more for my vineyard?

٣٢ وَلَكِنْ فِي هَذِهِ الْمَرَّةِ قَدْ أَثْمَرَتِ الشَّجَرَةُ ثَمَرًا كَثِيرًا وَلَا يَوْجَدُ فِيهِ مَا هُوَ جَيِّدٌ. وَإِنَّ هُنَاكَ أَنْوَاعًا كَثِيرَةً مِنَ الثَّمَارِ الرَّدِيئَةِ؛ وَهِيَ لَا تُفِيدُنِي بِشَيْءٍ عَلَى الرَّغْمِ مِنْ كُلِّ تَعِينَا؛ وَيُحْزِنُنِي أَنْ أَفْقِدَ هَذِهِ الشَّجَرَةَ.

٣٣ فَقَالَ رَبُّ الْبُسْتَانِ لِلْخَادِمِ: مَاذَا عَلَيْنَا أَنْ نَفْعَلَ لِلشَّجَرَةِ كَيْ أَحْفَظَ لِنَفْسِي ثَانِيَةً ثَمَرًا جَيِّدَةً؟

٣٤ فَقَالَ الْخَادِمُ لِسَيِّدِهِ: لِأَنَّكَ طَعَّمْتَ أَغْصَانِ شَجَرَةِ الزَّيْتُونِ الْبَرِّيَّةِ، فَقَدْ غَدَّتِ الْجُدُورَ حَتَّى أَتَتْهَا حَيَّةٌ وَلَمْ تَهْلِكْ؛ لِذَلِكَ فَإِنَّكَ تَرَى أَنَّهَا لَا زَالَتْ جَيِّدَةً.

٣٥ وَكَانَ أَنَّ رَبَّ الْبُسْتَانِ قَالَ لِخَادِمِهِ: الشَّجَرَةُ لَا تُفِيدُنِي بِشَيْءٍ، وَجُدُورُهَا لَا تُفِيدُنِي بِشَيْءٍ مَا دَامَتْ تُثْمِرُ ثَمَرًا رَدِيئَةً.

٣٦ وَمَعَ ذَلِكَ فَإِنِّي أَعْلَمُ أَنَّ الْجُدُورَ جَيِّدَةٌ وَلَعَرَضَ فِي نَفْسِي حَفِظْتُهَا؛ وَلِشِدَّةِ قُوَّتِهَا فَإِنَّهَا قَدْ أَثْمَرَتْ ثَمَرًا جَيِّدَةً مِنَ الْأَغْصَانِ الْبَرِّيَّةِ حَتَّى الْآنَ.

٣٧ لَكِنَّ الْأَغْصَانَ الْبَرِّيَّةَ قَدْ نَمَتْ وَطَعَتْ عَلَى جُدُورِهَا؛ وَلَا لَنْ الْأَغْصَانَ الْبَرِّيَّةَ قَدْ طَعَتْ عَلَى جُدُورِهَا فَإِنَّهَا قَدْ أَثْمَرَتْ الْكَثِيرَ مِنَ الثَّمَارِ الرَّدِيئَةِ؛ وَلَا لَنْهَا أَثْمَرَتْ هَذِهِ الْكَثْرَةَ مِنَ الثَّمَارِ الرَّدِيئَةِ فَإِنَّكَ تَرَى أَنَّهَا بَدَأَتْ تَهْلِكُ؛ وَعَنْ قُرْبٍ سَتُصْبِحُ هَرَمَةً حَتَّى أَنَّهَا قَدْ تُظَرِّحُ فِي النَّارِ إِلَّا إِذَا فَعَلْنَا شَيْئًا لِنَحْفَظَهَا.

٣٨ وَكَانَ أَنَّ رَبَّ الْبُسْتَانِ قَالَ لِخَادِمِهِ: دَعْنَا نَنْزِلَ إِلَى أَحْفَظِ بُقْعَةٍ فِي الْبُسْتَانِ وَنَرَى إِذَا كَانَتْ الْأَغْصَانُ الطَّبِيعِيَّةُ قَدْ أَثْمَرَتْ ثَمَرًا رَدِيئَةً كَذَلِكَ.

٣٩ وَحَدَّثَ أَنَّهُمَا نَزَلَا إِلَى أَحْفَظِ بُقْعَةٍ فِي الْبُسْتَانِ، وَحَدَّثَ أَنَّهُمَا أَبْصَرَا أَنَّ ثَمَرَ الْأَغْصَانِ الطَّبِيعِيَّةِ قَدْ فَسَدَ أَيْضًا؛ أَجَلُ، الْأُولَى وَالثَّانِيَّةُ وَالْآخِرَةُ أَيْضًا؛ وَكُلُّهَا قَدْ فَسَدَتْ.

٤٠ وَالْثَمَرُ الْبَرِّيُّ لِلْآخِرَةِ قَدْ طَغَى عَلَى ذَلِكَ الْجَانِبِ مِنَ الشَّجَرَةِ الَّذِي أَثْمَرَ ثَمَرًا جَيِّدًا حَتَّى أَنَّ الْعُصْنَ قَدْ ذَبَلَّ وَمَاتَ.

٤١ وَكَانَ أَنَّ رَبَّ الْبُسْتَانِ بَكَى وَقَالَ لِلْخَادِمِ: مَاذَا كَانَ بِإِمْكَانِي أَنْ أَفْعَلَ أَكْثَرَ مِنْ ذَلِكَ لِأَجْلِ بُسْتَانِي؟

Behold, I knew that all the fruit of the vineyard, save it were these, had become corrupted. And now these which have once brought forth good fruit have also become corrupted; and now all the trees of my vineyard are good for nothing save it be to be hewn down and cast into the fire.

And behold this last, whose branch hath withered away, I did plant in a good spot of ground; yea, even that which was choice unto me above all other parts of the land of my vineyard.

And thou beheldest that I also cut down that which cumbered this spot of ground, that I might plant this tree in the stead thereof.

And thou beheldest that a part thereof brought forth good fruit, and a part thereof brought forth wild fruit; and because I plucked not the branches thereof and cast them into the fire, behold, they have overcome the good branch that it hath withered away.

And now, behold, notwithstanding all the care which we have taken of my vineyard, the trees thereof have become corrupted, that they bring forth no good fruit; and these I had hoped to preserve, to have laid up fruit thereof against the season, unto mine own self. But, behold, they have become like unto the wild olive tree, and they are of no worth but to be hewn down and cast into the fire; and it grieveth me that I should lose them.

But what could I have done more in my vineyard? Have I slackened mine hand, that I have not nourished it? Nay, I have nourished it, and I have digged about it, and I have pruned it, and I have dunged it; and I have stretched forth mine hand almost all the day long, and the end draweth nigh. And it grieveth me that I should hew down all the trees of my vineyard, and cast them into the fire that they should be burned. Who is it that has corrupted my vineyard?

And it came to pass that the servant said unto his master: Is it not the loftiness of thy vineyard—have not the branches thereof overcome the roots which are good? And because the branches have overcome the roots thereof, behold they grew faster than the strength of the roots, taking strength unto themselves. Behold, I say, is not this the cause that the trees of thy vineyard have become corrupted?

٤٢ فَإِنِّي عَرَفْتُ أَنَّ جَمِيعَ ثَمَارِ الْبُسْتَانِ، مَا عَدَا هَذِهِ، قَدْ فَسَدَتْ. وَالْآنَ، هَذِهِ الْأَغْصَانُ الَّتِي أَثْمَرَتْ فِي السَّابِقِ ثَمَارًا جَيِّدَةً فَسَدَتْ أَيْضًا؛ وَالْآنَ جَمِيعُ أَشْجَارِ بُسْتَانِي لَيْسَتْ صَالِحَةً لِشَيْءٍ إِلَّا لِلْقَطْعِ وَتَطْرَحَ فِي النَّارِ.

٤٣ وَهَذِهِ الْأَخِيرَةُ الَّتِي ذَبَلْتُ غُضُنَهَا فَقَدْ زَرَعْتُهَا فِي بُقْعَةٍ جَيِّدَةٍ مِنَ الْأَرْضِ؛ أَجَلٌ، بَلْ فِي بُقْعَةٍ كَانَتْ مُخْتَارَةً لِي، تَفُوقُ الْبِقَاعَ الْأُخْرَى فِي أَرْضِ بُسْتَانِي.

٤٤ وَقَدْ أَبْصَرْتُ أَنَّنِي قَدْ قَطَعْتُ أَيْضًا كُلَّ مَا كَانَ يَفْرِشُ هَذِهِ الْبُقْعَةَ مِنَ الْأَرْضِ كَيْ أُرَعَ مَكَانَهُ هَذِهِ الشَّجَرَةَ.

٤٥ وَقَدْ أَبْصَرْتُ أَنَّ جُزْءًا مِنْهَا حَمَلَ ثَمَارًا جَيِّدَةً، وَأَنَّ جُزْءًا مِنْهَا حَمَلَ ثَمَارًا بَرِّيَّةً؛ وَلَئِنِّي لَمْ أَنْزِعْ تِلْكَ الْأَغْصَانَ وَأَطْرَحَهَا فِي النَّارِ فَإِنَّهَا قَدْ طَعَتْ عَلَى الْغُضَنِ الْجَيِّدِ قَدْبَلْ.

٤٦ وَالْآنَ رَغِمَ كُلُّ الرَّعَايَةِ الَّتِي قَدَّمْنَا لِبُسْتَانِي فَإِنَّ أَشْجَارَهُ قَدْ فَسَدَتْ فَصَارَتْ لَا تُثْمِرُ ثَمَرًا جَيِّدًا؛ وَكُنْتُ أَمَلُّ أَنْ أَحْفَظَ هَذِهِ لِأَدْخِرَ مِنْهَا لِنَفْسِي اسْتِعْدَادًا لِمَوْسِمِ الْقَحْطِ. لَكِنَّهَا قَدْ أَضَبَحَتْ مِثْلَ شَجَرَةِ الزَّيْتُونِ الْبَرِّيَّةِ وَلَا تَنْفَعُ بِشَيْءٍ إِلَّا لِلْقَطْعِ وَالطَّرْحِ فِي النَّارِ؛ وَيُحْزِنُنِي أَنْ أَفْقِدَهَا.

٤٧ لَكِنْ مَاذَا كَانَ يُمْكِنُ أَنْ أَفْعَلَ أَكْثَرَ مِنْ ذَلِكَ لِبُسْتَانِي؟ هَلْ أَرَحَيْتُ يَدِي فَلَمْ أَعْدِهِ؟ لَا، لَقَدْ عَدَيْتُهُ وَقَدْ حَفَرْتُ مِنْ حَوْلِهِ وَقَلَّمْتُهُ وَسَمَدْتُهُ؛ وَمَدَدْتُ يَدِي طَوَالَ الْيَوْمِ تَقْرِيْبًا وَنَهَائِيَةً تَفْتَرِبُ. وَيُحْزِنُنِي أَنْ أَقْطَعَ كُلَّ أَشْجَارِ بُسْتَانِي وَأَنْ أَطْرَحَهَا فِي النَّارِ كَيْ تَحْتَرِقَ. مِنَ الَّذِي أَفْسَدَ بُسْتَانِي؟

٤٨ وَكَانَ أَنَّ الْخَادِمَ قَالَ لِسَيِّدِهِ: أَلَيْسَ ذَلِكَ بِسَبَبِ الشَّمَاخِ الْمَفْرِطِ فِي بُسْتَانِكَ—أَلَمْ تَطْعُ أَغْصَانَهُ عَلَى الْجُذُورِ الْجَيِّدَةِ؟ وَلَا يُؤْتِي الْأَغْصَانُ قَدْ طَعَتْ عَلَى الْجُذُورِ فَإِنَّهَا نَمَتْ أَسْرَعَ مِنْ قُوَّةِ الْجُذُورِ وَاسْتَأْتَرَتْ بِالْقُوَّةِ. فَإِنِّي أَقُولُ، أَلَيْسَ هَذَا هُوَ السَّبَبُ فِي أَنَّ أَشْجَارَ بُسْتَانِكَ قَدْ فَسَدَتْ؟

And it came to pass that the Lord of the vineyard said unto the servant: Let us go to and hew down the trees of the vineyard and cast them into the fire, that they shall not cumber the ground of my vineyard, for I have done all. What could I have done more for my vineyard?

But, behold, the servant said unto the Lord of the vineyard: Spare it a little longer.

And the Lord said: Yea, I will spare it a little longer, for it grieveth me that I should lose the trees of my vineyard.

Wherefore, let us take of the branches of these which I have planted in the nethermost parts of my vineyard, and let us graft them into the tree from whence they came; and let us pluck from the tree those branches whose fruit is most bitter, and graft in the natural branches of the tree in the stead thereof.

And this will I do that the tree may not perish, that, perhaps, I may preserve unto myself the roots thereof for mine own purpose.

And, behold, the roots of the natural branches of the tree which I planted whithersoever I would are yet alive; wherefore, that I may preserve them also for mine own purpose, I will take of the branches of this tree, and I will graft them in unto them. Yea, I will graft in unto them the branches of their mother tree, that I may preserve the roots also unto mine own self, that when they shall be sufficiently strong perhaps they may bring forth good fruit unto me, and I may yet have glory in the fruit of my vineyard.

And it came to pass that they took from the natural tree which had become wild, and grafted in unto the natural trees, which also had become wild.

And they also took of the natural trees which had become wild, and grafted into their mother tree.

And the Lord of the vineyard said unto the servant: Pluck not the wild branches from the trees, save it be those which are most bitter; and in them ye shall graft according to that which I have said.

And we will nourish again the trees of the vineyard, and we will trim up the branches thereof; and we will pluck from the trees those branches which are ripened, that must perish, and cast them into the fire.

٤٩ وَكَانَ أَنَّ رَبَّ الْبُسْتَانِ قَالَ لِلْخَادِمِ: فَلْنَذْهَبْ وَنَقْطَعْ أَشْجَارَ الْبُسْتَانِ وَنَنْظُرْهَا فِي النَّارِ كَيْ لَا تَفْرِشَ أَرْضَ بُسْتَانِي، لِأَنِّي قَدْ فَعَلْتُ كُلَّ شَيْءٍ. مَاذَا كَانَ بِإِمْكَانِي أَنْ أَفْعَلَ أَكْثَرَ مِنْ ذَلِكَ لِبُسْتَانِي؟

٥٠ لِكِنَّ الْخَادِمَ قَالَ لِرَبِّ الْبُسْتَانِ: أَبْقِ عَلَيْهِ لِمُدَّةٍ أَطْوَلَ قَلِيلًا.

٥١ فَقَالَ الرَّبُّ: أَجَلٌ، سَأُبْقِي عَلَيْهِ لِمُدَّةٍ أَطْوَلَ قَلِيلًا لِأَنَّهُ يُخِزْنِي أَنْ أَفْقِدَ أَشْجَارَ بُسْتَانِي.

٥٢ لِذَلِكَ لِنَأْخُذْ مِنَ الْأَغْصَانِ الَّتِي زَرَعْتَهَا فِي أَحْفَظِ بُقْعَةٍ مِنْ بُسْتَانِي وَلِنُطْعِمَهَا فِي الشَّجَرَةِ الَّتِي أَتَتْ مِنْهَا؛ وَلِنَنْزِعَ مِنَ الشَّجَرَةِ تِلْكَ الْأَغْصَانِ الَّتِي ثَمَرُهَا هُوَ الْأَكْثَرُ مَرَارَةً وَلِنُطْعِمَ مَكَانَهَا الْأَغْصَانَ الطَّبِيعِيَّةَ لِلشَّجَرَةِ.

٥٣ وَأَفْعَلْ هَذَا كَيْلَا تَهْلِكَ الشَّجَرَةُ وَرُبَّمَا قَدْ أَحْفَظْتُ لِنَفْسِي جُذُورَهَا لِعَرَضٍ فِي نَفْسِي.

٥٤ فَإِنَّ جُذُورَ الْأَغْصَانِ الطَّبِيعِيَّةِ لِلشَّجَرَةِ الَّتِي زَرَعْتَهَا حَيْثُمَا أَرَدْتُ لَا زَالَتْ حَيَّةٌ؛ لِذَا، وَكَيْ أَحْفَظَهَا أَيْضًا لِعَرَضٍ فِي نَفْسِي، فَإِنِّي سَأَخُذُ مِنْ أَغْصَانِ هَذِهِ الشَّجَرَةِ وَسَأُطْعِمُهَا فِيهَا. أَجَلٌ، سَأُطْعِمُ فِيهَا أَغْصَانَ شَجَرَتِهَا الْأُمِّ كَيْ أَحْفَظَ الْجُذُورَ أَيْضًا لِنَفْسِي، فَإِنَّهَا عِنْدَمَا تَقْوَى بِمَا يَكْفِي فَلَرُبَّمَا تُثْمِرُ ثَمَارًا طَيِّبَةً لِي فَيَتَأَخَّرُ لِي أَنْ أُنْمَجِدَ بِثَمَرِ بُسْتَانِي.

٥٥ وَكَانَ أَنَّهُمَا أَخَذَا مِنْ أَغْصَانِ الشَّجَرَةِ الطَّبِيعِيَّةِ الَّتِي أَصْبَحَتْ بَرِيَّةً وَطَعَمَافَا فِي الْأَشْجَارِ الطَّبِيعِيَّةِ وَالَّتِي أَصْبَحَتْ بَرِيَّةً أَيْضًا.

٥٦ وَأَخَذَا أَيْضًا مِنْ أَغْصَانِ الْأَشْجَارِ الطَّبِيعِيَّةِ الَّتِي أَصْبَحَتْ بَرِيَّةً وَطَعَمَافَا فِي شَجَرَتِهَا الْأُمِّ.

٥٧ وَقَالَ رَبُّ الْبُسْتَانِ لِلْخَادِمِ: لَا تَنْزِعِ الْأَغْصَانَ الْبَرِيَّةَ مِنَ الْأَشْجَارِ إِلَّا الْأَكْثَرَ مَرَارَةً مِنْ بَيْنِهَا، وَبِهَا تُطْعَمُ حَسَبًا قُلْتُ.

٥٨ وَنُعْذِي ثَانِيَةَ أَشْجَارِ الْبُسْتَانِ، وَنَهْدُبُ أَغْصَانَهَا؛ وَنَنْزِعُ مِنَ الْأَشْجَارِ تِلْكَ الْأَغْصَانَ الَّتِي أَصْبَحَتْ هَرِمَةً وَلَا بُدَّ أَنْ تَهْلِكَ، وَنَنْظُرْهَا فِي النَّارِ.

And this I do that, perhaps, the roots thereof may take strength because of their goodness; and because of the change of the branches, that the good may overcome the evil.

And because that I have preserved the natural branches and the roots thereof, and that I have grafted in the natural branches again into their mother tree, and have preserved the roots of their mother tree, that, perhaps, the trees of my vineyard may bring forth again good fruit; and that I may have joy again in the fruit of my vineyard, and, perhaps, that I may rejoice exceedingly that I have preserved the roots and the branches of the first fruit—

Wherefore, go to, and call servants, that we may labor diligently with our might in the vineyard, that we may prepare the way, that I may bring forth again the natural fruit, which natural fruit is good and the most precious above all other fruit.

Wherefore, let us go to and labor with our might this last time, for behold the end draweth nigh, and this is for the last time that I shall prune my vineyard.

Graft in the branches; begin at the last that they may be first, and that the first may be last, and dig about the trees, both old and young, the first and the last; and the last and the first, that all may be nourished once again for the last time.

Wherefore, dig about them, and prune them, and dung them once more, for the last time, for the end draweth nigh. And if it be so that these last grafts shall grow, and bring forth the natural fruit, then shall ye prepare the way for them, that they may grow.

And as they begin to grow ye shall clear away the branches which bring forth bitter fruit, according to the strength of the good and the size thereof; and ye shall not clear away the bad thereof all at once, lest the roots thereof should be too strong for the graft, and the graft thereof shall perish, and I lose the trees of my vineyard.

٥٩ وَأَفْعَلُ ذَلِكَ لَعَلَّ جُذُورَهَا تَسْتَمِدُّ قُوَّةً بِسَبَبِ جَوْدَتِهَا؛ وَبِسَبَبِ اسْتِبْدَالِ الْأَغْصَانِ، وَلَكِنِّي يَطْعَى الْجَيِّدُ عَلَى الرَّدِيِّ.

٦٠ وَلَاأَنْتِي حَفِظْتُ الْأَغْصَانَ الطَّبِيعِيَّةَ وَالْجُذُورَ، وَطَعَّمْتُ الْأَغْصَانَ الطَّبِيعِيَّةَ ثَانِيَةً فِي شَجَرَتِهَا الْأُمِّ، وَحَفِظْتُ جُذُورَ شَجَرَتِهَا الْأُمِّ، كَيْ تَثْمُرَ أَشْجَارُ بُسْتَانِي ثَمَارًا جَيِّدَةً ثَانِيَةً؛ وَكَيْ أَبْتَهَجَ ثَانِيَةً بِثَمَارِ بُسْتَانِي، وَأَفْرَحَ فَرَحًا شَدِيدًا لِأَنِّي حَفِظْتُ جُذُورَ الثَّمَرَةِ الْأُولَى وَأَغْصَانَهَا—

٦١ لِذَلِكَ أَذْهَبُ وَأَدْعُ خُدَامًا كَيْ نَعْمَلَ بِاجْتِهَادٍ بِقُوَّتِنَا فِي الْبُسْتَانِ، كَيْ نَعِدَّ السَّبِيلَ لِأَحْضَلِ ثَانِيَةً عَلَى الثَّمَرَةِ الطَّبِيعِيَّةِ الَّتِي هِيَ جَيِّدَةٌ وَأَثْمَنُ مِنْ كُلِّ ثَمَرَةٍ أُخْرَى.

٦٢ لِذَلِكَ فَلِنَذْهَبْ وَلِنَعْمَلَ بِقُوَّتِنَا هَذِهِ الْمَرَّةَ الْأَخِيرَةَ، فَإِنَّ النَّهَايَةَ تَقْتَرِبُ، وَهَذِهِ هِيَ الْمَرَّةُ الْأَخِيرَةُ الَّتِي أَقْلَمُ فِيهَا بُسْتَانِي.

٦٣ طَعِّمِ الْأَغْصَانَ؛ اِبْدَأْ بِالْأَخِيرَةِ كَيْ تَكُونَ الْأُولَى، وَتَكُونَ الْأُولَى أَخِيرَةً، وَاحْفَظْ حَوْلَ الْأَشْجَارِ الْقَدِيمَةِ وَالْحَدِيثَةِ، الْأُولَى وَالْأَخِيرَةَ، وَالْأَخِيرَةَ وَالْأُولَى، كَيْ تَتَغَدَّى جَمِيعُهَا ثَانِيَةً لِلْمَرَّةِ الْأَخِيرَةِ.

٦٤ لِذَلِكَ، احْفَظْ حَوْلَهَا وَقْلَمْهَا وَسَمِّدْهَا ثَانِيَةً لِلْمَرَّةِ الْأَخِيرَةِ لِأَنَّ النَّهَايَةَ تَقْتَرِبُ. وَإِذَا نَمَتْ هَذِهِ الْغُرْسَاتُ الْأَخِيرَةَ، وَأَثْمَرَتْ ثَمَرًا طَبِيعِيًّا، فَعَلَيْكَ أَنْ تَمَهِّدَ الطَّرِيقَ لَهَا كَيْ تَنْمُوَ.

٦٥ وَعِنْدَمَا تَبْدَأُ الْأَغْصَانَ بِالنُّمُوِّ فَإِنَّكَ سَتَزِيلُ الْأَغْصَانَ الَّتِي تَثْمُرُ ثَمَرًا مَرًّا وَفَقًا لِقُوَّةِ الْجَيِّدِ وَحَجْمِهِ؛ لَا تَزَلْ مَا هُوَ رَدِيءٌ دَفْعَةً وَاحِدَةً لِيَلَّا تَكُونَ قُوَّةُ الْجُذُورِ زَائِدَةً عَنِ الْمِقْدَارِ الَّذِي يُنَاسِبُ الْأَغْصَانَ الْمَطْعَمَةَ، فَتَهْلِكُ الْأَغْصَانُ الْمَطْعَمَةَ، وَأَفْقِدُ أَشْجَارَ بُسْتَانِي.

For it grieveth me that I should lose the trees of my vineyard; wherefore ye shall clear away the bad according as the good shall grow, that the root and the top may be equal in strength, until the good shall overcome the bad, and the bad be hewn down and cast into the fire, that they cumber not the ground of my vineyard; and thus will I sweep away the bad out of my vineyard.

And the branches of the natural tree will I graft in again into the natural tree;

And the branches of the natural tree will I graft into the natural branches of the tree; and thus will I bring them together again, that they shall bring forth the natural fruit, and they shall be one.

And the bad shall be cast away, yea, even out of all the land of my vineyard; for behold, only this once will I prune my vineyard.

And it came to pass that the Lord of the vineyard sent his servant; and the servant went and did as the Lord had commanded him, and brought other servants; and they were few.

And the Lord of the vineyard said unto them: Go to, and labor in the vineyard, with your might. For behold, this is the last time that I shall nourish my vineyard; for the end is nigh at hand, and the season speedily cometh; and if ye labor with your might with me ye shall have joy in the fruit which I shall lay up unto myself against the time which will soon come.

And it came to pass that the servants did go and labor with their might; and the Lord of the vineyard labored also with them; and they did obey the commandments of the Lord of the vineyard in all things.

And there began to be the natural fruit again in the vineyard; and the natural branches began to grow and thrive exceedingly; and the wild branches began to be plucked off and to be cast away; and they did keep the root and the top thereof equal, according to the strength thereof.

٦٦ لِأَنَّهُ يُحْزِنُنِي أَنْ أَفْقِدَ أَشْجَارَ بُسْتَانِي؛ لِذَلِكَ سَتَزِيلُ الرَّدِيَّةَ تَبَعًا لِنُتْمُو الْجَيِّدِ، كَيْ يَتَسَاوَى الْجَذْرُ وَالْأَعْلَى فِي الْقُوَّةِ، إِلَى أَنْ يَطْفَى الْجَيِّدُ عَلَى الرَّدِيَّةِ، وَيُقَطَّعَ الرَّدِيَّةُ وَيُطْرَحَ فِي النَّارِ، كَيْ لَا يَفْرِشَ أَرْضَ بُسْتَانِي، وَيَذَلِّكَ أَمْسَحُ الرَّدِيَّةَ مِنْ بُسْتَانِي.

٦٧ وَأَطْعَمُ أَغْصَانِ الشَّجَرَةِ الطَّبِيعِيَّةِ ثَانِيَةً فِي الشَّجَرَةِ الطَّبِيعِيَّةِ؛

٦٨ وَأَغْصَانُ الشَّجَرَةِ الطَّبِيعِيَّةِ أَطْعَمَهَا فِي الْأَغْصَانِ الطَّبِيعِيَّةِ لِلشَّجَرَةِ؛ وَهَكَذَا أَجْمَعُهَا مَعًا ثَانِيَةً كَيْ تُثْمَرَ ثَمَارًا طَّبِيعِيَّةً، وَتَسْتَكُونُ وَاحِدَةً.

٦٩ وَيُطْرَحُ الرَّدِيَّةُ، أَجَلٌ، يُطْرَحُ خَارِجَ أَرْضِ بُسْتَانِي بِأَكْمَلِهَا؛ فَإِنِّي سَأَقْلَمُ بُسْتَانِي هَذِهِ الْمَرَّةَ فَقَطْ.

٧٠ وَكَانَ أَنَّ رَبَّ البُسْتَانِ أَرْسَلَ خَادِمَهُ؛ وَذَهَبَ الخَادِمُ وَفَعَلَ مَا أَمَرَهُ بِهِ الرَّبُّ، وَأَحْضَرَ خَدَمًا آخَرِينَ؛ وَكَانُوا قَلَّةً.

٧١ وَقَالَ رَبُّ البُسْتَانِ لَهُمْ: إِذْهَبُوا وَاعْمَلُوا فِي البُسْتَانِ بِقُوَّتِكُمْ. فَإِنَّ هَذِهِ هِيَ الْمَرَّةُ الْأَخِيرَةَ الَّتِي أَغْذِي فِيهَا بُسْتَانِي؛ فَإِنَّ النِّهَايَةَ قَرِيبَةٌ، وَالْمَوْسِمُ يَجِلُّ سَرِيعًا؛ وَإِذَا عَمِلْتُمْ بِقُوَّتِكُمْ مَعِي يَكُونُ لَكُمْ نَهْجَةً بِالثَّمَرِ الَّذِي سَادَّخَرَهُ لِنَفْسِي اسْتِعْدَادًا لِمَوْسِمِ الْقَحْطِ الَّذِي سَيَجِلُّ قَرِيبًا.

٧٢ وَحَدَّثَ أَنَّ الخَدَمَ ذَهَبُوا وَعَمِلُوا بِقُوَّتِهِمْ؛ وَعَمِلَ رَبُّ البُسْتَانِ مَعَهُمْ أَيْضًا؛ وَأَطَاعُوا أَوْامِرَ رَبِّ البُسْتَانِ فِي كُلِّ شَيْءٍ.

٧٣ وَبَدَأَتْ الثَّمَارُ الطَّبِيعِيَّةُ تُثْمَرُ ثَانِيَةً فِي البُسْتَانِ؛ وَبَدَأَتْ الْأَغْصَانُ الطَّبِيعِيَّةُ تَنْمُو وَتَرْزُدُهَا جِدًّا؛ وَبَدَأَ قَطَعَ الْأَغْصَانِ الْبَرِّيَّةِ وَطَرَحَهَا بَعِيدًا؛ وَأَبْقُوا عَلَى الْجَذْرِ وَالْأَعْلَى مُتَسَاوِينَ طَبَقًا لِقُوَّتِهَا.

And thus they labored, with all diligence, according to the commandments of the Lord of the vineyard, even until the bad had been cast away out of the vineyard, and the Lord had preserved unto himself that the trees had become again the natural fruit; and they became like unto one body; and the fruits were equal; and the Lord of the vineyard had preserved unto himself the natural fruit, which was most precious unto him from the beginning.

And it came to pass that when the Lord of the vineyard saw that his fruit was good, and that his vineyard was no more corrupt, he called up his servants, and said unto them: Behold, for this last time have we nourished my vineyard; and thou beholdest that I have done according to my will; and I have preserved the natural fruit, that it is good, even like as it was in the beginning. And blessed art thou; for because ye have been diligent in laboring with me in my vineyard, and have kept my commandments, and have brought unto me again the natural fruit, that my vineyard is no more corrupted, and the bad is cast away, behold ye shall have joy with me because of the fruit of my vineyard.

For behold, for a long time will I lay up of the fruit of my vineyard unto mine own self against the season, which speedily cometh; and for the last time have I nourished my vineyard, and pruned it, and dug about it, and dunged it; wherefore I will lay up unto mine own self of the fruit, for a long time, according to that which I have spoken.

And when the time cometh that evil fruit shall again come into my vineyard, then will I cause the good and the bad to be gathered; and the good will I preserve unto myself, and the bad will I cast away into its own place. And then cometh the season and the end; and my vineyard will I cause to be burned with fire.

٧٤ وَهَكَذَا عَمِلُوا، بِكُلِّ اجْتِهَادٍ، وَذَلِكَ وَفَقًا لِأَمْرِ رَبِّ الْبُسْتَانِ، إِلَى أَنْ طَرِحَ الرَّدِيءُ خَارِجَ الْبُسْتَانِ، وَاحْتَفَظَ الرَّبُّ لِنَفْسِهِ بِالْأَشْجَارِ الَّتِي أَصْبَحَتْ ذَاتَ ثَمَرٍ طَبِيعِيٍّ؛ وَصَارَتْ مِثْلَ جَسَدٍ وَاحِدٍ؛ وَكَانَتْ الثَّمَارُ مُتَمَاثِلَةً؛ وَحَفِظَ رَبُّ الْبُسْتَانِ لِنَفْسِهِ الثَّمَرَ الطَّبِيعِيَّ الَّذِي كَانَ الْأَثْمَرُ لَهُ مِنْذُ الْبَدْءِ.

٧٥ وَعِنْدَمَا رَأَى رَبُّ الْبُسْتَانِ أَنَّ ثَمَارَهُ كَانَتْ جَيِّدَةً، وَأَنَّ بُسْتَانَهُ لَمْ يَعْذُ فَاسِدًا، دَعَا خَدَمَهُ وَقَالَ لَهُمْ: إِنَّا لِهَذِهِ الْمَرَّةِ الْأَخِيرَةِ غَدَّيْنَا بُسْتَانِي، وَأَنْتُمْ رَأَيْتُمْ أَنَّنِي فَعَلْتُ وَفَقًا لِإِرَادَتِي؛ وَأَنْنِي حَفِظْتُ الثَّمَرَ الطَّبِيعِيَّ، وَأَنَّهُ جَيِّدٌ تَمَامًا كَمَا كَانَ فِي الْبَدْءِ. وَمُبَارَكُونَ أَنْتُمْ؛ فَلِأَنَّكُمْ كُنْتُمْ مُجْتَهِدِينَ فِي الْعَمَلِ مَعِي بِبُسْتَانِي وَحَفِظْتُمْ وَصَايَايَ وَجَلَبْتُمْ لِي ثَانِيَةَ الثَّمَرَ الطَّبِيعِيَّ فَإِنَّ الْبُسْتَانَ لَيْسَ فَاسِدًا بَعْدَ الْآنَ، وَالرَّدِيءُ طَرِحَ بَعِيدًا، فَإِنَّهُ سَيَكُونُ لَكُمْ بِهِجَةً مَعِي بِسَبَبِ ثَمَرِ بُسْتَانِي.

٧٦ فَإِنِّي لِفَثْرَةِ طَوِيلَةٍ سَادَّجَرُ مِنَ الثَّمَرِ لِنَفْسِي اسْتِعْدَادًا لِمَوْسِمِ الْقَحْطِ الَّذِي سَيَأْتِي سَرِيعًا؛ وَلِلْمَرَّةِ الْأَخِيرَةِ غَدَّيْتُ بُسْتَانِي وَقَلَّمْتُهُ وَحَفَرْتُ حَوْلَهُ وَسَمَّمْتُهُ؛ وَلِذَلِكَ فَإِنِّي سَادَّجَرُ لِنَفْسِي مِنَ الثَّمَرِ لِفَثْرَةِ طَوِيلَةٍ حَسَبَمَا قُلْتُ.

٧٧ وَعِنْدَمَا يَأْتِي الْوَقْتُ الَّذِي يَعُودُ فِيهِ الثَّمَرُ الرَّدِيءُ إِلَى بُسْتَانِي فَإِنِّي عِنْدَهَا سَأَجْعَلُ الْجَيِّدَ وَالرَّدِيءَ يُجْمَعَانِ؛ وَسَأَحْفَظُ الْجَيِّدَ لِنَفْسِي وَالرَّدِيءَ سَأَطْرَحُهُ بَعِيدًا فِي مَكَانِهِ الْخَاصِّ. وَعِنْدَئِذٍ يَأْتِي الْمَوْسِمُ وَالنَّهَائِيَّةُ؛ وَسَأَجْعَلُ بُسْتَانِي يَحْتَرِقُ بِالنَّارِ.

Jacob 6

And now, behold, my brethren, as I said unto you that I would prophesy, behold, this is my prophecy—that the things which this prophet Zenos spake, concerning the house of Israel, in the which he likened them unto a tame olive tree, must surely come to pass.

And the day that he shall set his hand again the second time to recover his people, is the day, yea, even the last time, that the servants of the Lord shall go forth in his power, to nourish and prune his vineyard; and after that the end soon cometh.

And how blessed are they who have labored diligently in his vineyard; and how cursed are they who shall be cast out into their own place! And the world shall be burned with fire.

And how merciful is our God unto us, for he remembereth the house of Israel, both roots and branches; and he stretches forth his hands unto them all the day long; and they are a stiffnecked and a gainsaying people; but as many as will not harden their hearts shall be saved in the kingdom of God.

Wherefore, my beloved brethren, I beseech of you in words of soberness that ye would repent, and come with full purpose of heart, and cleave unto God as he cleaveth unto you. And while his arm of mercy is extended towards you in the light of the day, harden not your hearts.

Yea, today, if ye will hear his voice, harden not your hearts; for why will ye die?

For behold, after ye have been nourished by the good word of God all the day long, will ye bring forth evil fruit, that ye must be hewn down and cast into the fire?

Behold, will ye reject these words? Will ye reject the words of the prophets; and will ye reject all the words which have been spoken concerning Christ, after so many have spoken concerning him; and deny the good word of Christ, and the power of God, and the gift of the Holy Ghost, and quench the Holy Spirit, and make a mock of the great plan of redemption, which hath been laid for you?

يعقوب ٦

١ وَالْآنَ يَا إِخْوَتِي فَكَمَا قُلْتُ لَكُمْ بِأَنِّي سَأَتَنبَأُ قَائِلٌ هَذِهِ هِيَ نُبُوءَتِي—
بِأَنَّ الْأُمُورَ الَّتِي تَكَلَّمْتُ بِهَا هَذَا النَّبِيُّ زِينُوسُ عَنِ بَيْتِ إِسْرَائِيلَ،
عِنْدَمَا شَبَّهَهُمْ بِشَجَرَةِ زَيْتُونٍ طَيِّبَةٍ، لَا بُدَّ أَنْ تَتَحَقَّقَ.

٢ وَالْيَوْمَ الَّذِي يَصْعُ فِيهِ يَدَهُ لِلْمَرَّةِ الثَّانِيَةِ لِيَسْتَعِيدَ شَعْبَهُ هُوَ الْيَوْمَ،
أَجَلٌ، الْمَرَّةَ الْأَخِيرَةَ الَّتِي يَذْهَبُ فِيهَا خُدَامُ الرَّبِّ بِقُوَّتِهِ لِيُعَدُّوا
بُسْتَانَهُ وَيَقْلِمُوهُ؛ وَبَعْدَ ذَلِكَ سَتَأْتِي النَّهَائِيَةُ قَرِيبًا.

٣ وَطُوبَى لِلَّذِينَ عَمِلُوا بِاجْتِهَادٍ فِي بُسْتَانِهِ؛ وَمَلْعُونُونَ الَّذِينَ
يُطْرَحُونَ خَارِجًا إِلَى مَكَانِهِمُ الْخَاصِّ! وَسَيُخْتَرِقُ الْعَالَمُ بِالنَّارِ.

٤ مَا أَرْحَمَ إِلَهَنَا بِنَا، لِأَنَّهُ يَذْكُرُ بَيْتَ إِسْرَائِيلَ، جُذُورًا وَأَغْصَانًا؛ وَيَمُدُّ
يَدَيْهِ إِلَيْهِمْ طَوَالَ الْيَوْمِ؛ وَهُمْ شَعْبٌ عَنِيدٌ وَجَحُودٌ؛ وَلَكِنَّ كُلَّ
الَّذِينَ لَا يَفْسُونَ قُلُوبَهُمْ سَيُخْلَصُونَ فِي مَلَكُوتِ اللَّهِ.

٥ لِذَلِكَ، يَا إِخْوَتِي الْأَجْبَاءَ، فَإِنِّي أَنَاشِدُكُمْ بِكَلَامِ الْعَقْلِ أَنْ تَتُوبُوا
وَأَنْ تَأْتُوا بِكُلِّ عَزِيمَةِ الْقَلْبِ، وَأَنْ تَتَشَبَّهُوا بِاللَّهِ كَمَا يَتَشَبَّهُتُ هُوَ
بِكُمْ. وَطَالَمَا ذِرَاعُ رَحْمَتِهِ مَمْدُودَةٌ نَحْوَكُمْ فِي صَوِّ النَّهَارِ، فَلَا
تَقْسُوا قُلُوبَكُمْ.

٦ أَجَلٌ، الْيَوْمَ، إِذَا أَرَدْتُمْ أَنْ تَسْمَعُوا صَوْتَهُ، فَلَا تَقْسُوا قُلُوبَكُمْ؛ إِذْ
لِمَاذَا تَرْغَبُونَ أَنْ تَمُوتُوا؟

٧ فَبَعْدَ أَنْ تَعْدَيْتُمْ طَوَالَ الْيَوْمِ بِكَلِمَةِ اللَّهِ الصَّالِحَةِ، أَتُثْمِرُونَ ثَمَارًا
رَدِيئَةً فَيَتَحْتَمُّ قَطْعُكُمْ وَطَرْحُكُمْ فِي النَّارِ؟

٨ أَتَرْفُضُونَ هَذَا الْكَلَامَ؟ أَتَرْفُضُونَ كَلَامَ الْأَنْبِيَاءِ؛ أَتَرْفُضُونَ كُلَّ
الْكَلَامِ الَّذِي قِيلَ لَكُمْ عَنِ الْمَسِيحِ بَعْدَ أَنْ تَكَلَّمْتُ الْكَثِيرُونَ عَنْهُ،
وَتُنْكِرُونَ كَلِمَةَ الْمَسِيحِ الصَّالِحَةَ وَقُوَّةَ اللَّهِ وَهَبَةَ الرُّوحِ الْقُدُّوسِ،
وَتُخَدِمُوا الرُّوحَ الْقُدُّوسَ، وَتَسْخَرُوا مِنْ خِطَّةِ الْفِدَاءِ الْعَظِيمَةِ الَّتِي
وُضِعَتْ لِأَجْلِكُمْ؟

Know ye not that if ye will do these things, that the power of the redemption and the resurrection, which is in Christ, will bring you to stand with shame and awful guilt before the bar of God?

And according to the power of justice, for justice cannot be denied, ye must go away into that lake of fire and brimstone, whose flames are unquenchable, and whose smoke ascendeth up forever and ever, which lake of fire and brimstone is endless torment.

O then, my beloved brethren, repent ye, and enter in at the strait gate, and continue in the way which is narrow, until ye shall obtain eternal life.

O be wise; what can I say more?

Finally, I bid you farewell, until I shall meet you before the pleasing bar of God, which bar striketh the wicked with awful dread and fear. Amen.

٩ أَسْنْتُمْ تَعْلَمُونَ أَنَّكُمْ إِذَا فَعَلْتُمْ هَذِهِ الْأُمُورَ فَإِنَّ قُوَّةَ الْفِدَاءِ وَالْقِيَامَةِ الَّتِي فِي الْمَسِيحِ سَتَجْعَلُكُمْ تَقْفُونَ فِي خِزْيٍ وَذَنْبٍ عَظِيمٍ أَمَامَ كُرْسِيِّ اللَّهِ؟

١٠ وَحَسَبَ قُوَّةَ الْعَدْلِ، إِذْ لَا يُمَكِّنُ إِنْكَارُ الْعَدْلِ، يَتَحَتَّمُ عَلَيْكُمْ أَنْ تَذْهَبُوا إِلَى بُحَيْرَةِ النَّارِ وَالْكَبْرِيتِ الَّتِي لَا يَخْمَدُ لَهَيْبِهَا، وَيَتَصَاعَدُ دُخَانُهَا إِلَى أَبَدِ الْأَبَدِينَ، وَبُحَيْرَةُ النَّارِ وَالْكَبْرِيتِ هِيَ عَذَابٌ لَا يَنْتَهِي.

١١ إِذَا يَا إِخْوَتِي الْأَحْبَاءَ، تَوَبُوا، وَادْخُلُوا مِنَ الْبَابِ الضَّيِّقِ، وَاسْتَمِرُّوا فِي الطَّرِيقِ الضَّيِّقِ حَتَّى تَنَالُوا الْحَيَاةَ الْأَبَدِيَّةَ.

١٢ كُونُوا حُكَمَاءَ؛ مَاذَا يُمَكِّنُنِي أَنْ أَقُولَ بَعْدُ؟

١٣ وَأَخِيرًا، أَوْدَعَكُمْ إِلَى أَنْ أَلْقَاكُمْ أَمَامَ كُرْسِيِّ اللَّهِ الْبَهِيِّ، وَهُوَ الْكُرْسِيُّ الَّذِي يُصِيبُ الْأَشْرَارَ بِالرَّغْدَةِ وَالْحَوْفِ الشَّدِيدَيْنِ. آمِينَ.

Jacob 7

يعقوب ٧

And now it came to pass after some years had passed away, there came a man among the people of Nephi, whose name was Sherem.

And it came to pass that he began to preach among the people, and to declare unto them that there should be no Christ. And he preached many things which were flattering unto the people; and this he did that he might overthrow the doctrine of Christ.

And he labored diligently that he might lead away the hearts of the people, insomuch that he did lead away many hearts; and he knowing that I, Jacob, had faith in Christ who should come, he sought much opportunity that he might come unto me.

And he was learned, that he had a perfect knowledge of the language of the people; wherefore, he could use much flattery, and much power of speech, according to the power of the devil.

And he had hope to shake me from the faith, notwithstanding the many revelations and the many things which I had seen concerning these things; for I truly had seen angels, and they had ministered unto me. And also, I had heard the voice of the Lord speaking unto me in very word, from time to time; wherefore, I could not be shaken.

And it came to pass that he came unto me, and on this wise did he speak unto me, saying: Brother Jacob, I have sought much opportunity that I might speak unto you; for I have heard and also know that thou goest about much, preaching that which ye call the gospel, or the doctrine of Christ.

And ye have led away much of this people that they pervert the right way of God, and keep not the law of Moses which is the right way; and convert the law of Moses into the worship of a being which ye say shall come many hundred years hence. And now behold, I, Sherem, declare unto you that this is blasphemy; for no man knoweth of such things; for he cannot tell of things to come. And after this manner did Sherem contend against me.

But behold, the Lord God poured in his Spirit into my soul, insomuch that I did confound him in all his words.

١ وَبَعْدَ أَنْ مَرَّتْ بَضْعَةُ أَغْوَامِ، جَاءَ رَجُلٌ إِلَى شَعْبِ نَافِي، وَكَانَ اسْمُهُ شِيرِيمَ.

٢ وَحَدَّثَ أَنَّهُ بَدَأَ يُعَلِّمُ بَيْنَ أَبْنَاءِ الشَّعْبِ وَيُعَلِّمُهُمْ أَنَّهُ لَنْ يَكُونَ هُنَاكَ مَسِيحٌ. وَكَانَ يُعَلِّمُ كَثِيرًا بِمَا يَتَمَلَّقُ بِهِ الشَّعْبَ؛ وَفَعَلَ هَذَا لِيَنْقُضَ تَعْلِيمَ الْمَسِيحِ.

٣ وَاجْتَهَدَ كَيْ يُضِلَّ قُلُوبَ الشَّعْبِ حَتَّى أَضَلَّ كَثِيرًا مِنَ الْقُلُوبِ؛ وَلَمَّا كَانَ يَعْرِفُ أَنَّنِي أَنَا، يَعْقُوبُ، أَوْمِنُ بِالْمَسِيحِ الْآتِي، فَقَدْ حَاوَلَ جَاهِدًا أَنْ يَأْتِيَ إِلَيَّ.

٤ وَكَانَ مُتَعَلِّمًا، فَكَانَتْ لَدَيْهِ مَعْرِفَةٌ كَامِلَةٌ بِلُغَةِ الشَّعْبِ؛ وَلِذَلِكَ اسْتِطَاعَ أَنْ يَسْتُخْدِمَ الْكَثِيرَ مِنَ الْإِطْرَاءِ وَالْكَثِيرَ مِنْ بَرَاعَةِ الْكَلَامِ، وَفَقًا لِقُدْرَةِ إِبْلِيسَ.

٥ وَكَانَ يَأْمُلُ فِي أَنْ يُزْعِرَ إِيمَانِي، عَلَى الرَّغْمِ مِنْ كَثْرَةِ الْوَحْيِ وَكَثْرَةِ الْأُمُورِ الَّتِي رَأَيْتُهَا بِخُصُوصِ هَذِهِ الْأُمُورِ؛ فَإِنِّي حَقًّا قَدْ رَأَيْتُ مَلَائِكَةً وَقَدْ خَدَمُونِي. وَأَيْضًا سَمِعْتُ صَوْتَ الرَّبِّ يَكَلِّمُنِي شَخْصِيًّا مِنْ وَقْتٍ لِآخَرَ؛ لِذَلِكَ فَلَنْ يُمَكِّنَ أَنْ أُنزَعَرَ.

٦ وَكَانَ أَنَّهُ جَاءَنِي، وَكَلَّمَنِي عَلَى هَذَا النَّحْوِ قَائِلًا: أَيُّهَا الْأَخَّ يَعْقُوبُ، لَقَدْ حَاوَلْتُ جَاهِدًا أَنْ أَكَلِّمَكَ؛ لِأَنِّي سَمِعْتُ وَأَعْلَمُ أَيْضًا أَنَّكَ تَتَجَوَّلُ كَثِيرًا وَتَكْرُرُ بِمَا تَدْعُوهُ الْإِنْجِيلَ أَوْ تَعْلِيمَ الْمَسِيحِ.

٧ وَقَدْ أَضَلَّتْ الْكَثِيرَ مِنْ هَذَا الشَّعْبِ، حَتَّى يُفْسِدُوا طَرِيقَ اللَّهِ الْمُسْتَقِيمِ، وَلَا يَحْفَظُونَ شَرِيعَةَ مُوسَى الَّتِي هِيَ الطَّرِيقُ الْمُسْتَقِيمُ؛ وَحَوَّلَتْ شَرِيعَةَ مُوسَى إِلَى عِبَادَةِ كَائِنٍ تَقُولُ إِنَّهُ سَيَأْتِي بَعْدَ مِائَاتِ السَّنِينَ. فَإِنِّي أَنَا، شِيرِيمَ، أَقُولُ لَكَ إِنَّ هَذَا تَجْدِيدٌ؛ فَلَا يُوْجَدُ إِنْسَانٌ يَعْلَمُ بِمِثْلِ هَذِهِ الْأُمُورِ؛ فَلَا يُمَكِّنُ لِإِنْسَانٍ أَنْ يَتَنَبَّأَ عَنِ الْأُمُورِ الْآتِيَّةِ. وَعَلَى هَذَا النَّحْوِ تَخَاصَمَ شِيرِيمَ مَعِي.

٨ لَكِنَّ السَّيِّدَ الرَّبَّ سَكَبَ رُوحَهُ فِي نَفْسِي، فَأَرَبَكْتُهُ فِي كُلِّ كَلِمَاتِهِ.

And I said unto him: Deniest thou the Christ who shall come? And he said: If there should be a Christ, I would not deny him; but I know that there is no Christ, neither has been, nor ever will be.

And I said unto him: Believest thou the scriptures? And he said, Yea.

And I said unto him: Then ye do not understand them; for they truly testify of Christ. Behold, I say unto you that none of the prophets have written, nor prophesied, save they have spoken concerning this Christ.

And this is not all—it has been made manifest unto me, for I have heard and seen; and it also has been made manifest unto me by the power of the Holy Ghost; wherefore, I know if there should be no atonement made all mankind must be lost.

And it came to pass that he said unto me: Show me a sign by this power of the Holy Ghost, in the which ye know so much.

And I said unto him: What am I that I should tempt God to show unto thee a sign in the thing which thou knowest to be true? Yet thou wilt deny it, because thou art of the devil. Nevertheless, not my will be done; but if God shall smite thee, let that be a sign unto thee that he has power, both in heaven and in earth; and also, that Christ shall come. And thy will, O Lord, be done, and not mine.

And it came to pass that when I, Jacob, had spoken these words, the power of the Lord came upon him, insomuch that he fell to the earth. And it came to pass that he was nourished for the space of many days.

And it came to pass that he said unto the people: Gather together on the morrow, for I shall die; wherefore, I desire to speak unto the people before I shall die.

And it came to pass that on the morrow the multitude were gathered together; and he spake plainly unto them and denied the things which he had taught them, and confessed the Christ, and the power of the Holy Ghost, and the ministering of angels.

And he spake plainly unto them, that he had been deceived by the power of the devil. And he spake of hell, and of eternity, and of eternal punishment.

٩ وَقُلْتُ لَهُ: أَتُنْكِرُ أَنَّ الْمَسِيحَ الَّذِي سَيَأْتِي؟ فَقَالَ: إِنْ كَانَ هُنَاكَ مَسِيحٌ فَإِنِّي لَنْ أُنْكِرَهُ؛ لَكِنِّي أَعْلَمُ أَنَّهُ لَا يُوْجَدُ مَسِيحٌ، وَأَنَّهُ لَمْ يُوْجَدْ وَلَنْ يُوْجَدَ أَبَدًا.

١٠ فَقُلْتُ لَهُ: أَتُؤْمِنُ بِالْأَنْبِيَاءِ الْمُقَدَّسَةِ؟ فَقَالَ، نَعَمْ.

١١ فَقُلْتُ لَهُ: إِذَا فَأَنْتَ لَا تَفْهَمُهَا؛ لِأَنَّهَا تَشْهَدُ حَقًّا لِلْمَسِيحِ. وَإِنِّي أَقُولُ لَكَ إِنَّهُ لَيْسَ مِنْ بَيْنِ الْأَنْبِيَاءِ مَنْ كَتَبَ أَوْ تَنَبَّأَ إِلَّا وَخَبَّرَ عَنْ هَذَا الْمَسِيحِ.

١٢ وَذَلِكَ لَيْسَ كُلُّ شَيْءٍ—فَقَدْ كَشَفَ لِي هَذَا الْأَمْرَ، لِأَنِّي سَمِعْتُ وَرَأَيْتُ؛ وَكَشَفَ لِي أَيْضًا بِقُوَّةِ الرُّوحِ الْقُدُّوسِ؛ لِذَلِكَ أَعْلَمُ أَنَّهُ إِنْ لَمْ تَكُنْ هُنَاكَ كَفَّارَةً لِمَا عَمِلَ الْبَشَرُ كُلُّهُمْ.

١٣ وَكَانَ أَنَّهُ قَالَ لِي: أَرِنِي آيَةً بِقُوَّةِ الرُّوحِ الْقُدُّوسِ ذَاكَ الَّذِي تَعْلَمُ بِهِ كُلُّ ذَلِكَ.

١٤ فَقُلْتُ لَهُ: مَنْ أَنَا لِأَجْرَبَ اللَّهَ لِإِيرِيكَ آيَةً عَلَى شَيْءٍ تَعْرِفُ أَنَّهُ حَقٌّ؟ وَرَغْمَ ذَلِكَ سَتُنْكِرُهُ لِأَنَّكَ مِنْ إِبْلِيسَ. وَمَعَ ذَلِكَ، فَلَا تَكُنْ إِرَادَتِي، بَلْ إِنْ صَرَبَكَ اللَّهُ فَلْتَكُنْ هَذِهِ آيَةً لَكَ أَنْ لَهُ قُوَّةٌ فِي السَّمَاءِ وَالْأَرْضِ؛ وَأَيْضًا أَنَّ الْمَسِيحَ سَيَأْتِي. وَلْتَكُنْ مَشِيئَتَكَ يَا رَبِّ وَلَيْسَتْ إِرَادَتِي.

١٥ وَعِنْدَمَا تَكَلَّمْتُ أَنَا، يَعْقُوبُ، بِهَذَا الْكَلَامِ، حَلَّتْ قُوَّةُ الرَّبِّ عَلَيْهِ حَتَّى أَنَّهُ سَقَطَ عَلَى الْأَرْضِ. وَحَدَّثَ أَنَّهُمْ اِعْتَنُوا بِهِ أَيَّامًا كَثِيرَةً.

١٦ وَكَانَ أَنَّهُ قَالَ لِلشَّعْبِ: اجْتَمِعُوا فِي الْعَدِّ لِأَنِّي سَأَمُوتُ؛ لِذَلِكَ أَرْغَبُ فِي التَّحَدُّثِ إِلَى الشَّعْبِ قَبْلَ أَنْ أَمُوتَ.

١٧ وَكَانَ فِي الْعَدِّ أَنَّ الْجُمُوعَ اخْتَشَدَتْ، وَتَحَدَّثَتْ إِلَيْهِمْ بِوُضُوحٍ، وَأُنْكِرَ الْأُمُورَ الَّتِي عَلَّمَهَا لَهُمْ، وَاعْتَرَفَ بِالْمَسِيحِ وَبِقُوَّةِ الرُّوحِ الْقُدُّوسِ وَخِدْمَةِ الْمَلَائِكَةِ.

١٨ وَقَالَ لَهُمْ بِوُضُوحٍ إِنَّهُ قَدْ خُدِعَ بِقُوَّةِ إِبْلِيسَ. وَتَكَلَّمَ عَنِ الْجَحِيمِ وَالْحَيَاةِ الْأَبَدِيَّةِ وَالْعِقَابِ الْأَبَدِيِّ.

And he said: I fear lest I have committed the unpardonable sin, for I have lied unto God; for I denied the Christ, and said that I believed the scriptures; and they truly testify of him. And because I have thus lied unto God I greatly fear lest my case shall be awful; but I confess unto God.

And it came to pass that when he had said these words he could say no more, and he gave up the ghost.

And when the multitude had witnessed that he spake these things as he was about to give up the ghost, they were astonished exceedingly; insomuch that the power of God came down upon them, and they were overcome that they fell to the earth.

Now, this thing was pleasing unto me, Jacob, for I had requested it of my Father who was in heaven; for he had heard my cry and answered my prayer.

And it came to pass that peace and the love of God was restored again among the people; and they searched the scriptures, and hearkened no more to the words of this wicked man.

And it came to pass that many means were devised to reclaim and restore the Lamanites to the knowledge of the truth; but it all was vain, for they delighted in wars and bloodshed, and they had an eternal hatred against us, their brethren. And they sought by the power of their arms to destroy us continually.

Wherefore, the people of Nephi did fortify against them with their arms, and with all their might, trusting in the God and rock of their salvation; wherefore, they became as yet, conquerors of their enemies.

And it came to pass that I, Jacob, began to be old; and the record of this people being kept on the other plates of Nephi, wherefore, I conclude this record, declaring that I have written according to the best of my knowledge, by saying that the time passed away with us, and also our lives passed away like as it were unto us a dream, we being a lonesome and a solemn people, wanderers, cast out from Jerusalem, born in tribulation, in a wilderness, and hated of our brethren, which caused wars and contentions; wherefore, we did mourn out our days.

١٩ وَقَالَ: أَخْشَى أَنْنِي قَدْ ارْتَكَبْتُ الْخَطِيئَةَ الَّتِي لَا تَغْتَفِرُ، فَإِنِّي قَدْ كَذَّبْتُ عَلَى اللَّهِ؛ فَإِنِّي قَدْ أَنْكَرْتُ الْمَسِيحَ، وَقُلْتُ إِنِّي أَوْمِنُ بِالنُّصُوصِ الْمُقَدَّسَةِ؛ وَهِيَ حَقًّا تَشْهَدُ لَهُ. وَإِنِّي كَذَّبْتُ عَلَى اللَّهِ عَلَى هَذَا النُّحُو، فَإِنِّي أَخْشَى بِشِدَّةٍ أَنْ تَكُونَ حَالَتِي مُخِيفَةً؛ لَكِنِّي أَعْتَرِفُ أَمَامَ اللَّهِ.

٢٠ وَبَعْدَ أَنْ قَالَ هَذَا الْكَلَامَ، لَمْ يَسْتَطِعْ أَنْ يَقُولَ الْمَزِيدَ، وَأَسْلَمَ الرُّوحَ.

٢١ وَعِنْدَمَا شَاهَدَتِ الْجُمُوعُ أَنَّهُ تَكَلَّمَ بِهَذِهِ الْأُمُورِ وَهُوَ عَلَى وَشِكِّ أَنْ يُسَلِّمَ الرُّوحَ، دَهَشُوا بِشِدَّةٍ حَتَّى أَنْ قُوَّةَ اللَّهِ حَلَّتْ عَلَيْهِمْ، وَأَغْشَى عَلَيْهِمْ فَسَقَطُوا عَلَى الْأَرْضِ.

٢٢ وَكَانَ هَذَا الشَّيْءُ مُبْهَجًا لِي أَنَا، يَعْقُوبُ، لِأَنِّي طَلَبْتُ ذَلِكَ مِنْ أَبِي السَّمَاوِيِّ، فَسَمِعَ صُرَاخِي وَأَجَابَ صَلَاتِي.

٢٣ وَاسْتَعِيدَ السَّلَامُ وَمَحَبَّةُ اللَّهِ ثَانِيَةً بَيْنَ أَبْنَاءِ الشَّعْبِ، وَبَحَثُوا فِي النُّصُوصِ الْمُقَدَّسَةِ، وَلَمْ يُضْغُوا بَعْدَ ذَلِكَ إِلَى كَلَامِ هَذَا الرَّجُلِ الشَّرِيرِ.

٢٤ وَكَانَ أَنْ وَسَائِلَ كَثِيرَةً أُعِدَّتْ لِلصَّالِحِ اللَّامَانِيِّينَ وَتُرْجِعَهُمْ إِلَى مَعْرِفَةِ الْحَقِّ؛ وَلَكِنْ كُلُّ ذَلِكَ كَانَ عَبَثًا، لِأَنَّهُمْ ابْتَهَجُوا بِالْحُرُوبِ وَسَفَكَ الدَّمَاءِ، وَكَانُوا يَكْرَهُونَنَا نَحْنُ إِخْوَتَهُمْ كَرَاهِيَّةً أَبَدِيَّةً. وَسَعَوْا بِاسْتِمْرَارٍ لِيُهْلِكُونَا بِقُوَّةِ أَسْلِحَتِهِمْ.

٢٥ وَلِذَلِكَ فَقَدْ تَحَصَّنَ شَعْبُ نَافِي ضِدَّهُمْ بِأَسْلِحَتِهِمْ، وَبِكُلِّ قُوَّتِهِمْ، وَاتَّقِينَ بِاللَّهِ، صَخْرَةَ خَلَاصِهِمْ؛ لِذَلِكَ فَقَدْ صَارُوا حَتَّى الْآنَ قَاهِرِينَ لِأَعْدَائِهِمْ.

٢٦ وَحَدَّثَ أَنَّنِي أَنَا، يَعْقُوبُ، بَدَأْتُ أَشِيخُ؛ وَبِمَا أَنَّ سِجْلَ هَذَا الشَّعْبِ يُحْفَظُ عَلَى الْأَوْاحِ نَافِي الْأُخْرَى، فَإِنِّي لِذَلِكَ أَخْتِمُ هَذَا السِّجْلَ، مُعَلِّنًا بِأَنَّنِي كَتَبْتُهُ وَفَقًّا لِمَا أَعْرَفُهُ، وَبِالْقَوْلِ بِأَنَّ الزَّمَانَ قَدْ مَضَى عَلَيْنَا، وَأَنَّ حَيَاتِنَا قَدْ مَرَّتْ كَحَلِيمٍ، لِأَنَّنَا شَعْبٌ مُنْعَزَلٌ وَمُتَزَنٌّ وَمُرْتَجَلٌ وَمَظْرُودٌ مِنْ أَوْشَلِيمَ، مَوْلُودٌ فِي الْمَسْقَةِ وَفِي الْبَرِّيَّةِ، وَمَكْرُوهٌ مِنْ إِخْوَتِنَا، مِمَّا تَسَبَّبَ فِي حُرُوبٍ وَخُصُومَاتٍ؛ لِذَلِكَ فَقَدْ نَدَبْنَا أَيَّامَنَا.

And I, Jacob, saw that I must soon go down to my grave; wherefore, I said unto my son Enos: Take these plates. And I told him the things which my brother Nephi had commanded me, and he promised obedience unto the commands. And I make an end of my writing upon these plates, which writing has been small; and to the reader I bid farewell, hoping that many of my brethren may read my words. Brethren, adieu.

٢٧ وَرَأَيْتُ أَنَا، يَعْقُوبُ، أَنَّنِي عَن قَرِيبٍ سَأَهْبِطُ إِلَى قَبْرِي؛ لِذَلِكَ، فَقَدْ قُلْتُ لِابْنِي أَنْوَشَ: خُذْ هَذِهِ الصَّفَائِحَ. وَأَخْبَرْتَهُ بِمَا أَوْصَانِي بِهِ أَخِي نَافِي، وَوَعَدَنِي أَنْوَشَ بِحِفْظِ هَذِهِ الْوَصَايَا. وَأَنْهِيَ كِتَابَتِي عَلَى هَذِهِ الصَّفَائِحِ، وَقَدْ كَانَتْ كِتَابَاتٍ قَلِيلَةً؛ وَأَسْتَوْدِعُ الْقَارِيءَ، رَاجِعًا أَنْ يَفْرَأَ الْكَثِيرُ مِنْ إِخْوَتِي كَلَامِي. أَيُّهَا الْإِخْوَةُ، وَدَاعًا.

The Book of Enos

Behold, it came to pass that I, Enos, knowing my father that he was a just man—for he taught me in his language, and also in the nurture and admonition of the Lord—and blessed be the name of my God for it—

And I will tell you of the wrestle which I had before God, before I received a remission of my sins.

Behold, I went to hunt beasts in the forests; and the words which I had often heard my father speak concerning eternal life, and the joy of the saints, sunk deep into my heart.

And my soul hungered; and I kneeled down before my Maker, and I cried unto him in mighty prayer and supplication for mine own soul; and all the day long did I cry unto him; yea, and when the night came I did still raise my voice high that it reached the heavens.

And there came a voice unto me, saying: Enos, thy sins are forgiven thee, and thou shalt be blessed.

And I, Enos, knew that God could not lie; wherefore, my guilt was swept away.

And I said: Lord, how is it done?

And he said unto me: Because of thy faith in Christ, whom thou hast never before heard nor seen. And many years pass away before he shall manifest himself in the flesh; wherefore, go to, thy faith hath made thee whole.

Now, it came to pass that when I had heard these words I began to feel a desire for the welfare of my brethren, the Nephites; wherefore, I did pour out my whole soul unto God for them.

And while I was thus struggling in the spirit, behold, the voice of the Lord came into my mind again, saying: I will visit thy brethren according to their diligence in keeping my commandments. I have given unto them this land, and it is a holy land; and I curse it not save it be for the cause of iniquity; wherefore, I will visit thy brethren according as I have said; and their transgressions will I bring down with sorrow upon their own heads.

كتاب أنوش

١ وَحَدَّثَ أَنَّنِي أَنَا، أَنُوشُ، عَالِمًا بِأَنَّ أَبِي كَانَ رَجُلًا بَارًّا—فَإِنَّهُ قَدْ عَلَّمَنِي لُغَتَهُ، وَأَيْضًا رِعَايَةَ الرَّبِّ وَتَحذِيرَاتِهِ—وَمُبَارَكَ هُوَ اسْمُ إِلَهِي لِأَجْلِ ذَلِكَ—

٢ وَسَأُخْبِرُكُمْ بِمُصَارَعَتِي أَمَامَ اللَّهِ قَبْلَ أَنْ أَنَالَ غُفْرَانًا لِخَطَايَايَ.

٣ فَإِنِّي قَدْ ذَهَبْتُ لِاصْطِيَادِ الْوُحُوشِ فِي الْغَابَاتِ؛ وَتَغَلَّقَلَ فِي قَلْبِي الْكَلَامُ الَّذِي غَالِبًا مَا كُنْتُ أَسْمَعُ أَبِي يَتَكَلَّمُ بِهِ عَنِ الْحَيَاةِ الْأَبَدِيَّةِ وَبَهْجَةِ الْقَدِيسِينَ.

٤ وَجَاعَتْ نَفْسِي؛ فَرَكَعْتُ أَمَامَ خَالِقِي، وَصَرَخْتُ إِلَيْهِ فِي صَلَاةِ جَبَّارَةٍ وَتَضَرَّعْتُ مِنْ أَجْلِ رُوحِي؛ وَصَرَخْتُ إِلَيْهِ طَوَالَ الْيَوْمِ؛ أَجَلٌ، وَعِنْدَمَا حَلَّ اللَّيْلُ كُنْتُ لَا أَزَالُ رَافِعًا صَوْتِي إِلَيْهِ حَتَّى وَصَلَ إِلَى السَّمَاوَاتِ.

٥ وَجَاءَنِي صَوْتُ قَائِلًا: يَا أَنُوشُ، مَغْفُورَةٌ لَكَ خَطَايَاكَ، وَسَتَكُونُ مُبَارَكًا.

٦ وَأَنَا، أَنُوشُ، كُنْتُ أَعْلَمُ أَنَّ اللَّهَ لَا يَسْتَطِيعُ أَنْ يَكْذِبَ؛ فَإِنَّ ذَنْبِي قَدْ مَجِي.

٧ فَفُئْتُ: يَا رَبُّ، كَيْفَ يَكُونُ ذَلِكَ؟

٨ فَقَالَ لِي: بِسَبَبِ إِيمَانِكَ بِالْمَسِيحِ، الَّذِي لَمْ تَسْمَعْهُ وَلَمْ تَرَهُ مِنْ قَبْلُ. وَسَتَمُرُّ أَعْوَامٌ كَثِيرَةٌ قَبْلَ أَنْ يُظْهَرَ نَفْسَهُ فِي الْجَسَدِ؛ لِذَلِكَ اذْهَبْ، فَإِيمَانُكَ قَدْ شَفَاكَ.

٩ وَعِنْدَمَا سَمِعْتُ هَذَا الْكَلَامَ، حَدَّثَ أَنَّنِي بَدَأْتُ أَرْغَبُ فِي الْخَيْرِ لِإِخْوَتِي النَّافِيِينَ؛ لِذَلِكَ أَفْضَيْتُ بِكُلِّ مَكْنُونَاتِ قَلْبِي لِلَّهِ مِنْ أَجْلِهِمْ.

١٠ وَبَيْنَمَا كُنْتُ أَصَارِعُ هَكَذَا فِي الرُّوحِ، جَاءَ صَوْتُ الرَّبِّ ثَانِيَةً إِلَى ذَهْنِي قَائِلًا: سَازُرُ إِخْوَتَكَ وَفَقًا لِاجْتِهَادِهِمْ فِي حِفْظِ وَصَايَايَ. لَقَدْ أَعْطَيْتُهُمْ هَذِهِ الْأَرْضَ، وَهِيَ أَرْضٌ مُقَدَّسَةٌ؛ وَلَنْ أَلْعَنَهَا إِلَّا لِسَبَبِ الْإِثْمِ؛ لِذَلِكَ فَإِنِّي سَازُرُ إِخْوَتَكَ كَمَا قُلْتُ؛ وَتَعْدِيَاتُهُمْ سَازُرُهَا بِأَسَى عَلَى رُؤُوسِهِمْ.

And after I, Enos, had heard these words, my faith began to be unshaken in the Lord; and I prayed unto him with many long strugglings for my brethren, the Lamanites.

And it came to pass that after I had prayed and labored with all diligence, the Lord said unto me: I will grant unto thee according to thy desires, because of thy faith.

And now behold, this was the desire which I desired of him—that if it should so be, that my people, the Nephites, should fall into transgression, and by any means be destroyed, and the Lamanites should not be destroyed, that the Lord God would preserve a record of my people, the Nephites; even if it so be by the power of his holy arm, that it might be brought forth at some future day unto the Lamanites, that, perhaps, they might be brought unto salvation—

For at the present our strugglings were vain in restoring them to the true faith. And they swore in their wrath that, if it were possible, they would destroy our records and us, and also all the traditions of our fathers.

Wherefore, I knowing that the Lord God was able to preserve our records, I cried unto him continually, for he had said unto me: Whatsoever thing ye shall ask in faith, believing that ye shall receive in the name of Christ, ye shall receive it.

And I had faith, and I did cry unto God that he would preserve the records; and he covenanted with me that he would bring them forth unto the Lamanites in his own due time.

And I, Enos, knew it would be according to the covenant which he had made; wherefore my soul did rest.

And the Lord said unto me: Thy fathers have also required of me this thing; and it shall be done unto them according to their faith; for their faith was like unto thine.

And now it came to pass that I, Enos, went about among the people of Nephi, prophesying of things to come, and testifying of the things which I had heard and seen.

١١ وَبَعْدَ أَنْ سَمِعْتُ أَنَا، أَنْوَشُ، هَذَا الْكَلَامَ، أَصْبَحَ إِيمَانِي بِالرَّبِّ لَا يَمْرُؤُا، وَصَلَّيْتُ كَثِيرًا فِي صِرَاعٍ طَوِيلٍ لِأَجْلِ إِخْوَتِي الْأَمَانِيِّينَ.

١٢ وَبَعْدَ أَنْ صَلَّيْتُ وَاجْتَهَدْتُ بِكُلِّ مُنَابَرَةٍ، قَالَ لِي الرَّبُّ: سَأُعْطِيكَ حَسَبَ رَغْبَاتِكَ بِسَبَبِ إِيمَانِكَ.

١٣ وَهَذَا كَانَ الطَّلَبُ الَّذِي طَلَبْتُهُ مِنْهُ: إِذَا وَقَعَ أُنْبَاءُ شَعْبِي، النَّافِيُونَ، فِي الْإِنْتِمْ، وَهَلَكُوا بِشَكْلِ مَا، وَإِذَا لَمْ يَهْلِكِ الْأَمَانِيُّونَ، بِأَنْ يَحْفَظَ السَّيِّدُ الرَّبُّ سِجْلًا لِشَعْبِي، النَّافِيِينَ؛ حَتَّى لَوْ كَانَ ذَلِكَ بِقُوَّةِ ذِرَاعِهِ الْمُقَدَّسَةِ، كَيْ يُظَهَرَ السَّجْلُ لِلْأَمَانِيِّينَ ذَاتَ يَوْمٍ فِي الْمُسْتَقْبَلِ، لَعَلَّهُمْ يَأْتُونَ إِلَى الْخَلَاصِ.

١٤ لِأَنَّ صِرَاعَنَا فِي الْوَقْتِ الْحَاضِرِ لِنَسْتَرِدُّهُمْ إِلَى الْإِيمَانِ الْحَقِيقِيِّ ضَاعَ هَبَاءً. وَقَدْ أَقْسَمُوا فِي غَضَبِهِمْ بِأَنْهُمْ، إِنْ اسْتَطَاعُوا، سَيُفْنُونَنَا، نَحْنُ وَبِسِجْلَاتِنَا وَكَذَلِكَ جَمِيعَ تَقَالِيدِ آبَائِنَا.

١٥ لِذَلِكَ، لِمَعْرِفَتِي بِأَنَّ السَّيِّدَ الرَّبَّ كَانَ قَادِرًا عَلَى حِفْظِ سِجْلَاتِنَا، صَرَّخْتُ إِلَيْهِ بِاسْتِمْرَارٍ لِأَنَّهُ قَالَ لِي: كُلُّ مَا تَطْلُبُهُ بِإِيمَانٍ، وَاتَّقَا أَنَّكَ تَنَالُهُ بِاسْمِ الْمَسِيحِ، فَإِنَّكَ تَنَالُهُ.

١٦ وَكَانَ لَدَيَّ إِيمَانٌ، وَرَفَعْتُ صَرَاحِي إِلَى اللَّهِ كَيْ يَحْفَظَ السَّجْلَاتِ؛ فَعَاهَدَنِي أَنَّهُ سَيَجْلِبُهَا لِلْأَمَانِيِّينَ فِي وَقْتِهِ الْمَوْعُودِ.

١٧ وَأَنَا أَنْوَشُ عَلِمْتُ أَنَّ ذَلِكَ سَيَكُونُ وَفَقًا لِلْعَهْدِ الَّذِي قَطَعَهُ؛ لِذَلِكَ أَظْمَأَنْتُ نَفْسِي.

١٨ وَقَالَ لِي الرَّبُّ: إِنَّ آبَاءَكَ أَيْضًا طَلَبُوا مِنِّي هَذَا الْأَمْرَ؛ وَسَوْفَ يَكُونُ لَهُمْ وَفَقًا لِإِيمَانِهِمْ؛ لِأَنَّ إِيمَانَهُمْ كَانَ مُشَابِهًا لِإِيمَانِكَ.

١٩ وَحَدَّثَ أَنَّنِي أَنَا، أَنْوَشُ، تَجَوَّلْتُ بَيْنَ شَعْبِ نَافِيٍ مُتَنَبِّئًا بِأُمُورِ آتِيَةٍ وَشَاهِدًا عَلَى الْأُمُورِ الَّتِي سَمِعْتُهَا وَرَأَيْتُهَا.

And I bear record that the people of Nephi did seek diligently to restore the Lamanites unto the true faith in God. But our labors were vain; their hatred was fixed, and they were led by their evil nature that they became wild, and ferocious, and a blood-thirsty people, full of idolatry and filthiness; feeding upon beasts of prey; dwelling in tents, and wandering about in the wilderness with a short skin girdle about their loins and their heads shaven; and their skill was in the bow, and in the cimeter, and the ax. And many of them did eat nothing save it was raw meat; and they were continually seeking to destroy us.

And it came to pass that the people of Nephi did till the land, and raise all manner of grain, and of fruit, and flocks of herds, and flocks of all manner of cattle of every kind, and goats, and wild goats, and also many horses.

And there were exceedingly many prophets among us. And the people were a stiffnecked people, hard to understand.

And there was nothing save it was exceeding harshness, preaching and prophesying of wars, and contentions, and destructions, and continually reminding them of death, and the duration of eternity, and the judgments and the power of God, and all these things—stirring them up continually to keep them in the fear of the Lord. I say there was nothing short of these things, and exceedingly great plainness of speech, would keep them from going down speedily to destruction. And after this manner do I write concerning them.

And I saw wars between the Nephites and Lamanites in the course of my days.

And it came to pass that I began to be old, and an hundred and seventy and nine years had passed away from the time that our father Lehi left Jerusalem.

And I saw that I must soon go down to my grave, having been wrought upon by the power of God that I must preach and prophesy unto this people, and declare the word according to the truth which is in Christ. And I have declared it in all my days, and have rejoiced in it above that of the world.

٢٠ وَأَنَا أَشْهَدُ أَنَّ النَّافِيَيْنِ سَعَوْا بِاجْتِهَادٍ لِيُرَدُّوا إِلَى الْأَمَانِيِّينَ إِلَى الْإِيمَانِ الْحَقِيقِيِّ بِاللَّهِ. لَكِنَّ جَهْدَنَا كَانَتْ عَبَثًا؛ فَكَرَاهِيَّتُهُمْ كَانَتْ ثَابِتَةً، وَقَادَتْهُمْ طَبِيعَتُهُمْ الشَّرِيرَةَ فَأَصْبَحُوا مُتَوَحِّشِينَ وَشَرِسِينَ وَمُتَعَطِّشِينَ لِلدَّمَاءِ، مُنْعَمَسِينَ فِي عِبَادَةِ الْأَوْثَانِ وَالنَّجَاسَةِ؛ يَتَعَدَّدُونَ عَلَى الْوُحُوشِ الْجَارِحَةِ؛ وَيَسْكُنُونَ فِي الْخِيَامِ، وَيَتَجَوَّلُونَ فِي الْبَرِّيَّةِ بِجَزَامٍ جَلْدِيٍّ قَصِيرٍ حَوْلَ أَحْقَائِهِمْ وَرُؤُوسَهُمْ حَلِيقَةً؛ وَكَانُوا مَاهِرِينَ بِالْقَوْسِ وَالرَّمْحِ وَالْفَأْسِ. وَكَثِيرُونَ مِنْهُمْ لَمْ يَأْكُلُوا شَيْئًا إِلَّا اللَّحْمَ النَّيِّءَ؛ وَكَانُوا يَسْعَوْنَ بِاسْتِمْرَارٍ لِأَنْ يَهْلِكُوا.

٢١ وَحَدَّثَ أَنَّ النَّافِيَيْنِ حَرَثُوا الْأَرْضَ، وَزَرَعُوا كُلَّ أَصْنَافِ الْحُبُوبِ وَالْفَاكِهَةِ وَرَبَّوْا قُطْعَانَ الْمَوَاشِي، وَقَطَعَانًا مِنْ كُلِّ أَنْوَاعِ الْأَنْعَامِ وَالْمَاعِزِ وَالْمَاعِزِ الْبَرِّيِّ وَأَيْضًا الْكَثِيرَ مِنَ الْخِيُولِ.

٢٢ وَكَانَ بَيْنَنَا أَنْبِيَاءٌ كَثِيرُونَ. وَكَانَ النَّاسُ مُتَعَنِّتِينَ، يَعْسُرُ عَلَيْهِمُ الْفَهْمُ.

٢٣ وَلَمْ يَكُنْ هُنَاكَ شَيْءٌ سِوَى الْقَسْوَةِ الْمَفْرَطَةِ وَالْوَعْظِ وَالتَّئِبُوبِ بِالْحُرُوبِ وَالتَّزَاعَاتِ وَالدَّمَارِ وَتَذْكَيرِهِمْ بِالْمَوْتِ بِاسْتِمْرَارٍ وَدَبِيمَوَّةِ الْأَبَدِيَّةِ وَأَحْكَامِ اللَّهِ وَقَوَّيْتَهُ، وَكُلُّ هَذِهِ الْأُمُورِ—وَالْأَنْبِيَاءُ يَحْثُوثُهُمْ بِاسْتِمْرَارٍ لِإِبْقَائِهِمْ فِي خَشْيَةِ الرَّبِّ؛ أَقُولُ إِنَّهُ لَوْ لَمْ يَدُومُوا عَلَى ذَلِكَ وَعَلَى كَثِيرٍ مِنَ الْوُضُوحِ الْعَظِيمِ فِي الْكَلَامِ، لَمَا اسْتَطَاعُوا مَنَعَهُمْ مِنَ الْإِنْجَادِ السَّرِيعِ إِلَى الْهَلَاكِ. وَعَلَى هَذَا النَّحْوِ أَكْتُبُ عَنْهُمْ.

٢٤ وَقَدْ شَهِدْتُ فِي أَيَّامِي حُرُوبًا بَيْنَ النَّافِيَيْنِ وَالْأَمَانِيِّينَ.

٢٥ وَكَانَ أَنَّهُ تَقَدَّمَ بِي الْعُمْرُ، وَقَدْ مَرَّتْ مِئَةٌ وَتِسْعٌ وَسَبْعُونَ سَنَةً مِنْ وَقْتِ خُرُوجِ أَبِيْنَا لِاحِي مِنْ أَوْرُشَلِيمَ.

٢٦ وَرَأَيْتُ أَنَّنِي عَنْ قَرِيبٍ سَاهِبُ إِلَى قَبْرِي، وَقَدْ عَمِلْتُ بِي قُوَّةَ اللَّهِ كَيْ أَعْظُ وَأَتَنَبَّأَ لِهَذَا الشَّعْبِ وَأُعْلِنَ الْكَلِمَةَ وَقَفًا لِلْحَقِّ الَّذِي فِي الْمَسِيحِ. وَقَدْ أَعْلَنْتُهَا فِي كُلِّ أَيَّامِي، وَابْتَهَجْتُ بِهَا أَكْثَرَ مِنْ ابْتِهَاجِي بِالْعَالَمِ.

And I soon go to the place of my rest, which is with my Redeemer; for I know that in him I shall rest. And I rejoice in the day when my mortal shall put on immortality, and shall stand before him; then shall I see his face with pleasure, and he will say unto me: Come unto me, ye blessed, there is a place prepared for you in the mansions of my Father. Amen.

٢٧
وَسَرِيْعًا اذْهَبْ اِلَى مَكَانِ رَاحَتِي الَّذِي هُوَ مَعَ فَاذِي; لِأَنِّي اَعْلَمُ
أَنَّ فِيهِ اُسْتَرِيْحُ. وَابْتَهَجُ بِالْيَوْمِ الَّذِي يَلْبَسُ فِيهِ الْفَانِي مَا لَا
يُفْنِي وَاقِفًا اَمَامَ الْفَاذِي; عِنْدِي اَرَى وَجْهَهُ بِسُرُوْرٍ فَيَقُوْلُ لِي:
تَعَالِ اِلَيَّ اَيُّهَا الْمُبَارَكُ فَانَّ لَكَ مَكَانًا مُعَدًّا فِي مَنَازِلِ اَبِي. اَمِيْن.

The Book of Jarom

Now behold, I, Jarom, write a few words according to the commandment of my father, Enos, that our genealogy may be kept.

And as these plates are small, and as these things are written for the intent of the benefit of our brethren the Lamanites, wherefore, it must needs be that I write a little; but I shall not write the things of my prophesying, nor of my revelations. For what could I write more than my fathers have written? For have not they revealed the plan of salvation? I say unto you, Yea; and this sufficeth me.

Behold, it is expedient that much should be done among this people, because of the hardness of their hearts, and the deafness of their ears, and the blindness of their minds, and the stiffness of their necks; nevertheless, God is exceedingly merciful unto them, and has not as yet swept them off from the face of the land.

And there are many among us who have many revelations, for they are not all stiffnecked. And as many as are not stiffnecked and have faith, have communion with the Holy Spirit, which maketh manifest unto the children of men, according to their faith.

And now, behold, two hundred years had passed away, and the people of Nephi had waxed strong in the land. They observed to keep the law of Moses and the sabbath day holy unto the Lord. And they profaned not; neither did they blaspheme. And the laws of the land were exceedingly strict.

And they were scattered upon much of the face of the land, and the Lamanites also. And they were exceedingly more numerous than were they of the Nephites; and they loved murder and would drink the blood of beasts.

And it came to pass that they came many times against us, the Nephites, to battle. But our kings and our leaders were mighty men in the faith of the Lord; and they taught the people the ways of the Lord; wherefore, we withstood the Lamanites and swept them away out of our lands, and began to fortify our cities, or whatsoever place of our inheritance.

كتاب ياروم

١ ها أنا، ياروم، أكتب بضعة كلمات وفقاً لوصية أبي، أنوش، لكي تحفظ أنسابنا.

٢ وبما أن هذه الصفائح صغيرة وبما أن هذه الأمور مكتوبة لمنفعة إخوتنا اللامانيين، فلا بد لي أن أكتب قليلاً؛ ولكني لا أكتب ما يتعلّق بنبوءاتي أو ما كشف لي. فماذا يمكنني أن أكتب أكثر مما كتبه آبائي؟ ألم يكشفوا خطة الخلاص؟ إني أقول لكم، نعم؛ وهذا يكفيني.

٣ ويبتغي أن تتم أعمال كثيرة بين أبناء هذا الشعب بسبب قساوة قلوبهم وصمم آذانهم وعمى عقولهم وقساوة رقابهم؛ ولكن الله يرحمهم حسب كثرة رحمته ولم يكتسخهم بعد من على وجه الأرض.

٤ وهناك كثيرون بيننا ممن يتلقون وحياً كثيراً، لأنهم ليسوا جميعاً قساة الرقاب. وجميع الذين ليسوا قساة الرقاب ولديهم إيمان، لهم شراكة مع الروح القدس الذي يظهر جلياً لأبناء البشر وفقاً لإيمانهم.

٥ وقد انقضت مئة سنة، وتعاطمت قوة النافيين في أرضهم. وقد حرصوا على حفظ شريعة موسى والسبت يوماً مقدساً للرب. ولم يدنسوا أو يجدفوا. وكانت شرائعهم صارمة للغاية.

٦ وانتشروا على معظم وجه الأرض، وكذلك اللامانيون. وكان اللامانيون أكثر عدداً من النافيين؛ وكانوا يحبون القتل ويشربون دماء الوحوش.

٧ وحدث أنهم حاربونا نحن النافيين مرات عديدة. وأما ملوكنا وقادتنا فكانوا أقوىاء في إيمانهم بالرب؛ وعلموا الشعب طرق الرب؛ لذلك صمدنا أمام اللامانيين وطرذناهم من أراضينا، وبدأنا نحصن مدننا وكل أماكن ميراثنا.

And we multiplied exceedingly, and spread upon the face of the land, and became exceedingly rich in gold, and in silver, and in precious things, and in fine workmanship of wood, in buildings, and in machinery, and also in iron and copper, and brass and steel, making all manner of tools of every kind to till the ground, and weapons of war—yea, the sharp pointed arrow, and the quiver, and the dart, and the javelin, and all preparations for war.

And thus being prepared to meet the Lamanites, they did not prosper against us. But the word of the Lord was verified, which he spake unto our fathers, saying that: Inasmuch as ye will keep my commandments ye shall prosper in the land.

And it came to pass that the prophets of the Lord did threaten the people of Nephi, according to the word of God, that if they did not keep the commandments, but should fall into transgression, they should be destroyed from off the face of the land.

Wherefore, the prophets, and the priests, and the teachers, did labor diligently, exhorting with all long-suffering the people to diligence; teaching the law of Moses, and the intent for which it was given; persuading them to look forward unto the Messiah, and believe in him to come as though he already was. And after this manner did they teach them.

And it came to pass that by so doing they kept them from being destroyed upon the face of the land; for they did prick their hearts with the word, continually stirring them up unto repentance.

And it came to pass that two hundred and thirty and eight years had passed away—after the manner of wars, and contentions, and dissensions, for the space of much of the time.

And I, Jarom, do not write more, for the plates are small. But behold, my brethren, ye can go to the other plates of Nephi; for behold, upon them the records of our wars are engraven, according to the writings of the kings, or those which they caused to be written.

And I deliver these plates into the hands of my son Omni, that they may be kept according to the commandments of my fathers.

٨ وَأَمْزَنَا كَثِيرًا وَانْتَشَرْنَا عَلَى وَجْهِ الْأَرْضِ وَأَصْبَحْنَا فَاجِشِي الثَّرَاءِ
بِالذَّهَبِ وَالْفِضَّةِ وَالْأَشْيَاءِ الثَّمِينَةِ وَبِالصَّنَاعَاتِ الْحَشِيئَةِ الْحَسَنَةِ،
وَبِالْمَبَانِي وَالْأَلَاتِ وَأَيْضًا بِالْحَدِيدِ وَالنُّحَاسِ الْأَصْفَرِ وَالْأَحْمَرِ
وَالْفُولاذِ، صَانِعِينَ كُلِّ أَنْوَاعِ الْأَدْوَاتِ مِنْ كُلِّ نَوْعِ لِحْزَتِ الْأَرْضِ
وَأَسْلِحَةِ الْحَرْبِ—أَجَلِ، السَّهْمِ الْحَادِّ الْمُدْبَبِ وَالْجَعْبَةِ وَالنَّبْلَةَ
وَالرَّمْحَ وَكُلِّ تَجْهِيزَاتِ الْحَرْبِ.

٩ وَلَآئِنَّا كُنَّا مُسْتَعِدِّينَ لِلِقَاءِ الْأَمَانِيِّينَ، فَإِنَّهُمْ لَمْ يَنْجَحُوا ضَدَّنَا. بَلْ
تَحَقَّقَتْ كَلِمَةُ الرَّبِّ الَّتِي تَكَلَّمَ بِهَا إِلَى آبَائِنَا قَائِلًا: مَا دُمْتُمْ
تَحْفَظُونَ وَصَايَايَ فَإِنَّكُمْ تَزْدَهَرُونَ فِي الْأَرْضِ.

١٠ وَحَدَّثَ أَنَّ أَنْبِيَاءَ الرَّبِّ حَذَّرُوا أَبْنَاءَ شَعْبِ نَافِي، طَبَقًا لِكَلِمَةِ اللَّهِ،
بِأَنَّهُمْ إِذَا لَمْ يَحْفَظُوا الْوَصَايَا، بَلْ وَقَعُوا فِي الْإِثْمِ، فَإِنَّهُمْ
سَيَبَادُونَ عَنْ وَجْهِ الْأَرْضِ.

١١ لِذَلِكَ عَمِلَ الْأَنْبِيَاءُ وَالْكَهَنَةُ وَالْمُعَلَّمُونَ بِاجْتِهَادٍ، مُنَاصِحِينَ أَبْنَاءَ
الشَّعْبِ بِكُلِّ طَوْلِ أَنْأَةٍ وَبِاجْتِهَادٍ؛ مُعَلِّمِينَ إِيَّاهُمْ شَرِيعَةَ مُوسَى،
وَالْعَايَةَ الَّتِي أُعْطِيَتْ لِأَجْلِهَا؛ لِإِقْنَاعِهِمْ أَنْ يَنْتَظِرُوا الْمَسِيحَ وَأَنْ
يُؤْمِنُوا بِمَجِيئِهِ كَمَا لَوْ أَنَّهُ قَدْ أَتَى بِالْفِعْلِ. وَعَلَى هَذَا النَّحْوِ
عَلِّمُوهُمْ.

١٢ وَكَانَ أَنََّّهُمْ بِفِعْلِ ذَلِكَ حَفِظُوهُمْ مِنَ الدَّمَارِ فِي الْأَرْضِ؛ لِأَنََّّهُمْ
وَخَزُوا قُلُوبَهُمْ بِالْكَلِمَةِ، لِحَثِّهِمْ بِاسْتِمْرَارٍ عَلَى التَّوْبَةِ.

١٣ وَمَرَّتْ مِئَتَانِ وَتَمَانٍ وَثَلَاثُونَ سَنَةً، وَشَعَلَتِ الْحُرُوبُ وَالنِّزَاعَاتُ
وَالْخِلَافَاتُ مُعْظَمَ هَذِهِ الْأَزْمِنَةِ.

١٤ وَأَنَا، يَارُومُ، لَا أَكْتُبُ أَكْثَرَ مِنْ ذَلِكَ لِأَنَّ الصَّفَائِحَ صَغِيرَةً. وَلَكِنْ يَا
إِخْوَتِي يُمَكِّنْكُمْ الرَّجُوعُ إِلَى الْأَوْاحِ نَافِي الْأُخْرَى، فَعَلَيْهَا نُقِشَتْ
سِجَلَاتُ حُرُوبِنَا وَفَقًا لِكِتَابَاتِ الْمُلُوكِ، أَوْ مَا أَمَرُوا بِهِ أَنْ يُكْتَبَ.

١٥ وَهَذَا أَنَا أَسَلَّمُ هَذِهِ الصَّفَائِحَ إِلَى يَدَيِ ابْنِي عُمْنِي، لِكَيْ تُحْفَظَ وَفَقًا
لِوَصَايَا آبَائِي.

The Book of Omni

Behold, it came to pass that I, Omni, being commanded by my father, Jarom, that I should write somewhat upon these plates, to preserve our genealogy—

Wherefore, in my days, I would that ye should know that I fought much with the sword to preserve my people, the Nephites, from falling into the hands of their enemies, the Lamanites. But behold, I of myself am a wicked man, and I have not kept the statutes and the commandments of the Lord as I ought to have done.

And it came to pass that two hundred and seventy and six years had passed away, and we had many seasons of peace; and we had many seasons of serious war and bloodshed. Yea, and in fine, two hundred and eighty and two years had passed away, and I had kept these plates according to the commandments of my fathers; and I conferred them upon my son Amaron. And I make an end.

And now I, Amaron, write the things whatsoever I write, which are few, in the book of my father.

Behold, it came to pass that three hundred and twenty years had passed away, and the more wicked part of the Nephites were destroyed.

For the Lord would not suffer, after he had led them out of the land of Jerusalem and kept and preserved them from falling into the hands of their enemies, yea, he would not suffer that the words should not be verified, which he spake unto our fathers, saying that: Inasmuch as ye will not keep my commandments ye shall not prosper in the land.

Wherefore, the Lord did visit them in great judgment; nevertheless, he did spare the righteous that they should not perish, but did deliver them out of the hands of their enemies.

And it came to pass that I did deliver the plates unto my brother Chemish.

كتاب عمني

١ هَإِذَا عُمْنِي، وَقَدْ أَمَرَنِي أَبِي يَارُومُ أَنْ أَكْتُبَ بَعْضَ الشَّيْءِ عَلَى هَذِهِ الصَّفَائِحِ لِلْحِفَاظِ عَلَى أُنْسَابِنَا—

٢ لِذَلِكَ، فِي أَيَّامِي، أَوَدُّ أَنْ تَعْلَمُوا أَنِّي قَاتَلْتُ بِالسَّيْفِ كَثِيرًا لِلْحِفَاظِ عَلَى شَعْبِي، النَّافِيِينَ، مِنَ الْوُقُوعِ فِي أَيْدِي أَعْدَائِهِمْ. وَلِكِنِّي أَنَا نَفْسِي رَجُلٌ شَرِيرٌ، فَإِنِّي لَمْ أَحْفَظْ فَرَائِضَ الرَّبِّ وَوَصَايَاهُ كَمَا كَانَ يَنْبَغِي أَنْ أَفْعَلَ.

٣ وَكَانَ أَنَّ مِئَتَيْنِ وَسِتًّا وَسَبْعِينَ سَنَةً قَدْ مَرَّتْ، وَكَانَتْ لَنَا أَرْمَنَةٌ سَلَامٌ كَثِيرَةٌ؛ كَمَا كَانَتْ لَنَا أَرْمَنَةٌ عَدِيدَةٌ مِنَ الْحُرُوبِ الطَّاحِنَةِ وَسَفْكِ الدَّمَاءِ. أَجَلٌ، وَأَخِيرًا، مَرَّتْ مِئَتَانِ وَاثْنَتَانِ وَتَمَانُونَ سَنَةً، وَقَدْ حَفِظْتُ هَذِهِ الصَّفَائِحَ وَفَقًا لَوْصَايَا آبَائِي؛ وَقَدْ وَهَبْتُهَا لِابْنِي عَمْرُونَ. وَأَخْتِمُ كَلَامِي.

٤ وَالْآنَ أَنَا، عَمْرُونَ، أَكْتُبُ مَا أَكْتُبُ، وَهُوَ قَلِيلٌ، فِي كِتَابِ أَبِي.

٥ قَدْ مَرَّتْ ثَلَاثِمِئَةٌ وَعِشْرُونَ سَنَةً، وَتَمَّ تَدْمِيرُ الْجُزْءِ الْأَكْثَرِ شَرًّا مِنَ النَّافِيِينَ.

٦ فَإِنَّ الرَّبَّ لَنْ يَسْمَحَ، بَعْدَ أَنْ أَخْرَجَهُمْ مِنْ أَرْضِ أُورُشَلِيمَ، وَأَبْقَى عَلَيْهِمْ وَحَفِظَهُمْ مِنَ الْوُقُوعِ فِي أَيْدِي أَعْدَائِهِمْ، أَجَلٌ، لَنْ يَسْمَحَ بِأَلَّا تَتَحَقَّقَ الْكَلِمَاتُ الَّتِي كَلَّمُ بِهَا آبَاءَنَا قَائِلًا: إِنْ لَمْ تَحْفَظُوا وَصَايَايَ فَإِنَّكُمْ لَا تَزْدَهَرُونَ فِي الْأَرْضِ.

٧ لِذَلِكَ فَقَدْ زَارَهُمُ الرَّبُّ بِدِينُونَةٍ عَظِيمَةٍ؛ وَمَعَ ذَلِكَ فَقَدْ عَفَا عَنِ الْأَبْرَارِ حَتَّى لَا يَهْلِكُوا، بَلْ نَجَّاهُمْ مِنْ أَيْدِي أَعْدَائِهِمْ.

٨ وَحَدَّثْتُ أَنِّي سَلَّمْتُ الصَّفَائِحَ إِلَى أَخِي كِيمِيشَ.

Now I, Chemish, write what few things I write, in the same book with my brother; for behold, I saw the last which he wrote, that he wrote it with his own hand; and he wrote it in the day that he delivered them unto me. And after this manner we keep the records, for it is according to the commandments of our fathers. And I make an end.

Behold, I, Abinadom, am the son of Chemish. Behold, it came to pass that I saw much war and contention between my people, the Nephites, and the Lamanites; and I, with my own sword, have taken the lives of many of the Lamanites in the defence of my brethren.

And behold, the record of this people is engraven upon plates which is had by the kings, according to the generations; and I know of no revelation save that which has been written, neither prophecy; wherefore, that which is sufficient is written. And I make an end.

Behold, I am Amaleki, the son of Abinadom. Behold, I will speak unto you somewhat concerning Mosiah, who was made king over the land of Zarahemla; for behold, he being warned of the Lord that he should flee out of the land of Nephi, and as many as would hearken unto the voice of the Lord should also depart out of the land with him, into the wilderness—

And it came to pass that he did according as the Lord had commanded him. And they departed out of the land into the wilderness, as many as would hearken unto the voice of the Lord; and they were led by many preachings and prophesying. And they were admonished continually by the word of God; and they were led by the power of his arm, through the wilderness until they came down into the land which is called the land of Zarahemla.

And they discovered a people, who were called the people of Zarahemla. Now, there was great rejoicing among the people of Zarahemla; and also Zarahemla did rejoice exceedingly, because the Lord had sent the people of Mosiah with the plates of brass which contained the record of the Jews.

٩ ها أنا، كيميئش، أكتبُ أمورًا قليلةً في نفس الكتابِ مع أخي؛ فإنني قد رأيتُ آخر ما كتبه، وأنه كتبه بيده، وقد كتبه في اليوم الذي سلمه لي. وعلى هذا النحو نحفظ السجلات، وذلك وفقًا لوصايا آبائنا. وأختتم كلامي.

١٠ ها أنا أبينادوم، ابن كيميئش. وكان أنني رأيتُ الكثير من الحروب والنزاعات بين النافيين، شعبي، وبين اللامانيين؛ وبسيفي قتلُ العديد من اللامانيين دفاعًا عن إخوتي.

١١ وإن سجل هذا الشعب منقوش على ألواح لدى الملوك، حسب الأجيال؛ وأنا لا أعرف عن أي وحي أو نبوءة إلا المكتوب؛ فالمكتوب يكفي. وأختتم كلامي.

١٢ ها أنا عماليقي، ابن أبينادوم. وسأكلّمكم قليلاً عن موسى الذي تملك على أرض زرجملة؛ لأنّ إنذار الربّ جاءه بأن يهرب من أرض نافي، وكلّ من يضي لصوت الربّ عليه أيضًا أن يرحل معه إلى البرية تاركًا هذه الأرض—

١٣ وكان أنّه فعل كما أمره الربّ. وخرجوا كلهم من أرضهم إلى البرية، كل الذين أضغوا لصوت الربّ؛ وكانوا منقادين بكثير من الوعظ والنبوءات. وقد حذرّتهم كلمة الله باستمرار؛ وقد قادتهم قوة ذراع عبّر البرية إلى أن نزلوا إلى الأرض التي تدعى أرض زرجملة.

١٤ فوجدوا شعبًا يدعى شعب زرجملة. وابتهج شعب زرجملة ابتهاجًا عظيمًا؛ وابتهج زرجملة نفسه ابتهاجًا عظيمًا، لأنّ الربّ أرسل شعب موسى بألواح الثحاس التي احتوت على سجل اليهود.

Behold, it came to pass that Mosiah discovered that the people of Zarahemla came out from Jerusalem at the time that Zedekiah, king of Judah, was carried away captive into Babylon.

And they journeyed in the wilderness, and were brought by the hand of the Lord across the great waters, into the land where Mosiah discovered them; and they had dwelt there from that time forth.

And at the time that Mosiah discovered them, they had become exceedingly numerous. Nevertheless, they had had many wars and serious contentions, and had fallen by the sword from time to time; and their language had become corrupted; and they had brought no records with them; and they denied the being of their Creator; and Mosiah, nor the people of Mosiah, could understand them.

But it came to pass that Mosiah caused that they should be taught in his language. And it came to pass that after they were taught in the language of Mosiah, Zarahemla gave a genealogy of his fathers, according to his memory; and they are written, but not in these plates.

And it came to pass that the people of Zarahemla, and of Mosiah, did unite together; and Mosiah was appointed to be their king.

And it came to pass in the days of Mosiah, there was a large stone brought unto him with engravings on it; and he did interpret the engravings by the gift and power of God.

And they gave an account of one Coriantumr, and the slain of his people. And Coriantumr was discovered by the people of Zarahemla; and he dwelt with them for the space of nine moons.

It also spake a few words concerning his fathers. And his first parents came out from the tower, at the time the Lord confounded the language of the people; and the severity of the Lord fell upon them according to his judgments, which are just; and their bones lay scattered in the land northward.

Behold, I, Amaleki, was born in the days of Mosiah; and I have lived to see his death; and Benjamin, his son, reigneth in his stead.

١٥ وَكَانَ أَنَّ مَوْسِيَا اِكْتَشَفَ أَنَّ شَعْبَ زَرْحِمَلَةَ خَرَجَ مِنْ أُورُشَلِيمَ فِي الْوَقْتِ الَّذِي سَبَقَ فِيهِ صَدَقِيَا، مَلِكُ يَهُودَا، مَسْبِيًا إِلَى بَابِلَ.

١٦ وَارْتَحَلُوا فِي الْبَرِّيَّةِ، وَأَخْضَرْتَهُمْ يَدُ الرَّبِّ عَبْرَ الْمِيَاهِ الْعَظِيمَةِ إِلَى الْأَرْضِ حَيْثُ اِكْتَشَفَهُمْ مَوْسِيَا؛ وَسَكَنُوا هُنَاكَ مِنْذُ ذَلِكَ الْحِينِ.

١٧ وَلَمَّا وَجَدَهُمْ مَوْسِيَا، كَانُوا قَدْ كَثُرُوا جَدًّا. وَمَعَ ذَلِكَ فَقَدْ خَاضُوا الْكَثِيرَ مِنَ الْحُرُوبِ وَالنِّزَاعَاتِ الْخَطِيرَةِ، وَقَدْ سَقَطُوا بِسَيْفِ أَعْدَائِهِمْ مِنْ وَقْتٍ لِآخَرَ؛ وَفَسَدَتْ لُغَتُهُمْ؛ وَلَمْ يُخْضِرُوا أَيَّ سِجَلَاتٍ مَعَهُمْ؛ وَأَنْكَرُوا وَجُودَ خَالِقِهِمْ؛ وَلَمْ يَكُنْ بِإِمْكَانٍ مَوْسِيَا أَوْ شَعْبِ مَوْسِيَا أَنْ يَفْهَمُوهُمْ.

١٨ وَلَكِنَّ مَوْسِيَا جَعَلَهُمْ يَتَعَلَّمُونَ لُغَتَهُ. وَبَعْدَ أَنْ تَعَلَّمُوا لُغَةَ مَوْسِيَا، قَدَّمَ زَرْحِمَلَةُ سُلْسِلَةَ نَسَبِ آبَائِهِ حَسَبَمَا تَذَكَّرَ؛ وَهِيَ مَكْتُوبَةٌ وَلَكِنْ لَيْسَ عَلَى هَذِهِ الصَّفَائِحِ.

١٩ وَحَدَّثَ أَنَّ شَعْبَ زَرْحِمَلَةَ وَشَعْبَ مَوْسِيَا تَوَحَّدَا مَعًا؛ وَمَلَكُوا مَوْسِيَا عَلَيْهِمْ.

٢٠ وَحَدَّثَ فِي أَيَّامِ مَوْسِيَا أَنَّهُمْ جَلَبُوا لَهُ حَجْرًا كَبِيرًا عَلَيْهِ نُقُوشٌ؛ فَفَسَّرَ النُّقُوشَ بِهَيْبَةِ اللَّهِ وَقُوَّتِهِ.

٢١ وَتَكَلَّمَتِ النُّقُوشُ عَنْ شَخْصِ اسْمُهُ كُورِيَانْتُمْرُ وَعَنْ قَتْلِ شَعْبِهِ. وَقَدْ اِكْتَشَفَ شَعْبُ زَرْحِمَلَةَ كُورِيَانْتُمْرَ؛ وَسَكَنَ مَعَهُمْ لِمُدَّةٍ تَسَعَةَ أَشْهُرٍ.

٢٢ كَمَا أَدْرَجَتْ بِضَعِ كَلِمَاتٍ عَنْ آبَائِهِ، وَخُرُوجِ آبَائِهِ الْأَوَائِلِ مِنَ الْبُرْجِ عِنْدَمَا بَلَبَلُ الرَّبِّ لُغَةَ الشَّعْبِ؛ وَحَلَّتْ عَلَيْهِمْ شِدَّةُ الرَّبِّ وَقَفَا لِأَحْكَامِهِ الْعَادِلَةِ؛ وَعِظَامُهُمْ مَبْعَثَرَةٌ فِي الْأَرْضِ الشَّمَالِيَّةِ.

٢٣ وَإِنِّي أَنَا، عَمَالِيْقِي، قَدْ وُلِدْتُ فِي أَيَّامِ مَوْسِيَا؛ وَقَدْ عَشْتُ لِأَشْهَدَ مَمَاتِهِ؛ وَمَلِكُ مَكَانِهِ بَنِيَامِينُ، ابْنُهُ.

And behold, I have seen, in the days of king Benjamin, a serious war and much bloodshed between the Nephites and the Lamanites. But behold, the Nephites did obtain much advantage over them; yea, insomuch that king Benjamin did drive them out of the land of Zarahemla.

And it came to pass that I began to be old; and, having no seed, and knowing king Benjamin to be a just man before the Lord, wherefore, I shall deliver up these plates unto him, exhorting all men to come unto God, the Holy One of Israel, and believe in prophesying, and in revelations, and in the ministering of angels, and in the gift of speaking with tongues, and in the gift of interpreting languages, and in all things which are good; for there is nothing which is good save it comes from the Lord: and that which is evil cometh from the devil.

And now, my beloved brethren, I would that ye should come unto Christ, who is the Holy One of Israel, and partake of his salvation, and the power of his redemption. Yea, come unto him, and offer your whole souls as an offering unto him, and continue in fasting and praying, and endure to the end; and as the Lord liveth ye will be saved.

And now I would speak somewhat concerning a certain number who went up into the wilderness to return to the land of Nephi; for there was a large number who were desirous to possess the land of their inheritance.

Wherefore, they went up into the wilderness. And their leader being a strong and mighty man, and a stiffnecked man, wherefore he caused a contention among them; and they were all slain, save fifty, in the wilderness, and they returned again to the land of Zarahemla.

And it came to pass that they also took others to a considerable number, and took their journey again into the wilderness.

And I, Amaleki, had a brother, who also went with them; and I have not since known concerning them. And I am about to lie down in my grave; and these plates are full. And I make an end of my speaking.

٢٤ وَهَا إِنِّي قَدْ رَأَيْتُ فِي أَيَّامِ الْمَلِكِ بَنِيَامِينَ حَرْبًا طَاجِنَةً وَسَفْكَ دِمَاءٍ كَثِيرَةً بَيْنَ النَّافِيَيْنِ وَاللَّامَانِيِّينَ. لَكِنَّ النَّافِيِينَ تَغَلَّبُوا عَلَيْهِمْ إِلَى حَدِّ كَبِيرٍ؛ أَجَلٌ، حَتَّى طَرَدَهُمُ الْمَلِكُ بَنِيَامِينُ مِنْ أَرْضِ زَرَحْمَلَةَ.

٢٥ وَحَدَّثْتُ أَنِّي بَدَأْتُ أَشِيخُ؛ وَبِمَا أَنَّهُ لَمْ يَكُنْ لِي نَسْلٌ، وَبِمَا أَنَّنِي عَالِمٌ أَنَّ الْمَلِكَ بَنِيَامِينَ رَجُلٌ عَادِلٌ أَمَامَ الرَّبِّ، لِذَلِكَ فَإِنِّي سَأَسَلُّمُ لَهُ هَذِهِ الصَّفَائِحَ، وَأَحْتُ جَمِيعَ النَّاسِ أَنْ يَأْتُوا إِلَى اللَّهِ، فَدَّوِسَ إِسْرَائِيلَ، وَأَنْ يُؤْمِنُوا بِالتَّنْبُؤِ وَالْوَحْيِ وَخِدْمَةِ الْمَلَائِكَةِ وَهَبَةِ التَّكَلُّمِ بِاللُّسْنَةِ وَهَبَةِ تَرْجَمَةِ الْأَلْسِنَةِ وَكُلِّ الْأُمُورِ الصَّالِحَةِ؛ لِأَنَّهُ لَا يَوْجَدُ خَيْرٌ إِلَّا مِنْ عِنْدِ الرَّبِّ؛ وَالشَّرُّ يَأْتِي مِنَ ابْلِيسَ.

٢٦ أَجَلٌ، يَا إِخْوَتِي الْأَجْبَاءَ، أُرِيدُ أَنْ تَأْتُوا إِلَى الْمَسِيحِ الَّذِي هُوَ فَدَّوَسُ إِسْرَائِيلَ، وَأَنْ تُشَارِكُوا فِي خَلَاصِهِ وَقُوَّةِ فِدَائِهِ. أَجَلٌ، تَعَالَوْا إِلَيْهِ وَقَدِّمُوا نُفُوسَكُمْ تَقْدِيمَةً كَامِلَةً لَهُ، وَوَاظِبُوا عَلَى الصُّومِ وَالصَّلَاةِ وَاثْبَتُوا إِلَى التَّهَائِيَةِ؛ وَأَقْسِمُ بِالرَّبِّ الْحَيِّ أَنَّكُمْ سَتَتَخَلَّصُونَ.

٢٧ وَالْآنَ أُرِيدُ أَنْ أَتَكَلَّمَ قَلِيلًا عَنْ عَدَدٍ مُعَيَّنٍ مِمَّنْ صَعَدُوا إِلَى الْبَرِّيَّةِ لِيَعُودُوا إِلَى أَرْضِ نَافِي؛ لِأَنَّهُ كَانَ هُنَاكَ كَثِيرُونَ يَزْعَبُونَ فِي تَمَلُّكِ أَرْضِ مِيرَاتِهِمْ.

٢٨ لِذَلِكَ فَقَدْ صَعَدُوا إِلَى الْبَرِّيَّةِ. وَلِأَنَّ قَائِدَهُمْ كَانَ رَجُلًا قَوِيًّا وَجَبَّارًا وَمُتَعَنِّتًا، لِذَلِكَ فَقَدْ تَسَبَّبَ فِي نِزَاعٍ بَيْنَهُمْ؛ فَقَتِلُوا جَمِيعًا فِي الْبَرِّيَّةِ إِلَّا خَمْسِينَ مِنْهُمْ، وَرَجَعُوا هُمْ ثَانِيَةً إِلَى أَرْضِ زَرَحْمَلَةَ.

٢٩ وَحَدَّثْتُ أَنَّهُمْ أَخَذُوا أَيْضًا عَدَدًا كَبِيرًا مَعَهُمْ، وَارْتَحَلُوا ثَانِيَةً إِلَى الْبَرِّيَّةِ.

٣٠ وَأَنَا، عَمَالِيقِي، كَانَ لِي أَخٌ ذَهَبَ مَعَهُمْ أَيْضًا؛ وَمُنْذُ ذَلِكَ الْحِينِ لَمْ أَعْرِفْ عَنْهُمْ شَيْئًا. وَأَنَا عَلَى وَشِكِّ أَنْ أَرْقُدَ فِي قَبْرِي؛ وَهَذِهِ الصَّفَائِحُ قَدْ امْتَلَأَتْ. وَأَخْتِمُ كَلَامِي.

The Words of Mormon

And now I, Mormon, being about to deliver up the record which I have been making into the hands of my son Moroni, behold I have witnessed almost all the destruction of my people, the Nephites.

And it is many hundred years after the coming of Christ that I deliver these records into the hands of my son; and it supposeth me that he will witness the entire destruction of my people. But may God grant that he may survive them, that he may write somewhat concerning them, and somewhat concerning Christ, that perhaps some day it may profit them.

And now, I speak somewhat concerning that which I have written; for after I had made an abridgment from the plates of Nephi, down to the reign of this king Benjamin, of whom Amaleki spake, I searched among the records which had been delivered into my hands, and I found these plates, which contained this small account of the prophets, from Jacob down to the reign of this king Benjamin, and also many of the words of Nephi.

And the things which are upon these plates pleasing me, because of the prophecies of the coming of Christ; and my fathers knowing that many of them have been fulfilled; yea, and I also know that as many things as have been prophesied concerning us down to this day have been fulfilled, and as many as go beyond this day must surely come to pass—

Wherefore, I chose these things, to finish my record upon them, which remainder of my record I shall take from the plates of Nephi; and I cannot write the hundredth part of the things of my people.

But behold, I shall take these plates, which contain these prophesyings and revelations, and put them with the remainder of my record, for they are choice unto me; and I know they will be choice unto my brethren.

And I do this for a wise purpose; for thus it whispereth me, according to the workings of the Spirit of the Lord which is in me. And now, I do not know all things; but the Lord knoweth all things which are to come; wherefore, he worketh in me to do according to his will.

كلمات مورمون

١ وَالْآنَ أَنَا، موزمون، على وشك أن أسلم السجل الذي كنت أقوم بتسجيله إلى يدي ابني موروني، فأنتي قد شهدت الهلاك الشامل لمُعظم النافيين، شعبي.

٢ وَبَعْدَ مَجِيءِ الْمَسِيحِ بِمِائَاتِ السِّنِينَ، أُسَلِّمُ هَذِهِ السَّجَلَاتِ إِلَى يَدِي ابْنِي؛ وَإِنِّي أَفْتَرِضُ أَنَّهُ سَيَشْهَدُ الْهَلَاكَ الشَّامِلَ لِشُعْبِي. لَكِنَّ لَعَلَّ اللَّهَ يَسْمَحُ لَهُ بِأَنْ يَنْجُو كَمَا يَكْتُبُ عَن شُعْبِي بَعْضَ الشَّيْءِ، وَكَذَلِكَ بَعْضَ الشَّيْءِ بِخُصُوصِ الْمَسِيحِ، لَعَلَّ ذَلِكَ يَكُونُ نَافِعًا لَهُمْ فِي يَوْمٍ مَا.

٣ وَالْآنَ أَتَكَلَّمُ بَعْضَ الشَّيْءِ عَمَّا كَتَبْتُهُ؛ فَبَعْدَ أَنْ كَتَبْتُ مَلْخَصًا مِنْ أَلْوَاكِ نَافِي وَصُولًا إِلَى عَهْدِ الْمَلِكِ بِنْيَامِينَ، الَّذِي تَكَلَّمَ عَنْهُ عَمَالِيْقِي، فَأِنِّي بَحَثُ فِي السَّجَلَاتِ الَّتِي تَسَلَّمْتُهَا، فَوَجَدْتُ هَذِهِ الصَّفَائِحَ الَّتِي تَحْتَوِي عَلَى هَذَا السَّرْدِ الْقَصِيرِ عَنِ الْأَنْبِيَاءِ مِنْ يَقْقُوبَ إِلَى عَهْدِ الْمَلِكِ بِنْيَامِينَ هَذَا، وَأَيْضًا الْكَثِيرِ مِنْ كَلَامِ نَافِي.

٤ وَبِمَا أَنَّ الْأُمُورَ الَّتِي عَلَى هَذِهِ الصَّفَائِحِ تَسْرُنِي بِسَبَبِ النُّبُوءَاتِ عَن مَجِيءِ الْمَسِيحِ؛ وَأَبَائِي كَانُوا يَعْلَمُونَ أَنَّ الْكَثِيرَ مِنْهَا قَدْ تَحَقَّقَ؛ أَجَلٌ، وَأَنَا أَعْلَمُ أَيْضًا أَنَّ كُلَّ الْأُمُورِ الَّتِي تَمَّ التَّنْبُؤُ بِهَا بِخُصُوصِنَا حَتَّى يَوْمِنَا هَذَا قَدْ تَحَقَّقَتْ، وَأَنَّ كُلَّ مَا يَأْتِي بَعْدَ هَذَا الْيَوْمِ لَا بُدَّ أَنْ يَتَحَقَّقَ بِالتَّأَكِيدِ—

٥ لِذَلِكَ اخْتَرْتُ هَذِهِ الْأُمُورَ لِإِنهَاءِ سِجْلِي بِهَا، وَالبَقِيَّةَ مِنْ سِجْلِي أَخَذَهُ مِنْ أَلْوَاكِ نَافِي؛ وَلَا أَسْتَطِيعُ أَنْ أَكْتُبَ جُزْءًا مِنْ مِئَةٍ مِنْ أُمُورِ شُعْبِي.

٦ لَكِنِّي سَأَخُذُ هَذِهِ الصَّفَائِحَ، الَّتِي تَحْتَوِي عَلَى هَذِهِ النُّبُوءَاتِ وَالْوَحْيِ، وَأَضَعُهَا مَعَ بَقِيَّةِ سِجْلِي، لِأَنَّهَا نَفِيسَةٌ بِالنَّسْبَةِ إِلَيَّ؛ وَأَنَا أَعْلَمُ أَنَّهَا سَتَكُونُ نَفِيسَةً بِالنَّسْبَةِ لِإِخْوَتِي.

٧ وَأَفْعَلُ هَذَا لِعَرَضِ حَكِيمٍ، وَفَقًّا لِأَعْمَالِ رُوحِ الرَّبِّ فِي دَاخِلِي الَّذِي يَهْمَسُ لِي. فَأِنِّي لَا أَعْلَمُ كُلَّ الْأُمُورِ؛ وَلَكِنَّ الرَّبَّ يَعْلَمُ كُلَّ الْأُمُورِ الْآتِيَّةِ؛ لِذَلِكَ فَإِنَّهُ يَفْعَلُ فِيَّ لِأَعْمَلِ حَسَبَ مَشِيئَتِهِ.

And my prayer to God is concerning my brethren, that they may once again come to the knowledge of God, yea, the redemption of Christ; that they may once again be a delightsome people.

And now I, Mormon, proceed to finish out my record, which I take from the plates of Nephi; and I make it according to the knowledge and the understanding which God has given me.

Wherefore, it came to pass that after Amaleki had delivered up these plates into the hands of king Benjamin, he took them and put them with the other plates, which contained records which had been handed down by the kings, from generation to generation until the days of king Benjamin.

And they were handed down from king Benjamin, from generation to generation until they have fallen into my hands. And I, Mormon, pray to God that they may be preserved from this time henceforth. And I know that they will be preserved; for there are great things written upon them, out of which my people and their brethren shall be judged at the great and last day, according to the word of God which is written.

And now, concerning this king Benjamin—he had somewhat of contentions among his own people.

And it came to pass also that the armies of the Lamanites came down out of the land of Nephi, to battle against his people. But behold, king Benjamin gathered together his armies, and he did stand against them; and he did fight with the strength of his own arm, with the sword of Laban.

And in the strength of the Lord they did contend against their enemies, until they had slain many thousands of the Lamanites. And it came to pass that they did contend against the Lamanites until they had driven them out of all the lands of their inheritance.

And it came to pass that after there had been false Christs, and their mouths had been shut, and they punished according to their crimes;

٨ وَصَلَاتِي إِلَى اللَّهِ إِنَّمَا هِيَ مِنْ أَجْلِ إِخْوَتِي لَعَلَّهُمْ يَرْجِعُونَ مَرَّةً أُخْرَى إِلَى مَعْرِفَةِ اللَّهِ، أَجَلٌ، إِلَى فِدَاءِ الْمَسِيحِ، كَيْ يَكُونُوا مَرَّةً ثَانِيَةً شَعْبَ مَسْرَّةً.

٩ وَالْآنَ أَنَا، مَورْمُونٌ، أَوَاصِلٌ بِإِنهَاءِ سَجَلِي الَّذِي أَخَذَهُ مِنْ أَلْوَاِحِ نَافِي؛ وَأَنَا أَكْتُبُهُ وَفَقًا لِلْمَعْرِفَةِ وَالْفَهْمِ الَّذِينَ أَعْطَانِي إِيَّاهُمَا اللَّهُ.

١٠ لِذَا فَبَعْدَ أَنْ سَلَّمَ عَمَالِيْقِي هَذِهِ الصَّفَائِحَ إِلَى يَدَي الْمَلِكِ بَنِيَامِينَ، فَإِنَّهُ أَخَذَهَا وَوَضَعَهَا مَعَ الصَّفَائِحِ الْآخَرَى الَّتِي تَحْتَوِي عَلَى السَّجَلَاتِ الَّتِي تَنَاقَلَهَا الْمُلُوكُ مِنْ جِيلٍ إِلَى جِيلٍ حَتَّى أَيَّامِ الْمَلِكِ بَنِيَامِينَ.

١١ وَتَوَارَثُوهَا مِنَ الْمَلِكِ بَنِيَامِينَ وَمِنْ جِيلٍ إِلَى جِيلٍ حَتَّى وَقَعَتْ فِي يَدَيَّ. وَأَنَا، مَورْمُونٌ، أَدْعُو اللَّهَ أَنْ تُحْفَظَ مِنَ الْآنَ فَصَاعِدًا. وَأَنَا أَعْلَمُ أَنَّهَا سَتُحْفَظُ؛ فَإِنَّ هُنَاكَ الْكَثِيرَ مِنَ الْأُمُورِ الْعَظِيمَةِ الْمَكْتُوبَةِ عَلَيْهَا وَالَّتِي بِهَا سَيَدَانُ أَبْنَاءُ شَعْبِي وَإِخْوَتُهُمْ فِي ذَلِكَ الْيَوْمِ الْعَظِيمِ وَالْآخِرِ وَفَقًا لِكَلِمَةِ اللَّهِ الْمَكْتُوبَةِ.

١٢ وَالْآنَ فِيمَا يَتَعَلَّقُ بِالْمَلِكِ بَنِيَامِينَ هَذَا—كَانَ هُنَاكَ بَعْضُ النِّزَاعَاتِ بَيْنَ شَعْبِهِ.

١٣ وَحَدَّثَ أَيْضًا أَنَّ جِيُوشَ الْأَمَانِيِّينَ نَزَلَتْ مِنْ أَرْضِ نَافِي لِمُحَارَبَةِ شَعْبِهِ. لَكِنَّ الْمَلِكَ بَنِيَامِينَ جَمَعَ جِيُوشَهُ وَتَصَدَّى لَهُمْ؛ وَحَارَبَ بِقُوَّةِ ذِرَاعِهِ مَتَسَلِّحًا بِسَيْفِ لَابَانَ.

١٤ وَبِقُوَّةِ الرَّبِّ قَاوَمُوا أَعْدَاءَهُمْ حَتَّى قَتَلُوا أَلُوفًا كَثِيرَةً مِنَ الْأَمَانِيِّينَ. وَحَدَّثَ أَنَّهُمْ قَاوَمُوا الْأَمَانِيِّينَ حَتَّى طَرَدُوهُمْ مِنْ جَمِيعِ أَرْضِي مِيرَاتِيهِمْ.

١٥ وَبَعْدَ أَنْ كَانَ هُنَاكَ مَسْحَاءُ كَذِبَةٌ وَقَدْ سَدَّتْ أَفْوَاهُهُمْ وَعَوَّقِيُوا حَسَبَ جَرَائِمِهِمْ؛

And after there had been false prophets, and false preachers and teachers among the people, and all these having been punished according to their crimes; and after there having been much contention and many dissensions away unto the Lamanites, behold, it came to pass that king Benjamin, with the assistance of the holy prophets who were among his people—

For behold, king Benjamin was a holy man, and he did reign over his people in righteousness; and there were many holy men in the land, and they did speak the word of God with power and with authority; and they did use much sharpness because of the stiff-neckedness of the people—

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

١٦ وَبَعْدَ أَنْ كَانَ هُنَاكَ أَنْبِيَاءُ كَذَبَةٌ وَوَاعِظُونَ وَمُعَلِّمُونَ كَذَبَةٌ بَيْنَ
أَبْنَاءِ الشَّعْبِ، وَكُلُّ هَؤُلَاءِ عَوَقِبُوا حَسَبَ جَرَائِمِهِمْ؛ وَبَعْدَ أَنْ كَانَ
هُنَاكَ الْكَثِيرُ مِنَ النَّزَاعَاتِ، وَبَعْدَ أَنْ ارْتَدَّ الْكَثِيرُونَ عَنِ النَّافِيَيْنِ
وَدَهَبُوا إِلَى اللَّامَانِيِّينَ، حَدَّثَ أَنَّ الْمَلِكَ بَنِيَامِينَ، بِمُسَاعَدَةِ الْأَنْبِيَاءِ
الْقَدِيسِينَ الَّذِينَ كَانُوا بَيْنَ شَعْبِهِ—

١٧ فَإِنَّ الْمَلِكَ بَنِيَامِينَ كَانَ رَجُلًا قَدِيسًا، وَقَدْ حَكَمَ شَعْبَهُ بِالْبِرِّ؛ وَكَانَ
هُنَاكَ الْكَثِيرُ مِنَ الرُّجَالِ الْقَدِيسِينَ فِي الْأَرْضِ، وَكَانُوا يَتَكَلَّمُونَ
بِكَلِمَةِ اللَّهِ بِقُوَّةٍ وَسُلْطَانٍ؛ وَاسْتَخْدَمُوا الْكَثِيرَ مِنَ الْجِدَّةِ بِسَبَبِ
تَعَنُّتِ الشَّعْبِ—

١٨ لِذَلِكَ فَإِنَّ الْمَلِكَ بَنِيَامِينَ، بِمُسَاعَدَةِ أَوْلِيَّكَ الرُّجَالِ وَالْأَنْبِيَاءِ أَيْضًا،
وَبِالْعَمَلِ بِكُلِّ قُوَّةِ جَسَدِهِ وَمَقْدِرَاتِ نَفْسِهِ بِأَكْمَلِهَا، أَقَامَ السَّلَامَ فِي
الْأَرْضِ ثَانِيَةً.

The Book of Mosiah

كتاب موسيا

Mosiah 1

موسيا ١

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.

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

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

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, 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.

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, 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.

١ وَلَمْ يَعُدْ هُنَاكَ نِزَاعٌ فِي كُلِّ أَرْضٍ زَرَحِمَلَةَ بَيْنَ كُلِّ أَبْنَاءِ شَعْبِ الْمَلِكِ بَنِيَامِينَ، وَبِذَلِكَ نِعَمَ الْمَلِكِ بَنِيَامِينَ بِسَلَامٍ دَائِمٍ بَقِيَّةَ أَيَّامِ حَيَاتِهِ.

٢ وَكَانَ لَهُ ثَلَاثَةُ أَبْنَاءٍ؛ وَدَعَاهُمْ مُوسِيَا وَحِيلُورُومَ وَحِيلَامَانَ. وَقَدْ جَعَلَهُمْ يَتَعَلَّمُونَ لُغَةَ آبَائِهِ، حَتَّى يَصِيرُوا بِذَلِكَ أَصْحَابَ فَهْمٍ؛ وَكَيْ يَعْلَمُوا بِالنَّبُوءَاتِ الَّتِي تَكَلَّمَتْ بِهَا أَفْوَاهُ آبَائِهِمْ وَالَّتِي سَلَّمَتْ لَهُمْ بِيَدِ الرَّبِّ.

٣ وَعَلَّمَهُمْ أَيْضًا مَا يَخْتَصُّ بِالسَّجَلَاتِ الْمَنْقُوشَةِ عَلَى أَلْوَاحِ النُّحَاسِ قَائِلًا: يَا أَبْنَائِي، أَوْدُ أَنْ تَتَذَكَّرُوا أَنَّهُ لَوْلَا هَذِهِ الصَّفَائِحُ الَّتِي تَحْتَوِي عَلَى هَذِهِ السَّجَلَاتِ وَهَذِهِ الْوَصَايَا، لَكُنَّا عَائِنًا مِنَ الْجَهْلِ حَتَّى فِي هَذَا الْوَقْتِ الْحَاضِرِ، غَيْرَ عَارِفِينَ بِأَسْرَارِ اللَّهِ.

٤ فَإِنَّهُ لَمْ يَكُنْ مُمَكِّنًا أَنْ يَتَذَكَّرَ أَبُونَا لِاحِي كُلِّ هَذِهِ الْأُمُورِ، وَأَنْ يَعْلَمَهَا لِأَوْلَادِهِ، إِلَّا بِمُسَاعَدَةِ هَذِهِ الصَّفَائِحِ؛ لِأَنَّهُ بَعْدَ أَنْ تَعَلَّمَ لُغَةَ الْمِصْرِيِّينَ، تَمَكَّنَ مِنْ قِرَاءَةِ هَذِهِ الثَّقُوبِ وَتَعْلِيمِهَا لِأَوْلَادِهِ، حَتَّى يَتَمَكَّنُوا مِنْ تَعْلِيمِهَا لِأَوْلَادِهِمْ، وَبِذَلِكَ طَبَّقَ وَصَايَا اللَّهِ حَتَّى هَذَا الْوَقْتِ الْحَاضِرِ.

٥ إِنِّي أَقُولُ لَكُمْ، يَا أَبْنَائِي، إِنَّهُ لَوْلَا هَذِهِ الْأُمُورُ الَّتِي أَبْقَى اللَّهُ عَلَيْهَا وَحَفِظَهَا كَيْ يُمَكِّنَنَا أَنْ نَقْرَأَ أَسْرَارَهُ وَتَفْهَمَهَا، وَكَيْ نَتَّظَلَ وَصَايَاهُ دَائِمًا أَمَامَ عْيُونِنَا، لَتَرَجَعَ إِيمَانُ آبَائِنَا، وَأَصْبَحْنَا مِثْلَ إِخْوَتِنَا اللَّامَانِيِّينَ الَّذِينَ لَا يَعْرِفُونَ شَيْئًا بِخُصُوصِ هَذِهِ الْأُمُورِ، أَوْ حَتَّى لَا يُؤْمِنُونَ بِهَا عِنْدَمَا يَتَعَلَّمُونَهَا بِسَبَبِ تَقَالِيدِ آبَائِهِمْ غَيْرِ الصَّحِيحَةِ.

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.

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

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

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.

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.

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.

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

٦ يَا أَبْنَائِي، أَوْدُ أَنْ تَتَذَكَّرُوا أَنَّ هَذِهِ الْأَقْوَالَ حَقٌّ وَأَنَّ هَذِهِ السَّجَلَاتِ حَقٌّ أَيْضًا. وَأَيْضًا أَلْوَاخُ نَافِي، الَّتِي تَحْتَوِي عَلَى سَجَلَاتِ آبَائِنَا وَأَقْوَالِهِمْ مُنْذُ وَقْتِ خُرُوجِهِمْ مِنْ أَوْرُشَلِيمَ حَتَّى الْآنَ، هِيَ حَقٌّ؛ وَيُمْكِنُنَا أَنْ نَعْلَمَ بِبِقِيَّتِهَا لِأَنَّهَا أَمَامَ أَعْيُنِنَا.

٧ وَالْآنَ يَا أَبْنَائِي، أَوْدُ أَنْ تَتَذَكَّرُوا أَنْ تَتَحَصَّوْهَا بِاجْتِهَادٍ لِتَنْتَفِعُوا بِهَا؛ وَأَوْدُ أَنْ تَحْفَظُوا وَصَايَا اللَّهِ كَيْ تَزْدَهَرُوا فِي الْأَرْضِ، وَفَقًّا لِلْوَعْدِ الَّتِي قَطَعَهَا الرَّبُّ لِأَبَائِنَا.

٨ وَأَمُورٌ أُخْرَى كَثِيرَةٌ عَلَّمَهَا الْمَلِكُ بَنِيَامِينَ لِأَبْنَائِهِ لَيْسَتْ مَكْتُوبَةً فِي هَذَا الْكِتَابِ.

٩ وَكَانَ أَنَّ الْمَلِكَ بَنِيَامِينَ فَرَعَ مِنْ تَعْلِيمِ أَبْنَائِهِ. وَكَانَ قَدْ شَاحَ، وَرَأَى أَنَّهُ سَيَمُضِي قَرِيبًا إِلَى مَصِيرِ كُلِّ أَهْلِ الْأَرْضِ؛ لِذَلِكَ فَقَدْ فَكَّرَ أَنَّهُ مِنَ الْمَلَائِمِ أَنْ يَمْنَحَ الْمَلِكُ لِأَحَدِ أَبْنَائِهِ.

١٠ وَلِذَلِكَ فَقَدْ اسْتَدْعَى مُوسِيَا أَمَامَهُ؛ وَهَذِهِ هِيَ الْكَلِمَاتُ الَّتِي قَالَهَا لَهُ: يَا بَنِيَّ، إِنِّي أَوْدُ أَنْ تُغْلِنَ فِي جَمِيعِ أَنْحَاءِ هَذِهِ الْأَرْضِ بَيْنَ أَبْنَاءِ هَذَا الشَّعْبِ كُلِّهِمْ، أَيِ بَنِينَ أَبْنَاءِ شَعْبِ زَرَحِمَلَةَ وَشَعْبِ مُوسِيَا الْمُقِيمِينَ فِي الْأَرْضِ، بَأَنَّ يَجْتَمِعُوا؛ لِأَنِّي فِي الْعَدِّ سَاعِلُنٌ بِقَمِي لِشُعْبِي هَذَا أَنَّكَ مَلِكٌ وَحَاكِمٌ لِهَذَا الشَّعْبِ الَّذِي أُعْطَانَا إِيَّاهُ الرَّبُّ إِلَهُنَا.

١١ وَفَوْقَ ذَلِكَ فَإِنِّي سَأُعْطِي اسْمًا لِأَبْنَاءِ هَذَا الشَّعْبِ كَيْ يَتَمَيَّزُوا عَلَى كُلِّ مَنْ أَخْرَجَهُمُ السَّيِّدُ الرَّبُّ مِنْ أَرْضِ أَوْرُشَلِيمَ؛ وَأَنَا أَفْعَلُ هَذَا لِأَنَّهُمْ كَانُوا شَعْبًا مُجْتَهِدًا فِي حِفْظِ وَصَايَا الرَّبِّ.

١٢ وَسَأُعْطِيهِمْ اسْمًا لَنْ يُمْحَى أَبَدًا إِلَّا إِنْ ارْتَكَبُوا الْإِثْمَ.

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.

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.

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.

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.

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

١٣ أَجَلٌ، وَعِلَاوَةً عَلَى ذَلِكَ أَقُولُ لَكَ إِنَّهُ إِذَا وَقَعَ أَبْنَاءُ هَذَا الشَّعْبِ الْمَحْبُوبِ عِنْدَ الرَّبِّ فِي الْإِثْمِ، وَأَصْبَحُوا أَشْرَارًا وَفَاسِقِينَ، فَإِنَّ الرَّبَّ سَيَتْرُكُهُمْ فَيُضْبِحُونَ ضِعْفَاءَ مِثْلَ إِخْوَتِهِمْ؛ وَلَنْ يَحْفَظَهُمْ بَعْدَ بَقَاؤِهِ الْعَجِيبَةِ الَّتِي لَا مِثِيلَ لَهَا كَمَا حَفِظَ آبَاءَنَا إِلَى الْآنِ.

١٤ فَإِنِّي أَقُولُ لَكَ إِنَّهُ لَوْ لَمْ يَمُدَّ ذِرَاعَهُ حِفَاظًا عَلَى آبَائِنَا لَسَقَطُوا فِي أَيْدِي الْأَمَانِيِّينَ وَأَصْبَحُوا ضَحَايَا لِكِرَاهِيَّتِهِمْ.

١٥ وَبَعْدَمَا فَرَعَ الْمَلِكُ بَنِيَامِينَ مِنَ الْكَلَامِ مَعَ ابْنِهِ، أَسْنَدَ إِلَيْهِ مَسْئُولِيَّةَ جَمِيعِ شُؤُونِ الْمَمْلَكَةِ.

١٦ وَفَوْقَ ذَلِكَ، أَسْنَدَ إِلَيْهِ أَيْضًا مَسْئُولِيَّةَ السَّجَلَاتِ الْمَنْقُوشَةِ عَلَى الْأَوْاحِ النُّحَاسِ؛ وَكَذَلِكَ الْأَوْاحِ نَافِي؛ وَأَيْضًا سَيْفَ لَابَانَ وَالْكَرَّةِ أَوِ الْمَوْجِهَةِ الَّتِي قَادَتْ آبَاءَنَا فِي الْبَرِّيَّةِ، وَقَدْ هَيَّأَهَا الرَّبُّ لِكَيْ يَسْتَرْشِدُوا بِهَا، كُلِّ وَاحِدٍ حَسَبَ إِضْغَائِهِ وَاجْتِهَادِهِ لِلرَّبِّ.

١٧ فَلَعَدِمَ إِخْلَاصَهُمْ لَمْ يَزِدْهُرُوا فِي رِحْلَتِهِمْ وَلَمْ يَتَقَدَّمُوا، بَلْ تَقَهَّرُوا وَجَلَبُوا عَلَى أَنْفُسِهِمْ سُخْطَ اللَّهِ؛ وَلِذَلِكَ فَقَدْ أَصَابَهُم الْجُوعُ وَالصِّيقُ الشَّدِيدُ لِحَتِّهِمْ عَلَى تَذَكُّرِ واجِبِهِمْ.

١٨ وَحَدَّثَ أَنَّ مُوسِيَا ذَهَبَ وَفَعَلَ كَمَا أَمَرَهُ أَبُوهُ، وَأَعْلَنَ لِجَمِيعِ أَبْنَاءِ الشَّعْبِ الَّذِينَ كَانُوا فِي أَرْضِ زَرَحَمَلَةَ أَنَّهُ عَلَيْهِمْ أَنْ يَجْتَمِعُوا لِيُضْعَدُوا إِلَى الْهَيْكَلِ لِيَسْمَعُوا الْكَلَامَ الَّذِي سَيَكْلُمُهُمْ بِهِ أَبُوهُ.

Mosiah 2

And it came to pass that after Mosiah had done as his father had commanded him, and had made a proclamation throughout all the land, that the people gathered themselves together throughout all the land, that they might go up to the temple to hear the words which king Benjamin should speak unto them.

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.

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

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.

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

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

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

موسيا ٢

١ وَبَعْدَ أَنْ فَعَلَ مُوسِيَا مَا أَمَرَهُ بِهِ أَبُوهُ وَأَصْدَرَ نِدَاءً فِي كُلِّ الْأَرْضِ،
اجْتَمَعَ أَبْنَاءُ الشَّعْبِ فِي جَمِيعِ أَنْحَاءِ الْأَرْضِ حَتَّى يَضَعُوا إِلَى
الْهَيْكَلِ لِيَسْمَعُوا الْكَلَامَ الَّذِي سَيُكَلِّمُهُمْ بِهِ الْمَلِكُ بَنِيَامِينَ.

٢ وَكَانَ عَدَدُهُمْ عَظِيمًا حَتَّى اسْتَعَصَى إِحْصَاؤُهُمْ؛ لِأَنَّهُمْ تَكَاثَرُوا
وَتَزَايَدُوا جِدًّا فِي أَرْضِهِمْ.

٣ وَأَخَذُوا أَيْضًا مِنْ بَاكُورَةِ قُطْعَانِهِمْ لِيُقَدِّمُوا ذَبِيحَةً وَتَقْدِمَاتٍ
مُحَرَّقَةً وَفَقًّا لِشَرِيعَةِ مُوسَى؛

٤ وَأَيْضًا لِيُقَدِّمُوا الشُّكْرَ إِلَى الرَّبِّ إِلَهُهِمْ الَّذِي أَخْرَجَهُمْ مِنْ أَرْضِ
أُورُشَلِيمَ وَنَجَاهُمْ مِنْ أَيْدِي أَعْدَائِهِمْ وَعَبَّيْنَ رِجَالًا أُنْبَرَا لِيَكُونُوا
مُعَلِّمِينَ لَهُمْ وَأَيْضًا رِجَالًا عَادِلًا لِيَكُونَ مَلِكُهُمْ، وَهُوَ الَّذِي أَقَامَ
السَّلَامَ فِي أَرْضِ زَرَحَمَلَةَ، وَعَلَّمَهُمْ أَنْ يَحْفَظُوا وَصَايَا اللَّهِ، لِكِنِّي
يَبْتَهِجُوا وَيَمْتَلِنُوا بِالْمَحَبَّةِ تَجَاهَ اللَّهِ وَجَمِيعِ النَّاسِ.

٥ وَبَعْدَ أَنْ صَعَدُوا إِلَى الْهَيْكَلِ، نَصَبُوا خِيَامَهُمْ حَوْلَهُ، كُلُّ رَجُلٍ مَعَ
عَائِلَتِهِ الْمَوْلُفَةِ مِنْ زَوْجَتِهِ وَأَبْنَائِهِ وَبَنَاتِهِ وَأَبْنَائِهِمْ وَبَنَاتِهِمْ مِنْ
الْأَكْبَرِ إِلَى الْأَصْغَرِ، وَكُلُّ عَائِلَةٍ مُنْفَصِلَةٌ عَنِ الْأُخْرَى.

٦ وَنَصَبُوا خِيَامَهُمْ حَوْلَ الْهَيْكَلِ، وَكَانَ بَابُ خَيْمَةِ كُلِّ وَاحِدٍ مُتَّجِهًا
نَحْوَ الْهَيْكَلِ حَتَّى يُمَكِّنَهُمُ الْبَقَاءُ فِي خِيَامِهِمْ وَسَمَاعُ الْكَلَامِ الَّذِي
يُكَلِّمُهُمْ بِهِ الْمَلِكُ بَنِيَامِينَ.

٧ إِذْ كَانَتْ الْجُمُوعُ عَظِيمَةً لِدَرَجَةِ أَنَّ الْمَلِكَ بَنِيَامِينَ لَمْ يَكُنْ بِإِمْكَانِهِ
أَنْ يُعَلِّمَهُمْ جَمِيعًا مِنْ دَاخِلِ أَسْوَارِ الْهَيْكَلِ؛ وَلِذَلِكَ فَقَدَ أَمْرًا بِإِقَامَةِ
بُرْجٍ حَتَّى يَسْمَعَ شَعْبُهُ الْكَلَامَ الَّذِي يُكَلِّمُهُمْ بِهِ.

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

And these are the words which he spake and caused to be written, saying: My brethren, all ye that have assembled yourselves together, you that can hear my words which I shall speak unto you this day; for I have not commanded you to come up hither to 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.

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.

But I am like as yourselves, subject to all manner of infirmities in body and mind; yet I have been chosen by this people, and 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.

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;

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—

٨ وَحَدَّثَ أَنَّهُ بَدَأَ يُكَلِّمُ أَبْنَاءَ شَعْبِهِ مِنَ الْبُرْجِ؛ وَلَمْ يَكُنْ بِإِمْكَانِهِمْ جَمِيعًا أَنْ يَسْمَعُوا كَلِمَاتِهِ بِسَبَبِ كَثْرَةِ الْجُمُوعِ؛ وَلِذَلِكَ فَقَدْ أَمَرَ بِأَنْ تُكْتَبَ الْكَلِمَاتُ الَّتِي تَكَلَّمَ بِهَا وَأَنْ تُرْسَلَ لِلَّذِينَ لَمْ يَصِلْهُمْ صَوْتُهُ كَيْ يَتَلَقَّوْا هُمْ أَيْضًا كَلَامَهُ.

٩ وَهَذِهِ هِيَ الْكَلِمَاتُ الَّتِي قَالَهَا وَأَمَرَ بِكِتَابَتِهَا: يَا جَمِيعَ إِخْوَتِي الْمُجْتَمِعِينَ، يَا مَنْ تَسْمَعُونَ كَلَامِي الَّذِي أَتَحَدَّثُ بِهِ إِلَيْكُمْ فِي هَذَا الْيَوْمِ؛ فَإِنِّي لَمْ أَمُرْكُمْ بِأَنْ تَصْعَدُوا هُنَا لِتَسْتَهِينُوا بِالْكَلِمَاتِ الَّتِي سَأَتَكَلَّمُ بِهَا، بَلْ كَيْ تُصْغُوا إِلَيَّ وَتَفْتَحُوا آذَانَكُمْ كَيْ تَسْمَعُوا وَقُلُوبَكُمْ كَيْ تَفْهَمُوا وَعُقُولَكُمْ كَيْ تَنْجَلِي أَسْرَارَ اللَّهِ لِأَنْظَارِكُمْ.

١٠ إِنِّي لَمْ أَمُرْكُمْ بِأَنْ تَصْعَدُوا هُنَا لِتَخَافُونِي أَوْ لِتَتَطَّنُوا أَنِّي أَكْثَرُ مِنْ مُجَرِّدِ إِنْسَانٍ فَإِنْ.

١١ وَإِلَيْتِي مِثْلُكُمْ عُرْضَةً لِكُلِّ ضَعْفٍ فِي الْجَسَدِ وَالذَّهْنِ؛ وَمَعَ ذَلِكَ فَقَدْ اخْتَارَنِي هَذَا الشَّعْبُ وَكَرَّسَنِي أَبِي وَشَاءَ لِي الرَّبُّ أَنْ أَكُونَ حَاكِمًا وَمَلِكًا عَلَى هَذَا الشَّعْبِ؛ وَقَدْ أَبْقَانِي الرَّبُّ وَحَفَظَنِي بِقُوَّتِهِ الَّتِي لَا مَثِيلَ لَهَا لِأَخْدِمَكُمْ بِكُلِّ الْقُدْرَةِ وَالْعَقْلِ وَالْقُوَّةِ الَّتِي مَنَحَهَا الرَّبُّ لِي.

١٢ أَقُولُ لَكُمْ: إِنَّهُ قَدْ عَيَّنَ لِي أَنْ أَقْضِيَ أَيَّامِي فِي خِدْمَتِكُمْ حَتَّى هَذَا الْوَقْتِ، وَلَمْ أَطْلُبْ مِنْكُمْ ذَهَبًا وَلَا فِصَّةً وَلَا ثُرُوءًا.

١٣ وَلَمْ أَقْبَلْ بِأَنْ تُحْبَسُوا فِي سُجُونٍ أَوْ أَنْ تُسْتَعْبِدُوا بَعْضُكُمْ بَعْضًا، وَلَا أَنْ تُقْتَلُوا أَوْ تُنْهَبُوا أَوْ تُسْرِقُوا أَوْ تُزْنُوا؛ كَمَا أَنَّنِي لَمْ أَقْبَلْ بِأَنْ تُزْتَكَبُوا أَيُّ شَرٍّ، وَعَلَّمْتُكُمْ أَنْ تَحْفَظُوا وَصَايَا الرَّبِّ فِي كُلِّ الْأُمُورِ الَّتِي أَوْصَاكُمْ بِهَا—

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.

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.

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.

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.

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?

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!

I say unto you, my brethren, that if you should render all the thanks and praise which your whole soul has power to possess, 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—

I say unto you that if ye should serve 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—I say, if ye should serve him with all your whole souls yet ye would be unprofitable servants.

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.

١٤ وَحَتَّى أَنَا نَفْسِي قَدْ عَمِلْتُ بِبَيْدِي لِأَخْدِمَكُمْ وَكَيْلًا تَتَّقَلُّكُمْ الصَّرَائِبُ وَكَيْلًا يُصِيبِكُمْ أَمْرٌ شَدِيدٌ يَضَعُ احْتِمَالَهُ—وَكُلُّ هَذِهِ الْأُمُورِ الَّتِي تَكَلَّمْتُ بِهَا أَنْتُمْ أَنْفُسَكُمْ شُهُودٌ عَلَيْهَا فِي هَذَا الْيَوْمِ.

١٥ وَإِلَيْتِي، يَا إِخْوَتِي، لَمْ أَفْعَلْ هَذِهِ الْأُمُورَ لِأَتْبَاهِي، وَلَا أَخْبِرُكُمْ بِهِذِهِ الْأُمُورِ لِأُلُومَكُمْ؛ بَلْ أَخْبِرُكُمْ بِهِذِهِ الْأُمُورِ لِتَعْلَمُوا أَنَّي أَسْتَطِيعُ أَنْ أَكُونَ مُزْتَاخَ الصَّمِيرِ أَمَامَ اللَّهِ فِي هَذَا الْيَوْمِ.

١٦ أَقُولُ لَكُمْ إِنِّي لَا أُرِيدُ أَنْ أَتْبَاهِيَ حِينَ أَقُولُ إِنِّي قَضَيْتُ أَيَّامِي فِي خِدْمَتِكُمْ، لِأَنِّي مَا كُنْتُ إِلَّا فِي خِدْمَةِ اللَّهِ.

١٧ وَإِنِّي أَقُولُ لَكُمْ هَذِهِ الْأُمُورَ لِتَعْلَمُوا الْحِكْمَةَ؛ لِتَعْلَمُوا أَنَّكُمْ عِنْدَمَا تَكُونُونَ فِي خِدْمَةِ النَّاسِ فَمَا أَنْتُمْ إِلَّا فِي خِدْمَةِ إِلَهُكُمْ.

١٨ إِنُّكُمْ تَدْعُونَنِي مَلِكَكُمْ؛ وَإِذَا كُنْتُ أَنَا الَّذِي تَدْعُونَهُ مَلِكَكُمْ أَكِدُّ لِأَخْدِمَكُمْ، أَفَلَا يَنْبَغِي أَنْ تَكِدُوا لِتَخْدِمُوا بَعْضُكُمْ بَعْضًا؟

١٩ وَأَيْضًا أَنَا، الَّذِي تَدْعُونَهُ مَلِكَكُمْ، وَالَّذِي قَضَى أَيَّامَهُ فِي خِدْمَتِكُمْ، وَفِي ذَلِكَ كُنْتُ فِي خِدْمَةِ اللَّهِ، إِذَا كُنْتُ أَسْتَجِئُ أَيُّ شُكْرِ مِنْكُمْ، فَكَمْ يَجْدُرُ بِكُمْ أَنْ تَشْكُرُوا مَلِكَكُمْ السَّمَاوِيِّ!

٢٠ إِنِّي أَقُولُ لَكُمْ يَا إِخْوَتِي: إِنْ قَدَّمْتُمْ كُلَّ الشُّكْرِ وَالتَّسْبِيحِ بِكاملِ طَاقَةِ نَفُوسِكُمْ إِلَى اللَّهِ الَّذِي خَلَقَكُمْ وَأَبْقَى عَلَيْكُمْ وَحَفِظَكُمْ وَجَعَلَكُمْ تَفْرَحُونَ وَوَهَبَكُمْ أَنْ تَعِيشُوا بِسَلَامٍ مَعَ بَعْضِكُمْ الْبَعْضَ—

٢١ أَقُولُ لَكُمْ: إِنْ خَدَمْتُمْ الَّذِي خَلَقَكُمْ مِنَ الْبَدْءِ وَيَحْفَظُكُمْ مِنْ يَوْمٍ إِلَى يَوْمٍ بِإِعْطَائِكُمْ نَفْسًا لِتَحْيُوا وَتَتَحَرَّكُوا وَتَفْعَلُوا حَسَبَ إِرَادَتِكُمْ، وَهُوَ حَتَّى يُعِينَكُمْ مِنْ لَحْظَةٍ لِأُخْرَى—أَقُولُ: إِذَا كُنْتُمْ تَخْدِمُونَهُ بِكاملِ طَاقَةِ نَفُوسِكُمْ، فَإِنَّكُمْ مَعَ ذَلِكَ لَا تَزَالُونَ خُدَّامًا غَيْرَ نَافِعِينَ.

٢٢ فَإِنَّ كُلَّ مَا يَطْلُبُهُ مِنْكُمْ هُوَ أَنْ تَحْفَظُوا وَصَايَاهُ؛ وَقَدْ وَعَدَكُمْ بِأَنَّهُ إِنْ حَفِظْتُمْ وَصَايَاهُ، أَزْدَهَرْتُمْ فِي الْأَرْضِ؛ وَهُوَ لَا يَحِيدُ أَبَدًا عَنْ قَوْلِهِ؛ لِذَلِكَ، إِنْ حَفِظْتُمْ وَصَايَاهُ فَإِنَّهُ يُبَارِكُكُمْ وَيَجْعَلُكُمْ تَزْدَهَرُونَ.

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

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?

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.

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.

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.

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.

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;

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.

٢٣ وَفِي الْمَقَامِ الْأَوَّلِ قَدْ خَلَقَكُمْ وَوَهَبَكُمْ حَيَاتِكُمْ الَّتِي تَدِينُونَ لَهَا.

٢٤ وَثَانِيًا يَظْلُبُ مِنْكُمْ أَنْ تَفْعَلُوا كَمَا أَوْصَاكُمْ؛ فَإِذَا فَعَلْتُمْ ذَلِكَ، فَإِنَّهُ يُبَارِكُكُمْ فِي الْحَالِ؛ وَلِذَلِكَ فَقَدْ كَافَأَكُمْ. وَلَا تَزَالُونَ مَدِينِينَ لَهُ، وَسَتَظْلَوْنَ كَذَلِكَ إِلَى أَبَدِ الْأَبَدِينَ؛ لِذَلِكَ، بِمِ تَبَاهُونَ؟

٢٥ وَأَسْأَلُكُمْ: هَلْ هُنَاكَ مَا تَسْتَطِيعُونَ أَنْ تَفَاخِرُوا بِهِ؟ أَجِيبُكُمْ، كَلَّا. لَا تَقْدِرُونَ أَنْ تَقُولُوا حَتَّى إِنَّكُمْ مِثْلُ ثَرَابِ الْأَرْضِ؛ وَمَعَ ذَلِكَ، مِنْ ثَرَابِ الْأَرْضِ خُلِقْتُمْ؛ لَكِنَّهُ مُلْكُ ذَلِكَ الَّذِي خَلَقَكُمْ.

٢٦ حَتَّى أَنَا مَنْ تَدْعُوهُ مَلِكَكُمْ، فَإِنِّي لَسْتُ أَفْضَلَ مِنْكُمْ؛ لِأَنِّي أَيْضًا مِنَ الثَّرَابِ. وَأَنْتُمْ تَزُونَ أَنِّي تَقَدَّمْتُ فِي الْعُمْرِ وَعَلَى وَشِكِّ أَنْ أُرَدَّ هَذَا الْجَسَدَ الْفَانِي إِلَى أُمِّهِ الْأَرْضِ.

٢٧ لِذَا، كَمَا قُلْتُ لَكُمْ إِنِّي خَدَمْتُكُمْ بِضَمِيرٍ مُرْتَاكِ أَمَامَ اللَّهِ، فَإِنِّي فِي هَذَا الْوَقْتِ جَعَلْتُكُمْ تَجْتَمِعُونَ، لَكِنِّي أَكُونُ بِلا لَوْمِ، وَأَكُونُ بَرِيئًا مِنْ دَمِكُمْ، عِنْدَمَا أَقِفُ أَمَامَ اللَّهِ لِيَحَاسِبَنِي عَمَّا أَوْصَانِي بِهِ بِشَائِكُمْ.

٢٨ أَقُولُ لَكُمْ إِنِّي جَعَلْتُكُمْ تَجْتَمِعُونَ كَيْ أَطَهَّرَ ثِيَابِي مِنْ دَمِكُمْ حِينَ أَوْشِكُ عَلَى أَنْ أُرْقَدَ فِي قَبْرِي، حَتَّى أَنْزِلَ بِسَلَامٍ، وَتَنْصَمَّ رُوحِي الْخَالِدَةَ إِلَى الْجَوْقَاتِ السَّمَاوِيَّةِ فِي تَرْنِيمِ تَسَابِيحٍ إِلَيْهِ عَادِلٍ.

٢٩ وَفَوْقَ ذَلِكَ فَإِنِّي أَقُولُ لَكُمْ إِنِّي قَدْ جَعَلْتُكُمْ تَجْتَمِعُونَ كَيْ أُغْلِنَ لَكُمْ أَنِّي لَا أَسْتَطِيعُ أَنْ أَكُونَ مُعَلِّمًا وَلَا مَلِكًا لَكُمْ فِيمَا بَعْدُ؛

٣٠ حَتَّى أَنَّهُ فِي هَذَا الْوَقْتِ يَزْتَجِفُ جَسَدِي كُلُّهُ بِشِدَّةٍ بَيْنَمَا أَحَاوِلُ أَنْ أُخَاطِبَكُمْ؛ لَكِنَّ السَّيِّدَ الرَّبَّ يَقْوِينِي، وَقَدْ عَيَّنَّ لِي أَنْ أُخَاطِبَكُمْ، وَأَوْصَانِي بِأَنْ أُغْلِنَ لَكُمْ الْيَوْمَ أَنَّ ابْنِي مُوسِيَا هُوَ مَلِكٌ وَحَاكِمٌ عَلَيْكُمْ.

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.

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.

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, the same drinketh damnation to his own soul; for he receiveth for his wages an everlasting punishment, having transgressed the law of God contrary to his own knowledge.

I say unto you, that there are not any among you, except it be your little children that have not been taught concerning these things, but what knoweth that ye are eternally indebted to your heavenly Father, to render to him all that you have and are; 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;

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.

And now, I say unto you, my brethren, that after ye have known and have been taught all these things, if ye should transgress and go 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—

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.

٣١ وَالْآنَ، يَا إِخْوَتِي، أَوْدُ أَنْ تَفْعَلُوا مَا كُنْتُمْ تَفْعَلُونَهُ حَتَّى الْآنَ. فَكَمَا حَفِظْتُمْ وَصَايَايَ، وَكَذَلِكَ وَصَايَا أَبِي، وَأَزْدَهْرْتُمْ وَحَفِظْتُمْ مِنْ الْوُقُوعِ فِي أَيْدِي أَعْدَائِكُمْ، فَكَذَلِكَ إِذَا حَفِظْتُمْ وَصَايَا ابْنِي، أَوْ وَصَايَا اللَّهِ الَّتِي تَتَلَقَّوْنَهَا عَنْ طَرِيقِ ابْنِي، فَإِنَّكُمْ تَزْدَهَرُونَ فِي الْأَرْضِ، وَلَنْ يَكُونَ لِأَعْدَائِكُمْ أَيُّ سُلْطَانٍ عَلَيْكُمْ.

٣٢ لَكِنْ اخْذَرُوا، يَا أَبْنَاءَ شَعْبِي، لِئَلَّا تَتَوَرَّ بَيْنَكُمْ مَخَاصِمَاتٌ، فَتَخْتَارُونَ طَاعَةَ الرُّوحِ الشَّرِيرِ الَّذِي تَكَلَّمَ عَنْهُ أَبِي مُوسِيَا.

٣٣ فَإِنَّ هُنَاكَ لَعْنَةٌ صَرِيحَةٌ عَلَى كُلِّ مَنْ يَخْتَارُ طَاعَةَ ذَلِكَ الرُّوحِ؛ فَإِنَّهُ إِنْ اخْتَارَ طَاعَتَهُ وَظَلَّ عَلَى ذَلِكَ وَمَاتَ فِي خَطَايَاهُ، فَإِنَّهُ يَنْجَرِعُ لَعْنَةً لِنَفْسِهِ؛ لِأَنَّهُ يَنَالُ أَجْرَهُ عِقَابًا أَبَدِيًّا لِأَنَّهُ تَعَدَّى شَرِيعَةَ اللَّهِ بِالرَّغْمِ مِنْ عِلْمِهِ بِهَا.

٣٤ أَقُولُ لَكُمْ إِنَّكُمْ جَمِيعًا تَعَلَّمْتُمْ هَذِهِ الْأُمُورَ، عَدَا أَوْلَادِكُمُ الصَّغَارِ، وَتَعَلَّمْتُمْ أَنْتُمْ مَدِينُونَ أَبَدِيًّا إِلَى أَبِيكُمْ السَّمَاوِيِّ لِتُقَدِّمُوا لَهُ كُلَّ أَنْفُسِكُمْ وَكُلِّ مَا لَدَيْكُمْ؛ وَتَعَلَّمْتُمْ أَيْضًا مَا تَحْتَوِيهِ السَّجَلَاتُ مِنْ نُبُوءَاتِ الْأَنْبِيَاءِ الْقَدِيسِينَ إِلَى وَقْتِ خُرُوجِ أَبِيْنَا لِاحِي مِنْ أَوْرُشَلِيمَ.

٣٥ وَأَيْضًا كُلُّ مَا قَالَهُ آبَاؤُنَا إِلَى الْآنَ. وَإِنَّهُمْ أَيْضًا قَدْ تَكَلَّمُوا بِمَا أَوْصَاهُمْ بِهِ الرَّبُّ؛ لِذَلِكَ فَإِنَّ هَذِهِ السَّجَلَاتِ عَدْلٌ وَحَقٌّ.

٣٦ فَإِنِّي أَقُولُ لَكُمْ، يَا إِخْوَتِي، إِنَّهُ بَعْدَ أَنْ عَرَفْتُمْ كُلَّ هَذِهِ الْأُمُورِ وَتَعَلَّمْتُمُوهَا، فَإِنَّكُمْ إِذَا عَصَيْتُمْ مَا قِيلَ وَسَلَكْتُمْ فِيهَا بِخَالَفِهِ، فَإِنَّكُمْ تَبْتَعِدُونَ بِأَنْفُسِكُمْ عَنْ رُوحِ الرَّبِّ حَتَّى لَا يَكُونَ لَهُ مَوْضِعٌ فِيكُمْ، وَهُوَ الَّذِي يُزْهِدُكُمْ فِي سُبُلِ الْحِكْمَةِ فَتَتَبَارَكُونَ وَتَزْدَهَرُونَ وَتُحْفَظُونَ—

٣٧ أَقُولُ لَكُمْ إِنَّ الْإِنْسَانَ الَّذِي يَفْعَلُ هَذَا هُوَ نَفْسُهُ الَّذِي يَخْرُجُ فِي تَمَرُّدٍ عَلَيَّ عَلَى اللَّهِ؛ لِذَلِكَ فَإِنَّهُ يَخْتَارُ طَاعَةَ الرُّوحِ الشَّرِيرِ وَيَصِيرُ عَدُوًّا لِكُلِّ بَرٍّ؛ لِذَلِكَ لَا مَوْضِعَ لِلرَّبِّ فِيهِ لِأَنَّ الرَّبَّ لَا يَسْكُنُ فِي هَيَاكِلٍ غَيْرِ مُقَدَّسَةٍ.

Therefore if that man repenteth not, and remaineth and dieth an enemy to God, 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.

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.

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.

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.

٣٨ لِذَلِكَ، إِنْ لَمْ يَتُبْ ذَلِكَ الْإِنْسَانُ وَبَقِيَ وَمَاتَ عَدُوًّا لِلَّهِ، فَإِنَّ مَطَالِبَ الْعَدْلِ الْإِلَهِيِّ تَوْقِظُ رُوحَهُ الْخَالِدَةَ إِلَى إِحْسَابِ حَيِّ بِذَنْبِهِ، مِمَّا يَجْعَلُهُ يَبْتَعِدُ عَنِ حَضْرَةِ الرَّبِّ، وَيَمْلَأُ صَدْرَهُ بِالذَّنْبِ وَالْأَلَمِ وَالْأَسَى، الَّذِي يُشْبِهُ نَارًا لَا تَنْطَفِئُ، يَتَصَاعَدُ لَهَا إِلَى أَبَدِ الْأَبَدِينَ.

٣٩ وَأَقُولُ لَكُمْ إِنَّ ذَلِكَ الْإِنْسَانَ لَنْ يُرْحَمَ؛ لِذَلِكَ فَإِنَّ دَيْنُونَتَهُ الْأَخِيرَةَ هِيَ أَنْ يَتَحَمَّلَ عَذَابًا لَا يَنْتَهِي.

٤٠ فَيَا جَمِيعَ الشُّيُوخِ وَالسَّبَابِ وَأَيْضًا الْأَوْلَادِ الصَّغَارِ الَّذِينَ يُمَكِّنُكُمْ أَنْ تَفْهَمُوا كَلَامِي: خَاطِبْتُكُمْ بِوُضُوحٍ لِتَفْهَمُوا، طَالِبًا مِنَ اللَّهِ أَنْ تَكُونُوا عَلَى وَعْيٍ بِحَالَةِ الْمُرُوعَةِ لِلَّذِينَ سَقَطُوا فِي الْمَعْصِيَةِ.

٤١ وَفَوْقَ ذَلِكَ فَإِنِّي أَرْغَبُ فِي أَنْ تُفَكِّرُوا فِي حَالَةِ الْبَرَكَاتِ وَالسَّعَادَةِ لِلَّذِينَ يَحْفَظُونَ وَصَايَا اللَّهِ. فَإِنَّهُمْ مُبَارَكُونَ فِي كُلِّ الْأُمُورِ، الْمَادِّيَّةِ وَالرُّوحِيَّةِ؛ وَإِذَا تَبَتُّوا مُخْلِصِينَ إِلَى النَّهَايَةِ فَإِنَّهُمْ يُقْبَلُونَ فِي السَّمَاءِ كَيْ يَمَكِّنُوا مَعَ اللَّهِ فِي حَالَةٍ مِنَ السَّعَادَةِ الَّتِي لَا تَنْتَهِي. تَذَكَّرُوا تَذَكَّرُوا أَنَّ هَذِهِ الْأُمُورَ حَقٌّ، لِأَنَّ السَّيِّدَ الرَّبَّ قَدْ تَكَلَّمَ بِهَا.

Mosiah 3

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.

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.

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.

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.

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.

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

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.

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.

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.

موسيا ٣

١ وَمَرَّةً أُخْرَى، يَا إِخْوَتِي، أَوْدُ أَنْ أَلْفِتَ انْتِبَاهَكُمْ، لِأَنَّ هُنَاكَ الْمَزِيدَ لِأَقْوَلُهُ لَكُمْ؛ فَلَدَيْ مَا أَخْبِرْكُمْ بِهِ عَمَّا هُوَ آتٍ.

٢ وَالْأُمُورَ الَّتِي سَأَخْبِرْكُمْ بِهَا أَغْلَمَنِي بِهَا مَلَاكٌ مِنَ اللَّهِ. فَقَدْ قَالَ لِي: اسْتَيْقِظْ؛ فَاسْتَيْقِظْتُ، وَإِذَا بِهِ وَاقِفٌ أَمَامِي.

٣ وَقَالَ لِي: اسْتَيْقِظْ، وَاسْمَعْ الْكَلَامَ الَّذِي أَقُولُهُ لَكَ؛ لِأَنِّي جِئْتُ لِابْتِشْرِكِ بِفَرَحٍ عَظِيمٍ.

٤ لِأَنَّ الرَّبَّ قَدْ سَمِعَ صَلَوَاتِكَ، وَوَجَدَكَ بَارًّا، وَأَرْسَلَنِي لِأَخْبِرْكَ بِأَنَّ تَبْتَهِجَ؛ وَيَمَكِّنْكَ أَنْ تُخْبِرَ أَبْنَاءَ شَعْبِكَ كَذَلِكَ بِأَنَّ يَمْتَلِنُوا فَرَحًا.

٥ لِأَنَّ الْوَقْتَ يَأْتِي وَهُوَ لَيْسَ بِعَيْدٍ، عِنْدَمَا يَنْزِلُ الرَّبُّ الْقَدِيرُ، الَّذِي بِيَدِهِ الْمُلْكُ، الَّذِي كَانَ وَالْكَائِنُ مِنَ الْأَزَلِ إِلَى الْأَبَدِ، بِقُوَّةٍ مِنَ السَّمَاءِ بَيْنَ أَبْنَاءِ الْبَشَرِ، وَيَكُونُ فِي هَيْئَةٍ بَشَرِيَّةٍ، وَيَجُولُ بَيْنَ الْبَشَرِ صَانِعًا مُعْجَزَاتٍ عَظِيمَةً مِثْلَ شِفَاءِ الْمَرْضَى وَإِقَامَةِ الْمَوْتَى، جَاعِلًا الْعُرْجَ يَمْشُونَ وَالْعَمْيَ يُبْصِرُونَ وَالصَّمَّ يَسْمَعُونَ، وَشَافِيًا كُلَّ الْأَمْرَاضِ.

٦ وَسَيُخْرِجُ الشَّيَاطِينَ أَوْ الْأَزْوَاحَ السَّرِيذَةَ السَّاكِنَةَ فِي قُلُوبِ بَنِي الْبَشَرِ.

٧ وَهَا هُوَ يَتَأَلَّمُ مِنَ التَّجَارِبِ وَالْآلَامِ الْجَسَدِ وَالْجُوعِ وَالْعَطَشِ وَالتَّعَبِ أَكْثَرَ مِمَّا يَسْتَطِيعُ الْإِنْسَانُ أَنْ يَحْتَمِلَهُ دُونَ أَنْ يَمُوتَ؛ فَإِنَّ الدَّمَ يَنْزِفُ مِنْ كُلِّ مَسَامٍ جَسَدِهِ لِعَظَمَةِ كَرْبِهِ بِسَبَبِ شَرِّ أَبْنَاءِ شَعْبِهِ وَأَرْجَاسِهِمْ.

٨ وَسَيُدْعَى يَسُوعَ الْمَسِيحَ، ابْنَ اللَّهِ، أَبَا السَّمَاءِ وَالْأَرْضِ، خَالِقَ كُلِّ الْأَشْيَاءِ مِنَ الْبَدْءِ؛ وَأُمُّهُ تُدْعَى مَرْيَمَ.

٩ وَهَا هُوَ يَأْتِي إِلَى خَاصَّتِهِ، فَيَأْتِي الْخَلَاصَ لِأَبْنَاءِ الْبَشَرِ مِنْ خِلَالِ الْإِيمَانِ بِاسْمِهِ؛ وَحَتَّى بَعْدَ كُلِّ هَذَا سَيَعْتَبِرُونَهُ إِنْسَانًا وَيَقُولُونَ إِنَّ بِهِ شَيْطَانًا وَيَجْلِدُونَهُ وَيَصْلِبُونَهُ.

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.

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.

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

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

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

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

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.

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.

١٠ وَيَقُومُ فِي الْيَوْمِ الثَّالِثِ مِنْ بَيْنِ الْأَمْوَاتِ؛ وَهَا هُوَ قَائِمٌ لِيَدِينِ الْعَالَمَ؛ وَإِنَّ كُلَّ هَذِهِ الْأُمُورِ تَتِمُّ كَيْ يَأْتِيَ حُكْمٌ عَادِلٌ عَلَى أَبْنَاءِ الْبَشَرِ.

١١ لِأَنَّ دَمَهُ يُكْفِرُ أَيْضًا عَنْ خَطَايَا الَّذِينَ سَقَطُوا بِسَبَبِ تَعْدِي آدَمَ، وَالَّذِينَ مَاتُوا وَهُمْ لَا يَعْرِفُونَ إِرَادَةَ اللَّهِ تُجَاهَهُمْ، أَوْ الَّذِينَ أَخْطَأُوا عَنْ جَهْلِ.

١٢ وَلَكِنَّ الْوَيْلَ الْوَيْلَ لِمَنْ يَعْلَمُ أَنَّهُ يَتَمَرَّدُ عَلَى اللَّهِ! لِأَنَّ الْخَلَاصَ لَا يَأْتِي لِذَلِكَ الْإِنْسَانِ إِلَّا بِالتَّوْبَةِ وَالْإِيمَانِ بِالرَّبِّ يَسُوعَ الْمَسِيحِ.

١٣ وَأَرْسَلَ السَّيِّدُ الرَّبُّ أَنْبِيَاءَهُ الْقِدِّيسِينَ بَيْنَ جَمِيعِ بَنِي الْبَشَرِ لِيُعْلِنُوا هَذِهِ الْأُمُورَ لِكُلِّ شَعْبٍ وَأُمَّةٍ وَلِسَانٍ، حَتَّى يِنَالَ كُلُّ الْمُؤْمِنِينَ بِمَجِيءِ الْمَسِيحِ مَغْفِرَةَ خَطَايَاهُمْ، وَلِيَبْتَهِّجُوا بِهِجَةً عَظِيمَةً جِدًّا كَمَا وَلَوْ أَنَّهُ قَدْ جَاءَ بَيْنَهُمْ فِعْلًا.

١٤ وَرَأَى السَّيِّدُ الرَّبُّ أَنَّ شَعْبَهُ كَانَ شَعْبًا مُتَعَتِّتًا، فَوَضَعَ لَهُ شَرِيعَةً هِيَ شَرِيعَةُ مُوسَى.

١٥ وَقَدْ أَظْهَرَ لَهُمْ آيَاتٍ وَعَجَائِبَ وَعَلَامَاتٍ وَدَلَائِلَ عَلَى مَجِيئِهِ؛ وَكَلَّمَهُمْ أَيْضًا أَنْبِيَاءٌ قَدِ بَسَوْا عَنْ مَجِيئِهِ؛ وَمَعَ ذَلِكَ فَقَدْ قَسَّوْا قُلُوبَهُمْ وَلَمْ يَفْهَمُوا أَنَّ شَرِيعَةَ مُوسَى لَا تَنْفَعُ شَيْئًا إِلَّا إِذَا كَانَتْ بِكْفَارَةِ دَمِهِ.

١٦ وَحَتَّى لَوْ كَانَ مِنَ الْمُمَكِّنِ أَنْ يُخْطِئَ الْأَطْفَالُ الصَّغَارُ، لَمَا أَمَكَّنَهُمْ أَنْ يَخْلُصُوا؛ لَكِنِّي أَقُولُ لَكُمْ إِنَّهُمْ مُبَارَكُونَ؛ فَإِنَّهُ بِسَبَبِ آدَمَ، أَوْ وَقْفًا لِلطَّبِيعَةِ، سَقَطُوا، فَكَذَلِكَ يُكْفِرُ دَمُ الْمَسِيحِ عَنْ خَطَايَاهُمْ.

١٧ وَإِضَافَةً إِلَى ذَلِكَ أَقُولُ لَكُمْ إِنَّهُ لَا يَكُونُ هُنَاكَ اسْمٌ آخَرَ يُعْطَى أَوْ سَبِيلٌ أَوْ وَسَائِلٌ أُخْرَى يُمَكِّنُ بِوِاسِطَتِهَا أَنْ يَأْتِيَ الْخَلَاصَ إِلَى أَبْنَاءِ الْبَشَرِ إِلَّا بِوِاسِطَةِ اسْمِ الْمَسِيحِ الرَّبِّ الْقَدِيرِ.

For behold he judgeth, and his judgment is just; and the infant perisheth not that dieth in his infancy; but men drink damnation to their own souls except they humble themselves and become as little children, and believe that salvation was, and is, and is to come, in and through the atoning blood of Christ, the Lord Omnipotent.

For the natural man is an enemy to God, and has been from the fall of Adam, and will be, forever and ever, unless he yields to the enticings of the Holy Spirit, and putteth off the natural man and becometh a saint through the atonement of Christ the Lord, and becometh as a child, submissive, meek, humble, patient, full of love, willing to submit to all things which the Lord seeth fit to inflict upon him, even as a child doth submit to his father.

And moreover, I say unto you, that the time shall come when the knowledge of a Savior shall spread throughout every nation, kindred, tongue, and people.

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.

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.

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

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.

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, from whence they can no more return; therefore they have drunk damnation to their own souls.

١٨ فَإِنَّهُ يَحْكُمُ وَحُكْمُهُ عَادِلٌ؛ وَلَا يَهْلِكُ الرَّضِيعُ الَّذِي يَمُوتُ فِي طُفُولَتِهِ؛ لَكِنَّ الْإِنْسَانَ يَتَجَرَّعُ دَيْنُونَةَ لِنَفْسِهِ مَا لَمْ يَتَّضِعْ وَيُضْبِحْ كَالطُّفْلِ الصَّغِيرِ وَيُؤْمِنُ أَنَّ الْخَلَاصَ كَانَ وَيَكُونُ وَسَيَأْتِي بِدَمِّ كَفَّارَةِ الْمَسِيحِ، الرَّبِّ الْقَدِيرِ وَبِوَاسِطَتِهِ.

١٩ لِأَنَّ الْإِنْسَانَ الطَّبِيعِيَّ هُوَ عَدُوٌّ لِلَّهِ، وَهُوَ كَذَلِكَ مُنْذُ سُقُوطِ آدَمَ، وَسَيَكُونُ كَذَلِكَ إِلَى أَبَدِ الْأَبَدِينَ مَا لَمْ يَخْضَعْ لِتَوْجِيهَاتِ الرُّوحِ الْقُدُسِ، وَيَخْلَعُ عَن نَفْسِهِ الْإِنْسَانَ الطَّبِيعِيَّ وَيُضْبِحُ قَدِيمًا بِكَفَّارَةِ الْمَسِيحِ الرَّبِّ، وَيُضْبِحُ مِثْلَ الطُّفْلِ، خَاضِعًا وَوَدِيعًا وَمُتَوَاضِعًا وَصَبُورًا وَمَلِيئًا بِالْمَحَبَّةِ وَمُسْتَعِدًّا لِلْخُضُوعِ لِكُلِّ الْأُمُورِ الَّتِي يَرَى الرَّبُّ أَنَّهَا تَلِيقٌ بِأَنْ يُصِيبَهُ بِهَا كَمَا يَخْضَعُ الطُّفْلُ لِأَبِيهِ.

٢٠ وَفَوْقَ ذَلِكَ أَقُولُ لَكُمْ إِنَّهُ سَيَأْتِي وَقْتُ تَنْتَشِرُ فِيهِ الْمَعْرِفَةُ بِالْمُخَلَّصِ بَيْنَ كُلِّ أُمَّةٍ وَقَبِيلَةٍ وَسُكَّانٍ وَلِسَانٍ.

٢١ وَعِنْدَمَا يَأْتِي ذَلِكَ الْوَقْتُ فَلَنْ يُوْجَدَ أَحَدٌ بِإِلَّا لَوْحِ أَمَامِ اللَّهِ، إِلَّا الْأَطْفَالَ الصَّغَارَ، سِوَى الْتَوْبَةِ وَالْإِيمَانِ بِاسْمِ السَّيِّدِ الرَّبِّ الْقَدِيرِ.

٢٢ وَحَتَّى فِي هَذَا الْوَقْتِ عِنْدَمَا تَكُونُ قَدْ عَلِمْتَ أَبْنَاءَ شَعْبِكَ مَا أَوْصَاكَ بِهِ الرَّبُّ إِلَهُكَ، فَإِنَّهُمْ عِنْدَيْدَ لَا يُوْجَدُونَ بِإِلَّا لَوْحِ فِيمَا بَعْدَ فِي عَيْنِي اللَّهُ إِلَّا وَفَقًا لِلْكَلامِ الَّذِي كَلَّمْتُمْ بِهِ.

٢٣ وَالآنَ فَقَدْ كَلَّمْتُمْ بِالْكَلامِ الَّذِي أَوْصَانِي بِهِ السَّيِّدُ الرَّبِّ.

٢٤ وَهَكَذَا يَقُولُ الرَّبُّ: سَيَقُفُ هَذَا الْكَلَامُ شَاهِدًا سَاطِعًا عَلَى أَبْنَاءِ هَذَا الشَّعْبِ فِي يَوْمِ الدَّيْنُونَةِ؛ وَبِهِ يُدَانُونَ، كُلُّ وَاحِدٍ حَسَبَ أَعْمَالِهِ سِوَاءَ كَانَتْ خَيْرًا أَمْ شَرًّا.

٢٥ فَإِنْ كَانَتْ شَرًّا فَإِنَّهُمْ يَرَوْنَ رُؤْيَا مُفْرِعَةً عَن إِثْمِهِمْ وَرَجَاسَاتِهِمْ، مِمَّا يَجْعَلُهُمْ يَنْتَعِدُونَ عَن حَضْرَةِ الرَّبِّ إِلَى حَالَةٍ مِنَ الْبُؤْسِ وَالْعَذَابِ الْأَبَدِيِّ الَّذِي لَا يُمْكِنُ لَهُمْ أَنْ يَرْجِعُوا مِنْهُ؛ لِذَلِكَ فَقَدْ تَجَرَّعُوا اللَّعْنَةَ عَلَى أَرْوَاجِهِمْ.

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

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.

٢٦ لِذَلِكَ شَرِبُوا مِنْ كَأْسِ غَضَبِ اللَّهِ. وَلَمْ يَسْتَطِعْ عَدْلُ اللَّهِ أَنْ يَمْنَعَ
هَذَا الْكَأْسَ عَنْهُمْ كَمَا لَمْ يَمْنَعْ سُقُوطَ آدَمَ بِسَبَبِ تَنَاوُلِهِ لِلثَّمَرَةِ
الْمُحَرَّمَةِ؛ لِذَلِكَ لَا يُمَكِّنُ أَنْ يُرْحَمُوا فِيمَا بَعْدَ إِلَى الْأَبَدِ.

٢٧ وَيَكُونُ عَذَابُهُمْ كَمَا لَوْ أَنَّهُمْ فِي بَحِيرَةٍ مِنْ نَارٍ وَكَبِيرَةٍ لَهَيْبِهَا لَا
يَنْطَفِئُ وَدُخَانُهَا يَصْعَدُ إِلَى الدَّهْرِ وَالْأَبَدِ. هَكَذَا أَوْصَانِي الرَّبُّ.
أَمِينَ.

Mosiah 4

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

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: 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.

And it came to pass that after they had spoken these words the Spirit of the Lord came upon them, and they were filled with joy, having received a remission of their sins, and having peace of conscience, 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.

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.

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—

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 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—

موسيا ٤

١ وَعِنْدَمَا فَرَعَ الْمَلِكُ بَنِيَامِينَ مِنَ الْكَلَامِ الَّذِي أُخْبِرَهُ بِهِ مَلَاكُ الرَّبِّ،
أَلْقَى نَظْرَةً عَلَى الْحَشْدِ مِنْ حَوْلِهِ، وَإِذَا بِهِمْ قَدْ سَقَطُوا عَلَى
الْأَرْضِ لِأَنَّ مَخَافَةَ الرَّبِّ كَانَتْ قَدْ حَلَّتْ عَلَيْهِمْ.

٢ وَقَدْ رَأَوْا أَنْفُسَهُمْ فِي حَالَتِهِمْ الْجَسَدِيَّةِ أَنَّهُمْ أَقَلُّ حَتَّى مِنْ ثَرَابِ
الْأَرْضِ. وَهَتَفُوا جَمِيعًا بِصَوْتٍ وَاحِدٍ قَائِلِينَ: إِزْحَمْنَا وَكَفِّرْ عَنَّا بِدَمِ
الْمَسِيحِ حَتَّى نَنَالَ مَغْفِرَةَ خَطَايَانَا، وَكَيْ نَظْهَرَ قُلُوبُنَا؛ لِأَنَّا نُؤْمِنُ
بِيسُوعِ الْمَسِيحِ، ابْنِ اللَّهِ، الَّذِي خَلَقَ السَّمَاءَ وَالْأَرْضَ، وَكُلَّ
الْأَشْيَاءِ؛ وَالَّذِي يَنْزِلُ بَيْنَ أَبْنَاءِ الْبَشَرِ.

٣ وَبَعْدَ أَنْ تَكَلَّمُوا بِهَذِهِ الْكَلِمَاتِ، حَلَّ عَلَيْهِمْ رُوحُ الرَّبِّ وَامْتَلَأُوا
فَرَحًا، فَقَدْ نَالُوا مَغْفِرَةَ خَطَايَاهُمْ وَسَلَامَ ضَمَائِرِهِمْ بِسَبَبِ الْإِيمَانِ
الْفَائِقِ بِيسُوعِ الْمَسِيحِ الَّذِي سَيَأْتِي وَفَقًا لِلْكَلَامِ الَّذِي خَاطَبَهُمْ بِهِ
الْمَلِكُ بَنِيَامِينَ.

٤ وَفَتَحَ الْمَلِكُ بَنِيَامِينَ فَاهُ مَرَّةً أُخْرَى وَعَادَ يُخَاطِبُهُمْ قَائِلًا: يَا
أَصْدِقَائِي وَإِخْوَتِي، يَا شُعْبِي وَقَوْمِي، أَوَدُّ أَنْ أَطْلُبَ انْتِبَاهَكُمْ مَرَّةً
أُخْرَى حَتَّى تَسْمَعُوا وَتَفْهَمُوا بِقِيَّةِ كَلَامِي الَّذِي سَأَخَاطِبُكُمْ بِهِ.

٥ فَإِذَا كَانَتْ الْمَعْرِفَةُ بِصَلَاحِ اللَّهِ فِي هَذَا الْوَقْتِ قَدْ أَيْقَظَتْكُمْ
لِلشُّعُورِ بِصَغَرِكُمْ، وَحَالَتِكُمْ الرَّدِيئَةِ وَالسَّاقِطَةِ—

٦ إِنِّي أَقُولُ لَكُمْ: إِنْ كُنْتُمْ قَدْ تَوَصَّلْتُمْ إِلَى مَعْرِفَةِ صَلاَحِ اللَّهِ وَقُوَّتِهِ
الَّتِي لَا مَثِيلَ لَهَا وَحِكْمَتِهِ وَصَبْرِهِ وَطَوْلِ أُنَاتِهِ تُجَاهَ بَنِي الْبَشَرِ؛
وَأَيْضًا الْكُفَّارَةَ الَّتِي أُعِدَّتْ مُنْذُ تَأْسِيسِ الْعَالَمِ لِيَأْتِيَ الْخَلَاصُ إِلَى
مَنْ يَصْعُقُ يُقْتَهُ فِي الرَّبِّ وَيَجْتَهِدُ فِي حِفْظِ وَصَايَاهُ وَيَسْتَمِرُّ فِي
الْإِيمَانِ حَتَّى نِهَآيَةِ حَيَاتِهِ، وَأَعْنِي حَيَاةَ الْجَسَدِ الْفَانِي—

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.

And this is the means whereby salvation cometh. And there is none other salvation save this which hath been spoken of; neither are there any conditions whereby man can be saved except the conditions which I have told you.

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.

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.

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, 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.

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.

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.

٧ أَقُولُ إِنَّ هَذَا هُوَ الْإِنْسَانُ الَّذِي يَنَالُ الْخَلَاصَ مِنْ خِلَالِ الْكُفَّارَةِ
الَّتِي أُعِدَّتْ مُنْذُ تَأْسِيسِ الْعَالَمِ لِجَمِيعِ الْبَشَرِ الَّذِينَ كَانُوا مُنْذُ
سُقُوطِ آدَمَ، أَوْ الْكَائِنِينَ أَوْ الَّذِينَ سَيَكُونُونَ حَتَّى نِهَايَةِ الْعَالَمِ.

٨ وَهَذِهِ هِيَ وَسِيلَةُ الْخَلَاصِ. وَلَيْسَ مِنْ خَلَاصٍ آخَرَ سِوَى هَذَا الَّذِي
قِيلَ عَنْهُ؛ وَلَا تَوْجُدُ أَيُّ شُرُوطٍ يُمَكِّنُ بِوَاسِطَتِهَا أَنْ يَخْلُصَ
الْإِنْسَانُ إِلَّا الشُّرُوطَ الَّتِي أَخْبَرْتُكُمْ بِهَا.

٩ آمِنُوا بِاللَّهِ؛ آمِنُوا أَنَّهُ مَوْجُودٌ وَأَنَّهُ خَلَقَ كُلَّ الْأَشْيَاءِ فِي السَّمَاءِ
وَالْأَرْضِ؛ آمِنُوا أَنَّ لَدَيْهِ كُلَّ الْحِكْمَةِ وَكُلَّ الْقُوَّةِ فِي السَّمَاءِ
وَالْأَرْضِ؛ آمِنُوا أَنَّ الْإِنْسَانَ لَا يَفْهَمُ كُلَّ الْأُمُورِ الَّتِي يَسْتَطِيعُ الرَّبُّ
أَنْ يَفْهَمَهَا.

١٠ وَأَيْضًا آمِنُوا بِأَنَّهُ يَجِبُ عَلَيْكُمْ أَنْ تَتُوبُوا عَنْ خَطَايَاكُمْ وَتَتْرَكُوهَا
وَتَتَوَاضَعُوا أَمَامَ اللَّهِ؛ وَأَنْ تَطْلُبُوا بِقَلْبٍ خَالِصٍ أَنْ يَغْفِرَ لَكُمْ؛ وَإِنْ
آمَنْتُمْ بِكُلِّ هَذِهِ الْأُمُورِ فَاحْرِصُوا عَلَى أَنْ تَفْعَلُوهَا.

١١ وَمَرَّةً أُخْرَى أَقُولُ لَكُمْ كَمَا قُلْتُ سَابِقًا: بِمَا أَنَّكُمْ تَوَصَّلْتُمْ إِلَى
مَعْرِفَةِ مَجْدِ اللَّهِ، أَوْ إِنْ كُنْتُمْ قَدْ عَرَفْتُمْ صَلَاحَهُ وَتَذَوَّقْتُمْ مَحَبَّتَهُ،
وَبَلَّغْتُمْ مَغْفِرَةَ خَطَايَاكُمْ مِمَّا سَبَبَ فَرَحًا عَظِيمًا جِدًّا فِي نَفُوسِكُمْ،
فَأَوْدُ أَنْ تَتَذَكَّرُوا وَأَنْ تَسْتَذَكِّرُوا عَظَمَةَ اللَّهِ وَصَعْرَكُمْ وَصَلَاحَهُ
وَطَوَّلَ أُنَاتِهِ نِجَاهَكُمْ أَيُّهَا الْمَخْلُوقَاتِ الَّتِي لَا تَسْتَحِقُّ، وَاتَّضَعُوا
حَتَّى أَعْمَاقِ الْإِتِّضَاعِ، طَالِبِينَ اسْمَ الرَّبِّ كُلِّ يَوْمٍ، وَاقِفِينَ بِثَبَاتٍ
فِي إِيمَانٍ بِمَا هُوَ آتٍ وَالَّذِي قِيلَ بِفِيهِ الْمَلَائِكَةُ.

١٢ وَإِنِّي أَقُولُ لَكُمْ إِنَّهُ إِذَا فَعَلْتُمْ هَذَا فَسَتَفْرَحُونَ كُلَّ حِينٍ وَتَمْتَلِئُونَ
بِمَحَبَّةِ اللَّهِ وَتَحْتَفِظُونَ دَوْمًا بِمَغْفِرَةِ خَطَايَاكُمْ؛ وَتَزْدَادُونَ مَعْرِفَةَ
بِمَجْدِ خَالِقِكُمْ، أَوْ بِالْعَدْلِ وَالْحَقِّ.

١٣ وَلَنْ يَكُونَ لَكُمْ فِكْرٌ أَنْ تَلْحَقُوا الْأَدَى بِبَغْضِكُمْ الْبُغْضِ، بَلْ أَنْ
تَعِيشُوا فِي سَلَامٍ، وَأَنْ تُعْطُوا لِكُلِّ وَاحِدٍ مَا يَسْتَحِقُّهُ.

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.

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.

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

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—

But I say unto you, O man, 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.

For behold, are we not all beggars? Do we not all depend upon the same Being, even God, for all the substance which we have, for both food and raiment, and for gold, and for silver, and for all the riches which we have of every kind?

And behold, even at this time, ye have been calling on his name, and begging for a remission of your sins. And has he suffered that ye have begged in vain? Nay; 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.

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

١٤ وَلَنْ تَثْرَكُوا أَوْلَادَكُمْ غُرْصَةً لِلْجُوعِ أَوْ الْعُرْيِ؛ كَمَا أَنْتُمْ لَنْ تَدْعُوهُمْ يَتَعَدَّوْنَ شِرَافِعَ اللَّهِ، أَوْ يَتَصَارِعُونَ أَوْ يَتَخَاصِمُونَ مَعَ بَعْضِهِمُ الْبَغِضَ، فَيَخْدِمُونَ إِبْلِيسَ الَّذِي هُوَ رَبُّ الْخَطِيئَةِ، أَوْ الرُّوحَ الشَّرِيرَ الَّذِي تَكَلَّمَ عَنْهُ آبَاؤُنَا، وَعَدُّوْا كُلَّ بَرٍّ.

١٥ وَإِنَّمَا سَتَعْلَمُونَهُمْ أَنْ يَسْلُكُوا فِي طُرُقِ الْحَقِّ وَالْإِعْتِدَالِ؛ وَتَعْلَمُونَهُمْ أَنْ يُحِبُّوْا بَعْضُهُمُ الْبَعْضَ وَأَنْ يَخْدِمُوا بَعْضُهُمُ الْبَعْضَ.

١٦ كَمَا أَنْتُمْ سَتُعِينُونَ مَنْ يَحْتَاجُونَ إِلَى مَعُونَتِكُمْ؛ وَتُعْطُونَ مِنْ ثَرَوَتِكُمْ لِلْمُحْتَاجِينَ؛ وَلَنْ تَدْعُوا السَّائِلَ يَسْتَجِدِيكُمْ عَبَثًا، وَتَرُدُّوهُ لِيَهْلِكَ.

١٧ لَعَلَّكُمْ تَقُولُونَ: إِنَّ هَذَا الْإِنْسَانَ قَدْ جَلَبَ شِقَاءَهُ عَلَى نَفْسِهِ؛ لِذَلِكَ أَمْنَعُ يَدِي وَلَنْ أُعْطِيَهُ مِنْ طَعَامِي، وَلَا أُعْطِيَهُ مِنْ ثَرَوَتِي لَوْ قِفَ مُعَانَاتِهِ، لِأَنَّ عُقُوبَاتِهِ عَادِلَةٌ—

١٨ وَلِكِنِّي أَقُولُ لَكَ، أَيُّهَا الْإِنْسَانُ، إِنَّ كُلَّ مَنْ يَفْعَلْ هَذَا هُوَ نَفْسُهُ بِحَاجَةٍ عَظِيمَةٍ لِلثَّوْبَةِ؛ وَإِنْ لَمْ يَثْبُ عَمَّا فَعَلَهُ فَإِنَّهُ يَهْلِكُ إِلَى الْأَبَدِ، وَلَيْسَ لَهُ حِصَّةٌ فِي مَلَكُوتِ اللَّهِ.

١٩ أَلَسْنَا كُلُّنَا مُحْتَاجِينَ؟ أَلَسْنَا نَعْتَمِدُ جَمِيعًا عَلَى ذَاتِ الْكَائِنِ، وَهُوَ اللَّهُ، فِي كُلِّ مَا لَدَيْنَا، مِنْ أَجْلِ الطَّعَامِ وَالْكِسَاءِ وَالذَّهَبِ وَالْفِضَّةِ وَكُلِّ الثَّرْوَةِ الَّتِي لَدَيْنَا مِنْ كُلِّ نَوْعٍ؟

٢٠ وَهَا أَنْتُمْ الْآنَ تَدْعُونَ بِاسْمِهِ، وَتَتَطَلَّبُونَ مَغْفِرَةَ خَطَايَاكُمْ. فَهَلْ تَرَكَكُمْ تَسْتَجِدُونَهُ عَبَثًا؟ كَلَّا، لَقَدْ عَمَرَكُم بِرُوحِهِ، وَجَعَلَ قُلُوبَكُمْ مَمْلُوءَةً بِالْفَرَحِ، وَجَعَلَ أَفْوَاهَكُمْ مَسْدُودَةً حَتَّى لَا تَجِدُوا الْكَلَامَ، فَكَانَ فَرَحُكُمْ عَظِيمًا جِدًّا.

٢١ فَإِذَا كَانَ اللَّهُ الَّذِي خَلَقَكُمْ، وَالَّذِي تَعْتَمِدُونَ عَلَيْهِ فِي حَيَاتِكُمْ وَفِي كُلِّ مَا لَدَيْكُمْ وَمَا أَنْتُمْ عَلَيْهِ، يَهْبِكُمْ كُلُّ مَا تَطْلُبُونَهُ مِنْ صَلاَحِ بَايَمَانِ، مُؤْمِنِينَ بِأَنَّكُمْ تَنَالُونَهُ، فَكَمْ بِالْأُولَى بِكُمْ أَنْ تُعْطُوا مِمَّا لَدَيْكُمْ لِبَعْضِكُمُ الْبَعْضِ.

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, which doth not belong to you but to God, to whom also your life belongeth; and yet ye put up no petition, nor repent of the thing which thou hast done.

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.

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.

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.

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.

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.

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.

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.

٢٢ وَإِذَا حَكَمْتُمْ عَلَى الْإِنْسَانِ الَّذِي يَتَوَسَّلُ إِلَيْكُمْ لِتُعْطُوهُ مِنْ تَرَوَاتِكُمْ كَيْلًا بِهَيْلِكَ، وَأَدْنُثْمُوهُ، فَكَمْ سَتَكُونُ إِدَانَتُكُمْ أَكْثَرَ عَدْلًا بِسَبَبِ مَنْعِ تَرَوَاتِكُمْ عَنْهُ الَّتِي هِيَ لَيْسَتْ مِلْكُكُمْ بَلْ لِلَّهِ الَّذِي يَمْلِكُ حَيَاتِكُمْ أَيْضًا؛ وَمَعَ ذَلِكَ فَلَمْ تَتَوَسَّلُوا وَلَمْ تَتُوبُوا عَمَّا فَعَلْتُمْ.

٢٣ إِنِّي أَقُولُ لَكُمْ: وَيَلْ لَذَلِكَ الْإِنْسَانِ لِأَنَّ تَرَوَاتَهُ سَتَهْلِكُ مَعَهُ؛ أَقُولُ هَذَا لِلْأَغْنِيَاءِ وَفَقًّا لِأُمُورِ هَذَا الْعَالَمِ.

٢٤ وَأَيْضًا أَقُولُ لِلْفُقَرَاءِ الَّذِينَ لَيْسَ لَدَيْهِمْ إِلَّا كِفَافٌ يَوْمِهِمْ، وَأَعْنِي بِذَلِكَ الَّذِينَ يَزْدُونَ السَّائِلَ لِأَنَّهُ لَا سَعَةَ لَهُمْ؛ أُرِيدُ أَنْ تَقُولُوا فِي قُلُوبِكُمْ: لَا أُعْطِي لِأَنَّهُ لَيْسَ لَدَيَّ مَا أُعْطِيهِ، وَإِلَّا لِأَعْطِيَتْ.

٢٥ وَإِنْ قُلْتُمْ هَذَا فِي قُلُوبِكُمْ فَسَتَظَلُونَ بِلا ذَنْبٍ وَإِلَّا فَسَتُدَانُونَ؛ وَتَكُونُ إِدَانَتُكُمْ عَادِلَةً لِأَنَّكُمْ تَشْتَهَوْنَ مَا لَمْ تَنَالُوهُ.

٢٦ فَمِنْ أَجْلِ هَذِهِ الْأُمُورِ الَّتِي خَاطَبْتُكُمْ بِهَا—أَي، مِنْ أَجْلِ الْإِحْتِفَاطِ بِمَغْفِرَةِ خَطَايَاكُمْ مِنْ يَوْمٍ إِلَى يَوْمٍ، حَتَّى يَكُونَ سَلُوكُكُمْ بِلا ذَنْبٍ أَمَامَ اللَّهِ—فَإِنِّي أَوَدُّ أَنْ تُعْطُوا مِنْ تَرَوَاتِكُمْ لِلْفُقَرَاءِ، كُلِّ إِنْسَانٍ حَسَبَ مَا عِنْدَهُ، كَأَطْعَامِ الْجِيَاعِ وَكَسُوِّ الْعُرَاةِ وَزِيَارَةِ الْمَرْضَى وَإِعَاثَتِهِمْ رُوحِيًّا وَمَادِّيًّا حَسَبَ رَغْبَاتِهِمْ.

٢٧ وَاحْرَصُوا عَلَى أَنْ تَفْعَلُوا كُلَّ هَذِهِ الْأُمُورِ بِحِكْمَةٍ وَتَرْتِيبٍ؛ لِأَنَّهُ لَا يَتَوَجَّبُ عَلَى الْإِنْسَانِ أَنْ يَرْكُضَ أَسْرَعَ مِمَّا يَقْوَى عَلَيْهِ. وَمَرَّةٌ أُخْرَى مِنَ الْمَسْتَحْسِنِ أَنْ يَكُونَ مُجْتَهِدًا حَتَّى يَزِيحَ الْمَكَافَأَةَ؛ لِذَلِكَ فَإِنَّ كُلَّ الْأُمُورِ يَجِبُ أَنْ تَتِمَّ بِتَرْتِيبٍ.

٢٨ وَأَوَدُّ أَنْ تَتَذَكَّرُوا أَنَّ كُلَّ مَنْ يَقْتَرِضُ مِنْ جَارِهِ فَإِنَّ عَلَيْهِ أَنْ يَرُدَّ الشَّيْءَ الَّذِي اقْتَرَضَهُ كَمَا اتَّفَقَ عَلَيْهِ، وَإِلَّا فَإِنَّكُمْ تَرْتَكِبُونَ خَطِيئَةً؛ وَلَعَلَّكُمْ تَجْعَلُونَ جَارَكُمْ يُخْطِئُ أَيْضًا.

٢٩ وَأَخِيرًا، فَإِنِّي لَا أَسْتَطِيعُ أَنْ أَخْبِرَكُمْ بِكُلِّ الْأُمُورِ الَّتِي تَرْتَكِبُونَ فِيهَا الْخَطِيئَةَ، لِأَنَّ هُنَاكَ طُرُقًا مُتَعَدِّدَةً وَوَسَائِلَ مُخْتَلِفَةً حَتَّى أَنَّهُ لَا يُمْكِنُنِي أَنْ أُحْصِيَهَا.

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.

٣٠ لِكَيْ أُسْتَطِيعَ أَنْ أَقُولَ لَكُمْ هَذَا: إِذَا كُنْتُمْ لَا تَرِاقِبُونَ أَنْفُسَكُمْ وَأَفْكَارَكُمْ وَأَقْوَالَكُمْ وَأَعْمَالَكُمْ وَتَحْفَظُونَ وَصَايَا اللَّهِ وَتُسْتَمِرُونَ فِي الْإِيمَانِ بِمَا سَمِعْتُمُوهُ عَنْ مَجِيءِ رَبِّنَا حَتَّى نِهَايَةِ حَيَاتِكُمْ، فَلَا بُدَّ أَنْ تَهْلِكُوا. وَالْآنَ أَيُّهَا الْإِنْسَانُ تَذَكَّرْ وَلَا تَهْلِكْ.

Mosiah 5

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.

And they all cried with one voice, saying: Yea, we believe all the words which thou hast spoken unto us; and also, we know of their surety and truth, because of the Spirit of the Lord Omnipotent, which has wrought a mighty change in us, or in our hearts, that we have no more disposition to do evil, but to do good continually.

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.

And it is the faith which we have had on the things which our king has spoken unto us that has brought us to this great knowledge, whereby we do rejoice with such exceedingly great joy.

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.

And now, these are the words which king Benjamin desired of them; and therefore he said unto them: Ye have spoken the words that I desired; and the covenant which ye have made is a righteous covenant.

And now, because of the covenant which ye have made ye shall be called the children of Christ, his sons, and his daughters; for behold, this day he hath spiritually begotten you; for ye say that your hearts are changed through faith on his name; therefore, ye are born of him and have become his sons and his daughters.

موسيا ٥

١ وَبَعْدَ أَنْ كَلَّمَ الْمَلِكُ بَنِيَامِينَ أَبْنَاءَ شَعْبِهِ بِهَذَا، اسْتَفْتَهُمْ مِنْهُمْ رَاغِبًا فِي أَنْ يَعْرِفَ إِنْ كَانُوا قَدْ آمَنُوا بِالْكَلَامِ الَّذِي كَلَّمَهُمْ بِهِ.

٢ فَهَتَفُوا جَمِيعًا بِصَوْتٍ وَاحِدٍ قَائِلِينَ: نَعَمْ، إِنَّا نُوْمِنُ بِكُلِّ الْكَلَامِ الَّذِي كَلَّمْتَنَا بِهِ؛ وَإِنَّا أَيْضًا نَعْلَمُ أَنَّهُ يَقِينٌ وَحَقٌّ يَسْبَبُ رُوحَ الرَّبِّ الْقَدِيرِ الَّذِي أَحَدَتْ تَغْيِيرًا عَظِيمًا فِيْنَا، أَوْ فِي قُلُوبِنَا، فَلَمْ يَعِدْ لَدَيْنَا آيَةً نُرْعَةَ لِفِعْلِ الشَّرِّ بَلْ لِفِعْلِ الْخَيْرِ بِاسْتِمْرَارٍ.

٣ وَنَحْنُ أَنْفُسُنَا أَيْضًا، بِوَاسِطَةِ صَلَاحِ اللَّهِ اللَّامْتَنَاهِي، وَتَجَلِّيَاتِ رُوحِهِ، لَدَيْنَا تَصَوُّرَاتٌ عَظِيمَةٌ عَمَّا سَيَأْتِي؛ وَيُمْكِنُنَا أَنْ نَتَنَبَّأَ عَنْ كُلِّ الْأُمُورِ إِذَا كَانَ ذَلِكَ مُلَانِمًا.

٤ وَالْإِيمَانُ الَّذِي لَدَيْنَا بِالْأُمُورِ الَّتِي كَلَّمْنَا عَنْهَا الْمَلِكُ هُوَ مَا أَوْصَلَنَا إِلَى هَذِهِ الْمَعْرِفَةِ الْعَظِيمَةِ الَّتِي نَفْرَحُ بِهَا فَرَحًا عَظِيمًا جَدًّا.

٥ وَنَحْنُ مُسْتَعِدُّونَ أَنْ نَدْخُلَ فِي عَهْدٍ مَعَ إِلَهِنَا لِفِعْلِ مَشِيئَتِهِ، وَأَنْ نُطِيعَ وَصَايَاهُ فِي كُلِّ الْأُمُورِ الَّتِي يَأْمُرُنَا بِهَا كُلِّ مَا تَبْقَى مِنْ أَيَّامِنَا، حَتَّى لَا تَجْلِبَ عَلَيْنَا أَنْفُسُنَا عَذَابًا لَا مُتَنَاهِيًا كَمَا قَالَ الْمَلَكُ، كَيْ لَا نَتَجَرَّعَ مِنْ كَأْسِ غَضَبِ اللَّهِ.

٦ وَهَذَا هُوَ الْكَلَامُ الَّذِي أَرَادَهُ مِنْهُمْ الْمَلِكُ بَنِيَامِينَ؛ وَلِذَلِكَ فَقَدْ قَالَ لَهُمْ: لَقَدْ تَكَلَّمْتُمْ بِالْكَلَامِ الَّذِي أَرَدْتُهُ؛ وَالْعَهْدُ الَّذِي قَطَعْتُمُوهُ هُوَ عَهْدٌ صَالِحٌ.

٧ وَمِنْ أَجْلِ الْعَهْدِ الَّذِي قَطَعْتُمُوهُ فَإِنَّكُمْ سَتُدْعَوْنَ أَبْنَاءَ الْمَسِيحِ، أَبْنَاءَهُ وَبَنَاتِهِ؛ فَإِنَّهُ فِي هَذَا الْيَوْمِ قَدْ وَدَّكُمْ رُوحِيًّا؛ لِأَنَّكُمْ تَقُولُونَ إِنَّ قُلُوبَكُمْ قَدْ تَغَيَّرَتْ بِالْإِيمَانِ بِاسْمِهِ؛ لِذَلِكَ، فَإِنَّهُ قَدْ وَدَّكُمْ وَأَصْبَحْتُمْ أَبْنَاءَهُ وَبَنَاتِهِ.

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, all you that have entered into the covenant with God that ye should be obedient unto the end of your lives.

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.

And now it shall come to pass, that whosoever shall not take upon him the name of Christ must be called by some other name; therefore, he findeth himself on the left hand of God.

And I would that ye should remember also, that this is the name that I said I should give unto you that never should be blotted out, except it be through transgression; therefore, take heed that ye do not transgress, that the name be not blotted out of your hearts.

I say unto you, I would that ye should remember to retain the name written always in your hearts, that ye are not found on the left hand of God, but that ye hear and know the voice by which ye shall be called, and also, the name by which he shall call you.

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?

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.

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.

٨ وَبِاسْمِ الْمَسِيحِ جُعِلْتُمْ أَحْرَارًا، وَلَيْسَ هُنَاكَ اسْمٌ آخَرَ تَسْتَطِيعُونَ بِهِ أَنْ تُصْبِحُوا أَحْرَارًا. فَلَمْ يُعْطَ اسْمٌ آخَرَ يَأْتِي بِهِ الْخَلَاصُ؛ لِذَلِكَ أَوْدُ أَنْ تَحْمِلُوا اسْمَ الْمَسِيحِ يَا مَنْ دَخَلْتُمْ فِي الْعَهْدِ مَعَ اللَّهِ لِتَكُونُوا مُطِيعِينَ إِلَى نَهَائِهِ حَيَاتِكُمْ.

٩ وَكُلُّ مَنْ يَفْعَلُ هَذَا سَيُوجَدُ عَلَى يَمِينِ اللَّهِ، لِأَنَّهُ سَيَعْرِفُ الْإِسْمَ الَّذِي يُدْعَى بِهِ، لِأَنَّهُ بِاسْمِ الْمَسِيحِ سَيُدْعَى.

١٠ وَكُلُّ مَنْ لَا يَحْمِلُ اسْمَ الْمَسِيحِ لَا بُدَّ أَنْ يُدْعَى بِاسْمِ آخَرَ؛ لِذَلِكَ فَإِنَّهُ يَجِدُ نَفْسَهُ عَلَى يَسَارِ اللَّهِ.

١١ وَأُرِيدُ أَنْ تَتَذَكَّرُوا أَيْضًا أَنَّ هَذَا هُوَ الْإِسْمُ الَّذِي قُلْتُ إِنِّي أُعْطِيهِ لَكُمْ وَالَّذِي لَا يُمْحَى أَبَدًا، إِلَّا إِنْ اقْتَرَفْتُمْ الْإِثْمَ؛ لِذَلِكَ، اخْذَرُوا أَلَّا تَقْتَرِفُوا الْإِثْمَ لِنَلَّا يُمْحَى الْإِسْمُ مِنْ قُلُوبِكُمْ.

١٢ أَقُولُ لَكُمْ إِنِّي أُرِيدُ أَنْ تَتَذَكَّرُوا أَنْ تَحْتَفِظُوا بِالْإِسْمِ مَكْتُوبًا فِي قُلُوبِكُمْ كُلِّ حِينٍ، كَيْبَلَا تَوْجَدُوا عَلَى يَسَارِ اللَّهِ، بَلْ كَيْ تَسْمَعُوا الصَّوْتِ الَّذِي تُدْعَوْنَ بِهِ وَتَعْرِفُوهُ، وَأَيْضًا الْإِسْمَ الَّذِي سَيَدْعُوكُمْ بِهِ.

١٣ لِأَنَّهُ كَيْفَ يَعْرِفُ الْإِنْسَانُ السَّيِّدَ الَّذِي لَمْ يَخْدُمَهُ وَهُوَ غَرِيبٌ عَنْهُ وَبَعِيدٌ عَنْ أَفْكَارِ قَلْبِهِ وَنَوَايَاهُ؟

١٤ وَكَذَلِكَ، هَلْ يَأْخُذُ إِنْسَانٌ حِمَارًا مِنْ جَارِهِ وَيَحْتَفِظُ بِهِ؟ إِنِّي أَقُولُ لَكُمْ، كَلَّا؛ فَإِنَّهُ لَنْ يَدْعَهُ يَرْعَى بَيْنَ قَطْعَانِهِ، بَلْ سَبَسَوْقَهُ بَعِيدًا وَيَظْرُدُهُ. أَقُولُ لَكُمْ إِنَّهُ هَكَذَا يَكُونُ أَيْضًا بَيْنَكُمْ إِنْ كُنْتُمْ لَا تَعْرِفُونَ الْإِسْمَ الَّذِي بِهِ تُدْعَوْنَ.

١٥ لِذَلِكَ أَرْجُو أَنْ تَكُونُوا ثَابِتِينَ غَيْرَ مُتَزَعِّعِينَ مُكْثَرِينَ دَائِمًا مِنَ الْأَعْمَالِ الصَّالِحَةِ، حَتَّى يَضَعَ الْمَسِيحُ، الرَّبُّ الْإِلَهُ الْقَدِيمُ، بِسْمَتِهِ عَلَيْكُمْ، كَيْ تَجْلِبُوا إِلَى السَّمَاءِ لِيَكُونَ لَكُمْ خَلَاصٌ أَبَدِيٌّ وَحَيَاةٌ أَبَدِيَّةٌ فِي الْحِكْمَةِ وَالْقُوَّةِ وَالْعَدْلِ وَالرَّحْمَةِ لِمَنْ خَلَقَ كُلَّ الْأَشْيَاءِ فِي السَّمَاءِ وَفِي الْأَرْضِ، الَّذِي هُوَ اللَّهُ فَوْقَ الْجَمِيعِ. آمِينَ.

Mosiah 6

And now, king Benjamin thought it was expedient, after having finished speaking to the people, that he should take the names of all those who had entered into a covenant with God to keep his commandments.

And it came to pass that there was not one soul, except it were little children, but who had entered into the covenant and had taken upon them the name of Christ.

And again, it came to pass that when king Benjamin had made an end of all these things, and had consecrated his son Mosiah to be a ruler and a king over his people, and had given him all the charges concerning the kingdom, and also had appointed priests to teach the people, that thereby they might hear and know the commandments of God, and to stir them up in remembrance of the oath which they had made, he dismissed the multitude, and they returned, every one, according to their families, to their own houses.

And Mosiah began to reign in his father's stead. And he began to reign in the thirtieth year of his age, making in the whole, about four hundred and seventy-six years from the time that Lehi left Jerusalem.

And king Benjamin lived three years and he died.

And it came to pass that king Mosiah did walk in the ways of the Lord, and did observe his judgments and his statutes, and did keep his commandments in all things whatsoever he commanded him.

And king Mosiah did cause his people that they should till the earth. And he also, himself, did till the earth, that thereby he might not become burdensome to his people, that he might do according to that which his father had done in all things. And there was no contention among all his people for the space of three years.

موسيا ٦

١ وَالْآنَ، رَأَى الْمَلِكُ بَنِيَامِينَ أَنَّهُ مِنَ الْمَلَائِمِ، بَعْدَ أَنْ فَرَعَ مِنْ خَطَايِهِ لِلشَّعْبِ، أَنْ يُسَجَّلَ أَسْمَاءُ جَمِيعِ الَّذِينَ قَطَعُوا عَهْدًا مَعَ اللَّهِ لِحِفْظِ وَصَايَاهُ.

٢ وَلَمْ تَكُنْ هُنَاكَ نَفْسٌ وَاحِدَةٌ، عِدا الأَطْفَالِ الصَّغَارِ، إِلَّا وَقَدْ قَطَعَتْ عَهْدًا مَعَ اللَّهِ وَحَمَلَتْ اسْمَ الْمَسِيحِ.

٣ وَصَرَفَ الْمَلِكُ بَنِيَامِينَ الْجُمُوعَ، فَعَادُوا إِلَى بُيُوتِهِمْ حَسَبَ عَائِلَاتِهِمْ، وَهَذَا بَعْدَ أَنْ كَرَسَ ابْنُهُ مُوسِيَا لِيَكُونَ حَاكِمًا وَمَلِكًا عَلَى شَعْبِهِ، مُعْطِيًا لَهُ كُلَّ الْمَسْئُولِيَّاتِ الْخَاصَّةِ بِالْمَمْلَكَةِ، وَكَذَلِكَ بَعْدَ أَنْ عَيَّنَ كَهَنَةً لِتَعْلِيمِ أَوْلَادِ الشَّعْبِ لِيَسْمَعُوا وَيَعْرِفُوا وَصَايَا اللَّهِ، وَلِحَثِّهِمْ عَلَى تَذْكَرِ الْقَسَمِ الَّذِي أَقْسَمَهُ.

٤ وَبَدَأَ مُوسِيَا يَحْكُمُ مَكَانَ أَبِيهِ. وَابْتَدَأَ مُلْكُهُ فِي السَّنَةِ الثَّلَاثِينَ مِنْ عُمْرِهِ؛ وَبِذَلِكَ مَضَى مَا يَقْرُبُ مِنْ أَرْبَعِمِئَةٍ وَسِتِّ وَسَبْعِينَ سَنَةً مِنْ وَقْتِ خُرُوجِ لَاحِي مِنْ أورشليم.

٥ وَعَاشَ الْمَلِكُ بَنِيَامِينَ ثَلَاثَ سَنَوَاتٍ ثُمَّ مَاتَ.

٦ وَسَلَكَ الْمَلِكُ مُوسِيَا فِي سُبُلِ الرَّبِّ، وَالتَزَمَ بِأَحْكَامِهِ وَقَرَائِضِهِ، وَحَفِظَ وَصَايَاهُ فِي كُلِّ مَا أَمَرَهُ بِهِ.

٧ وَجَعَلَ الْمَلِكُ مُوسِيَا شَعْبَهُ يَحْرُثُ الأَرْضَ. وَهُوَ نَفْسُهُ أَيْضًا حَرَثَ الأَرْضَ حَتَّى لَا يَثْقُلَ كَاهِلُ شَعْبِهِ، وَكَئِنْ يَفْعَلُ مِثْلَمَا فَعَلَ أَبُوهُ فِي كُلِّ الأُمُورِ. وَلَمْ يَكُنْ هُنَاكَ نِزَاعٌ بَيْنَ كُلِّ شَعْبِهِ لِمُدَّةِ ثَلَاثِ سِنِينَ.

Mosiah 7

موسيا ٧

And now, it came to pass that after king Mosiah had had continual peace for the space of three years, he was desirous to know concerning the people who went up to dwell in the land of Lehi-Nephi, or in the city of Lehi-Nephi; for his people had heard nothing from them from the time they left the land of Zarahemla; therefore, they wearied him with their teasings.

And it came to pass that king Mosiah granted that sixteen of their strong men might go up to the land of Lehi-Nephi, to inquire concerning their brethren.

And it came to pass that on the morrow they started to go up, having with them one Ammon, he being a strong and mighty man, and a descendant of Zarahemla; and he was also their leader.

And now, they knew not the course they should travel in the wilderness to go up to the land of Lehi-Nephi; therefore they wandered many days in the wilderness, even forty days did they wander.

And when they had wandered forty days they came to a hill, which is north of the land of Shilom, and there they pitched their tents.

And Ammon took three of his brethren, and their names were Amaleki, Helem, and Hem, and they went down into the land of Nephi.

And behold, they met the king of the people who were in the land of Nephi, and in the land of Shilom; and they were surrounded by the king's guard, and were taken, and were bound, and were committed to prison.

And it came to pass when they had been in prison two days they were again brought before the king, and their bands were loosed; and they stood before the king, and were permitted, or rather commanded, that they should answer the questions which he should ask them.

And he said unto them: Behold, I am Limhi, the son of Noah, who was the son of Zeniff, who came up out of the land of Zarahemla to inherit this land, which was the land of their fathers, who was made a king by the voice of the people.

١ وَبَعْدَ أَنْ تَمَتَّعَ الْمَلِكُ مُوسِيَا بِسَلَامٍ دَائِمٍ لِمُدَّةِ ثَلَاثِ سَنَوَاتٍ، كَانَ يَرْغَبُ فِي مَعْرِفَةِ أَخْبَارِ النَّاسِ الَّذِينَ صَعَدُوا لِيَسْكُنُوا فِي أَرْضِ لَاحِي-نَافِي، أَوْ فِي مَدِينَةِ لَاحِي-نَافِي؛ لِأَنَّ شَعْبَهُ لَمْ يَسْمَعْ مِنْهُمْ شَيْئًا مُنذُ خُرُوجِهِمْ مِنْ أَرْضِ زَرْحَمَلَةَ؛ لِذَلِكَ فَقَدَ أَرْهَقَهُ بِمُضَايَقَاتِهِمْ.

٢ وَحَدَّثَ أَنَّ الْمَلِكَ مُوسِيَا سَمَحَ بِأَنْ يَصْعَدَ سِتَّةَ عَشَرَ مِنْ رِجَالِهِمُ الْأَقْوِيَاءِ إِلَى أَرْضِ لَاحِي-نَافِي لِيَسْتَعْلِمُوا عَنْ إِخْوَتِهِمْ.

٣ وَحَدَّثَ فِي الْعَدِّ أَنَّهُمْ بَدَأُوا فِي الصُّعُودِ، وَمَعَهُمْ عَمُونٌ، وَهُوَ رَجُلٌ قَوِيٌّ وَجَبَّارٌ مِنْ نَسْلِ زَرْحَمَلَةَ، وَكَانَ أَيْضًا قَائِدَهُمْ.

٤ وَلَمْ يَعْرِفُوا الْمَسَارَ الَّذِي يَنْبَغِي أَنْ يَسْلُكُوهُ فِي الْبَرِّيَّةِ لِيَصْعَدُوا إِلَى أَرْضِ لَاحِي-نَافِي؛ وَلِذَلِكَ فَقَدَ تَاهُوا أَيَّامًا كَثِيرَةً فِي الْبَرِّيَّةِ، أَرْبَعِينَ يَوْمًا تَاهُوا.

٥ وَلَمَّا تَاهُوا أَرْبَعِينَ يَوْمًا، جَاءُوا إِلَى تَلٍّ إِلَى الشَّمَالِ مِنْ أَرْضِ شِيلُومَ، وَنَصَبُوا خِيَامَهُمْ هُنَاكَ.

٦ وَأَخَذَ عَمُونٌ ثَلَاثَةً مِنْ إِخْوَتِهِ، وَكَانَتْ أَسْمَاؤُهُمْ عَمَالِيْقِي وَحِيلِيمَ وَحِيمَ، وَنَزَلُوا إِلَى أَرْضِ نَافِي.

٧ وَالتَّقُوا بِمَلِكِ الْقَوْمِ الَّذِينَ كَانُوا فِي أَرْضِ نَافِي وَفِي أَرْضِ شِيلُومَ؛ فَأَحَاطَ بِهِمْ حَرَسُ الْمَلِكِ وَأَخَذَهُمْ وَقَيَّدَهُمْ وَأَدْخَلَهُمُ السِّجْنَ.

٨ وَلَمَّا صَارُوا فِي السِّجْنِ لِمُدَّةِ يَوْمَيْنِ، جُلِبُوا ثَانِيَةً أَمَامَ الْمَلِكِ وَحَلَّتْ قِيودُهُمْ؛ وَوَقَفُوا أَمَامَ الْمَلِكِ وَسَمَحَ لَهُمْ أَوْ بِالْأُخْرَى أَمَرَهُمْ أَنْ يُجِيبُوا عَلَى الْأَسْئَلَةِ الَّتِي يَسْأَلُهُمْ بِهَا.

٩ فَقَالَ لَهُمْ: إِنِّي لِمَهِي بِنُ نُوْحِ بْنِ زَيْنَفِ الَّذِي صَعَدَ مِنْ أَرْضِ زَرْحَمَلَةَ لِيَرِثَ هَذِهِ الْأَرْضَ الَّتِي كَانَتْ أَرْضَ آبَائِهِمْ وَالَّذِي مَلَكَ بِصَوْتِ الشَّعْبِ.

And now, I desire to know the cause whereby ye were so bold as to come near the walls of the city, when I, myself, was with my guards without the gate?

And now, for this cause have I suffered that ye should be preserved, that I might inquire of you, or else I should have caused that my guards should have put you to death. Ye are permitted to speak.

And now, when Ammon saw that he was permitted to speak, he went forth and bowed himself before the king; and rising again he said: O king, I am very thankful before God this day that I am yet alive, and am permitted to speak; and I will endeavor to speak with boldness;

For I am assured that if ye had known me ye would not have suffered that I should have worn these bands. For I am Ammon, and am a descendant of Zarahemla, and have come up out of the land of Zarahemla to inquire concerning our brethren, whom Zeniff brought up out of that land.

And now, it came to pass that after Limhi had heard the words of Ammon, he was exceedingly glad, and said: Now, I know of a surety that my brethren who were in the land of Zarahemla are yet alive. And now, I will rejoice; and on the morrow I will cause that my people shall rejoice also.

For behold, we are in bondage to the Lamanites, and are taxed with a tax which is grievous to be borne. And now, behold, our brethren will deliver us out of our bondage, or out of the hands of the Lamanites, and we will be their slaves; for it is better that we be slaves to the Nephites than to pay tribute to the king of the Lamanites.

And now, king Limhi commanded his guards that they should no more bind Ammon nor his brethren, but caused that they should go to the hill which was north of Shilom, and bring their brethren into the city, that thereby they might eat, and drink, and rest themselves from the labors of their journey; for they had suffered many things; they had suffered hunger, thirst, and fatigue.

١٠ وَإِنِّي أَرْغَبُ فِي مَعْرِفَةِ سَبَبِ تَجَرُّكُمُ عَلَى الْإِقْتِرَابِ مِنْ أَسْوَارِ الْمَدِينَةِ عِنْدَمَا كُنْتُ أَنَا وَحُرَّاسِي خَارِجَ الْبُؤَابَةِ؟

١١ فَلِهَذَا السَّبَبِ سَمَحْتُ بِالْإِنْقَاءِ عَلَيْكُمْ لِأَسْتَفْسِرَ مِنْكُمْ، وَإِلَّا لَكُنْتُ قَدْ جَعَلْتُ الْحُرَّاسَ يَقْتُلُونَكُمْ. يُسْمَحُ لَكُمْ بِالْكَلامِ.

١٢ وَعِنْدَمَا رَأَى عَمُونَ أَنَّهُ سُمِحَ لَهُ بِالْكَلامِ، تَقَدَّمَ وَسَجَدَ أَمَامَ الْمَلِكِ ثُمَّ قَامَ وَقَالَ: أَيُّهَا الْمَلِكُ، إِنِّي شَاكِرٌ جِدًّا أَمَامَ اللَّهِ هَذَا الْيَوْمَ لِأَنِّي مَا زِلْتُ عَلَى قَيْدِ الْحَيَاةِ، وَإِلَّا لَكُنْتُ قَدْ سُمِحَ لِي بِالْكَلامِ؛ وَسَأَسْعَى لِأَتَكَلَّمَ بِجَرَاةٍ.

١٣ لِأَنِّي مَوْقِنٌ أَنَّهُ لَوْ كُنْتُمْ تَعْرِفُونَنِي لَمَا سَمَحْتُمْ بَأَنِّ أَقْيِدَ بِهِذِهِ الْقَبُودِ. لِأَنِّي عَمُونَ وَأَنَا مِنْ نَسْلِ زَرْحَمَلَةَ، وَقَدْ صَعِدْتُ مِنْ أَرْضِ زَرْحَمَلَةَ لِأَسْتَفْسِرَ عَنْ إِخْوَتِنَا الَّذِينَ أَخْرَجَهُمْ زَيْنِفٌ مِنْ تِلْكَ الْأَرْضِ.

١٤ وَبَعْدَ أَنْ سَمِعَ لِمُهِي كَلَامَ عَمُونَ، فَرِحَ جِدًّا وَقَالَ: الْآنَ أَعْلَمُ يَقِينًا أَنَّ إِخْوَتِي الَّذِينَ كَانُوا فِي أَرْضِ زَرْحَمَلَةَ مَا زَالُوا أَحْيَاءَ. وَالْآنَ سَأُبْتَهِّجُ؛ وَفِي الْعَدِّ سَأَجْعَلُ قَوْمِي يَبْتَهِّجُونَ أَيْضًا.

١٥ فَهَا نَحْنُ مُسْتَعْبِدُونَ لِلْأَمَانِيِّينَ، وَقَدْ فُرِضَتْ عَلَيْنَا جِزْيَةٌ ثَقِيلَةٌ لَا تُحْتَمَلُ. وَالْآنَ فَإِنَّ إِخْوَتَنَا سَيُنْقِذُونَنَا مِنْ عُبُودِيَّتِنَا، أَوْ مِنْ أَيْدِي الْأَمَانِيِّينَ، وَسَنَكُونُ عَبِيدًا لَهُمْ؛ لِأَنَّهُ خَيْرٌ لَنَا أَنْ نَكُونَ عَبِيدًا لِلنَّافِيينَ عَلَى أَنْ نَدْفَعَ الْجِزْيَةَ لِلْمَلِكِ الْأَمَانِيِّينَ.

١٦ وَأَمَرَ الْمَلِكُ لِمُهِي حُرَّاسَهُ بِأَنِّ يَحْلُوا وَثَاقَ عَمُونَ وَإِخْوَتِهِ، بَلَّ جَعَلَهُمْ يَذْهَبُونَ إِلَى التَّلِّ الْوَاقِعِ شِمَالِ شِيلُومَ وَيَأْتُونَ بِإِخْوَتِهِمْ إِلَى الْمَدِينَةِ لِيَأْكُلُوا وَيَشْرَبُوا وَيُرِيحُوا أَنْفُسَهُمْ مِنْ تَعَبِ رِحْلَتِهِمْ؛ فَقَدْ عَانُوا الْكَثِيرَ مِنَ الْأُمُورِ؛ لَقَدْ عَانُوا مِنَ الْجُوعِ وَالْعَطَشِ وَالتَّعَبِ.

And now, it came to pass on the morrow that king Limhi sent a proclamation among all his people, that thereby they might gather themselves together to the temple, to hear the words which he should speak unto them.

And it came to pass that when they had gathered themselves together that he spake unto them in this wise, saying: O ye, my people, lift up your heads and be comforted; for behold, the time is at hand, or is not far distant, when we shall no longer be in subjection to our enemies, notwithstanding our many strugglings, which have been in vain; yet I trust there remaineth an effectual struggle to be made.

Therefore, lift up your heads, and rejoice, and put your trust in God, in that God who was the God of Abraham, and Isaac, and Jacob; and also, that God who brought the children of Israel out of the land of Egypt, and caused that they should walk through the Red Sea on dry ground, and fed them with manna that they might not perish in the wilderness; and many more things did he do for them.

And again, that same God has brought our fathers out of the land of Jerusalem, and has kept and preserved his people even until now; and behold, it is because of our iniquities and abominations that he has brought us into bondage.

And ye all are witnesses this day, that Zeniff, who was made king over this people, he being overzealous to inherit the land of his fathers, therefore being deceived by the cunning and craftiness of king Laman, who having entered into a treaty with king Zeniff, and having yielded up into his hands the possessions of a part of the land, or even the city of Lehi-Nephi, and the city of Shilom; and the land round about—

And all this he did, for the sole purpose of bringing this people into subjection or into bondage. And behold, we at this time do pay tribute to the king of the Lamanites, to the amount of one half of our corn, and our barley, and even all our grain of every kind, and one half of the increase of our flocks and our herds; and even one half of all we have or possess the king of the Lamanites doth exact of us, or our lives.

١٧ وَفِي الْيَوْمِ التَّالِيِ أَرْسَلَ الْمَلِكُ لِمَهِي إِعْلَانًا بَيْنَ جَمِيعِ قَوْمِهِ كَيْ يَجْتَمِعُوا حَوْلَ الْهَيْكَلِ لِيَسْمَعُوا الْكَلَامَ الَّذِي سَيَخَاطِبُهُمْ بِهِ.

١٨ وَلَمَّا اجْتَمَعُوا، كَلَّمَهُمْ عَلَى هَذَا النَّحْوِ قَائِلًا: يَا قَوْمِي، ارْفَعُوا رُؤُوسَكُمْ وَتَعَرَّؤُوا؛ فَإِنَّ الْوَقْتَ فِي مَتَنَاوِلِ الْيَدِ، أَوْ لَيْسَ بَعِيدًا، حِينَ نُضِيحُ غَيْرَ خَاصِعِينَ لِأَعْدَائِنَا عَلَى الرَّغْمِ مِنْ صِرَاعَاتِنَا الْكَثِيرَةِ الَّتِي دَهَبَتْ سُدِّي، وَمَعَ ذَلِكَ فَإِنِّي وَاثِقٌ بِأَنَّهُ لَا يَزَالُ هُنَاكَ صِرَاعٌ حَاسِمٌ يَتَعَيَّنُ أَنْ نَخُوضَهُ.

١٩ لِذَلِكَ ارْفَعُوا رُؤُوسَكُمْ وَابْتَهَجُوا وَصَعُوا ثِقَاتِكُمْ فِي اللَّهِ، ذَلِكَ الْإِلَهَ الَّذِي كَانَ إِلَهَ إِبْرَاهِيمَ وَإِسْحَاقَ وَيَعْقُوبَ؛ الْإِلَهَ الَّذِي أَخْرَجَ بَنِي إِسْرَائِيلَ مِنْ أَرْضِ مِصْرَ، وَجَعَلَهُمْ يَعْبرُونَ الْبَحْرَ الْأَحْمَرَ عَلَى أَرْضِ يَابِسَةٍ، وَأَطْعَمَهُمُ الْمَنَّ حَتَّى لَا يَهْلِكُوا فِي الْبَرِّيَّةِ؛ وَأُمُورٌ كَثِيرَةٌ فَعَلَهَا لِأَجْلِهِمْ.

٢٠ وَأَيْضًا ذَلِكَ الْإِلَهَ نَفْسُهُ أَخْرَجَ آبَاءَنَا مِنْ أَرْضِ أُورُشَلِيمَ وَأَبْقَى عَلَى شَعْبِهِ وَحَفِظَهُ حَتَّى الْآنَ، وَإِنَّهُ بِسَبَبِ شُرُورِنَا وَأَرْجَاسِنَا أَسْلَمْنَا لِلْعُبُودِيَّةِ.

٢١ وَأَنْتُمْ جَمِيعُكُمْ شُهُودٌ هَذَا الْيَوْمَ بِأَنَّ زِينِفَ، الَّذِي أَصْبَحَ مَلِكًا عَلَى هَؤُلَاءِ الْقَوْمِ، كَانَ شَدِيدَ الْغَيْرَةِ لِيَرِثَ أَرْضَ آبَائِهِ، فَقَدْ انْحَدَعَ بِمَكْرِ الْمَلِكِ لَامَانَ وَدَهَائِهِ، فَدَخَلَ الْمَلِكُ لَامَانَ فِي مَعَاهِدَةٍ مَعَ الْمَلِكِ زِينِفَ، وَسَلَّمَ إِلَى يَدَيْهِ جُزْءًا مِنَ الْأَرْضِ، أَوْ بِالتَّحْدِيدِ مَدِينَةَ لَاحِي-نَافِي وَمَدِينَةَ شِيلُومَ وَالْأَرْضَ الَّتِي حَوْلَهُمَا—

٢٢ وَقَدْ فَعَلَ كُلُّ هَذَا لِيَعْرِضَ وَهُوَ إِخْضَاعٌ هَؤُلَاءِ الْقَوْمِ أَوْ اسْتِعْبَادِهِمْ. وَهَا نَحْنُ فِي هَذَا الْوَقْتِ نَدْفَعُ الْجُزْئِيَّةَ لِلْمَلِكِ الْأَلَمَانِيِّينَ بِمِقْدَارِ نِصْفِ مَحْصُولِنَا مِنَ الدُّرَّةِ وَالشَّعِيرِ وَحَتَّى كُلِّ حُبُونِنَا مِنْ كُلِّ نَوْعٍ، وَنِصْفِ الرِّبَايَةِ فِي قُطْعَانِنَا وَمَوَاشِينَا؛ وَحَتَّى نِصْفِ كُلِّ مَا لَدَيْنَا أَوْ مَا نَمْلِكُهُ يَطْلُبُهُ مَلِكُ الْأَلَمَانِيِّينَ مِنَّا وَإِلَّا يَسْلُبُنَا حَيَاتِنَا.

And now, is not this grievous to be borne? And is not this, our affliction, great? Now behold, how great reason we have to mourn.

Yea, I say unto you, great are the reasons which we have to mourn; for behold how many of our brethren have been slain, and their blood has been spilt in vain, and all because of iniquity.

For if this people had not fallen into transgression the Lord would not have suffered that this great evil should come upon them. But behold, they would not hearken unto his words; but there arose contentions among them, even so much that they did shed blood among themselves.

And a prophet of the Lord have they slain; yea, a chosen man of God, who told them of their wickedness and abominations, and prophesied of many things which are to come, yea, even the coming of Christ.

And because he said unto them that Christ was the God, the Father of all things, and said that he should take upon him the image of man, and it should be the image after which man was created in the beginning; or in other words, he said that man was created after the image of God, and that God should come down among the children of men, and take upon him flesh and blood, and go forth upon the face of the earth—

And now, because he said this, they did put him to death; and many more things did they do which brought down the wrath of God upon them. Therefore, who wondereth that they are in bondage, and that they are smitten with sore afflictions?

For behold, the Lord hath said: I will not succor my people in the day of their transgression; but I will hedge up their ways that they prosper not; and their doings shall be as a stumbling block before them.

And again, he saith: If my people shall sow filthiness they shall reap the chaff thereof in the whirlwind; and the effect thereof is poison.

And again he saith: If my people shall sow filthiness they shall reap the east wind, which bringeth immediate destruction.

And now, behold, the promise of the Lord is fulfilled, and ye are smitten and afflicted.

٢٣ أَلَيْسَ هَذَا حَمَلًا جَسِيمًا؟ أَلَيْسَ ضَيْقُنَا هَذَا عَظِيمًا؟ فَمَا أَعْظَمَ سَبَبَ نَوَاجِنَا.

٢٤ أَجَلٌ، أَقُولُ لَكُمْ إِنَّ أَسْبَابَ نَوَاجِنَا عَظِيمَةٌ؛ فَانظُرُوا كَمْ قُتِلَ مِنْ إِخْوَتِنَا، وَسَفِكَتَ دِمَاؤُهُمْ بَاطِلًا، وَكُلُّ ذَلِكَ بِسَبَبِ الْإِثْمِ.

٢٥ لِأَنَّهُ لَوْ لَمْ يَقَعِ هَؤُلَاءِ الْقَوْمُ فِي الْإِثْمِ لَمَا سَمَحَ الرَّبُّ أَنْ يَأْتِيَ عَلَيْهِمْ هَذَا الشَّرُّ الْعَظِيمُ. لَكِنَّهُمْ لَمْ يَسْمَعُوا كَلَامَهُ؛ وَلَكِنْ حَدَّثَتْ بَيْنَهُمْ نِزَاعَاتٌ كَثِيرَةٌ حَتَّى أَنَّهُمْ سَفَكُوا الدَّمَاءَ فِيمَا بَيْنَهُمْ.

٢٦ وَقَتَلُوا نَبِيًّا لِلرَّبِّ؛ أَجَلٌ، رَجُلًا مُخْتَارًا مِنَ اللَّهِ أَخْبَرَهُمْ عَنْ شَرِّهِمْ وَرَجَاسَاتِهِمْ، وَتَنَبَّأَ بِأُمُورٍ كَثِيرَةٍ قَادِمَةٍ، أَجَلٌ، حَتَّى مَجِيءِ الْمَسِيحِ.

٢٧ وَلِأَنَّهُ قَالَ لَهُمْ إِنَّ الْمَسِيحَ هُوَ إِلَهُ الْجَمِيعِ، وَأَبُو كُلِّ شَيْءٍ، وَقَالَ إِنَّهُ يَنْبَغِي أَنْ يَأْخُذَ صُورَةَ الْإِنْسَانِ، وَإِنَّهَا الصُّورَةُ الَّتِي خَلَقَ الْإِنْسَانَ عَلَيْهَا فِي الْبَدْءِ؛ أَوْ بِعِبَارَةٍ أُخْرَى، قَالَ إِنَّ الْإِنْسَانَ قَدْ خُلِقَ عَلَى صُورَةِ اللَّهِ، وَإِنَّ اللَّهَ يَنْبَغِي أَنْ يَنْزِلَ بَيْنَ أَبْنَاءِ الْبَشَرِ وَيَكْتَسِي لَحْمًا وَدَمًا وَيَجُولَ عَلَى وَجْهِ الْأَرْضِ—

٢٨ وَلِأَنَّهُ قَالَ هَذَا قَتَلُوهُ؛ وَفَعَلُوا أُمُورًا أُخْرَى كَثِيرَةً أَنْزَلَتْ عَلَيْهِمْ غَضَبَ اللَّهِ. لِذَلِكَ، لِمَ الْعَجَبُ أَنَّهُمْ مُسْتَعْبِدُونَ وَأَنَّهُمْ مُصَابُونَ بِضِيقَاتٍ مَوْجِعَةٍ؟

٢٩ فَإِنَّ الرَّبَّ قَدْ قَالَ: إِنِّي لَنْ أَعِينَ قَوْمِي فِي يَوْمِ ازْتِكَابِهِمْ لِلْإِثْمِ؛ لَكِنَّنِي سَأَصْعُ سَبَاجًا حَوْلَ سُبُلِهِمْ حَتَّى لَا يَزْدَهَرُوا؛ وَتَكُونُ أَعْمَالُهُمْ حَجَرًا عَثْرَةً أَمَامَهُمْ.

٣٠ وَأَيْضًا يَقُولُ: إِنَّ زَرَاعَ قَوْمِي نَجَاسَةٌ، حَصَدُوا قَبْضَ الرِّيحِ، وَأَثَرُهَا سَمٌّ.

٣١ وَأَيْضًا يَقُولُ: إِنَّ زَرَاعَ قَوْمِي نَجَاسَةٌ، حَصَدُوا الرِّيحَ الشَّرْقِيَّةَ الَّتِي تَجْلِبُ الْهَلَكَ الْعَاجِلَ.

٣٢ وَالْآنَ هَا قَدْ تَمَّ وَعُدُّ الرَّبِّ، وَأَنْتُمْ مُنْهَزِمُونَ وَمَذْلُولُونَ.

But if ye will turn to the Lord with full purpose of heart, and put your trust in him, and serve him with all diligence of mind, if ye do this, he will, according to his own will and pleasure, deliver you out of bondage.

٣٣ لَكِنْ إِذَا رَجَعْتُمْ إِلَى الرَّبِّ بِكُلِّ عَزِيمَةِ الْقَلْبِ، وَوَضَعْتُمْ ثِقَتَكُمْ فِيهِ،
وَخَدَمْتُمُوهُ بِكُلِّ اجْتِهَادٍ مِنْ أَدْهَانِكُمْ، أَجَلٌ، إِنْ فَعَلْتُمْ هَذَا فَإِنَّهُ
حَسَبَ مَشِيئَتِهِ وَمَسْرَتِهِ سَيُنَجِّيكُمْ مِنَ الْعُبُودِيَّةِ.

Mosiah 8

موسيا ٨

And it came to pass that after king Limhi had made an end of speaking to his people, for he spake many things unto them and only a few of them have I written in this book, he told his people all the things concerning their brethren who were in the land of Zarahemla.

And he caused that Ammon should stand up before the multitude, and rehearse unto them all that had happened unto their brethren from the time that Zeniff went up out of the land even until the time that he himself came up out of the land.

And he also rehearsed unto them the last words which king Benjamin had taught them, and explained them to the people of king Limhi, so that they might understand all the words which he spake.

And it came to pass that after he had done all this, that king Limhi dismissed the multitude, and caused that they should return every one unto his own house.

And it came to pass that he caused that the plates which contained the record of his people from the time that they left the land of Zarahemla, should be brought before Ammon, that he might read them.

Now, as soon as Ammon had read the record, the king inquired of him to know if he could interpret languages, and Ammon told him that he could not.

And the king said unto him: Being grieved for the afflictions of my people, I caused that forty and three of my people should take a journey into the wilderness, that thereby they might find the land of Zarahemla, that we might appeal unto our brethren to deliver us out of bondage.

And they were lost in the wilderness for the space of many days, yet they were diligent, and found not the land of Zarahemla but returned to this land, having traveled in a land among many waters, having discovered a land which was covered with bones of men, and of beasts, and was also covered with ruins of buildings of every kind, having discovered a land which had been peopled with a people who were as numerous as the hosts of Israel.

١ وَبَعْدَ أَنْ فَرَعَ الْمَلِكُ لِمْهِي مِنَ التَّحَدُّثِ إِلَى قَوْمِهِ (فَأِنَّهُ قَدْ كَلَّمَهُمْ بِأُمُورٍ كَثِيرَةٍ وَكَتَبْتُ الْقَلِيلَ مِنْهَا فَقَطَّ فِي هَذَا الْكِتَابِ)، أَخْبَرَ قَوْمَهُ بِكُلِّ مَا يَتَعَلَّقُ بِإِخْوَتِهِمُ الَّذِينَ كَانُوا فِي أَرْضِ زَرْحَمَلَةَ.

٢ ثُمَّ جَعَلَ عَمُونَ يِقِفُ أَمَامَ الْجَمْعِ وَيَسْرُدُ لَهُمْ كُلَّ مَا حَدَّثَ لِإِخْوَتِهِمُ مِنْذُ صُعُودِ زَيْنَفٍ مِنَ الْأَرْضِ حَتَّى وَقَبْتِ خُرُوجِ عَمُونَ نَفْسِهِ مِنَ الْأَرْضِ.

٣ كَمَا سَرَدَ عَلَيْهِمْ آخِرَ الْكَلِمَاتِ الَّتِي عَلَّمَهُمْ إِيَّاهَا الْمَلِكُ بَنِيَامِينَ، وَفَسَّرَهَا لِقَوْمِ الْمَلِكِ لِمْهِي لِيَفْهَمُوا كُلَّ الْكَلَامِ الَّذِي تَكَلَّمَ بِهِ.

٤ وَبَعْدَ أَنْ فَعَلَ كُلُّ هَذَا، صَرَفَ الْمَلِكُ لِمْهِي الْجُمُوعَ وَجَعَلَهُمْ يَذْرَعُونَ، كُلُّ وَاحِدٍ إِلَى بَيْتِهِ.

٥ وَحَدَّثَ أَنَّهُ أَحْضَرَ لِعَمُونَ الصَّفَائِحَ الَّتِي تَحْتَوِي عَلَى سِجْلِ قَوْمِهِ مِنَ الْوَقْتِ الَّذِي خَرَجُوا فِيهِ مِنْ أَرْضِ زَرْحَمَلَةَ، لِيَقْرَأَهَا.

٦ فَلَمَّا قَرَأَ عَمُونَ السِّجْلَ، سَأَلَهُ الْمَلِكُ لِيَعْرِفَ إِذَا كَانَ يَسْتَطِيعُ تَفْسِيرَ اللُّغَاتِ، فَأَخْبَرَهُ عَمُونَ أَنَّهُ لَا يَسْتَطِيعُ.

٧ فَقَالَ لَهُ الْمَلِكُ: لَمَّا كُنْتُ حَزِينًا بِسَبَبِ مُعَانَاةِ قَوْمِي فَقَدْ جَعَلْتُ ثَلَاثَةً وَأَرْبَعِينَ مِنْ قَوْمِي يَزْحَلُونَ إِلَى الْبَرِّيَّةِ لَعَلَّهُمْ بِذَلِكَ يَعْثُرُونَ عَلَى أَرْضِ زَرْحَمَلَةَ حَتَّى نُنَاشِدَ إِخْوَتَنَا لِيُنْقِدُونَا مِنَ الْعُبُودِيَّةِ.

٨ فَتَاهُوا فِي الْبَرِّيَّةِ أَيَّامًا كَثِيرَةً، وَمَعَ أَنَّهُمْ كَانُوا مُجْتَهِدِينَ لَمْ يَعْثُرُوا عَلَى أَرْضِ زَرْحَمَلَةَ، بَلْ رَجَعُوا إِلَى هَذِهِ الْأَرْضِ بَعْدَ أَنْ سَافَرُوا فِي أَرْضِ بَيْنِ مِيَاهٍ كَثِيرَةٍ، وَاکْتَشَفُوا أَرْضًا مَعْطَاةً بِعِظَامِ الْبَشَرِ وَالْوُحُوشِ، وَكَانَتْ مَعْطَاةً أَيْضًا بِأَنْفَاقِ الْمَبَانِي مِنْ كُلِّ نَوْعٍ، فَقَدْ اِكْتَشَفُوا أَرْضًا كَانَتْ مَأْهُولَةً بِشُعْبٍ كَانَ عَدَدُهُ مِثْلَ عَدَدِ جُيُوشِ إِسْرَائِيلَ.

And for a testimony that the things that they had said are true they have brought twenty-four plates which are filled with engravings, and they are of pure gold.

And behold, also, they have brought breastplates, which are large, and they are of brass and of copper, and are perfectly sound.

And again, they have brought swords, the hilts thereof have perished, and the blades thereof were cankered with rust; and there is no one in the land that is able to interpret the language or the engravings that are on the plates. Therefore I said unto thee: Canst thou translate?

And I say unto thee again: Knowest thou of any one that can translate? For I am desirous that these records should be translated into our language; for, perhaps, they will give us a knowledge of a remnant of the people who have been destroyed, from whence these records came; or, perhaps, they will give us a knowledge of this very people who have been destroyed; and I am desirous to know the cause of their destruction.

Now Ammon said unto him: I can assuredly tell thee, O king, of a man that can translate the records; for he has wherewith that he can look, and translate all records that are of ancient date; and it is a gift from God. And the things are called interpreters, and no man can look in them except he be commanded, lest he should look for that he ought not and he should perish. And whosoever is commanded to look in them, the same is called seer.

And behold, the king of the people who are in the land of Zarahemla is the man that is commanded to do these things, and who has this high gift from God.

And the king said that a seer is greater than a prophet.

And Ammon said that a seer is a revelator and a prophet also; and a gift which is greater can no man have, except he should possess the power of God, which no man can; yet a man may have great power given him from God.

٩ وَشَهَادَةً عَلَى صِحَّةٍ مَا قَالُوهُ، فَقَدْ أَتَوْا بِأَرْبَعٍ وَعِشْرِينَ صَفِيحَةً مَمْلُوءَةً بِالنُّقُوشِ، وَهِيَ مِنَ الذَّهَبِ الْخَالِصِ.

١٠ وَأَتَوْا أَيْضًا بِدُرُوعٍ كَبِيرَةٍ سَلِيمَةٍ تَمَامًا مَصْنُوعَةٍ مِنَ النُّحَاسِ الْأَخْمَرِ وَالنُّحَاسِ الْأَصْفَرِ.

١١ كَمَا أَحْضَرُوا سِوْفًا قَدْ تَلَفَتْ مَقَابِضُهَا، وَتَأَكَّلَتْ نِصَالُهَا بِالصِّدَأِ؛ وَلَيْسَ هُنَاكَ فِي الْأَرْضِ مَنْ يَقْدِرُ عَلَى تَفْسِيرِ اللُّغَةِ أَوْ النُّقُوشِ الَّتِي عَلَى الصَّفَائِحِ. لِذَلِكَ قُلْتُ لَكَ: أَتَسْتَطِيعُ التَّرْجَمَةَ؟

١٢ وَأَقُولُ لَكَ أَيْضًا: أَتَعْرِفُ أَحَدًا يَسْتَطِيعُ التَّرْجَمَةَ؟ لِأَنِّي أَرْغَبُ فِي تَرْجَمَةِ هَذِهِ السِّجَالَاتِ إِلَى لُغَتِنَا فَلَرُبَّمَا سَتَمَنَحُنَا مَعْرِفَةً عَنِ بَقِيَّةِ مِنَ الشَّعْبِ الَّذِي فِينِي، وَعَنْ أَصْلِ هَذِهِ السِّجَالَاتِ؛ أَوْ رُبَّمَا سَتَمَنَحُنَا مَعْرِفَةً عَنِ هَذَا الشَّعْبِ نَفْسِهِ الَّذِي قَدْ فِينِي؛ وَأَرْغَبُ فِي مَعْرِفَةِ سَبَبِ فَنَائِهِ.

١٣ وَقَالَ عَمُونَ لَهُ: أَتَسْتَطِيعُ أَنْ أُخْبِرَكَ بِبَقِيَّةِ أَهْلِ الْمَلِكِ عَنْ رَجُلٍ يُمَكِّنُهُ تَرْجَمَةَ السِّجَالَاتِ؛ فَإِنَّ لَدَيْهِ مَا يُمَكِّنُهُ أَنْ يَنْظُرَ بِهِ وَيَتَرَجَّمِ السِّجَالَاتِ الَّتِي تَعُودُ إِلَى الْعُصُورِ الْقَدِيمَةِ؛ وَهِيَ هِبَةٌ مِنَ اللَّهِ. وَهَذِهِ الْأَشْيَاءُ تُدْعَى مُفَسِّرَاتٍ، وَلَا يُمَكِّنُ لِإِنْسَانٍ أَنْ يَنْظُرَ فِيهَا إِلَّا بِأَمْرِهِ، لِئَلَّا يَنْظُرَ إِلَى مَا لَا يَجُوزُ لَهُ فَيَهْلِكُ. وَكُلُّ مَنْ يُؤْمَرُ أَنْ يَنْظُرَ فِيهَا فَيُسَمَّى بِالرَّائِي.

١٤ وَإِنَّ مَلِكَ الشَّعْبِ الَّذِي فِي أَرْضِ زَرَاحِمَلَةَ هُوَ الرَّجُلُ الَّذِي أَمَرَ بِأَنْ يَفْعَلَ هَذِهِ الْأُمُورَ وَهُوَ مِنْ لَدَيْهِ هَذِهِ الْهِبَةُ الْعُلْيَا مِنَ اللَّهِ.

١٥ فَقَالَ الْمَلِكُ إِنَّ الرَّائِيَّ أَعْظَمُ مِنَ النَّبِيِّ.

١٦ فَقَالَ عَمُونَ إِنَّ الرَّائِيَّ هُوَ كَاشِفٌ وَنَبِيٌّ أَيْضًا وَلَا يُمَكِّنُ لِإِنْسَانٍ أَنْ يَمْلِكَ هِبَةً أَعْظَمَ إِلَّا بِأَنْ يَمْلِكَ قُدْرَةَ اللَّهِ، وَلَا يُمَكِّنُ ذَلِكَ لِإِنْسَانٍ؛ وَمَعَ ذَلِكَ يُمَكِّنُ لِإِنْسَانٍ أَنْ يَحْصُلَ عَلَى قُدْرَةٍ عَظِيمَةٍ مِنَ اللَّهِ.

But a seer can know of things which are past, and also of things which are to come, and by them shall all things be revealed, or, rather, shall secret things be made manifest, and hidden things shall come to light, and things which are not known shall be made known by them, and also things shall be made known by them which otherwise could not be known.

Thus God has provided a means that man, through faith, might work mighty miracles; therefore he becometh a great benefit to his fellow beings.

And now, when Ammon had made an end of speaking these words the king rejoiced exceedingly, and gave thanks to God, saying: Doubtless a great mystery is contained within these plates, and these interpreters were doubtless prepared for the purpose of unfolding all such mysteries to the children of men.

O how marvelous are the works of the Lord, and how long doth he suffer with his people; yea, and how blind and impenetrable are the understandings of the children of men; for they will not seek wisdom, neither do they desire that she should rule over them!

Yea, they are as a wild flock which fleeth from the shepherd, and scattereth, and are driven, and are devoured by the beasts of the forest.

١٧ وَلَكِنَّ الرَّائِيَّ يَسْتَطِيعُ أَنْ يَعْرِفَ مَا مَضَى، وَأَيْضًا مَا سَيَأْتِي،
وَبِوَابِطَةِ الْمُفَسِّرَاتِ سَتُكْشَفُ كُلُّ الْأُمُورِ، أَوْ بِالْأُخْرَى سَتَظْهَرُ
الْأُمُورُ السَّرِيَّةُ وَتَخْرُجُ الْأُمُورُ الْخَفِيَّةُ إِلَى التَّوْرِ، وَالْأُمُورُ الْمَجْهُولَةُ
سَتَصِيرُ مَعْرُوفَةً بِوَابِطَتِهَا، وَهُنَاكَ أُمُورٌ أُخْرَى تَصِيرُ بِهَا مَعْرُوفَةً
لَا يُمْكِنُ مَعْرِفَتُهَا لَوْلَا ذَلِكَ.

١٨ هَكَذَا جَعَلَ اللَّهُ وَسِيلَةً لِلْإِنْسَانِ لِيَصْنَعَ مُعْجَزَاتٍ عَظِيمَةً بِالْإِيمَانِ؛
وَلِذَلِكَ يُصْبِحُ نَافِعًا عَظِيمًا لِإِخْوَتِهِ الْبَشَرِ.

١٩ وَبَعْدَ أَنْ فَرَعَ عَمَّوْنُ مِنْ حَدِيثِهِ بِهَذَا الْكَلَامِ، ابْتَهَجَ الْمَلِكُ جِدًّا
وَشَكَرَ اللَّهَ قَائِلًا: لَا شَكَّ أَنَّ هَذِهِ الصَّفَائِحَ تَحْتَوِي عَلَى سِرٍّ عَظِيمٍ،
وَبِلا شَكِّ قَدْ تَمَّ إِعْدَادُ هَذِهِ الْمُفَسِّرَاتِ لِعَرْضِ الْكُشْفِ عَنْ كُلِّ هَذِهِ
الْأُمُورِ الْخَفِيَّةِ لِبَنِي الْبَشَرِ.

٢٠ فَمَا أَعْجَبَ أَعْمَالَ الرَّبِّ، وَمَا أَطْوَلَ أَنْتَهُ لِبَشْعِيهِ؛ أَجَلٌ، وَكَمْ تَعْمَى
وَتَسْتَعْلَقُ مَفَاهِيمَ أَبْنَاءِ الْبَشَرِ؛ فَإِنَّهُمْ لَا يَسْعَوْنَ إِلَى الْحِكْمَةِ، وَلَا
يُرِيدُونَ أَنْ تَحْكُمَهُمْ!

٢١ أَجَلٌ، إِنَّهُمْ كَقَطِيعِ بَرِّيٍّ يَهْرُبُ مِنَ الرَّاعِي، وَيَتَشَتَّتُ وَيَنْسَاقُ
وَتَلْتَهُمْ وَحُوشُ الْغَابِ.

THE RECORD OF ZENIFF—An account of his people, from the time they left the land of Zarabemla until the time that they were delivered out of the hands of the Lamanites.

Mosiah 9

I, Zeniff, having been taught in all the language of the Nephites, and having had a knowledge of the land of Nephi, or of the land of our fathers' first inheritance, and having been sent as a spy among the Lamanites that I might spy out their forces, that our army might come upon them and destroy them—but when I saw that which was good among them I was desirous that they should not be destroyed.

Therefore, I contended with my brethren in the wilderness, for I would that our ruler should make a treaty with them; but he being an austere and a blood-thirsty man commanded that I should be slain; but I was rescued by the shedding of much blood; for father fought against father, and brother against brother, until the greater number of our army was destroyed in the wilderness; and we returned, those of us that were spared, to the land of Zarahemla, to relate that tale to their wives and their children.

And yet, I being over-zealous to inherit the land of our fathers, collected as many as were desirous to go up to possess the land, and started again on our journey into the wilderness to go up to the land; but we were smitten with famine and sore afflictions; for we were slow to remember the Lord our God.

Nevertheless, after many days' wandering in the wilderness we pitched our tents in the place where our brethren were slain, which was near to the land of our fathers.

And it came to pass that I went again with four of my men into the city, in unto the king, that I might know of the disposition of the king, and that I might know if I might go in with my people and possess the land in peace.

And I went in unto the king, and he covenanted with me that I might possess the land of Lehi-Nephi, and the land of Shilom.

سجل زينف—تاريخ قومه من وقت خروجهم من أرض زرحملة حتى وقت خلاصهم من أيدي اللامانيين.

موسيا ٩

١ أنا، زينف، بعد أن تعلمت لغة التافيين واكتسبت معرفة بأرض نافي، وهي أرض ميراث آبائنا الأولى، أرسلت كجاسوس بين اللامانيين لأتجسس على قوتهم، كي يفاجئهم جيشنا ويهلكهم؛ لكي عندما رأيت ما هو صالح بينهم أزدت ألا يهلكوا.

٢ لذلك تخاصمت مع إخوتي في البرية لأني رغبت في أن يعقد حاكمنا معهم معاهدة؛ ولكن يكونه صارما ومتعظشا للدماء، فقد أمر بقتلي؛ لكني نجوت وقد سفكت دماء كثيرة في سبيل ذلك؛ لأن الأب حارب الأب، والأخ حارب الأخ حتى هلك قسم كبير من جيشنا في البرية؛ وعذنا نحن، التاجين، إلى أرض زرحملة لتقص تلك الحكاية على نسايتهم وأولادهم.

٣ ومع ذلك، وحيث أنني كنت متحمسا جدا لأرث أرض آبائنا، فقد جمعت كل من أراد الصعود لامتلاك الأرض، وبدأنا مرة أخرى رحلتنا في البرية لتضعد إلى الأرض؛ لكن أصابنا الجوع وعائنا مشقات عظيمة، لأننا كنا متوانين في ذكر الرب إلينا.

٤ وبعد أن سافرنا في البرية أياما كثيرة، نصبنا خيامنا في المكان الذي قتل فيه إخوتنا، والذي كان قريبا من أرض آبائنا.

٥ وحدث أنني ذهبت مرة أخرى مع أربعة من رجالي إلى المدينة، إلى الملك، لأعرف فكر الملك، وإذا كان بإمكانني أنا وقومي دخول الأرض وامتلاكها بسلام.

٦ ودخلت إلى الملك، وعاهدني على أن أملك أرض لاهي-نافي وأرض شيلوم.

And he also commanded that his people should depart out of the land, and I and my people went into the land that we might possess it.

And we began to build buildings, and to repair the walls of the city, yea, even the walls of the city of Lehi-Nephi, and the city of Shilom.

And we began to till the ground, yea, even with all manner of seeds, with seeds of corn, and of wheat, and of barley, and with neas, and with sheum, and with seeds of all manner of fruits; and we did begin to multiply and prosper in the land.

Now it was the cunning and the craftiness of king Laman, to bring my people into bondage, that he yielded up the land that we might possess it.

Therefore it came to pass, that after we had dwelt in the land for the space of twelve years that king Laman began to grow uneasy, lest by any means my people should wax strong in the land, and that they could not overpower them and bring them into bondage.

Now they were a lazy and an idolatrous people; therefore they were desirous to bring us into bondage, that they might glut themselves with the labors of our hands; yea, that they might feast themselves upon the flocks of our fields.

Therefore it came to pass that king Laman began to stir up his people that they should contend with my people; therefore there began to be wars and contentions in the land.

For, in the thirteenth year of my reign in the land of Nephi, away on the south of the land of Shilom, when my people were watering and feeding their flocks, and tilling their lands, a numerous host of Lamanites came upon them and began to slay them, and to take off their flocks, and the corn of their fields.

Yea, and it came to pass that they fled, all that were not overtaken, even into the city of Nephi, and did call upon me for protection.

And it came to pass that I did arm them with bows, and with arrows, with swords, and with cimeters, and with clubs, and with slings, and with all manner of weapons which we could invent, and I and my people did go forth against the Lamanites to battle.

٧ وَأَمْرًا أَيضًا أَنْ يَخْرُجَ شَعْبُهُ مِنَ الْأَرْضِ؛ وَدَخَلْتُ أَنَا وَقَوْمِي إِلَى الْأَرْضِ لِنَمْتَلِكَهَا.

٨ وَبَدَأْنَا فِي بِنَاءِ مَبَانٍ وَتَرْزِيمِ أَسْوَارِ الْمَدِينَةِ، أَجَلٌ، حَتَّى أَسْوَارِ مَدِينَةِ لَاحِي-نَافِي وَمَدِينَةِ شِيلُومَ.

٩ وَبَدَأْنَا نَحْرُثُ الْأَرْضَ، أَجَلٌ، وَنَزَعْنَا بِكُلِّ أَنْوَاعِ الْبُذُورِ، يُبْذُورِ الذَّرَّةَ وَالْحِنْطَةَ وَالشَّعِيرَ وَالنِّيَاسَ وَالشَّيُومَ وَبُذُورِ جَمِيعِ أَنْوَاعِ الْفَاكِهَةِ؛ وَبَدَأْنَا فِي التَّكَاثُرِ وَالْإِزْدِهَارِ فِي الْأَرْضِ.

١٠ وَكَانَ سَبَبُ تَنَاوُلِ الْمَلِكِ لَامَانَ عَنِ الْأَرْضِ لِنَمْتَلِكَهَا هُوَ دَهَاءُهُ وَجَنَكْتُهُ وَرَغْبَتُهُ فِي اسْتِعْبَادِ قَوْمِي.

١١ وَبَعْدَ أَنْ أَقْمْنَا فِي الْأَرْضِ لِمُدَّةِ اثْنَيْ عَشَرَ عَامًا، بَدَأَ الْمَلِكُ لَامَانُ يَزْدَادُ اضْطِرَابًا مِنْ أَنْ تَشْتَدَّ قُوَّةُ قَوْمِي فِي الْأَرْضِ بِوَسِيلَةٍ أَوْ بِأُخْرَى، فَلَا يَتَمَكَّنُ مِنَ التَّغْلِبِ عَلَيْهِمْ لَيْسْتَعْبِدَهُمْ.

١٢ وَكَانَ قَوْمُ الْمَلِكِ لَامَانَ كَسُولِينَ وَوَتْبِيِّينَ؛ لِذَلِكَ أَرَادُوا أَنْ يُوَقِّعُوا بِنَا فِي الْعُبُودِيَّةِ لِكَيْ يَتَنَعَّمُوا بِثَمَرِ أَعْمَالِ أَيْدِينَا؛ أَجَلٌ، حَتَّى يُشْبِعُوا أَنْفُسَهُمْ مِنْ قُطْعَانِ حُقُولِنَا.

١٣ وَحَدَّثَ أَنَّ الْمَلِكَ لَامَانَ بَدَأَ يَهِيجُ قَوْمَهُ كَيْ يَتَخَاصَمُوا مَعَ قَوْمِي؛ لِذَلِكَ بَدَأَتْ الْحُرُوبُ وَالنَّرَاعَاتُ فِي الْأَرْضِ.

١٤ وَفِي السَّنَةِ الثَّلَاثَةِ عَشْرَةَ مِنْ حُكْمِي فِي أَرْضِ نَافِي، إِلَى جَنُوبِ أَرْضِ شِيلُومَ، عِنْدَمَا كَانَ قَوْمِي يَسْتَقُونَ وَيَزْعُونَ قُطْعَانَهُمْ وَيَحْرَثُونَ أَرَاضِيَهُمْ، انْقَضَ عَلَيْهِمْ حَشْدٌ كَبِيرٌ مِنَ الْأَمَانِيِّينَ وَبَدَأُوا يَقْتُلُونَهُمْ وَيَأْخُذُونَ قُطْعَانَهُمْ وَالذَّرَّةَ مِنْ حُقُولِهِمْ.

١٥ أَجَلٌ، وَحَدَّثَ أَنَّهُمْ لَازِدُوا بِالْفِرَارِ، كُلُّ الَّذِينَ لَمْ يَسْقُطُوا فِي الْمَعْرَكَةِ، إِلَى مَدِينَةِ نَافِي، وَطَلَبُوا مِنِّي الْحِمَايَةَ.

١٦ وَحَدَّثَ أَنَّنِي سَلَخْتُهُمْ بِالْأَقْوَابِ وَالسَّهَامِ وَالسُّيُوفِ وَالخَنَاجِرِ وَالْهَرَاوَاتِ وَالْمَقَالِيعِ وَبِكُلِّ أَنْوَاعِ الْأَسْلِحَةِ الَّتِي تَمَكَّنَّا مِنْ ابْتِكَارِهَا، وَدَهَبْتُ أَنَا وَقَوْمِي لِلْقِتَالِ ضِدَّ الْأَمَانِيِّينَ.

Yea, in the strength of the Lord did we go forth to battle against the Lamanites; for I and my people did cry mightily to the Lord that he would deliver us out of the hands of our enemies, for we were awakened to a remembrance of the deliverance of our fathers.

And God did hear our cries and did answer our prayers; and we did go forth in his might; yea, we did go forth against the Lamanites, and in one day and a night we did slay three thousand and forty-three; we did slay them even until we had driven them out of our land.

And I, myself, with mine own hands, did help to bury their dead. And behold, to our great sorrow and lamentation, two hundred and seventy-nine of our brethren were slain.

١٧ أَجَلٌ، بِقُوَّةِ الرَّبِّ دَهَبْنَا لِقِتَالِ الْأَمَانِيِّينَ؛ لِأَنَّنِي أَنَا وَقَوْمِي تَوَسَّلْنَا بِشِدَّةٍ إِلَى الرَّبِّ لِيُنَجِّينَا مِنْ أَيْدِي أَعْدَائِنَا؛ لِأَنَّنَا تَنَبَّهْنَا لِنَذْكُرَ خَلَاصَ آبَائِنَا.

١٨ وَسَمِعَ اللَّهُ تَوَسُّلَاتِنَا وَاسْتَجَابَ لِمَلَوَاتِنَا؛ وَدَهَبْنَا فِي قُوَّتِهِ؛ أَجَلٌ، دَهَبْنَا ضِدَّ الْأَمَانِيِّينَ، وَفِي يَوْمٍ وَاحِدٍ وَلَيْلَةٍ قَتَلْنَا ثَلَاثَةَ آلَافٍ وَثَلَاثَةَ وَأَرْبَعِينَ؛ وَقَتَلْنَا فِيهِمْ تَقْتِيلًا حَتَّى طَرَدْنَاهُمْ مِنْ أَرْضِينَا.

١٩ وَأَنَا سَاعَدْتُ بِيَدَيَّ فِي دَفْنِ مَوْتَاهُمْ. وَكَانَ حُزْنُنَا وَنَحْيِينَا شَدِيدًا فَقَدْ قُتِلَ مِئَتَانِ وَتِسْعَةٌ وَسَبْعُونَ مِنْ إِخْوَتِنَا.

And it came to pass that we again began to establish the kingdom and we again began to possess the land in peace. And I caused that there should be weapons of war made of every kind, that thereby I might have weapons for my people against the time the Lamanites should come up again to war against my people.

And I set guards round about the land, that the Lamanites might not come upon us again unawares and destroy us; and thus I did guard my people and my flocks, and keep them from falling into the hands of our enemies.

And it came to pass that we did inherit the land of our fathers for many years, yea, for the space of twenty and two years.

And I did cause that the men should till the ground, and raise all manner of grain and all manner of fruit of every kind.

And I did cause that the women should spin, and toil, and work, and work all manner of fine linen, yea, and cloth of every kind, that we might clothe our nakedness; and thus we did prosper in the land—thus we did have continual peace in the land for the space of twenty and two years.

And it came to pass that king Laman died, and his son began to reign in his stead. And he began to stir his people up in rebellion against my people; therefore they began to prepare for war, and to come up to battle against my people.

But I had sent my spies out round about the land of Shemlon, that I might discover their preparations, that I might guard against them, that they might not come upon my people and destroy them.

And it came to pass that they came up upon the north of the land of Shilom, with their numerous hosts, men armed with bows, and with arrows, and with swords, and with cimeters, and with stones, and with slings; and they had their heads shaved that they were naked; and they were girded with a leathern girdle about their loins.

١ وَحَدَّثَ أَنَّا بَدَأْنَا مَرَّةً أُخْرَى فِي تَأْسِيسِ الْمَمْلَكَةِ، وَبَدَأْنَا مَرَّةً أُخْرَى نَسُودُ فِي الْأَرْضِ بِسَلَامٍ. وَجَعَلْتُ قَوْمِي يَصْنَعُونَ أَنْوَاعًا مُخْتَلِفَةً مِنْ أَسْلِحَةِ الْحَرْبِ لِيَكُونَ لَهُمْ أَسْلِحَةٌ تَحْسُبًا لِلْوَقْتِ الَّذِي قَدْ يَأْتِي فِيهِ الْأَمَانِيُّونَ مَرَّةً أُخْرَى لِيُحَارِبُوهُمْ.

٢ وَأَقَمْتُ حُرَاسًا حَوْلَ الْأَرْضِ حَتَّى لَا يَهَاجِمَنَا الْأَمَانِيُّونَ مَرَّةً أُخْرَى فَبِجَاةٍ وَيُهْلِكُونَا؛ وَهَكَذَا حَرَسْتُ قَوْمِي وَقَطَعَانِي وَحَفِظْتُهُمْ مِنَ الْوُقُوعِ فِي أَيْدِي أَعْدَائِنَا.

٣ وَحَدَّثَ أَنَّا وَرَثْنَا أَرْضَ آبَائِنَا لِسِنَوَاتٍ عَدِيدَةٍ، أَجَلٌ، لِمُدَّةِ اثْنَيْنِ وَعِشْرِينَ عَامًا.

٤ وَقَدْ جَعَلْتُ الرِّجَالَ يَحْرَثُونَ الْأَرْضَ وَيَزْرَعُونَ الحُبُوبَ وَالْمَاكِهَةَ مِنْ كُلِّ نَوْعٍ.

٥ وَجَعَلْتُ النِّسَاءَ يَغْزِلْنَ وَيَنْعَبْنَ وَيَعْمَلْنَ وَيَنْسِجْنَ كُلَّ أَنْوَاعِ الْكَتَانِ الْجَيِّدِ، أَجَلٌ، وَالْمَلَابِسَ مِنْ كُلِّ نَوْعٍ، حَتَّى نَسْتُرَ غُرِينَا؛ وَهَكَذَا أَرْدَهَرْنَا فِي الْأَرْضِ—وَصَارَ لَدَيْنَا سَلَامٌ دَائِمٌ فِي الْأَرْضِ لِمُدَّةِ اثْنَيْنِ وَعِشْرِينَ عَامًا.

٦ وَمَاتَ الْمَلِكُ لَامَانُ، وَمَلَكَ ابْنُهُ مَكَانَهُ. وَبَدَأَ يُثِيرُ قَوْمَهُ لِلتَّمَرُدِ عَلَى قَوْمِي؛ لِذَلِكَ بَدَأُوا يَسْتَعِدُّونَ لِلْحَرْبِ وَالصُّعُودِ لِقِتَالِ قَوْمِي.

٧ لِكَيْتَنِي كُنْتُ قَدْ أَرْسَلْتُ جَوَاسِيسِي حَوْلَ أَرْضِ شَمْلُونَ، لِأَكْتَشِفَ اسْتِعْدَادَاتِهِمْ، حَتَّى يُمْكِنَنِي أَنْ أَحْتَرِرَ مِنْهُمْ حَتَّى لَا يَهَاجِمُوا قَوْمِي وَيُهْلِكُوهُمْ.

٨ وَحَدَّثَ أَنَّهُمْ صَعِدُوا إِلَى شِمَالِ أَرْضِ شِيلُومَ فِي حَشْدٍ كَبِيرٍ، رِجَالًا مُسَلَّحِينَ بِالْأَقْوَابِ وَالسَّهَامِ وَالسُّيُوفِ وَالْحَنَاجِرِ، وَبِالْحِجَارَةِ وَالْمَقَالِيعِ، وَقَدْ حَلَقُوا رُؤُوسَهُمْ تَمَامًا؛ وَوَضَعُوا جِزَامًا جَلْدِيًّا حَوْلَ أَحْقَانِهِمْ.

And it came to pass that I caused that the women and children of my people should be hid in the wilderness; and I also caused that all my old men that could bear arms, and also all my young men that were able to bear arms, should gather themselves together to go to battle against the Lamanites; and I did place them in their ranks, every man according to his age.

And it came to pass that we did go up to battle against the Lamanites; and I, even I, in my old age, did go up to battle against the Lamanites. And it came to pass that we did go up in the strength of the Lord to battle.

Now, the Lamanites knew nothing concerning the Lord, nor the strength of the Lord, therefore they depended upon their own strength. Yet they were a strong people, as to the strength of men.

They were a wild, and ferocious, and a blood-thirsty people, believing in the tradition of their fathers, which is this—Believing that they were driven out of the land of Jerusalem because of the iniquities of their fathers, and that they were wronged in the wilderness by their brethren, and they were also wronged while crossing the sea;

And again, that they were wronged while in the land of their first inheritance, after they had crossed the sea, and all this because that Nephi was more faithful in keeping the commandments of the Lord—therefore he was favored of the Lord, for the Lord heard his prayers and answered them, and he took the lead of their journey in the wilderness.

And his brethren were wroth with him because they understood not the dealings of the Lord; they were also wroth with him upon the waters because they hardened their hearts against the Lord.

And again, they were wroth with him when they had arrived in the promised land, because they said that he had taken the ruling of the people out of their hands; and they sought to kill him.

And again, they were wroth with him because he departed into the wilderness as the Lord had commanded him, and took the records which were engraven on the plates of brass, for they said that he robbed them.

٩ وَحَدَّثَ أَنِّي جَعَلْتُ كُلَّ نِسَاءِ قَوْمِي وَأَطْفَالِهِمْ يَتَوَارُونَ فِي الْبَرِّيَّةِ. وَجَعَلْتُ كُلَّ شَيْوَحِي وَشَبَابِي الْقَادِرِينَ عَلَى حَمْلِ السَّلَاحِ يَجْتَمِعُونَ لِمُحَارَبَةِ الْأَمَانِيِّينَ؛ وَنَظَّمْتُهُمْ فِي صُفُوفِهِمْ، كُلَّ رَجُلٍ حَسَبَ عُمُرِهِ.

١٠ وَحَدَّثَ أَنَّا صَعَدْنَا لِمُحَارَبَةِ الْأَمَانِيِّينَ؛ وَحَتَّى أَنَا كَذَلِكَ فِي شَيْخُوختي صَعَدْتُ لِمُحَارَبَةِ الْأَمَانِيِّينَ. وَحَدَّثَ أَنَّا صَعَدْنَا بِقُوَّةِ الرَّبِّ لِلْقِتَالِ.

١١ أَمَا الْأَمَانِيُّونَ فَلَمْ يَكُونُوا يَعْرِفُونَ شَيْئًا عَنِ الرَّبِّ وَلَا عَنِ قُوَّةِ الرَّبِّ؛ لِذَلِكَ اعْتَمَدُوا عَلَى قُوَّتِهِمْ. لَكِنَّهُمْ كَانُوا شَعْبًا قَوِيًّا مِنْ حَيْثُ قُوَّةِ الْبَشَرِ.

١٢ وَكَانُوا شَعْبًا مَتَوَحِّشًا وَشَرِسًا وَمَتَعَطِّشًا لِلدَّمَاءِ، يُؤْمِنُ بِتَقْلِيدِ الْأَبَاءِ وَهُوَ: الْإِيمَانُ بِأَنَّهُمْ طُرِدُوا مِنْ أَرْضِ أُورُشَلِيمَ بِسَبَبِ شُرُورِ آبَائِهِمْ، وَأَنَّ إِخْوَتَهُمْ قَدْ ظَلَمُوهُمْ فِي الْبَرِّيَّةِ كَمَا ظَلَمُوهُمْ وَهُمْ يَعْبُرُونَ الْبَحْرَ؛

١٣ كَمَا ظَلَمُوهُمْ فِي أَرْضِ مِيرَاتِهِمُ الْأُولَى بَعْدَ أَنْ عَبَرُوا الْبَحْرَ، وَكُلُّ هَذَا لِأَنَّ نَافِي كَانَ أَكْثَرَ أَمَانَةً فِي حِفْظِ وَصَايَا الرَّبِّ—لِذَلِكَ فَقَدْ وَجَدَ نِعْمَةً عِنْدَ الرَّبِّ، فَإِنَّ الرَّبَّ قَدْ سَمِعَ صَلَوَاتِهِ وَاسْتَجَابَ لَهَا، وَقَادَ رِحْلَتَهُمْ فِي الْبَرِّيَّةِ.

١٤ وَكَانَ إِخْوَتُهُ سَاحِطِينَ عَلَيْهِ لِأَنَّهُمْ لَمْ يَفْهَمُوا أَعْمَالَ الرَّبِّ؛ وَسَخَطُوا عَلَيْهِ أَيْضًا وَهُمْ فَوْقَ الْمِيَاهِ لِأَنَّهُمْ قَسَّوْا قُلُوبَهُمْ عَلَى الرَّبِّ.

١٥ كَمَا سَخَطُوا عَلَيْهِ عِنْدَمَا وَصَلُوا أَرْضَ الْمَوْعِدِ لِأَنَّهُمْ قَالُوا إِنَّهُ أَخَذَ حُكْمَ الشَّعْبِ مِنْ أَيْدِيهِمْ، وَسَعَوْا لِقَتْلِهِ.

١٦ وَأَيْضًا سَخَطُوا عَلَيْهِ لِأَنَّهُ خَرَجَ إِلَى الْبَرِّيَّةِ كَمَا أَمَرَهُ الرَّبُّ، وَأَخَذَ السَّجَّالَاتِ الْمَنْقُوشَةَ عَلَى الْأَوْحِ النَّحَاسِ، فَقَالُوا إِنَّهُ سَرَقَهُمْ.

And thus they have taught their children that they should hate them, and that they should murder them, and that they should rob and plunder them, and do all they could to destroy them; therefore they have an eternal hatred towards the children of Nephi.

For this very cause has king Laman, by his cunning, and lying craftiness, and his fair promises, deceived me, that I have brought this my people up into this land, that they may destroy them; yea, and we have suffered these many years in the land.

And now I, Zeniff, after having told all these things unto my people concerning the Lamanites, I did stimulate them to go to battle with their might, putting their trust in the Lord; therefore, we did contend with them, face to face.

And it came to pass that we did drive them again out of our land; and we slew them with a great slaughter, even so many that we did not number them.

And it came to pass that we returned again to our own land, and my people again began to tend their flocks, and to till their ground.

And now I, being old, did confer the kingdom upon one of my sons; therefore, I say no more. And may the Lord bless my people. Amen.

١٧ وَهَكَذَا عَلَّمُوا أَطْفَالَهُمْ أَنْ يَكْرَهُوهُمْ وَيَقْتُلُوهُمْ وَيَسْرِقُوهُمْ وَيَنْهَبُوهُمْ وَيَفْعَلُوا كُلَّ مَا فِي وَسْعِهِمْ لِإِهْلَاكِهِمْ؛ لِذَلِكَ كَانَ لَدَيْهِمْ كِرَاهِيَةٌ أَبَدِيَّةٌ تَجَاهَ أَبْنَاءِ نَافِي.

١٨ وَلِهَذَا السَّبَبِ ذَاتِهِ خَدَعَنِي الْمَلِكُ لَامَانُ، بِمَكْرِهِ وَدَهَائِهِ الْكَاذِبِ، وَوَعُودِهِ الْحَسَنَةِ، فَأَخْضَرْتُ قَوْمِي بَيْنَ يَدَيْهِ فِي هَذِهِ الْأَرْضِ، لِيُهْلِكُونَا؛ أَجَلٌ، وَقَدْ عَائِنَا هَذِهِ السَّنَوَاتِ الْعَدِيدَةَ فِي الْأَرْضِ.

١٩ وَأَنَا، زِينِيفُ، بَعْدَ أَنْ أَخْبَرْتُ قَوْمِي بِكُلِّ هَذِهِ الْأُمُورِ عَنِ اللَّامَانِيِّينَ، فَإِنِّي سَجَعْتُهُمْ عَلَى أَنْ يُحَارِبُوا بِقُوَّتِهِمْ، وَاتَّقِينَ بِالرَّبِّ؛ لِذَلِكَ، فَقَدْ قَاوَمْنَاهُمْ وَجْهًا لِيُوجِهُ.

٢٠ وَحَدَّثَ أَنَّنَا طَرَدْنَاهُمْ مَرَّةً أُخْرَى مِنْ أَرْضِنَا؛ وَقَتَلْنَاهُمْ تَفْتِيلاً شَدِيدًا، وَمِنْ كَثْرَتِهِمْ فَإِنَّنَا لَمْ نُحْصِهِمْ.

٢١ وَحَدَّثَ أَنَّنَا عُدْنَا مَرَّةً أُخْرَى إِلَى أَرْضِنَا، وَبَدَأَ قَوْمِي مَرَّةً أُخْرَى فِي رِعَايَةِ قُطْعَانِهِمْ وَحَزَبِ أَرْضِهِمْ.

٢٢ وَبِمَا أَنَّنِي كُنْتُ طَاعِنًا فِي السَّنِّ، مَنَحْتُ الْمَمْلَكَةَ لِوَاحِدٍ مِنْ أَبْنَائِي. لِذَلِكَ لَا أَقُولُ الْمَزِيدَ. وَلِيُبَارِكِ الرَّبُّ قَوْمِي. آمِينَ.

And now it came to pass that Zeniff conferred the kingdom upon Noah, one of his sons; therefore Noah began to reign in his stead; and he did not walk in the ways of his father.

For behold, he did not keep the commandments of God, but he did walk after the desires of his own heart. And he had many wives and concubines. And he did cause his people to commit sin, and do that which was abominable in the sight of the Lord. Yea, and they did commit whoredoms and all manner of wickedness.

And he laid a tax of one fifth part of all they possessed, a fifth part of their gold and of their silver, and a fifth part of their ziff, and of their copper, and of their brass and their iron; and a fifth part of their fatlings; and also a fifth part of all their grain.

And all this did he take to support himself, and his wives and his concubines; and also his priests, and their wives and their concubines; thus he had changed the affairs of the kingdom.

For he put down all the priests that had been consecrated by his father, and consecrated new ones in their stead, such as were lifted up in the pride of their hearts.

Yea, and thus they were supported in their laziness, and in their idolatry, and in their whoredoms, by the taxes which king Noah had put upon his people; thus did the people labor exceedingly to support iniquity.

Yea, and they also became idolatrous, because they were deceived by the vain and flattering words of the king and priests; for they did speak flattering things unto them.

And it came to pass that king Noah built many elegant and spacious buildings; and he ornamented them with fine work of wood, and of all manner of precious things, of gold, and of silver, and of iron, and of brass, and of ziff, and of copper;

And he also built him a spacious palace, and a throne in the midst thereof, all of which was of fine wood and was ornamented with gold and silver and with precious things.

١ وَحَدَّثَ أَنَّ زِينَفَ مَنَحَ الْمَمْلَكَةَ لِنُوحٍ، أَحَدِ أِبْنَائِهِ؛ لِذَلِكَ مَلَكَ نُوحٌ فِي مَكَانِهِ؛ وَلَمْ يَسْلُكْ فِي طَرُقِ أَبِيهِ.

٢ فَإِنَّهُ لَمْ يَحْفَظْ وَصَايَا اللَّهِ وَلِكِنَّهُ سَارَ حَسَبَ شَهَوَاتِ قَلْبِهِ. وَكَانَ لَهُ الْكَثِيرُ مِنَ الزَّوْجَاتِ وَالْجَوَارِي. وَجَعَلَ الْقَوْمَ يَزْنُونَ الْخَطِيئَةَ وَيَفْعَلُونَ الرَّجْسَ فِي عَيْنِي الرَّبِّ. أَجَلٌ، لَقَدْ ارْتَكَبُوا الْفَوَاحِشَ وَكُلَّ أَنْوَاعِ الشَّرِّ.

٣ وَفَرَضَ عَلَيْهِمْ صَرِيحَةً قَدَرُهَا خُمُسُ كُلِّ مَا يَمْلِكُونَهُ، خُمُسَ الذَّهَبِ وَالْفِضَّةِ، وَخُمُسَ الرَّفِّ وَالنُّحَاسِ الْأَحْمَرَ وَالنُّحَاسِ الْأَصْفَرَ وَالْحَدِيدِ؛ وَخُمُسَ صِغَارِ الْمَوَاشِي وَأَيْضًا خُمُسَ كُلِّ الْحُبُوبِ.

٤ وَكُلُّ هَذَا أَخَذَهُ لِيُنْفِقَ عَلَى نَفْسِهِ وَزَوْجَاتِهِ وَجَوَارِيهِ؛ وَأَيْضًا كَهَنَتِهِ وَزَوْجَاتِهِمْ وَجَوَارِيهِمْ؛ وَبِذَلِكَ فَقَدْ غَيَّرَ شُؤُونَ الْمَمْلَكَةِ.

٥ إِذْ أَنَّهُ قَدْ عَزَلَ كُلَّ الْكَهَنَةِ الَّذِينَ كَرَسَهُمْ أَبُوهُ، وَكَرَسَ بَدَلًا مِنْهُمْ كَهَنَةً جَدُّدًا، وَكَانُوا مُتَكَبِّرِينَ فِي قُلُوبِهِمْ.

٦ أَجَلٌ، وَكَانُوا يَسْتَنْدُونَ فِي كَسَلِهِمْ وَوَتْنِيَّتِهِمْ وَزَنَاهُمْ إِلَى الصَّرَائِبِ الَّتِي فَرَضَهَا الْمَلِكُ نُوحٌ عَلَى قَوْمِهِ؛ وَلِذَلِكَ فَقَدْ عَمَلَ الْقَوْمُ بِجَهْدٍ لِدَعْمِ الْإِثْمِ.

٧ أَجَلٌ، وَأَصْبَحُوا أَيْضًا وَتْنِيينَ لِأَنَّهُمْ انْحَدَعُوا بِكَلَامِ الْبُظْلِ وَالْتِمَلُّقِ لِلْمَلِكِ وَالْكَهَنَةِ؛ لِأَنَّهُمْ كَانُوا يَتَمَلَّقُونَهُمْ.

٨ وَبَنَى الْمَلِكُ نُوحٌ الْعَدِيدَ مِنَ الْمَبَانِي الْأَنْيَقَةِ وَالْوَاسِعَةِ، وَزَخَرَفَهَا بِزَخْرَفَةٍ جَيِّدَةٍ مِنَ الْحَشَبِ وَكُلِّ أَنْوَاعِ الْأَشْيَاءِ النَّفِيسَةِ، مِنَ الذَّهَبِ وَالْفِضَّةِ وَالْحَدِيدِ وَالرَّفِّ وَالنُّحَاسِ الْأَصْفَرَ وَالْأَحْمَرَ.

٩ وَأَيْضًا بَنَى لِنَفْسِهِ قَصْرًا وَاسِعًا وَعَرْشًا فِي وَسْطِهِ، وَكُلُّ ذَلِكَ مِنَ الْحَشَبِ الْجَيِّدِ الْمَزْخَرَفِ بِالذَّهَبِ وَالْفِضَّةِ وَالْأَشْيَاءِ النَّفِيسَةِ.

And he also caused that his workmen should work all manner of fine work within the walls of the temple, of fine wood, and of copper, and of brass.

And the seats which were set apart for the high priests, which were above all the other seats, he did ornament with pure gold; and he caused a breast-work to be built before them, that they might rest their bodies and their arms upon while they should speak lying and vain words to his people.

And it came to pass that he built a tower near the temple; yea, a very high tower, even so high that he could stand upon the top thereof and overlook the land of Shilom, and also the land of Shemlon, which was possessed by the Lamanites; and he could even look over all the land round about.

And it came to pass that he caused many buildings to be built in the land Shilom; and he caused a great tower to be built on the hill north of the land Shilom, which had been a resort for the children of Nephi at the time they fled out of the land; and thus he did do with the riches which he obtained by the taxation of his people.

And it came to pass that he placed his heart upon his riches, and he spent his time in riotous living with his wives and his concubines; and so did also his priests spend their time with harlots.

And it came to pass that he planted vineyards round about in the land; and he built wine-presses, and made wine in abundance; and therefore he became a wine-bibber, and also his people.

And it came to pass that the Lamanites began to come in upon his people, upon small numbers, and to slay them in their fields, and while they were tending their flocks.

And king Noah sent guards round about the land to keep them off; but he did not send a sufficient number, and the Lamanites came upon them and killed them, and drove many of their flocks out of the land; thus the Lamanites began to destroy them, and to exercise their hatred upon them.

And it came to pass that king Noah sent his armies against them, and they were driven back, or they drove them back for a time; therefore, they returned rejoicing in their spoil.

١٠ كَمَا جَعَلَ عَمَلَهُ يَسْتَعْمِلُونَ كُلَّ أَنْوَاعِ الْأَعْمَالِ الْجَيِّدَةِ دَاخِلَ جُدْرَانِ الْهَيْكَلِ، مِنَ الْخَشَبِ الْجَيِّدِ وَالنُّحَاسِ الْأَحْمَرِ وَالْأَصْفَرِ.

١١ وَالْمَقَاعِدِ الَّتِي خُصِّصَتْ لِرُؤَسَاءِ الْكَهَنَةِ، وَالَّتِي كَانَتْ تَفُوقُ جَمِيعَ الْمَقَاعِدِ الْأُخْرَى، زَيَّنَهَا بِالذَّهَبِ الْخَالِصِ؛ وَأَقَامَ أَمَامَهُمْ مِثْرَاسًا لِيُرِيحُوا عَلَيْهِ أَجْسَادَهُمْ وَأَذْرَعَهُمْ بَيْنَمَا كَانُوا يَتَكَلَّمُونَ مَعَ قَوْمِهِ بِكَلَامٍ كَذِبٍ وَبُطْلٍ.

١٢ وَحَدَّثَ أَنَّهُ بَنَى بُرْجًا بِالْقُرْبِ مِنَ الْهَيْكَلِ؛ أَجَلٌ، بُرْجًا عَالِيًا جِدًّا بَلَغَ مِنْ عُلُوِّهِ أَنَّهُ كَانَ يَسْتَطِيعُ أَنْ يَقِفَ عَلَى قِمَّتِهِ وَيُطَّلَ عَلَى أَرْضِ شِيلُومَ وَأَيْضًا أَرْضِ شَمْلُونَ الَّتِي كَانَ يَمْتَلِكُهَا اللَّامَانِيُّونَ؛ وَيَسْتَطِيعُ حَتَّى النَّظَرَ إِلَى كُلِّ الْأَرْضِ الَّتِي مِنْ حَوْلِهِ.

١٣ وَحَدَّثَ أَنَّهُ جَعَلَ الْقَوْمَ يُسَبِّدُونَ أُبْيِيَّةَ كَثِيرَةً فِي أَرْضِ شِيلُومَ، وَأَقَامَ بُرْجًا عَظِيمًا عَلَى التَّلِّ شَمَالَ أَرْضِ شِيلُومَ وَالَّتِي كَانَتْ مَلْجَأً لِابْنَاءِ نَافِي فِي الْوَقْتِ الَّذِي هَرَبُوا فِيهِ مِنَ الْأَرْضِ؛ وَهَكَذَا تَصَرَّفَ فِي الثَّرَوَاتِ الَّتِي حَصَلَ عَلَيْهَا بِفَرَضِ الصَّرَائِبِ عَلَى قَوْمِهِ.

١٤ وَحَدَّثَ أَنَّهُ أَحَبَّ ثَرَوَاتِهِ بِشِدَّةٍ، وَأَمَضَى وَقْتَهُ فِي حَيَاةٍ صَاحِبِيَّةٍ مَعَ زُوجَاتِهِ وَجَوَارِيهِ؛ وَكَذَلِكَ قَضَى كَهْنَتَهُ وَقَتَهُمْ مَعَ الْعَاهِرَاتِ.

١٥ وَحَدَّثَ أَنَّهُ زَرَعَ كَرُومَ الْعِنَبِ حَوْلَ الْأَرْضِ؛ وَبَنَى مَعَاصِرَ لِلْخَمْرِ، وَصَنَعَ الْخَمْرَ بِوَفْرَةٍ؛ وَلِذَلِكَ فَقَدْ أَصْبَحَ سَكِيرًا وَقَوْمُهُ أَيْضًا.

١٦ وَحَدَّثَ أَنَّ اللَّامَانِيِّينَ بَدَأُوا يَهَاجِمُونَ مَجْمُوعَاتٍ صَغِيرَةً مِنْ قَوْمِهِ، وَيَقْتُلُونَهُمْ فِي حَقُولِهِمْ وَهُمْ يَرْعَوْنَ قُطْعَانَهُمْ.

١٧ وَأَرْسَلَ الْمَلِكُ نُوْحَ حِرَاسًا حَوْلَ الْأَرْضِ لِصَدِّهِمْ؛ لَكِنَّهُ لَمْ يُرْسِلْ عَدَدًا كَافِيًا، فَهَاجَمَهُمُ اللَّامَانِيُّونَ وَقَتَلُوهُمْ وَأَخْرَجُوا الْكَثِيرَ مِنْ قُطْعَانِهِمْ مِنَ الْأَرْضِ؛ وَهَكَذَا بَدَأَ اللَّامَانِيُّونَ يَهْلِكُونَهُمْ وَيُمَارِسُونَ كِرَاهِيَتَهُمْ ضِدَّهُمْ.

١٨ فَأَرْسَلَ الْمَلِكُ نُوْحَ جُيُوشَهُ ضِدَّهُمْ فَتَقَهَّرُوا، أَوْ طُرِدُوا إِلَى حِينٍ؛ لِذَلِكَ رَجَعُوا مُبْتَهَجِينَ بِغَنَائِمِهِمْ.

And now, because of this great victory they were lifted up in the pride of their hearts; they did boast in their own strength, saying that their fifty could stand against thousands of the Lamanites; and thus they did boast, and did delight in blood, and the shedding of the blood of their brethren, and this because of the wickedness of their king and priests.

And it came to pass that there was a man among them whose name was Abinadi; and he went forth among them, and began to prophesy, saying: Behold, thus saith the Lord, and thus hath he commanded me, saying, Go forth, and say unto this people, thus saith the Lord—Wo be unto this people, for I have seen their abominations, and their wickedness, and their whoredoms; and except they repent I will visit them in mine anger.

And except they repent and turn to the Lord their God, behold, I will deliver them into the hands of their enemies; yea, and they shall be brought into bondage; and they shall be afflicted by the hand of their enemies.

And it shall come to pass that they shall know that I am the Lord their God, and am a jealous God, visiting the iniquities of my people.

And it shall come to pass that except this people repent and turn unto the Lord their God, they shall be brought into bondage; and none shall deliver them, except it be the Lord the Almighty God.

Yea, and it shall come to pass that when they shall cry unto me I will be slow to hear their cries; yea, and I will suffer them that they be smitten by their enemies.

And except they repent in sackcloth and ashes, and cry mightily to the Lord their God, I will not hear their prayers, neither will I deliver them out of their afflictions; and thus saith the Lord, and thus hath he commanded me.

Now it came to pass that when Abinadi had spoken these words unto them they were wroth with him, and sought to take away his life; but the Lord delivered him out of their hands.

١٩ وَبَسَبَ هَذَا النَّصْرَ الْعَظِيمَ أَصَابَهُمُ الْعُرُورُ؛ وَتَفَاخَرُوا بِقُوَّتِهِمْ قَائِلِينَ إِنَّ خَمْسِينَ مِنْهُمْ يَسْتَطِيعُونَ أَنْ يَضْمَدُوا ضِدَّ أَلُوفٍ مِنَ اللَّامَانِيِّينَ؛ وَهَكَذَا افْتَحَرُوا وَابْتَهَجُوا بِالِدِّمِّ وَبِسَفْكِ دَمِ إِخْوَتِهِمْ، وَذَلِكَ بِسَبَبِ شَرِّ مَلِكِهِمْ وَكَهَنَتِهِمْ.

٢٠ وَكَانَ بَيْنَهُمْ رَجُلٌ اسْمُهُ أَبِينَادِي، وَخَرَجَ وَبَدَأَ يَتَنَبَّأُ بَيْنَهُمْ قَائِلًا: هَكَذَا يَقُولُ الرَّبُّ، وَهَكَذَا أَمَرَنِي قَائِلًا، أَخْرُجْ وَقُلْ لِأَبْنَاءِ هَذَا الشَّعْبِ—وَيْلٌ لِأَبْنَاءِ هَذَا الشَّعْبِ، فَإِنِّي قَدْ رَأَيْتُ رَجَاسَاتِهِمْ وَشُرُورَهُمْ وَزِنَاهُمْ؛ وَإِنْ لَمْ يَتُوبُوا فَإِنِّي سَأُزَوِّرُهُمْ بِعُضْبِي.

٢١ وَإِنْ لَمْ يَتُوبُوا وَيَرْجِعُوا إِلَى الرَّبِّ إِلَهُهُمْ فَإِنِّي أَسَلِّمُهُمْ إِلَى أَيْدِي أَعْدَائِهِمْ؛ أَجَلٌ، سَيُسْتَعْبَدُونَ؛ وَسَيُبْتَلُونَ بِيَدِ أَعْدَائِهِمْ.

٢٢ وَسَيَعْرِفُونَ أَنِّي أَنَا الرَّبُّ إِلَهُهُمْ، وَأَنَّنِي إِلَهُ غَيْرِ أَجَازِي قَوْمِي عَلَى آثَامِهِمْ.

٢٣ وَإِنْ لَمْ يَتُبْ هَؤُلَاءِ الْقَوْمُ وَيَرْجِعُوا إِلَى الرَّبِّ إِلَهُهُمْ، فَإِنَّهُمْ سَيُسْتَعْبَدُونَ؛ وَلَنْ يُنَجِّبَهُمْ أَحَدٌ إِلَّا الرَّبُّ إِلَهُ الْقَدِيرُ.

٢٤ أَجَلٌ، وَعِنْدَمَا يَصْرُخُونَ إِلَيَّ فَإِنِّي أَبْطِئُ فِي سَمَاعِ صُرَاخِهِمْ؛ أَجَلٌ، وَسَأُتْرِكُهُمْ لِأَعْدَائِهِمْ فَيَضْرِبُونَهُمْ.

٢٥ وَإِنْ لَمْ يَتُوبُوا فِي مُسُوحٍ وَرَمَادٍ وَيَصْرُخُوا بِشِدَّةٍ إِلَى الرَّبِّ إِلَهُهُمْ فَإِنِّي لَا أَسْمَعُ صَلَوَاتِهِمْ، وَلَا أَنْجِيَهُمْ مِنْ ضِيْقِهِمْ؛ وَهَكَذَا يَقُولُ الرَّبُّ، وَهَكَذَا أَوْصَانِي.

٢٦ وَعِنْدَمَا كَلَّمَهُمْ أَبِينَادِي بِهَذِهِ الْكَلِمَاتِ، سَخَطُوا عَلَيْهِ وَسَعَوْا لِيَسْلُبُوا حَيَاتَهُ؛ لَكِنَّ الرَّبَّ نَجَّاهُ مِنْ بَيْنِ أَيْدِيهِمْ.

Now when king Noah had heard of the words which Abinadi had spoken unto the people, he was also wroth; and he said: Who is Abinadi, that I and my people should be judged of him, or who is the Lord, that shall bring upon my people such great affliction?

I command you to bring Abinadi hither, that I may slay him, for he has said these things that he might stir up my people to anger one with another, and to raise contentions among my people; therefore I will slay him.

Now the eyes of the people were blinded; therefore they hardened their hearts against the words of Abinadi, and they sought from that time forward to take him. And king Noah hardened his heart against the word of the Lord, and he did not repent of his evil doings.

٢٧ وَعِنْدَمَا سَمِعَ الْمَلِكُ نُوْحَ بِالْكَلَامِ الَّذِي كَلَّمَ بِهِ أَبِيِنَادِي الْقَوْمَ، سَخِطَ أَيْضًا وَقَالَ: مَنْ هُوَ أَبِيِنَادِي كَيْ يَحْكُمَ عَلَيَّ وَعَلَى وَقَوْمِي، أَوْ مَنْ هُوَ الرَّبُّ الَّذِي يُصِيبُ قَوْمِي بِمِثْلِ هَذِهِ الصِّيقَةِ الْعَظِيمَةِ؟

٢٨ إِنِّي أَمْرُكُمْ أَنْ تُحْضِرُوا أَبِيِنَادِي إِلَى هُنَا لِأَقْتُلَهُ، فَإِنَّهُ قَالَ هَذِهِ الْأُمُورَ لِيُثِيرَ قَوْمِي بَعْضَهُمْ عَلَى بَعْضٍ، وَلِيُذَكِّي التَّرَاعَاتِ فِي قَوْمِي؛ لِذَلِكَ فَإِنِّي سَأَقْتُلُهُ.

٢٩ فَإِنَّ عُيُونَ الْقَوْمِ قَدْ عَمِيَتْ، وَلِذَلِكَ فَقَدْ فَسَّوْا قُلُوبَهُمْ ضِدَّ كَلِمَاتِ أَبِيِنَادِي، وَسَعَوْا مِنْذُ ذَلِكَ الْوَقْتِ لِيَأْخُذُوهُ. وَقَسَّى الْمَلِكُ نُوْحَ قَلْبَهُ ضِدَّ كَلِمَةِ الرَّبِّ، وَلَمْ يَتُبْ عَنْ أَعْمَالِهِ السُّرِيرَةِ.

And it came to pass that after the space of two years that Abinadi came among them in disguise, that they knew him not, and began to prophesy among them, saying: Thus has the Lord commanded me, saying—Abinadi, go and prophesy unto this my people, for they have hardened their hearts against my words; they have repented not of their evil doings; therefore, I will visit them in my anger, yea, in my fierce anger will I visit them in their iniquities and abominations.

Yea, wo be unto this generation! And the Lord said unto me: Stretch forth thy hand and prophesy, saying: Thus saith the Lord, it shall come to pass that this generation, because of their iniquities, shall be brought into bondage, and shall be smitten on the cheek; yea, and shall be driven by men, and shall be slain; and the vultures of the air, and the dogs, yea, and the wild beasts, shall devour their flesh.

And it shall come to pass that the life of king Noah shall be valued even as a garment in a hot furnace; for he shall know that I am the Lord.

And it shall come to pass that I will smite this my people with sore afflictions, yea, with famine and with pestilence; and I will cause that they shall howl all the day long.

Yea, and I will cause that they shall have burdens lashed upon their backs; and they shall be driven before like a dumb ass.

And it shall come to pass that I will send forth hail among them, and it shall smite them; and they shall also be smitten with the east wind; and insects shall pester their land also, and devour their grain.

And they shall be smitten with a great pestilence—and all this will I do because of their iniquities and abominations.

And it shall come to pass that except they repent I will utterly destroy them from off the face of the earth; yet they shall leave a record behind them, and I will preserve them for other nations which shall possess the land; yea, even this will I do that I may discover the abominations of this people to other nations. And many things did Abinadi prophesy against this people.

١ وَبَعْدَ مُرُورِ عَامَيْنِ حَدَّثَ أَنَّ أَبِينَادِي جَاءَ بَيْنَهُمْ مُتَنَكِّرًا، فَلَمْ يَعْرِفُوهُ، وَبَدَأَ يَتَنَبَّأُ بَيْنَهُمْ قَائِلًا: هَكَذَا أَمَرَنِي الرَّبُّ قَائِلًا: يَا أَبِينَادِي، اذْهَبْ وَتَنَبَّأْ لِقَوْمِي هَؤُلَاءِ، فَإِنَّهُمْ قَدْ قَسَّوْا قُلُوبَهُمْ ضِدَّ كَلَامِي؛ وَلَمْ يَتُوبُوا عَنِ أفعالِهِمُ الرَّدِيئَةِ؛ لِذَلِكَ سَأَزُورُهُمْ بِعَضْبِي، أَجَلٌ، بِحُمُومٍ عَضْبِي سَأَزُورُهُمْ فِي آثَامِهِمْ وَرَجَاسَاتِهِمْ.

٢ أَجَلٌ، وَيَلِ لهذا الْجِيلِ! وَقَالَ الرَّبُّ لِي: مَدِّ يَدَكَ وَتَنَبَّأْ قَائِلًا: هَكَذَا يَقُولُ الرَّبُّ، يُسْتَعْبَدُ أَبْنَاءُ هَذَا الْجِيلِ بِسَبَبِ آثَامِهِمْ، وَيَلْظَمُونَ عَلَى الْخَدِّ: أَجَلٌ، وَيَسُوفُفُهُمُ النَّاسُ وَيُقْتَلُونَ؛ وَتَلْتَهُمْ لَحْمُهُمْ جَوَارِحُ السَّمَاءِ وَالْكِلَابِ، أَجَلٌ، وَالْوُحُوشُ.

٣ وَسَتَقْدَرُ حَيَاةُ الْمَلِكِ نُوْحٍ كَتُوبٍ فِي أَتُونِ نَارٍ مُتَّقِدٍ؛ فَيَعْلَمُ أَنِّي أَنَا الرَّبُّ.

٤ وَسَأَضْرِبُ قَوْمِي هَؤُلَاءِ بِالْأَمِّ شَدِيدَةٍ، أَجَلٌ، بِالْجُوعِ وَالْوَبَاءِ؛ وَسَأَجْعَلُهُمْ يُؤَلُولُونَ طَوَالَ الْيَوْمِ.

٥ أَجَلٌ، وَسَأَجْعَلُهُمْ يَتَنَقَّلُونَ بِأَحْمَالٍ عَلَى ظُهُورِهِمْ؛ وَسَيُسَاقُونَ كِحِمَارٍ أَعْجَمٍ.

٦ وَسَأَرْسِلُ بَيْنَهُمْ بَرْدًا، فَيَضْرِبُهُمْ؛ وَتَضْرِبُهُمْ أَيْضًا الرِّيحُ الشَّرْقِيَّةُ؛ وَتَفْسِدُ الْحَشْرَاتُ أَرْضَهُمْ أَيْضًا وَتَلْتَهُمْ جِنَطَتُهُمْ.

٧ وَيَضْرِبُهُمْ وَبَاءٌ عَظِيمٌ—وَكُلُّ هَذَا أَفْعَلُهُ بِسَبَبِ آثَامِهِمْ وَرَجَاسَاتِهِمْ.

٨ وَإِنْ لَمْ يَتُوبُوا فَإِنِّي سَأَبِيدُهُمْ مِنْ عَلَى وَجْهِ الْأَرْضِ؛ وَمَعَ ذَلِكَ يَتْرَكُونَ وَرَاءَهُمْ سِجَلًا وَأَحْفَظُهُ لِلْأُمَّمِ الْأُخْرَى الَّتِي سَتَمْتَلِكُ الْأَرْضَ؛ أَجَلٌ، حَتَّى هَذَا سَأَفْعَلُهُ لِأَكْثَفِ رَجَاسَاتِ هَذَا الشَّعْبِ لِلْأُمَّمِ أُخْرَى. وَأُمُورٌ كَثِيرَةٌ تَنَبَّأُ بِهَا أَبِينَادِي ضِدَّ هَذَا الشَّعْبِ.

And it came to pass that they were angry with him; and they took him and carried him bound before the king, and said unto the king: Behold, we have brought a man before thee who has prophesied evil concerning thy people, and saith that God will destroy them.

And he also prophesieth evil concerning thy life, and saith that thy life shall be as a garment in a furnace of fire.

And again, he saith that thou shalt be as a stalk, even as a dry stalk of the field, which is run over by the beasts and trodden under foot.

And again, he saith thou shalt be as the blossoms of a thistle, which, when it is fully ripe, if the wind bloweth, it is driven forth upon the face of the land. And he pretendeth the Lord hath spoken it. And he saith all this shall come upon thee except thou repent, and this because of thine iniquities.

And now, O king, what great evil hast thou done, or what great sins have thy people committed, that we should be condemned of God or judged of this man?

And now, O king, behold, we are guiltless, and thou, O king, hast not sinned; therefore, this man has lied concerning you, and he has prophesied in vain.

And behold, we are strong, we shall not come into bondage, or be taken captive by our enemies; yea, and thou hast prospered in the land, and thou shalt also prosper.

Behold, here is the man, we deliver him into thy hands; thou mayest do with him as seemeth thee good.

And it came to pass that king Noah caused that Abinadi should be cast into prison; and he commanded that the priests should gather themselves together that he might hold a council with them what he should do with him.

And it came to pass that they said unto the king: Bring him hither that we may question him; and the king commanded that he should be brought before them.

٩ وَحَدَّثَ أَنَّهُمْ غَضِبُوا عَلَيْهِ؛ فَأَخَذُوهُ وَحَمَلُوهُ مُقْبِدًا أَمَامَ الْمَلِكِ وَقَالُوا لِلْمَلِكِ: هَا قَدْ أَحْضَرْنَا رَجُلًا أَمَامَكَ تَنْبَأُ بِالشَّرِّ لِقَوْمِكَ، وَيَقُولُ إِنَّ اللَّهَ سَيُبِيدُهُمْ.

١٠ وَهُوَ أَيْضًا يَتَنْبَأُ بِالشَّرِّ لِحَيَاتِكَ، وَيَقُولُ إِنَّ حَيَاتَكَ تَبْلَى كَثُوبٍ فِي أتونٍ نَارٍ.

١١ وَأَيْضًا يَقُولُ إِنَّكَ تَكُونُ مِثْلَ جِدْعٍ، أَجَلٌ، مِثْلَ جِدْعٍ جَافٍ فِي الْحَقْلِ تَذْهُسُهُ الْبُهَائِمُ وَيُدَاسُ تَحْتَ الْأَقْدَامِ.

١٢ وَأَيْضًا يَقُولُ إِنَّكَ تَكُونُ مِثْلَ أَزْهَارِ الشُّوكِ الَّتِي عِنْدَمَا تَكْتُمِلُ، إِذَا هَبَّتِ الرِّيحُ تَدْفَعُهَا عَلَى وَجْهِ الْأَرْضِ. وَهُوَ يَزْعَمُ بِأَنَّ الرَّبَّ قَدْ تَكَلَّمَ بِذَلِكَ. وَهُوَ يَقُولُ إِنَّ كُلَّ هَذَا سَيَجِلُ عَلَيْكَ إِنْ لَمْ تَتُبْ، وَهَذَا بِسَبَبِ آثَامِكَ.

١٣ فَأَيَّ شَرِّ عَظِيمٍ فَعَلْتَ، أَيُّهَا الْمَلِكُ، وَمَا هِيَ الذُّنُوبُ الْعَظِيمَةُ الَّتِي ارْتَكَبَهَا قَوْمُكَ حَتَّى يُدِينَنَا اللَّهُ أَوْ يَحْكَمَ عَلَيْنَا هَذَا الرَّجُلُ؟

١٤ فَخُنُّنُ، أَيُّهَا الْمَلِكُ، بِلَا ذَنْبٍ، وَأَنْتَ، أَيُّهَا الْمَلِكُ، لَمْ تُخْطِئْ؛ لِذَلِكَ، فَإِنَّ هَذَا الرَّجُلَ قَدْ كَذَبَ بِخُصُوصِكَ وَتَنْبَأَ بِاطِّلًا.

١٥ وَهِيَ نَحْنُ أَقْوِيَاءُ؛ لَا نَسْتَعْبَدُ وَلَا يَأْخُذُنَا أَعْدَاؤُنَا سَبِيًّا؛ أَجَلٌ، وَإِنَّكَ قَدْ ارْزَدَهَرْتَ فِي الْأَرْضِ وَسَوْفَ تَرْزُدُهُرُ أَيْضًا.

١٦ هُوَذَا الرَّجُلُ. نَحْنُ نُسَلِّمُهُ لِيَدَيْكَ؛ نَسْتَطِيعُ أَنْ تَفْعَلَ بِهِ مَا يَخْلُو لَكَ.

١٧ وَطَرَحَ الْمَلِكُ نُوْحَ ابْنِ نَادِي فِي السِّجْنِ؛ وَأَمَرَ بِأَنْ يَجْتَمِعَ الْكَهَنَةُ لِيَتَشَاوَرَ مَعَهُمْ بِمَا يَصْنَعُ بِهِ.

١٨ وَقَالُوا لِلْمَلِكِ: أَحْضَرَهُ أَمَامَنَا كَيْ نَسْتَجُوبَهُ؛ فَأَمَرَ الْمَلِكُ بِأَنْ يُجَلَّبَ أَمَامَهُمْ.

And they began to question him, that they might cross him, that thereby they might have wherewith to accuse him; but he answered them boldly, and withstood all their questions, yea, to their astonishment; for he did withstand them in all their questions, and did confound them in all their words.

And it came to pass that one of them said unto him: What meaneth the words which are written, and which have been taught by our fathers, saying:

How beautiful upon the mountains are the feet of him that bringeth good tidings; that publisheth peace; that bringeth good tidings of good; that publisheth salvation; that saith unto Zion, Thy God reigneth;

Thy watchmen shall lift up the voice; with the voice together shall they sing; for they shall see eye to eye when the Lord shall bring again Zion;

Break forth into joy; sing together ye waste places of Jerusalem; for the Lord hath comforted his people, he hath redeemed Jerusalem;

The Lord hath made bare his holy arm in the eyes of all the nations, and all the ends of the earth shall see the salvation of our God?

And now Abinadi said unto them: Are you priests, and pretend to teach this people, and to understand the spirit of prophesying, and yet desire to know of me what these things mean?

I say unto you, wo be unto you for perverting the ways of the Lord! For if ye understand these things ye have not taught them; therefore, ye have perverted the ways of the Lord.

Ye have not applied your hearts to understanding; therefore, ye have not been wise. Therefore, what teach ye this people?

And they said: We teach the law of Moses.

And again he said unto them: If ye teach the law of Moses why do ye not keep it? Why do ye set your hearts upon riches? Why do ye commit whoredoms and spend your strength with harlots, yea, and cause this people to commit sin, that the Lord has cause to send me to prophesy against this people, yea, even a great evil against this people?

١٩ وَبَدَأُوا يَسْتَجِيبُونَهُ لَعَلَّهُمْ بَجَعَلُونَهُ يُنَاقِضُ نَفْسَهُ حَتَّى يَكُونَ لَدَيْهِمْ مَا يَتَّهَمُونَهُ بِهِ؛ لَكِنَّهُ أَجَابَهُمْ بِجَزَاءٍ وَصَمَدَ أَمَامَ كُلِّ أَسْئَلَتِهِمْ، أَجَلٌ، لِدَهْشَتِهِمْ؛ فَإِنَّهُ صَمَدَ أَمَامَ كُلِّ أَسْئَلَتِهِمْ وَأَرْبَبَهُمْ فِي كُلِّ كَلِمَاتِهِمْ.

٢٠ وَحَدَّثَ أَنَّ أَحَدَهُمْ قَالَ لَهُ: مَا هُوَ مَعْنَى الْكَلِمَاتِ الْمَكْتُوبَةِ الَّتِي تَعَلَّمْنَاهَا مِنْ آبَائِنَا عِنْدَمَا قَالُوا:

٢١ مَا أَجْمَلَ عَلَى الْجِبَالِ وَقَعَ قَدَمِي الْمُبَشِّرِ الَّذِي يُذِيْعُ سَلَامًا وَيَنْشُرُ بَشَائِرَ الْخَيْرِ؛ الَّذِي يَنْشُرُ الْخَلَاصَ؛ الَّذِي يَقُولُ لِصِهْيُونَ: قَدْ مَلَكَ إِلَهَكَ!

٢٢ هَا رُقُبَاؤُكُمْ قَدْ رَفَعُوا صَوْتَهُمْ مَعًا وَشَدُّوا بِفَرْحٍ، لِأَنَّهُمْ يَشْهَدُونَ عَيَانًا رُجُوعَ الرَّبِّ إِلَى صِهْيُونَ؛

٢٣ إِهْتِفِي مُتَرَنِّمَةً يَا أَرْضَ أُورُشَلِيمَ الْخَرِبَةَ، لِأَنَّ الرَّبَّ قَدْ عَزَى شَعْبَهُ وَأَفْتَدَى أُورُشَلِيمَ؛

٢٤ سَمِعَ الرَّبُّ عَن ذِرَاعِ قُدْسِهِ أَمَامَ عْيُونِ كُلِّ الْأُمَمِ، فَتَرَى أَقَاصِي الْأَرْضِ خَلَاصَ إِلَهِنَا؟

٢٥ فَقَالَ لَهُمْ أَبِيْنَا دِي: أَأَنْتُمْ كَهَنَةٌ وَتَتَّظَاهَرُونَ بِتَعْلِيمِ هَذَا الشَّعْبِ وَفَهُمْ رُوحَ النَّبُوَّةِ، وَمَعَ ذَلِكَ تَرْغَبُونَ فِي أَنْ تُعْرِفُوا مِنِّي مَا هُوَ مَعْنَى هَذِهِ الْأُمُورِ؟

٢٦ إِنِّي أَقُولُ لَكُمْ: وَيَلُ لَكُمْ لِأَنَّكُمْ عَوَّجْتُمْ طُرُقَ الرَّبِّ! فَإِنْ كُنْتُمْ تَفْهَمُونَ هَذِهِ الْأُمُورَ فَإِنَّكُمْ لَمْ تُعَلِّمُوا لِلنَّاسِ؛ لِذَلِكَ عَوَّجْتُمْ طُرُقَ الرَّبِّ.

٢٧ فَإِنَّكُمْ لَمْ تُكْرَسُوا قُلُوبَكُمْ لِلْفَهْمِ؛ لِذَلِكَ لَمْ تَكُونُوا حُكَمَاءَ. فَمَاذَا تُعَلِّمُونَ هَؤُلَاءِ الْقَوْمَ؟

٢٨ فَقَالُوا: نَحْنُ نَعَلِّمُ شَرِيعَةَ مُوسَى.

٢٩ ثُمَّ قَالَ لَهُمْ: إِنْ كُنْتُمْ تُعَلِّمُونَ شَرِيعَةَ مُوسَى، فَلِمَ لَا تَحْفَظُونَهَا؟ لِمَ تُحِبُّونَ الثَّرَوَاتِ بِشِدَّةٍ؟ لِمَ تَرْتَكِبُونَ الرِّبَا وَتُنْفِقُونَ قُوتَكُمْ مَعَ الْعَاهِرَاتِ، أَجَلٌ، وَتَجْعَلُونَ هَذَا الشَّعْبَ يَزْتَكِبُ الْخَطِيئَةَ حَتَّى أَنَّ الرَّبَّ قَدْ أَرْسَلَنِي لِأَتَنْبَأَ ضِدَّ هَذَا الشَّعْبِ، أَجَلٌ، بِشَرِّ عَظِيمٍ ضِدَّ هَذَا الشَّعْبِ؟

Know ye not that I speak the truth? Yea, ye know that I speak the truth; and you ought to tremble before God.

And it shall come to pass that ye shall be smitten for your iniquities, for ye have said that ye teach the law of Moses. And what know ye concerning the law of Moses? Doth salvation come by the law of Moses? What say ye?

And they answered and said that salvation did come by the law of Moses.

But now Abinadi said unto them: I know if ye keep the commandments of God ye shall be saved; yea, if ye keep the commandments which the Lord delivered unto Moses in the mount of Sinai, saying:

I am the Lord thy God, who hath brought thee out of the land of Egypt, out of the house of bondage.

Thou shalt have no other God before me.

Thou shalt not make unto thee any graven image, or any likeness of any thing in heaven above, or things which are in the earth beneath.

Now Abinadi said unto them, Have ye done all this? I say unto you, Nay, ye have not. And have ye taught this people that they should do all these things? I say unto you, Nay, ye have not.

٣٠ أَلَسْتُمْ تَعْلَمُونَ أَنِّي أَقُولُ الْحَقَّ؟ أَجَلٌ، أَنْتُمْ تَعْلَمُونَ أَنِّي أَقُولُ الْحَقَّ، وَعَلَيْكُمْ أَنْ تَرْتَعِدُوا أَمَامَ اللَّهِ.

٣١ وَسْتُضْرَبُونَ لِأَجْلِ آثَامِكُمْ، لِأَنَّكُمْ قَدْ قُلْتُمْ إِنَّكُمْ تَعْلَمُونَ شَرِيعَةَ مُوسَى. وَمَاذَا تَعْرِفُونَ عَنْ شَرِيعَةِ مُوسَى؟ هَلْ يَأْتِي الْخَلَاصَ بِشَرِيعَةِ مُوسَى؟ مَاذَا تَقُولُونَ؟

٣٢ فَأَجَابُوا وَقَالُوا: نَعَمْ، إِنَّ الْخَلَاصَ يَأْتِي بِشَرِيعَةِ مُوسَى.

٣٣ أَمَا أَبِينادِي فَقَالَ لَهُمْ: إِنِّي أَعْلَمُ أَنَّكُمْ إِنْ حَفِظْتُمْ وَصَايَا اللَّهِ فَإِنَّكُمْ تَخْلُصُونَ؛ أَجَلٌ، إِنْ حَفِظْتُمْ الْوَصَايَا الَّتِي أُعْطَاهَا الرَّبُّ لِمُوسَى فِي جَبَلِ سَيْنَاءَ قَائِلًا:

٣٤ أَنَا هُوَ الرَّبُّ إِلَهُكَ الَّذِي أَخْرَجَكَ مِنْ أَرْضِ مِصْرَ دِيَارِ عِبُودِيَّتِكَ؛

٣٥ لَا يَكُنْ لَكَ إِلَهٌ آخَرُ سِوَايَ.

٣٦ لَا تَنْحِتْ لَكَ تِمْنَالًا، وَلَا تَصْنَعْ صُورَةً مَا مِمَّا فِي السَّمَاءِ مِنْ فَوْقَ وَمَا فِي الْأَرْضِ مِنْ تَحْتِ.

٣٧ فَقَالَ لَهُمْ أَبِينادِي: أَفَعَلْتُمْ كُلَّ هَذَا؟ أَقُولُ لَكُمْ: كَلَّا، لَمْ تَفْعَلُوا. وَهَلْ عَلَّمْتُمْ هَؤُلَاءِ الْقَوْمَ أَنْ يَفْعَلُوا كُلَّ هَذِهِ الْأُمُورِ؟ أَقُولُ لَكُمْ: كَلَّا، لَمْ تَفْعَلُوا.

Mosiah 13

And now when the king had heard these words, he said unto his priests: Away with this fellow, and slay him; for what have we to do with him, for he is mad.

And they stood forth and attempted to lay their hands on him; but he withstood them, and said unto them:

Touch me not, for God shall smite you if ye lay your hands upon me, for I have not delivered the message which the Lord sent me to deliver; neither have I told you that which ye requested that I should tell; therefore, God will not suffer that I shall be destroyed at this time.

But I must fulfil the commandments wherewith God has commanded me; and because I have told you the truth ye are angry with me. And again, because I have spoken the word of God ye have judged me that I am mad.

Now it came to pass after Abinadi had spoken these words that the people of king Noah durst not lay their hands on him, for the Spirit of the Lord was upon him; and his face shone with exceeding luster, even as Moses' did while in the mount of Sinai, while speaking with the Lord.

And he spake with power and authority from God; and he continued his words, saying:

Ye see that ye have not power to slay me, therefore I finish my message. Yea, and I perceive that it cuts you to your hearts because I tell you the truth concerning your iniquities.

Yea, and my words fill you with wonder and amazement, and with anger.

But I finish my message; and then it matters not whither I go, if it so be that I am saved.

But this much I tell you, what you do with me, after this, shall be as a type and a shadow of things which are to come.

And now I read unto you the remainder of the commandments of God, for I perceive that they are not written in your hearts; I perceive that ye have studied and taught iniquity the most part of your lives.

موسيا ١٣

١ وَعِنْدَمَا سَمِعَ الْمَلِكُ هَذَا الْكَلَامَ قَالَ لِكَهَنَتَيْهِ: خُذُوا هَذَا وَاقْتُلُوهُ؛ لِأَنَّهُ مَا لَنَا بِهِ فَهُوَ مَجْنُونٌ.

٢ فَتَهَضُّوا وَحَاحُوا لَوْ وَضَعُوا أَيْدِيَهُمْ عَلَيْهِ؛ فَقَاوَمَهُمْ وَقَالَ لَهُمْ:

٣ لَا تَلْمِسُونِي لِأَنَّ اللَّهَ سَيَضْرِبُكُمْ إِنْ وَضَعْتُمْ أَيْدِيَكُمْ عَلَيَّ، فَإِنِّي لَمْ أَكْمِلِ الرِّسَالَةَ الَّتِي أَرْسَلَنِي الرَّبُّ بِهَا؛ وَلَمْ أَخْبِرْكُمْ بِمَا طَلَبْتُمْ مِنِّي قَوْلَهُ؛ لِذَلِكَ فَإِنَّ اللَّهَ لَنْ يَسْمَحَ بِهَلَاكِي فِي هَذَا الْوَقْتِ.

٤ لَكِنِّي عَلَيَّ أَنْ أَتَمَّمَ الْوَصَايَا الَّتِي أَمَرَنِي بِهَا اللَّهُ؛ وَلِأَنِّي تَكَلَّمْتُ بِالْحَقِّ فَإِنَّكُمْ حَانِقُونَ عَلَيَّ. وَأَيْضًا لِأَنِّي تَكَلَّمْتُ بِكَلِمَةِ اللَّهِ فَقَدْ حَكَمْتُمْ عَلَيَّ بِأَنِّي مَجْنُونٌ.

٥ وَبَعْدَ أَنْ قَالَ أَبِينَادِي هَذَا الْكَلَامَ، لَمْ يَجْرُؤْ رِجَالُ الْمَلِكِ نُوْحَ عَلَى وَضْعِ أَيْدِيَهُمْ عَلَيْهِ، لِأَنَّ رُوحَ الرَّبِّ حَلَّ عَلَيْهِ؛ وَأَشْرَقَ وَجْهُهُ بِلَمَعَانٍ شَدِيدٍ مِثْلَمَا حَدَّثَ لِمُوسَى عَلَى جَبَلِ سَيْنَاءَ وَهُوَ يَتَكَلَّمُ مَعَ الرَّبِّ.

٦ وَتَكَلَّمْتُ بِقُوَّةٍ وَسُلْطَانٍ مِنَ اللَّهِ؛ وَتَانَعَ كَلَامَهُ قَائِلًا:

٧ أَنْتُمْ تَرَوْنَ أَنَّهُ لَيْسَ لَدَيْكُمْ الْقُدْرَةُ عَلَى قَتْلِي؛ لِذَلِكَ فَإِنِّي أَكْمِلُ رِسَالَتِي. أَجَلْ، وَأَذْرِكُ أَنَّ هَذَا يُصِيبُكُمْ فِي الصِّمِيمِ لِأَنِّي أَخْبِرْكُمْ بِالْحَقِّ فِيمَا يَتَعَلَّقُ بِأَنَامِكُمْ.

٨ أَجَلْ، وَكَلَامِي يَمْلَأُكُمْ عَجَبًا وَدَهْشَةً وَغَضَبًا.

٩ لِكِنِّي أَنْتَهِي رِسَالَتِي؛ وَبَعْدَ ذَلِكَ لَا يَبْقَى أَيْنَ أَمْضِي مَا دُمْتُ قَدْ خَلَصْتُ.

١٠ لِكِنِّي أَقُولُ لَكُمْ هَذَا: مَا تَفْعَلُونَهُ بِي فِيمَا بَعْدَ سَيَكُونُ نَمُودَجًا وَظِلًّا لِلْأُمُورِ الْآتِيَةِ.

١١ وَالْآنَ أَقْرَأُ لَكُمْ بَقِيَّةَ وَصَايَا اللَّهِ، لِأَنِّي أَذْرِكُ أَنَّهَا لَيْسَتْ مَكْتُوبَةً فِي قُلُوبِكُمْ؛ إِنِّي أَذْرِكُ أَنَّكُمْ قَدْ تَعَلَّمْتُمْ وَعَلَّمْتُمْ الْإِثْمَ مُعْظَمَ حَيَاتِكُمْ.

And now, ye remember that I said unto you: Thou shalt not make unto thee any graven image, or any likeness of things which are in heaven above, or which are in the earth beneath, or which are in the water under the earth.

And again: Thou shalt not bow down thyself unto them, nor serve them; for I the Lord thy God am a jealous God, visiting the iniquities of the fathers upon the children, unto the third and fourth generations of them that hate me;

And showing mercy unto thousands of them that love me and keep my commandments.

Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh his name in vain.

Remember the sabbath day, to keep it holy.

Six days shalt thou labor, and do all thy work;

But the seventh day, the sabbath of the Lord thy God, thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates;

For in six days the Lord made heaven and earth, and the sea, and all that in them is; wherefore the Lord blessed the sabbath day, and hallowed it.

Honor thy father and thy mother, that thy days may be long upon the land which the Lord thy God giveth thee.

Thou shalt not kill.

Thou shalt not commit adultery. Thou shalt not steal.

Thou shalt not bear false witness against thy neighbor.

Thou shalt not covet thy neighbor's house, thou shalt not covet thy neighbor's wife, nor his man-servant, nor his maid-servant, nor his ox, nor his ass, nor anything that is thy neighbor's.

And it came to pass that after Abinadi had made an end of these sayings that he said unto them: Have ye taught this people that they should observe to do all these things for to keep these commandments?

١٢ إِنَّكُمْ تَذْكُرُونَ مَا قُلْتُهُ لَكُمْ: لَا تَنْحِتْ لَكَ تِمثَالًا، وَلَا تَصْنَعْ صُورَةً مَا مِمَّا فِي السَّمَاءِ مِنْ فَوْقٍ وَمَا فِي الْأَرْضِ مِنْ تَحْتٍ وَمَا فِي الْمَاءِ مِنْ أَسْفَلِ الْأَرْضِ.

١٣ وَأَيْضًا: لَا تَسْجُدْ لَهَا وَلَا تَعْبُدْهَا؛ لِأَنِّي أَنَا، الرَّبُّ إِلَهُكَ، إِلَهٌ غَيْرٌ، أَجَازِي الْأَبْنَاءَ عَلَى آثَامِ الْأَبَاءِ حَتَّى الْجِيلِ الثَّالِثِ وَالرَّابِعِ مِمَّنْ يُبْغِضُنِي.

١٤ وَأُبْدِي إِحْسَانًا نَحْوَ الْوَفِّ مِنْ مُجِبِّي الَّذِينَ يُطِيعُونَ وَصَايَايَ.

١٥ لَا تَنْطُقْ بِاسْمِ الرَّبِّ إِلَهُكَ بَاطِلًا؛ لِأَنَّ الرَّبَّ لَا يُبْرِئُ مَنْ نَطَقَ بِاسْمِهِ بَاطِلًا.

١٦ أَذْكَرُ يَوْمَ السَّبْتِ لِتَقَدَّسِهِ.

١٧ سِتَّةَ أَيَّامٍ تَعْمَلُ وَتَقُومُ بِجَمِيعِ مَشَاغِلِكَ؛

١٨ أَمَا الْيَوْمَ السَّابِعُ فَتَجْعَلُهُ سَبْتًا لِلرَّبِّ إِلَهُكَ، فَلَا تَقُمْ فِيهِ بِأَيِّ عَمَلٍ أَنْتَ أَوْ ابْنُكَ أَوْ ابْنَتُكَ أَوْ عَبْدُكَ أَوْ أُمَّتُكَ أَوْ بَهِيمَتِكَ أَوْ النَّزِيلِ الْمُقِيمِ دَاخِلِ أَبْوَابِكَ؛

١٩ لِأَنَّ الرَّبَّ قَدْ صَنَعَ السَّمَاءَ وَالْأَرْضَ وَالْبَحْرَ وَكُلَّ مَا فِيهَا فِي سِتَّةِ أَيَّامٍ؛ وَلِهَذَا بَارَكَ الرَّبُّ يَوْمَ السَّبْتِ وَجَعَلَهُ مُقَدَّسًا.

٢٠ أَكْرَمُ أَبَاكَ وَأُمَّكَ لِكِنِّي يَطْوَلُ عُمْرُكَ فِي الْأَرْضِ الَّتِي يَهْبُكُ إِبَاهَا الرَّبُّ إِلَهُكَ.

٢١ لَا تَقْتُلْ.

٢٢ لَا تَزْنِ. لَا تَسْرِقْ.

٢٣ لَا تَشْهَدْ زُورًا عَلَى جَارِكَ.

٢٤ لَا تَشْتَهَ بَيْتَ جَارِكَ، وَلَا زَوْجَتَهُ، وَلَا عَبْدَهُ، وَلَا أُمَّتَهُ، وَلَا ثَوْرَهُ، وَلَا حِمَارَهُ، وَلَا شَيْئًا مِمَّا لَهُ.

٢٥ وَبَعْدَ أَنْ انْتَهَى أَبِيْنَادِي مِنْ هَذِهِ الْأَقْوَالِ، قَالَ لَهُمْ: هَلْ عَلَّمْتُمْ هَؤُلَاءِ الْقَوْمَ أَنْ يُوَاطِبُوا عَلَى عَمَلِ كُلِّ هَذِهِ الْأُمُورِ مِنْ أَجْلِ حِفْظِ هَذِهِ الْوَصَايَا؟

I say unto you, Nay; for if ye had, the Lord would not have caused me to come forth and to prophesy evil concerning this people.

And now ye have said that salvation cometh by the law of Moses. I say unto you that it is expedient that ye should keep the law of Moses as yet; but I say unto you, that the time shall come when it shall no more be expedient to keep the law of Moses.

And moreover, I say unto you, that salvation doth not come by the law alone; and were it not for the atonement, which God himself shall make for the sins and iniquities of his people, that they must unavoidably perish, notwithstanding the law of Moses.

And now I say unto you that it was expedient that there should be a law given to the children of Israel, yea, even a very strict law; for they were a stiffnecked people, quick to do iniquity, and slow to remember the Lord their God;

Therefore there was a law given them, yea, a law of performances and of ordinances, a law which they were to observe strictly from day to day, to keep them in remembrance of God and their duty towards him.

But behold, I say unto you, that all these things were types of things to come.

And now, did they understand the law? I say unto you, Nay, they did not all understand the law; and this because of the hardness of their hearts; for they understood not that there could not any man be saved except it were through the redemption of God.

For behold, did not Moses prophesy unto them concerning the coming of the Messiah, and that God should redeem his people? Yea, and even all the prophets who have prophesied ever since the world began—have they not spoken more or less concerning these things?

Have they not said that God himself should come down among the children of men, and take upon him the form of man, and go forth in mighty power upon the face of the earth?

Yea, and have they not said also that he should bring to pass the resurrection of the dead, and that he, himself, should be oppressed and afflicted?

٢٦ أَقُولُ لَكُمْ: كَلَّا، لِأَنَّكُمْ لَوْ فَعَلْتُمْ لَمَا جَعَلَنِي الرَّبُّ أَخْرُجَ وَأَتَنَبَأَ بِالشَّرِّ ضِدَّ هَذَا الشَّعْبِ.

٢٧ قَدْ قُلْتُمْ إِنَّ الْخَلَاصَ يَأْتِي مِنْ شَرِيعةِ مُوسَى. إِنِّي أَقُولُ لَكُمْ إِنَّهُ خَيْرٌ أَنْ تَوَاطِبُوا عَلَى حِفْظِ شَرِيعةِ مُوسَى؛ لَكِنِّي أَقُولُ لَكُمْ إِنَّهُ يَأْتِي وَقْتُ لَا يَكُونُ فِيهِ حِفْظُ شَرِيعةِ مُوسَى نَافِعًا.

٢٨ وَأَيْضًا أَقُولُ لَكُمْ إِنَّ الْخَلَاصَ لَا يَأْتِي بِالشَّرِيعةِ وَحَدَهَا؛ وَلَوْلَا الْكَفَّارَةُ الَّتِي سَيَقْدُمُهَا اللَّهُ بِنَفْسِهِ عَن خَطَايَا قَوْمِهِ وَأَنَامِهِمْ، لَهَلَكُوا لَا مَحَالَةَ عَلَى الرَّغْمِ مِنْ شَرِيعةِ مُوسَى.

٢٩ وَأَقُولُ لَكُمْ إِنَّهُ كَانَ نَافِعًا أَنْ تُعْطَى شَرِيعةٌ لِأَبْنَاءِ إِسْرَائِيلَ، أَجَلٌ، شَرِيعةٌ صَارِمَةٌ جَدًّا؛ فَإِنَّهُمْ كَانُوا شَعْبًا مُتَعَنِّتًا، سَرِيعًا فِي عَمَلِ الْإِثْمِ، وَبَطِيئًا فِي ذِكْرِ الرَّبِّ إِلَهِهِ؛

٣٠ لِذَلِكَ أُعْطِيَتْ لَهُمْ شَرِيعةٌ، أَجَلٌ، شَرِيعةٌ طُقُوسٍ وَمَرَاسِيمٍ، وَهِيَ شَرِيعةٌ كَانَ يَجِبُ عَلَيْهِمْ أَنْ يَحْفَظُوهَا تَمَامًا مِنْ يَوْمٍ إِلَى يَوْمٍ، لِتُبْقِيَهُمْ فِي ذِكْرِ اللَّهِ وَوَاجِبِهِمْ تَجَاهَهُ.

٣١ وَلَكِنِّي أَقُولُ لَكُمْ إِنَّ كُلَّ هَذِهِ الْأُمُورِ كَانَتْ مِثَالًا لِأُمُورٍ آتِيَّةٍ.

٣٢ أَمَا هُمْ، فَهَلْ فَهِمُوا الشَّرِيعةَ؟ أَقُولُ لَكُمْ: كَلَّا، لَمْ يَفْهَمُوا جَمِيعَهُمْ الشَّرِيعةَ؛ وَذَلِكَ بِسَبَبِ قَسَاوَةِ قُلُوبِهِمْ؛ لِأَنَّهُمْ لَمْ يَفْهَمُوا أَنَّهُ لَا يُمَكِّنُ لِأَحَدٍ أَنْ يَخْلُصَ إِلَّا بِفِدَاءِ اللَّهِ.

٣٣ أَلَمْ يَتَنَبَأَ لَهُمْ مُوسَى عَنِ مَجِيءِ الْمَسِيحِ وَأَنَّ اللَّهَ يَفْتَدِي شَعْبَهُ؟ أَجَلٌ، وَحَتَّى جَمِيعَ الْأَنْبِيَاءِ الَّذِينَ تَنَبَّأُوا مُنْذُ بَدَأَ الْعَالَمُ—أَلَمْ يَتَكَلَّمُوا بِشَكْلِ أَوْ بِآخَرَ عَنِ هَذِهِ الْأُمُورِ؟

٣٤ أَلَمْ يَقُولُوا إِنَّ اللَّهَ نَفْسَهُ يَنْبَغِي أَنْ يَنْزِلَ بَيْنَ بَنِي الْبَشَرِ وَيَأْخُذَ صُورَةَ الْإِنْسَانِ وَيَفْضِي بِسُلْطَانٍ عَظِيمٍ عَلَى وَجْهِ الْأَرْضِ؟

٣٥ أَجَلٌ، أَلَمْ يَقُولُوا أَيْضًا إِنَّ الْأُمُوتَ سَيَقُومُونَ بِفَضْلِهِ وَإِنَّهُ هُوَ نَفْسَهُ يَنْبَغِي أَنْ يُظَلَمَ وَيُبْتَلَى؟

Mosiah 14

Yea, even doth not Isaiah say: Who hath believed our report, and to whom is the arm of the Lord revealed?

For he shall grow up before him as a tender plant, and as a root out of dry ground; he hath no form nor comeliness; and when we shall see him there is no beauty that we should desire him.

He is despised and rejected of men; a man of sorrows, and acquainted with grief; and we hid as it were our faces from him; he was despised, and we esteemed him not.

Surely he has borne our griefs, and carried our sorrows; yet we did esteem him stricken, smitten of God, and afflicted.

But he was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him; and with his stripes we are healed.

All we, like sheep, have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquities of us all.

He was oppressed, and he was afflicted, yet he opened not his mouth; he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb so he opened not his mouth.

He was taken from prison and from judgment; and who shall declare his generation? For he was cut off out of the land of the living; for the transgressions of my people was he stricken.

And he made his grave with the wicked, and with the rich in his death; because he had done no evil, neither was any deceit in his mouth.

Yet it pleased the Lord to bruise him; he hath put him to grief; when thou shalt make his soul an offering for sin he shall see his seed, he shall prolong his days, and the pleasure of the Lord shall prosper in his hand.

He shall see the travail of his soul, and shall be satisfied; by his knowledge shall my righteous servant justify many; for he shall bear their iniquities.

موسيا ١٤

١ أَجَلٌ، حَتَّى إِشْعِيَاءَ أَلَا يَقُولُ: مَنْ آمَنَ بِكَلَامِنَا، وَلِمَنِ انْكَشَفَتْ يَدُ الرَّبِّ؟

٢ نَمَا كَبُرُعِمُ أَمَامَهُ، كَجَذْرِ فِي أَرْضٍ يَابَسَةٍ؛ لَا صُورَةَ لَهُ وَلَا جَمَالَ يَسْتَرْعِيَانِ نَظْرَنَا؛ وَلَا مَنظَرَ نَشْتَهِيهِ.

٣ يَحْتَقِرُهُ النَّاسُ وَيَبْذُونَهُ؛ يَحْتَمِلُ الْأَلَامَ وَيَخْتَبِرُ الْحُزْنَ؛ حَجَبَ النَّاسُ عَنْهُ وَجُوهَهُمْ؛ مُزْدَرَى فَلَمْ نَأْبَهُ بِهِ.

٤ لِكَيْتَهُ حَمَلَ أَحْزَانَنَا وَتَحَمَّلَ أَوْجَاعَنَا؛ وَنَحْنُ حَسِبْنَا أَنَّ الرَّبَّ عَاقَبَهُ وَأَذَلَّهُ.

٥ إِلَّا أَنَّهُ كَانَ مَجْرُوحًا مِنْ أَجْلِ آثَامِنَا وَمَسْحُوقًا مِنْ أَجْلِ مَعَاصِينَا؛ حَلَّ بِهِ تَأْدِيبَ سَلَامِنَا؛ وَبِجْرَاحِهِ بَرِّئْنَا.

٦ كُنَّا كَعَنَمٍ سَرَدْنَا؛ ذَهَبَ كُلُّ وَاحِدٍ إِلَى سَبِيلِهِ؛ فَأَثْقَلَ الرَّبُّ كَاهِلَهُ بِآثَامِنَا جَمِيعًا.

٧ ظَلِمَ وَأَذَلَّ، وَلِكَيْتَهُ لَمْ يَفْتَحْ فَاةً؛ بَلْ كَشَاةٍ سَيَقَى إِلَى الذَّبْحِ، وَكَتَعَجَةِ صَامِتَةٍ أَمَامَ جَارِيهَا لَمْ يَفْتَحْ فَاةً.

٨ أُخِذَ مِنَ السُّجْنِ وَمِنَ الْقَضَاءِ؛ وَمَنْ سَيُعْلِنُ عَنْ جِيلِهِ؟ لِأَنَّهُ انْتَزَعَ مِنَ أَرْضِ الْأَحْيَاءِ؛ وَضُرِبَ مِنْ أَجْلِ إِثْمِ شَعْبِي.

٩ جَعَلَ قَبْرَهُ مَعَ الْأَشْرَارِ، وَمَعَ غَيْبِي عِنْدَ مَوْتِهِ؛ مَعَ أَنَّهُ لَمْ يَفْتَرِفْ جُورًا، وَلَمْ يَكُنْ فِي فَمِهِ غِشٌّ.

١٠ وَمَعَ ذَلِكَ فَقَدْ سَرَّ اللَّهُ أَنْ يَسْحَقَهُ بِالْحُزْنِ؛ وَحِينَ يُقَدِّمُ نَفْسَهُ دَبِيحَةً إِثْمٌ فَإِنَّهُ يَرَى نَسْلَهُ وَتَطُولُ أَيَّامُهُ، وَتُفْلِحُ مَسْرَةُ الرَّبِّ عَلَى يَدَيْهِ.

١١ وَيَرَى ثِمَارَ تَعَبِ نَفْسِهِ وَيَشْبَعُ؛ وَعَبْدِي الْبَارُّ يُبَرِّرُ بِمَعْرِفَتِهِ كَثِيرِينَ وَيَحْمِلُ آثَامَهُمْ.

Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong; because he hath poured out his soul unto death; and he was numbered with the transgressors; and he bore the sins of many, and made intercession for the transgressors.

١٢ لِذَلِكَ أَهْبُهُ نَصِيبًا مَعَ الْعُظَمَاءِ، فَيَقْسِمُ غَنِيمَةً مَعَ الْأَقْوِيَاءِ؛ لِأَنَّهُ قَدَّمَ لِلْمَوْتِ نَفْسَهُ؛ وَأُحْصِيَ مَعَ أُمَّةٍ؛ وَهُوَ حَمَلٌ خَطِيئَةً كَثِيرِينَ، وَشَفَعَ لِلْمُذْنِبِينَ.

Mosiah 15

And now Abinadi said unto them: I would that ye should understand that God himself shall come down among the children of men, and shall redeem his people.

And because he dwelleth in flesh he shall be called the Son of God, and having subjected the flesh to the will of the Father, being the Father and the Son—

The Father, because he was conceived by the power of God; and the Son, because of the flesh; thus becoming the Father and Son—

And they are one God, yea, the very Eternal Father of heaven and of earth.

And thus the flesh becoming subject to the Spirit, or the Son to the Father, being one God, suffereth temptation, and yieldeth not to the temptation, but suffereth himself to be mocked, and scourged, and cast out, and disowned by his people.

And after all this, after working many mighty miracles among the children of men, he shall be led, yea, even as Isaiah said, as a sheep before the shearer is dumb, so he opened not his mouth.

Yea, even so he shall be led, crucified, and slain, the flesh becoming subject even unto death, the will of the Son being swallowed up in the will of the Father.

And thus God breaketh the bands of death, having gained the victory over death; giving the Son power to make intercession for the children of men—

Having ascended into heaven, having the bowels of mercy; being filled with compassion towards the children of men; standing betwixt them and justice; having broken the bands of death, taken upon himself their iniquity and their transgressions, having redeemed them, and satisfied the demands of justice.

And now I say unto you, who shall declare his generation? Behold, I say unto you, that when his soul has been made an offering for sin he shall see his seed. And now what say ye? And who shall be his seed?

موسيا ١٥

١ وَقَالَ لَهُمْ أَبِيْنَادِي: أَرْغَبُ أَنْ تَفْهَمُوا أَنَّ اللَّهَ نَفْسَهُ يَنْزِلُ بَيْنَ بَنِي الْبَشَرِ وَيَفْدِي شَعْبَهُ.

٢ وَلِأَنَّهُ يَسْكُنُ فِي الْجَسَدِ فَإِنَّهُ يُدْعَى ابْنَ اللَّهِ، وَلِأَنَّهُ أَخْضَعَ الْجَسَدَ لِإِرَادَةِ الْآبِ فَإِنَّهُ يَكُونُ الْآبَ وَالْإِبْنَ—

٣ الْآبَ لِأَنَّهُ حَبِلَ بِهِ بِقُوَّةِ اللَّهِ؛ وَالْإِبْنَ بِسَبَبِ الْجَسَدِ؛ وَهَكَذَا أَصْبَحَ الْآبَ وَالْإِبْنَ—

٤ وَهُمَا إِلَهٌ وَاحِدٌ، أَجَلٌ، الْآبُ الْأَبَدِيُّ لِلسَّمَاءِ وَالْأَرْضِ.

٥ وَهَكَذَا يَصِيرُ الْجَسَدُ خَاضِعًا لِلرُّوحِ، أَوْ الْإِبْنَ لِلْآبِ، وَهُمَا إِلَهٌ وَاحِدٌ، فَإِنَّهُ يُجَرَّبُ، وَلَا يَخْضَعُ لِلتَّجْرِبَةِ، سَامِحًا لِقَوْمِهِ بِأَنْ يَسْخَرُوا مِنْهُ وَيَجْلِدُوهُ وَيَطْرُدُوهُ وَيَنْكُرُوهُ.

٦ وَبَعْدَ كُلِّ هَذَا، بَعْدَ أَنْ قَامَ بِمُعْجَزَاتٍ عَظِيمَةٍ بَيْنَ بَنِي الْبَشَرِ، فَإِنَّهُ يُسَاقُ، أَجَلٌ، كَمَا قَالَ إِشْعِيَاءُ، كَنَعْجَةٍ صَامِتَةٍ أَمَامَ جَارِيهِ، فَلَمْ يَفْتَحْ فَاةً.

٧ أَجَلٌ، هَكَذَا سَيُسَاقُ وَيُضَلَبُ وَيَقْتَلُ، وَيُضْبِحُ الْجَسَدُ خَاضِعًا حَتَّى لِلْمَوْتِ، وَتُبْتَلَعُ إِرَادَةُ الْإِبْنَ فِي إِرَادَةِ الْآبِ.

٨ وَهَكَذَا يُحْطِمُ اللَّهُ قَيْودَ الْمَوْتِ، مُنْتَصِرًا عَلَى الْمَوْتِ؛ مُعْطِيًا الْإِبْنَ الْقُوَّةَ لِيَتَشَفَّعَ لِبَنِي الْبَشَرِ—

٩ صَاعِدًا إِلَى السَّمَاءِ فَائِضًا بِالرَّأْفَةِ؛ مَمْلُوءًا بِالرَّحْمَةِ لِبَنِي الْبَشَرِ؛ وَاقِفًا بَيْنَهُمْ وَبَيْنَ الْعَدْلِ؛ مُحْطَمًا قَيْودَ الْمَوْتِ، حَامِلًا إِثْمَهُمْ وَمَعَاصِيَهُمْ، مُفْتَدِيًا إِيَّاهُمْ، مُسْتَوْفِيًا مَطَالِبَ الْعَدْلِ.

١٠ وَإِنِّي أَقُولُ لَكُمْ: مَنْ سَيُعْلِنُ عَنْ جِيلِهِ؟ إِنِّي أَقُولُ لَكُمْ إِنَّهُ عِنْدَمَا بَدَلَ نَفْسَهُ تَقْدِيمَةً عَنِ الْخَطِيئَةِ فَإِنَّهُ سَيَرَى نَسْلَهُ. فَمَاذَا تَقُولُونَ؟ مَنْ سَيَكُونُ نَسْلُهُ؟

Behold I say unto you, that whosoever has heard the words of the prophets, yea, all the holy prophets who have prophesied concerning the coming of the Lord—I say unto you, that all those who have hearkened unto their words, and believed that the Lord would redeem his people, and have looked forward to that day for a remission of their sins, I say unto you, that these are his seed, or they are the heirs of the kingdom of God.

For these are they whose sins he has borne; these are they for whom he has died, to redeem them from their transgressions. And now, are they not his seed?

Yea, and are not the prophets, every one that has opened his mouth to prophesy, that has not fallen into transgression, I mean all the holy prophets ever since the world began? I say unto you that they are his seed.

And these are they who have published peace, who have brought good tidings of good, who have published salvation; and said unto Zion: Thy God reigneth!

And O how beautiful upon the mountains were their feet!

And again, how beautiful upon the mountains are the feet of those that are still publishing peace!

And again, how beautiful upon the mountains are the feet of those who shall hereafter publish peace, yea, from this time henceforth and forever!

And behold, I say unto you, this is not all. For O how beautiful upon the mountains are the feet of him that bringeth good tidings, that is the founder of peace, yea, even the Lord, who has redeemed his people; yea, him who has granted salvation unto his people;

For were it not for the redemption which he hath made for his people, which was prepared from the foundation of the world, I say unto you, were it not for this, all mankind must have perished.

But behold, the bands of death shall be broken, and the Son reigneth, and hath power over the dead; therefore, he bringeth to pass the resurrection of the dead.

١١ إِنِّي أَقُولُ لَكُمْ إِنَّ كُلَّ مَنْ سَمِعَ أَقْوَالَ الْأَنْبِيَاءِ، أَجَلَ، كُلُّ الْأَنْبِيَاءِ الْقَدِيسِينَ الَّذِينَ تَنَبَّأُوا عَنْ مَجِيءِ الرَّبِّ—أَقُولُ لَكُمْ، كُلُّ الَّذِينَ سَمِعُوا كَلَامَهُمْ وَآمَنُوا بِأَنَّ الرَّبَّ سَيَفْتَدِي شَعْبَهُ وَانْتَظَرُوا ذَلِكَ الْيَوْمَ لِمَغْفِرَةِ خَطَايَاهُمْ، إِنِّي أَقُولُ لَكُمْ، هَؤُلَاءِ هُمْ نَسْلُهُ، وَوَرَثَتُهُ مَلَكَتِ اللَّهُ.

١٢ فَإِنَّ هَؤُلَاءِ هُمْ الَّذِينَ حَمَلَ خَطَايَاهُمْ؛ هَؤُلَاءِ هُمْ الَّذِينَ مَاتَ مِنْ أَجْلِهِمْ لِيَفْتَدِيَهُمْ مِنْ مَعَاصِيهِمْ. أَفَلَيْسُوا نَسْلُهُ؟

١٣ أَجَلَ، أَلَيْسَ الْأَنْبِيَاءُ، كُلُّ مَنْ فَتَحَ فَاهَهُ لِلتَّنْبُؤِ وَلَمْ يَقَعْ فِي الْمَعْصِيَةِ، وَأَعْنِي كُلُّ الْأَنْبِيَاءِ الْقَدِيسِينَ مُنْذُ بَدَأَ الْعَالَمُ؟ أَقُولُ لَكُمْ إِنَّهُمْ نَسْلُهُ.

١٤ وَهَؤُلَاءِ هُمْ الَّذِينَ أَشَاعُوا السَّلَامَ وَبَشَّرُوا بِالْخَيْرِ وَنَشَرُوا الْخَلَاصَ؛ وَقَالُوا لِصِهْيُونَ: قَدْ مَلَكَ إِلَهُكَ!

١٥ مَا أَجْمَلَ وَفَعَّ أَقْدَامِهِمْ عَلَى الْجِبَالِ!

١٦ وَأَيْضًا، مَا أَجْمَلَ وَفَعَّ أَقْدَامَ الْمُبَشِّرِينَ عَلَى الْجِبَالِ الَّذِينَ يَنْشُرُونَ السَّلَامَ!

١٧ وَأَيْضًا، مَا أَجْمَلَ وَفَعَّ أَقْدَامَ الَّذِينَ يَنْشُرُونَ السَّلَامَ عَلَى الْجِبَالِ فِيمَا بَعْدَ، أَجَلَ، مِنْ هَذَا الْوَقْتِ وَإِلَى الْأَبَدِ!

١٨ وَإِنِّي أَقُولُ لَكُمْ، هَذَا لَيْسَ كُلُّ شَيْءٍ. فَمَا أَجْمَلَ وَفَعَّ قَدَمِي الَّذِي يُبَشِّرُ بِالْخَيْرِ عَلَى الْجِبَالِ، مُؤَسِّسِ السَّلَامِ، أَجَلَ، حَتَّى الرَّبِّ الَّذِي افْتَدَى شَعْبَهُ؛ أَجَلَ، ذَلِكَ الَّذِي مَنَحَ الْخَلَاصَ لِشَعْبِهِ؛

١٩ فَلَوْلَا الْفِدَاءُ الَّذِي صَنَعَهُ لِشَعْبِهِ، الْفِدَاءُ الَّذِي أُعِدَّ مُنْذُ تَأْسِيسِ الْعَالَمِ، فَإِنِّي أَقُولُ لَكُمْ، لَوْلَا هَذَا، لَهَلَكَ الْبَشَرُ جَمِيعُهُمْ.

٢٠ وَلَكِنَّ قِيُودَ الْمَوْتِ تَنْكَسِرُ، وَبِمَلِكِ الْإِبْنِ، وَيَكُونُ لَهُ سُلْطَانٌ عَلَى الْأَمْوَاتِ؛ وَيَقُومُ الْأَمْوَاتُ بِفَضْلِهِ.

And there cometh a resurrection, even a first resurrection; yea, even a resurrection of those that have been, and who are, and who shall be, even until the resurrection of Christ—for so shall he be called.

And now, the resurrection of all the prophets, and all those that have believed in their words, or all those that have kept the commandments of God, shall come forth in the first resurrection; therefore, they are the first resurrection.

They are raised to dwell with God who has redeemed them; thus they have eternal life through Christ, who has broken the bands of death.

And these are those who have part in the first resurrection; and these are they that have died before Christ came, in their ignorance, not having salvation declared unto them. And thus the Lord bringeth about the restoration of these; and they have a part in the first resurrection, or have eternal life, being redeemed by the Lord.

And little children also have eternal life.

But behold, and fear, and tremble before God, for ye ought to tremble; for the Lord redeemeth none such that rebel against him and die in their sins; yea, even all those that have perished in their sins ever since the world began, that have wilfully rebelled against God, that have known the commandments of God, and would not keep them; these are they that have no part in the first resurrection.

Therefore ought ye not to tremble? For salvation cometh to none such; for the Lord hath redeemed none such; yea, neither can the Lord redeem such; for he cannot deny himself; for he cannot deny justice when it has its claim.

And now I say unto you that the time shall come that the salvation of the Lord shall be declared to every nation, kindred, tongue, and people.

Yea, Lord, thy watchmen shall lift up their voice; with the voice together shall they sing; for they shall see eye to eye, when the Lord shall bring again Zion.

Break forth into joy, sing together, ye waste places of Jerusalem; for the Lord hath comforted his people, he hath redeemed Jerusalem.

٢١ وَتَأْتِي قِيَامَةٌ، هِيَ الْقِيَامَةُ الْأُولَى؛ أَجَلٌ، حَتَّى قِيَامَةِ الَّذِينَ كَانُوا
وَالْكَائِنِينَ وَالَّذِينَ سَيَكُونُونَ حَتَّى قِيَامَةِ الْمَسِيحِ—لِأَنَّهُ هَكَذَا
يُدْعَى.

٢٢ سَيَقُومُ جَمِيعُ الْأَنْبِيَاءِ وَكُلُّ الَّذِينَ آمَنُوا بِكَلِمَتِهِمْ وَكُلُّ الَّذِينَ
حَفِظُوا وَصَايَا اللَّهِ فِي الْقِيَامَةِ الْأُولَى؛ لِذَلِكَ هُمْ الْقِيَامَةُ الْأُولَى.

٢٣ يُقَامُونَ لِيَسْكُنُوا مَعَ اللَّهِ الَّذِي افْتَدَاهُمْ؛ وَهَكَذَا تَكُونُ لَهُمْ حَيَاةٌ
أَبَدِيَّةٌ بِالْمَسِيحِ الَّذِي كَسَرَ قِيُودَ الْمَوْتِ.

٢٤ وَهَؤُلَاءِ هُمْ الَّذِينَ لَهُمْ نَصِيبٌ فِي الْقِيَامَةِ الْأُولَى، الَّذِينَ مَاتُوا قَبْلَ
مَجِيءِ الْمَسِيحِ فِي جَهْلِهِمْ وَلَمْ يُعْلَنَ لَهُمْ الْخَلَاصُ. وَهَكَذَا يُحَقِّقُ
الرَّبُّ اسْتِعَادَتَهُمْ؛ وَلَهُمْ نَصِيبٌ فِي الْقِيَامَةِ الْأُولَى وَالْحَيَاةِ الْأَبَدِيَّةِ
بِمَا أَنَّ الرَّبَّ قَدْ افْتَدَاهُمْ.

٢٥ وَالْأَطْفَالُ الصَّغَارُ لَهُمْ حَيَاةٌ أَبَدِيَّةٌ أَيْضًا.

٢٦ لَكِنْ انْظُرُوا وَخَافُوا وَارْتَجِفُوا أَمَامَ اللَّهِ، لِأَنَّكُمْ يَنْبَغِي أَنْ تَرْتَعِدُوا؛
لِأَنَّ الرَّبَّ لَا يَفْدِي مَنْ يَتَمَرَّدُونَ عَلَيْهِ وَيَمُوتُونَ فِي خَطَايَاهُمْ؛
أَجَلٌ، حَتَّى كُلِّ الَّذِينَ هَلَكُوا فِي خَطَايَاهُمْ مُنْذُ بَدْءِ الْعَالَمِ، وَالَّذِينَ
تَمَرَّدُوا عَلَى اللَّهِ عَمْدًا، وَالَّذِينَ عَرَفُوا وَصَايَا اللَّهِ وَلَمْ يَحْفَظُوهَا؛
هَؤُلَاءِ لَيْسَ لَهُمْ نَصِيبٌ فِي الْقِيَامَةِ الْأُولَى.

٢٧ لِذَلِكَ أَلَا يَنْبَغِي أَنْ تَرْتَعِدُوا؟ لِأَنَّ الْخَلَاصَ لَا يَأْتِي لِمِثْلِ هَؤُلَاءِ؛ لِأَنَّ
الرَّبَّ لَمْ يَفِدْ مِثْلَ هَؤُلَاءِ؛ أَجَلٌ، وَلَا يُمَكِّنُ لِلرَّبِّ أَنْ يَفْدِيَ هَؤُلَاءِ؛
لِأَنَّهُ لَا يَسْتَطِيعُ أَنْ يُنَكِرَ نَفْسَهُ؛ لِأَنَّهُ لَا يَسْتَطِيعُ أَنْ يُنَكِرَ لِلْعَدَالَةِ
مَطَالِبَهَا.

٢٨ وَأَقُولُ لَكُمْ إِنَّ الْوَقْتَ سَيَأْتِي لِإِعْلَانِ خَلَاصِ الرَّبِّ لِكُلِّ أُمَّةٍ وَقَبِيلَةٍ
وَشَعْبٍ وَلِسَانٍ.

٢٩ أَجَلٌ، يَا رَبُّ، هَا رُقَبَاؤُكَ قَدْ رَفَعُوا صَوْتَهُمْ مَعًا وَشَدُّوا بِفَرْحٍ، لِأَنَّهُمْ
يَشْهَدُونَ عَيَانًا رُجُوعَ الرَّبِّ إِلَى صَهْيُونَ.

٣٠ إِهْتِفِي مَتَرَنَمَةً يَا أَرْضَ أُورُشَلِيمَ الْخَرِبَةَ، لِأَنَّ الرَّبَّ قَدْ عَزَى شَعْبَهُ
وَافْتَدَى أُورُشَلِيمَ؛

The Lord hath made bare his holy arm in the eyes
of all the nations; and all the ends of the earth shall
see the salvation of our God.

٣١ شَمَّرَ الرَّبُّ عَنْ ذِرَاعِ قُدْسِهِ أَمَامَ عُيُونِ كُلِّ الْأُمَمِ، فَتَرَى أَقَاصِي
الْأَرْضِ خَلَاصَ إِلَهِنَا.

Mosiah 16

And now, it came to pass that after Abinadi had spoken these words he stretched forth his hand and said: The time shall come when all shall see the salvation of the Lord; when every nation, kindred, tongue, and people shall see eye to eye and shall confess before God that his judgments are just.

And then shall the wicked be cast out, and they shall have cause to howl, and weep, and wail, and gnash their teeth; and this because they would not hearken unto the voice of the Lord; therefore the Lord redeemeth them not.

For they are carnal and devilish, and the devil has power over them; yea, even that old serpent that did beguile our first parents, which was the cause of their fall; which was the cause of all mankind becoming carnal, sensual, devilish, knowing evil from good, subjecting themselves to the devil.

Thus all mankind were lost; and behold, they would have been endlessly lost were it not that God redeemed his people from their lost and fallen state.

But remember that he that persists in his own carnal nature, and goes on in the ways of sin and rebellion against God, remaineth in his fallen state and the devil hath all power over him. Therefore he is as though there was no redemption made, being an enemy to God; and also is the devil an enemy to God.

And now if Christ had not come into the world, speaking of things to come as though they had already come, there could have been no redemption.

And if Christ had not risen from the dead, or have broken the bands of death that the grave should have no victory, and that death should have no sting, there could have been no resurrection.

But there is a resurrection, therefore the grave hath no victory, and the sting of death is swallowed up in Christ.

He is the light and the life of the world; yea, a light that is endless, that can never be darkened; yea, and also a life which is endless, that there can be no more death.

موسيا ١٦

١ وَبَعْدَ أَنْ تَكَلَّمَ أَبِيِنَادِي بِهَذِهِ الْكَلِمَاتِ، مَدَّ يَدَهُ وَقَالَ: سَيَأْتِي الْوَقْتُ الَّذِي يَرَى فِيهِ الْجَمِيعُ خَلَاصَ الرَّبِّ؛ وَتَشْهَدُ عَيَانًا كُلُّ أُمَّةٍ وَقَبِيلَةٍ وَسُكَّانٍ وَلِسَانٍ، وَتَعْتَرِفُ أَمَامَ اللَّهِ بِأَنَّ أَحْكَامَهُ عَادِلَةٌ.

٢ وَحِينَئِذٍ يُطْرَدُ الْأَشْرَارُ فَيَصْرُخُونَ وَيَبْكُونَ وَيَنُوحُونَ وَيَصْرَوْنَ عَلَى أَسْنَانِهِمْ؛ وَهَذَا لِأَنَّهُمْ لَمْ يُضْغَعُوا لَصَوْتِ الرَّبِّ؛ لِذَلِكَ فَإِنَّ الرَّبَّ لَا يَفْدِيهِمْ.

٣ لِأَنَّهُمْ شَهَوَانِيُونَ وَشَيْطَانِيُونَ، وَإِبْلِيسَ سُلْطَانَ عَلَيْهِمْ؛ أَجَلٌ، حَتَّى تِلْكَ الْحَيَاةِ الْقَدِيمَةِ الَّتِي خَدَعْتَ وَالذِّينَا الْأَوْلِينَ وَالَّتِي كَانَتْ سَبَبَ سُقُوطِهِمَا؛ وَالَّذِي كَانَ سَبَبًا فِي أَنْ يُصْبِحَ كُلُّ الْبَشَرِ شَهَوَانِيِينَ وَجَسِيِينَ وَشَيْطَانِيِينَ، يَعْرِفُونَ الشَّرَّ مِنَ الْخَيْرِ، وَيُخْضِعُونَ أَنْفُسَهُمْ لِإِبْلِيسَ.

٤ وَهَكَذَا ضَلَّ كُلُّ الْجِنْسِ الْبَشَرِيِّ، وَكَانُوا لِيَضْلُوا إِلَى مَا لَا نِهَايَةَ لَوْلَا أَنَّ اللَّهَ فَدَى أَبْنَاءَ شَعْبِهِ مِنْ حَالَتِهِمُ الضَّالَّةِ وَالسَّاقِطَةِ.

٥ لَكِنْ تَذَكَّرُوا أَنَّ مَنْ يَتَمَسَّكَ بِطَبِيعَتِهِ الشَّهَوَانِيَّةِ، وَيَسْأَلُكَ فِي سُبُلِ الْخَطِيئَةِ وَالتَّمَرُّدِ ضِدَّ اللَّهِ، يَبْقَى فِي حَالَتِهِ السَّاقِطَةِ وَيَكُونُ لِإِبْلِيسَ كُلِّ السُّلْطَانِ عَلَيْهِ. لِذَلِكَ يَكُونُ فِي تِلْكَ الْحَالَةِ كَأَنَّهُ لَا يَوْجَدُ فِدَاءً وَيَكُونُ عَدُوًّا لِلَّهِ؛ وَإِبْلِيسُ أَيْضًا عَدُوًّا لِلَّهِ.

٦ وَلَوْ لَمْ يَأْتِ الْمَسِيحُ إِلَى الْعَالَمِ، لَمَا كَانَ هُنَاكَ فِدَاءً. وَأَتَحَدَّثُ أَنَا عَنْ أُمُورٍ آتِيَّةٍ كَمَا لَوْ أَنَّهَا قَدْ أَتَتْ بِالْفِعْلِ.

٧ وَلَوْ لَمْ يَقُمْ الْمَسِيحُ مِنَ الْأَمْوَاتِ وَلَوْ لَمْ يَكْسِرْ قِيُودَ الْمَوْتِ حَتَّى لَا يَنْتَصِرَ الْقَبْرُ وَلَا يَكُونَ لِلْمَوْتِ وَخْزَةٌ، لَمَا كَانَتْ هُنَاكَ قِيَامَةٌ.

٨ وَلَكِنْ تَوْجَدُ قِيَامَةٌ، لِذَلِكَ لَيْسَ لِلْقَبْرِ انْتِصَارٌ، وَوَخْزَةٌ الْمَوْتِ يَنْجَرُّهَا الْمَسِيحُ.

٩ هُوَ نُورُ الْعَالَمِ وَحَيَاتُهُ؛ أَجَلٌ، نُورٌ لَا نِهَايَةَ لَهُ، وَلَا يُمَكِّنُ أَنْ يُظْلَمَ أَبَدًا؛ أَجَلٌ، وَكَذَلِكَ حَيَاةٌ لَا نِهَايَةَ لَهَا، حَتَّى لَا يَكُونَ هُنَاكَ مَوْتٌ بَعْدُ.

Even this mortal shall put on immortality, and this corruption shall put on incorruption, and shall be brought to stand before the bar of God, to be judged of him according to their works whether they be good or whether they be evil—

If they be good, to the resurrection of endless life and happiness; and if they be evil, to the resurrection of endless damnation, being delivered up to the devil, who hath subjected them, which is damnation—

Having gone according to their own carnal wills and desires; having never called upon the Lord while the arms of mercy were extended towards them; for the arms of mercy were extended towards them, and they would not; they being warned of their iniquities and yet they would not depart from them; and they were commanded to repent and yet they would not repent.

And now, ought ye not to tremble and repent of your sins, and remember that only in and through Christ ye can be saved?

Therefore, if ye teach the law of Moses, also teach that it is a shadow of those things which are to come—

Teach them that redemption cometh through Christ the Lord, who is the very Eternal Father. Amen.

١٠ حَتَّى هَذَا الْفَانِي سَوْفَ يَلْبَسُ عَدَمَ الْفَنَاءِ، وَهَذَا الْفَاسِدُ سَوْفَ يَلْبَسُ عَدَمَ الْفَسَادِ، وَسَيَجْلِبُ لِيَقِفَ أَمَامَ عَرْشِ اللَّهِ لِيُحَاسَبَ وَفَقًّا لِأَعْمَالِهِ سِوَاءَ كَانَتْ خَيْرًا أَوْ شَرًّا—

١١ فَإِذَا كَانَتْ خَيْرًا فَإِلَى الْقِيَامَةِ وَالْحَيَاةِ وَالسَّعَادَةِ الْأَمُتْنَاهِيَّةِ؛ وَإِنْ كَانَتْ شَرًّا فَإِلَى قِيَامَةِ الْعِقَابِ الْإِلَهِيِّ الْأَبَدِيِّ حَيْثُ يُسَلَّمُونَ إِلَى إِبْلِيسَ الَّذِي أَخْضَعَهُمْ، وَهَذَا هُوَ الْعِقَابُ الْإِلَهِيُّ—

١٢ فَقَدْ سَارُوا حَسَبَ إِرَادَاتِهِمْ وَرَغَبَاتِهِمْ الْجَسَدِيَّةِ؛ وَلَمْ يَطْلُبُوا الرَّبَّ أَبَدًا بَيْنَمَا كَانَتْ أذْرُعُ الرَّحْمَةِ مَمْدُودَةً إِلَيْهِمْ؛ لِأَنَّ أذْرُعَ الرَّحْمَةِ كَانَتْ قَدْ امْتَدَّتْ إِلَيْهِمْ، لَكِنَّهُمْ لَمْ يَقْبَلُوهَا؛ وَأَنْذِرُوا بِأَتَامِهِمْ، وَمَعَ ذَلِكَ لَمْ يَزْعِبُوا أَنْ يُبْتَعِدُوا عَنْهَا؛ وَأَمَرُوا بِالتَّوْبَةِ، وَمَعَ ذَلِكَ لَمْ يَتُوبُوا.

١٣ أَفَلَا يَجِبُ عَلَيْكُمْ أَنْ تَرْتَجِفُوا وَتَتُوبُوا عَنْ خَطَايَاكُمْ، وَتَتَذَكَّرُوا أَنَّهُ فِي الْمَسِيحِ فَقَطْ وَمِنْ خِلَالِهِ يُمَكِّنُكُمْ أَنْ تَخْلُصُوا؟

١٤ لِذَلِكَ، إِذَا عَلَّمْتُمْ النَّاسَ شَرِيعَةَ مُوسَى، فَعَلِّمُوهُمْ أَيْضًا أَنَّهَا مِثَالٌ لِلْأُمُورِ الْآتِيَةِ—

١٥ عَلِّمُوهُمْ أَنَّ الْفِدَاءَ يَأْتِي بِالْمَسِيحِ الرَّبِّ، وَهُوَ الْأَبُ الْأَزَلِيُّ. آمِينَ.

And now it came to pass that when Abinadi had finished these sayings, that the king commanded that the priests should take him and cause that he should be put to death.

But there was one among them whose name was Alma, he also being a descendant of Nephi. And he was a young man, and he believed the words which Abinadi had spoken, for he knew concerning the iniquity which Abinadi had testified against them; therefore he began to plead with the king that he would not be angry with Abinadi, but suffer that he might depart in peace.

But the king was more wroth, and caused that Alma should be cast out from among them, and sent his servants after him that they might slay him.

But he fled from before them and hid himself that they found him not. And he being concealed for many days did write all the words which Abinadi had spoken.

And it came to pass that the king caused that his guards should surround Abinadi and take him; and they bound him and cast him into prison.

And after three days, having counseled with his priests, he caused that he should again be brought before him.

And he said unto him: Abinadi, we have found an accusation against thee, and thou art worthy of death.

For thou hast said that God himself should come down among the children of men; and now, for this cause thou shalt be put to death unless thou wilt recall all the words which thou hast spoken evil concerning me and my people.

Now Abinadi said unto him: I say unto you, I will not recall the words which I have spoken unto you concerning this people, for they are true; and that ye may know of their surety I have suffered myself that I have fallen into your hands.

Yea, and I will suffer even until death, and I will not recall my words, and they shall stand as a testimony against you. And if ye slay me ye will shed innocent blood, and this shall also stand as a testimony against you at the last day.

١ وَبَعْدَ أَنْ فَرَعَ أَبِيِنَادِي مِنْ هَذِهِ الْأَقْوَالِ، أَمَرَ الْمَلِكُ الْكَهَنَةَ بِأَنْ يَأْخُذُوهُ وَيُعِدُّمُوهُ.

٢ لَكِنْ كَانَ بَيْنَهُمْ وَاحِدٌ اسْمُهُ أَلْمَا، وَهُوَ أَيْضًا مِنْ نَسْلِ نَافِي. وَكَانَ شَابًّا، وَأَمَّنَ بِالْكَلَامِ الَّذِي قَالَهُ أَبِيِنَادِي، لِأَنَّهُ كَانَ يَعْرِفُ بِالْإِثْمِ الَّذِي شَهِدَ بِهِ أَبِيِنَادِي ضِدَّهُمْ؛ لِذَلِكَ بَدَأَ يَتَوَسَّلُ إِلَى الْمَلِكِ أَلَّا يَغْضَبَ عَلَى أَبِيِنَادِي بَلْ أَنْ يَسْمَحَ لَهُ بِأَنْ يَرْحَلَ بِسَلَامٍ.

٣ لَكِنَّ الْمَلِكَ أَزْدَادَ غَضَبًا وَطَرَدَ أَلْمَا مِنْ بَيْنِهِمْ، وَأَرْسَلَ رِجَالَهُ وَرَاءَهُ لِيَقْتُلُوهُ.

٤ لَكِنَّهُ فَرَّ مِنْ أَمَامِهِمْ وَاخْتَبَأَ حَتَّى لَا يَجِدُوهُ. وَحَيْثُ أَنَّهُ تَوَارَى لِعِدَّةِ أَيَّامٍ فَقَدْ كَتَبَ كُلَّ الْكَلِمَاتِ الَّتِي تَكَلَّمَ بِهَا أَبِيِنَادِي.

٥ وَأَمَرَ الْمَلِكُ حُرَّاسَهُ أَنْ يُحَاصِرُوا أَبِيِنَادِي وَيَأْخُذُوهُ؛ فَقَيَّدُوهُ وَأَلْفُوهُ فِي السَّجْنِ.

٦ وَبَعْدَ ثَلَاثَةِ أَيَّامٍ، وَبَعْدَ أَنْ تَشَاوَرَ مَعَ كَهَنَتِهِ، جَعَلَهُ يُجْلَبُ مَرَّةً أُخْرَى أَمَامَهُ.

٧ وَقَالَ لَهُ: يَا أَبِيِنَادِي، لَقَدْ وَجَدْنَا تَهْمَةً ضِدَّكَ، وَأَنْتَ مُسْتَحِقٌّ لِلْمَوْتِ.

٨ لِأَنَّكَ قُلْتَ إِنَّ اللَّهَ نَفْسَهُ يَنْزِلُ بَيْنَ بَنِي الْبَشَرِ؛ فَإِنَّكَ مِنْ أَجْلِ هَذَا سَتَقْتُلُ مَا لَمْ تَرْجِعْ عَنْ كُلِّ الْكَلَامِ الَّذِي تَكَلَّمْتَ بِهِ بِالشَّرِّ عَلَيَّ وَعَلَى قَوْمِي.

٩ فَقَالَ لَهُ أَبِيِنَادِي: إِنِّي أَقُولُ لَكَ إِنَّنِي لَنْ أَرْجِعَ عَنِ الْكَلَامِ الَّذِي كَلَّمْتُكَ بِهِ عَنْ هَذَا الشَّعْبِ لِأَنَّهُ حَقٌّ؛ وَكَيْ تَعْلَمَ أَنَّهُ حَقٌّ فَقَدْ سَمَخْتُ لِنَفْسِي بِالْوُقُوعِ فِي أَيْدِيكُمْ.

١٠ أَجَلٌ، سَأَتَأَلَّمُ حَتَّى الْمَوْتِ وَلَنْ أَرْجِعَ عَنِ كَلَامِي، وَهُوَذَا كَلَامِي سَيَقِفُ كَشَهَادَةٍ ضِدَّكُمْ. وَإِنْ قَتَلْتُمُونِي فَإِنَّكُمْ تَسْفِكُونَ دَمًا بَرِيئًا، وَهَذَا سَيَقِفُ أَيْضًا كَشَهَادَةٍ ضِدَّكُمْ فِي الْيَوْمِ الْأَخِيرِ.

And now king Noah was about to release him, for he feared his word; for he feared that the judgments of God would come upon him.

But the priests lifted up their voices against him, and began to accuse him, saying: He has reviled the king. Therefore the king was stirred up in anger against him, and he delivered him up that he might be slain.

And it came to pass that they took him and bound him, and scourged his skin with faggots, yea, even unto death.

And now when the flames began to scorch him, he cried unto them, saying:

Behold, even as ye have done unto me, so shall it come to pass that thy seed shall cause that many shall suffer the pains that I do suffer, even the pains of death by fire; and this because they believe in the salvation of the Lord their God.

And it will come to pass that ye shall be afflicted with all manner of diseases because of your iniquities.

Yea, and ye shall be smitten on every hand, and shall be driven and scattered to and fro, even as a wild flock is driven by wild and ferocious beasts.

And in that day ye shall be hunted, and ye shall be taken by the hand of your enemies, and then ye shall suffer, as I suffer, the pains of death by fire.

Thus God executeth vengeance upon those that destroy his people. O God, receive my soul.

And now, when Abinadi had said these words, he fell, having suffered death by fire; yea, having been put to death because he would not deny the commandments of God, having sealed the truth of his words by his death.

١١ وَأَوْشَكَ الْمَلِكُ نُوْحَ أَنْ يُطَلِّقَهُ لِأَنَّهُ خَافَ كَلَامَهُ؛ لِأَنَّهُ خَافَ أَنْ تَنْزِلَ عَلَيْهِ أَحْكَامُ اللَّهِ.

١٢ لَكِنَّ الْكَهَنَةَ رَفَعُوا أَصْوَاتَهُمْ ضِدَّهُ وَبَدَأُوا يَتَّهَمُونَهُ قَائِلِينَ: قَدْ شَتَمَ الْمَلِكَ. فَاغْتَاظَ الْمَلِكُ عَلَيْهِ وَأَسْلَمَهُ لِيُقْتَلَ.

١٣ وَحَدَّثَ أَنَّهُمْ أَخَذُوهُ وَأَوْثَقُوهُ وَحَرَّقُوهُ بِالْمَسَاعِلِ، أَجَلَ، حَتَّى الْمَوْتِ.

١٤ وَلَمَّا بَدَأَتِ النَّيْرَانُ تُحْرِقُهُ، صَرَخَ إِلَيْهِمْ قَائِلًا:

١٥ إِنَّكُمْ كَمَا فَعَلْتُمْ بِي فَكَذَلِكَ سَيُحْدِثُ لِنَسَلِكُمْ وَسَيُعَانِي الْكَثِيرُونَ مِنَ الْأَلَامِ الَّتِي أُعَانِي مِنْهَا، حَتَّى آلامِ الْمَوْتِ بِالنَّارِ؛ وَهَذَا لِأَنَّكُمْ يُؤْمِنُونَ بِخَلَاصِ الرَّبِّ إِلَهُيْهِمْ.

١٦ وَإِنَّكُمْ سَتَصَابُونَ بِكُلِّ أَنْوَاعِ الْأَمْرَاضِ بِسَبَبِ آثَامِكُمْ.

١٧ أَجَلَ، وَتُضْرَبُونَ عَلَى كُلِّ يَدٍ وَتُسَاقُونَ وَتُشْتَتُونَ هُنَا وَهُنَاكَ كَقَطْبِيعِ بَرِّيِّ تَسُوْفُهُ الْوُحُوشُ الشَّرِسَةُ.

١٨ وَفِي ذَلِكَ الْيَوْمِ سَتُطَارَدُونَ وَتَأْخُذُكُمْ يَدُ أَعْدَائِكُمْ، وَحِينَئِذٍ سَتُعَانُونَ كَمَا أُعَانِي، مِنْ آلامِ الْمَوْتِ بِالنَّارِ.

١٩ هَكَذَا يَنْتَقِمُ اللَّهُ مِنَ الَّذِينَ يُهْلِكُونَ شَعْبَهُ. اللَّهُمَّ اقْبَلْ رُوحِي.

٢٠ وَبَعْدَ أَنْ قَالَ أَبِيْنَادِي هَذَا الْكَلَامَ، سَقَطَ مَيِّتًا بِالنَّارِ؛ أَجَلَ، فَمَاتَ لِأَنَّهُ لَمْ يُنْكِرْ وَصَايَا اللَّهِ، وَبِذَلِكَ خَتَمَ حَقِيقَةَ كَلَامِهِ بِمَوْتِهِ.

Mosiah 18

And now, it came to pass that Alma, who had fled from the servants of king Noah, repented of his sins and iniquities, and went about privately among the people, and began to teach the words of Abinadi—

Yea, concerning that which was to come, and also concerning the resurrection of the dead, and the redemption of the people, which was to be brought to pass through the power, and sufferings, and death of Christ, and his resurrection and ascension into heaven.

And as many as would hear his word he did teach. And he taught them privately, that it might not come to the knowledge of the king. And many did believe his words.

And it came to pass that as many as did believe him did go forth to a place which was called Mormon, having received its name from the king, being in the borders of the land having been infested, by times or at seasons, by wild beasts.

Now, there was in Mormon a fountain of pure water, and Alma resorted thither, there being near the water a thicket of small trees, where he did hide himself in the daytime from the searches of the king.

And it came to pass that as many as believed him went thither to hear his words.

And it came to pass after many days there were a goodly number gathered together at the place of Mormon, to hear the words of Alma. Yea, all were gathered together that believed on his word, to hear him. And he did teach them, and did preach unto them repentance, and redemption, and faith on the Lord.

And it came to pass that he said unto them: Behold, here are the waters of Mormon (for thus were they called) and now, as ye are desirous to come into the fold of God, and to be called his people, and are willing to bear one another's burdens, that they may be light;

موسيا ١٨

١ وَحَدَّثَ أَنَّ أَلْمَا، الَّذِي هَرَبَ مِنْ رِجَالِ الْمَلِكِ نُوحَ، تَابَ عَنْ خَطَايَاهُ وَأَتَامِهِ وَمَضَى سِرًّا بَيْنَ الْقَوْمِ وَبَدَأَ يُعَلِّمُ كَلِمَاتِ أَبِينَادِي—

٢ أَجَلٌ، بِخُصُوصِ مَا سَيَأْتِي وَأَيْضًا بِخُصُوصِ قِيَامَةِ الْأَمْوَاتِ وَفِدَائِ النَّاسِ الَّذِي يَتِمُّ بِقُوَّةِ الْمَسِيحِ وَالْأَمَةِ وَمَوْتِهِ وَقِيَامَتِهِ وَصُعودِهِ إِلَى السَّمَاءِ.

٣ وَعَلَّمَ كُلَّ مَنْ أَرَادَ أَنْ يَسْمَعَ كَلِمَتَهُ. وَعَلَّمَهُمْ سِرًّا لِئَلَّا يَصِلَ الْخَبْرُ إِلَى مَسَامِعِ الْمَلِكِ. وَأَمَنَ الْكَثِيرُونَ بِكَلِمَاتِهِ.

٤ وَكُلُّ مَنْ آمَنُوا بِكَلِمَاتِهِ مَضَوْا إِلَى مَكَانٍ كَانَ يُدْعَى مَورْمُونًا، وَكَانَ الْمَلِكُ قَدْ أَطْلَقَ عَلَيْهِ هَذَا الْإِسْمَ، حَيْثُ أَنَّهُ كَانَ عَلَى حُدُودِ الْبِلَادِ، وَكَانَ يَعْجُجُ بِالْوَحُوشِ الْبَرِّيَّةِ الَّتِي كَانَتْ تَجْتَاخُهُ فِي أَوْقَاتِ وَمَوَاسِمِ.

٥ وَكَانَ فِي مَورْمُونٍ يَنْبُوعٌ مِنَ الْمِيَاهِ النَّقِيَّةِ، وَجَاءَ أَلْمَا إِلَى هُنَاكَ؛ وَكَانَ هُنَاكَ بِالْقُرْبِ مِنَ الْمَاءِ غَابَةٌ مِنَ الْأَشْجَارِ الصَّغِيرَةِ حَيْثُ كَانَ يَخْتَبِئُ فِي النَّهَارِ مِنْ تَفْتِيشِ الْمَلِكِ عَنْهُ.

٦ وَكُلُّ مَنْ آمَنَ بِكَلِمَاتِهِ ذَهَبَ إِلَى هُنَاكَ لِيَسْمَعَ كَلِمَاتِهِ.

٧ وَبَعْدَ عِدَّةِ أَيَّامٍ اجْتَمَعَ جَمْعٌ كَبِيرٌ فِي مَكَانٍ مَورْمُونًا، لِسْمَاعِ كَلِمَاتِ أَلْمَا. أَجَلٌ، اجْتَمَعَ كُلُّ مَنْ آمَنُوا بِكَلِمَاتِهِ لِيَسْمَعُوهُ. فَعَلَّمَهُمْ وَوَعَّظَهُمْ بِالتَّوْبَةِ وَالْفِدَائِ وَالْإِيمَانِ بِالرَّبِّ.

٨ وَحَدَّثَ أَنَّهُ قَالَ لَهُمْ: هَا هِيَ مِيَاهُ مَورْمُونٍ (لِأَنَّهَا هَكَذَا كَانَتْ تُدْعَى) وَبِمَا أَنَّكُمْ تَرْغَبُونَ أَنْ تَدْخُلُوا إِلَى حَظِيرَةِ اللَّهِ، وَتَدْعُوا شَعْبَهُ، وَأَنَّكُمْ مُسْتَعِدُونَ لِتَحْمِلُوا أَعْبَاءَ بَعْضِكُمْ الْبَعْضِ لِتَكُونَ خَفِيفَةً؛

Yea, and are willing to mourn with those that mourn; yea, and comfort those that stand in need of comfort, and to stand as witnesses of God at all times and in all things, and in all places that ye may be in, even until death, that ye may be redeemed of God, and be numbered with those of the first resurrection, that ye may have eternal life—

Now I say unto you, if this be the desire of your hearts, what have you against being baptized in the name of the Lord, as a witness before him that ye have entered into a covenant with him, that ye will serve him and keep his commandments, that he may pour out his Spirit more abundantly upon you?

And now when the people had heard these words, they clapped their hands for joy, and exclaimed: This is the desire of our hearts.

And now it came to pass that Alma took Helam, he being one of the first, and went and stood forth in the water, and cried, saying: O Lord, pour out thy Spirit upon thy servant, that he may do this work with holiness of heart.

And when he had said these words, the Spirit of the Lord was upon him, and he said: Helam, I baptize thee, having authority from the Almighty God, as a testimony that ye have entered into a covenant to serve him until you are dead as to the mortal body; and may the Spirit of the Lord be poured out upon you; and may he grant unto you eternal life, through the redemption of Christ, whom he has prepared from the foundation of the world.

And after Alma had said these words, both Alma and Helam were buried in the water; and they arose and came forth out of the water rejoicing, being filled with the Spirit.

And again, Alma took another, and went forth a second time into the water, and baptized him according to the first, only he did not bury himself again in the water.

And after this manner he did baptize every one that went forth to the place of Mormon; and they were in number about two hundred and four souls; yea, and they were baptized in the waters of Mormon, and were filled with the grace of God.

٩ أَجَلٌ، وَبِمَا أَنْتُمْ مُسْتَعِدُّونَ لِلْحُزْنِ مَعَ الْحَزَانِي؛ أَجَلٌ، وَأَنْ تَعْرُوا
الَّذِينَ يَحْتَاجُونَ إِلَى التَّعْزِيَةِ، وَأَنْ تَقْفُوا كَشُهُودٍ لِلَّهِ فِي جَمِيعِ
الْأَوْقَاتِ وَفِي كُلِّ الْأَشْيَاءِ وَفِي جَمِيعِ الْأَمَاكِينِ الَّتِي قَدْ تَكُونُونَ
فِيهَا حَتَّى الْمَوْتِ، لِيُفِدِيَكُمْ اللَّهُ وَتُحْسِبُونَ مَعَ الْمُقَامِينَ فِي
الْقِيَامَةِ الْأُولَى لِتَكُونَ لَكُمْ الْحَيَاةُ الْأَبَدِيَّةُ—

١٠ أَقُولُ لَكُمْ، إِذَا كَانَتْ هَذِهِ هِيَ رَغْبَةُ قُلُوبِكُمْ، فَمَاذَا يَمْنَعُكُمْ مِنْ أَنْ
تَعْتَمِدُوا بِاسْمِ الرَّبِّ كَشَهَادَةِ أَمَامِهِ بِأَنْتُمْ دَخَلْتُمْ مَعَهُ فِي عَهْدٍ
بِأَنْتُمْ سَتُحْدِمُونَهُ وَتَحْفَظُونَهُ وَصَايَاهُ لِيُفِيضَ عَلَيْكُمْ مِنْ رُوحِهِ؟

١١ وَلَمَّا سَمِعَ النَّاسُ هَذِهِ الْكَلِمَاتِ، صَفَّقُوا بِأَيْدِيهِمْ فَرِحًا وَهَتَفُوا:
هَذِهِ رَغْبَةُ قُلُوبِنَا.

١٢ وَحَدَّثَ أَنْ أَلْمَا أَخَذَ حِيلَامَ الَّذِي كَانَ مِنَ الْأَوَائِلِ، وَتَقَدَّمَ أَلْمَا
وَوَقَّفَ فِي الْمَاءِ وَهَتَفَ: أَيُّهَا الرَّبُّ، اأْمَلْ خَادِمَكَ بِرُوحِكَ لِيَتَمَكَّنَ
مِنَ الْقِيَامِ بِهَذَا الْعَمَلِ بِقُدَّاسَةِ الْقَلْبِ.

١٣ وَبَعْدَ أَنْ قَالَ هَذِهِ الْكَلِمَاتِ حَلَّ رُوحُ الرَّبِّ عَلَيْهِ، فَقَالَ: يَا حِيلَامُ،
أَعْمَدُكَ بِسُلْطَانٍ مِنَ اللَّهِ الْقَدِيرِ، كَشَهَادَةِ عَلَيَّ أَنَّكَ دَخَلْتَ فِي عَهْدٍ
لِتَخْدِمَهُ حَتَّى مَوْتِ الْجَسَدِ الْفَانِي؛ وَلِيُفِيضَ الرَّبُّ رُوحَهُ عَلَيْكَ
وَلِيَمْنَحَكَ الْحَيَاةَ الْأَبَدِيَّةَ بِفِدَائِ الْمَسِيحِ الَّذِي أَعَدَّهُ مِنْذُ تَأْسِيسِ
الْعَالَمِ.

١٤ وَبَعْدَ أَنْ قَالَ أَلْمَا هَذِهِ الْكَلِمَاتِ، غَطَسَ كُلُّ مِنْ أَلْمَا وَحِيلَامَ فِي
الْمَاءِ، ثُمَّ نَهَضَا وَخَرَجَا مِنَ الْمَاءِ مُبْتَهَجِينَ وَمُفْتَلِّئِينَ بِالرُّوحِ.

١٥ ثُمَّ أَخَذَ أَلْمَا شَخْصًا آخَرَ، وَتَقَدَّمَ لِلْمَرَّةِ الثَّانِيَةِ دَاخِلَ الْمَاءِ، وَعَمَدَهُ
مِثْلَمَا عَمَدَ الْأَوَّلِ، إِلَّا أَنَّهُ لَمْ يَغْطَسْ بِنَفْسِهِ مَرَّةً أُخْرَى فِي الْمَاءِ.

١٦ وَعَلَى هَذَا الْمُنْوَالِ عَمَدَ كُلُّ الَّذِينَ أَتَوْا إِلَى مَكَانِ مORMON؛ وَكَانَ
عَدْدُهُمْ نَحْوَ مِئَتَيْنِ وَأَرْبَعِ نَفُوسٍ؛ أَجَلٌ، وَاعْتَمَدُوا فِي مِيَاهِ
MORMON وَامْتَلَأُوا مِنْ نِعْمَةِ اللَّهِ.

And they were called the church of God, or the church of Christ, from that time forward. And it came to pass that whosoever was baptized by the power and authority of God was added to his church.

And it came to pass that Alma, having authority from God, ordained priests; even one priest to every fifty of their number did he ordain to preach unto them, and to teach them concerning the things pertaining to the kingdom of God.

And he commanded them that they should teach nothing save it were the things which he had taught, and which had been spoken by the mouth of the holy prophets.

Yea, even he commanded them that they should preach nothing save it were repentance and faith on the Lord, who had redeemed his people.

And he commanded them that there should be no contention one with another, but that they should look forward with one eye, having one faith and one baptism, having their hearts knit together in unity and in love one towards another.

And thus he commanded them to preach. And thus they became the children of God.

And he commanded them that they should observe the sabbath day, and keep it holy, and also every day they should give thanks to the Lord their God.

And he also commanded them that the priests whom he had ordained should labor with their own hands for their support.

And there was one day in every week that was set apart that they should gather themselves together to teach the people, and to worship the Lord their God, and also, as often as it was in their power, to assemble themselves together.

And the priests were not to depend upon the people for their support; but for their labor they were to receive the grace of God, that they might wax strong in the Spirit, having the knowledge of God, that they might teach with power and authority from God.

And again Alma commanded that the people of the church should impart of their substance, every one according to that which he had; if he have more abundantly he should impart more abundantly; and of him that had but little, but little should be required; and to him that had not should be given.

١٧ وَأَطْلِقْ عَلَيْهِمْ اسْمُ كَنِيسَةِ اللَّهِ أَوْ كَنِيسَةَ الْمَسِيحِ مُنْذُ ذَلِكَ الْوَقْتِ فَصَاعِدًا. وَحَدَّثَ أَنَّ كُلَّ مَنْ اعْتَمَدَ بِقُوَّةِ اللَّهِ وَسُلْطَانِهِ كَانَ يَنْضَمُّ إِلَى كَنِيسَتِهِ.

١٨ وَرَسَمَ أَلْمَا كَهَنَةَ بِسُلْطَانِ مِنَ اللَّهِ؛ كَاهِنًا وَاحِدًا لِكُلِّ خَمْسِينَ مِنْ عَدَدِهِمْ، لِيُعْظُوهُمْ وَيُعَلِّمُوهُمْ الْأُمُورَ الْمُتَعَلِّقَةَ بِمَلَكُوتِ اللَّهِ.

١٩ وَأَوْصَاهُمْ أَلَّا يُعَلِّمُوا النَّاسَ شَيْئًا إِلَّا مَا عَلَّمَهُ لَهُمْ، وَمَا قِيلَ بِفَمِ الْأَنْبِيَاءِ الْقَدِيسِينَ.

٢٠ أَجَلٌ، حَتَّى أَنَّهُ أَوْصَاهُمْ أَلَّا يُعْظُوا بِشَيْءٍ سِوَى التَّوْبَةِ وَالْإِيمَانِ بِالرَّبِّ الَّذِي افْتَدَى شَعْبَهُ.

٢١ كَمَا أَوْصَاهُمْ أَلَّا يَكُونَ هُنَاكَ نِزَاعٌ بَيْنَ بَعْضِهِمُ الْبَعْضَ، بَلْ يَجِبُ أَنْ يَنْظُرُوا قَدَمًا بَعْضُهُمْ وَاحِدًا، وَأَنْ يَكُونَ لَهُمْ إِيْمَانٌ وَاحِدٌ وَمَعْمُودِيَّةٌ وَاحِدَةٌ وَقُلُوبٌ مُتَمَاسِكَةٌ مَعًا فِي وَاحِدَةٍ وَمَحَبَّةٍ لِبَعْضِهِمُ الْبَعْضَ.

٢٢ وَهَكَذَا أَوْصَاهُمْ أَنْ يُعْظُوا وَهَكَذَا صَارُوا أَبْنَاءَ اللَّهِ.

٢٣ وَأَوْصَاهُمْ أَنْ يُرَاعُوا يَوْمَ السَّبْتِ وَأَنْ يَحْفَظُوهُ مُقَدَّسًا، وَأَيْضًا أَنْ يُقَدِّمُوا الشُّكْرَ كُلَّ يَوْمٍ لِلرَّبِّ إِلَهُهُمْ.

٢٤ وَأَوْصَاهُمْ أَيْضًا بِأَنْ يَعْمَلَ الْكَهَنَةُ الَّذِينَ رَسَمَهُمْ بِأَيْدِيهِمْ لِيُعِيلُوا أَنْفُسَهُمْ.

٢٥ وَكَانَ هُنَاكَ يَوْمٌ وَاحِدٌ فِي كُلِّ أَسْبُوعٍ مَخْصُصٌ لِيَجْتَمِعُوا مَعًا لِتُعَلِّمِ النَّاسَ وَلِعِبَادَةِ الرَّبِّ إِلَهُهُمْ، وَأَيْضًا، بِقَدْرِ مَا فِي وَسْعِهِمْ، أَنْ يَجْتَمِعُوا مَعًا.

٢٦ وَكَانَ يَجِبُ أَلَّا يُعْتَمَدَ الْكَهَنَةُ عَلَى الْقَوْمِ لِيُعِيلُوهُمْ؛ وَلَكِنْ مُقَابِلَ عَمَلِهِمْ كَانُوا يَنَالُونَ نِعْمَةَ اللَّهِ، لِتَشْتَدَّ قُوَّتُهُمْ فِي الرُّوحِ بَعْدَ أَنْ نَالُوا مَعْرِفَةَ اللَّهِ، لِيُعَلِّمُوا بِقُوَّةِ وَسُلْطَانِ مِنَ اللَّهِ.

٢٧ كَمَا أَمَرَ أَلْمَا شَعْبَ الْكَنِيسَةِ بِأَنْ يُعْطِيَ مِمَّا يَمْلِكُ، كُلُّ وَاحِدٍ بِحَسَبِ مَا كَانَ لَدَيْهِ؛ وَإِذَا كَانَ يَمْلِكُ سَعَةً أَكْثَرَ فَإِنَّهُ يَجِبُ أَنْ يُعْطِيَ مِقْدَارًا أَكْثَرَ؛ وَالَّذِي يَمْلِكُ قَلِيلًا فَيُطَلَّبُ مِنْهُ الْقَلِيلُ؛ وَلِمَنْ لَا يَمْلِكُ شَيْئًا فَيَجِبُ أَنْ يُعْطَى لَهُ.

And thus they should impart of their substance of their own free will and good desires towards God, and to those priests that stood in need, yea, and to every needy, naked soul.

And this he said unto them, having been commanded of God; and they did walk uprightly before God, imparting to one another both temporally and spiritually according to their needs and their wants.

And now it came to pass that all this was done in Mormon, yea, by the waters of Mormon, in the forest that was near the waters of Mormon; yea, the place of Mormon, the waters of Mormon, the forest of Mormon, how beautiful are they to the eyes of them who there came to the knowledge of their Redeemer; yea, and how blessed are they, for they shall sing to his praise forever.

And these things were done in the borders of the land, that they might not come to the knowledge of the king.

But behold, it came to pass that the king, having discovered a movement among the people, sent his servants to watch them. Therefore on the day that they were assembling themselves together to hear the word of the Lord they were discovered unto the king.

And now the king said that Alma was stirring up the people to rebellion against him; therefore he sent his army to destroy them.

And it came to pass that Alma and the people of the Lord were apprised of the coming of the king's army; therefore they took their tents and their families and departed into the wilderness.

And they were in number about four hundred and fifty souls.

٢٨ وَهَكَذَا يَجِبُ عَلَيْهِمْ أَنْ يُعْطُوا مِمَّا يَمْلِكُونَ بِإِرَادَتِهِمْ الْحَرَّةَ
وَرَغْبَاتِهِمْ الصَّالِحَةَ نَحْوَ اللَّهِ لِأَوْلِيكَ الْكَهَنَةِ الْمُحْتَاجِينَ، أَجَلٌ،
وَلِكُلِّ مُحْتَاجٍ عَارٍ.

٢٩ وَهَذَا مَا قَالَهُ لَهُمْ حَسَبَ وَصِيَّةِ اللَّهِ؛ فَسَلَكُوا بِاسْتِقَامَةٍ أَمَامَ اللَّهِ
مُقَدِّمِينَ لِبَعْضِهِمُ الْبَعْضَ مَادِيًا وَرَوْحِيًا حَسَبَ احتِياجَاتِهِمْ
وَرَغْبَاتِهِمْ.

٣٠ وَكُلُّ هَذَا تَمَّ فِي موزمُون، أَجَلٌ، عِنْدَ مِيَاهِ موزمُون، فِي الْغَابَةِ
الَّتِي كَانَتْ بِالْقُرْبِ مِنْ مِيَاهِ موزمُون؛ أَجَلٌ، مَكَانُ موزمُون وَمِيَاهُ
موزمُون وَغَابَةُ موزمُون، مَا أَجْمَلَهَا فِي عُيُونِ الَّذِينَ وَصَلُوا إِلَى
مَعْرِفَةِ فَادِيهِمْ هُنَاكَ؛ أَجَلٌ، كَمْ هُمْ مُبَارَكُونَ لِأَنَّهُمْ يَتَرْتَمُونَ
بِتَسْبِيحِهِ إِلَى الْأَبَدِ.

٣١ وَحَدَّثَتْ هَذِهِ الْأُمُورَ عَلَى حُدُودِ الْأَرْضِ لِئَلَّا تَصِلَ إِلَى مَسَامِعِ
الْمَلِكِ.

٣٢ وَلَكِنَّ الْمَلِكَ، بَعْدَ مَا اكْتَشَفَ تَحَرُّكًا بَيْنَ الْقَوْمِ، أَرْسَلَ رِجَالَهُ
لِيُرَاقِبُوهُمْ. لِذَلِكَ، فِي الْيَوْمِ الَّذِي اجْتَمَعُوا فِيهِ لِسَمَاعِ كَلِمَةِ
الرَّبِّ، اكْتَشَفَهُمُ الْمَلِكُ.

٣٣ وَقَالَ الْمَلِكُ إِنَّ أَلْمَا كَانَ يُحَرِّضُ الْقَوْمَ عَلَى التَّمَرُّدِ عَلَيْهِ؛ لِذَلِكَ
أَرْسَلَ جَيْشَهُ لِيُبِيدَهُمْ.

٣٤ وَكَانَ أَلْمَا وَشَعْبُ الرَّبِّ عَلَى عِلْمٍ بِقُدُومِ جَيْشِ الْمَلِكِ؛ لِذَلِكَ أَخَذُوا
خِيَامَهُمْ وَعَائِلَاتِهِمْ وَرَحَلُوا إِلَى الْبَرِّيَّةِ.

٣٥ وَكَانَ عَدَدُهُمْ نَحْوَ أَرْبَعِمِئَةٍ وَخَمْسِينَ نَفْسًا.

Mosiah 19

And it came to pass that the army of the king returned, having searched in vain for the people of the Lord.

And now behold, the forces of the king were small, having been reduced, and there began to be a division among the remainder of the people.

And the lesser part began to breathe out threatenings against the king, and there began to be a great contention among them.

And now there was a man among them whose name was Gideon, and he being a strong man and an enemy to the king, therefore he drew his sword, and swore in his wrath that he would slay the king.

And it came to pass that he fought with the king; and when the king saw that he was about to overpower him, he fled and ran and got upon the tower which was near the temple.

And Gideon pursued after him and was about to get upon the tower to slay the king, and the king cast his eyes round about towards the land of Shemlon, and behold, the army of the Lamanites were within the borders of the land.

And now the king cried out in the anguish of his soul, saying: Gideon, spare me, for the Lamanites are upon us, and they will destroy us; yea, they will destroy my people.

And now the king was not so much concerned about his people as he was about his own life; nevertheless, Gideon did spare his life.

And the king commanded the people that they should flee before the Lamanites, and he himself did go before them, and they did flee into the wilderness, with their women and their children.

And it came to pass that the Lamanites did pursue them, and did overtake them, and began to slay them.

Now it came to pass that the king commanded them that all the men should leave their wives and their children, and flee before the Lamanites.

Now there were many that would not leave them, but had rather stay and perish with them. And the rest left their wives and their children and fled.

موسيا ١٩

١ وَرَجَعَ جَيْشُ الْمَلِكِ بَعْدَ التَّفْتِيْشِ عَبَثًا عَنِ شَعْبِ الرَّبِّ.

٢ وَكَانَتْ قُوَاتِ الْمَلِكِ قَلِيْلَةً لِأَنَّهَا نَقَصَتْ، وَبَدَأَ يَحْدُثُ انْقِسَامٌ بَيْنَ بَقِيَّةِ الشَّعْبِ.

٣ وَبَدَأَتِ الْأَقْلِيَّةُ تُطَلِّقُ تَهْدِيْدَاتٍ ضِدَّ الْمَلِكِ، وَبَدَأَ خِلَافٌ كَبِيْرٌ بَيْنَهُمْ.

٤ وَكَانَ بَيْنَهُمْ رَجُلٌ اسْمُهُ جِدْعُوْنُ، وَهُوَ رَجُلٌ قَوِيٌّ وَعَدُوٌّ لِلْمَلِكِ، فَاسْتَلَّ سَيْفَهُ وَأَقْسَمَ فِي سَخَطِهِ أَنْ يَقْتُلَ الْمَلِكَ.

٥ وَحَارَبَ الْمَلِكُ؛ وَعِنْدَمَا رَأَى الْمَلِكُ أَنَّ جِدْعُوْنَ كَانَ عَلَى وَشِكِّ أَنْ يَتَغَلَّبَ عَلَيْهِ، هَرَبَ وَرَكَضَ وَصَعِدَ إِلَى الْبُرْجِ الَّذِي كَانَ بِالْقُرْبِ مِنَ الْهَيْكَلِ.

٦ وَطَارَدَهُ جِدْعُوْنُ وَكَانَ عَلَى وَشِكِّ أَنْ يَصْعَدَ إِلَى الْبُرْجِ لِيَقْتُلَ الْمَلِكَ، فَالْقَى الْمَلِكُ أَنْظَارَهُ حَوْلَ أَرْضِ شَمْلُوْنَ، وَإِذَا بِجَيْشِ الْأَمَانِيِّيْنَ يَدْخُلُ حُدُودَ الْأَرْضِ.

٧ وَصَرَخَ الْمَلِكُ بِأَسَى فِي نَفْسِهِ قَائِلًا: يَا جِدْعُوْنَ، أَبْقِ عَلَيَّ فَإِنَّ الْأَمَانِيِّيْنَ عَلَيْنَا وَسَيُبِيدُونَنَا؛ أَجَلٌ، سَيُهْلِكُونَ قَوْمِي.

٨ وَلَمْ يَكُنِ الْمَلِكُ مُهْتَمًّا بِقَوْمِهِ بِقَدْرِ اهْتِمَامِهِ بِحَيَاتِهِ؛ وَمَعَ ذَلِكَ أَبْقَى جِدْعُوْنَ عَلَى حَيَاتِهِ.

٩ وَأَمَرَ الْمَلِكُ الْقَوْمَ أَنْ يَهْرَبُوا مِنْ أَمَامِ الْأَمَانِيِّيْنَ، وَقَدْ تَقَدَّمَ هُوَ نَفْسَهُ أَمَامَهُمْ، فَهَرَبُوا إِلَى الْبَرِّيَّةِ مَعَ نِسَائِهِمْ وَأَطْفَالِهِمْ.

١٠ وَطَارَدَهُمُ الْأَمَانِيُّوْنَ وَأَذْرَكُوهُمْ وَشَرَعُوا فِي قَتْلِهِمْ.

١١ وَأَمَرَ الْمَلِكُ بِأَنْ يَثْرَكَ جَمِيْعُ الرِّجَالِ نِسَاءَهُمْ وَأَطْفَالَهُمْ وَيَهْرَبُوا مِنْ أَمَامِ الْأَمَانِيِّيْنَ.

١٢ وَكَانَ هُنَاكَ الْكَثِيْرُونَ مِمَّنْ لَمْ يَرْعَبُوا فِي تَرْكِهِمْ، بَلْ فَضَّلُوا الْبَقَاءَ وَالْهَلَاكَ مَعَهُمْ. وَالْبَقِيَّةُ تَرَكَوا نِسَاءَهُمْ وَأَطْفَالَهُمْ وَهَرَبُوا.

And it came to pass that those who tarried with their wives and their children caused that their fair daughters should stand forth and plead with the Lamanites that they would not slay them.

And it came to pass that the Lamanites had compassion on them, for they were charmed with the beauty of their women.

Therefore the Lamanites did spare their lives, and took them captives and carried them back to the land of Nephi, and granted unto them that they might possess the land, under the conditions that they would deliver up king Noah into the hands of the Lamanites, and deliver up their property, even one half of all they possessed, one half of their gold, and their silver, and all their precious things, and thus they should pay tribute to the king of the Lamanites from year to year.

And now there was one of the sons of the king among those that were taken captive, whose name was Limhi.

And now Limhi was desirous that his father should not be destroyed; nevertheless, Limhi was not ignorant of the iniquities of his father, he himself being a just man.

And it came to pass that Gideon sent men into the wilderness secretly, to search for the king and those that were with him. And it came to pass that they met the people in the wilderness, all save the king and his priests.

Now they had sworn in their hearts that they would return to the land of Nephi, and if their wives and their children were slain, and also those that had tarried with them, that they would seek revenge, and also perish with them.

And the king commanded them that they should not return; and they were angry with the king, and caused that he should suffer, even unto death by fire.

And they were about to take the priests also and put them to death, and they fled before them.

١٣ وَأَمَّا الَّذِينَ لَزِمُوا نِسَاءَهُمْ وَأَطْفَالَهُمْ، فَجَعَلُوا بَنَاتِهِمُ الْجَمِيلَاتِ يَتَقَدَّمْنَ وَيَتَوَسَّلْنَ لِلْأَمَانِيِّينَ أَلَّا يَقْتُلُوهُنَّ.

١٤ وَتَرَآفَ الْأَمَانِيُّونَ بِهِمْ لِأَنَّهُمْ افْتَتَنُوا بِجَمَالِ نِسَائِهِمْ.

١٥ لِذَلِكَ أَبْقَى الْأَمَانِيُّونَ عَلَى حَيَاتِهِمْ وَأَخَذُوهُمْ سَبِيًّا وَأَعَادُوهُمْ إِلَى أَرْضِ نَافِي، وَمَلَكُوهُمْ الْأَرْضَ شَرِيظَةً أَنْ يُسَلِّمُوا الْمَلِكَ نُوْحًا إِلَى أَيْدِي الْأَمَانِيِّينَ، وَيُسَلِّمُوا مُمْتَلِكَاتِهِمْ، حَتَّى نَصَفَ مَا يَمْلِكُونَ، نِصْفَ ذَهَبِهِمْ وَفِضَّتِهِمْ وَكُلَّ أَشْيَائِهِمُ النَّفِيسَةِ، وَهَكَذَا يَدْفَعُونَ جَزِيَّةً لِمَلِكِ الْأَمَانِيِّينَ مِنْ سَنَةٍ إِلَى أُخْرَى.

١٦ وَكَانَ مِنْ بَنِي الَّذِينَ أُسِرُوا أَحَدُ أَبْنَاءِ الْمَلِكِ، وَاسْمُهُ لِمْهِي.

١٧ وَلَمْ يَكُنْ لِمْهِي يَرْغَبُ فِي أَنْ يَهْلِكَ أَبُوهُ؛ وَمَعَ ذَلِكَ، لَمْ يَكُنْ لِمْهِي جَاهِلًا بِشُرُورِ أَبِيهِ؛ أَمَّا هُوَ نَفْسُهُ فَكَانَ رَجُلًا عَادِلًا.

١٨ وَأَرْسَلَ جِدْعُونَ رَجُلًا إِلَى الْبَرِّيَّةِ سِرًّا لِيُقْتَنَسُوا عَنِ الْمَلِكِ وَالَّذِينَ كَانُوا مَعَهُ. وَحَدَّثَ أَنَّهُمُ اتَّقَوْا بِهِمْ فِي الْبَرِّيَّةِ، بِاسْتِثْنَاءِ الْمَلِكِ وَكَهَنَتِهِ.

١٩ وَقَدْ أَفْسَمُوا فِي قُلُوبِهِمْ أَنَّهُمْ سَيَعُودُونَ إِلَى أَرْضِ نَافِي، وَإِذَا كَانَتْ نِسَاؤُهُمْ وَأَطْفَالُهُمْ قَدْ قُتِلُوا، وَأَيْضًا الَّذِينَ بَقُوا مَعَهُمْ، فَإِنَّهُمْ سَيَسْعُونَ لِلْإِنْتِقَامِ وَيَمُوتُونَ مَعَهُمْ أَيْضًا.

٢٠ وَأَمَرَهُمُ الْمَلِكُ بِالْأَلَّا يَرْجِعُوا؛ فَغَضِبُوا عَلَى الْمَلِكِ وَأَحْرَقُوهُ حَتَّى الْمَوْتِ بِالنَّارِ.

٢١ وَكَانُوا عَلَى وَشِكٍ أَنْ يَأْخُذُوا الْكَهَنَةَ أَيْضًا وَيَقْتُلُوهُمْ، لِكَيْتُهمُ هَرَبُوا مِنْ أَمَا مِهِمْ.

And it came to pass that they were about to return to the land of Nephi, and they met the men of Gideon. And the men of Gideon told them of all that had happened to their wives and their children; and that the Lamanites had granted unto them that they might possess the land by paying a tribute to the Lamanites of one half of all they possessed.

And the people told the men of Gideon that they had slain the king, and his priests had fled from them farther into the wilderness.

And it came to pass that after they had ended the ceremony, that they returned to the land of Nephi, rejoicing, because their wives and their children were not slain; and they told Gideon what they had done to the king.

And it came to pass that the king of the Lamanites made an oath unto them, that his people should not slay them.

And also Limhi, being the son of the king, having the kingdom conferred upon him by the people, made oath unto the king of the Lamanites that his people should pay tribute unto him, even one half of all they possessed.

And it came to pass that Limhi began to establish the kingdom and to establish peace among his people.

And the king of the Lamanites set guards round about the land, that he might keep the people of Limhi in the land, that they might not depart into the wilderness; and he did support his guards out of the tribute which he did receive from the Nephites.

And now king Limhi did have continual peace in his kingdom for the space of two years, that the Lamanites did not molest them nor seek to destroy them.

٢٢ وَحَدَّثَ أَنَّهُمْ كَانُوا عَلَى وَشِكِ الْعُودَةِ إِلَى أَرْضِ نَافِي، وَالتَّقُوا بِرِجَالِ جَدْعُونَ. وَأَخْبَرَهُمْ رِجَالُ جَدْعُونَ بِكُلِّ مَا حَدَّثَ لِنِسَائِهِمْ وَأَطْفَالِهِمْ؛ وَأَنَّ اللَّامَانِيِّينَ قَدْ مَلَكُوهُمْ الْأَرْضَ عَلَى أَنْ يَدْفَعُوا جِزْيَةً لِلَّامَانِيِّينَ بِمِقْدَارِ نِصْفِ مَا يَمْتَلِكُونَهُ.

٢٣ وَأَخْبَرَ الْقَوْمَ رِجَالُ جَدْعُونَ أَنَّهُمْ قَدْ قَتَلُوا الْمَلِكَ وَأَنَّ كَهَنَتَهُ هَرَبُوا مِنْهُمْ بَعِيدًا فِي الْبَرِّيَّةِ.

٢٤ وَبَعْدَ أَنْ انْتَهَوْا مِنَ الْإِحْتِفَالِ، عَادُوا إِلَى أَرْضِ نَافِي مُبْتَهِجِينَ لِأَنَّ نِسَاءَهُمْ وَأَطْفَالَهُمْ لَمْ يُقْتَلُوا؛ وَأَخْبَرُوا جَدْعُونَ بِمَا فَعَلُوهُ بِالْمَلِكِ.

٢٥ وَحَلَفَ لَهُمْ مَلِكُ اللَّامَانِيِّينَ بِأَنْ شَعْبَهُ لَنْ يَفْتُلَهُمْ.

٢٦ وَكَذَلِكَ لِمَهِي، وَهُوَ ابْنُ الْمَلِكِ، وَقَدْ مَنَحَهُ الشَّعْبُ الْمَمْلَكَةَ، أَقْسَمَ لِمَلِكِ اللَّامَانِيِّينَ أَنْ يَدْفَعَ قَوْمَهُ الْجِزْيَةَ، حَتَّى نِصْفَ كُلِّ مَا يَمْلِكُونَ.

٢٧ وَبَدَأَ لِمَهِي بِتَأْسِيسِ الْمَمْلَكَةِ وَإِقَامَةِ السَّلَامِ بَيْنَ قَوْمِهِ.

٢٨ وَوَضَعَ مَلِكُ اللَّامَانِيِّينَ حُرَاسًا حَوْلَ الْأَرْضِ لِئُبْقِيَ قَوْمَ لِمَهِي فِي الْأَرْضِ حَتَّى لَا يَذْهَبُوا إِلَى الْبَرِّيَّةِ؛ وَأَعَالَ حُرَاسَهُ مِنْ أَمْوَالِ الْجِزْيَةِ الَّتِي حَصَلَ عَلَيْهَا مِنَ النَّافِيِّينَ.

٢٩ وَتَمَتَّعَ الْمَلِكُ لِمَهِي بِسَلَامٍ دَائِمٍ فِي مَمْلَكَتِهِ لِمُدَّةِ عَامَيْنِ، وَلَمْ يُضَايِقْهُمْ اللَّامَانِيُّونَ أَوْ يَسْعُوا إِلَى تَدْمِيرِهِمْ.

Now there was a place in Shemlon where the daughters of the Lamanites did gather themselves together to sing, and to dance, and to make themselves merry.

And it came to pass that there was one day a small number of them gathered together to sing and to dance.

And now the priests of king Noah, being ashamed to return to the city of Nephi, yea, and also fearing that the people would slay them, therefore they durst not return to their wives and their children.

And having tarried in the wilderness, and having discovered the daughters of the Lamanites, they laid and watched them;

And when there were but few of them gathered together to dance, they came forth out of their secret places and took them and carried them into the wilderness; yea, twenty and four of the daughters of the Lamanites they carried into the wilderness.

And it came to pass that when the Lamanites found that their daughters had been missing, they were angry with the people of Limhi, for they thought it was the people of Limhi.

Therefore they sent their armies forth; yea, even the king himself went before his people; and they went up to the land of Nephi to destroy the people of Limhi.

And now Limhi had discovered them from the tower, even all their preparations for war did he discover; therefore he gathered his people together, and laid wait for them in the fields and in the forests.

And it came to pass that when the Lamanites had come up, that the people of Limhi began to fall upon them from their waiting places, and began to slay them.

And it came to pass that the battle became exceedingly sore, for they fought like lions for their prey.

And it came to pass that the people of Limhi began to drive the Lamanites before them; yet they were not half so numerous as the Lamanites. But they fought for their lives, and for their wives, and for their children; therefore they exerted themselves and like dragons did they fight.

١ وَكَانَ هُنَاكَ مَكَانٌ فِي شَمْلُونَ تَجْتَمِعُ فِيهِ بَنَاتُ الْأَمَانِيِّينَ لِلْغِنَاءِ وَالرَّقْصِ وَإِسْعَادِ أَنْفُسِهِنَّ.

٢ وَفِي يَوْمٍ مِنَ الْأَيَّامِ اجْتَمَعَ عَدَدٌ قَلِيلٌ مِنْهُنَّ لِلْغِنَاءِ وَالرَّقْصِ.

٣ وَأَمَّا كَهَنَةُ الْمَلِكِ نُوْحٍ، فَقَدْ شَعَرُوا بِالْخِزْيِ مِنَ الْعُودَةِ إِلَى مَدِينَةِ نَافِي، أَجَلٌ، وَأَيْضًا بِالْحَوْفِ مِنْ أَنْ يَفْتُلَهُمُ النَّاسُ، لِذَلِكَ فَأَيَّتَهُمْ لَمْ يَجْزُوا عَلَى الْعُودَةِ إِلَى نِسَائِهِمْ وَأَطْفَالِهِمْ.

٤ وَبَعْدَ أَنْ مَكَّتُوا فِي الْبَرِّيَّةِ وَاکْتَشَفُوا بَنَاتِ الْأَمَانِيِّينَ، كَمَّنُوا لَهُنَّ وَرَاقِبُوهُنَّ؛

٥ وَعِنْدَمَا اجْتَمَعَ عَدَدٌ قَلِيلٌ مِنْهُنَّ لِلرَّقْصِ، خَرَجُوا مِنْ مَخَابِئِهِمْ وَأَخَذُوهُنَّ وَحَمَلُوهُنَّ إِلَى الْبَرِّيَّةِ؛ أَجَلٌ، أَرْبَعٌ وَعِشْرُونَ مِنْ بَنَاتِ الْأَمَانِيِّينَ حَمَلُوهُنَّ إِلَى الْبَرِّيَّةِ.

٦ وَعِنْدَمَا اِكْتَشَفَ الْأَمَانِيُّونَ أَنَّ بَنَاتَهُمْ كُنَّ مَفْقُودَاتٍ، غَضِبُوا عَلَى قَوْمِ لِمْهِي، لِأَنَّهُمْ ظَنُّوا أَنَّهُمْ فَعَلُوا ذَلِكَ.

٧ لِذَلِكَ أَرْسَلُوا جُيُوشَهُمْ؛ أَجَلٌ، حَتَّى الْمَلِكُ نَفْسُهُ تَقْدَمُ أَمَامَ قَوْمِهِ؛ وَصَعِدُوا إِلَى أَرْضِ نَافِي لِيُهْلِكُوا قَوْمَ لِمْهِي.

٨ أَمَّا لِمْهِي فَإِنَّهُ رَأَاهُمْ مِنَ الْبُرْجِ، وَعَرَفَ كُلَّ اسْتِعْدَادَاتِهِمْ لِلْحَرْبِ؛ لِذَلِكَ جَمَعَ قَوْمَهُ وَكَمَّنُوا لَهُمْ فِي الْحُقُولِ وَالْغَابَاتِ.

٩ وَعِنْدَمَا جَاءَ الْأَمَانِيُّونَ، بَدَأَ قَوْمُ لِمْهِي يَنْقُضُونَ عَلَيْهِمْ مِنْ مَكَامِهِمْ وَيَقْتُلُونَهُمْ.

١٠ وَاشْتَدَّ وَطَيْسُ الْمَعْرَكَةِ لِأَنَّهُمْ قَاتَلُوا مِثْلَمَا تُقَاتِلُ الْأَسُودُ مِنْ أَجْلِ قَرِيْبَتِهَا.

١١ وَبَدَأَ قَوْمُ لِمْهِي يَظْرُدُونَ الْأَمَانِيِّينَ أَمَامَهُمْ؛ وَلَمْ يَكُنْ عَدَدُهُمْ يَصِلُ إِلَى نِصْفِ عَدَدِ الْأَمَانِيِّينَ. لَكِنَّهُمْ قَاتَلُوا مِنْ أَجْلِ حَيَاتِهِمْ وَنِسَائِهِمْ وَأَطْفَالِهِمْ؛ وَلِذَلِكَ بَدَلُوا جُهْدًا وَقَاتَلُوا مِثْلَ الثَّنَانِينِ.

And it came to pass that they found the king of the Lamanites among the number of their dead; yet he was not dead, having been wounded and left upon the ground, so speedy was the flight of his people.

And they took him and bound up his wounds, and brought him before Limhi, and said: Behold, here is the king of the Lamanites; he having received a wound has fallen among their dead, and they have left him; and behold, we have brought him before you; and now let us slay him.

But Limhi said unto them: Ye shall not slay him, but bring him hither that I may see him. And they brought him. And Limhi said unto him: What cause have ye to come up to war against my people? Behold, my people have not broken the oath that I made unto you; therefore, why should ye break the oath which ye made unto my people?

And now the king said: I have broken the oath because thy people did carry away the daughters of my people; therefore, in my anger I did cause my people to come up to war against thy people.

And now Limhi had heard nothing concerning this matter; therefore he said: I will search among my people and whosoever has done this thing shall perish. Therefore he caused a search to be made among his people.

Now when Gideon had heard these things, he being the king's captain, he went forth and said unto the king: I pray thee forbear, and do not search this people, and lay not this thing to their charge.

For do ye not remember the priests of thy father, whom this people sought to destroy? And are they not in the wilderness? And are not they the ones who have stolen the daughters of the Lamanites?

And now, behold, and tell the king of these things, that he may tell his people that they may be pacified towards us; for behold they are already preparing to come against us; and behold also there are but few of us.

And behold, they come with their numerous hosts; and except the king doth pacify them towards us we must perish.

١٢ وَوَجَدُوا مَلِكَ الْلَامَانِيِّينَ بَيْنَ الْقَتْلَى؛ وَلَكِنَّهُ لَمْ يَكُنْ مَيِّتًا، بَلْ مَجْرُوحًا وَمَثْرُوكًا عَلَى الْأَرْضِ، فَقَدْ كَانَ هُرُوبَ قَوْمِهِ سَرِيعًا.

١٣ فَأَخَذُوهُ وَضَمَدُوا جِرَاحَهُ وَأَخْضَرُوهُ أَمَامَ لِمْهِي وَقَالُوا: هُوَذَا مَلِكُ الْلَامَانِيِّينَ؛ وَكَانَ قَدْ أُصِيبَ بِجُرْحٍ وَسَقَطَ بَيْنَ مَوْتَاهُمْ وَتَرَكَوهُ؛ وَهَا نَحْنُ أَخْضَرْنَاهُ أَمَامَكَ؛ وَالْآنَ دَعْنَا نَقْتُلُهُ.

١٤ لِكَيْ لِمْهِي قَالَ لَهُمْ: لَا تَقْتُلُوهُ بَلْ أَخْضَرُوهُ أَمَامِي لِأَرَاهُ. فَأَخْضَرُوهُ وَقَالَ لَهُ لِمْهِي: مَا الَّذِي سَبَبَ صُعُودَكَ لِلْحَرْبِ ضِدَّ قَوْمِي؟ إِنَّ قَوْمِي لَمْ يَنْكُثُوا الْعَهْدَ الَّذِي قَطَعْتُهُ لَكُمْ؛ فَلِمَاذَا تَنْكُثُونَ الْعَهْدَ الَّذِي قَطَعْتُمُوهُ لِقَوْمِي؟

١٥ وَقَالَ الْمَلِكُ: لَقَدْ نَكُثْتُ الْعَهْدَ لِأَنَّ قَوْمَكَ اخْتَطَفُوا بَنَاتِ قَوْمِي؛ لِذَلِكَ فِي غَضَبِي جَعَلْتُ قَوْمِي يَضْعُدُونَ لِمُحَارَبَةِ قَوْمِكَ.

١٦ أَمَّا لِمْهِي فَإِنَّهُ لَمْ يَسْمَعْ شَيْئًا عَنْ هَذَا الْأَمْرِ؛ لِذَلِكَ قَالَ: سَأَتَقْصِي بَيْنَ قَوْمِي وَكُلِّ مَنْ فَعَلَ هَذَا الْأَمْرَ يَهْلِكُ. لِذَلِكَ فَقَدْ أَمَرَ بِالتَّقْصِي بَيْنَ قَوْمِهِ.

١٧ فَلَمَّا سَمِعَ جِدْعُونَ بِهَذَا، وَكَانَ قَائِدَ جِيوشِ الْمَلِكِ، تَقَدَّمَ إِلَى الْمَلِكِ وَقَالَ: أَتَوْسَلُ إِلَيْكَ أَنْ تَكْفَ، وَلَا تَفْتَشْ هَؤُلَاءِ الْقَوْمَ وَلَا تَحْمِلُهُمْ هَذَا الْأَمْرَ.

١٨ أَفَلَا تَذْكُرُ كَهَنَةَ أَبِيكَ الَّذِينَ سَعَى هَؤُلَاءِ الْقَوْمُ لِإِهْلَاكِهِمْ؟ أَمَا هُمْ فِي الْبَرِّيَّةِ؟ أَلَيْسُوا هُمْ مَنْ حَطَفُوا بَنَاتِ الْلَامَانِيِّينَ؟

١٩ فَأَخْبَرَ الْمَلِكَ بِهَذِهِ الْأُمُورِ لِكَيْ يُخْبِرَ قَوْمَهُ فَيُصَالِحُونَا؛ فَإِنَّهُمْ يَسْتَعِدُّونَ لِمُحَارَبَتِنَا؛ وَنَحْنُ قَلَّةٌ.

٢٠ وَهُمْ يَأْتُونَ بِحُشُودٍ كَثِيرَةٍ؛ وَإِنْ لَمْ يُصَالِحْهُمْ الْمَلِكُ فَلَا بُدَّ أَنْ نَهْلِكَ.

For are not the words of Abinadi fulfilled, which he prophesied against us—and all this because we would not hearken unto the words of the Lord, and turn from our iniquities?

And now let us pacify the king, and we fulfil the oath which we have made unto him; for it is better that we should be in bondage than that we should lose our lives; therefore, let us put a stop to the shedding of so much blood.

And now Limhi told the king all the things concerning his father, and the priests that had fled into the wilderness, and attributed the carrying away of their daughters to them.

And it came to pass that the king was pacified towards his people; and he said unto them: Let us go forth to meet my people, without arms; and I swear unto you with an oath that my people shall not slay thy people.

And it came to pass that they followed the king, and went forth without arms to meet the Lamanites. And it came to pass that they did meet the Lamanites; and the king of the Lamanites did bow himself down before them, and did plead in behalf of the people of Limhi.

And when the Lamanites saw the people of Limhi, that they were without arms, they had compassion on them and were pacified towards them, and returned with their king in peace to their own land.

٢١ أَلَمْ تَتِمَّ كَلِمَاتُ أَبِينَادِي الَّتِي تَتَّبَعْنَا بِهَا ضِدْنَا—وَكُلُّ هَذَا لِأَنَّ لَمْ نَسْمَعُ لِكَلَامِ الرَّبِّ وَلَمْ نَرْجِعْ عَنْ آثَامِنَا؟

٢٢ فَدَعْنَا نُصَالِحِ الْمَلِكَ، وَنَفِي بِالْعَهْدِ الَّذِي قَطَعْنَاهُ لَهُ؛ لِأَنَّ الْعَبُودِيَّةَ خَيْرٌ مِنْ أَنْ نُخَسِرَ حَيَاتِنَا؛ لِذَلِكَ دَعْنَا نَضَعُ حَدًّا لِسَفْكِ هَذِهِ الدَّمَاءِ الْكَثِيرَةِ.

٢٣ وَأَخْبَرَ لِمْهِي مَلِكَ الْلَامَانِيِّينَ عَنْ كُلِّ أُمُورِ أَبِيهِ وَالْكَهَنَةِ الَّذِينَ هَرَبُوا إِلَى الْبَرِّيَّةِ، وَأَسْنَدَ لَهُمْ خَطْفَ بَنَاتِهِمْ.

٢٤ وَتَصَالَحَ الْمَلِكُ مَعَ قَوْمِ لِمْهِي؛ وَقَالَ لَهُمْ: لِنَخْرُجْ لِقَاءِ قَوْمِي بِلا سِلَاحٍ؛ وَأَعَاهِدْكُمْ أَنْ قَوْمِي لَنْ يَقْتُلُوا قَوْمَكُمْ.

٢٥ وَحَدَّثَ أَنَّهُمْ تَبِعُوا الْمَلِكَ وَخَرَجُوا بِلا أَسْلِحَةٍ لِقَاءِ الْلَامَانِيِّينَ. وَالثَّقَوُا بِاللَامَانِيِّينَ؛ وَسَجَدَ مَلِكُ الْلَامَانِيِّينَ أَمَامَهُمْ وَتَوَسَّلَ لِأَجْلِ قَوْمِ لِمْهِي.

٢٦ وَلَمَّا رَأَى الْلَامَانِيُّونَ قَوْمَ لِمْهِي بِلا سِلَاحٍ، تَرَأَفُوا بِهِمْ وَاصْطَلَحُوا مَعَهُمْ، وَعَادُوا مَعَ مَلِكِهِمْ بِسَلَامٍ إِلَى أَرْضِهِمْ.

Mosiah 21

And it came to pass that Limhi and his people returned to the city of Nephi, and began to dwell in the land again in peace.

And it came to pass that after many days the Lamanites began again to be stirred up in anger against the Nephites, and they began to come into the borders of the land round about.

Now they durst not slay them, because of the oath which their king had made unto Limhi; but they would smite them on their cheeks, and exercise authority over them; and began to put heavy burdens upon their backs, and drive them as they would a dumb ass—

Yea, all this was done that the word of the Lord might be fulfilled.

And now the afflictions of the Nephites were great, and there was no way that they could deliver themselves out of their hands, for the Lamanites had surrounded them on every side.

And it came to pass that the people began to murmur with the king because of their afflictions; and they began to be desirous to go against them to battle. And they did afflict the king sorely with their complaints; therefore he granted unto them that they should do according to their desires.

And they gathered themselves together again, and put on their armor, and went forth against the Lamanites to drive them out of their land.

And it came to pass that the Lamanites did beat them, and drove them back, and slew many of them.

And now there was a great mourning and lamentation among the people of Limhi, the widow mourning for her husband, the son and the daughter mourning for their father, and the brothers for their brethren.

Now there were a great many widows in the land, and they did cry mightily from day to day, for a great fear of the Lamanites had come upon them.

And it came to pass that their continual cries did stir up the remainder of the people of Limhi to anger against the Lamanites; and they went again to battle, but they were driven back again, suffering much loss.

موسيا ٢١

١ وَحَدَّثَ أَنَّ لِمْهِي وَقَوْمَهُ عَادُوا إِلَى مَدِينَةِ نَافِي وَبَدَأُوا يَسْكُنُونَ فِي الْأَرْضِ مَرَّةً أُخْرَى بِسَلَامٍ.

٢ وَبَعْدَ عِدَّةِ أَيَّامٍ بَدَأَ الْأَمَانِيُّونَ مَرَّةً أُخْرَى يَخْنَكُونَ عَلَى النَّافِيِّينَ، وَبَدَأُوا يَدْخُلُونَ إِلَى حُدُودِ الْأَرْضِ الْمُحِيطَةِ.

٣ لِكِنَّهُمْ لَمْ يَجْرُؤُوا عَلَى قَتْلِهِمْ بِسَبَبِ الْعَهْدِ الَّذِي قَطَعَهُ مَلِكُهُمْ لِلْمِهِي؛ بَلْ كَانُوا يَضْرِبُونَهُمْ عَلَى وَجَنَاتِهِمْ وَيُمَارِسُونَ سُلْطَتَهُمْ عَلَيْهِمْ؛ وَبَدَأُوا يَضْعُونَ أَوْثَالَ ثَقِيلَةً عَلَى ظُهُورِهِمْ وَيَسُوقُونَهُمْ مِثْلَ الْجِمَارِ الْأَعْجَمِ—

٤ أَجَلٌ، تَمَّ كُلُّ هَذَا لِتَتَحَقَّقَ كَلِمَةُ الرَّبِّ.

٥ وَكَانَتْ مَصَائِبُ النَّافِيِّينَ عَظِيمَةً، وَلَمْ يَكُنْ هُنَاكَ أَيُّ طَرِيقَةٍ لِيُخَلِّصُوا أَنْفُسَهُمْ مِنْ أَيْدِيهِمْ، لِأَنَّ الْأَمَانِيِّينَ كَانُوا قَدْ أَحَاطُوا بِهِمْ مِنْ كُلِّ جَانِبٍ.

٦ وَحَدَّثَ أَنَّ النَّاسَ بَدَأُوا يَشْكُونَ لِلْمَلِكِ بِسَبَبِ مَصَائِبِهِمْ؛ وَبَدَأُوا يَرْغَبُونَ فِي الذَّهَابِ ضِدَّهُمْ لِلْقِتَالِ. وَأَثَقَلُوا عَلَى الْمَلِكِ جِدًّا بِشَكْوَاهُمْ؛ لِذَلِكَ سَمَّحَ لَهُمْ أَنْ يَفْعَلُوا مَا يَشَاؤُونَ.

٧ وَاجْتَمَعُوا مَرَّةً أُخْرَى وَتَسَلَّحُوا بِأَسْلِحَتِهِمْ وَخَرَجُوا لِلِقَاءِ الْأَمَانِيِّينَ لِيَطْرُدُوهُمْ مِنْ أَرْضِهِمْ.

٨ وَحَدَّثَ أَنَّ الْأَمَانِيِّينَ غَلَبُوهُمْ وَجَعَلُوهُمْ يَتَقَهَّقِرُونَ وَقَتَلُوا كَثِيرِينَ مِنْهُمْ.

٩ وَكَانَ هُنَاكَ نَوْحٌ وَعَوِيلٌ عَظِيمٌ بَيْنَ قَوْمِ لِمْهِي، الْأَرْمِلَةُ تَنُوحُ عَلَى زَوْجِهَا، وَالْإِبْنُ وَالْإِبْنَةُ يَنُوحَانِ عَلَى أَبِيهِمَا، وَالْإِخْوَةُ يَنُوحُونَ عَلَى إِخْوَتِهِمْ.

١٠ وَكَانَ هُنَاكَ الْكَثِيرُ مِنَ الْأَرَامِلِ فِي الْأَرْضِ يَبْكِينَ بِشِدَّةٍ مِنْ يَوْمٍ لِآخَرَ لِأَنَّهُ حَلَّ عَلَيْهِنَّ خَوْفٌ شَدِيدٌ مِنَ الْأَمَانِيِّينَ.

١١ وَحَدَّثَ أَنَّ بُكَاءَهُنَّ الْمُسْتَمِرَّ أثارَ غَضَبَ بَقِيَّةِ قَوْمِ لِمْهِي عَلَى الْأَمَانِيِّينَ؛ فَذَهَبُوا مَرَّةً أُخْرَى لِلْقِتَالِ، لِكِنَّهُمْ أُجْبِرُوا عَلَى التَّرَاجُعِ مَرَّةً أُخْرَى وَتَكَبَّدُوا خَسَارَةً كَبِيرَةً.

Yea, they went again even the third time, and suffered in the like manner; and those that were not slain returned again to the city of Nephi.

And they did humble themselves even to the dust, subjecting themselves to the yoke of bondage, submitting themselves to be smitten, and to be driven to and fro, and burdened, according to the desires of their enemies.

And they did humble themselves even in the depths of humility; and they did cry mightily to God; yea, even all the day long did they cry unto their God that he would deliver them out of their afflictions.

And now the Lord was slow to hear their cry because of their iniquities; nevertheless the Lord did hear their cries, and began to soften the hearts of the Lamanites that they began to ease their burdens; yet the Lord did not see fit to deliver them out of bondage.

And it came to pass that they began to prosper by degrees in the land, and began to raise grain more abundantly, and flocks, and herds, that they did not suffer with hunger.

Now there was a great number of women, more than there was of men; therefore king Limhi commanded that every man should impart to the support of the widows and their children, that they might not perish with hunger; and this they did because of the greatness of their number that had been slain.

Now the people of Limhi kept together in a body as much as it was possible, and secured their grain and their flocks;

And the king himself did not trust his person without the walls of the city, unless he took his guards with him, fearing that he might by some means fall into the hands of the Lamanites.

And he caused that his people should watch the land round about, that by some means they might take those priests that fled into the wilderness, who had stolen the daughters of the Lamanites, and that had caused such a great destruction to come upon them.

١٢ أَجَلٌ، وَخَرَجُوا مَرَّةً أُخْرَى، وَكَانَتْ الْمَرَّةُ الثَّالِثَةَ، وَتَكَدَّبُوا حَسَائِرَ كَذَلِكَ؛ وَالَّذِينَ لَمْ يُقْتَلُوا عَادُوا مَرَّةً أُخْرَى إِلَى مَدِينَةِ نَافِي.

١٣ وَقَدْ تَوَاضَعُوا حَتَّى إِلَى الثَّرَابِ، وَأَخْضَعُوا أَنْفُسَهُمْ لِنِيرِ الْعُبُودِيَّةِ، وَلِلضَّرْبِ وَلِإِقْدَادِ إِلَى كُلِّ حَدْبٍ وَصَوْبٍ، وَتَحَمَّلُوا الْمَشَقَاتِ حَسَبَ رَغَبَاتِ أَعْدَائِهِمْ.

١٤ وَتَوَاضَعُوا حَتَّى أَعْمَاقِ الْإِثْتِضَاعِ؛ وَتَوَسَّلُوا بِشِدَّةٍ إِلَى اللَّهِ؛ أَجَلٌ، تَوَسَّلُوا إِلَى إِلَهُهِمُ الْيَوْمَ كُلَّهُ لِيُنَجِّيَهُمْ مِنْ مَصَائِبِهِمْ.

١٥ وَتَبَاطَأَ الرَّبُّ فِي سَمَاعِ صُرَاخِهِمْ بِسَبَبِ آثَامِهِمْ؛ وَمَعَ ذَلِكَ سَمِعَ الرَّبُّ صُرَاخَهُمْ، وَبَدَأَ يَلِينُ قُلُوبَ الْأَمَانِيِّينَ حَتَّى بَدَأُوا يُخَفِّفُونَ مِنْ أَعْبَائِهِمْ؛ وَلَكِنْ لَمْ يَشَأْ الرَّبُّ أَنْ يُنَجِّيَهُمْ مِنَ الْعُبُودِيَّةِ.

١٦ وَبَدَأُوا يَزْدَهَرُونَ شَيْئًا فَشَيْئًا فِي الْأَرْضِ، وَبَدَأُوا يَزْرَعُونَ الْحُبوبَ بِكَثْرَةٍ وَيَرْبُونَ الْقُطْعَانَ وَالْمَوَاشِي، حَتَّى أَنَّهُمْ لَمْ يُعَانُوا مِنَ الْجُوعِ.

١٧ وَكَانَ عَدَدُ النِّسَاءِ أَكْثَرَ مِنَ الرِّجَالِ؛ وَلِذَلِكَ أَمَرَ الْمَلِكُ لِمَهْيَ بِأَنْ يُقَدَّمَ كُلُّ رَجُلٍ شَيْئًا لِإِعَالَةِ الْأَرَامِلِ وَأَطْفَالِهِنَّ حَتَّى لَا يَهْلِكُوا مِنَ الْجُوعِ؛ وَفَعَلُوا ذَلِكَ لِكَثْرَةِ عَدَدِ الْقَتْلَى.

١٨ وَبَقِيَ قَوْمٌ لِمَهْيَ مَعًا فِي مَجْمُوعَةٍ وَاحِدَةٍ قَدْرَ الْمُسْتَطَاعِ، وَأَمَّنُوا حُبُوبَهُمْ وَمَاشِيَتَهُمْ؛

١٩ وَلَمْ يَأْمَنِ الْمَلِكُ عَلَى نَفْسِهِ خَارِجَ أَسْوَارِ الْمَدِينَةِ إِلَّا إِذَا أَخَذَ حُرَاسَهُ مَعَهُ خَوْفًا مِنْ أَنْ يَسْقُطَ فِي أَيْدِي الْأَمَانِيِّينَ بِطَرِيقَةِ مَا.

٢٠ وَجَعَلَ قَوْمَهُ يُرَاقِبُونَ الْأَرْضَ مِنْ حَوْلِهِمْ، لَرُبَّمَا يَأْخُذُونَ بِطَرِيقَةِ مَا الْكَهَنَةَ الَّذِينَ هَرَبُوا إِلَى الْبَرِّيَّةِ وَاخْتَطَفُوا بَنَاتِ الْأَمَانِيِّينَ وَتَسَبَّبُوا فِي دَمَارِ كَبِيرٍ لَهُمْ.

For they were desirous to take them that they might punish them; for they had come into the land of Nephi by night, and carried off their grain and many of their precious things; therefore they laid wait for them.

And it came to pass that there was no more disturbance between the Lamanites and the people of Limhi, even until the time that Ammon and his brethren came into the land.

And the king having been without the gates of the city with his guard, discovered Ammon and his brethren; and supposing them to be priests of Noah therefore he caused that they should be taken, and bound, and cast into prison. And had they been the priests of Noah he would have caused that they should be put to death.

But when he found that they were not, but that they were his brethren, and had come from the land of Zarahemla, he was filled with exceedingly great joy.

Now king Limhi had sent, previous to the coming of Ammon, a small number of men to search for the land of Zarahemla; but they could not find it, and they were lost in the wilderness.

Nevertheless, they did find a land which had been peopled; yea, a land which was covered with dry bones; yea, a land which had been peopled and which had been destroyed; and they, having supposed it to be the land of Zarahemla, returned to the land of Nephi, having arrived in the borders of the land not many days before the coming of Ammon.

And they brought a record with them, even a record of the people whose bones they had found; and it was engraven on plates of ore.

And now Limhi was again filled with joy on learning from the mouth of Ammon that king Mosiah had a gift from God, whereby he could interpret such engravings; yea, and Ammon also did rejoice.

Yet Ammon and his brethren were filled with sorrow because so many of their brethren had been slain;

٢١ لِأَنَّهُمْ أَرَادُوا أَنْ يَأْخُذُوهُمْ لِيُعَاقِبُوهُمْ؛ لِأَنَّهُمْ جَاءُوا إِلَى أَرْضِ نَافِي لَيْلًا وَحَمَلُوا حُبُوبَهُمْ وَالْكَثِيرَ مِنْ أَعْرَاضِهِمُ الثَّمِينَةَ؛ لِذَلِكَ فَقَدْ كَمِنُوا لَهُمْ.

٢٢ وَحَدَّثَ أَنَّهُ لَمْ يَعُدْ هُنَاكَ أَيُّ اضْطِرَابٍ بَيْنَ الْأَمَانِيِّينَ وَقَوْمِ لِمْهِي حَتَّى وَقَبْتِ مَجِيءِ عَمُونَ وَإِخْوَتِهِ إِلَى الْأَرْضِ.

٢٣ وَلَمَّا كَانَ الْمَلِكُ خَارِجَ أَبْوَابِ الْمَدِينَةِ مَعَ حَرَسِهِ، اكْتَشَفَ عَمُونَ وَإِخْوَتَهُ؛ وَظَنَّ أَنَّهُمْ كَهَنَةُ نُوْحٍ فَجَعَلَهُمْ يُؤْخَذُونَ وَيُقَيَّدُونَ وَيُطْرَحُونَ فِي السَّجْنِ. وَلَوْ كَانُوا كَهَنَةَ نُوْحٍ لَأَمَرَ بِقَتْلِهِمْ.

٢٤ لَكِنْ عِنْدَمَا وَجَدَ أَنَّهُمْ لَيْسُوا كَذَلِكَ، بَلْ كَانُوا إِخْوَانَهُ، وَأَنَّهُمْ قَدْ أَتَوْا مِنْ أَرْضِ زَرَحْمَلَةَ، امْتَلَأَ بِفَرَحٍ عَظِيمٍ لِلغَايَةِ.

٢٥ وَكَانَ الْمَلِكُ لِمْهِي قَدْ أَرْسَلَ قَبْلَ مَجِيءِ عَمُونَ عَدَدًا قَلِيلًا مِنَ الرِّجَالِ لِلْبَحْثِ عَنْ أَرْضِ زَرَحْمَلَةَ؛ لَكِنَّهُمْ لَمْ يَجِدُوهَا، وَضَلُّوا فِي الْبَرِّيَّةِ.

٢٦ وَمَعَ ذَلِكَ وَجَدُوا أَرْضًا كَانَتْ مَأْهُولَةً؛ أَجَلٌ، أَرْضًا كَانَتْ مُعْطَاةً بِالْعِظَامِ الْيَابِسَةِ؛ أَجَلٌ، أَرْضًا كَانَتْ مَأْهُولَةً وَقَدْ تَدَمَّرَتْ؛ وَلَمَّا افْتَرَضُوا أَنَّهَا كَانَتْ أَرْضَ زَرَحْمَلَةَ، عَادُوا إِلَى أَرْضِ نَافِي، وَقَدْ وَصَلُوا إِلَى الْأَرْضِ قَبْلَ مَجِيءِ عَمُونَ بِأَيَّامٍ قَلِيلَةٍ.

٢٧ وَأَخْضَرُوا مَعَهُمْ سِجْلًا، وَهُوَ سِجْلٌ عَنِ النَّاسِ الَّذِينَ وَجَدُوا عِظَامَهُمْ؛ وَكَانَ مَنْقُوشًا عَلَى أَلْوَاحٍ مِنَ الْمَعْدِنِ.

٢٨ وَامْتَلَأَ لِمْهِي بِالْفَرَحِ مَرَّةً أُخْرَى عِنْدَمَا عَلِمَ مِنْ فَمِ عَمُونَ أَنَّ لِلْمَلِكِ مُوسِيَا هَبَّةً مِنَ اللَّهِ، حَيْثُ يَسْتَطِيعُ تَرْجَمَةَ مِثْلِ هَذِهِ الثَّقُوبِ؛ أَجَلٌ، وَابْتَهَجَ عَمُونَ أَيْضًا.

٢٩ لَكِنَّ عَمُونَ وَإِخْوَتَهُ امْتَلَأُوا بِالْحُزْنِ لِأَنَّ الْكَثِيرَ مِنْ إِخْوَتِهِمْ قُتِلُوا؛

And also that king Noah and his priests had caused the people to commit so many sins and iniquities against God; and they also did mourn for the death of Abinadi; and also for the departure of Alma and the people that went with him, who had formed a church of God through the strength and power of God, and faith on the words which had been spoken by Abinadi.

Yea, they did mourn for their departure, for they knew not whither they had fled. Now they would have gladly joined with them, for they themselves had entered into a covenant with God to serve him and keep his commandments.

And now since the coming of Ammon, king Limhi had also entered into a covenant with God, and also many of his people, to serve him and keep his commandments.

And it came to pass that king Limhi and many of his people were desirous to be baptized; but there was none in the land that had authority from God. And Ammon declined doing this thing, considering himself an unworthy servant.

Therefore they did not at that time form themselves into a church, waiting upon the Spirit of the Lord. Now they were desirous to become even as Alma and his brethren, who had fled into the wilderness.

They were desirous to be baptized as a witness and a testimony that they were willing to serve God with all their hearts; nevertheless they did prolong the time; and an account of their baptism shall be given hereafter.

And now all the study of Ammon and his people, and king Limhi and his people, was to deliver themselves out of the hands of the Lamanites and from bondage.

٣٠ وَأَيْضًا لِأَنَّ الْمَلِكَ نوحًا وَكَهَنَتَهُ جَعَلُوا الْقَوْمَ يَرْتَكِبُونَ الْكَثِيرَ مِنَ الْأَثَامِ وَالشَّرُورِ ضِدَّ اللَّهِ؛ كَمَا نَاحُوا عَلَى مَوْتِ أَبِينَادِي؛ وَأَيْضًا عَلَى رَحِيلِ أَلْمَا وَالَّذِينَ ذَهَبُوا مَعَهُ، وَالَّذِينَ أَنْشَأُوا كَنِيسَةً لِلَّهِ بِقُدْرَةِ اللَّهِ وَقُوَّتِهِ، وَالْإِيمَانَ بِالْكَلِمَاتِ الَّتِي تَكَلَّمَ بِهَا أَبِينَادِي.

٣١ أَجَلٌ، لَقَدْ حَزَنُوا عَلَى رَحِيلِهِمْ، لِأَنَّهُمْ لَمْ يَعْرِفُوا إِلَى أَيْنَ هَرَبُوا. فَكَانُوا سَبْتِئَصْمُونَ إِلَيْهِمْ بِسُرُورٍ لِأَنَّهُمْ هُمْ أَنْفُسُهُمْ كَانُوا قَدْ دَخَلُوا فِي عَهْدٍ مَعَ اللَّهِ لِيَخْدِمُوهُ وَيَحْفَظُوا وَصَايَاهُ.

٣٢ وَمُنْذُ مَجِيءِ عَمُونَ قَدْ دَخَلَ الْمَلِكُ لِمَهِي وَأَيْضًا كَثِيرُونَ مِنْ قَوْمِهِ فِي عَهْدٍ مَعَ اللَّهِ لِيَخْدِمُوهُ وَيَحْفَظُوا وَصَايَاهُ.

٣٣ وَأَرَادَ الْمَلِكُ لِمَهِي وَالْكَثِيرُونَ مِنْ قَوْمِهِ أَنْ يَعْتَمِدُوا؛ وَلَكِنْ لَمْ يَكُنْ فِي الْأَرْضِ مَنْ لَهُ سُلْطَانٌ مِنَ اللَّهِ. وَامْتَنَعَ عَمُونَ عَنْ هَذَا الْأَمْرِ مُعْتَبِرًا نَفْسَهُ خَادِمًا غَيْرَ مُسْتَحِقٍّ.

٣٤ لِذَلِكَ لَمْ يَقُومُوا فِي ذَلِكَ الْوَقْتِ بِإِنْشَاءِ كَنِيسَةٍ بِأَنْفُسِهِمْ مُنْتَظِرِينَ رُوحَ الرَّبِّ. فَقَدْ كَانُوا يَزْعَبُونَ فِي أَنْ يُصْبِحُوا مِثْلَ أَلْمَا وَإِخْوَتِهِ الَّذِينَ هَرَبُوا إِلَى الْبَرِّيَّةِ.

٣٥ كَانُوا يَزْعَبُونَ فِي أَنْ يَتَعَمَّدُوا بُرْهَانًا وَشَهَادَةً بِأَنَّهُمْ عَلَى اسْتِعْدَادٍ لِيَخْدِمَةَ اللَّهِ مِنْ كُلِّ قَلْبِهِمْ؛ وَمَعَ ذَلِكَ انْتَبَهُوا؛ وَسَيُعْطَى سِجْلٌ عَنْ مَعْمُودِيَّتِهِمْ لِاحِقًا.

٣٦ وَكَانَ كُلُّ مَا تَدَارَسَهُ عَمُونَ وَرِجَالُهُ وَالْمَلِكُ لِمَهِي وَقَوْمُهُ هُوَ كَيْفَ يُنَجُّونَ أَنْفُسَهُمْ مِنْ أَيْدِي الْأَمَانِيِّينَ وَمِنَ الْعُبُودِيَّةِ.

And now it came to pass that Ammon and king Limhi began to consult with the people how they should deliver themselves out of bondage; and even they did cause that all the people should gather themselves together; and this they did that they might have the voice of the people concerning the matter.

And it came to pass that they could find no way to deliver themselves out of bondage, except it were to take their women and children, and their flocks, and their herds, and their tents, and depart into the wilderness; for the Lamanites being so numerous, it was impossible for the people of Limhi to contend with them, thinking to deliver themselves out of bondage by the sword.

Now it came to pass that Gideon went forth and stood before the king, and said unto him: Now O king, thou hast hitherto hearkened unto my words many times when we have been contending with our brethren, the Lamanites.

And now O king, if thou hast not found me to be an unprofitable servant, or if thou hast hitherto listened to my words in any degree, and they have been of service to thee, even so I desire that thou wouldst listen to my words at this time, and I will be thy servant and deliver this people out of bondage.

And the king granted unto him that he might speak. And Gideon said unto him:

Behold the back pass, through the back wall, on the back side of the city. The Lamanites, or the guards of the Lamanites, by night are drunken; therefore let us send a proclamation among all this people that they gather together their flocks and herds, that they may drive them into the wilderness by night.

And I will go according to thy command and pay the last tribute of wine to the Lamanites, and they will be drunken; and we will pass through the secret pass on the left of their camp when they are drunken and asleep.

Thus we will depart with our women and our children, our flocks, and our herds into the wilderness; and we will travel around the land of Shilom.

١ وَحَدَّثَ أَنَّ عَمُونَ وَالْمَلِكَ لِمَهِي بَدَأَ يَتَشَاوَرَانِ مَعَ الْقَوْمِ حَوْلَ كَيْفِيَّةِ إِنْقَازِ أَنْفُسِهِمْ مِنَ الْعُبُودِيَّةِ؛ بَلْ وَجَعَلَا كُلَّ الْقَوْمِ يَجْتَمِعُونَ؛ وَفَعَلَا ذَلِكَ كَيْ يَخْضَلَا عَلَى صَوْتِ الْقَوْمِ بِخُصُوصِ الْأَمْرِ.

٢ وَحَدَّثَ أَنَّهُمْ لَمْ يَجِدُوا طَرِيقَةً لِإِنْقَازِ أَنْفُسِهِمْ مِنَ الْعُبُودِيَّةِ إِلَّا أَنْ يَأْخُذُوا نِسَاءَهُمْ وَأَطْفَالَهُمْ وَقَطَعَانَهُمْ وَمَوَاشِيَهُمْ وَخِيَامَهُمْ وَيَذْهَبُوا إِلَى الْبَرِّيَّةِ؛ فَلِأَنَّ اللَّامَانِيِّينَ كَانُوا كَثِيرِي الْعَدَدِ، فَقَدْ كَانَ مُسْتَحِيلًا عَلَى قَوْمٍ لِمَهِي أَنْ يُحَارِبُوهُمْ ظَانِينَ أَنْ يُحَرَّرُوا أَنْفُسَهُمْ مِنَ الْعُبُودِيَّةِ بِالسَّيْفِ.

٣ وَحَدَّثَ أَنَّ جِدْعُونَ تَقَدَّمَ وَوَقَّفَ أَمَامَ الْمَلِكِ وَقَالَ لَهُ: أَيُّهَا الْمَلِكُ، لَقَدْ سَمِعْتَ كَلَامِي حَتَّى الْآنَ مَرَّاتٍ عَدِيدَةً عِنْدَمَا كُنَّا نَحَارِبُ إِخْوَتَنَا اللَّامَانِيِّينَ.

٤ وَالْآنَ أَيُّهَا الْمَلِكُ إِذَا وَجَدْتَنِي خَادِمًا نَافِعًا، أَوْ إِذَا كُنْتُ قَدْ اسْتَمَعْتَ إِلَى كَلِمَاتِي بِأَيَّةِ دَرَجَةٍ وَكَانَتْ نَافِعَةً لَكَ، فَإِنِّي أَرْغَبُ فِي أَنْ تَسْتَمِعَ إِلَى كَلَامِي هَذِهِ الْمَرَّةَ، وَسَأَكُونُ خَادِمَكَ وَأُنْجِي هَذَا الشَّعْبَ مِنَ الْعُبُودِيَّةِ.

٥ فَسَمَحَ لَهُ الْمَلِكُ أَنْ يَتَكَلَّمَ، فَقَالَ لَهُ جِدْعُونَ:

٦ هُوَذَا الْمَمَرُ الْخَلْفِيُّ مِنْ خِلَالِ السُّورِ الْخَلْفِيِّ فِي الْجَانِبِ الْخَلْفِيِّ مِنَ الْمَدِينَةِ. فَاللَّامَانِيُّونَ أَوْ الْحُرَّاسُ اللَّامَانِيُّونَ يَتَمَلَّوْنَ فِي اللَّيْلِ؛ لِذَلِكَ دَعْنَا نُرْسِلُ نِدَاءً بَيْنَ كُلِّ الْقَوْمِ أَنْ يَجْمَعُوا قَطَعَانَهُمْ وَمَاشِيَتَهُمْ لِيَسُوقُواهَا إِلَى الْبَرِّيَّةِ لَيْلًا.

٧ وَسَأَذْهَبُ حَسَبَ أَمْرِكَ وَأَدْفَعُ جِزْيَةَ الْخَمْرِ الْأَخِيرَةَ إِلَى اللَّامَانِيِّينَ فَيَتَمَلَّوْنَ، وَنَجْتَازُ مِنَ الْمَمَرِ السَّرِيِّ عَلَى يَسَارٍ مُعَسِّكِهِمْ عِنْدَمَا يَتَمَلَّوْنَ وَيَنَامُونَ.

٨ وَهَكَذَا نَخْرُجُ مَعَ نِسَائِنَا وَأَطْفَالِنَا وَقَطَعَانِنَا وَمَوَاشِينَا إِلَى الْبَرِّيَّةِ وَنَرْتَجِلُ حَوْلَ أَرْضِ شِيلُومَ.

And it came to pass that the king hearkened unto the words of Gideon.

And king Limhi caused that his people should gather their flocks together; and he sent the tribute of wine to the Lamanites; and he also sent more wine, as a present unto them; and they did drink freely of the wine which king Limhi did send unto them.

And it came to pass that the people of king Limhi did depart by night into the wilderness with their flocks and their herds, and they went round about the land of Shilom in the wilderness, and bent their course towards the land of Zarahemla, being led by Ammon and his brethren.

And they had taken all their gold, and silver, and their precious things, which they could carry, and also their provisions with them, into the wilderness; and they pursued their journey.

And after being many days in the wilderness they arrived in the land of Zarahemla, and joined Mosiah's people, and became his subjects.

And it came to pass that Mosiah received them with joy; and he also received their records, and also the records which had been found by the people of Limhi.

And now it came to pass when the Lamanites had found that the people of Limhi had departed out of the land by night, that they sent an army into the wilderness to pursue them;

And after they had pursued them two days, they could no longer follow their tracks; therefore they were lost in the wilderness.

٩ فَسَمِعَ الْمَلِكُ كَلَامَ جِدْعُونَ.

١٠ وَجَعَلَ الْمَلِكُ لِمُهِي قَوْمَهُ يَجْمَعُونَ قُطْعَانَهُمْ، وَأَرْسَلَ جِزِيَةَ الْخَمْرِ إِلَى الْأَمَانِيِّينَ، وَأَرْسَلَ لَهُمْ أَيْضًا مَزِيدًا مِنَ الْخَمْرِ كَهَدِيَّةٍ؛ فَشَرَبُوا بِإِفْرَاطٍ مِنَ الْخَمْرِ الَّذِي أَرْسَلَهُ الْمَلِكُ لِمُهِي إِلَيْهِمْ.

١١ وَحَدَّثَتْ أَنَّ قَوْمَ الْمَلِكِ لِمُهِي ذَهَبُوا لَيْلًا إِلَى الْبَرِّيَّةِ مَعَ قُطْعَانِهِمْ وَمَوَاشِيهِمْ، وَدَارُوا حَوْلَ مَدِينَةِ شِيلُومَ فِي الْبَرِّيَّةِ وَمَالُوا بِمَسَارِهِمْ نَحْوَ أَرْضِ زَرْحَمَلَةَ، يَقُودُهُمْ عَمُونَ وَإِخْوَتُهُ.

١٢ وَأَخَذُوا مَعَهُمْ إِلَى الْبَرِّيَّةِ كُلَّ ذَهَبِهِمْ وَفِضَّتِيهِمْ وَنَفَائِسِهِمُ الَّتِي اسْتِطَاعُوا حَمْلَهَا، وَكَذَلِكَ مُؤَنَّهُمْ؛ وَتَابَعُوا رِحْلَتَهُمْ.

١٣ وَبَعْدَ أَنْ قَضَوْا أَيَّامًا كَثِيرَةً فِي الْبَرِّيَّةِ وَصَلُوا إِلَى أَرْضِ زَرْحَمَلَةَ وَأَنْصَمُوا إِلَى شَعْبِ مُوسَى وَأَصْبَحُوا رَعَايَاهُ.

١٤ وَحَدَّثَتْ أَنَّ مُوسَى اسْتَقْبَلَهُمْ بِفَرَحٍ وَتَسَلَّمَ أَيْضًا سِجَلَاتِهِمْ وَكَذَلِكَ السِّجَلَاتِ الَّتِي عَثَرَ عَلَيْهَا قَوْمٌ لِمُهِي.

١٥ وَعِنْدَمَا اكْتَشَفَ الْأَمَانِيُّونَ أَنَّ قَوْمَ لِمُهِي قَدْ غَادَرُوا الْأَرْضَ لَيْلًا، أَرْسَلُوا جَيْشًا إِلَى الْبَرِّيَّةِ لِمُلاحَقَتِهِمْ.

١٦ وَبَعْدَ أَنْ تَتَبَعُوهُمْ لِمُدَّةٍ يَوْمَيْنِ لَمْ يَعْذُ بِأَمْكَانِهِمْ اقْتِفاءً أَنَارِهِمْ؛ لِذَلِكَ صُلُّوا فِي الْبَرِّيَّةِ.

An account of Alma and the people of the Lord, who were driven into the wilderness by the people of King Noah.

Mosiah 23

Now Alma, having been warned of the Lord that the armies of king Noah would come upon them, and having made it known to his people, therefore they gathered together their flocks, and took of their grain, and departed into the wilderness before the armies of king Noah.

And the Lord did strengthen them, that the people of king Noah could not overtake them to destroy them.

And they fled eight days' journey into the wilderness.

And they came to a land, yea, even a very beautiful and pleasant land, a land of pure water.

And they pitched their tents, and began to till the ground, and began to build buildings; yea, they were industrious, and did labor exceedingly.

And the people were desirous that Alma should be their king, for he was beloved by his people.

But he said unto them: Behold, it is not expedient that we should have a king; for thus saith the Lord: Ye shall not esteem one flesh above another, or one man shall not think himself above another; therefore I say unto you it is not expedient that ye should have a king.

Nevertheless, if it were possible that ye could always have just men to be your kings it would be well for you to have a king.

But remember the iniquity of king Noah and his priests; and I myself was caught in a snare, and did many things which were abominable in the sight of the Lord, which caused me sore repentance;

Nevertheless, after much tribulation, the Lord did hear my cries, and did answer my prayers, and has made me an instrument in his hands in bringing so many of you to a knowledge of his truth.

Nevertheless, in this I do not glory, for I am unworthy to glory of myself.

أخبار ألما وشعب الرب الذي شرده قوم الملك نوح في البرية.

موسيا ٢٣

١ وَبَعْدَ أَنْ أَنْذَرَ الرَّبُّ أَلْمَا أَنَّ جُيُوشَ الْمَلِكِ نُوْحٍ سَتَهَا جَمْعُهُمْ، أَعْلَمَ شَعْبَهُ بِذَلِكَ، فَجَمَعُوا قُطْعَانَهُمْ وَأَخَذُوا مِنْ قَمَحِهِمْ وَخَرَجُوا إِلَى الْبَرِّيَّةِ أَمَامَ جُيُوشِ الْمَلِكِ نُوْحٍ.

٢ وَقَوَاهُمُ الرَّبُّ حَتَّى لَا يَسْتَطِيعَ قَوْمُ الْمَلِكِ نُوْحٍ أَنْ يُدْرِكُوهُمْ لِيُهْلِكُوهُمْ.

٣ وَهَرَبُوا مُرْتَحِلِينَ مُدَّةَ ثَمَانِيَةِ أَيَّامٍ فِي الْبَرِّيَّةِ.

٤ وَوَصَلُوا أَرْضًا، أَجَلًا، أَرْضًا جَمِيلَةً جِدًّا وَحَسَنَةً، أَرْضَ مِيَاهٍ نَقِيَّةٍ.

٥ وَنَصَبُوا خِيَامَهُمْ وَشَرَعُوا فِي حَرْثِ الْأَرْضِ، وَشَرَعُوا فِي بِنَاءِ الْمَبَانِي؛ أَجَلًا، لَقَدْ كَانُوا مُجْتَهِدِينَ وَعَمِلُوا بِجِدِّ.

٦ وَكَانَ أَبْنَاءُ الشَّعْبِ يَزْعَمُونَ فِي أَنْ يَكُونَ أَلْمَا مَلِكُهُمْ، لِأَنَّهُ كَانَ مَحْبُوبًا مِنْ شَعْبِهِ.

٧ لَكِنَّهُ قَالَ لَهُمْ: إِنَّهُ لَا يَلِيْقُ أَنْ يَكُونَ لَنَا مَلِكٌ؛ لِأَنَّهُ هُكْدَا يَقُولُ الرَّبُّ: لَا تَفْضَلُوا جَسَدًا عَلَى جَسَدٍ آخَرَ، أَيْ لَا يَنْبَغِي أَنْ يُظَنَّ إِنْسَانٌ نَفْسَهُ فَوْقَ آخَرَ؛ لِذَلِكَ أَقُولُ لَكُمْ: لَا يَلِيْقُ أَنْ يَكُونَ لَكُمْ مَلِكٌ.

٨ مَعَ ذَلِكَ لَوْ أُمَكِّنَ أَنْ يَكُونَ مُلُوكُكُمْ دَائِمًا رِجَالًا عَادِلِينَ لَكَانَ مِنْ الْجَيِّدِ أَنْ يَكُونَ لَكُمْ مَلِكٌ.

٩ لَكِنْ تَذَكَّرُوا إِنَّمُ الْمَلِكِ نُوْحٍ وَكَهَنَتِهِ؛ وَأَنَا نَفْسِي وَقَعْتُ فِي فَخٍّ وَقَفَعْتُ الْكَثِيرَ مِنَ الْأَشْيَاءِ الْبَغِيضَةِ فِي عَيْنِي الرَّبِّ، مِمَّا جَعَلَنِي أَتُوبُ تَوْبَةً مَوْجَعَةً.

١٠ وَمَعَ ذَلِكَ، وَبَعْدَ الْكَثِيرِ مِنَ الْمُعَانَاةِ، سَمِعَ الرَّبُّ صُرَاخِي وَاسْتَجَابَ لِصَلَوَاتِي، وَجَعَلَنِي أَدَاةَ بَيْنَ يَدَيْهِ لَجَلْبِ كَثِيرِينَ مِنْكُمْ إِلَى مَعْرِفَةِ الْحَقِّ.

١١ لَكِنِّي فِي هَذَا لَا أَفْتَخِرُ، لِأَنِّي لَسْتُ جَدِيرًا بِأَنْ أُمَجِّدَ نَفْسِي.

And now I say unto you, ye have been oppressed by king Noah, and have been in bondage to him and his priests, and have been brought into iniquity by them; therefore ye were bound with the bands of iniquity.

And now as ye have been delivered by the power of God out of these bonds; yea, even out of the hands of king Noah and his people, and also from the bonds of iniquity, even so I desire that ye should stand fast in this liberty wherewith ye have been made free, and that ye trust no man to be a king over you.

And also trust no one to be your teacher nor your minister, except he be a man of God, walking in his ways and keeping his commandments.

Thus did Alma teach his people, that every man should love his neighbor as himself, that there should be no contention among them.

And now, Alma was their high priest, he being the founder of their church.

And it came to pass that none received authority to preach or to teach except it were by him from God. Therefore he consecrated all their priests and all their teachers; and none were consecrated except they were just men.

Therefore they did watch over their people, and did nourish them with things pertaining to righteousness.

And it came to pass that they began to prosper exceedingly in the land; and they called the land Helam.

And it came to pass that they did multiply and prosper exceedingly in the land of Helam; and they built a city, which they called the city of Helam.

Nevertheless the Lord seeth fit to chasten his people; yea, he trieth their patience and their faith.

Nevertheless—whosoever putteth his trust in him the same shall be lifted up at the last day. Yea, and thus it was with this people.

For behold, I will show unto you that they were brought into bondage, and none could deliver them but the Lord their God, yea, even the God of Abraham and Isaac and of Jacob.

١٢ أَقُولُ لَكُمْ: لَقَدْ ظَلَمَكُمُ الْمَلِكُ نُوْحٌ، وَكُنْتُمْ مُسْتَعْبِدِينَ لَهُ وَلِكَهَنَتِيهِ، وَأَوْقَعَكُمْ فِي الْإِثْمِ؛ لِذَلِكَ كُنْتُمْ مُقَيَّدِينَ بِقِيُودِ الْإِثْمِ.

١٣ وَالْآنَ، وَقَدْ حَرَّرْتَكُمْ قُوَّةُ اللَّهِ مِنْ هَذِهِ الْقِيُودِ، أَجَلَ، مِنْ قِيُودِ الْمَلِكِ نُوْحٍ وَقَوْمِهِ، وَأَيْضًا مِنْ قِيُودِ الْإِثْمِ، لِذَلِكَ أَرْغَبُ فِي أَنْ تَثْبُتُوا فِي هَذِهِ الْحُرِّيَّةِ الَّتِي تَحَرَّرْتُمْ بِهَا، وَأَلَّا تَتَّقُوا بِأَيِّ إِنْسَانٍ لِيَكُونَ مَلِكًا عَلَيْكُمْ.

١٤ وَلَا تَتَّقُوا أَيضًا بِمُعَلِّمٍ أَوْ رَاعٍ لَكُمْ، إِلَّا إِنْ كَانَ رَجُلًا يَتَّقِي اللَّهَ وَيَسِيرُ فِي طَرَفِهِ وَيَحْفَظُ وَصَايَاهُ.

١٥ هَكَذَا عَلَّمَ أَلْمَا أَبْنَاءَ شَعْبِهِ أَنْ يُحِبَّ كُلُّ إِنْسَانٍ جَارَهُ كَنَفْسِهِ وَأَلَّا يَكُونَ نِزَاعٌ فِيهَا بَيْنَهُمْ.

١٦ وَكَانَ أَلْمَا كَاهِنَهُمُ الْعَالِي لِأَنَّهُ أَسَسَ كَنِيسَتَهُمْ.

١٧ وَلَمْ يَبْتَلِ أَحَدٌ السُّلْطَةَ لِلْوَعْظِ أَوْ التَّعْلِيمِ إِلَّا مِنَ اللَّهِ عَنِ طَرِيقِ أَلْمَا. لِذَلِكَ كَرَسَ أَلْمَا جَمِيعَ كَهَنَتِهِمْ وَكُلَّ مُعَلِّمِيهِمْ؛ وَلَمْ يُكْرَسْهُمْ إِلَّا إِنْ كَانُوا رَجُلًا عَادِلِينَ.

١٨ لِذَلِكَ كَانُوا يَسْهَرُونَ عَلَى أَبْنَاءِ شَعْبِهِمْ وَيَعْدُونَ لَهُمْ رُوحِيًّا بِالْأُمُورِ الْمُتَعَلِّقَةِ بِالْبِرِّ.

١٩ وَبَدَأُوا يَزْدَهَرُونَ كَثِيرًا فِي الْأَرْضِ؛ وَدَعَوْهَا أَرْضَ حِيلَامَ.

٢٠ وَحَدَّثَ أَنَّهُمْ تَكَاثَرُوا وَازْدَهَرُوا كَثِيرًا فِي أَرْضِ حِيلَامَ؛ وَبَنَوْا مَدِينَةً وَدَعَوْهَا مَدِينَةَ حِيلَامَ.

٢١ وَلَكِنْ يَجْدُرُ بِالرَّبِّ أَنْ يُؤَدِّبَ شَعْبَهُ، أَجَلَ، مُمْتَحِنًا صَبْرَهُمْ وَإِيمَانَهُمْ.

٢٢ لَكِنَّ كُلَّ مَنْ يَصْعَقُ ثِقَتَهُ بِهِ سَوْفَ يُرْفَعُ فِي الْيَوْمِ الْآخِرِ. أَجَلَ، وَهَكَذَا كَانَ الْأَمْرُ مَعَ هَذَا الشَّعْبِ.

٢٣ فَإِنِّي سَأُظْهِرُ لَكُمْ أَنَّهُمْ اسْتَعْبَدُوا، وَلَمْ يَقْدِرْ أَحَدٌ أَنْ يَنْجِيَهُمْ سِوَى الرَّبِّ إِلَهُهُمْ، أَجَلَ، إِلَهُ إِبْرَاهِيمَ وَإِسْحَاقَ وَيَعْقُوبَ.

And it came to pass that he did deliver them, and he did show forth his mighty power unto them, and great were their rejoicings.

For behold, it came to pass that while they were in the land of Helam, yea, in the city of Helam, while tilling the land round about, behold an army of the Lamanites was in the borders of the land.

Now it came to pass that the brethren of Alma fled from their fields, and gathered themselves together in the city of Helam; and they were much frightened because of the appearance of the Lamanites.

But Alma went forth and stood among them, and exhorted them that they should not be frightened, but that they should remember the Lord their God and he would deliver them.

Therefore they hushed their fears, and began to cry unto the Lord that he would soften the hearts of the Lamanites, that they would spare them, and their wives, and their children.

And it came to pass that the Lord did soften the hearts of the Lamanites. And Alma and his brethren went forth and delivered themselves up into their hands; and the Lamanites took possession of the land of Helam.

Now the armies of the Lamanites, which had followed after the people of king Limhi, had been lost in the wilderness for many days.

And behold, they had found those priests of king Noah, in a place which they called Amulon; and they had begun to possess the land of Amulon and had begun to till the ground.

Now the name of the leader of those priests was Amulon.

And it came to pass that Amulon did plead with the Lamanites; and he also sent forth their wives, who were the daughters of the Lamanites, to plead with their brethren, that they should not destroy their husbands.

And the Lamanites had compassion on Amulon and his brethren, and did not destroy them, because of their wives.

٢٤ وَحَدَّثَ أَنَّهُ نَجَاهُمْ وَأَظْهَرَ لَهُمْ قُوَّتَهُ الْعَظِيمَةَ، وَكَانَ فَرَحُهُمْ عَظِيمًا.

٢٥ فَحِينَمَا كَانُوا فِي أَرْضِ حِيلَامَ، أَجَلٌ، فِي مَدِينَةِ حِيلَامَ، وَبَيْنَمَا كَانُوا يَخْرُثُونَ الْأَرْضَ حَوْلَ الْمَدِينَةِ، إِذَا بِجَيْشٍ مِنَ الْأَمَانِيِّينَ دَاخِلٍ حُدُودِ الْأَرْضِ.

٢٦ وَحَدَّثَ أَنَّ إِخْوَةَ أَلْمَا هَرَبُوا مِنْ حُقُولِهِمْ وَتَجَمَّعُوا فِي مَدِينَةِ حِيلَامَ؛ وَكَانُوا خَائِفِينَ جَدًّا بِسَبَبِ ظُهُورِ الْأَمَانِيِّينَ.

٢٧ لَكِنَّ أَلْمَا خَرَجَ وَوَقَفَ بَيْنَهُمْ وَحَثَّهُمْ عَلَى أَلَّا يَخَافُوا بَلْ أَنْ يَتَذَكَّرُوا الرَّبَّ إِلَهُهُمْ فَيُنَجِّبِهِمْ.

٢٨ لِذَلِكَ فَقَدْ هَدَّأُوا مِنْ رَوْعِهِمْ وَبَدَأُوا يَتَوَسَّلُونَ إِلَى الرَّبِّ لِكَيْ يُلَيِّنَ قُلُوبَ الْأَمَانِيِّينَ فَيُبْقُوا عَلَيْهِمْ وَعَلَى نِسَائِهِمْ وَأَوْلَادِهِمْ.

٢٩ وَحَدَّثَ أَنَّ الرَّبَّ الْأَنَّ قُلُوبَ الْأَمَانِيِّينَ. فَخَرَجَ أَلْمَا وَإِخْوَتُهُ وَسَلَّمُوا أَنْفُسَهُمْ إِلَى أَيْدِيهِمْ؛ وَامْتَلَكَ الْأَمَانِيُّونَ أَرْضَ حِيلَامَ.

٣٠ أَمَا جُيُوشُ الْأَمَانِيِّينَ الَّتِي تَبَعَتْ قَوْمَ الْمَلِكِ لِمُهِي، فَكَانَتْ قَدْ ضَلَّتْ فِي الْبَرِّيَّةِ أَيَّامًا كَثِيرَةً.

٣١ وَوَجَدُوا كَهَنَةَ الْمَلِكِ نُوحٍ فِي مَكَانٍ يُسَمُّونَهُ أَمُولُونَ؛ وَكَانُوا قَدْ بَدَأُوا فِي امْتِلَاكِ أَرْضِ أَمُولُونَ وَبَدَأُوا يَخْرُثُونَ الْأَرْضَ.

٣٢ وَكَانَ أَمُولُونَ هُوَ اسْمُ قَائِدِ هَؤُلَاءِ الْكَهَنَةِ.

٣٣ وَحَدَّثَ أَنَّ أَمُولُونَ تَوَسَّلَ إِلَى الْأَمَانِيِّينَ؛ كَمَا أُرْسِلَ نِسَاءَهُمْ، مِنْ بَنَاتِ الْأَمَانِيِّينَ، لِيَتَوَسَّلْنَ إِلَى إِخْوَتِهِنَّ حَتَّى لَا يَقْتُلُوا أَزْوَاجَهُنَّ.

٣٤ وَأَشْفَقَ الْأَمَانِيُّونَ عَلَى أَمُولُونَ وَإِخْوَتِهِ فَلَمْ يَقْتُلُوهُمْ بِسَبَبِ نِسَائِهِمْ.

And Amulon and his brethren did join the Lamanites, and they were traveling in the wilderness in search of the land of Nephi when they discovered the land of Helam, which was possessed by Alma and his brethren.

And it came to pass that the Lamanites promised unto Alma and his brethren, that if they would show them the way which led to the land of Nephi that they would grant unto them their lives and their liberty.

But after Alma had shown them the way that led to the land of Nephi the Lamanites would not keep their promise; but they set guards round about the land of Helam, over Alma and his brethren.

And the remainder of them went to the land of Nephi; and a part of them returned to the land of Helam, and also brought with them the wives and the children of the guards who had been left in the land.

And the king of the Lamanites had granted unto Amulon that he should be a king and a ruler over his people, who were in the land of Helam; nevertheless he should have no power to do anything contrary to the will of the king of the Lamanites.

٣٥ وَأَنْصَمَ أَمُولُونُ وَإِخْوَتُهُ إِلَى اللَّامَانِيِّينَ، وَكَانُوا مُسَافِرِينَ فِي
الْبَرِّيَّةِ بَحْثًا عَنْ أَرْضِ نَافِي عِنْدَمَا اكْتَشَفُوا أَرْضَ حِيْلَامَ الَّتِي كَانَ
أَلْمَا وَإِخْوَتُهُ قَدْ تَمَلَّكُوهَا.

٣٦ وَحَدَّثَ أَنَّ اللَّامَانِيِّينَ وَعَدُوا أَلْمَا وَإِخْوَتَهُ بِأَنَّهُمْ إِذَا بَيَّنُّوا لَهُمْ
الطَّرِيقَ الَّذِي يَقُودُ إِلَى أَرْضِ نَافِي فَسَوْفَ يَمْنَحُهُمْ حَيَاتَهُمْ
وَحُرِّيَّتَهُمْ.

٣٧ وَلَكِنْ بَعْدَ أَنْ بَيَّنَّ أَلْمَا لَهُمْ الطَّرِيقَ الَّذِي يَقُودُ إِلَى أَرْضِ نَافِي، لَمْ
يَفِ اللَّامَانِيُّونَ بِوَعْدِهِمْ؛ بَلْ وَصَّعُوا حُرَاسًا حَوْلَ أَرْضِ حِيْلَامَ
لِحِرَاسَةِ أَلْمَا وَإِخْوَتِهِ.

٣٨ أَمَا بَقِيَّتُهُمْ فَقَدْ ذَهَبُوا إِلَى أَرْضِ نَافِي؛ وَرَجَعَ قِسْمٌ مِنْهُمْ إِلَى أَرْضِ
حِيْلَامَ وَأَخْضَرُوا لِلْحُرَاسِ الْبَاقِيْنَ فِي الْأَرْضِ نِسَاءَهُمْ وَأَوْلَادَهُمْ.

٣٩ وَسَمَّحَ مَلِكُ اللَّامَانِيِّينَ بِأَنْ يَكُونَ أَمُولُونُ مَلِكًا وَحَاكِمًا عَلَى شَعْبِهِ
الَّذِي كَانَ فِي أَرْضِ حِيْلَامَ؛ وَمَعَ ذَلِكَ فَلَمْ تَكُنْ لَهُ سُلْطَةٌ لِفِعْلِ أَيِّ
شَيْءٍ يَتَعَارَضُ مَعَ إِرَادَةِ مَلِكِ اللَّامَانِيِّينَ.

And it came to pass that Amulon did gain favor in the eyes of the king of the Lamanites; therefore, the king of the Lamanites granted unto him and his brethren that they should be appointed teachers over his people, yea, even over the people who were in the land of Shemlon, and in the land of Shilom, and in the land of Amulon.

For the Lamanites had taken possession of all these lands; therefore, the king of the Lamanites had appointed kings over all these lands.

And now the name of the king of the Lamanites was Laman, being called after the name of his father; and therefore he was called king Laman. And he was king over a numerous people.

And he appointed teachers of the brethren of Amulon in every land which was possessed by his people; and thus the language of Nephi began to be taught among all the people of the Lamanites.

And they were a people friendly one with another; nevertheless they knew not God; neither did the brethren of Amulon teach them anything concerning the Lord their God, neither the law of Moses; nor did they teach them the words of Abinadi;

But they taught them that they should keep their record, and that they might write one to another.

And thus the Lamanites began to increase in riches, and began to trade one with another and wax great, and began to be a cunning and a wise people, as to the wisdom of the world, yea, a very cunning people, delighting in all manner of wickedness and plunder, except it were among their own brethren.

And now it came to pass that Amulon began to exercise authority over Alma and his brethren, and began to persecute him, and cause that his children should persecute their children.

For Amulon knew Alma, that he had been one of the king's priests, and that it was he that believed the words of Abinadi and was driven out before the king, and therefore he was wroth with him; for he was subject to king Laman, yet he exercised authority over them, and put tasks upon them, and put task-masters over them.

١ وَوَجَدَ أَمُولُونُ نِعْمَةً فِي عَيْنِي مَلِكِ الْأَمَانِيِّينَ؛ لِذَلِكَ سَمَحَ مَلِكُ الْأَمَانِيِّينَ لِأَمُولُونِ وَإِخْوَتِهِ بِأَنْ يَكُونُوا مُعَلِّمِينَ لِشَعْبِهِ، أَجَلٌ، حَتَّى لِشَعْبِ فِي أَرْضِ شَمْلُونِ وَفِي أَرْضِ شِيلُومَ وَفِي أَرْضِ أَمُولُونِ.

٢ لِأَنَّ الْأَمَانِيِّينَ كَانُوا قَدِ اسْتَوْلَوْا عَلَى كُلِّ هَذِهِ الْأَرْضِ؛ لِذَلِكَ فَقَدْ عَيَّنَ مَلِكُ الْأَمَانِيِّينَ مُلُوكًا عَلَى كُلِّ هَذِهِ الْأَرْضِ.

٣ وَكَانَ اسْمُ مَلِكِ الْأَمَانِيِّينَ لَامَانَ، وَقَدْ دُعِيَ عَلَى اسْمِ أَبِيهِ؛ وَلِذَلِكَ دُعِيَ الْمَلِكُ لَامَانَ. وَكَانَ مَلِكًا عَلَى قَوْمٍ كَثِيرِينَ.

٤ وَخَصَّصَ مُعَلِّمِينَ لِشَعْبِهِ مِنْ إِخْوَةِ أَمُولُونِ فِي كُلِّ أَرْضٍ امْتَلَكُوها؛ وَهَكَذَا بَدَأَتْ لُغَةُ نَافِي تُدْرَسُ لِجَمِيعِ أَبْنَاءِ الْأَمَانِيِّينَ.

٥ وَكَانَ الْأَمَانِيُّونَ مَتَأَلِّفِينَ مَعَ بَعْضِهِمُ الْبَعْضِ؛ لَكِنَّهُمْ لَمْ يَعْرِفُوا اللَّهَ، كَمَا لَمْ يَعْلَمَهُمْ إِخْوَةُ أَمُولُونِ شَيْئًا بِخُصُوصِ الرَّبِّ إِلَهُهُمْ، وَلَا شَرِيعَةَ مُوسَى؛ وَلَمْ يَعْلَمُوهُمْ كَلَامَ أَبِيِنَادِي؛

٦ لَكِنَّهُمْ عَلَّمُوهُمْ أَنَّهُ يَنْبَغِي عَلَيْهِمُ الْإِحْتِفَاطُ بِسِجِلَاتِهِمْ وَأَنْ يُكَاتِبُوا بَعْضُهُمُ الْبَعْضَ.

٧ وَلِذَلِكَ بَدَأَ الْأَمَانِيُّونَ يَزْدَادُونَ ثَرَاءً وَيَتَنَاجَرُونَ مَعَ بَعْضِهِمُ الْبَعْضَ وَيَبْشَتَدُونَ قُوَّةً وَيُصْبِحُونَ شَعْبًا مَآكِرًا وَحَكِيمًا مِنْ جِهَةِ حِكْمَةِ الْعَالَمِ، أَجَلٌ، شَعْبًا مَآكِرًا جِدًّا مُبْتَهَجًا بِكُلِّ أَنْوَاعِ الشَّرِّ وَالنُّهْبِ إِلَّا بَيْنَ إِخْوَتِهِمْ.

٨ وَحَدَّثَ أَنَّ أَمُولُونَ بَدَأَ يَتَسَلَّطُ عَلَى أَلْمَا وَإِخْوَتِهِ، وَبَدَأَ يَضْطَهِدُ أَلْمَا وَجَعَلَ أَوْلَادَهُ يَضْطَهِدُونَ أَوْلَادَهُمْ.

٩ وَلِأَنَّ أَمُولُونَ عَرَفَ أَنَّ أَلْمَا كَانَ أَحَدَ كَهَنَةِ الْمَلِكِ، وَأَنَّهُ هُوَ الَّذِي آمَنَ بِكَلَامِ أَبِيِنَادِي وَطَرِدَ مِنْ أَمَامِ الْمَلِكِ، كَانَ سَاحِطًا عَلَيْهِ؛ وَمَعَ أَنَّهُ كَانَ تَابِعًا لِلْمَلِكِ لَامَانَ، إِلَّا أَنَّهُ كَانَ يَتَسَلَّطُ عَلَيْهِمْ وَيُوكِلُ إِلَيْهِمْ مَهَامًا وَيُعَيِّنُ عَلَيْهِمْ نَاطِرِينَ.

And it came to pass that so great were their afflictions that they began to cry mightily to God.

And Amulon commanded them that they should stop their cries; and he put guards over them to watch them, that whosoever should be found calling upon God should be put to death.

And Alma and his people did not raise their voices to the Lord their God, but did pour out their hearts to him; and he did know the thoughts of their hearts.

And it came to pass that the voice of the Lord came to them in their afflictions, saying: Lift up your heads and be of good comfort, for I know of the covenant which ye have made unto me; and I will covenant with my people and deliver them out of bondage.

And I will also ease the burdens which are put upon your shoulders, that even you cannot feel them upon your backs, even while you are in bondage; and this will I do that ye may stand as witnesses for me hereafter, and that ye may know of a surety that I, the Lord God, do visit my people in their afflictions.

And now it came to pass that the burdens which were laid upon Alma and his brethren were made light; yea, the Lord did strengthen them that they could bear up their burdens with ease, and they did submit cheerfully and with patience to all the will of the Lord.

And it came to pass that so great was their faith and their patience that the voice of the Lord came unto them again, saying: Be of good comfort, for on the morrow I will deliver you out of bondage.

And he said unto Alma: Thou shalt go before this people, and I will go with thee and deliver this people out of bondage.

Now it came to pass that Alma and his people in the night-time gathered their flocks together, and also of their grain; yea, even all the night-time were they gathering their flocks together.

And in the morning the Lord caused a deep sleep to come upon the Lamanites, yea, and all their taskmasters were in a profound sleep.

And Alma and his people departed into the wilderness; and when they had traveled all day they pitched their tents in a valley, and they called the valley Alma, because he led their way in the wilderness.

۱۰ وَأَصْبَحَتْ أَلَامُهُمْ عَظِيمَةً لِدَرَجَةِ أَنَّهُمْ بَدَأُوا يَصْرُخُونَ بِشِدَّةٍ إِلَى اللَّهِ.

۱۱ فَأَمَرَهُمْ أَمُولُونُ أَنْ يَكْفُوا عَنْ صُرَاخِهِمْ؛ وَجَعَلَ عَلَيْهِمْ حُرَاسًا لِمُرَاقَبَتِهِمْ حَتَّى يُقْتَلَ كُلُّ مَنْ يَجِدُونَهُ يَدْعُو اللَّهَ.

۱۲ وَلَمْ يَرْفَعِ أَلْمَا وَشَعْبُهُ أَصْوَاتَهُمْ إِلَى الرَّبِّ إِلَهُهِمْ، بَلْ أَفْضَوْا بِمَكْنُونَاتِ قُلُوبِهِمْ لَهُ؛ فَعَرَفَ الرَّبُّ أَفْكَارَ قُلُوبِهِمْ.

۱۳ وَحَدَّثَ أَنَّ صَوْتَ الرَّبِّ جَاءَهُمْ فِي وَسْطِ أَلَامِهِمْ قَائِلًا: اِرْقَعُوا رُؤُوسَكُمْ وَلتَنْظِمَنَّ نَفُوسُكُمْ لِأَنِّي عَالِمٌ بِالْعَهْدِ الَّذِي قَطَعْتُمُوهُ مَعِي؛ وَسَأَتَعَاهَدُ مَعَ أَبْنَاءِ شَعْبِي وَأُنَجِّيهِمْ مِنَ الْعُبُودِيَّةِ.

۱۴ وَسَأَخَفُّ أَيْضًا الْأَعْبَاءَ الَّتِي تَوْضَعُ عَلَى أَكْتَافِكُمْ حَتَّى لَا تَشْعُرُوا بِهَا عَلَى ظَهْرِكُمْ حَتَّى وَأَنْتُمْ فِي الْعُبُودِيَّةِ؛ وَأَفْعَلُ هَذَا لِتَقْفُوا لِي شَهُودًا فِيمَا بَعْدُ، وَكَيْ تَعْلَمُوا يَقِينًا أَنَّنِي، السَّيِّدُ الرَّبُّ، أُرُورُ أَبْنَاءَ شَعْبِي فِي شِدَائِهِمْ.

۱۵ وَحَدَّثَ أَنَّ الْأَعْبَاءَ الَّتِي وُضِعَتْ عَلَى أَلْمَا وَإِخْوَتِهِ أَصْبَحَتْ خَفِيفَةً؛ أَجَلٌ، لَقَدْ شَدَّدَهُمُ الرَّبُّ حَتَّى يَتِمَّكَتُوا مِنْ تَحْمَلِ أَعْبَائِهِمْ بِسُهُولَةٍ، وَقَدْ خَضَعُوا بِفَرَحٍ وَصَبْرٍ لِكُلِّ إِرَادَةِ الرَّبِّ.

۱۶ وَحَدَّثَ أَنَّ إِيْمَانَهُمْ وَصَبْرَهُمْ كَانَا عَظِيمَيْنِ لِدَرَجَةِ أَنَّ صَوْتَ الرَّبِّ جَاءَ إِلَيْهِمْ مَرَّةً أُخْرَى قَائِلًا: فَلتَنْظِمَنَّ نَفُوسُكُمْ لِأَنِّي فِي الْعَدِّ سَأُنَجِّيكُمْ مِنَ الْعُبُودِيَّةِ.

۱۷ وَقَالَ لِأَلْمَا: سِرْ أَمَامَ هَذَا الشَّعْبِ وَسَاسِرْ مَعَكَ وَأُنَجِّ هَذَا الشَّعْبَ مِنَ الْعُبُودِيَّةِ.

۱۸ وَحَدَّثَ أَنَّ أَلْمَا وَشَعْبَهُ جَمَعُوا قُطْعَانَهُمْ فِي اللَّيْلِ وَكَذَلِكَ حُبُوبَهُمْ؛ أَجَلٌ، حَتَّى أَنَّهُمْ قَضَوْا اللَّيْلَ كُلَّهُ يَجْمَعُونَ قُطْعَانَهُمْ.

۱۹ وَفِي الصَّبَاحِ جَعَلَ الرَّبُّ سُبَاتًا عَمِيقًا يَجْلُ عَلَى الْأَمَانِيِّينَ، أَجَلٌ، كَانَ جَمِيعُ نَاطِرِيهِمْ نَائِمِينَ نَوْمًا عَمِيقًا.

۲۰ وَغَادَرَ أَلْمَا وَشَعْبُهُ إِلَى الْبَرِّيَّةِ؛ وَبَعْدَ أَنْ سَافَرُوا الْيَوْمَ كُلَّهُ نَصَبُوا خِيَامَهُمْ فِي وَادٍ، وَدَعَوْا الْوَادِي أَلْمَا، لِأَنَّ أَلْمَا قَادَ طَرِيقَهُمْ فِي الْبَرِّيَّةِ.

Yea, and in the valley of Alma they poured out their thanks to God because he had been merciful unto them, and eased their burdens, and had delivered them out of bondage; for they were in bondage, and none could deliver them except it were the Lord their God.

And they gave thanks to God, yea, all their men and all their women and all their children that could speak lifted their voices in the praises of their God.

And now the Lord said unto Alma: Haste thee and get thou and this people out of this land, for the Lamanites have awakened and do pursue thee; therefore get thee out of this land, and I will stop the Lamanites in this valley that they come no further in pursuit of this people.

And it came to pass that they departed out of the valley, and took their journey into the wilderness.

And after they had been in the wilderness twelve days they arrived in the land of Zarahemla; and king Mosiah did also receive them with joy.

٢١ أَجَلٌ، وَفِي وَادِي أَلْمَا قَدَّمُوا شُكْرَهُمْ لِلَّهِ لِأَنَّهُ كَانَ رَحِيمًا بِهِمْ
وَخَفَّفَ مِنْ أَعْبَائِهِمْ وَنَجَّاهُمْ مِنَ الْعُبُودِيَّةِ؛ لِأَنَّهُمْ كَانُوا مُسْتَعْبِدِينَ،
وَلَمْ يَقْدِرْ أَحَدٌ أَنْ يُنَجِّيَهُمْ إِلَّا الرَّبُّ إِلَهُهُمْ.

٢٢ وَقَدَّمُوا الشُّكْرَ لِلَّهِ، أَجَلٌ، رَفَعَ جَمِيعُ رِجَالِهِمْ وَنِسَائِهِمْ وَأَطْفَالِهِمْ
الَّذِينَ يُمْكِنُهُمُ الْكَلَامُ أَصْوَاتَهُمْ فِي تَسْبِيحِ إِلَهُهُمْ.

٢٣ وَقَالَ الرَّبُّ لِأَلْمَا: أَسْرِعْ وَاخْرُجْ أَنْتَ وَهَذَا الشَّعْبُ مِنْ هَذِهِ الْأَرْضِ
لِأَنَّ الْأَمَانِيِّينَ قَدْ اسْتَيْقَظُوا وَهُمْ يُطَارِدُونَكَ؛ لِذَلِكَ اخْرُجُوا مِنْ
هَذِهِ الْأَرْضِ، وَسَاقِفِ الْأَمَانِيِّينَ فِي هَذَا الْوَادِي حَتَّى لَا
يَتَقَدَّمُوا أَكْثَرَ فِي مُطَارَدَةِ هَذَا الشَّعْبِ.

٢٤ وَحَدَّثَ أَنَّهُمْ رَحَلُوا مِنَ الْوَادِي وَسَافَرُوا فِي الْبَرِّيَّةِ.

٢٥ وَبَعْدَ اثْنَيْ عَشَرَ يَوْمًا فِي الْبَرِّيَّةِ وَصَلُوا إِلَى أَرْضِ زَرَحْمَلَةَ؛
وَاسْتَقْبَلَهُمُ الْمَلِكُ مَوْسِيَا بِفَرَحٍ أَيْضًا.

And now king Mosiah caused that all the people should be gathered together.

Now there were not so many of the children of Nephi, or so many of those who were descendants of Nephi, as there were of the people of Zarahemla, who was a descendant of Mulek, and those who came with him into the wilderness.

And there were not so many of the people of Nephi and of the people of Zarahemla as there were of the Lamanites; yea, they were not half so numerous.

And now all the people of Nephi were assembled together, and also all the people of Zarahemla, and they were gathered together in two bodies.

And it came to pass that Mosiah did read, and caused to be read, the records of Zeniff to his people; yea, he read the records of the people of Zeniff, from the time they left the land of Zarahemla until they returned again.

And he also read the account of Alma and his brethren, and all their afflictions, from the time they left the land of Zarahemla until the time they returned again.

And now, when Mosiah had made an end of reading the records, his people who tarried in the land were struck with wonder and amazement.

For they knew not what to think; for when they beheld those that had been delivered out of bondage they were filled with exceedingly great joy.

And again, when they thought of their brethren who had been slain by the Lamanites they were filled with sorrow, and even shed many tears of sorrow.

And again, when they thought of the immediate goodness of God, and his power in delivering Alma and his brethren out of the hands of the Lamanites and of bondage, they did raise their voices and give thanks to God.

And again, when they thought upon the Lamanites, who were their brethren, of their sinful and polluted state, they were filled with pain and anguish for the welfare of their souls.

١ وَجَعَلَ الْمَلِكُ مُوسِيَا كُلَّ أَوْلَادِهِ يَجْتَمِعُونَ.

٢ وَلَمْ يَكُنْ عَدَدُ أَوْلَادِهِ نَافِي، أَوْ الَّذِينَ هُمْ مِنْ نَسْلِ نَافِي، يُمَاتِلُ عَدَدَ أَوْلَادِهِ شَعْبِ زَرْحَمَلَةَ، الَّذِينَ كَانُوا مِنْ نَسْلِ مُوَلِكِ وَالَّذِينَ أَتَوْا مَعَهُ إِلَى الْبَرِّيَّةِ.

٣ وَلَمْ يَكُنْ عَدَدُ شَعْبِ نَافِي وَشَعْبِ زَرْحَمَلَةَ يُمَاتِلُ عَدَدَ اللَّامَانِيِّينَ؛ أَجَلٌ، لَمْ يَكُنْ عَدْدُهُمْ يَصِلُ إِلَى نِصْفِ عَدَدِ اللَّامَانِيِّينَ.

٤ وَاجْتَمَعَ كُلُّ شَعْبِ نَافِي فِي مَجْمُوعَةٍ، وَكَذَلِكَ كُلُّ شَعْبِ زَرْحَمَلَةَ فِي مَجْمُوعَةٍ أُخْرَى.

٥ وَحَدَّثَ أَنَّ مُوسِيَا قَرَأَ سِجَلَاتِ زَيْنِفِ، وَجَعَلَهَا تُقْرَأُ لِشَعْبِهِ؛ أَجَلٌ، قَرَأَ سِجَلَاتِ قَوْمِ زَيْنِفِ مِنَ الْوَقْتِ الَّذِي غَادَرُوا فِيهِ زَرْحَمَلَةَ حَتَّى وَقَّتْ عَوْدَتِهِمْ.

٦ كَمَا قَرَأَ أَيْضًا سِجَلِ أَلْمَا وَإِخْوَتِهِ، وَكُلِّ مُعَانَاتِهِمْ، مِنَ الْوَقْتِ الَّذِي تَرَكُوا فِيهِ أَرْضَ زَرْحَمَلَةَ حَتَّى وَقَّتْ عَوْدَتِهِمْ.

٧ وَعِنْدَمَا انْتَهَى مُوسِيَا مِنْ قِرَاءَةِ السِّجَلَاتِ، أَصَابَتْ الدَّهْشَةَ وَالذُّهُولَ أَوْلَادُهُ شَعْبِهِ الْمُقِيمِينَ فِي الْأَرْضِ.

٨ لِأَنَّهُمْ اخْتَارُوا فِي شُعُورِهِمْ؛ فَعِنْدَمَا كَانُوا يَنْظُرُونَ إِلَى أَوْلِيائِكَ الَّذِينَ نَجَّوْا مِنَ الْعُبُودِيَّةِ كَانُوا يَمْتَلِئُونَ بِفَرَحٍ عَظِيمٍ جِدًّا.

٩ وَعِنْدَمَا فَكَّرُوا بِإِخْوَتِهِمْ الَّذِينَ قُتِلُوا عَلَى يَدِ اللَّامَانِيِّينَ، امْتَلَأُوا بِالْحُزْنِ، وَذَرَفُوا كَثِيرًا مِنْ دُمُوعِ الْحُزْنِ.

١٠ وَعِنْدَمَا فَكَّرُوا فِي صَلَاحِ اللَّهِ الْعَاجِلِ، وَقُدْرَتِهِ عَلَى تَخْلِيصِ أَلْمَا وَإِخْوَتِهِ مِنْ أَيْدِي اللَّامَانِيِّينَ وَمِنَ الْعُبُودِيَّةِ، رَفَعُوا أَصْوَاتَهُمْ وَقَدَّمُوا الشُّكْرَ لِلَّهِ.

١١ وَعِنْدَمَا فَكَّرُوا فِي اللَّامَانِيِّينَ الَّذِينَ كَانُوا إِخْوَتَهُمْ، وَفِي حَالَةِ الْخَطِيئَةِ وَالنَّجَاسَةِ الَّتِي كَانُوا عَلَيْهَا، امْتَلَأُوا بِالْأَلَمِ وَالْأَسَى لِأَجْلِ اللَّامَانِيِّينَ وَخَيْرِهِمُ الرُّوحِيِّ.

And it came to pass that those who were the children of Amulon and his brethren, who had taken to wife the daughters of the Lamanites, were displeased with the conduct of their fathers, and they would no longer be called by the names of their fathers, therefore they took upon themselves the name of Nephi, that they might be called the children of Nephi and be numbered among those who were called Nephites.

And now all the people of Zarahemla were numbered with the Nephites, and this because the kingdom had been conferred upon none but those who were descendants of Nephi.

And now it came to pass that when Mosiah had made an end of speaking and reading to the people, he desired that Alma should also speak to the people.

And Alma did speak unto them, when they were assembled together in large bodies, and he went from one body to another, preaching unto the people repentance and faith on the Lord.

And he did exhort the people of Limhi and his brethren, all those that had been delivered out of bondage, that they should remember that it was the Lord that did deliver them.

And it came to pass that after Alma had taught the people many things, and had made an end of speaking to them, that king Limhi was desirous that he might be baptized; and all his people were desirous that they might be baptized also.

Therefore, Alma did go forth into the water and did baptize them; yea, he did baptize them after the manner he did his brethren in the waters of Mormon; yea, and as many as he did baptize did belong to the church of God; and this because of their belief on the words of Alma.

And it came to pass that king Mosiah granted unto Alma that he might establish churches throughout all the land of Zarahemla; and gave him power to ordain priests and teachers over every church.

Now this was done because there were so many people that they could not all be governed by one teacher; neither could they all hear the word of God in one assembly;

١٢ وَحَدَّثَ أَنْ أَبْنَاءَ أُمُولُونَ وَإِخْوَتِهِ، الَّذِينَ تَزَوَّجُوا مِنْ بَنَاتِ
الْأَمَانِيِّينَ، اسْتَاءُوا مِنْ سُلُوكِ آبَائِهِمْ وَلَمْ يَرْغَبُوا فِي أَنْ يُدْعَوْا
بَعْدَ ذَلِكَ بِأَسْمَاءِ آبَائِهِمْ؛ لِذَلِكَ فَقَدْ أَخَذُوا عَلَى أَنْفُسِهِمْ اسْمَ نَافِي
حَتَّى يُسَمَّوْا أَبْنَاءَ نَافِي وَيُعَدُّوا مِنْ بَيْنِ الَّذِينَ كَانُوا يُدْعَوْنَ
بِالنَّافِيِّينَ.

١٣ وَأَصْحَحَ كُلَّ شَعْبٍ زَرْحَمَلَةَ مَعْدُودًا مَعَ النَّافِيِّينَ، وَذَلِكَ لِأَنَّ الْمَمْلَكَةَ
لَمْ تُنْمَحْ لِأَحَدٍ إِلَّا لِمَنْ هُمْ مِنْ نَسْلِ نَافِي.

١٤ وَعِنْدَمَا انْتَهَى مُوسِيَا مِنْ كَلَامِهِ وَمِنَ الْقِرَاءَةِ لِلشَّعْبِ، أَرَادَ مِنْ أَلْمَا
أَنْ يُخَاطَبَ الشَّعْبَ أَيْضًا.

١٥ وَتَحَدَّثَ إِلَيْهِمْ أَلْمَا عِنْدَمَا كَانُوا مُجْتَمِعِينَ فِي جُمُوعٍ عَفِيرَةٍ،
وَمَضَى مِنْ جَمْعٍ إِلَى آخَرَ كَارِرًا لِلشَّعْبِ بِالثُّوبَةِ وَالْإِيمَانِ بِالرَّبِّ.

١٦ وَحَتَّى أَلْمَا إِخْوَتَهُ وَشَعْبَ لِنَهِي، وَهُمْ جَمِيعُ الَّذِينَ تَحَرَّرُوا مِنَ
العُبُودِيَّةِ، أَنْ يَتَذَكَّرُوا أَنَّ الرَّبَّ هُوَ الَّذِي نَجَّاهُمْ.

١٧ وَبَعْدَ أَنْ عَلَّمَ أَلْمَا أَبْنَاءَ الشَّعْبِ أُمُورًا كَثِيرَةً وَانْتَهَى مِنَ التَّحَدُّثِ
إِلَيْهِمْ، رَغِبَ الْمَلِكُ لِنَهِي فِي أَنْ يَتَعَمَّدَ، وَرَغِبَ كُلُّ أَبْنَاءِ شَعْبِهِ فِي
أَنْ يَتَعَمَّدُوا هُمْ أَيْضًا.

١٨ لِذَلِكَ خَرَجَ أَلْمَا إِلَى الْمَاءِ وَعَمَّدهُمْ؛ أَجَلْ، لَقَدْ عَمَّدهُمْ عَلَى نَحْوِ مَا
فَعَلَ بِإِخْوَتِهِ فِي مِيَاهِ موزَمونَ؛ أَجَلْ، وَكُلُّ الَّذِينَ عَمَّدهُمْ صَارُوا
يُنْتَمونَ إِلَى كَنِيْسَةِ اللَّهِ؛ وَهَذَا بِسَبَبِ إِيْمَانِهِمْ بِكَلِمَاتِ أَلْمَا.

١٩ وَحَدَّثَ أَنَّ الْمَلِكَ مُوسِيَا صَرَّحَ لِأَلْمَا أَنْ يُقِيمَ الكِنَائِسَ فِي كُلِّ
أَنْحَاءِ أَرْضِ زَرْحَمَلَةَ؛ وَأَعْطَاهُ السُّلْطَةَ لِيزَسَمَ كَهَنَةً وَمُعَلِّمِينَ عَلَى
كُلِّ كَنِيْسَةٍ.

٢٠ تَمَّ ذَلِكَ لِأَنَّ أَبْنَاءَ الشَّعْبِ كَانُوا مِنَ الكَثْرَةِ لِذَرْجَةِ أَنَّهُ لَا يُمَكِّنُ أَنْ
يَتَوَلَّاهُمْ مُعَلِّمٌ وَاحِدٌ؛ وَلَمْ يَكُنْ بِإِمْكَانِهِمْ جَمِيعًا أَنْ يَسْمَعُوا كَلِمَةَ
اللَّهِ فِي مَجْمَعٍ وَاحِدٍ؛

Therefore they did assemble themselves together in different bodies, being called churches; every church having their priests and their teachers, and every priest preaching the word according as it was delivered to him by the mouth of Alma.

And thus, notwithstanding there being many churches they were all one church, yea, even the church of God; for there was nothing preached in all the churches except it were repentance and faith in God.

And now there were seven churches in the land of Zarahemla. And it came to pass that whosoever were desirous to take upon them the name of Christ, or of God, they did join the churches of God;

And they were called the people of God. And the Lord did pour out his Spirit upon them, and they were blessed, and prospered in the land.

٢١ لِذَلِكَ اجْتَمَعُوا مَعًا فِي جُمُوعٍ مُخْتَلِفَةٍ دُعِيَتْ كَنَائِسَ؛ وَكَانَ لِكُلِّ
كَنِيسَةٍ كَهَنَتُهَا وَمُعَلِّمُوهَا، وَكَانَ كُلُّ كَاهِنٍ يَكْرِرُ بِالْكَلِمَةِ كَمَا سَمِعَهَا
عَلَى لِسَانِ أَلْمَا.

٢٢ وَهَكَذَا، عَلَى الرَّغْمِ مِنْ وُجُودِ الْعَدِيدِ مِنَ الْكَنَائِسِ، إِلَّا أَنَّهَا كَانَتْ
جَمِيعًا كَنِيسَةً وَاحِدَةً، أَجَلْ، كَنِيسَةَ اللَّهِ؛ لِأَنَّهُ لَمْ يَكُنْ هُنَاكَ شَيْءٌ
يَكْرُرُ بِهِ فِي جَمِيعِ الْكَنَائِسِ إِلَّا التَّوْبَةُ وَالْإِيمَانُ بِاللَّهِ.

٢٣ وَكَانَ هُنَاكَ سَبْعُ كَنَائِسَ فِي أَرْضِ زَرَحَمَلَةَ. وَقَدْ حَدَّثَ أَنَّ كُلَّ مَنْ
أَرَادَ أَنْ يَحْمِلَ اسْمَ الْمَسِيحِ أَوْ اللَّهِ، فَقَدْ انْضَمَّ إِلَى كَنَائِسِ اللَّهِ؛

٢٤ وَدُعُوا شَعْبَ اللَّهِ. وَأَفَاضَ الرَّبُّ رُوحَهُ عَلَيْهِمْ، فَتَبَارَكُوا وَازْدَهَرُوا
فِي الْأَرْضِ.

Mosiah 26

Now it came to pass that there were many of the rising generation that could not understand the words of king Benjamin, being little children at the time he spake unto his people; and they did not believe the tradition of their fathers.

They did not believe what had been said concerning the resurrection of the dead, neither did they believe concerning the coming of Christ.

And now because of their unbelief they could not understand the word of God; and their hearts were hardened.

And they would not be baptized; neither would they join the church. And they were a separate people as to their faith, and remained so ever after, even in their carnal and sinful state; for they would not call upon the Lord their God.

And now in the reign of Mosiah they were not half so numerous as the people of God; but because of the dissensions among the brethren they became more numerous.

For it came to pass that they did deceive many with their flattering words, who were in the church, and did cause them to commit many sins; therefore it became expedient that those who committed sin, that were in the church, should be admonished by the church.

And it came to pass that they were brought before the priests, and delivered up unto the priests by the teachers; and the priests brought them before Alma, who was the high priest.

Now king Mosiah had given Alma the authority over the church.

And it came to pass that Alma did not know concerning them; but there were many witnesses against them; yea, the people stood and testified of their iniquity in abundance.

Now there had not any such thing happened before in the church; therefore Alma was troubled in his spirit, and he caused that they should be brought before the king.

موسيا ٢٦

١ وَكَانَ هُنَاكَ الْكَثِيرُ مِنَ الْجِيلِ الصَّاعِدِ الَّذِينَ لَمْ يَفْهَمُوا كَلَامَ الْمَلِكِ بِنْيَامِينَ حَيْثُ كَانُوا أَوْلَادًا صِغَارًا فِي الْوَقْتِ الَّذِي خَاطَبَ فِيهِ شَعْبَهُ؛ وَلَمْ يُؤْمِنُوا بِتَقَالِيدِ آبَائِهِمْ.

٢ لَمْ يُؤْمِنُوا بِمَا قِيلَ عَنِ قِيَامَةِ الْأَمْوَاتِ، كَمَا لَمْ يُؤْمِنُوا بِمَا يَخْتَصُّ بِمَجِيءِ الْمَسِيحِ.

٣ وَبِسَبَبِ عَدَمِ إِيمَانِهِمْ لَمْ يَسْتَطِيعُوا أَنْ يَفْهَمُوا كَلِمَةَ اللَّهِ؛ وَتَقَسَّتْ قُلُوبُهُمْ.

٤ وَرَفَضُوا أَنْ يَعْتَمِدُوا؛ كَمَا رَفَضُوا أَنْ يَنْضَمُوا إِلَى الْكَنِيسَةِ. وَكَانُوا شَعْبًا مُنْفَصِلًا فِي إِيمَانِهِمْ، وَظَلُّوا كَذَلِكَ إِلَى الْأَبَدِ فِي حَالَتِهِمْ الْجَسَدِيَّةِ وَالْأَيْمَةِ؛ لِأَنَّهُمْ رَفَضُوا أَنْ يَدْعُوا الرَّبَّ إِلَهُهُمْ.

٥ وَفِي عَهْدِ مُوسِيَا لَمْ يَكُنْ عَدَدُهُمْ يُقَارِبُ نِصْفَ عَدَدِ شَعْبِ اللَّهِ؛ وَلَكِنْ بِسَبَبِ الْخِلَافَاتِ بَيْنَ الْإِخْوَةِ أَزْدَادَ عَدَدُهُمْ.

٦ وَكَانَ أَنَّهُمْ خَدَعُوا كَثِيرِينَ مِمَّنْ كَانُوا فِي الْكَنِيسَةِ بِكَلَامِ الْإِطْرَاءِ، وَجَعَلُوهُمْ يَرْتَكِبُونَ خَطَايَا كَثِيرَةً؛ لِذَلِكَ تَحَتَّمْ عَلَى الْكَنِيسَةِ أَنْ تُؤَبِّحَ أَعْضَاءَ الْكَنِيسَةِ الَّذِينَ ارْتَكَبُوا الْخَطِيئَةَ.

٧ وَأَخْضَرَهُمُ الْمُعَلِّمُونَ أَمَامَ الْكَهَنَةِ، وَسَلَّمُوهُمْ لَهُمْ؛ وَأَخْضَرَهُمُ الْكَهَنَةُ أَمَامَ أَلْمَا، الْكَاهِنِ الْعَالِي.

٨ وَكَانَ الْمَلِكُ مُوسِيَا قَدْ أَعْطَى أَلْمَا السُّلْطَةَ عَلَى الْكَنِيسَةِ.

٩ أَمَّا أَلْمَا فَلَمْ يَكُنْ يَعْلَمُ بِشَأْنِهِمْ؛ وَلَكِنْ كَانَ ضِدَّهُمْ شُهُودٌ كَثِيرُونَ؛ أَجْلٌ، وَقَفَّ الشُّهُودُ وَشَهِدُوا بِكَثْرَةِ عَلَى إِثْمِهِمْ.

١٠ وَلَمْ يَكُنْ قَدْ حَدَثَ أَمْرٌ مِثْلُ هَذَا مِنْ قَبْلُ فِي الْكَنِيسَةِ؛ لِذَلِكَ فَقَدِ اضْطَرَبَ أَلْمَا فِي رُوحِهِ، وَجَعَلَهُمْ يَمَثُلُونَ أَمَامَ الْمَلِكِ.

And he said unto the king: Behold, here are many whom we have brought before thee, who are accused of their brethren; yea, and they have been taken in divers iniquities. And they do not repent of their iniquities; therefore we have brought them before thee, that thou mayest judge them according to their crimes.

But king Mosiah said unto Alma: Behold, I judge them not; therefore I deliver them into thy hands to be judged.

And now the spirit of Alma was again troubled; and he went and inquired of the Lord what he should do concerning this matter, for he feared that he should do wrong in the sight of God.

And it came to pass that after he had poured out his whole soul to God, the voice of the Lord came to him, saying:

Blessed art thou, Alma, and blessed are they who were baptized in the waters of Mormon. Thou art blessed because of thy exceeding faith in the words alone of my servant Abinadi.

And blessed are they because of their exceeding faith in the words alone which thou hast spoken unto them.

And blessed art thou because thou hast established a church among this people; and they shall be established, and they shall be my people.

Yea, blessed is this people who are willing to bear my name; for in my name shall they be called; and they are mine.

And because thou hast inquired of me concerning the transgressor, thou art blessed.

Thou art my servant; and I covenant with thee that thou shalt have eternal life; and thou shalt serve me and go forth in my name, and shalt gather together my sheep.

And he that will hear my voice shall be my sheep; and him shall ye receive into the church, and him will I also receive.

For behold, this is my church; whosoever is baptized shall be baptized unto repentance. And whosoever ye receive shall believe in my name; and him will I freely forgive.

١١ وَقَالَ لِلْمَلِكِ: أَنْظُرْ، هَا هُمْ كَثِيرُونَ مِمَّنِ اشْتَكَى عَلَيْهِمْ إِخْوَتُهُمْ، وَقَدْ أَحْضَرْنَاهُمْ أَمَامَكَ؛ أَجَلٌ، وَقَدْ أَمْسَكُوا مُقْتَرِفِينَ آثَامًا مُخْتَلِفَةً. وَهُمْ لَمْ يَتُوبُوا عَنْ آثَامِهِمْ؛ لِذَلِكَ أَحْضَرْنَاهُمْ أَمَامَكَ كَيْ تَحْكُمَ عَلَيْهِمْ حَسَبَ جَرَائِمِهِمْ.

١٢ لَكِنَّ الْمَلِكَ مَوسِيَا قَالَ لِأَلْمَا: إِنِّي لَا أَحْكُمُ عَلَيْهِمْ؛ بَلْ أَسَلِّمُهُمْ لِيَدِكَ لِيُدَانُوا.

١٣ وَأَضْطَرَبَ أَلْمَا فِي رُوحِهِ ثَانِيَةً؛ فَذَهَبَ وَسَأَلَ الرَّبَّ مَاذَا يَجِبُ أَنْ يَفْعَلَ فِي هَذَا الْأَمْرِ، لِأَنَّهُ خَشِيَ أَنْ يُخْطِئَ فِي عَيْنِي اللَّهِ.

١٤ وَبَعْدَ أَنْ أَفْضَى بِمَا فِي نَفْسِهِ لِلَّهِ، جَاءَهُ صَوْتُ الرَّبِّ قَائِلًا:

١٥ طُوبَى لَكَ يَا أَلْمَا وَطُوبَى لِمَنْ اعْتَمَدَ فِي مِيَاهِ مَوزِمُونَ. طُوبَى لَكَ بِسَبَبِ إِيمَانِكَ الشَّدِيدِ بِكَلِمَاتِ خَادِمِي أَبِيئَادِي وَحَدَّهَا.

١٦ وَطُوبَى لَهُمْ لِإِيمَانِهِمْ الشَّدِيدِ بِالكَلِمَاتِ وَحَدَّهَا الَّتِي كَلَّمْتَهُمْ بِهَا.

١٧ وَطُوبَى لَكَ أَنْتَ لِأَنَّكَ لَأَنَّكَ أَسَسْتَ كَنِيسَةً وَسَطَّ أَبْنَاءَ هَذَا الشَّعْبِ؛ فَأَقِيمُهُمْ شَعْبًا وَيَكُونُونَ لِي.

١٨ أَجَلٌ، طُوبَى لِهَذَا الشَّعْبِ الَّذِي يَزْعَبُ فِي أَنْ يَحْمِلَ اسْمِي؛ لِأَنَّهُ بِاسْمِي يُدْعَى؛ وَهُوَ لِي.

١٩ وَلِأَنَّكَ سَأَلْتَنِي عَنِ الْآثِمِ فَأَنْتَ مُبَارَكٌ.

٢٠ أَنْتَ خَادِمِي؛ وَأَمْنَحُكَ عَهْدًا أَنْ تَكُونَ لَكَ حَيَاةٌ أَبَدِيَّةٌ؛ وَسَتَخْدِمُنِي وَتَخْرُجُ بِاسْمِي وَتَجْمَعُ خِرَافِي.

٢١ وَالَّذِي يَسْمَعُ صَوْتِي يَكُونُ مِنْ خِرَافِي؛ فَتَقْبَلُونَهُ فِي الْكَنِيسَةِ وَأَنَا أَيْضًا أَقْبَلُهُ.

٢٢ فَإِنَّ هَذِهِ هِيَ كَنِيسَتِي؛ وَكُلُّ مَنْ يَعْتَمِدُ يَجِبُ أَنْ يَعْتَمِدَ لِلتَّوْبَةِ. وَمَنْ تَقْبَلُهُ سَيُؤْمِنُ بِاسْمِي؛ وَأَنَا سَأَغْفِرُ لَهُ بِسَخَائِي.

For it is I that taketh upon me the sins of the world; for it is I that hath created them; and it is I that granteth unto him that believeth unto the end a place at my right hand.

For behold, in my name are they called; and if they know me they shall come forth, and shall have a place eternally at my right hand.

And it shall come to pass that when the second trump shall sound then shall they that never knew me come forth and shall stand before me.

And then shall they know that I am the Lord their God, that I am their Redeemer; but they would not be redeemed.

And then I will confess unto them that I never knew them; and they shall depart into everlasting fire prepared for the devil and his angels.

Therefore I say unto you, that he that will not hear my voice, the same shall ye not receive into my church, for him I will not receive at the last day.

Therefore I say unto you, Go; and whosoever transgresseth against me, him shall ye judge according to the sins which he has committed; and if he confess his sins before thee and me, and repenteth in the sincerity of his heart, him shall ye forgive, and I will forgive him also.

Yea, and as often as my people repent will I forgive them their trespasses against me.

And ye shall also forgive one another your trespasses; for verily I say unto you, he that forgiveth not his neighbor's trespasses when he says that he repents, the same hath brought himself under condemnation.

Now I say unto you, Go; and whosoever will not repent of his sins the same shall not be numbered among my people; and this shall be observed from this time forward.

And it came to pass when Alma had heard these words he wrote them down that he might have them, and that he might judge the people of that church according to the commandments of God.

And it came to pass that Alma went and judged those that had been taken in iniquity, according to the word of the Lord.

٢٣ لِأَنِّي أُحْمِلُ خَطَايَا الْعَالَمِ، وَلِأَنِّي أَنَا الَّذِي خَلَقْتُهُمْ؛ وَأَنَا الَّذِي أَهَبُ مَكَانًا عَن يَمِينِي لِمَنْ يُؤْمِنُ حَتَّى الْمُنْتَهَى.

٢٤ فَإِنَّهُمْ يُدْعَوْنَ بِاسْمِي، وَإِنْ عَرَفُونِي سَيَأْتُونَ وَيَكُونُ لَهُمْ مَكَانٌ إِلَى الْأَبَدِ عَن يَمِينِي.

٢٥ وَعِنْدَمَا يُنْفَخُ فِي الْبُوقِ الثَّانِي، فَإِنَّ الَّذِينَ لَمْ يَعْرِفُونِي أَبَدًا سَيَخْرُجُونَ وَيَقِفُونَ أَمَامِي.

٢٦ وَحِينَئِذٍ يَعْلمُونَ أَنِّي أَنَا الرَّبُّ إِلَهُهُمْ، وَأَنِّي أَنَا فَادِيهِمْ؛ لِكِنَّهُمْ رَفَضُوا الْفِدَاءَ.

٢٧ وَعِنْدَئِذٍ سَأَصْرُحُ لَهُمْ أَنِّي لَمْ أَعْرِفْهُمْ قَطُّ؛ فَيُنْصَرَفُونَ إِلَى النَّارِ الْأَبَدِيَّةِ الْمَعْدَّةِ لِإِبْلِيسَ وَمَلَائِكَتِهِ.

٢٨ لِذَلِكَ أَقُولُ لَكَ إِنَّ مَنْ لَا يَسْمَعُ صَوْتِي فَلَا تَقْبَلُهُ فِي كَنِيسَتِي، لِأَنِّي لَنْ أَقْبَلَهُ فِي الْيَوْمِ الْأَخِيرِ.

٢٩ لِذَلِكَ أَقُولُ لَكَ: إِذْهَبْ؛ وَكُلُّ مَنْ ارْتَكَبَ إِثْمًا ضِدِّي فَإِنَّكَ تَحْكُمُ عَلَيْهِ حَسَبَ الْخَطَايَا الَّتِي ارْتَكَبَهَا؛ وَإِنْ اعْتَرَفَ بِخَطَايَاهُ أَمَامَكَ وَأَمَامِي وَتَابَ بِإِخْلَاصٍ مِنْ قَلْبِهِ، فَإِنَّكَ تَغْفِرُ لَهُ وَأَنَا أَيْضًا سَأَغْفِرُ لَهُ.

٣٠ أَجَلٌ، فَكُلَّمَا تَابَ أَبْنَاءُ شَعْبِي سَأَغْفِرُ لَهُمْ زَلَاتِهِمْ ضِدِّي.

٣١ وَاغْفِرُوا أَنْتُمْ أَيْضًا زَلَاتَ بَعْضِكُمُ الْبَعْضِ؛ فَالْحَقُّ أَقُولُ لَكُمْ إِنَّ مَنْ لَا يَغْفِرُ زَلَاتَ جَارِهِ عِنْدَمَا يَقُولُ إِنَّهُ يَتُوبُ، فَهُوَ قَدْ جَلَبَ دَيْنُونَةً لِنَفْسِهِ.

٣٢ وَالْآنَ أَقُولُ لَكَ: إِذْهَبْ؛ وَمَنْ لَا يَتُوبُ عَن خَطَايَاهُ، لَا يُخْصَى بَيْنَ شَعْبِي؛ وَيَجِبُ أَنْ تُرَاعُوا هَذَا فِيمَا بَعْدُ.

٣٣ وَعِنْدَمَا سَمِعَ أَلْمَا هَذِهِ الْكَلِمَاتِ، دَوَّنَهَا لِتَكُونَ عِنْدَهُ وَكَيْ يَقْضِيَ لِشَعْبِ تِلْكَ الْكَنِيسَةِ وَفَقًّا لَوْصَايَا اللَّهِ.

٣٤ وَحَدَّثَ أَنَّ أَلْمَا ذَهَبَ وَأَدَانَ الَّذِينَ أُمْسِكُوا مُقْتَرِفِينَ الْإِثْمِ حَسَبَ قَوْلِ الرَّبِّ.

And whosoever repented of their sins and did confess them, them he did number among the people of the church;

And those that would not confess their sins and repent of their iniquity, the same were not numbered among the people of the church, and their names were blotted out.

And it came to pass that Alma did regulate all the affairs of the church; and they began again to have peace and to prosper exceedingly in the affairs of the church, walking circumspectly before God, receiving many, and baptizing many.

And now all these things did Alma and his fellow laborers do who were over the church, walking in all diligence, teaching the word of God in all things, suffering all manner of afflictions, being persecuted by all those who did not belong to the church of God.

And they did admonish their brethren; and they were also admonished, every one by the word of God, according to his sins, or to the sins which he had committed, being commanded of God to pray without ceasing, and to give thanks in all things.

٣٥ وَكُلِّ الَّذِينَ تابوا عَنْ خَطَايَاهُمْ وَاعْتَرَفُوا بِهَا أَحْصَاهُمْ بَيْنَ شَعْبِ
الْكَنِيسَةِ؛

٣٦ أَمَّا الَّذِينَ لَمْ يَعْتَرَفُوا بِخَطَايَاهُمْ وَلَمْ يَتُوبُوا عَنْ إِثْمِهِمْ فَلَمْ
يُحْصَوْا بَيْنَ شَعْبِ الْكَنِيسَةِ، وَمَجِيثَ أَسْمَائِهِمْ.

٣٧ وَأَدَارَ أَلْمَا كُلِّ شُؤُونِ الْكَنِيسَةِ؛ وَبَدَأَ يَعْطُمُ السَّلَامَ بَيْنَهُمْ مَرَّةً أُخْرَى
وَأَزْدَهَرُوا أَزْدِهَارًا عَظِيمًا فِي شُؤُونِ الْكَنِيسَةِ، وَسَارُوا بِجَرِصٍ
أَمَامَ اللَّهِ، يَقْبَلُونَ كَثِيرِينَ وَيَعْمَدُونَ كَثِيرِينَ.

٣٨ وَفَعَلَ أَلْمَا وَرِفَاقَهُ الْعَامِلُونَ الْقَائِمُونَ عَلَى الْكَنِيسَةِ كُلِّ هَذِهِ
الْأُمُورِ، سَائِرِينَ بِكُلِّ اجْتِهَادٍ، مُعَلِّمِينَ كَلِمَةَ اللَّهِ فِي كُلِّ الْأُمُورِ
وَمُخْتَبِرِينَ كُلِّ أَنْوَاعِ الْأَلَامِ، وَمُضْطَهَدِينَ مِنْ جَمِيعِ الَّذِينَ لَا
يَنْتَمُونَ إِلَى كَنِيسَةِ اللَّهِ.

٣٩ وَقَدْ وَبَّخُوا إِخْوَتَهُمْ؛ وَوَبَّخُوا أَيْضًا، كُلُّ وَاحِدٍ بِكَلِمَةِ اللَّهِ حَسَبَ
خَطَايَاهُ، أَوْ الْخَطَايَا الَّتِي اذْتَكَبَهَا، وَأَوْصَاهُمْ اللَّهُ أَنْ يُصَلُّوا بِلا
انْقِطَاعٍ وَأَنْ يُقَدِّمُوا الشُّكْرَ فِي كُلِّ شَيْءٍ.

And now it came to pass that the persecutions which were inflicted on the church by the unbelievers became so great that the church began to murmur, and complain to their leaders concerning the matter; and they did complain to Alma. And Alma laid the case before their king, Mosiah. And Mosiah consulted with his priests.

And it came to pass that king Mosiah sent a proclamation throughout the land round about that there should not any unbeliever persecute any of those who belonged to the church of God.

And there was a strict command throughout all the churches that there should be no persecutions among them, that there should be an equality among all men;

That they should let no pride nor haughtiness disturb their peace; that every man should esteem his neighbor as himself, laboring with their own hands for their support.

Yea, and all their priests and teachers should labor with their own hands for their support, in all cases save it were in sickness, or in much want; and doing these things, they did abound in the grace of God.

And there began to be much peace again in the land; and the people began to be very numerous, and began to scatter abroad upon the face of the earth, yea, on the north and on the south, on the east and on the west, building large cities and villages in all quarters of the land.

And the Lord did visit them and prosper them, and they became a large and wealthy people.

Now the sons of Mosiah were numbered among the unbelievers; and also one of the sons of Alma was numbered among them, he being called Alma, after his father; nevertheless, he became a very wicked and an idolatrous man. And he was a man of many words, and did speak much flattery to the people; therefore he led many of the people to do after the manner of his iniquities.

١ وَحَدَّثَ أَنَّ اضْطِهَادَاتِ غَيْرِ الْمُؤْمِنِينَ لِلْكَنِيسَةِ صَارَتْ عَظِيمَةً لِدَرَجَةِ أَنَّ الْكَنِيسَةَ بَدَأَتْ تَتَذَمَّرُ وَتَشْكُو إِلَى قَادَتِهَا مِنْ هَذَا الْأَمْرِ؛ وَاشْتَكَوْا إِلَى أَلْمَا. وَعَرَضَ أَلْمَا الْمَسْأَلَةَ أَمَامَ مَلِكِهِمْ مَوْسِيَا. وَتَشَاوَرَ مَوْسِيَا مَعَ كَهَنَتِهِ.

٢ وَحَدَّثَ أَنَّ الْمَلِكَ مَوْسِيَا أَرْسَلَ إِعْلَانًا فِي جَمِيعِ أَنْحَاءِ الْأَرْضِ بِأَنَّهُ لَا يَجُوزُ لِغَيْرِ الْمُؤْمِنِينَ أَنْ يَضْطَهِدُوا مَنْ يَنْتَمُونَ إِلَى كَنِيسَةِ اللَّهِ.

٣ وَكَانَ هُنَاكَ أَمْرٌ صَارِمٌ فِي جَمِيعِ الْكَنَائِسِ بِأَلَّا يَكُونَ هُنَاكَ اضْطِهَادَاتٌ بَيْنَهُمْ، وَأَنَّ تَكُونَ هُنَاكَ مُسَاوَاةً بَيْنَ جَمِيعِ النَّاسِ؛

٤ وَأَلَّا يَدْعُوا الْغُرُورَ أَوْ التَّكَبُّرَ يَكْدُرُ سَلَامَهُمْ؛ وَأَنَّ يُقَدَّرَ كُلُّ إِنْسَانٍ جَارَهُ كَنَفْسِهِ، وَأَنَّ يَعْمَلُوا بِأَيْدِيهِمْ لِيُعِيلُوا أَنْفُسَهُمْ.

٥ أَجَلٌ، يَجِبُ عَلَى جَمِيعِ كَهَنَتِهِمْ وَمُعَلِّمِيهِمْ الْعَمَلُ بِأَيْدِيهِمْ لِكَيْ يُعِيلُوا أَنْفُسَهُمْ فِي كُلِّ الْأَحْوَالِ إِلَّا إِذَا كَانُوا فِي حَالَةٍ مَرِيضٍ أَوْ عَوَزٍ شَدِيدٍ؛ وَيَعْمَلِ هَذِهِ الْأُمُورَ امْتَلَأُوا بِنِعْمَةِ اللَّهِ.

٦ وَبَدَأَ يَنْعَمُ السَّلَامُ مِنْ جَدِيدٍ فِي الْأَرْضِ؛ وَكَثُرَ النَّاسُ، وَبَدَأُوا يَتَشَتَّتُونَ عَلَى وَجْهِ الْأَرْضِ، أَجَلٌ، فِي الشَّمَالِ وَالْجَنُوبِ وَفِي الشَّرْقِ وَالْغَرْبِ، وَصَارُوا يَبْنُونَ مَدُنًا وَقُرَى كَبِيرَةً فِي جَمِيعِ أَرْجَاءِ الْأَرْضِ.

٧ وَزَارَهُمُ الرَّبُّ وَأَنْجَحَهُمْ وَأَصْبَحُوا شَعْبًا ثَرِيًّا وَكَثِيرَ الْعَدَدِ.

٨ وَأَمَّا أَبْنَاءُ مَوْسِيَا فَكَانُوا يُعَدُونَ مَعَ غَيْرِ الْمُؤْمِنِينَ؛ وَأَيْضًا كَانَ أَحَدُ أَبْنَاءِ أَلْمَا بَيْنَهُمْ، وَكَانَ يُدْعَى أَلْمَا عَلَى اسْمِ أَبِيهِ؛ وَمَعَ ذَلِكَ فَقَدْ عَدَا رَجُلًا شَرِيرًا جِدًّا وَوَثْنِيًّا. وَكَانَ رَجُلٌ كَلَامٌ كَثِيرٌ، وَكَانَ يَتَكَلَّمُ بِالْكَثِيرِ مِنَ الْإِطْرَاءِ مَعَ النَّاسِ؛ لِذَلِكَ قَادَ كَثِيرًا مِنَ النَّاسِ لِيَفْعَلُوا حَسَبَ أَتَامِهِ.

And he became a great hinderment to the prosperity of the church of God; stealing away the hearts of the people; causing much dissension among the people; giving a chance for the enemy of God to exercise his power over them.

And now it came to pass that while he was going about to destroy the church of God, for he did go about secretly with the sons of Mosiah seeking to destroy the church, and to lead astray the people of the Lord, contrary to the commandments of God, or even the king—

And as I said unto you, as they were going about rebelling against God, behold, the angel of the Lord appeared unto them; and he descended as it were in a cloud; and he spake as it were with a voice of thunder, which caused the earth to shake upon which they stood;

And so great was their astonishment, that they fell to the earth, and understood not the words which he spake unto them.

Nevertheless he cried again, saying: Alma, arise and stand forth, for why persecutest thou the church of God? For the Lord hath said: This is my church, and I will establish it; and nothing shall overthrow it, save it is the transgression of my people.

And again, the angel said: Behold, the Lord hath heard the prayers of his people, and also the prayers of his servant, Alma, who is thy father; for he has prayed with much faith concerning thee that thou mightest be brought to the knowledge of the truth; therefore, for this purpose have I come to convince thee of the power and authority of God, that the prayers of his servants might be answered according to their faith.

And now behold, can ye dispute the power of God? For behold, doth not my voice shake the earth? And can ye not also behold me before you? And I am sent from God.

٩ وَأَصِيحَ عَائِقًا عَظِيمًا لِأَزْدِهَارِ كَنِيْسَةِ اللَّهِ، سَالِبًا قُلُوبَ النَّاسِ
وَمُتَسَبِّبًا فِي الْكَثِيرِ مِنَ الْخِلَافِ بَيْنَهُمْ؛ مُعْطِيًا الْفُرْصَةَ لِعَدُوِّ اللَّهِ
لِيَتَسَلَّطَ عَلَيْهِمْ.

١٠ وَكَانَ يَرْتَجِلُ سَاعِيًا لِتَدْمِيرِ كَنِيْسَةِ اللَّهِ، لِأَنَّهُ ارْتَحَلَ سِرًّا مَعَ أَبْنَاءِ
مُوسِيَا فِي سَعْيِهِمْ لِتَدْمِيرِ الْكَنِيْسَةِ وَتَضْلِيلِ شَعْبِ الرَّبِّ خِلَافًا
لِوَصَايَا اللَّهِ أَوْ حَتَّى الْمَلِكِ—

١١ وَكَمَا قُلْتُ لَكُمْ، بَيْنَمَا كَانُوا يَرْتَجِلُونَ مُتَمَرِّدِينَ عَلَى اللَّهِ فَإِنَّ مَلَكَ
الرَّبِّ ظَهَرَ لَهُمْ وَنَزَلَ عَلَيْهِمْ كَمَا فِي سَحَابَةٍ؛ وَكَلَّمَهُمْ بِصَوْتٍ كَأَنَّهُ
الرَّعْدُ، فَاهْتَرَّتِ الْأَرْضُ الَّتِي وَقَفُوا عَلَيْهَا؛

١٢ وَكَانَتْ دَهْشَتُهُمْ عَظِيمَةً لِدَرَجَةِ أَنَّهُمْ سَقَطُوا عَلَى الْأَرْضِ، وَلَمْ
يَفْهَمُوا الْكَلِمَاتِ الَّتِي كَلَّمَهُمْ بِهَا.

١٣ وَمَعَ ذَلِكَ فَقَدْ هَتَفَ ثَانِيَةً قَائِلًا: يَا أَلْمَا، قُمْ وَقِفْ. فَلِمَاذَا تَضْطَهِدُ
كَنِيْسَةَ اللَّهِ؟ لِأَنَّ الرَّبَّ قَالَ: هَذِهِ هِيَ كَنِيْسَتِي وَأَنَا أَقِيمُهَا؛ وَلَا
يُسْقِطُهَا شَيْءٌ إِلَّا الذَّنْبُ شَعْبِي.

١٤ وَقَالَ الْمَلَكَ أَيْضًا: إِنَّ الرَّبَّ قَدْ سَمِعَ صَلَوَاتِ شَعْبِهِ وَكَذَلِكَ
صَلَوَاتِ خَادِمِهِ أَلْمَا الَّذِي هُوَ أَبُوكَ؛ لِأَنَّهُ قَدْ صَلَّى بِإِيمَانٍ عَظِيمٍ
لِأَجْلِكَ كَيْ تَعْرِفَ الْحَقَّ؛ لِذَلِكَ، وَلِهَذَا الْغَرَضِ جِئْتُ لِأَقْنِعَكَ بِقُوَّةِ
اللَّهِ وَسُلْطَانِهِ، كَيْ تُسْتَجَابَ صَلَوَاتُ خِدَامِهِ حَسَبَ إِيْمَانِهِمْ.

١٥ هَلْ يُمَكِّنُكُمْ أَنْ تُجَادِلُوا فِي قُوَّةِ اللَّهِ؟ أَفَلَا يَرْتَجِلُ صَوْتِي الْأَرْضَ؟
وَأَلَا تَسْتَطِيعُونَ رُؤْيِي أَمَاكُمْ؟ وَأَنَا مُرْسَلٌ مِنْ عِنْدِ اللَّهِ.

Now I say unto thee: Go, and remember the captivity of thy fathers in the land of Helam, and in the land of Nephi; and remember how great things he has done for them; for they were in bondage, and he has delivered them. And now I say unto thee, Alma, go thy way, and seek to destroy the church no more, that their prayers may be answered, and this even if thou wilt of thyself be cast off.

And now it came to pass that these were the last words which the angel spake unto Alma, and he departed.

And now Alma and those that were with him fell again to the earth, for great was their astonishment; for with their own eyes they had beheld an angel of the Lord; and his voice was as thunder, which shook the earth; and they knew that there was nothing save the power of God that could shake the earth and cause it to tremble as though it would part asunder.

And now the astonishment of Alma was so great that he became dumb, that he could not open his mouth; yea, and he became weak, even that he could not move his hands; therefore he was taken by those that were with him, and carried helpless, even until he was laid before his father.

And they rehearsed unto his father all that had happened unto them; and his father rejoiced, for he knew that it was the power of God.

And he caused that a multitude should be gathered together that they might witness what the Lord had done for his son, and also for those that were with him.

And he caused that the priests should assemble themselves together; and they began to fast, and to pray to the Lord their God that he would open the mouth of Alma, that he might speak, and also that his limbs might receive their strength—that the eyes of the people might be opened to see and know of the goodness and glory of God.

And it came to pass after they had fasted and prayed for the space of two days and two nights, the limbs of Alma received their strength, and he stood up and began to speak unto them, bidding them to be of good comfort:

١٦ وَأَقُولُ لَكَ: اذْهَبْ وَادْكُرْ سَنِي أَبَائِكَ فِي أَرْضِ حِيلَامَ وَفِي أَرْضِ نَافِي؛ وَتَذَكِّرُ الْأُمُورَ الْعَظِيمَةَ الَّتِي صَنَعَهَا لَهُمْ؛ لِأَنَّهُمْ كَانُوا مُسْتَعْبِدِينَ وَهُوَ نَجَاهُمْ. وَالآنَ أَقُولُ لَكَ، يَا أَلْمَا، اذْهَبْ فِي طَرِيقِكَ وَلَا تَسْعَ إِلَى تَذْمِيرِ الْكَنْبَسَةِ بَعْدَ الْآنَ كَيْ تُسْتَجَابَ صَلَوَاتُهُمْ، وَهَذَا حَتَّى إِذَا كُنْتَ مُسْتَعِيدًا لِأَنْ يَنْبِذَكَ اللَّهُ.

١٧ وَكَانَتْ هَذِهِ آخِرَ الْكَلِمَاتِ الَّتِي تَحَدَّثَتْ بِهَا الْمَلَاكُ إِلَى أَلْمَا، ثُمَّ رَحَلَ.

١٨ وَسَقَطَ أَلْمَا وَمَنْ مَعَهُ عَلَى الْأَرْضِ ثَانِيَةً، لِأَنَّ دَهْشَتَهُمْ كَانَتْ عَظِيمَةً؛ لِأَنَّهُمْ شَاهَدُوا بِأَعْيُنِهِمْ مَلَاكَ الرَّبِّ؛ وَكَانَ صَوْتُهُ كَالرَّعْدِ الَّذِي يُزَلْزِلُ الْأَرْضَ؛ وَعَرَفُوا أَنَّهُ لَا يَوْجَدُ شَيْءٌ غَيْرُ قُوَّةِ اللَّهِ يُمَكِّنُ أَنْ يُزَلْزَلَ الْأَرْضُ وَيَجْعَلَهَا تَرْتَعِدُ كَمَا لَوْ أَنَّهَا سَتُنَشَقُّ.

١٩ وَكَانَتْ دَهْشَةُ أَلْمَا عَظِيمَةً لِدَرَجَةِ أَنَّهُ أَصْبَحَ أَبْكَمًا، وَلَمْ يَتِمَكَّنْ مِنْ أَنْ يَفْتَحَ فَاهُ؛ أَجَلَ، وَأَصْبَحَ ضَعِيفًا حَتَّى أَنَّهُ لَمْ يَسْتَطِعْ تَحْرِيكَ يَدَيْهِ؛ لِذَلِكَ فَقَدْ أَخَذَهُ الَّذِينَ كَانُوا مَعَهُ، وَحَمَلُوهُ عَاجِزًا حَتَّى وَضَعُوهُ أَمَامَ أَبِيهِ.

٢٠ وَقَصَّوْا عَلَى أَبِيهِ كُلَّ مَا حَدَّثَ لَهُمْ؛ فَأَبْتَهَجَ أَبُوهُ، لِأَنَّهُ عَلِمَ أَنَّهَا قُوَّةُ اللَّهِ.

٢١ وَجَعَلَ حَشْدًا يَجْتَمِعُ لِيَشْهَدَ مَا فَعَلَهُ الرَّبُّ بِابْنِهِ وَأَيْضًا بِالَّذِينَ كَانُوا مَعَهُ.

٢٢ وَجَعَلَ الْكَهَنَةَ يَجْتَمِعُونَ وَبَدَأُوا بِالصَّوْمِ وَالصَّلَاةِ إِلَى الرَّبِّ إِلَهُهِمْ كَيْ يَفْتَحَ فَمَّ أَلْمَا حَتَّى يَتَكَلَّمَ، وَأَيْضًا كَيْ تَدِبَّ فِي أَوْصَالِهِ قُوَّتُهَا — حَتَّى تَنْفَتِحَ أَعْيُنُ النَّاسِ لِيَرَوْا وَيَعْرِفُوا صَلَاحَ اللَّهِ وَمَجْدَهُ.

٢٣ وَبَعْدَ أَنْ صَامُوا وَصَلُّوا لِمُدَّةِ يَوْمَيْنِ وَلَيْلَتَيْنِ، دَبَّتِ الْقُوَّةُ فِي أَوْصَالِ أَلْمَا، فَهَضَّ وَبَدَأَ يَكَلِّمُهُمْ، طَالِبًا مِنْهُمْ أَنْ يَتَشَجَّعُوا:

For, said he, I have repented of my sins, and have been redeemed of the Lord; behold I am born of the Spirit.

And the Lord said unto me: Marvel not that all mankind, yea, men and women, all nations, kindreds, tongues and people, must be born again; yea, born of God, changed from their carnal and fallen state, to a state of righteousness, being redeemed of God, becoming his sons and daughters;

And thus they become new creatures; and unless they do this, they can in nowise inherit the kingdom of God.

I say unto you, unless this be the case, they must be cast off; and this I know, because I was like to be cast off.

Nevertheless, after wading through much tribulation, repenting nigh unto death, the Lord in mercy hath seen fit to snatch me out of an everlasting burning, and I am born of God.

My soul hath been redeemed from the gall of bitterness and bonds of iniquity. I was in the darkest abyss; but now I behold the marvelous light of God. My soul was racked with eternal torment; but I am snatched, and my soul is pained no more.

I rejected my Redeemer, and denied that which had been spoken of by our fathers; but now that they may foresee that he will come, and that he remembereth every creature of his creating, he will make himself manifest unto all.

Yea, every knee shall bow, and every tongue confess before him. Yea, even at the last day, when all men shall stand to be judged of him, then shall they confess that he is God; then shall they confess, who live without God in the world, that the judgment of an everlasting punishment is just upon them; and they shall quake, and tremble, and shrink beneath the glance of his all-searching eye.

٢٤ فَإِنَّهُ قَالَ: لَقَدْ ثَبْتُ عَنْ خَطَايَايَ وَافْتَدَانِي الرَّبُّ؛ وَهَا أَنَا قَدْ وُلِدْتُ مِنَ الرُّوحِ.

٢٥ وَقَالَ لِي الرَّبُّ: لَا تَتَعَجَّبْ مِنْ أَنَّ كُلَّ بَنِي الْبَشَرِ، أَجَلًا، رِجَالًا وَنِسَاءً، أُمَّمًا وَقَبَائِلَ وَالسِّنَّةَ وَشُعُوبًا، يَجِبُ أَنْ يُولَدُوا ثَانِيَةً؛ أَجَلًا، يَجِبُ أَنْ يُولَدُوا مِنَ اللَّهِ، وَيَتَغَيَّرُوا مِنْ حَالَتِهِمُ الْجَسَدِيَّةِ السَّاقِطَةِ إِلَى حَالَةِ الْبِرِّ، مُفْتَدِينَ مِنَ اللَّهِ، صَائِرِينَ أَبْنَاءَهُ وَبَنَاتِهِ؛

٢٦ وَبِذَلِكَ يُصْبِحُونَ خَلِيقَةً جَدِيدَةً؛ وَإِنْ لَمْ يَفْعَلُوا ذَلِكَ فَلَا يُمَكِّنُهُمْ أَنْ يَرِثُوا مَلَكُوتَ اللَّهِ.

٢٧ إِنِّي أَقُولُ لَكُمْ، إِنْ لَمْ يَكُنْ الْأَمْرُ كَذَلِكَ فَلَا بُدَّ أَنْ يَنْبِذَهُمُ اللَّهُ؛ وَهَذَا هُوَ مَا أَعْلَمُهُ لِأَنِّي كُنْتُ عَلَى وَشِكِّ أَنْ أُنْبَذَ.

٢٨ وَمَعَ ذَلِكَ، وَبَعْدَ أَنْ خُضْتُ كَثِيرًا مِنَ الصَّعَابِ، وَبَعْدَ أَنْ ثَبْتُ وَأَنَا عَلَى وَشِكِّ الْمَوْتِ، فَإِنَّ الرَّبَّ فِي رَحْمَتِهِ رَأَى أَنَّهُ يَلِيْقُ أَنْ يَنْتَرِغَنِي مِنَ الْحَرِيقِ الْأَبَدِيِّ، وَأَنَا قَدْ وُلِدْتُ مِنَ اللَّهِ.

٢٩ وَقَدْ خَلَصْتُ رُوحِي مِنْ مَرَارَةِ الْمُرِّ وَمِنْ قُبُودِ الشَّرِّ. كُنْتُ فِي أَحْلَكِ هَاوِيَّةٍ؛ وَلَكِنِّي الْآنَ أَرَى نُورَ اللَّهِ الْعَجِيبِ. وَكَانَتْ رُوحِي فِي عَذَابِ أَبَدِيٍّ؛ لَكِنِّي أَنْقَذْتُ وَلَمْ تَعُدْ رُوحِي تَتَأَلَّمُ.

٣٠ لَقَدْ رَفَضْتُ فَادِيَّ وَأَنْكَرْتُ مَا قَالَهُ آبَاؤُنَا؛ وَلَكِن كَيْ يَعْرِفَ النَّاسُ أَنَّهُ سَيَجِيءُ، وَأَنَّهُ يَتَذَكَّرُ كُلَّ مَخْلُوقٍ مِنْ خَلِيقَتِهِ، فَسَوْفَ يُظْهِرُ نَفْسَهُ لِلْجَمِيعِ.

٣١ أَجَلًا، سَتُنْحَنِي كُلُّ رُكْبَةٍ وَسَيَعْتَرِفُ كُلُّ لِسَانٍ أَمَامَهُ. أَجَلًا، حَتَّى فِي الْيَوْمِ الْأَخِيرِ عِنْدَمَا يَقِفُ كُلُّ بَنِي الْبَشَرِ أَمَامَهُ لِيَحَاسِبَهُمْ، فَحِينَئِذٍ سَيَعْتَرِفُونَ بِأَنَّهُ اللَّهُ؛ حِينَئِذٍ يَعْتَرِفُ كُلُّ الَّذِينَ يَعِيشُونَ دُونَ اللَّهِ فِي الْعَالَمِ بِأَنَّ دَيْنُونَةَ الْعَذَابِ الْأَبَدِيِّ هِيَ عَدْلٌ؛ وَيَبْتَغِدُونَ وَيَبْتَغِفُونَ وَيَنْكَمِشُونَ تَحْتَ نَظَرَةِ عَيْنِهِ الْفَاجِصَةِ.

And now it came to pass that Alma began from this time forward to teach the people, and those who were with Alma at the time the angel appeared unto them, traveling round about through all the land, publishing to all the people the things which they had heard and seen, and preaching the word of God in much tribulation, being greatly persecuted by those who were unbelievers, being smitten by many of them.

But notwithstanding all this, they did impart much consolation to the church, confirming their faith, and exhorting them with long-suffering and much travail to keep the commandments of God.

And four of them were the sons of Mosiah; and their names were Ammon, and Aaron, and Omner, and Himni; these were the names of the sons of Mosiah.

And they traveled throughout all the land of Zarahemla, and among all the people who were under the reign of king Mosiah, zealously striving to repair all the injuries which they had done to the church, confessing all their sins, and publishing all the things which they had seen, and explaining the prophecies and the scriptures to all who desired to hear them.

And thus they were instruments in the hands of God in bringing many to the knowledge of the truth, yea, to the knowledge of their Redeemer.

And how blessed are they! For they did publish peace; they did publish good tidings of good; and they did declare unto the people that the Lord reigneth.

٣٢ وَمُنْذُ ذَلِكَ الْوَقْتِ بَدَأَ أَلْمَا يُعَلِّمُ الشَّعْبَ، هُوَ وَالَّذِينَ كَانُوا مَعَهُ حِينَمَا ظَهَرَ لَهُمُ الْمَلَائِكَةُ، مُتَجَوِّلينَ فِي جَمِيعِ أُنْحَاءِ الْأَرْضِ، وَنَاشِرِينَ لِكُلِّ الشَّعْبِ الْأُمُورَ الَّتِي سَمِعُوهَا وَرَأَوْهَا، وَكَارِزِينَ بِكَلِمَةِ اللَّهِ مُحْتَمِلِينَ مَشَقَاتٍ كَثِيرَةً، وَمُضْطَهَدِينَ بِشِدَّةٍ مِنْ غَيْرِ الْمُؤْمِنِينَ، وَمَضْرُوبِينَ مِنْ كَثِيرِينَ.

٣٣ لَكِنْ رَغِمَ كُلُّ هَذَا فَقَدَ قَدَمُوا الْكَثِيرَ مِنَ الْعَزَاءِ لِأَعْضَاءِ الْكَنِيسَةِ فِي تَثْبِيثِ إِيْمَانِهِمْ، وَحَثَوْهُمْ عَلَى حِفْظِ وَصَايَا اللَّهِ بِطَوْلٍ أَنَاةٍ وَجُهْدٍ كَثِيرٍ.

٣٤ وَكَانَ أَرْبَعَةً مِنْهُمْ أَبْنَاءُ مُوسِيَا؛ وَأَسْمَاؤُهُمْ عَمُونُ وَهَارُونُ وَعُمْنَرُ وَحِمْنِي؛ كَانَتْ هَذِهِ أَسْمَاءَ أَبْنَاءِ مُوسِيَا.

٣٥ وَسَافَرُوا فِي جَمِيعِ أُنْحَاءِ أَرْضِ زَرَاحِمَلَةَ وَبَيَّنَّ كُلَّ النَّاسِ الَّذِينَ كَانُوا تَحْتَ حُكْمِ الْمَلِكِ مُوسِيَا، سَاعِينَ بِحِمَاسَةٍ لِإِصْلَاحِ جَمِيعِ الْأَضْرَارِ الَّتِي تَسَبَّبُوا بِهَا لِلْكَنِيْسَةِ، مُعْتَرِفِينَ بِكُلِّ خَطِيَايَاهُمْ وَنَاشِرِينَ كُلِّ الْأُمُورِ الَّتِي رَأَوْهَا وَمُفَسِّرِينَ النُّبُوءَاتِ وَالنُّصُوصِ الْمُقَدَّسَةَ لِكُلِّ مَنْ رَغِبُوا فِي سَمَاعِهِمْ.

٣٦ وَهَكَذَا كَانُوا أَدْوَابَ فِي يَدِ اللَّهِ لِيَجْلِبَ الْكَثِيرِينَ إِلَى مَعْرِفَةِ الْحَقِّ، أَجَلٍ، لِمَعْرِفَةِ فَادِيهِمْ.

٣٧ وَكَمْ كَانُوا مُبَارَكِينَ! لِأَنَّهُمْ نَشَرُوا السَّلَامَ؛ نَشَرُوا بَشَائِرَ الْخَيْرِ؛ وَأَعْلَنُوا لِلشَّعْبِ أَنَّ الرَّبَّ يَمْلِكُ.

Now it came to pass that after the sons of Mosiah had done all these things, they took a small number with them and returned to their father, the king, and desired of him that he would grant unto them that they might, with these whom they had selected, go up to the land of Nephi that they might preach the things which they had heard, and that they might impart the word of God to their brethren, the Lamanites—

That perhaps they might bring them to the knowledge of the Lord their God, and convince them of the iniquity of their fathers; and that perhaps they might cure them of their hatred towards the Nephites, that they might also be brought to rejoice in the Lord their God, that they might become friendly to one another, and that there should be no more contentions in all the land which the Lord their God had given them.

Now they were desirous that salvation should be declared to every creature, for they could not bear that any human soul should perish; yea, even the very thoughts that any soul should endure endless torment did cause them to quake and tremble.

And thus did the Spirit of the Lord work upon them, for they were the very vilest of sinners. And the Lord saw fit in his infinite mercy to spare them; nevertheless they suffered much anguish of soul because of their iniquities, suffering much and fearing that they should be cast off forever.

And it came to pass that they did plead with their father many days that they might go up to the land of Nephi.

And king Mosiah went and inquired of the Lord if he should let his sons go up among the Lamanites to preach the word.

And the Lord said unto Mosiah: Let them go up, for many shall believe on their words, and they shall have eternal life; and I will deliver thy sons out of the hands of the Lamanites.

And it came to pass that Mosiah granted that they might go and do according to their request.

And they took their journey into the wilderness to go up to preach the word among the Lamanites; and I shall give an account of their proceedings hereafter.

١ وَبَعْدَ أَنْ فَعَلَ أَبْنَاءُ مُوسِيَا كُلُّ هَذِهِ الْأُمُورِ، أَخَذُوا مَعَهُمْ جَمْعًا صَغِيرًا وَعَادُوا إِلَى أَبِيهِمُ الْمَلِكِ، وَطَلَبُوا مِنْهُ أَنْ يَأْذَنَ لَهُمْ بِأَنْ يَصْعَدُوا مَعَ الَّذِينَ اخْتَارُوهُمْ إِلَى أَرْضِ نَافِي لِيُكْرِزُوا بِمَا سَمِعُوهُ، وَلِيَنْقُلُوا كَلِمَةَ اللَّهِ إِلَى إِخْوَتِهِمُ اللَّامَانِيِّينَ؛

٢ لَعَلَّهُمْ يَجْلِبُونَهُمْ إِلَى مَعْرِفَةِ الرَّبِّ إِلَهُهُمْ وَيُقْنِعُونَهُمْ بِشَرِّ آبَائِهِمْ؛ وَرُبَّمَا يَشْفُونَهُمْ مِنْ كَرَاهِيَّتِهِمْ لِلنَّافِيِّينَ، لِيَبْتَهَجُوا بِالرَّبِّ إِلَهُهُمْ أَيْضًا، لِيَكُونَ هُنَاكَ وَدَّيْنَهُمْ وَيَبِينَنَّ النَّافِيِّينَ، وَالْأَيُّ كَوْنَ هُنَاكَ الْمَزِيدُ مِنَ الْخُصُومَاتِ فِي كُلِّ الْأَرْضِ الَّتِي أَعْطَاهُمْ إِيَّاهَا الرَّبُّ إِلَهُهُمْ.

٣ كَانُوا رَاغِبِينَ فِي إِعْلَانِ الْخَلَاصِ لِكُلِّ مَخْلُوقٍ لِأَنَّهُ لَمْ يَكُنْ فِي وَسْعِهِمْ تَحْمُلُ هَلَاكِ أَيْةِ نَفْسٍ بَشَرِيَّةٍ؛ أَجَلْ، حَتَّى الْفِكْرَةَ ذَاتَهَا بِأَنَّ نَفْسًا مَا يُمَكِّنُ أَنْ تَتَحَمَّلَ عَذَابًا لَا نِهَائِيَّةَ لَهُ جَعَلَتْهُمْ يَرْتَدِعُونَ وَيَرْتَجِفُونَ.

٤ وَهَكَذَا عَمَلَ بِهِمْ رُوحُ الرَّبِّ، لِأَنَّهُمْ كَانُوا أَشْرَّ الْخُطَاةِ. وَقَدْ رَأَى الرَّبُّ فِي رَحْمَتِهِ اللَّامْتَنَاهِيَّةِ أَنْ يَشْفَقَ عَلَيْهِمْ؛ وَمَعَ ذَلِكَ فَقَدْ عَانُوا الْكَثِيرَ مِنْ عَذَابِ النَّفْسِ بِسَبَبِ شُرُورِهِمْ، مُعَانِينَ الْكَثِيرَ وَخَائِفِينَ مِنْ أَنْ يَنْبِذَهُمُ اللَّهُ إِلَى الْأَبَدِ.

٥ وَحَدَّثَ أَنَّهُمْ تَوَسَّلُوا إِلَى أَبِيهِمْ عِدَّةَ أَيَّامٍ لِيَصْعَدُوا إِلَى أَرْضِ نَافِي.

٦ وَذَهَبَ الْمَلِكُ مُوسِيَا وَسَأَلَ الرَّبَّ إِذَا كَانَ عَلَيْهِ أَنْ يَسْمَحَ لِأَبْنَائِهِ بِأَنْ يَصْعَدُوا إِلَى اللَّامَانِيِّينَ لِيُكْرِزُوا بِالْكَلِمَةِ.

٧ فَقَالَ الرَّبُّ لِمُوسِيَا: دَعُهُمْ يَصْعَدُونَ لِأَنَّ كَثِيرِينَ مِنَ اللَّامَانِيِّينَ سَيُؤْمِنُونَ بِكَلَامِهِمْ، وَسَيَنَالُونَ الْحَيَاةَ الْأَبَدِيَّةَ؛ وَسَأُنْجِي أَبْنَاءَكَ مِنْ أَيْدِي اللَّامَانِيِّينَ.

٨ وَحَدَّثَ أَنَّ مُوسِيَا سَمَحَ لَهُمْ أَنْ يَذْهَبُوا وَيَفْعَلُوا حَسَبَ طَلِبِهِمْ.

٩ فَارْتَحَلُوا إِلَى الْبَرِّيَّةِ لِيَصْعَدُوا وَيُكْرِزُوا بِالْكَلِمَةِ بَيْنَ اللَّامَانِيِّينَ؛ وَسَأَقْدِمُ سِجْلًا عَنْ أَخْبَارِهِمْ لَاحِقًا.

Now king Mosiah had no one to confer the kingdom upon, for there was not any of his sons who would accept of the kingdom.

Therefore he took the records which were engraved on the plates of brass, and also the plates of Nephi, and all the things which he had kept and preserved according to the commandments of God, after having translated and caused to be written the records which were on the plates of gold which had been found by the people of Limhi, which were delivered to him by the hand of Limhi;

And this he did because of the great anxiety of his people; for they were desirous beyond measure to know concerning those people who had been destroyed.

And now he translated them by the means of those two stones which were fastened into the two rims of a bow.

Now these things were prepared from the beginning, and were handed down from generation to generation, for the purpose of interpreting languages;

And they have been kept and preserved by the hand of the Lord, that he should discover to every creature who should possess the land the iniquities and abominations of his people;

And whosoever has these things is called seer, after the manner of old times.

Now after Mosiah had finished translating these records, behold, it gave an account of the people who were destroyed, from the time that they were destroyed back to the building of the great tower, at the time the Lord confounded the language of the people and they were scattered abroad upon the face of all the earth, yea, and even from that time back until the creation of Adam.

Now this account did cause the people of Mosiah to mourn exceedingly, yea, they were filled with sorrow; nevertheless it gave them much knowledge, in the which they did rejoice.

And this account shall be written hereafter; for behold, it is expedient that all people should know the things which are written in this account.

١٠ أما المَلِكُ مَوسِيا، فَلَمَّ يَكُنْ لَهُ أَحَدٌ لِيَمْنَحَهُ الْمَمْلَكَةَ، إِذْ لَمْ يَقْبَلْ أَيُّ مِنْ أبنائِهِ الْمَلِكُ.

١١ لِذَلِكَ فَقَدْ أَخَذَ السَّجَلَاتِ الْمَنقُوشَةَ عَلَى الصَّفائِحِ النُّحاسِيَّةِ، وَكَذَلِكَ أَلْواحِ نَافِي، وَكُلَّ الْأَشْيَاءِ الَّتِي أَبْقَى عَلَيْهَا وَحَفِظَهَا حَسَبَ وَصايا اللَّهِ، بَعْدَ أَنْ تَرَجَمَ السَّجَلَاتِ الَّتِي كَانَتْ عَلَى الصَّفائِحِ الذَّهَبِيَّةِ (وَالَّتِي عَنَرَ عَلَيْهَا قَوْمٌ لِمَهِ وَالَّتِي تَسَلَّمَهَا مِنْ يَدِ لِمَهِ)، وَتَسَبَّبَ فِي كِتَابَتِهَا؛

١٢ وَقَدْ فَعَلَ هَذَا بِسَبَبِ قَلَقِ شَعْبِهِ الشَّدِيدِ؛ فَقَدْ كَانَ شَعْبُهُ رَاجِبًا بِشِدَّةٍ فِي مَعْرِفَةِ قِصَّةِ هَؤُلَاءِ النَّاسِ الَّذِينَ هَلَكُوا.

١٣ فَقَدْ تَرَجَمَ الصَّفائِحِ بِوِاسِطَةِ هَذَيْنِ الْحَجَرَيْنِ اللَّذَيْنِ كَانَا مُثَبَّتَيْنِ عَلَى حَافَتَيْ قَوْسٍ.

١٤ وَهَذِهِ الْأَشْيَاءُ قَدْ أُعِدَّتْ مُنْذُ الْبِدَايَةِ، وَتَوَارَتْهَا جِيلٌ إِلَى جِيلٍ لِيَعْرِضَ تَفْسِيرِ اللُّغَاتِ؛

١٥ وَقَدْ أَبَقَتْ عَلَيْهَا يَدُ الرَّبِّ وَحَفِظَتْهَا كَيْ يَكْشِفَ لِكُلِّ مَخْلُوقٍ يَمْلِكُ الْأَرْضِ آثَامَ شَعْبِهِ وَرِجاساتِهِ؛

١٦ وَكُلُّ مَنْ صَارَتْ عِنْدَهُ هَذِهِ الْأَشْيَاءُ يُدْعَى رَائِيًا عَلَى عَادَةِ الْأَزْمَةِ الْقَدِيمَةِ.

١٧ وَبَعْدَ أَنْ انْتَهَى مَوسِيا مِنْ تَرَجِمَةِ هَذِهِ السَّجَلَاتِ، وَجَدَ أَنَّهَا قَدَّمَتْ أَخْبَارَ الشَّعْبِ الَّذِي هَلَكَ مُنْذُ وَقْتِ هَلَاكِهِ وَرُجوعًا إِلَى بِناءِ البُرْجِ العَظِيمِ فِي الوَقْتِ الَّذِي بَلَبَلَ فِيهِ الرَّبُّ لُغَةَ النَّاسِ وَتَشَشَّتُوا عَلَى كُلِّ وَجْهِ الْأَرْضِ، أَجَلٌ، وَحَتَّى رُجوعًا مِنْ ذَلِكَ الوَقْتِ إِلَى خَلْقِ آدَمَ.

١٨ وَجَعَلَ هَذَا السَّجَلُ قَوْمَ الْمَلِكِ مَوسِيا يَنوحونَ كَثِيرًا، أَجَلٌ، امْتَلَأُوا حُزْنًا؛ وَمَعَ ذَلِكَ فَقَدْ مَنَحَهُمُ الكَثِيرَ مِنَ المَعْرِفَةِ الَّتِي ابْتَهَجُوا بِهَا.

١٩ وَسَيُكْتَبُ هَذَا السَّجَلُ لَاحِقًا؛ لِأَنَّهُ يَجِبُ عَلَى كُلِّ النَّاسِ أَنْ يَعْرِفُوا ما هُوَ مَكْتُوبٌ فِي هَذَا السَّجَلِ.

And now, as I said unto you, that after king Mosiah had done these things, he took the plates of brass, and all the things which he had kept, and conferred them upon Alma, who was the son of Alma; yea, all the records, and also the interpreters, and conferred them upon him, and commanded him that he should keep and preserve them, and also keep a record of the people, handing them down from one generation to another, even as they had been handed down from the time that Lehi left Jerusalem.

٢٠ وَكَمَا قُلْتُ لَكُمْ، بَعْدَ أَنْ فَعَلَ الْمَلِكُ مُوسِيَا هَذِهِ الْأُمُورَ، أَخَذَ
الصَّفَائِحَ النُّحَاسِيَّةَ وَكُلَّ الْأَشْيَاءِ الَّتِي كَانَتْ يَحْفَظُهَا، وَمَنَحَهَا لِأَلْمَا
وَهُوَ ابْنُ أَلْمَا؛ أَجَلْ، جَمِيعَ السَّجَلَاتِ وَكَذَلِكَ الْمُفَسِّرَاتِ، وَمَنَحَهُ
إِيَّاهَا وَأَمَرَهُ بِأَنْ يُبْقِيَ عَلَيْهَا وَيَحْفَظُهَا وَأَنْ يَحْتَفِظَ أَيْضًا بِسَجَلِ
عَنِ الشَّعْبِ، وَأَنْ تَتَنَاوَلَ السَّجَلَاتِ مِنْ جِيلٍ إِلَى آخَرَ، كَمَا حَدَّثَ
مُنْذُ أَنْ غَادَرَ لَاحِي أورشليم.

Mosiah 29

Now when Mosiah had done this he sent out throughout all the land, among all the people, desiring to know their will concerning who should be their king.

And it came to pass that the voice of the people came, saying: We are desirous that Aaron thy son should be our king and our ruler.

Now Aaron had gone up to the land of Nephi, therefore the king could not confer the kingdom upon him; neither would Aaron take upon him the kingdom; neither were any of the sons of Mosiah willing to take upon them the kingdom.

Therefore king Mosiah sent again among the people; yea, even a written word sent he among the people. And these were the words that were written, saying:

Behold, O ye my people, or my brethren, for I esteem you as such, I desire that ye should consider the cause which ye are called to consider—for ye are desirous to have a king.

Now I declare unto you that he to whom the kingdom doth rightly belong has declined, and will not take upon him the kingdom.

And now if there should be another appointed in his stead, behold I fear there would rise contentions among you. And who knoweth but what my son, to whom the kingdom doth belong, should turn to be angry and draw away a part of this people after him, which would cause wars and contentions among you, which would be the cause of shedding much blood and perverting the way of the Lord, yea, and destroy the souls of many people.

Now I say unto you let us be wise and consider these things, for we have no right to destroy my son, neither should we have any right to destroy another if he should be appointed in his stead.

And if my son should turn again to his pride and vain things he would recall the things which he had said, and claim his right to the kingdom, which would cause him and also this people to commit much sin.

موسيا ٢٩

١ وَلَمَّا فَعَلَ مُوسِيَا هَذَا، أَرْسَلَ فِي جَمِيعِ أُنْحَاءِ الْأَرْضِ وَإِلَى كُلِّ
أَبْنَاءِ الشَّعْبِ رَاغِبًا فِي مَعْرِفَةِ إِرَادَتِهِمْ بِخُصُوصٍ مَنْ سَيَكُونُ
مَلِكُهُمْ.

٢ وَجَاءَ صَوْتُ الشَّعْبِ قَائِلًا: نُرِيدُ أَنْ يَكُونَ هَارُونُ ابْنُكَ مَلِكَنَا
وَحَاكِمَنَا.

٣ وَكَانَ هَارُونُ قَدْ صَعَدَ إِلَى أَرْضِ نَافِي، لِذَلِكَ لَمْ يَسْتَطِعِ الْمَلِكُ أَنْ
يَمْنَحَهُ الْمَمْلَكَةَ؛ كَمَا أَنَّ هَارُونَ لَمْ يَرْغَبْ فِي أَنْ يَقْبَلَ الْمَلِكُ؛
وَكَذَلِكَ لَمْ يَكُنْ أَيُّ مِنْ أَبْنَاءِ مُوسِيَا يَرْغُبُ فِي قَبُولِ الْمَلِكِ.

٤ لِذَلِكَ أَرْسَلَ الْمَلِكُ مُوسِيَا مَرَّةً أُخْرَى بَيْنَ الشَّعْبِ؛ أَجَلٌ، حَتَّى أَنَّهُ
أَرْسَلَ كَلِمَةً مَكْتُوبَةً بَيْنَ الشَّعْبِ. وَكَانَتْ هَذِهِ هِيَ الْكَلِمَاتِ
الْمَكْتُوبَةِ:

٥ يَا شَعْبِي، أَوْ يَا إِخْوَتِي، لِأَنِّي أَقْدَرُكُمْ عَلَى هَذَا النَّحْوِ، إِنِّي أَرْغَبُ
فِي أَنْ تَتَفَكَّرُوا فِيمَا دُعِيتُمْ إِلَى النَّظَرِ فِيهِ—لِأَنَّكُمْ تُرِيدُونَ أَنْ
يَكُونَ لَكُمْ مَلِكٌ.

٦ فَإِنِّي أُعْلِنُ لَكُمْ أَنَّ مَنْ لَهُ الْحَقُّ فِي الْمَمْلَكَةِ قَدِ اسْتَعْفَى وَلَا يُرِيدُ
أَنْ يَقْبَلَ الْمَلِكِ.

٧ وَإِذَا نَصَبْتَ آخَرَ مَكَانَهُ فَإِنِّي أَخْشَى أَنْ تَتَوَرَّ بَيْنَكُمْ نِزَاعَاتٌ. وَمَنْ
يُدْرِي إِنْ كَانَ ابْنِي الَّذِي تَعُوذُ إِلَيْهِ الْمَمْلَكَةُ سَيَغْضَبُ وَيُخْرِجُ
قِسْمًا مِنْ هَذَا الشَّعْبِ وَرَاءَهُ مِمَّا يَتَسَبَّبُ فِي خُرُوبٍ وَنِزَاعَاتٍ
بَيْنَكُمْ، مِمَّا يُؤَدِّي إِلَى سَفْكِ الْكَثِيرِ مِنَ الدَّمِ وَإِفْسَادِ طَرِيقِ
الرَّبِّ، أَجَلٌ، وَهَلَاكِ نُفُوسٍ كَثِيرَةٍ.

٨ فَأَقُولُ لَكُمْ: لِنَكُنْ حُكَمَاءَ وَلِنَتَفَكَّرْ فِي هَذِهِ الْأُمُورِ، لِأَنَّهُ لَيْسَ لَدِينَا
الْحَقُّ فِي إِهْلَاكِ ابْنِي، وَلَا يَنْبَغِي لَنَا أَنْ نُهْلِكَ آخَرَ إِذَا نَصَبَ بَدَلًا
مِنْهُ.

٩ وَإِذَا عَادَ ابْنِي ثَانِيَةً إِلَى غُرُورِهِ وَالْأَشْيَاءِ الْبَاطِلَةِ فَإِنَّهُ سَيَتَرَاجَعُ
عَنِ الْأَشْيَاءِ الَّتِي قَالَهَا، وَيَطَالِبُ بِحَقِّهِ فِي الْمَمْلَكَةِ، مِمَّا سَيَجْعَلُهُ،
وَكَذَلِكَ قَوْمَهُ، يَزْتَكِبُونَ خَطَايَا كَثِيرَةً.

And now let us be wise and look forward to these things, and do that which will make for the peace of this people.

Therefore I will be your king the remainder of my days; nevertheless, let us appoint judges, to judge this people according to our law; and we will newly arrange the affairs of this people, for we will appoint wise men to be judges, that will judge this people according to the commandments of God.

Now it is better that a man should be judged of God than of man, for the judgments of God are always just, but the judgments of man are not always just.

Therefore, if it were possible that you could have just men to be your kings, who would establish the laws of God, and judge this people according to his commandments, yea, if ye could have men for your kings who would do even as my father Benjamin did for this people—I say unto you, if this could always be the case then it would be expedient that ye should always have kings to rule over you.

And even I myself have labored with all the power and faculties which I have possessed, to teach you the commandments of God, and to establish peace throughout the land, that there should be no wars nor contentions, no stealing, nor plundering, nor murdering, nor any manner of iniquity;

And whosoever has committed iniquity, him have I punished according to the crime which he has committed, according to the law which has been given to us by our fathers.

Now I say unto you, that because all men are not just it is not expedient that ye should have a king or kings to rule over you.

For behold, how much iniquity doth one wicked king cause to be committed, yea, and what great destruction!

Yea, remember king Noah, his wickedness and his abominations, and also the wickedness and abominations of his people. Behold what great destruction did come upon them; and also because of their iniquities they were brought into bondage.

١٠ فَلَنْتُنَّ حُكَمَاءَ وَنَتَطَلَّعُ إِلَى هَذِهِ الْأُمُورِ وَنَفْعَلُ مَا مِنْ شَأْنِهِ أَنْ يَحْقُقَ السَّلَامَ لِهَذَا الشَّعْبِ.

١١ لِذَلِكَ سَأَبْقَى مَلِكًا لَكُمْ مَا تَبْقَى مِنْ أَيَّامِي؛ وَمَعَ ذَلِكَ، فَلْنَعَيِّنْ قُضَاةً لِيَقْضُوا لِهَذَا الشَّعْبِ وَفَقًا لِشَرِيعَتِنَا؛ وَسَنُنْظِمُ مِنْ جَدِيدٍ شُؤُونَ هَذَا الشَّعْبِ، لِأَنَّنا سَنَعَيِّنُ رِجَالًا حُكَمَاءَ لِيَكُونُوا قُضَاةً سَيَقْضُونَ لِهَذَا الشَّعْبِ وَفَقًا لِوَصَايَا اللَّهِ.

١٢ مِنَ الْأَفْضَلِ لِلْإِنْسَانِ أَنْ يُحَاكِمَهُ اللَّهُ وَلَيْسَ الْإِنْسَانُ، لِأَنَّ أَحْكَامَ اللَّهِ عَادِلَةٌ دَائِمًا، لِكِنَّ أَحْكَامَ الْبَشَرِ لَيْسَتْ عَادِلَةٌ دَائِمًا.

١٣ لِذَلِكَ، فَلَوْ كَانَ مُمَكِّنًا أَنْ تَجِدُوا رِجَالًا عَادِلِينَ لِيَكُونُوا مُلُوكَكُمْ، وَلِيُؤَسِّسُوا شَرَائِعَ اللَّهِ وَيَقَاضُوا الشَّعْبَ وَفَقًا لِوَصَايَاهُ، أَجَلٌ، لَوْ أَمْكَنَكُمْ أَنْ تَخْطُوا بِمُلُوكِكُمْ، رِجَالٌ يَعْمَلُونَ كَمَا عَمِلَ أَبِي بَنِيَامِينَ مِنْ أَجْلِ هَذَا الشَّعْبِ—فَأِنِّي أَقُولُ لَكُمْ، لَوْ كَانَ هَذَا هُوَ الْحَالُ دَائِمًا لَكَانَ لَائِقًا عِنْدُنَا أَنْ يَكُونَ لَكُمْ دَائِمًا مُلُوكٌ يَحْكُمُونَكُمْ.

١٤ وَحَتَّى أَنَا نَفْسِي جَاهِذْتُ بِكُلِّ قُوَّتِي وَطَاقَاتِي الَّتِي امْتَلَكْتُهَا لِأَعْلَمَكُمْ وَصَايَا اللَّهِ، وَلِأَوْسَسَ السَّلَامَ فِي جَمِيعِ أَنْحَاءِ الْأَرْضِ، حَتَّى لَا يَكُونَ هُنَاكَ حُرُوبٌ أَوْ نِزَاعَاتٌ أَوْ سَرِقَةٌ أَوْ نَهْبٌ أَوْ قَتْلٌ أَوْ أَيُّ نَوْعٍ مِنْ أَنْوَاعِ الْإِثْمِ.

١٥ وَكُلُّ مَنْ ارْتَكَبَ إِثْمًا فَقَدْ عَاقَبْتُهُ حَسَبَ الْجُرْمِ الَّذِي اقْتَرَفَهُ، وَحَسَبَ الشَّرِيعَةِ الَّتِي أَعْطَانَا إِيَّاهَا آبَاؤُنَا.

١٦ وَلِكِنِّي أَقُولُ لَكُمْ إِنَّهُ لَا يَلِيْقُ أَنْ يَكُونَ لَكُمْ مَلِكٌ أَوْ مُلُوكٌ لِيَحْكُمُواكُمْ، فَلَيْسَ كُلُّ النَّاسِ عَادِلِينَ.

١٧ فَكَمْ مِنْ إِثْمٍ يَنْسَبُ بِهِ مَلِكٌ شَرِيرٌ، أَجَلٌ، وَأَيُّ هَلَاكٍ عَظِيمٍ!

١٨ أَجَلٌ، تَذَكَّرُوا الْمَلِكَ نُوْحًا وَشُرُورَهُ وَرَجَاسَاتِهِ، وَأَيْضًا شُرُورَ قَوْمِهِ وَرَجَاسَاتِهِمْ. أَنْظَرُوا أَيُّ دَمَارٍ عَظِيمٍ حَلَّ عَلَيْهِمْ؛ وَأَيْضًا اسْتَعْبَدُوا بِسَبَبِ إِثْمِهِمْ.

And were it not for the interposition of their all-wise Creator, and this because of their sincere repentance, they must unavoidably remain in bondage until now.

But behold, he did deliver them because they did humble themselves before him; and because they cried mightily unto him he did deliver them out of bondage; and thus doth the Lord work with his power in all cases among the children of men, extending the arm of mercy towards them that put their trust in him.

And behold, now I say unto you, ye cannot dethrone an iniquitous king save it be through much contention, and the shedding of much blood.

For behold, he has his friends in iniquity, and he keepeth his guards about him; and he tearth up the laws of those who have reigned in righteousness before him; and he trampleth under his feet the commandments of God;

And he enacteth laws, and sendeth them forth among his people, yea, laws after the manner of his own wickedness; and whosoever doth not obey his laws he causeth to be destroyed; and whosoever doth rebel against him he will send his armies against them to war, and if he can he will destroy them; and thus an unrighteous king doth pervert the ways of all righteousness.

And now behold I say unto you, it is not expedient that such abominations should come upon you.

Therefore, choose you by the voice of this people, judges, that ye may be judged according to the laws which have been given you by our fathers, which are correct, and which were given them by the hand of the Lord.

Now it is not common that the voice of the people desireth anything contrary to that which is right; but it is common for the lesser part of the people to desire that which is not right; therefore this shall ye observe and make it your law—to do your business by the voice of the people.

And if the time comes that the voice of the people doth choose iniquity, then is the time that the judgments of God will come upon you; yea, then is the time he will visit you with great destruction even as he has hitherto visited this land.

١٩ وَوَلَا تَدْخُلْ خَالِقَهُمْ كُلِّي الْحِكْمَةَ، وَذَلِكَ بِسَبَبِ تَوْبَتِهِمُ الصَّادِقَةَ، لَظَلُّوا حَتْمًا فِي الْعُبُودِيَّةِ حَتَّى الْآنَ.

٢٠ لِكَيْتَهُ نَجَاهُمْ لِأَنَّهُمْ اتَّضَعُوا أَمَامَهُ؛ وَلَا تَهُمُ تَوَسَّلُوا إِلَيْهِ بِشِدَّةٍ فَقَدْ نَجَاهُمْ مِنَ الْعُبُودِيَّةِ. وَهَكَذَا يَعْمَلُ الرَّبُّ بِقُوَّتِهِ فِي كُلِّ الْأَحْوَالِ بَيْنَ بَنِي الْبَشَرِ، فَيَمُدُّ ذِرَاعَ الرَّحْمَةِ إِلَى مَنْ يَتَّكِلُ عَلَيْهِ.

٢١ وَإِنِّي أَقُولُ لَكُمْ: لَا تَقْدِرُونَ أَنْ تَخْلَعُوا مَلِكًا جَائِرًا إِلَّا بِالْكَثِيرِ مِنَ النَّزَاعِ وَسَفْكِ دِمَاءٍ كَثِيرَةٍ.

٢٢ فَإِنَّ لَهُ أَصْدِقَاءَ فِي الْإِثْمِ، وَيَحْتَفِظُ بِحِرَاسِهِ مِنْ حَوْلِهِ؛ وَيَسْتَأْصِلُ شَرَائِعَ الَّذِينَ مَلَكَوا بِالْعَدْلِ مِنْ قَبْلِهِ؛ وَيَدُوسُ وَصَايَا اللَّهِ تَحْتَ قَدَمَيْهِ.

٢٣ وَيَسْتُنُّ قَوَانِينَ، وَيَنْشُرُهَا بَيْنَ الشَّعْبِ، قَوَانِينَ عَلَى نَهْجِ شَرِّهِ؛ وَيُهْلِكُ مَنْ لَا يَطِيعُ قَوَانِينَهُ؛ وَيُرْسِلُ جُيُوشَهُ ضِدَّ كُلِّ الْمُتَمَرِّدِينَ عَلَيْهِ وَيُحَارِبُهُمْ، وَإِنْ اسْتَطَاعَ فَإِنَّهُ يُهْلِكُهُمْ؛ وَهَكَذَا يُفْسِدُ الْمَلِكُ الظَّالِمُ طُرُقَ كُلِّ الْعَدْلِ.

٢٤ فَإِنِّي أَقُولُ لَكُمْ إِنَّهُ لَا يَلِيْقُ أَنْ تَحْلَلَ عَلَيْكُمْ مِثْلَ هَذِهِ الرَّجَاسَاتِ.

٢٥ لِذَلِكَ اخْتَارُوا بِصَوْتِ هَذَا الشَّعْبِ قُضَاةً لِيُقَاضَوْكُمْ بِحَسَبِ الشَّرَائِعِ الَّتِي أُعْطَاكُمْ إِيَّاهَا آبَاؤُنَا، وَالَّتِي هِيَ مُسْتَقِيمَةٌ وَجَاءَتْهُمْ مِنْ يَدِ الرَّبِّ.

٢٦ فَإِنَّهُ لَيْسَ شَائِعًا أَنْ يُرِيدَ صَوْتُ الشَّعْبِ مَا يَخَالِفُ الصَّوَابَ؛ وَلَكِنْ مِنَ الشَّائِعِ أَنْ تَرْغَبَ قَلَّةٌ مِنَ النَّاسِ فِيَمَا هُوَ مُخَالِفٌ لِلصَّوَابِ؛ لِذَلِكَ تَقَيَّدُوا بِهَذَا وَاجْعَلُوهُ شَرِيعَتَكُمْ—أَنْ تُدِيرُوا شُؤْنَكُمْ بِصَوْتِ الشَّعْبِ.

٢٧ وَإِذَا جَاءَ الْوَقْتُ الَّذِي يَخْتَارُ فِيهِ صَوْتُ الشَّعْبِ الْإِثْمَ، فَحِينئِذٍ تَحْلَلَ عَلَيْكُمْ أَحْكَامُ اللَّهِ؛ أَجَلٌ، حِينئِذٍ يَأْتِي الْوَقْتُ الَّذِي يَزُورُكُمْ فِيهِ بِهَلَاكِ عَظِيمٍ كَمَا زَارَ هَذِهِ الْأَرْضَ حَتَّى الْآنَ.

And now if ye have judges, and they do not judge you according to the law which has been given, ye can cause that they may be judged of a higher judge.

If your higher judges do not judge righteous judgments, ye shall cause that a small number of your lower judges should be gathered together, and they shall judge your higher judges, according to the voice of the people.

And I command you to do these things in the fear of the Lord; and I command you to do these things, and that ye have no king; that if these people commit sins and iniquities they shall be answered upon their own heads.

For behold I say unto you, the sins of many people have been caused by the iniquities of their kings; therefore their iniquities are answered upon the heads of their kings.

And now I desire that this inequality should be no more in this land, especially among this my people; but I desire that this land be a land of liberty, and every man may enjoy his rights and privileges alike, so long as the Lord sees fit that we may live and inherit the land, yea, even as long as any of our posterity remains upon the face of the land.

And many more things did king Mosiah write unto them, unfolding unto them all the trials and troubles of a righteous king, yea, all the travails of soul for their people, and also all the murmurings of the people to their king; and he explained it all unto them.

And he told them that these things ought not to be; but that the burden should come upon all the people, that every man might bear his part.

And he also unfolded unto them all the disadvantages they labored under, by having an unrighteous king to rule over them;

Yea, all his iniquities and abominations, and all the wars, and contentions, and bloodshed, and the stealing, and the plundering, and the committing of whoredoms, and all manner of iniquities which cannot be enumerated—telling them that these things ought not to be, that they were expressly repugnant to the commandments of God.

And now it came to pass, after king Mosiah had sent these things forth among the people they were convinced of the truth of his words.

٢٨ وَإِذَا كَانَ لَكُمْ قُضَاءٌ، وَلَمْ يُقَاضَوْكُمْ حَسَبَ الشَّرِيعَةِ الْمُعْطَاةِ، فَيَمَكِّنْكُمْ أَنْ تَجْعَلُوا قَاضِيًا أَعْلَى يُقَاضِيهِمْ.

٢٩ وَإِذَا لَمْ يَقْضِ قُضَائِكُمْ الْأَعْلَى بِأَحْكَامٍ عَادِلَةٍ، فَإِنَّ عَلَيْكُمْ أَنْ تَجْمَعُوا جَمْعًا صَغِيرًا مِنْ قُضَائِكُمْ الْأَدْنَى، لِيُحَاكِمُوا الْقُضَاءَ الْأَعْلَى وَفَقًّا لِصَوْتِ الشَّعْبِ.

٣٠ وَأَوْصِيَكُمْ أَنْ تَفْعَلُوا هَذِهِ الْأُمُورَ فِي مَخَافَةِ الرَّبِّ؛ وَأَوْصِيَكُمْ أَنْ تَفْعَلُوا هَذِهِ الْأُمُورَ، وَأَلَّا يَكُونَ لَكُمْ مَلِكٌ؛ فَإِذَا ارْتَكَبَ أَبْنَاءُ هَذَا الشَّعْبِ الْخَطَايَا وَالْآثَامَ فَإِنَّهَا تُرَدُّ عَلَى رُؤُوسِهِمْ.

٣١ فَإِنِّي أَقُولُ لَكُمْ إِنَّ خَطَايَا الْكَثِيرِ مِنَ النَّاسِ سَبَّبَتْهَا آثَامُ مُلُوكِهِمْ؛ لِذَلِكَ تَرْتَدُّ آثَامُهُمْ عَلَى رُؤُوسِ مُلُوكِهِمْ.

٣٢ فَإِنِّي لَا أَرْغَبُ فِي وُجُودِ عَدَمِ الْمَسَاوَاةِ هَذِهِ فِي الْأَرْضِ، خُصُوصًا بَيْنَ شَعْبِي هَذَا؛ لِكِنِّي أَرْغَبُ فِي أَنْ تَكُونَ هَذِهِ الْأَرْضُ أَرْضَ حُرِّيَّةٍ وَأَنْ يَتَمَتَّعَ كُلُّ إِنْسَانٍ بِحُقُوقِهِ وَامْتِيَازَاتِهِ عَلَى حَدِّ سَوَاءٍ، طَالَمَا أَرَادَ الرَّبُّ أَنْ نَعِيشَ وَنَرِثَ الْأَرْضَ، أَجَلٌ، طَالَمَا بَقِيَ أَيُّ مِنْ ذُرِّيَّتِنَا عَلَى وَجْهِ الْأَرْضِ.

٣٣ وَأُمُورٌ كَثِيرَةٌ أُخْرَى كَتَبْتُهَا لَهُمْ الْمَلِكُ مَوْسِيَا، وَكَشَفَ لَهُمْ عَنْ كُلِّ مَتَاعِبِ الْمَلِكِ الصَّالِحِ وَشِدَائِدِهِ، أَجَلٌ، وَكُلِّ آلامِ النَّفْسِ مِنْ أَجْلِ شَعْبِهِ، وَكَذَلِكَ كُلُّ تَذَمُّرِ الشَّعْبِ أَمَامَ الْمَلِكِ، وَأَوْضَحَهَا لَهُمْ كُلَّهَا.

٣٤ وَقَالَ لَهُمْ إِنَّ هَذِهِ الْأُمُورَ لَا يَجِبُ أَنْ تَكُونَ؛ بَلْ يَجِبُ أَنْ يَتَقَاسَمَ النَّاسُ كُلَّهُمْ الْجَهْلَ لِيُحْمَلَ كُلُّ إِنْسَانٍ نَصِيبَهُ.

٣٥ وَكَشَفَ لَهُمْ أَيْضًا كُلَّ الشُّرُورِ الَّتِي يُعَانُونَ مِنْهَا عِنْدَمَا يَتَسَلَّطَ عَلَيْهِمْ مَلِكٌ ظَالِمٌ.

٣٦ أَجَلٌ، كُلُّ آثَامِهِ وَرَجَاسَاتِهِ وَكُلِّ الْحُرُوبِ وَالْفِتَنِ وَسَفْكِ الدَّمَاءِ وَالسَّرِقَةِ وَالنَّهْبِ وَارْتِكَابِ الزُّنَى وَكُلِّ مَا لَا يُمَكِّنُ حَضْرَهُ مِنَ الْآثَامِ—مَوْضَحًا لَهُمْ أَنَّ هَذِهِ الْأُمُورَ لَا يَجِبُ أَنْ تَكُونَ، وَإِنَّهَا تَتَعَارَضُ بِشِدَّةٍ مَعَ وَصَايَا اللَّهِ.

٣٧ وَبَعْدَ أَنْ أَرْسَلَ الْمَلِكُ مَوْسِيَا هَذِهِ الْأُمُورَ بَيْنَ أَبْنَاءِ شَعْبِهِ، افْتَتَعُوا بِصِدْقِ كَلَامِهِ.

Therefore they relinquished their desires for a king, and became exceedingly anxious that every man should have an equal chance throughout all the land; yea, and every man expressed a willingness to answer for his own sins.

Therefore, it came to pass that they assembled themselves together in bodies throughout the land, to cast in their voices concerning who should be their judges, to judge them according to the law which had been given them; and they were exceedingly rejoiced because of the liberty which had been granted unto them.

And they did wax strong in love towards Mosiah; yea, they did esteem him more than any other man; for they did not look upon him as a tyrant who was seeking for gain, yea, for that lucre which doth corrupt the soul; for he had not exacted riches of them, neither had he delighted in the shedding of blood; but he had established peace in the land, and he had granted unto his people that they should be delivered from all manner of bondage; therefore they did esteem him, yea, exceedingly, beyond measure.

And it came to pass that they did appoint judges to rule over them, or to judge them according to the law; and this they did throughout all the land.

And it came to pass that Alma was appointed to be the first chief judge, he being also the high priest, his father having conferred the office upon him, and having given him the charge concerning all the affairs of the church.

And now it came to pass that Alma did walk in the ways of the Lord, and he did keep his commandments, and he did judge righteous judgments; and there was continual peace through the land.

And thus commenced the reign of the judges throughout all the land of Zarahemla, among all the people who were called the Nephites; and Alma was the first and chief judge.

And now it came to pass that his father died, being eighty and two years old, having lived to fulfil the commandments of God.

And it came to pass that Mosiah died also, in the thirty and third year of his reign, being sixty and three years old; making in the whole, five hundred and nine years from the time Lehi left Jerusalem.

٣٨ لِذَلِكَ تَخَلَّوْا عَنْ رَغَبَاتِهِمْ فِي مَلِكٍ، وَأَصْبَحُوا تَوَاقِبِينَ لِلْغَايَةِ فِي أَنْ يَكُونَ لِكُلِّ إِنْسَانٍ فُرْصَةٌ مُتَسَاوِيَةٌ فِي جَمِيعِ أُنْحَاءِ الْأَرْضِ؛ أَجَلٌ، وَأَبْدَى كُلِّ إِنْسَانٍ اسْتِعْدَادَهُ لِلْإِجَابَةِ عَنْ خَطَايَاهُ.

٣٩ لِذَلِكَ فَقَدِ اجْتَمَعُوا فِي حُشُودٍ فِي جَمِيعِ أُنْحَاءِ الْأَرْضِ لِيَلْقُوا بِأَصْوَاتِهِمْ بِشَأْنٍ مَنْ يَجِبُ أَنْ يَكُونُوا قُضَاتِهِمْ، لِيُقَاضَوْهُمْ وَفَقًا لِلشَّرِيعَةِ الَّتِي أُعْطِيَتْ لَهُمْ؛ وَابْتَهَجُوا جِدًّا بِسَبَبِ الْحُرِّيَةِ الَّتِي مُنِحَتْ لَهُمْ.

٤٠ وَعَظَّمَتْ مَحَبَّتُهُمْ ثَجَاهَهُ مُوسِيَا؛ أَجَلٌ، لَقَدْ قَدَّرُوهُ أَكْثَرَ مِنْ أَيِّ إِنْسَانٍ آخَرَ؛ فَإِنَّهُمْ لَمْ يَنْظُرُوا إِلَيْهِ عَلَى أَنَّهُ طَاغِيَةٌ يَسْعَى لِلرَّبْحِ، أَجَلٌ، ذَلِكَ الرَّبْحُ الَّذِي يَفْسِدُ الرُّوحَ؛ فَإِنَّهُ لَمْ يَسْتَوْلِ عَلَى تِرْوَاتِهِمْ، وَلَمْ يَبْتَهِجْ بِسَفْكِ الدَّمَاءِ؛ بَلْ أَسَّسَ السَّلَامَ فِي الْأَرْضِ وَمَنَحَ شَعْبَهُ خَلَاصًا مِنْ كُلِّ عُبُودِيَّةٍ؛ لِذَلِكَ فَقَدْ قَدَّرُوهُ، أَجَلٌ، قَدَّرُوهُ إِلَى أْبَعَدِ حَدٍّ لَا يُقَاسُ.

٤١ وَحَدَّثَ أَنَّهُمْ عَيَّنُوا قِضَاةً لِيَحْكُمُوهُمْ، أَوْ لِيُقَاضَوْهُمْ حَسَبَ الشَّرِيعَةِ؛ وَهَذَا مَا فَعَلُوهُ فِي كُلِّ الْأَرْضِ.

٤٢ وَعَيَّنَ أَلْمَا لِيَكُونَ أَوَّلَ رَئِيسِ قِضَاةٍ، وَكَانَ كَذَلِكَ الْكَاهِنَ الْعَالِيَّ حَيْثُ مَنَحَهُ أَبُوهُ هَذَا الْمُنْصَبَ، وَكَالَفَهُ بِمَسْئُولِيَّةِ جَمِيعِ شُؤُونِ الْكَنِيسَةِ.

٤٣ وَسَارَ أَلْمَا فِي طُرُقِ الرَّبِّ، وَحَفِظَ وَصَايَاهُ، وَقَضَى بِأَحْكَامِ عَادِلَةٍ؛ وَكَانَ هُنَاكَ سَلَامٌ دَائِمٌ فِي الْأَرْضِ.

٤٤ وَهَكَذَا بَدَأَ حُكْمُ الْقِضَاةِ فِي جَمِيعِ أُنْحَاءِ أَرْضِ زَرَجَمَلَةَ، بَيْنَ جَمِيعِ النَّاسِ الَّذِينَ كَانُوا يُدْعَوْنَ النَّافِيَيْنِ؛ وَكَانَ أَلْمَا أَوَّلَ رَئِيسِ الْقِضَاةِ.

٤٥ وَحَدَّثَ أَنَّ أَبَاهُ مَاتَ، وَكَانَ فِي الثَّانِيَةِ وَالْثَمَانِينَ مِنَ الْعُمْرِ بَعْدَ أَنْ عَاشَ لِإِثْمَامِ وَصَايَا اللَّهِ.

٤٦ وَحَدَّثَ أَنَّ مُوسِيَا أَيْضًا مَاتَ كَذَلِكَ فِي السَّنَةِ الثَّلَاثَةِ وَالْثَلَاثِينَ مِنْ مُلْكِهِ، وَكَانَ فِي الثَّالِثَةِ وَالسَّتِينَ مِنَ الْعُمْرِ؛ وَكَانَ مَجْمُوعَ السَّنِينَ خَمْسِمِئَةً وَتِسْعَ سِنِينَ مِنْ وَقْتِ خُرُوجِ لَاحِي مِنْ أُورُشَلِيمَ.

And thus ended the reign of the kings over the people of Nephi; and thus ended the days of Alma, who was the founder of their church.

٤٧ وَهَكَذَا انْتَهَى حُكْمُ الْمُلُوكِ عَلَى شَعْبِ نَافِي؛ وَهَكَذَا انْتَهَتْ أَيَّامُ
أَلْمَا الَّذِي كَانَ مُؤَسَّسَ كَنِيْسَتِهِمْ.

The Book of Alma

the Son of Alma

The account of Alma, who was the son of Alma, the first and chief judge over the people of Nephi, and also the high priest over the Church. An account of the reign of the judges, and the wars and contentions among the people. And also an account of a war between the Nephites and the Lamanites, according to the record of Alma, the first and chief judge.

Alma 1

Now it came to pass that in the first year of the reign of the judges over the people of Nephi, from this time forward, king Mosiah having gone the way of all the earth, having warred a good warfare, walking uprightly before God, leaving none to reign in his stead; nevertheless he had established laws, and they were acknowledged by the people; therefore they were obliged to abide by the laws which he had made.

And it came to pass that in the first year of the reign of Alma in the judgment-seat, there was a man brought before him to be judged, a man who was large, and was noted for his much strength.

And he had gone about among the people, preaching to them that which he termed to be the word of God, bearing down against the church; declaring unto the people that every priest and teacher ought to become popular; and they ought not to labor with their hands, but that they ought to be supported by the people.

And he also testified unto the people that all mankind should be saved at the last day, and that they need not fear nor tremble, but that they might lift up their heads and rejoice; for the Lord had created all men, and had also redeemed all men; and, in the end, all men should have eternal life.

And it came to pass that he did teach these things so much that many did believe on his words, even so many that they began to support him and give him money.

كتاب ألما

ابن ألما

سِجَلُ أَلْمَا، أَوَّلِ رَئِيسِ قِضَاةٍ لَشَعْبِ نَافِي وَالكَاهِنِ الْعَالِي لِلْكَنِيسَةِ، وَهُوَ ابْنُ أَلْمَا. سِجَلٌ عَنِ حُكْمِ الْقِضَاةِ وَالْحُرُوبِ وَالنِّزَاعَاتِ بَيْنَ النَّاسِ. وَأَيْضًا عَنِ الْحَرْبِ بَيْنَ النَّافِيِّينَ وَاللَّامَانِيِّينَ وَفَقًا لِسِجَلِ أَلْمَا، أَوَّلِ رَئِيسِ قِضَاةٍ.

ألما ١

١ وَبَعْدَ مَوْتِ الْمَلِكِ مُوسِيَا، الَّذِي حَارَبَ حَرْبًا حَسَنَةً، وَسَارَ بِاسْتِقَامَةٍ أَمَامَ اللَّهِ، وَلِكِنَّهُ لَمْ يَتْرُكْ بَعْدَهُ مَنْ يَخْلُفُهُ، فَقَدْ وَضَعَ قَوَانِينَ اعْتَرَفَ بِهَا النَّاسُ، وَلِذَلِكَ فَقَدْ صَارَ لَزِمًا عَلَيْهِمْ، بَعْدَ مَوْتِهِ وَفِي السَّنَةِ الْأُولَى مِنْ حُكْمِ الْقِضَاةِ لَشَعْبِ نَافِي، أَنْ يَتَّقِدُوا بِالْقَوَانِينِ الَّتِي وَضَعَهَا.

٢ وَحَدَّثَ فِي السَّنَةِ الْأُولَى مِنْ حُكْمِ أَلْمَا فِي كُرْسِيِّ الْقِضَاةِ أَنَّ رَجُلًا جَلِبَ أَمَامَهُ لِيُحَاكَمَ، وَكَانَ رَجُلًا صَخْمًا وَمَعْرُوفًا بِقُوَّتِهِ الْكَبِيرَةِ.

٣ وَكَانَ يَجُولُ بَيْنَ النَّاسِ وَيُعَلِّمُهُمْ بِمَا يُسَمِّيهِ كَلِمَةَ اللَّهِ، مُهَاجِمًا الْكَنِيسَةَ وَمُعَلِّمًا لِلنَّاسِ أَنَّ يَجِبَ عَلَيْهِمْ أَنْ يُعَامِلُوا الْكَهَنَةَ وَالْمُعَلِّمِينَ كَمُشَاهِيرٍ، وَأَنَّ الْكَهَنَةَ وَالْمُعَلِّمِينَ لَا يَجِبُ أَنْ يَكْدُوا بِأَيْدِيهِمْ، بَلْ يَجِبُ أَنْ يُنْفِقُوا عَلَيْهِمُ النَّاسُ.

٤ وَشَهِدَ كَذَلِكَ لِلشَّعْبِ بِأَنَّ كُلَّ الْبَشَرِ سَوْفَ يَخْلُصُونَ فِي الْيَوْمِ الْأَخِيرِ، وَأَنَّهُ لَا يَنْبَغِي أَنْ يَخَافُوا أَوْ يَرْتَعِدُوا بَلْ أَنْ يَرْفَعُوا رُؤُوسَهُمْ وَيَبْتَهِجُوا؛ لِأَنَّ الرَّبَّ قَدْ خَلَقَ جَمِيعَ النَّاسِ، كَمَا أَنَّهُ أَيْضًا قَدَى جَمِيعَ النَّاسِ؛ وَفِي النَّهَائِيَةِ سَيُنَالُ جَمِيعُ النَّاسِ الْحَيَاةَ الْأَبَدِيَّةَ.

٥ وَحَدَّثَ أَنَّهُ عَلَّمَ النَّاسَ هَذِهِ الْأُمُورَ لِدَرَجَةٍ أَنْ الْكَثِيرِينَ آمَنُوا بِكَلِمَاتِهِ، حَتَّى أَنَّهُمْ بَدَأُوا يُنْفِقُونَ عَلَيْهِ وَيَمْنَحُونَهُ الْمَالَ.

And he began to be lifted up in the pride of his heart, and to wear very costly apparel, yea, and even began to establish a church after the manner of his preaching.

And it came to pass as he was going, to preach to those who believed on his word, he met a man who belonged to the church of God, yea, even one of their teachers; and he began to contend with him sharply, that he might lead away the people of the church; but the man withstood him, admonishing him with the words of God.

Now the name of the man was Gideon; and it was he who was an instrument in the hands of God in delivering the people of Limhi out of bondage.

Now, because Gideon withstood him with the words of God he was wroth with Gideon, and drew his sword and began to smite him. Now Gideon being stricken with many years, therefore he was not able to withstand his blows, therefore he was slain by the sword.

And the man who slew him was taken by the people of the church, and was brought before Alma, to be judged according to the crimes which he had committed.

And it came to pass that he stood before Alma and pled for himself with much boldness.

But Alma said unto him: Behold, this is the first time that priestcraft has been introduced among this people. And behold, thou art not only guilty of priestcraft, but hast endeavored to enforce it by the sword; and were priestcraft to be enforced among this people it would prove their entire destruction.

And thou hast shed the blood of a righteous man, yea, a man who has done much good among this people; and were we to spare thee his blood would come upon us for vengeance.

Therefore thou art condemned to die, according to the law which has been given us by Mosiah, our last king; and it has been acknowledged by this people; therefore this people must abide by the law.

٦ وَبَدَأَ يَخْتَالُ بِغُرُورٍ فِي قَلْبِهِ وَبِزُنْدِي مَلَابِسَ بَاهِظَةَ الثَّمَنِ، أَجَلٌ،
بَدَأَ يُؤَسِّسُ كَنِيْسَةً عَلَى نَهْجِ تَعَالِيْمِهِ.

٧ وَأَثْنَاءَ ذَهَابِهِ لَكِنِّي يَكْرُرُ لِلَّذِينَ آمَنُوا بِكَلَامِهِ، حَدَثَ أَنَّهُ قَابَلَ رَجُلًا
يَنْتَمِي إِلَى كَنِيْسَةِ اللَّهِ، أَجَلٌ، أَحَدَ مُعَلِّمِيهِمْ؛ وَبَدَأَ يُجَادِلُهُ بِحَدَّةٍ
كَيْ يُضِلَّ شَعْبَ الْكَنِيْسَةِ؛ لَكِنَّ الرَّجُلَ قَاوَمَهُ وَوَبَّخَهُ مُسْتَعِينًا
بِكَلِمَةِ اللَّهِ.

٨ وَكَانَ اسْمُ الرَّجُلِ جِدْعُونَ؛ وَهُوَ الَّذِي كَانَ أَدَاةً فِي يَدِي اللَّهِ
لِتَخْلِيصِ شَعْبٍ لِمَهِي مِنَ الْعُبُودِيَّةِ.

٩ وَلِأَنَّ جِدْعُونَ قَاوَمَهُ مُسْتَعِينًا بِكَلِمَةِ اللَّهِ فَقَدْ سَخِطَ عَلَى جِدْعُونَ
وَاسْتَلَّ سَيْفَهُ وَبَدَأَ يُضْرِبُهُ. وَلَمَّا كَانَ جِدْعُونَ طَاعِنًا فِي السِّنِّ
قَائِمًا لَمْ يَقْدِرْ عَلَى الصُّمُودِ فِي وَجْهِ ضَرْبَاتِهِ، فَقَتِلَ بِالسَّيْفِ.

١٠ فَأَخَذَ شَعْبُ الْكَنِيْسَةِ الرَّجُلَ الَّذِي قَتَلَهُ وَجَلَّبَوْهُ أَمَامَ أَلْمَا لِيُحَاكَمَ
عَلَى الْجَرَائِمِ الَّتِي ارْتَكَبَهَا.

١١ وَحَدَّثَ أَنَّهُ وَقَفَ أَمَامَ أَلْمَا وَدَافَعَ عَنِ نَفْسِهِ بِجُرْأَةٍ كَبِيرَةٍ.

١٢ لَكِنَّ أَلْمَا قَالَ لَهُ: هَذِهِ هِيَ الْمَرَّةُ الْأُولَى الَّتِي يَدْخُلُ فِيهَا اِخْتِيَالٌ
الْكَهَنَةِ بَيْنَ أَبْنَاءِ هَذَا الشَّعْبِ. وَأَنْتَ لَسْتَ مُذْنِبًا بِنَهْمَةِ اِخْتِيَالِ
الْكَهَنَةِ فَحَسَبُ، وَلَكِنَّكَ حَرَضْتَ عَلَى أَنْ تُفْرِضَهُ بِالسَّيْفِ؛ وَلَوْ تَمَّ
فَرَضُ اِخْتِيَالِ الْكَهَنَةِ بِالْقُوَّةِ عَلَى أَبْنَاءِ هَذَا الشَّعْبِ لَتَحَقَّقَ هَلَاكُهُمْ
تَمَامًا.

١٣ وَقَدْ سَفَكْتَ دَمَ رَجُلٍ بَارٍّ، أَجَلٌ، رَجُلٌ فَعَلَ خَيْرًا كَثِيرًا بَيْنَ أَبْنَاءِ
هَذَا الشَّعْبِ، وَإِنْ أَبْقَيْنَا عَلَيْكَ فَسَيَطْلُبُ دَمَهُ مِنَّا.

١٤ لِذَلِكَ نَحْكُمُ عَلَيْكَ بِالْمَوْتِ، حَسَبَ الشَّرِيعَةِ الَّتِي أَعْطَانَا إِيَّاهَا
مُوسِيَا، آجِرُ مُلُوكِنَا؛ وَقَدْ اعْتَرَفَ بِهَا هَذَا الشَّعْبُ؛ لِذَلِكَ يَجِبُ أَنْ
يَلْتَزِمَ هَذَا الشَّعْبُ بِالشَّرِيعَةِ.

And it came to pass that they took him; and his name was Nehor; and they carried him upon the top of the hill Manti, and there he was caused, or rather did acknowledge, between the heavens and the earth, that what he had taught to the people was contrary to the word of God; and there he suffered an ignominious death.

Nevertheless, this did not put an end to the spreading of priestcraft through the land; for there were many who loved the vain things of the world, and they went forth preaching false doctrines; and this they did for the sake of riches and honor.

Nevertheless, they durst not lie, if it were known, for fear of the law, for liars were punished; therefore they pretended to preach according to their belief; and now the law could have no power on any man for his belief.

And they durst not steal, for fear of the law, for such were punished; neither durst they rob, nor murder, for he that murdered was punished unto death.

But it came to pass that whosoever did not belong to the church of God began to persecute those that did belong to the church of God, and had taken upon them the name of Christ.

Yea, they did persecute them, and afflict them with all manner of words, and this because of their humility; because they were not proud in their own eyes, and because they did impart the word of God, one with another, without money and without price.

Now there was a strict law among the people of the church, that there should not any man, belonging to the church, arise and persecute those that did not belong to the church, and that there should be no persecution among themselves.

Nevertheless, there were many among them who began to be proud, and began to contend warmly with their adversaries, even unto blows; yea, they would smite one another with their fists.

Now this was in the second year of the reign of Alma, and it was a cause of much affliction to the church; yea, it was the cause of much trial with the church.

١٥ وَحَدَّثَ أَنَّهُمْ أَخَذُوهُ؛ وَكَانَ اسْمُهُ نِيحُورَ، وَحَمَلُوهُ إِلَى قِمَّةِ تَلِّ مَنْطِي؛ وَهَنَّاكَ جَعَلُوهُ يَعْتَرِفُ، أَوْ بِالْأُخْرَى اغْتَرَفَ بَيْنَ السَّمَاوَاتِ وَالْأَرْضِ بِأَنَّ مَا عَلَّمَهُ لِلشَّعْبِ كَانَ مُخَالِفًا لِكَلِمَةِ اللَّهِ؛ وَهَنَّاكَ خَصَّعَ لِمَوْتٍ مُهِينٍ.

١٦ وَمَعَ ذَلِكَ فَإِنَّ هَذَا لَمْ يَصْغِ حَدًّا لِانْتِشَارِ اخْتِيَالِ الكَهَنَةِ فِي الْأَرْضِ؛ لِأَنَّهُ كَانَ هُنَاكَ كَثِيرُونَ مِمَّنْ أَحَبُّوا أَشْيَاءَ الْعَالَمِ الْبَاطِلَةِ، وَمَضُّوا يُعَلِّمُونَ النَّاسَ تَعَالِيمَ بَاطِلَةً؛ وَفَعَلُوا ذَلِكَ مِنْ أَجْلِ الْغِنَى وَالْكَرَامَةِ.

١٧ وَمَعَ ذَلِكَ فَلَمْ يَجْرُؤُوا عَلَى الْكُذْبِ، لِئَلَّا يَكْشِفَ الْأَمْرُ، خَوْفًا مِنَ الشَّرِيعَةِ، لِأَنَّ الْكَاذِبِينَ كَانُوا يُعَاقَبُونَ؛ لِذَلِكَ تَظَاهَرُوا بِالْكَرَارَةِ حَسَبَ مُعْتَقَدَاتِهِمْ؛ فَإِنَّهُ لَا سُلْطَةَ لِلشَّرِيعَةِ عَلَى أَيِّ إِنْسَانٍ بِسَبَبِ مُعْتَقَدَاتِهِ.

١٨ وَلَمْ يَجْرُؤُوا عَلَى السَّرِقَةِ خَوْفًا مِنَ الشَّرِيعَةِ، لِأَنَّ فَاعِلِيهَا كَانُوا يُعَاقَبُونَ؛ وَلَمْ يَجْرُؤُوا عَلَى السَّلْبِ وَلَا الْقَتْلِ، لِأَنَّ الْقَاتِلَ كَانَ يُعَاقَبُ بِالمَوْتِ.

١٩ وَلكِنْ حَدَّثَ أَنَّ كُلَّ الَّذِينَ لَمْ يَنْتَمُوا إِلَى كَنِيسَةِ اللَّهِ بَدَأُوا فِي اضْطِهَادِ الَّذِينَ كَانُوا يَنْتَمُونَ إِلَى كَنِيسَةِ اللَّهِ وَيَحْمِلُونَ اسْمَ الْمَسِيحِ.

٢٠ أَجَلٌ، لَقَدْ اضْطَهَدُوهُمْ وَأَوْجَعُوهُمْ بِكُلِّ أَنْوَاعِ الْكَلَامِ، وَذَلِكَ بِسَبَبِ تَوَاضُعِهِمْ؛ لِأَنَّهُمْ لَمْ يَكُونُوا مُتَكَبِّرِينَ، وَلِأَنَّهُمْ تَنَاقَلُوا كَلِمَةَ اللَّهِ فِيمَا بَيْنَهُمْ بِلَا مَالٍ وَلَا تَمَنٍّ.

٢١ فَقَدْ كَانَتْ هُنَاكَ شَرِيعَةً صَارِمَةً بَيْنَ شَعْبِ الْكَنِيسَةِ وَهِيَ أَنَّه لَا يَجُوزُ لِأَيِّ إِنْسَانٍ يَنْتَمِي إِلَى الْكَنِيسَةِ بِأَن يَضْطَهَدَ مَنْ لَا يَنْتَمُونَ إِلَى الْكَنِيسَةِ، وَأَنَّهُ لَا يَنْبَغِي أَنْ يَكُونَ هُنَاكَ اضْطِهَادٌ بَيْنَ أُنْبَاءِ شَعْبِ الْكَنِيسَةِ.

٢٢ وَمَعَ ذَلِكَ كَانَ هُنَاكَ الْكَثِيرُ مِنْهُمْ مِمَّنْ بَدَأُوا يَفْخَرُونَ، وَبَدَأُوا يَتَنَازَعُونَ بِحِدَّةٍ مَعَ خُصُومِهِمْ حَتَّى وَصَلَ الْأَمْرُ بِهِمْ إِلَى تَبَادُلِ اللَّطْمَاتِ؛ أَجَلٌ، صَارُوا يَضْرِبُونَ بَعْضُهُمُ الْبَعْضَ بِقَبْضَاتِهِمْ.

٢٣ وَكَانَ ذَلِكَ فِي السَّنَةِ الثَّانِيَةِ مِنْ حُكْمِ أَلْمَا، وَكَانَ سَبَبًا فِي الْكَثِيرِ مِنَ الْبَلَاءِ لِلْكَنِيسَةِ؛ أَجَلٌ، كَانَ سَبَبًا فِي الْكَثِيرِ مِنَ الْمَشَقَّاتِ لِلْكَنِيسَةِ.

For the hearts of many were hardened, and their names were blotted out, that they were remembered no more among the people of God. And also many withdrew themselves from among them.

Now this was a great trial to those that did stand fast in the faith; nevertheless, they were steadfast and immovable in keeping the commandments of God, and they bore with patience the persecution which was heaped upon them.

And when the priests left their labor to impart the word of God unto the people, the people also left their labors to hear the word of God. And when the priest had imparted unto them the word of God they all returned again diligently unto their labors; and the priest, not esteeming himself above his hearers, for the preacher was no better than the hearer, neither was the teacher any better than the learner; and thus they were all equal, and they did all labor, every man according to his strength.

And they did impart of their substance, every man according to that which he had, to the poor, and the needy, and the sick, and the afflicted; and they did not wear costly apparel, yet they were neat and comely.

And thus they did establish the affairs of the church; and thus they began to have continual peace again, notwithstanding all their persecutions.

And now, because of the steadiness of the church they began to be exceedingly rich, having abundance of all things whatsoever they stood in need—an abundance of flocks and herds, and fatlings of every kind, and also abundance of grain, and of gold, and of silver, and of precious things, and abundance of silk and fine-twined linen, and all manner of good homely cloth.

And thus, in their prosperous circumstances, they did not send away any who were naked, or that were hungry, or that were athirst, or that were sick, or that had not been nourished; and they did not set their hearts upon riches; therefore they were liberal to all, both old and young, both bond and free, both male and female, whether out of the church or in the church, having no respect to persons as to those who stood in need.

٢٤ فَقَدْ تَقَسَّتْ قُلُوبُ الْكَثِيرِينَ، وَمُجِيثَ أَسْمَاءِهِمْ، فَلَمْ يُذَكَّرُوا فِيهَا بَعْدَ ضَمْنِ شَعْبِ اللَّهِ. وَكَذَلِكَ انْسَحَبَ كَثِيرُونَ مِنْ بَيْنِهِمْ.

٢٥ وَكَانَتْ هَذِهِ تَجْرِبَةً عَظِيمَةً لِلَّذِينَ ثَبَتُوا فِي الْإِيمَانِ؛ وَمَعَ ذَلِكَ كَانُوا ثَابِتِينَ وَغَيْرَ مُتَزَعِّعِينَ فِي حِفْظِ وَصَايَا اللَّهِ، وَتَحَمَّلُوا بِصَبْرِ الْإِضْطِهَادِ الَّذِي أَنهَالَ عَلَيْهِمْ.

٢٦ وَعِنْدَمَا تَرَكَ الْكَهَنَةُ أَعْمَالَهُمْ لِإِيصَالِ كَلِمَةِ اللَّهِ إِلَى النَّاسِ، تَرَكَ النَّاسُ أَيْضًا أَعْمَالَهُمْ لِسَمَاعِ كَلِمَةِ اللَّهِ. وَبَعْدَ سَمَاعِهِمْ لِكَلِمَةِ اللَّهِ مِنَ الْكَاهِنِ، كَانُوا يَعُودُونَ جَمِيعًا إِلَى أَعْمَالِهِمْ بِاجْتِهَادٍ مَرَّةً أُخْرَى؛ وَلَمْ يَحْسَبِ الْكَاهِنُ نَفْسَهُ أَفْضَلَ مِنْ سَامِعِيهِ، لِأَنَّ الْكَاهِنَ لَمْ يَكُنْ أَفْضَلَ مِنَ السَّامِعِ، وَالْمُعَلِّمُ لَمْ يَكُنْ أَفْضَلَ مِنَ الْمُتَعَلِّمِ؛ وَهَكَذَا كَانُوا جَمِيعًا مُتَسَاوِينَ، وَكَانُوا يَكْدُونَ جَمِيعًا، كُلُّ وَاحِدٍ عَلَى قَدْرِ قُوَّتِهِ.

٢٧ وَكَانُوا يُعْطُونَ مِمَّا يَمْلِكُونَ، كُلُّ إِنْسَانٍ بِحَسَبِ مَا لَهُ، لِلْفُقَرَاءِ وَالْمُحْتَاجِينَ وَالْمَرْضَى وَالْمَصَابِينَ؛ وَلَمْ يَلْبَسُوا ثِيَابًا غَالِيَةً، وَمَعَ ذَلِكَ فَكَانُوا أَنْيَقِينَ وَلَائِقِي الْمَظْهَرِ.

٢٨ وَهَكَذَا أَقَامُوا شُؤُونَ الْكَنِيسَةِ وَهَكَذَا بَدَأُوا يَنْعَمُونَ بِسَلَامٍ مُسْتَمِرٍّ مَرَّةً أُخْرَى، عَلَى الرَّغْمِ مِنْ كُلِّ الْإِضْطِهَادَاتِ.

٢٩ وَبِسَبَبِ ثَبَاتِ أَعْضَاءِ الْكَنِيسَةِ، فَقَدْ أَصْبَحُوا فِي غَايَةِ الثَّرَاءِ، وَصَارَ لَدَيْهِمْ وَفْرَةٌ مِنْ كُلِّ الْأَشْيَاءِ الَّتِي احْتَاجُوهَا—وَفْرَةٌ مِنَ الْمَائِشِيَّةِ وَالْقُطْعَانِ وَالْمُسَمَّنَاتِ مِنْ كُلِّ نَوْعٍ، وَكَذَلِكَ وَفْرَةٌ مِنَ الْحُبُوبِ وَالذَّهَبِ وَالْفِضَّةِ وَالْأَشْيَاءِ الثَّمِينَةِ، وَوَفْرَةٌ مِنَ الْحَرِيرِ وَالنَّكَتَانِ الْجَيِّدِ الْقَتْلِ وَكُلِّ أَنْوَاعِ الْقَمَائِشِ الْجَيِّدِ.

٣٠ وَفِي أَحْوَالِهِمُ الْمُرْدَهْرَةَ هَذِهِ لَمْ يَطْرُدُوا مَنْ كَانَ غُزِيَانًا أَوْ جَائِعًا أَوْ عَظْشَانًا أَوْ مَرِيضًا أَوْ مُحْتَاجًا لِلْقُوَّةِ؛ وَلَمْ يَسْعَوْا لِلْغِنَى بِكُلِّ قُلُوبِهِمْ؛ لِذَلِكَ فَقَدْ كَانُوا كَرَمَاءَ مَعَ الْجَمِيعِ مِنْ كَبِيرٍ وَصَغِيرٍ، مِنْ عَبْدٍ وَحُرٍّ، مِنْ ذَكَرٍ وَأُنْثَى، سِوَاءَ كَانُوا خَارِجِ الْكَنِيسَةِ أَوْ فِي الْكَنِيسَةِ، غَيْرَ مُمَيِّزِينَ بَيْنَ النَّاسِ حَتَّى الْمُحْتَاجِينَ مِنْهُمْ.

And thus they did prosper and become far more wealthy than those who did not belong to their church.

For those who did not belong to their church did indulge themselves in sorceries, and in idolatry or idleness, and in babblings, and in envyings and strife; wearing costly apparel; being lifted up in the pride of their own eyes; persecuting, lying, thieving, robbing, committing whoredoms, and murdering, and all manner of wickedness; nevertheless, the law was put in force upon all those who did transgress it, inasmuch as it was possible.

And it came to pass that by thus exercising the law upon them, every man suffering according to that which he had done, they became more still, and durst not commit any wickedness if it were known; therefore, there was much peace among the people of Nephi until the fifth year of the reign of the judges.

٣١ وَهَكَذَا اُزْدَهَرُوا وَأَصْبَحُوا أَكْثَرَ ثَرَاءً مِنَ الَّذِينَ لَمْ يَنْتَمُوا إِلَى كَنِيسَتِهِمْ.

٣٢ لِأَنَّ الَّذِينَ لَمْ يَنْتَمُوا إِلَى كَنِيسَتِهِمْ انْعَمَسُوا فِي الْأَسْحَارِ وَعِبَادَةِ الْأَوْثَانِ أَوْ الْحُمُولِ؛ وَفِي الثَّرَثَةِ وَالْحَسَدِ وَالنِّزَاعِ؛ مُرْتَدِينَ الثِّيَابِ الْغَالِيَةِ؛ مُخْتَالِينَ بِغُرُورٍ؛ مُضْطَهَدِينَ وَكَاذِبِينَ وَسَارِقِينَ وَمُرْتَكِبِينَ الرِّزَى وَالْقَتْلَ وَكُلَّ أَنْوَاعِ الشَّرِّ؛ وَمَعَ ذَلِكَ، فَقَدْ طُبِّقَتِ الشَّرِيعَةُ عَلَى كُلِّ مَنْ تَعَدَّاهَا بِقَدْرٍ مَا كَانَ ذَلِكَ مُمَكِّنًا.

٣٣ وَلَا أَنَّ كُلَّ إِنْسَانٍ كَانَ يُعَاقَبُ حَسَبَ فِعْلِهِ بِتَطْبِيقِ الشَّرِيعَةِ عَلَيْهِ عَلَى هَذَا النَّحْوِ، أَصْبَحُوا أَكْثَرَ هُدُوءًا، وَلَمْ يَجْرُؤُوا عَلَى اِزْتِكَابِ أَيِّ شَرٍّ إِذَا كَانَ مَعْلُومًا؛ لِذَلِكَ شَاعَ سَلَامٌ عَظِيمٌ بَيْنَ أَبْنَاءِ شَعْبِ نَافِي حَتَّى السَّنَةِ الْخَامِسَةِ مِنْ حُكْمِ الْقَضَاةِ.

And it came to pass in the commencement of the fifth year of their reign there began to be a contention among the people; for a certain man, being called Amlici, he being a very cunning man, yea, a wise man as to the wisdom of the world, he being after the order of the man that slew Gideon by the sword, who was executed according to the law—

Now this Amlici had, by his cunning, drawn away much people after him; even so much that they began to be very powerful; and they began to endeavor to establish Amlici to be a king over the people.

Now this was alarming to the people of the church, and also to all those who had not been drawn away after the persuasions of Amlici; for they knew that according to their law that such things must be established by the voice of the people.

Therefore, if it were possible that Amlici should gain the voice of the people, he, being a wicked man, would deprive them of their rights and privileges of the church; for it was his intent to destroy the church of God.

And it came to pass that the people assembled themselves together throughout all the land, every man according to his mind, whether it were for or against Amlici, in separate bodies, having much dispute and wonderful contentions one with another.

And thus they did assemble themselves together to cast in their voices concerning the matter; and they were laid before the judges.

And it came to pass that the voice of the people came against Amlici, that he was not made king over the people.

Now this did cause much joy in the hearts of those who were against him; but Amlici did stir up those who were in his favor to anger against those who were not in his favor.

And it came to pass that they gathered themselves together, and did consecrate Amlici to be their king.

Now when Amlici was made king over them he commanded them that they should take up arms against their brethren; and this he did that he might subject them to him.

١ وَحَدَّثَ فِي بَدَايَةِ السَّنَةِ الْخَامِسَةِ مِنْ حُكْمِ الْقَضَاةِ أَنَّ نِزَاعًا بَدَأَ
بَيْنَ النَّاسِ؛ فَإِنَّ رَجُلًا يُدْعَى عَمْلِيسِي، وَكَانَ رَجُلًا مَآكِرًا جِدًّا،
أَجَلٌ، كَانَ رَجُلًا حَكِيمًا بِالنَّسَبَةِ لِحِكْمَةِ الْعَالَمِ، وَكَانَ يَتَّبِعُ تَعَالِيمَ
الرَّجُلِ الَّذِي قَتَلَ جِدْعُونَ بِالسَّيْفِ، وَالَّذِي تَمَّ إِعْدَامُهُ حَسَبَ
الشَّرِيعَةِ—

٢ فَإِنَّ عَمْلِيسِي هَذَا اسْتَطَاعَ بِمَكْرِهِ أَنْ يَجْذِبَ الْكَثِيرَ مِنَ النَّاسِ
لِيَتَّبِعُوهُ؛ فَأَصْبَحُوا أَقْوِيَاءَ جِدًّا؛ وَسَعَوْا لِجَعْلِ عَمْلِيسِي مَلِكًا عَلَى
الشَّعْبِ.

٣ وَكَانَ ذَلِكَ مُقْلِقًا لِشَعْبِ الْكَنِيسَةِ، وَأَيْضًا لِجَمِيعِ الَّذِينَ لَمْ يَفْتَنِعُوا
بِحُجَجِ عَمْلِيسِي؛ لِأَنَّهُمْ عَرَفُوا حَسَبَ شَرِيعَتِهِمْ أَنَّ مِثْلَ هَذِهِ
الْأُمُورِ يَجِبُ أَنْ تَتِمَّ بِصَوْتِ الشَّعْبِ.

٤ لِذَلِكَ، لَوْ كَانَ مِنَ الْمُمْكِنِ لِعَمْلِيسِي أَنْ يَحْضُلَ عَلَى صَوْتِ الشَّعْبِ،
لَكَانَ سَيَحْرَمُهُمْ مِنْ حُقُوقِهِمْ وَامْتِيَازَاتِهِمْ فِي الْكَنِيسَةِ، لِأَنَّهُ كَانَ
رَجُلًا شَرِيرًا؛ فَإِنَّ غَايَتَهُ كَانَتْ تَدْمِيرَ كَنِيسَةِ اللَّهِ.

٥ وَاجْتَمَعَ الشَّعْبُ فِي جَمِيعِ أَنْحَاءِ الْأَرْضِ، كُلُّ رَجُلٍ حَسَبَ رَأْيِهِ،
سِوَاءَ كَانَ مَعَ عَمْلِيسِي أَوْ ضِدَّهُ، فِي تَجْمُعَاتٍ مُنْفَصِلَةٍ، وَكَانَ
هُنَاكَ الْكَثِيرُ مِنَ الْخِلَافَاتِ وَالنِّزَاعَاتِ الْمُتَفَاقِمَةِ بَيْنَ بَعْضِهِمْ
الْبَعْضِ.

٦ وَهَكَذَا اجْتَمَعُوا مَعًا لِلْإِدْلَاءِ بِأَصْوَاتِهِمْ بِشَأْنِ الْأَمْرِ؛ وَوَضَعَتْ
الْأَصْوَاتُ أَمَامَ الْقَضَاةِ.

٧ وَحَدَّثَ أَنَّ صَوْتِ الشَّعْبِ جَاءَ ضِدَّ عَمْلِيسِي، فَلَمْ يَفْلِكْ عَلَى
الشَّعْبِ.

٨ وَأَبْهَجَ ذَلِكَ قُلُوبَ مَنْ كَانُوا ضِدَّهُ؛ لَكِنَّ عَمْلِيسِي أَنَارَ غَضَبَ الَّذِينَ
كَانُوا مَعَهُ عَلَى الَّذِينَ لَمْ يَكُونُوا مَعَهُ.

٩ وَحَدَّثَ أَنَّهُمْ اجْتَمَعُوا، وَكَرَّسُوا عَمْلِيسِي مَلِكًا عَلَيْهِمْ.

١٠ وَلَمَّا مَلَكَ عَلَيْهِمْ عَمْلِيسِي، أَمَرَهُمْ أَنْ يَحْمِلُوا أَسْلِحَتَهُمْ وَيُحَارِبُوا
إِخْوَتَهُمْ؛ وَقَدْ فَعَلَ ذَلِكَ لِيُخْضِعَهُمْ لَهُ.

Now the people of Amlici were distinguished by the name of Amlici, being called Amlicites; and the remainder were called Nephites, or the people of God.

Therefore the people of the Nephites were aware of the intent of the Amlicites, and therefore they did prepare to meet them; yea, they did arm themselves with swords, and with cimeters, and with bows, and with arrows, and with stones, and with slings, and with all manner of weapons of war, of every kind.

And thus they were prepared to meet the Amlicites at the time of their coming. And there were appointed captains, and higher captains, and chief captains, according to their numbers.

And it came to pass that Amlici did arm his men with all manner of weapons of war of every kind; and he also appointed rulers and leaders over his people, to lead them to war against their brethren.

And it came to pass that the Amlicites came upon the hill Amnihu, which was east of the river Sidon, which ran by the land of Zarahemla, and there they began to make war with the Nephites.

Now Alma, being the chief judge and the governor of the people of Nephi, therefore he went up with his people, yea, with his captains, and chief captains, yea, at the head of his armies, against the Amlicites to battle.

And they began to slay the Amlicites upon the hill east of Sidon. And the Amlicites did contend with the Nephites with great strength, insomuch that many of the Nephites did fall before the Amlicites.

Nevertheless the Lord did strengthen the hand of the Nephites, that they slew the Amlicites with great slaughter, that they began to flee before them.

And it came to pass that the Nephites did pursue the Amlicites all that day, and did slay them with much slaughter, insomuch that there were slain of the Amlicites twelve thousand five hundred thirty and two souls; and there were slain of the Nephites six thousand five hundred sixty and two souls.

۱۱ وَعَرَفَ شَعْبُ عَمَلِيسِي بِاسْمِ عَمَلِيسِي، فَدَعُوا بِالْعَمَلِيسِيِّينَ؛
وَالْبَقِيَّةُ كَانُوا يُدْعَوْنَ النَّافِيِّينَ أَوْ شَعْبَ اللَّهِ.

۱۲ لِذَلِكَ كَانَ النَّافِيُّونَ مُذْرَكِينَ لِنِيَّةِ الْعَمَلِيسِيِّينَ، وَلِذَلِكَ فَقَدْ أَعَدُّوا
لِلْقَائِمِهِمْ؛ أَجَلٌ، سَلَّحُوا أَنْفُسَهُمْ بِالسُّيُوفِ وَبِالرَّمَاكِحِ وَبِالْقَوَاسِ
وَبِالسَّهَامِ وَبِالْحِجَارَةِ وَبِالْمَقَالِيحِ وَبِكُلِّ أَنْوَاعِ أَسْلِحَةِ الْحَرْبِ.

۱۳ وَهَكَذَا كَانُوا مُسْتَعِدِّينَ لِلِقَاءِ الْعَمَلِيسِيِّينَ وَفَتَّ مَجِيئِهِمْ. وَجَعَلُوا
لَهُمْ قَادَةً وَقَادَةً أَعْلَى وَقَادَةً رُؤَسَاءَ حَسَبَ عَدَدِهِمْ.

۱۴ وَحَدَّثَ أَنَّ عَمَلِيسِي سَلَّحَ رِجَالَهُ بِكُلِّ أَنْوَاعِ أَسْلِحَةِ الْحَرْبِ؛ وَعَيَّنَ
لِشَعْبِهِ حُكَّامًا وَقَادَةً لِيَقُودُوهُمْ لِمُحَارَبَةِ إِخْوَتِهِمْ.

۱۵ وَحَدَّثَ أَنَّ الْعَمَلِيسِيِّينَ جَاءُوا إِلَى تَلِّ أَمْنِيحُو الَّذِي كَانَ شَرْقِيَّ
نَهْرِ صِيدُونِ الَّذِي كَانَ يَجْرِي بِجَانِبِ أَرْضِ زَرَحْمَلَةَ، وَهَنَّاكَ بَدَأُوا
يُحَارِبُونَ النَّافِيِّينَ.

۱۶ أَمَا أَلْمَا، بِصِفَتِهِ رَئِيسَ الْقَضَاةِ وَحَاكِمِ شَعْبِ نَافِي، فَقَدْ صَعِدَ مَعَ
شَعْبِهِ، أَجَلٌ، مَعَ قَادَتِهِ، وَقَادَتِهِ الرُّؤَسَاءِ، عَلَى رَأْسِ جِيُوشِهِ لِلْقِتَالِ
ضِدَّ الْعَمَلِيسِيِّينَ.

۱۷ وَبَدَأُوا يَقْتُلُونَ الْعَمَلِيسِيِّينَ عَلَى التَّلِّ شَرْقِيَّ صِيدُونِ. وَقَاتَلَ
الْعَمَلِيسِيُّونَ النَّافِيِّينَ بِقُوَّةٍ عَظِيمَةٍ حَتَّى سَقَطَ الْكَثِيرُ مِنَ
النَّافِيِّينَ أَمَامَ الْعَمَلِيسِيِّينَ.

۱۸ لَكِنَّ الرَّبَّ مَنَحَ النَّافِيِّينَ الْقُوَّةَ، حَتَّى قَتَلُوا الْعَمَلِيسِيِّينَ تَقْتِيلاً
شَدِيداً فَأَنْهَزُوا أَمَامَهُمْ.

۱۹ وَحَدَّثَ أَنَّ النَّافِيِّينَ طَارَدُوا الْعَمَلِيسِيِّينَ ذَلِكَ الْيَوْمَ كُلَّهُ وَقَتَّلُوهُمْ
تَقْتِيلاً شَدِيداً حَتَّى قُتِلَ مِنَ الْعَمَلِيسِيِّينَ اثْنَا عَشَرَ أَلْفًا وَخَمْسِمِئَةً
وَاثْنَتَانِ وَثَلَاثُونَ نَفْساً؛ وَقُتِلَ مِنَ النَّافِيِّينَ سِتُّةُ أَلْفٍ وَخَمْسِمِئَةٍ
وَاثْنَتَانِ وَسِتُّونَ نَفْساً.

And it came to pass that when Alma could pursue the Amlicites no longer he caused that his people should pitch their tents in the valley of Gideon, the valley being called after that Gideon who was slain by the hand of Nehor with the sword; and in this valley the Nephites did pitch their tents for the night.

And Alma sent spies to follow the remnant of the Amlicites, that he might know of their plans and their plots, whereby he might guard himself against them, that he might preserve his people from being destroyed.

Now those whom he had sent out to watch the camp of the Amlicites were called Zeram, and Amnor, and Manti, and Limher; these were they who went out with their men to watch the camp of the Amlicites.

And it came to pass that on the morrow they returned into the camp of the Nephites in great haste, being greatly astonished, and struck with much fear, saying:

Behold, we followed the camp of the Amlicites, and to our great astonishment, in the land of Minon, above the land of Zarahemla, in the course of the land of Nephi, we saw a numerous host of the Lamanites; and behold, the Amlicites have joined them;

And they are upon our brethren in that land; and they are fleeing before them with their flocks, and their wives, and their children, towards our city; and except we make haste they obtain possession of our city, and our fathers, and our wives, and our children be slain.

And it came to pass that the people of Nephi took their tents, and departed out of the valley of Gideon towards their city, which was the city of Zarahemla.

And behold, as they were crossing the river Sidon, the Lamanites and the Amlicites, being as numerous almost, as it were, as the sands of the sea, came upon them to destroy them.

Nevertheless, the Nephites being strengthened by the hand of the Lord, having prayed mightily to him that he would deliver them out of the hands of their enemies, therefore the Lord did hear their cries, and did strengthen them, and the Lamanites and the Amlicites did fall before them.

٢٠ وَعِنْدَمَا لَمْ يَتِمَّ كُنْ أَلْمَا مِنْ مُطَارَدَةِ الْعَمَلِيسِيِّينَ أَكْثَرَ، جَعَلَ قَوْمَهُ يَنْضُبُونَ خِيَامَهُمْ فِي وَادِي جِدْعُونَ، وَكَانَ الْوَادِي قَدْ دُعِيَ بِاسْمِ جِدْعُونَ ذَلِكَ الَّذِي قُتِلَ عَلَى يَدِ نِيحُورَ بِالسَّيْفِ؛ وَفِي هَذَا الْوَادِي نَصَبَ النَّافِيُونَ خِيَامَهُمْ لَيْلًا.

٢١ وَأَرْسَلَ أَلْمَا جَوَاسِيسَ لِتَتَّبِعَ مَنْ بَقِيَ مِنَ الْعَمَلِيسِيِّينَ حَتَّى يَعْرِفَ خِطَطَهُمْ وَمَكَائِدَهُمْ كَيْ يَحْمِيَ نَفْسَهُ مِنْهُمْ، وَكَيْ يَحْمِيَ شَعْبَهُ مِنَ الدَّمَارِ.

٢٢ وَأُولَئِكَ الَّذِينَ أَرْسَلَهُمْ لِيُرَاقِبُوا مَعْسَكَرَ الْعَمَلِيسِيِّينَ كَانُوا يُدْعَوْنَ زِيرَامَ وَأَمْنُورَ وَمَنْطِي وَلِمَحَرَ؛ هَؤُلَاءِ هُمُ الَّذِينَ خَرَجُوا مَعَ رِجَالِهِمْ لِيُرَاقِبُوا مَعْسَكَرَ الْعَمَلِيسِيِّينَ.

٢٣ وَفِي الْعَدِ عَادُوا إِلَى مَعْسَكَرِ النَّافِيِّينَ فِي عَجَلَةٍ مِنْ أَمْرِهِمْ وَكَانُوا مُنْدَهَشِينَ لِلْعَاقِبَةِ وَمُصَابِينَ بِخَوْفٍ شَدِيدٍ قَائِلِينَ:

٢٤ لَقَدْ تَبِعْنَا جَيْشَ الْعَمَلِيسِيِّينَ، وَوَلَدَهَشَتْنَا الْعَظِيمَةَ رَأَيْنَا حَشْدًا كَبِيرًا مِنَ الْأَلْمَانِيِّينَ فِي أَرْضِ مِينُونَ الْمُرْتَفَعَةِ عَنِ أَرْضِ زَرَحْمَلَةَ فِي الطَّرِيقِ إِلَى أَرْضِ نَافِي؛ وَهَذَا هُمُ الْعَمَلِيسِيُّونَ قَدْ انْضَمُّوا إِلَيْهِمْ؛

٢٥ وَهُمْ يُهَاجِمُونَ إِخْوَتَنَا فِي تِلْكَ الْأَرْضِ؛ وَهُمْ يَهْرَبُونَ مِنْ أَمَامِهِمْ مَعَ قِطْعَانِهِمْ وَنِسَائِهِمْ وَأَوْلَادِهِمْ نَحْوَ مَدِينَتِنَا؛ وَإِنْ لَمْ نُسْرِعْ فَأَيْهِمْ سَيَحْتَلُونَ مَدِينَتَنَا وَيَقْتُلُونَ آبَاءَنَا وَنِسَاءَنَا وَأَوْلَادَنَا.

٢٦ وَحَدَّثَ أَنَّ النَّافِيِّينَ أَخَذُوا خِيَامَهُمْ وَخَرَجُوا مِنْ وَادِي جِدْعُونَ نَحْوَ مَدِينَتِهِمُ الَّتِي كَانَتْ زَرَحْمَلَةَ.

٢٧ وَبَيْنَمَا كَانُوا يَعْبرُونَ نَهْرَ سِيدُونَ، إِذَا بِاللَّمَانِيِّينَ وَالْعَمَلِيسِيِّينَ، وَهُمْ كَثِيرُونَ مِثْلَ رِمَالِ الْبَحْرِ، يُهَاجِمُونَهُمْ لِيُهْلِكُوهُمْ.

٢٨ وَمَعَ ذَلِكَ، فَقَدْ تَقَوَّى النَّافِيُّونَ بِيَدِ الرَّبِّ، بَعْدَ أَنْ صَلُّوا إِلَيْهِ بِقُوَّةٍ لِيُنْقِذَهُمْ مِنْ أَيْدِي أَعْدَائِهِمْ، لِذَلِكَ سَمِعَ الرَّبُّ صُرَاخَهُمْ وَمَنْحَهُمُ الْقُوَّةَ، فَسَقَطَ الْأَلْمَانِيُّونَ وَالْعَمَلِيسِيُّونَ أَمَامَهُمْ.

And it came to pass that Alma fought with Amlici with the sword, face to face; and they did contend mightily, one with another.

And it came to pass that Alma, being a man of God, being exercised with much faith, cried, saying: O Lord, have mercy and spare my life, that I may be an instrument in thy hands to save and preserve this people.

Now when Alma had said these words he contended again with Amlici; and he was strengthened, insomuch that he slew Amlici with the sword.

And he also contended with the king of the Lamanites; but the king of the Lamanites fled back from before Alma and sent his guards to contend with Alma.

But Alma, with his guards, contended with the guards of the king of the Lamanites until he slew and drove them back.

And thus he cleared the ground, or rather the bank, which was on the west of the river Sidon, throwing the bodies of the Lamanites who had been slain into the waters of Sidon, that thereby his people might have room to cross and contend with the Lamanites and the Amlicites on the west side of the river Sidon.

And it came to pass that when they had all crossed the river Sidon that the Lamanites and the Amlicites began to flee before them, notwithstanding they were so numerous that they could not be numbered.

And they fled before the Nephites towards the wilderness which was west and north, away beyond the borders of the land; and the Nephites did pursue them with their might, and did slay them.

Yea, they were met on every hand, and slain and driven, until they were scattered on the west, and on the north, until they had reached the wilderness, which was called Hermounts; and it was that part of the wilderness which was infested by wild and ravenous beasts.

And it came to pass that many died in the wilderness of their wounds, and were devoured by those beasts and also the vultures of the air; and their bones have been found, and have been heaped up on the earth.

٢٩ وَحَدَّثَ أَنَّ أَلْمَا قَاتَلَ عَمْلِيسِي بِالسَّيْفِ وَجْهًا لَوْجَهُ؛ وَتَحَارَبَا بِقُوَّةٍ مَعَ بَعْضَهُمَا.

٣٠ وَلَئِنَّ أَلْمَا كَانَ رَجُلًا يَتَّقِي اللَّهَ وَكَانَ مَذْفُوعًا بِإِيمَانٍ عَظِيمٍ، صَرَخَ: يَا رَبُّ ارْحَمْنِي وَأَبْقِ عَلَى حَيَاتِي حَتَّى أَكُونَ أَدَاةَ بَيْنَ يَدَيْكَ لِأَخْلَصَ وَأَحْفَظَ هَذَا الشَّعْبَ.

٣١ وَعِنْدَمَا قَالَ أَلْمَا هَذِهِ الْكَلِمَاتِ، قَاتَلَ عَمْلِيسِي مَرَّةً أُخْرَى؛ وَمَنَحَهُ اللَّهُ الْقُوَّةَ حَتَّى قَتَلَ عَمْلِيسِي بِالسَّيْفِ.

٣٢ كَمَا أَنَّهُ قَاتَلَ مَلِكَ اللَّامَانِيِّينَ؛ لَكِنَّ مَلِكَ اللَّامَانِيِّينَ هَرَبَ مُتَرَاجِعًا مِنْ أَمَامِ أَلْمَا وَأَرْسَلَ حُرَّاسَهُ لِيُقَاتِلُوا أَلْمَا.

٣٣ لَكِنَّ أَلْمَا وَحُرَّاسَهُ قَاتَلُوا حُرَّاسَ مَلِكِ اللَّامَانِيِّينَ إِلَى أَنْ قَتَلُوهُمْ وَجَعَلُوهُمْ يَتَرَاجِعُونَ.

٣٤ وَهَكَذَا فَقَدْ ظَهَرَ الْأَرْضُ، أَوْ بِالْأُخْرَى الضَّفَّةَ الَّتِي كَانَتْ تَقَعُ غَرْبِي نَهْرِ صِيدُونِ، وَأَلْقَى بِجُثَثِ اللَّامَانِيِّينَ الَّذِينَ قُتِلُوا فِي مِيَاهِ صِيدُونِ لِيَكُونَ لِشَعْبِهِ مَكَانٌ لِلْعُبُورِ وَقِتَالِ اللَّامَانِيِّينَ وَالْعَمْلِيسِيِّينَ عَلَى الْجَانِبِ الْغَرْبِيِّ مِنْ نَهْرِ صِيدُونِ.

٣٥ وَلَمَّا عَبَرُوا جَمِيعًا نَهْرَ صِيدُونِ بَدَأَ اللَّامَانِيُّونَ وَالْعَمْلِيسِيُّونَ يَهْرَبُونَ مِنْ أَمَامِهِمْ عَلَى الرَّغْمِ مِنْ كَثْرَتِهِمْ بِحَيْثُ أَنَّهُ لَمْ يُمْكِنَ إِحْصَاؤُهُمْ.

٣٦ وَفَرَّوْا أَمَامَ النَّافِيِيِّينَ نَحْوَ الْبَرِّيَّةِ غَرْبًا وَشَمَالًا، بَعِيدًا عَنِ حُدُودِ الْأَرْضِ؛ وَطَارَدَهُمُ النَّافِيِيُّونَ بِقُوَّتِهِمْ وَقَتَلُوهُمْ.

٣٧ أَجَلٌ، جَابَهُوهُمْ عَنْ كُلِّ جَانِبٍ وَقَتِلُوا وَطُرِدُوا إِلَى أَنْ تَشَتَّتُوا فِي الْغَرْبِ وَالشَّمَالِ حَتَّى وَصَلُوا إِلَى الْبَرِّيَّةِ الَّتِي كَانَتْ تُدْعَى حَزْمُونْتُ؛ وَكَانَ ذَلِكَ الْجُزْءُ مِنَ الْبَرِّيَّةِ يُعْجُ بِالْوُحُوشِ الْبَرِّيَّةِ وَالْمُفْتَرِسَةِ.

٣٨ وَحَدَّثَ أَنَّ كَثِيرِينَ مَاتُوا فِي الْبَرِّيَّةِ بِسَبَبِ جُرُوحِهِمْ وَالتَّهْمَتِهِمْ تِلْكَ الْوُحُوشِ وَأَيْضًا جَوَارِحِ السَّمَاءِ؛ وَقَدْ عُثِرَ عَلَى عِظَامِهِمْ وَقَدْ تَكَوَّمَتْ عَلَى الْأَرْضِ.

And it came to pass that the Nephites who were not slain by the weapons of war, after having buried those who had been slain—now the number of the slain were not numbered, because of the greatness of their number—after they had finished burying their dead they all returned to their lands, and to their houses, and their wives, and their children.

Now many women and children had been slain with the sword, and also many of their flocks and their herds; and also many of their fields of grain were destroyed, for they were trodden down by the hosts of men.

And now as many of the Lamanites and the Amlicites who had been slain upon the bank of the river Sidon were cast into the waters of Sidon; and behold their bones are in the depths of the sea, and they are many.

And the Amlicites were distinguished from the Nephites, for they had marked themselves with red in their foreheads after the manner of the Lamanites; nevertheless they had not shorn their heads like unto the Lamanites.

Now the heads of the Lamanites were shorn; and they were naked, save it were skin which was girded about their loins, and also their armor, which was girded about them, and their bows, and their arrows, and their stones, and their slings, and so forth.

And the skins of the Lamanites were dark, according to the mark which was set upon their fathers, which was a curse upon them because of their transgression and their rebellion against their brethren, who consisted of Nephi, Jacob, and Joseph, and Sam, who were just and holy men.

And their brethren sought to destroy them, therefore they were cursed; and the Lord God set a mark upon them, yea, upon Laman and Lemuel, and also the sons of Ishmael, and Ishmaelitish women.

And this was done that their seed might be distinguished from the seed of their brethren, that thereby the Lord God might preserve his people, that they might not mix and believe in incorrect traditions which would prove their destruction.

١ وَحَدَّثَ أَنَّ النَّافِيَيْنِ لَمْ يُخْصُوا عَدَدَ الْقَتْلَى لِكثْرَةِ عَدَدِهِمْ. وَبَعْدَ أَنْ دَفَنُوا قَتْلَاهُمْ، عَادَ جَمِيعُ الَّذِينَ لَمْ يُقْتَلُوا بِأَسْلِحَةِ الْحَرْبِ إِلَى أَرْضِيهِمْ وَإِلَى بُيُوتِهِمْ وَنِسَائِهِمْ وَأَوْلَادِهِمْ.

٢ وَقَدْ قُتِلَ الْكَثِيرُ مِنَ النِّسَاءِ وَالْأَوْلَادِ بِالسَّيْفِ، وَكَذَلِكَ الْكَثِيرُ مِنْ قُطْعَانِهِمْ وَمَوَاشِيهِمْ؛ وَأَيْضًا خُرِبَ الْكَثِيرُ مِنْ حُقُولِ الْقَمْحِ، لِأَنَّ حُشُودَ النَّاسِ دَاسُوهَا.

٣ وَظَرَحَتْ أَجْسَادُ اللَّامَانِيِّينَ وَالْعَمَلِيِيِّينَ الَّذِينَ قُتِلُوا عَلَى ضِفَّةِ نَهْرٍ صِيدُونَ فِي مِيَاهِ صِيدُونَ؛ وَإِنَّ عِظَامَهُمْ فِي أَعْمَاقِ الْبَحْرِ، وَهِيَ كَثِيرَةٌ.

٤ وَتَمَيَّزَ الْعَمَلِيِيِّونَ عَنِ النَّافِيَيْنِ، لِأَنَّهُمْ وَضَعُوا حُمْرَةً عَلَى جِبَاهِهِمْ عَلَى طَرِيقَةِ اللَّامَانِيِّينَ؛ وَلَكِنْ لَمْ يَحْلِقُوا شَعْرَ رُؤُوسِهِمْ مِثْلَ اللَّامَانِيِّينَ.

٥ أَمَّا اللَّامَانِيُّونَ فَكَانُوا حَلِيقِي الرُّؤُوسِ؛ وَكَانُوا عُرَاءَةً إِلَّا مِنَ الْجِلْدِ الَّذِي كَانُوا يَزْتَدُونَهُ حَوْلَ أَحْقَائِهِمْ، وَأَيْضًا دَرَعِهِمْ الَّذِي كَانُوا يَتَّقَلِدُونَهُ، وَأَفْوَاسِهِمْ وَسَهَامِهِمْ وَحِجَارَتِهِمْ وَمَقَالِيْعِهِمْ وَمَا إِلَى ذَلِكَ.

٦ وَكَانَتْ بَشْرَةُ اللَّامَانِيِّينَ دَاكِنَةً بِسَبَبِ الْعَلَامَةِ الَّتِي وَضَعَتْ عَلَى آبَائِهِمْ وَالَّتِي كَانَتْ لَعْنَةً عَلَيْهِمْ بِسَبَبِ تَعَدِّيهِمْ وَتَمَرُّدِهِمْ عَلَى إِخْوَتِهِمْ نَافِي وَيَعْقُوبَ وَيُوسُفَ وَسَامَ الَّذِينَ كَانُوا رِجَالًا أَبْرَارًا وَقَدِيسِينَ.

٧ وَكَانَ إِخْوَتُهُمْ يَسْعَوْنَ إِلَى إِهْلَاكِهِمْ، وَلِذَلِكَ فَقَدَ لَعْنُوا؛ وَوَضَعَ السَّيِّدُ الرَّبُّ عِلَامَةً عَلَيْهِمْ، أَجَلَ، عَلَى لَامَانَ وَلَمُوئِيلَ وَأَيْضًا عَلَى أَبْنَاءِ إِسْمَاعِيلَ وَالنِّسَاءِ الْإِسْمَاعِيلِيَّاتِ.

٨ وَقَدْ فَعَلَ ذَلِكَ لِتَمَيِّزِ نَسْلِهِمْ عَنِ نَسْلِ إِخْوَتِهِمْ، حَتَّى يَحْفَظَ السَّيِّدُ الرَّبُّ أَبْنَاءَ هَذَا الشَّعْبِ، لِكَيْ لَا يَتَخَالَطُوا وَيُؤْمِنُوا بِتَقَالِيدِ فَاسِدَةٍ قَدْ تُؤَدِّي بِهَمَّ إِلَى الْهَلَاكِ.

And it came to pass that whosoever did mingle his seed with that of the Lamanites did bring the same curse upon his seed.

Therefore, whosoever suffered himself to be led away by the Lamanites was called under that head, and there was a mark set upon him.

And it came to pass that whosoever would not believe in the tradition of the Lamanites, but believed those records which were brought out of the land of Jerusalem, and also in the tradition of their fathers, which were correct, who believed in the commandments of God and kept them, were called the Nephites, or the people of Nephi, from that time forth—

And it is they who have kept the records which are true of their people, and also of the people of the Lamanites.

Now we will return again to the Amlicites, for they also had a mark set upon them; yea, they set the mark upon themselves, yea, even a mark of red upon their foreheads.

Thus the word of God is fulfilled, for these are the words which he said to Nephi: Behold, the Lamanites have I cursed, and I will set a mark on them that they and their seed may be separated from thee and thy seed, from this time henceforth and forever, except they repent of their wickedness and turn to me that I may have mercy upon them.

And again: I will set a mark upon him that minglenth his seed with thy brethren, that they may be cursed also.

And again: I will set a mark upon him that fighteth against thee and thy seed.

And again, I say he that departeth from thee shall no more be called thy seed; and I will bless thee, and whomsoever shall be called thy seed, henceforth and forever; and these were the promises of the Lord unto Nephi and to his seed.

Now the Amlicites knew not that they were fulfilling the words of God when they began to mark themselves in their foreheads; nevertheless they had come out in open rebellion against God; therefore it was expedient that the curse should fall upon them.

٩ وَحَدَّثَ أَنَّ كُلَّ مَنْ اخْتَلَطَ نَسْلُهُ بِنَسْلِ الْأَمَانِيِّينَ جَلَبَ نَفْسَ
اللَّعْنَةِ عَلَى نَسْلِهِ.

١٠ لِذَلِكَ فَإِنَّ كُلَّ مَنْ سَمَحَ لِنَفْسِهِ بِأَنْ يُضَلَّهُ الْأَمَانِيُّونَ صَارَ تَابِعًا
لَهُمْ وَوَضَعَتْ عَلَيْهِ عِلَامَةً.

١١ وَحَدَّثَ أَنَّ الَّذِينَ رَفَضُوا تَقَالِيدَ الْأَمَانِيِّينَ، بَلْ آمَنُوا بِالسَّجَلَاتِ
الَّتِي جَلِبَتْ مِنْ أَرْضِ أُورُشَلِيمَ وَبِتَقَالِيدِ الْأَبَاءِ السَّلِيمَةِ، الَّذِينَ
آمَنُوا بِوَصَايَا اللَّهِ وَحَفِظُوهَا، كَانُوا يُدْعَوْنَ بِالنَّافِيِّينَ أَوْ شَعْبِ
نَافِي مُنْذُ ذَلِكَ الْوَقْتِ فَصَاعِدًا.

١٢ وَإِنَّهُمْ هُمُ الَّذِينَ حَفِظُوا سَجَلَاتِ شَعْبِهِمُ الْمُؤْتَوَقَةَ وَأَيْضًا
سَجَلَاتِ شَعْبِ الْأَمَانِيِّينَ.

١٣ وَالْآنَ سَنَعُودُ مَرَّةً أُخْرَى إِلَى الْعَمَلِيِّينَ، فَقَدْ وَضَعَتْ عَلَيْهِمْ
أَيْضًا عِلَامَةً؛ أَجَلٌ، لَقَدْ وَضَعُوا الْعِلَامَةَ عَلَى أَنْفُسِهِمْ، أَجَلٌ، عِلَامَةً
حَمْرَاءَ عَلَى جِبَاهِهِمْ.

١٤ وَبِذَلِكَ تَحَقَّقَتْ كَلِمَةُ اللَّهِ، فَهَذِهِ هِيَ الْكَلِمَاتُ الَّتِي قَالَهَا لِنَافِي: إِنَّ
الْأَمَانِيِّينَ قَدْ لَعَنْتُهُمْ، وَسَأَصُغُ عِلَامَةً عَلَيْهِمْ كَمَا أَفْصَلُ بَيْنَكَ
وَبَيْنَهُمْ وَبَيْنَ نَسْلِكَ وَنَسْلِهِمْ مُنْذُ هَذَا الْوَقْتِ فَصَاعِدًا وَإِلَى الْأَبَدِ،
إِلَّا إِنْ تَابُوا عَنْ شَرِّهِمْ وَرَجَعُوا إِلَيَّ فَأَرْحَمُهُمْ.

١٥ وَمَرَّةً أُخْرَى: سَأَصُغُ عِلَامَةً عَلَى الَّذِينَ يَخْتَلِطُ نَسْلُهُمْ بِإِخْوَتِكَ
فَيَكُونُونَ مَلْعُونِينَ أَيْضًا.

١٦ وَمَرَّةً أُخْرَى: سَأَصُغُ عِلَامَةً عَلَى مَنْ يُحَارِبُكَ أَنْتَ وَنَسْلِكَ.

١٧ وَمَرَّةً أُخْرَى أَقُولُ إِنَّ مَنْ يَثْرُكَكَ لَا يُدْعَى نَسْلَكَ فِيمَا بَعْدُ؛
وَسَأُبَارِكُكَ وَكُلَّ مَنْ يُدْعَى نَسْلَكَ مِنَ الْآنَ فَصَاعِدًا وَإِلَى الْأَبَدِ؛
وَكَانَتْ هَذِهِ وَعُودَ الرَّبِّ لِنَافِي وَنَسْلِهِ.

١٨ أَمَّا الْعَمَلِيِّينَ فَإِنَّهُمْ لَمْ يَعْرِفُوا أَنَّهُمْ بِذَلِكَ حَقَّقُوا كَلَامَ اللَّهِ
عِنْدَمَا بَدَأُوا يُمَيِّزُونَ أَنْفُسَهُمْ بِعِلَامَةٍ عَلَى جِبَاهِهِمْ؛ إِذْ تَمَرَدُوا عَلَى
اللَّهِ عِلَانِيَةً؛ لِذَلِكَ فَقَدْ كَانَ لَا بُدَّ أَنْ تَجَلَ عَلَيْهِمُ اللَّعْنَةُ.

Now I would that ye should see that they brought upon themselves the curse; and even so doth every man that is cursed bring upon himself his own condemnation.

Now it came to pass that not many days after the battle which was fought in the land of Zarahemla, by the Lamanites and the Amlicites, that there was another army of the Lamanites came in upon the people of Nephi, in the same place where the first army met the Amlicites.

And it came to pass that there was an army sent to drive them out of their land.

Now Alma himself being afflicted with a wound did not go up to battle at this time against the Lamanites;

But he sent up a numerous army against them; and they went up and slew many of the Lamanites, and drove the remainder of them out of the borders of their land.

And then they returned again and began to establish peace in the land, being troubled no more for a time with their enemies.

Now all these things were done, yea, all these wars and contentions were commenced and ended in the fifth year of the reign of the judges.

And in one year were thousands and tens of thousands of souls sent to the eternal world, that they might reap their rewards according to their works, whether they were good or whether they were bad, to reap eternal happiness or eternal misery, according to the spirit which they listed to obey, whether it be a good spirit or a bad one.

For every man receiveth wages of him whom he listeth to obey, and this according to the words of the spirit of prophecy; therefore let it be according to the truth. And thus endeth the fifth year of the reign of the judges.

١٩ فَإِنِّي أُرِيدُ أَنْ تَرَوْا أَنَّهُمْ جَلَبُوا عَلَىٰ أَنفُسِهِمِ اللَّعْنَةَ؛ وَكَذَلِكَ فَإِنَّ كُلَّ رَجُلٍ مَلْعُونٍ يَجْلِبُ دَيْنُونَتَهُ عَلَىٰ نَفْسِهِ.

٢٠ وَحَدَّثَ بَعْدَ أَيَّامٍ قَلِيلَةٍ مِنَ الْمَعْرَكَةِ الَّتِي شَنَّهَا اللَّامَانِيُّونَ وَالْعَمَلِيُّونَ فِي أَرْضِ زَرْحَمَلَةَ أَنَّ جَيْشًا آخَرَ مِنَ اللَّامَانِيِّينَ بَاعَثَ شُعْبَ نَافِي فِي نَفْسِ الْمَكَانِ الَّذِي التَّمَى فِيهِ الْجَيْشُ الْأَوَّلُ بِالْعَمَلِيِّينَ.

٢١ وَأَرْسَلَ جَيْشًا لِيَطْرُدَهُمْ مِنْ أَرْضِهِمْ.

٢٢ وَبِمَا أَنَّ أَلْمَا نَفْسَهُ كَانَ مُصَابًا بِجُرْحٍ، فَإِنَّهُ لَمْ يَصْعَدْ لِلْمَعْرَكَةِ ضِدَّ اللَّامَانِيِّينَ فِي هَذَا الْوَقْتِ؛

٢٣ لَكِنَّهُ أَرْسَلَ جَيْشًا كَبِيرًا ضِدَّهُمْ؛ فَصَعِدُوا وَقَتَلُوا الْكَثِيرَ مِنَ اللَّامَانِيِّينَ وَطَرَدُوا مَنْ تَبَقِيَ مِنْ حُدُودِ أَرْضِهِمْ.

٢٤ ثُمَّ عَادُوا مَرَّةً أُخْرَى وَبَدَأُوا يُقِيمُونَ السَّلَامَ فِي الْأَرْضِ، وَلَمْ يُضَايِقُهُمْ أَعْدَاؤُهُمْ إِلَىٰ حِينٍ.

٢٥ وَحَدَّثَتْ كُلُّ هَذِهِ الْأُمُورِ، أَجَلٌ، بَدَأَتْ كُلُّ هَذِهِ الْحُرُوبِ وَالنِّزَاعَاتِ وَانْتَهَتْ فِي السَّنَةِ الْخَامِسَةِ مِنْ حُكْمِ الْقُضَاةِ.

٢٦ وَفِي عَامٍ وَاحِدٍ أُرْسِلَتْ أُلُوفٌ وَعَشْرَاتُ الْأُلُوفِ مِنَ النَّفُوسِ إِلَى الْعَالَمِ الْأَبَدِيِّ كَمَا يَنَالُوا جَزَاءَهُمْ وَفَقًّا لِأَعْمَالِهِمْ، سَوَاءٌ كَانَتْ صَالِحَةً أَوْ شَرِيرَةً، لِيَنَالُوا السَّعَادَةَ الْأَبَدِيَّةَ أَوْ الْبُؤْسَ الْأَبَدِيَّ حَسَبَ الرُّوحِ الَّذِي اخْتَارُوا أَنْ يُطِيعُوهُ، سَوَاءٌ كَانَ هَذَا الرُّوحُ صَالِحًا أَوْ شَرِيرًا.

٢٧ فَكُلُّ إِنْسَانٍ يَتَلَقَّى أَجْرَهُ مِمَّنْ يَخْتَارُ طَاعَتَهُ، وَهَذَا وَفَقًّا لِكَلِمَاتِ رُوحِ النَّبُوَّةِ؛ فَلْيَكُنْ ذَلِكَ وَفَقًّا لِلْحَقِّ. وَهَكَذَا انْتَهَتْ السَّنَةُ الْخَامِسَةُ مِنْ حُكْمِ الْقُضَاةِ.

Alma 4

Now it came to pass in the sixth year of the reign of the judges over the people of Nephi, there were no contentions nor wars in the land of Zarahemla;

But the people were afflicted, yea, greatly afflicted for the loss of their brethren, and also for the loss of their flocks and herds, and also for the loss of their fields of grain, which were trodden under foot and destroyed by the Lamanites.

And so great were their afflictions that every soul had cause to mourn; and they believed that it was the judgments of God sent upon them because of their wickedness and their abominations; therefore they were awakened to a remembrance of their duty.

And they began to establish the church more fully; yea, and many were baptized in the waters of Sidon and were joined to the church of God; yea, they were baptized by the hand of Alma, who had been consecrated the high priest over the people of the church, by the hand of his father Alma.

And it came to pass in the seventh year of the reign of the judges there were about three thousand five hundred souls that united themselves to the church of God and were baptized. And thus ended the seventh year of the reign of the judges over the people of Nephi; and there was continual peace in all that time.

And it came to pass in the eighth year of the reign of the judges, that the people of the church began to wax proud, because of their exceeding riches, and their fine silks, and their fine-twined linen, and because of their many flocks and herds, and their gold and their silver, and all manner of precious things, which they had obtained by their industry; and in all these things were they lifted up in the pride of their eyes, for they began to wear very costly apparel.

Now this was the cause of much affliction to Alma, yea, and to many of the people whom Alma had consecrated to be teachers, and priests, and elders over the church; yea, many of them were sorely grieved for the wickedness which they saw had begun to be among their people.

ألما ٤

١ وَحَدَّثَ فِي السَّنَةِ السَّادِسَةِ مِنْ حُكْمِ الْقُضَاةِ لِشُعْبِ نَافِي أَنَّهُ لَمْ يَكُنْ هُنَاكَ نِزَاعَاتٌ وَلَا حُرُوبٌ فِي أَرْضِ زَرَحِمَلَا؛

٢ لَكِنَّ النَّاسَ كَانُوا مَنكُوبِينَ، أَجَلٌ، مَنكُوبِينَ لِإِفْقَادِ إِخْوَتِهِمْ، وَأَيْضًا لِإِفْقَادِ قُطْعَانِهِمْ وَمَوَاشِيهِمْ وَحُقُولِ الْقَمْحِ الَّتِي دَاسَهَا وَخَرَّبَهَا الْأَمَانِيُّونَ.

٣ وَكَانَتْ نَكْبَاتُهُمْ عَظِيمَةً جِدًّا حَتَّى أَنْ كُلَّ نَفْسٍ كَانَ عِنْدَهَا سَبَبٌ لِلنَّدْبِ؛ وَاعْتَقَدُوا أَنَّهَا كَانَتْ أَحْكَامَ اللَّهِ الْوَاقِعَةَ عَلَيْهِمْ بِسَبَبِ شَرِّهِمْ وَأَرْجَاسِهِمْ؛ لِذَلِكَ فَقَدِ تَنَبَّهُوا لِتَذْكَرِ وَاجِبِهِمْ.

٤ وَبَدَأُوا يُؤَسِّسُونَ الْكَنِيسَةَ بِشَكْلِ كَامِلٍ؛ أَجَلٌ، وَتَعَمَّدَ الْكَثِيرُونَ فِي مِيَاهِ صِيدُونَ وَأَنْصَمُوا إِلَى كَنِيسَةِ اللَّهِ؛ أَجَلٌ، تَعَمَّدُوا بِيَدِ أَلْمَا الَّذِي تَمَّ تَكْرِيسُهُ كَاهِنًا عَالِيًا لِشُعْبِ الْكَنِيسَةِ بِيَدِ أَبِيهِ أَلْمَا.

٥ وَفِي السَّنَةِ السَّابِعَةِ مِنْ حُكْمِ الْقُضَاةِ، انْصَمَّ قُرَابَةٌ ثَلَاثَةَ آلَافٍ وَخَمْسِمِئَةَ نَفْسٍ إِلَى كَنِيسَةِ اللَّهِ وَتَعَمَّدُوا. وَهَكَذَا انْتَهَتْ السَّنَةُ السَّابِعَةُ مِنْ حُكْمِ الْقُضَاةِ لِشُعْبِ نَافِي؛ وَكَانَ هُنَاكَ سَلَامٌ مُسْتَمِرٌّ فِي كُلِّ ذَلِكَ الْوَقْتِ.

٦ وَفِي السَّنَةِ الثَّامِنَةِ مِنْ حُكْمِ الْقُضَاةِ، بَدَأَ أَعْضَاءُ الْكَنِيسَةِ يَتَعَاطَمُونَ فِي الْعُرُورِ بِسَبَبِ غِنَاهُمْ الْفَاجِسِ وَحَرِيرِهِمِ الْفَاجِرِ وَكَتَانِهِمِ الْجَيِّدِ الْفَتْلِ وَبِسَبَبِ قُطْعَانِهِمِ الْكَثِيرَةِ وَمَوَاشِيهِمْ وَذَهَبِهِمْ وَفِضَّتِهِمْ وَكُلِّ أَنْوَاعِ الْأَشْيَاءِ الثَّمِينَةِ الَّتِي صَنَعُوهَا؛ وَبِسَبَبِ هَذِهِ الْأَشْيَاءِ اسْتَكْبَرُوا وَاعْتَرَوْا بِأَنْفُسِهِمْ، فَقَدَ بَدَأُوا يَرْتَدُونَ مَلَابِسَ ثَمِينَةً لِلْغَايَةِ.

٧ وَسَبَبَ ذَلِكَ الْكَثِيرَ مِنَ الْأَلَامِ لِأَلْمَا، أَجَلٌ، وَلِكَثِيرِينَ مِمَّنْ كَرَّسَهُمْ أَلْمَا لِيَكُونُوا مُعَلِّمِينَ وَكَهَنَةً وَشِيُوخًا فِي الْكَنِيسَةِ؛ أَجَلٌ، كَثِيرُونَ مِنْهُمْ حَزَنُوا بِمَرَاةٍ بِسَبَبِ الشَّرِّ الَّذِي رَأَوْا أَنَّهُ بَدَأَ بَيْنَ شُعْبِهِمْ.

For they saw and beheld with great sorrow that the people of the church began to be lifted up in the pride of their eyes, and to set their hearts upon riches and upon the vain things of the world, that they began to be scornful, one towards another, and they began to persecute those that did not believe according to their own will and pleasure.

And thus, in this eighth year of the reign of the judges, there began to be great contentions among the people of the church; yea, there were envyings, and strife, and malice, and persecutions, and pride, even to exceed the pride of those who did not belong to the church of God.

And thus ended the eighth year of the reign of the judges; and the wickedness of the church was a great stumbling-block to those who did not belong to the church; and thus the church began to fail in its progress.

And it came to pass in the commencement of the ninth year, Alma saw the wickedness of the church, and he saw also that the example of the church began to lead those who were unbelievers on from one piece of iniquity to another, thus bringing on the destruction of the people.

Yea, he saw great inequality among the people, some lifting themselves up with their pride, despising others, turning their backs upon the needy and the naked and those who were hungry, and those who were athirst, and those who were sick and afflicted.

Now this was a great cause for lamentations among the people, while others were abasing themselves, succoring those who stood in need of their succor, such as imparting their substance to the poor and the needy, feeding the hungry, and suffering all manner of afflictions, for Christ's sake, who should come according to the spirit of prophecy;

Looking forward to that day, thus retaining a remission of their sins; being filled with great joy because of the resurrection of the dead, according to the will and power and deliverance of Jesus Christ from the bands of death.

٨ لِأَنَّهُمْ رَأَوْا وَأَبْصَرُوا بِحُزْنٍ عَظِيمٍ أَنَّ أَعْضَاءَ الْكَنِيسَةِ بَدَأُوا يَسْتَكْبِرُونَ وَيَفْتَرُونَ بِأَنْفُسِهِمْ وَيَسْعَوْنَ بِكُلِّ قُلُوبِهِمْ لِلْغِنَى وَلِأَشْيَاءِ الْعَالَمِ الْبَاطِلَةِ، وَبَدَأُوا يَحْتَقِرُونَ أَحَدَهُمُ الْآخَرَ، وَبَدَأُوا يَضْطَهَدُونَ الَّذِينَ لَمْ يُؤْمِنُوا وَفَقًا لِإِرَادَتِهِمْ وَعَلَى هَوَاهُمْ.

٩ وَهَكَذَا، فَمُ فِي هَذِهِ السَّنَةِ الثَّامِنَةِ مِنْ حُكْمِ الْقَضَاةِ بَدَأَتْ نِزَاعَاتٌ كَبِيرَةٌ بَيْنَ أَعْضَاءِ الْكَنِيسَةِ؛ أَجَلٌ، كَانَ هُنَاكَ حَسَدٌ وَخِصَامٌ وَخُبْنٌ وَأَضْطِهَادٌ وَغُرُورٌ حَتَّى أَنَّهُ فَاقَ غُرُورَ الَّذِينَ لَا يَنْتَمُونَ إِلَى كَنِيسَةِ اللَّهِ.

١٠ وَهَكَذَا انْتَهَتْ السَّنَةُ الثَّامِنَةُ مِنْ حُكْمِ الْقَضَاةِ؛ وَكَانَ شَرُّ الْكَنِيسَةِ حَجَرَ عَثْرَةٍ عَظِيمًا لِلَّذِينَ لَمْ يَنْتَمُوا إِلَى الْكَنِيسَةِ؛ وَهَكَذَا بَدَأَتْ الْكَنِيسَةُ تَتَعَثَّرُ فِي تَقَدُّمِهَا.

١١ وَفِي بَدَايَةِ السَّنَةِ التَّاسِعَةِ حَدَثَ أَنَّ أَلْمَا رَأَى شَرُّ الْكَنِيسَةِ وَرَأَى أَيْضًا أَنَّ مُمَارَسَاتِ الْكَنِيسَةِ بَدَأَتْ تَقُودُ الَّذِينَ كَانُوا غَيْرَ مُؤْمِنِينَ مِنْ شَرِّ إِلَى شَرٍّ مِمَّا جَلَبَ هَلَكَ الشَّعْبِ.

١٢ أَجَلٌ، رَأَى تَفَاوُتًا عَظِيمًا بَيْنَ النَّاسِ، الْبَعْضُ يَخْتَالُونَ فِي غُرُورِهِمْ وَيَحْتَقِرُونَ الْآخَرِينَ وَيُدِيرُونَ ظُهُورَهُمْ لِلْمُحْتَاجِينَ وَالْعُرَاةِ وَالْجِيَاعِ وَالْعِطَاشِ وَالْمَرْضَى وَالْمَتَأَلِّمِينَ.

١٣ وَكَانَ هَذَا سَبَبًا عَظِيمًا لِلنُّوَاحِ بَيْنَ النَّاسِ، بَيْنَمَا تَوَاصَعَ آخَرُونَ فَأَعَانُوا مَنْ كَانُوا فِي حَاجَةٍ إِلَى مَعُونَتِهِمْ، مِثْلَ تَقْدِيمِ الْعَطَاءِ مِمَّا يَمْلِكُونَ لِلْفُقَرَاءِ وَالْمُحْتَاجِينَ وَإِطْعَامِ الْجِيَاعِ، مُفَاسِينَ كُلِّ أَنْوَاعِ الْأَلَامِ مِنْ أَجْلِ الْمَسِيحِ الَّذِي سَيَأْتِي وَفَقًا لِرُوحِ النُّبُوَّةِ.

١٤ مُتَرَقِّبِينَ ذَلِكَ الْيَوْمَ وَمُتَمَسِّكِينَ بِغُفْرَانِ خَطَايَاهُمْ؛ وَمُمْتَلِينَ بِفَرَحٍ عَظِيمٍ سَبَبِ قِيَامَةِ الْأَمْوَاتِ الْمُتَرَقِّبَةِ، حَسَبِ إِرَادَةِ يَسُوعَ الْمَسِيحِ وَقُوَّتِهِ وَخَلَاصِهِ مِنْ قِيُودِ الْمَوْتِ.

And now it came to pass that Alma, having seen the afflictions of the humble followers of God, and the persecutions which were heaped upon them by the remainder of his people, and seeing all their inequality, began to be very sorrowful; nevertheless the Spirit of the Lord did not fail him.

And he selected a wise man who was among the elders of the church, and gave him power according to the voice of the people, that he might have power to enact laws according to the laws which had been given, and to put them in force according to the wickedness and the crimes of the people.

Now this man's name was Nephiah, and he was appointed chief judge; and he sat in the judgment-seat to judge and to govern the people.

Now Alma did not grant unto him the office of being high priest over the church, but he retained the office of high priest unto himself; but he delivered the judgment-seat unto Nephiah.

And this he did that he himself might go forth among his people, or among the people of Nephi, that he might preach the word of God unto them, to stir them up in remembrance of their duty, and that he might pull down, by the word of God, all the pride and craftiness and all the contentions which were among his people, seeing no way that he might reclaim them save it were in bearing down in pure testimony against them.

And thus in the commencement of the ninth year of the reign of the judges over the people of Nephi, Alma delivered up the judgment-seat to Nephiah, and confined himself wholly to the high priesthood of the holy order of God, to the testimony of the word, according to the spirit of revelation and prophecy.

١٥ وَحَدَّثَ أَنَّ أَلْمَا بَدَأَ يَحْزَنُ بِشِدَّةٍ لِأَنَّهُ رَأَى أَلَامَ أَتْبَاعِ اللَّهِ الْمُتَوَاضِعِينَ وَالْإِضْطِهَادَاتِ الَّتِي انْهَالَتْ عَلَيْهِمْ مِنْ قَبْلِ بَقِيَّةِ شَعْبِهِ وَكُلِّ الظُّلْمِ الْوَاقِعِ عَلَيْهِمْ؛ غَيْرَ أَنَّ رُوحَ الرَّبِّ لَمْ يَخْذُلْهُ.

١٦ وَأَخْتَارَ رَجُلًا حَكِيمًا مِنْ شَبُوحِ الْكَنِيسَةِ، وَأَعْطَاهُ السُّلْطَةَ، وَفَقًّا لَصَوْتِ الشَّعْبِ، حَتَّى يَكُونَ لَدَيْهِ الْقُدْرَةُ عَلَى سَنِّ الْقَوَانِينِ وَفَقًّا لِلْقَوَانِينِ الَّتِي وُضِعَتْ مِنْ قَبْلِ، وَيَقْضِي بِهَا بَيْنَ النَّاسِ حَسَبَ شُرُورِهِمْ وَجَرَائِمِهِمْ.

١٧ وَكَانَ اسْمُ هَذَا الرَّجُلِ نَافِيحَا، وَتَمَّ تَعْيِينُهُ رَئِيسًا لِلْقَضَاةِ؛ وَجَلَسَ عَلَى كُرْسِيِّ الْقَضَاءِ لِيَقْضِيَ لِلشَّعْبِ وَيَحْكُمَهُمْ.

١٨ أَمَّا مَنْصِبُ الْكَاهِنِ الْعَالِي عَلَى الْكَنِيسَةِ، فَلَمْ يَمْنَحْهُ أَلْمَا لَهُ، بَلِ اخْتَفَظَ بِمَنْصِبِ الْكَاهِنِ الْعَالِي لِنَفْسِهِ؛ لِكَأَنَّهُ سَلَّمَ كُرْسِيَّ الْقَضَاءِ لِنَافِيحَا.

١٩ وَفَعَلَ ذَلِكَ حَتَّى يَخْرُجَ هُوَ نَفْسُهُ بَيْنَ شَعْبِهِ، أَوْ بَيْنَ النَّافِيئِينَ، لِكَيْ يَكْرُرَ لَهُمْ بِكَلِمَةِ اللَّهِ وَيَسْتَنْهَضَهُمْ لِتَذْكَرَ وَأَجِبَهُمْ، وَكَيْ يَحْطَمَ بِكَلِمَةِ اللَّهِ كُلَّ الْغُرُورِ وَالْمَكْرِ وَكُلِّ التَّرَاعَاتِ الَّتِي كَانَتْ بَيْنَهُمْ، لِأَنَّهُ لَمْ يَرِ سَبِيلًا لِاسْتِرْدَادِهِمْ إِلَّا بِالشَّهَادَةِ الْخَالِصَةِ ضِدَّهُمْ.

٢٠ وَهَكَذَا، فِي بَدَايَةِ السَّنَةِ التَّاسِعَةِ مِنْ حُكْمِ الْقَضَاةِ لِشَعْبِ نَافِي، سَلَّمَ أَلْمَا كُرْسِيَّ الْقَضَاءِ إِلَى نَافِيحَا، وَتَفَرَّغَ كُلِّيًّا لِلْكَهَنُوتِ الْعَالِي وَفَقًّا لِنِظَامِ كَهَنُوتِ اللَّهِ الْمُقَدَّسِ وَلِشَهَادَةِ الْكَلِمَةِ وَفَقًّا لِرُوحِ الْوَحْيِ وَالنُّبُوءَةِ.

The words which Alma, the High Priest according to the holy order of God, delivered to the people in their cities and villages throughout the land.

Alma 5

Now it came to pass that Alma began to deliver the word of God unto the people, first in the land of Zarahemla, and from thence throughout all the land.

And these are the words which he spake to the people in the church which was established in the city of Zarahemla, according to his own record, saying:

I, Alma, having been consecrated by my father, Alma, to be a high priest over the church of God, he having power and authority from God to do these things, behold, I say unto you that he began to establish a church in the land which was in the borders of Nephi; yea, the land which was called the land of Mormon; yea, and he did baptize his brethren in the waters of Mormon.

And behold, I say unto you, they were delivered out of the hands of the people of king Noah, by the mercy and power of God.

And behold, after that, they were brought into bondage by the hands of the Lamanites in the wilderness; yea, I say unto you, they were in captivity, and again the Lord did deliver them out of bondage by the power of his word; and we were brought into this land, and here we began to establish the church of God throughout this land also.

And now behold, I say unto you, my brethren, you that belong to this church, have you sufficiently retained in remembrance the captivity of your fathers? Yea, and have you sufficiently retained in remembrance his mercy and long-suffering towards them? And moreover, have ye sufficiently retained in remembrance that he has delivered their souls from hell?

الكلمات التي ألقاها ألما، الكاهن العالي وفقًا لنظام كهنوت الله المقدس، إلى أبناء الشعب في مدنهم وقراهم في جميع أنحاء البلاد.

ألما ٥

١ وَحَدَّثَ أَنَّ أَلْمَا بَدَأَ يُلْقِي كَلِمَةَ اللَّهِ لِلشَّعْبِ، أَوَّلًا فِي أَرْضِ زَرَحْمَلَةَ، وَمِنْ هُنَاكَ إِلَى جَمِيعِ أُنْحَاءِ الْبِلَادِ.

٢ وَهَذِهِ هِيَ الْكَلِمَاتُ الَّتِي قَالَهَا لِشَعْبِ الْكَنِيسَةِ الَّتِي أُقِيمَتْ فِي مَدِينَةِ زَرَحْمَلَةَ، وَفَقًا لِسِجَلِهِ، قَائِلًا:

٣ أَنَا، أَلْمَا، وَقَدْ كَرَّسَنِي أَبِي، أَلْمَا، لِأَكُونَ كَاهِنًا عَالِيًا فِي كَنِيسَةِ اللَّهِ، وَقَدْ كَانَتْ لَدَيْهِ قُوَّةٌ وَسُلْطَةٌ مِنَ اللَّهِ لِلْقِيَامِ بِهِذِهِ الْأُمُورِ، فَإِنِّي أَقُولُ لَكُمْ إِنَّهُ بَدَأَ فِي إِقَامَةِ كَنِيسَةٍ فِي أَرْضِ نَافِي؛ أَجَلٌ، فِي الْأَرْضِ الَّتِي كَانَتْ تُدْعَى بِأَرْضِ مَورْمُونٍ؛ أَجَلٌ، وَقَدْ عَمَدَ إِخْوَتَهُ فِي مِيَاهِ مَورْمُونٍ.

٤ وَإِنِّي أَقُولُ لَكُمْ إِنَّهُمْ قَدْ أُنْقَذُوا مِنْ يَدِ شَعْبِ الْمَلِكِ نُوحِ بِرَحْمَةِ اللَّهِ وَقُدْرَتِهِ.

٥ وَبَعْدَ ذَلِكَ اسْتَعْبِدُوا عَلَى يَدِ الْأَمَانِيِّينَ فِي الْبَرِّيَّةِ؛ أَجَلٌ، أَقُولُ لَكُمْ إِنَّهُمْ كَانُوا فِي الْعُبُودِيَّةِ، فَخَلَّصَهُمُ الرَّبُّ مَرَّةً ثَانِيَةً مِنَ الْعُبُودِيَّةِ بِقُوَّةِ كَلِمَتِهِ؛ وَقَدْ انْتَقَلْنَا إِلَى هَذِهِ الْأَرْضِ، وَهُنَا بَدَأْنَا بِإِقَامَةِ كَنِيسَةِ اللَّهِ فِي جَمِيعِ أُنْحَاءِ هَذِهِ الْأَرْضِ أَيْضًا.

٦ فَإِنِّي أَقُولُ لَكُمْ يَا إِخْوَتِي الْمُتَمْتِعِينَ إِلَى هَذِهِ الْكَنِيسَةِ، هَلْ تَذْكُرُونَ جَيِّدًا عُبُودِيَّةَ آبَائِكُمْ؟ أَجَلٌ، وَهَلْ تَذْكُرُونَ جَيِّدًا رَحْمَتَهُ وَطَوْلَ أَنَاتِهِ تُجَاهَهُمْ؟ بِالْإِضَافَةِ إِلَى ذَلِكَ، هَلْ تَذْكُرُونَ جَيِّدًا كَيْفَ خَلَّصَ نَفُوسَهُمْ مِنَ الْجَحِيمِ؟

Behold, he changed their hearts; yea, he awakened them out of a deep sleep, and they awoke unto God. Behold, they were in the midst of darkness; nevertheless, their souls were illuminated by the light of the everlasting word; yea, they were encircled about by the bands of death, and the chains of hell, and an everlasting destruction did await them.

And now I ask of you, my brethren, were they destroyed? Behold, I say unto you, Nay, they were not.

And again I ask, were the bands of death broken, and the chains of hell which encircled them about, were they loosed? I say unto you, Yea, they were loosed, and their souls did expand, and they did sing redeeming love. And I say unto you that they are saved.

And now I ask of you on what conditions are they saved? Yea, what grounds had they to hope for salvation? What is the cause of their being loosed from the bands of death, yea, and also the chains of hell?

Behold, I can tell you—did not my father Alma believe in the words which were delivered by the mouth of Abinadi? And was he not a holy prophet? Did he not speak the words of God, and my father Alma believe them?

And according to his faith there was a mighty change wrought in his heart. Behold I say unto you that this is all true.

And behold, he preached the word unto your fathers, and a mighty change was also wrought in their hearts, and they humbled themselves and put their trust in the true and living God. And behold, they were faithful until the end; therefore they were saved.

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

Do ye exercise faith in the redemption of him who created you? Do you look forward with an eye of faith, and view this mortal body raised in immortality, and this corruption raised in incorruption, to stand before God to be judged according to the deeds which have been done in the mortal body?

٧ فَإِنَّهُ قَدْ غَيَّرَ قُلُوبَهُمْ؛ أَجَلٌ، وَأَيَقُظُهُمْ مِنْ سُبَاتٍ عَمِيقٍ، فَاسْتَيْقَظُوا إِلَى اللَّهِ. لَقَدْ كَانُوا فِي وَسْطِ الظُّلْمَةِ؛ وَمَعَ ذَلِكَ فَإِنَّ نُفُوسَهُمْ أُنِيرَتْ بِنُورِ الكَلِمَةِ الأَبَدِيَّةِ؛ أَجَلٌ، فَقَدْ كَانُوا مُحَاطِينَ بِقِيُودِ المَوْتِ وَسَلَاسِلِ الجَحِيمِ، وَكَانَ الهَلَاكُ الأَبَدِيُّ يَنْتَظِرُهُمْ.

٨ وَأَسْأَلُكُمْ يَا إِخْوَتِي، هَلْ هَلَكُوا؟ إِنِّي أَقُولُ لَكُمْ: كَلَّا، إِنَّهُمْ لَمْ يَهْلِكُوا.

٩ وَمَرَّةً أُخْرَى أَسْأَلُ: هَلْ حُطِّمَتْ قِيُودُ المَوْتِ، وَسَلَاسِلُ الجَحِيمِ الَّتِي أَحَاطَتْ بِهِمْ، هَلْ انْحَلَّتْ؟ إِنِّي أَقُولُ لَكُمْ: نَعَمْ، لَقَدْ انْحَلَّتْ، وَقَدْ ابْتَهَجَتْ نُفُوسُهُمْ بِالمَزِيدِ مِنَ الفَرَحِ، وَتَرَنَّمُوا بِمَحَبَّةِ الفِدَاءِ. وَإِنِّي أَقُولُ لَكُمْ إِنَّهُمْ خَلَّصُوا.

١٠ وَإِنِّي أَسْأَلُكُمْ: مَا هِيَ شُرُوطُ خَلَاصِهِمْ؟ أَجَلٌ، مَا هُوَ أَسَاسُ رَجَائِهِمْ بِالْخَلَاصِ؟ مَا هُوَ سَبَبُ تَخْرِيرِهِمْ مِنْ قِيُودِ المَوْتِ، أَجَلٌ، وَأَيُّضًا سَلَاسِلِ الجَحِيمِ؟

١١ إِنِّي أَسْتَطِيعُ أَنْ أُخْبِرَكُمْ—أَلَمْ يُؤْمِنْ أَبِي أَلْمَا بِالكَلِمَاتِ الَّتِي تَكَلَّمَ بِهَا أَبِيئِنَادِي؟ أَلَمْ يَكُنْ نَبِيًّا مُقَدَّسًا؟ أَلَمْ يَتَكَلَّمْ بِكَلِمَاتِ اللَّهِ، وَصَدَّقَهَا أَبِي أَلْمَا؟

١٢ وَبِحَسَبِ إِيمَانِهِ حَدَثَ تَغْيِيرٌ عَظِيمٌ فِي قَلْبِهِ. وَإِنِّي أَقُولُ لَكُمْ إِنَّ هَذَا كُلَّهُ صَحِيحٌ.

١٣ وَقَدْ كَرَّرَ بِالكَلِمَةِ لِأَبَائِنَا، وَحَدَّثَ تَغْيِيرٌ عَظِيمٌ أَيُّضًا فِي قُلُوبِهِمْ، فَتَوَاضَعُوا وَوَثِقُوا بِاللَّهِ الحَقِّ وَالْحَيِّ. وَظَلُّوا مُخْلِصِينَ لَهُ حَتَّى النِّهَايَةِ؛ لِذَلِكَ فَقَدْ خَلَّصُوا.

١٤ فَإِنِّي أَسْأَلُكُمْ، يَا إِخْوَتِي فِي الكَنِيسَةِ: أَوْلِدْتُمْ رُوحِيًّا مِنَ اللَّهِ؟ هَلْ انْطَبَعَتْ صُورَتُهُ عَلَى وُجُوهِكُمْ؟ هَلْ اخْتَبَرْتُمْ هَذَا التَّغْيِيرَ العَظِيمَ فِي قُلُوبِكُمْ؟

١٥ أَنْتُمْ أَسَاسُ الإِيمَانِ بِالفِدَاءِ الَّذِي جَلَبَهُ خَالِقُكُمْ؟ هَلْ تَنْشَوِقُونَ بِإِيمَانٍ، وَتَنْظُرُونَ إِلَى هَذَا الجَسَدِ الفَانِي وَقَدْ أُقِيمَ فِي عَدَمِ فَنَاءٍ، وَهَذَا الجَسَدِ الفَاسِدِ وَقَدْ أُقِيمَ فِي عَدَمِ فَسَادٍ، لِيَقِفَ أَمَامَ اللَّهِ لِيُحَاكَمَ بِحَسَبِ الأَعْمَالِ الَّتِي عَمِلَهَا فِي الجَسَدِ الفَانِي؟

I say unto you, can you imagine to yourselves that ye hear the voice of the Lord, saying unto you, in that day: Come unto me ye blessed, for behold, your works have been the works of righteousness upon the face of the earth?

Or do ye imagine to yourselves that ye can lie unto the Lord in that day, and say—Lord, our works have been righteous works upon the face of the earth—and that he will save you?

Or otherwise, can ye imagine yourselves brought before the tribunal of God with your souls filled with guilt and remorse, having a remembrance of all your guilt, yea, a perfect remembrance of all your wickedness, yea, a remembrance that ye have set at defiance the commandments of God?

I say unto you, can ye look up to God at that day with a pure heart and clean hands? I say unto you, can you look up, having the image of God engraven upon your countenances?

I say unto you, can ye think of being saved when you have yielded yourselves to become subjects to the devil?

I say unto you, ye will know at that day that ye cannot be saved; for there can no man be saved except his garments are washed white; yea, his garments must be purified until they are cleansed from all stain, through the blood of him of whom it has been spoken by our fathers, who should come to redeem his people from their sins.

And now I ask of you, my brethren, how will any of you feel, if ye shall stand before the bar of God, having your garments stained with blood and all manner of filthiness? Behold, what will these things testify against you?

Behold will they not testify that ye are murderers, yea, and also that ye are guilty of all manner of wickedness?

Behold, my brethren, do ye suppose that such an one can have a place to sit down in the kingdom of God, with Abraham, with Isaac, and with Jacob, and also all the holy prophets, whose garments are cleansed and are spotless, pure and white?

١٦ إني أقول لكم، أيمكنكم أن تتصوّروا في أذهانكم أنكم تسمعون صوت الرب يقول لكم في ذلك اليوم: تعالوا إليّ أيها المباركون، لأن أعمالكم كانت أعمال البر على وجه الأرض؟

١٧ أم أنكم تتصوّرون أنكم تستطيعون أن تكذبوا على الرب في ذلك اليوم وتقولون—يا رب، كانت أعمالنا أعمال بر على وجه الأرض—وأنته سيخلصكم؟

١٨ أو بخلاف ذلك، هل يمكنكم أن تتصوّروا أنفسكم وقد وقفتم أمام محكمة الله ونفوسكم مليئة بالذنب والدم، متذكرين كل ذنوبكم، أجل، متذكرين تمامًا كل شروركم، أجل، متذكرين أنكم قد تمرّدتم على وصايا الله؟

١٩ أقول لكم، هل يمكنكم أن تزفّعوا أنظاركم إلى الله في ذلك اليوم بقلب نقيّ وأياد طاهرة؟ إني أقول لكم، أيمكنكم أن تزفّعوا أنظاركم، وقد نقشت صورة الله على وجوهكم؟

٢٠ أقول لكم، أيمكنكم التّفكيز في الخلاص بعدما سلّمتم أنفسكم لثّسبحوا خاضعين لإبليس؟

٢١ إني أقول لكم، ستعلمون في ذلك اليوم أنكم لا تستطيعون أن تخلّصوا؛ لأنّه ما من إنسان يخلّص إلا إذا غسّلت ثيابه حتّى تبيّض؛ أجل، يجب أن تنقى ثيابه إلى أن تطهر من كلّ شائبة بدم ذلك الذي تحدّث عنه أبائنا، الذي ينبغي أن يأتي ليفدي أبناء شعبه من خطاياهم.

٢٢ وإني أسألكم يا إخوتي، كيف سيّشعر أيّ منكم، إذا وقفتم أمام عرش الله وثيابكم ملطّخة بالدم وكلّ أنواع القذارة؟ بماذا ستشهد هذه الأمور عليكم؟

٢٣ ألن تشهد بأنكم قتلّة، أجل، وأنكم أيضًا مذنبون بكلّ أنواع الشرّ؟

٢٤ يا إخوتي، أتفتريزون أنّ إنسانًا مثل هذا يمكن أن يكون له مكان يجلس فيه في ملكوت الله، مع إبراهيم وإسحاق ويعقوب، وكذلك جميع الأنبياء القديسين، الذين طهرت ثيابهم وهي بلا شائبة، نقية وبيضاء؟

I say unto you, Nay; except ye make our Creator a liar from the beginning, or suppose that he is a liar from the beginning, ye cannot suppose that such can have place in the kingdom of heaven; but they shall be cast out for they are the children of the kingdom of the devil.

And now behold, I say unto you, my brethren, if ye have experienced a change of heart, and if ye have felt to sing the song of redeeming love, I would ask, can ye feel so now?

Have ye walked, keeping yourselves blameless before God? Could ye say, if ye were called to die at this time, within yourselves, that ye have been sufficiently humble? That your garments have been cleansed and made white through the blood of Christ, who will come to redeem his people from their sins?

Behold, are ye stripped of pride? I say unto you, if ye are not ye are not prepared to meet God. Behold ye must prepare quickly; for the kingdom of heaven is soon at hand, and such an one hath not eternal life.

Behold, I say, is there one among you who is not stripped of envy? I say unto you that such an one is not prepared; and I would that he should prepare quickly, for the hour is close at hand, and he knoweth not when the time shall come; for such an one is not found guiltless.

And again I say unto you, is there one among you that doth make a mock of his brother, or that heapeth upon him persecutions?

Wo unto such an one, for he is not prepared, and the time is at hand that he must repent or he cannot be saved!

Yea, even wo unto all ye workers of iniquity; repent, repent, for the Lord God hath spoken it!

Behold, he sendeth an invitation unto all men, for the arms of mercy are extended towards them, and he saith: Repent, and I will receive you.

Yea, he saith: Come unto me and ye shall partake of the fruit of the tree of life; yea, ye shall eat and drink of the bread and the waters of life freely;

Yea, come unto me and bring forth works of righteousness, and ye shall not be hewn down and cast into the fire—

٢٥ إني أقول لكم، كلاً؛ ما لم تجعلوا خالقنا كاذباً من البداية، أو تفتريوا أنه كاذب من البداية، فلا يمكنكم أن تفتريوا أنه يمكن أن يكون لمثل هؤلاء مكان في ملكوت السماء؛ بل سيطردون لأنهم أبناء ملكوت إبليس.

٢٦ وإني أقول لكم يا إخوتي، إذا كنتم قد اختبرتم تغييراً عظيماً في القلب، وإذا شعرتهم برغبة في الترتيم بترنيمه محبة الفداء، فإنني أسأل، أيمكنكم أن تشعروا بذلك الآن؟

٢٧ هل كنتم تعيشون بلا لوم أمام الله؟ أيمكنكم أن تقولوا في أنفسكم، إن أتاكم الموت في هذا الوقت، بأنكم كنتم متواضعين بما يكفي؟ وأن ثيابكم قد طهرت وانبصت بدم المسيح الذي سيأتي ليفدي أبناء شعبه من خطاياهم؟

٢٨ هل تجردتم من الغرور؟ إني أقول لكم، إن لم تفعلوا ذلك فإنكم لستم مستعدين للقاء الله، وعليكم أن تستعدوا بسرعة لأن ملكوت السماوات قريب، وليس لمثل هذا الإنسان حياة أبدية.

٢٩ إني أقول: هل من بينكم من هو ليس مجرداً من الغيرة؟ إني أقول لكم إن مثل هذا الإنسان ليس مستعداً؛ وإني أريده أن يستعد بسرعة لأن الساعة قريبة، وهو لا يعرف متى سيأتي الوقت؛ لأن مثل هذا الإنسان مدان.

٣٠ ومرة أخرى أقول لكم، هل بينكم من يسخر من أخيه، أو من يكيل له الإضطهاد؟

٣١ ويمل لمثل هذا الإنسان فإنه ليس مستعداً، وحين الوقت لكي يتوب وإلا فلن يمكنه أن يخلص!

٣٢ بل ويمل حتى لكل مفتري الإثم؛ توبوا، توبوا، لأن السيد الرب تكلم بذلك!

٣٣ إنه يدعو جميع الناس، لأن ذراعي رحمته ممدودتان نحوهم، وهو يقول: توبوا فأقبلكم.

٣٤ أجل، هو يقول: تعالوا إلي فتتناولوا من ثمر شجرة الحياة؛ أجل، ستأكلون من خبز الحياة وتشربون من ماء الحياة مجاناً؛

٣٥ أجل، تعالوا إلي وقدّموا أعمال البر ولن تقطعوا وتطرحوا في النار—

For behold, the time is at hand that whosoever bringeth forth not good fruit, or whosoever doeth not the works of righteousness, the same have cause to wail and mourn.

O ye workers of iniquity; ye that are puffed up in the vain things of the world, ye that have professed to have known the ways of righteousness nevertheless have gone astray, as sheep having no shepherd, notwithstanding a shepherd hath called after you and is still calling after you, but ye will not hearken unto his voice!

Behold, I say unto you, that the good shepherd doth call you; yea, and in his own name he doth call you, which is the name of Christ; and if ye will not hearken unto the voice of the good shepherd, to the name by which ye are called, behold, ye are not the sheep of the good shepherd.

And now if ye are not the sheep of the good shepherd, of what fold are ye? Behold, I say unto you, that the devil is your shepherd, and ye are of his fold; and now, who can deny this? Behold, I say unto you, whosoever denieth this is a liar and a child of the devil.

For I say unto you that whatsoever is good cometh from God, and whatsoever is evil cometh from the devil.

Therefore, if a man bringeth forth good works he hearkeneth unto the voice of the good shepherd, and he doth follow him; but whosoever bringeth forth evil works, the same becometh a child of the devil, for he hearkeneth unto his voice, and doth follow him.

And whosoever doeth this must receive his wages of him; therefore, for his wages he receiveth death, as to things pertaining unto righteousness, being dead unto all good works.

And now, my brethren, I would that ye should hear me, for I speak in the energy of my soul; for behold, I have spoken unto you plainly that ye cannot err, or have spoken according to the commandments of God.

٣٦ فَإِنَّ الْوَقْتَ قَرِيبٌ، فَمَنْ لَا يَأْتِي بِثَمَرٍ جَيِّدٍ، أَوْ مَنْ لَا يَعْمَلُ أَعْمَالَ الْبِرِّ، يَكُونُ لَدَيْهِ سَبَبٌ لِلنُّوَاجِحِ وَالْحُزْنِ.

٣٧ يَا فَاعِلِي الشَّرِّ، الْمُخْتَالِينَ بِأُمُورِ الْعَالَمِ الْبَاطِلَةِ، يَا مَنْ أَدَّعَيْتُمْ أَنَّكُمْ عَرَفْتُمْ سُبُلَ الْبِرِّ وَرَعِمَ ذَلِكَ صَلَّيْتُمْ كَأَغْنَامٍ لَيْسَ لَهَا رَاعٍ، عَلَى الرَّعْمِ مِنْ أَنَّ الرَّاعِيَ قَدْ دَعَاكُمْ وَمَا زَالَ يَدْعُوكُمْ، وَلَكِنَّكُمْ لَا تُصْغُونَ لَصَوْتِهِ!

٣٨ إِنِّي أَقُولُ لَكُمْ إِنَّ الرَّاعِيَ الصَّالِحَ يَدْعُوكُمْ؛ أَجَلٌ، وَبِاسْمِهِ يَدْعُوكُمْ، الَّذِي هُوَ اسْمُ الْمَسِيحِ؛ وَإِنْ لَمْ تُصْغُوا لَصَوْتِ الرَّاعِيَ الصَّالِحِ وَالِاسْمِ الَّذِي بِهِ تُدْعَوْنَ، فَإِنَّكُمْ لَسْتُمْ خِرَافَ الرَّاعِيَ الصَّالِحِ.

٣٩ وَإِنْ لَمْ تَكُونُوا خِرَافَ الرَّاعِيَ الصَّالِحِ، فَمِنْ أَيِّ حَظِيرَةٍ أَنْتُمْ؟ إِنِّي أَقُولُ لَكُمْ، إِنَّ إِبْلِيسَ هُوَ رَاعِيكُمْ، وَأَنْتُمْ مِنْ حَظِيرَتِهِ؛ فَمَنْ يُنْكِرُ هَذَا؟ إِنِّي أَقُولُ لَكُمْ إِنَّ كُلَّ مَنْ يُنْكِرُ هَذَا فَهُوَ كَاذِبٌ وَإِبْنٌ لِإِبْلِيسَ.

٤٠ لِأَنِّي أَقُولُ لَكُمْ إِنَّ كُلَّ خَيْرٍ يَأْتِي مِنَ اللَّهِ، وَكُلُّ شَرٍّ يَأْتِي مِنْ إِبْلِيسَ.

٤١ لِذَلِكَ، إِذَا عَمِلَ الْإِنْسَانُ أَعْمَالًا صَالِحَةً فَإِنَّهُ يُضْغِي لَصَوْتِ الرَّاعِيَ الصَّالِحِ وَيَتَّبِعُهُ؛ أَمَّا مَنْ عَمِلَ أَعْمَالًا شَرِيرَةً فَهَذَا يَصِيرُ ابْنًا لِإِبْلِيسَ لِأَنَّهُ يُضْغِي لَصَوْتِهِ وَيَتَّبِعُهُ.

٤٢ وَكُلُّ مَنْ يَفْعَلُ هَذَا يَنْبَغِي أَنْ يَأْخُذَ أَجْرَهُ مِنْهُ؛ لِذَلِكَ، فَإِنَّهُ يَتَلَقَى أَجْرَهُ مَوْتًا فِيمَا يَتَعَلَّقُ بِأُمُورِ الصَّالِحِ، وَيَكُونُ مَيِّتًا بِالنَّسْبَةِ لِجَمِيعِ الْأَعْمَالِ الصَّالِحَةِ.

٤٣ وَالْآنَ يَا إِخْوَتِي فَإِنِّي أُرِيدُكُمْ أَنْ تَسْمَعُونِي، لِأَنِّي أَتَكَلَّمُ بِكُلِّ مَا فِي نَفْسِي مِنْ طَاقَةٍ؛ فَإِنِّي تَحَدَّثْتُ إِلَيْكُمْ بِوُضُوحٍ بِحَيْثُ لَا يُمَكِّنُكُمْ أَنْ تُحْطِنُوا، فَتَحَدَّثْتُ حَسَبَ وَصَايَا اللَّهِ.

For I am called to speak after this manner, according to the holy order of God, which is in Christ Jesus; yea, I am commanded to stand and testify unto this people the things which have been spoken by our fathers concerning the things which are to come.

And this is not all. Do ye not suppose that I know of these things myself? Behold, I testify unto you that I do know that these things whereof I have spoken are true. And how do ye suppose that I know of their surety?

Behold, I say unto you they are made known unto me by the Holy Spirit of God. Behold, I have fasted and prayed many days that I might know these things of myself. And now I do know of myself that they are true; for the Lord God hath made them manifest unto me by his Holy Spirit; and this is the spirit of revelation which is in me.

And moreover, I say unto you that it has thus been revealed unto me, that the words which have been spoken by our fathers are true, even so according to the spirit of prophecy which is in me, which is also by the manifestation of the Spirit of God.

I say unto you, that I know of myself that whatsoever I shall say unto you, concerning that which is to come, is true; and I say unto you, that I know that Jesus Christ shall come, yea, the Son, the Only Begotten of the Father, full of grace, and mercy, and truth. And behold, it is he that cometh to take away the sins of the world, yea, the sins of every man who steadfastly believeth on his name.

And now I say unto you that this is the order after which I am called, yea, to preach unto my beloved brethren, yea, and every one that dwelleth in the land; yea, to preach unto all, both old and young, both bond and free; yea, I say unto you the aged, and also the middle aged, and the rising generation; yea, to cry unto them that they must repent and be born again.

٤٤ فَقَدْ دُعِيتُ لِأَتَكَلَّمَ هَكَذَا، حَسَبَ نِظَامِ كَهَنوتِ اللَّهِ الْمُقَدَّسِ، الَّذِي فِي الْمَسِيحِ يَسُوعَ؛ أَجَلٌ، لَقَدْ أُوصِيتُ بِأَنْ أَقِفَ وَأَشْهَدَ لِهَذَا الشَّعْبِ بِمَا تَكَلَّمْتُ بِهِ آبَاؤُنَا عَنِ الْأُمُورِ الْآتِيَةِ.

٤٥ وَهَذَا لَيْسَ كُلُّ شَيْءٍ. أَلَا تَتَطَّنُونَ أَنَّنِي لَا أَعْرِفُ هَذِهِ الْأُمُورَ بِنَفْسِي؟ إِنَّنِي أَشْهَدُ لَكُمْ أَنَّنِي أَعْرِفُ أَنَّ هَذِهِ الْأُمُورَ الَّتِي تَكَلَّمْتُ عَنْهَا هِيَ حَقٌّ. وَكَيْفَ تَتَطَّنُونَ أَنَّنِي أَعْرِفُ بِتَقْيِينِهَا؟

٤٦ إِنَّنِي أَقُولُ لَكُمْ، إِنَّهَا قَدْ أُعْلِنَتْ لِي بِرُوحِ اللَّهِ الْقُدُوسِ. فَإِنَّنِي قَدْ صُمْتُ وَصَلَّيْتُ أَيَّامًا كَثِيرَةً كَيْ أَعْرِفَ هَذِهِ الْأُمُورَ بِنَفْسِي. وَالْآنَ فَإِنَّنِي أَعْرِفُ بِنَفْسِي أَنَّهَا حَقٌّ؛ لِأَنَّ السَّيِّدَ الرَّبَّ قَدْ أُعْلِنَهَا لِي بِرُوحِهِ الْقُدُوسِ؛ وَهَذَا هُوَ رُوحُ الْوَحْيِ الَّذِي بِي.

٤٧ وَأَيْضًا أَقُولُ لَكُمْ إِنَّهُ قَدْ كُشِفَ لِي أَنَّ الْكَلِمَاتِ الَّتِي تَكَلَّمْتُ بِهَا آبَاؤُنَا هِيَ حَقٌّ، وَهِيَ كَذَلِكَ وَفَقًا لِرُوحِ النُّبُوَّةِ الَّتِي فِيَّ، وَالَّتِي هِيَ أَيْضًا مِنْ تَجَلِّي رُوحِ اللَّهِ.

٤٨ إِنَّنِي أَقُولُ لَكُمْ إِنَّنِي أَعْرِفُ بِنَفْسِي أَنَّ كُلَّ مَا أَقُولُهُ لَكُمْ عَمَّا سَيَأْتِي هُوَ حَقٌّ؛ وَأَقُولُ لَكُمْ إِنَّنِي أَعْلَمُ أَنَّ يَسُوعَ الْمَسِيحَ سَيَأْتِي، أَجَلٌ، الْإِبْنِ، الْمَوْلُودِ الْوَحِيدِ لِلْآبِ، مَمْلُوءًا نِعْمَةً وَرَحْمَةً وَحَقًّا. وَهَا هُوَ يَأْتِي لِيَرْفَعَ خَطَايَا الْعَالَمِ، أَجَلٌ، خَطَايَا كُلِّ إِنْسَانٍ يُؤْمِنُ بِاسْمِهِ بِإِخْلَاصٍ.

٤٩ وَأَقُولُ لَكُمْ إِنَّ هَذَا هُوَ نِظَامُ الْكَهَنوتِ الَّذِي قَبِلْتُ فِيهِ دَعْوَتِي، أَجَلٌ، لِأَكْرَزَ لِإِخْوَتِي الْأَجْبَاءِ، أَجَلٌ، وَكُلِّ مَنْ يَسْكُنُ فِي الْأَرْضِ؛ أَجَلٌ، لِأَكْرَزَ لِلْجَمِيعِ، كِبَارًا وَصُغَارًا، عَبِيدًا وَأَحْرَارًا، أَجَلٌ، لِكِبَارِ السَّنِّ وَأَيْضًا لِمَنْ هُمْ فِي مَتْنَصِفِ الْعُمُرِ وَلِلْجِيلِ النَّاشِئِ؛ أَجَلٌ، لِأُصْرِحَ لَهُمْ أَنَّهُ يَجِبُ أَنْ يَتُوبُوا وَيُولَدُوا مِنْ جَدِيدٍ.

Yea, thus saith the Spirit: Repent, all ye ends of the earth, for the kingdom of heaven is soon at hand; yea, the Son of God cometh in his glory, in his might, majesty, power, and dominion. Yea, my beloved brethren, I say unto you, that the Spirit saith: Behold the glory of the King of all the earth; and also the King of heaven shall very soon shine forth among all the children of men.

And also the Spirit saith unto me, yea, crieth unto me with a mighty voice, saying: Go forth and say unto this people—Repent, for except ye repent ye can in nowise inherit the kingdom of heaven.

And again I say unto you, the Spirit saith: Behold, the ax is laid at the root of the tree; therefore every tree that bringeth not forth good fruit shall be hewn down and cast into the fire, yea, a fire which cannot be consumed, even an unquenchable fire. Behold, and remember, the Holy One hath spoken it.

And now my beloved brethren, I say unto you, can ye withstand these sayings; yea, can ye lay aside these things, and trample the Holy One under your feet; yea, can ye be puffed up in the pride of your hearts; yea, will ye still persist in the wearing of costly apparel and setting your hearts upon the vain things of the world, upon your riches?

Yea, will ye persist in supposing that ye are better one than another; yea, will ye persist in the persecution of your brethren, who humble themselves and do walk after the holy order of God, wherewith they have been brought into this church, having been sanctified by the Holy Spirit, and they do bring forth works which are meet for repentance—

Yea, and will you persist in turning your backs upon the poor, and the needy, and in withholding your substance from them?

And finally, all ye that will persist in your wickedness, I say unto you that these are they who shall be hewn down and cast into the fire except they speedily repent.

٥٠ أَجَلٌ، هَكَذَا يَقُولُ الرُّوحُ: تَوْبُوا يَا جَمِيعَ أَطْرَافِ الأَرْضِ، لِأَنَّ مَلَكُوتَ السَّمَاءِ قَرِيبٌ؛ أَجَلٌ، يَأْتِي ابْنُ اللَّهِ فِي مَجْدِهِ وَقُدْرَتِهِ وَجَلَالِهِ وَقُوَّتِهِ وَسُلْطَانِهِ. أَجَلٌ، يَا إِخْوَتِي الأَحْبَاءَ، إِنِّي أَقُولُ لَكُمْ إِنَّ الرُّوحَ يَقُولُ: إِنَّ مَجْدَ مَلِكِ كُلِّ الأَرْضِ، وَكَذَلِكَ مَلِكِ السَّمَاءِ، سَيُشْرِقُ سَرِيعًا بَيْنَ جَمِيعِ بَنِي البَشَرِ.

٥١ وَأَيْضًا يَقُولُ لِي الرُّوحُ، أَجَلٌ، يَصْرُخُ إِلَيَّ بِصَوْتٍ عَظِيمٍ قَائِلًا: أَخْرُجْ وَقُلْ لِأَبْنَاءِ هَذَا الشَّعْبِ—تَوْبُوا، لِأَنَّكُمْ إِن لَّمْ تَتَوْبُوا فَإِنَّكُمْ لَنْ تَرْتَوْا مَلَكُوتَ السَّمَاءِ قَطً.

٥٢ وَأَيْضًا أَقُولُ لَكُمْ إِنَّ الرُّوحَ يَقُولُ: إِنَّ الفَأْسَ مَوْضُوعَةً عَلَى أَصْلِ الشَّجَرَةِ؛ لِذَلِكَ فَإِنَّ كُلَّ شَجَرَةٍ لَا تُنتِجُ ثَمَارًا جَيِّدَةً تُقَطَّعُ وَتُطْرَحُ فِي النَّارِ، أَجَلٌ، فِي نَارٍ لَا تَنْتَهِي، حَتَّى نَارٍ لَا تُطْفَأُ. أَنْظَرُوا وَتَدَكَّرُوا فَإِنَّ القُدُوسَ بِهَذَا قَدْ تَكَلَّمَ.

٥٣ وَالآنَ يَا إِخْوَتِي الأَحْبَاءَ أَقُولُ لَكُمْ: أَيْمِكُنْكُمْ أَنْ تَقَاوِمُوا هَذِهِ الأَقْوَالَ؛ أَجَلٌ، أَيْمِكُنْكُمْ أَنْ تَطْرَحُوا هَذِهِ الأُمُورَ جَانِبًا، وَتَدُوسُوا القُدُوسَ تَحْتَ أَقْدَامِكُمْ؛ أَجَلٌ، أَيْمِكُنْكُمْ أَنْ تَحْتَالُوا بِعُرُورٍ فِي قُلُوبِكُمْ؛ أَجَلٌ، أَتَصَرَّوْنَ عَلَى لَبِيسِ الثِّيَابِ العَالِيَةِ وَالسَّعْيِ بِكُلِّ قُلُوبِكُمْ إِلَى أَشْيَاءِ العَالَمِ البَاطِلَةِ وَإِلَى ثَرَوَاتِكُمْ؟

٥٤ أَجَلٌ، أَتَصَرَّوْنَ عَلَى التَّفْكِيرِ بِأَنَّكُمْ أَفْضَلُ مِنْ غَيْرِكُمْ؛ أَجَلٌ، أَتَصَرَّوْنَ عَلَى اضْطِهَادِ إِخْوَتِكُمْ الَّذِينَ يَتَوَاضَعُونَ وَيَسِيرُونَ وَفَقًّا لِنِظَامِ كَهَنُوتِ اللَّهِ المُقَدَّسِ الَّذِي أَحْضَرُوا بِهِ إِلَى هَذِهِ الكَنِيسَةِ، بَعْدَ أَنْ تَمَّ تَقْدِيسُهُمْ بِالرُّوحِ القُدُوسِ، وَقِيَامُهُمْ بِأَعْمَالٍ تَلِيقٍ بِالتَّوْبَةِ.

٥٥ أَجَلٌ، هَلْ تُصَرَّوْنَ عَلَى أَنْ تُدِيرُوا ظُهُورَكُمْ لِلْفُقَرَاءِ وَالمُحْتَاجِينَ وَأَنْ تَمْنَعُوا ثَرَوَاتِكُمْ عَنْهُمْ؟

٥٦ وَأَخِيرًا، أَيُّهَا المَصَرَّوْنَ عَلَى شُرُورِكُمْ، إِنِّي أَقُولُ لَكُمْ إِنَّ هَؤُلَاءِ هُمُ الَّذِينَ سَيَقْطَعُونَ وَيُطْرَحُونَ فِي النَّارِ مَا لَمْ يَتَوْبُوا سَرِيعًا.

And now I say unto you, all you that are desirous to follow the voice of the good shepherd, come ye out from the wicked, and be ye separate, and touch not their unclean things; and behold, their names shall be blotted out, that the names of the wicked shall not be numbered among the names of the righteous, that the word of God may be fulfilled, which saith: The names of the wicked shall not be mingled with the names of my people;

For the names of the righteous shall be written in the book of life, and unto them will I grant an inheritance at my right hand. And now, my brethren, what have ye to say against this? I say unto you, if ye speak against it, it matters not, for the word of God must be fulfilled.

For what shepherd is there among you having many sheep doth not watch over them, that the wolves enter not and devour his flock? And behold, if a wolf enter his flock doth he not drive him out? Yea, and at the last, if he can, he will destroy him.

And now I say unto you that the good shepherd doth call after you; and if you will hearken unto his voice he will bring you into his fold, and ye are his sheep; and he commandeth you that ye suffer no ravenous wolf to enter among you, that ye may not be destroyed.

And now I, Alma, do command you in the language of him who hath commanded me, that ye observe to do the words which I have spoken unto you.

I speak by way of command unto you that belong to the church; and unto those who do not belong to the church I speak by way of invitation, saying: Come and be baptized unto repentance, that ye also may be partakers of the fruit of the tree of life.

٥٧ وَالْآنَ أَقُولُ لَكُمْ يَا جَمِيعَ الرَّاعِيِينَ فِي اتِّبَاعِ صَوْتِ الرَّاعِي الصَّالِحِ: أُخْرِجُوا مِنْ بَيْنِ الْأَشْرَارِ، وَأَنْفَصِلُوا عَنْهُمْ، وَلَا تَمَسُّوا نَجَاسَاتِهِمْ؛ فَإِنَّ أَسْمَاءَهُمْ سَتَمُحَى حَتَّى لَا تُحْصَى أَسْمَاءُ الْأَشْرَارِ مَعَ أَسْمَاءِ الْبَرِّارِ، لَكِنِّي تَتَحَقَّقُ كَلِمَةُ اللَّهِ الْقَائِلَةُ: لَا تَخْتَلِطُ أَسْمَاءُ الْأَشْرَارِ مَعَ أَسْمَاءِ أَبْنَاءِ شَعْبِي؛

٥٨ لِأَنَّ أَسْمَاءَ الْبَرِّارِ سَتَكْتَبُ فِي كِتَابِ الْحَيَاةِ وَلَهُمْ أَهْبٌ مِيرَاثًا عَنْ يَمِينِي. وَالْآنَ، يَا إِخْوَتِي، مَاذَا لَدَيْكُمْ مِنْ قَوْلٍ ضِدِّ هَذَا؟ إِنَّنِي أَقُولُ لَكُمْ، إِنْ قُلْتُمْ شَيْئًا ضِدَّهُ فَلَا يَهُمُّ لَأَنَّ كَلِمَةَ اللَّهِ يَنْبَغِي أَنْ تَتِمَّ.

٥٩ لِأَنَّهُ أَيُّ رَاعٍ بَيْنَكُمْ عِنْدَهُ خِرَافٌ كَثِيرَةٌ وَلَا يَحْرُسُهَا حَتَّى لَا تَدْخُلَ الذَّنَابُ فَتَلْتَهُمْ قَطِيعَهُ؟ وَإِذَا دَخَلَ ذُبُّبٌ قَطِيعَهُ أَفَلَا يَطْرُدُهُ؟ نَعَمْ، وَفِي النَّهَائِيَةِ، إِنْ اسْتَطَاعَ، أَفَلَا يَهْلِكُهُ؟

٦٠ إِنَّنِي أَقُولُ لَكُمْ إِنَّ الرَّاعِي الصَّالِحَ يَدْعُوكُمْ؛ وَإِنْ أَضْفَيْتُمْ لِصَوْتِهِ فَإِنَّهُ سَيَجْلِبِكُمْ إِلَى حَظِيرَتِهِ، وَأَنْتُمْ خِرَافُهُ؛ وَهُوَ يُوَصِّيكُمْ بِأَلَّا تَسْمَحُوا لِذُبُّبٍ مُفْتَرِسٍ بِأَنْ يَدْخُلَ بَيْنَكُمْ حَتَّى لَا تَهْلِكُوا.

٦١ فَأَنَا أَلْمَا أُوَصِّيكُمْ بِلُغَةٍ مِنْ أَوْصَانِي بِأَنْ تَحْرِصُوا عَلَى الْعَمَلِ بِالْكَلِمَاتِ الَّتِي كَلَّمْتُكُمْ بِهَا.

٦٢ أَتَحَدِّثُ إِلَيْكُمْ يَا مَنْ تَنْتَمُونَ إِلَى الْكَنِيسَةِ مَوْصِيًا إِيَّاكُمْ؛ وَإِلَى الَّذِينَ لَا يَنْتَمُونَ إِلَى الْكَنِيسَةِ أَدْعُوهُمْ قَائِلًا: تَعَالَوْا وَاعْتَمِدُوا لِلتَّوْبَةِ كَيْ تَكُونُوا أَيْضًا شُرَكَاءَ فِي تَنَاوُلِ ثَمَرِ شَجَرَةِ الْحَيَاةِ.

Alma 6

And now it came to pass that after Alma had made an end of speaking unto the people of the church, which was established in the city of Zarahemla, he ordained priests and elders, by laying on his hands according to the order of God, to preside and watch over the church.

And it came to pass that whosoever did not belong to the church who repented of their sins were baptized unto repentance, and were received into the church.

And it also came to pass that whosoever did belong to the church that did not repent of their wickedness and humble themselves before God—I mean those who were lifted up in the pride of their hearts—the same were rejected, and their names were blotted out, that their names were not numbered among those of the righteous.

And thus they began to establish the order of the church in the city of Zarahemla.

Now I would that ye should understand that the word of God was liberal unto all, that none were deprived of the privilege of assembling themselves together to hear the word of God.

Nevertheless the children of God were commanded that they should gather themselves together oft, and join in fasting and mighty prayer in behalf of the welfare of the souls of those who knew not God.

And now it came to pass that when Alma had made these regulations he departed from them, yea, from the church which was in the city of Zarahemla, and went over upon the east of the river Sidon, into the valley of Gideon, there having been a city built, which was called the city of Gideon, which was in the valley that was called Gideon, being called after the man who was slain by the hand of Nehor with the sword.

ألما ٦

١ وَبَعْدَ أَنْ أَنْهَى أَلْمَا كَلَامَهُ إِلَى شَعْبِ الْكَنِيسَةِ الَّتِي تَأَسَّسَتْ فِي مَدِينَةِ زَرَحْمَلَةَ، كَانَ أَنَّهُ رَسَمَ كَهَنَةً وَشِيوْحًا بِوَضْعِ الْأَيْدِي وَفَقًّا لِنِظَامِ كَهَنَاتِ اللَّهِ، لِيَتَرَأَّسُوا الْكَنِيسَةَ وَيُشْرِفُوا عَلَيْهَا.

٢ وَكَانَ أَنَّ كُلَّ الَّذِينَ لَمْ يَنْتَمُوا إِلَى الْكَنِيسَةِ وَتَابُوا عَنْ خَطَايَاهُمْ عُمِدُوا لِلتَّوْبَةِ وَقَبِلُوا فِي الْكَنِيسَةِ.

٣ وَحَدَّثَ أَيْضًا أَنَّ كُلَّ الَّذِينَ كَانُوا يَنْتَمُونَ إِلَى الْكَنِيسَةِ وَلَمْ يَتُوبُوا عَنْ شُرُورِهِمْ وَلَمْ يَتَضَعُوا أَمَامَ اللَّهِ—أَعْنِي أُولَئِكَ الَّذِينَ اخْتَالُوا بِغُرُورٍ فِي قُلُوبِهِمْ—فَأَنْهَمُ رَفُضُوا وَمُحِيتْ أَسْمَاؤُهُمْ حَتَّى لَا تُحْصَى أَسْمَاؤُهُمْ مَعَ الْأَبْرَارِ.

٤ فَبَدَأُوا يُؤَسِّسُونَ نِظَامَ الْكَنِيسَةِ فِي مَدِينَةِ زَرَحْمَلَةَ.

٥ وَأُرِيدُ أَنْ تَفْهَمُوا أَنَّ كَلِمَةَ اللَّهِ كَانَتْ مُتَاحَةً لِلْجَمِيعِ، فَلَمْ يُحْرَمِ أَيُّ مِنْهُمْ مِنْ امْتِنَاذِ الْاجْتِمَاعِ مَعًا لِسَمَاعِ كَلِمَةِ اللَّهِ.

٦ وَكَانَتْ الْوَصِيَّةُ لِأَبْنَاءِ اللَّهِ بِأَنْ يَجْتَمِعُوا مِرَارًا وَيَشْتَرِكُوا فِي الصَّوْمِ وَالصَّلَاةِ الْحَارَّةِ لِأَجْلِ خَيْرِ نَفُوسِ الَّذِينَ لَمْ يَعْرِفُوا اللَّهَ.

٧ وَبَعْدَمَا وَضَعَ أَلْمَا هَذِهِ التَّعْلِيمَاتِ غَادَرَهُمْ، أَجَلًا، غَادَرَ الْكَنِيسَةَ الَّتِي كَانَتْ فِي مَدِينَةِ زَرَحْمَلَةَ وَعَبَرَ شَرْقَ نَهْرِ صِيدُونَ إِلَى وَادِي جِدْعُونَ حَيْثُ كَانَتْ هُنَاكَ مَدِينَةٌ قَدْ بُنِيَتْ وَدُعِيَتْ بِمَدِينَةِ جِدْعُونَ، وَالَّتِي كَانَتْ فِي الْوَادِي الَّذِي كَانَ يُدْعَى جِدْعُونَ، وَكَانَتْ تُدْعَى عَلَى اسْمِ الرَّجُلِ الَّذِي قَتَلَهُ نِيحُورُ بِالسَّيْفِ.

And Alma went and began to declare the word of God unto the church which was established in the valley of Gideon, according to the revelation of the truth of the word which had been spoken by his fathers, and according to the spirit of prophecy which was in him, according to the testimony of Jesus Christ, the Son of God, who should come to redeem his people from their sins, and the holy order by which he was called. And thus it is written. Amen.

٨
وَمَضَى أَلْمَا وَبَدَأ يُعْلِنُ كَلِمَةَ اللَّهِ لِلْكَنِيسَةِ الَّتِي أُقِيمَتْ فِي وَادِي
جَدْعُونَ، حَسَبَ كَلِمَةِ الْحَقِّ الَّتِي أُوجِيَتْ إِلَيْهِ وَتَكَلَّمَ بِهَا أَبَاؤُهُ،
وَوَفَّقًا لِرُوحِ النَّبُوءَةِ الَّتِي كَانَتْ فِيهِ وَفَقًا لِشَهَادَةِ يَسُوعَ الْمَسِيحِ،
ابْنِ اللَّهِ، الَّذِي يَأْتِي لِيُفْدِيَ أَبْنَاءَ شَعْبِهِ مِنْ خَطَايَاهُمْ، وَلِنِظَامِ
الْكَهَنُوتِ الْمُقَدَّسِ الَّذِي دُعِيَ بِهِ. وَهَكَذَا هُوَ مَكْتُوبٌ. آمِينَ.

The words of Alma which he delivered to the people in Gideon, according to his own record.

كلمات ألما التي ألقاها لشعب جِدعون وفقًا لسجله الخاص.

Alma 7

ألما ٧

Behold my beloved brethren, seeing that I have been permitted to come unto you, therefore I attempt to address you in my language; yea, by my own mouth, seeing that it is the first time that I have spoken unto you by the words of my mouth, I having been wholly confined to the judgment-seat, having had much business that I could not come unto you.

And even I could not have come now at this time were it not that the judgment-seat hath been given to another, to reign in my stead; and the Lord in much mercy hath granted that I should come unto you.

And behold, I have come having great hopes and much desire that I should find that ye had humbled yourselves before God, and that ye had continued in the supplicating of his grace, that I should find that ye were blameless before him, that I should find that ye were not in the awful dilemma that our brethren were in at Zarahemla.

But blessed be the name of God, that he hath given me to know, yea, hath given unto me the exceedingly great joy of knowing that they are established again in the way of his righteousness.

And I trust, according to the Spirit of God which is in me, that I shall also have joy over you; nevertheless I do not desire that my joy over you should come by the cause of so much afflictions and sorrow which I have had for the brethren at Zarahemla, for behold, my joy cometh over them after wading through much affliction and sorrow.

But behold, I trust that ye are not in a state of so much unbelief as were your brethren; I trust that ye are not lifted up in the pride of your hearts; yea, I trust that ye have not set your hearts upon riches and the vain things of the world; yea, I trust that you do not worship idols, but that ye do worship the true and the living God, and that ye look forward for the remission of your sins, with an everlasting faith, which is to come.

١ يَا إِخْوَتِي الْأَجْبَاءَ، حَبِثُ أَنَّهُ قَدْ سَمِحَ لِي بِالْمَجِيءِ إِلَيْكُمْ، فَإِنِّي أَحَاوِلُ أَنْ أُخَاطِبَكُمْ بِلُغَتِي، أَجَلْ، بِلِسَانِي، إِذْ أَنَّهُ الْمَرَّةُ الْأُولَى الَّتِي أَكَلَمْتُكُمْ فِيهَا بِكَلَامِي، فَقَدْ كُنْتُ مُلْزَمًا كُلِّيًا بِكُرْسِيِّ الْقَضَاءِ، وَكَانَتْ عِنْدِي مَشَاغِلٌ كَثِيرَةٌ، فَلَمْ أَتَمَكَّنْ مِنَ الْمَجِيءِ إِلَيْكُمْ.

٢ وَلَوْ لَمْ يُعْطِ كُرْسِيَّ الْقَضَاءِ إِلَى شَخْصٍ آخَرَ لَيَقْضِي بَدَلًا مِنِّي، لَمَا كَانَ بِمَقْدُورِي أَنْ آتِيَ الْآنَ فِي هَذَا الْوَقْتِ؛ وَالرَّبُّ فِي رَحْمَتِهِ الْعَظِيمَةِ قَدْ أَتَاكَ لِي أَنْ آتِيَ إِلَيْكُمْ.

٣ وَإِنِّي قَدْ أَتَيْتُ حَامِلًا آمَالًا عَظِيمَةً وَرَغْبَةً كَبِيرَةً فِي أَنْ أَجِدَ أَنْتُمْ قَدْ اتَّضَعْتُمْ أَمَامَ اللَّهِ، وَأَنْتُمْ قَدْ وَاصَلْتُمْ التَّضَرُّعَ لِنِعْمَتِهِ، لِأَجْدِكُمْ بِإِلَاحٍ أَمَامَهُ، وَلَا أَجِدُ أَنْتُمْ لَمْ تَكُونُوا فِي ذَلِكَ الْمَازِقِ الْكَبِيرِ الَّذِي كَانَ فِيهِ إِخْوَتُنَا فِي زَرْحَمَلَةَ.

٤ لَكِنْ لِيَكُنْ اسْمُ اللَّهِ مُبَارَكًا الَّذِي وَهَبَنِي أَنْ أَعْلَمَ، أَجَلْ، أَغْطَانِي فَرْحًا عَظِيمًا لِلْعَايَةِ لِأَنِّي عَلِمْتُ أَنَّهُمْ قَدْ رَجَعُوا مَرَّةً أُخْرَى إِلَى سَبِيلِ بَرِّهِ.

٥ وَإِنِّي وَائِثُ، وَفَقًا لِرُوحِ اللَّهِ الَّذِي فِيَّ، أَنِّي سَافَرَحُ بِكُمْ أَنْتُمْ أَيضًا؛ وَمَعَ ذَلِكَ فَإِنِّي لَا أَرْغَبُ فِي أَنْ تَنْشَأَ فَرْحَتِي بِكُمْ عَنِ الْأَلَمِ وَالْحُزْنِ الَّذِينَ شَعَرْتُ بِهِمَا تَجَاهَ الْإِخْوَةَ فِي زَرْحَمَلَةَ، لِأَنَّ فَرْحِي بِهِمْ أَتَى بَعْدَ الْخَوْضِ فِي الْكَثِيرِ مِنَ الْأَلَمِ وَالْحُزْنِ.

٦ لَكِنِّي وَائِثُ بِأَنَّكُمْ لَسْتُمْ فِي حَالَةٍ عَدَمِ إِيمَانٍ شَدِيدَةٍ مِثْلَمَا كَانَتْ حَالَةُ إِخْوَتِكُمْ؛ إِنِّي وَائِثُ بِأَنَّكُمْ لَسْتُمْ مُخْتَالِينَ بِغُرُورٍ فِي قُلُوبِكُمْ؛ أَجَلْ، إِنِّي وَائِثُ بِأَنَّكُمْ لَمْ تَسْعَوْا بِكُلِّ قُلُوبِكُمْ لِلْغِنَى وَالْأَشْيَاءِ الْعَالَمِ الْبَاطِلَةِ؛ وَإِنِّي وَائِثُ بِأَنَّكُمْ لَا تَعْبُدُونَ الْأَوْثَانَ، بَلْ أَنْتُمْ تَعْبُدُونَ إِلَهَ الْحَقِيقِيِّ وَالْحَيِّ، وَأَنْتُمْ تَتَطَّلَعُونَ إِلَى مَغْفِرَةِ آتِيَّةٍ لِخَطَايَاكُمْ بِإِيمَانٍ أَبَدِيٍّ.

For behold, I say unto you there be many things to come; and behold, there is one thing which is of more importance than they all—for behold, the time is not far distant that the Redeemer liveth and cometh among his people.

Behold, I do not say that he will come among us at the time of his dwelling in his mortal tabernacle; for behold, the Spirit hath not said unto me that this should be the case. Now as to this thing I do not know; but this much I do know, that the Lord God hath power to do all things which are according to his word.

But behold, the Spirit hath said this much unto me, saying: Cry unto this people, saying—Repent ye, and prepare the way of the Lord, and walk in his paths, which are straight; for behold, the kingdom of heaven is at hand, and the Son of God cometh upon the face of the earth.

And behold, he shall be born of Mary, at Jerusalem which is the land of our forefathers, she being a virgin, a precious and chosen vessel, who shall be overshadowed and conceive by the power of the Holy Ghost, and bring forth a son, yea, even the Son of God.

And he shall go forth, suffering pains and afflictions and temptations of every kind; and this that the word might be fulfilled which saith he will take upon him the pains and the sicknesses of his people.

And he will take upon him death, that he may loose the bands of death which bind his people; and he will take upon him their infirmities, that his bowels may be filled with mercy, according to the flesh, that he may know according to the flesh how to succor his people according to their infirmities.

Now the Spirit knoweth all things; nevertheless the Son of God suffereth according to the flesh that he might take upon him the sins of his people, that he might blot out their transgressions according to the power of his deliverance; and now behold, this is the testimony which is in me.

٧ فَإِنِّي أَقُولُ لَكُمْ إِنَّ أُمُورًا كَثِيرَةً سَتَأْتِي؛ وَإِنَّ هُنَاكَ أَمْرًا وَاجِدًا أَكْثَرَ أَهْمِيَّةً مِنَ الْجَمِيعِ—فَإِنَّ الْوَقْتَ لَيْسَ بِبَعِيدِ الَّذِي فِيهِ يَحْيَا الْفَادِي وَيَسْكُنُ بَيْنَ شَعْبِهِ.

٨ إِنِّي لَا أَقُولُ إِنَّهُ سَيَأْتِي بَيْنَنَا فِي وَقْتِ حَيَاتِهِ الْأَرْضِيَّةِ؛ فَإِنَّ الرُّوحَ لَمْ يَقُلْ لِي بِأَنَّ هَذَا سَيَكُونُ الْحَالُ. أَمَّا بِالنَّسْبَةِ لِهَذَا الْأَمْرِ فَلَيْسَ لِي بِهِ عِلْمٌ؛ لَكِنِّي أَعْلَمُ هَذَا: إِنَّ لِلسَّيِّدِ الرَّبِّ سُلْطَانًا أَنْ يَفْعَلَ كُلَّ الْأُمُورِ وَفَقًا لِكَلِمَتِهِ.

٩ لَكِنَّ الرُّوحَ قَدْ كَلَّمَنِي بِهَذَا الْقَدْرِ قَائِلًا: أَصْرُخْ لِهَذَا الشَّعْبِ قَائِلًا—تُوبُوا، وَأَعِدُّوا طَرِيقَ الرَّبِّ، وَسِيرُوا فِي سُبُلِهِ، الَّتِي هِيَ مُسْتَقِيمَةٌ؛ فَإِنَّ مَلَكُوتَ السَّمَاءِ قَرِيبٌ، وَابْنُ اللَّهِ يَأْتِي عَلَى وَجْهِ الْأَرْضِ.

١٠ وَإِنَّهُ يُولَدُ فِي أُورُشَلِيمَ الَّتِي هِيَ أَرْضُ أَجْدَادِنَا، مِنْ مَرْيَمَ وَهِيَ عَذْرَاءٌ وَوَعَاءٌ ثَمِينٌ وَمُخْتَارٌ؛ سَتُظَلِّلُهَا قُوَّةُ الرُّوحِ الْقُدُسِ، وَتَحْبَلُ وَتَلِدُ ابْنًا، أَجَلٌ، وَهُوَ ابْنُ اللَّهِ.

١١ فَيَخْرُجُ مُتَأَلِّمًا مِنْ كُلِّ أَنْوَاعِ الضِّيقَاتِ وَالتَّجَارِبِ؛ وَذَلِكَ لِكَيْ تَتَحَقَّقَ كَلِمَةُ اللَّهِ الْقَائِلَةُ بِأَنَّهُ سَيَحْمِلُ آلامَ أَبْنَاءِ شَعْبِهِ وَأَمْرَاضَهُمْ.

١٢ وَيَقْبَلُ الْمَوْتَ، كَيْ يَحِلَّ فِيوَدَ الْمَوْتِ الَّتِي تُقَيِّدُ أَبْنَاءَ شَعْبِهِ؛ وَيَحْمِلُ أَسْقَامَهُمْ فَتَمْتَلِي أَحْشَاؤُهُ بِالرَّحْمَةِ، حَسَبَ الْجَسَدِ، لِيَعْرِفَ حَسَبَ الْجَسَدِ كَيْفَ يُعِينُ أَبْنَاءَ شَعْبِهِ وَفَقًا لِأَسْقَامِهِمْ.

١٣ فَإِنَّ الرُّوحَ يَعْلمُ كُلَّ الْأُمُورِ؛ وَلَكِنَّ ابْنَ اللَّهِ يَتَأَلَّمُ حَسَبَ الْجَسَدِ لِكَيْ يَحْمِلَ خَطَايَا أَبْنَاءِ شَعْبِهِ، لِيَمْحُو مَعَاصِيَهُمْ بِقُوَّةِ خَلَاصِهِ؛ فَإِنَّ هَذِهِ هِيَ الشَّهَادَةُ الَّتِي فِيَّ.

Now I say unto you that ye must repent, and be born again; for the Spirit saith if ye are not born again ye cannot inherit the kingdom of heaven; therefore come and be baptized unto repentance, that ye may be washed from your sins, that ye may have faith on the Lamb of God, who taketh away the sins of the world, who is mighty to save and to cleanse from all unrighteousness.

Yea, I say unto you come and fear not, and lay aside every sin, which easily doth beset you, which doth bind you down to destruction, yea, come and go forth, and show unto your God that ye are willing to repent of your sins and enter into a covenant with him to keep his commandments, and witness it unto him this day by going into the waters of baptism.

And whosoever doeth this, and keepeth the commandments of God from thenceforth, the same will remember that I say unto him, yea, he will remember that I have said unto him, he shall have eternal life, according to the testimony of the Holy Spirit, which testifieth in me.

And now my beloved brethren, do you believe these things? Behold, I say unto you, yea, I know that ye believe them; and the way that I know that ye believe them is by the manifestation of the Spirit which is in me. And now because your faith is strong concerning that, yea, concerning the things which I have spoken, great is my joy.

For as I said unto you from the beginning, that I had much desire that ye were not in the state of dilemma like your brethren, even so I have found that my desires have been gratified.

For I perceive that ye are in the paths of righteousness; I perceive that ye are in the path which leads to the kingdom of God; yea, I perceive that ye are making his paths straight.

I perceive that it has been made known unto you, by the testimony of his word, that he cannot walk in crooked paths; neither doth he vary from that which he hath said; neither hath he a shadow of turning from the right to the left, or from that which is right to that which is wrong; therefore, his course is one eternal round.

١٤ فَأَيُّ أَقُولُ لَكُمْ إِنَّهُ يَنْبَغِي عَلَيْكُمْ أَنْ تَتُوبُوا وَتَوْلِدُوا مِنْ جَدِيدٍ؛ لِأَنَّ الرُّوحَ يَقُولُ: إِنْ لَمْ تَوْلِدُوا مِنْ جَدِيدٍ فَأَنْتُمْ لَا تَقْدِرُونَ أَنْ تَرِثُوا مَلَكُوتَ السَّمَاوَاتِ؛ لِذَلِكَ تَعَالَوْا وَاعْتَمِدُوا لِلتَّوْبَةِ لِتَغْتَسِلُوا مِنْ خَطَايَاكُمْ، كَيْ يَكُونَ لَدَيْكُمْ إِيمَانٌ بِحَمَلِ اللَّهِ الَّذِي يَنْزِعُ خَطَايَا الْعَالَمِ، وَالَّذِي هُوَ قَادِرٌ أَنْ يُخَلِّصَ وَيُطَهِّرَ مِنْ كُلِّ إِثْمٍ.

١٥ أَجَلٌ، أَقُولُ لَكُمْ: تَعَالَوْا وَلَا تَخَافُوا، وَاطْرَحُوا جَانِبًا كُلَّ خَطِيئَةٍ تُحْبِطُ بِكُمْ وَتَقْبِدُكُمْ بِسَهُولَةٍ حَتَّى الْهَلَاكِ، أَجَلٌ، تَعَالَوْا وَاخْرُجُوا وَأَظْهِرُوا لِإِلَهِكُمْ أَنَّكُمْ مُسْتَعِدُونَ أَنْ تَتُوبُوا عَنْ خَطَايَاكُمْ وَتَقْطَعُوا مَعَهُ عَهْدًا لِحِفْظِ وَصَايَاهُ وَتَشْهَدُوا لَهُ الْيَوْمَ بِذَلِكَ بِنُزُولِكُمْ إِلَى مِيَاهِ الْمَعْمُودِيَّةِ.

١٦ وَكُلُّ مَنْ يَفْعَلُ هَذَا، وَيَحْفَظُ وَصَايَا اللَّهِ مِنَ الْآنَ فَصَاعِدًا، سَيَبْتَذِرُ بَأْنِي أَقُولُ لَهُ، أَجَلٌ، سَيَبْتَذِرُ بَأْنِي فُلْتُ لَهُ بِأَنَّهُ سَتَكُونُ لَهُ الْحَيَاةُ الْأَبَدِيَّةُ، وَفَقًا لِشَهَادَةِ الرُّوحِ الْقُدُّوسِ الَّذِي يَشْهَدُ فِيَّ.

١٧ وَالْآنَ يَا إِخْوَتِي الْأَحِبَّاءَ، هَلْ تُصَدِّقُونَ هَذِهِ الْأُمُورَ؟ إِنِّي أَقُولُ لَكُمْ: نَعَمْ، إِنِّي أَعْلَمُ أَنَّكُمْ تُصَدِّقُونَهَا؛ وَالطَّرِيقَةُ الَّتِي أَعْرِفُ بِهَا أَنَّكُمْ تُصَدِّقُونَهَا هِيَ بِوَأَسْطَةِ مَا أَظْهَرَ لِي الرُّوحُ الَّذِي فِيَّ. وَإِلَّا نِ إِيمَانِكُمْ قَوِيٌّ بِخُصُوصِ ذَلِكَ، أَجَلٌ، بِخُصُوصِ الْأُمُورِ الَّتِي تَكَلَّمْتُ بِهَا، عَظِيمٌ هُوَ فَرَحِي.

١٨ فَكَمَا فُلْتُ لَكُمْ مِنَ الْبِدَايَةِ بَأْنِي رَغِبْتُ كَثِيرًا فِي أَلَّا تَكُونُوا وَاقْعِينِ فِي مَا رَقِيَ مِثْلَ إِخْوَتِكُمْ، فَأَيُّ قَدْ وَجَدْتُ أَنَّ رَغْبَاتِي قَدْ تَحَقَّقَتْ.

١٩ فَأَيُّ أَرَى أَنَّكُمْ فِي سُبُلِ الْبِرِّ؛ وَأَرَى أَنَّكُمْ فِي الطَّرِيقِ الَّذِي يُؤَدِّي إِلَى مَلَكُوتِ اللَّهِ؛ أَجَلٌ، إِنِّي أَرَى أَنَّكُمْ تُقَوِّمُونَ سُبُلَهُ.

٢٠ وَأَرَى أَنَّهُ قَدْ أَعْلَمَكُمْ، بِشَهَادَةِ كَلِمَتِهِ، بِأَنَّهُ لَا يَسْتَطِيعُ أَنْ يَسِيرَ فِي طَرِيقٍ مُعْوجَّةٍ؛ وَلَا يَنْحَرِفُ عَمَّا قَالَهُ؛ وَلَا يَوْجَدُ عِنْدَهُ ظِلٌّ دَوْرَانِ مِنَ الْيَمِينِ إِلَى الْبَيْسَارِ، وَلَا مِنَ الْحَقِّ إِلَى الْبَاطِلِ؛ لِذَلِكَ، فَإِنَّ مَسَارَهُ هُوَ دَوْرَةٌ أَبَدِيَّةٌ وَاحِدَةٌ.

And he doth not dwell in unholy temples; neither can filthiness or anything which is unclean be received into the kingdom of God; therefore I say unto you the time shall come, yea, and it shall be at the last day, that he who is filthy shall remain in his filthiness.

And now my beloved brethren, I have said these things unto you that I might awaken you to a sense of your duty to God, that ye may walk blameless before him, that ye may walk after the holy order of God, after which ye have been received.

And now I would that ye should be humble, and be submissive and gentle; easy to be entreated; full of patience and long-suffering; being temperate in all things; being diligent in keeping the commandments of God at all times; asking for whatsoever things ye stand in need, both spiritual and temporal; always returning thanks unto God for whatsoever things ye do receive.

And see that ye have faith, hope, and charity, and then ye will always abound in good works.

And may the Lord bless you, and keep your garments spotless, that ye may at last be brought to sit down with Abraham, Isaac, and Jacob, and the holy prophets who have been ever since the world began, having your garments spotless even as their garments are spotless, in the kingdom of heaven to go no more out.

And now my beloved brethren, I have spoken these words unto you according to the Spirit which testifieth in me; and my soul doth exceedingly rejoice, because of the exceeding diligence and heed which ye have given unto my word.

And now, may the peace of God rest upon you, and upon your houses and lands, and upon your flocks and herds, and all that you possess, your women and your children, according to your faith and good works, from this time forth and forever. And thus I have spoken. Amen.

٢١ وَهُوَ لَا يَسْكُنُ فِي هَيَاكِلَ غَيْرِ مُقَدَّسَةٍ؛ وَلَا يُمَكَّنُ قَبُولَ النَّجَاسَةِ وَلَا كُلِّ مَا هُوَ دَنَسٌ فِي مَلَكُوتِ اللَّهِ؛ لِذَلِكَ فَإِنِّي أَقُولُ لَكُمْ بِأَنَّ الْوَقْتَ سَيَأْتِي، أَجَلٌ، فِي الْيَوْمِ الْآخِرِ، حِينَ يَبْقَى الْإِنْسَانُ النَّجِسُ فِي نَجَاسَتِهِ.

٢٢ يَا إِخْوَتِي الْأَجْبَاءَ، قَدْ قُلْتُ لَكُمْ هَذِهِ الْأُمُورَ كَيْ أَوْقِظَكُمْ عَلَى الْإِحْسَاسِ بِوَأَجِبِكُمْ ثَجَاهَ اللَّهِ، كَيْ تَسِيرُوا بِإِلَاحِمْ أَمَامَهُ، كَيْ تَسِيرُوا وَفَقًا لِإِنْطِاقِ كَهَنُوتِ اللَّهِ الْمُقَدَّسِ الَّذِي قَبِلْتُمْ بِهِ.

٢٣ وَأُرِيدُ أَنْ تَكُونُوا مُتَوَاضِعِينَ وَخَاضِعِينَ وَلَطْفَاءَ وَمُطَاوِعِينَ وَمُمْتَلِئِينَ بِالصَّبْرِ وَطَوَّلِ الْأَنَاءِ وَمُعْتَدِلِينَ فِي كُلِّ شَيْءٍ وَمُجْتَهِدِينَ فِي حِفْظِ وَصَايَا اللَّهِ فِي كُلِّ الْأَوْقَاتِ، طَالِبِينَ كُلِّ مَا تَحْتَاجُونَهُ، رُوحِيًّا وَمَادِّيًّا، شَاكِرِينَ اللَّهَ عَلَى كُلِّ شَيْءٍ تَنَالُونَهُ.

٢٤ وَآخِرُ صَوَا عَلَى أَنْ يَكُونَ لَدَيْكُمْ إِيمَانٌ وَرَجَاءٌ وَمَحَبَّةٌ، وَحِينَئِذٍ تَكْثُرُ أَعْمَالُكُمْ الصَّالِحَةَ دَائِمًا.

٢٥ وَلِيُبَارِكْكُمْ الرَّبُّ وَيَحْفَظْ ثِيَابَكُمْ بِإِلَاحِمْ كَيْ تُجْلَبُوا فِي الثَّهَابَةِ لِتَجْلِسُوا مَعَ إِبْرَاهِيمَ وَإِسْحَاقَ وَيَعْقُوبَ وَالْأَنْبِيَاءِ الْقَدِيسِينَ الَّذِينَ كَانُوا مِنْذُ أَنْ بَدَأَ الْعَالَمُ، وَتَكُونَ ثِيَابُكُمْ بِإِلَاحِمْ، حَتَّى مِثْلَ ثِيَابِهِمْ، فِي مَلَكُوتِ السَّمَاءِ وَلَا تَخْرُجُوا مِنْهُ فِيمَا بَعْدُ.

٢٦ وَالْآنَ، يَا إِخْوَتِي الْأَجْبَاءَ، قَدْ كَلَّمْتُكُمْ بِهَذِهِ الْكَلِمَاتِ حَسَبَ الرُّوحِ الَّذِي يَشْهَدُ فِيَّ؛ وَنَفْسِي تَفْرَحُ جَدًّا مِنْ أَجْلِ الْإِجْتِهَادِ وَالْإِنْتِبَاهِ الْفَائِئِينَ الَّذِينَ أُعْطِيتُمُوهُمَا لِكَلِمَتِي.

٢٧ وَالْآنَ لِيَجِلَّ سَلَامُ اللَّهِ عَلَيْكُمْ وَعَلَى بُيُوتِكُمْ وَأَرْضِيكُمْ وَعَلَى مَا شِئْتُمْ وَقُطْعَانِكُمْ وَكُلِّ مَا تَمْتَلِكُونَهُ، وَعَلَى نِسَائِكُمْ وَأَطْفَالِكُمْ، حَسَبَ إِيمَانِكُمْ وَأَعْمَالِكُمْ الصَّالِحَةِ، مِنْ الْآنَ فَصَاعِدًا وَلِلْأَبَدِ. وَبِهَذَا أُخْتِمُ كَلَامِي. آمِينَ.

Alma 8

And now it came to pass that Alma returned from the land of Gideon, after having taught the people of Gideon many things which cannot be written, having established the order of the church, according as he had before done in the land of Zarahemla, yea, he returned to his own house at Zarahemla to rest himself from the labors which he had performed.

And thus ended the ninth year of the reign of the judges over the people of Nephi.

And it came to pass in the commencement of the tenth year of the reign of the judges over the people of Nephi, that Alma departed from thence and took his journey over into the land of Melek, on the west of the river Sidon, on the west by the borders of the wilderness.

And he began to teach the people in the land of Melek according to the holy order of God, by which he had been called; and he began to teach the people throughout all the land of Melek.

And it came to pass that the people came to him throughout all the borders of the land which was by the wilderness side. And they were baptized throughout all the land;

So that when he had finished his work at Melek he departed thence, and traveled three days' journey on the north of the land of Melek; and he came to a city which was called Ammonihah.

Now it was the custom of the people of Nephi to call their lands, and their cities, and their villages, yea, even all their small villages, after the name of him who first possessed them; and thus it was with the land of Ammonihah.

And it came to pass that when Alma had come to the city of Ammonihah he began to preach the word of God unto them.

Now Satan had gotten great hold upon the hearts of the people of the city of Ammonihah; therefore they would not hearken unto the words of Alma.

Nevertheless Alma labored much in the spirit, wrestling with God in mighty prayer, that he would pour out his Spirit upon the people who were in the city; that he would also grant that he might baptize them unto repentance.

ألما ٨

١ وَحَدَّثَ أَنَّ أَلْمَا عَادَ مِنْ أَرْضِ جِدْعُونَ بَعْدَ أَنْ عَلَّمَ شَعْبَ جِدْعُونَ الْكَثِيرَ مِنَ الْأُمُورِ الَّتِي لَا يُمَكِّنُ كِتَابَتِهَا، وَبَعْدَ أَنْ أَسَّسَ نِظَامَ الْكَنِيسَةِ كَمَا فَعَلَ مِنْ قَبْلُ فِي أَرْضِ زَرَحِمَلَةَ، أَجَلَ، عَادَ إِلَى بَيْتِهِ فِي زَرَحِمَلَةَ لِيَسْتَرِيحَ مِنْ أُنْعَابِهِ.

٢ وَبِذَلِكَ انْتَهَتْ السَّنَةُ التَّاسِعَةُ مِنْ حُكْمِ الْقَضَاةِ لِشَعْبِ نَافِي.

٣ وَفِي بَدَايَةِ السَّنَةِ الْعَاشِرَةِ مِنْ حُكْمِ الْقَضَاةِ لِشَعْبِ نَافِي، غَادَرَ أَلْمَا مِنْ هُنَاكَ وَانْطَلَقَ فِي رِحْلَتِهِ إِلَى أَرْضِ مِيلِيك، غَرْبِي نَهْرٍ صِيدُونَ، غَرْبًا عَلَى حُدُودِ الْبَرِّيَّةِ.

٤ وَبَدَأَ يُعَلِّمُ الشَّعْبَ فِي أَرْضِ مِيلِيكٍ وَفَقًا لِنِظَامِ كَهَنُوتِ اللَّهِ الْمُقَدَّسِ الَّذِي قَبِلَ دَعْوَتَهُ فِيهِ؛ وَبَدَأَ يُعَلِّمُ الشَّعْبَ بِكُلِّ نَوَاحِي أَرْضِ مِيلِيكٍ.

٥ وَجَاءَ إِلَيْهِ النَّاسُ مِنْ كُلِّ حُدُودِ الْبِلَادِ الَّتِي كَانَتْ مُجَاوِرَةً لِلْبَرِّيَّةِ؛ وَعَمَدُوا فِي كُلِّ نَوَاحِي الْأَرْضِ؛

٦ وَلَمَّا انْتَهَى مِنْ عَمَلِهِ فِي مِيلِيكٍ، غَادَرَ أَرْضَ مِيلِيكٍ مُسَافِرًا نَحْوَ الشَّمَالِ لِثَلَاثَةِ أَيَّامٍ؛ وَأَتَى إِلَى مَدِينَةٍ كَانَتْ تُدْعَى عَمُونِيحَةَ.

٧ فَقَدْ كَانَتْ عَادَةً النَّافِيِينَ أَنْ يَدْعُوا أَرَاضِيَهُمْ وَمُدُنَهُمْ وَقُرَاهِمُ، أَجَلَ، حَتَّى جَمِيعَ قُرَاهِمُ الصَّغِيرَةِ، عَلَى اسْمِ مَنْ امْتَلَكَهَا أَوَّلًا؛ وَهَكَذَا كَانَ الْأَمْرُ فِي أَرْضِ عَمُونِيحَةَ.

٨ وَعِنْدَمَا أَتَى أَلْمَا إِلَى مَدِينَةِ عَمُونِيحَةَ بَدَأَ يَكْرُرُ لَهُمْ بِكَلِمَةِ اللَّهِ.

٩ وَكَانَ الشَّيْطَانُ قَدْ تَمَكَّنَ مِنْ قُلُوبِ أَهْلِ مَدِينَةِ عَمُونِيحَةَ؛ لِذَلِكَ لَمْ يُصْغُوا لِكَلِمَاتِ أَلْمَا.

١٠ وَمَعَ ذَلِكَ فَقَدْ جَاهَدَ أَلْمَا كَثِيرًا بِالرَّوْحِ، مُصَارِعًا فِي صَلَاةٍ عَظِيمَةٍ مَعَ اللَّهِ لِكَيْ يُفِيضَ بِرُوحِهِ عَلَى النَّاسِ الَّذِينَ كَانُوا فِي الْمَدِينَةِ، وَأَنْ يَهَبَهُ أَيْضًا بِأَنْ يُعَمِّدَهُمْ لِلتَّوْبَةِ.

Nevertheless, they hardened their hearts, saying unto him: Behold, we know that thou art Alma; and we know that thou art high priest over the church which thou hast established in many parts of the land, according to your tradition; and we are not of thy church, and we do not believe in such foolish traditions.

And now we know that because we are not of thy church we know that thou hast no power over us; and thou hast delivered up the judgment-seat unto Nephiah; therefore thou art not the chief judge over us.

Now when the people had said this, and withstood all his words, and reviled him, and spit upon him, and caused that he should be cast out of their city, he departed thence and took his journey towards the city which was called Aaron.

And it came to pass that while he was journeying thither, being weighed down with sorrow, wading through much tribulation and anguish of soul, because of the wickedness of the people who were in the city of Ammonihah, it came to pass while Alma was thus weighed down with sorrow, behold an angel of the Lord appeared unto him, saying:

Blessed art thou, Alma; therefore, lift up thy head and rejoice, for thou hast great cause to rejoice; for thou hast been faithful in keeping the commandments of God from the time which thou receivedst thy first message from him. Behold, I am he that delivered it unto you.

And behold, I am sent to command thee that thou return to the city of Ammonihah, and preach again unto the people of the city; yea, preach unto them. Yea, say unto them, except they repent the Lord God will destroy them.

For behold, they do study at this time that they may destroy the liberty of thy people, (for thus saith the Lord) which is contrary to the statutes, and judgments, and commandments which he has given unto his people.

Now it came to pass that after Alma had received his message from the angel of the Lord he returned speedily to the land of Ammonihah. And he entered the city by another way, yea, by the way which is on the south of the city of Ammonihah.

١١ لَكَيْتُهُمْ قَسَّوْا قُلُوبَهُمْ قَائِلِينَ لَهُ: نَحْنُ نَعْلَمُ أَنَّكَ أَلْمَا؛ وَإِنَّا نَعْلَمُ أَنَّكَ كَاهِنٌ عَالٍ عَلَى الْكَنِيسَةِ الَّتِي أُسِّسْتَهَا فِي كَثِيرٍ مِنْ أُنْحَاءِ الْأَرْضِ حَسَبَ تَقَالِيدِكَ؛ وَلسْنَا مِنْ كَنِيسَتِكَ، وَلَا نُؤْمِنُ بِمِثْلِ هَذِهِ التَّقَالِيدِ الْحَمَقَاءِ.

١٢ وَإِنَّا نَسْنَا مِنْ كَنِيسَتِكَ، نَعْلَمُ أَنَّهُ لَا سُلْطَانَ لَكَ عَلَيْنَا، وَأَنَّكَ قَدْ سَلَّمْتَ كُرْسِيَّ الْقَضَاءِ إِلَى نَافِيحَا؛ لِذَلِكَ فَإِنَّكَ لَسْتَ رَئِيسَ قُضَاةِ عَلَيْنَا.

١٣ وَلمَا قَالَ النَّاسُ ذَلِكَ وَقَاوَمُوا كُلَّ كَلِمَاتِهِ وَشَتَمُوهُ وَبَصَقُوا عَلَيْهِ وَطَرَدُوهُ مِنْ مَدِينَتِهِمْ، خَرَجَ مِنْ هُنَاكَ وَسَارَ نَحْوَ الْمَدِينَةِ الَّتِي كَانَتْ تُدْعَى هَارُونَ.

١٤ وَبَيْنَمَا كَانَ يُسَافِرُ إِلَى هُنَاكَ، مُثْقَلًا بِالْحُزْنِ وَبِكَثِيرٍ مِنَ الْأَلَمِ وَكَرْبِ النَّفْسِ بِسَبَبِ شَرِّ النَّاسِ الَّذِينَ كَانُوا فِي مَدِينَةِ عَمُونِيحَةَ، فَبَيْنَمَا كَانَ مُثْقَلًا بِالْحُزْنِ، ظَهَرَ لَهُ مَلَكَ الرَّبِّ قَائِلًا:

١٥ طوبى لك يا ألما. لذلك ارفع رأسك وافرح، لأنَّ لديك سببًا عظيمًا للفرح؛ فإنَّك قد كنت أمينًا في حفظ وصايا الله منذ الوقت الذي تلقيت منه رسالتك الأولى. إنني أنا الذي أوصلتها إليك.

١٦ وَإِنِّي قَدْ أَرْسَلْتُ لِأَمْرِكَ بِأَنْ تَرْجِعَ إِلَى مَدِينَةِ عَمُونِيحَةَ وَتَكْرِرَ مَرَّةً أُخْرَى لِأَهْلِ الْمَدِينَةِ؛ أَجَلٌ، اكْرُرْ لَهُمْ وَقُلْ لَهُمْ إِنَّهُمْ إِنْ لَمْ يَتُوبُوا فَإِنَّ السَّيِّدَ الرَّبَّ سَيُهْلِكُهُمْ.

١٧ فَهَكَذَا قَالَ الرَّبُّ: إِنَّهُمْ يَتَبَاحَثُونَ فِي هَذَا الْوَقْتِ لِكَيْ يُدْمَرُوا حُرِّيَّةَ شَعْبِكَ، بِمَا يُخَالِفُ الشَّرَائِعَ وَالْأَحْكَامَ وَالْوَصَايَا الَّتِي أَعْطَاهَا الرَّبُّ لِشَعْبِهِ.

١٨ وَبَعْدَ أَنْ تَلَقَّى أَلْمَا رِسَالَتَهُ مِنْ مَلَكَ الرَّبِّ، عَادَ بِسُرْعَةٍ إِلَى أَرْضِ عَمُونِيحَةَ. وَدَخَلَ الْمَدِينَةَ مِنْ طَرِيقٍ آخَرَ، أَجَلٌ، مِنْ طَرِيقِ يَفْعُ إِلَى جَنُوبِ مَدِينَةِ عَمُونِيحَةَ.

And as he entered the city he was an hungered, and he said to a man: Will ye give to an humble servant of God something to eat?

And the man said unto him: I am a Nephite, and I know that thou art a holy prophet of God, for thou art the man whom an angel said in a vision: Thou shalt receive. Therefore, go with me into my house and I will impart unto thee of my food; and I know that thou wilt be a blessing unto me and my house.

And it came to pass that the man received him into his house; and the man was called Amulek; and he brought forth bread and meat and set before Alma.

And it came to pass that Alma ate bread and was filled; and he blessed Amulek and his house, and he gave thanks unto God.

And after he had eaten and was filled he said unto Amulek: I am Alma, and am the high priest over the church of God throughout the land.

And behold, I have been called to preach the word of God among all this people, according to the spirit of revelation and prophecy; and I was in this land and they would not receive me, but they cast me out and I was about to set my back towards this land forever.

But behold, I have been commanded that I should turn again and prophesy unto this people, yea, and to testify against them concerning their iniquities.

And now, Amulek, because thou hast fed me and taken me in, thou art blessed; for I was an hungered, for I had fasted many days.

And Alma tarried many days with Amulek before he began to preach unto the people.

And it came to pass that the people did wax more gross in their iniquities.

And the word came to Alma, saying: Go; and also say unto my servant Amulek, go forth and prophesy unto this people, saying—Repent ye, for thus saith the Lord, except ye repent I will visit this people in mine anger; yea, and I will not turn my fierce anger away.

And Alma went forth, and also Amulek, among the people, to declare the words of God unto them; and they were filled with the Holy Ghost.

١٩ وَلَمَّا دَخَلَ الْمَدِينَةَ جَاعٌ، فَقَالَ لِرَجُلٍ: أَنْعِطِي خَادِمًا مُتَوَاضِعًا لِلَّهِ شَيْئًا لِيَأْكُلَهُ؟

٢٠ وَقَالَ لَهُ الرَّجُلُ: أَنَا مِنَ النَّافِيَيْنِ، وَأَنَا أَعْلَمُ أَنَّكَ نَبِيٌّ مُقَدَّسٌ لِلَّهِ، لِأَنَّكَ أَنْتَ الرَّجُلُ الَّذِي قَالَ لِي عَنْهُ مَلَاكٌ فِي رُؤْيَا: عَلَيْكَ أَنْ تَسْتَضِيْقَهُ. لِذَلِكَ، اذْهَبْ مَعِي إِلَى بَيْتِي وَسَأُعْطِيكَ مِنْ طَعَامِي؛ وَإِنِّي أَعْلَمُ أَنَّكَ سَتَكُونُ بَرَكَتًا لِي وَلِبَيْتِي.

٢١ وَكَانَ أَنَّ الرَّجُلَ اسْتَضَافَهُ فِي بَيْتِهِ؛ وَكَانَ الرَّجُلُ يُدْعَى أَمُولَكُ؛ وَأَخْضَرَ خُبْزًا وَلَحْمًا وَوَضَعَهُمَا أَمَامَ أَلْمَا.

٢٢ وَأَكَلَ أَلْمَا خُبْزًا فَشَبِعَ؛ وَبَارَكَ أَمُولَكُ وَبَيْتَهُ وَشَكَرَ اللَّهَ.

٢٣ وَبَعْدَمَا أَكَلَ وَشَبِعَ، قَالَ لِأَمُولَكُ: أَنَا أَلْمَا، وَأَنَا الْكَاهِنُ الْعَالِي عَلَى كَنِيسَةِ اللَّهِ فِي كُلِّ الْأَرْضِ.

٢٤ وَإِنِّي قَدْ دُعِيتُ لِأَكْرَبَ بِكَلِمَةِ اللَّهِ بَيْنَ أَبْنَاءِ هَذَا الشَّعْبِ جَمِيعِهِمْ، حَسَبَ رُوحِ الْوَحْيِ وَالنُّبُوءَةِ؛ وَقَدْ كُنْتُ فِي هَذِهِ الْأَرْضِ فَلَمْ يَقْبَلُونِي، بَلْ طَرَدُونِي، وَكُنْتُ عَلَى وَشِكْ أَنْ أُدِيرَ ظَهْرِي لِهَذِهِ الْأَرْضِ لِلْأَبَدِ.

٢٥ لَكِنِّي قَدْ أَمِزْتُ بِأَنْ أَرْجِعَ مَرَّةً أُخْرَى وَأَتَنَّبَأَ لِأَبْنَاءِ هَذَا الشَّعْبِ، أَجَلٌ، وَأَشْهَدُ عَلَيْهِمْ فِي آثَامِهِمْ.

٢٦ وَلِأَنَّكَ أَطْعَمْتَنِي وَأَوَيْتَنِي، يَا أَمُولَكُ، فَإِنَّكَ مَبَارَكٌ؛ فَإِنِّي كُنْتُ جَائِعًا لِأَنِّي صُمْتُ لِأَيَّامٍ كَثِيرَةٍ.

٢٧ وَمَكَتْ أَلْمَا أَيَّامًا كَثِيرَةً مَعَ أَمُولَكُ قَبْلَ أَنْ يَبْدَأَ بِالْكَرَارَةِ لِلشَّعْبِ.

٢٨ وَكَانَ أَنَّ أَهْلَ الْمَدِينَةِ تَمَادَوْا أَكْثَرَ فِي آثَامِهِمْ.

٢٩ وَجَاءَتْ الْكَلِمَةُ إِلَى أَلْمَا: اذْهَبْ؛ وَقُلْ أَيْضًا لِخَادِمِي أَمُولَكُ: أَخْرُجْ وَتَنَّبَأْ لِأَبْنَاءِ هَذَا الشَّعْبِ قَائِلًا، تَوَبُوا، فَهَكَذَا يَقُولُ الرَّبُّ: إِنْ لَمْ تَتَوَبُوا فَإِنِّي سَأَزُورُ هَذَا الشَّعْبَ بِعَضْبِي؛ أَجَلٌ، وَلَنْ أَحْوَلَ حُمُومَ عَضْبِي عَنْهُمْ.

٣٠ وَخَرَجَ أَلْمَا، وَأَمُولَكُ أَيْضًا، بَيْنَ النَّاسِ لِيُعْلِنَا كَلِمَةَ اللَّهِ إِلَيْهِمْ؛ وَآمَتَلًا بِالرُّوحِ الْقُدُسِ.

And they had power given unto them, insomuch that they could not be confined in dungeons; neither was it possible that any man could slay them; nevertheless they did not exercise their power until they were bound in bands and cast into prison. Now, this was done that the Lord might show forth his power in them.

And it came to pass that they went forth and began to preach and to prophesy unto the people, according to the spirit and power which the Lord had given them.

٣١ وَأَعْطِيَا سُلْطَانًا بِحَيْثُ لَمْ يَكُنْ مُمَكِّنًا احْتِجَاؤُهُمَا فِي زِنْرَانِيَّةٍ؛ كَمَا
لَمْ يَكُنْ مُمَكِّنًا لِأَحَدٍ أَنْ يَقْتُلَهُمَا؛ وَمَعَ ذَلِكَ فَإِنَّهُمَا لَمْ يُمَارِسَا
سُلْطَتَهُمَا إِلَّا بَعْدَ أَنْ قُبِدَا بِقِيُودٍ وَطُرِحَا فِي السَّجْنِ. وَتَمَّ ذَلِكَ كَيْ
يُظْهِرَ الرَّبُّ قُوَّتَهُ فِيهِمَا.

٣٢ وَكَانَ أَنَّهُمَا حَرَجَا وَبَدَأَ يَكْرِزَانِ وَيَتَنَبَّأَنِ لِلشَّعْبِ حَسَبَ الْقُوَّةِ
وَالرُّوحِ اللَّتَيْنِ أُعْطَاهُمَا مِنْ يَدِ الرَّبِّ.

The words of Alma, and also the words of Amulek, which were declared unto the people who were in the land of Ammonihab. And also they are cast into prison, and delivered by the miraculous power of God which was in them, according to the record of Alma.

كلمات ألما وأمولك التي أعلنت للشعب في أرض عمونيحة. يُطرح ألما وأمولك في السجن وبتحرران بقوة الله المعجزية التي كانت فيهما وفقاً لسجل ألما.

Alma 9

ألما ٩

And again, I, Alma, having been commanded of God that I should take Amulek and go forth and preach again unto this people, or the people who were in the city of Ammonihah, it came to pass as I began to preach unto them, they began to contend with me, saying:

Who art thou? Suppose ye that we shall believe the testimony of one man, although he should preach unto us that the earth should pass away?

Now they understood not the words which they spake; for they knew not that the earth should pass away.

And they said also: We will not believe thy words if thou shouldst prophesy that this great city should be destroyed in one day.

Now they knew not that God could do such marvellous works, for they were a hard-hearted and a stiffnecked people.

And they said: Who is God, that sendeth no more authority than one man among this people, to declare unto them the truth of such great and marvellous things?

And they stood forth to lay their hands on me; but behold, they did not. And I stood with boldness to declare unto them, yea, I did boldly testify unto them, saying:

Behold, O ye wicked and perverse generation, how have ye forgotten the tradition of your fathers; yea, how soon ye have forgotten the commandments of God.

Do ye not remember that our father, Lehi, was brought out of Jerusalem by the hand of God? Do ye not remember that they were all led by him through the wilderness?

١ أَنَا، أَلْمَا، بَعْدَ أَنْ أَوْصَانِي اللَّهُ بِأَنْ أَخَذَ أَمُولَكَ وَأَخْرَجَ وَأَكْرَزَ مَرَّةً أُخْرَى لِهَذَا الشَّعْبِ، أَوْ لِلنَّاسِ فِي مَدِينَةِ عَمُونِيحَةَ، وَعِنْدَمَا بَدَأْتُ أَكْرَزُ، بَدَأُوا يُجَادِلُونَنِي بِقَوْلِهِمْ:

٢ مَنْ تَكُونُ أَنْتَ؟ أَتَفْتَرِضُ أَنَّنَا سَنُؤْمِنُ بِشَهَادَةِ رَجُلٍ وَاحِدٍ، حَتَّىٰ إِنْ كَانَ يُنْذِرُنَا بِأَنَّ الْأَرْضَ سَتْرُؤَلُ؟

٣ وَلِكِنَّهُمْ لَمْ يَفْهَمُوا الْكَلَامَ الَّذِي قَالُوهُ؛ لِأَنَّهُمْ لَمْ يَعْلَمُوا أَنَّ الْأَرْضَ سَتْرُؤَلُ.

٤ وَقَالُوا أَيْضًا: لَنْ نُصَدِّقَ كَلِمَاتِكَ حَتَّىٰ لَوْ تَنَبَّأْتَ أَنَّ هَذِهِ الْمَدِينَةَ الْعَظِيمَةَ سَتُدْمَرُ فِي يَوْمٍ وَاحِدٍ.

٥ فَإِنَّهُمْ لَمْ يَعْرِفُوا أَنَّ اللَّهَ يَسْتَطِيعُ أَنْ يَفْعَلَ مِثْلَ هَذِهِ الْأَعْمَالِ الْعَجِيبَةِ، لِأَنَّهُمْ كَانُوا شَعْبًا قَاسِي الْقَلْبِ وَالرَّقَبَةِ.

٦ وَقَالُوا: مَنْ هُوَ اللَّهُ الَّذِي لَا يُرْسِلُ أَكْثَرَ مِنْ رَجُلٍ وَاحِدٍ إِلَىٰ هَذَا الشَّعْبِ لِيُعْلِنَ صِدْقَ هَذِهِ الْأُمُورِ الْعَظِيمَةِ وَالْعَجِيبَةِ؟

٧ وَتَقَدَّمُوا لِيَقْبِضُوا عَلَيَّ وَلِكِنَّهُمْ لَمْ يَفْعَلُوا. فَوَقَفْتُ بِجُرْأَةٍ لِأَخْبِرَهُمْ، أَجَلٌ، وَشَهِدْتُ لَهُمْ بِجُرْأَةٍ قَائِلًا:

٨ أَيُّهَا الْجِيلُ الشَّرِيرُ وَالْأَعْوَجُ، كَيْفَ نَسِيتُمْ تَقَالِيدَ آبَائِكُمْ؛ أَجَلٌ، مَا أَسْرَعَ نِسْيَانِكُمْ لَوْصَايَا اللَّهِ.

٩ أَلَا تَذْكُرُونَ أَنَّ آبَاءَكُمْ، لِاحِي، أَخْرَجَتْهُ يَدُ اللَّهِ مِنْ أَوْرُشَلِيمَ؟ أَلَا تَذْكُرُونَ أَنَّ اللَّهَ قَادَهُمْ جَمِيعًا فِي الْبَرِّيَّةِ؟

And have ye forgotten so soon how many times he delivered our fathers out of the hands of their enemies, and preserved them from being destroyed, even by the hands of their own brethren?

Yea, and if it had not been for his matchless power, and his mercy, and his long-suffering towards us, we should unavoidably have been cut off from the face of the earth long before this period of time, and perhaps been consigned to a state of endless misery and woe.

Behold, now I say unto you that he commandeth you to repent; and except ye repent, ye can in nowise inherit the kingdom of God. But behold, this is not all—he has commanded you to repent, or he will utterly destroy you from off the face of the earth; yea, he will visit you in his anger, and in his fierce anger he will not turn away.

Behold, do ye not remember the words which he spake unto Lehi, saying that: Inasmuch as ye shall keep my commandments, ye shall prosper in the land? And again it is said that: Inasmuch as ye will not keep my commandments ye shall be cut off from the presence of the Lord.

Now I would that ye should remember, that inasmuch as the Lamanites have not kept the commandments of God, they have been cut off from the presence of the Lord. Now we see that the word of the Lord has been verified in this thing, and the Lamanites have been cut off from his presence, from the beginning of their transgressions in the land.

Nevertheless I say unto you, that it shall be more tolerable for them in the day of judgment than for you, if ye remain in your sins, yea, and even more tolerable for them in this life than for you, except ye repent.

For there are many promises which are extended to the Lamanites; for it is because of the traditions of their fathers that caused them to remain in their state of ignorance; therefore the Lord will be merciful unto them and prolong their existence in the land.

And at some period of time they will be brought to believe in his word, and to know of the incorrectness of the traditions of their fathers; and many of them will be saved, for the Lord will be merciful unto all who call on his name.

١٠ وَهَلْ نَسِيْتُمْ بِسُرْعَةٍ كَمْ مَرَّةً خَلَّصَ آبَاءَنَا مِنْ أَيْدِي أَعْدَائِهِمْ، وَكَيْفَ حَفِظَهُمْ مِنَ الْهَلَاكِ عَلَى أَيْدِي إِخْوَتِهِمْ؟

١١ أَجَلٌ، وَلَوْ لَا قُوَّتُهُ الَّتِي لَا مَثِيلَ لَهَا وَرَحْمَتُهُ وَطَوْلُ أَنْتَاهِ نَجَاهَنَا، لَقُطِعْنَا عَنْ وَجْهِ الْأَرْضِ قَبْلَ هَذَا الزَّمَنِ بِوَقْتِ طَوِيلٍ، وَلَوْ بَمَا أُوْدِعْنَا فِي حَالَةٍ لَا تَنْتَهِي مِنَ الْبُؤْسِ وَالْوَيْلِ.

١٢ وَإِنِّي أَقُولُ لَكُمْ إِنَّهُ يُوْصِيكُمْ بِالتَّوْبَةِ؛ وَإِنْ لَمْ تَتُوبُوا فَلَنْ تَسْتَطِيعُوا أَنْ تَرِثُوا مَلَكُوتَ اللَّهِ. لَكِنَّ هَذَا لَيْسَ كُلَّ شَيْءٍ—فَقَدْ أَوْصَاكُمْ أَنْ تَتُوبُوا وَإِلَّا فَإِنَّهُ سَيُهْلِكُكُمْ تَمَامًا مِنْ عَلَى وَجْهِ الْأَرْضِ؛ أَجَلٌ، سَيُزَوِّرُكُمْ بَعْضِهِ، وَفِي حَمْوٍ عَصَبِهِ لَنْ يَتْرَاجِعَ.

١٣ أَلَا تَذْكُرُونَ الْكَلِمَاتِ الَّتِي تَكَلَّمْتُ بِهَا إِلَى لَاحِي قَائِلًا: إِنْ حَفِظْتُمْ وَصَايَايَ فَإِنَّكُمْ سَتَزْدَهَرُونَ فِي الْأَرْضِ؟ وَمَرَّةً ثَانِيَةً قَدْ قَالَ: إِنْ لَمْ تَحْفَظُوا وَصَايَايَ فَإِنَّكُمْ سَتَقْطَعُونَ مِنْ حَضْرَةِ الرَّبِّ.

١٤ وَأُرِيدُكُمْ أَنْ تَتَذَكَّرُوا أَنَّهُ بِمَا أَنَّ الْأَمَانِيِّينَ لَمْ يَحْفَظُوا وَصَايَا اللَّهِ، فَإِنَّهُمْ قَدْ قُطِعُوا مِنْ حَضْرَةِ الرَّبِّ. فَإِنَّا نَرَى أَنَّ كَلِمَةَ الرَّبِّ قَدْ تَحَقَّقَتْ فِي هَذَا الْأَمْرِ، وَقَدْ قُطِعَ الْأَمَانِيُّونَ مِنْ حَضْرَتِهِ مِنْذُ بَدْءِ تَعْدِيَاتِهِمْ فِي الْأَرْضِ.

١٥ وَمَعَ ذَلِكَ فَإِنِّي أَقُولُ لَكُمْ إِنَّ يَوْمَ الدِّينِ سَيَكُونُ أَكْثَرَ اِحْتِمَالًا لَهُمْ مِمَّا سَيَكُونُ لَكُمْ إِذَا بَقِيْتُمْ فِي خَطَايَاكُمْ، أَجَلٌ، حَتَّى هَذِهِ الْحَيَاةِ سَتَكُونُ أَكْثَرَ اِحْتِمَالًا لَهُمْ مِمَّا سَتَكُونُ لَكُمْ، إِلَّا أَنْ تَتُوبُوا.

١٦ فَهَذَاكَ وَعُودٌ كَثِيرَةٌ قُدِّمَتْ لِلْأَمَانِيِّينَ؛ لِأَنَّ تَقَالِيدَ آبَائِهِمْ هِيَ الَّتِي جَعَلَتْهُمْ يَبْقَوْنَ فِي حَالَةٍ جَهْلِهِمْ؛ لِذَلِكَ يَرْحَمُهُمُ الرَّبُّ وَيُطِيلُ بَقَاءَهُمْ فِي الْأَرْضِ.

١٧ وَفِي وَقْتٍ مَا سَيَنْجَذِبُونَ إِلَى الْإِيمَانِ بِكَلِمَتِهِ وَإِلَى الْمَعْرِفَةِ بِعَدَمِ صِحَّةِ تَقَالِيدِ آبَائِهِمْ؛ وَسَيُخَلِّصُ كَثِيرُونَ مِنْهُمْ لِأَنَّ الرَّبَّ يَرْحَمُ كُلَّ الَّذِينَ يَدْعُونَ بِاسْمِهِ.

But behold, I say unto you that if ye persist in your wickedness that your days shall not be prolonged in the land, for the Lamanites shall be sent upon you; and if ye repent not they shall come in a time when you know not, and ye shall be visited with utter destruction; and it shall be according to the fierce anger of the Lord.

For he will not suffer you that ye shall live in your iniquities, to destroy his people. I say unto you, Nay; he would rather suffer that the Lamanites might destroy all his people who are called the people of Nephi, if it were possible that they could fall into sins and transgressions, after having had so much light and so much knowledge given unto them of the Lord their God;

Yea, after having been such a highly favored people of the Lord; yea, after having been favored above every other nation, kindred, tongue, or people; after having had all things made known unto them, according to their desires, and their faith, and prayers, of that which has been, and which is, and which is to come;

Having been visited by the Spirit of God; having conversed with angels, and having been spoken unto by the voice of the Lord; and having the spirit of prophecy, and the spirit of revelation, and also many gifts, the gift of speaking with tongues, and the gift of preaching, and the gift of the Holy Ghost, and the gift of translation;

Yea, and after having been delivered of God out of the land of Jerusalem, by the hand of the Lord; having been saved from famine, and from sickness, and all manner of diseases of every kind; and they having waxed strong in battle, that they might not be destroyed; having been brought out of bondage time after time, and having been kept and preserved until now; and they have been prospered until they are rich in all manner of things—

And now behold I say unto you, that if this people, who have received so many blessings from the hand of the Lord, should transgress contrary to the light and knowledge which they do have, I say unto you that if this be the case, that if they should fall into transgression, it would be far more tolerable for the Lamanites than for them.

١٨ لِكْتِي أَقُولُ لَكُمْ، إِنَّ أُضْرَرْتُمْ عَلَى شَرِّكُمْ فَلَنْ تَطُولَ أَيَّامُكُمْ فِي الْأَرْضِ لِأَنَّ الرَّبَّ يُزِيلُ اللَّامَانِيِّينَ عَلَيْكُمْ؛ وَإِنْ لَمْ تَتُوبُوا فَإِنَّهُمْ سَيَأْتُونَ فِي وَفْتٍ لَا تَعْرِفُونَهُ وَيُنْزِلُ الرَّبُّ بِكُمْ الدَّمَارَ النَّامَ؛ وَسَيَكُونُ ذَلِكَ وَفَقًا لِشِدَّةِ غَضَبِ اللَّهِ.

١٩ لِأَنَّهُ لَا يَسْمَحُ لَكُمْ بِأَنْ تَعْبِشُوا فِي شُرُورِكُمْ لِتُهْلِكُوا شَعْبَهُ. إِنِّي أَقُولُ لَكُمْ، كَلَّا؛ فَإِنَّهُ يُفْضَلُ أَنْ يَسْمَحَ لِلَّامَانِيِّينَ بِأَنْ يَهْلِكُوا كُلَّ أَبْنَاءِ شَعْبِهِ الَّذِينَ يُدْعَوْنَ بِالنَّافِيِّينَ عَلَى أَنْ يَسْقُطُوا فِي الْخَطَايَا وَالْآثَامِ بَعْدَ أَنْ حَصَلُوا عَلَى الْكَثِيرِ مِنَ النُّورِ وَالْمَعْرِفَةِ مِنَ الرَّبِّ إِلَهُهُمْ؛

٢٠ أَجَلٌ، بَعْدَ أَنْ كَانُوا شَعْبًا مَحْبُوبًا لِلْغَايَةِ عِنْدَ الرَّبِّ؛ أَجَلٌ، بَعْدَ أَنْ فَضَّلَهُمْ عَلَى كُلِّ الْأُمَمِ وَالْقَبَائِلِ وَالْأَلْسِنَةِ وَالشُّعُوبِ الْأُخْرَى؛ بَعْدَ أَنْ جَعَلَ كُلَّ الْأُمُورِ مَعْرُوفَةً لَهُمْ بِمَا كَانَ وَمَا هُوَ كَائِنٌ وَمَا سَيَكُونُ، حَسَبَ رَغْبَاتِهِمْ وَإِيمَانِهِمْ وَصَلَوَاتِهِمْ؛

٢١ بَعْدَ أَنْ زَارَهُمْ رُوحُ الرَّبِّ؛ وَقَدْ تَكَلَّمُوا مَعَ الْمَلَائِكَةِ، وَكَلَّمَهُمْ صَوْتُ الرَّبِّ؛ وَحَصَلُوا عَلَى رُوحِ النُّبُوَّةِ وَرُوحِ الْوَحْيِ وَالْكَثِيرِ مِنَ الْهِبَاتِ أَيْضًا، هِبَةِ التَّكَلُّمِ بِاللِّسَانِ وَهِبَةِ الْكِرَازَةِ وَهِبَةِ الرُّوحِ الْقُدُسِ وَهِبَةِ التَّرْجَمَةِ؛

٢٢ أَجَلٌ، بَعْدَ أَنْ حَرَّرَهُمُ اللَّهُ مِنْ أَرْضِ أُورُشَلِيمَ بِيَدِ الرَّبِّ؛ وَنَجَّاهُمْ مِنَ الْمَجَاعَةِ وَالْمَرَضِ وَمِنْ كُلِّ أَنْوَاعِ الْأَسْقَامِ؛ وَتَشَدَّدُوا فِي الْقِتَالِ لِنَلَا يَهْلِكُوا؛ وَأَخْرَجَهُمْ مِنَ الْعَبُودِيَّةِ مَرَّةً تَلَوُ الْأُخْرَى، وَحَفِظَهُمْ وَأَبْقَاهُمْ حَتَّى الْآنَ؛ وَقَدْ ازْدَهَرُوا حَتَّى أَصْبَحُوا أَغْنِيَاءَ فِي كُلِّ شَيْءٍ—

٢٣ فَإِنِّي أَقُولُ لَكُمْ إِنَّ أَبْنَاءَ هَذَا الشَّعْبِ الَّذِينَ نَالُوا بَرَكَاتٍ كَثِيرَةً مِنْ يَدِ الرَّبِّ، إِنْ ازْتَكَبُوا الْإِثْمَ خِلَافًا لِلنُّورِ وَالْمَعْرِفَةِ الَّتِي لَدَيْهِمْ، فَأَقُولُ لَكُمْ إِنْ كَانَ ذَلِكَ هُوَ الْحَالُ وَسَقَطُوا فِي الْإِثْمِ، فَإِنَّ حَالَ اللَّامَانِيِّينَ سَيَكُونُ أَكْثَرَ اِحْتِمَالًا مِنْ حَالِهِمْ.

For behold, the promises of the Lord are extended to the Lamanites, but they are not unto you if ye transgress; for has not the Lord expressly promised and firmly decreed, that if ye will rebel against him that ye shall utterly be destroyed from off the face of the earth?

And now for this cause, that ye may not be destroyed, the Lord has sent his angel to visit many of his people, declaring unto them that they must go forth and cry mightily unto this people, saying: Repent ye, for the kingdom of heaven is nigh at hand;

And not many days hence the Son of God shall come in his glory; and his glory shall be the glory of the Only Begotten of the Father, full of grace, equity, and truth, full of patience, mercy, and long-suffering, quick to hear the cries of his people and to answer their prayers.

And behold, he cometh to redeem those who will be baptized unto repentance, through faith on his name.

Therefore, prepare ye the way of the Lord, for the time is at hand that all men shall reap a reward of their works, according to that which they have been—if they have been righteous they shall reap the salvation of their souls, according to the power and deliverance of Jesus Christ; and if they have been evil they shall reap the damnation of their souls, according to the power and captivation of the devil.

Now behold, this is the voice of the angel, crying unto the people.

And now, my beloved brethren, for ye are my brethren, and ye ought to be beloved, and ye ought to bring forth works which are meet for repentance, seeing that your hearts have been grossly hardened against the word of God, and seeing that ye are a lost and a fallen people.

Now it came to pass that when I, Alma, had spoken these words, behold, the people were wroth with me because I said unto them that they were a hard-hearted and a stiffnecked people.

And also because I said unto them that they were a lost and a fallen people they were angry with me, and sought to lay their hands upon me, that they might cast me into prison.

٢٤ فَإِنَّ الرَّبَّ قَدَّمَ وَعُودًا لِلآمَانِيِّينَ، لِكَيْهَا لَيْسَتْ لَكُمْ إِنْ اقْتَرَفْتُمْ
الْإِثْمَ؛ أَلَمْ يُقَدِّمِ الرَّبُّ وَعْدًا صَرِيحًا وَأَمْرًا بِحَزْمٍ أَنَّهُ إِذَا تَمَرَّدْتُمْ عَلَيْهِ
فَأَنْتُمْ سَتَهْلِكُونَ تَمَامًا عَنْ وَجْهِ الْأَرْضِ؟

٢٥ مِنْ أَجْلِ هَذَا السَّبَبِ، لِكَيْ لَا تَهْلِكُوا، أَرْسَلَ الرَّبُّ مَلَكَهُ لِرِيَاةِ
كَثِيرِينَ مِنْ شَعْبِهِ، مُغْلِنًا لَهُمْ أَنَّهُمْ يَجِبُ أَنْ يَخْرُجُوا وَيَهْتَفُوا بِقُوَّةٍ
لِإِبْنَاءِ هَذَا الشَّعْبِ قَائِلِينَ: تَوَبُوا، فَمَلِكُوثِ اللَّهُ قَرِيبٌ؛

٢٦ وَعَنْ قَرِيبٍ يَأْتِي ابْنُ اللَّهِ فِي مَجْدِهِ؛ وَيَكُونُ مَجْدُهُ هُوَ مَجْدُ
الْمَوْلُودِ الْوَحِيدِ مِنَ الْآبِ، مَمْلُوءًا بِالنِّعْمَةِ وَالْإِنْصَافِ وَالْحَقِّ
وَالصَّبْرِ وَالرَّحْمَةِ وَطُولِ الْأَنَاءِ، سَرِيعًا إِلَى سَمَاعِ صَرَخَاتِ أَبْنَاءِ
شَعْبِهِ وَالِاسْتِجَابَةِ لِصَلَوَاتِهِمْ.

٢٧ وَهُوَ آتٍ لِيُفْدِيَ الَّذِينَ سَيَتَعَمَّدُونَ لِلتَّوْبَةِ بِوَاسِطَةِ الْإِيمَانِ بِاسْمِهِ.

٢٨ لِذَلِكَ، أَعِدُوا طَرِيقَ الرَّبِّ، لِأَنَّ الْوَقْتَ قَدْ حَانَ لِكَيْ يَخْصَدَ كُلُّ
النَّاسِ أَجْرَ أَعْمَالِهِمْ طَبَقًا لِمَا كَانُوا عَلَيْهِ—فَإِنْ كَانُوا أَبْرَارًا فَإِنَّهُمْ
يَخْصُدُونَ الْخَلَاصَ لِنُفُوسِهِمْ حَسَبَ قُوَّةِ يَسُوعَ الْمَسِيحِ
وَخَلَاصِهِ؛ وَإِنْ كَانُوا أَشْرَارًا فَإِنَّهُمْ يَخْصُدُونَ الدَّيْنُونَةَ لِنُفُوسِهِمْ
حَسَبَ قُوَّةِ إِبْلِيسَ وَسَبِيهِ.

٢٩ هُوَذَا صَوْتُ الْمَلَائِكَةِ مُنَادِيًا الشَّعْبَ.

٣٠ لِذَلِكَ يَا إِخْوَتِي الْأَجْبَاءَ، لِأَنَّكُمْ إِخْوَتِي، وَيَجِبُ أَنْ تَكُونُوا
مُحْبُوبِينَ، وَيَجِبُ أَنْ تَقْدَمُوا أَعْمَالًا تَلِيقًا بِالتَّوْبَةِ، لِأَنَّ قُلُوبَكُمْ قَدْ
تَفَسَّتْ بِشِدَّةٍ ضِدَّ كَلِمَةِ اللَّهِ، وَلِأَنَّكُمْ شَعْبٌ ضَالٌّ وَسَاقِطٌ.

٣١ وَعِنْدَمَا تَكَلَّمْتُ أَنَا، أَلْمَا، بِهَذِهِ الْكَلِمَاتِ، غَضِبُوا عَلَيَّ لِأَنِّي قُلْتُ لَهُمْ
إِنَّهُمْ كَانُوا فُسَاءَ الْقَلْبِ وَالرَّقَبَةِ.

٣٢ وَأَيْضًا لِأَنِّي قُلْتُ لَهُمْ إِنَّهُمْ كَانُوا شَعْبًا ضَالًّا وَسَاقِطًا فَقَدْ غَضِبُوا
مَنِّي وَسَعَوْا لِيُوضِعَ أَيْدِيَهُمْ عَلَيَّ حَتَّى يَطْرَحُونِي فِي السَّجْنِ.

But it came to pass that the Lord did not suffer them that they should take me at that time and cast me into prison.

And it came to pass that Amulek went and stood forth, and began to preach unto them also. And now the words of Amulek are not all written, nevertheless a part of his words are written in this book.

٣٣ لَكِنَّ الرَّبَّ لَمْ يَسْمَحْ لَهُمْ بِأَنْ يَأْخُذُونِي فِي ذَلِكَ الْوَقْتِ لِيَطْرَحُونِي فِي السُّجْنِ.

٣٤ وَتَقَدَّمَ أَمُولُكَ وَوَقَفَ وَبَدَأَ يَعْظُمُهُمْ أَيْضًا. وَلَمْ تُكْتَبْ كَلِمَاتُ أَمُولُكَ بِأَكْمَلِهَا، وَمَعَ ذَلِكَ فَإِنَّ جُزْءًا مِنْ كَلِمَاتِهِ مَكْتُوبٌ فِي هَذَا الْكِتَابِ.

Now these are the words which Amulek preached unto the people who were in the land of Ammonihah, saying:

I am Amulek; I am the son of Giddonah, who was the son of Ishmael, who was a descendant of Aminadi; and it was that same Aminadi who interpreted the writing which was upon the wall of the temple, which was written by the finger of God.

And Aminadi was a descendant of Nephi, who was the son of Lehi, who came out of the land of Jerusalem, who was a descendant of Manasseh, who was the son of Joseph who was sold into Egypt by the hands of his brethren.

And behold, I am also a man of no small reputation among all those who know me; yea, and behold, I have many kindreds and friends, and I have also acquired much riches by the hand of my industry.

Nevertheless, after all this, I never have known much of the ways of the Lord, and his mysteries and marvelous power. I said I never had known much of these things; but behold, I mistake, for I have seen much of his mysteries and his marvelous power; yea, even in the preservation of the lives of this people.

Nevertheless, I did harden my heart, for I was called many times and I would not hear; therefore I knew concerning these things, yet I would not know; therefore I went on rebelling against God, in the wickedness of my heart, even until the fourth day of this seventh month, which is in the tenth year of the reign of the judges.

As I was journeying to see a very near kindred, behold an angel of the Lord appeared unto me and said: Amulek, return to thine own house, for thou shalt feed a prophet of the Lord; yea, a holy man, who is a chosen man of God; for he has fasted many days because of the sins of this people, and he is an hungered, and thou shalt receive him into thy house and feed him, and he shall bless thee and thy house; and the blessing of the Lord shall rest upon thee and thy house.

١ هَذِهِ هِيَ الْكَلِمَاتُ الَّتِي وَعَظَ بِهَا أَمُولُكَ أَهْلَ أَرْضِ عَمُونِيحَةَ:

٢ أَنَا أَمُولُكَ؛ أَنَا ابْنُ جِدْعُونَةَ ابْنِ إِسْمَاعِيلَ مِنْ نَسْلِ أَمِينَادِي؛ وَأَمِينَادِي هَذَا هُوَ نَفْسُهُ الَّذِي فَسَّرَ الْكِتَابَةَ الَّتِي كَانَتْ عَلَى جُدْرَانِ الْهَيْكَلِ وَالْمَكْتُوبَةَ بِإِصْبَعِ الرَّبِّ.

٣ وَأَمِينَادِي كَانَ مِنْ نَسْلِ نَافِي، ابْنِ لَاحِي، الَّذِي خَرَجَ مِنْ أَرْضِ أُورُشَلِيمَ وَالَّذِي كَانَ مِنْ نَسْلِ مَسَى بْنِ يَوْسُفَ الَّذِي بَاعَهُ إِخْوَتُهُ لِلْعُبُودِيَّةِ فِي مِصْرَ.

٤ وَإِنِّي رَجُلٌ لَسْتُ بِقَلِيلِ الشُّهُرَةِ بَيْنَ مَنْ يَعْرِفُونَنِي؛ أَجَلٌ، وَأَهْلِي وَأَصْدِقَائِي كَثِيرُونَ، كَمَا أَنَّني جَمَعْتُ ثَرَوَةً كَبِيرَةً مِنْ صُنْعَةِ يَدَيَّ.

٥ وَمَعَ ذَلِكَ، وَبَعْدَ كُلِّ هَذَا، فَإِنِّي لَمْ أَكُنْ عَالِمًا بِتَبَيُّنِ طَرِيقِ الرَّبِّ وَأَسْرَارِهِ وَقُوَّتِهِ الْعَجِيبَةِ. قُلْتُ إِنِّي لَمْ أَكُنْ عَالِمًا بِالْكَثِيرِ عَنِ هَذِهِ الْأُمُورِ؛ لَكِنِّي مُخْطِئٌ، فَإِنِّي قَدْ رَأَيْتُ الْكَثِيرَ مِنْ أَسْرَارِهِ وَقُوَّتِهِ الْعَجِيبَةِ؛ أَجَلٌ، فِي حِفْظِ أَرْوَاحِ هَذَا الشَّعْبِ.

٦ وَبِالرَّغْمِ مِنْ ذَلِكَ، فَقَدْ قَسَيْتُ قَلْبِي، لِأَنِّي دَعَيْتُ مِرَارًا وَلَمْ أَسْمَعْ؛ فَمَعَ أَنِّي كُنْتُ أَعْرِفُ عَنِ هَذِهِ الْأُمُورِ، إِلَّا أَنِّي أَبَيْتُ أَنْ أَعْرِفَ؛ فَوَأَصَلْتُ التَّمَرُّدَ عَلَى اللَّهِ فِي سِرِّ قَلْبِي حَتَّى الْيَوْمِ الرَّابِعِ مِنْ هَذَا الشَّهْرِ السَّابِعِ وَالَّذِي هُوَ فِي السَّنَةِ الْعَاشِرَةِ لِحُكْمِ الْقَضَاةِ.

٧ وَبَيْنَمَا كُنْتُ مُسَافِرًا لِبِزَارَةِ أَحَدِ أَقْرَبَائِي الْأَقْرَبِينَ، ظَهَرَ لِي مَلَاكٌ مِنَ الرَّبِّ وَقَالَ: يَا أَمُولُكَ، ارْجِعْ إِلَى بَيْتِكَ لِأَنَّكَ سَتُطْعِمُ نَبِيًّا لِلرَّبِّ؛ أَجَلٌ، رَجُلًا قَدِيسًا، وَهُوَ رَجُلٌ مُخْتَارٌ مِنَ اللَّهِ؛ لِأَنَّهُ قَدْ صَامَ أَيَّامًا كَثِيرَةً بِسَبَبِ خَطَايَا هَذَا الشَّعْبِ، وَهُوَ جَائِعٌ، فَاقْبَلْهُ فِي بَيْتِكَ وَأَطْعِمْهُ، فَيُبَارِكُكَ أَنْتَ وَبَيْتُكَ؛ وَتَجَلُّ بَرَكَهُ الرَّبِّ عَلَيْكَ وَعَلَى بَيْتِكَ.

And it came to pass that I obeyed the voice of the angel, and returned towards my house. And as I was going thither I found the man whom the angel said unto me: Thou shalt receive into thy house—and behold it was this same man who has been speaking unto you concerning the things of God.

And the angel said unto me he is a holy man; wherefore I know he is a holy man because it was said by an angel of God.

And again, I know that the things whereof he hath testified are true; for behold I say unto you, that as the Lord liveth, even so has he sent his angel to make these things manifest unto me; and this he has done while this Alma hath dwelt at my house.

For behold, he hath blessed mine house, he hath blessed me, and my women, and my children, and my father and my kinsfolk; yea, even all my kindred hath he blessed, and the blessing of the Lord hath rested upon us according to the words which he spake.

And now, when Amulek had spoken these words the people began to be astonished, seeing there was more than one witness who testified of the things whereof they were accused, and also of the things which were to come, according to the spirit of prophecy which was in them.

Nevertheless, there were some among them who thought to question them, that by their cunning devices they might catch them in their words, that they might find witness against them, that they might deliver them to their judges that they might be judged according to the law, and that they might be slain or cast into prison, according to the crime which they could make appear or witness against them.

Now it was those men who sought to destroy them, who were lawyers, who were hired or appointed by the people to administer the law at their times of trials, or at the trials of the crimes of the people before the judges.

Now these lawyers were learned in all the arts and cunning of the people; and this was to enable them that they might be skilful in their profession.

٨ وَأَطَعْتُ صَوْتَ الْمَلَائِكَةِ، وَرَجَعْتُ بِاتِّجَاهِ بَيْتِي. وَبَيْنَمَا كُنْتُ ذَاهِبًا إِلَى هُنَاكَ عَثَرْتُ عَلَى الرَّجُلِ الَّذِي قَالَ لِي الْمَلَائِكَةُ عَنْهُ: إِقْبَلْهُ فِي بَيْتِكَ—وَإِنَّ هَذَا الرَّجُلَ ذَاتَهُ هُوَ الَّذِي كَانَ يَتَحَدَّثُ إِلَيْكُمْ عَنْ أُمُورِ اللَّهِ.

٩ وَقَالَ لِي الْمَلَائِكَةُ إِنَّهُ رَجُلٌ قَدِيسٌ؛ لِذَلِكَ فَإِنِّي أُعْرِفُ بِأَنَّهُ رَجُلٌ قَدِيسٌ لِأَنَّ مَلَائِكًا مِنَ اللَّهِ أَخْبَرَنِي.

١٠ وَأَيْضًا أَعْلَمُ أَنَّ الْأُمُورَ الَّتِي شَهِدَ بِهَا صَاحِبِحَةٌ؛ فَإِنِّي أَقْسِمُ بِالرَّبِّ الْحَيِّ أَنَّهُ قَدْ أَرْسَلَ مَلَائِكَةً لِيْبَيِّنَ لِي هَذِهِ الْأُمُورَ؛ وَقَدْ فَعَلَ ذَلِكَ بَيْنَمَا كَانَ أَلْمَا هَذَا يَمْكُثُ فِي بَيْتِي.

١١ فَإِنَّهُ قَدْ بَارَكَ بَيْتِي وَبَارَكَنِي وَبَارَكَ نِسَائِي وَأَبْنَائِي وَأَبِي وَأَقْرِبَائِي؛ أَجَلْ، بَارَكَ كُلَّ عَشِيرَتِي، وَقَدْ حَلَّتْ عَلَيْنَا بَرَكَاتُ الرَّبِّ حَسَبَ الْكَلِمَاتِ الَّتِي تَكَلَّمُ بِهَا.

١٢ وَلَمَّا تَكَلَّمْتُ أُمُورًا بِهَذِهِ الْكَلِمَاتِ بَدَأَ أَهْلُ الْمَدِينَةِ يَتَعَجَّبُونَ، إِذْ رَأَوْا أَنَّ هُنَاكَ أَكْثَرَ مِنْ شَاهِدٍ وَاحِدٍ يَشْهَدُ بِالْأُمُورِ الَّتِي كَانُوا مُتَّهَمِينَ بِهَا، وَأَيْضًا بِمَا سَيَأْتِي حَسَبَ رُوحِ النُّبُوءَةِ الَّتِي كَانَتْ فِيهِمَا.

١٣ وَمَعَ ذَلِكَ كَانَ هُنَاكَ مِنْ بَيْنِهِمْ مَنْ فَكَّرُوا فِي اسْتِجْوَابِهِمَا لَعَلَّهُمْ يَتَمَكَّنُونَ بِاسْتِخْدَامِ وَسَائِلِهِمُ الْمَاكِرَةِ مِنْ أَنْ يُوَقَّعُوهُمَا فِي فَخٍّ يَسْبَبُ أَفْوَاهَهُمَا، لِيَجِدُوا عَلَيْهِمَا شَاهِدًا فَيُسَلِّمُوهُمَا لِقَضَائِهِمْ كَمَا يُدَانَا حَسَبَ الشَّرِيعَةِ، وَكَمَا يُقْتَلَانِ أَوْ يُطْرَحَانِ فِي السُّجُنِ حَسَبَ الْجُرْمِ الَّذِي يُمَكِّنُ أَنْ يُوَقَّعُوهُمَا بِهِ أَوْ أَنْ يَشْهَدُوا بِهِ ضِدَّهُمَا.

١٤ وَأَوْلَئِكَ الرِّجَالُ الَّذِينَ سَعَوْا إِلَى الْقَضَاءِ عَلَيْهِمَا كَانُوا مُحَامِينَ، وَمَنْ يَسْتَأْجِرُهُمُ الشُّعْبُ أَوْ يُعَيِّنُهُمْ لِيُطَبِّقُوا الشَّرِيعَةَ فِي أَوْقَاتِ الْمُحَاكَمَاتِ، أَوْ فِي مُحَاكَمَاتِ جَرَائِمِ الشُّعْبِ أَمَامَ الْقَضَاةِ.

١٥ وَكَانَ هَؤُلَاءِ الْمُحَامُونَ مُتَعَلِّمِينَ بِكُلِّ فُنُونِ النَّاسِ وَمَكْرِهِمْ؛ وَكَانَ هَذَا لِتَمَكِّيْنِهِمْ مِنْ إِتْقَانِ جِرْفَتِهِمْ.

And it came to pass that they began to question Amulek, that thereby they might make him cross his words, or contradict the words which he should speak.

Now they knew not that Amulek could know of their designs. But it came to pass as they began to question him, he perceived their thoughts, and he said unto them: O ye wicked and perverse generation, ye lawyers and hypocrites, for ye are laying the foundations of the devil; for ye are laying traps and snares to catch the holy ones of God.

Ye are laying plans to pervert the ways of the righteous, and to bring down the wrath of God upon your heads, even to the utter destruction of this people.

Yea, well did Mosiah say, who was our last king, when he was about to deliver up the kingdom, having no one to confer it upon, causing that this people should be governed by their own voices—yea, well did he say that if the time should come that the voice of this people should choose iniquity, that is, if the time should come that this people should fall into transgression, they would be ripe for destruction.

And now I say unto you that well doth the Lord judge of your iniquities; well doth he cry unto this people, by the voice of his angels: Repent ye, repent, for the kingdom of heaven is at hand.

Yea, well doth he cry, by the voice of his angels that: I will come down among my people, with equity and justice in my hands.

Yea, and I say unto you that if it were not for the prayers of the righteous, who are now in the land, that ye would even now be visited with utter destruction; yet it would not be by flood, as were the people in the days of Noah, but it would be by famine, and by pestilence, and the sword.

But it is by the prayers of the righteous that ye are spared; now therefore, if ye will cast out the righteous from among you then will not the Lord stay his hand; but in his fierce anger he will come out against you; then ye shall be smitten by famine, and by pestilence, and by the sword; and the time is soon at hand except ye repent.

١٦ وَبَدَأُوا يَسْتَجِيبُونَ أَمْوَالَكُمْ، وَذَلِكَ لِيَجْعَلُوهُ يَتَرَاغَبَ عَنْ كَلِمَاتِهِ أَوْ يَنَاقِضَ الْكَلِمَاتِ الَّتِي يَتَكَلَّمُ بِهَا.

١٧ وَهُمْ لَمْ يَعْرِفُوا أَنَّ أَمْوَالَكُمْ كَانَتْ عَلَى دِرَآئِيَّةٍ بِمُخَطَّطَاتِهِمْ. وَلَكِنْ عِنْدَمَا بَدَأُوا بِاسْتِجَابَةِ أَدْرَكَ أَفْكَارَهُمْ فَقَالَ لَهُمْ: أَيُّهَا الْجَبِيلُ الشَّرِيرُ وَالْأَعْوَجُ، أَيُّهَا الْمُحَامُونَ وَالْمُنَافِقُونَ، إِنَّكُمْ تَصْعُونَ أُسْوَا لِإِبْلِيسَ؛ وَتَنْصُبُونَ الْفِخَاخَ وَالشَّرَاكَةَ لِتَوْفَعُوا بِقَدَيْسِي اللَّهِ.

١٨ إِنَّكُمْ تَصْعُونَ خَطَطًا لِتَحْرَفُوا طُرُقَ الْأَبْرَارِ، وَلِتَنْزِلُوا سُخْطَ اللَّهِ عَلَى رُؤُوسِكُمْ، حَتَّى الدَّمَارِ الْكَامِلِ لِهَذَا الشَّعْبِ.

١٩ أَجَلٌ، فَإِنَّ مُوسِيَا، الَّذِي كَانَ آخِرَ مُلُوكِنَا، عِنْدَمَا كَانَ عَلَى وَشِكِّ تَسْلِيمِ الْمَمْلَكَةِ، وَلَمْ يَكُنْ لَدَيْهِ مَنْ يَمْنَحُهَا لَهُ، جَاعِلًا الشَّعْبَ يَحْكُمُ نَفْسَهُ بِأَصْوَاتِ النَّاسِ—أَجَلٌ، حَسَنًا قَالَ بِأَنَّهُ إِذَا مَا حَانَ الْوَقْتُ الَّذِي يَخْتَارُ فِيهِ صَوْتُ هَذَا الشَّعْبِ الظُّلْمِ، أَيُّ إِذَا حَانَ الْوَقْتُ الَّذِي يَسْقُطُ فِيهِ أَبْنَاءُ هَذَا الشَّعْبِ فِي الْإِثْمِ، فَإِنَّهُمْ سَيَكُونُونَ نَاضِجِينَ لِلْهَلَاكِ.

٢٠ كَمَا أَقُولُ لَكُمْ: حَسَنًا يَفْعَلُ الرَّبُّ عِنْدَمَا يَحْكُمُ عَلَى آثَامِكُمْ؛ حَسَنًا يَصْرُخُ لِهَذَا الشَّعْبِ بِصَوْتِ مَلَائِكَتِهِ: تَوْبُوا، تَوْبُوا، فَإِنَّ مَلَكُوتَ السَّمَاوَاتِ قَدْ اقْتَرَبَ.

٢١ أَجَلٌ، حَسَنًا يَصْرُخُ، بِصَوْتِ مَلَائِكَتِهِ: إِنَّنِي سَأَنْزِلُ بَيْنَ شَعْبِي، وَالْإِنْصَافَ وَالْعَدْلَ فِي يَدَيَّ.

٢٢ أَجَلٌ، وَإِنِّي أَقُولُ لَكُمْ إِنَّهُ لَوْلَا صَلَوَاتُ الْأَبْرَارِ الَّذِينَ هُمْ الْآنَ فِي الْأَرْضِ، لَحُلَّ عَلَيْكُمْ الدَّمَارُ الْكَامِلُ؛ لَكِنَّهُ لَنْ يَكُونَ بِطُوفَانٍ كَمَا كَانَ حَالُ النَّاسِ فِي أَيَّامِ نُوحٍ، بَلْ بِالْجُوعِ وَالْوَبَاءِ وَالسَّيْفِ.

٢٣ لَكِنَّ صَلَوَاتِ الْأَبْرَارِ تُنْجِيكُمْ؛ لِذَلِكَ إِنْ طَرَدْتُمْ الْأَبْرَارَ مِنْ بَيْنِكُمْ فَإِنَّ الرَّبَّ لَنْ يَمْنَعَ يَدَهُ؛ وَلَكِنْ فِي شِدَّةِ غَضَبِهِ سَيَخْرُجُ ضِدَّكُمْ؛ وَعِنْدَيْدٍ يَضْرِبُكُمْ الْجُوعُ وَالْوَبَاءُ وَالسَّيْفُ؛ وَالْوَقْتُ قَرِيبٌ إِلَّا أَنْ تَتَوْبُوا.

And now it came to pass that the people were more angry with Amulek, and they cried out, saying: This man doth revile against our laws which are just, and our wise lawyers whom we have selected.

But Amulek stretched forth his hand, and cried the mightier unto them, saying: O ye wicked and perverse generation, why hath Satan got such great hold upon your hearts? Why will ye yield yourselves unto him that he may have power over you, to blind your eyes, that ye will not understand the words which are spoken, according to their truth?

For behold, have I testified against your law? Ye do not understand; ye say that I have spoken against your law; but I have not, but I have spoken in favor of your law, to your condemnation.

And now behold, I say unto you, that the foundation of the destruction of this people is beginning to be laid by the unrighteousness of your lawyers and your judges.

And now it came to pass that when Amulek had spoken these words the people cried out against him, saying: Now we know that this man is a child of the devil, for he hath lied unto us; for he hath spoken against our law. And now he says that he has not spoken against it.

And again, he has reviled against our lawyers, and our judges.

And it came to pass that the lawyers put it into their hearts that they should remember these things against him.

And there was one among them whose name was Zeezrom. Now he was the foremost to accuse Amulek and Alma, he being one of the most expert among them, having much business to do among the people.

Now the object of these lawyers was to get gain; and they got gain according to their employ.

٢٤ وَكَانَ أَنَّ النَّاسَ حَنَقُوا أَكْثَرَ عَلَى أُمُولِكَ وَصَرَخُوا قَائِلِينَ: هَذَا الرَّجُلُ يَهِينُ شَرَائِعَنَا الْعَادِلَةَ، وَمُحَامِينَا الْحُكَمَاءَ الَّذِينَ اخْتَرْنَا هُمْ.

٢٥ لَكِنَّ أُمُولِكَ مَدَّ يَدَهُ وَهَتَفَ بِصَوْتٍ أَعْلَى قَائِلًا: أَيُّهَا الْجِيلُ السَّرِيرُ وَالْأَعْوَجُ، لِمَاذَا يَتَمَكَّنُ الشَّيْطَانُ مِنْ قُلُوبِكُمْ؟ لِمَ تُسَلِّمُونَ أَنْفُسَكُمْ لَهُ فَيَكُونُ لَهُ سُلْطَانٌ عَلَيْكُمْ لِيُعْمِيَ عُيُونَكُمْ كَيْلًا تَفْهَمُوا الْكَلِمَاتِ الْمُنطَوِقَةَ وَفَقًا لِلْحَقِّ؟

٢٦ فَهَلْ شَهِدْتُ ضِدَّ شَرِيعَتِكُمْ؟ أَنْتُمْ لَا تَفْهَمُونَ؛ أَنْتُمْ تَقُولُونَ إِنِّي تَكَلَّمْتُ ضِدَّ شَرِيعَتِكُمْ؛ لَكِنِّي لَمْ أَفْعَلْ بَلْ تَكَلَّمْتُ لِصَالِحِ شَرِيعَتِكُمْ وَذَلِكَ لِإِدَانَتِكُمْ.

٢٧ قَائِي أَقُولُ لَكُمْ إِنَّ أَسَاسَ هَذَا الشَّعْبِ قَدْ بَدَأَ بِسَبَبِ إِثْمِ مُحَامِيكُمْ وَقَضَائِكُمْ.

٢٨ وَعِنْدَمَا تَكَلَّمَ أُمُولِكَ بِهَذَا الْكَلَامِ، صَرَخَ النَّاسُ ضِدَّهُ قَائِلِينَ: عَرَفْنَا الْآنَ أَنَّ هَذَا الرَّجُلَ هُوَ ابْنُ لِإِبْلِيسَ لِأَنَّهُ قَدْ كَذَبَ عَلَيْنَا؛ لِأَنَّهُ تَكَلَّمَ ضِدَّ شَرِيعَتِنَا. وَالْآنَ يَقُولُ إِنَّهُ لَمْ يَتَكَلَّمْ ضِدَّهَا.

٢٩ وَأَيْضًا قَدْ سَتَمَ مُحَامِينَا وَقَضَاتِنَا.

٣٠ وَكَانَ أَنَّ الْمُحَامِينَ وَجَّهُوا النَّاسَ إِلَى تَذَكُّرِ هَذِهِ الْأُمُورِ ضِدَّهُ.

٣١ وَكَانَ بَيْنَهُمْ رَجُلٌ اسْمُهُ زِيْزْرُومُ؛ وَكَانَ الْأَسْبَقُ فِي اتِّهَامِ أُمُولِكَ وَالْمَا، وَهُوَ الْأَكْثَرُ خُبْرَةً بَيْنَهُمْ، وَكَانَ لَدَيْهِ أَعْمَالٌ كَثِيرَةٌ بَيْنَ النَّاسِ.

٣٢ وَكَانَ هَدَفُ هَؤُلَاءِ الْمُحَامِينَ هُوَ الْحُصُولُ عَلَى الرَّبْحِ؛ وَكَانُوا يَحْضُلُونَ عَلَى الرَّبْحِ بِمِقْدَارِ عَمَلِهِمْ.

Now it was in the law of Mosiah that every man who was a judge of the law, or those who were appointed to be judges, should receive wages according to the time which they labored to judge those who were brought before them to be judged.

Now if a man owed another, and he would not pay that which he did owe, he was complained of to the judge; and the judge executed authority, and sent forth officers that the man should be brought before him; and he judged the man according to the law and the evidences which were brought against him, and thus the man was compelled to pay that which he owed, or be stripped, or be cast out from among the people as a thief and a robber.

And the judge received for his wages according to his time—a senine of gold for a day, or a senum of silver, which is equal to a senine of gold; and this is according to the law which was given.

Now these are the names of the different pieces of their gold, and of their silver, according to their value. And the names are given by the Nephites, for they did not reckon after the manner of the Jews who were at Jerusalem; neither did they measure after the manner of the Jews; but they altered their reckoning and their measure, according to the minds and the circumstances of the people, in every generation, until the reign of the judges, they having been established by king Mosiah.

Now the reckoning is thus—a senine of gold, a seon of gold, a shum of gold, and a limnah of gold.

A senum of silver, an amnor of silver, an ezrom of silver, and an onti of silver.

A senum of silver was equal to a senine of gold, and either for a measure of barley, and also for a measure of every kind of grain.

Now the amount of a seon of gold was twice the value of a senine.

And a shum of gold was twice the value of a seon.

And a limnah of gold was the value of them all.

And an amnor of silver was as great as two senums.

١ وَكَانَ فِي شَرِيعَةِ مُوسَى أَنْ كُلَّ مَنْ كَانُوا قُضَاةً لِلشَّرِيعَةِ، أَوْ الَّذِينَ تَمَّ تَعْيِينُهُمْ لِيَكُونُوا قُضَاةً، يَأْخُذُونَ أَجُورَهُمْ حَسَبَ الْوَقْتِ الَّذِي عَمَلُوا فِيهِ لِيُحَاكِمُوا الَّذِينَ مَثَلُوا أَمَامَهُمْ لِلْمُحَاكِمَةِ.

٢ فَإِذَا كَانَ رَجُلٌ مَدِينًا لِآخَرَ وَلَمْ يَدْفَعْ مَا عَلَيْهِ، فَكَانَتْ تُقَدَّمُ شَكْوَى ضِدَّهُ لِلْقَاضِي؛ وَكَانَ الْقَاضِي يُنْفِذُ الْحُكْمَ وَيُرْسِلُ ضَبَاطًا لِيُحْضِرُوا الرَّجُلَ أَمَامَهُ؛ وَكَانَ يَحْكُمُ عَلَى الرَّجُلِ حَسَبَ الشَّرِيعَةِ وَالْأَدِلَّةِ الْمَقْدَمَةِ ضِدَّهُ، وَبِذَلِكَ يَرْغَمُ الرَّجُلَ عَلَى الْوَفَاءِ بِمَا عَلَيْهِ، أَوْ يُجَرِّدُ، أَوْ يُطْرَدُ مِنْ بَيْنِ النَّاسِ كَلِصٍّ وَسَارِقٍ.

٣ وَكَانَ الْقَاضِي يَتَلَقَّى أَجُورَهُ بِمِقْدَارِ وَقْتِهِ فِي الْعَمَلِ—سِينِينًا مِنَ الذَّهَبِ لِلْيَوْمِ الْوَاحِدِ أَوْ سِينُومًا مِنَ الْفِضَّةِ، وَهُوَ يُعَادِلُ سِينِينًا مِنَ الذَّهَبِ؛ وَكَانَ ذَلِكَ وَفَقًا لِلشَّرِيعَةِ الْمُعْطَاةِ.

٤ وَهَذِهِ هِيَ أَسْمَاءُ الْقِطْعِ الْمُخْتَلِفَةِ مِنْ ذَهَبِهِمْ وَفِضَّتِهِمْ حَسَبَ قِيَمَتِهَا. وَقَدْ أَعْطَاهَا النَّافِيُونَ هَذِهِ الْأَسْمَاءَ لِأَنَّهُمْ لَمْ يَحْسَبُوا نُقُودَهُمْ عَلَى طَرِيقَةِ الْيَهُودِ الَّذِينَ كَانُوا فِي أُورُشَلِيمَ؛ وَلَمْ يَمِيسُوا عَلَى طَرِيقَةِ الْيَهُودِ؛ لَكِنْ حَسَابَهُمْ وَقِيَّاسَهُمْ، الَّذِينَ أَسَّسَهُمَا الْمَلِكُ مُوسَى، كَانُوا قَدْ بَدَّلُوهُمَا وَفَقًا لِفِكْرِ النَّاسِ وَظُرُوفِهِمْ فِي كُلِّ جِيلٍ حَتَّى حُكْمِ الْقُضَاةِ.

٥ وَهَذِهِ هِيَ أَسْمَاءُ نُقُودِهِمْ—سِينِينٌ ذَهَبِيٌّ وَسِينُونَ ذَهَبِيٌّ وَسُومٌ ذَهَبِيٌّ وَلَمْنَةُ ذَهَبِيَّةٌ.

٦ وَسِينُومٌ فِضِّيٌّ وَأَمْنُورٌ فِضِّيٌّ وَأَزْرُومٌ فِضِّيٌّ وَأُونْتِي فِضِّيٌّ.

٧ وَكَانَ السِّينُومُ الْفِضِّيُّ يُعَادِلُ سِينِينًا ذَهَبِيًّا وَيُكَافِي مِكْيَالَ شَعِيرٍ أَوْ مِكْيَالَ حُبُوبٍ مِنْ أَيِّ نَوْعٍ كَانَ.

٨ وَكَانَتْ قِيَمَةُ السِّينُونَ الذَّهَبِيَّةِ ضِعْفَ قِيَمَةِ السِّينِينِ.

٩ وَالسُّومُ الذَّهَبِيُّ كَانَ ضِعْفَ قِيَمَةِ السِّينُونَ.

١٠ وَاللَّمْنَةُ الذَّهَبِيَّةُ كَانَتْ تُعَادِلُ قِيَمَتَهَا جَمِيعًا.

١١ وَالْأَمْنُورُ الْفِضِّيُّ كَانَ بِمِقْدَارِ سِينُومَيْنِ.

And an ezrom of silver was as great as four senums.

And an onti was as great as them all.

Now this is the value of the lesser numbers of their reckoning—

A shiblon is half of a senum; therefore, a shiblon for half a measure of barley.

And a shiblum is a half of a shiblon.

And a Leah is the half of a shiblum.

Now this is their number, according to their reckoning.

Now an antion of gold is equal to three shiblons.

Now, it was for the sole purpose to get gain, because they received their wages according to their employ, therefore, they did stir up the people to riotings, and all manner of disturbances and wickedness, that they might have more employ, that they might get money according to the suits which were brought before them; therefore they did stir up the people against Alma and Amulek.

And this Zeezrom began to question Amulek, saying: Will ye answer me a few questions which I shall ask you? Now Zeezrom was a man who was expert in the devices of the devil, that he might destroy that which was good; therefore, he said unto Amulek: Will ye answer the questions which I shall put unto you?

And Amulek said unto him: Yea, if it be according to the Spirit of the Lord, which is in me; for I shall say nothing which is contrary to the Spirit of the Lord. And Zeezrom said unto him: Behold, here are six onties of silver, and all these will I give thee if thou wilt deny the existence of a Supreme Being.

Now Amulek said: O thou child of hell, why tempt me? Knowest thou that the righteous yieldeth to no such temptations?

Believest thou that there is no God? I say unto you, Nay, thou knowest that there is a God, but thou lovest that lucre more than him.

١٢ وَالْأَزْرُومُ الْفِصِّيُّ كَانَ بِمِقْدَارِ أَرْبَعَةِ سِينُومَاتٍ.

١٣ وَالْأُونْتِي كَانَ يُعَادِلُ قِيمَتَهَا جَمِيعًا.

١٤ وَهَذِهِ هِيَ قِيمَةُ الْأَعْدَادِ الْأَقْلِّ فِي حِسَابِهِمْ—

١٥ الشُّبْلُونُ نِصْفُ السِّينُومِ؛ لِذَلِكَ فَإِنَّ الشُّبْلُونَ يُعَادِلُ نِصْفَ مِكْيَالٍ مِنَ الشَّعِيرِ.

١٦ وَالشُّبْلُومُ نِصْفُ الشُّبْلُونِ.

١٧ وَاللَّيْنَةُ نِصْفُ الشُّبْلُومِ.

١٨ وَهَذَا عَدَدُهَا وَفَقًّا لِحِسَابِهِمْ.

١٩ وَالْأَنْتِيُونُ الذَّهَبِيُّ يُعَادِلُ ثَلَاثَةَ شِبْلُونَاتٍ.

٢٠ وَكَانَ الْهَدَفُ الْوَحِيدَ لِهَؤُلَاءِ الْقَضَاءِ وَالْمُحَامِيَةِ هُوَ الْحُصُولُ عَلَى الرَّبْحِ؛ وَلَا نَهَمَ حَصَلُوا عَلَى الرَّبْحِ بِمِقْدَارِ أَشْغَالِهِمْ، فَقَدْ كَانُوا يُبَيِّرُونَ النَّاسَ لِلْفِتَنِ وَكُلِّ أَشْكَالِ الْإِضْطِرَابَاتِ وَالشَّرِّ لِيَكُونَ لَدَيْهِمْ مَزِيدٌ مِنَ الْأَشْغَالِ، كَيْ يَحْضُلُوا عَلَى الْمَالِ حَسَبَ الدَّعَاوِي الَّتِي كَانَتْ تُجَلِّبُ أَمَامَهُمْ؛ لِذَلِكَ فَقَدْ أَثَارُوا النَّاسَ ضِدَّ أَلْمَا وَأُمُولِكِ.

٢١ أَمَا زِيْزُرُومُ فَبَدَأَ يَسْتَجِوِبُ أُمُولِكَ قَائِلًا: هَلَا أَجَبْتَنِي عَلَى بَعْضِ الْأَسْئَلَةِ الَّتِي سَأَطَرَحُهَا عَلَيْكَ؟ وَكَانَ زِيْزُرُومَ رَجُلًا خَبِيرًا فِي مَكَائِدِ إِبْلِيسَ كَيْ يَهْلِكَ مَا هُوَ حَسَنٌ؛ لِذَلِكَ قَالَ لِأُمُولِكِ: هَلَا أَجَبْتَنِي عَلَى الْأَسْئَلَةِ الَّتِي سَأَطَرَحُهَا عَلَيْكَ؟

٢٢ فَقَالَ أُمُولِكُ لَهُ: نَعَمْ، إِنْ كَانَ حَسَبَ رُوحِ الرَّبِّ الَّذِي بِي؛ لِأَنِّي لَنْ أَقُولَ شَيْئًا يُخَالِفُ رُوحَ الرَّبِّ. فَقَالَ لَهُ زِيْزُرُومُ: هَا هِيَ سِتَّةُ أُونْتِيَاتٍ مِنَ الْفِصَّةِ، وَسَأَعْطِيكَ إِيَّاهَا كُلَّهَا إِنْ أَنْكَرْتَ وَجُودَ كَائِنٍ أَسْمَى.

٢٣ فَقَالَ أُمُولِكُ: يَا ابْنَ الْجَحِيمِ، لِمَاذَا تُجَرِّبُنِي؟ أَلَا تَعْلَمُ أَنَّ الْبَارَّ لَا يَخْضَعُ لِمِثْلِ هَذِهِ الْإِغْرَاءَاتِ؟

٢٤ أَتُؤْمِنُ بِأَنَّهُ لَا يُوْجَدُ إِلَهٌ؟ إِنِّي أَقُولُ لَكَ، كَلَّا، أَنْتَ تَعْلَمُ أَنَّ هُنَاكَ إِلَهًا، وَلِكِنَّكَ تُحِبُّ هَذَا الْمَالَ أَكْثَرَ مِنْ مَهَبَّتِهِ.

And now thou hast lied before God unto me. Thou saidst unto me—Behold these six onties, which are of great worth, I will give unto thee—when thou hadst it in thy heart to retain them from me; and it was only thy desire that I should deny the true and living God, that thou mightest have cause to destroy me. And now behold, for this great evil thou shalt have thy reward.

And Zeezrom said unto him: Thou sayest there is a true and living God?

And Amulek said: Yea, there is a true and living God.

Now Zeezrom said: Is there more than one God?

And he answered, No.

Now Zeezrom said unto him again: How knowest thou these things?

And he said: An angel hath made them known unto me.

And Zeezrom said again: Who is he that shall come? Is it the Son of God?

And he said unto him, Yea.

And Zeezrom said again: Shall he save his people in their sins? And Amulek answered and said unto him: I say unto you he shall not, for it is impossible for him to deny his word.

Now Zeezrom said unto the people: See that ye remember these things; for he said there is but one God; yet he saith that the Son of God shall come, but he shall not save his people—as though he had authority to command God.

Now Amulek saith again unto him: Behold thou hast lied, for thou sayest that I spake as though I had authority to command God because I said he shall not save his people in their sins.

And I say unto you again that he cannot save them in their sins; for I cannot deny his word, and he hath said that no unclean thing can inherit the kingdom of heaven; therefore, how can ye be saved, except ye inherit the kingdom of heaven? Therefore, ye cannot be saved in your sins.

Now Zeezrom saith again unto him: Is the Son of God the very Eternal Father?

٢٥ وَإِنَّكَ قَدْ كَذَّبْتَ عَلَيَّ أَمَامَ اللَّهِ. فَقَدْ قُلْتَ لِي: هَا هِيَ سِتَّةُ أَوْثِنِيَّاتٍ،
وَأَلْهَا قِيَمَةٌ عَظِيمَةٌ، وَسَأُعْطِيهَا لَكَ، وَقَدْ كُنْتَ تُضْمِرُ فِي قَلْبِكَ أَنْ
تُضْمِرَهَا عَلَيَّ؛ وَقَدْ كَانَتْ رَغْبَتُكَ فَقَطَّ هِيَ أَنْ تُنْكِرَ الْإِلَهَ الْحَقَّ
الْحَيَّ حَتَّى يَكُونَ لَدَيْكَ سَبَبٌ لِتُهْلِكَنِي. وَبِسَبَبِ هَذَا الشَّرِّ الْعَظِيمِ
سَيَكُونُ لَكَ جَزَاؤُكَ.

٢٦ فَقَالَ لَهُ زِيْزْرُومُ: أَتَقُولُ إِنَّهُ يُوْجَدُ إِلَهُ حَقٌّ حَيٌّ؟

٢٧ فَقَالَ أَمُولُكُ: نَعَمْ، يُوْجَدُ إِلَهُ حَقٌّ حَيٌّ.

٢٨ وَقَالَ زِيْزْرُومُ: أَيُوْجَدُ أَكْثَرُ مِنْ إِلَهٍ وَاحِدٍ؟

٢٩ فَأَجَابَ، لَا.

٣٠ وَقَالَ زِيْزْرُومُ لَهُ أَيْضًا: كَيْفَ تَعْرِفُ هَذِهِ الْأُمُورَ؟

٣١ فَقَالَ: قَدْ أَعْلَمَنِي مَلَائِكَةُ بِهَا.

٣٢ فَقَالَ زِيْزْرُومُ أَيْضًا: مَنْ هُوَ الَّذِي سَيَأْتِي؟ أَهُوَ ابْنُ اللَّهِ؟

٣٣ فَقَالَ لَهُ: نَعَمْ.

٣٤ فَقَالَ زِيْزْرُومُ: أَيُخَلِّصُ أَبْنَاءَ شَعْبِهِ فِي خَطَايَاهُمْ؟ فَأَجَابَ أَمُولُكُ
وَقَالَ لَهُ: أَقُولُ لَكَ إِنَّهُ لَنْ يَفْعَلَ، لِأَنَّهُ يَسْتَحِيلُ عَلَيْهِ أَنْ يُنْكِرَ
كَلِمَتَهُ.

٣٥ وَقَالَ زِيْزْرُومُ لِلنَّاسِ: إِحْرَصُوا عَلَى أَنْ تَتَذَكَّرُوا هَذِهِ الْأُمُورَ؛ فَإِنَّهُ
قَالَ إِنَّهُ لَا يُوْجَدُ إِلَّا إِلَهُ وَاحِدٌ، وَمَعَ ذَلِكَ فَإِنَّهُ يَقُولُ إِنَّ ابْنَ اللَّهِ
يَأْتِي، وَلِكِنَّهُ لَنْ يُخَلِّصَ أَبْنَاءَ شَعْبِهِ، كَمَا لَوْ كَانَ لِأَمُولُكُ سُلْطَانٌ أَنْ
يَأْمُرَ اللَّهَ.

٣٦ وَقَالَ أَمُولُكُ لَهُ: إِنَّكَ قَدْ كَذَّبْتَ، فَإِنَّكَ تَقُولُ إِنَّنِي تَكَلَّمْتُ كَمَنْ لَهُ
سُلْطَانٌ أَنْ يَأْمُرَ اللَّهَ لِأَنَّنِي قُلْتُ إِنَّهُ لَنْ يُخَلِّصَ أَبْنَاءَ شَعْبِهِ فِي
خَطَايَاهُمْ.

٣٧ وَإِنِّي أَقُولُ لَكَ تَائِبَةً إِنَّهُ لَا يَسْتَطِيعُ أَنْ يُخَلِّصَهُمْ فِي خَطَايَاهُمْ؛
لِأَنِّي لَا أَسْتَطِيعُ أَنْ أُنْكِرَ كَلِمَتَهُ، وَهُوَ قَدْ قَالَ إِنَّهُ لَا يُمَكِّنُ لِمَا هُوَ
نَجِسٌ أَنْ يَرْتِ مَلَكُوتَ السَّمَاوَاتِ؛ لِذَلِكَ، فَكَيْفَ تُخَلِّصُونَ إِنْ لَمْ
تَرْتُوا مَلَكُوتَ السَّمَاوَاتِ؟ لِذَلِكَ لَا يُمَكِّنُ أَنْ تُخَلِّصُوا فِي خَطَايَاكُمْ.

٣٨ وَقَالَ زِيْزْرُومُ لَهُ أَيْضًا: هَلْ ابْنُ اللَّهِ هُوَ الْآبُ الْأَبَدِيُّ ذَاتُهُ؟

And Amulek said unto him: Yea, he is the very Eternal Father of heaven and of earth, and all things which in them are; he is the beginning and the end, the first and the last;

And he shall come into the world to redeem his people; and he shall take upon him the transgressions of those who believe on his name; and these are they that shall have eternal life, and salvation cometh to none else.

Therefore the wicked remain as though there had been no redemption made, except it be the loosing of the bands of death; for behold, the day cometh that all shall rise from the dead and stand before God, and be judged according to their works.

Now, there is a death which is called a temporal death; and the death of Christ shall loose the bands of this temporal death, that all shall be raised from this temporal death.

The spirit and the body shall be reunited again in its perfect form; both limb and joint shall be restored to its proper frame, even as we now are at this time; and we shall be brought to stand before God, knowing even as we know now, and have a bright recollection of all our guilt.

Now, this restoration shall come to all, both old and young, both bond and free, both male and female, both the wicked and the righteous; and even there shall not so much as a hair of their heads be lost; but every thing shall be restored to its perfect frame, as it is now, or in the body, and shall be brought and be arraigned before the bar of Christ the Son, and God the Father, and the Holy Spirit, which is one Eternal God, to be judged according to their works, whether they be good or whether they be evil.

Now, behold, I have spoken unto you concerning the death of the mortal body, and also concerning the resurrection of the mortal body. I say unto you that this mortal body is raised to an immortal body, that is from death, even from the first death unto life, that they can die no more; their spirits uniting with their bodies, never to be divided; thus the whole becoming spiritual and immortal, that they can no more see corruption.

٣٩ فَقَالَ لَهُ أَمُولِكُ: نَعَمْ، إِنَّهُ هُوَ ذَاتُهُ الْآبُ الْأَبَدِيُّ لِلسَّمَاءِ وَالْأَرْضِ
وَكُلِّ مَا فِيهِمَا؛ هُوَ الْبِدَايَةُ وَالنَّهَائِيَّةُ، الْأَوَّلُ وَالْآخِرُ.

٤٠ وَسَيَأْتِي إِلَى الْعَالَمِ لِيَفْدِيَ شَعْبَهُ؛ وَيَحْمِلُ ذُنُوبَ مَنْ يُؤْمِنُونَ
بِاسْمِهِ؛ وَهَؤُلَاءِ هُمُ الَّذِينَ تَكُونُ لَهُمُ الْحَيَاةُ الْأَبَدِيَّةُ، وَلَا يَنَالُ
غَيْرُهُمُ الْخَلَاصَ.

٤١ أَمَّا بِالنَّسَبَةِ لِلْأَشْرَارِ فَيَكُونُ الْفِدَاءُ كَأَنَّهُ لَمْ يَكُنْ، إِلَّا مِنْ جِهَةِ حَلِّ
قُبُورِ الْمَوْتِ؛ لِأَنَّهُ هُوَذَا يَأْتِي يَوْمَ يَقُومُ فِيهِ الْجَمِيعُ مِنَ الْأَمْوَاتِ
وَيَقِفُونَ أَمَامَ اللَّهِ وَيُحَاسَبُونَ حَسَبَ أَعْمَالِهِمْ.

٤٢ فَإِنَّ هُنَاكَ مَوْتًا يُسَمَّى مَوْتًا جَسَدِيًّا؛ وَمَوْتُ الْمَسِيحِ سَيَحُلُّ قُبُورَ
هَذَا الْمَوْتِ الْجَسَدِيِّ، فَيَقُومُ الْجَمِيعُ مِنْ هَذَا الْمَوْتِ الْجَسَدِيِّ.

٤٣ وَيَتَّحِدُ الرُّوحُ وَالْجَسَدُ نَائِيَةً فِي صُورَةٍ كَامِلَةٍ؛ وَتَسْتَعِيدُ كُلُّ مَنْ
الْأَطْرَافِ وَالْمَفَاصِلَ بُنْيَتِهَا الْقَوِيمَةَ كَمَا هُوَ الْحَالُ الْآنَ؛ وَسَوْفَ
نَقِفُ أَمَامَ اللَّهِ عَالِمِينَ مَا نَعْلَمُهُ الْآنَ، وَمُتَذَكِّرِينَ كُلِّ ذُنُوبِنَا
بُوضُوحٍ.

٤٤ وَسَتَحْدُثُ هَذِهِ الْإِسْتِعَادَةُ لِلْجَمِيعِ، كِبَارًا وَصِغَارًا، عَبِيدًا وَأَحْرَارًا،
ذُكُورًا وَإِنَاثًا، أَشْرَارًا وَأَبْرَارًا، حَتَّى أَنَّهُ لَا تَضِيغُ شَعْرَةٌ وَاحِدَةً مِنْ
رُؤُوسِهِمْ. وَلَكِنْ كُلُّ شَيْءٍ سَيُسْتَعَادُ إِلَى بُنْيَتِهِ الْكَامِلَةِ، كَمَا هُوَ
الْآنَ، أَوْ فِي الْجَسَدِ، وَسَيُجَلَّبُ الْجَمِيعُ وَيُحَاكَمُونَ أَمَامَ كُرْسِيِّ
الْمَسِيحِ الْإِبْنِ، وَاللَّهِ الْآبِ، وَالرُّوحِ الْقُدُّوسِ، الَّذِي هُوَ إِلَهُ وَاحِدٌ
أَبَدِيٌّ، لِيُحَاسَبُوا وَفَقًا لِأَعْمَالِهِمْ سَوَاءً كَانَتْ صَالِحَةً أَوْ شَرِيْرَةً.

٤٥ إِنِّي قَدْ كَلَّمْتُكُمْ بِخُصُوصِ مَوْتِ الْجَسَدِ الْفَانِي، وَأَيْضًا عَنْ قِيَامَةِ
الْجَسَدِ الْفَانِي. أَقُولُ لَكُمْ إِنَّ هَذَا الْجَسَدَ الْفَانِي يُقَامُ جَسَدًا لَا
يُفْنَى وَلَا يَمُوتُ، مِنَ الْمَوْتِ الْأَوَّلِ إِلَى الْحَيَاةِ، فَلَا يَمُوتُونَ فِيهَا
بَعْدَ؛ فَتَتَّحِدُ أَزْوَاجُهُمْ بِأَجْسَادِهِمْ، فَلَا تَفْصَلُ أَبَدًا؛ وَبِذَلِكَ يُصْبِحُ
الْكُلُّ رُوحِيًّا وَخَالِدًا فَلَا تَفْسِدُ أَجْسَادُهُمْ فِي مَا بَعْدَ.

Now, when Amulek had finished these words the people began again to be astonished, and also Zeezrom began to tremble. And thus ended the words of Amulek, or this is all that I have written.

٤٦ وَعِنْدَمَا أَنهَى أُمُولِكُ هَذِهِ الْكَلِمَاتِ بَدَأَ النَّاسُ يَتَدَهِّشُونَ ثَانِيَةً،
وَأَيْضًا بَدَأَ زِيْزْرَوْمُ يَزْتَجِفُ. وَهَكَذَا انْتَهَى كَلَامُ أُمُولِكِ، أَوْ هَذَا هُوَ
كُلُّ مَا كَتَبْتُهُ.

Now Alma, seeing that the words of Amulek had silenced Zeezrom, for he beheld that Amulek had caught him in his lying and deceiving to destroy him, and seeing that he began to tremble under a consciousness of his guilt, he opened his mouth and began to speak unto him, and to establish the words of Amulek, and to explain things beyond, or to unfold the scriptures beyond that which Amulek had done.

Now the words that Alma spake unto Zeezrom were heard by the people round about; for the multitude was great, and he spake on this wise:

Now Zeezrom, seeing that thou hast been taken in thy lying and craftiness, for thou hast not lied unto men only but thou hast lied unto God; for behold, he knows all thy thoughts, and thou seest that thy thoughts are made known unto us by his Spirit;

And thou seest that we know that thy plan was a very subtle plan, as to the subtlety of the devil, for to lie and to deceive this people that thou mightest set them against us, to revile us and to cast us out—

Now this was a plan of thine adversary, and he hath exercised his power in thee. Now I would that ye should remember that what I say unto thee I say unto all.

And behold I say unto you all that this was a snare of the adversary, which he has laid to catch this people, that he might bring you into subjection unto him, that he might encircle you about with his chains, that he might chain you down to everlasting destruction, according to the power of his captivity.

Now when Alma had spoken these words, Zeezrom began to tremble more exceedingly, for he was convinced more and more of the power of God; and he was also convinced that Alma and Amulek had a knowledge of him, for he was convinced that they knew the thoughts and intents of his heart; for power was given unto them that they might know of these things according to the spirit of prophecy.

١ وَلَمَّا رَأَى أَلْمَا أَنَّ كَلِمَاتِ أُمُولِكِ قَدْ أَسْكَنْتْ زِيْزُرُوْمَ، وَأَنَّ أُمُولِكِ قَدْ كَشَفَهُ فِي كِذْبِهِ وَخِدَاعِهِ لِمِحَاوَلَةِ إِهْلَاكِهِ، وَلَمَّا رَأَى أَنَّهُ بَدَأَ يَرْتَجِفُ لِبُشْعُورِهِ بِالذَّنْبِ، فَتَحَّ فَاهُ وَبَدَأَ يُكَلِّمُهُ لِيُوَكِّدَ كَلِمَاتِ أُمُولِكِ وَيُشْرِحَ أُمُورًا أَعْمَقَ، أَوْ لِيُفَسِّرَ النُّصُوصَ الْمُقَدَّسَةَ أَكْثَرَ مِمَّا فَعَلَ أُمُولِكُ.

٢ وَقَدْ سَمِعَ النَّاسُ الْمُحِيطُونَ بِهَ الْكَلِمَاتِ الَّتِي تَكَلَّمَ بِهَا أَلْمَا لِيْزِيْرُوْمَ، فَقَدْ كَانَ الْجَمْعُ عَظِيْمًا، وَقَدْ تَكَلَّمَ عَلَى هَذَا النِّحْوِ:

٣ يَا زِيْزُرُوْمَ، بِمَا أَنَّهُ قَدْ انْكَشَفَ كِذْبَكَ وَمَكْرَكَ، لِأَنَّكَ لَمْ تَكْذِبْ عَلَى النَّاسِ فَقَطْ بَلْ كَذَبْتَ أَيْضًا عَلَى اللَّهِ؛ فَإِنَّهُ يَعْرِفُ كُلَّ أَفْكَارِكَ، وَأَنْتَ تَرَى أَنَّ رُوحَهُ كَشَفَ لَنَا أَفْكَارَكَ؛

٤ وَأَنْتَ تَرَى أَنَّنَا نَعْلَمُ أَنَّ خِطَّتَكَ كَانَتْ خِطَّةً مَّاكِرَةً لِلْغَايَةِ حَسَبَ مَكْرٍ إِبْلِيْسِ، وَذَلِكَ لِتَكْذِيبِ عَلَى هَؤُلَاءِ النَّاسِ وَتَخْدَعِهِمْ كَيْ تَحْرِصَهُمْ ضِدَّنَا لِيَسْتَبُونَا وَيَطْرُدُونَا—

٥ فَإِنَّ هَذِهِ كَانَتْ خِطَّةً خَصِيْمَةً فَمَا رَسَّ سُلْطَتَهُ فِيكَ. إِنِّي أُرِيدُكَ أَنْ تَتَذَكَّرَ بِأَنَّ مَا أَقُولُهُ لَكَ أَقُولُهُ لِلْجَمِيْعِ.

٦ وَإِنِّي أَقُولُ لَكُمْ جَمِيْعًا بِأَنَّ ذَلِكَ كَانَ فَخَّ الْخَصِيْمِ، وَقَدْ وَصَّعَهُ لِيُمْسِكَ بِهَذَا الشَّعْبِ حَتَّى يُخَضِّعَكُمْ لِنَفْسِهِ وَيَطْوِقَكُمْ بِسَلْسِلِيْهِ حَتَّى يُقَيِّدَكُمْ إِلَى هَلَاكِ أَبَدِيٍّ حَسَبَ قُوَّةِ سَبِيْهِ.

٧ وَعِنْدَمَا نَطَقَ أَلْمَا بِهَذِهِ الْكَلِمَاتِ بَدَأَ زِيْزُرُوْمَ يَرْتَجِفُ أَكْثَرَ لِأَنَّهُ كَانَ قَدْ افْتَنَعَ أَكْثَرَ فَأَكْثَرَ بِقُوَّةِ اللَّهِ؛ وَافْتَنَعَ أَيْضًا بِمَعْرِفَةِ أَلْمَا وَأُمُولِكِ لَهُ، لِأَنَّهُ افْتَنَعَ بِأَنْهُمَا عَرَفَا أَفْكَارَهُ وَتَوَايَا قَلْبِهِ إِذْ أُعْطِيَ لَهُمَا سُلْطَانٌ أَنْ يَعْرِفَا هَذِهِ الْأُمُورَ حَسَبَ رُوحِ النُّبُوَّةِ.

And Zeezrom began to inquire of them diligently, that he might know more concerning the kingdom of God. And he said unto Alma: What does this mean which Amulek hath spoken concerning the resurrection of the dead, that all shall rise from the dead, both the just and the unjust, and are brought to stand before God to be judged according to their works?

And now Alma began to expound these things unto him, saying: It is given unto many to know the mysteries of God; nevertheless they are laid under a strict command that they shall not impart only according to the portion of his word which he doth grant unto the children of men, according to the heed and diligence which they give unto him.

And therefore, he that will harden his heart, the same receiveth the lesser portion of the word; and he that will not harden his heart, to him is given the greater portion of the word, until it is given unto him to know the mysteries of God until he know them in full.

And they that will harden their hearts, to them is given the lesser portion of the word until they know nothing concerning his mysteries; and then they are taken captive by the devil, and led by his will down to destruction. Now this is what is meant by the chains of hell.

And Amulek hath spoken plainly concerning death, and being raised from this mortality to a state of immortality, and being brought before the bar of God, to be judged according to our works.

Then if our hearts have been hardened, yea, if we have hardened our hearts against the word, inso-much that it has not been found in us, then will our state be awful, for then we shall be condemned.

For our words will condemn us, yea, all our works will condemn us; we shall not be found spotless; and our thoughts will also condemn us; and in this awful state we shall not dare to look up to our God; and we would fain be glad if we could command the rocks and the mountains to fall upon us to hide us from his presence.

٨ وَبَدَأَ زِيْزْرُومُ يَسْتَفْسِرُ مِنْهُمَا فِي اجْتِهَادِ كَيْ يَعْزِفَ الْمَزِيْدَ عَنِ مَلَكُوْتِ اللّٰهِ. فَقَالَ لِأَلْمَا: مَا مَعْنَى ذَلِكَ الْكَلَامِ الَّذِي تَكَلَّمَ عَنْهُ أَمْوَلِكُ بِخُصُوصِ قِيَامَةِ الْأَمْوَاتِ، وَأَنَّ الْجَمِيْعَ سَيَقُومُونَ مِنْ بَيْنِ الْأَمْوَاتِ، الْبَارُّ وَغَيْرُ الْبَارِّ، وَيَقِفُونَ أَمَامَ اللّٰهِ لِيَحَاسِبُوا حَسَبَ أَعْمَالِهِمْ؟

٩ وَبَدَأَ أَلْمَا يَشْرَحُ لَهُ هَذِهِ الْأُمُورَ قَائِلًا: لَقَدْ أُعْطِيَ لِلْكَثِيْرِينَ أَنْ يَعْرِفُوا أَسْرَارَ اللّٰهِ؛ وَمَعَ ذَلِكَ فَإِنَّهُمْ يَخْضَعُونَ لِأَمْرِ صَارِمٍ بِأَلَا يُشَارِكُوا مِنْ كَلِمَتِهِ إِلَّا بِالْقَدْرِ الَّذِي يَسْمَحُ بِهِ لِأَبْنَاءِ الْبَشَرِ وَفَقًّا لِضِعَافِهِمْ لَهُ وَلَا جِهَادِهِمْ.

١٠ وَلِذَلِكَ، فَإِنَّ مَنْ يُقَسِّي قَلْبَهُ يَتَلَقَّى النَّصِيْبَ الْأَقْلَّ مِنَ الْكَلِمَةِ؛ وَمَنْ لَا يُقَسِّي قَلْبَهُ يُعْطَى لَهُ النَّصِيْبُ الْأَعْظَمُ مِنَ الْكَلِمَةِ إِلَى أَنْ يُعْطَى لَهُ أَنْ يَعْرِفَ أَسْرَارَ اللّٰهِ إِلَى أَنْ يَعْرِفَهَا بِالْكَامِلِ.

١١ وَالَّذِينَ يُقَسِّوْنَ قُلُوبَهُمْ، يُعْطَى لَهُمُ النَّصِيْبُ الْأَقْلُ مِنَ الْكَلِمَةِ حَتَّى لَا يَعْرِفُونَ شَيْئًا بِخُصُوصِ أَسْرَارِهِ؛ ثُمَّ يَأْسِرُهُمْ إِبْلِيسُ وَيَقُوْدُهُمْ بِإِرَادَتِهِ إِلَى الْهَلَاكِ. وَهَذَا مَا تُعْنِيهِ سَلْسِلُ الْجَحِيْمِ.

١٢ وَقَدْ تَحَدَّثَ أَمْوَلِكُ بِوُضُوحٍ عَنِ الْمَوْتِ وَعَنِ الْقِيَامَةِ مِنْ هَذَا الْفَنَاءِ إِلَى حَالَةِ الْخُلُودِ وَأَنَّ سَتَقْفَ مَائِلِينَ أَمَامَ كُرْسِيِّ اللّٰهِ لِيَحَاسِبَ وَفَقًّا لِأَعْمَالِنَا.

١٣ ثُمَّ إِذَا تَقَسَّتْ قُلُوبُنَا، أَجَلٌ، إِنْ قَسَّيْنَا قُلُوبَنَا ضِدَّ الْكَلِمَةِ حَتَّى أَنْهَا لَمْ تَوْجَدْ فِيْنَا، فَحَبِيْبِيذٌ سَتَكُونُ حَالَتْنَا مُرَوِّعَةً، لِأَنَّ حَيْثُهَا سَتَدَانُ.

١٤ لِأَنَّ كَلِمَاتِنَا سَتُدِينُنَا، أَجَلٌ، وَكُلُّ أَعْمَالِنَا سَتُدِينُنَا؛ وَلَنْ نَكُونَ بِأَلَا شَائِبَةً، وَأَفْكَارُنَا سَتُدِينُنَا أَيْضًا؛ وَفِي هَذِهِ الْحَالَةِ الْمُخِيْمَةِ فَإِنَّا لَنْ نَجْرُوْ عَلَى التَّطَلُّعِ إِلَى إِلَهِنَا؛ وَسَتَكُونُ سَعْدَاءُ إِذَا تَمَكَّنَّا مِنْ أَنْ نَأْمَرَ الصُّخُورَ وَالْجِبَالَ أَنْ تَسْقُطَ عَلَيْنَا فَتُوَارِينَا مِنْ حَضْرَتِهِ.

But this cannot be; we must come forth and stand before him in his glory, and in his power, and in his might, majesty, and dominion, and acknowledge to our everlasting shame that all his judgments are just; that he is just in all his works, and that he is merciful unto the children of men, and that he has all power to save every man that believeth on his name and bringeth forth fruit meet for repentance.

And now behold, I say unto you then cometh a death, even a second death, which is a spiritual death; then is a time that whosoever dieth in his sins, as to a temporal death, shall also die a spiritual death; yea, he shall die as to things pertaining unto righteousness.

Then is the time when their torments shall be as a lake of fire and brimstone, whose flame ascendeth up forever and ever; and then is the time that they shall be chained down to an everlasting destruction, according to the power and captivity of Satan, he having subjected them according to his will.

Then, I say unto you, they shall be as though there had been no redemption made; for they cannot be redeemed according to God's justice; and they cannot die, seeing there is no more corruption.

Now it came to pass that when Alma had made an end of speaking these words, the people began to be more astonished;

But there was one Antionah, who was a chief ruler among them, came forth and said unto him: What is this that thou hast said, that man should rise from the dead and be changed from this mortal to an immortal state, that the soul can never die?

What does the scripture mean, which saith that God placed cherubim and a flaming sword on the east of the garden of Eden, lest our first parents should enter and partake of the fruit of the tree of life, and live forever? And thus we see that there was no possible chance that they should live forever.

Now Alma said unto him: This is the thing which I was about to explain. Now we see that Adam did fall by the partaking of the forbidden fruit, according to the word of God; and thus we see, that by his fall, all mankind became a lost and fallen people.

١٥ لَكِنَّ ذَلِكَ لَيْسَ مُمَكِّنًا؛ فَيَنْبَغِي أَنْ نَتَقَدَّمَ وَنَقِفَ أَمَامَهُ فِي مَجْدِهِ وَقُوَّتِهِ وَعَظَمَتِهِ وَجَلَالِهِ وَسُلْطَانِهِ، فَتَعْتَرِفُ فِي خِزْيِنَا الْأَبَدِيِّ بِأَنَّ جَمِيعَ أَحْكَامِهِ عَادِلَةٌ، كَمَا تَعْتَرِفُ بِأَنَّهُ عَادِلٌ فِي كُلِّ أَعْمَالِهِ، وَبِأَنَّهُ رَحِيمٌ بِأَبْنَاءِ الْبَشَرِ، وَبِأَنَّ لَهُ كُلَّ الْقُوَّةِ لِيُخَلِّصَ كُلَّ إِنْسَانٍ يُؤْمِنُ بِإِسْمِهِ وَيُؤْتِي ثِمَارًا تَلِيقًا بِالتَّوْبَةِ.

١٦ وَآتِي أَقُولُ لَكُمْ: عِنْدَهَا يَأْتِي مَوْتٌ، أَي مَوْتٌ ثَانٍ وَهُوَ مَوْتٌ رُوحِيٌّ، حَيْثُ أَنَّ كُلَّ مَنْ يَمُوتُ فِي خَطَايَاهُ مَوْتًا جَسَدِيًّا، يَمُوتُ مَوْتًا رُوحِيًّا أَيْضًا؛ أَجَلٌ، مِنْ جِهَةِ الْبِرِّ يَمُوتُ.

١٧ ثُمَّ يَأْتِي وَقْتُ يَكُونُ عَذَابُهُمْ مِثْلَ بُخْبِرَةِ مِنَ النَّارِ وَالْكَبْرِيتِ يَصْعَدُ لَهَايِهَا إِلَى أَبَدِ الْأَبَدِينَ؛ وَهَذَا هُوَ الْوَقْتُ الَّذِي يَقِيدُونَ فِيهِ سَاقِطِينَ إِلَى هَلَاكِ أَبَدِيٍّ حَسَبَ قُوَّةِ الشَّيْطَانِ وَسَبْبِهِ، بَعْدَ أَنْ يُخَضِّعَهُمْ وَفَقًّا لِإِرَادَتِهِ.

١٨ ثُمَّ أَقُولُ لَكُمْ إِنَّهُمْ سَيَكُونُونَ كَمَا لَوْ أَنَّهُ لَمْ يُبَدَّلْ فِدَاءٌ؛ لِأَنَّهُ لَا يُمَكِّنُ افْتِدَاؤُهُمْ وَفَقًّا لِعَدْلِ اللَّهِ؛ وَلَا يُمَكِّنُ أَنْ يَمُوتُوا إِذْ لَا يُوْجَدُ فَسَادٌ فِيهَا بَعْدُ.

١٩ وَعِنْدَمَا فَرَّغَ أَلْمَا مِنْ كَلِمَاتِهِ هَذِهِ، بَدَأَ النَّاسُ يَزْدَادُونَ دَهْشَةً؛

٢٠ لَكِنْ كَانَ هُنَاكَ رَجُلٌ اسْمُهُ أَنْطَبِيونَا، وَكَانَ أَحَدَ كِبَارِ الْحُكَّامِ بَيْنَهُمْ، فَأَقْبَلَ وَقَالَ لَهُ: مَا هَذَا الَّذِي قُلْتَهُ إِنَّ الْإِنْسَانَ سَيَقُومُ مِنْ بَيْنِ الْأَمْوَاتِ وَيَتَحَوَّلُ مِنْ هَذِهِ الْحَالَةِ الْفَانِيَةِ إِلَى الْخُلُودِ، فَلَا تَمُوتُ النَّفْسُ أَبَدًا؟

٢١ وَمَاذَا يَعْني النَّصُّ الْمُقَدَّسُ الَّذِي يَذْكُرُ أَنَّ اللَّهَ وَصَعَ الْكَرُوبِيمَ وَسَيْفًا مُلْتَهَبًا شَرْقِيًّا جَنَّةَ عَدْنِ لِئَلَّا يَدْخُلَ أَبَوَانَا الْأَوْلَادِ وَيَتَنَاوَلَا مَنْ تَمَرَّ شَجَرَةَ الْحَيَاةِ، فَيَعِيشَا إِلَى الْأَبَدِ؟ وَهَكَذَا نَرَى أَنَّهُ لَمْ يَكُنْ مُمَكِّنًا أَنْ يَعِيشَا إِلَى الْأَبَدِ.

٢٢ وَقَالَ أَلْمَا لَهُ: هَذَا هُوَ الْأَمْرُ الَّذِي كُنْتُ أَوْشِكُ عَلَى تَوْضِيحِهِ. فَإِنَّمَا نَرَى أَنَّ آدَمَ قَدْ سَقَطَ بِتَنَاوُلِ الثَّمَرَةِ الْمُحْرَمَةِ حَسَبَ كَلِمَةِ اللَّهِ؛ وَهَكَذَا نَرَى أَنَّهُ بِسُقُوطِهِ أَصْبَحَ كُلُّ الْجِنْسِ الْبَشَرِيِّ شَعْبًا ضَالًّا وَسَاقِطًا.

And now behold, I say unto you that if it had been possible for Adam to have partaken of the fruit of the tree of life at that time, there would have been no death, and the word would have been void, making God a liar, for he said: If thou eat thou shalt surely die.

And we see that death comes upon mankind, yea, the death which has been spoken of by Amulek, which is the temporal death; nevertheless there was a space granted unto man in which he might repent; therefore this life became a probationary state; a time to prepare to meet God; a time to prepare for that endless state which has been spoken of by us, which is after the resurrection of the dead.

Now, if it had not been for the plan of redemption, which was laid from the foundation of the world, there could have been no resurrection of the dead; but there was a plan of redemption laid, which shall bring to pass the resurrection of the dead, of which has been spoken.

And now behold, if it were possible that our first parents could have gone forth and partaken of the tree of life they would have been forever miserable, having no preparatory state; and thus the plan of redemption would have been frustrated, and the word of God would have been void, taking none effect.

But behold, it was not so; but it was appointed unto men that they must die; and after death, they must come to judgment, even that same judgment of which we have spoken, which is the end.

And after God had appointed that these things should come unto man, behold, then he saw that it was expedient that man should know concerning the things whereof he had appointed unto them;

Therefore he sent angels to converse with them, who caused men to behold of his glory.

And they began from that time forth to call on his name; therefore God conversed with men, and made known unto them the plan of redemption, which had been prepared from the foundation of the world; and this he made known unto them according to their faith and repentance and their holy works.

٢٣ وَإِنِّي أَقُولُ لَكُمْ: لَوْ أَمَكَنَّ لِأَدَمَ أَنْ يَتَنَاوَلَ مِنْ شَجَرَةِ الْحَيَاةِ فِي ذَلِكَ الْوَقْتِ، لَمَا كَانَ هُنَاكَ مَوْتُ، وَلَكَانَتْ الْكَلِمَةُ بَاطِلَةً، مِمَّا كَانَ سَيَجْعَلُ اللَّهُ كَاذِبًا لِأَنَّهُ قَالَ: إِنْ أَكَلْتَ فَإِنَّكَ حَتْمًا سَتَمُوتُ.

٢٤ وَنَرَى أَنَّ الْمَوْتَ يَأْتِي عَلَى الْبَشَرِيَّةِ، أَجَلَ، الْمَوْتُ الَّذِي تَحَدَّثَ عَنْهُ أَمُولُكُ، وَهُوَ الْمَوْتُ الْجَسَدِيُّ؛ وَمَعَ ذَلِكَ فَقَدْ مُنِحَ الْإِنْسَانُ فُرْصَةً لِيَتُوبَ فِيهَا؛ وَلِذَلِكَ فَقَدْ أَصْبَحَتْ هَذِهِ الْحَيَاةُ حَالَةً اخْتِيَارٍ وَوَقْتًا لِلِاسْتِعْدَادِ لِمُلَاقَاةِ اللَّهِ؛ وَفَقْتًا لِلِاسْتِعْدَادِ لِتِلْكَ الْحَالَةِ الْأَبَدِيَّةِ الَّتِي تَحَدَّثْنَا عَنْهَا، وَهِيَ بَعْدَ قِيَامَةِ الْأَمْوَاتِ.

٢٥ وَلَوْلَا خِطَّةُ الْفِدَاءِ الَّتِي وُضِعَتْ مُنْذُ تَأْسِيسِ الْعَالَمِ، لَمَا كَانَتْ هُنَاكَ قِيَامَةُ لِلْأَمْوَاتِ؛ لَكِنَّ خِطَّةَ الْفِدَاءِ قَدْ وُضِعَتْ، وَسَتُؤَدِّي إِلَى قِيَامَةِ الْأَمْوَاتِ الَّتِي تَحَدَّثْنَا عَنْهَا.

٢٦ وَلَوْ كَانَ مُمَكِّنًا لِأَبَوَيْنَا الْأُولَيْنِ أَنْ يَتَقَدَّمَا وَيَتَنَاوَلَا مِنْ شَجَرَةِ الْحَيَاةِ، لِأَصْبَحَا بِإِسْرَافٍ إِلَى الْأَبَدِ بِدُونِ الْمُرُورِ بِمَرْحَلَةِ الْأَعْدَادِ؛ وَهَكَذَا تُحْبَطُ خِطَّةُ الْفِدَاءِ وَتَبْطُلُ كَلِمَةُ اللَّهِ وَلَا يَكُونُ لَهَا أَيُّ تَأْثِيرٍ.

٢٧ لَكِنَّ الْأَمْرَ لَمْ يَكُنْ كَذَلِكَ؛ بَلْ فُرِضَ الْمَوْتُ عَلَى النَّاسِ؛ وَبَعْدَ الْمَوْتِ تَأْتِي الدِّينُونَةُ، وَهِيَ الدِّينُونَةُ ذَاتُهَا الَّتِي تَحَدَّثْنَا عَنْهَا، وَالَّتِي هِيَ النَّهَايَةُ.

٢٨ وَبَعْدَ أَنْ فَرَضَ اللَّهُ عَلَى الْإِنْسَانِ أَنْ يَمُرَّ بِهَذِهِ الْأُمُورِ، فَإِنَّهُ رَأَى أَنَّهُ يَحْسُنُ لِلْبَشَرِ أَنْ يَعْرِفُوا بِخُصُوصِ الْأُمُورِ الَّتِي فَرَضَهَا عَلَيْهِمْ؛

٢٩ لِذَلِكَ فَقَدْ أَرْسَلَ مَلَائِكَةً لِيُحَادِثُوهُمْ، وَجَعَلُوا الْبَشَرَ يَرَوْنَ مَجْدَهُ.

٣٠ وَبَدَأُوا مِنْذُ ذَلِكَ الْوَقْتِ يَدْعُونَ بِاسْمِهِ؛ لِذَلِكَ فَقَدْ تَكَلَّمَ اللَّهُ مَعَ الْبَشَرِ وَعَرَّفَهُمْ بِخِطَّةِ الْفِدَاءِ الَّتِي أُعِدَّتْ مُنْذُ تَأْسِيسِ الْعَالَمِ؛ وَعَرَّفَهُمْ بِهَذَا حَسَبَ إِيمَانِهِمْ وَتُوبَتِهِمْ وَأَعْمَالِهِمُ الْمُقَدَّسَةِ.

Wherefore, he gave commandments unto men, they having first transgressed the first commandments as to things which were temporal, and becoming as gods, knowing good from evil, placing themselves in a state to act, or being placed in a state to act according to their wills and pleasures, whether to do evil or to do good—

Therefore God gave unto them commandments, after having made known unto them the plan of redemption, that they should not do evil, the penalty thereof being a second death, which was an everlasting death as to things pertaining unto righteousness; for on such the plan of redemption could have no power, for the works of justice could not be destroyed, according to the supreme goodness of God.

But God did call on men, in the name of his Son, (this being the plan of redemption which was laid) saying: If ye will repent, and harden not your hearts, then will I have mercy upon you, through mine Only Begotten Son;

Therefore, whosoever repenteth, and hardeneth not his heart, he shall have claim on mercy through mine Only Begotten Son, unto a remission of his sins; and these shall enter into my rest.

And whosoever will harden his heart and will do iniquity, behold, I swear in my wrath that he shall not enter into my rest.

And now, my brethren, behold I say unto you, that if ye will harden your hearts ye shall not enter into the rest of the Lord; therefore your iniquity provoketh him that he sendeth down his wrath upon you as in the first provocation, yea, according to his word in the last provocation as well as the first, to the everlasting destruction of your souls; therefore, according to his word, unto the last death, as well as the first.

And now, my brethren, seeing we know these things, and they are true, let us repent, and harden not our hearts, that we provoke not the Lord our God to pull down his wrath upon us in these his second commandments which he has given unto us; but let us enter into the rest of God, which is prepared according to his word.

٣١ لِذَلِكَ أُعْطِيَ وَصَايَا لِلْبَشَرِ بَعْدَ أَنْ كَسَرُوا الْوَصِيَّةَ الْأُولَى فِيمَا يَتَعَلَّقُ بِالْأُمُورِ الْجَسَدِيَّةِ وَأَصْبَحُوا مِثْلَ الْأَلْهَةِ عَارِفِينَ الْخَيْرَ مِنَ الشَّرِّ، وَصَارُوا أَحْرَارًا فِي التَّصَرُّفِ بِأُمُورِهِمْ، أَوْ أُتِيحَتْ لَهُمْ حُرِّيَّةُ التَّصَرُّفِ، وَفَقًّا لِإِرَادَاتِهِمْ وَمَلَذَاتِهِمْ سِوَاءَ لِفِعْلِ الشَّرِّ أَوْ الْخَيْرِ—

٣٢ لِذَلِكَ، بَعْدَ أَنْ عَرَفَهُمْ بِخِطَةِ الْفِدَاءِ، أُعْطَاهُمْ اللَّهُ وَصَايَا أَلَّا يَفْعَلُوا الشَّرَّ، فَإِنَّ عُقُوبَتَهُ هِيَ مَوْتٌ ثَانٍ، وَهُوَ مَوْتٌ أَبَدِيٌّ أَيْ انْفِصَالٌ عَنِ كُلِّ الْبِرِّ؛ لِأَنَّهُ لَا يُمْكِنُ أَنْ يَكُونَ لِخِطَةِ الْفِدَاءِ قُوَّةٌ لِفِدَاءِ فَاعِلِي الشَّرِّ، لِأَنَّ أَعْمَالَ الْعَدْلِ لَا يُمْكِنُ تَذْمِيرُهَا، وَفَقًّا لِصَلَاحِ اللَّهِ الْأَسْمَى.

٣٣ لِكَيْ اللَّهُ دَعَا الْبَشَرَ بِاسْمِ ابْنِهِ، (وَهَذِهِ كَانَتْ خِطَّةَ الْفِدَاءِ الْمَوْضُوعَةَ) قَائِلًا: إِذَا تَنَبَّتُمْ وَلَمْ تُقَسِّمُوا قُلُوبَكُمْ فَعِنْدِي سَارْحَمَكُم مِّنْ خِلَالِ ابْنِي الْمَوْلُودِ الْوَحِيدِ؛

٣٤ لِذَلِكَ فَإِنَّ كُلَّ مَنْ يَتُوبُ وَلَا يُقَسِّي قَلْبَهُ يَكُونُ لَهُ حَقُّ الْمَطَابَةِ بِالرَّحْمَةِ مِنْ خِلَالِ ابْنِي الْمَوْلُودِ الْوَحِيدِ لِمَغْفِرَةِ خَطَايَاهُ؛ وَهَذَا الْإِنْسَانُ يَدْخُلُ إِلَى رَاحَتِي.

٣٥ وَكُلُّ مَنْ يُقَسِّي قَلْبَهُ وَيَفْعَلُ الشَّرَّ، فَإِنِّي أُفَسِّمُ فِي سَخْطِي بِأَنَّهُ لَا يَدْخُلُ إِلَى رَاحَتِي.

٣٦ وَالْآنَ يَا إِخْوَتِي فَإِنِّي أَقُولُ لَكُمْ بِأَنَّكُمْ إِن قَسَّيْتُمْ قُلُوبَكُمْ فَإِنَّكُمْ لَا تَدْخُلُونَ إِلَى رَاحَةِ الرَّبِّ؛ فَإِنَّ أَنَامَكُمْ تُشِيرُهُ فَيُنزِلُ عَلَيْكُمْ سَخْطَهُ حَسَبَ كَلِمَتِهِ كَمَا حَدَثَ فِي التَّعْدِي الْأُولَى، أَجَلٌ، فَيَصِيرُ فِي التَّعْدِي الْأَخِيرِ مَا صَارَ فِي التَّعْدِي الْأُولَى، حَتَّى الْفَنَاءِ الْأَبَدِيِّ لِئُفُوسِكُمْ؛ وَلِذَلِكَ، حَسَبَ كَلِمَتِهِ، فَيَأْتِي الْمَوْتُ الْأَخِيرُ كَمَا أَتَى الْمَوْتُ الْأُولَى.

٣٧ وَالْآنَ، يَا إِخْوَتِي، بِمَا أَنَا نَعْلَمُ هَذِهِ الْأُمُورَ، وَأَنَّهَا حَقٌّ، فَدَعُونَا نَتُوبُ، وَلَا نُقَسِّي قُلُوبَنَا كَيْ لَا نُتَبِّرَ الرَّبَّ إِلَيْنَا فَيُنزِلُ عَلَيْنَا سَخْطَهُ فِي وَصَايَاهُ الثَّانِيَّةِ الَّتِي أُعْطَانَا إِيَّاهَا؛ وَلَكِنْ دَعُونَا نَدْخُلُ إِلَى رَاحَةِ اللَّهِ الْمَعْدَّةِ لَنَا وَفَقًّا لِكَلِمَتِهِ.

And again, my brethren, I would cite your minds forward to the time when the Lord God gave these commandments unto his children; and I would that ye should remember that the Lord God ordained priests, after his holy order, which was after the order of his Son, to teach these things unto the people.

And those priests were ordained after the order of his Son, in a manner that thereby the people might know in what manner to look forward to his Son for redemption.

And this is the manner after which they were ordained—being called and prepared from the foundation of the world according to the foreknowledge of God, on account of their exceeding faith and good works; in the first place being left to choose good or evil; therefore they having chosen good, and exercising exceedingly great faith, are called with a holy calling, yea, with that holy calling which was prepared with, and according to, a preparatory redemption for such.

And thus they have been called to this holy calling on account of their faith, while others would reject the Spirit of God on account of the hardness of their hearts and blindness of their minds, while, if it had not been for this they might have had as great privilege as their brethren.

Or in fine, in the first place they were on the same standing with their brethren; thus this holy calling being prepared from the foundation of the world for such as would not harden their hearts, being in and through the atonement of the Only Begotten Son, who was prepared—

And thus being called by this holy calling, and ordained unto the high priesthood of the holy order of God, to teach his commandments unto the children of men, that they also might enter into his rest—

This high priesthood being after the order of his Son, which order was from the foundation of the world; or in other words, being without beginning of days or end of years, being prepared from eternity to all eternity, according to his foreknowledge of all things—

١ وَمَرَّةً أُخْرَى يَا إِخْوَتِي، فَإِنِّي أُرِيدُ أَنْ أَسْتَحْضِرَ إِلَى أَذْهَانِكُمْ الزَّمَنَ الَّذِي أُعْطِيَ فِيهِ السَّيِّدُ الرَّبُّ هَذِهِ الْوَصَايَا لِأَبْنَائِهِ؛ وَأُرِيدُ أَنْ تَتَذَكَّرُوا أَنَّ السَّيِّدَ الرَّبَّ رَسَمَ كَهَنَتَهُ وَفَقًا لِنِظَامِهِ الْكَهَنَوِيِّ الْمُقَدَّسِ الَّذِي يَتَّبِعُ نِظَامَ كَهَنوتِ ابْنِهِ كَيْ يُعَلِّمُوا هَذِهِ الْأُمُورَ لِلنَّاسِ.

٢ وَرَسَمَ أَوْلِيكَ الْكَهَنَةَ وَفَقًا لِنِظَامِ كَهَنوتِ ابْنِهِ بِطَرِيقَةٍ يُمَكِّنُ لِلنَّاسِ أَنْ يَعْرِفُوا بِهَا كَيْفَ يَتَطَلَّعُونَ إِلَى مَجِيءِ ابْنِهِ لِيَنَالُوا الْفِدَاءَ.

٣ وَعَلَى هَذَا النَّحْوِ رُبِّمُوا: إِذْ تَمَّتْ دَعْوَتُهُمْ وَإِعْدَادُهُمْ مِنْذُ تَأْسِيسِ الْعَالَمِ وَفَقًا لِعِلْمِ اللَّهِ الْمُسَبِّقِ بِسَبَبِ إِيمَانِهِمُ الْعَظِيمِ وَأَعْمَالِهِمُ الصَّالِحَةِ؛ فِي الْمَقَامِ الْأَوَّلِ كَانَ لَهُمْ أَنْ يَخْتَارُوا الْخَيْرَ أَوِ الشَّرَّ؛ فَقَدْ تَمَّتْ دَعْوَتُهُمْ بِدَعْوَةٍ مُقَدَّسَةٍ؛ لِذَلِكَ، بَعْدَ أَنْ اخْتَارُوا الْخَيْرَ وَمَارَسُوا إِيمَانًا عَظِيمًا لِلْعَايَةِ، فَإِنَّهُمْ دَعَا بِدَعْوَةٍ مُقَدَّسَةٍ، أَجَلٌ، بِتِلْكَ الدَّعْوَةِ الْمُقَدَّسَةِ الَّتِي كَانَتْ مُعَدَّةً وَفَقًا لِفِدَاءِ تَمْهِيدِيٍّ لَهُمْ.

٤ وَهَكَذَا كَانُوا مَدْعُوبِينَ لِهَذِهِ الدَّعْوَةِ الْمُقَدَّسَةِ بِسَبَبِ إِيمَانِهِمْ، بَيْنَمَا رَفَضَ آخَرُونَ رُوحَ اللَّهِ بِسَبَبِ قَسَاوَةِ قُلُوبِهِمْ وَعَمَى أَذْهَانِهِمْ، وَلَوْلَا ذَلِكَ لَحَصَلُوا عَلَى نَفْسِ الْإِمْتِيَازِ الَّذِي حَصَلَ عَلَيْهِ إِخْوَتُهُمْ.

٥ أَوْ بِاخْتِصَارٍ إِنَّهُمْ كَانُوا فِي الْمَقَامِ الْأَوَّلِ فِي نَفْسِ حَالِ إِخْوَتِهِمْ؛ حَيْثُ أَنَّ هَذِهِ الدَّعْوَةَ الْمُقَدَّسَةَ أُعِدَّتْ مِنْذُ تَأْسِيسِ الْعَالَمِ لِلَّذِينَ لَا يُقَسِّسُونَ قُلُوبَهُمْ، لِأَنَّهَا كَانَتْ بِكِفَارَةِ الْإِبْنِ الْمَوْلُودِ الْوَحِيدِ الَّذِي تَمَّ إِعْدَادُهُ—

٦ وَهَكَذَا تَمَّتْ دَعْوَتُهُمْ بِهَذِهِ الدَّعْوَةِ الْمُقَدَّسَةِ، وَرُبِّمُوا لِلْكَهَنوتِ الْعَالِي فِي نِظَامِ كَهَنوتِ اللَّهِ الْمُقَدَّسِ، لِيُعَلِّمُوا وَصَايَاهُ لِأَبْنَاءِ الْبَشَرِ، كَيْ يَدْخُلُوا هُمْ أَيْضًا إِلَى رَاحَتِهِ—

٧ هَذَا الْكَهَنوتُ الْعَالِي هُوَ وَفَقًا لِنِظَامِ كَهَنوتِ ابْنِهِ، وَهُوَ نِظَامُ الْكَهَنوتِ الْكَائِنِ مِنْذُ تَأْسِيسِ الْعَالَمِ؛ أَوْ بِعِبَارَةٍ أُخْرَى، لَا بِدَايَةِ لَهُ فِي الْأَيَّامِ وَلَا نِهَايَةَ لَهُ فِي السَّنِينَ، فَقَدْ أُعِدَّ مِنَ الْأَبَدِ إِلَى الْأَبَدِ وَفَقًا لِعِلْمِهِ الْمُسَبِّقِ بِكُلِّ الْأُمُورِ—

Now they were ordained after this manner—being called with a holy calling, and ordained with a holy ordinance, and taking upon them the high priesthood of the holy order, which calling, and ordinance, and high priesthood, is without beginning or end—

Thus they become high priests forever, after the order of the Son, the Only Begotten of the Father, who is without beginning of days or end of years, who is full of grace, equity, and truth. And thus it is. Amen.

Now, as I said concerning the holy order, or this high priesthood, there were many who were ordained and became high priests of God; and it was on account of their exceeding faith and repentance, and their righteousness before God, they choosing to repent and work righteousness rather than to perish;

Therefore they were called after this holy order, and were sanctified, and their garments were washed white through the blood of the Lamb.

Now they, after being sanctified by the Holy Ghost, having their garments made white, being pure and spotless before God, could not look upon sin save it were with abhorrence; and there were many, exceedingly great many, who were made pure and entered into the rest of the Lord their God.

And now, my brethren, I would that ye should humble yourselves before God, and bring forth fruit meet for repentance, that ye may also enter into that rest.

Yea, humble yourselves even as the people in the days of Melchizedek, who was also a high priest after this same order which I have spoken, who also took upon him the high priesthood forever.

And it was this same Melchizedek to whom Abraham paid tithes; yea, even our father Abraham paid tithes of one-tenth part of all he possessed.

Now these ordinances were given after this manner, that thereby the people might look forward on the Son of God, it being a type of his order, or it being his order, and this that they might look forward to him for a remission of their sins, that they might enter into the rest of the Lord.

٨ فَقَدْ رُسِمُوا عَلَى هَذَا النَّحْوِ—إِذْ تَمَّتْ دَعْوَتُهُمْ بِدَعْوَةِ مُقَدَّسَةٍ، وَرُسِمُوا بِمَرْسُومِ مُقَدَّسٍ وَحَمَلُوا الْكَهَنُوتَ الْعَالِيَّ فِي نِظَامِ الْكَهَنُوتِ الْمُقَدَّسِ، وَهِيَ دَعْوَةٌ وَمَرْسُومٌ وَكَهَنُوتٌ عَالٍ بِلا بَدَايَةِ أَوْ نِهَائِيَةٍ—

٩ وَهَكَذَا يُضَبِّحُونَ كَهَنَةً عَالِينَ إِلَى الْأَبَدِ، وَفَقًّا لِنِظَامِ كَهَنُوتِ الْإِبْنِ الْمَوْلُودِ الْوَحِيدِ مِنَ الْأَبِ الَّذِي لَيْسَ لَهُ بَدَايَةٌ أَيَّامٍ أَوْ نِهَائِيَةٌ سِنِينَ، وَهُوَ مَمْلُوءٌ نِعْمَةً وَإِنصَافًا وَحَقًّا. وَهُوَ كَذَلِكَ. آمِينَ.

١٠ فَكَمَا تَكَلَّمْتُ عَنْ نِظَامِ الْكَهَنُوتِ الْمُقَدَّسِ، أَوْ هَذَا الْكَهَنُوتِ الْعَالِي، فَقَدْ كَانَ هُنَاكَ كَثِيرُونَ رُسِمُوا وَأَصْبَحُوا كَهَنَةً عَالِينَ لِلَّهِ؛ وَبَسَبَبِ إِيمَانِهِمْ وَتَوْبَتِهِمْ الْعَظِيمَةِ وَبِرَّهِمْ أَمَامَ اللَّهِ، اخْتَارُوا أَنْ يَتُوبُوا وَيَعْمَلُوا أَعْمَالَ الْبِرِّ عَلَى أَنْ يَهْلِكُوا.

١١ لِذَلِكَ تَمَّتْ دَعْوَتُهُمْ وَفَقًّا لِنِظَامِ الْكَهَنُوتِ الْمُقَدَّسِ وَتَقَدَّسُوا وَغُسِلَتْ ثِيَابُهُمْ حَتَّى ابْيَضَّتْ بِدَمِ الْحَمَلِ.

١٢ وَبَعْدَ أَنْ قَدَّسَهُمُ الرُّوحُ الْقُدُسُ وَجَعَلَتْ ثِيَابَهُمْ بَيَاضًا، وَبَعْدَ أَنْ صَارُوا أَنْقِيَاءَ بِلا شَائِبَةٍ أَمَامَ اللَّهِ، لَمْ يُمْكِنْ لَهُمُ النَّظَرُ إِلَى الْخَطِيئَةِ إِلَّا بِتُفُورٍ؛ وَهُنَاكَ كَثِيرُونَ جَدًّا مِمَّنْ طَهَّرُوا وَدَخَلُوا إِلَى رَاحَةِ الرَّبِّ إِلَهُهِمْ.

١٣ وَالْآنَ، يَا إِخْوَتِي، فَإِنِّي أُرِيدُكُمْ أَنْ تَتَضَعُوا أَمَامَ اللَّهِ وَأَنْ تُؤْتُوا ثِمَارًا تَلِيقًا بِالتَّوْبَةِ كَيْ تَدْخُلُوا أَيْضًا إِلَى تِلْكَ الرَّاحَةِ.

١٤ أَجَلِي، اتَّضَعُوا كَمَا فَعَلَ الشَّعْبُ فِي أَيَّامِ مَلِكِيصَادَقَ الَّذِي كَانَ أَيْضًا كَاهِنًا عَالِيًا وَفَقًّا لِنَفْسِ نِظَامِ الْكَهَنُوتِ الَّذِي تَكَلَّمْتُ عَنْهُ، وَحَمَلَ أَيْضًا الْكَهَنُوتَ الْعَالِيَّ إِلَى الْأَبَدِ.

١٥ وَقَدْ كَانَ ذَلِكَ مَلِكِيصَادَقَ نَفْسَهُ الَّذِي دَفَعَ لَهُ إِبْرَاهِيمُ عُشُورًا؛ أَجَلِ، حَتَّى أَبونا إِبْرَاهِيمُ دَفَعَ عُشُورًا أَيَّ عُشُورًا مِنْ كُلِّ مَا يَمْلِكُ.

١٦ فَإِنَّ هَذِهِ الْمُرَاسِيمَ أُعْطِيَتْ عَلَى هَذَا النَّحْوِ كَيْ يُمْكِنَ لِلنَّاسِ أَنْ يَنْتَظِعُوا إِلَى ابْنِ اللَّهِ، وَهِيَ نَمُودَجٌ لِنِظَامِ كَهَنُوتِهِ، أَوْ هِيَ نِظَامُ كَهَنُوتِهِ، وَذَلِكَ كَيْ يَنْتَظِعُوا إِلَيْهِ لِمَغْفَرَةِ خَطَايَاهُمْ كَيْ يَتَمَكَّنُوا مِنَ الدَّخُولِ إِلَى رَاحَةِ الرَّبِّ.

Now this Melchizedek was a king over the land of Salem; and his people had waxed strong in iniquity and abomination; yea, they had all gone astray; they were full of all manner of wickedness;

But Melchizedek having exercised mighty faith, and received the office of the high priesthood according to the holy order of God, did preach repentance unto his people. And behold, they did repent; and Melchizedek did establish peace in the land in his days; therefore he was called the prince of peace, for he was the king of Salem; and he did reign under his father.

Now, there were many before him, and also there were many afterwards, but none were greater; therefore, of him they have more particularly made mention.

Now I need not rehearse the matter; what I have said may suffice. Behold, the scriptures are before you; if ye will wrest them it shall be to your own destruction.

And now it came to pass that when Alma had said these words unto them, he stretched forth his hand unto them and cried with a mighty voice, saying: Now is the time to repent, for the day of salvation draweth nigh;

Yea, and the voice of the Lord, by the mouth of angels, doth declare it unto all nations; yea, doth declare it, that they may have glad tidings of great joy; yea, and he doth sound these glad tidings among all his people, yea, even to them that are scattered abroad upon the face of the earth; wherefore they have come unto us.

And they are made known unto us in plain terms, that we may understand, that we cannot err; and this because of our being wanderers in a strange land; therefore, we are thus highly favored, for we have these glad tidings declared unto us in all parts of our vineyard.

For behold, angels are declaring it unto many at this time in our land; and this is for the purpose of preparing the hearts of the children of men to receive his word at the time of his coming in his glory.

١٧ وَكَانَ مَلِكِيصَادَقُ هَذَا مَلِكًا عَلَى أَرْضِ شَالِيمَ؛ وَأَمَعَنَ قَوْمُهُ فِي
الإِيمِ وَالرَّجِسِ؛ أَجَلٌ، لَقَدْ ضَلُّوا جَمِيعًا وَكَانُوا مُمْتَلِكِينَ بِكُلِّ أَنْوَاعِ
السَّرِّ؛

١٨ وَلَكِنْ بَعْدَ أَنْ مَارَسَ مَلِكِيصَادَقُ إِيْمَانًا عَظِيمًا وَتَسَلَّمَ مَنْصِبَ
الكَهَنوتِ العَالِي وَفَقًا لِنِظَامِ كَهَنوتِ اللَّهِ المَقْدَسِ، وَعَظَّ قَوْمَهُ
بِالتَّوْبَةِ، فَتَابُوا، وَأَسَّسَ مَلِكِيصَادَقُ السَّلَامَ فِي الأَرْضِ فِي أَيَّامِهِ؛
لِذَلِكَ فَقَدْ دُعِيَ أَمِيرَ السَّلَامِ لِأَنَّهُ كَانَ مَلِكًا شَالِيمَ وَكَانَ يَحْكُمُ فِي
عَهْدِ أَبِيهِ.

١٩ وَكَانَ هُنَاكَ كَثِيرُونَ قَبْلَهُ، وَكَانَ هُنَاكَ أَيْضًا كَثِيرُونَ بَعْدَهُ، وَلَكِنْ لَمْ
يَكُنْ هُنَاكَ أَحَدٌ أَعْظَمَ مِنْهُ؛ لِذَلِكَ فَقَدْ ذَكَرُوهُ مُنْفَرِدًا.

٢٠ لَيْسَ مِنَ الصَّرُورِيِّ أَنْ أَكْرَرَ هَذِهِ الْمَسْأَلَةَ فَإِنَّ مَا قُلْتُهُ يَكْفِي. فَإِنَّ
النُّصُوصَ المَقْدَسَةَ أَمَامَكُمْ، وَإِنْ شَوَّهْتُمُوهَا فَسَبُّؤُدِي ذَلِكَ إِلَى
هَلَاكِكُمْ.

٢١ وَعِنْدَمَا قَالَ أَلْمَا هَذِهِ الكَلِمَاتِ لَهُمْ، مَدَّ يَدَهُ نَحْوَهُمْ وَصَرَخَ بِصَوْتِ
عَظِيمٍ قَائِلًا: حَانَ وَقْتُ التَّوْبَةِ، لِأَنَّ يَوْمَ الخَلَاصِ قَرِيبٌ.

٢٢ أَجَلٌ، وَيُعَلِّئُهُ صَوْتُ الرَّبِّ بِوَأَسِطَةِ المَلَائِكَةِ لِجَمِيعِ الأُمَمِ؛ أَجَلٌ،
يُعَلِّئُهُ كَيْ يُبَشِّرَ النَّاسَ بِفَرَحٍ عَظِيمٍ؛ أَجَلٌ، وَيُعَلِّئُ هَذِهِ البَشْرَى لِكُلِّ
أَبْنَاءِ شَعْبِهِ، أَجَلٌ، حَتَّى لِلْمَشْتَتِينَ بَعِيدًا عَلَى وَجْهِ الأَرْضِ؛ لِذَلِكَ
جَاءَتِ البَشْرَى إِلَيْنَا.

٢٣ وَقَدْ أُعْلِنَتْ لَنَا بِعِبَارَاتٍ وَاضِحَةٍ كَيْ نَفْهَمَ وَكَيْلَا نُحْطِئُ، وَهَذَا
لِأَنَّنا جَوَالُونَ فِي أَرْضٍ غَرِيبَةٍ؛ لِذَا فَقَدْ وَجَدْنَا نِعْمَةً عِنْدَهُ، لِأَنَّ هَذِهِ
البَشْرَى أُعْلِنَتْ لَنَا فِي جَمِيعِ أَنْحَاءِ أَرْضِينَا الَّتِي هِيَ مِيرَاثُنَا مِنْ
بُنْتَانِ الرَّبِّ.

٢٤ فَإِنَّ مَلَائِكَةَ تُعَلِّئُهَا لِلْكَتِيرِينَ فِي هَذَا الوَقْتِ فِي أَرْضِنَا، وَهَذَا
لِغَرَضِ إِعْدَادِ قُلُوبِ أَبْنَاءِ البَشْرِ لِيقْبَلُوا كَلِمَتَهُ فِي وَقْتِ مَجِيئِهِ فِي
مَجْدِهِ.

And now we only wait to hear the joyful news declared unto us by the mouth of angels, of his coming; for the time cometh, we know not how soon. Would to God that it might be in my day; but let it be sooner or later, in it I will rejoice.

And it shall be made known unto just and holy men, by the mouth of angels, at the time of his coming, that the words of our fathers may be fulfilled, according to that which they have spoken concerning him, which was according to the spirit of prophecy which was in them.

And now, my brethren, I wish from the inmost part of my heart, yea, with great anxiety even unto pain, that ye would hearken unto my words, and cast off your sins, and not procrastinate the day of your repentance;

But that ye would humble yourselves before the Lord, and call on his holy name, and watch and pray continually, that ye may not be tempted above that which ye can bear, and thus be led by the Holy Spirit, becoming humble, meek, submissive, patient, full of love and all long-suffering;

Having faith on the Lord; having a hope that ye shall receive eternal life; having the love of God always in your hearts, that ye may be lifted up at the last day and enter into his rest.

And may the Lord grant unto you repentance, that ye may not bring down his wrath upon you, that ye may not be bound down by the chains of hell, that ye may not suffer the second death.

And Alma spake many more words unto the people, which are not written in this book.

٢٥ وَالْآنَ فَإِنَّا نَنْتَظِرُ فَقَطْ أَنْ نَسْمَعَ الْأَخْبَارَ السَّارَّةَ عَنْ مَجِيئِهِ، نُغْلِنُ
إِلَيْنَا بِوَاسِطَةِ الْمَلَائِكَةِ. لِأَنَّ الْوَقْتَ آتٍ وَلَا نَعْلَمُ مَتَى. أَرْجُو اللَّهُ أَنْ
يَحْدُثَ ذَلِكَ فِي أَيَّامِي؛ لَكِنْ إِنْ كَانَ عَاجِلًا أَمْ أَجَلًا فَإِنِّي بِهِ
سَابَّتُهُج.

٢٦ وَسَوْفَ يُغْلِنُ الْمَلَائِكَةُ لِرِجَالِ عَادِلِينَ وَقِدِّيسِينَ عَنْ مَجِيئِهِ فِي
حِينِهِ، كَيْ تَتَحَقَّقَ كَلِمَاتُ آبَائِنَا وَفَقَّا لِمَا تَكَلَّمُوا بِهِ بِخُصُوصِهِ
وَالَّذِي كَانَ حَسَبَ رُوحِ النُّبُوَّةِ الَّتِي كَانَتْ بِهِمْ.

٢٧ إِنِّي أَتَمَّتِي، يَا إِخْوَتِي، مِنْ صَمِيمِ قَلْبِي، أَجَلٌ، بِقَلْقٍ شَدِيدٍ مُؤَلِمٌ، أَنْ
تُصْغُوا لِكَلِمَاتِي، وَأَنْ تَطْرَحُوا عَنْكُمْ خَطَايَاكُمْ وَلَا تُرْجِعُوا يَوْمَ
تُؤْتِيكُمْ.

٢٨ بَلْ أَنْ تَتَضَعُوا أَمَامَ الرَّبِّ وَتَدْعُوا اسْمَهُ الْقُدُّوسَ وَتَنْتَبِهُوا وَتَصَلُّوا
بِاسْتِمْرَارٍ كَيْ لَا تَجْرَبُوا فَوْقَ طَاقَتِكُمْ، وَهَكَذَا يَقُودُكُمْ الرُّوحُ
الْقُدُّوسُ، وَتَصِيرُونَ مُتَوَاضِعِينَ وَحَلِيمِينَ وَخَاضِعِينَ وَصَبُورِينَ،
مُتَمَلِّئِينَ بِالْمَحَبَّةِ وَكُلِّ طَوْلِ الْأَنَاةِ؛

٢٩ مُؤْمِنِينَ بِالرَّبِّ؛ رَاجِينَ بِأَنَّكُمْ سَتَنَالُونَ الْحَيَاةَ الْأَبَدِيَّةَ؛ مُحْتَفِظِينَ
دَوْمًا بِمَحَبَّةِ اللَّهِ فِي قُلُوبِكُمْ، كَيْ تُرْفَعُوا فِي الْيَوْمِ الْأَخِيرِ
وَتَدْخُلُوا إِلَى رَاحَتِهِ.

٣٠ وَلِيَهَبْكُمْ الرَّبُّ التَّوْبَةَ كَيْلَا تُنْزِلُوا سُخْطَهُ عَلَيْكُمْ، كَيْلَا تُكَبِّلُوا
بِسُلَّاسِلِ الْجَحِيمِ، كَيْلَا تَخْضَعُوا لِلْمَوْتِ الثَّانِي.

٣١ وَكَلَّمَ أَلْمَا الشَّعْبَ كَلَامًا آخَرَ كَثِيرًا لَيْسَ مَكْتُوبًا فِي هَذَا الْكِتَابِ.

And it came to pass after he had made an end of speaking unto the people many of them did believe on his words, and began to repent, and to search the scriptures.

But the more part of them were desirous that they might destroy Alma and Amulek; for they were angry with Alma, because of the plainness of his words unto Zeezrom; and they also said that Amulek had lied unto them, and had reviled against their law and also against their lawyers and judges.

And they were also angry with Alma and Amulek; and because they had testified so plainly against their wickedness, they sought to put them away privily.

But it came to pass that they did not; but they took them and bound them with strong cords, and took them before the chief judge of the land.

And the people went forth and witnessed against them—testifying that they had reviled against the law, and their lawyers and judges of the land, and also of all the people that were in the land; and also testified that there was but one God, and that he should send his Son among the people, but he should not save them; and many such things did the people testify against Alma and Amulek. Now this was done before the chief judge of the land.

And it came to pass that Zeezrom was astonished at the words which had been spoken; and he also knew concerning the blindness of the minds, which he had caused among the people by his lying words; and his soul began to be harrowed up under a consciousness of his own guilt; yea, he began to be encircled about by the pains of hell.

And it came to pass that he began to cry unto the people, saying: Behold, I am guilty, and these men are spotless before God. And he began to plead for them from that time forth; but they reviled him, saying: Art thou also possessed with the devil? And they spit upon him, and cast him out from among them, and also all those who believed in the words which had been spoken by Alma and Amulek; and they cast them out, and sent men to cast stones at them.

١ وَبَعْدَ أَنْ أَنْهَى أَلْمَا حَدِيثَهُ إِلَى النَّاسِ، آمَنَ كَثِيرُونَ مِنْهُمْ بِكَلَامِهِ وَبَدَأُوا يَتُوبُونَ وَيَدْرُسُونَ النُّصُوصَ الْمُقَدَّسَةَ.

٢ لَكِنَّ مُعْظَمَهُمْ كَانُوا يَرْغَبُونَ فِي هَلَاكِ أَلْمَا وَأَمُولِكِ؛ فَقَدْ كَانُوا غَاضِبِينَ مِنْ أَلْمَا بِسَبَبِ وُضُوحِ كَلَامِهِ مَعَ زِيْزْرُومَ؛ وَقَالُوا أَيْضًا إِنَّ أَمُولِكَ قَدْ كَذَبَ عَلَيْهِمْ وَأَهَانَ شَرِيْعَتَهُمْ وَأَيْضًا مُحَامِيَهُمْ وَقَضَائِهِمْ.

٣ وَكَانُوا غَاضِبِينَ أَيْضًا مِنْ أَلْمَا وَأَمُولِكِ، لِأَنَّهُمَا شَهِدَا بِوُضُوحٍ شَدِيدٍ ضِدَّ شَرِّهِمْ، وَسَعَوْا لِقَتْلِهِمَا خُلْسَةً.

٤ وَلَكِنَّهُمْ لَمْ يَفْعَلُوا؛ بَلْ أَخَذُوهُمَا وَقَيَّدُوهُمَا بِحِبَالٍ قَوِيَّةٍ، وَأَخْضَرُوهُمَا أَمَامَ رَئِيسِ الْقَضَاةِ فِي عَمُونِيْحَةَ.

٥ وَتَقَدَّمَ النَّاسُ وَشَهِدُوا ضِدَّهُمَا—شَاهِدِينَ بِأَنَّهُمَا أَهَانَا الشَّرِيْعَةَ وَأَهَانَا مُحَامِيَهُمْ وَالْقَضَاةَ، وَأَيْضًا جَمِيعَ النَّاسِ الَّذِينَ كَانُوا هُنَاكَ؛ وَبِأَنَّهُمَا أَيْضًا قَالَا إِنَّهُ لَمْ يَكُنْ هُنَاكَ إِلَّا إِلَهُ وَاحِدٌ وَإِنَّهُ سَيُرْسِلُ ابْنَهُ بَيْنَ النَّاسِ لِكَيْتَهُ لَنْ يُخَلِّصَهُمْ؛ وَبِكَثِيرٍ مِنْ مِثْلِ هَذِهِ الْأُمُورِ شَهِدَ النَّاسُ ضِدَّ أَلْمَا وَأَمُولِكِ. وَتَمَّ ذَلِكَ أَمَامَ رَئِيسِ الْقَضَاةِ فِي عَمُونِيْحَةَ.

٦ وَأَنْدَهَشَ زِيْزْرُومَ مِمَّا نُطِقَ بِهِ مِنْ كَلِمَاتٍ؛ كَمَا أَنَّ عَرَفَ أَيْضًا عَنْ عَمَى الْعُقُولِ الَّذِي تَسَبَّبَ بِهِ بَيْنَ الشَّعْبِ بِكَلِمَاتِهِ الْكَاذِبَةِ؛ وَبَدَأَ الشُّعُورَ بِدَنْيِهِ يُعَدِّبُ رُوحَهُ؛ أَجَلٌ، بَدَأَ يُحَاصِرُ بِأَلَامِ الْجَحِيمِ.

٧ وَكَانَ أَنَّهُ بَدَأَ يَهْتِفُ لِلنَّاسِ قَائِلًا: إِنِّي مُذْنِبٌ، وَهَذَانِ الرَّجُلَانِ بِلَا شَائِبَةٍ أَمَامَ اللَّهِ. وَبَدَأَ يَتَوَسَّلُ لِأَجْلِهِمَا مُنْذُ ذَلِكَ الْوَقْتِ فَصَاعِدًا؛ لَكِنَّهُمْ سَتَمُوهُ قَائِلِينَ: هَلْ اسْتَحْوَذَ عَلَيْكَ إِبْلِيسُ أَنْتِ أَيْضًا؟ وَبَصَقُوا عَلَيْهِ وَطَرَدُوهُ مِنْ بَيْنِهِمْ وَأَيْضًا كُلَّ الَّذِينَ آمَنُوا بِمَا نَطَقَ بِهِ أَلْمَا وَأَمُولِكِ، وَطَرَدُوهُمْ وَأَرْسَلُوا رِجَالًا لِيَزْمُوهُمْ بِالْحِجَارَةِ.

And they brought their wives and children together, and whosoever believed or had been taught to believe in the word of God they caused that they should be cast into the fire; and they also brought forth their records which contained the holy scriptures, and cast them into the fire also, that they might be burned and destroyed by fire.

And it came to pass that they took Alma and Amulek, and carried them forth to the place of martyrdom, that they might witness the destruction of those who were consumed by fire.

And when Amulek saw the pains of the women and children who were consuming in the fire, he also was pained; and he said unto Alma: How can we witness this awful scene? Therefore let us stretch forth our hands, and exercise the power of God which is in us, and save them from the flames.

But Alma said unto him: The Spirit constraineth me that I must not stretch forth mine hand; for behold the Lord receiveth them up unto himself, in glory; and he doth suffer that they may do this thing, or that the people may do this thing unto them, according to the hardness of their hearts, that the judgments which he shall exercise upon them in his wrath may be just; and the blood of the innocent shall stand as a witness against them, yea, and cry mightily against them at the last day.

Now Amulek said unto Alma: Behold, perhaps they will burn us also.

And Alma said: Be it according to the will of the Lord. But, behold, our work is not finished; therefore they burn us not.

Now it came to pass that when the bodies of those who had been cast into the fire were consumed, and also the records which were cast in with them, the chief judge of the land came and stood before Alma and Amulek, as they were bound; and he smote them with his hand upon their cheeks, and said unto them: After what ye have seen, will ye preach again unto this people, that they shall be cast into a lake of fire and brimstone?

٨ وَجَمَعُوا زَوْجَاتِهِمْ وَأَطْفَالَهُمْ مَعًا وَكُلٌّ مِنْ آمَنَ بِكَلِمَةِ اللَّهِ أَوْ تَعَلَّمَهَا، وَطَرَحُوهُمْ فِي النَّارِ؛ كَمَا أَحْضَرُوا أَيْضًا السَّجَلَاتِ الَّتِي اخْتَوَتْ عَلَى النُّصُوصِ الْمُقَدَّسَةِ وَطَرَحُوهَا فِي النَّارِ أَيْضًا كَمَا تَحْتَرِقُ وَتُفْنَى بِالنَّارِ.

٩ وَكَانَ أَنَّهُمْ أَحْضَرُوا أَلْمَا وَأَمُولِكَ وَحَمَلُوهُمَا إِلَى مَوْضِعِ الْإِسْتِشْهَادِ كَمَا يُشَاهِدُوا هَلَاكَ الَّذِينَ التَّهَمَّتْهُمْ النَّارُ.

١٠ وَعِنْدَمَا رَأَى أَمُولِكَ آيَاتِ النَّسَاءِ وَالْأَطْفَالِ الَّذِينَ كَانُوا يَحْتَرِقُونَ فِي النَّارِ، تَأَلَّمَ هُوَ أَيْضًا وَقَالَ لِأَلْمَا: كَيْفَ يُمْكِنُنَا أَنْ نَشْهَدَ هَذَا الْمَنْظَرَ الْمُرَوِّعَ؟ لِمَاذَا نَدْعُو أَيْدِيَنَا وَنُمَارِسُ قُوَّةَ اللَّهِ الَّتِي بِنَا، وَنُنْقِذُهُمْ مِنَ النَّيِّرَانِ.

١١ لَكِنَّ أَلْمَا قَالَ لَهُ: أَلرُّوحُ يَحْتَضِنِي عَلَى عَدَمِ مَدِّ يَدِي؛ لِأَنَّ الرَّبَّ يَقْبَلُهُمْ لِتَقْسِيهِ فِي الْمَجْدِ؛ وَهُوَ يَسْمَحُ لِمُضْطَهَدِيهِمْ بِأَنْ يَفْعَلُوا هَذَا الشَّيْءَ وَفَقًا لِقَسْوَةِ قُلُوبِهِمْ، كَمَا تَكُونُ دِينُونْتُهُمْ عَادِلَةً عِنْدَ سُخْطِهِ؛ وَدَمَ الْأَبْرِيَاءِ يَقِفُ كَشَاهِدٍ ضِدَّهُمْ، أَجَلٌ، وَيَصْرُخُ بِقُوَّةِ ضِدَّهُمْ فِي الْيَوْمِ الْآخِرِ.

١٢ وَقَالَ أَمُولِكَ لِأَلْمَا: رَبُّمَا يُحْرِقُونَنَا نَحْنُ أَيْضًا.

١٣ وَقَالَ أَلْمَا: لِيَكُنْ وَفَقًا لِإِرَادَةِ الرَّبِّ. لَكِنَّ عَمَلَنَا لَمْ يَنْتَهَ بَعْدُ؛ لِذَا فَإِنَّهُمْ لَنْ يُحْرِقُونَا.

١٤ وَعِنْدَمَا احْتَرَقَتْ أَجْسَادُ مَنْ طَرَحُوا فِي النَّارِ وَأَيْضًا السَّجَلَاتِ الَّتِي طَرَحَتْ مَعَهُمْ فِي النَّارِ، جَاءَ رَئِيسُ الْقَضَاةِ وَوَقَفَ أَمَامَ أَلْمَا وَأَمُولِكَ، وَهُمَا مُقَيَّدَانِ، وَضَرَبَهُمَا بِيَدَيْهِ عَلَى وَجْنَتَيْهِمَا وَقَالَ لَهُمَا: بَعْدَ مَا رَأَيْتُمَا، هَلْ تُنْذِرَانِ أَبْنَاءَ هَذَا الشَّعْبِ ثَانِيَةً بِأَنَّهُمْ سَيُطْرَحُونَ فِي بَحِيرَةٍ مِنَ النَّارِ وَالْكَبْرِيتِ؟

Behold, ye see that ye had not power to save those who had been cast into the fire; neither has God saved them because they were of thy faith. And the judge smote them again upon their cheeks, and asked: What say ye for yourselves?

Now this judge was after the order and faith of Nehor, who slew Gideon.

And it came to pass that Alma and Amulek answered him nothing; and he smote them again, and delivered them to the officers to be cast into prison.

And when they had been cast into prison three days, there came many lawyers, and judges, and priests, and teachers, who were of the profession of Nehor; and they came in unto the prison to see them, and they questioned them about many words; but they answered them nothing.

And it came to pass that the judge stood before them, and said: Why do ye not answer the words of this people? Know ye not that I have power to deliver you up unto the flames? And he commanded them to speak; but they answered nothing.

And it came to pass that they departed and went their ways, but came again on the morrow; and the judge also smote them again on their cheeks. And many came forth also, and smote them, saying: Will ye stand again and judge this people, and condemn our law? If ye have such great power why do ye not deliver yourselves?

And many such things did they say unto them, gnashing their teeth upon them, and spitting upon them, and saying: How shall we look when we are damned?

And many such things, yea, all manner of such things did they say unto them; and thus they did mock them for many days. And they did withhold food from them that they might hunger, and water that they might thirst; and they also did take from them their clothes that they were naked; and thus they were bound with strong cords, and confined in prison.

١٥ فَأَبْكَمُ تَرِيَان أَنَّهُ لَمْ يَكُنْ لَدَيْكُمَا قُوَّةٌ لِتَخْلَصَا بِهَا مَنْ طُرِحُوا فِي النَّارِ؛ كَذَلِكَ لَمْ يَخْلُصَهُمُ اللَّهُ لِأَنَّهُمْ كَانُوا عَلَى دِينِكُمْ. وَصَرَبَهُمَا الْقَاضِي عَلَى خَدَيْهِمَا وَسَأَلَ: مَا هُوَ قَوْلُكُمَا؟

١٦ فَهَذَا الْقَاضِي كَانَ يَتَّبِعُ تَعَالِيمَ نَاحورَ وَيُؤْمِنُ بِدِينِهِ، نَاحورُ الَّذِي قَتَلَ جِدعونَ.

١٧ وَكَانَ أَنَّ أَلْمَا وَأَمُولَكُ لَمْ يُجِيبَاهُ بِشَيْءٍ؛ فَصَرَبَهُمَا ثَانِيَةً وَسَلَّمَهُمَا إِلَى الْخُرَاسِ كَيْ يَطْرَحُوهُمَا فِي السَّجْنِ.

١٨ وَبَعْدَ أَنْ طُرِحَا فِي السَّجْنِ لِثَلَاثَةِ أَيَّامٍ، أَتَى الْعَدِيدُ مِنَ الْمُحَامِيَيْنِ وَالْقُضَاةِ وَالْكَهَنَةِ وَالْمُعَلِّمِينَ الَّذِينَ كَانُوا عَلَى مَذْهَبِ نَاحورَ؛ فَقَدُوا أَتَوْا إِلَى السَّجْنِ لِيَرَوْهُمَا، فَسَأَلُوهُمَا أَسْئَلَةً كَثِيرَةً؛ لَكِنَّهُمَا لَمْ يُجِيبَا هُمُ بِشَيْءٍ.

١٩ وَوَقَّفَ الْقَاضِي أَمَامَهُمَا وَقَالَ: لِمَ لَا تُجِيبَانِ عَلَى كَلَامِ هَذَا الشَّعْبِ؟ أَلَا تَعْلَمَانِ أَنَّ لَدَيَّ سُلْطَةً أَنْ أَسْلَمَكُمَا إِلَى النَّيرانِ؟ وَأَمْرُهُمَا بِأَنْ يَتَكَلَّمَا؛ لَكِنَّهُمَا لَمْ يُجِيبَا بِشَيْءٍ.

٢٠ وَكَانَ أَنَّهُمْ غَادَرُوا وَتَفَرَّقُوا، لَكِنَّهُمْ أَتَوْا ثَانِيَةً فِي الْعَدَى؛ وَصَرَبَهُمَا الْقَاضِي ثَانِيَةً عَلَى خَدَيْهِمَا. وَأَتَى كَثِيرُونَ أَيْضًا وَصَرَبُوهُمَا قَائِلِينَ: هَلْ سَتَقِفَانِ ثَانِيَةً وَتُدِينَانِ هَذَا الشَّعْبَ أَوْ تُدِينَانِ شَرِيعَتَنَا؟ إِذَا كَانَتْ لَدَيْكُمَا مِثْلُ هَذِهِ الْقُوَّةِ الْعَظِيمَةِ، فَلِمَ لَا تُنْقِذَانِ نَفْسَيْكُمَا؟

٢١ وَكَثِيرًا مِنْ أُمَّتَالِ هَذِهِ الْأُمُورِ قَالُوا لَهُمَا، وَهُمْ يَصْرَوْنَ بِأَسْنَانِهِمْ عَلَيْهِمَا وَيَبْصُقُونَ عَلَيْهِمَا وَهُمْ يَقُولُونَ: كَيْفَ سَيَكُونُ مَظْهَرُنَا عِنْدَمَا نُلْعَنُ؟

٢٢ وَقَالُوا لَهُمَا كَثِيرًا مِنْ هَذِهِ الْأُمُورِ، أَجَلٌ، كُلُّ نَوْعٍ مِنْ هَذِهِ الْأُمُورِ؛ وَهَكَذَا سَخَرُوا مِنْهُمَا لِأَيَّامٍ كَثِيرَةٍ. وَأَمْسَكُوا عَنْهُمَا الطَّعَامَ كَيْ يَجُوعَا وَالْمَاءَ كَيْ يَعْطَشَا، كَمَا أَخَذُوا مِنْهُمَا ثِيَابَهُمَا فَتَعَرَّيَا؛ ثُمَّ أَوْثَقُوهُمَا بِجِبَالٍ قَوِيَّةٍ وَقَيَّدُوهُمَا فِي السَّجْنِ.

And it came to pass after they had thus suffered for many days, (and it was on the twelfth day, in the tenth month, in the tenth year of the reign of the judges over the people of Nephi) that the chief judge over the land of Ammonihah and many of their teachers and their lawyers went in unto the prison where Alma and Amulek were bound with cords.

And the chief judge stood before them, and smote them again, and said unto them: If ye have the power of God deliver yourselves from these bands, and then we will believe that the Lord will destroy this people according to your words.

And it came to pass that they all went forth and smote them, saying the same words, even until the last; and when the last had spoken unto them the power of God was upon Alma and Amulek, and they rose and stood upon their feet.

And Alma cried, saying: How long shall we suffer these great afflictions, O Lord? O Lord, give us strength according to our faith which is in Christ, even unto deliverance. And they broke the cords with which they were bound; and when the people saw this, they began to flee, for the fear of destruction had come upon them.

And it came to pass that so great was their fear that they fell to the earth, and did not obtain the outer door of the prison; and the earth shook mightily, and the walls of the prison were rent in twain, so that they fell to the earth; and the chief judge, and the lawyers, and priests, and teachers, who smote upon Alma and Amulek, were slain by the fall thereof.

And Alma and Amulek came forth out of the prison, and they were not hurt; for the Lord had granted unto them power, according to their faith which was in Christ. And they straightway came forth out of the prison; and they were loosed from their bands; and the prison had fallen to the earth, and every soul within the walls thereof, save it were Alma and Amulek, was slain; and they straightway came forth into the city.

٢٣ وَبَعْدَ أَنْ تَأَلَّمَا عَلَى هَذَا النُّحُو لِأَيَّامٍ كَثِيرَةٍ، (وَكَانَ ذَلِكَ فِي الْيَوْمِ الثَّانِي عَشَرَ فِي الشَّهْرِ الْعَاشِرِ لِلسَّنَةِ الْعَاشِرَةِ مِنْ حُكْمِ الْقَضَاةِ لِشُعْبِ نَافِي) كَانَ أَنَّ رُبَيْسَ الْقَضَاةِ فِي أَرْضِ عَمُونِيحَةَ وَالْكَثِيرَ مِنْ مُعَلِّمِيهِمْ وَمُحَامِيهِمْ ذَهَبُوا إِلَى السَّجْنِ حَيْثُ كَانَ أَلْمَا وَأَمُولُكَ مَوْثَقَيْنِ بِالْحِجَالِ.

٢٤ وَوَقَفَ رُبَيْسُ الْقَضَاةِ أَمَامَهُمَا وَصَرَبَهُمَا نَائِبَةً وَقَالَ لَهُمَا: إِذَا كَانَتْ لَدَيْكُمَا قُوَّةُ اللَّهِ فَخَلِّصَا نَفْسَيْكُمَا مِنْ هَذِهِ الْحِجَالِ، وَعِنْدَيْدِ نُوْمُنْ بِأَنَّ الرَّبَّ سَيَهْلِكُ هَذَا الشَّعْبَ وَفَقًّا لِكَلَامِكُمَا.

٢٥ وَتَقَدَّمُوا جَمِيعًا وَظَمَوْهُمَا قَائِلِينَ الْكَلِمَاتِ نَفْسَهَا حَتَّى آخِرِ وَاحِدٍ مِنْهُمْ؛ وَعِنْدَمَا تَكَلَّمُوا آخِرُهُمْ بِهَذِهِ الْكَلِمَاتِ، حَلَّتْ قُوَّةُ اللَّهِ عَلَى أَلْمَا وَأَمُولُكَ، فَنَهَضَا وَوَقَفَا عَلَى أَقْدَامِهِمَا.

٢٦ وَهَتَفَ أَلْمَا قَائِلًا: إِلَى مَتَى نُعَانِي مِنْ هَذِهِ الشَّدَائِدِ الْعَظِيمَةِ أَبْيَهَا الرَّبُّ؟ أَبْيَهَا الرَّبُّ أَمْنَحْنَا الْقُوَّةَ حَسَبَ إِيمَانِنَا الَّذِي فِي الْمَسِيحِ حَتَّى نَنْجُو. وَقَطَعَا الْحِجَالِ الَّتِي كَانَا مَرْبُوطَيْنِ بِهَا؛ وَعِنْدَمَا رَأَى النَّاسُ ذَلِكَ، بَدَأُوا يَلُودُونَ بِالْفِرَارِ لِأَنَّ الْخَوْفَ مِنَ الْهَلَاكِ كَانَ قَدْ حَلَّ عَلَيْهِمْ.

٢٧ وَبَلَغَ بِهِمْ خَوْفُهُمْ أَنَّ سَقَطُوا عَلَى الْأَرْضِ، فَلَمْ يَصِلُوا إِلَى الْبَابِ الْخَارِجِيِّ لِلسَّجْنِ؛ وَاهْتَزَّتْ الْأَرْضُ بِشِدَّةٍ، وَتَصَدَّعَتْ جُدْرَانُ السَّجْنِ إِلَى نِصْفَيْنِ وَسَقَطَتْ عَلَى الْأَرْضِ؛ وَقُتِلَ رُبَيْسُ الْقَضَاةِ وَالْمُحَامُونَ وَالْكَهَنَةُ وَالْمُعَلِّمُونَ الَّذِينَ صَرَبُوا أَلْمَا وَأَمُولُكَ بِسَبَبِ سُقُوطِ الْأَسْوَارِ.

٢٨ وَخَرَجَ أَلْمَا وَأَمُولُكَ مِنَ السَّجْنِ، وَلَمْ يَتَعَرَّضَا لِأَذَى؛ لِأَنَّ الرَّبَّ أَعْطَاهُمَا الْقُوَّةَ طَبَقًا لِإِيمَانِهِمَا بِالْمَسِيحِ. وَخَرَجَا قَوْرًا مِنَ السَّجْنِ؛ وَأَنْحَلَّتْ حِجَالُهُمَا؛ وَتَهَاوَى السَّجْنُ إِلَى الْأَرْضِ، وَقُتِلَتْ كُلُّ نَفْسٍ ضَمَّنَ أَسْوَارِهِ إِلَّا أَلْمَا وَأَمُولُكَ؛ وَدَخَلَا الْمَدِينَةَ قَوْرًا.

Now the people having heard a great noise came running together by multitudes to know the cause of it; and when they saw Alma and Amulek coming forth out of the prison, and the walls thereof had fallen to the earth, they were struck with great fear, and fled from the presence of Alma and Amulek even as a goat fleeth with her young from two lions; and thus they did flee from the presence of Alma and Amulek.

٢٩
وَلَمَّا سَمِعَ النَّاسُ الصَّجِيحَ الْعَظِيمَ، أَتَوْا مَعًا رَاكِضِينَ جَمَاعَاتٍ
لِيَعْرِفُوا سَبَبَهُ؛ وَعِنْدَمَا رَأَوْا أَلْمَا وَأَمُولَكَ يَخْرُجَانِ مِنَ السَّجْنِ،
وَأَنَّ أَسْوَارَهُ قَدْ تَهَاوَتْ إِلَى الْأَرْضِ، أَصَابَهُمْ خَوْفٌ عَظِيمٌ، وَفَرَّوْا
مِنْ أَمَامِ أَلْمَا وَأَمُولِكَ كَمَا تَفِرُّ الْمَاعِزُ مَعَ صِغَارِهَا مِنْ أَسَدَيْنِ؛
وَهَكَذَا فَرَّوْا مِنْ أَمَامِ أَلْمَا وَأَمُولِكَ.

And it came to pass that Alma and Amulek were commanded to depart out of that city; and they departed, and came out even into the land of Sidom; and behold, there they found all the people who had departed out of the land of Ammonihah, who had been cast out and stoned, because they believed in the words of Alma.

And they related unto them all that had happened unto their wives and children, and also concerning themselves, and of their power of deliverance.

And also Zeezrom lay sick at Sidom, with a burning fever, which was caused by the great tribulations of his mind on account of his wickedness, for he supposed that Alma and Amulek were no more; and he supposed that they had been slain because of his iniquity. And this great sin, and his many other sins, did harrow up his mind until it did become exceedingly sore, having no deliverance; therefore he began to be scorched with a burning heat.

Now, when he heard that Alma and Amulek were in the land of Sidom, his heart began to take courage; and he sent a message immediately unto them, desiring them to come unto him.

And it came to pass that they went immediately, obeying the message which he had sent unto them; and they went in unto the house unto Zeezrom; and they found him upon his bed, sick, being very low with a burning fever; and his mind also was exceedingly sore because of his iniquities; and when he saw them he stretched forth his hand, and besought them that they would heal him.

And it came to pass that Alma said unto him, taking him by the hand: Believest thou in the power of Christ unto salvation?

And he answered and said: Yea, I believe all the words that thou hast taught.

And Alma said: If thou believest in the redemption of Christ thou canst be healed.

And he said: Yea, I believe according to thy words.

And then Alma cried unto the Lord, saying: O Lord our God, have mercy on this man, and heal him according to his faith which is in Christ.

١ وَجَاءَ أَمْرُ الرَّبِّ إِلَى أَلْمَا وَأَمُولِكَ بِأَنْ يُغَادِرَا تِلْكَ الْمَدِينَةَ؛ فَغَادَرَا إِلَى أَرْضِ سِيدُومَ، وَهُنَاكَ وَجَدَا كُلَّ الَّذِينَ خَرَجُوا مِنْ أَرْضِ عَمُونِيحَةَ مِمَّنْ كَانُوا قَدْ طُرِدُوا وَرُجِمُوا لِأَنَّهُمْ آمَنُوا بِكَلِمَاتِ أَلْمَا.

٢ وَأَخْبَرَاهُمْ بِكُلِّ مَا حَدَّثَ لِرُؤُوسَاتِهِمْ وَأَبْنَائِهِمْ، وَأَيْضًا مَا حَدَّثَ لَهُمَا وَعَنْ قُدْرَتَيْهِمَا عَلَى تَخْلِيصِ نَفْسَيْهِمَا.

٣ وَأَنْطَرَحَ زِيْزْرُومٌ مَرِيضًا فِي سِيدُومَ بِحُمَى حَارِقَةٍ تَسَبَّبَ بِهَا الصَّرَاغُ الشَّدِيدُ لِأَفْكَارِهِ نَتِيجَةً لِشَرِّهِ، لِأَنَّهُ افْتَرَضَ أَنَّ أَلْمَا وَأَمُولِكَ قَدْ هَلَكَا؛ وَافْتَرَضَ أَنَّهُمَا قُتِلَا بِسَبَبِ إِثْمِهِ. وَهَذِهِ الْحَاطِيئَةُ الْعَظِيمَةُ وَخَطَايَاهُ الْأُخْرَى الْكَثِيرَةُ عَذَّبَتْ صَمِيرَهُ حَتَّى صَارَ وَجَعُهُ مُؤَلِمًا لَا فَكَاكَ مِنْهُ؛ لِذَلِكَ أَصَابَتْهُ حُمَى حَارِقَةٌ.

٤ فَلَمَّا سَمِعَ بِأَنَّ أَلْمَا وَأَمُولِكَ كَانَا فِي أَرْضِ سِيدُومَ، بَدَأَ يَبْتَشِّجُ فَارْسَلَ إِلَيْهِمَا فِي الْحَالِ رِسَالَةً يَطْلُبُ فِيهَا مِنْهُمَا أَنْ يَأْتِيَا إِلَيْهِ.

٥ فَذَهَبَا فِي الْحَالِ اسْتِجَابَةً لِلرِّسَالَةِ الَّتِي أَرْسَلَهَا إِلَيْهِمَا؛ وَدَخَلَا الْبَيْتَ فَوَجَدَا زِيْزْرُومَ عَلَى سَرِيرِهِ مَرِيضًا وَقَدْ أَوْهَنْتُهُ حُمَى حَارِقَةٌ؛ وَكَانَ يُعَانِي بِشِدَّةٍ مُتَأَلِّمًا بِسَبَبِ آثَامِهِ؛ فَلَمَّا رَأَاهُمَا مَدَّ يَدَهُ وَالنَّمَسَ مِنْهُمَا أَنْ يَشْفِيَاهُ.

٦ وَقَالَ لَهُ أَلْمَا وَهُوَ يَمْسِكُ بِيَدِهِ: أَنْتُمْ بِنَقْدَرَةِ الْمَسِيحِ عَلَى تَخْلِيصِنَا؟

٧ فَأَجَابَ وَقَالَ: نَعَمْ، إِنِّي أُوْمِنُ بِكُلِّ الْكَلِمَاتِ الَّتِي عَلَّمْتَهَا لِلنَّاسِ.

٨ فَقَالَ أَلْمَا: إِنْ كُنْتَ تُؤْمِنُ بِفِدَائِ الْمَسِيحِ فَيُمْكِنُكَ أَنْ تُشْفَى.

٩ فَقَالَ: نَعَمْ، إِنِّي أُوْمِنُ بِمَا تَكَلَّمْتَ بِهِ.

١٠ ثُمَّ صَرَخَ أَلْمَا إِلَى الرَّبِّ قَائِلًا: أَيُّهَا الرَّبُّ إِلَهِنَا، ارْحَمْ هَذَا الرَّجُلَ وَاشْفِهِ حَسَبَ إِيمَانِهِ بِالْمَسِيحِ.

And when Alma had said these words, Zeezrom leaped upon his feet, and began to walk; and this was done to the great astonishment of all the people; and the knowledge of this went forth throughout all the land of Sidom.

And Alma baptized Zeezrom unto the Lord; and he began from that time forth to preach unto the people.

And Alma established a church in the land of Sidom, and consecrated priests and teachers in the land, to baptize unto the Lord whosoever were desirous to be baptized.

And it came to pass that they were many; for they did flock in from all the region round about Sidom, and were baptized.

But as to the people that were in the land of Ammonihah, they yet remained a hard-hearted and a stiffnecked people; and they repented not of their sins, ascribing all the power of Alma and Amulek to the devil; for they were of the profession of Nehor, and did not believe in the repentance of their sins.

And it came to pass that Alma and Amulek, Amulek having forsaken all his gold, and silver, and his precious things, which were in the land of Ammonihah, for the word of God, he being rejected by those who were once his friends and also by his father and his kindred;

Therefore, after Alma having established the church at Sidom, seeing a great check, yea, seeing that the people were checked as to the pride of their hearts, and began to humble themselves before God, and began to assemble themselves together at their sanctuaries to worship God before the altar, watching and praying continually, that they might be delivered from Satan, and from death, and from destruction—

Now as I said, Alma having seen all these things, therefore he took Amulek and came over to the land of Zarahemla, and took him to his own house, and did administer unto him in his tribulations, and strengthened him in the Lord.

And thus ended the tenth year of the reign of the judges over the people of Nephi.

١١ وَعِنْدَمَا نَطَقَ أَلْمَا بِهَذِهِ الْكَلِمَاتِ، وَتَبَّ زِيْزْرُومُ عَلَى قَدَمَيْهِ وَبَدَأَ يَمْشِي؛ وَتَسَبَّبَ ذَلِكَ فِي دَهْشَةٍ لِكُلِّ النَّاسِ؛ وَشَاعَ الْخَبْرُ فِي كُلِّ أُنْحَاءِ أَرْضِ سِيدُومَ.

١٢ وَعَمَدَ أَلْمَا زِيْزْرُومَ لِلرَّبِّ؛ وَبَدَأَ الْأَخِيرُ يَكْرُرُ لِلشَّعْبِ مِنْذُ ذَلِكَ الْوَقْتِ.

١٣ وَأَسَّسَ أَلْمَا كَنِيسَةً فِي أَرْضِ سِيدُومَ، وَكَرَّسَ كَهَنَةً وَمُعَلِّمِينَ فِي الْأَرْضِ لِيُعَمِّدُوا لِلرَّبِّ كُلِّ مَنْ أَرَادَ أَنْ يَعْتَمِدَ.

١٤ وَكَانُوا كَثِيرِينَ؛ فَقَدْ جَاءُوا مِنْ كُلِّ الْمَنَاطِقِ الْمُحِيطَةِ بِسِيدُومَ وَاعْتَمَدُوا.

١٥ أَمَا النَّاسُ فِي أَرْضِ عَمُونِيحَةَ فَقَدْ ظَلُّوا قَسَاةَ الْقَلْبِ وَالرَّقِيْبَةِ؛ وَلَمْ يَتُوبُوا عَنْ خَطَايَاهُمْ، وَنَسَبُوا كُلَّ قُوَّةِ أَلْمَا وَأَمُولِكَ إِلَى إِنْجِلِسَ؛ فَقَدْ كَانُوا مِنْ جَمَاعَةٍ نِيحُورَ وَلَمْ يُؤْمِنُوا بِالتَّوْبَةِ عَنْ خَطَايَاهُمْ.

١٦ وَكَانَ أَمُولِكُ قَدْ تَخَلَّى عَنْ كُلِّ ذَهَبِهِ وَفِضَّتِيهِ وَمَقْتَنِيَاتِيهِ الثَّمِينَةِ الَّتِي كَانَتْ فِي أَرْضِ عَمُونِيحَةَ لِأَجْلِ كَلِمَةِ اللَّهِ، وَقَدْ رَفَضَهُ الَّذِينَ كَانُوا ذَاتَ يَوْمٍ أَصْدِقَاءَهُ، كَمَا رَفَضَهُ أَبُوهُ وَعَشِيرَتُهُ؛

١٧ وَبَعْدَ أَنْ أُسِّسَ أَلْمَا الْكَنِيسَةَ فِي سِيدُومَ، رَأَى تَغْيِيرًا مَلْحُوظًا، أَجَلٌ، رَأَى أَنَّ النَّاسَ تَغَيَّرُوا فِيمَا يَتَعَلَّقُ بِعُرُورِ قُلُوبِهِمْ، وَبَدَأُوا يَتَضَعُونَ أَمَامَ اللَّهِ، وَبَدَأُوا يَجْتَمِعُونَ مَعًا فِي مَعَابِدِهِمْ لِيُعْبَدُوا اللَّهَ أَمَامَ الْمَذْبَحِ، سَاهِرِينَ وَمُصَلِّينَ بِاسْتِمْرَارٍ كَيْ يَخْلُصُوا مِنَ الشَّيْطَانِ وَالْمَوْتِ وَالذَّمَارِ—

١٨ وَبَعْدَ أَنْ رَأَى أَلْمَا كُلَّ هَذِهِ الْأُمُورِ، أَخَذَ أَمُولِكَ وَمَضَى إِلَى أَرْضِ زَرْجَمَلَةَ وَأَخَذَهُ إِلَى بَيْتِهِ وَخَدَمَهُ فِي مُعَانَاتِهِ وَقَوَاهُ فِي الرَّبِّ.

١٩ وَهَكَذَا انْتَهَتْ السَّنَةُ الْعَاشِرَةُ مِنْ حُكْمِ الْقُضَاةِ لِشَّعْبِ نَافِي.

And it came to pass in the eleventh year of the reign of the judges over the people of Nephi, on the fifth day of the second month, there having been much peace in the land of Zarahemla, there having been no wars nor contentions for a certain number of years, even until the fifth day of the second month in the eleventh year, there was a cry of war heard throughout the land.

For behold, the armies of the Lamanites had come in upon the wilderness side, into the borders of the land, even into the city of Ammonihah, and began to slay the people and destroy the city.

And now it came to pass, before the Nephites could raise a sufficient army to drive them out of the land, they had destroyed the people who were in the city of Ammonihah, and also some around the borders of Noah, and taken others captive into the wilderness.

Now it came to pass that the Nephites were desirous to obtain those who had been carried away captive into the wilderness.

Therefore, he that had been appointed chief captain over the armies of the Nephites, (and his name was Zoram, and he had two sons, Lehi and Aha)—now Zoram and his two sons, knowing that Alma was high priest over the church, and having heard that he had the spirit of prophecy, therefore they went unto him and desired of him to know whither the Lord would that they should go into the wilderness in search of their brethren, who had been taken captive by the Lamanites.

And it came to pass that Alma inquired of the Lord concerning the matter. And Alma returned and said unto them: Behold, the Lamanites will cross the river Sidon in the south wilderness, away up beyond the borders of the land of Manti. And behold there shall ye meet them, on the east of the river Sidon, and there the Lord will deliver unto thee thy brethren who have been taken captive by the Lamanites.

١ وَقَدْ عَمَّ السَّلَامُ فِي أَرْضِ زَرَحَمَلَةَ حَتَّى الْيَوْمِ الْخَامِسِ مِنَ الشَّهْرِ الثَّانِي لِلسَّنَةِ الْحَادِيَةِ عَشْرَةَ مِنْ حُكْمِ الْقَضَاةِ لِشَعْبِ نَافِي، وَلَمْ تَكُنْ هُنَاكَ حُرُوبٌ أَوْ نِزَاعَاتٌ لِعِدَدِ مُعَيَّنٍ مِنَ السَّنِينَ، حَتَّى الْيَوْمِ الْخَامِسِ مِنَ الشَّهْرِ الثَّانِي فِي السَّنَةِ الْحَادِيَةِ عَشْرَةَ حَيْثُ سَمِعَتْ صَبِيحَةَ حَرْبٍ فِي جَمِيعِ أُنْحَاءِ الْأَرْضِ.

٢ فَإِنَّ جُيُوشَ الْأَمَانِيِّينَ دَخَلَتْ الْأَرْضَ مِنْ جِهَةِ الْبَرِّيَّةِ، عَبْرَ حُدُودِ الْأَرْضِ، إِلَى مَدِينَةِ عَمُونِيحَةَ، وَبَدَأَتْ تَفْتِكُ بِالشَّعْبِ وَتُدَمِّرُ الْمَدِينَةَ.

٣ وَقَبْلَ أَنْ يَتِمَّكَرَ النَّافِيُونَ مِنْ حَشْدِ جَيْشِ كَافٍ لِيُزِيدَهُمْ مِنَ الْأَرْضِ، أَبَادَ الْأَمَانِيُّونَ سُكَّانَ مَدِينَةِ عَمُونِيحَةَ، وَكَذَلِكَ آخَرِينَ حَوْلَ حُدُودِ أَرْضِ نُوْحٍ؛ وَأَخَذُوا آخَرِينَ أُسْرَى إِلَى الْبَرِّيَّةِ.

٤ وَكَانَ النَّافِيُونَ رَاغِبِينَ فِي أَنْ يُحَرِّرُوا الْأُسْرَى الَّذِينَ أَخَذُوا إِلَى الْبَرِّيَّةِ.

٥ أَمَا زُورَامُ الَّذِي عُيِّنَ قَائِدًا عَامًّا لِجُيُوشِ النَّافِيِّينَ، فَكَانَ يَعْلَمُ، هُوَ وَابْنَاهُ لَاحِي وَأَحَا، بِأَنَّ أَلْمَا هُوَ الْكَاهِنُ الْعَالِي لِلْكَنِيْسَةِ، وَكَذَلِكَ سَمِعُوا أَنَّ لَدَيْهِ رُوحَ النُّبُوَّةِ، لِذَلِكَ ذَهَبُوا إِلَيْهِ وَطَلَبُوا مِنْهُ أَنْ يَعْرِفُوا أَيْنَ يُرِيدُهُمُ الرَّبُّ أَنْ يَذْهَبُوا فِي الْبَرِّيَّةِ بَحْثًا عَنْ إِخْوَتِهِمُ الَّذِينَ سَبَاهُمُ الْأَمَانِيُّونَ.

٦ وَسَأَلَ أَلْمَا الرَّبَّ عَنِ الْأَمْرِ. وَعَادَ أَلْمَا وَقَالَ لَهُمْ: إِنَّ الْأَمَانِيِّينَ سَيَعْبُرُونَ نَهْرَ صِيدُونِ فِي الْبَرِّيَّةِ الْجَنُوبِيَّةِ فِيمَا وَرَاءَ حُدُودِ أَرْضِ مَانْتِي. وَإِنَّكُمْ سَتَلْقَوْنَهُمْ هُنَاكَ شَرْقِيَّ نَهْرِ صِيدُونِ، وَهُنَاكَ سَيَسْلِمُكُمْ الرَّبُّ إِخْوَتَكُمْ الَّذِينَ سَبَاهُمُ الْأَمَانِيُّونَ.

And it came to pass that Zoram and his sons crossed over the river Sidon, with their armies, and marched away beyond the borders of Manti into the south wilderness, which was on the east side of the river Sidon.

And they came upon the armies of the Lamanites, and the Lamanites were scattered and driven into the wilderness; and they took their brethren who had been taken captive by the Lamanites, and there was not one soul of them had been lost that were taken captive. And they were brought by their brethren to possess their own lands.

And thus ended the eleventh year of the judges, the Lamanites having been driven out of the land, and the people of Ammonihah were destroyed; yea, every living soul of the Ammonihahites was destroyed, and also their great city, which they said God could not destroy, because of its greatness.

But behold, in one day it was left desolate; and the carcasses were mangled by dogs and wild beasts of the wilderness.

Nevertheless, after many days their dead bodies were heaped up upon the face of the earth, and they were covered with a shallow covering. And now so great was the scent thereof that the people did not go in to possess the land of Ammonihah for many years. And it was called Desolation of Nehors; for they were of the profession of Nehor, who were slain; and their lands remained desolate.

And the Lamanites did not come again to war against the Nephites until the fourteenth year of the reign of the judges over the people of Nephi. And thus for three years did the people of Nephi have continual peace in all the land.

And Alma and Amulek went forth preaching repentance to the people in their temples, and in their sanctuaries, and also in their synagogues, which were built after the manner of the Jews.

And as many as would hear their words, unto them they did impart the word of God, without any respect of persons, continually.

٧ وَعَبَرَ زورامُ وابناه نَهَرَ صيدونَ بِجُيوشِهِمْ وَرَحَفُوا إِلَى ما وراءَ حُدُودِ مانتِي في البَرِّيَّةِ الجَنُوبِيَّةِ وَالَّتِي كَانَتْ شَرْقِيَّ نَهْرِ صيدونَ.

٨ وَأَنقَضُوا عَلَى جُيُوشِ اللّامانِيِّينَ وَطَرَدُوهُمْ إِلَى البَرِّيَّةِ، فَتَشَتَّتَ اللّامانِيُّونَ؛ وَأَخَذَ النَّافِيُونَ إِخْوَتَهُمُ الَّذينَ سَبَّاهُمُ اللّامانِيُّونَ، وَلَمْ تُفَقَدْ نَفْسٌ واحِدَةً بَيْنَ المُسَبَّينَ. وَأَتَى بِهِمُ إِخْوَتُهُمْ لِيَمْتَلِكُوا أَراضِيَهُمْ.

٩ وَهَكَذَا انْتَهَتِ السَّنَةُ الحادِيَّةُ عَشْرَةَ لِلقُضَاةِ؛ وَطَرَدَ اللّامانِيُّونَ مِنَ الأَرْضِ وَأَبِيدَ شَعْبُ عَمُونِيحَةَ؛ أَجَلَ، كُلُّ نَفْسٍ حَيَّةٍ في عَمُونِيحَةَ أُبِيدَتْ وَكَذَلِكَ مَدِينَتُهُمُ العَظِيمَةُ الَّتِي قالُوا إِنَّ اللّاهُ لا يَسْتَطِيعُ تَدْمِيرُها بِسَبَبِ عَظَمَتِها.

١٠ لِكُنْها في يَوْمٍ واحِدٍ أَصْبَحَتْ خَرابًا؛ وَنَهَشَتِ الكِلابُ وَوُحُوشُ البَرِّيَّةِ أَجسادَ المَوْتى.

١١ وَمَعَ ذَلِكَ، بَعْدَ أَيامٍ كَثِيرَةٍ، تراكَمَتْ أَجسادُهُمْ على وَجهِ الأَرْضِ فَتَغَطَّتْ بِغِطاءٍ ضَحِلٍ. وَكانَتْ الرّائِحَةُ كَرِيهَةً جَدًّا بِحَيْثُ أَنَّ النَّاسَ لَمْ يَذْهَبُوا لِامْتِلاكِ أَرْضِ عَمُونِيحَةَ لِسَنواتٍ عَدِيدَةٍ. وَقَدْ دُعِيََتْ بِخَرابَةِ النِّيحورِيِّينَ فَقَدْ كانَ الَّذينَ قُتِلُوا مِنْ جَماعَةِ نِيحورٍ؛ وَبَقِيََتْ أَراضِيَهُمْ خَرِبَةً.

١٢ وَلَمْ يَأْتِ اللّامانِيُّونَ مَرَّةً أُخْرى لِلحَرْبِ ضَدَّ النَّافِيينَ حَتّى السَّنَةِ الرّابِعَةَ عَشْرَةَ مِنْ حُكْمِ القُضَاةِ لِشَعْبِ نافي. وَهَكَذَا حَظِيَ شَعْبُ نافي بِسَلامٍ اسْتَمَرَ لِمُدَّةِ ثَلاتِ سَنواتٍ في كُلِّ الأَرْضِ.

١٣ وَخَرَجَ أَلْمَا وَأَمُولُكُ يَكْرزانَ بِالتَّوْبَةِ لِلنَّاسِ في هَيابِلِهِمْ وَمَعابِدِهِمْ وَكَذَلِكَ في مَجامِعِهِمُ الَّتِي بَنِيَتْ على طَرِيقَةِ النِّيحودِ.

١٤ فَقَدْ دأَبَ على نَقْلِ كَلِمَةِ اللّاهِ إلى كُلِّ مَنْ أَرادوا أَنْ يَسْمَعُوا كَلِماتِهِما دونَ مُحاباةٍ لِأَيِّ شَخْصٍ.

And thus did Alma and Amulek go forth, and also many more who had been chosen for the work, to preach the word throughout all the land. And the establishment of the church became general throughout the land, in all the region round about, among all the people of the Nephites.

And there was no inequality among them; the Lord did pour out his Spirit on all the face of the land to prepare the minds of the children of men, or to prepare their hearts to receive the word which should be taught among them at the time of his coming—

That they might not be hardened against the word, that they might not be unbelieving, and go on to destruction, but that they might receive the word with joy, and as a branch be grafted into the true vine, that they might enter into the rest of the Lord their God.

Now those priests who did go forth among the people did preach against all lyings, and deceivings, and envyings, and strifes, and malice, and revilings, and stealing, robbing, plundering, murdering, committing adultery, and all manner of lasciviousness, crying that these things ought not so to be—

Holding forth things which must shortly come; yea, holding forth the coming of the Son of God, his sufferings and death, and also the resurrection of the dead.

And many of the people did inquire concerning the place where the Son of God should come; and they were taught that he would appear unto them after his resurrection; and this the people did hear with great joy and gladness.

And now after the church had been established throughout all the land—having got the victory over the devil, and the word of God being preached in its purity in all the land, and the Lord pouring out his blessings upon the people—thus ended the fourteenth year of the reign of the judges over the people of Nephi.

١٥ وَهَكَذَا خَرَجَ أَلْمَا وَأَمُولِكُ وَأَيْضًا كَثِيرُونَ غَيْرُهُمْ مِمَّنْ تَمَّ
اِخْتِيَارُهُمْ لِلْعَمَلِ لِيَكْرُزُوا بِالْكَلِمَةِ فِي كُلِّ أُنْحَاءِ الْأَرْضِ، وَعَمَّتِ
الْكَنِيسَةُ وَتَأَسَّسَتْ فِي جَمِيعِ أُنْحَاءِ الْأَرْضِ، وَفِي كُلِّ الْمُنْطَقَةِ
الْمُحِيطَةِ بِهَا، بَيْنَ جَمِيعِ أَوْلَادِ النَّافِيَيْنِ.

١٦ وَلَمْ يَكُنْ بَيْنَهُمْ فَرْقٌ؛ وَأَفَاضَ الرَّبُّ بِرُوحِهِ عَلَى وَجْهِ الْأَرْضِ كُلِّهَا
لِيُعِدَّ عُقُولَ أَوْلَادِ الْبَشَرِ، أَوْ لِيُعِدَّ قُلُوبَهُمْ، لِيَقْبَلُوا الْكَلِمَةَ الَّتِي سَوْفَ
يَتَعَلَّمُونَهَا فِي وَقْتِ مَجِيئِهِ—

١٧ حَتَّى لَا يُقَسِّوْا قُلُوبَهُمْ ضِدَّ الْكَلِمَةِ، لِئَلَّا يَظْلَمُوا فِي عَدَمِ إِيمَانٍ
وَيَكُونُ مَصِيرُهُمُ الْهَلَاكُ، بَلْ يَقْبَلُوا الْكَلِمَةَ بِفَرَحٍ، وَكَعْضُنٍ يُطْعَمُ
فِي الْكُرْمَةِ الْحَقِيقِيَّةِ لِكَيْ يَدْخُلُوا إِلَى رَاحَةِ الرَّبِّ إِلَهُهُمْ.

١٨ وَوَعَظَ أَوْلِيكَ الْكَهَنَةَ الَّذِينَ خَرَجُوا بَيْنَ النَّاسِ ضِدَّ كُلِّ الْأَكَاذِبِ
وَالْخِدَاعِ وَالْحَسَدِ وَالْفِتْنَةِ وَالْحَقْدِ وَالشَّنَائِمِ وَالسَّرِقَةِ وَالنَّهْبِ
وَالْقَتْلِ وَالرُّنَى وَكُلِّ ضُرُوبِ الْخَلَاعَةِ، صَارِحِينَ بِأَنَّ هَذِهِ الْأُمُورَ لَا
يَنْبَغِي أَنْ تَكُونَ—

١٩ مُعْلِنِينَ أُمُورًا لَا بُدَّ أَنْ تَأْتِيَ قَرِيبًا؛ أَجَلٌ، مُعْلِنِينَ مَجِيءِ ابْنِ اللَّهِ
وَأَلَامِهِ وَمَوْتِهِ وَقِيَامَتِهِ مِنَ الْأَمْوَاتِ أَيْضًا.

٢٠ وَاسْتَفْسَرَ كَثِيرٌ مِنَ النَّاسِ عَنِ الْمَكَانِ الَّذِي سَيَأْتِي إِلَيْهِ ابْنُ اللَّهِ،
وَتَعَلَّمُوا أَنَّهُ سَيَظْهَرُ لَهُمْ بَعْدَ قِيَامَتِهِ؛ وَسَمِعَ الشَّعْبُ ذَلِكَ بِتَهَجُّجٍ
وَفَرَحٍ عَظِيمَيْنِ.

٢١ وَبَعْدَ تَأْسِيسِ الْكَنِيسَةِ فِي كُلِّ أُنْحَاءِ الْأَرْضِ وَالْإِنْتِصَارِ عَلَى
إِبْلِيسَ وَالْوَعْظِ بِكَلِمَةِ اللَّهِ بِلا سَائِبَةٍ فِي كُلِّ الْأَرْضِ، وَبَعْدَ أَنْ
حَلَّتْ بَرَكَاتُ الرَّبِّ عَلَى النَّاسِ، انْتَهَتْ السَّنَةُ الرَّابِعَةُ عَشْرَةَ مِنْ
حُكْمِ الْقَضَاةِ لِشُعْبِ نَافِي.

An account of the sons of Mosiah, who rejected their rights to the kingdom for the word of God, and went up to the land of Nephi to preach to the Lamanites; their sufferings and deliverance—according to the record of Alma.

Alma 17

And now it came to pass that as Alma was journeying from the land of Gideon southward, away to the land of Manti, behold, to his astonishment, he met with the sons of Mosiah journeying towards the land of Zarahemla.

Now these sons of Mosiah were with Alma at the time the angel first appeared unto him; therefore Alma did rejoice exceedingly to see his brethren; and what added more to his joy, they were still his brethren in the Lord; yea, and they had waxed strong in the knowledge of the truth; for they were men of a sound understanding and they had searched the scriptures diligently, that they might know the word of God.

But this is not all; they had given themselves to much prayer, and fasting; therefore they had the spirit of prophecy, and the spirit of revelation, and when they taught, they taught with power and authority of God.

And they had been teaching the word of God for the space of fourteen years among the Lamanites, having had much success in bringing many to the knowledge of the truth; yea, by the power of their words many were brought before the altar of God, to call on his name and confess their sins before him.

Now these are the circumstances which attended them in their journeyings, for they had many afflictions; they did suffer much, both in body and in mind, such as hunger, thirst and fatigue, and also much labor in the spirit.

Now these were their journeyings: Having taken leave of their father, Mosiah, in the first year of the judges; having refused the kingdom which their father was desirous to confer upon them, and also this was the minds of the people;

سجل عن أبناء موسيا الذين رفضوا حقهم في المملكة لأجل كلمة الله، وصعدوهم إلى أرض نافي ليكرزوا للامانيين؛ معاناتهم وخلصهم—وفقًا لسجل ألما.

ألما ١٧

١ وَبَيْنَمَا كَانَ أَلْمَا مُسَافِرًا مِنْ أَرْضِ جِدْعُونَ جَنُوبًا نَحْوَ أَرْضِ مَانْتِي، لِدَهْشَتِهِ التَّقَى بِأَبْنَاءِ مُوسِيَا وَهُمْ فِي طَرِيقِهِمْ إِلَى أَرْضِ زَرَاهَمَلَا.

٢ وَكَانَ أَبْنَاءُ مُوسِيَا هَؤُلَاءِ مَعَ أَلْمَا عِنْدَمَا ظَهَرَ لَهُ الْمَلَكُ لِأَوَّلِ مَرَّةٍ؛ لِذَلِكَ انْتَهَجَ أَلْمَا جِدًّا لِرُؤْيَاةِ إِخْوَتِهِ؛ وَمَا زَادَ مِنْ نَهَجَتِهِ أَنَّهُ وَجَدَ أَنَّهُمْ كَانُوا لَا يَزَالُونَ إِخْوَتَهُ فِي الرَّبِّ؛ أَجَلٌ، وَقَدْ أَزْدَادُوا مَعْرِفَةً لِلْحَقِّ، لِأَنَّهُمْ كَانُوا رِجَالًا ذَوِي فَهْمٍ سَلِيمٍ وَقَدْ بَحَثُوا فِي النُّصُوصِ الْمُقَدَّسَةِ بِاجْتِهَادٍ لِكَيْ يَعْرِفُوا كَلِمَةَ اللَّهِ.

٣ لَكِنَّ هَذَا لَيْسَ كُلُّ شَيْءٍ؛ فَقَدْ كَرَسُوا أَنْفُسَهُمْ لِلصَّلَاةِ وَالصَّوْمِ كَثِيرًا؛ لِذَلِكَ كَانَ رُوحَ النُّبُوَّةِ وَرُوحَ الْوَحْيِ مَعَهُمْ، وَعِنْدَمَا كَانُوا يُعَلِّمُونَ النَّاسَ، كَانُوا يُعَلِّمُونَ بِقُوَّةِ اللَّهِ وَسُلْطَانِهِ.

٤ وَكَانُوا يُعَلِّمُونَ كَلِمَةَ اللَّهِ وَسَطَ الْأَمَانِيِّينَ مُدَّةَ أَرْبَعِ عَشْرَةِ سَنَةٍ، وَكَانُوا قَدْ نَجَحُوا جِدًّا فِي جَلْبِ الْكَثِيرِينَ إِلَى مَعْرِفَةِ الْحَقِّ؛ أَجَلٌ، بِقُوَّةِ كَلِمَاتِهِمْ جَلَبُوا كَثِيرِينَ أَمَامَ مَذْبَحِ اللَّهِ لِيَدْعُوا بِاسْمِهِ وَيَعْتَرِفُوا بِخَطَايَاهُمْ أَمَامَهُ.

٥ وَهَذِهِ هِيَ الظُّرُوفُ الَّتِي رَافَقَتْهُمْ فِي رِحَالَتِهِمْ، فَقَدْ تَعَرَّضُوا لِلْكَثِيرِ مِنَ الْمَشَقَّاتِ وَعَانُوا كَثِيرًا جَسَدِيًّا وَنَفْسِيًّا، مِثْلَ الْجُوعِ وَالْعَطَشِ وَالتَّعَبِ وَأَيْضًا الْكَثِيرِ مِنَ الْجُهْدِ فِي الرُّوحِ.

٦ وَهَذِهِ هِيَ رِوَايَةُ تَرْحَالِهِمْ: اسْتَوَدَعُوا أَبَاهُمْ مُوسِيَا فِي السَّنَةِ الْأُولَى مِنْ حُكْمِ الْقَضَاةِ، بَعْدَ أَنْ رَفَضُوا الْمَمْلَكَةَ الَّتِي أَرَادَ أَبُوهُمْ أَنْ يَمْنَحَهُمْ إِيَّاهَا، وَكَانَ رَأْيُ الشَّعْبِ مُوَافِقًا لِرَغْبَةِ الْمَلِكِ أَيْضًا؛

Nevertheless they departed out of the land of Zarahemla, and took their swords, and their spears, and their bows, and their arrows, and their slings; and this they did that they might provide food for themselves while in the wilderness.

And thus they departed into the wilderness with their numbers which they had selected, to go up to the land of Nephi, to preach the word of God unto the Lamanites.

And it came to pass that they journeyed many days in the wilderness, and they fasted much and prayed much that the Lord would grant unto them a portion of his Spirit to go with them, and abide with them, that they might be an instrument in the hands of God to bring, if it were possible, their brethren, the Lamanites, to the knowledge of the truth, to the knowledge of the baseness of the traditions of their fathers, which were not correct.

And it came to pass that the Lord did visit them with his Spirit, and said unto them: Be comforted. And they were comforted.

And the Lord said unto them also: Go forth among the Lamanites, thy brethren, and establish my word; yet ye shall be patient in long-suffering and afflictions, that ye may show forth good examples unto them in me, and I will make an instrument of thee in my hands unto the salvation of many souls.

And it came to pass that the hearts of the sons of Mosiah, and also those who were with them, took courage to go forth unto the Lamanites to declare unto them the word of God.

And it came to pass when they had arrived in the borders of the land of the Lamanites, that they separated themselves and departed one from another, trusting in the Lord that they should meet again at the close of their harvest; for they supposed that great was the work which they had undertaken.

٧ وَخَرَجُوا مِنْ أَرْضِ زَرْحَمَلَةَ، وَأَخَذُوا سُيُوفَهُمْ وَرِمَاحَهُمْ وَأَقْوَاسَهُمْ وَسِهَامَهُمْ وَمَقَالِيْعَهُمْ؛ وَفَعَلُوا ذَلِكَ لِيُؤْفِرُوا لِأَنْفُسِهِمْ طَعَامًا فِي الْبَرِّيَّةِ.

٨ وَهَكَذَا انْطَلَقُوا إِلَى الْبَرِّيَّةِ مَعَ الَّذِينَ اخْتَارُوهُمْ لِيُضْعَدُوا إِلَى أَرْضِ نَافِي، لِيُبَكِّرُوا بِكَلِمَةِ اللَّهِ لِلَامَانِيِّينَ.

٩ وَسَافَرُوا أَيَّامًا كَثِيرَةً فِي الْبَرِّيَّةِ، وَصَامُوا وَصَلُّوا كَثِيرًا حَتَّى يَمْنَحَهُمُ الرَّبُّ نَصِيبًا مِنْ رُوحِهِ لِيُضَحِّبَهُمْ وَيَمَكِّثَ مَعَهُمْ لِيَكُونُوا أَدْوَاتٍ فِي يَدَيِ اللَّهِ، وَيَقُودُوا، إِنْ أَمَكَّنَ، إِخْوَتَهُمُ اللَّامَانِيِّينَ إِلَى مَعْرِفَةِ الْحَقِّ، إِلَى مَعْرِفَةِ سُوءِ تَقَالِيدِ آبَائِهِمُ الَّتِي لَمْ تَكُنْ صَاحِبَةً.

١٠ وَزَارَهُمُ الرَّبُّ بِرُوحِهِ وَقَالَ لَهُمْ: تَعَزَّوْا. فَتَعَزَّوْا.

١١ وَقَالَ الرَّبُّ لَهُمْ أَيْضًا: اذْهَبُوا إِلَى اللَّامَانِيِّينَ، إِخْوَتِكُمْ، وَأَسَّسُوا كَلِمَتِي؛ لَكِنْ يَجِبُ أَنْ تَصْبِرُوا بِطُولِ أَنَاةٍ عَلَى الْمَشَقَّاتِ لِكَيْ تَكُونُوا قُدُورَةً حَسَنَةً لَهُمْ، وَأَصْنَعُ مِنْكُمْ أَدَاةً فِي يَدَيَّ لِخَلَاصِ نَفُوسٍ كَثِيرَةٍ.

١٢ وَتَشَجَّعَ أَبْنَاءُ مُوسِيَا فِي قُلُوبِهِمْ، وَكَذَلِكَ الَّذِينَ كَانُوا مَعَهُمْ تَشَجَّعُوا فِي قُلُوبِهِمْ، لِيَذْهَبُوا إِلَى اللَّامَانِيِّينَ لِيُعْلِنُوا لَهُمْ كَلِمَةَ اللَّهِ.

١٣ وَعِنْدَمَا وَصَلُوا إِلَى حُدُودِ أَرْضِ اللَّامَانِيِّينَ، انْفَصَلُوا وَتَفَرَّقُوا عَنْ بَعْضِهِمْ وَاتَّقِيْنَ فِي الرَّبِّ بِأَنَّهُمْ سَيَلْتَقُونَ ثَانِيَةً عِنْدَ نِهَائِيَةِ مُوسِمِ جِصَادِهِمْ؛ لِأَنََّّهُمْ كَانُوا مُقْتَبِعِينَ بِعَظْمَةِ الْعَمَلِ الَّذِي عَزَمُوا عَلَى الْقِيَامِ بِهِ.

And assuredly it was great, for they had undertaken to preach the word of God to a wild and a hardened and a ferocious people; a people who delighted in murdering the Nephites, and robbing and plundering them; and their hearts were set upon riches, or upon gold and silver, and precious stones; yet they sought to obtain these things by murdering and plundering, that they might not labor for them with their own hands.

Thus they were a very indolent people, many of whom did worship idols, and the curse of God had fallen upon them because of the traditions of their fathers; notwithstanding the promises of the Lord were extended unto them on the conditions of repentance.

Therefore, this was the cause for which the sons of Mosiah had undertaken the work, that perhaps they might bring them unto repentance; that perhaps they might bring them to know of the plan of redemption.

Therefore they separated themselves one from another, and went forth among them, every man alone, according to the word and power of God which was given unto him.

Now Ammon being the chief among them, or rather he did administer unto them, and he departed from them, after having blessed them according to their several stations, having imparted the word of God unto them, or administered unto them before his departure; and thus they took their several journeys throughout the land.

And Ammon went to the land of Ishmael, the land being called after the sons of Ishmael, who also became Lamanites.

And as Ammon entered the land of Ishmael, the Lamanites took him and bound him, as was their custom to bind all the Nephites who fell into their hands, and carry them before the king; and thus it was left to the pleasure of the king to slay them, or to retain them in captivity, or to cast them into prison, or to cast them out of his land, according to his will and pleasure.

And thus Ammon was carried before the king who was over the land of Ishmael; and his name was Lamoni; and he was a descendant of Ishmael.

١٤ وَقَدْ كَانَ عَظِيمًا بِالْفِعْلِ، فَقَدْ عَزَمُوا عَلَى أَنْ يَكْرِزُوا بِكَلِمَةِ اللَّهِ إِلَى قَوْمٍ جَامِحِينَ وَقُسَاةٍ وَشَرَسِينَ؛ قَوْمٌ ابْتَهَجُوا بِقَتْلِ النَّافِيَيْنِ وَسَلْبِهِمْ وَتَهْيِهِمْ؛ وَكَانَتْ قُلُوبُهُمْ مُتَعَلِّقَةً بِالثَّرْوَةِ، أَوِ الدَّهَبِ وَالْفِضَّةِ وَالْحِجَارَةِ الْكَرِيمَةِ؛ وَسَعَوْا لِلْحُصُولِ عَلَى هَذِهِ الْأَشْيَاءِ بِالْقَتْلِ وَالنَّهْبِ، لِئَلَّا يَعْمَلُوا بِأَيْدِيهِمْ مِنْ أَجْلِهَا.

١٥ وَهَكَذَا كَانُوا سَعْبًا كَسُولًا جَدًّا، وَكَانَ كَثِيرٌ مِنْهُمْ يَعْْبُدُونَ الْأَوْثَانَ، وَقَدْ أَصَابَتْهُمْ لَعْنَةُ اللَّهِ بِسَبَبِ تَقَالِيدِ آبَائِهِمْ؛ وَرَغِمَ ذَلِكَ فَإِنَّ وَعُودَ الرَّبِّ كَانَتْ مُتَاحَةً لَهُمْ بِشَرْطِ التَّوْبَةِ.

١٦ فَكَانَ هَذَا هُوَ السَّبَبُ الَّذِي لِأَجْلِهِ عَزَمَ أَبْنَاءُ مُوسِيَا عَلَى هَذَا الْعَمَلِ، لَعَلَّهُمْ يَقُودُوهُمْ إِلَى التَّوْبَةِ، لَعَلَّهُمْ يَقُودُوهُمْ إِلَى مَعْرِفَةِ خِطَّةِ الْفِدَاءِ.

١٧ لِذَلِكَ تَفَرَّقُوا وَذَهَبُوا بَيْنَهُمْ، كُلُّ وَاحِدٍ عَلَى حِدَةٍ، وَفَقًا لِكَلِمَةِ اللَّهِ وَقَوْلِهِ الَّتِي أُعْطِيَتْ لَهُمْ.

١٨ وَكَانَ عَمَوْنُ رَئِيسَهُمْ، أَوْ بِالْأَحْرَى كَانَ يَخْدِمُهُمْ، وَفَارَقَهُمْ بَعْدَ أَنْ بَارَكَهُمْ وَفَقًا لِذِعْوَاتِهِمُ الْمُخْتَلِفَةِ، وَشَارَكَ مَعَهُمْ كَلِمَةَ اللَّهِ أَوْ خَدَمَهُمْ قَبْلَ أَنْ يُفَارِقَهُمْ؛ وَهَكَذَا انْطَلَقُوا فِي رِحَالَتِهِمُ الْعَدِيدَةِ إِلَى جَمِيعِ أُنْحَاءِ الْبِلَادِ.

١٩ وَذَهَبَ عَمَوْنُ إِلَى أَرْضِ إِسْمَاعِيلَ، وَسَمِيَتْ هَذِهِ الْأَرْضُ عَلَى اسْمِ ابْنِي إِسْمَاعِيلَ الَّذِي أَصْبَحَ أَيْضًا لَامَانِيًّا.

٢٠ وَلَمَّا دَخَلَ عَمَوْنُ أَرْضَ إِسْمَاعِيلَ، أَخَذَهُ الْلامَانِيُّونَ وَأَوْثَقُوهُ كَمَا كَانَتْ عَادَتُهُمْ بِأَنْ يُوْتِقُوا كُلَّ النَّافِيَيْنِ الَّذِينَ يَقَعُونَ بِأَيْدِيهِمْ وَيَحْمِلُوهُمْ أَمَامَ الْمَلِكِ؛ وَهَكَذَا كَانُوا يُتْرَكُونَ لِمَشِيئَةِ الْمَلِكِ بِأَنْ يَفْتَنَهُمْ أَوْ أَنْ يَحْتَفِظَ بِهِمْ فِي الْأَسْرِ، أَوْ أَنْ يَطْرَحَهُمْ فِي السَّجْنِ، أَوْ يَطْرُدَهُمْ مِنْ أَرْضِهِ، عَلَى هَوَاهُ وَحَسَبِ مَشِيئَتِهِ.

٢١ وَهَكَذَا حُمِلَ عَمَوْنُ إِلَى الْمَلِكِ الَّذِي مَلَكَ عَلَى أَرْضِ إِسْمَاعِيلَ؛ وَكَانَ مِنْ نَسْلِ إِسْمَاعِيلَ.

And the king inquired of Ammon if it were his desire to dwell in the land among the Lamanites, or among his people.

And Ammon said unto him: Yea, I desire to dwell among this people for a time; yea, and perhaps until the day I die.

And it came to pass that king Lamoni was much pleased with Ammon, and caused that his bands should be loosed; and he would that Ammon should take one of his daughters to wife.

But Ammon said unto him: Nay, but I will be thy servant. Therefore Ammon became a servant to king Lamoni. And it came to pass that he was set among other servants to watch the flocks of Lamoni, according to the custom of the Lamanites.

And after he had been in the service of the king three days, as he was with the Lamanitish servants going forth with their flocks to the place of water, which was called the water of Sebus, and all the Lamanites drive their flocks hither, that they may have water—

Therefore, as Ammon and the servants of the king were driving forth their flocks to this place of water, behold, a certain number of the Lamanites, who had been with their flocks to water, stood and scattered the flocks of Ammon and the servants of the king, and they scattered them insomuch that they fled many ways.

Now the servants of the king began to murmur, saying: Now the king will slay us, as he has our brethren because their flocks were scattered by the wickedness of these men. And they began to weep exceedingly, saying: Behold, our flocks are scattered already.

Now they wept because of the fear of being slain. Now when Ammon saw this his heart was swollen within him with joy; for, said he, I will show forth my power unto these my fellow-servants, or the power which is in me, in restoring these flocks unto the king, that I may win the hearts of these my fellow-servants, that I may lead them to believe in my words.

And now, these were the thoughts of Ammon, when he saw the afflictions of those whom he termed to be his brethren.

٢٢ وَسَأَلَ الْمَلِكُ عَمُونَ إِنْ كَانَتْ رَغْبَتُهُ بِأَنْ يَسْكُنَ فِي الْأَرْضِ بَيْنَ الْأَمَانِيِّينَ أَمْ بَيْنَ قَوْمِهِ.

٢٣ فَقَالَ لَهُ عَمُونَ: نَعَمْ، أَرُغِبُ فِي أَنْ أَسْكُنَ بَيْنَ قَوْمِكَ إِلَى حِينٍ؛ أَجَلٌ، وَرُبَّمَا إِلَى يَوْمٍ وَفَاتِي.

٢٤ فَسَرَّ الْمَلِكُ لَامُونِي كَثِيرًا بِعَمُونَ وَأَمَرَ بِحَلِّ قِيودِهِ؛ وَأَرَادَ أَنْ يُعْطِيَ لِعَمُونَ إِحْدَى بَنَاتِهِ زَوْجَةً لَهُ.

٢٥ لَكِنَّ عَمُونَ قَالَ: كَلَّا، وَلَكِنِّي سَأَكُونُ خَادِمَكَ. لِذَلِكَ صَارَ عَمُونُ خَادِمًا لِلْمَلِكِ لَامُونِي. وَوُضِعَ بَيْنَ الْخَدَمِ الْأَخْرِيِّينَ لِيُرْعَى قُطْعَانُ لَامُونِي حَسَبَ عَرْفِ الْأَمَانِيِّينَ.

٢٦ وَبَعْدَ أَنْ أَمْضَى ثَلَاثَةَ أَيَّامٍ فِي خِدْمَةِ الْمَلِكِ، وَبَيْنَمَا كَانَ مَعَ الْخَدَمِ الْأَمَانِيِّينَ الْخَارِجِينَ مَعَ قُطْعَانِهِمْ إِلَى مَوْرِدِ الْمَاءِ الَّذِي كَانَ يُدْعَى مَاءَ سِيْبَاسَ، وَكَانَ جَمِيعُ الْأَمَانِيِّينَ يَسُوقُونَ قُطْعَانَهُمْ إِلَى هُنَاكَ لِتَسْتَسْقِي—

٢٧ فَبَيْنَمَا كَانَ عَمُونُ وَخَدَمُ الْمَلِكِ يَسُوقُونَ قُطْعَانَهُمْ إِلَى مَوْرِدِ الْمَاءِ فَإِذَا بَعْدَ مِنَ الْأَمَانِيِّينَ الَّذِينَ كَانُوا يَسُوقُونَ قُطْعَانَهُمْ، وَقَدَّ وَقَفُوا وَشَتَّتُوا قُطْعَانَ عَمُونَ وَخَدَمِ الْمَلِكِ، وَشَتَّتُوهَا حَتَّى فَرَّتْ فِي كُلِّ نَاحِيَةٍ.

٢٨ وَبَدَأَ خَدَمُ الْمَلِكِ يَتَذَمَّرُونَ قَائِلِينَ: الْآنَ سَيَقْتُلُنَا الْمَلِكُ كَمَا قَتَلَ إِخْوَتَنَا لِأَنَّ أَغْنَامَهُمْ تَشَتَّتَتْ بِسَبَبِ شَرِّ هَؤُلَاءِ الرِّجَالِ. وَبَدَأُوا يَبْكُونَ بِكَاءٍ مَرِيرًا قَائِلِينَ: لَقَدْ تَشَتَّتَتْ أَغْنَامُنَا وَانْقَضَى الْأَمْرُ.

٢٩ وَبَكَوْا حَوْفًا مِنَ الْقَتْلِ. فَعِنْدَمَا رَأَى عَمُونُ ذَلِكَ امْتَلَأَ قَلْبُهُ بِالسُّرُورِ؛ فَقَدْ قَالَ: سَأُظْهِرُ قُوَّتِي لِهَؤُلَاءِ الْخَدَمِ، أَوْ الْقُوَّةَ الَّتِي فِي دَاخِلِي، فِي رَدِّ هَذِهِ الْأَغْنَامِ إِلَى الْمَلِكِ، حَتَّى أَكْسِبَ قُلُوبَ هَؤُلَاءِ الْخَدَمِ لَعَلِّي أَقُوْدُهُمْ إِلَى تَصْدِيقِ كَلَامِي.

٣٠ كَانَتْ هَذِهِ هِيَ أَفْكَارُ عَمُونَ عِنْدَمَا رَأَى ابْتِلَاءَ الَّذِينَ دَعَاهُمْ إِخْوَتَهُ.

And it came to pass that he flattered them by his words, saying: My brethren, be of good cheer and let us go in search of the flocks, and we will gather them together and bring them back unto the place of water; and thus we will preserve the flocks unto the king and he will not slay us.

And it came to pass that they went in search of the flocks, and they did follow Ammon, and they rushed forth with much swiftness and did head the flocks of the king, and did gather them together again to the place of water.

And those men again stood to scatter their flocks; but Ammon said unto his brethren: Encircle the flocks round about that they flee not; and I go and contend with these men who do scatter our flocks.

Therefore, they did as Ammon commanded them, and he went forth and stood to contend with those who stood by the waters of Sebus; and they were in number not a few.

Therefore they did not fear Ammon, for they supposed that one of their men could slay him according to their pleasure, for they knew not that the Lord had promised Mosiah that he would deliver his sons out of their hands; neither did they know anything concerning the Lord; therefore they delighted in the destruction of their brethren; and for this cause they stood to scatter the flocks of the king.

But Ammon stood forth and began to cast stones at them with his sling; yea, with mighty power he did sling stones amongst them; and thus he slew a certain number of them insomuch that they began to be astonished at his power; nevertheless they were angry because of the slain of their brethren, and they were determined that he should fall; therefore, seeing that they could not hit him with their stones, they came forth with clubs to slay him.

But behold, every man that lifted his club to smite Ammon, he smote off their arms with his sword; for he did withstand their blows by smiting their arms with the edge of his sword, insomuch that they began to be astonished, and began to flee before him; yea, and they were not few in number; and he caused them to flee by the strength of his arm.

٣١ وَكَانَ أَنَّهُ جَامِلُهُمْ بِكَلَامِهِ قَائِلًا: يَا إِخْوَتِي، تَشَجَّعُوا وَدَعُونَا نَبْحَثُ عَنِ الْقُطْعَانِ وَنَجْمَعُهَا وَنُعِيدُهَا إِلَى مَكَانِ الْمَاءِ؛ وَبِذَلِكَ نَحْفَظُ الْقُطْعَانَ لِلْمَلِكِ فَلَا يَقْتُلُنَا.

٣٢ وَكَانَ أَنَّهُمْ ذَهَبُوا لِيَبْحَثُوا عَنِ الْعَنَمِ، وَاتَّبَعُوا عَمُونَ، وَانْطَلَقُوا مُسْرِعِينَ حَتَّى أَدْرَكُوا قُطْعَانَ الْمَلِكِ وَجَمَعُوهَا ثَانِيَةً إِلَى مَكَانِ الْمَاءِ.

٣٣ وَوَقَفَ أُولَئِكَ الرِّجَالُ ثَانِيَةً لِيَشْتَتُوا قُطْعَانَهُمْ؛ لَكِنَّ عَمُونَ قَالَ لِإِخْوَتِهِ: أَحِيطُوا بِالْقُطْعَانِ فَلَا تَفِرُّ؛ وَسَادَّهَبُ أَنَا لِأَتَصَدَّى لَهُؤُلَاءِ الرِّجَالِ الَّذِينَ يُشْتَتُونَ قُطْعَانَنَا.

٣٤ فَفَعَلُوا كَمَا أَمَرَهُمْ عَمُونَ وَمَضَى هُوَ وَوَقَفَ لِيُعَارِكَ الْوَاقِفِينَ عَلَى مِيَاهِ سِيْبَاسَ؛ وَلَمْ يَكُنْ عَدَدُهُمْ قَلِيلًا.

٣٥ لِذَلِكَ لَمْ يَخْشَوْا عَمُونَ، لِأَنَّهُمْ افْتَرَضُوا أَنَّ أَحَدَ رِجَالِهِمْ يُمْكِنُهُ أَنْ يَقْتُلَهُ حَسَبَ هَوَاهُمْ، لِأَنَّهُمْ لَمْ يَعْلَمُوا أَنَّ الرَّبَّ وَعَدَ مُوسِيَا بِأَنَّهُ سَيُنْقِذُ بَنِيهِ مِنْ بَيْنِ أَيْدِيهِمْ؛ كَمَا أَنَّهُمْ لَمْ يَعْرِفُوا شَيْئًا عَنِ الرَّبِّ؛ لِذَلِكَ فَقَدِ ابْتَهَجُوا بِهَلَاكِ إِخْوَتِهِمْ؛ وَلِهَذَا السَّبَبِ وَقَفُوا لِيَشْتَتُوا قُطْعَانَ الْمَلِكِ.

٣٦ لَكِنَّ عَمُونَ تَقَدَّمَ وَبَدَأَ يَرشُهُمْ بِجَارَةِ بِمِشْلَاعِهِ؛ أَجَلٌ، بِقُوَّةِ عَظِيمَةٍ رَشَقَهُمْ بِالْحِجَارَةِ؛ وَهَكَذَا قَتَلَ عَدَدًا مِنْهُمْ حَتَّى بَدَأُوا يَنْدَهَشُونَ مِنْ قُوَّتِهِ؛ وَلَكِنَّهُمْ غَضِبُوا بِسَبَبِ قَتْلِهِ لِإِخْوَتِهِمْ، وَقَرَّرُوا أَنْ يُسْفِطُوهُ؛ فَلَمَّا رَأَوْا أَنَّهُمْ لَا يَسْتَطِيعُونَ إِصَابَتَهُ بِجَارَاتِهِمْ، تَقَدَّمُوا بِالْهَرَاوَاتِ لِيَقْتُلُوهُ.

٣٧ وَلَكِنَّ عَمُونَ قَطَعَ بِسَيْفِهِ ذِرَاعَ كُلِّ رَجُلٍ رَفَعَ هَرَاوَتَهُ لِيُضْرِبَهُ؛ فَقَدْ تَصَدَّى لِضَرْبَاتِهِمْ بِقَطْعِ أَدْرَعِهِمْ بِحَدِّ سَيْفِهِ، فَبَدَأُوا يَنْدَهَشُونَ وَيَفِرُّونَ مِنْ أَمَامِهِ؛ أَجَلٌ، وَلَمْ يَكُنْ عَدَدُهُمْ قَلِيلًا؛ وَجَعَلَهُمْ يَفِرُّونَ بِقُوَّةِ ذِرَاعِهِ.

Now six of them had fallen by the sling, but he slew none save it were their leader with his sword; and he smote off as many of their arms as were lifted against him, and they were not a few.

And when he had driven them afar off, he returned and they watered their flocks and returned them to the pasture of the king, and then went in unto the king, bearing the arms which had been smitten off by the sword of Ammon, of those who sought to slay him; and they were carried in unto the king for a testimony of the things which they had done.

٣٨ وَسَقَطَ سَيْتُهُ مِنْهُمْ بِالْمِقْلَاعِ، لَكِنَّهُ لَمْ يَقْتُلْ أَحَدًا بِسَيْفِهِ إِلَّا قَائِدَهُمْ؛
وَقَدْ قَطَعَ جَمِيعَ أَذْرُعِهِمُ الَّتِي ارْتَفَعَتْ عَلَيْهِ، وَلَمْ يَكُنْ عَدَدُهَا
قَلِيلًا.

٣٩ وَلَمَّا طَرَدَهُمْ بَعِيدًا، رَجَعَ عَمُونَ وَسَقَى الْخَدَمَ قُضْعَانَهُمْ وَأَعَادُوهَا
إِلَى مَرْعَى الْمَلِكِ، ثُمَّ دَخَلُوا عَلَى الْمَلِكِ حَامِلِينَ الْأَذْرُعَ الَّتِي
قَطَعَهَا سَيْفُ عَمُونَ، أَذْرُعَ الَّذِينَ سَعَوْا لِقَتْلِهِ؛ وَقَدْ حَمَلُوهَا إِلَى
الْمَلِكِ شَهَادَةً عَلَى مَا فَعَلُوهُ.

And it came to pass that king Lamoni caused that his servants should stand forth and testify to all the things which they had seen concerning the matter.

And when they had all testified to the things which they had seen, and he had learned of the faithfulness of Ammon in preserving his flocks, and also of his great power in contending against those who sought to slay him, he was astonished exceedingly, and said: Surely, this is more than a man. Behold, is not this the Great Spirit who doth send such great punishments upon this people, because of their murders?

And they answered the king, and said: Whether he be the Great Spirit or a man, we know not; but this much we do know, that he cannot be slain by the enemies of the king; neither can they scatter the king's flocks when he is with us, because of his expertness and great strength; therefore, we know that he is a friend to the king. And now, O king, we do not believe that a man has such great power, for we know he cannot be slain.

And now, when the king heard these words, he said unto them: Now I know that it is the Great Spirit; and he has come down at this time to preserve your lives, that I might not slay you as I did your brethren. Now this is the Great Spirit of whom our fathers have spoken.

Now this was the tradition of Lamoni, which he had received from his father, that there was a Great Spirit. Notwithstanding they believed in a Great Spirit, they supposed that whatsoever they did was right; nevertheless, Lamoni began to fear exceedingly, with fear lest he had done wrong in slaying his servants;

For he had slain many of them because their brethren had scattered their flocks at the place of water; and thus, because they had had their flocks scattered they were slain.

Now it was the practice of these Lamanites to stand by the waters of Sebus to scatter the flocks of the people, that thereby they might drive away many that were scattered unto their own land, it being a practice of plunder among them.

١ وَجَعَلَ الْمَلِكُ لَامُونِي خُدَامَهُ يَقِفُونَ وَيَشْهَدُونَ بِكُلِّ مَا رَأَوْهُ بِخُصُوصِ هَذَا الْأَمْرِ.

٢ وَلَمَّا شَهِدُوا جَمِيعًا بِمَا رَأَوْهُ، وَعَرَفَ الْمَلِكُ أَمَانَةَ عَمُونَ فِي حِفْظِ قُطْعَانِهِ، وَأَيْضًا قُوَّتَهُ الْعَظِيمَةَ فِي مُعَارَكَةِ الَّذِينَ سَعَوْا لِيَقْتُلُوهُ، انْدَهَشَ كَثِيرًا وَقَالَ: حَقًّا إِنَّ هَذَا لَيْسَ مُجَرَّدَ إِنْسَانٍ. أَلَيْسَ هَذَا هُوَ الرُّوحَ الْعَظِيمَ الَّذِي يُرْسِلُ مِثْلَ هَذِهِ الْعُقُوبَاتِ الْعَظِيمَةِ عَلَى أَبْنَاءِ هَذَا الشَّعْبِ بِسَبَبِ جَرَائِمِهِمْ؟

٣ فَأَجَابُوا الْمَلِكَ قَائِلِينَ: لَا نَعْلَمُ إِنْ كَانَ الرُّوحَ الْعَظِيمَ أَوْ مُجَرَّدَ إِنْسَانٍ. وَلَكِنَّا نَعْرِفُ أَنَّهُ لَا يُمَكِّنُ لِأَعْدَاءِ الْمَلِكِ أَنْ يَقْتُلُوهُ؛ وَلَا يَسْتَطِيعُونَ أَنْ يَشْتَتُوا قُطْعَانَ الْمَلِكِ وَهُوَ مَعَنَا بِسَبَبِ خَيْرِيَّتِهِ وَقُوَّتِهِ الْعَظِيمَةِ؛ لِذَلِكَ فَإِنَّا نَعْرِفُ بِأَنَّهُ صَدِيقٌ لِلْمَلِكِ. وَإِنَّا، أَيُّهَا الْمَلِكُ، لَا نَعْتَقِدُ بِأَنَّ إِنْسَانًا يَمْتَلِكُ مِثْلَ هَذِهِ الْقُوَّةِ الْعَظِيمَةِ، حَيْثُ أَنَّنَا نَعْرِفُ أَنَّهُ لَيْسَ مِنَ الْمُمَكِّنِ قَتْلَهُ.

٤ وَلَمَّا سَمِعَ الْمَلِكُ هَذِهِ الْكَلِمَاتِ قَالَ لَهُمْ: الْآنَ قَدْ عَلِمْتُ أَنَّهُ الرُّوحَ الْعَظِيمَ، وَأَنَّهُ نَزَلَ فِي هَذَا الْوَقْتِ لِيَحْفَظَ حَيَاتِكُمْ كَيْ لَا أَقْتُلَكُمْ كَمَا فَعَلْتُ بِإِخْوَتِكُمْ. وَهَذَا هُوَ الرُّوحَ الْعَظِيمَ الَّذِي تَكَلَّمَ عَنْهُ آبَاؤُنَا.

٥ فَقَدْ كَانَ هَذَا هُوَ الْمُعْتَقَدَ الَّذِي وَرِثَهُ لَامُونِي عَنْ أَبِيهِ وَهُوَ أَنَّ هُنَاكَ رُوحًا عَظِيمًا. وَرَغْمَ أَنَّهُمْ آمَنُوا بِرُوحٍ عَظِيمٍ فَقَدْ افْتَرَضُوا بِأَنَّ كُلَّ مَا فَعَلُوهُ كَانَ صَائِبًا؛ وَمَعَ ذَلِكَ، فَقَدْ بَدَأَ لَامُونِي يَخَافُ خَوْفًا شَدِيدًا مِنْ أَنْ يَكُونَ قَدْ أَخْطَأَ بِقَتْلِ خُدَمِهِ.

٦ لِأَنَّهُ كَانَ قَدْ قَتَلَ كَثِيرِينَ مِنْهُمْ لِأَنَّ إِخْوَتَهُمْ شَتَّتُوا قُطْعَانَهُمْ فِي مَكَانِ الْمَاءِ؛ وَهَكَذَا، بِسَبَبِ تَشْتَتِ قُطْعَانِهِمْ، قُتِلُوا.

٧ فَقَدْ كَانَتْ عَادَةٌ هَؤُلَاءِ الْأَلَمَانِيِّينَ أَنْ يَقِفُوا بِجَانِبِ مِيَاهِ سِيْبَاسَ لِيَشْتَتُوا قُطْعَانَ النَّاسِ كَيْ يَسُوقُوا بِذَلِكَ الْكَثِيرَ مِنَ الْقُطْعَانِ الَّتِي تَشْتَتُ إِلَى أَرْضِهِمْ، وَقَدْ كَانَتْ تِلْكَ عَادَةُ النَّهْبِ بَيْنَهُمْ.

And it came to pass that king Lamoni inquired of his servants, saying: Where is this man that has such great power?

And they said unto him: Behold, he is feeding thy horses. Now the king had commanded his servants, previous to the time of the watering of their flocks, that they should prepare his horses and chariots, and conduct him forth to the land of Nephi; for there had been a great feast appointed at the land of Nephi, by the father of Lamoni, who was king over all the land.

Now when king Lamoni heard that Ammon was preparing his horses and his chariots he was more astonished, because of the faithfulness of Ammon, saying: Surely there has not been any servant among all my servants that has been so faithful as this man; for even he doth remember all my commandments to execute them.

Now I surely know that this is the Great Spirit, and I would desire him that he come in unto me, but I durst not.

And it came to pass that when Ammon had made ready the horses and the chariots for the king and his servants, he went in unto the king, and he saw that the countenance of the king was changed; therefore he was about to return out of his presence.

And one of the king's servants said unto him, Rabbanah, which is, being interpreted, powerful or great king, considering their kings to be powerful; and thus he said unto him: Rabbanah, the king desireth thee to stay.

Therefore Ammon turned himself unto the king, and said unto him: What wilt thou that I should do for thee, O king? And the king answered him not for the space of an hour, according to their time, for he knew not what he should say unto him.

And it came to pass that Ammon said unto him again: What desirest thou of me? But the king answered him not.

٨ وَاسْتَعْلَمَ الْمَلِكُ لَامُونِي مِنْ خَدَمِهِ قَائِلًا: أَيْنَ هَذَا الرَّجُلُ صَاحِبُ هَذِهِ الْقُوَّةِ الْعَظِيمَةِ؟

٩ فَقَالُوا لَهُ: إِنَّهُ يُطْعِمُ خَيْوَلَكَ. فَقَدْ كَانَ الْمَلِكُ قَدْ أَمَرَ خَدَمَهُ فِي وَقْتِ سَابِقٍ لِسَفِي فَطْعَانِهِمْ بِأَنْ يَهَيِّئُوا خَيْلَهُ وَمَرْكَبَاتِهِ وَيَسِيرُوا بِهِ إِلَى أَرْضِ نَافِي، حَيْثُ كَانَ أَبُو لَامُونِي، مَلِكُ كُلِّ الْأَرْضِ، عَازِمًا عَلَى إِقَامَةِ وَليمةٍ عَظِيمَةٍ فِي أَرْضِ نَافِي.

١٠ فَلَمَّا سَمِعَ الْمَلِكُ لَامُونِي أَنَّ عَمُونَ كَانَ يُجَهِّزُ خَيْلَهُ وَمَرْكَبَاتِهِ انْدَهَشَ أَكْثَرَ بِسَبَبِ أَمَانَةِ عَمُونَ، وَقَالَ: حَقًّا لَمْ يَكُنْ بَيْنَ جَمِيعِ خَدَمِي مَنْ كَانَ بِمِثْلِ إِخْلَاصِ هَذَا الرَّجُلِ، لِأَنَّهُ يَتَذَكَّرُ كُلَّ أَوْامِرِي لِيُؤَدِّيَهَا.

١١ وَالآنَ فَإِنِّي حَقًّا أَعْلَمُ أَنَّ هَذَا هُوَ الرُّوحُ الْعَظِيمُ، وَأُرِيدُ أَنْ أَطْلُبَ مِنْهُ أَنْ يَأْتِيَ إِلَيَّ، لِكِنِّي لَا أَجْرؤُ عَلَى ذَلِكَ.

١٢ وَعِنْدَمَا انْتَهَى عَمُونَ مِنْ تَجْهِيزِ الْخَيْلِ وَالْمَرْكَبَاتِ لِلْمَلِكِ وَخَدَمِهِ، دَخَلَ إِلَى الْمَلِكِ وَرَأَى أَنَّ تَعَابِيرَ وَجْهِهِ قَدْ تَغَيَّرَتْ؛ لِذَلِكَ عَزَمَ عَلَى أَنْ يَخْرُجَ مِنْ حَضْرَتِهِ.

١٣ فَقَالَ لَهُ وَاحِدٌ مِنْ خَدَمِ الْمَلِكِ: رَابَانَا، الَّذِي تَفْسِيرُهُ مَلِكٌ جَبَّارٌ أَوْ عَظِيمٌ، فَقَدْ كَانُوا يَعْتَبِرُونَ مُلُوكَهُمْ جَبَابِرَةً؛ وَلِذَلِكَ قَالَ لَهُ: رَابَانَا، إِنَّ الْمَلِكَ يُرِيدُكَ أَنْ تَبْقَى.

١٤ فَالْتَفَتَ عَمُونَ إِلَى الْمَلِكِ وَقَالَ لَهُ: مَاذَا تُرِيدُ أَنْ أَفْعَلَ لِأَجْلِكَ، أَيُّهَا الْمَلِكُ؟ وَلَمْ يُجِبْهُ الْمَلِكُ لِمُدَّةٍ سَاعَةٍ حَسَبَ تَوْقِيَّتِهِمْ، لِأَنَّهُ لَمْ يَكُنْ يَعْلَمُ مَاذَا يَقُولُ لَهُ.

١٥ وَقَالَ لَهُ عَمُونَ ثَانِيَةً: مَاذَا تُرِيدُ مِنِّي؟ لِكِنَّ الْمَلِكَ لَمْ يُجِبْهُ.

And it came to pass that Ammon, being filled with the Spirit of God, therefore he perceived the thoughts of the king. And he said unto him: Is it because thou hast heard that I defended thy servants and thy flocks, and slew seven of their brethren with the sling and with the sword, and smote off the arms of others, in order to defend thy flocks and thy servants; behold, is it this that causeth thy marvelings?

I say unto you, what is it, that thy marvelings are so great? Behold, I am a man, and am thy servant; therefore, whatsoever thou desirest which is right, that will I do.

Now when the king had heard these words, he marveled again, for he beheld that Ammon could discern his thoughts; but notwithstanding this, king Lamoni did open his mouth, and said unto him: Who art thou? Art thou that Great Spirit, who knows all things?

Ammon answered and said unto him: I am not.

And the king said: How knowest thou the thoughts of my heart? Thou mayest speak boldly, and tell me concerning these things; and also tell me by what power ye slew and smote off the arms of my brethren that scattered my flocks—

And now, if thou wilt tell me concerning these things, whatsoever thou desirest I will give unto thee; and if it were needed, I would guard thee with my armies; but I know that thou art more powerful than all they; nevertheless, whatsoever thou desirest of me I will grant it unto thee.

Now Ammon being wise, yet harmless, he said unto Lamoni: Wilt thou hearken unto my words, if I tell thee by what power I do these things? And this is the thing that I desire of thee.

And the king answered him, and said: Yea, I will believe all thy words. And thus he was caught with guile.

And Ammon began to speak unto him with boldness, and said unto him: Believest thou that there is a God?

And he answered, and said unto him: I do not know what that meaneth.

And then Ammon said: Believest thou that there is a Great Spirit?

١٦ وَامْتَلَأَ عَمَّوْنُ مِنْ رُوحِ اللَّهِ، فَعَرَفَ أَفْكَارَ الْمَلِكِ. وَقَالَ لَهُ: هَلْ هَذَا لِأَنَّكَ سَمِعْتَ أَنِّي دَافَعْتُ عَنْ خَدَمِكَ وَقَطَعْتَنِيكَ وَقَتَلْتُ سَبْعَةً مِنْ إِخْوَتِهِمْ بِالْمِقْلَاعِ وَالسِّيفِ وَقَطَّعْتُ أذْرَعَ الْآخَرِينَ لِلدَّفَاعِ عَنْ قُطْعَانِكَ وَخَدَمِكَ؛ أَهَذَا هُوَ سَبَبُ تَعَجُّبِكَ؟

١٧ أَقُولُ لَكَ: لِمَ تَتَعَجَّبُ تَعَجُّبًا عَظِيمًا؟ أَنَا إِنْسَانٌ وَإِنِّي خَادِمُكَ؛ لِذَلِكَ فَإِنِّي سَأَفْعَلُ كُلَّ مَا تُرِيدُهُ مَا دَامَ صَوَابًا.

١٨ وَعِنْدَمَا سَمِعَ الْمَلِكُ هَذِهِ الْكَلِمَاتِ تَعَجَّبَ تَائِبَةً، لِأَنَّهُ رَأَى أَنَّ عَمَّوْنَ يَسْتَطِيعُ أَنْ يُمَيِّزَ أَفْكَارَهُ؛ رَغْمَ ذَلِكَ فَتَحَ الْمَلِكُ لَامُونِي فَاهُ وَقَالَ لَهُ: مَنْ أَنْتَ؟ هَلْ أَنْتَ ذَلِكَ الرُّوحَ الْعَظِيمَ الَّذِي يَعْرِفُ كُلَّ الْأُمُورِ؟

١٩ فَأَجَابَهُ عَمَّوْنُ قَائِلًا: كَلَّا.

٢٠ فَقَالَ الْمَلِكُ: كَيْفَ لَكَ أَنْ تَعْرِفَ مَا فِي قَلْبِي؟ بِمَكْنِكَ أَنْ تَتَكَلَّمَ بِصِرَاحَةٍ وَتُخْبِرَنِي عَنْ هَذِهِ الْأُمُورِ؛ وَأَخْبِرَنِي أَيْضًا بِأَيَّةِ قُوَّةٍ قَتَلْتَ إِخْوَتِي الَّذِينَ شَتَّتُوا قُطْعَانِي وَقَطَّعْتَ كَذَلِكَ أذْرَعَهُمْ؛

٢١ وَإِنْ أَخْبَرْتَنِي عَنْ هَذِهِ الْأُمُورِ، فَكُلُّ مَا تُرِيدُهُ مِنِّي سَأُعْطِيكَ إِيَّاهُ؛ وَإِنْ دَعَيْتَ الْحَاجَةَ فَسَأَحْرُسُكَ بِجِيُوشِي؛ لَكِنِّي أَعْلَمُ أَنَّكَ أَقْوَى مِنْهُمْ جَمِيعًا؛ وَمَعَ ذَلِكَ، فَإِنْ كُلُّ مَا تُرِيدُهُ مِنِّي سَأُعْطِيكَ إِيَّاهُ.

٢٢ وَكَانَ عَمَّوْنُ فَاطِنًا وَلَكِنَّهُ كَانَ مُسَالِمًا، فَقَدْ قَالَ لِلامُونِي: هَلْ سَتَسْمَعُ كَلَامِي إِذَا أَخْبَرْتُكَ بِأَيَّةِ قُوَّةٍ أَفْعَلُ هَذِهِ الْأُمُورِ؟ وَهَذَا هُوَ مَا أُرِيدُهُ مِنْكَ.

٢٣ فَأَجَابَهُ الْمَلِكُ قَائِلًا: نَعَمْ، سَأَصَدِّقُ كُلَّ كَلَامِكَ. وَهَكَذَا جَدَّبَهُ عَمَّوْنُ بِرَاعَةِ إِلَى الْإِيمَانِ.

٢٤ وَبَدَأَ عَمَّوْنُ يُكَلِّمُهُ بِجُرْأَةٍ وَقَالَ لَهُ: أَتُؤْمِنُ بِوُجُودِ إِلَهٍ؟

٢٥ فَأَجَابَ وَقَالَ لَهُ: لَا أَدْرِي مَا يَعْني ذَلِكَ.

٢٦ عِنْدَئِذٍ قَالَ عَمَّوْنُ: أَتُؤْمِنُ بِوُجُودِ رُوحِ عَظِيمٍ؟

And he said, Yea.

And Ammon said: This is God. And Ammon said unto him again: Believest thou that this Great Spirit, who is God, created all things which are in heaven and in the earth?

And he said: Yea, I believe that he created all things which are in the earth; but I do not know the heavens.

And Ammon said unto him: The heavens is a place where God dwells and all his holy angels.

And king Lamoni said: Is it above the earth?

And Ammon said: Yea, and he looketh down upon all the children of men; and he knows all the thoughts and intents of the heart; for by his hand were they all created from the beginning.

And king Lamoni said: I believe all these things which thou hast spoken. Art thou sent from God?

Ammon said unto him: I am a man; and man in the beginning was created after the image of God, and I am called by his Holy Spirit to teach these things unto this people, that they may be brought to a knowledge of that which is just and true;

And a portion of that Spirit dwelleth in me, which giveth me knowledge, and also power according to my faith and desires which are in God.

Now when Ammon had said these words, he began at the creation of the world, and also the creation of Adam, and told him all the things concerning the fall of man, and rehearsed and laid before him the records and the holy scriptures of the people, which had been spoken by the prophets, even down to the time that their father, Lehi, left Jerusalem.

And he also rehearsed unto them (for it was unto the king and to his servants) all the journeyings of their fathers in the wilderness, and all their sufferings with hunger and thirst, and their travail, and so forth.

And he also rehearsed unto them concerning the rebellions of Laman and Lemuel, and the sons of Ishmael, yea, all their rebellions did he relate unto them; and he expounded unto them all the records and scriptures from the time that Lehi left Jerusalem down to the present time.

٢٧ فَقَالَ، نَعَمْ.

٢٨ وَقَالَ عَمُونَ: ذَاكَ هُوَ اللَّهُ. ثُمَّ قَالَ لَهُ عَمُونَ: أَتُؤْمِنُ أَنَّ هَذَا الرُّوحَ الْعَظِيمَ، الَّذِي هُوَ اللَّهُ، خَلَقَ كُلَّ مَا فِي السَّمَاءِ وَفِي الْأَرْضِ؟

٢٩ فَقَالَ: نَعَمْ، إِنِّي أُوْمِنُ أَنَّهُ خَلَقَ كُلَّ مَا فِي الْأَرْضِ؛ وَلَكِنِّي لَا أَعْرِفُ السَّمَاوَاتِ.

٣٠ فَقَالَ لَهُ عَمُونَ: أَلَسَّمَاوَاتُ هِيَ مَكَانٌ يَسْكُنُ فِيهِ اللَّهُ وَجَمِيعُ مَلَائِكَتِهِ الْقَدِيسِينَ.

٣١ فَقَالَ الْمَلِكُ لَامُونِي: أَهِيَ فَوْقَ الْأَرْضِ؟

٣٢ فَقَالَ عَمُونَ: نَعَمْ، وَهُوَ يَنْظُرُ إِلَى كُلِّ أَبْنَاءِ الْبَشَرِ؛ وَيَعْلَمُ كُلَّ مَا فِي قُلُوبِهِمْ وَنَوَايَاهُمْ؛ لِأَنَّهُ خَلَقَهُمْ جَمِيعًا بِيَدِهِ مُنْذُ الْبَدْءِ.

٣٣ فَقَالَ الْمَلِكُ لَامُونِي: أَنَا أُوْمِنُ بِكُلِّ مَا تَكَلَّمْتَ بِهِ. هَلْ أَنْتَ مُرْسَلٌ مِنْ عِنْدِ اللَّهِ؟

٣٤ قَالَ لَهُ عَمُونَ: أَنَا إِنْسَانٌ؛ وَفِي الْبَدْءِ خُلِقَ الْإِنْسَانُ عَلَى صُورَةِ اللَّهِ، وَقَدْ دَعَانِي رُوحُهُ الْقُدُوسُ لِأَعْلَمَ هَذِهِ الْأُمُورَ لِأَبْنَاءِ هَذَا الشَّعْبِ، لِكَيْ يَعْرِفُوا مَا هُوَ عَدْلٌ وَحَقٌّ؛

٣٥ وَبَعْضُ مِنْ ذَلِكَ الرُّوحِ يَسْكُنُ فِيَّ وَيَمْنَحُنِي الْمَعْرِفَةَ وَكَذَلِكَ الْقُوَّةَ وَفَقًا لِإِيمَانِي بِاللَّهِ وَرَغْبَاتِي التَّقِيَّةِ.

٣٦ وَلَمَّا قَالَ عَمُونَ هَذِهِ الْكَلِمَاتِ بَدَأَ يَتَكَلَّمُ عَنْ خَلْقِ الْعَالَمِ وَأَيْضًا خَلْقِ آدَمَ، وَأَخْبَرَهُ بِكُلِّ مَا يَتَعَلَّقُ بِسُقُوطِ الْإِنْسَانِ، وَسَرَدَ عَلَيْهِ سَجَلَاتِ الشَّعْبِ وَوَضَعَهَا أَمَامَهُ وَكَذَلِكَ النُّصُوصِ الْمُقَدَّسَةِ الَّتِي تَكَلَّمَ بِهَا الْأَنْبِيَاءُ حَتَّى وَقَّتِ خُرُوجِ أَبِيهِمْ لَاحِي مِنْ أُورُشَلِيمَ.

٣٧ كَمَا سَرَدَ عَلَيْهِمْ (لِلْمَلِكِ وَخَدَمِهِ) كُلَّ رِحَالَاتِ آبَائِهِمْ فِي الْبَرِّيَّةِ وَكُلَّ مُعَانَاتِهِمْ مِنَ الْجُوعِ وَالْعَطَشِ وَكَدِّهِمْ وَمَا إِلَى ذَلِكَ.

٣٨ كَمَا سَرَدَ عَلَيْهِمْ أَيْضًا مَا يَتَعَلَّقُ بِتَمَرُّدِ لَامَانَ وَلَمُونِيلَ وَأَبْنَاءِ إِسْمَاعِيلَ، أَجَلْ، كُلِّ تَمَرُّدِهِمْ قِصَّةَ عَلَيْهِمْ؛ كَمَا فَسَّرَ لَهُمْ جَمِيعَ السَّجَلَاتِ وَالنُّصُوصِ الْمُقَدَّسَةِ مُنْذُ وَقَّتِ خُرُوجِ لَاحِي مِنْ أُورُشَلِيمَ حَتَّى الْوَقْتِ الْحَاضِرِ.

But this is not all; for he expounded unto them the plan of redemption, which was prepared from the foundation of the world; and he also made known unto them concerning the coming of Christ, and all the works of the Lord did he make known unto them.

And it came to pass that after he had said all these things, and expounded them to the king, that the king believed all his words.

And he began to cry unto the Lord, saying: O Lord, have mercy; according to thy abundant mercy which thou hast had upon the people of Nephi, have upon me, and my people.

And now, when he had said this, he fell unto the earth, as if he were dead.

And it came to pass that his servants took him and carried him in unto his wife, and laid him upon a bed; and he lay as if he were dead for the space of two days and two nights; and his wife, and his sons, and his daughters mourned over him, after the manner of the Lamanites, greatly lamenting his loss.

٣٩ لَكِنَّ هَذَا لَيْسَ كُلُّ شَيْءٍ؛ فَقَدْ شَرَحَ لَهُمْ خِطَّةَ الْفِدَاءِ الَّتِي أُعِدَّتْ
مُنْذُ تَأْسِيسِ الْعَالَمِ؛ وَعَرَفَهُمْ أَيْضًا بِخُصُوصِ مَجِيءِ الْمَسِيحِ
وَجَمِيعِ أَعْمَالِ الرَّبِّ.

٤٠ وَبَعْدَ أَنْ قَالَ كُلُّ هَذِهِ الْأُمُورِ وَشَرَحَهَا لِلْمَلِكِ، آمَنَ الْمَلِكُ بِكُلِّ
كَلِمَاتِهِ.

٤١ وَبَدَأَ يَصْرُخُ إِلَى الرَّبِّ قَائِلًا: اِرْحَمْنَا أَيُّهَا الرَّبُّ بِسَعَةِ رَحْمَتِكَ الَّتِي
كَانَتْ عَلَى شَعْبِ نَافِي، لِتَكُنْ عَلَيَّ وَعَلَى شَعْبِي.

٤٢ وَبَعْدَمَا قَالَ هَذَا، سَقَطَ عَلَى الْأَرْضِ كَمَا لَوْ كَانَ مَيِّتًا.

٤٣ وَأَخَذَهُ خَدْمُهُ وَحَمَلُوهُ إِلَى امْرَأَتِهِ وَمَدَدُوهُ عَلَى فِرَاشٍ؛ وَبَقِيَ
مُمَدَّدًا كَمَا لَوْ كَانَ مَيِّتًا مَدَّةَ يَوْمَيْنِ وَلَيْلَتَيْنِ؛ وَنَاحَتْ عَلَيْهِ امْرَأَتُهُ
وَبَنُوهُ وَبَنَاتُهُ، عَلَى عَادَةِ الْأَمَانِيِّينَ، نَائِحِينَ عَلَى مَوْتِهِ.

And it came to pass that after two days and two nights they were about to take his body and lay it in a sepulchre, which they had made for the purpose of burying their dead.

Now the queen having heard of the fame of Ammon, therefore she sent and desired that he should come in unto her.

And it came to pass that Ammon did as he was commanded, and went in unto the queen, and desired to know what she would that he should do.

And she said unto him: The servants of my husband have made it known unto me that thou art a prophet of a holy God, and that thou hast power to do many mighty works in his name;

Therefore, if this is the case, I would that ye should go in and see my husband, for he has been laid upon his bed for the space of two days and two nights; and some say that he is not dead, but others say that he is dead and that he stinketh, and that he ought to be placed in the sepulchre; but as for myself, to me he doth not stink.

Now, this was what Ammon desired, for he knew that king Lamoni was under the power of God; he knew that the dark veil of unbelief was being cast away from his mind, and the light which did light up his mind, which was the light of the glory of God, which was a marvelous light of his goodness—yea, this light had infused such joy into his soul, the cloud of darkness having been dispelled, and that the light of everlasting life was lit up in his soul, yea, he knew that this had overcome his natural frame, and he was carried away in God—

Therefore, what the queen desired of him was his only desire. Therefore, he went in to see the king according as the queen had desired him; and he saw the king, and he knew that he was not dead.

And he said unto the queen: He is not dead, but he sleepeth in God, and on the morrow he shall rise again; therefore bury him not.

And Ammon said unto her: Believest thou this? And she said unto him: I have had no witness save thy word, and the word of our servants; nevertheless I believe that it shall be according as thou hast said.

١ وَبَعْدَ مُرُورِ يَوْمَيْنِ وَلَيْلَتَيْنِ، كَانُوا عَلَى وَشِكِّ أَخَذَ جَسَدِهِ وَوَضَعَهُ فِي الْقَبْرِ الَّذِي كَانُوا صَنَعُوهُ لِعَرَضِ دَفْنِ مَوْتَاهُمْ.

٢ فَلَمَّا سَمِعَتِ الْمَلِكَةُ بِخَبَرِ عَمُونَ، أَرْسَلَتْ فِي طَلَبِهِ لِيَأْتِيَ إِلَيْهَا.

٣ وَأَطَاعَ عَمُونُ الْأَمْرَ وَذَهَبَ إِلَى الْمَلِكَةِ، وَأَرَادَ أَنْ يَعْرِفَ مَاذَا تُرِيدُ مِنْهُ أَنْ يَفْعَلَ.

٤ وَقَالَتْ لَهُ: لَقَدْ أَعْلَمَنِي خُدَامُ رُؤُجِي بِأَنَّكَ نَبِيٌّ لِإِلَهِ قُدُوسٍ، وَأَنَّ لَكَ الْقُدْرَةَ عَلَى فِعْلِ الْكَثِيرِ مِنَ الْأَفْعَالِ الْعَظِيمَةِ بِاسْمِهِ.

٥ لَذَا، وَإِنْ كَانَ الْأَمْرُ كَذَلِكَ، فَإِنِّي أُرِيدُ أَنْ تَدْخُلَ وَتَعَايِنَ رُؤُجِي، لِأَنَّهُ مُلْقَى عَلَى سَرِيرِهِ مُنْذُ يَوْمَيْنِ وَلَيْلَتَيْنِ؛ وَيَقُولُ الْبَعْضُ إِنَّهُ لَيْسَ مَيِّتًا، لَكِنَّ آخَرِينَ يَقُولُونَ إِنَّهُ مَيِّتٌ وَإِنَّهُ يُنْتَبِئُ وَيَجِبُ وَضْعُهُ فِي الْقَبْرِ؛ وَلَكِنْ بِالسَّبَبِ لِي فَإِنَّهُ لَيْسَ نَتِيًّا.

٦ وَكَانَ ذَلِكَ مَا أَرَادَهُ عَمُونَ، لِأَنَّهُ كَانَ يَعْلَمُ أَنَّ الْمَلِكَ لَامُونِي كَانَ تَحْتَ سُلْطَةِ اللَّهِ؛ وَكَانَ يَعْلَمُ أَنَّ حِجَابَ عَدَمِ الْإِيمَانِ الْمُظْلِمِ كَانَ يُزَاحُ عَنْ ذَهَبِهِ، وَأَنَّ التَّوْرَ الَّذِي أَنَارَ ذَهَبَهُ كَانَ نَوْراً مَجِيدِ اللَّهِ، وَكَانَ نَوْراً صَلاَحِهِ الْعَجِيبِ، أَجَلٌ، هَذَا التَّوْرَ الَّذِي بَتَّ الْبَهْجَةَ فِي رُوحِهِ وَبَدَّدَ سَحَابَةَ الظَّلَامِ وَأَشْرَقَ بِنُورِ الْحَيَاةِ الْأَبَدِيَّةِ فِي رُوحِهِ، أَجَلٌ، عَلِمَ أَنَّ ذَلِكَ التَّوْرَ قَدْ غَلَبَ بُنْيَانَهُ الطَّبِيعِيَّ فَوَقَعَ عَلَى الْأَرْضِ تَحْتَ التَّأثيرِ الْإِلَهِيِّ—

٧ لِذَلِكَ فَإِنَّ مَا أَرَادَتْهُ الْمَلِكَةُ مِنْهُ كَانَ رَغْبَتَهُ الْوَحِيدَةَ. فَدَخَلَ عَمُونُ لِيَرَى الْمَلِكَ كَمَا أَرَادَتْ الْمَلِكَةُ مِنْهُ؛ وَرَأَى الْمَلِكَ وَعَرَفَ أَنَّهُ لَمْ يَكُنْ مَيِّتًا.

٨ فَقَالَ لِلْمَلِكَةِ: إِنَّهُ لَيْسَ مَيِّتًا، وَلَكِنَّهُ نَائِمٌ تَحْتَ التَّأثيرِ الْإِلَهِيِّ، وَفِي الْعَدِّ سَيَقُومُ ثَانِيَةً؛ لِذَلِكَ لَا تُدْفِنِيهِ.

٩ وَقَالَ لَهَا عَمُونَ: أَتُؤْمِنِينَ بِهَذَا؟ فَقَالَتْ لَهُ: لَمْ أَحْظِ بِشَهَادَةِ سِوَى كَلِمَتِكَ وَكَلَامِ خُدَامِنَا؛ وَمَعَ ذَلِكَ فَإِنِّي مُؤْمِنَةٌ بِأَنَّ ذَلِكَ سَيَحْدُثُ حَسَبَ قَوْلِكَ.

And Ammon said unto her: Blessed art thou because of thy exceeding faith; I say unto thee, woman, there has not been such great faith among all the people of the Nephites.

And it came to pass that she watched over the bed of her husband, from that time even until that time on the morrow which Ammon had appointed that he should rise.

And it came to pass that he arose, according to the words of Ammon; and as he arose, he stretched forth his hand unto the woman, and said: Blessed be the name of God, and blessed art thou.

For as sure as thou livest, behold, I have seen my Redeemer; and he shall come forth, and be born of a woman, and he shall redeem all mankind who believe on his name. Now, when he had said these words, his heart was swollen within him, and he sunk again with joy; and the queen also sunk down, being overpowered by the Spirit.

Now Ammon seeing the Spirit of the Lord poured out according to his prayers upon the Lamanites, his brethren, who had been the cause of so much mourning among the Nephites, or among all the people of God because of their iniquities and their traditions, he fell upon his knees, and began to pour out his soul in prayer and thanksgiving to God for what he had done for his brethren; and he was also overpowered with joy; and thus they all three had sunk to the earth.

Now, when the servants of the king had seen that they had fallen, they also began to cry unto God, for the fear of the Lord had come upon them also, for it was they who had stood before the king and testified unto him concerning the great power of Ammon.

And it came to pass that they did call on the name of the Lord, in their might, even until they had all fallen to the earth, save it were one of the Lamanitish women, whose name was Abish, she having been converted unto the Lord for many years, on account of a remarkable vision of her father—

١٠ فَقَالَ لَهَا عَمُونُ: طوبى لك بسبب إيمانك العظيم؛ أقول لك، يا امرأة، لم يكن هناك إيمانٌ عظيمٌ مثل هذا بين كل قوم نافي.

١١ وَسَهَرَتْ عَلَى فِرَاشِ زَوْجِهَا مُنْذُ ذَلِكَ الْوَقْتِ حَتَّى الْيَوْمِ التَّالِي إِلَى الْوَقْتِ الَّذِي حَدَدَهُ عَمُونُ لِيَقُومَ فِيهِ.

١٢ وَقَامَ حَسَبَ كَلِمَاتِ عَمُونِ؛ وَلَمَّا قَامَ، مَدَّ يَدَهُ إِلَى الْمَرْأَةِ وَقَالَ: لِيَكُنْ اسْمُ اللَّهِ مُبَارَكًا، وَمُبَارَكَةٌ أَنْتِ.

١٣ فَإِنِّي أَقْسِمُ بِحَيَاتِكَ أَنِّي قَدْ رَأَيْتُ فَادِييَ، وَأَنَّهُ سَيَأْتِي وَيَوْلِدُ مِنْ امْرَأَةٍ وَيَفْدِي كُلَّ مَنْ يُؤْمِنُونَ بِاسْمِهِ. وَعِنْدَمَا قَالَ هَذِهِ الْكَلِمَاتِ، امْتَلَأَ قَلْبُهُ بِالسُّرُورِ وَأُغْشِيَ عَلَيْهِ تَائِبَةٌ مَغْمُورًا بِالْفَرَحِ؛ وَأُغْشِيَ عَلَى الْمَلِكَةِ أَيْضًا حَيْثُ أَنَّ الرُّوحَ عَمَّرَهَا.

١٤ وَعِنْدَمَا رَأَى عَمُونُ أَنَّ رُوحَ الرَّبِّ قَدْ حَلَّ عَلَى إِخْوَتِهِ اللَّامَانِيِّينَ بِسَبَبِ صَلَوَاتِهِ لِأَجْلِهِمْ وَهُمْ الَّذِينَ كَانُوا سَبَبًا فِي الْكَثِيرِ مِنَ الْحُزْنِ لِلنَّافِيِّينَ، أَيْ لِكُلِّ شَعْبِ اللَّهِ، بِسَبَبِ آثَامِهِمْ وَتَقَالِيدِهِمْ، جَثَا عَلَى رُكْبَتَيْهِ وَبَدَأَ يُفْضِي بِمَكْنُونَاتٍ قَلْبِهِ فِي الصَّلَاةِ وَالشُّكْرِ لِلَّهِ لِمَا فَعَلَهُ لِأَجْلِ إِخْوَتِهِ؛ وَعَمَّرَهُ الْفَرَحُ أَيْضًا؛ وَهَكَذَا سَقَطَ ثَلَاثَتُهُمْ عَلَى الْأَرْضِ.

١٥ وَعِنْدَمَا رَأَى خَدَمُ الْمَلِكِ أَنَّهُمْ قَدْ سَقَطُوا، بَدَأُوا هُمْ أَيْضًا يَصْرُخُونَ إِلَى اللَّهِ لِأَنَّ مَخَافَةَ الرَّبِّ حَلَّتْ عَلَيْهِمْ أَيْضًا، لِأَنَّهُمْ كَانُوا هُمْ الَّذِينَ وَقَفُوا أَمَامَ الْمَلِكِ وَشَهِدُوا لَهُ بِشَأْنِ قُوَّةِ عَمُونِ الْعَظِيمَةِ.

١٦ وَكَانَ أَنَّهُمْ أَيْضًا دَعَوْا بِاسْمِ الرَّبِّ بِقُوَّةٍ حَتَّى سَقَطُوا جَمِيعًا عَلَى الْأَرْضِ، مَا عدا امْرَأَةً لَامَانِيَّةً اسْمُهَا أَبِيشُ، وَكَانَتْ قَدْ اهْتَدَتْ إِلَى الرَّبِّ مُنْذُ سَنَوَاتٍ عَدِيدَةٍ بِسَبَبِ رُؤْيَا مُدْهَشَةٍ رَأَاهَا أَبُوهَا—

Thus, having been converted to the Lord, and never having made it known, therefore, when she saw that all the servants of Lamoni had fallen to the earth, and also her mistress, the queen, and the king, and Ammon lay prostrate upon the earth, she knew that it was the power of God; and supposing that this opportunity, by making known unto the people what had happened among them, that by beholding this scene it would cause them to believe in the power of God, therefore she ran forth from house to house, making it known unto the people.

And they began to assemble themselves together unto the house of the king. And there came a multitude, and to their astonishment, they beheld the king, and the queen, and their servants prostrate upon the earth, and they all lay there as though they were dead; and they also saw Ammon, and behold, he was a Nephite.

And now the people began to murmur among themselves; some saying that it was a great evil that had come upon them, or upon the king and his house, because he had suffered that the Nephite should remain in the land.

But others rebuked them, saying: The king hath brought this evil upon his house, because he slew his servants who had had their flocks scattered at the waters of Sebus.

And they were also rebuked by those men who had stood at the waters of Sebus and scattered the flocks which belonged to the king, for they were angry with Ammon because of the number which he had slain of their brethren at the waters of Sebus, while defending the flocks of the king.

Now, one of them, whose brother had been slain with the sword of Ammon, being exceedingly angry with Ammon, drew his sword and went forth that he might let it fall upon Ammon, to slay him; and as he lifted the sword to smite him, behold, he fell dead.

Now we see that Ammon could not be slain, for the Lord had said unto Mosiah, his father: I will spare him, and it shall be unto him according to thy faith—therefore, Mosiah trusted him unto the Lord.

١٧ فَأَيُّهَا كَانَتْ قَدْ اهْتَدَتْ إِلَى الرَّبِّ وَأَخْفَتِ الْأُمْرَ، فَعِنْدَمَا رَأَتْ أَنَّ جَمِيعَ خَدَمِ لَامُونِي قَدْ سَقَطُوا عَلَى الْأَرْضِ، وَأَيْضًا سَيِّدَتَهَا الْمَلِكَةَ وَالْمَلِكَ وَعَمُونَ، وَقَدْ سَقَطُوا مُسْتَلْقِينَ عَلَى الْأَرْضِ، عَلِمَتْ أَنَّهَا كَانَتْ قُوَّةَ اللَّهِ؛ وَقَدْ افْتَرَضَتْ أَنَّ هَذِهِ كَانَتْ فُرْصَةً لِإِعْلَامِ النَّاسِ بِمَا حَدَثَ، وَأَنَّ رُؤْيَا هَذَا الْمَشْهَدِ سَتَجْعَلُهُمْ يُؤْمِنُونَ بِقُوَّةِ اللَّهِ، لِذَلِكَ فَقَدْ رَكَضَتْ مِنْ بَيْتٍ إِلَى بَيْتٍ، وَأَخْبَرَتْ النَّاسَ بِالْأَمْرِ.

١٨ وَبَدَأَ النَّاسُ يَجْتَمِعُونَ فِي بَيْتِ الْمَلِكِ. فَجَاءَ جُمْهُورٌ وَلِدَهَشَتِهِمْ رَأَوْا الْمَلِكَ وَالْمَلِكَةَ وَخُدَامَهُمْ مُسْتَلْقِينَ عَلَى الْأَرْضِ، وَكَانُوا جَمِيعًا مُضْطَجِعِينَ كَمَا لَوْ كَانُوا أَمْوَاتًا؛ وَرَأَوْا أَيْضًا عَمُونَ وَأَنَّهُ كَانَ وَاحِدًا مِنَ النَّافِيِينَ.

١٩ وَبَدَأُوا يَتَذَمَّرُونَ فِيمَا بَيْنَهُمْ؛ وَقَالَ الْبَعْضُ إِنَّهُ كَانَ شَرًّا عَظِيمًا أَصَابَهُمْ أَوْ أَصَابَ الْمَلِكَ وَبَيْتَهُ لِأَنَّهُ قَدْ سَمَحَ لِهَذَا النَّافِيِ أَنْ يَبْقَى فِي الْمَمْلَكَةِ.

٢٠ لَكِنَّ آخَرِينَ انْتَهَرُوهُمْ قَائِلِينَ: لَقَدْ جَلَبَ الْمَلِكُ هَذَا الشَّرَّ عَلَى بَيْتِهِ لِأَنَّهُ قَتَلَ خَدَمَهُ الَّذِينَ تَشْتَتُّ قُطْعَانُهُمْ عِنْدَ مِيَاهِ سِيْبَاسَ.

٢١ كَمَا انْتَهَرَهُمْ أَيْضًا الرِّجَالُ الَّذِينَ وَقَفُوا عِنْدَ مِيَاهِ سِيْبَاسَ وَشَتَّتُوا قُطْعَانَ الْمَلِكِ، لِأَنَّهُمْ غَضِبُوا عَلَى عَمُونَ بِسَبَبِ قَتْلِهِ لِعَدَدٍ مِنْ إِخْوَتِهِمْ عِنْدَ مِيَاهِ سِيْبَاسَ عِنْدَمَا دَافَعَ عَنْ قُطْعَانَ الْمَلِكِ.

٢٢ وَاسْتَلَّ وَاحِدٌ مِنْهُمْ سَيْفَهُ، وَكَانَ أَخُوهُ قَدْ قُتِلَ بِسَيْفِ عَمُونَ، وَلِأَنَّهُ كَانَ فِي شِدَّةِ الْغَضَبِ عَلَى عَمُونَ، عَزَمَ أَنْ يُهْوِي بِهِ عَلَى عَمُونَ فَيَقْتُلُهُ؛ وَلَمَّا رَفَعَ سَيْفَهُ لِيَضْرِبَهُ، سَقَطَ مَيِّتًا.

٢٣ فَأَيُّهَا نَرَى أَنَّ عَمُونَ لَيْسَ مِنَ الْمُمَكِّنِ قَتْلَهُ، لِأَنَّ الرَّبَّ قَالَ لِأَبِيهِ، مَوْسِيَا: سَأُنْجِيهِ وَسَيَكُونُ ذَلِكَ حَسَبَ إِيمَانِكَ—لِذَلِكَ فَقَدْ اسْتَوْدَعَهُ مَوْسِيَا إِلَى الرَّبِّ.

And it came to pass that when the multitude beheld that the man had fallen dead, who lifted the sword to slay Ammon, fear came upon them all, and they durst not put forth their hands to touch him or any of those who had fallen; and they began to marvel again among themselves what could be the cause of this great power, or what all these things could mean.

And it came to pass that there were many among them who said that Ammon was the Great Spirit, and others said he was sent by the Great Spirit;

But others rebuked them all, saying that he was a monster, who had been sent from the Nephites to torment them.

And there were some who said that Ammon was sent by the Great Spirit to afflict them because of their iniquities; and that it was the Great Spirit that had always attended the Nephites, who had ever delivered them out of their hands; and they said that it was this Great Spirit who had destroyed so many of their brethren, the Lamanites.

And thus the contention began to be exceedingly sharp among them. And while they were thus contending, the woman servant who had caused the multitude to be gathered together came, and when she saw the contention which was among the multitude she was exceedingly sorrowful, even unto tears.

And it came to pass that she went and took the queen by the hand, that perhaps she might raise her from the ground; and as soon as she touched her hand she arose and stood upon her feet, and cried with a loud voice, saying: O blessed Jesus, who has saved me from an awful hell! O blessed God, have mercy on this people!

And when she had said this, she clasped her hands, being filled with joy, speaking many words which were not understood; and when she had done this, she took the king, Lamoni, by the hand, and behold he arose and stood upon his feet.

And he, immediately, seeing the contention among his people, went forth and began to rebuke them, and to teach them the words which he had heard from the mouth of Ammon; and as many as heard his words believed, and were converted unto the Lord.

٢٤ وَعِنْدَمَا رَأَى الْجَمْعُ أَنَّ الرَّجُلَ الَّذِي رَفَعَ السِّيفَ عَلَى عَمُونَ لِيَقْتُلَهُ قَدْ سَقَطَ مَمِيَّتًا، حَلَّ الْخَوْفُ عَلَيْهِمْ جَمِيعًا وَلَمْ يَجْرؤُوا عَلَى مَدِّ أَيْدِيهِمْ لِيَلْمِسُوهُ أَوْ أَيًّا مِنَ الَّذِينَ سَقَطُوا عَلَى الْأَرْضِ؛ وَبَدَأُوا يَتَعَجَّبُونَ ثَانِيَةً فِيمَا بَيْنَهُمْ عَمَّا يُمَكِّنُ أَنْ يَكُونَ سَبَبَ هَذِهِ الْقُوَّةِ الْعَظِيمَةِ أَوْ مَا يُمَكِّنُ أَنْ تَعْنِيَهُ كُلُّ هَذِهِ الْأُمُورِ.

٢٥ وَقَالَ كَثِيرُونَ مِنْهُمْ إِنَّ عَمُونَ هُوَ الرُّوحُ الْعَظِيمُ، وَقَالَ آخَرُونَ إِنَّ الرُّوحَ الْعَظِيمَ أَرْسَلَهُ؛

٢٦ لَكِنَّ آخَرِينَ وَبِخَوْفِهِمْ جَمِيعًا بِقَوْلِهِمْ إِنَّهُ كَانَ وَخَشًا أَرْسَلَهُ النَّافِيُونَ لِتَعْذِيبِهِمْ.

٢٧ وَكَانَ هُنَاكَ مَنْ يَقُولُونَ إِنَّ الرُّوحَ الْعَظِيمَ أَرْسَلَ عَمُونَ لِيَبْتَلِيَهُمْ بِسَبَبِ آثَامِهِمْ؛ وَإِنَّ الرُّوحَ الْعَظِيمَ هُوَ الَّذِي كَانَ يَرْعَى النَّافِيِينَ دَوْمًا، وَهُوَ الَّذِي أَنْقَذَهُمْ مِنْ بَيْنِ أَيْدِيهِمْ؛ وَقَالُوا إِنَّ الرُّوحَ الْعَظِيمَ هُوَ الَّذِي أَهْلَكَ الْكَثِيرَ مِنْ إِخْوَتِهِمُ اللَّامَانِيِّينَ.

٢٨ وَهَكَذَا بَدَأَ الْخِلَافُ يَخْتَدُّ بِشِدَّةٍ بَيْنَهُمْ. وَبَيْنَمَا كَانُوا يَتَخَاصَمُونَ عَلَى هَذَا التَّخَوُّعِ جَاءَتِ الْخَادِمَةُ الَّتِي جَعَلَتِ الْحَشْدَ يَجْتَمِعُ، وَعِنْدَمَا رَأَتْ الْخِلَافَ بَيْنَ الْحَشْدِ حَزِنَتْ جَدًّا حَتَّى الْبُكَاءِ.

٢٩ وَتَقَدَّمَتْ وَأَمْسَكَتْ بِيَدِ الْمَلِكَةِ لَعَلَّهَا تَرْفَعُهَا عَنِ الْأَرْضِ؛ وَفَوْرًا أَنْ لَمَسَتْ يَدَهَا نَهَضَتْ وَوَقَفَتْ عَلَى قَدَمَيْهَا وَصَرَخَتْ بِصَوْتٍ عَظِيمٍ قَائِلَةً: يَا يَسُوعَ الْمُبَارَكِ الَّذِي خَلَّصَنِي مِنْ جَحِيمِ مَرْوَعٍ! يَا إِلَهِي الْمُبَارَكِ، ارْحَمِ هَذَا الشَّعْبَ!

٣٠ وَلَمَّا قَالَتْ هَذَا، صَفَقَتْ بِيَدَيْهَا مُمْتَلِئَةً بِالْفَرَحِ، وَنَطَقَتْ بِكَلِمَاتٍ كَثِيرَةٍ لَمْ تُفْهَمْ؛ وَلَمَّا فَعَلَتْ ذَلِكَ، أَمْسَكَتْ بِيَدِ الْمَلِكِ لَامُونِي فَإِذَا بِهِ يَنْهَضُ وَيَقِفُ عَلَى قَدَمَيْهِ.

٣١ وَفَوْرًا أَنْ رَأَى الْخِلَافَ بَيْنَ أَبْنَاءِ شَعْبِهِ، تَقَدَّمَ وَبَدَأَ يُوبِّخُهُمْ وَيُعَلِّمُهُمُ الْكَلِمَاتِ الَّتِي سَمِعَهَا مِنْ عَمُونَ؛ فَأَمَّنَ كُلُّ الَّذِينَ سَمِعُوا كَلَامَهُ وَاهْتَدَوْا إِلَى الرَّبِّ.

But there were many among them who would not hear his words; therefore they went their way.

And it came to pass that when Ammon arose he also administered unto them, and also did all the servants of Lamoni; and they did all declare unto the people the selfsame thing—that their hearts had been changed; that they had no more desire to do evil.

And behold, many did declare unto the people that they had seen angels and had conversed with them; and thus they had told them things of God, and of his righteousness.

And it came to pass that there were many that did believe in their words; and as many as did believe were baptized; and they became a righteous people, and they did establish a church among them.

And thus the work of the Lord did commence among the Lamanites; thus the Lord did begin to pour out his Spirit upon them; and we see that his arm is extended to all people who will repent and believe on his name.

٣٢ لَكِنْ كَانَ بَيْنَهُمْ كَثِيرُونَ لَمْ يَسْمَعُوا كَلَامَهُ؛ وَلِذَلِكَ مَضُوا فِي سَبِيلِهِمْ.

٣٣ وَحِينَ نَهَضَ عَمُونَ قَامَ بِخِدْمَتِهِمْ، وَكَذَلِكَ فَعَلَ كُلُّ خَدَمِ لَامُونِي؛ وَأَعْلَنَ جَمِيعُهُمْ لِلشَّعْبِ نَفْسَ الشَّيْءِ—بِأَنَّ قُلُوبَهُمْ قَدْ تَغَيَّرَتْ؛ وَأَنَّهُمْ لَمْ يَعُودُوا رَاغِبِينَ فِي فِعْلِ الشَّرِّ.

٣٤ وَقَدْ أَعْلَنَ كَثِيرُونَ لِلشَّعْبِ أَنَّهُمْ رَأَوْا مَلَائِكَةً وَتَحَدَّثُوا مَعَهُمْ؛ وَهَكَذَا أَخْبَرُوهُمْ بِأُمُورِ اللَّهِ وَبِرَّهِ.

٣٥ وَكَانَ هُنَاكَ كَثِيرُونَ مِمَّنْ آمَنُوا بِكَلِمَاتِهِمْ، وَكُلُّ الَّذِينَ آمَنُوا اعْتَمَدُوا؛ وَصَارُوا شَعْبًا بَارًا وَأَسَّسُوا بَيْنَهُمْ كَنِيسَةً.

٣٦ وَهَكَذَا بَدَأَ عَمَلُ الرَّبِّ بَيْنَ الْأَمَانِيِّينَ؛ وَهَكَذَا حَلَّ الرَّبُّ بِرُوحِهِ عَلَيْهِمْ؛ وَتَرَى أَنَّ ذِرَاعَهُ مَمْدُودَةٌ إِلَى كُلِّ مَنْ يَتُوبُ وَيُؤْمِنُ بِاسْمِهِ.

And it came to pass that when they had established a church in that land, that king Lamoni desired that Ammon should go with him to the land of Nephi, that he might show him unto his father.

And the voice of the Lord came to Ammon, saying: Thou shalt not go up to the land of Nephi, for behold, the king will seek thy life; but thou shalt go to the land of Middoni; for behold, thy brother Aaron, and also Muloki and Ammah are in prison.

Now it came to pass that when Ammon had heard this, he said unto Lamoni: Behold, my brother and brethren are in prison at Middoni, and I go that I may deliver them.

Now Lamoni said unto Ammon: I know, in the strength of the Lord thou canst do all things. But behold, I will go with thee to the land of Middoni; for the king of the land of Middoni, whose name is Antiomno, is a friend unto me; therefore I go to the land of Middoni, that I may flatter the king of the land, and he will cast thy brethren out of prison. Now Lamoni said unto him: Who told thee that thy brethren were in prison?

And Ammon said unto him: No one hath told me, save it be God; and he said unto me—Go and deliver thy brethren, for they are in prison in the land of Middoni.

Now when Lamoni had heard this he caused that his servants should make ready his horses and his chariots.

And he said unto Ammon: Come, I will go with thee down to the land of Middoni, and there I will plead with the king that he will cast thy brethren out of prison.

And it came to pass that as Ammon and Lamoni were journeying thither, they met the father of Lamoni, who was king over all the land.

And behold, the father of Lamoni said unto him: Why did ye not come to the feast on that great day when I made a feast unto my sons, and unto my people?

And he also said: Whither art thou going with this Nephite, who is one of the children of a liar?

١ وَبَعْدَ أَنْ أَسَّسُوا كَنِيسَةً فِي تِلْكَ الْأَرْضِ، طَلَبَ الْمَلِكُ لَامُونِي أَنْ يَذْهَبَ عَمَّوْنُ مَعَهُ إِلَى أَرْضِ نَافِي لِإِيرِيَه لِأَبِيهِ.

٢ وَقَالَ صَوْتُ الرَّبِّ لِعَمَّوْنٍ: لَا تَصْعَدْ إِلَى أَرْضِ نَافِي فَإِنَّ الْمَلِكَ سَيَطْلُبُ حَيَاتِكَ؛ لَكِنْ اذْهَبْ إِلَى أَرْضِ مِيدُونِي؛ فَإِنَّ أَخَاكَ هَارُونَ وَأَيْضًا مَوْلوكِي وَأَمَّاحَ فِي السَّجْنِ.

٣ فَلَمَّا سَمِعَ عَمَّوْنُ هَذَا، قَالَ لِلَامُونِي: إِنَّ أَخِي وَإِخْوَتِي فِي السَّجْنِ فِي مِيدُونِي، وَأَنَا ذَاهِبٌ لَعَلِّي أَنْقِذُهُمْ.

٤ فَقَالَ لَامُونِي لِعَمَّوْنٍ: إِنِّي أَعْلَمُ أَنَّهُ بِقُوَّةِ الرَّبِّ يُمَكِّنُكَ أَنْ تَفْعَلَ كُلَّ شَيْءٍ. لَكِنِّي سَأَذْهَبُ مَعَكَ إِلَى أَرْضِ مِيدُونِي لِأَنَّ مَلِكَ أَرْضِ مِيدُونِي، وَالَّذِي اسْمُهُ أَنْتِيغْمُونُو، صَدِيقٌ لِي؛ لِذَلِكَ أَذْهَبُ إِلَى أَرْضِ مِيدُونِي كَيْ أَقْدِمَ الْأَطْرَاءَ لِمَلِكِ الْأَرْضِ، فَيُطْلِقَ إِخْوَتَكَ مِنَ السَّجْنِ. وَقَالَ لَهُ لَامُونِي: مَنْ قَالَ لَكَ إِنَّ إِخْوَتَكَ فِي السَّجْنِ؟

٥ فَقَالَ لَهُ عَمَّوْنٌ: لَمْ يُخْبِرْنِي أَحَدٌ إِلَّا اللَّهُ؛ وَقَالَ لِي—اِذْهَبْ وَأَنْقِذْ إِخْوَتَكَ لِأَنَّهُمْ فِي السَّجْنِ فِي أَرْضِ مِيدُونِي.

٦ فَلَمَّا سَمِعَ لَامُونِي هَذَا، جَعَلَ خَدَمَهُ يُهَيِّئُونَ خَيْلَهُ وَمَرْكَبَاتِهِ.

٧ وَقَالَ لِعَمَّوْنٍ: تَعَالَى، سَأُنْزِلُ مَعَكَ إِلَى أَرْضِ مِيدُونِي، وَهُنَاكَ سَأَلْتَمِسُ مِنَ الْمَلِكِ أَنْ يُطْلِقَ سَرَاحَ إِخْوَتِكَ مِنَ السَّجْنِ.

٨ وَبَيْنَمَا كَانَ عَمَّوْنٌ وَلَامُونِي مُسَافِرَيْنِ إِلَى هُنَاكَ، التَقِيََا بِوَالِدِ لَامُونِي الَّذِي كَانَ مَلِكًا عَلَى كُلِّ الْأَرْضِ.

٩ فَقَالَ وَالِدُ لَامُونِي لِلَامُونِي: لِمَاذَا لَمْ تَأْتِ إِلَى الْوَلِيمَةِ فِي ذَلِكَ الْيَوْمِ الْعَظِيمِ عِنْدَمَا قَدَّمْتُ وَلِيمَةً لِأَبْنَائِي وَلِشَعْبِي؟

١٠ وَقَالَ أَيْضًا: إِلَى أَيْنَ تَذْهَبُ مَعَ هَذَا النَّافِي الَّذِي هُوَ مِنْ أَبْنَاءِ الْكُذَّابِ؟

And it came to pass that Lamoni rehearsed unto him whither he was going, for he feared to offend him.

And he also told him all the cause of his tarrying in his own kingdom, that he did not go unto his father to the feast which he had prepared.

And now when Lamoni had rehearsed unto him all these things, behold, to his astonishment, his father was angry with him, and said: Lamoni, thou art going to deliver these Nephites, who are sons of a liar. Behold, he robbed our fathers; and now his children are also come amongst us that they may, by their cunning and their lyings, deceive us, that they again may rob us of our property.

Now the father of Lamoni commanded him that he should slay Ammon with the sword. And he also commanded him that he should not go to the land of Middoni, but that he should return with him to the land of Ishmael.

But Lamoni said unto him: I will not slay Ammon, neither will I return to the land of Ishmael, but I go to the land of Middoni that I may release the brethren of Ammon, for I know that they are just men and holy prophets of the true God.

Now when his father had heard these words, he was angry with him, and he drew his sword that he might smite him to the earth.

But Ammon stood forth and said unto him: Behold, thou shalt not slay thy son; nevertheless, it were better that he should fall than thee, for behold, he has repented of his sins; but if thou shouldst fall at this time, in thine anger, thy soul could not be saved.

And again, it is expedient that thou shouldst forbear; for if thou shouldst slay thy son, he being an innocent man, his blood would cry from the ground to the Lord his God, for vengeance to come upon thee; and perhaps thou wouldst lose thy soul.

Now when Ammon had said these words unto him, he answered him, saying: I know that if I should slay my son, that I should shed innocent blood; for it is thou that hast sought to destroy him.

And he stretched forth his hand to slay Ammon. But Ammon withstood his blows, and also smote his arm that he could not use it.

۱۱ وَكَانَ أَنَّ لَامُونِي أَخْبَرَهُ إِلَى أَيْنَ هُوَ ذَاهِبٌ لِأَنَّهُ خَشِيَ أَنْ يُسِيءَ إِلَيْهِ.

۱۲ وَأَخْبَرَهُ أَيْضًا بِكُلِّ أَسْبَابٍ تَأَخَّرَهُ فِي مَمْلَكَتِهِ، وَلِمَاذَا لَمْ يَذْهَبْ إِلَى أَبِيهِ وَإِلَى الْوَلِيمَةِ الَّتِي أَعَدَّهَا.

۱۳ وَعِنْدَمَا أَخْبَرَهُ لَامُونِي بِكُلِّ هَذِهِ الْأُمُورِ، لِدَهْشَتِهِ غَضِبَ أَبُوهُ عَلَيْهِ وَقَالَ: يَا لَامُونِي، إِنَّكَ ذَاهِبٌ لِتُنْقِذَ هَؤُلَاءِ النَّافِيِينَ الَّذِينَ هُمْ أَبْنَاءُ الْكُذَّابِ. إِنَّهُ قَدْ سَلَبَ آبَاءَنَا وَالآنَ يَأْتِي أَبْنَاؤُهُ أَيْضًا بَيْنَنَا كَيْ يَخْدَعُونَا بِمَكْرِهِمْ وَأَكَاذِبِهِمْ حَتَّى يَسْلُبُوا مِنَّا أَمْلَاكَنَا مَرَّةً أُخْرَى.

۱۴ وَأَمَرَهُ أَبُو لَامُونِي بِأَنْ يَقْتُلَ عَمُونَ بِالسَّيْفِ. وَأَمَرَهُ أَيْضًا بِأَلَّا يَذْهَبَ إِلَى أَرْضِ مِيدُونِي بَلْ أَنْ يَرْجِعَ مَعَهُ إِلَى أَرْضِ إِسْمَاعِيلَ.

۱۵ لَكِنَّ لَامُونِي قَالَ لَهُ: لَنْ أَقْتُلَ عَمُونَ، وَلَنْ أَرْجِعَ إِلَى أَرْضِ إِسْمَاعِيلَ، بَلْ سَأَذْهَبُ إِلَى أَرْضِ مِيدُونِي لِأُطَلِّقَ سَرَاحَ إِخْوَةِ عَمُونَ، لِأَنِّي أَعْلَمُ أَنَّهُمْ رِجَالٌ عَادِلُونَ وَأَنْبِيَاءُ قَدِيسُونَ مِنْ عِنْدِ اللَّهِ الْحَقِّ.

۱۶ فَلَمَّا سَمِعَ أَبُوهُ هَذَا الْكَلَامَ غَضِبَ عَلَيْهِ وَاسْتَلَّ سَيْفَهُ لِيَضْرِبَهُ إِلَى الْأَرْضِ.

۱۷ لَكِنَّ عَمُونَ تَصَدَّى لَهُ وَقَالَ لَهُ: إِنَّكَ لَنْ تَقْتُلَ ابْنَكَ؛ وَمَعَ ذَلِكَ، فَسُقُوطُهُ خَيْرٌ مِنْ سُقُوطِكَ، فَإِنَّهُ قَدْ تَابَ عَنِ خَطَايَاهُ؛ وَلَكِنْ إِذَا سَقَطْتَ وَأَنْتَ فِي غَضَبِكَ، فَلَنْ تَسْتَطِيعَ نَفْسُكَ أَنْ تَخْلُصَ.

۱۸ وَمِنْ الْأَفْضَلِ أَيْضًا أَنْ تَمْتَنِعَ، لِأَنَّكَ إِنْ قَتَلْتَ ابْنَكَ، وَهُوَ رَجُلٌ بَرِيءٌ، فَإِنَّ دَمَهُ سَيَصْرُخُ مِنَ الْأَرْضِ إِلَى الرَّبِّ إِلَهِي، لِيَنْتَقِمَ مِنْكَ؛ وَلَرُبَّمَا تَخْسَرُ خِلَاصَكَ.

۱۹ وَلَمَّا قَالَ لَهُ عَمُونَ هَذِهِ الْكَلِمَاتِ، أَجَابَهُ قَائِلًا: إِنِّي أَعْلَمُ أَنَّنِي أَسْفِكُ دَمًا بَرِيئًا إِذَا قَتَلْتُ ابْنِي؛ لِأَنَّكَ أَنْتَ مَنْ سَعَيْتَ لِإِهْلَاكِهِ.

۲۰ وَمَدَّ يَدَهُ لِيَقْتُلَ عَمُونَ. لَكِنَّ عَمُونَ تَصَدَّى لِضَرْبَاتِهِ، وَصَرَبَ ذِرَاعَهُ أَيْضًا فَلَمْ يَسْتَطِيعَ اسْتِخْدَامَهَا.

Now when the king saw that Ammon could slay him, he began to plead with Ammon that he would spare his life.

But Ammon raised his sword, and said unto him: Behold, I will smite thee except thou wilt grant unto me that my brethren may be cast out of prison.

Now the king, fearing he should lose his life, said: If thou wilt spare me I will grant unto thee whatsoever thou wilt ask, even to half of the kingdom.

Now when Ammon saw that he had wrought upon the old king according to his desire, he said unto him: If thou wilt grant that my brethren may be cast out of prison, and also that Lamoni may retain his kingdom, and that ye be not displeased with him, but grant that he may do according to his own desires in whatsoever thing he thinketh, then will I spare thee; otherwise I will smite thee to the earth.

Now when Ammon had said these words, the king began to rejoice because of his life.

And when he saw that Ammon had no desire to destroy him, and when he also saw the great love he had for his son Lamoni, he was astonished exceedingly, and said: Because this is all that thou hast desired, that I would release thy brethren, and suffer that my son Lamoni should retain his kingdom, behold, I will grant unto you that my son may retain his kingdom from this time and forever; and I will govern him no more—

And I will also grant unto thee that thy brethren may be cast out of prison, and thou and thy brethren may come unto me, in my kingdom; for I shall greatly desire to see thee. For the king was greatly astonished at the words which he had spoken, and also at the words which had been spoken by his son Lamoni, therefore he was desirous to learn them.

And it came to pass that Ammon and Lamoni proceeded on their journey towards the land of Middoni. And Lamoni found favor in the eyes of the king of the land; therefore the brethren of Ammon were brought forth out of prison.

٢١ فَلَمَّا رَأَى الْمَلِكُ أَنَّ عَمُونَ يَسْتَطِيعُ أَنْ يَقْتُلَهُ، بَدَأَ يَتَوَسَّلُ إِلَى عَمُونَ كَيْ يُبْقِيَ عَلَى حَيَاتِهِ.

٢٢ لَكِنَّ عَمُونَ رَفَعَ سَيْفَهُ وَقَالَ لَهُ: إِنِّي سَأَصْرِبُكَ إِنْ لَمْ تَهْبِئِي إِطْلَاقَ سَرَاحِ إِخْوَتِي مِنَ السُّجْنِ.

٢٣ فَخَشِيَّةٌ مِنْ أَنْ يَفْقَدَ حَيَاتَهُ، قَالَ الْمَلِكُ: إِنْ أَبْقَيْتِ عَلَى حَيَاتِي سَأَهْبِكَ كُلَّ مَا سَتَطْلُبُهُ حَتَّى نِصْفِ الْمَمْلَكَةِ.

٢٤ وَلَمَّا رَأَى عَمُونَ أَنَّهُ أَثَّرَ عَلَى الْمَلِكِ الْمُسْرِ كَمَا أَرَادَ قَالَ لَهُ: إِذَا سَمَخْتُ بِإِطْلَاقِ سَرَاحِ إِخْوَتِي مِنَ السُّجْنِ، وَأَنْ يَحْتَفِظَ لَامُونِي أَيْضًا بِمَمْلَكَتِهِ، وَالْأَمْرُ تَكُونُ غَاضِبًا مِنْهُ، وَلَكِنْ أَنْ تَهْبَهُ أَنْ يَفْعَلَ مَا يُرِيدُهُ فِي كُلِّ مَا يُفَكِّرُ بِهِ، عِنْدِيذِ سَابِقِي عَلَيْكَ؛ وَإِلَّا فَإِنِّي أَصْرِبُكَ إِلَى الْأَرْضِ.

٢٥ وَلَمَّا قَالَ عَمُونَ هَذِهِ الْكَلِمَاتِ، بَدَأَ الْمَلِكُ يَبْتَهِجُ لِأَنَّ عَمُونَ أَبْقَى عَلَى حَيَاتِهِ.

٢٦ وَلَمَّا رَأَى أَنَّ عَمُونَ لَمْ يَزْعَبْ فِي إِهْلَاكِهِ، وَعِنْدَمَا رَأَى أَيْضًا الْحُبَّ الْعَظِيمَ الَّذِي كَانَ يَكُونُ لِابْنِهِ لَامُونِي، دَهَشَ بِشِدَّةٍ وَقَالَ: لِأَنَّ هَذَا هُوَ كُلُّ مَا تُرِيدُهُ، بَأَنْ أُطْلِقَ سَرَاحَ إِخْوَتِكَ وَأَنْ أَسْمَحَ لِابْنِي لَامُونِي بِأَنْ يَحْتَفِظَ بِمَمْلَكَتِهِ، فَإِنِّي سَأَهْبِكَ أَنْ يَحْتَفِظَ ابْنِي بِمَمْلَكَتِهِ مِنْذُ هَذَا الْوَقْتِ وَإِلَى الْأَبَدِ، وَلَنْ أَحْكُمَهُ فِيمَا بَعْدَ—

٢٧ وَسَأَسْمَحُ أَيْضًا بِإِطْلَاقِ سَرَاحِ إِخْوَتِكَ مِنَ السُّجْنِ، وَيُمْكِنُكَ أَنْ تَأْتِي إِلَيَّ أَنْتَ وَإِخْوَتُكَ فِي مَمْلَكَتِي، فَإِنِّي أَرْغَبُ كَثِيرًا فِي رُؤْيَيْكُمْ. لِأَنَّ الْمَلِكَ كَانَ مُنْدَهَشًا جِدًّا مِنَ الْكَلِمَاتِ الَّتِي تَكَلَّمَ بِهَا وَكَذَلِكَ مِنَ الْكَلِمَاتِ الَّتِي تَكَلَّمَ بِهَا ابْنُهُ لَامُونِي، لِذَلِكَ كَانَ يُرِيدُ أَنْ يَتَعَلَّمَهَا.

٢٨ وَتَابَعَ عَمُونَ وَلامُونِي رَحَلْتَهُمَا نَحْوَ أَرْضِ مِيدُونِي. وَوَجَدَ لَامُونِي نِعْمَةً فِي عَيْنِي مَلِكِ الْأَرْضِ؛ وَلِذَلِكَ أُخْرِجُ إِخْوَةَ عَمُونَ مِنَ السُّجْنِ.

And when Ammon did meet them he was exceedingly sorrowful, for behold they were naked, and their skins were worn exceedingly because of being bound with strong cords. And they also had suffered hunger, thirst, and all kinds of afflictions; nevertheless they were patient in all their sufferings.

And, as it happened, it was their lot to have fallen into the hands of a more hardened and a more stiff-necked people; therefore they would not hearken unto their words, and they had cast them out, and had smitten them, and had driven them from house to house, and from place to place, even until they had arrived in the land of Middoni; and there they were taken and cast into prison, and bound with strong cords, and kept in prison for many days, and were delivered by Lamoni and Ammon.

٢٩ وَعِنْدَمَا لَتَقَى بِهِم عَمُونُ حَزَنَ بِشِدَّةٍ فَقَدْ كَانُوا عُرَاةً وَكَانَتْ
بَشَرَتُهُمْ قَدْ تَاكَلَتْ لِأَنَّهُمْ كَانُوا قَدْ أُوتِقُوا بِجِبَالٍ قَوِيَّةٍ. كَمَا عَانُوا
مِنَ الْجُوعِ وَالْعَطَشِ وَجَمِيعِ أَنْوَاعِ الْعَذَابِ؛ لَكِنَّهُمْ كَانُوا صَابِرِينَ
فِي كُلِّ مُعَانَاتِهِمْ.

٣٠ فَإِنَّ مَصِيرَهُمْ كَانَ أَنْ يَقَعُوا فِي أَيْدِي شَعْبٍ أَكْثَرَ قَسْوَةً وَتَعَنُّتًا؛
لِذَلِكَ لَمْ يَسْمَعُوا لِكَلِمَاتِهِمْ بَلْ طَرَدُوهُمْ وَصَرَبُوهُمْ وَطَارَدُوهُمْ مِنْ
بَيْتٍ إِلَى بَيْتٍ وَمِنْ مَكَانٍ إِلَى مَكَانٍ إِلَى أَنْ وَصَلُوا إِلَى أَرْضِ
مِيدُونِي؛ وَهُنَاكَ أَخَذُوهُمْ وَطَرَحُوهُمْ فِي السِّجْنِ وَأُوتِقُوا
بِجِبَالٍ قَوِيَّةٍ، وَمَكَتُوا فِي السِّجْنِ أَيَّامًا كَثِيرَةً، حَتَّى أَنْقَذَهُمْ
لَامُونِي وَعَمُونُ.

Alma 21

ألما ٢١

Now when Ammon and his brethren separated themselves in the borders of the land of the Lamanites, behold Aaron took his journey towards the land which was called by the Lamanites, Jerusalem, calling it after the land of their fathers' nativity; and it was away joining the borders of Mormon.

Now the Lamanites and the Amalekites and the people of Amulon had built a great city, which was called Jerusalem.

Now the Lamanites of themselves were sufficiently hardened, but the Amalekites and the Amulonites were still harder; therefore they did cause the Lamanites that they should harden their hearts, that they should wax strong in wickedness and their abominations.

And it came to pass that Aaron came to the city of Jerusalem, and first began to preach to the Amalekites. And he began to preach to them in their synagogues, for they had built synagogues after the order of the Nehors; for many of the Amalekites and the Amulonites were after the order of the Nehors.

Therefore, as Aaron entered into one of their synagogues to preach unto the people, and as he was speaking unto them, behold there arose an Amalekite and began to contend with him, saying: What is that thou hast testified? Hast thou seen an angel? Why do not angels appear unto us? Behold are not this people as good as thy people?

Thou also sayest, except we repent we shall perish. How knowest thou the thought and intent of our hearts? How knowest thou that we have cause to repent? How knowest thou that we are not a righteous people? Behold, we have built sanctuaries, and we do assemble ourselves together to worship God. We do believe that God will save all men.

Now Aaron said unto him: Believest thou that the Son of God shall come to redeem mankind from their sins?

١ وَعِنْدَمَا افْتَرَقَ عَمُونُ وَإِخْوَتُهُ عِنْدَ حُدُودِ أَرْضِ اللَّامَانِيِّينَ، سَافَرَ هَارُونُ نَحْوَ الْأَرْضِ الَّتِي كَانَ اللَّامَانِيُّونَ يَدْعُونَهَا أورشليمَ عَلَى اسْمِ أَرْضِ مِيلَادِ آبَائِهِمْ؛ وَكَانَتْ مُحَاذِيَةً لِحُدُودِ أَرْضِ موزمُونِ.

٢ أَمَا اللَّامَانِيُّونَ وَالْأَمَالِيكِيُّونَ وَشَعْبُ أَمُولُونِ فَكَانُوا قَدْ بَنَوْا مَدِينَةً عَظِيمَةً تُدْعَى أورشليمَ.

٣ وَكَانَ اللَّامَانِيُّونَ أَنْفُسُهُمْ قَسَاءً جِدًّا، لَكِنَّ الْأَمَالِيكِيِّينَ وَالْأَمُولُونِيِّينَ كَانُوا أَكْثَرَ قَسْوَةً؛ لِذَلِكَ فَقَدْ جَعَلُوا اللَّامَانِيِّينَ يُفَسِّسُونَ قُلُوبَهُمْ لِيَمْنَعُوا فِي الشَّرِّ وَفِي رَجَاسَاتِهِمْ.

٤ وَأَتَى هَارُونُ إِلَى مَدِينَةِ أورشليمَ وَبَدَأَ يَكْرُرُ لِلْأَمَالِيكِيِّينَ أَوَّلًا. بَدَأَ يَكْرُرُ لَهُمْ فِي بُيُوتِ عِبَادَتِهِمْ لِأَنَّهُمْ كَانُوا قَدْ بَنَوْا بُيُوتًا لِلْعِبَادَةِ حَسَبَ طَرِيقَةِ النَّيْحُورِيِّينَ، وَذَلِكَ لِأَنَّ الْكَثِيرَ مِنَ الْأَمَالِيكِيِّينَ وَالْأَمُولُونِيِّينَ كَانُوا يَتَّبِعُونَ طَرِيقَةَ النَّيْحُورِيِّينَ.

٥ فَدَخَلَ هَارُونُ أَحَدَ بُيُوتِ عِبَادَتِهِمْ لِيَكْرُرَ لِلشَّعْبِ، وَبَيْنَمَا كَانَ يُخَاطِبُهُمْ، قَامَ أَمَالِيكِيٌّ وَجَادَلَهُ قَائِلًا: مَا هَذَا الَّذِي شَهِدْتَ بِهِ؟ هَلْ رَأَيْتَ مَلَكَ؟ لِمَ لَا تَظْهَرُ لَنَا الْمَلَائِكَةُ؟ أَلَيْسَ هَذَا الشَّعْبُ مِثْلَ شَعْبِكَ فِي صَلَاحِهِ؟

٦ وَأَنْتِ أَيْضًا تَقُولُ إِنَّنَا إِنَّمَا لَمْ نَتَّبِعْ فَإِنَّا نَهْلِكُ. كَيْفَ لَكَ أَنْ تَعْلَمَ أَفْكَارَنَا وَنَوَايَا قُلُوبِنَا؟ كَيْفَ تَعْلَمُ أَنَّ لَدِينَا سَبَبًا لِلنُّوْبَةِ؟ كَيْفَ تَعْلَمُ أَنَّ لَسْنَا شَعْبًا صَالِحًا؟ لَقَدْ بَنَيْنَا الْمَعَابِدَ وَنَحْنُ نَجْتَمِعُ فِيهَا لِنَعْبُدَ اللَّهَ. نَحْنُ نُوْمِنُ أَنَّ اللَّهَ سَيَخْلُصُ كُلَّ النَّاسِ.

٧ فَقَالَ لَهُ هَارُونُ: أَتُوْمِنُ أَنَّ ابْنَ اللَّهِ سَيَأْتِي لِيَفْدِيَ الْبَشَرَ مِنْ خَطَايَاهُمْ؟

And the man said unto him: We do not believe that thou knowest any such thing. We do not believe in these foolish traditions. We do not believe that thou knowest of things to come, neither do we believe that thy fathers and also that our fathers did know concerning the things which they spake, of that which is to come.

Now Aaron began to open the scriptures unto them concerning the coming of Christ, and also concerning the resurrection of the dead, and that there could be no redemption for mankind save it were through the death and sufferings of Christ, and the atonement of his blood.

And it came to pass as he began to expound these things unto them they were angry with him, and began to mock him; and they would not hear the words which he spake.

Therefore, when he saw that they would not hear his words, he departed out of their synagogue, and came over to a village which was called Ani-Anti, and there he found Muloki preaching the word unto them; and also Ammah and his brethren. And they contended with many about the word.

And it came to pass that they saw that the people would harden their hearts, therefore they departed and came over into the land of Middoni. And they did preach the word unto many, and few believed on the words which they taught.

Nevertheless, Aaron and a certain number of his brethren were taken and cast into prison, and the remainder of them fled out of the land of Middoni unto the regions round about.

And those who were cast into prison suffered many things, and they were delivered by the hand of Lamoni and Ammon, and they were fed and clothed.

And they went forth again to declare the word, and thus they were delivered for the first time out of prison; and thus they had suffered.

And they went forth whithersoever they were led by the Spirit of the Lord, preaching the word of God in every synagogue of the Amalekites, or in every assembly of the Lamanites where they could be admitted.

٨ فَقَالَ لَهُ الرَّجُلُ: نَحْنُ لَا نُصَدِّقُ أَنَّكَ تَعْلَمُ شَيْئًا مِنْ هَذَا الْقَبِيلِ. نَحْنُ لَا نُؤْمِنُ بِهَذِهِ التَّقَالِيدِ الْحَمَقَاءِ. نَحْنُ لَا نُصَدِّقُ أَنَّكَ تَعْلَمُ مَا سَيَأْتِي، وَلَا تَعْتَقِدُ أَنَّ آبَاءَكَ وَأَبَاءَنَا كَانُوا يَعْلَمُونَ شَيْئًا عَنِ الْأُمُورِ الَّتِي كَانُوا يَتَكَلَّمُونَ عَنْهَا وَالَّتِي تَتَعَلَّقُ بِمَا هُوَ آتٍ.

٩ أَمَا هَارُونُ، فَبَدَأَ يَشْرَحُ لَهُمُ النُّصُوصَ الْمُقَدَّسَةَ الْمُتَعَلِّقَةَ بِمَجِيءِ الْمَسِيحِ وَبِقِيَامَةِ الْأَمْوَاتِ أَيْضًا، قَائِلًا إِنَّهُ لَا يُمْكِنُ أَنْ يَكُونَ هُنَاكَ فِدَاءٌ لِلْبَشَرِ إِلَّا بِمَوْتِ الْمَسِيحِ وَأَلَامِهِ وَكَفَّارَةِ دَمِهِ.

١٠ وَعِنْدَمَا بَدَأَ يَشْرَحُ لَهُمْ هَذِهِ الْأُمُورَ، غَضِبُوا مِنْهُ وَبَدَأُوا يَسْتَهْزِئُونَ بِهِ وَلَمْ يَرْغَبُوا فِي سَمَاعِ الْكَلَامِ الَّذِي تَكَلَّمَ بِهِ.

١١ لِذَلِكَ، لَمَّا رَأَى أَنَّهُمْ لَنْ يَسْمَعُوا لِكَلِمَاتِهِ تَرَكَ بَيْتَ عِبَادَتِهِمْ وَجَاءَ إِلَى قَرْيَةٍ كَانَتْ اسْمُهَا أَنِي-أَنْتِي، وَهُنَاكَ وَجَدَ مُلُوكِي يَكْرِزُ لِلنَّاسِ بِالْكَلِمَةِ وَأَيْضًا عَمَّاحَ وَإِخْوَتَهُ. وَكَانُوا يَتَجَادَلُونَ مَعَ كَثِيرِينَ حَوْلَ الْكَلِمَةِ.

١٢ وَعِنْدَمَا رَأَوْا أَنَّ النَّاسَ قَدْ قَسَّوْا قُلُوبَهُمْ، غَادَرُوا وَعَبَرُوا إِلَى أَرْضِ مِيدُونِي. وَكَانُوا يَكْرِزُونَ بِالْكَلِمَةِ لِلْكَثِيرِينَ، وَأَمَّنَ قَلِيلٌ مِنْهُمْ بِالْكَلِمَاتِ الَّتِي عَلَّمُوهُمْ بِهَا.

١٣ أَمَا النَّاسُ فَقَدْ أَخَذُوا هَارُونَ وَعَدَدًا مِنْ إِخْوَتِهِ وَطَرَحُوهُمْ فِي السَّجْنِ، وَهَرَبَ بَقِيَّتُهُمْ مِنْ أَرْضِ مِيدُونِي إِلَى التَّوَّاحِي الْمُحِيطَةِ.

١٤ وَعَانَى الْمَطْرُوحُونَ فِي السَّجْنِ مِنْ أُمُورٍ كَثِيرَةٍ، إِلَى أَنْ تَحَرَّرُوا عَلَى يَدِ لَامُونِي وَعَمُونَ، وَحَصَلُوا عَلَى الطَّعَامِ وَالْكِسَاءِ.

١٥ وَخَرَجُوا ثَانِيَةً لِيُعْلِنُوا الْكَلِمَةَ؛ وَهَكَذَا عَانُوا وَهَكَذَا تَحَرَّرُوا أَوَّلَ مَرَّةٍ مِنَ السَّجْنِ.

١٦ وَخَرَجُوا حَيْثُمَا كَانَ يَقُودُهُمْ رُوحُ الرَّبِّ كَارِزِينَ بِكَلِمَةِ اللَّهِ فِي كُلِّ بَيْتِ عِبَادَةٍ لِلْأَمَالِيكِيِّينَ وَفِي أَيِّ مَجْمَعٍ لِلْأَمَانِيِّينَ كَانُوا يَقْبَلُونَهُمْ فِيهِ.

And it came to pass that the Lord began to bless them, insomuch that they brought many to the knowledge of the truth; yea, they did convince many of their sins, and of the traditions of their fathers, which were not correct.

And it came to pass that Ammon and Lamoni returned from the land of Middoni to the land of Ishmael, which was the land of their inheritance.

And king Lamoni would not suffer that Ammon should serve him, or be his servant.

But he caused that there should be synagogues built in the land of Ishmael; and he caused that his people, or the people who were under his reign, should assemble themselves together.

And he did rejoice over them, and he did teach them many things. And he did also declare unto them that they were a people who were under him, and that they were a free people, that they were free from the oppressions of the king, his father; for that his father had granted unto him that he might reign over the people who were in the land of Ishmael, and in all the land round about.

And he also declared unto them that they might have the liberty of worshiping the Lord their God according to their desires, in whatsoever place they were in, if it were in the land which was under the reign of king Lamoni.

And Ammon did preach unto the people of king Lamoni; and it came to pass that he did teach them all things concerning things pertaining to righteousness. And he did exhort them daily, with all diligence; and they gave heed unto his word, and they were zealous for keeping the commandments of God.

١٧ وَبَدَأَ الرَّبُّ يُبَارِكُهُمْ حَتَّى أَتَاهُمْ جَلْبُوا كَثِيرِينَ إِلَى مَعْرِفَةِ الْحَقِّ؛
أَجَلٌ، أَقْنَعُوا كَثِيرِينَ بِخَطَايَاهُمْ وَبِضَلَالِ تَقَالِيدِ آبَائِهِمْ.

١٨ وَرَجَعَ عَمُونَ وَلامُونِي مِنْ أَرْضِ مِيدُونِي إِلَى أَرْضِ إِسْمَاعِيلَ الَّتِي
كَانَتْ أَرْضَ مِيرَائِهِمَا.

١٩ وَلَمْ يَسْمَحِ الْمَلِكُ لَامُونِي لِعَمُونَ أَنْ يَخْدِمَهُ أَوْ أَنْ يَكُونَ خَادِمًا لَهُ.

٢٠ لِكَيْتَهُ أَمَرَ بِنَاءَ بُيُوتِ عِبَادَةِ فِي أَرْضِ إِسْمَاعِيلَ وَأَمَرَ قَوْمَهُ، أَيِ
الْقَوْمِ الَّذِينَ كَانُوا خَاضِعِينَ لِحُكْمِهِ، بِأَنْ يَجْتَمِعُوا مَعًا.

٢١ وَابْتَهَجَ بِهِمْ وَعَلَّمَهُمْ أُمُورًا كَثِيرَةً. وَأَعْلَنَ لَهُمْ أَيْضًا أَنَّهُمْ قَوْمُهُ
وَأَنَّهُمْ شَعْبٌ حُرٌّ وَأَنَّهُمْ قَدْ تَحَرَّرُوا مِنْ طُغْيَانِ الْمَلِكِ، أَبِيهِ؛ لِأَنَّ أَبَاهُ
وَهَبَهُ أَنْ يَفْلِكَ عَلَى الشَّعْبِ الَّذِي كَانَ فِي أَرْضِ إِسْمَاعِيلَ وَفِي كُلِّ
الْأَرْضِ الْمُحِيطَةِ.

٢٢ وَأَعْلَنَ لَهُمْ أَيْضًا أَنَّ لَهُمُ الْحُرِّيَّةَ فِي عِبَادَةِ الرَّبِّ إِلَهُهِمْ حَسَبَ
رَغْبَاتِهِمْ، فِي أَيِّ مَكَانٍ يَتَوَاجَدُونَ فِيهِ، مَا دَامُوا فِي الْأَرْضِ الَّتِي
كَانَتْ تَحْتَ حُكْمِ الْمَلِكِ لَامُونِي.

٢٣ وَكَانَ عَمُونَ يَكْرِزُ لِقَوْمِ الْمَلِكِ لَامُونِي؛ وَعَلَّمَهُمْ كُلَّ مَا يَتَعَلَّقُ بِالْبِرِّ.
وَكَانَ يَعْظُمُهُمْ كُلَّ يَوْمٍ، بِكُلِّ اجْتِهَادٍ؛ فَأَصْعَقُوا لِكَلَامِهِ وَكَانُوا
مُجْتَهِدِينَ فِي حِفْظِ وَصَايَا اللَّهِ.

Now, as Ammon was thus teaching the people of Lamoni continually, we will return to the account of Aaron and his brethren; for after he departed from the land of Middoni he was led by the Spirit to the land of Nephi, even to the house of the king which was over all the land save it were the land of Ishmael; and he was the father of Lamoni.

And it came to pass that he went in unto him into the king's palace, with his brethren, and bowed himself before the king, and said unto him: Behold, O king, we are the brethren of Ammon, whom thou hast delivered out of prison.

And now, O king, if thou wilt spare our lives, we will be thy servants. And the king said unto them: Arise, for I will grant unto you your lives, and I will not suffer that ye shall be my servants; but I will insist that ye shall administer unto me; for I have been somewhat troubled in mind because of the generosity and the greatness of the words of thy brother Ammon; and I desire to know the cause why he has not come up out of Middoni with thee.

And Aaron said unto the king: Behold, the Spirit of the Lord has called him another way; he has gone to the land of Ishmael, to teach the people of Lamoni.

Now the king said unto them: What is this that ye have said concerning the Spirit of the Lord? Behold, this is the thing which doth trouble me.

And also, what is this that Ammon said—If ye will repent ye shall be saved, and if ye will not repent, ye shall be cast off at the last day?

And Aaron answered him and said unto him: Believest thou that there is a God? And the king said: I know that the Amalekites say that there is a God, and I have granted unto them that they should build sanctuaries, that they may assemble themselves together to worship him. And if now thou sayest there is a God, behold I will believe.

And now when Aaron heard this, his heart began to rejoice, and he said: Behold, assuredly as thou livest, O king, there is a God.

And the king said: Is God that Great Spirit that brought our fathers out of the land of Jerusalem?

١ وَكَانَ عَمُونُ يُعَلِّمُ قَوْمَ لَامُونِي بِاسْتِمْرَارٍ. وَالآنَ سَنَعُودُ إِلَى سِجْلِ هَارُونَ وَإِخْوَتِهِ؛ لِأَنَّهُ بَعْدَمَا خَرَجَ مِنْ أَرْضِ مِيدُونِي قَادَهُ الرُّوحُ إِلَى أَرْضِ نَافِي، إِلَى بَيْتِ الْمَلِكِ وَهُوَ وَالِدُ لَامُونِي وَكَانَ يَمْلِكُ عَلَى كُلِّ الْأَرْضِ إِلَّا أَرْضَ إِسْمَاعِيلَ.

٢ وَدَخَلَ مَعَ إِخْوَتِهِ إِلَى قَصْرِ الْمَلِكِ، وَسَجَدَ لِلْمَلِكِ وَقَالَ لَهُ: أَيُّهَا الْمَلِكُ، إِنَّا إِخْوَةُ عَمُونِ الَّذِينَ حَرَّرْتَهُمْ مِنَ السِّجْنِ.

٣ وَإِنْ أَبْقَيْتَ عَلَيَّ حَيَاتِنَا، أَيُّهَا الْمَلِكُ، فَإِنَّا سَنَكُونُ خَدَمَكَ. وَقَالَ لَهُمُ الْمَلِكُ: إِنَّهُضُوا، لِأَنِّي سَأَهْبِكُمْ حَيَاتِكُمْ، وَلَنْ أَسْمَحَ بِأَنْ تَكُونُوا خَدَمِي؛ لَكِنِّي مُصِرٌّ عَلَى أَنْ تَعْلَمُونِي؛ لِأَنِّي قَلِفْتُ إِلَى حَدٍّ مَا سَبَبَ كَلَامَ أَخِيكُمْ عَمُونِ وَكَرَمِهِ وَعَظَمَتِهِ؛ وَأَرْغَبُ فِي مَعْرِفَةِ سَبَبِ عَدَمِ قُدُومِهِ مَعَكُمْ مِنْ مِيدُونِي.

٤ فَقَالَ هَارُونُ لِلْمَلِكِ: إِنَّ رُوحَ الرَّبِّ قَدْ دَعَاهُ إِلَى طَرِيقٍ آخَرَ؛ وَقَدْ ذَهَبَ إِلَى أَرْضِ إِسْمَاعِيلَ لِيُعَلِّمَ قَوْمَ لَامُونِي.

٥ فَقَالَ لَهُمُ الْمَلِكُ: مَا هَذَا الَّذِي قُلْتُمُوهُ بِشَأْنِ رُوحِ الرَّبِّ؟ هَذَا هُوَ الشَّيْءُ الَّذِي يُقْلِقُنِي.

٦ وَأَيْضًا، مَا هَذَا الَّذِي قَالَهُ عَمُونُ—إِنْ تَتُوبَ تَخْلُصُ، وَإِنْ لَمْ تَتُوبَ فَإِنَّكَ سَتُنْبَذُ فِي الْيَوْمِ الْآخِرِ؟

٧ فَأَجَابَهُ هَارُونُ وَقَالَ لَهُ: أَتُؤْمِنُ بِوُجُودِ إِلَهٍ؟ فَقَالَ الْمَلِكُ: أَعْلَمُ أَنَّ الْأَمَالِيكِيِّينَ يَقُولُونَ إِنَّ هُنَاكَ إِلَهًا وَقَدْ أَذْنْتُ لَهُمْ أَنْ يَبْنُوا مَعَابِدَ كَيْ يَجْتَمِعُوا لِيَعْبُدُوهُ. وَإِنْ قُلْتَ لِي الْآنَ إِنَّهُ يَوْجَدُ إِلَهًا فَإِنِّي سَأُؤْمِنُ.

٨ فَلَمَّا سَمِعَ هَارُونُ هَذَا، بَدَأَ قَلْبُهُ يَبْتَهِجُ وَقَالَ: إِنِّي أَقْسِمُ بِحَيَاتِكَ، أَيُّهَا الْمَلِكُ، أَنَّ هُنَاكَ إِلَهًا.

٩ فَقَالَ الْمَلِكُ: هَلِ اللَّهُ هُوَ ذَلِكَ الرُّوحُ العَظِيمُ الَّذِي أَخْرَجَ آبَاءَنَا مِنْ أَرْضِ أُورُشَلِيمَ؟

And Aaron said unto him: Yea, he is that Great Spirit, and he created all things both in heaven and in earth. Believest thou this?

And he said: Yea, I believe that the Great Spirit created all things, and I desire that ye should tell me concerning all these things, and I will believe thy words.

And it came to pass that when Aaron saw that the king would believe his words, he began from the creation of Adam, reading the scriptures unto the king—how God created man after his own image, and that God gave him commandments, and that because of transgression, man had fallen.

And Aaron did expound unto him the scriptures from the creation of Adam, laying the fall of man before him, and their carnal state and also the plan of redemption, which was prepared from the foundation of the world, through Christ, for all whosoever would believe on his name.

And since man had fallen he could not merit anything of himself; but the sufferings and death of Christ atone for their sins, through faith and repentance, and so forth; and that he breaketh the bands of death, that the grave shall have no victory, and that the sting of death should be swallowed up in the hopes of glory; and Aaron did expound all these things unto the king.

And it came to pass that after Aaron had expounded these things unto him, the king said: What shall I do that I may have this eternal life of which thou hast spoken? Yea, what shall I do that I may be born of God, having this wicked spirit rooted out of my breast, and receive his Spirit, that I may be filled with joy, that I may not be cast off at the last day? Behold, said he, I will give up all that I possess, yea, I will forsake my kingdom, that I may receive this great joy.

But Aaron said unto him: If thou desirest this thing, if thou wilt bow down before God, yea, if thou wilt repent of all thy sins, and will bow down before God, and call on his name in faith, believing that ye shall receive, then shalt thou receive the hope which thou desirest.

١٠ فَقَالَ لَهُ هَارُونُ: نَعَمْ. هُوَ ذَلِكَ الرُّوحُ الْعَظِيمُ وَقَدْ خَلَقَ كُلَّ مَا فِي السَّمَاءِ وَالْأَرْضِ. أَتُؤْمِنُ بِهَذَا؟

١١ فَقَالَ: نَعَمْ، أُوْمِنُ أَنَّ الرُّوحَ الْعَظِيمَ خَلَقَ كُلَّ شَيْءٍ، وَأُرِيدُكَ أَنْ تُخْبِرَنِي عَنْ كُلِّ هَذِهِ الْأُمُورِ، وَسَأُؤْمِنُ بِكَلِمَاتِكَ.

١٢ وَعِنْدَمَا رَأَى هَارُونُ أَنَّ الْمَلِكَ سَيُؤْمِنُ بِكَلِمَاتِهِ، بَدَأَ مِنْ خَلْقِ آدَمَ قَارِئًا النُّصُوصَ الْمُقَدَّسَةَ لِلْمَلِكِ—كَيْفَ أَنَّ اللَّهَ خَلَقَ الْإِنْسَانَ عَلَى صُورَتِهِ وَأَعْطَاهُ وَصَايَا، وَكَيْفَ أَنَّ الْإِنْسَانَ سَقَطَ بِسَبَبِ التَّعَدِّي.

١٣ وَشَرَحَ لَهُ هَارُونُ النُّصُوصَ الْمُقَدَّسَةَ مِنْذُ خَلْقِ آدَمَ، مَفْصَلًا لَهُ سُقُوطَ الْإِنْسَانَ وَحَالَتَهُ الْجَسَدِيَّةَ وَأَيْضًا خِطَّةَ الْفِدَاءِ الَّتِي أُعِدَّتْ مِنْذُ تَأْسِيسِ الْعَالَمِ، بِوَاِسِطَةِ الْمَسِيحِ، لِكُلِّ مَنْ يُؤْمِنُ بِاسْمِهِ.

١٤ وَبِمَا أَنَّ الْإِنْسَانَ قَدْ سَقَطَ فَإِنَّهُ لَيْسَ مُمَكِّنًا أَنْ يَسْتَحِقَّ شَيْئًا مِنْ ذَاتِهِ؛ لَكِنَّ مَوْتَ الْمَسِيحِ وَالْآمَةَ تُكْفِّرُ عَنْ خَطَايَا الْبَشَرِ عَنْ طَرِيقِ الْإِيمَانِ وَالتَّوْبَةِ وَمَا نَحْوَ ذَلِكَ؛ وَيَكْسِرُ الْمَسِيحُ قِيُودَ الْمَوْتِ، فَلَا يَنْتَصِرُ الْقَبْرُ، فَيَبْتَلِعُ رَجَاءَ الْمَجْدِ شَوْكَةَ الْمَوْتِ؛ وَشَرَحَ هَارُونُ كُلَّ هَذِهِ الْأُمُورِ لِلْمَلِكِ.

١٥ وَبَعْدَ أَنْ شَرَحَ لَهُ هَارُونُ هَذِهِ الْأُمُورَ، قَالَ الْمَلِكُ: مَاذَا يَجِبُ أَنْ أَفْعَلَ لِأَنَالَ هَذِهِ الْحَيَاةَ الْأَبَدِيَّةَ الَّتِي تَكَلَّمْتَ عَنْهَا؟ أَجَلٌ، مَاذَا أَفْعَلُ كَيْ أُولَدَ مِنَ اللَّهِ وَأَقْبَلَ رُوحَهُ وَيُنزَعَ هَذَا الرُّوحُ الشَّرِيرُ مِنْ صَدْرِي، حَتَّى أَمْتَلِي بِالْفَرَحِ، حَتَّى لَا أُبَدَّ فِي الْيَوْمِ الْآخِرِ؟ وَكَذَلِكَ قَالَ: سَأَتَخَلَّى عَنْ كُلِّ مَا أَمْلِكُ، أَجَلٌ، سَأَتَخَلَّى عَنْ مَمْلَكَتِي، حَتَّى أَنَْالَ هَذَا الْفَرَحَ الْعَظِيمَ.

١٦ لَكِنَّ هَارُونَ قَالَ لَهُ: إِنْ كُنْتَ تَرْغَبُ فِي هَذَا الْأَمْرِ، وَإِذَا سَجَدْتَ أَمَامَ اللَّهِ، أَجَلٌ، إِذَا ثَبَتَ عَنْ كُلِّ ذُنُوبِكَ وَسَجَدْتَ أَمَامَ اللَّهِ وَدَعَوْتَ بِاسْمِهِ بِإِيمَانٍ، مُؤْمِنًا بِأَنَّكَ سَتَنَالُ، فَعِنْدَئِذٍ سَتَنَالُ الرَّجَاءَ الَّذِي تَرْغَبُ فِيهِ.

And it came to pass that when Aaron had said these words, the king did bow down before the Lord, upon his knees; yea, even he did prostrate himself upon the earth, and cried mightily, saying:

O God, Aaron hath told me that there is a God; and if there is a God, and if thou art God, wilt thou make thyself known unto me, and I will give away all my sins to know thee, and that I may be raised from the dead, and be saved at the last day. And now when the king had said these words, he was struck as if he were dead.

And it came to pass that his servants ran and told the queen all that had happened unto the king. And she came in unto the king; and when she saw him lay as if he were dead, and also Aaron and his brethren standing as though they had been the cause of his fall, she was angry with them, and commanded that her servants, or the servants of the king, should take them and slay them.

Now the servants had seen the cause of the king's fall, therefore they durst not lay their hands on Aaron and his brethren; and they pled with the queen saying: Why commandest thou that we should slay these men, when behold one of them is mightier than us all? Therefore we shall fall before them.

Now when the queen saw the fear of the servants she also began to fear exceedingly, lest there should some evil come upon her. And she commanded her servants that they should go and call the people, that they might slay Aaron and his brethren.

Now when Aaron saw the determination of the queen, he, also knowing the hardness of the hearts of the people, feared lest that a multitude should assemble themselves together, and there should be a great contention and a disturbance among them; therefore he put forth his hand and raised the king from the earth, and said unto him: Stand. And he stood upon his feet, receiving his strength.

Now this was done in the presence of the queen and many of the servants. And when they saw it they greatly marveled, and began to fear. And the king stood forth, and began to minister unto them. And he did minister unto them, insomuch that his whole household were converted unto the Lord.

١٧ وَلَمَّا قَالَ هَارُونُ هَذَا الْكَلَامَ ، سَجَدَ الْمَلِكُ أَمَامَ الرَّبِّ عَلَى رُكْبَتَيْهِ ؛ أَجْلًا ، سَجَدَ عَلَى الْأَرْضِ وَهَتَفَ بِشِدَّةٍ قَائِلًا :

١٨ اَللّٰهُمَّ ، اِنَّ هَارُونَ اَخْبَرَنِي اَنَّ هُنَاكَ اِلٰهًا ؛ وَاِنْ كَانَ هُنَاكَ اِلٰهٌ ، وَاِنْ كُنْتُ اَنْتَ اَللّٰهُ ، فَهَلَا اَعْلَنْتَ نَفْسَكَ لِي ، وَاَسَاتَخَلَى عَنْ كُلِّ ذَنْوِبِي لِاَعْرِفَكَ ، وَاِلْفَوْمٍ مِّنْ بَيْنِ الْاُمَمَاتِ ، وَاَخْلَصَ فِي الْيَوْمِ الْاٰخِرِ . وَلَمَّا قَالَ الْمَلِكُ هَذِهِ الْكَلِمَاتِ غَضِبَ عَلَيْهِ وَصَارَ كَالْمَيِّتِ .

١٩ وَرَكَضَ خَدَمُ الْمَلِكِ وَاَخْبَرُوا الْمَلِكَةَ بِكُلِّ مَا حَدَّثَ لِلْمَلِكِ . فَدَخَلَتْ اِلَى الْمَلِكِ ، فَلَمَّا رَأَتْهُ مَمْدَدًا كَمَا لَوْ كَانَ مَيِّتًا ، وَكَذَلِكَ رَأَتْ هَارُونَ وَاِخْوَتَهُ وَاَقْبَيْنَ هُنَاكَ وَكَانَتْهُنَّ سَبَبَ سُقُوطِهِ ، غَضِبَتْ عَلَيْهِمْ وَاَمَرَتْ خَدَمَهَا ، اَوْ خَدَمَ الْمَلِكِ ، بِاَنْ يَأْخُذُوهُمْ وَيَقْتُلُوهُمْ .

٢٠ وَكَانَ الْخَدَمُ قَدْ رَأَوْا سَبَبَ سُقُوطِ الْمَلِكِ ، فَلَمْ يَجْرُؤُوا عَلَى وَضْعِ اَيْدِيهِمْ عَلَى هَارُونَ وَاِخْوَتِهِ ؛ وَتَوَسَّلُوا اِلَى الْمَلِكَةِ قَائِلِينَ : لِمَاذَا تَأْمُرِينَنَا بِاَنْ نَقْتُلَ هٰؤُلَاءِ الرِّجَالِ ، وَوَاحِدٌ مِنْهُمْ اَقْوَى مِنَّا جَمِيعًا ؛ اِنَّا سَنَسْقُطُ اَمَامَهُمْ .

٢١ وَعِنْدَمَا رَأَتْ الْمَلِكَةُ خَوْفَ الْخَدَمِ ، بَدَأَتْ هِيَ اَيْضًا تَشْعُرُ بِخَوْفٍ شَدِيدٍ مِنْ اَنْ يَحِلَّ عَلَيْهَا شَرٌّ . فَامَرَتْ خَدَمَهَا اَنْ يَذْهَبُوا وَيَدْعُوا النَّاسَ لِيَقْتُلُوا هَارُونَ وَاِخْوَتَهُ .

٢٢ وَعِنْدَمَا رَأَى هَارُونُ مَا عَزَمَتْ عَلَيْهِ الْمَلِكَةُ ، وَكَانَ يَعْلَمُ اَيْضًا قَسْوَةَ قُلُوبِ النَّاسِ ، خَشِيَ اَنْ يَجْتَمِعَ حَشْدٌ فَيَحْدُثُ بَيْنَهُمْ خِلَافٌ عَظِيمٌ وَاَضْطِرَابٌ ؛ فَمَدَّ يَدَهُ وَاَقَامَ الْمَلِكَ عَنِ الْأَرْضِ وَقَالَ لَهُ : قِفْ . فَوَقَفَ عَلَى قَدَمَيْهِ وَدَبَّتْ بِهِ الْقُوَّةُ .

٢٣ وَحَدَّثَ هَذَا بِحُضُورِ الْمَلِكَةِ وَالْكَثِيرِ مِنَ الْخَدَمِ . فَلَمَّا رَأَوْا ذَلِكَ تَعَجَّبُوا جِدًّا وَبَدَأُوا يَخَافُونَ . وَتَقَدَّمَ الْمَلِكُ وَبَدَأَ يَعْلَمُهُمْ . وَعَلِمَهُمْ حَتَّى اهْتَدَى كُلُّ اَهْلِ بَيْتِهِ اِلَى الرَّبِّ .

Now there was a multitude gathered together because of the commandment of the queen, and there began to be great murmurings among them because of Aaron and his brethren.

But the king stood forth among them and administered unto them. And they were pacified towards Aaron and those who were with him.

And it came to pass that when the king saw that the people were pacified, he caused that Aaron and his brethren should stand forth in the midst of the multitude, and that they should preach the word unto them.

And it came to pass that the king sent a proclamation throughout all the land, amongst all his people who were in all his land, who were in all the regions round about, which was bordering even to the sea, on the east and on the west, and which was divided from the land of Zarahemla by a narrow strip of wilderness, which ran from the sea east even to the sea west, and round about on the borders of the seashore, and the borders of the wilderness which was on the north by the land of Zarahemla, through the borders of Manti, by the head of the river Sidon, running from the east towards the west—and thus were the Lamanites and the Nephites divided.

Now, the more idle part of the Lamanites lived in the wilderness, and dwelt in tents; and they were spread through the wilderness on the west, in the land of Nephi; yea, and also on the west of the land of Zarahemla, in the borders by the seashore, and on the west in the land of Nephi, in the place of their fathers' first inheritance, and thus bordering along by the seashore.

And also there were many Lamanites on the east by the seashore, whither the Nephites had driven them. And thus the Nephites were nearly surrounded by the Lamanites; nevertheless the Nephites had taken possession of all the northern parts of the land bordering on the wilderness, at the head of the river Sidon, from the east to the west, round about on the wilderness side; on the north, even until they came to the land which they called Bountiful.

٢٤ وَاجْتَمَعَ جُمْهُورٌ بِسَبَبِ أَمْرِ الْمَلِكَةِ، وَبَدَأَ فِي وَسْطِهِمْ تَدْمُرٌ عَظِيمٌ بِسَبَبِ هَارُونَ وَإِخْوَتِهِ.

٢٥ أَمَا الْمَلِكُ فَتَقَدَّمَ بَيْنَهُمْ وَعَلَّمَهُمْ. وَهَدَأُوا ثَجَاهَ هَارُونَ وَالَّذِينَ كَانُوا مَعَهُ.

٢٦ وَلَمَّا رَأَى الْمَلِكُ أَنَّ النَّاسَ قَدْ هَدَأُوا، جَعَلَ هَارُونَ وَإِخْوَتَهُ يَتَقَدَّمُونَ فِي وَسْطِ النَّاسِ وَيَكْرِزُونَ لَهُمْ بِالْكَلِمَةِ.

٢٧ وَكَانَ أَنَّ الْمَلِكَ أَرْسَلَ نِدَاءً فِي جَمِيعِ أَنْحَاءِ الْأَرْضِ، بَيْنَ جَمِيعِ قَوْمِهِ الَّذِينَ كَانُوا فِي كُلِّ أَرْضِهِ وَالَّذِينَ كَانُوا فِي كُلِّ الْمَنَاطِقِ الْمُحِيطَةِ الَّتِي كَانَتْ مُجَاوِرَةً لِلْبَحْرِ مِنَ الشَّرْقِ وَمِنَ الْغَرْبِ، وَكَانَ يَفْصِلُهَا عَنِ أَرْضِ زَرْحَمَلَةَ شَرِيبٌ صَيِّقٌ مِنَ الْبَرِّيَّةِ يَمْتَدُّ مِنَ الْبَحْرِ الشَّرْقِيِّ إِلَى الْبَحْرِ الْغَرْبِيِّ، حَوْلَ سَاجِلِ الْبَحْرِ وَحُدُودِ الْبَرِّيَّةِ الَّتِي كَانَتْ إِلَى الشَّمَالِ بِجَوَارِ أَرْضِ زَرْحَمَلَةَ، عَبْرَ حُدُودِ مَانْتِي عِنْدَ رَأْسِ نَهْرِ صِيدُونَ، وَيَمْتَدُّ مِنَ الشَّرْقِ إِلَى الْغَرْبِ—وَهَكَذَا كَانَ الْأَمَانِيُّونَ وَالنَّافِيُّونَ مُنْقَسِمِينَ.

٢٨ أَمَا الْقِسْمُ الْخَامِلُ مِنَ الْأَمَانِيِّينَ، فَعَاشُوا فِي الْبَرِّيَّةِ، وَسَكَنُوا فِي الْخِيَامِ. وَانْتَشَرُوا فِي الْبَرِّيَّةِ إِلَى الْغَرْبِ فِي أَرْضِ نَافِي؛ أَجَلٌ، وَأَيْضًا إِلَى الْغَرْبِ مِنْ أَرْضِ زَرْحَمَلَةَ عَلَى الْحُدُودِ بِجَوَارِ سَاجِلِ الْبَحْرِ، وَإِلَى الْغَرْبِ فِي أَرْضِ نَافِي فِي مَكَانِ مِيرَاتِ آبَائِهِمُ الْأَوَّلِ، وَهَكَذَا عَلَى طُولِ شَاطِئِ الْبَحْرِ.

٢٩ وَكَانَ هُنَاكَ أَيْضًا الْعَدِيدُ مِنَ الْأَمَانِيِّينَ عِنْدَ الشَّرْقِ عَلَى شَاطِئِ الْبَحْرِ حَيْثُ دَفَعَهُمُ النَّافِيُّونَ. وَهَكَذَا كَانَ النَّافِيُّونَ مُحَاطِينَ بِالْأَمَانِيِّينَ عَلَى كُلِّ جَانِبٍ تَقْرِيبًا؛ وَمَعَ ذَلِكَ فَقَدْ اسْتَوْلَى النَّافِيُّونَ عَلَى جَمِيعِ الْأَجْزَاءِ الشَّمَالِيَّةِ مِنَ الْأَرْضِ الْمُجَاوِرَةِ لِلْبَرِّيَّةِ عِنْدَ رَأْسِ نَهْرِ صِيدُونَ، مِنَ الشَّرْقِ إِلَى الْغَرْبِ، حَوْلَ الْجَانِبِ الْبَرِّيِّ، فِي الشَّمَالِ حَتَّى وَصَلُوا إِلَى الْأَرْضِ الَّتِي دَعَوْهَا بِالْوَفِيرَةِ.

And it bordered upon the land which they called Desolation, it being so far northward that it came into the land which had been peopled and been destroyed, of whose bones we have spoken, which was discovered by the people of Zarahemla, it being the place of their first landing.

And they came from there up into the south wilderness. Thus the land on the northward was called Desolation, and the land on the southward was called Bountiful, it being the wilderness which is filled with all manner of wild animals of every kind, a part of which had come from the land northward for food.

And now, it was only the distance of a day and a half's journey for a Nephite, on the line Bountiful and the land Desolation, from the east to the west sea; and thus the land of Nephi and the land of Zarahemla were nearly surrounded by water, there being a small neck of land between the land northward and the land southward.

And it came to pass that the Nephites had inhabited the land Bountiful, even from the east unto the west sea, and thus the Nephites in their wisdom, with their guards and their armies, had hemmed in the Lamanites on the south, that thereby they should have no more possession on the north, that they might not overrun the land northward.

Therefore the Lamanites could have no more possessions only in the land of Nephi, and the wilderness round about. Now this was wisdom in the Nephites—as the Lamanites were an enemy to them, they would not suffer their afflictions on every hand, and also that they might have a country whither they might flee, according to their desires.

And now I, after having said this, return again to the account of Ammon and Aaron, Omner and Himni, and their brethren.

٣٠ وَكَانَتْ مُجَاوِزَةً لِلأَرْضِ الَّتِي دَعَوْهَا بِالْخَرَابِ، حَيْثُ كَانَتْ تَقَعُ فِي أَقْصَى الشَّمَالِ وَصُولًا إِلَى الأَرْضِ الَّتِي كَانَتْ مَأْهُولَةً بِالسُّكَّانِ وَتَدَمَّرَتْ، وَقَدْ تَحَدَّثْنَا عَنِ اكْتِشَافِ عِظَامِ سُكَّانِهَا وَالَّتِي اكْتَشَفَهَا أَهْلُ زَرْحَمَلَةَ فِي مَكَانٍ نُزُولِهِمُ الأَوَّلِ.

٣١ وَأَتَوْا مِنْ هُنَاكَ إِلَى البَرِّيَّةِ الجَنُوبِيَّةِ. وَهَكَذَا سُمِّيَتِ الأَرْضُ الوَاقِعَةُ شَمَالًا بِالْخَرَابِ وَالأَرْضُ الوَاقِعَةُ جَنُوبًا سُمِّيَتْ بِالْوَفِيرَةِ، وَهِيَ البَرِّيَّةُ المَلْبِيَّةُ بِجَمِيعِ أَنْوَاعِ الحَيَوَانَاتِ البَرِّيَّةِ، وَالَّتِي أَتَى بَعْضُهَا مِنَ الأَرْضِ الشَّمَالِيَّةِ بَحْثًا عَنِ الطَّعَامِ.

٣٢ وَكَانَ المُسَافِرُ مِنَ النَّافِيَيْنِ يَقْطَعُ مَسَافَةَ الرِّحْلَةِ مِنَ البَحْرِ الشَّرْقِيِّ إِلَى البَحْرِ العَرَبِيِّ عَلَى مَسَارِ أَرْضِ الوَفِيرَةِ وَالأَرْضِ الخَرَابِ فِي يَوْمٍ وَنِصْفٍ؛ وَهَكَذَا كَانَتْ أَرْضُ نَافِي وَالأَرْضُ زَرْحَمَلَةَ مُحَاطَتَيْنِ بِالمِياهِ تَقْرِيبًا، وَكَانَ هُنَاكَ لِسَانٌ مِنَ اليَابِسَةِ بَيْنَ الأَرْضِ الشَّمَالِيَّةِ وَالأَرْضِ الجَنُوبِيَّةِ.

٣٣ وَكَانَ النَّافِيُونَ قَدْ سَكَنُوا أَرْضَ الوَفِيرَةِ، مِنَ البَحْرِ الشَّرْقِيِّ إِلَى البَحْرِ العَرَبِيِّ، وَهَكَذَا فَإِنَّ النَّافِيَيْنِ بِحِكْمَتِهِمْ، وَبِحِرَاسَتِهِمْ وَجُيُوشِهِمْ، طَوَّقُوا الأَمَانِيِّينَ فِي الجَنُوبِ حَتَّى لَا يَكُونَ لَهُمْ أَمْلَاكٌ فِي الشَّمَالِ، لِئَلَّا يَجْتَاوُوا أَرْضِي الشَّمَالِ.

٣٤ لِذَلِكَ لَمْ يَكُنْ بِأَمْكَانِ الأَمَانِيِّينَ امْتِلَاكٌ المَزِيدِ مِنَ الأَرْضِ إِلَّا أَرْضُ نَافِي وَالبَرِّيَّةِ حَوْلَهَا. وَكَانَتْ تِلْكَ حِكْمَةٌ عِنْدَ النَّافِيَيْنِ—حَيْثُ كَانَ الأَمَانِيُّونَ أَعْدَاءَ لَهُمْ، وَلَمْ يَزْعَبُوا فِي أَنْ يَتَحَمَّلُوا هَجَمَاتِهِمْ مِنْ كُلِّ جَانِبٍ، وَأَيْضًا حَتَّى يَكُونَ لَهُمْ وَطَنٌ يَفْرُونَ إِلَيْهِ إِنْ أَرَادُوا.

٣٥ وَبَعْدَ أَنْ قُلْتُ هَذَا، أَرْجِعْ مَرَّةً أُخْرَى إِلَى سِجْلِ عَمُونَ وَهَارُونَ وَعُمْنَرَ وَحِمْنِي وَإِخْوَتِهِمْ.

Behold, now it came to pass that the king of the Lamanites sent a proclamation among all his people, that they should not lay their hands on Ammon, or Aaron, or Omner, or Himni, nor either of their brethren who should go forth preaching the word of God, in whatsoever place they should be, in any part of their land.

Yea, he sent a decree among them, that they should not lay their hands on them to bind them, or to cast them into prison; neither should they spit upon them, nor smite them, nor cast them out of their synagogues, nor scourge them; neither should they cast stones at them, but that they should have free access to their houses, and also their temples, and their sanctuaries.

And thus they might go forth and preach the word according to their desires, for the king had been converted unto the Lord, and all his household; therefore he sent his proclamation throughout the land unto his people, that the word of God might have no obstruction, but that it might go forth throughout all the land, that his people might be convinced concerning the wicked traditions of their fathers, and that they might be convinced that they were all brethren, and that they ought not to murder, nor to plunder, nor to steal, nor to commit adultery, nor to commit any manner of wickedness.

And now it came to pass that when the king had sent forth this proclamation, that Aaron and his brethren went forth from city to city, and from one house of worship to another, establishing churches, and consecrating priests and teachers throughout the land among the Lamanites, to preach and to teach the word of God among them; and thus they began to have great success.

And thousands were brought to the knowledge of the Lord, yea, thousands were brought to believe in the traditions of the Nephites; and they were taught the records and prophecies which were handed down even to the present time.

١ وَكَانَ أَنَّ مَلِكَ الْأَمَانِيِّينَ أَرْسَلَ إِعْلَانًا بَيْنَ جَمِيعِ قَوْمِهِ يَمْنَعُهُمْ مِنْ وَضْعِ أَيْدِيهِمْ عَلَى عَمُونَ أَوْ هَارُونَ أَوْ عُمَرَ أَوْ جِفْنِي أَوْ عَلَى أَيِّ مِنْ إِخْوَتِهِمُ الَّذِينَ سَيَخْرُجُونَ كَارِزِينَ بِكَلِمَةِ اللَّهِ أَيْنَمَا كَانُوا فِي أَرْضِهِمْ.

٢ أَجَل، أَرْسَلَ إِلَيْهِمْ مَرْسُومًا بِالْأَيْدِيهِمْ عَلَيْنِهِمْ لِتَقْيِيدِهِمْ أَوْ لَطَرْجِهِمْ فِي السَّجْنِ؛ وَالْأَيْدِيَّاتُ عَلَيْهِمْ أَوْ يَضْرِبُوهُمْ أَوْ يُخْرِجُوهُمْ مِنْ بُيُوتِ عِبَادَتِهِمْ أَوْ يَجْلِدُوهُمْ؛ وَالْأَيْدِيَّاتُ يَرْجُمُوهُمْ بِالْحِجَارَةِ، بَلْ أَنْ يَكُونَ لَهُمْ حَرِيَّةُ الْوُصُولِ إِلَى بُيُوتِهِمْ وَهَيَاكِلِهِمْ وَمَعَابِدِهِمْ.

٣ وَهَكَذَا يُمَكِّنُهُمْ أَنْ يَخْرُجُوا وَيَكْرُزُوا بِالْكَلِمَةِ حَسَبَ رَغَبَاتِهِمْ لِأَنَّ الْمَلِكَ وَكُلَّ أَهْلِ بَيْتِهِ اهْتَدَوْا إِلَى الرَّبِّ؛ لِذَلِكَ أَرْسَلَ إِعْلَانَهُ فِي جَمِيعِ أَنْحَاءِ الْأَرْضِ إِلَى قَوْمِهِ، لِئَلَّا يَكُونَ هُنَاكَ عَائِقٌ لِكَلِمَةِ اللَّهِ، بَلْ لِتَنْشِيرِ فِي جَمِيعِ أَنْحَاءِ الْأَرْضِ، كَيْ يَفْتَنَعَ قَوْمَهُ بِشَرِّ تَقَالِيدِ آبَائِهِمْ وَكَيْ يَفْتَنِعُوا بِأَنَّهُمْ جَمِيعًا إِخْوَةٌ وَأَنَّهُمْ لَا يَنْبَغِي أَنْ يَقْتُلُوا أَوْ يَنْهَبُوا أَوْ يَسْرِقُوا أَوْ يَزْنُوا أَوْ يَفْتَرُوا أَيَّ شَكْلِ مِنْ أَشْكَالِ الشَّرِّ.

٤ وَعِنْدَمَا أَرْسَلَ الْمَلِكُ هَذَا الْإِعْلَانَ، خَرَجَ هَارُونَ وَإِخْوَتُهُ مِنْ مَدِينَةٍ إِلَى أُخْرَى وَمِنْ بَيْتِ عِبَادَةٍ إِلَى أُخْرَى مُؤَسِّسِينَ كَنَائِسَ وَمُكْرِّسِينَ كَهَنَةً وَمُعَلِّمِينَ فِي جَمِيعِ أَنْحَاءِ الْأَرْضِ بَيْنَ الْأَمَانِيِّينَ، لِيَكْرُزُوا وَيُعَلِّمُوهُمْ كَلِمَةَ اللَّهِ؛ وَهَكَذَا بَدَأُوا يُحَقِّقُونَ نَجَاحًا عَظِيمًا.

٥ وَعَرَفَ آلَافُ الْأَمَانِيِّينَ الرَّبَّ، أَجَل، آمَنَ آلَافٌ بِتَقَالِيدِ النَّافِيِّينَ؛ وَعَلَّمُوهُمْ السَّجَالَاتِ وَالنَّبُوءَاتِ الَّتِي تَنَافَلُوهَا حَتَّى الْوَقْتِ الْحَاضِرِ.

And as sure as the Lord liveth, so sure as many as believed, or as many as were brought to the knowledge of the truth, through the preaching of Ammon and his brethren, according to the spirit of revelation and of prophecy, and the power of God working miracles in them—yea, I say unto you, as the Lord liveth, as many of the Lamanites as believed in their preaching, and were converted unto the Lord, never did fall away.

For they became a righteous people; they did lay down the weapons of their rebellion, that they did not fight against God any more, neither against any of their brethren.

Now, these are they who were converted unto the Lord:

The people of the Lamanites who were in the land of Ishmael;

And also of the people of the Lamanites who were in the land of Middoni;

And also of the people of the Lamanites who were in the city of Nephi;

And also of the people of the Lamanites who were in the land of Shilom, and who were in the land of Shemlon, and in the city of Lemuel, and in the city of Shimnilom.

And these are the names of the cities of the Lamanites which were converted unto the Lord; and these are they that laid down the weapons of their rebellion, yea, all their weapons of war; and they were all Lamanites.

And the Amalekites were not converted, save only one; neither were any of the Amulonites; but they did harden their hearts, and also the hearts of the Lamanites in that part of the land wheresoever they dwelt, yea, and all their villages and all their cities.

Therefore, we have named all the cities of the Lamanites in which they did repent and come to the knowledge of the truth, and were converted.

٦ وَأَقْسِمُ بِالرَّبِّ الْحَيِّ أَنْ كُلَّ مَنْ آمَنَ، أَوْ كُلُّ مَنْ جَاءَ إِلَى مَعْرِفَةِ الْحَقِّ بِوَاسِطَةِ كِرَازَةِ عَمُونَ وَإِخْوَتِهِ وَفَقَا لِرُوحِ الْوَحْيِ وَالنُّبُوءَةِ وَقُوَّةِ اللَّهِ الَّتِي صَنَعَتْ مُعْجَزَاتٍ فِيهِمْ—أَجَلٌ، أَقُولُ لَكُمْ إِنَّ كُلَّ مَنْ آمَنُوا بِكَرَازَتِهِمْ مِنَ اللَّامَانِيِّينَ وَاهْتَدَوْا إِلَى الرَّبِّ لَمْ يَسْقُطُوا أَبَدًا.

٧ فَقَدْ أَصْحَحُوا شَعْبًا بَارًّا؛ وَطَرَحُوا أَسْلِحَةَ عَضِيَانِهِمْ وَلَمْ يُحَارِبُوا ضِدَّ اللَّهِ بَعْدَ ذَلِكَ أَوْ ضِدَّ أَحَدٍ مِنْ إِخْوَتِهِمْ.

٨ وَهَؤُلَاءِ هُمُ الَّذِينَ اهْتَدَوْا إِلَى الرَّبِّ:

٩ اللَّامَانِيِّونَ الَّذِينَ كَانُوا فِي أَرْضِ إِسْمَاعِيلَ؛

١٠ وَأَيْضًا اللَّامَانِيِّونَ الَّذِينَ كَانُوا فِي أَرْضِ مِيدُونِي؛

١١ وَأَيْضًا اللَّامَانِيِّونَ الَّذِينَ كَانُوا فِي مَدِينَةِ نَافِي؛

١٢ وَأَيْضًا اللَّامَانِيِّونَ الَّذِينَ كَانُوا فِي أَرْضِ شِيلُومَ، وَالَّذِينَ كَانُوا فِي أَرْضِ شَمْلُونِ، وَفِي مَدِينَةِ لَمُوئِيلَ، وَفِي مَدِينَةِ شِيمْنِيلُومَ.

١٣ وَهَذِهِ أَسْمَاءُ مَدُنِ اللَّامَانِيِّينَ الَّتِي اهْتَدَتْ إِلَى الرَّبِّ؛ وَهَؤُلَاءِ هُمُ الَّذِينَ طَرَحُوا أَسْلِحَةَ عَضِيَانِهِمْ، أَجَلٌ، كُلُّ أَسْلِحَتِهِمُ الْحَرْبِيَّةِ؛ وَكَانُوا جَمِيعُهُمْ لَامَانِيِّينَ.

١٤ أَمَّا الْأَمَالِيكِيُّونَ فَلَمْ يَهْتَدُوا إِلَى الرَّبِّ بِاسْتِثْنَاءِ نَفْسٍ وَاحِدَةٍ فَقَطْ؛ كَذَلِكَ لَمْ يَهْتَدِ أَيُّ مِنَ الْأَمُولُونِيِّينَ؛ بَلْ قَسَّوْا قُلُوبَهُمْ وَكَذَلِكَ قُلُوبَ اللَّامَانِيِّينَ فِي ذَلِكَ الْجُزْءِ مِنَ الْأَرْضِ حَيْثُ كَانِ الْأَمَالِيكِيُّونَ وَالْأَمُولُونِيُّونَ يَسْكُنُونَ، أَجَلٌ، وَكُلُّ قُرَاهِمُ وَكُلُّ مَدَنِهِمْ.

١٥ لِذَلِكَ فَقَدْ ذَكَرْنَا أَسْمَاءَ جَمِيعِ مَدُنِ اللَّامَانِيِّينَ الَّتِي تَابَ أَهْلُهَا وَتَوَصَّلُوا إِلَى مَعْرِفَةِ الْحَقِّ وَاهْتَدَوْا إِلَى الرَّبِّ.

And now it came to pass that the king and those who were converted were desirous that they might have a name, that thereby they might be distinguished from their brethren; therefore the king consulted with Aaron and many of their priests, concerning the name that they should take upon them, that they might be distinguished.

And it came to pass that they called their names Anti-Nephi-Lehies; and they were called by this name and were no more called Lamanites.

And they began to be a very industrious people; yea, and they were friendly with the Nephites; therefore, they did open a correspondence with them, and the curse of God did no more follow them.

١٦ وَحَدَّثَ أَنَّ الْمَلِكَ وَالَّذِينَ اهْتَدَوْا إِلَى الرَّبِّ رَغِبُوا فِي أَنْ يَكُونَ لَهُمْ اسْمٌ يُمَيِّزُهُمْ عَنْ إِخْوَتِهِمْ؛ لِذَلِكَ تَشَاوَرَ الْمَلِكُ مَعَ هَارُونَ وَكَثِيرٍ مِنْ كَهَنَتِهِمْ بِخُصُوصِ الْإِسْمِ الَّذِي يَجِبُ أَنْ يَحْمِلُوهُ لِكَيْ يَتَمَيَّزُوا عَنْ إِخْوَتِهِمْ.

١٧ وَحَدَّثَ أَنَّهُمْ أَطْلَقُوا عَلَى أَنْفُسِهِمْ اسْمَ أَنْتِي-نَافِي-لَاحِي؛ وَدَعَاهُمْ النَّاسُ بِهَذَا الْإِسْمِ وَلَمْ يَدْعُهُمُ النَّاسُ بِاللَّامَانِيِّينَ فِيمَا بَعْدُ.

١٨ وَأَصْبَحُوا شَعْبًا مُجْتَهِدًا جَدًّا، أَجَلٌ، وَدُودًا مَعَ النَّافِيِّينَ؛ لِذَلِكَ فَقَدْ تَوَاصَلُوا مَعَهُمْ، وَلَمْ تَعُدْ لَعْنَةُ اللَّهِ تَتَّبَعُهُمْ.

And it came to pass that the Amalekites and the Amulonites and the Lamanites who were in the land of Amulon, and also in the land of Helam, and who were in the land of Jerusalem, and in fine, in all the land round about, who had not been converted and had not taken upon them the name of Anti-Nephi-Lehi, were stirred up by the Amalekites and by the Amulonites to anger against their brethren.

And their hatred became exceedingly sore against them, even insomuch that they began to rebel against their king, insomuch that they would not that he should be their king; therefore, they took up arms against the people of Anti-Nephi-Lehi.

Now the king conferred the kingdom upon his son, and he called his name Anti-Nephi-Lehi.

And the king died in that selfsame year that the Lamanites began to make preparations for war against the people of God.

Now when Ammon and his brethren and all those who had come up with him saw the preparations of the Lamanites to destroy their brethren, they came forth to the land of Midian, and there Ammon met all his brethren; and from thence they came to the land of Ishmael that they might hold a council with Lamoni and also with his brother Anti-Nephi-Lehi, what they should do to defend themselves against the Lamanites.

Now there was not one soul among all the people who had been converted unto the Lord that would take up arms against their brethren; nay, they would not even make any preparations for war; yea, and also their king commanded them that they should not.

Now, these are the words which he said unto the people concerning the matter: I thank my God, my beloved people, that our great God has in goodness sent these our brethren, the Nephites, unto us to preach unto us, and to convince us of the traditions of our wicked fathers.

And behold, I thank my great God that he has given us a portion of his Spirit to soften our hearts, that we have opened a correspondence with these brethren, the Nephites.

١ فَقَدْ أَثَارَ الْأَمَالِيكِيِّونَ وَالْأَمُولُونِيِّونَ وَاللَّامَانِيِّونَ الَّذِينَ كَانُوا فِي أَرْضِ أَمُولُونٍ، وَأَيْضًا فِي أَرْضِ حِيلَامَ، وَالَّذِينَ كَانُوا فِي أَرْضِ أُورُشَلِيمَ، وَخِلَاصَةَ الْقَوْلِ، كُلُّ الَّذِينَ كَانُوا فِي الْأَرْضِ الْمُحِيطَةِ الَّذِينَ لَمْ يَهْتَدُوا إِلَى الرَّبِّ وَلَمْ يَحْمِلُوا اسْمَ أَنْتِي-نَافِي-لَاحِي، أَجَلٌ، أَثَارَ الْأَمَالِيكِيِّونَ وَالْأَمُولُونِيِّونَ غَضَبَهُمْ عَلَى إِخْوَتِهِمْ.

٢ وَاشْتَدَّ حَقْدُهُمْ عَلَيْهِمْ فَبَدَأُوا يَتَمَرَّدُونَ عَلَى مَلِكِهِمْ حَتَّى أَنَّهُمْ لَمْ يَزْعَبُوا فِي أَنْ يَكُونَ مَلِكُهُمْ؛ لِذَلِكَ فَقَدْ حَمَلُوا السَّلَاحَ ضِدَّ شَعْبِ أَنْتِي-نَافِي-لَاحِي.

٣ وَمَنَحَ الْمَلِكُ الْمَمْلَكَةَ لِابْنِهِ. وَأَطْلَقَ عَلَيْهِ اسْمَ أَنْتِي-نَافِي-لَاحِي.

٤ وَمَاتَ الْمَلِكُ فِي ذَاتِ السَّنَةِ نَفْسِهَا الَّتِي بَدَأَ فِيهَا اللَّامَانِيُّونَ يَسْتَعِدُّونَ لِلْحَرْبِ ضِدَّ شَعْبِ اللَّهِ.

٥ وَلَمَّا رَأَى عَمُونُ وَإِخْوَتُهُ وَجَمِيعُ الَّذِينَ صَعِدُوا مَعَهُ اسْتِعْدَادَاتِ اللَّامَانِيِّينَ لِإِبَادَةِ إِخْوَتِهِمْ، خَرَجُوا إِلَى أَرْضِ مِذْيَانَ، وَهُنَاكَ التَّقَى عَمُونُ بِجَمِيعِ إِخْوَتِهِ؛ وَمِنْ هُنَاكَ أَتَوْا إِلَى أَرْضِ إِسْمَاعِيلَ لَكِي يَعْقِدُوا مَجْلِسًا مَعَ لَامُونِي وَأَيْضًا مَعَ أَخِيهِ أَنْتِي-نَافِي-لَاحِي بِشَأْنِ مَا يَجِبُ أَنْ يَفْعَلُوهُ لِلدَّفَاعِ عَنِ أَنْفُسِهِمْ ضِدَّ اللَّامَانِيِّينَ.

٦ وَلَمْ تَكُنْ بَيْنَ كُلِّ الَّذِينَ اهْتَدَوْا إِلَى الرَّبِّ نَفْسٌ وَاحِدَةٌ عَلَى اسْتِعْدَادِ لِحْمَلِ السَّلَاحِ ضِدَّ إِخْوَتِهِمْ؛ أَبَدًا، لَمْ يَزْعَبُوا حَتَّى فِي أَنْ يَفْعَلُوا بِأَيِّ مِنْ اسْتِعْدَادَاتِ لِلْحَرْبِ؛ أَجَلٌ، وَأَمْرَهُمْ مَلِكُهُمْ أَيْضًا أَلَّا يَفْعَلُوا بِذَلِكَ.

٧ وَهَذَا مَا قَالَهُ لِلشَّعْبِ بِخُصُوصِ هَذَا الْأَمْرِ: أَشْكُرُ إِلَهِي، يَا شَعْبِي الْحَبِيبَ، بِأَنَّ إِلَهَنَا الْعَظِيمَ فِي صَلَاحِهِ أَرْسَلَ إِلَيْنَا هَؤُلَاءِ النَّافِيِّينَ، إِخْوَتَنَا، لِيَكْرَزُوا لَنَا وَيُقْنِعُونَا بِفَسَادِ تَقَالِيدِ آبَائِنَا.

٨ وَإِنِّي أَشْكُرُ إِلَهِي الْعَظِيمَ الَّذِي أَعْطَانَا بَعْضًا مِنْ رُوحِهِ لِيُرَفِّقَ قُلُوبَنَا كَيْ نَتَوَاصَلَ مَعَ إِخْوَتِنَا النَّافِيِّينَ هَؤُلَاءِ.

And behold, I also thank my God, that by opening this correspondence we have been convinced of our sins, and of the many murders which we have committed.

And I also thank my God, yea, my great God, that he hath granted unto us that we might repent of these things, and also that he hath forgiven us of those our many sins and murders which we have committed, and taken away the guilt from our hearts, through the merits of his Son.

And now behold, my brethren, since it has been all that we could do (as we were the most lost of all mankind) to repent of all our sins and the many murders which we have committed, and to get God to take them away from our hearts, for it was all we could do to repent sufficiently before God that he would take away our stain—

Now, my best beloved brethren, since God hath taken away our stains, and our swords have become bright, then let us stain our swords no more with the blood of our brethren.

Behold, I say unto you, Nay, let us retain our swords that they be not stained with the blood of our brethren; for perhaps, if we should stain our swords again they can no more be washed bright through the blood of the Son of our great God, which shall be shed for the atonement of our sins.

And the great God has had mercy on us, and made these things known unto us that we might not perish; yea, and he has made these things known unto us beforehand, because he loveth our souls as well as he loveth our children; therefore, in his mercy he doth visit us by his angels, that the plan of salvation might be made known unto us as well as unto future generations.

Oh, how merciful is our God! And now behold, since it has been as much as we could do to get our stains taken away from us, and our swords are made bright, let us hide them away that they may be kept bright, as a testimony to our God at the last day, or at the day that we shall be brought to stand before him to be judged, that we have not stained our swords in the blood of our brethren since he imparted his word unto us and has made us clean thereby.

٩ وَإِنِّي أَشْكُرُ إِلَهِي كَذَلِكَ بِأَنَّنا بِإِقَامَةِ هَذِهِ الْعَلَقَاتِ افْتَتَعْنَا بِخَطَايَانَا وَجَرَائِمِ الْقَتْلِ الْعَدِيدَةِ الَّتِي ارْتَكَبْنَاهَا.

١٠ وَأَيْضًا أَشْكُرُ إِلَهِي، أَجَلْ، إِلَهِي الْعَظِيمِ، الَّذِي وَهَبَنَا أَنْ نَتُوبَ عَنْ هَذِهِ الْأَشْيَاءِ وَأَيْضًا غَفَّرَ لَنَا ذُنُوبَنَا وَجَرَائِمِ الْقَتْلِ الْعَدِيدَةِ الَّتِي ارْتَكَبْنَاهَا، وَانْتَرَعَ الذَّنْبَ مِنْ قُلُوبِنَا بِوَاسِطَةِ بَرِّ الْمَسِيحِ ابْنِهِ.

١١ فِيمَا أَنَا، يَا إِخْوَتِي، قَدْ بَدَلْنَا أَفْصَى جُهُودِنَا (لِأَنَّنا كُنَّا الْأَكْثَرَ ضَلَالًا بَيْنَ كُلِّ الْبَشَرِيَّةِ) لِنَتُوبَ عَنْ كُلِّ ذُنُوبِنَا وَجَرَائِمِ الْقَتْلِ الْعَدِيدَةِ الَّتِي ارْتَكَبْنَاهَا، وَلِنَتَوَسَّلَ إِلَى اللَّهِ أَنْ يَنْتَزِعَهَا مِنْ قُلُوبِنَا، لِأَنَّ هَذَا كَانَ كُلُّ مَا كَانَ يُوسِعُنَا فِعْلُهُ لِكَيْ نَتُوبَ أَمَامَ اللَّهِ بِقَدْرِ يُرْضِيهِ فَيُزِيلَ عَارَنَا—

١٢ يَا إِخْوَتِي الْأَحِبَّاءِ، بِمَا أَنَّ اللَّهَ قَدْ أزالَ عَارَنَا وَأَصْبَحَتْ سِيُوفُنَا لِامِعَّةٍ، فَلَنْجْتَنِبَ أَنْ نُلَطِّخَهَا بِدَمِ إِخْوَتِنَا مِنَ الْآنَ فَصَاعِدًا.

١٣ إِنِّي أَقُولُ لَكُمْ: كَلَّا، لِنَحْتَفِظَ بِسِيُوفِنَا لِئَلَّا تَتَلَطَّخَ بِدَمِ إِخْوَتِنَا؛ فَإِنَّ لَطِّخْنَا سِيُوفَنَا مَرَّةً أُخْرَى قَرِيبًا لَنْ يُمَكِّنَ غَسْلُهَا بَعْدَ ذَلِكَ لِنَلْمَعَ بِوَاسِطَةِ دَمِ ابْنِ إِلَهِنَا الْعَظِيمِ الَّذِي سَيُسْفِكُ تَكْفِيرًا عَنْ خَطَايَانَا.

١٤ وَقَدْ رَجَمْنَا إِلَهَهُ الْعَظِيمِ، وَأَعْلَمْنَا بِهِذِهِ الْأُمُورِ حَتَّى لَا نَهْلِكَ: أَجَلْ، أَعْلَمْنَا بِهِذِهِ الْأُمُورِ مُسَبِّقًا لِأَنَّهُ يُحِبُّنَا كَمَا أَنَّهُ يُحِبُّ أَطْفَالَنَا؛ لِذَلِكَ، فَإِنَّهُ فِي رَحْمَتِهِ يَزُورُنَا بِوَاسِطَةِ مَلَائِكَتِهِ لِكَيْ يُعْلِنَ لَنَا خِطَّةَ الْخَلَاصِ كَمَا يُعْلِنُهَا لِلْأَجْيَالِ الْمُقْبِلَةِ.

١٥ مَا أَرْحَمَ إِلَهِنَا! فِيمَا أَنَّهُ لَمْ يَكُنْ يُوسِعُنَا فِعْلَ الْمَزِيدِ لِكَيْ نَطْرَحَ عَنَّا خَطَايَانَا وَنَلْمَعَ سِيُوفُنَا، فَلِنُخْفِهَا بَعِيدًا حَتَّى تَنْظُلَ لِامِعَّةٍ كَشَهَادَةٍ لِإِلَهِنَا فِي الْيَوْمِ الْآخِرِ، أَوْ فِي الْيَوْمِ الَّذِي سَنُجَلِّبُ فِيهِ لِنَقْفَ أَمَامَهُ لِلْحِسَابِ، بِأَنَّنا لَمْ نُلَطِّخْ سِيُوفُنَا بِدَمِ إِخْوَتِنَا مُنْذُ أَنْ أَعْطَانَا كَلِمَتَهُ وَطَهَّرَنَا بِهَا.

And now, my brethren, if our brethren seek to destroy us, behold, we will hide away our swords, yea, even we will bury them deep in the earth, that they may be kept bright, as a testimony that we have never used them, at the last day; and if our brethren destroy us, behold, we shall go to our God and shall be saved.

And now it came to pass that when the king had made an end of these sayings, and all the people were assembled together, they took their swords, and all the weapons which were used for the shedding of man's blood, and they did bury them up deep in the earth.

And this they did, it being in their view a testimony to God, and also to men, that they never would use weapons again for the shedding of man's blood; and this they did, vouching and covenanting with God, that rather than shed the blood of their brethren they would give up their own lives; and rather than take away from a brother they would give unto him; and rather than spend their days in idleness they would labor abundantly with their hands.

And thus we see that, when these Lamanites were brought to believe and to know the truth, they were firm, and would suffer even unto death rather than commit sin; and thus we see that they buried their weapons of peace, or they buried the weapons of war, for peace.

And it came to pass that their brethren, the Lamanites, made preparations for war, and came up to the land of Nephi for the purpose of destroying the king, and to place another in his stead, and also of destroying the people of Anti-Nephi-Lehi out of the land.

Now when the people saw that they were coming against them they went out to meet them, and prostrated themselves before them to the earth, and began to call on the name of the Lord; and thus they were in this attitude when the Lamanites began to fall upon them, and began to slay them with the sword.

And thus without meeting any resistance, they did slay a thousand and five of them; and we know that they are blessed, for they have gone to dwell with their God.

١٦ أَجَلٌ، يَا إِخْوَتِي، إِذَا سَعَى إِخْوَتُنَا إِلَى إِهْلَاكِنَا فَإِنَّا سَنُخْفِي سَيُوفِنَا، أَجَلٌ، بَلْ سَنَدْفِنُهَا فِي أَعْمَاقِ الْأَرْضِ حَتَّى تَظَلَّ لِامِعَةً كَشَهَادَةٍ فِي الْيَوْمِ الْأَخِيرِ عَلَى أَنَّا لَمْ نَسْتُخْدِمِهَا أَبَدًا؛ وَإِذَا أَهْلَكْنَا إِخْوَتُنَا فَإِنَّا سَنَذْهَبُ إِلَى إِلَهِنَا وَسَنُخْلُصُ.

١٧ وَعِنْدَمَا أَنهَى الْمَلِكُ هَذِهِ الْأَقْوَالَ، وَكَانَ كُلُّ أَبْنَاءِ الشَّعْبِ مُجْتَمِعِينَ، أَخَذُوا سَيُوفَهُمْ وَكُلَّ الْأَسْلِحَةِ الَّتِي كَانَتْ تُسْتُخَدَمُ فِي سَفْكِ دَمِ الْبَشَرِ، وَدَفَنُوهَا فِي أَعْمَاقِ الْأَرْضِ.

١٨ وَقَدْ فَعَلُوا ذَلِكَ لِأَنَّ هَذَا كَانَ فِي رَأْيِهِمْ شَهَادَةً لِلَّهِ وَلِلنَّاسِ أَيْضًا بِأَنَّهُمْ لَنْ يَسْتُخْدِمُوا السَّلَاحَ مَرَّةً أُخْرَى لِسَفْكِ دَمِ الْبَشَرِ؛ وَهَذَا مَا فَعَلُوهُ مُتَعَهِّدِينَ وَمُعَاهِدِينَ اللَّهَ بِأَنْ يُصَحَّحُوا بِحَيَاتِهِمْ بَدَلًا مِنْ سَفْكِ دَمِ إِخْوَتِهِمْ؛ وَبَدَلًا مِنْ أَنْ يَأْخُذُوا مِنَ الْأَخِ أَنْ يُعْطَوْهُ؛ وَبَدَلًا مِنْ أَنْ يَقْضُوا أَيَامَهُمْ فِي الْكَسَلِ بِأَنْ يَعْمَلُوا بِأَيْدِيهِمْ.

١٩ وَهَكَذَا نَرَى أَنَّهُ عِنْدَمَا آمَنَ هَؤُلَاءِ اللَّامَانِيَتُونَ وَعَرَفُوا الْحَقَّ تَبَتُوا وَقَفَّلُوا الْمُعَانَةَ حَتَّى الْمَوْتِ عَلَى ازْتِكَابِ الْخَطِيئَةِ؛ وَهَكَذَا نَرَى أَنَّهُمْ دَفَنُوا أَسْلِحَةَ السَّلَامِ، أَي دَفَنُوا أَسْلِحَةَ الْحَرْبِ لِأَجْلِ السَّلَامِ.

٢٠ وَحَدَّثَ أَنْ إِخْوَتَهُمُ اللَّامَانِيَتِينَ أَعَدُّوا عِدَّةَ الْحَرْبِ وَصَعِدُوا إِلَى أَرْضِ نَافِي بِغَرَضِ قَتْلِ الْمَلِكِ وَتَنْصِيبِ آخَرَ بَدَلًا مِنْهُ، وَأَيْضًا بِغَرَضِ إِهْلَاكِ قَوْمِ أَنْتِي-نَافِي-لَا حِي وَطَرْدِ بَقِيَّتِهِمْ خَارِجَ الْأَرْضِ تَمَامًا.

٢١ فَلَمَّا رَأَى أَبْنَاءُ الشَّعْبِ أَنَّ اللَّامَانِيَتِينَ مُقْبِلِينَ عَلَيْهِمْ، خَرَجُوا لِلِقَائِهِمْ وَانْبَطَحُوا أَمَامَهُمْ عَلَى الْأَرْضِ وَبَدَأُوا يُنَادُونَ بِاسْمِ الرَّبِّ؛ فَكَانُوا عَلَى هَذَا الْحَالِ عِنْدَمَا بَدَأَ اللَّامَانِيَتُونَ يَنْقُضُونَ عَلَيْهِمْ وَيَقْتُلُونَهُمْ بِالسَّيْفِ.

٢٢ وَهَكَذَا قَتَلُوا مِنْهُمْ أَلْفًا وَخَمْسَةَ دُونَ مِائَةِ مِائَةٍ؛ وَنَحْنُ نَعْلَمُ أَنَّهُمْ مُبَارَكُونَ لِأَنَّهُمْ ذَهَبُوا لِيَسْكُنُوا عِنْدَ إِلَهُهِمْ.

Now when the Lamanites saw that their brethren would not flee from the sword, neither would they turn aside to the right hand or to the left, but that they would lie down and perish, and praised God even in the very act of perishing under the sword—

Now when the Lamanites saw this they did forbear from slaying them; and there were many whose hearts had swollen in them for those of their brethren who had fallen under the sword, for they repented of the things which they had done.

And it came to pass that they threw down their weapons of war, and they would not take them again, for they were stung for the murders which they had committed; and they came down even as their brethren, relying upon the mercies of those whose arms were lifted to slay them.

And it came to pass that the people of God were joined that day by more than the number who had been slain; and those who had been slain were righteous people, therefore we have no reason to doubt but what they were saved.

And there was not a wicked man slain among them; but there were more than a thousand brought to the knowledge of the truth; thus we see that the Lord worketh in many ways to the salvation of his people.

Now the greatest number of those of the Lamanites who slew so many of their brethren were Amalekites and Amulonites, the greatest number of whom were after the order of the Nehors.

Now, among those who joined the people of the Lord, there were none who were Amalekites or Amulonites, or who were of the order of Nehor, but they were actual descendants of Laman and Lemuel.

And thus we can plainly discern, that after a people have been once enlightened by the Spirit of God, and have had great knowledge of things pertaining to righteousness, and then have fallen away into sin and transgression, they become more hardened, and thus their state becomes worse than though they had never known these things.

٢٣ وَعِنْدَمَا رَأَى اللَّامَانِيُّونَ أَنَّ إِخْوَتَهُمْ لَنْ يَهْرَبُوا مِنَ السَّيْفِ، كَمَا أَنَّهُمْ لَنْ يَتَزَحَّزَحُوا إِلَى الْيَمِينِ أَوْ الْبَسَارِ، بَلْ كَانُوا يَسْتَلْقُونَ عَلَى الْأَرْضِ وَيَمُوتُونَ وَيُسَبِّحُونَ اللَّهَ وَهُمْ يَهْلِكُونَ بِالسَّيْفِ—

٢٤ فَلَمَّا رَأَى اللَّامَانِيُّونَ ذَلِكَ، امْتَنَعُوا عَنْ قَتْلِهِمْ؛ وَكَانَ هُنَاكَ كَثِيرُونَ مِمَّنِ امْتَلَأَتْ قُلُوبُهُمْ حُزْنًا لِأَجْلِ الَّذِينَ سَقَطُوا بِالسَّيْفِ، لِأَنََّّهُمْ تَابُوا عَمَّا فَعَلُوهُ.

٢٥ وَحَدَّثَ أَنَّهُمْ تَخَلَّوْا عَنْ أَسْلِحَتِهِمُ الْحَرْبِيَّةِ وَلَمْ يَحْمِلُوهَا مَرَّةً أُخْرَى، فَقَدْ تَأَلَمُوا بِسَبَبِ جَرَائِمِ الْقَتْلِ الَّتِي ارْتَكَبُوهَا؛ فَاسْتَلْقَوْا كَمَا اسْتَلْقَى إِخْوَتَهُمْ مُعْتَمِدِينَ عَلَى رَحْمَةِ الَّذِينَ ارْتَفَعَتْ أذْرُعُهُمْ لِيَقْتُلُوهُمْ.

٢٦ وَأَنْصَمَّ إِلَى شَعْبِ اللَّهِ فِي ذَلِكَ الْيَوْمِ عَدَدٌ أَكْبَرُ مِنْ عَدَدِ الْقَتْلَى؛ وَأُولَئِكَ الَّذِينَ قُتِلُوا كَانُوا أَنَاثًا أَبْرَارًا، لِذَلِكَ فَإِنَّهُ لَيْسَ لَدَيْنَا سَبَبٌ لِلشُّكِّ فِي أَنَّهُمْ نَالُوا الْخَلَاصَ.

٢٧ وَلَمْ يَكُنْ بَيْنَ الْقَتْلَى أَيُّ رَجُلٍ شَرِيرٍ؛ لَكِنْ جَاءَ أَكْثَرُ مِنْ أَلْفِ نَفْسٍ إِلَى مَعْرِفَةِ الْحَقِّ؛ وَهَكَذَا نَرَى أَنَّ الرَّبَّ يَعْمَلُ بِطَرِيقٍ عَدِيدَةٍ لِخَلَاصِ شَعْبِهِ.

٢٨ وَكَانَ الْعَدَدُ الْأَكْبَرُ مِنَ اللَّامَانِيِّينَ الَّذِينَ قَتَلُوا الْكَثِيرَ مِنْ إِخْوَتِهِمْ هُمْ مِنَ الْأَمَالِيكِيِّينَ وَالْأَمُولُونِيِّينَ، وَكَانَ أَكْثَرُ هَؤُلَاءِ مِنْ جَمَاعَةِ النَّبِحُورِيِّينَ.

٢٩ وَلَمْ يَكُنْ بَيْنَ الَّذِينَ انْصَمَوْا إِلَى شَعْبِ الرَّبِّ أَيُّ مِنَ الْأَمَالِيكِيِّينَ أَوْ الْأَمُولُونِيِّينَ أَوْ مِمَّنْ كَانُوا مِنْ جَمَاعَةِ نَبِحُورَ، وَلَكِنَّهُمْ كَانُوا فِعْلًا مِنْ نَسْلِ لَامَانَ وَلَمُوئِيلَ.

٣٠ وَهَكَذَا نَفْهَمُ بِوُضُوحٍ أَنَّهُ بَعْدَ أَنْ يَسْتَنِيرَ الْإِنْسَانُ بِرُوحِ اللَّهِ وَيَحْضَلَ عَلَى مَعْرِفَةِ عَظِيمَةٍ بِالْأُمُورِ الْمُتَعَلِّقَةِ بِالرَّبِّ، ثُمَّ يَسْقُطُ فِي الْخَطِيئَةِ وَالتَّعَدِّيِّ، فَإِنَّهُ يُضْحِكُ أَكْثَرَ فَسَاوَةً، وَهَكَذَا تُضْحِكُ حَالَهُ أَسْوَأَ مِمَّا لَوْ لَمْ يَعْرِفْ هَذِهِ الْأُمُورَ مِنْ قَبْلُ.

And behold, now it came to pass that those Lamanites were more angry because they had slain their brethren; therefore they swore vengeance upon the Nephites; and they did no more attempt to slay the people of Anti-Nephi-Lehi at that time.

But they took their armies and went over into the borders of the land of Zarahemla, and fell upon the people who were in the land of Ammonihah and destroyed them.

And after that, they had many battles with the Nephites, in the which they were driven and slain.

And among the Lamanites who were slain were almost all the seed of Amulon and his brethren, who were the priests of Noah, and they were slain by the hands of the Nephites;

And the remainder, having fled into the east wilderness, and having usurped the power and authority over the Lamanites, caused that many of the Lamanites should perish by fire because of their belief—

For many of them, after having suffered much loss and so many afflictions, began to be stirred up in remembrance of the words which Aaron and his brethren had preached to them in their land; therefore they began to disbelieve the traditions of their fathers, and to believe in the Lord, and that he gave great power unto the Nephites; and thus there were many of them converted in the wilderness.

And it came to pass that those rulers who were the remnant of the children of Amulon caused that they should be put to death, yea, all those that believed in these things.

Now this martyrdom caused that many of their brethren should be stirred up to anger; and there began to be contention in the wilderness; and the Lamanites began to hunt the seed of Amulon and his brethren and began to slay them; and they fled into the east wilderness.

And behold they are hunted at this day by the Lamanites. Thus the words of Abinadi were brought to pass, which he said concerning the seed of the priests who caused that he should suffer death by fire.

١ وَكَانَ أَنَّ أَوْلِيكَ اللَّامَانِيِّينَ قَدِ اخْتَدَّ غَضَبُهُمْ لِأَنَّهُمْ قَتَلُوا إِخْوَتَهُمْ؛ لِذَلِكَ فَقَدْ أَفْسَمُوا عَلَى الْإِنْتِقَامِ مِنَ النَّافِيِّينَ؛ وَلَمْ يُحَاوِلُوا بَعْدَئِذٍ قَتْلَ شَعْبِ أَنْتِي-نَافِي-لَا حِي.

٢ لِكَيْتَهُمْ أَحَدُوا جِيُوشَهُمْ وَعَبَرُوا إِلَى أَرْضِ زَرَجِمَلَةَ وَانْقَضُوا عَلَى أَهْلِ أَرْضِ عَمُونِيحَةَ وَأَهْلَكُوهُمْ.

٣ وَبَعْدَ ذَلِكَ خَاضُوا مَعَارِكَ كَثِيرَةً مَعَ النَّافِيِّينَ تَقَهَّرُوا فِيهَا وَقَتَلُوا.

٤ وَمِنْ بَيْنِ اللَّامَانِيِّينَ الَّذِينَ قُتِلُوا مُعْظَمُ نَسْلِ أَمُولُونَ وَإِخْوَتِهِ الَّذِينَ كَانُوا كَهَنَةَ نُوحٍ، وَقَدْ قُتِلُوا بِأَيْدِي النَّافِيِّينَ؛

٥ وَبَعْدَ أَنْ فَرَّ الْبَاقُونَ إِلَى الْبَرِّيَّةِ الشَّرْقِيَّةِ، انْتَزَعُوا السُّلْطَةَ مِنَ اللَّامَانِيِّينَ، وَتَسَبَّبُوا فِي حَرْقِ الْعَدِيدِ مِنَ اللَّامَانِيِّينَ بِالنَّارِ حَتَّى الْمَوْتِ لِأَنَّهُمْ كَانُوا مُؤْمِنِينَ—

٦ لِأَنَّ كَثِيرِينَ مِنْهُمْ، بَعْدَ أَنْ عَانُوا مِنْ خَسَائِرَ كَثِيرَةٍ وَمَشَقَّاتٍ عَدِيدَةٍ، بَدَأُوا يَتَذَكَّرُونَ الْكَلِمَاتِ الَّتِي كَرَّرَ بِهَا هَارُونُ وَإِخْوَتُهُ فِي أَرْضِهِمْ؛ لِذَلِكَ بَدَأُوا يَرْتَدُّونَ عَنِ تَقَالِيدِ آبَائِهِمْ وَيُؤْمِنُونَ بِالرَّبِّ وَبِأَنَّهُ أُعْطِيَ النَّافِيِّينَ قُوَّةَ عَظِيمَةً؛ وَهَكَذَا اهْتَدَى كَثِيرُونَ مِنْهُمْ إِلَى الرَّبِّ فِي الْبَرِّيَّةِ.

٧ وَأَمَرَ أَوْلِيكَ الْحُكَّامِ الَّذِينَ كَانُوا بَقِيَّةَ أَبْنَاءِ أَمُولُونَ بِقَتْلِ كُلِّ مَنْ آمَنُوا بِهِذِهِ الْأُمُورِ.

٨ وَتَسَبَّبَ هَذَا الْإِسْتِشْهَادُ فِي إِثَارَةٍ غَضَبِ الْكَثِيرِينَ مِنَ إِخْوَتِهِمْ، وَبَدَأَ نِزَاعٌ فِي الْبَرِّيَّةِ؛ وَبَدَأَ اللَّامَانِيُّونَ يُطَارِدُونَ نَسْلَ أَمُولُونَ وَإِخْوَتِهِ وَيَقْتُلُونَهُمْ فَهَرَبُوا إِلَى الْبَرِّيَّةِ الشَّرْقِيَّةِ.

٩ وَهَذَا هُمُ اللَّامَانِيُّونَ يُطَارِدُونَهُمْ حَتَّى هَذَا الْيَوْمِ. لِذَلِكَ فَقَدْ تَحَقَّقَتْ كَلِمَاتُ أَبِينَادِي الَّتِي قَالَهَا بِخُصُوصِ نَسْلِ الْكَهَنَةِ الَّذِينَ تَسَبَّبُوا فِي مَوْتِهِ بِالنَّارِ.

For he said unto them: What ye shall do unto me shall be a type of things to come.

And now Abinadi was the first that suffered death by fire because of his belief in God; now this is what he meant, that many should suffer death by fire, according as he had suffered.

And he said unto the priests of Noah that their seed should cause many to be put to death, in the like manner as he was, and that they should be scattered abroad and slain, even as a sheep having no shepherd is driven and slain by wild beasts; and now behold, these words were verified, for they were driven by the Lamanites, and they were hunted, and they were smitten.

And it came to pass that when the Lamanites saw that they could not overpower the Nephites they returned again to their own land; and many of them came over to dwell in the land of Ishmael and the land of Nephi, and did join themselves to the people of God, who were the people of Anti-Nephi-Lehi.

And they did also bury their weapons of war, according as their brethren had, and they began to be a righteous people; and they did walk in the ways of the Lord, and did observe to keep his commandments and his statutes.

Yea, and they did keep the law of Moses; for it was expedient that they should keep the law of Moses as yet, for it was not all fulfilled. But notwithstanding the law of Moses, they did look forward to the coming of Christ, considering that the law of Moses was a type of his coming, and believing that they must keep those outward performances until the time that he should be revealed unto them.

Now they did not suppose that salvation came by the law of Moses; but the law of Moses did serve to strengthen their faith in Christ; and thus they did retain a hope through faith, unto eternal salvation, relying upon the spirit of prophecy, which spake of those things to come.

And now behold, Ammon, and Aaron, and Omner, and Himni, and their brethren did rejoice exceedingly, for the success which they had had among the Lamanites, seeing that the Lord had granted unto them according to their prayers, and that he had also verified his word unto them in every particular.

١٠ فَقَدْ قَالَ لَهُمْ: مَا تَفْعَلُونَهُ بِي سَيَكُونُ مِثْلًا لِمَا سَيَحْدُثُ مِنْ أُمُورٍ فِي الْمُسْتَقْبَلِ.

١١ وَكَانَ أَبِيْنَادِي هُوَ أَوَّلَ مَنْ مَاتَ بِالنَّارِ بِسَبَبِ إِيْمَانِهِ بِاللَّهِ؛ وَهَذَا هُوَ مَا قَصَدَهُ بِأَنَّ الْكَثِيرِينَ سَيَمُوتُونَ حَرْقًا مِثْلَمَا مَاتَ هُوَ.

١٢ وَقَالَ لِكَهَنَةِ نُوحٍ بِأَنَّ نَسْلَهُمْ سَيَتَسَبَّبُ فِي قَتْلِ كَثِيرِينَ بِنَفْسِ الطَّرِيقَةِ الَّتِي مَاتَ بِهَا، وَبِأَنَّهُمْ سَيُشْتَتُونَ وَيُفْتَلُونَ مِثْلَمَا تَفْعَلُ الْوُحُوشُ الْبَرِّيَّةُ بِالْجِرَافِ الَّتِي لَيْسَ لَهَا رَاعٍ؛ وَإِنَّ هَذِهِ الْكَلِمَاتِ قَدْ تَحَقَّقَتْ لِأَنَّ الْأَمَانِيِّينَ قَدْ دَحَرُوهُمْ وَطَارَدُوهُمْ وَقَتَلُوهُمْ.

١٣ وَعِنْدَمَا رَأَى الْأَمَانِيُّونَ أَنَّهُمْ لَا يَسْتَطِيعُونَ التَّغْلِبَ عَلَى النَّافِيِّينَ، عَادُوا مَرَّةً أُخْرَى إِلَى أَرْضِهِمْ؛ وَجَاءَ الْكَثِيرُ مِنْهُمْ لِيَسْكُنُوا فِي أَرْضِ إِسْمَاعِيلَ وَأَرْضِ نَافِي، وَانْضَمَّوْا إِلَى شَعْبِ اللَّهِ الَّذِي كَانَ شَعْبَ أَنْتِي-نَافِي-لَا حِي.

١٤ وَدَفَنُوا أَيْضًا أَسْلِحَتَهُمْ الْحَرْبِيَّةَ كَمَا فَعَلَ إِخْوَتُهُمْ، وَأَضْبَحُوا شَعْبًا بَارًا وَسَلَكُوا فِي طَرِيقِ الرَّبِّ وَوَاطَبُوا عَلَى حِفْظِ وَصَايَاهُ وَقَرَأِيضِهِ.

١٥ أَجَلٌ، وَقَدْ حَفَظُوا شَرِيعَةَ مُوسَى لِأَنَّهُ كَانَ يَجِبُ عَلَيْهِمْ أَنْ يَسْتَمِرُّوا فِي حِفْظِ شَرِيعَةِ مُوسَى فِي ذَلِكَ الْوَقْتِ، لِأَنَّهَا لَمْ تَيْمَمْ كُلُّهَا بَعْدُ. وَلَكِنْ عَلَى الرَّغْمِ مِنْ شَرِيعَةِ مُوسَى، فَقَدْ تَطَّلَعُوا قُدُّمًا إِلَى مَجِيءِ الْمَسِيحِ، مُعْتَبِرِينَ أَنَّ شَرِيعَةَ مُوسَى مِثَالٌ عَنْ مَجِيئِهِ، وَمُؤْمِنِينَ بِأَنَّهُ يَجِبُ عَلَيْهِمْ أَنْ يَحْفَظُوا تِلْكَ الْمُمَارَسَاتِ الظَّاهِرِيَّةَ حَتَّى وَقْتُ قُدُومِ الْمَسِيحِ إِلَيْهِمْ.

١٦ وَلَمْ يَخْتَلُوا أَنَّ الْخَلَاصَ يَأْتِي بِشَرِيعَةِ مُوسَى؛ لَكِنْ شَرِيعَةَ مُوسَى سَاعَدَتْ عَلَى زِيَادَةِ إِيْمَانِهِمْ بِالْمَسِيحِ؛ وَهَكَذَا بَقِيَ عِنْدَهُمْ الرَّجَاءُ بِوَاسِطَةِ الْإِيْمَانِ حَتَّى يَنَالُوا الْخَلَاصَ الْأَبَدِيَّ، مُعْتَمِدِينَ عَلَى رُوحِ النُّبُوَّةِ الَّتِي أَخْبَرَتْ بِأُمُورِ آتِيَّةٍ.

١٧ وَابْتَهَجَ عَمُونَ وَهَارُونَ وَعَمَنَرُ وَجَمْنِي وَإِخْوَتُهُمْ ابْتِهَاجًا عَظِيمًا بِاللَّبَّاحِ الَّذِي حَقَّقُوهُ بَيْنَ الْأَمَانِيِّينَ، لِأَنَّ الرَّبَّ أَعْطَاهُمْ حَسَبَ صَلَوَاتِهِمْ، وَلِأَنَّهُ أَيْضًا حَقَّقَ كَلِمَتَهُ لَهُمْ بِكُلِّ تَفْصِيلٍ.

And now, these are the words of Ammon to his brethren, which say thus: My brothers and my brethren, behold I say unto you, how great reason have we to rejoice; for could we have supposed when we started from the land of Zarahemla that God would have granted unto us such great blessings?

And now, I ask, what great blessings has he bestowed upon us? Can ye tell?

Behold, I answer for you; for our brethren, the Lamanites, were in darkness, yea, even in the darkest abyss, but behold, how many of them are brought to behold the marvelous light of God! And this is the blessing which hath been bestowed upon us, that we have been made instruments in the hands of God to bring about this great work.

Behold, thousands of them do rejoice, and have been brought into the fold of God.

Behold, the field was ripe, and blessed are ye, for ye did thrust in the sickle, and did reap with your might, yea, all the day long did ye labor; and behold the number of your sheaves! And they shall be gathered into the garners, that they are not wasted.

Yea, they shall not be beaten down by the storm at the last day; yea, neither shall they be harrowed up by the whirlwinds; but when the storm cometh they shall be gathered together in their place, that the storm cannot penetrate to them; yea, neither shall they be driven with fierce winds whithersoever the enemy listeth to carry them.

But behold, they are in the hands of the Lord of the harvest, and they are his; and he will raise them up at the last day.

Blessed be the name of our God; let us sing to his praise, yea, let us give thanks to his holy name, for he doth work righteousness forever.

For if we had not come up out of the land of Zarahemla, these our dearly beloved brethren, who have so dearly beloved us, would still have been racked with hatred against us, yea, and they would also have been strangers to God.

١ هَذِهِ هِيَ أَقْوَالُ عَمُونَ إِلَى إِخْوَتِهِ: يَا أَشِقَائِي وَيَا إِخْوَتِي فِي الرَّبِّ، إِنِّي أَقُولُ لَكُمْ: مَا أَعْظَمَ سَبَبِ ابْتِهَاجِنَا؛ فَهَلْ كُنَّا نَفْتَرِضُ عِنْدَمَا بَدَأْنَا رِحْلَتَنَا مِنْ أَرْضِ زَرَحْمَلَةَ أَنَّ اللَّهَ سَيَهْبُنَا مِثْلَ هَذِهِ الْبَرَكَاتِ الْعَظِيمَةِ؟

٢ وَأَسْأَلُ: مَا هِيَ الْبَرَكَاتُ الْعَظِيمَةُ الَّتِي مَنَحَنَا إِيَّاهَا؟ هَلْ تَسْتَطِيعُونَ أَنْ تَذْكُرُوهَا؟

٣ إِنِّي سَأَجِيبُ عَنْكُمْ؛ فَإِنَّ إِخْوَتَنَا الْأَمَانِيِّينَ كَانُوا فِي الظُّلْمَةِ، أَجَلٌ، حَتَّى فِي أَحْلَكِ هَاوِيَّةٍ، لَكِنْ انظُرُوا كَمْ مِنْهُمْ اهْتَدَوْا لِيَرَوْا نُورَ اللَّهِ الْعَجِيبِ! وَهَذِهِ هِيَ الْبَرَكَاتُ الَّتِي أُعْطِيتْ لَنَا بِأَنَّ اللَّهَ جَعَلَنَا أَدْوَابَ فِي يَدَيْهِ لِنَحَقِّقَ هَذَا الْعَمَلَ الْعَظِيمَ.

٤ إِنَّ الْأَلْفَ مِنْهُمْ يَبْتَهِجُونَ وَقَدْ اهْتَدَوْا إِلَى حَظِيرَةِ اللَّهِ.

٥ قَدْ كَانَ الْحَقْلُ نَاضِجًا، وَمُبَارَكُونَ أَنْتُمْ لِأَنَّكُمْ صَرَبْتُمْ بِالْمِنْجَلِ وَحَصَدْتُمْ بِقُوَّتِكُمْ، أَجَلٌ، عَمِلْتُمْ طَوَالَ الْيَوْمِ فَانظُرُوا إِلَى عَدَدِ حُرْمِكُمْ! وَسَجِّعْ إِلَى الْمَخَارِنِ حَتَّى لَا تَضِيعَ.

٦ أَجَلٌ، لَنْ تَهْرَمَهُمُ الْعَاصِفَةُ فِي الْيَوْمِ الْأَخِيرِ؛ أَجَلٌ، وَلَنْ تَكْسَحَهُمُ الرِّوَابِعُ؛ وَلَكِنْ عِنْدَمَا تَأْتِي الْعَاصِفَةُ يَكُونُونَ مُجْتَمِعِينَ مَعًا حَيْثُ لَا يُمْكِنُ لِلْعَاصِفَةِ أَنْ تَمْسَهُمْ؛ أَجَلٌ، وَلَنْ تَدْفَعَهُمُ الرِّيحُ الشَّدِيدَةُ حَيْثُ يَزْعَبُ الْعَدُوُّ أَنْ يَقْتَادَهُمْ.

٧ إِنَّمَا يَكُونُونَ فِي يَدِ رَبِّ الْحِصَادِ فَهُمْ مِلْكُهُ؛ وَسَيُقِيمُهُمْ فِي الْيَوْمِ الْأَخِيرِ.

٨ فَلْيَكُنْ اسْمُ إِلَهِنَا مُبَارَكًا؛ لِنَتَرَنَّمْ بِتَسْبِيحِهِ، أَجَلٌ، لِنُقَدِّمَ الشُّكْرَ لِاسْمِهِ الْقُدُوسِ لِأَنَّهُ يَصْنَعُ الْبِرَّ إِلَى الْأَبَدِ.

٩ لِإِنَّا لَوْ لَمْ نَخْرُجْ مِنْ أَرْضِ زَرَحْمَلَةَ، لَكَانَ إِخْوَتُنَا الْأَعْرَاءُ الْأَجْبَاءُ هُوْلَاءِ، الَّذِينَ أَحْبَبُونَا كَثِيرًا، كَانُوا سَيَظْلُونَ مُثْقَلِينَ بِكَرَاهِيَتِهِمْ لَنَا، أَجَلٌ، وَلَكَانُوا أَيْضًا غُرَبَاءَ عَنِ اللَّهِ.

And it came to pass that when Ammon had said these words, his brother Aaron rebuked him, saying: Ammon, I fear that thy joy doth carry thee away unto boasting.

But Ammon said unto him: I do not boast in my own strength, nor in my own wisdom; but behold, my joy is full, yea, my heart is brim with joy, and I will rejoice in my God.

Yea, I know that I am nothing; as to my strength I am weak; therefore I will not boast of myself, but I will boast of my God, for in his strength I can do all things; yea, behold, many mighty miracles we have wrought in this land, for which we will praise his name forever.

Behold, how many thousands of our brethren has he loosed from the pains of hell; and they are brought to sing redeeming love, and this because of the power of his word which is in us, therefore have we not great reason to rejoice?

Yea, we have reason to praise him forever, for he is the Most High God, and has loosed our brethren from the chains of hell.

Yea, they were encircled about with everlasting darkness and destruction; but behold, he has brought them into his everlasting light, yea, into everlasting salvation; and they are encircled about with the matchless bounty of his love; yea, and we have been instruments in his hands of doing this great and marvelous work.

Therefore, let us glory, yea, we will glory in the Lord; yea, we will rejoice, for our joy is full; yea, we will praise our God forever. Behold, who can glory too much in the Lord? Yea, who can say too much of his great power, and of his mercy, and of his long-suffering towards the children of men? Behold, I say unto you, I cannot say the smallest part which I feel.

Who could have supposed that our God would have been so merciful as to have snatched us from our awful, sinful, and polluted state?

Behold, we went forth even in wrath, with mighty threatenings to destroy his church.

Oh then, why did he not consign us to an awful destruction, yea, why did he not let the sword of his justice fall upon us, and doom us to eternal despair?

١٠ وَبَعْدَ أَنْ قَالَ عَمُونَ هَذَا الْكَلَامَ، وَبَحَهُ أَخُوهُ هَارُونُ قَائِلًا: يَا عَمُونَ، إِنِّي أَخْشَى أَنْ فَرَحَكَ يَدْفَعُكَ إِلَى التَّفَاخُرِ.

١١ لَكِنَّ عَمُونَ قَالَ لَهُ: لَسْتُ أَفْتَخِرُ بِقُوَّتِي وَلَا بِحِكْمَتِي؛ لَكِنَّ بَهْجَتِي كَامِلَةٌ، أَجَلٌ، قَلْبِي مَلِيءٌ بِالْبَهْجَةِ وَسَابَتْهَجٌ فِي إِلَهِي.

١٢ أَجَلٌ، وَأَنَا أَعْلَمُ أَنَّي لَا شَيْءَ؛ وَبِالنَّسَبَةِ لِقُوَّتِي فَإِنِّي ضَعِيفٌ؛ لِذَلِكَ لَا أَفْتَخِرُ بِنَفْسِي بَلْ أَفْتَخِرُ بِالْإِلَهِي، لِأَنَّي بِقُوَّتِهِ اسْتَطَعْتُ فِعْلَ كُلِّ شَيْءٍ؛ أَجَلٌ، إِنَّمَا قَدْ صَنَعْنَا الْعَدِيدَ مِنَ الْمُعْجَزَاتِ الْعَظِيمَةِ فِي هَذِهِ الْأَرْضِ، وَالتِّي مِنْ أَجْلِهَا سُنُسَبِّحُ اسْمَهُ إِلَى الْأَبَدِ.

١٣ أَنْظُرُوا كَمْ مِنْ آلَافٍ مِنْ إِخْوَتِنَا حَرَّرَهُمْ مِنَ آلَامِ الْجَحِيمِ؛ وَجَاءُوا لِتَرْزِيمِ الْمَحَبَّةِ الْفَادِيَةِ، وَذَلِكَ بِسَبَبِ قُوَّةِ كَلِمَتِهِ الَّتِي فِيْنَا، لِذَلِكَ، أَلَيْسَ لَدَيْنَا سَبَبٌ عَظِيمٌ لِنَبْتَهِجَ؟

١٤ أَجَلٌ، لَدَيْنَا سَبَبٌ لِنَسَبِّحَهُ إِلَى الْأَبَدِ لِأَنَّهُ الْإِلَهُ الْعَلِيُّ وَقَدْ حَرَّرَ إِخْوَتَنَا مِنْ قِيُودِ الْجَحِيمِ.

١٥ أَجَلٌ، فَقَدْ كَانُوا مُحَاطِينَ بِالظُّلْمَةِ وَالْهَلَاكِ الْأَبَدِيِّ؛ لَكِنْ انظُرُوا كَيْفَ أَدْخَلَهُمْ إِلَى نُورِهِ الْأَبَدِيِّ، أَجَلٌ، إِلَى الْخَلَاصِ الْأَبَدِيِّ؛ وَهُمْ مُحَاطُونَ بِقَيْضِ مَحَبَّتِهِ الَّتِي لَا يُضَاهِي؛ أَجَلٌ، وَقَدْ كُنَّا أَدَوَاتٍ فِي يَدَيْهِ لِتَحْقِيقِ هَذَا الْعَمَلِ الْعَظِيمِ وَالْعَجِيبِ.

١٦ لِذَلِكَ فَلْتَهَلَّلْ، أَجَلٌ، سَتَهَلَّلْ فِي الرَّبِّ؛ أَجَلٌ، سَتَفْرَحُ لِأَنَّ بَهْجَتَنَا كَامِلَةٌ؛ أَجَلٌ، سَتَحْمَدُ إِلَهَنَا إِلَى الْأَبَدِ. فَمَنْ يَقْدُرُ أَنْ يُبَالِغَ فِي التَّهَلُّلِ بِالرَّبِّ؟ أَجَلٌ، مَنْ يُمَكِّنُهُ أَنْ يُبَالِغَ فِي الْحَدِيثِ عَنْ قُوَّتِهِ الْعَظِيمَةِ وَرَحْمَتِهِ وَطَوْلِ أَنْاتِهِ ثَجَاهِ أَبْنَاءِ الْبَشَرِ؟ إِنِّي أَقُولُ لَكُمْ: لَا يُمَكِّنُنِي التَّعْبِيرُ عَمَّا أَشْعُرُ بِهِ وَلَوْ قَلِيلًا.

١٧ مَنْ كَانَ يَحْسَبُ أَنَّ رَحْمَةَ إِلَهِنَا وَسِعَتْ لِدَرَجَةِ أَنْ يَنْتَشِلَنَا مِنْ حَالَتِنَا الْفَظِيعَةِ وَالْأَثِيمَةِ وَالذَّنْسَةِ؟

١٨ فَإِنَّمَا قَدْ خَرَجْنَا فِي سُخْطٍ وَوَعِيدٍ شَدِيدٍ لِتَذْمِيرِ كَنِيسَتِهِ.

١٩ فَإِذَا لِمَاذَا لَمْ يَدْعُنَا نَهْلِكْ هَلَاكًا مُرِيعًا، أَجَلٌ، لِمَاذَا لَمْ يَتْرُكْ سَيْفَ عَدْلِهِ يَسْقُطُ عَلَيْنَا وَيَحْكُمُ عَلَيْنَا بِالْعَذَابِ الْأَبَدِيِّ؟

Oh, my soul, almost as it were, fleeth at the thought. Behold, he did not exercise his justice upon us, but in his great mercy hath brought us over that everlasting gulf of death and misery, even to the salvation of our souls.

And now behold, my brethren, what natural man is there that knoweth these things? I say unto you, there is none that knoweth these things, save it be the penitent.

Yea, he that repenteth and exerciseth faith, and bringeth forth good works, and prayeth continually without ceasing—unto such it is given to know the mysteries of God; yea, unto such it shall be given to reveal things which never have been revealed; yea, and it shall be given unto such to bring thousands of souls to repentance, even as it has been given unto us to bring these our brethren to repentance.

Now do ye remember, my brethren, that we said unto our brethren in the land of Zarahemla, we go up to the land of Nephi, to preach unto our brethren, the Lamanites, and they laughed us to scorn?

For they said unto us: Do ye suppose that ye can bring the Lamanites to the knowledge of the truth? Do ye suppose that ye can convince the Lamanites of the incorrectness of the traditions of their fathers, as stiffnecked a people as they are; whose hearts delight in the shedding of blood; whose days have been spent in the grossest iniquity; whose ways have been the ways of a transgressor from the beginning? Now my brethren, ye remember that this was their language.

And moreover they did say: Let us take up arms against them, that we destroy them and their iniquity out of the land, lest they overrun us and destroy us.

But behold, my beloved brethren, we came into the wilderness not with the intent to destroy our brethren, but with the intent that perhaps we might save some few of their souls.

Now when our hearts were depressed, and we were about to turn back, behold, the Lord comforted us, and said: Go amongst thy brethren, the Lamanites, and bear with patience thine afflictions, and I will give unto you success.

٢٠ إِنَّ نَفْسِي وَكَأَنَّمَا تَفَرَّعُ مِنْ هَذَا الْخَاطِرِ. إِنَّ اللَّهَ لَمْ يُقِمِ عَذْلَهُ عَلَيْنَا وَلَكِنْ بِرَحْمَتِهِ الْعَظِيمَةِ تَخَطَى بِنَا هَاوِيَةَ الْمَوْتِ وَالْبُؤْسِ الْأَبَدِيِّ لِخَلَاصِ نَفُوسِنَا.

٢١ يَا إِخْوَتِي، مَنْ هُوَ الْإِنْسَانُ الطَّبِيعِيُّ الَّذِي يَعْرِفُ هَذِهِ الْأُمُورَ؟ أَقُولُ لَكُمْ: لَا يَوْجَدُ مَنْ يَعْرِفُ هَذِهِ الْأُمُورَ إِلَّا التَّائِبُ.

٢٢ أَجَلٌ، مَنْ يَتُوبُ وَيُمَارِسُ الْإِيمَانَ وَيُثْمِرُ أَعْمَالًا صَالِحَةً وَيُصَلِّي بِاسْتِمْرَارٍ يَلَا انْقِطَاعَ—لِيُمَثِّلَ هَذَا تُعْطَى مَعْرِفَةَ أَسْرَارِ اللَّهِ؛ أَجَلٌ، لِيُمَثِّلَ هَذَا يُعْطَى أَنْ يَكْشِفَ أُمُورًا لَمْ تُكْشَفْ أَبَدًا؛ أَجَلٌ، وَيُعْطَى لِيُمَثِّلَ هَذَا أَنْ يَقُودَ أَلْفَ النَّفُوسِ إِلَى التَّوْبَةِ كَمَا أُعْطِينَا أَنْ نَقُودَ إِخْوَتَنَا هُؤْلَاءِ إِلَى التَّوْبَةِ.

٢٣ أَتَذْكُرُونَ يَا إِخْوَتِي أَنَّنَا قُلْنَا لِإِخْوَتِنَا فِي أَرْضِ زَرَحَمَلَةَ: نَحْنُ ذَاهِبُونَ إِلَى أَرْضِ نَافِي لِنُكْرِرَ لِإِخْوَتِنَا الْأَمَانِيِّينَ؛ فَصَحَّحُوا مُسْتَهْزِئِينَ بِنَا.

٢٤ فَقَدْ قَالُوا لَنَا: أَتَحْسَبُونَ أَنَّهُ يُمَكِّنُكُمْ أَنْ تَقُودُوا الْأَمَانِيِّينَ إِلَى مَعْرِفَةِ الْحَقِّ؟ أَتَحْسَبُونَ أَنَّهُ يُمَكِّنُكُمْ إِفْنَاعَ الْأَمَانِيِّينَ بِفَسَادِ تَقَالِيدِ آبَائِهِمْ، وَهُمْ فِي تَعَنُّتِهِمْ تَبْتَهَجُ قُلُوبُهُمْ بِسَفْكِ الدَّمَاءِ؛ وَيَفْضُونَ أَيَّامَهُمْ مُقْتَرِفِينَ أَفْطَعَ الْأَتَامِ؛ وَكَانَتْ سُبُلُهُمْ مِنْذُ الْبَدْيِ سُبُلَ الْآثِمِينَ؟ يَا إِخْوَتِي، أَنْتُمْ تَذْكُرُونَ أَنَّ هَذِهِ كَانَتْ طَرِيقَةَ كَلَامِهِمْ.

٢٥ وَعِلَاوَةً عَلَى ذَلِكَ قَالُوا: فَلَنَتَقَلَّدِ السَّلَاحَ ضِدَّهُمْ كَيْ نُبِيدَهُمْ وَنُبِيدَ شُرُورَهُمْ مِنْ عَلَى وَجْهِ الْأَرْضِ لئَلَّا يَجْتَا حُونًا فَيُهْلِكُونَا.

٢٦ لَكِنَّا يَا إِخْوَتِي الْأَجْبَاءَ جِئْنَا إِلَى الْبَرِّيَّةِ لَيْسَ بِقَصْدِ إِهْلَاكِ إِخْوَتِنَا وَلَكِنْ بِقَصْدِ تَخْلِيصِ نَفُوسِ بَعْضِهِمْ.

٢٧ وَعِنْدَمَا كَانَتْ قُلُوبُنَا مُكْتَنَبَةً، وَكُنَّا عَلَى وَشِكِّ الرَّجُوعِ، عَزَّانَا الرَّبُّ وَقَالَ: إِذْهَبُوا إِلَى إِخْوَتِكُمُ الْأَمَانِيِّينَ، وَتَحَمَّلُوا مَشَقَاتِكُمْ بِصَبْرِ، وَسَاهَبِكُمُ النَّجَاحَ.

And now behold, we have come, and been forth amongst them; and we have been patient in our sufferings, and we have suffered every privation; yea, we have traveled from house to house, relying upon the mercies of the world—not upon the mercies of the world alone but upon the mercies of God.

And we have entered into their houses and taught them, and we have taught them in their streets; yea, and we have taught them upon their hills; and we have also entered into their temples and their synagogues and taught them; and we have been cast out, and mocked, and spit upon, and smote upon our cheeks; and we have been stoned, and taken and bound with strong cords, and cast into prison; and through the power and wisdom of God we have been delivered again.

And we have suffered all manner of afflictions, and all this, that perhaps we might be the means of saving some soul; and we supposed that our joy would be full if perhaps we could be the means of saving some.

Now behold, we can look forth and see the fruits of our labors; and are they few? I say unto you, Nay, they are many; yea, and we can witness of their sincerity, because of their love towards their brethren and also towards us.

For behold, they had rather sacrifice their lives than even to take the life of their enemy; and they have buried their weapons of war deep in the earth, because of their love towards their brethren.

And now behold I say unto you, has there been so great love in all the land? Behold, I say unto you, Nay, there has not, even among the Nephites.

For behold, they would take up arms against their brethren; they would not suffer themselves to be slain. But behold how many of these have laid down their lives; and we know that they have gone to their God, because of their love and of their hatred to sin.

Now have we not reason to rejoice? Yea, I say unto you, there never were men that had so great reason to rejoice as we, since the world began; yea, and my joy is carried away, even unto boasting in my God; for he has all power, all wisdom, and all understanding; he comprehendeth all things, and he is a merciful Being, even unto salvation, to those who will repent and believe on his name.

٢٨ وَجِئْنَا وَخَرَجْنَا بَيْنَهُمْ، وَتَحَمَّلْنَا آلامًا بِصَبْرٍ، وَقَاسَيْنَا مِنْ كُلِّ
اِحْتِيَاجٍ؛ أَجَلٍ، تَتَقَلَّبْنَا مِنْ مَنْزِلٍ إِلَى مَنْزِلٍ مُتَّكِلِينَ عَلَى رَحْمَةِ
العَالَمِ، لَيْسَ عَلَى رَحْمَةِ الْعَالَمِ فَحَسْبُ بَلْ عَلَى مَرَاحِمِ اللَّهِ.

٢٩ وَقَدْ دَخَلْنَا مَنَازِلَهُمْ وَعَلَّمْنَاهُمْ، وَعَلَّمْنَاهُمْ فِي شَوَارِعِهِمْ؛ أَجَلٍ،
وَعَلَّمْنَاهُمْ عَلَى تِلَالِهِمْ؛ كَمَا دَخَلْنَا أَيْضًا هَيْكَلَهُمْ وَبُيُوتَ عِبَادَتِهِمْ
وَعَلَّمْنَاهُمْ؛ وَقَدْ طَرَدُونَا وَاسْتَهْرَأُوا بِنَا وَبَصَقُوا عَلَيْنَا وَلَطَمُونَا
عَلَى خُدُودِنَا وَرَجَمُونَا وَأَخَذُونَا وَأَوْتَقُونَا بِقِيُودٍ شَدِيدَةٍ وَطَرَحُونَا
فِي السَّجْنِ؛ وَبِقُوَّةِ اللَّهِ وَحِكْمَتِهِ تَحَرَّزْنَا مَرَّةً أُخْرَى.

٣٠ وَقَدْ قَاسَيْنَا كُلَّ أَنْوَاعِ الْمَسَقَاتِ، وَكُلَّ هَذَا لَعَلَّنَا نَكُونُ وَسِيلَةً
لِخَلَاصِ بَعْضِ النُّفُوسِ؛ وَحَسِبْنَا أَنَّ بَهْجَتَنَا سَتَكُونُ كَامِلَةً إِنْ
أَمَكْنَا أَنْ نَكُونُ وَسِيلَةً لِخَلَاصِ بَعْضِ النُّفُوسِ.

٣١ وَالْآنَ، يُفَكِّنُنَا أَنْ نَنْظُرَ وَنَرَى ثَمَارَ أَعْمَالِنَا؛ وَهَلْ هِيَ قَلِيلَةٌ؟ أَقُولُ
لَكُمْ، كَلَّا، إِنَّهَا كَثِيرَةٌ؛ أَجَلٍ، وَنُفَكِّنُنَا أَنْ نَكُونَ شُهُودًا عَلَى صِدْقِهِمْ
بِسَبَبِ مَحَبَّتِهِمْ لِإِخْوَتِهِمْ وَنَا أَيْضًا.

٣٢ فَأَيُّهُمْ فَضَّلُوا أَنْ يُضَحُّوا بِحَيَاتِهِمْ عَلَى أَنْ يَسْلُبُوا حَيَاةَ عَدُوِّهِمْ؛
وَقَدْ دَفَنُوا أَسْلِحَتَهُمْ الْحَرْبِيَّةَ فِي أَعْمَاقِ الْأَرْضِ بِسَبَبِ مَحَبَّتِهِمْ
لِإِخْوَتِهِمْ.

٣٣ فَأَيُّ أَقُولُ لَكُمْ: هَلْ كَانَتْ هُنَاكَ مَحَبَّةٌ عَظِيمَةٌ كَهَذِهِ فِي كُلِّ
الْأَرْضِ؟ إِنِّي أَقُولُ لَكُمْ: كَلَّا، لَيْسَ حَتَّى بَيْنَ النَّافِثِينَ أَنْفُسِهِمْ.

٣٤ فَأَيُّهُمْ كَانُوا سَيَّخِمِلُونَ السَّلَاحَ ضِدَّ إِخْوَتِهِمْ وَلَمْ يَكُونُوا
سَيَّسْمَحُونَ لِأَنْفُسِهِمْ بِأَنْ يُقْتَلُوا. لَكِنْ كَمْ مِنْ هَؤُلَاءِ قَدْ ضَحُّوا
بِحَيَاتِهِمْ؛ وَنَحْنُ نَعْلَمُ أَنَّهُمْ ذَهَبُوا عِنْدَ إِلَهُهِمْ بِسَبَبِ مَحَبَّتِهِمْ
وَبِسَبَبِ كَرَاهِيَّتِهِمْ لِلْخَطِيئَةِ أَيْضًا.

٣٥ أَلَا يَجِئُ لَنَا أَنْ نَبْتَهِّجَ؟ بَلَى، أَقُولُ لَكُمْ: لَمْ يَجِئْ لِأَحَدٍ قَطُّ أَنْ يَبْتَهِّجَ
أَكْثَرَ مِنَّا مِنْذُ بَدَايَةِ الْعَالَمِ؛ أَجَلٍ، عَظُمَتْ بَهْجَتِي فَافْتَحَرْتُ لَكِنْ
بِإِلَهِي؛ لِأَنَّ لَهُ كُلَّ الْقُوَّةِ وَكُلَّ الْحِكْمَةِ وَكُلَّ الْفَهْمِ؛ وَهُوَ يُذْرِكُ كُلَّ
الْأُمُورِ، وَهُوَ كَائِنٌ رَحِيمٌ حَتَّى لِخَلَاصِ مَنْ يَتُوبُونَ وَيُؤْمِنُونَ
بِاسْمِهِ.

Now if this is boasting, even so will I boast; for this is my life and my light, my joy and my salvation, and my redemption from everlasting wo. Yea, blessed is the name of my God, who has been mindful of this people, who are a branch of the tree of Israel, and has been lost from its body in a strange land; yea, I say, blessed be the name of my God, who has been mindful of us, wanderers in a strange land.

Now my brethren, we see that God is mindful of every people, whatsoever land they may be in; yea, he numbereth his people, and his bowels of mercy are over all the earth. Now this is my joy, and my great thanksgiving; yea, and I will give thanks unto my God forever. Amen.

٣٦ فَإِذَا كَانَ هَذَا افْتِخَارًا فَإِنِّي هَكَذَا افْتَحِرُ؛ لِأَنَّ هَذِهِ هِيَ حَيَاتِي
وَنُورِي، وَفَرَحِي وَخَلَاصِي، وَفِدَائِي مِنَ الْوَيْلِ الْأَبَدِيِّ. أَجَلْ،
مُبَارَكٌ اسْمُ إِلَهِهِ الَّذِي يَزْعَى شَعْبَهُ الَّذِي هُوَ غُصْنٌ مِنْ شَجَرَةِ
إِسْرَائِيلَ، وَقَدْ ضَلَّ عَنْ جَذْعِهَا فِي أَرْضٍ غَرِيبَةٍ؛ أَجَلْ، أَقُولُ مُبَارَكٌ
اسْمُ إِلَهِهِ الَّذِي يَزْعَانَا نَحْنُ الْجَوَالِينِ فِي أَرْضٍ غَرِيبَةٍ.

٣٧ فَإِنَّا نَرَى، يَا إِخْوَتِي، أَنَّ اللَّهَ يَزْعَى كُلَّ النَّاسِ أَيْنَمَا كَانُوا؛ أَجَلْ،
إِنَّهُ يُحْصِي شَعْبَهُ وَيَبْضِعُ أَحْشَاءَ رَحْمَتِهِ عَلَى كُلِّ الْأَرْضِ. فَهَذَا هُوَ
فَرَحِي وَآمِنَتَانِي الْعَظِيمِ؛ أَجَلْ، سَأُقَدِّمُ الشُّكْرَ لِإِلَهِهِ إِلَى الْأَبَدِ.
أَمِينَ.

Now it came to pass that when those Lamanites who had gone to war against the Nephites had found, after their many struggles to destroy them, that it was in vain to seek their destruction, they returned again to the land of Nephi.

And it came to pass that the Amalekites, because of their loss, were exceedingly angry. And when they saw that they could not seek revenge from the Nephites, they began to stir up the people in anger against their brethren, the people of Anti-Nephi-Lehi; therefore they began again to destroy them.

Now this people again refused to take their arms, and they suffered themselves to be slain according to the desires of their enemies.

Now when Ammon and his brethren saw this work of destruction among those whom they so dearly beloved, and among those who had so dearly beloved them—for they were treated as though they were angels sent from God to save them from everlasting destruction—therefore, when Ammon and his brethren saw this great work of destruction, they were moved with compassion, and they said unto the king:

Let us gather together this people of the Lord, and let us go down to the land of Zarahemla to our brethren the Nephites, and flee out of the hands of our enemies, that we be not destroyed.

But the king said unto them: Behold, the Nephites will destroy us, because of the many murders and sins we have committed against them.

And Ammon said: I will go and inquire of the Lord, and if he say unto us, go down unto our brethren, will ye go?

And the king said unto him: Yea, if the Lord saith unto us go, we will go down unto our brethren, and we will be their slaves until we repair unto them the many murders and sins which we have committed against them.

But Ammon said unto him: It is against the law of our brethren, which was established by my father, that there should be any slaves among them; therefore let us go down and rely upon the mercies of our brethren.

١ وَعِنْدَمَا وَجَدَ أَوْلِيكَ اللَّامَانِيِّونَ الَّذِينَ ذَهَبُوا لِمُحَارَبَةِ النَّافِيِّينَ أَنَّ
السَّغْيَ لِإِهْلَاكِهِمْ كَانَ عَبَثًا، بَعْدَ مُحَاوَلَاتٍ عَدِيدَةٍ لِتَدْمِيرِهِمْ،
عَادُوا مَرَّةً أُخْرَى إِلَى أَرْضِ نَافِي.

٢ أَمَّا الْأَمَالِكِيُّونَ فَقَدْ غَضِبُوا جِدًّا بِسَبَبِ خَسَارَتِهِمْ. وَعِنْدَمَا رَأَوْا
أَنَّهُمْ لَا يَسْتَطِيعُونَ الْإِنْتِقَامَ مِنَ النَّافِيِّينَ، بَدَأُوا يُثِيرُونَ غَضَبَ
بَقِيَّةِ اللَّامَانِيِّينَ عَلَى إِخْوَتِهِمْ أَيَّ عَلَى قَوْمِ أَنْتِي-نَافِي-لَاحِي؛
فَسَعَوْا تَائِبَةً لِهْلَاكِهِمْ.

٣ وَمَرَّةً أُخْرَى رَفَضُوا حَمْلَ أَسْلِحَتِهِمْ، وَتَرَكَوا أَنْفُسَهُمْ لِأَعْدَائِهِمْ
لِيَقْتُلُوهُمْ كَمَا أَرَادُوا.

٤ فَعِنْدَمَا رَأَى عَمَوْنُ وَإِخْوَتُهُ هَذَا الْهَلَاكَ الْوَاقِعَ بَيْنَ الَّذِينَ أَحَبَّهُمْ
كَثِيرًا، وَبَيْنَ الَّذِينَ أَحَبُّوا عَمَوْنَ وَإِخْوَتَهُ كَثِيرًا—لِأَنَّهُمْ كَانُوا
يُعَامِلُونَهُمْ كَمَا لَوْ أَنَّهُمْ مَلَائِكَةٌ مُرْسَلِينَ مِنَ اللَّهِ لِيُخَلِّصُوهُمْ مِنَ
الْهَلَاكِ الْأَبَدِيِّ—لِذَلِكَ لَمَّا رَأَى عَمَوْنُ وَإِخْوَتُهُ هَذَا الْهَلَاكَ الْعَظِيمَ
أَشْفَقُوا عَلَيْهِمْ وَقَالُوا لِلْمَلِكِ:

٥ لِنَجْمَعِ شَعْبَ الرَّبِّ هَذَا وَنُنْزِلَ إِلَى أَرْضِ زَرَاحِمَلَةَ إِلَى إِخْوَتِنَا
النَّافِيِّينَ وَنُنْفِلَتْ مِنْ أَيْدِي أَعْدَائِنَا حَتَّى لَا نَهْلِكَ.

٦ لِكِنَّ الْمَلِكَ قَالَ لَهُمْ: إِنَّ النَّافِيِّينَ سَيُهْلِكُونَنَا بِسَبَبِ جَرَائِمِ الْقَتْلِ
وَالْخَطَايَا الْكَثِيرَةِ الَّتِي ارْتَكَبْنَاهَا ضِدَّهُمْ.

٧ وَقَالَ عَمَوْنُ: سَأَذْهَبُ وَاسْتَعْلِمُ مِنَ الرَّبِّ، وَإِنْ قَالَ لَنَا: انْزِلُوا إِلَى
إِخْوَتِكُمْ، فَهَلْ سَتَذْهَبُونَ؟

٨ فَقَالَ لَهُ الْمَلِكُ: نَعَمْ، إِنْ قَالَ لَنَا الرَّبُّ: إِذْهَبُوا، فَإِنَّا سَنُنْزِلُ إِلَى
إِخْوَتِنَا وَسَتَكُونُ عَبِيدًا لَهُمْ إِلَى أَنْ نُكْفَرَ عَنْ جَرَائِمِ الْقَتْلِ
وَالْخَطَايَا الْكَثِيرَةِ الَّتِي ارْتَكَبْنَاهَا ضِدَّهُمْ.

٩ لِكِنَّ عَمَوْنَ قَالَ لَهُ: إِنَّهُ مُخَالِفٌ لِشَرِيعَةِ إِخْوَتِنَا، الَّتِي أَسَّسَهَا أَبِي،
أَنْ يَكُونَ بَيْنَهُمْ عَبِيدٌ؛ لِذَلِكَ فَلَنُنْزِلُ وَنَتَّكِلُ عَلَى رَحْمَةِ إِخْوَتِنَا.

But the king said unto him: Inquire of the Lord, and if he saith unto us go, we will go; otherwise we will perish in the land.

And it came to pass that Ammon went and inquired of the Lord, and the Lord said unto him:

Get this people out of this land, that they perish not; for Satan has great hold on the hearts of the Amalekites, who do stir up the Lamanites to anger against their brethren to slay them; therefore get thee out of this land; and blessed are this people in this generation, for I will preserve them.

And now it came to pass that Ammon went and told the king all the words which the Lord had said unto him.

And they gathered together all their people, yea, all the people of the Lord, and did gather together all their flocks and herds, and departed out of the land, and came into the wilderness which divided the land of Nephi from the land of Zarahemla, and came over near the borders of the land.

And it came to pass that Ammon said unto them: Behold, I and my brethren will go forth into the land of Zarahemla, and ye shall remain here until we return; and we will try the hearts of our brethren, whether they will that ye shall come into their land.

And it came to pass that as Ammon was going forth into the land, that he and his brethren met Alma, over in the place of which has been spoken; and behold, this was a joyful meeting.

Now the joy of Ammon was so great even that he was full; yea, he was swallowed up in the joy of his God, even to the exhausting of his strength; and he fell again to the earth.

Now was not this exceeding joy? Behold, this is joy which none receiveth save it be the truly penitent and humble seeker of happiness.

Now the joy of Alma in meeting his brethren was truly great, and also the joy of Aaron, of Omner, and Himni; but behold their joy was not that to exceed their strength.

And now it came to pass that Alma conducted his brethren back to the land of Zarahemla; even to his own house. And they went and told the chief judge all the things that had happened unto them in the land of Nephi, among their brethren, the Lamanites.

١٠ لِكِنَّ الْمَلِكِ قَالَ لَهُ: اسْتَغْلِمِ مِنَ الرَّبِّ وَإِذَا قَالَ لَنَا: اذْهَبُوا، فَسَنَذْهَبُ؛ وَإِلَّا فَإِنَّا نَهْلِكُ فِي أَرْضِنَا.

١١ وَكَانَ أَنَّ عَمُونَ ذَهَبَ وَاسْتَعْلَمَ مِنَ الرَّبِّ فَقَالَ لَهُ الرَّبُّ:

١٢ أَخْرِجْ هَذَا الشَّعْبَ مِنْ هَذِهِ الْأَرْضِ كَيْ لَا يَهْلِكَ؛ لِأَنَّ الشَّيْطَانَ مُتَمَكِّنٌ بِقُوَّةٍ مِنْ قُلُوبِ الْأَمَالِيكِيِّينَ الَّذِينَ يُثِيرُونَ عَصَبَ الْأَمَانِيِّينَ عَلَى إِخْوَتِهِمْ كَيْ يَقْتُلُوهُمْ؛ لِذَلِكَ أَخْرِجُوا مِنْ هَذِهِ الْأَرْضِ؛ وَطُوبَى لِهَذَا الشَّعْبِ فِي هَذَا الْجِيلِ لِأَنِّي سَأَحْفَظُهُ.

١٣ وَكَانَ أَنَّ عَمُونَ ذَهَبَ وَأَخْبَرَ الْمَلِكَ بِكُلِّ مَا قَالَهُ الرَّبُّ لَهُ.

١٤ وَجَمَعُوا كُلَّ قَوْمِهِمْ، أَجَلًا، كُلَّ شَعْبِ الرَّبِّ، وَجَمَعُوا كُلَّ قُطْعَانِهِمْ وَبَقَرِهِمْ وَخَرَجُوا مِنَ الْأَرْضِ وَجَاؤُوا إِلَى الْبَرِّيَّةِ الَّتِي كَانَتْ تَفْصِلُ أَرْضَ نَافِي عَنِ أَرْضِ زَرْجَمَلَةَ، وَأَنْتَهَوْا بِالْقُرْبِ مِنْ حُدُودِ الْأَرْضِ.

١٥ وَقَالَ لَهُمْ عَمُونَ: سَأَذْهَبُ مَعَ إِخْوَتِي إِلَى أَرْضِ زَرْجَمَلَةَ وَسَتَبْقُونَ أَنْتُمْ هُنَا إِلَى أَنْ نَعُودَ؛ وَسَنَخْتَبِرُ قُلُوبَ إِخْوَتِنَا إِذَا مَا كَانُوا يُرِيدُونَ أَنْ تَدْخُلُوا أَرْضَهُمْ.

١٦ وَبَيْنَمَا كَانَ عَمُونَ وَإِخْوَتُهُ ذَاهِبِينَ إِلَى الْأَرْضِ، التَّقَوْا بِأَلْمَا فِي الْمَكَانِ السَّالِفِ الذِّكْرِ؛ وَقَدْ كَانَ ذَلِكَ لِقَاءً مُفْرِحًا.

١٧ وَامْتَلَأَ عَمُونَ فَرَحًا عَظِيمًا جِدًّا؛ أَجَلًا، غَلَبَ عَلَيْهِ فَرَحُ إِلَهِهِ حَتَّى خَارَتْ قُوَّتُهُ، فَسَقَطَ تَانِيَةً عَلَى الْأَرْضِ.

١٨ أَلَمْ يَكُنْ هَذَا فَرَحًا مُفْرِحًا؟ إِنَّ هَذَا هُوَ الْفَرَحُ الَّذِي لَا يَتَلَقَّاهُ إِلَّا التَّائِبُ الصَّادِقُ وَالسَّاعِي إِلَى السَّعَادَةِ بِتَوَاضُعٍ.

١٩ كَانَتْ بَهْجَةُ أَلْمَا بِلِقَاءِ إِخْوَتِهِ عَظِيمَةً حَقًّا، وَأَيْضًا بَهْجَةُ هَارُونَ وَعُمْنَرُ وَحِمْنِي؛ لِكِنَّ بَهْجَتَهُمْ لَمْ تَكُنْ مِنَ الشَّدَّةِ بِحَيْثُ تَنْهَكُ قُوَّتَهُمْ.

٢٠ وَكَانَ أَنَّ أَلْمَا أَعَادَ إِخْوَتَهُ إِلَى أَرْضِ زَرْجَمَلَةَ، حَتَّى إِلَى بَيْتِهِ. وَذَهَبُوا وَأَخْبَرُوا رَئِيسَ الْقَضَاةِ بِكُلِّ مَا حَدَّثَ لَهُمْ فِي أَرْضِ نَافِي بَيْنَ إِخْوَتِهِمُ الْأَمَانِيِّينَ.

And it came to pass that the chief judge sent a proclamation throughout all the land, desiring the voice of the people concerning the admitting their brethren, who were the people of Anti-Nephi-Lehi.

And it came to pass that the voice of the people came, saying: Behold, we will give up the land of Jershon, which is on the east by the sea, which joins the land Bountiful, which is on the south of the land Bountiful; and this land Jershon is the land which we will give unto our brethren for an inheritance.

And behold, we will set our armies between the land Jershon and the land Nephi, that we may protect our brethren in the land Jershon; and this we do for our brethren, on account of their fear to take up arms against their brethren lest they should commit sin; and this their great fear came because of their sore repentance which they had, on account of their many murders and their awful wickedness.

And now behold, this will we do unto our brethren, that they may inherit the land Jershon; and we will guard them from their enemies with our armies, on condition that they will give us a portion of their substance to assist us that we may maintain our armies.

Now, it came to pass that when Ammon had heard this, he returned to the people of Anti-Nephi-Lehi, and also Alma with him, into the wilderness, where they had pitched their tents, and made known unto them all these things. And Alma also related unto them his conversion, with Ammon and Aaron, and his brethren.

And it came to pass that it did cause great joy among them. And they went down into the land of Jershon, and took possession of the land of Jershon; and they were called by the Nephites the people of Ammon; therefore they were distinguished by that name ever after.

And they were among the people of Nephi, and also numbered among the people who were of the church of God. And they were also distinguished for their zeal towards God, and also towards men; for they were perfectly honest and upright in all things; and they were firm in the faith of Christ, even unto the end.

٢١ وَحَدَّثَ أَنْ رَأَيْتَ الْقَضَاةَ أَرْسَلَ إِغْلَانًا فِي جَمِيعِ أَنْحَاءِ الْأَرْضِ
رَاغِبًا فِي أَنْ يَسْمَعَ صَوْتِ النَّاسِ بِشَأْنِ قُبُولِ إِخْوَتِهِمُ الَّذِينَ كَانُوا
شُعْبَ أَنْتِي-نَافِي-لَا حَي.

٢٢ وَجَاءَ صَوْتُ الشُّعْبِ قَائِلًا: إِنَّا سَتَّخَلَى عَنْ أَرْضِ جَرَشُونَ الَّتِي
تَقَعُ إِلَى الشَّرْقِ بِجَوَارِ الْبَحْرِ وَجَنُوبِي أَرْضِ الْوَفِيرَةِ، وَتَمْتَدُّ إِلَى
أَرْضِ الْوَفِيرَةِ؛ وَأَرْضُ جَرَشُونَ هَذِهِ هِيَ الْأَرْضُ الَّتِي سَنُعْطِيهَا
لِإِخْوَتِنَا مِيرَاثًا.

٢٣ وَإِنَّا سَنَضَعُ جُيُوشَنَا بَيْنَ أَرْضِ جَرَشُونَ وَأَرْضِ نَافِي لِتَحْمِي
إِخْوَتِنَا فِي أَرْضِ جَرَشُونَ؛ وَنَفْعَلُ ذَلِكَ لِأَجْلِ إِخْوَتِنَا بِسَبَبِ
خَوْفِهِمْ مِنْ حَمْلِ السَّلَاحِ ضِدَّ إِخْوَتِهِمْ لِئَلَّا يَزْتَكِبُوا خَطِيئَةً؛ وَجَاءَ
خَوْفُهُمُ الشَّدِيدُ هَذَا بِسَبَبِ تَوْبَتِهِمُ الْأَلِيمَةِ عَمَّا ارْتَكَبُوهُ مِنْ جَرَائِمِ
الْقَتْلِ الْكَثِيرَةِ وَشَرِّهِمُ الْمَرْوَعِ.

٢٤ وَنَفْعَلُ ذَلِكَ لِإِخْوَتِنَا لِكَيْ يَرِثُوا أَرْضَ جَرَشُونَ؛ وَسَنَحْرُسُهُمْ مِنْ
أَعْدَائِهِمْ بِجُيُوشِنَا بِشَرْطِ أَنْ يُعْطُونَا مِمَّا لَدَيْهِمْ لِمُسَاعَدَتِنَا حَتَّى
نُحَافِظَ عَلَى جُيُوشِنَا.

٢٥ وَعِنْدَمَا سَمِعَ عَمُونَ بِذَلِكَ، عَادَ إِلَى قَوْمِ أَنْتِي-نَافِي-لَا حَي، وَكَذَلِكَ
عَادَ أَلْمَا مَعَهُ إِلَى الْبَرِّيَّةِ حَيْثُ نَصَبُوا خِيَامَهُمْ، وَأَعْلَمَهُمْ بِكُلِّ هَذِهِ
الْأُمُورِ. وَأَخْبَرَهُمْ أَلْمَا أَيْضًا عَنِ اهْتِدَائِهِ إِلَى الرَّبِّ مَعَ عَمُونَ
وَهَارُونَ وَإِخْوَتِهِ.

٢٦ وَتَسَبَّبَ ذَلِكَ فِي بَهْجَةٍ عَظِيمَةٍ بَيْنَهُمْ. وَنَزَلُوا إِلَى أَرْضِ جَرَشُونَ
وَامْتَلَكُوا أَرْضَ جَرَشُونَ؛ وَدَعَاهُمْ النَّافِيُونَ شُعْبَ عَمُونَ؛ لِذَلِكَ
تَمَيَّزُوا بِهَذَا الْإِسْمِ مُنْذُ ذَلِكَ الْحِينِ.

٢٧ وَكَانُوا يُعَدُّونَ مِنْ شُعْبِ نَافِي، وَأَيْضًا مِنْ شُعْبِ كَنِيْسَةِ اللَّهِ.
وَتَمَيَّزُوا أَيْضًا بِتَفَانِيهِمْ لِلَّهِ وَأَيْضًا بِمَحَبَّتِهِمْ لِلنَّاسِ، لِأَنَّهُمْ كَانُوا
كَامِلِي الْأَمَانَةِ وَمُسْتَقِيمِي فِي كُلِّ الْأُمُورِ؛ وَكَانُوا ثَابِتِينَ فِي
إِيمَانِ الْمَسِيحِ إِلَى التَّهَائِيَةِ.

And they did look upon shedding the blood of their brethren with the greatest abhorrence; and they never could be prevailed upon to take up arms against their brethren; and they never did look upon death with any degree of terror, for their hope and views of Christ and the resurrection; therefore, death was swallowed up to them by the victory of Christ over it.

Therefore, they would suffer death in the most aggravating and distressing manner which could be inflicted by their brethren, before they would take the sword or cimeter to smite them.

And thus they were a zealous and beloved people, a highly favored people of the Lord.

٢٨ وَقَدِ اعْتَبَرُوا سَفْكَ دِمَائِ إِخْوَتِهِمْ أَمْرًا بَغِيضًا جِدًّا؛ وَلَمْ يَكُنْ مِنَ
الْمُمْكِنِ أَبَدًا إِفْنَاعُهُمْ بِحَمْلِ السَّلَاحِ ضِدَّ إِخْوَتِهِمْ؛ وَلَمْ يَعْتَبِرُوا
الْمَوْتَ مُزْعِبًا بِسَبَبِ رَجَائِهِمْ بِالْمَسِيحِ وَبِالْقِيَامَةِ وَقَنَاعَتِهِمْ عَنْهُمَا؛
لِذَلِكَ بِالنُّسْبَةِ لَهُمْ فَإِنَّ انْتِصَارَ الْمَسِيحِ عَلَى الْمَوْتِ قَدْ هَزَمَ الْمَوْتَ
إِلَى الْأَبَدِ.

٢٩ لِذَلِكَ فَضَلُّوا الْمَوْتَ عَلَى يَدِ إِخْوَتِهِمْ بِأَفْطَعِ وَأَبْشَعِ مَا يَكُونُ عَلَى
أَنْ يَحْمِلُوا السَّيْفَ أَوْ الرَّمْحَ لِيَقْتُلُوهُمْ.

٣٠ وَهَكَذَا كَانُوا شَعْبًا مُخْلِصًا وَمَحْبُوبًا، وَوَجَدُوا نِعْمَةً عِنْدَ الرَّبِّ.

And now it came to pass that after the people of Ammon were established in the land of Jershon, and a church also established in the land of Jershon, and the armies of the Nephites were set round about the land of Jershon, yea, in all the borders round about the land of Zarahemla; behold the armies of the Lamanites had followed their brethren into the wilderness.

And thus there was a tremendous battle; yea, even such an one as never had been known among all the people in the land from the time Lehi left Jerusalem; yea, and tens of thousands of the Lamanites were slain and scattered abroad.

Yea, and also there was a tremendous slaughter among the people of Nephi; nevertheless, the Lamanites were driven and scattered, and the people of Nephi returned again to their land.

And now this was a time that there was a great mourning and lamentation heard throughout all the land, among all the people of Nephi—

Yea, the cry of widows mourning for their husbands, and also of fathers mourning for their sons, and the daughter for the brother, yea, the brother for the father; and thus the cry of mourning was heard among all of them, mourning for their kindred who had been slain.

And now surely this was a sorrowful day; yea, a time of solemnity, and a time of much fasting and prayer.

And thus endeth the fifteenth year of the reign of the judges over the people of Nephi;

And this is the account of Ammon and his brethren, their journeyings in the land of Nephi, their sufferings in the land, their sorrows, and their afflictions, and their incomprehensible joy, and the reception and safety of the brethren in the land of Jershon. And now may the Lord, the Redeemer of all men, bless their souls forever.

And this is the account of the wars and contentions among the Nephites, and also the wars between the Nephites and the Lamanites; and the fifteenth year of the reign of the judges is ended.

١ وَبَعْدَ أَنْ أَقَامَ شَعْبُ عَمُونَ فِي أَرْضِ جَرَشُونَ، وَأَقِيمَتْ أَيْضًا كَنِيسَةٌ فِي أَرْضِ جَرَشُونَ، وَانْتَشَرَتْ جِيُوشُ النَّافِيِّينَ حَوْلَ أَرْضِ جَرَشُونَ، أَجَلٌ، عَلَى كُلِّ الْخُدُودِ الْمُحِيطَةِ بِأَرْضِ زَرَحْمَلَةَ، تَبَعَ الْأَمَانِيُّونَ إِخْوَتَهُمْ بِجِيُوشِهِمْ إِلَى الْبَرِّيَّةِ.

٢ وَهَكَذَا دَارَتْ مَعْرَكَةٌ عَظِيمَةٌ؛ أَجَلٌ، مَعْرَكَةٌ لَمْ يُعْرَفْ مَثِيلُهَا بَيْنَ كُلِّ أَهْلِ الْأَرْضِ مِنْذُ خُرُوجِ لَاحِي مِنْ أَوْرُشَلِيمَ؛ أَجَلٌ، وَقُتِلَ وَتَشَّتَتْ مِنَ الْأَمَانِيِّينَ عَشْرَاتُ الْأَلْفِ.

٣ أَجَلٌ، وَكَانَتْ هُنَاكَ مَذْبَحَةٌ عَظِيمَةٌ فِي قَوْمِ نَافِي؛ وَمَعَ ذَلِكَ فَقَدْ طَرِدَ الْأَمَانِيُّونَ وَتَشَّتُوا وَعَادَ قَوْمُ نَافِي مَرَّةً أُخْرَى إِلَى أَرْضِهِمْ.

٤ وَكَانَتْ هَذِهِ فِتْرَةٌ حُزْنٍ وَرِثَاءٍ عَظِيمِينَ فِي جَمِيعِ أَنْحَاءِ الْأَرْضِ بَيْنَ كُلِّ قَوْمِ نَافِي—

٥ أَجَلٌ، صُرَاخُ الْأَرَامِلِ نَائِحَاتٍ عَلَى أَزْوَاجِهِنَّ وَأَيْضًا الْأَبَاءِ نَادِبِينَ أَبْنَاءَهُمْ وَالْبَنَاتِ إِخْوَتَهُنَّ، أَجَلٌ، وَالْأَخَ أَبَاهُ؛ وَهَكَذَا كَانَ صَوْتُ نَوَاجِحِهِمْ مَسْمُوعًا بَيْنَهُمْ جَمِيعًا حُزْنًا عَلَى أَقْرِبَائِهِمُ الَّذِينَ قُتِلُوا.

٦ لَا رَيْبَ أَنَّ هَذَا كَانَ يَوْمًا حَزِينًا؛ أَجَلٌ، وَقَفْنَا لِلتَّامَلِ وَوَقَفْنَا لِلكَتِيرِ مِنَ الصَّوْمِ وَالصَّلَاةِ.

٧ وَهَكَذَا انْتَهَى الْعَامُ الْخَامِسَ عَشَرَ مِنْ حُكْمِ الْقَضَاةِ لِشَعْبِ نَافِي؛

٨ وَهَذَا هُوَ سِجْلُ عَمُونَ وَإِخْوَتِهِ، وَرِحَالَتِهِمْ فِي أَرْضِ نَافِي، وَمُعَانَاتِهِمْ فِي الْأَرْضِ وَأَوْجَاعِهِمْ وَمَشَقَاتِهِمْ وَفَرَجِهِمُ الَّذِي يَصْعُبُ إِدْرَاكُهُ، وَاسْتِقْبَالُ الْإِخْوَةِ فِي أَرْضِ جَرَشُونَ وَأَمَانِهِمْ. وَلِيُبَارِكَ الرَّبُّ، فَادِي كُلِّ الْبَشَرِ، أَرْوَاحَهُمْ إِلَى الْأَبَدِ.

٩ وَهَذَا هُوَ سِجْلُ الْحُرُوبِ وَالنِّزَاعَاتِ بَيْنَ النَّافِيِّينَ وَكَذَلِكَ الْحُرُوبِ بَيْنَ النَّافِيِّينَ وَالْأَمَانِيِّينَ؛ وَانْتَهَى الْعَامُ الْخَامِسَ عَشَرَ مِنْ حُكْمِ الْقَضَاةِ.

And from the first year to the fifteenth has brought to pass the destruction of many thousand lives; yea, it has brought to pass an awful scene of bloodshed.

And the bodies of many thousands are laid low in the earth, while the bodies of many thousands are moldering in heaps upon the face of the earth; yea, and many thousands are mourning for the loss of their kindred, because they have reason to fear, according to the promises of the Lord, that they are consigned to a state of endless wo.

While many thousands of others truly mourn for the loss of their kindred, yet they rejoice and exult in the hope, and even know, according to the promises of the Lord, that they are raised to dwell at the right hand of God, in a state of never-ending happiness.

And thus we see how great the inequality of man is because of sin and transgression, and the power of the devil, which comes by the cunning plans which he hath devised to ensnare the hearts of men.

And thus we see the great call of diligence of men to labor in the vineyards of the Lord; and thus we see the great reason of sorrow, and also of rejoicing—sorrow because of death and destruction among men, and joy because of the light of Christ unto life.

١٠ وَجَلَبَتِ الْأَعْوَامُ مُنْذُ الْعَامِ الْأَوَّلِ إِلَى الْخَامِسِ عَشَرَ هَلَكَ آلاَفُ
النُّفُوسِ؛ أَجَلٌ، جَلَبَتْ مَشْهَدًا فَظِيمًا مِنْ سَفْكِ الدَّمَاءِ.

١١ وَدُفِنَتْ أَجْسَادُ آلاَفٍ كَثِيرَةٍ فِي الْأَرْضِ بَيْنَمَا تَكْوُمُتْ آلاَفٌ كَثِيرَةٌ
مِنَ الْجُنُثِ لِتَبْلَى عَلَى وَجْهِ الْأَرْضِ؛ أَجَلٌ، وَأَخَذَ آلاَفٌ كَثِيرَةٌ مِنَ
النَّاسِ يَنُوحُونَ عَلَى فِقْدَانِ أَقْرِبَائِهِمْ، لِأَنَّ لَدَيْهِمْ مُبَرَّرًا لِلْخَوْفِ،
حَسَبَ وَعُودِ الرَّبِّ، بِأَنْ يُدَانُوا فَيَصِيرُونَ إِلَى حَالَةٍ أَبَدِيَّةٍ مِنَ
الْوَيْلِ.

١٢ بَيْنَمَا كَانَ يَنُوحُ آلاَفٌ آخَرُونَ عَلَى فِقْدَانِ أَقْرِبَائِهِمْ، وَمَعَ ذَلِكَ كَانُوا
يَبْتَهِجُونَ وَيَفْرَحُونَ بِالرَّجَاءِ وَأَيْضًا لِمَعْرِفَتِهِمْ بِأَنَّهُمْ سَيُقَامُونَ مِنْ
الْمَوْتِ فَيُقِيمُونَ عَنِ يَمِينِ اللَّهِ فِي حَالَةٍ مِنَ السَّعَادَةِ الْأَبَدِيَّةِ
حَسَبَ وَعُودِ الرَّبِّ.

١٣ وَهَكَذَا نَرَى التَّفَاوُتَ الْعَظِيمَ بَيْنَ النَّاسِ بِسَبَبِ الْخَطَايَا وَالْآثَامِ
وَقُوَّةِ إِبْلِيسَ الَّتِي تَأْتِي مِنَ الْخِطْطِ الْمَاكِرَةِ الَّتِي ابْتَكَرَهَا لِيُوقِعَ
قُلُوبَ الْبَشَرِ فِي الْفَحْخِ.

١٤ وَهَكَذَا نَرَى الدَّعْوَةَ الْعَظِيمَةَ لِاجْتِهَادِ الْبَشَرِ فِي الْعَمَلِ فِي كُرُومِ
الرَّبِّ؛ وَهَكَذَا نَرَى السَّبَبَ الْعَظِيمَ لِلْحُزْنِ وَأَيْضًا لِلْفَرَحِ—الْحُزْنَ
بِسَبَبِ الْمَوْتِ وَالدَّمَارِ بَيْنَ النَّاسِ، وَالْفَرَحَ بِسَبَبِ نُورِ الْمَسِيحِ
الَّذِي يَقُودُ إِلَى الْحَيَاةِ الْأَبَدِيَّةِ.

O that I were an angel, and could have the wish of mine heart, that I might go forth and speak with the trump of God, with a voice to shake the earth, and cry repentance unto every people!

Yea, I would declare unto every soul, as with the voice of thunder, repentance and the plan of redemption, that they should repent and come unto our God, that there might not be more sorrow upon all the face of the earth.

But behold, I am a man, and do sin in my wish; for I ought to be content with the things which the Lord hath allotted unto me.

I ought not to harrow up in my desires the firm decree of a just God, for I know that he granteth unto men according to their desire, whether it be unto death or unto life; yea, I know that he allotteth unto men, yea, decreeth unto them decrees which are unalterable, according to their wills, whether they be unto salvation or unto destruction.

Yea, and I know that good and evil have come before all men; he that knoweth not good from evil is blameless; but he that knoweth good and evil, to him it is given according to his desires, whether he desireth good or evil, life or death, joy or remorse of conscience.

Now, seeing that I know these things, why should I desire more than to perform the work to which I have been called?

Why should I desire that I were an angel, that I could speak unto all the ends of the earth?

For behold, the Lord doth grant unto all nations, of their own nation and tongue, to teach his word, yea, in wisdom, all that he seeth fit that they should have; therefore we see that the Lord doth counsel in wisdom, according to that which is just and true.

I know that which the Lord hath commanded me, and I glory in it. I do not glory of myself, but I glory in that which the Lord hath commanded me; yea, and this is my glory, that perhaps I may be an instrument in the hands of God to bring some soul to repentance; and this is my joy.

١ يَا لَيْتَنِي كُنْتُ مَلَاكًا فَأَنَالَ رَغْبَةَ قَلْبِي بِأَنْ أُخْرَجَ وَأَتَكَلَّمَ بِبُوقِ اللَّهِ وَبِصَوْتِ يَهُزُّ الْأَرْضَ وَأُصْرَحَ بِالتَّوْبَةِ لِجَمِيعِ النَّاسِ!

٢ أَجَلٌ، لِأَعْلِنَ لِكُلِّ نَفْسٍ، كَمَا لَوْ بِصَوْتِ الرَّعْدِ، التَّوْبَةَ وَخِطَّةَ الْفِدَاءِ، وَبِأَنَّهُ عَلَيْهِمْ أَنْ يَتُوبُوا وَيَأْتُوا إِلَى إِلَهِنَا، حَتَّى لَا يَكُونَ هُنَاكَ مَزِيدٌ مِنَ الْحُزْنِ عَلَى كُلِّ وَجْهِ الْأَرْضِ.

٣ لَكِنِّي إِنْسَانٌ وَأَخْطَأْتُ فِي أُمِّيَّتِي؛ إِذْ عَلَيَّ أَنْ أَكْتَفِي بِمَا حَصَّصَهُ الرَّبُّ لِي.

٤ لَا يَنْبَغِي عَلَيَّ أَنْ أَرْغَبَ فِي التَّأْتِيرِ عَلَى قَضَاءِ اللَّهِ الْعَادِلِ لِأَنِّي أَعْلَمُ بِأَنَّهُ يَمْنَحُ الْبَشَرَ حَسَبَ رَغْبَتِهِمْ سِوَاءَ كَانَ ذَلِكَ لِلْمَوْتِ أَوْ لِلْحَيَاةِ؛ أَجَلٌ، أَعْلَمُ أَنَّهُ يَمْنَحُ الْبَشَرَ، أَجَلٌ، يَفْضِي لَهُمْ بِأَحْكَامٍ غَيْرِ قَابِلَةٍ لِلتَّغْيِيرِ، حَسَبَ إِرَادَتِهِمْ سِوَاءَ أَكَانَتْ لِلْخَلَاصِ أَوْ لِلْهَلَاكِ.

٥ أَجَلٌ، وَأَنَا أَعْلَمُ أَنَّ الْخَيْرَ وَالشَّرَّ قَدْ عَرِضَا عَلَى الْبَشَرِ جَمِيعًا؛ وَمَنْ لَا يَعْرِفُ الْخَيْرَ مِنَ الشَّرِّ يَكُونُ بِإِلَاطِمْ؛ لَكِنَّ الَّذِي يَعْلَمُ الْخَيْرَ مِنَ الشَّرِّ يُعْطَى حَسَبَ رَغْبَتِهِ سِوَاءَ أَرَادَ خَيْرًا أَمْ شَرًّا، حَيَاةً أَوْ مَوْتًا، فَرَحًا أَوْ نَدَمَ الصَّمِيرِ.

٦ وَبِمَا أُنِّي أَعْرِفُ هَذِهِ الْأُمُورَ، فَلِمَ أَرْغَبُ فِي أَكْثَرِ مِنْ أَدَاءِ الْعَمَلِ الَّذِي دُعِيتُ إِلَيْهِ؟

٧ لِمَ أَرْغَبُ فِي أَنْ أَكُونَ مَلَاكًا حَتَّى أَسْتَطِيعَ أَنْ أَتَحَدَّثَ إِلَى جَمِيعِ أَقْصَايِ الْأَرْضِ؟

٨ فَإِنَّ الرَّبَّ يَمْنَحُ كُلَّ الْأُمَّمِ مِنْ أَهْلِهَا وَذَوِي لِسَانِهَا مَنْ يُعَلِّمُونَ كَلِمَتَهُ، أَجَلٌ، كُلُّ مَا يَرَاهُ مُنَاسِبًا لَهُمْ بِحِكْمَتِهِ؛ لِذَا فَإِنَّا نَرَى أَنَّ الرَّبَّ يُعْطِي مَشُورَتَهُ بِالْحِكْمَةِ وَفَقًا لِمَا هُوَ عَادِلٌ وَحَقٌّ.

٩ أَنَا عَالِمٌ بِمَا أَمَرَنِي بِهِ الرَّبُّ وَأَتَهَلَّلُ فِيهِ. لَا أَتَهَلَّلُ فِي نَفْسِي بَلْ أَتَهَلَّلُ فِيمَا أَمَرَنِي بِهِ الرَّبُّ؛ أَجَلٌ، وَهَذَا هُوَ فَخْرِي: أَنْ أَكُونَ أَدَاةً فِي يَدَيِ اللَّهِ كَيْ أَجْلِبَ وَلَوْ نَفْسًا إِلَى التَّوْبَةِ؛ وَهَذَا هُوَ سَبَبُ فَرَحِي.

And behold, when I see many of my brethren truly penitent, and coming to the Lord their God, then is my soul filled with joy; then do I remember what the Lord has done for me, yea, even that he hath heard my prayer; yea, then do I remember his merciful arm which he extended towards me.

Yea, and I also remember the captivity of my fathers; for I surely do know that the Lord did deliver them out of bondage, and by this did establish his church; yea, the Lord God, the God of Abraham, the God of Isaac, and the God of Jacob, did deliver them out of bondage.

Yea, I have always remembered the captivity of my fathers; and that same God who delivered them out of the hands of the Egyptians did deliver them out of bondage.

Yea, and that same God did establish his church among them; yea, and that same God hath called me by a holy calling, to preach the word unto this people, and hath given me much success, in the which my joy is full.

But I do not joy in my own success alone, but my joy is more full because of the success of my brethren, who have been up to the land of Nephi.

Behold, they have labored exceedingly, and have brought forth much fruit; and how great shall be their reward!

Now, when I think of the success of these my brethren my soul is carried away, even to the separation of it from the body, as it were, so great is my joy.

And now may God grant unto these, my brethren, that they may sit down in the kingdom of God; yea, and also all those who are the fruit of their labors that they may go no more out, but that they may praise him forever. And may God grant that it may be done according to my words, even as I have spoken. Amen.

١٠ وَعِنْدَمَا أَرَى الْكَثِيرَ مِنْ إِخْوَتِي تَائِبِينَ حَقًّا وَرَاجِعِينَ إِلَى الرَّبِّ إِلَهُهُمْ، فَعِنْدَيْدُ تَمْتَلِي نَفْسِي بِالْفَرَحِ؛ وَعِنْدَيْدُ أَتَذَكَّرُ مَا عَمَلَهُ الرَّبُّ مَعِي حَتَّى أَنَّهُ سَمِعَ صَلَاتِي؛ أَجَلْ، عِنْدَيْدُ أَتَذَكَّرُ ذِرَاعَهُ الرَّحِيمَةَ الَّتِي مَدَّهَا نَحْوِي.

١١ أَجَلْ، وَأَتَذَكَّرُ أَيضًا سَبِيَّ آبَائِي؛ لِأَنِّي أَعْلَمُ بِالتَّكْيِيدِ أَنَّ الرَّبَّ خَلَّصَهُمْ مِنَ الْعُبُودِيَّةِ، وَبِذَلِكَ أَسَّسَ كَنِيستَهُ؛ أَجَلْ، السَّيِّدُ الرَّبُّ، إِلَهُ إِبْرَاهِيمَ وَإِلَهُ إِسْحَاقَ وَإِلَهُ يَعْقُوبَ، خَلَّصَهُمْ مِنَ الْعُبُودِيَّةِ.

١٢ أَجَلْ، وَقَدْ تَذَكَّرْتُ دَائِمًا سَبِيَّ آبَائِي؛ وَذَلِكَ الْإِلَهُ نَفْسُهُ الَّذِي خَلَّصَهُمْ مِنْ أَيْدِي الْمِصْرِيِّينَ خَلَّصَهُمْ مِنَ الْعُبُودِيَّةِ.

١٣ أَجَلْ، وَذَلِكَ الْإِلَهُ نَفْسُهُ أَسَّسَ كَنِيستَهُ بَيْنَهُمْ؛ أَجَلْ، وَذَلِكَ الْإِلَهُ نَفْسُهُ دَعَانِي بِدَعْوَتِهِ الْمُقَدَّسَةِ لِأَكْرَزَ بِالْكَلِمَةِ لِهَذَا الشَّعْبِ، وَمَنْحَنِي الْكَثِيرَ مِنَ النُّجَاحِ الَّذِي بِهِ اكْتَمَلَ فَرَحِي.

١٤ لِكِنِّي لَا أَبْتَهِجُ بِنُجَاحِي فَقَطْ، بَلْ بَهَجْتِي مُكْتَمَلَةً أَكْثَرَ بِسَبَبِ نُّجَاحِ إِخْوَتِي الَّذِينَ ذَهَبُوا إِلَى أَرْضِ نَافِي.

١٥ فَإِنَّهُمْ قَدْ عَمِلُوا بِجِدِّ وَأَثْمَرُوا ثَمَارًا كَثِيرَةً؛ وَمَا أَعْظَمَ أَجْرَهُمْ!

١٦ وَعِنْدَمَا أَفَكَّرُ بِنُّجَاحِ إِخْوَتِي هَؤُلَاءِ فَإِنَّ رُوحِي تَنْطَلِقُ بَعِيدًا حَتَّى وَكَأَنَّهَا تَنْفَصِلُ عَنِ جَسَدِي مِنْ شِدَّةِ فَرَحِي.

١٧ فَلْيَهَبِ اللَّهُ إِخْوَتِي هَؤُلَاءِ بِأَنْ يَجْلِسُوا فِي مَلَكُوتِ اللَّهِ؛ أَجَلْ، وَكَذَلِكَ جَمِيعَ الَّذِينَ هُمْ ثَمَرَةُ عَمَلِهِمْ بِأَلَّا يَخْرُجُوا ثَانِيَةً بَلْ أَنْ يُسَبِّحُوهُ فِي مَلَكُوتِهِ إِلَى الأَبَدِ. وَلْيَسْمَحِ اللَّهُ بِأَنْ يَتِمَّ ذَلِكَ حَسَبَ كَلَامِي كَمَا تَكَلَّمْتُ بِهِ. آمِينَ.

Behold, now it came to pass that after the people of Ammon were established in the land of Jershon, yea, and also after the Lamanites were driven out of the land, and their dead were buried by the people of the land—

Now their dead were not numbered because of the greatness of their numbers; neither were the dead of the Nephites numbered—but it came to pass after they had buried their dead, and also after the days of fasting, and mourning, and prayer, (and it was in the sixteenth year of the reign of the judges over the people of Nephi) there began to be continual peace throughout all the land.

Yea, and the people did observe to keep the commandments of the Lord; and they were strict in observing the ordinances of God, according to the law of Moses; for they were taught to keep the law of Moses until it should be fulfilled.

And thus the people did have no disturbance in all the sixteenth year of the reign of the judges over the people of Nephi.

And it came to pass that in the commencement of the seventeenth year of the reign of the judges, there was continual peace.

But it came to pass in the latter end of the seventeenth year, there came a man into the land of Zarahemla, and he was Anti-Christ, for he began to preach unto the people against the prophecies which had been spoken by the prophets, concerning the coming of Christ.

Now there was no law against a man's belief; for it was strictly contrary to the commands of God that there should be a law which should bring men on to unequal grounds.

For thus saith the scripture: Choose ye this day, whom ye will serve.

Now if a man desired to serve God, it was his privilege; or rather, if he believed in God it was his privilege to serve him; but if he did not believe in him there was no law to punish him.

١ بَعْدَ أَنْ اسْتَقَرَّ شَعْبُ عَمُونَ فِي أَرْضِ جَرْشُونَ، أَجَلٌ، وَأَيْضًا بَعْدَ طَرْدِ النَّافِيِّينَ اللَّامَانِيِّينَ مِنْ أَرْضِهِمْ وَبَعْدَ دَفْنِهِمْ لِلْمَوْتَى—

٢ وَلَمْ يُحْصَ عَدَدُ قَتْلَى اللَّامَانِيِّينَ بِسَبَبِ كَثْرَتِهِمْ؛ كَمَا لَمْ يُحْصَ عَدَدُ قَتْلَى النَّافِيِّينَ—أَجَلٌ، بَعْدَ أَنْ دَفَنُوا قَتْلَاهُمْ، وَأَيْضًا بَعْدَ أَيَّامٍ مِنَ الصَّوْمِ وَالنُّوَاحِ وَالصَّلَاةِ، حَلَّ سَلَامٌ دَائِمٌ فِي جَمِيعِ أَرْضِيهِمْ (وَكَانَ ذَلِكَ فِي السَّنَةِ السَّادِسَةِ عَشْرَةَ مِنْ حُكْمِ الْقَضَاةِ لِشَعْبِ نَافِي).
٣ أَجَلٌ، وَوَاظَبَ النَّاسُ عَلَى حِفْظِ وَصَايَا الرَّبِّ؛ وَكَانُوا مُلْتَزِمِينَ جِدًّا فِي حِفْظِ مَرَاثِمِ اللَّهِ حَسَبَ شَرِيعَةِ مُوسَى، لِأَنَّهُمْ تَعَلَّمُوا أَنْ يَحْفَظُوا شَرِيعَةَ مُوسَى حَتَّى إِتْمَامِهَا.

٤ وَهَكَذَا لَمْ يَحْدُثْ أَيُّ اضْطِرَابٍ بَيْنَ النَّاسِ طَوَالَ السَّنَةِ السَّادِسَةِ عَشْرَةَ مِنْ حُكْمِ الْقَضَاةِ لِشَعْبِ نَافِي.

٥ وَكَانَ هُنَاكَ سَلَامٌ دَائِمٌ فِي مَطْلَعِ السَّنَةِ السَّابِعَةِ عَشْرَةَ مِنْ حُكْمِ الْقَضَاةِ.

٦ لَكِنْ فِي نَهَايَةِ السَّنَةِ السَّابِعَةِ عَشْرَةَ جَاءَ رَجُلٌ إِلَى أَرْضِ زَرْحَمَلَةَ، وَكَانَ ضِدَّ الْمَسِيحِ، لِأَنَّهُ بَدَأَ يَعْظُ الشَّعْبَ ضِدَّ النُّبُوءَاتِ الَّتِي تَكَلَّمَ بِهَا الْأَنْبِيَاءُ بِخُصُوصٍ مَجِيءِ الْمَسِيحِ.

٧ وَلَمْ يَكُنْ هُنَاكَ قَانُونٌ ضِدَّ حُرِّيَّةِ الْعَقِيدَةِ؛ لِأَنَّ وُجُودَ قَانُونٍ يُعَامِلُ النَّاسَ مُعَامَلَةً غَيْرِ مُتَكَافِئَةٍ كَانَ يَتَعَارَضُ تَمَامًا مَعَ وَصَايَا اللَّهِ.

٨ لِأَنَّهُ هَكَذَا يَقُولُ النَّصُّ الْمُقَدَّسُ: اخْتَارُوا الْيَوْمَ مَنْ تَعْبُدُونَهُ.

٩ فَإِذَا أَرَادَ إِنْسَانٌ أَنْ يَعْْبُدَ اللَّهَ فَقَدْ كَانَ ذَلِكَ مِنْ حَقِّهِ؛ أَوْ بِالْأُخْرَى، إِنْ آمَنَ إِنْسَانٌ بِاللَّهِ فَقَدْ كَانَ مِنْ حَقِّهِ أَنْ يَعْْبُدَهُ؛ لَكِنْ إِنْ لَمْ يُؤْمِنْ لَمْ يَكُنْ هُنَاكَ قَانُونٌ يُعَاقِبُهُ.

But if he murdered he was punished unto death; and if he robbed he was also punished; and if he stole he was also punished; and if he committed adultery he was also punished; yea, for all this wickedness they were punished.

For there was a law that men should be judged according to their crimes. Nevertheless, there was no law against a man's belief; therefore, a man was punished only for the crimes which he had done; therefore all men were on equal grounds.

And this Anti-Christ, whose name was Korihor, (and the law could have no hold upon him) began to preach unto the people that there should be no Christ. And after this manner did he preach, saying:

O ye that are bound down under a foolish and a vain hope, why do ye yoke yourselves with such foolish things? Why do ye look for a Christ? For no man can know of anything which is to come.

Behold, these things which ye call prophecies, which ye say are handed down by holy prophets, behold, they are foolish traditions of your fathers.

How do ye know of their surety? Behold, ye cannot know of things which ye do not see; therefore ye cannot know that there shall be a Christ.

Ye look forward and say that ye see a remission of your sins. But behold, it is the effect of a frenzied mind; and this derangement of your minds comes because of the traditions of your fathers, which lead you away into a belief of things which are not so.

And many more such things did he say unto them, telling them that there could be no atonement made for the sins of men, but every man fared in this life according to the management of the creature; therefore every man prospered according to his genius, and that every man conquered according to his strength; and whatsoever a man did was no crime.

And thus he did preach unto them, leading away the hearts of many, causing them to lift up their heads in their wickedness, yea, leading away many women, and also men, to commit whoredoms —telling them that when a man was dead, that was the end thereof.

Now this man went over to the land of Jershon also, to preach these things among the people of Ammon, who were once the people of the Lamanites.

١٠ لَكِنَّهُ إِذَا قَتَلَ كَانَ يُعَاقَبُ بِالْمَوْتِ؛ وَإِذَا نَهَبَ كَانَ يُعَاقَبُ أَيْضًا؛ وَإِذَا سَرَقَ كَانَ يُعَاقَبُ أَيْضًا؛ وَإِذَا ارْتَكَبَ الزُّنَى كَانَ يُعَاقَبُ أَيْضًا؛ أَجَلٌ، كَانَ يُعَاقَبُ عَلَى كُلِّ هَذِهِ الشُّرُورِ.

١١ لِأَنَّهُ كَانَ هُنَاكَ قَانُونٌ يُدِينُ النَّاسَ حَسَبَ جَرَائِمِهِمْ. وَمَعَ ذَلِكَ لَمْ يَكُنْ هُنَاكَ قَانُونٌ ضِدَّ حُرِّيَّةِ الْعَقِيدَةِ؛ لِذَلِكَ لَمْ يُعَاقَبْ أَيُّ إِنْسَانٍ إِلَّا عَلَى الْجَرَائِمِ الَّتِي ارْتَكَبَهَا؛ وَلِذَلِكَ كَانَ جَمِيعُ النَّاسِ عَلَى قَدَمِ الْمَسَاوَةِ.

١٢ وَأَمَّا كُورِيحُورُ هَذَا، وَالَّذِي كَانَ ضِدَّ الْمَسِيحِ وَالَّذِي لَمْ يَكُنْ لِلْقَانُونِ أَيُّ سُلْطَةٍ عَلَيْهِ، فَإِنَّهُ بَدَأَ يَعْظُمُ الشَّعْبَ بِأَنَّهُ لَنْ يَكُونَ هُنَاكَ مَسِيحٌ. وَعَلَى هَذَا التَّحْوِ كَانَ يَعْظُمُ قَائِلًا:

١٣ أَيُّهَا الْمُقَيَّدُونَ بِرَجَائٍ أَحْمَقٍ وَبَاطِلٍ، لِمَاذَا تَتَّخِذُونَ مِنْ هَذِهِ الْحِمَاقَاتِ نَبْرًا لَكُمْ؟ لِمَاذَا تَتَنَظَّرُونَ مَسِيحًا؟ فَإِنَّهُ لَا يُمَكِّنُ لِلْإِنْسَانِ أَنْ يَعْلَمَ مَا سَيَأْتِي.

١٤ إِنَّ هَذِهِ الْأَشْيَاءَ الَّتِي تَدْعُونَهَا بُبُوءَاتٍ، وَالَّتِي تَقُولُونَ إِنَّكُمْ تَنَاقَلْتُمُوهَا عَنْ أَنْبِيَاءَ قَدِيسِينَ، إِنَّمَا هِيَ تَقَالِيدُ آبَائِكُمُ الْحَمْفَاءِ.

١٥ كَيْفَ لَكُمْ أَنْ تَتَأَكَّدُوا مِنْ صِحَّتِهَا؟ إِنَّهُ لَا يُمَكِّنُكُمْ أَنْ تَعْرِفُوا مَا لَا تُبْصِرُونَ؛ لِذَلِكَ لَا يُمَكِّنُكُمْ أَنْ تَعْرِفُوا أَنَّهُ سَيَكُونُ هُنَاكَ مَسِيحٌ.

١٦ إِنَّكُمْ تَتَطَلَّعُونَ قَدْمًا وَتَقُولُونَ إِنَّكُمْ تَرَوْنَ فِدَاءَ لِحَطَايَاكُمْ، لَكِنَّ ذَلِكَ هُوَ تَأْتِيرُ عَقْلِ مُخْتَلٍ؛ وَهَذَا التَّشْوِيشُ فِي عُقُولِكُمْ يَأْتِي بِسَبَبِ تَقَالِيدِ آبَائِكُمُ الَّتِي أَصَلَّتْكُمْ فَأَمَنْتُمْ بِأُمُورٍ غَيْرٍ وَاقِعِيَّةٍ.

١٧ وَقَدْ قَالَ لَهُمْ أُمُورًا أُخْرَى كَثِيرَةً جِدًّا، مُخْبِرًا إِيَّاهُمْ أَنَّهُ لَا يُمَكِّنُ أَنْ تَكُونَ هُنَاكَ كَفَّارَةٌ عَنْ حَطَايَا الْبَشَرِ، لَكِنَّ كُلَّ إِنْسَانٍ يَسِيرُ فِي هَذِهِ الْحَيَاةِ حَسَبَ تَذْيِيرِ الْخَلْقِ؛ لِذَلِكَ يَنْجَحُ كُلُّ إِنْسَانٍ حَسَبَ بُبُوعِهِ؛ وَيَنْتَصِرُ كُلُّ إِنْسَانٍ حَسَبَ قُوَّتِهِ؛ وَمَهْمَا فَعَلَ الْإِنْسَانُ فَإِنَّ ذَلِكَ لَيْسَ جُزْمًا.

١٨ وَهَكَذَا كَانَ يَعْظُمُهُمْ، وَيُضِلُّ قُلُوبَ الْكَثِيرِينَ، وَيَجْعَلُهُمْ يَتَفَاحَرُونَ بِشُرُورِهِمْ، أَجَلٌ، وَقَادَ كَثِيرًا مِنَ النِّسَاءِ وَكَذَلِكَ الرِّجَالِ فِي الضَّلَالِ لِارْتِكَابِ الزُّنَى—وَعَلَّمَهُمْ أَنَّهُ إِذَا مَاتَ الْإِنْسَانُ، كَانَتْ تِلْكَ نِهَائَتَهُ.

١٩ وَذَهَبَ هَذَا الرَّجُلُ أَيْضًا إِلَى أَرْضِ جَرَشُونَ لِيَعْظُمَ بِهِذِهِ الْأُمُورِ بَيْنَ قَوْمِ عَمُونَ الَّذِينَ كَانُوا فِي السَّابِقِ مِنَ اللّامَانِيِّينَ.

But behold they were more wise than many of the Nephites; for they took him, and bound him, and carried him before Ammon, who was a high priest over that people.

And it came to pass that he caused that he should be carried out of the land. And he came over into the land of Gideon, and began to preach unto them also; and here he did not have much success, for he was taken and bound and carried before the high priest, and also the chief judge over the land.

And it came to pass that the high priest said unto him: Why do ye go about perverting the ways of the Lord? Why do ye teach this people that there shall be no Christ, to interrupt their rejoicings? Why do ye speak against all the prophecies of the holy prophets?

Now the high priest's name was Giddonah. And Korihor said unto him: Because I do not teach the foolish traditions of your fathers, and because I do not teach this people to bind themselves down under the foolish ordinances and performances which are laid down by ancient priests, to usurp power and authority over them, to keep them in ignorance, that they may not lift up their heads, but be brought down according to thy words.

Ye say that this people is a free people. Behold, I say they are in bondage. Ye say that those ancient prophecies are true. Behold, I say that ye do not know that they are true.

Ye say that this people is a guilty and a fallen people, because of the transgression of a parent. Behold, I say that a child is not guilty because of its parents.

And ye also say that Christ shall come. But behold, I say that ye do not know that there shall be a Christ. And ye say also that he shall be slain for the sins of the world—

And thus ye lead away this people after the foolish traditions of your fathers, and according to your own desires; and ye keep them down, even as it were in bondage, that ye may glut yourselves with the labors of their hands, that they durst not look up with boldness, and that they durst not enjoy their rights and privileges.

٢٠ لَكِنَّهُمْ كَانُوا أَكْثَرَ حِكْمَةً مِنَ الْعَدِيدِ مِنَ النَّافِيَيْنِ؛ فَأَخَذُوهُ وَقَبِدُوهُ وَحَمَلُوهُ لِيَمْتَلِ أَمَامَ عَمُونَ الَّذِي كَانَ الْكَاهِنَ الْعَالِيَّ لِذَلِكَ الشَّعْبِ.

٢١ وَأَمَرَ بِإِعَادِهِ عَنْ أَرْضِ جَرَشُونَ. فَجَاءَ إِلَى أَرْضِ جَدْعُونَ وَبَدَأَ يَعْطُهُمْ أَيْضًا؛ وَهَنَّاكَ لَمْ يَحَقِّقِ الْكَثِيرُ مِنَ النَّجَاحِ لِأَنَّهُمْ أَخَذُوهُ وَقَبِدُوهُ وَحَمَلُوهُ لِيَمْتَلِ أَمَامَ الْكَاهِنِ الْعَالِيِ وَكَذَلِكَ أَمَامَ رَئِيسِ الْقَضَاةِ عَلَى أَرْضِ جَرَشُونَ.

٢٢ وَقَالَ لَهُ الْكَاهِنُ الْعَالِي: لِمَاذَا تَجُولُ مُحَرِّقًا سُبُلَ الرَّبِّ؟ لِمَاذَا تَعْلَمُ أَبْنَاءَ هَذَا الشَّعْبِ أَنَّهُ لَنْ يَكُونَ هُنَاكَ مَسِيحٌ فَتَمْنَعُ فَرَحَهُمْ؟ لِمَاذَا تَتَكَلَّمُ بِالسُّوءِ عَنْ كُلِّ نُبُوءَاتِ الْأَنْبِيَاءِ الْقَدِيسِينَ؟

٢٣ وَكَانَ اسْمُ الْكَاهِنِ الْعَالِيِ جِدُونَا. وَقَالَ لَهُ كُورِيحُور: لِأَنِّي لَا أَعْلَمُ تَقَالِيدَ آبَائِكُمُ الْحَمَقَاءِ، وَلِأَنِّي لَا أَعْلَمُ أَبْنَاءَ هَذَا الشَّعْبِ أَنْ يَقْبِدُوا أَنْفُسَهُمْ تَحْتَ ثِقَلِ الْمَرَّاسِيمِ وَالطُّقُوسِ الْحَمَقَاءِ الَّتِي وَضَعَهَا الْكَهَنَةُ الْقَدَامَى لِإِغْتِصَابِ الْقُوَّةِ وَالسُّلْطَةِ، وَإِلِيقَاءِ النَّاسِ فِي الْجَهْلِ، حَتَّى لَا يَرْفَعُوا رُؤُوسَهُمْ بَلْ لِيَقْهَرَهُمُ الْكَهَنَةُ حَسَبَ كَلَامِكَ.

٢٤ أَنْتُمْ تَقُولُونَ إِنَّ هَذَا الشَّعْبَ حُرٌّ. وَأَنَا أَقُولُ إِنَّهُ مُسْتَعْبَدٌ. أَنْتُمْ تَقُولُونَ إِنَّ هَذِهِ النُّبُوءَاتِ الْقَدِيمَةَ حَقٌّ. وَأَنَا أَقُولُ إِنَّكُمْ لَا تَعْلَمُونَ أَنَّهَا حَقٌّ.

٢٥ أَنْتُمْ تَقُولُونَ إِنَّ هَذَا الشَّعْبَ هُوَ شَعْبٌ مُذْنِبٌ وَسَاقِطٌ بِسَبَبِ تَعْدِي الْأَبَوَيْنِ الْأَوَّلَيْنِ. وَأَنَا أَقُولُ إِنَّ الْوَلَدَ لَا يَحْمِلُ ذَنْبَ أَبِيهِ.

٢٦ وَأَنْتُمْ أَيْضًا تَقُولُونَ أَيْضًا إِنَّ الْمَسِيحَ سَيَأْتِي، لِكِنِّي أَقُولُ إِنَّكُمْ لَا تَعْلَمُونَ أَنَّهُ سَيَكُونُ هُنَاكَ مَسِيحٌ. وَتَقُولُونَ أَيْضًا إِنَّهُ سَوْفَ يُفْتَلُ لِأَجْلِ خَطَايَا الْعَالَمِ—

٢٧ وَهَكَذَا تُضَلُّونَ أَبْنَاءَ هَذَا الشَّعْبِ حَسَبَ تَقَالِيدِ آبَائِكُمُ الْحَمَقَاءِ وَشَهْوَاتِكُمْ؛ وَتَقْهَرُونَهُمْ كَمَا لَوْ كَانُوا مُسْتَعْبِدِينَ كَيْ تَتَنَعَّمُوا أَنْتُمْ بِعَمَلِ أَيْدِيهِمْ، فَلَا يَجْرُؤُونَ عَلَى رَفْعِ نَظَرِهِمْ بِجَسَارَةٍ، وَلَا يَجْرُؤُونَ عَلَى التَّمَتُّعِ بِحَقُوقِهِمْ وَامْتِيَازَاتِهِمْ.

Yea, they durst not make use of that which is their own lest they should offend their priests, who do yoke them according to their desires, and have brought them to believe, by their traditions and their dreams and their whims and their visions and their pretended mysteries, that they should, if they did not do according to their words, offend some unknown being, who they say is God—a being who never has been seen or known, who never was nor ever will be.

Now when the high priest and the chief judge saw the hardness of his heart, yea, when they saw that he would revile even against God, they would not make any reply to his words; but they caused that he should be bound; and they delivered him up into the hands of the officers, and sent him to the land of Zarahemla, that he might be brought before Alma, and the chief judge who was governor over all the land.

And it came to pass that when he was brought before Alma and the chief judge, he did go on in the same manner as he did in the land of Gideon; yea, he went on to blaspheme.

And he did rise up in great swelling words before Alma, and did revile against the priests and teachers, accusing them of leading away the people after the silly traditions of their fathers, for the sake of glutting on the labors of the people.

Now Alma said unto him: Thou knowest that we do not glut ourselves upon the labors of this people; for behold I have labored even from the commencement of the reign of the judges until now, with mine own hands for my support, notwithstanding my many travels round about the land to declare the word of God unto my people.

And notwithstanding the many labors which I have performed in the church, I have never received so much as even one senine for my labor; neither has any of my brethren, save it were in the judgment-seat; and then we have received only according to law for our time.

And now, if we do not receive anything for our labors in the church, what doth it profit us to labor in the church save it were to declare the truth, that we may have rejoicings in the joy of our brethren?

٢٨ أَجَلٌ، لَا يَجْرُؤُونَ عَلَى الْإِسْتِفَادَةِ مِمَّا هُوَ مِلْكُهُمْ، لِئَلَّا يُسَيِّنُوا إِلَى كَهَنَتِهِمْ، وَهُمْ الَّذِينَ كَانُوا يُسَيِّرُونَهُمْ كَمَا يَشَاؤُونَ وَيَجْعَلُونَهُمْ يُؤْمِنُونَ بِأَنَّهُ مَا لَمْ يَفْعَلُوا مَا يَقُولُونَ لَهُمْ فَإِنَّهُمْ بِذَلِكَ يُسَيِّنُونَ إِلَى كَائِنٍ مَجْهُولٍ يَقُولُونَ إِنَّهُ اللَّهُ، وَهُوَ كَائِنٌ لَمْ يَرَهُ أَحَدٌ وَلَمْ يَعْرِفْهُ أَحَدٌ قَطُّ وَلَمْ يَكُنْ أَبَدًا وَلَنْ يَكُونَ أَبَدًا، وَقَدْ فَعَلَ الْكَهَنَةُ ذَلِكَ مُتَّبِعِينَ تَقَالِيدَهُمْ وَأَخْلَامَهُمْ وَأَهْوَاءَهُمْ وَرَوَاهُمْ وَأَسْرَارَهُمْ الَّتِي ابْتَدَعُوهَا.

٢٩ فَلَمَّا رَأَى الْكَاهِنُ الْعَالِي وَرَئِيسَ الْقَضَاةِ قَسْوَةَ قَلْبِهِ، أَجَلٌ، عِنْدَمَا شَاهَدَا أَنَّهُ وَصَلَ بِهِ الْحَدُّ إِلَى سِتْمِ اللَّهِ، لَمْ يَرْعَبَا فِي الرَّدِّ عَلَى كَلَامِهِ؛ لَكِنَّهُمَا أَمَرَا بِأَنْ يُقَيَّدَ؛ وَسَلَّمَاهُ إِلَى أَيْدِي الْمَسْئُولِينَ وَأَرْسَلَاهُ إِلَى أَرْضِ زَرَاحِمَلَةَ لِيَمْتَلِ أَمَامَ أَلْمَا وَرَئِيسِ الْقَضَاةِ الَّذِي كَانَ حَاكِمًا عَلَى كُلِّ أَرْضِ النَّافِيِّينَ.

٣٠ وَعِنْدَمَا مَثَلَ أَمَامَ أَلْمَا وَرَئِيسِ الْقَضَاةِ، وَاصَلَ حَدِيثَهُ عَلَى نَفْسِ النَّحْوِ كَمَا فَعَلَ فِي أَرْضِ جِدْعُونَ؛ أَجَلٌ، وَاصَلَ التَّجْدِيفَ عَلَى اللَّهِ.

٣١ وَاسْتَعْلَى بِكَلَامٍ مُتَعَجِّفٍ أَمَامَ أَلْمَا، وَأَهَانَ الْكَهَنَةَ وَالْمُعَلِّمِينَ، مُتَّبِعًا إِيَّاهُمْ بِتَضْلِيلِ النَّاسِ لِيَتَّبِعُوا تَقَالِيدَ الْأَبَاءِ السَّخِيفَةِ، لَكِنِّي يُنْخَمُوا أَنْفُسَهُمْ عَلَى حِسَابِ جُهْدِ الشَّعْبِ.

٣٢ وَقَالَ لَهُ أَلْمَا: أَنْتَ تَعْلَمُ أَنَّنَا لَا نُتَخَمُ أَنْفُسَنَا عَلَى حِسَابِ جُهْدِ هَذَا الشَّعْبِ؛ فَإِنِّي قَدْ عَمِلْتُ بِبَدْيٍ مُنْذُ بَدَيْ حُكْمِ الْقَضَاةِ حَتَّى الْآنَ لِكِفَافِ نَفْسِي بِالرَّغْمِ مِنْ أَسْفَارِي الْكَثِيرَةِ فِي أَرْجَاءِ الْأَرْضِ لِإِعْلَانِ كَلِمَةِ اللَّهِ لِشَعْبِي.

٣٣ وَرَغِمَ الْأَعْمَالُ الْعَدِيدَةُ الَّتِي قُفِّمْتُ بِهَا فِي الْكَنِيسَةِ فَإِنِّي لَمْ أَخْذُ حَتَّى سَنِينًا وَاحِدًا مُقَابِلَ عَمَلِي؛ وَإِخْوَتِي أَيْضًا لَمْ يَأْخُذُوا شَيْئًا، إِلَّا مَنْ كَانَ عَلَى كُرْسِيِّ الْقَضَاةِ؛ وَعِنْدَيْدِ فَإِنَّا قَبَلْنَا أَجْرَنَا مُقَابِلَ وَقْتِنَا فَقَطُّ، وَذَلِكَ حَسَبَ الْقَانُونِ.

٣٤ فَإِن كُنَّا لَا نَأْخُذُ شَيْئًا مُقَابِلَ أَعْمَالِنَا فِي الْكَنِيسَةِ فَمَا هُوَ انْتِفَاعُنَا مِنَ الْعَمَلِ فِي الْكَنِيسَةِ سِوَى إِعْلَانِ الْحَقِّ لِتَفْرَحَ بِابْتِهَاجِ إِخْوَتِنَا؟

Then why sayest thou that we preach unto this people to get gain, when thou, of thyself, knowest that we receive no gain? And now, believest thou that we deceive this people, that causes such joy in their hearts?

And Korihor answered him, Yea.

And then Alma said unto him: Believest thou that there is a God?

And he answered, Nay.

Now Alma said unto him: Will ye deny again that there is a God, and also deny the Christ? For behold, I say unto you, I know there is a God, and also that Christ shall come.

And now what evidence have ye that there is no God, or that Christ cometh not? I say unto you that ye have none, save it be your word only.

But, behold, I have all things as a testimony that these things are true; and ye also have all things as a testimony unto you that they are true; and will ye deny them? Believest thou that these things are true?

Behold, I know that thou believest, but thou art possessed with a lying spirit, and ye have put off the Spirit of God that it may have no place in you; but the devil has power over you, and he doth carry you about, working devices that he may destroy the children of God.

And now Korihor said unto Alma: If thou wilt show me a sign, that I may be convinced that there is a God, yea, show unto me that he hath power, and then will I be convinced of the truth of thy words.

But Alma said unto him: Thou hast had signs enough; will ye tempt your God? Will ye say, Show unto me a sign, when ye have the testimony of all these thy brethren, and also all the holy prophets? The scriptures are laid before thee, yea, and all things denote there is a God; yea, even the earth, and all things that are upon the face of it, yea, and its motion, yea, and also all the planets which move in their regular form do witness that there is a Supreme Creator.

٣٥ فَلِمَاذَا تَقُولُ إِنَّا نَكْرُرُ لِهَذَا الشَّعْبِ كَيْ نَحْصُلَ عَلَى رِيحٍ، بَيْنَمَا تَعْلَمُ أَنَّكَ لَا نَحْصُلُ عَلَى رِيحٍ؟ هَلْ تَعْتَقِدُ أَنَّا نَخْدَعُ أَبْنَاءَ هَذَا الشَّعْبِ فَيَتَسَبَّبُ ذَلِكَ فِي بَهْجَةٍ كَهَذِهِ فِي قُلُوبِهِمْ؟

٣٦ فَأَجَابَهُ كُورِيحُورُ: نَعَمْ.

٣٧ ثُمَّ قَالَ لَهُ أَلْمَا: أَتُؤْمِنُ بِوُجُودِ إِلَهٍ؟

٣٨ فَأَجَابَ، كَلًّا.

٣٩ وَقَالَ لَهُ أَلْمَا: أَتُنْكِرُ تَائِيَةً أَنَّ هُنَاكَ إِلَهًا، وَتُنْكِرُ الْمَسِيحَ أَيْضًا؟ فَإِنِّي أَقُولُ لَكَ: أَنَا أَعْلَمُ أَنَّ هُنَاكَ إِلَهًا وَأَنَّ الْمَسِيحَ سَيَأْتِي أَيْضًا.

٤٠ مَا هُوَ دَلِيلُكَ عَلَى عَدَمِ وُجُودِ إِلَهٍ أَوْ أَنَّ الْمَسِيحَ لَنْ يَأْتِيَ؟ إِنِّي أَقُولُ لَكَ: لَيْسَ لَدَيْكَ دَلِيلٌ سِوَى كَلِمَتِكَ فَقَطْ.

٤١ لَكِنْ بِالتَّسْبِيَةِ لِي فَإِنَّ كُلَّ شَيْءٍ يَشْهَدُ عَلَى أَنَّ هَذِهِ الْأُمُورَ حَقٌّ؛ وَأَنْتَ أَيْضًا لَدَيْكَ كُلُّ شَيْءٍ يَشْهَدُ عَلَى أَنَّهَا حَقٌّ؛ وَهَلْ سَتُنْكِرُهَا؟ أَتُؤْمِنُ بِأَنَّ هَذِهِ الْأُمُورَ حَقٌّ؟

٤٢ إِنِّي أَعْلَمُ بِأَنَّكَ تُؤْمِنُ، لَكِنَّ رُوحًا كَاذِبَةً تَمْلِكُكَ، وَقَدْ نَزَعَتْ عَنْكَ رُوحَ اللَّهِ فَلَمْ يَعُدْ لَهُ مَكَانٌ فِيكَ، بَلْ أَصْبَحَ لِإِبْلِيسَ سُلْطَانًا عَلَيْكَ، وَهُوَ يُسَبِّرُكَ وَيَسْتُخْدِمُ حَيَالًا لِيُهْلِكَ أَبْنَاءَ اللَّهِ.

٤٣ فَقَالَ كُورِيحُورُ لِأَلْمَا: إِنْ أَظْهَرْتَ لِي آيَةً كَيْ أَفْتَنَعَ بِوُجُودِ إِلَهٍ، أَجَلْ، أَظْهَرْ لِي بِأَنَّ لَدَيْهِ قُوَّةٌ، وَعِنْدَهَا سَأَفْتَنَعُ بِصِدْقِ كَلَامِكَ.

٤٤ لَكِنَّ أَلْمَا قَالَ لَهُ: كَفَاكَ آيَاتٍ؛ هَلْ تُجَرِّبُ اللَّهَ؟ أَتَقُولُ: أَرِنِي آيَةً، وَلَدَيْكَ شَهَادَةٌ جَمِيعِ إِخْوَتِكَ هَؤُلَاءِ وَجَمِيعِ الْأَنْبِيَاءِ الْقَدِيسِينَ أَيْضًا؟ الْأَسْفَارُ الْمُقَدَّسَةُ مَفْتُوحَةٌ أَمَامَكَ، أَجَلْ، وَكُلُّ هَذِهِ الْأُمُورِ تُدَلُّ عَلَى وُجُودِ إِلَهٍ؛ أَجَلْ، حَتَّى الْأَرْضُ وَكُلُّ مَا عَلَى وَجْهِهَا، أَجَلْ، وَحَرَكَتُهَا، أَجَلْ، وَكَذَلِكَ جَمِيعِ الْكَوَاكِبِ الَّتِي تَدُورُ فِي أَفْلَاكِهَا الْمُنتَظِمَةِ تَشْهَدُ عَلَى وُجُودِ خَالِقٍ أَعْظَمَ.

And yet do ye go about, leading away the hearts of this people, testifying unto them there is no God? And yet will ye deny against all these witnesses? And he said: Yea, I will deny, except ye shall show me a sign.

And now it came to pass that Alma said unto him: Behold, I am grieved because of the hardness of your heart, yea, that ye will still resist the spirit of the truth, that thy soul may be destroyed.

But behold, it is better that thy soul should be lost than that thou shouldst be the means of bringing many souls down to destruction, by thy lying and by thy flattering words; therefore if thou shalt deny again, behold God shall smite thee, that thou shalt become dumb, that thou shalt never open thy mouth any more, that thou shalt not deceive this people any more.

Now Korihor said unto him: I do not deny the existence of a God, but I do not believe that there is a God; and I say also, that ye do not know that there is a God; and except ye show me a sign, I will not believe.

Now Alma said unto him: This will I give unto thee for a sign, that thou shalt be struck dumb, according to my words; and I say, that in the name of God, ye shall be struck dumb, that ye shall no more have utterance.

Now when Alma had said these words, Korihor was struck dumb, that he could not have utterance, according to the words of Alma.

And now when the chief judge saw this, he put forth his hand and wrote unto Korihor, saying: Art thou convinced of the power of God? In whom did ye desire that Alma should show forth his sign? Would ye that he should afflict others, to show unto thee a sign? Behold, he has showed unto you a sign; and now will ye dispute more?

And Korihor put forth his hand and wrote, saying: I know that I am dumb, for I cannot speak; and I know that nothing save it were the power of God could bring this upon me; yea, and I always knew that there was a God.

٤٥ وَمَعَ ذَلِكَ فَإِنَّكَ تَجُولُ مُضِلًّا قُلُوبَ أَبْنَاءِ هَذَا الشَّعْبِ، وَتَشْهَدُ لَهُمْ بِأَنَّهُ لَا يَوْجَدُ إِلَهٌ؟ هَلْ سَتُنْكِرُ كُلَّ هَؤُلَاءِ الشُّهُودِ؟ فَأَجَابَ: نَعَمْ، سَأُنْكِرُ إِنْ لَمْ تُرِنِّي آيَةً.

٤٦ فَقَالَ لَهُ أَلْمَا: إِنِّي حَزِينٌ بِسَبَبِ قَسْوَةِ قَلْبِكَ، أَجَلٌ، لِأَنَّكَ سَتَسْتَلُّ ثِقَاوَمَ رُوحِ الْحَقِّ حَتَّى تَهْلِكَ نَفْسُكَ.

٤٧ وَلَكِنْ أَنْ تَضِلَّ نَفْسُكَ أَفْضَلُ مِنْ أَنْ تَكُونَ وَسِيلَةً لِإِيقَاعِ نَفُوسٍ كَثِيرَةٍ فِي الْهَلَاكِ بِكَذِبِكَ وَكَلَامِكَ الْمُرَائِي؛ لِذَلِكَ إِنْ أَنْكَرْتَ مَرَّةً أُخْرَى فَإِنَّ اللَّهَ يُصِيبُكَ بِالْبُكْمِ حَتَّى لَا تَفْتَحَ فَاكِ بَعْدَ ذَلِكَ أَبَدًا، حَتَّى لَا تَخْدَعَ هَذَا الشَّعْبَ فِيمَا بَعْدُ.

٤٨ وَقَالَ لَهُ كُورِيحُورُ: إِنِّي لَا أَنْكِرُ وُجُودَ إِلَهٍ لَكِنِّي لَا أُوْمِنُ بِوُجُودِ إِلَهٍ، وَأَقُولُ أَيْضًا بِأَنَّكَ لَسْتَ مُتَيَقِّنًا مِنْ وُجُودِ إِلَهٍ؛ وَإِنْ لَمْ تُرِنِّي آيَةً فَلَنْ أُوْمِنَ.

٤٩ وَقَالَ أَلْمَا لَهُ: سَأُعْطِيكَ هَذَا كَأَيَّةٍ، أَنَّكَ سَتُصَابُ بِالْبُكْمِ كَمَا قُلْتَ لَكَ؛ وَأَقُولُ بِاسْمِ اللَّهِ: يَضْرِبُكَ الْبُكْمُ فَلَا تَنْطِقُ بَعْدَ الْآنِ.

٥٠ وَعِنْدَمَا قَالَ أَلْمَا هَذِهِ الْكَلِمَاتِ أُصِيبَ كُورِيحُورُ بِالْبُكْمِ، فَلَمْ يَتَمَكَّنْ مِنَ النَّطْقِ وَفَقًا لِقَوْلِ أَلْمَا.

٥١ وَلَمَّا رَأَى رَئِيسَ الْقَضَاةِ ذَلِكَ مَدَّ يَدَهُ وَكَتَبَ لِكُورِيحُورٍ قَائِلًا: هَلْ افْتَنَعْتَ بِقُدْرَةِ اللَّهِ؟ مَنْ أَرَدْتَ أَنْ يُظْهِرَ أَلْمَا آيَتَهُ فِيهِ؟ أَتُرِيدُ أَنْ يَبْتَلِي آخَرِينَ لِيُظْهِرَ لَكَ آيَةً؟ هُوَذَا قَدْ أَظْهَرَ لَكَ آيَةً؛ وَالْآنَ هَلْ سَتَسْتَمِرُّ فِي الْجِدَالِ؟

٥٢ وَمَدَّ كُورِيحُورُ يَدَهُ وَكَتَبَ قَائِلًا: أَعْلَمُ أَنِّي أَبُكِّمُ لِأَنِّي لَا أَسْتَطِيعُ الْكَلَامَ؛ وَأَعْلَمُ أَنَّهُ لَا يُمْكِنُ لِشَيْءٍ أَنْ يُصِيبَنِي بِذَلِكَ سِوَى قُوَّةِ اللَّهِ؛ أَجَلٌ، وَكُنْتُ دَائِمًا أَعْلَمُ بِوُجُودِ إِلَهٍ.

But behold, the devil hath deceived me; for he appeared unto me in the form of an angel, and said unto me: Go and reclaim this people, for they have all gone astray after an unknown God. And he said unto me: There is no God; yea, and he taught me that which I should say. And I have taught his words; and I taught them because they were pleasing unto the carnal mind; and I taught them, even until I had much success, insomuch that I verily believed that they were true; and for this cause I withstood the truth, even until I have brought this great curse upon me.

Now when he had said this, he besought that Alma should pray unto God, that the curse might be taken from him.

But Alma said unto him: If this curse should be taken from thee thou wouldst again lead away the hearts of this people; therefore, it shall be unto thee even as the Lord will.

And it came to pass that the curse was not taken off of Korihor; but he was cast out, and went about from house to house begging for his food.

Now the knowledge of what had happened unto Korihor was immediately published throughout all the land; yea, the proclamation was sent forth by the chief judge to all the people in the land, declaring unto those who had believed in the words of Korihor that they must speedily repent, lest the same judgments would come unto them.

And it came to pass that they were all convinced of the wickedness of Korihor; therefore they were all converted again unto the Lord; and this put an end to the iniquity after the manner of Korihor. And Korihor did go about from house to house, begging food for his support.

And it came to pass that as he went forth among the people, yea, among a people who had separated themselves from the Nephites and called themselves Zoramites, being led by a man whose name was Zoram—and as he went forth amongst them, behold, he was run upon and trodden down, even until he was dead.

٥٣ لَكِنَّ إِبْلِيسَ قَدْ خَدَعَنِي؛ لِأَنَّهُ ظَهَرَ لِي فِي صُورَةِ مَلَائِكَةٍ وَقَالَ لِي: اذْهَبْ وَاسْتَرِدْ أَبْنَاءَ هَذَا الشَّعْبِ، لِأَنَّهُمْ جَمِيعًا قَدْ ضَلُّوا وَرَاءَ إِلَهٍ مَجْهُولٍ. وَقَالَ لِي: لَا يُوْجَدُ إِلَهٌ؛ أَجَلٌ، وَعَلَّمَنِي مَا يَنْبَغِي أَنْ أَقُولَهُ. وَقَدْ عَلَّمْتُ كَلِمَاتِهِ لِلنَّاسِ؛ وَقَدْ عَلَّمْتُهَا لِلنَّاسِ لِأَنَّهَا كَانَتْ تُرْضِي الْأَهْوَاءَ الْجَسَدِيَّةَ؛ وَقَدْ عَلَّمْتُهَا لِلنَّاسِ حَتَّى حَقَّقْتُ الْكَثِيرَ مِنَ النَّجَاحِ، حَتَّى أَتْنِي صَدَقْتُ بِأَنَّ كَلِمَاتِهِ حَقٌّ؛ وَلِهَذَا السَّبَبِ قَاوَمْتُ الْحَقَّ إِلَى أَنْ جَلَبْتُ عَلَى نَفْسِي هَذِهِ اللَّعْنَةَ الْعَظِيمَةَ.

٥٤ وَعِنْدَمَا قَالَ ذَلِكَ ذَلِكَ طَلَبَ مِنْ أَلْمَا أَنْ يُصَلِّيَ إِلَى اللَّهِ حَتَّى تُرْفَعَ عَنْهُ اللَّعْنَةُ.

٥٥ لَكِنَّ أَلْمَا قَالَ لَهُ: إِذَا رَفَعْتَ عَنْكَ هَذِهِ اللَّعْنَةَ فَإِنَّكَ سَتَضِلُّ قُلُوبَ هَذَا الشَّعْبِ مَرَّةً أُخْرَى؛ لِذَلِكَ لِيَجَلَّ بِكَ مَا يُرِيدُهُ الرَّبُّ.

٥٦ وَكَانَ أَنَّ اللَّعْنَةَ لَمْ تُرْفَعْ عَنْ كُورِيحُورَ؛ بَلْ طُرِدَ وَمَضَى يَجُولُ مِنْ بَيْتٍ إِلَى بَيْتٍ مُسْتَجِدِّيًا طَعَامَهُ.

٥٧ وَذَاعَ عَلَى الْفُورِ خَبْرُ مَا حَدَثَ لِكُورِيحُورَ فِي كُلِّ مَكَانٍ؛ أَجَلٌ، أَرْسَلَ رَئِيسَ الْقَضَاةِ إِعْلَانًا إِلَى جَمِيعِ النَّاسِ مُعَلِّيًا لِأُولَئِكَ الَّذِينَ آمَنُوا بِكَلِمَاتِ كُورِيحُورَ بِأَنَّهُ يَجِبُ عَلَيْهِمْ أَنْ يَتُوبُوا سَرِيعًا لِئَلَّا تَجَلَّ عَلَيْهِمْ نَفْسُ الْأَحْكَامِ.

٥٨ فَاقْتَنَعُوا جَمِيعًا بِأَنَّ كُورِيحُورَ كَانَ شَرِيرًا؛ لِذَلِكَ رَجَعُوا جَمِيعُهُمْ مَرَّةً أُخْرَى إِلَى الرَّبِّ؛ وَوَضَعَ ذَلِكَ حَدًّا لِشَرِّ تَعَالِيمِ كُورِيحُورَ. وَكَانَ كُورِيحُورَ يَجُولُ مِنْ بَيْتٍ إِلَى بَيْتٍ مُسْتَجِدِّيًا طَعَامًا لِحَاجَتِهِ.

٥٩ وَكَانَ يَجُولُ بَيْنَ قَوْمٍ أَطْلَقُوا عَلَى أَنْفُسِهِمْ اسْمَ الزُّورَامِيِّينَ، وَهُمْ قَوْمٌ عَزَلُوا أَنْفُسَهُمْ عَنِ النَّافِيينَ؛ وَكَانَ يَقُودُهُمْ رَجُلٌ اسْمُهُ زُورَامٌ. وَبَيْنَمَا كَانَ كُورِيحُورَ يَجُولُ بَيْنَهُمْ، دَاسُوهُ وَسَحَقُوهُ حَتَّى مَاتَ.

And thus we see the end of him who perverteth the ways of the Lord; and thus we see that the devil will not support his children at the last day, but doth speedily drag them down to hell.

٦٠ وَهَكَذَا نَرَى نِهَابَةَ مَنْ يُحَرِّفُ طُرُقَ الرَّبِّ؛ وَهَكَذَا نَرَى أَنَّ إِبْلِيسَ لَنْ يُسَانِدَ أَبْنَاءَهُ فِي الْيَوْمِ الْأَخِيرِ، بَلْ يَجْرُهُمْ بِسُرْعَةٍ إِلَى الْجَحِيمِ.

Now it came to pass that after the end of Korihor, Alma having received tidings that the Zoramites were perverting the ways of the Lord, and that Zoram, who was their leader, was leading the hearts of the people to bow down to dumb idols, his heart again began to sicken because of the iniquity of the people.

For it was the cause of great sorrow to Alma to know of iniquity among his people; therefore his heart was exceedingly sorrowful because of the separation of the Zoramites from the Nephites.

Now the Zoramites had gathered themselves together in a land which they called Antionum, which was east of the land of Zarahemla, which lay nearly bordering upon the seashore, which was south of the land of Jershon, which also bordered upon the wilderness south, which wilderness was full of the Lamanites.

Now the Nephites greatly feared that the Zoramites would enter into a correspondence with the Lamanites, and that it would be the means of great loss on the part of the Nephites.

And now, as the preaching of the word had a great tendency to lead the people to do that which was just—yea, it had had more powerful effect upon the minds of the people than the sword, or anything else, which had happened unto them—therefore Alma thought it was expedient that they should try the virtue of the word of God.

Therefore he took Ammon, and Aaron, and Omner; and Himni he did leave in the church in Zarahemla; but the former three he took with him, and also Amulek and Zeezrom, who were at Melek; and he also took two of his sons.

Now the eldest of his sons he took not with him, and his name was Helaman; but the names of those whom he took with him were Shiblon and Corianton; and these are the names of those who went with him among the Zoramites, to preach unto them the word.

Now the Zoramites were dissenters from the Nephites; therefore they had had the word of God preached unto them.

١ وَبَعْدَ أَنْ لَقِيَ كورِيحورَ حَتْفَهُ، تَلَقَّى أَلْمَا أَخْبَارًا بِأَنَّ الزُّورَامِيِّينَ كَانُوا يُحَرِّفُونَ طُرُقَ الرَّبِّ، وَبِأَنَّ زورَامَ، قَائِدَهُمْ، كَانَ يَقْوَدُ قُلُوبَ النَّاسِ لِيَسْجُدُوا لِأَوْثَانٍ صَمَاءَ، فَبَدَأَ قَلْبُهُ يَقْنَطُ مَرَّةً أُخْرَى بِسَبَبِ إِثْمِ الشَّعْبِ.

٢ وَحَزِنَ أَلْمَا حُزْنًا شَدِيدًا لَمَّا عَرَفَ بِالشَّرِّ بَيْنَ شَعْبِهِ؛ وَكَانَ قَلْبُهُ حَزِينًا جَدًّا بِسَبَبِ انْفِصَالِ الزُّورَامِيِّينَ عَنِ النَّافِيِّينَ.

٣ وَكَانَ الزُّورَامِيُّونَ قَدِ اجْتَمَعُوا فِي أَرْضٍ أَطْلَقُوا عَلَيْهَا اسْمَ أَنْتِيونومَ، وَكَانَتْ شَرْقِيَّ أَرْضِ زَرْحَمَلَةَ، وَكَانَتْ تَقَعُ عَلَى حُدُودِ سَاحِلِ الْبَحْرِ جَنُوبَ أَرْضِ جَرْشونَ وَالَّتِي تَحُدُّهَا أَيْضًا الْبَرِّيَّةُ جَنُوبًا وَهِيَ بَرِّيَّةٌ تَعِجُّ بِاللَّامَانِيِّينَ.

٤ فَقَدَ حَشِيي النَّافِيُونَ بِشِدَّةٍ مِنْ أَنْ يَحْدُثَ تَوَافُقٌ بَيْنَ الزُّورَامِيِّينَ وَاللَّامَانِيِّينَ، وَأَنْ يُسَبَّبَ ذَلِكَ خَسَارَةٌ كَبِيرَةٌ لِلنَّافِيِّينَ.

٥ وَبِمَا أَنَّ الْوَعظَ بِالْكَلِمَةِ كَانَ يُؤَثِّرُ بِشِدَّةٍ عَلَى النَّاسِ فَيَجْعَلُهُمْ يَفْعَلُونَ مَا هُوَ عَادِلٌ—أَجَلْ، كَانَ لَهُ تَأْثِيرٌ عَلَى أَذْهَانِ النَّاسِ أَقْوَى مِنْ فِعْلِ السَّيْفِ أَوْ مِنْ أَيِّ شَيْءٍ آخَرَ حَدَثَ لَهُمْ—لِذَلِكَ وَجَدَ أَلْمَا أَنَّهُ مِنَ الْمَلَائِمِ أَنْ يُجَرِّبُوا فَضْلَ كَلِمَةِ اللَّهِ.

٦ لِذَلِكَ أَخَذَ مَعَهُ عَمُونَ وَهَارُونَ وَعُمْنَرَ؛ وَتَرَكَ جِمْنِي فِي الْكَنِيسَةِ فِي زَرْحَمَلَةَ؛ لَكِنَّ الثَّلَاثَةَ الْأَوَائِلَ أَخَذَهُمْ مَعَهُ، وَأَيْضًا أُمُولَكَ وَزِيْزْرُومَ اللَّذَيْنِ كَانَا فِي مِيلِيكَ؛ وَأَخَذَ مَعَهُ اثْنَيْنِ مِنْ أَبْنَائِهِ أَيْضًا.

٧ وَلَمْ يَأْخُذْ مَعَهُ أَكْبَرَ بَنِيهِ، وَكَانَ اسْمُهُ حِيلَامَانَ؛ وَأَمَّا اللَّذَانِ أَخَذَهُمَا مَعَهُ فَكَانَا شِبْلُونَ وَكورِيَانْتُونَ؛ وَهَذِهِ هِيَ أَسْمَاءُ الَّذِينَ ذَهَبُوا مَعَهُ بَيْنَ الزُّورَامِيِّينَ لِيَكْرِزُوا لَهُمْ بِالْكَلِمَةِ.

٨ أَمَّا الزُّورَامِيُّونَ فَكَانُوا مُنْشَقِّينَ عَنِ النَّافِيِّينَ؛ وَلِذَلِكَ كَانَتْ كَلِمَةُ اللَّهِ قَدْ كَرَّرَتْ لَهُمْ.

But they had fallen into great errors, for they would not observe to keep the commandments of God, and his statutes, according to the law of Moses.

Neither would they observe the performances of the church, to continue in prayer and supplication to God daily, that they might not enter into temptation.

Yea, in fine, they did pervert the ways of the Lord in very many instances; therefore, for this cause, Alma and his brethren went into the land to preach the word unto them.

Now, when they had come into the land, behold, to their astonishment they found that the Zoramites had built synagogues, and that they did gather themselves together on one day of the week, which day they did call the day of the Lord; and they did worship after a manner which Alma and his brethren had never beheld;

For they had a place built up in the center of their synagogue, a place for standing, which was high above the head; and the top thereof would only admit one person.

Therefore, whosoever desired to worship must go forth and stand upon the top thereof, and stretch forth his hands towards heaven, and cry with a loud voice, saying:

Holy, holy God; we believe that thou art God, and we believe that thou art holy, and that thou wast a spirit, and that thou art a spirit, and that thou wilt be a spirit forever.

Holy God, we believe that thou hast separated us from our brethren; and we do not believe in the tradition of our brethren, which was handed down to them by the childishness of their fathers; but we believe that thou hast elected us to be thy holy children; and also thou hast made it known unto us that there shall be no Christ.

But thou art the same yesterday, today, and forever; and thou hast elected us that we shall be saved, whilst all around us are elected to be cast by thy wrath down to hell; for the which holiness, O God, we thank thee; and we also thank thee that thou hast elected us, that we may not be led away after the foolish traditions of our brethren, which doth bind them down to a belief of Christ, which doth lead their hearts to wander far from thee, our God.

٩ وَلَكِنَّهُمْ وَقَعُوا فِي أخطاءٍ جَسِيمَةٍ، لِأَنَّهُمْ لَمْ يَحْفَظُوا وَصَايَا اللَّهِ وَقَرَأْتُهُ حَسَبَ شَرِيعَةِ مُوسَى.

١٠ كَمَا أَنَّهُمْ لَمْ يُواظِبُوا عَلَى شَعَائِرِ الْكَنِيسَةِ. فَإِنَّهُمْ لَمْ يُواصِلُوا الصَّلَاةَ وَالتَّصَرُّعَ إِلَى اللَّهِ يَوْمِيًا لِجَنَبَتِهِمُ الدُّخُولَ فِي التَّجْرِبَةِ.

١١ أَجَلٌ، فَإِنَّهُمْ بِاخْتِصَارٍ أَفْسَدُوا سُبُلَ الرَّبِّ فِي الْكَثِيرِ مِنَ الْأُمُورِ؛ لِهَذَا السَّبَبِ، ذَهَبَ أَلْمَا وَإِخْوَتُهُ إِلَى الْأَرْضِ لِيَكْرِزُوا لَهُمْ بِالْكَلِمَةِ.

١٢ وَعِنْدَمَا دَخَلُوا إِلَى الْأَرْضِ، وَجَدُوا لِدَهْشَتِهِمْ أَنَّ الزُّورَامِيِّينَ قَدْ بَنَوْا دُورًا لِلْعِبَادَةِ، وَأَنَّهُمْ كَانُوا يَجْتَمِعُونَ مَعًا فِي أَحَدِ أَيَّامِ الْأُسْبُوعِ، وَهُوَ الْيَوْمُ الَّذِي دَعُوهُ بِيَوْمِ الرَّبِّ؛ وَكَانُوا يَتَعَبَّدُونَ بِصُورَةٍ لَمْ يَعْهَدُهَا أَلْمَا وَإِخْوَتُهُ قَطُّ؛

١٣ فَإِنَّهُمْ كَانُوا قَدْ شَبِدُوا مَكَانًا فِي وَسَطِ دَارِ عِبَادَتِهِمْ، مَكَانًا لِلْوُقُوفِ، وَكَانَ يَغْلُو عَلَى مُسْتَوَى رَأْسِ الْإِنْسَانِ؛ وَكَانَ يَتَسَبَّحُ لِدُخُولِ شَخْصٍ وَاحِدٍ فَقَطُّ.

١٤ لِذَلِكَ كَانَ يَتَوَجَّبُ عَلَى كُلِّ مَنْ أَرَادَ الْعِبَادَةَ أَنْ يَتَقَدَّمَ وَيَقِفَ عَلَى الْقِمَّةِ وَيَمُدُّ يَدَيْهِ نَحْوَ السَّمَاءِ وَيَبْصُرُ بِصَوْتٍ عَالٍ قَائِلًا:

١٥ يَا اللَّهُ يَا قُدُّوسَ يَا قُدُّوسَ؛ نُؤْمِنُ أَنَّكَ اللَّهُ، وَنُؤْمِنُ أَنَّكَ قُدُّوسٌ، وَأَنَّكَ كُنْتَ رُوحًا، وَأَنَّكَ رُوحٌ، وَأَنَّكَ سَتَكُونُ رُوحًا إِلَى الْأَبَدِ.

١٦ يَا اللَّهُ يَا قُدُّوسَ، نُؤْمِنُ بِأَنَّكَ فَرَقْتَنَا عَنْ إِخْوَتِنَا؛ وَلَا نُؤْمِنُ بِتَقَالِيدِ إِخْوَتِنَا الَّتِي جَاءَتْ مِنْ سَدَاجَةِ آبَائِهِمْ؛ لَكِنَّا نُؤْمِنُ أَنَّكَ اخْتَرْتَنَا لِنَكُونَ أَبْنَاءَكَ الْقُدِّيسِينَ؛ وَقَدْ عَلَّمْتَنَا أَيْضًا أَنَّهُ لَنْ يَأْتِيَ مَسِيحٌ.

١٧ لَكِنَّكَ لَا تَتَغَيَّرُ أَمْسًا وَالْيَوْمَ وَإِلَى الْأَبَدِ؛ وَقَدْ اخْتَرْتَنَا لِنَخْلُصَ، بَيْنَمَا كُلُّ مَنْ حَوْلَنَا مُخْتَارُونَ لِيَطْرَحَهُمْ سُخْطُكَ فِي الْجَحِيمِ؛ وَلَا جَلَّ هَذِهِ الْقِدَاسَةُ نَحْمَدُكَ اللَّهُمَّ؛ كَمَا نَشْكُرُكَ أَيْضًا عَلَى اخْتِيَارِكَ لَنَا حَتَّى لَا نُنْحَرِفَ بَعِيدًا وَرَاءَ تَقَالِيدِ إِخْوَتِنَا الْحَمَقَاءِ الَّتِي تُلْزِمُهُمْ بِالْإِيمَانِ بِالْمَسِيحِ، مِمَّا يَقُودُ قُلُوبَهُمْ إِلَى الْإِنْتِعَادِ عَنكَ، يَا إِلَهَنَا.

And again we thank thee, O God, that we are a chosen and a holy people. Amen.

Now it came to pass that after Alma and his brethren and his sons had heard these prayers, they were astonished beyond all measure.

For behold, every man did go forth and offer up these same prayers.

Now the place was called by them Rameumptom, which, being interpreted, is the holy stand.

Now, from this stand they did offer up, every man, the selfsame prayer unto God, thanking their God that they were chosen of him, and that he did not lead them away after the tradition of their brethren, and that their hearts were not stolen away to believe in things to come, which they knew nothing about.

Now, after the people had all offered up thanks after this manner, they returned to their homes, never speaking of their God again until they had assembled themselves together again to the holy stand, to offer up thanks after their manner.

Now when Alma saw this his heart was grieved; for he saw that they were a wicked and a perverse people; yea, he saw that their hearts were set upon gold, and upon silver, and upon all manner of fine goods.

Yea, and he also saw that their hearts were lifted up unto great boasting, in their pride.

And he lifted up his voice to heaven, and cried, saying: O, how long, O Lord, wilt thou suffer that thy servants shall dwell here below in the flesh, to behold such gross wickedness among the children of men?

Behold, O God, they cry unto thee, and yet their hearts are swallowed up in their pride. Behold, O God, they cry unto thee with their mouths, while they are puffed up, even to greatness, with the vain things of the world.

Behold, O my God, their costly apparel, and their ringlets, and their bracelets, and their ornaments of gold, and all their precious things which they are ornamented with; and behold, their hearts are set upon them, and yet they cry unto thee and say—We thank thee, O God, for we are a chosen people unto thee, while others shall perish.

١٨ وَمَرَّةً أُخْرَى نَشْكُرُكَ اللَّهُمَّ لِأَنَّنا شَعَبٌ مُخْتَارٌ وَمُقَدَّسٌ. آمِينَ.

١٩ وَعِنْدَمَا سَمِعَ أَلْمَا وَإِخْوَتُهُ وَأَبْنَاؤُهُ هَذِهِ الصَّلَوَاتِ، انْدَهَشُوا لِأَبْعَدِ حَدٍّ.

٢٠ فَكَانَ كُلُّ رَجُلٍ يَتَقَدَّمُ وَيُرَدِّدُ هَذِهِ الصَّلَوَاتِ نَفْسَهَا.

٢١ كَانُوا يَدْعُونَ ذَلِكَ الْمَكَانَ رَامِيَوْمْتومَ وَالَّذِي تَفْسِيرُهُ: الْمُنْبَرُ الْمُقَدَّسُ.

٢٢ وَمِنْ هَذَا الْمُنْبَرِ قَدَّمَ كُلُّ وَاحِدٍ مِنْهُمْ الصَّلَاةَ نَفْسَهَا إِلَى اللَّهِ، شَاكِرِينَ إِلَهُهُمْ لِأَنَّهُ اخْتَارَهُمْ وَأَنَّهُ لَمْ يَقْدَهُمْ بَعِيدًا وِرَاءَ تَقَالِيدِ إِخْوَتِهِمْ وَأَنَّ قُلُوبَهُمْ لَمْ تُخْتَطَفْ لِتُؤْمِنَ بِأُمُورٍ آتِيَّةٍ لَمْ يَعْرِفُوا عَنْهَا شَيْئًا.

٢٣ وَبَعْدَ أَنْ قَدَّمَ جَمِيعُ النَّاسِ الشُّكْرَ عَلَى هَذَا النَّحْوِ، عَادُوا إِلَى بُيُوتِهِمْ وَلَمْ يَتَحَدَّثُوا أَبَدًا عَنِ إِلَهُهُمْ مَرَّةً أُخْرَى إِلَى أَنْ اجْتَمَعُوا مَعًا مَرَّةً أُخْرَى عِنْدَ الْمُنْبَرِ الْمُقَدَّسِ لِيُقَدِّمُوا الشُّكْرَ عَلَى طَرِيقَتِهِمْ.

٢٤ وَعِنْدَمَا رَأَى أَلْمَا ذَلِكَ حَزَنَ قَلْبُهُ؛ لِأَنَّهُ رَأَى أَنَّهُمْ كَانُوا شَعْبًا شَرِيرًا وَمَعُوجًا؛ أَجَلٌ، رَأَى أَنَّ قُلُوبَهُمْ كَانَتْ مُتَعَلِّقَةً بِالذَّهَبِ وَالْفِضَّةِ وَالسَّلْعِ الثَّمِينَةِ مِنْ كُلِّ نَوْعٍ.

٢٥ أَجَلٌ، وَرَأَى أَيْضًا أَنَّ قُلُوبَهُمْ كَانَتْ مُمْتَلِئَةً بِالغُرُورِ بِسَبَبِ تَفَاخُرِهِمُ الْعَظِيمِ.

٢٦ وَرَفَعَ صَوْتَهُ إِلَى السَّمَاءِ وَصَرَخَ قَائِلًا: إِلَى مَتَى يَا رَبُّ تَسْمَحُ لِخُدَامِكَ بِأَنْ يَعِيشُوا فِي الْجَسَدِ فَيَشْهَدُوا مِثْلَ هَذِهِ الشُّرُورِ الْعَظِيمَةِ بَيْنَ بَنِي الْبَشَرِ؟

٢٧ أَللَّهُمَّ إِنَّهُمْ يَصْرُخُونَ إِلَيْكَ، وَرَغَمَ ذَلِكَ فَإِنَّ غُرُورَهُمْ أَعْمَى قُلُوبَهُمْ. أَللَّهُمَّ إِنَّهُمْ يَصْرُخُونَ إِلَيْكَ بِأَفْوَاهِهِمْ وَهُمْ قَدْ اغْتَرَوْا مُعْظَمِينَ أَنْفُسَهُمْ بِأُمُورِ الدُّنْيَا الْبَاطِلَةِ.

٢٨ يَا إِلَهِي، أَنْظِرْ إِلَى لِبَاسِهِمُ الثَّمِينِ وَخَوَاتِمِهِمْ وَأَسَاوِرِهِمْ وَخَلِيهِمْ الدَّهْيِيَّةِ وَكُلِّ تَفَانِيهِمُ الَّتِي يَتَرَبَّيْنُونَ بِهَا؛ فَإِنَّ قُلُوبَهُمْ مُتَعَلِّقَةٌ بِهَا وَمَعَ ذَلِكَ فَإِنَّهُمْ يَصْرُخُونَ إِلَيْكَ وَيَقُولُونَ—نَشْكُرُكَ اللَّهُمَّ لِأَنَّنا شَعْبُكَ الْمُخْتَارَ بَيْنَمَا يَهْلِكُ الْآخَرُونَ.

Yea, and they say that thou hast made it known unto them that there shall be no Christ.

O Lord God, how long wilt thou suffer that such wickedness and infidelity shall be among this people? O Lord, wilt thou give me strength, that I may bear with mine infirmities. For I am infirm, and such wickedness among this people doth pain my soul.

O Lord, my heart is exceedingly sorrowful; wilt thou comfort my soul in Christ. O Lord, wilt thou grant unto me that I may have strength, that I may suffer with patience these afflictions which shall come upon me, because of the iniquity of this people.

O Lord, wilt thou comfort my soul, and give unto me success, and also my fellow laborers who are with me—yea, Ammon, and Aaron, and Omner, and also Amulek and Zeezrom, and also my two sons—yea, even all these wilt thou comfort, O Lord. Yea, wilt thou comfort their souls in Christ.

Wilt thou grant unto them that they may have strength, that they may bear their afflictions which shall come upon them because of the iniquities of this people.

O Lord, wilt thou grant unto us that we may have success in bringing them again unto thee in Christ.

Behold, O Lord, their souls are precious, and many of them are our brethren; therefore, give unto us, O Lord, power and wisdom that we may bring these, our brethren, again unto thee.

Now it came to pass that when Alma had said these words, that he clapped his hands upon all them who were with him. And behold, as he clapped his hands upon them, they were filled with the Holy Spirit.

And after that they did separate themselves one from another, taking no thought for themselves what they should eat, or what they should drink, or what they should put on.

And the Lord provided for them that they should hunger not, neither should they thirst; yea, and he also gave them strength, that they should suffer no manner of afflictions, save it were swallowed up in the joy of Christ. Now this was according to the prayer of Alma; and this because he prayed in faith.

٢٩ أَجَلٌ، وَيَقُولُونَ إِنَّكَ أَعْلَنْتَ لَهُمْ أَنَّهُ لَنْ يَكُونَ هُنَاكَ مَسِيحٌ.

٣٠ أَيُّهَا السَّيِّدُ الرَّبُّ، إِلَى مَتَى سَتَسْمَحُ بِأَنْ يَكُونَ مِثْلَ هَذَا الشَّرِّ وَالْكَفْرِ بَيْنَ أَبْنَاءِ هَذَا الشَّعْبِ؟ يَا رَبُّ، امْنَحْنِي الْقُوَّةَ كَيْ أَحْتَمِلَ أَوْجَاعِي. لِأَنِّي ضَعِيفٌ، وَمِثْلَ هَذَا الشَّرِّ بَيْنَ أَبْنَاءِ هَذَا الشَّعْبِ يَوْجِعُ رُوحِي.

٣١ يَا رَبُّ، إِنَّ قَلْبِي حَزِينٌ جِدًّا؛ عَزَّنِي بِالْمَسِيحِ. أَيُّهَا الرَّبُّ، امْنَحْنِي الْقُوَّةَ فَاقْتَمِلْ بِصَبْرٍ هَذِهِ الْأَلَامَ الَّتِي سَتَحِلُّ عَلَيَّ بِسَبَبِ إِثْمِ هَذَا الشَّعْبِ.

٣٢ يَا رَبُّ، عَزَّنِي وَهَنِي التَّجَاحُ، وَكَذَلِكَ رِفاقي الَّذِينَ يَخْدِمُونَ مَعِي—أَجَلٌ، عَمُونَ وَهَارُونَ وَعُمَيْرٌ وَأَيْضًا أُمُولِكُ وَزَبْرُومُ، وَكَذَلِكَ ابْنَتِي—أَجَلٌ، عَزَّ هَؤُلَاءِ جَمِيعًا يَا رَبُّ. أَجَلٌ، عَزَّ نَفْسَهُمْ بِالْمَسِيحِ.

٣٣ اِمْنَحْهُمْ الْقُوَّةَ لِيَحْتَمِلُوا الْأَلَامَ الَّتِي سَتَحِلُّ عَلَيْهِمْ بِسَبَبِ آثَامِ هَذَا الشَّعْبِ.

٣٤ أَيُّهَا الرَّبُّ، هَبْنَا النِّجَاحَ فِي اسْتِعَادَتِهِمْ إِلَيْكَ فِي الْمَسِيحِ.

٣٥ يَا رَبُّ، إِنَّ نَفْسَهُمْ كَرِيمَةٌ وَكَثِيرُونَ مِنْهُمْ إِخْوَتُنَا؛ فَأَعْظِمْنَا يَا رَبُّ الْقُوَّةَ وَالْحِكْمَةَ لِنُعِيدَ إِخْوَتَنَا هَؤُلَاءِ إِلَيْكَ.

٣٦ وَعِنْدَمَا قَالَ أَلْمَا هَذِهِ الْكَلِمَاتِ، وَضَعَ يَدَيْهِ عَلَى كُلِّ مَنْ كَانُوا مَعَهُ. وَعِنْدَمَا وَضَعَ يَدَيْهِ عَلَيْهِمْ امْتَلَأُوا بِالرُّوحِ الْقُدُسِ.

٣٧ وَبَعْدَ ذَلِكَ افْتَرَقُوا بَعْضُهُمْ عَنِ بَعْضٍ، غَيْرَ مُبَالِغِينَ بِأَنْفُسِهِمْ، وَلَا بِمَا يَأْكُلُونَ أَوْ يَشْرَبُونَ أَوْ يَلْبَسُونَ.

٣٨ وَأَعَالَهُمْ الرَّبُّ حَتَّى لَا يَجُوعُوا وَلَا يَعْطَشُوا؛ أَجَلٌ، وَأَعْطَاهُمْ أَيْضًا قُوَّةً حَتَّى لَا يُعَانُوا مِنْ أَيِّ ضَيْقٍ إِلَّا إِذَا غَلَبَ عَلَيْهِ فَرَحُ الْمَسِيحِ. وَكَانَ ذَلِكَ اسْتِجَابَةً لِصَلَاةِ أَلْمَا؛ وَذَلِكَ لِأَنَّهُ صَلَّى بِإِيمَانٍ.

And it came to pass that they did go forth, and began to preach the word of God unto the people, entering into their synagogues, and into their houses; yea, and even they did preach the word in their streets.

And it came to pass that after much labor among them, they began to have success among the poor class of people; for behold, they were cast out of the synagogues because of the coarseness of their apparel—

Therefore they were not permitted to enter into their synagogues to worship God, being esteemed as filthiness; therefore they were poor; yea, they were esteemed by their brethren as dross; therefore they were poor as to things of the world; and also they were poor in heart.

Now, as Alma was teaching and speaking unto the people upon the hill Onidah, there came a great multitude unto him, who were those of whom we have been speaking, of whom were poor in heart, because of their poverty as to the things of the world.

And they came unto Alma; and the one who was the foremost among them said unto him: Behold, what shall these my brethren do, for they are despised of all men because of their poverty, yea, and more especially by our priests; for they have cast us out of our synagogues which we have labored abundantly to build with our own hands; and they have cast us out because of our exceeding poverty; and we have no place to worship our God; and behold, what shall we do?

And now when Alma heard this, he turned him about, his face immediately towards him, and he beheld with great joy; for he beheld that their afflictions had truly humbled them, and that they were in a preparation to hear the word.

Therefore he did say no more to the other multitude; but he stretched forth his hand, and cried unto those whom he beheld, who were truly penitent, and said unto them:

I behold that ye are lowly in heart; and if so, blessed are ye.

١ وَحَدَّثَ أَنَّهُمْ انْطَلَقُوا وَبَدَأُوا يَكْرُزُونَ بِكَلِمَةِ اللَّهِ لِأَبْنَاءِ الشَّعْبِ، وَيَدْخُلُونَ دُورَ عِبَادَتِهِمْ وَيُبَيِّتُهُمْ؛ أَجَلٌ، وَكَانُوا يَكْرُزُونَ بِالْكَلِمَةِ حَتَّى فِي شُورَاعِهِمْ.

٢ وَبَعْدَ أَنْ كَرَزُوا لَهُمْ كَثِيرًا، بَدَأُوا يُحَقِّقُونَ النَّجَاحَ مَعَ الطَّبَقَةِ الْفَقِيرَةِ مِنَ النَّاسِ الَّذِينَ قَدْ طَرَدُوا مِنْ دُورِ الْعِبَادَةِ لِأَنَّ مَلَابِسَهُمْ كَانَتْ رَثَّةً.

٣ لِذَلِكَ لَمْ يُؤْذَنَ لَهُمْ بِالْدُخُولِ إِلَى دُورِ عِبَادَتِهِمْ لِيَعْبُدُوا اللَّهَ، بِإِغْتِيَابِهِمْ نَجَسِينَ؛ فَقَدْ كَانُوا فَقْرَاءً؛ أَجَلٌ، اِغْتَبَرَهُمْ إِخْوَتُهُمْ حُثَالَةً؛ فَقَدْ كَانُوا فَقْرَاءً فِيمَا يَتَعَلَّقُ بِأَشْيَاءِ الْعَالَمِ؛ كَمَا كَانُوا مَسَاكِينَ فِي الْقَلْبِ أَيْضًا.

٤ وَبَيْنَمَا كَانَ أَلْمَا يُعَلِّمُ النَّاسَ وَيُخَاطِبُهُمْ عَلَى تَلِ أُونِيدَا، جَاءَ إِلَيْهِ جَمْعٌ عَظِيمٌ مِمَّنْ تَحَدَّثْنَا عَنْهُمْ، وَكَانُوا مَسَاكِينَ الْقُلُوبِ بِسَبَبِ فَقْرِهِمْ فِيمَا يَتَعَلَّقُ بِأَشْيَاءِ الْعَالَمِ.

٥ فَأَتَوْا إِلَى أَلْمَا؛ وَقَالَ لَهُ رَأْسُهُمْ: مَاذَا يُمَكِّنُ لِإِخْوَتِي هَؤُلَاءِ أَنْ يَفْعَلُوا لِأَنَّ جَمِيعَ النَّاسِ يَحْتَقِرُونَهُمْ بِسَبَبِ فَقْرِهِمْ، أَجَلٌ، وَلَا سِيَّما مِنْ قَبْلِ كَهَنَتِنَا، فَقَدْ طَرَدُونَا مِنْ دُورِ الْعِبَادَةِ الَّتِي تَعْبُنَا كَثِيرًا لِتَبْنِيهَا بِأَيْدِينَا؛ وَقَدْ طَرَدُونَا بِسَبَبِ فَقْرِنَا الْمُدْقِعِ، وَلَيْسَ لَنَا مَكَانٌ نَعْبُدُ فِيهِ إِلَهِنَا؛ فَمَاذَا يُمَكِّنُنَا أَنْ نَفْعَلَ؟

٦ وَعِنْدَمَا سَمِعَ أَلْمَا ذَلِكَ التَّفَتَّ إِلَيْهِ مُبَاشَرَةً، وَنَظَرَ إِلَى الْجَمْعِ بِفَرَحٍ عَظِيمٍ؛ فَقَدْ رَأَى أَنَّهُمْ اتَّضَعُوا بِسَبَبِ شِدَائِدِهِمْ، وَكَانُوا عَلَى اسْتِغْدَادٍ لِسَمَاعِ الْكَلِمَةِ.

٧ لِذَا لَمْ يُكَلِّمِ الْجَمْعَ الْآخَرَ بَعْدَ ذَلِكَ؛ بَلْ مَدَّ يَدَهُ وَهَتَفَ لِلَّذِينَ تَابُوا حَقًّا، وَقَالَ لَهُمْ:

٨ أَرَأَيْكُمْ مُتَوَاضِعِينَ فِي قُلُوبِكُمْ؛ وَإِذَا كَانَ الْأَمْرُ كَذَلِكَ فَطُوبَى لَكُمْ.

Behold thy brother hath said, What shall we do?—
for we are cast out of our synagogues, that we cannot
worship our God.

Behold I say unto you, do ye suppose that ye can-
not worship God save it be in your synagogues only?

And moreover, I would ask, do ye suppose that ye
must not worship God only once in a week?

I say unto you, it is well that ye are cast out of your
synagogues, that ye may be humble, and that ye may
learn wisdom; for it is necessary that ye should learn
wisdom; for it is because that ye are cast out, that ye
are despised of your brethren because of your ex-
ceeding poverty, that ye are brought to a lowliness of
heart; for ye are necessarily brought to be humble.

And now, because ye are compelled to be humble
blessed are ye; for a man sometimes, if he is com-
pelled to be humble, seeketh repentance; and now
surely, whosoever repenteth shall find mercy; and he
that findeth mercy and endureth to the end the same
shall be saved.

And now, as I said unto you, that because ye were
compelled to be humble ye were blessed, do ye not
suppose that they are more blessed who truly humble
themselves because of the word?

Yea, he that truly humbleth himself, and repenteth
of his sins, and endureth to the end, the same shall be
blessed—yea, much more blessed than they who are
compelled to be humble because of their exceeding
poverty.

Therefore, blessed are they who humble them-
selves without being compelled to be humble; or
rather, in other words, blessed is he that believeth in
the word of God, and is baptized without stubborn-
ness of heart, yea, without being brought to know the
word, or even compelled to know, before they will
believe.

Yea, there are many who do say: If thou wilt show
unto us a sign from heaven, then we shall know of a
surety; then we shall believe.

Now I ask, is this faith? Behold, I say unto you,
Nay; for if a man knoweth a thing he hath no cause
to believe, for he knoweth it.

٩ إِنَّ أَحَاكُمْ قَدْ قَالَ: مَاذَا يُمَكِّنُنَا أَنْ نَفْعَلَ؟ فَتَحْنُ مَطْرُودُونَ مِنْ
دُورِ الْعِبَادَةِ فَلَا يُمَكِّنُنَا أَنْ نَعْبُدَ إِلَهَنَا.

١٠ إِنِّي أَقُولُ لَكُمْ: أَتُظَنُّونَ أَنَّهُ لَا يُمَكِّنُكُمْ أَنْ تَتَعَبَّدُوا لِلَّهِ إِلَّا فِي دُورِ
الْعِبَادَةِ فَقَطْ؟

١١ وَعِلَاوَةً عَلَى ذَلِكَ أَوْدُ أَنْ أَسْأَلَ: أَتُظَنُّونَ أَنَّهُ لَا يَجُوزُ لَكُمْ أَنْ
تَتَعَبَّدُوا لِلَّهِ إِلَّا مَرَّةً وَاحِدَةً فِي الْأُسْبُوعِ؟

١٢ أَقُولُ لَكُمْ: حَسَنٌ أَنْتُمْ طَرَدْتُمْ مِنْ دُورِ الْعِبَادَةِ لِكَيْ تَتَوَاضَعُوا
وَتَتَعَلَّمُوا الْحِكْمَةَ؛ لِأَنَّهُ مِنَ الصَّرُورِيِّ أَنْ تَتَعَلَّمُوا الْحِكْمَةَ؛ فَلَا تَكُنْ
مَطْرُودُونَ وَمَحْتَقَرُونَ مِنْ إِخْوَتِكُمْ بِسَبَبِ فَقْرِكُمْ الْمُدْفِعِ، فَقَدْ
دُفِعْتُمْ لِلاتِّضَاعِ فِي قُلُوبِكُمْ؛ وَقَدْ اتَّضَعْتُمْ مُضْطَرِّينَ.

١٣ وَلِأَنَّكُمْ اتَّضَعْتُمْ مُضْطَرِّينَ فَطُوبَى لَكُمْ؛ فَأَخْيَانًا، إِذَا دُفِعَ الْإِنْسَانُ
إِلَى الْإِتِّضَاعِ، فَإِنَّهُ يَسْعَى إِلَى التَّوْبَةِ؛ وَحَقًّا إِنَّ مَنْ يَتُوبُ يَجِدُ
رَحْمَةً؛ وَمَنْ يَجِدُ رَحْمَةً وَيَثْبُثُ إِلَى التَّهَابَةِ يَنَالُ الْخَلَاصَ.

١٤ لَقَدْ قُلْتُ لَكُمْ إِنَّكُمْ مُبَارَكُونَ لِأَنَّكُمْ اضْطَرَرْتُمْ لِلتَّوَضُّعِ؛ أَلَا تَظُنُّونَ
أَنْ مَنْ يَتَوَاضَعُ حَقًّا مِنْ أَجْلِ الْكَلِمَةِ يَكُونُ مُبَارَكًا أَكْثَرَ؟

١٥ أَجَلْ، مَنْ يَتَضَعُ بِاخْتِيَارِهِ وَيَتُوبُ عَنْ خَطَايَاهُ وَيَثْبُثُ إِلَى التَّهَابَةِ
يَكُونُ مُبَارَكًا—أَجَلْ، مُبَارَكًا أَكْثَرَ بِكَتِيرٍ مِمَّنْ يُدْفَعُونَ إِلَى
التَّوَضُّعِ بِسَبَبِ فَقْرِهِمُ الْمُدْفِعِ.

١٦ لِذَلِكَ طُوبَى لِلَّذِينَ يَتَوَاضَعُونَ دُونَ أَنْ يُدْفَعُوا إِلَى التَّوَضُّعِ؛ أَوْ
بِالْأُخْرَى، وَبِكَلِمَاتٍ أُخْرَى، طُوبَى لِمَنْ يُؤْمِنُ بِكَلِمَةِ اللَّهِ وَيَعْتَمِدُ
بِدُونَ عِنَادٍ فِي قَلْبِهِ، أَجَلْ، دُونَ أَنْ يُدْفَعَ إِلَى مَعْرِفَةِ الْكَلِمَةِ، أَوْ أَنْ
يَكُونَ مُجْبِرًا عَلَى مَعْرِفَتِهَا، قَبْلَ أَنْ يُؤْمِنَ.

١٧ أَجَلْ، هُنَاكَ كَثِيرٌ مِنَ الَّذِينَ يَقُولُونَ: إِنَّ أَلْهَزْتَ لَنَا آيَةً مِنَ السَّمَاءِ
فَعِنْدَيْدٍ سَتَعْرِفُ الْحَقَّ يَقِينًا؛ وَبَعْدَ ذَلِكَ سَتُؤْمِنُ.

١٨ أَسْأَلُكُمْ: هَلْ هَذَا إِيمَانٌ؟ إِنِّي أَقُولُ لَكُمْ: كَلَا؛ لِأَنَّهُ إِذَا عَلِمَ الْإِنْسَانُ
شَيْئًا لَا يَكُونُ لَهُ سَبَبٌ لِلْإِيمَانِ لِأَنَّهُ يَعْلَمُهُ.

And now, how much more cursed is he that knoweth the will of God and doeth it not, than he that only believeth, or only hath cause to believe, and falleth into transgression?

Now of this thing ye must judge. Behold, I say unto you, that it is on the one hand even as it is on the other; and it shall be unto every man according to his work.

And now as I said concerning faith—faith is not to have a perfect knowledge of things; therefore if ye have faith ye hope for things which are not seen, which are true.

And now, behold, I say unto you, and I would that ye should remember, that God is merciful unto all who believe on his name; therefore he desireth, in the first place, that ye should believe, yea, even on his word.

And now, he imparteth his word by angels unto men, yea, not only men but women also. Now this is not all; little children do have words given unto them many times, which confound the wise and the learned.

And now, my beloved brethren, as ye have desired to know of me what ye shall do because ye are afflicted and cast out—now I do not desire that ye should suppose that I mean to judge you only according to that which is true—

For I do not mean that ye all of you have been compelled to humble yourselves; for I verily believe that there are some among you who would humble themselves, let them be in whatsoever circumstances they might.

Now, as I said concerning faith—that it was not a perfect knowledge—even so it is with my words. Ye cannot know of their surety at first, unto perfection, any more than faith is a perfect knowledge.

But behold, if ye will awake and arouse your faculties, even to an experiment upon my words, and exercise a particle of faith, yea, even if ye can no more than desire to believe, let this desire work in you, even until ye believe in a manner that ye can give place for a portion of my words.

١٩ إِنَّ مَنْ يَعْرِفُ إِرَادَةَ اللَّهِ وَلَا يَعْمَلُ بِهَا يَكُونُ مَلْعُونًا أَكْثَرَ مِمَّنْ يُؤْمِنُ فَقَطًّا، أَوْ يَكُونُ لَدَيْهِ سَبَبٌ لِلْإِيمَانِ، وَيَزْتَكِبُ الْإِثْمَ.

٢٠ يَجِبُ أَنْ تَحْكُمُوا فِي هَذَا الْأَمْرِ. فَهَكَذَا يَكُونُ الْأَمْرُ عَلَى الْحَالَتَيْنِ؛ وَسَيَكُونُ لِكُلِّ إِنْسَانٍ حَسَبَ عَمَلِهِ.

٢١ وَكَمَا تَحَدَّثْتُ عَنِ الْإِيمَانِ—فَإِنَّ الْإِيمَانَ لَيْسَ الْمَعْرِفَةَ الْكَامِلَةَ بِالْأُمُورِ؛ لِذَلِكَ إِنْ كَانَ لَدَيْكُمْ إِيمَانٌ فَإِنَّكُمْ تَرْجُونَ أُمُورًا لَا تَرَى، وَلِكَيْهَا حَقٌّ.

٢٢ فَإِنِّي أَقُولُ هَذَا لَكُمْ وَأَرْغَبُ فِي أَنْ تَتَذَكَّرُوهُ: إِنَّ اللَّهَ رَحِيمٌ بِكُلِّ الَّذِينَ يُؤْمِنُونَ بِاسْمِهِ؛ لِذَلِكَ يُرِيدُ فِي الْمَقَامِ الْأَوَّلِ أَنْ تُؤْمِنُوا—أَجَل، أَنْ تُؤْمِنُوا بِكَلِمَتِهِ.

٢٣ إِنَّهُ يَهَبُ كَلِمَتَهُ لِلرِّجَالِ عَنْ طَرِيقِ الْمَلَائِكَةِ، أَجَل، وَلَيْسَ لِلرِّجَالِ فَقَطًّا بَلْ وَلِلنِّسَاءِ أَيْضًا. وَهَذَا لَيْسَ كُلِّ شَيْءٍ؛ فَأَخْيَانًا كَثِيرَةً يُعْطَى الْأَطْفَالَ الصَّغَارَ كَلِمَاتٍ تُخْزِي الْحُكَمَاءَ وَالْمُتَعَلِّمِينَ.

٢٤ وَحَيْثُ أَنْتُمْ، يَا إِخْوَتِي الْأَحْيَاءَ، رَغِبْتُمْ فِي أَنْ تَعْرِفُوا مِنِّي مَا يَجِبُ أَنْ تَفْعَلُوهُ لِأَنَّكُمْ بَائِسُونَ وَمَطْرُودُونَ—فَإِنِّي لَا أَرْغَبُ فِي أَنْ تَنْظُنُوا أَنِّي أُرِيدُ أَنْ أَحْكَمَ عَلَيْكُمْ إِلَّا وَفَقًا لِمَا هُوَ حَقٌّ—

٢٥ فَإِنِّي لَا أَعْنِي أَنَّكُمْ جَمِيعًا اضْطُرَرْتُمْ لِلتَّوَاضُعِ؛ لِأَنِّي أَوْ مِنْ حَقًّا أَنْ مِنْ بَيْنِكُمْ قَوْمًا يَتَضِعُونَ مَهْمَا كَانَتْ ظُرُوفُهُمْ.

٢٦ وَكَمَا تَحَدَّثْتُ عَنِ الْإِيمَانِ—بِأَنَّهُ لَيْسَ الْمَعْرِفَةَ الْكَامِلَةَ—فَكَذَلِكَ الْأَمْرُ بِالنِّسْبَةِ لِكَلَامِي. لَا يُمَكِّنْكُمْ أَنْ تَعْرِفُوا بِشَكْلِ كَامِلٍ مِنَ الْبِدَايَةِ أَنَّ كَلَامِي حَقٌّ، تَمَامًا كَمَا أَنَّ الْإِيمَانَ لَيْسَ مَعْرِفَةً كَامِلَةً.

٢٧ لَكِنْ إِنْ اسْتَيْقَظْتُمْ وَسَلَّطْتُمْ إِدْرَاكَكُمْ عَلَى تَجْرِبَةِ كَلَامِي وَمُمَارَسَةِ دَرَّةٍ مِنَ الْإِيمَانِ، أَجَل، إِنْ لَمْ يُمَكِّنْكُمْ أَكْثَرَ مِنْ أَنْ تَرْغَبُوا فِي الْإِيمَانِ، دَعَا هَذِهِ الرُّغْبَةَ تَعْمَلُ فِيكُمْ إِلَى أَنْ تُؤْمِنُوا بِطَرِيقَةٍ تُمَكِّنْكُمْ مِنْ أَنْ تُتِيحُوا مَكَانًا لِبَعْضِ مِنْ كَلَامِي فِي قُلُوبِكُمْ.

Now, we will compare the word unto a seed. Now, if ye give place, that a seed may be planted in your heart, behold, if it be a true seed, or a good seed, if ye do not cast it out by your unbelief, that ye will resist the Spirit of the Lord, behold, it will begin to swell within your breasts; and when you feel these swelling motions, ye will begin to say within yourselves—It must needs be that this is a good seed, or that the word is good, for it beginneth to enlarge my soul; yea, it beginneth to enlighten my understanding, yea, it beginneth to be delicious to me.

Now behold, would not this increase your faith? I say unto you, Yea; nevertheless it hath not grown up to a perfect knowledge.

But behold, as the seed swelleth, and sprouteth, and beginneth to grow, then you must needs say that the seed is good; for behold it swelleth, and sprouteth, and beginneth to grow. And now, behold, will not this strengthen your faith? Yea, it will strengthen your faith: for ye will say I know that this is a good seed; for behold it sprouteth and beginneth to grow.

And now, behold, are ye sure that this is a good seed? I say unto you, Yea; for every seed bringeth forth unto its own likeness.

Therefore, if a seed groweth it is good, but if it groweth not, behold it is not good, therefore it is cast away.

And now, behold, because ye have tried the experiment, and planted the seed, and it swelleth and sprouteth, and beginneth to grow, ye must needs know that the seed is good.

And now, behold, is your knowledge perfect? Yea, your knowledge is perfect in that thing, and your faith is dormant; and this because you know, for ye know that the word hath swelled your souls, and ye also know that it hath sprouted up, that your understanding doth begin to be enlightened, and your mind doth begin to expand.

O then, is not this real? I say unto you, Yea, because it is light; and whatsoever is light, is good, because it is discernible, therefore ye must know that it is good; and now behold, after ye have tasted this light is your knowledge perfect?

٢٨ فَلْتَقَارِنِ الْكَلِمَةَ بِبَذْرَةٍ. فَإِنْ أَنْحَثُمْ مَكَانًا كَيْ تُزْرَعَ بَذْرَةٌ فِي قُلُوبِكُمْ، وَإِنْ كَانَتْ بَذْرَةٌ حَقِيقِيَّةً، أَوْ بَذْرَةٌ جَيِّدَةً، وَإِذَا لَمْ تَرْفُضْهَا بِعَدَمِ إِيْمَانِكُمْ وَمُقَاوَمَةِ رُوحِ الرَّبِّ، فَإِنَّهَا سَتَبْدَأُ بِالنُّمُوِّ فِي صُدُورِكُمْ؛ وَعِنْدَمَا تَشْعُرُونَ بِهَذَا الشُّعُورِ فَإِنَّكُمْ سَتَقُولُونَ فِي أَنْفُسِكُمْ: لَا بَدْءَ أَنْ تَكُونَ هَذِهِ الْبَذْرَةُ جَيِّدَةً، أَوْ أَنْ تَكُونَ الْكَلِمَةُ جَيِّدَةً، لِأَنَّهَا بَدَأَتْ تَوْسِعُ إِدْرَاكِي؛ أَجَلٌ، بَدَأَتْ تُنِيرُ رُوحِي، أَجَلٌ، بَدَأَتْ تَطْيِبُ لِي.

٢٩ أَلَنْ يَزِيدُ هَذَا مِنْ إِيْمَانِكُمْ؟ إِنِّي أَقُولُ لَكُمْ: نَعَمْ؛ وَمَعَ ذَلِكَ فَإِنَّهَا لَمْ تَكْبُرْ لِتَصِيرَ مَعْرِفَةً كَامِلَةً.

٣٠ لَكِنَّ الْبَذْرَةَ، إِذْ تَنْتَفِخُ وَتَنْبُثُ وَتَبْدَأُ بِالنُّمُوِّ، فَإِنَّ عَلَيْكُمْ عِنْدَئِذٍ أَنْ تَقُولُوا إِنَّ الْبَذْرَةَ جَيِّدَةً حَيْثُ أَنَّهَا تَنْتَفِخُ وَتَنْبُثُ وَتَبْدَأُ فِي النُّمُوِّ. أَلَنْ يُقَوِّي ذَلِكَ إِيْمَانَكُمْ؟ نَعَمْ، إِنَّ ذَلِكَ سَيُقَوِّي إِيْمَانَكُمْ، لِأَنَّكُمْ سَتَقُولُونَ إِنَّ هَذِهِ بَذْرَةٌ جَيِّدَةٌ لِأَنَّكُمْ تَرَوْنَهَا تَنْبُثُ وَتَبْدَأُ فِي النُّمُوِّ.

٣١ فَهَلْ أَنْتُمْ مُتَأَكِّدُونَ مِنْ أَنَّهَا بَذْرَةٌ جَيِّدَةٌ؟ إِنِّي أَقُولُ لَكُمْ: نَعَمْ؛ لِأَنَّ كُلَّ بَذْرَةٍ جَيِّدَةٍ يَخْرُجُ مِنْهَا مَا يُشْبِهُهَا.

٣٢ لِذَلِكَ، إِنْ نَبَتِ الْبَذْرَةُ فَهِيَ جَيِّدَةٌ، وَلَكِنْ إِنْ لَمْ تَنْبُثْ فَإِنَّهَا رَدِيئَةٌ، لِذَلِكَ تُظَرِّحُ خَارِجًا.

٣٣ وَلَا تَكُنْمْ جَرَبْتُمْ النَّجْرِيَّةَ، وَزَرَعْتُمْ الْبَذْرَةَ، وَانْتَفَحَتْ وَنَبَتَتْ وَبَدَأَتْ تَنْمُو، فَإِنَّكُمْ لَا بَدْءَ أَنْ تَعْلَمُوا أَنَّ الْبَذْرَةَ جَيِّدَةً.

٣٤ وَلَكِنْ هَلْ مَعْرِفَتُكُمْ كَامِلَةٌ؟ نَعَمْ، إِنْ مَعْرِفَتُكُمْ كَامِلَةٌ بِهَذَا الشَّيْءِ، وَإِيْمَانُكُمْ خَامِلٌ؛ وَذَلِكَ لِأَنَّكُمْ تَعْلَمُونَ أَنَّ هَذَا حَقٌّ، أَجَلٌ، تَعْلَمُونَ أَنَّ الْكَلِمَةَ أَنْارَتْ أَرْوَاحَكُمْ وَتَعْلَمُونَ أَيْضًا أَنَّهَا نَبَتَتْ، وَأَنَّ فَهْمَكُمْ بَدَأَ يَزِيدُ، وَإِدْرَاكُكُمْ بَدَأَ يَتَّسِعُ.

٣٥ أَفَلَيْسَ هَذَا حَقٌّ؟ أَقُولُ لَكُمْ: نَعَمْ، لِأَنَّهُ نُورٌ؛ وَكُلُّ مَا هُوَ نُورٌ فَهُوَ حَسَنٌ لِأَنَّهُ يُمَكِّنُ تَمْيِيزَهُ؛ لِذَلِكَ يَجِبُ أَنْ تَعْلَمُوا أَنَّهُ حَسَنٌ؛ وَلَكِنْ بَعْدَ أَنْ دَفَعْتُمْ هَذَا النُّورَ هَلْ أَصْبَحَتْ مَعْرِفَتُكُمْ كَامِلَةً؟

Behold I say unto you, Nay; neither must ye lay aside your faith, for ye have only exercised your faith to plant the seed that ye might try the experiment to know if the seed was good.

And behold, as the tree beginneth to grow, ye will say: Let us nourish it with great care, that it may get root, that it may grow up, and bring forth fruit unto us. And now behold, if ye nourish it with much care it will get root, and grow up, and bring forth fruit.

But if ye neglect the tree, and take no thought for its nourishment, behold it will not get any root; and when the heat of the sun cometh and scorcheth it, because it hath no root it withers away, and ye pluck it up and cast it out.

Now, this is not because the seed was not good, neither is it because the fruit thereof would not be desirable; but it is because your ground is barren, and ye will not nourish the tree, therefore ye cannot have the fruit thereof.

And thus, if ye will not nourish the word, looking forward with an eye of faith to the fruit thereof, ye can never pluck of the fruit of the tree of life.

But if ye will nourish the word, yea, nourish the tree as it beginneth to grow, by your faith with great diligence, and with patience, looking forward to the fruit thereof, it shall take root; and behold it shall be a tree springing up unto everlasting life.

And because of your diligence and your faith and your patience with the word in nourishing it, that it may take root in you, behold, by and by ye shall pluck the fruit thereof, which is most precious, which is sweet above all that is sweet, and which is white above all that is white, yea, and pure above all that is pure; and ye shall feast upon this fruit even until ye are filled, that ye hunger not, neither shall ye thirst.

Then, my brethren, ye shall reap the rewards of your faith, and your diligence, and patience, and long-suffering, waiting for the tree to bring forth fruit unto you.

٣٦ إِنِّي أَقُولُ لَكُمْ: كَمَا لَا يَجِبُ أَنْ تَتَخَلَّوْا عَنْ إِيْمَانِكُمْ، لِأَنَّكُمْ قَدْ مَارَسْتُمْ إِيْمَانَكُمْ بِزَرْعِ الْبَذْرَةِ فَقَطْ كَيْ تَحْتَبِرُوا مَا إِذَا كَانَتْ الْبَذْرَةُ جَيِّدَةً.

٣٧ وَعِنْدَمَا تَبْدَأُ الشَّجَرَةُ بِالنُّمُوِّ سَتَقُولُونَ: دَعَوْنَا نَعْدِيهَا بِعِنَايَةٍ شَدِيدَةٍ حَتَّى تَتَأَصَّلَ وَتَنْمُوَ وَتُوْتِي ثِمَارًا لَنَا. وَإِنْ غَدَيْتُمُوهَا بِعِنَايَةٍ شَدِيدَةٍ فَإِنَّهَا سَوْفَ تَتَأَصَّلُ وَتَنْمُوَ وَتُوْتِي ثِمَارَهَا.

٣٨ لَكِنْ إِنْ أَهْمَلْتُمْ الشَّجَرَةَ وَلَمْ تُفَكِّرُوا فِي تَعْدِيَتِهَا فَلَنْ يَكُونَ لَهَا جَذْوَرٌ؛ وَعِنْدَمَا تَأْتِي حَرَارَةُ الشَّمْسِ تُحْرِقُهَا، وَإِنَّهُ لَا جَذْوَرَ لَهَا فَإِنَّهَا تَبْيَسُ فَتَفْتَلِعُونَهَا وَتَطْرَحُونَهَا خَارِجًا.

٣٩ وَلَا يَحْدُثُ ذَلِكَ بِسَبَبِ أَنَّ الْبَذْرَةَ لَمْ تَكُنْ جَيِّدَةً، وَلَا لِأَنَّ ثِمَارَهَا لَنْ تَكُونَ مَرْغُوبَةً؛ وَلَكِنْ لِأَنَّ أَرْضَكُمْ قَاحِلَةٌ، وَإِنَّكُمْ لَمْ تُعَدِّدُوا الشَّجَرَةَ، لِذَلِكَ لَا يُمْكِنُ أَنْ تَأْكُلُوا ثِمَارَهَا.

٤٠ وَهَكَذَا، إِنْ لَمْ تُعَدِّدُوا الْكَلِمَةَ، مُتَطَلِّعِينَ بِعَيْنِ الْإِيْمَانِ إِلَى ثِمَارِهَا، فَلَا يُمْكِنُكُمْ قَطْفُ ثَمْرِ شَجَرَةِ الْحَيَاةِ.

٤١ لَكِنْ إِنْ غَدَيْتُمْ الْكَلِمَةَ، أَجَلٌ، إِنْ غَدَيْتُمْ الشَّجَرَةَ عِنْدَمَا تَبْدَأُ بِالنُّمُوِّ بِإِيْمَانِكُمْ وَبِاجْتِهَادٍ عَظِيمٍ وَصَبْرٍ، مُتَطَلِّعِينَ إِلَى ثِمَارِهَا، فَسَتَضْرِبُ جَذْرًا؛ وَتَكُونُ شَجَرَةً تُنْبِتُ إِلَى حَيَاةٍ أَبَدِيَّةٍ.

٤٢ وَبِسَبَبِ اجْتِهَادِكُمْ وَإِيْمَانِكُمْ وَصَبْرِكُمْ عَلَى الْكَلِمَةِ فِي تَعْدِيَتِهَا حَتَّى تَضْرِبَ جَذْرًا فِيكُمْ، فَإِنَّكُمْ عَمَّا قَرِيبٍ تَقْطِفُونَ ثِمَارَهَا الَّتِي هِيَ الْأَثْمُنُ وَالْأَحْلَى مِنْ كُلِّ مَا هُوَ حَلْوٌ، وَالْأَكْثَرُ بَيَاضًا مِنْ كُلِّ مَا هُوَ أَبْيَضٌ، أَجَلٌ، وَالْأَكْثَرُ طَهَارَةً مِنْ كُلِّ مَا هُوَ طَاهِرٌ؛ وَسَتَتَعَدُّونَ عَلَى هَذَا الثَّمْرِ إِلَى أَنْ تَشْبَعُوا فَلَا تَجُوعُونَ وَلَا تَعْطَشُونَ.

٤٣ حِينَئِذٍ يَا إِخْوَتِي سَتَخْصِدُونَ ثِمَارَ إِيْمَانِكُمْ وَاجْتِهَادِكُمْ وَصَبْرِكُمْ وَطَوْلِ أَنْابِكُمْ، مُنْتَظِرِينَ أَنْ تُثْمِرَ الشَّجَرَةُ ثَمْرًا لَكُمْ.

Now after Alma had spoken these words, they sent forth unto him desiring to know whether they should believe in one God, that they might obtain this fruit of which he had spoken, or how they should plant the seed, or the word of which he had spoken, which he said must be planted in their hearts; or in what manner they should begin to exercise their faith.

And Alma said unto them: Behold, ye have said that ye could not worship your God because ye are cast out of your synagogues. But behold, I say unto you, if ye suppose that ye cannot worship God, ye do greatly err, and ye ought to search the scriptures; if ye suppose that they have taught you this, ye do not understand them.

Do ye remember to have read what Zenos, the prophet of old, has said concerning prayer or worship?

For he said: Thou art merciful, O God, for thou hast heard my prayer, even when I was in the wilderness; yea, thou wast merciful when I prayed concerning those who were mine enemies, and thou didst turn them to me.

Yea, O God, and thou wast merciful unto me when I did cry unto thee in my field; when I did cry unto thee in my prayer, and thou didst hear me.

And again, O God, when I did turn to my house thou didst hear me in my prayer.

And when I did turn unto my closet, O Lord, and prayed unto thee, thou didst hear me.

Yea, thou art merciful unto thy children when they cry unto thee, to be heard of thee and not of men, and thou wilt hear them.

Yea, O God, thou hast been merciful unto me, and heard my cries in the midst of thy congregations.

Yea, and thou hast also heard me when I have been cast out and have been despised by mine enemies; yea, thou didst hear my cries, and wast angry with mine enemies, and thou didst visit them in thine anger with speedy destruction.

١ وَبَعْدَمَا تَكَلَّمَ أَلْمَا بِهَذِهِ الْكَلِمَاتِ أَرْسَلُوا إِلَيْهِ رَاغِبِينَ فِي مَعْرِفَةِ مَا إِذَا كَانَ يَنْبَغِي عَلَيْهِمْ أَنْ يُؤْمِنُوا بِاللَّهِ وَاحِدٍ حَتَّى يَتِمَّ كُنُوزُهَا مِنْ الْحُصُولِ عَلَى هَذِهِ الثَّمَرَةِ الَّتِي تَحَدَّثَ عَنْهَا، وَكَيْفَ يَنْبَغِي عَلَيْهِمْ أَنْ يَزْرِعُوا الْبَذْرَةَ أَيْ الْكَلِمَةَ الَّتِي تَحَدَّثَ عَنْهَا، وَالَّتِي قَالَ إِنَّهَا يَجِبُ أَنْ تُزْرَعَ فِي قُلُوبِهِمْ؛ وَبِأَيِّ طَرِيقَةٍ يَجِبُ أَنْ يَبْدَأُوا بِمُمَارَسَةِ إِيمَانِهِمْ.

٢ فَقَالَ لَهُمْ أَلْمَا: إِنَّكُمْ قَدْ فُلْتُمْ إِنَّهُ لَا يُمْكِنُكُمْ أَنْ تَتَعَبَّدُوا لِإِلَهِكُمْ لِأَنَّكُمْ قَدْ طُرِدْتُمْ مِنْ دُورِ الْعِبَادَةِ. لَكِنِّي أَقُولُ لَكُمْ: إِنْ كُنْتُمْ تَنْظُنُونَ أَنَّكُمْ لَا تَسْتَطِيعُونَ أَنْ تَعْبُدُوا اللَّهَ فَإِنَّكُمْ مُخْطِئُونَ تَمَامًا وَيَجِبُ أَنْ تَدْرُسُوا النُّصُوصَ الْمُقَدَّسَةَ؛ وَإِنْ افْتَرَضْتُمْ أَنَّهَا عَلَّمَتْكُمْ ذَلِكَ فَأَنْتُمْ لَا تَفْهَمُونَهَا.

٣ هَلْ تَذْكُرُونَ مَا قَالَهُ زِينُوسُ، النَّبِيُّ الْقَدِيمُ، عَنِ الصَّلَاةِ أَوْ الْعِبَادَةِ؟

٤ لِأَنَّهُ قَالَ: اللَّهُمَّ أَنْتَ رَحِيمٌ لِأَنَّكَ سَمِعْتَ صَلَاتِي وَأَنَا فِي الْبَرِّيَّةِ، أَجَلٌ، لَمَّا صَلَّيْتُ بِخُصُوصٍ أَوْلِيَّكَ الَّذِينَ كَانُوا أَعْدَائِي، كُنْتُ رَحِيمًا فَجَعَلْتَهُمْ يُنَاصِرُونِي.

٥ أَجَلٌ، اللَّهُمَّ، أَنْتَ رَحِمْتَنِي لَمَّا صَرَخْتُ إِلَيْكَ فِي حَقْلِي؛ لَمَّا صَرَخْتُ إِلَيْكَ فِي صَلَاتِي فَسَمِعْتَنِي.

٦ وَأَيْضًا، اللَّهُمَّ، لَمَّا رَجَعْتُ إِلَى بَيْتِي سَمِعْتَ صَلَاتِي.

٧ وَلَمَّا رَجَعْتُ إِلَى مَخْدَعِي، يَا رَبُّ، صَلَّيْتُ إِلَيْكَ، وَسَمِعْتَنِي.

٨ أَجَلٌ، وَأَنْتَ رَحِيمٌ بِأَبْنَائِكَ عِنْدَمَا يَصْرُخُونَ إِلَيْكَ لِتَسْمَعَهُمْ أَنْتَ، وَلَيْسَ الْبَشَرُ، وَإِنَّكَ سَوْفَ تَسْمَعُهُمْ.

٩ أَجَلٌ، اللَّهُمَّ، كُنْتُ رَحِيمًا بِي وَسَمِعْتَ صُرَاخِي فِي وَسْطِ جَمَاعَتِكَ.

١٠ أَجَلٌ، وَسَمِعْتَنِي أَيْضًا بَعْدَ أَنْ طُرِدْتُ وَاحْتَقَرَنِي أَعْدَائِي؛ أَجَلٌ، لَقَدْ سَمِعْتَ صُرَاخِي، وَعَظَبْتِ عَلَى أَعْدَائِي فَأَنْزَلْتَ عَظْبَكَ عَلَيْهِمْ بِهَلَاكِ عَاجِلٍ.

And thou didst hear me because of mine afflictions and my sincerity; and it is because of thy Son that thou hast been thus merciful unto me, therefore I will cry unto thee in all mine afflictions, for in thee is my joy; for thou hast turned thy judgments away from me, because of thy Son.

And now Alma said unto them: Do ye believe those scriptures which have been written by them of old?

Behold, if ye do, ye must believe what Zenos said; for, behold he said: Thou hast turned away thy judgments because of thy Son.

Now behold, my brethren, I would ask if ye have read the scriptures? If ye have, how can ye disbelieve on the Son of God?

For it is not written that Zenos alone spake of these things, but Zenock also spake of these things—

For behold, he said: Thou art angry, O Lord, with this people, because they will not understand thy mercies which thou hast bestowed upon them because of thy Son.

And now, my brethren, ye see that a second prophet of old has testified of the Son of God, and because the people would not understand his words they stoned him to death.

But behold, this is not all; these are not the only ones who have spoken concerning the Son of God.

Behold, he was spoken of by Moses; yea, and behold a type was raised up in the wilderness, that whosoever would look upon it might live. And many did look and live.

But few understood the meaning of those things, and this because of the hardness of their hearts. But there were many who were so hardened that they would not look, therefore they perished. Now the reason they would not look is because they did not believe that it would heal them.

O my brethren, if ye could be healed by merely casting about your eyes that ye might be healed, would ye not behold quickly, or would ye rather harden your hearts in unbelief, and be slothful, that ye would not cast about your eyes, that ye might perish?

١١ وَقَدْ سَمِعْتَنِي بِسَبَبِ شِدَائِدِي وَإِخْلَاصِي؛ وَيَفْضَلِ ابْنِكَ كُنْتُ رَحِيمًا بِبِي، لِذَلِكَ سَأَصْرُخُ إِلَيْكَ فِي كُلِّ شِدَائِدِي لِأَنَّ فِيكَ فَرْحِي، فَقَدْ صَرَفْتَ عَنِّي أَحْكَامَكَ بِفَضْلِ ابْنِكَ.

١٢ وَقَالَ لَهُمْ أَلْمَا: أَتُؤْمِنُونَ بِهَذِهِ النُّصُوصِ الْمُقَدَّسَةِ الَّتِي كَتَبَهَا الْأَقْدَمُونَ؟

١٣ إِنْ كُنْتُمْ تُؤْمِنُونَ فَإِنَّ عَلَيْكُمْ أَنْ تُؤْمِنُوا بِمَا قَالَه زِينُوسُ، فَإِنَّهُ قَالَ: لَقَدْ صَرَفْتَ عَنِّي أَحْكَامَكَ بِفَضْلِ ابْنِكَ.

١٤ يَا إِخْوَتِي، أَوَدُّ أَنْ أَسْأَلَكَمُ: هَلْ قَرَأْتُمْ النُّصُوصَ الْمُقَدَّسَةَ؟ وَإِنْ كُنْتُمْ قَدْ قَرَأْتُمُوهَا فَكَيْفَ يُمَكِّنْكُمْ أَلَّا تُؤْمِنُوا بِابْنِ اللَّهِ؟

١٥ لِأَنَّهُ لَيْسَ مَكْتُوبًا أَنَّ زِينُوسَ وَحْدَهُ تَكَلَّمَ عَنْ هَذِهِ الْأُمُورِ، لَكِنَّ زِينُوكَ تَكَلَّمَ أَيْضًا عَنْ هَذِهِ الْأُمُورِ—

١٦ فَإِنَّهُ قَالَ: يَا رَبُّ أَنْتَ غَاظِبٌ عَلَى أَبْنَاءِ هَذَا الشَّعْبِ، لِأَنَّهُمْ لَنْ يَفْهَمُوا مَرَا حَمَكَ الَّتِي مَنَحْتَهُمْ إِيَّاهَا بِفَضْلِ ابْنِكَ.

١٧ وَهَكَذَا تَرَوْنَ، يَا إِخْوَتِي، أَنَّ نَبِيًّا آخَرَ فِي الْقَدِيمِ شَهِدَ بِابْنِ اللَّهِ، وَلِأَنَّ النَّاسَ لَمْ يَفْهَمُوا كَلَامَهُ رَجَمُوهُ بِالْحِجَارَةِ حَتَّى الْمَوْتِ.

١٨ لَكِنَّ هَذَا لَيْسَ كُلُّ شَيْءٍ؛ فَإِنَّ هَذَيْنِ لَيْسَا الْوَحِيدَيْنِ اللَّذَيْنِ تَكَلَّمَا عَنْ ابْنِ اللَّهِ.

١٩ فَإِنَّ مُوسَى تَكَلَّمَ عَنْهُ؛ أَجَلٌ، وَرَفَعَ فِي الْبَرِّيَّةِ مِثَالًا عَنْ رَفَعِ الْمَسِيحِ كَيْ يَعْيشَ كُلُّ مَنْ يَنْظُرُ إِلَيْهِ. وَكَثِيرُونَ نَظَرُوا وَعَاشُوا.

٢٠ لَكِنَّ قَلَّةً هُمُ الَّذِينَ فَهَمُوا مَعْنَى هَذِهِ الْأُمُورِ، وَذَلِكَ بِسَبَبِ قَسَاوَةِ قُلُوبِهِمْ. لَكِنَّ كَانَ هُنَاكَ كَثِيرُونَ مِمَّنْ كَانُوا أَكْثَرَ قَسَاوَةً لِدَرَجَةِ أَنَّهُمْ رَفَضُوا أَنْ يَرْفَعُوا أَنْظَارَهُمْ وَلِذَلِكَ هَلَكُوا. وَكَانَ السَّبَبُ فِي رَفْضِهِمْ أَنْ يَرْفَعُوا أَنْظَارَهُمْ هُوَ أَنَّهُمْ لَمْ يُؤْمِنُوا بِأَنَّ ذَلِكَ سَيَشْفِيهِمْ.

٢١ يَا إِخْوَتِي، إِذَا كُنْتُمْ تَسْتَطِيعُونَ أَنْ تَنَالُوا الشِّفَاءَ بِمُجَرِّدِ الْإِقَاءِ نَظْرَةً مِنْ أَجْلِ الشِّفَاءِ، أَفَلَا تَنْظُرُونَ سَرِيعًا، أَمْ تُفَضِّلُونَ أَنْ تَقْسُوا قُلُوبَكُمْ فِي عَدَمِ الْإِيمَانِ وَتَتَقَاعَسُوا فَلَا تَنْظُرُوا فَتَهْلِكُونَ؟

If so, we shall come upon you; but if not so, then cast about your eyes and begin to believe in the Son of God, that he will come to redeem his people, and that he shall suffer and die to atone for their sins; and that he shall rise again from the dead, which shall bring to pass the resurrection, that all men shall stand before him, to be judged at the last and judgment day, according to their works.

And now, my brethren, I desire that ye shall plant this word in your hearts, and as it beginneth to swell even so nourish it by your faith. And behold, it will become a tree, springing up in you unto everlasting life. And then may God grant unto you that your burdens may be light, through the joy of his Son. And even all this can ye do if ye will. Amen.

٢٢ وَإِذَا كَانَ الْأَمْرُ كَذَلِكَ فَإِنَّ الْوَيْلَ يَجِلُّ عَلَيْكُمْ؛ وَإِنْ لَمْ يَكُنِ الْأَمْرُ كَذَلِكَ فَانظُرُوا حَوْلَكُمْ وَأَمِنُوا بِابْنِ اللَّهِ وَبِأَنَّهُ سَيَأْتِي لِيَفْدِيَ شَعْبَهُ، وَأَنَّهُ سَوْفَ يَتَأَلَّمُ وَيَمُوتُ لِتَكْفِيرِ عَنِّ خَطَايَا شَعْبِهِ؛ وَبِأَنَّهُ يَقُومُ مِنْ بَيْنِ الْأَمْوَاتِ وَبِذَلِكَ يَجْلِبُ الْقِيَامَةَ لِلْجَمِيعِ فَيَقِفُونَ أَمَامَهُ لِيُدَانُوا فِي يَوْمِ الدِّينِ وَالْأَخِيرِ حَسَبَ أَعْمَالِهِمْ.

٢٣ وَالْآنَ، يَا إِخْوَتِي، أَرْغَبُ فِي أَنْ تَزْرَعُوا هَذِهِ الْكَلِمَةَ فِي قُلُوبِكُمْ، وَمَتَى بَدَأَتْ تَنْمُو غَدُوهَا بِإِيمَانِكُمْ. وَإِنَّهَا سَتُصْبِحُ شَجَرَةً تَنْبُثُ فِيكُمْ إِلَى الْحَيَاةِ الْأَبَدِيَّةِ. وَعِنْدَئِذٍ فَلْيَهَبِكُمْ اللَّهُ أَنْ تَكُونَ أَحْمَالُكُمْ خَفِيفَةً بِسَبَبِ ابْتِهَاجِكُمْ فِي الْإِبْنِ. وَكُلُّ هَذَا يُمَكِّنُكُمْ فَعَلُهُ إِنْ شِئْتُمْ. آمِينَ.

And now it came to pass that after Alma had spoken these words unto them he sat down upon the ground, and Amulek arose and began to teach them, saying:

My brethren, I think that it is impossible that ye should be ignorant of the things which have been spoken concerning the coming of Christ, who is taught by us to be the Son of God; yea, I know that these things were taught unto you bountifully before your dissension from among us.

And as ye have desired of my beloved brother that he should make known unto you what ye should do, because of your afflictions; and he hath spoken somewhat unto you to prepare your minds; yea, and he hath exhorted you unto faith and to patience—

Yea, even that ye would have so much faith as even to plant the word in your hearts, that ye may try the experiment of its goodness.

And we have beheld that the great question which is in your minds is whether the word be in the Son of God, or whether there shall be no Christ.

And ye also beheld that my brother has proved unto you, in many instances, that the word is in Christ unto salvation.

My brother has called upon the words of Zenos, that redemption cometh through the Son of God, and also upon the words of Zenock; and also he has appeared unto Moses, to prove that these things are true.

And now, behold, I will testify unto you of myself that these things are true. Behold, I say unto you, that I do know that Christ shall come among the children of men, to take upon him the transgressions of his people, and that he shall atone for the sins of the world; for the Lord God hath spoken it.

For it is expedient that an atonement should be made; for according to the great plan of the Eternal God there must be an atonement made, or else all mankind must unavoidably perish; yea, all are hardened; yea, all are fallen and are lost, and must perish except it be through the atonement which it is expedient should be made.

١ وَبَعْدَ أَنْ كَلَّمَهُمْ أَلْمَا بِهَذِهِ الْكَلِمَاتِ، جَلَسَ عَلَى الْأَرْضِ، وَنَهَضَ أَمُولِكُ لِيُعَلِّمَهُمْ قَائِلًا:

٢ يَا إِخْوَتِي، أَعْتَقِدُ أَنَّهُ مِنَ الْمُسْتَحِيلِ أَنْ تَكُونُوا جَاهِلِينَ بِمَا قِيلَ عَنْ مَجِيءِ الْمَسِيحِ، وَالَّذِي نُعَلِّنُ أَنَّهُ ابْنُ اللَّهِ؛ أَجَلْ، أَعْلَمُ أَنَّكُمْ تَعَلَّمْتُمْ هَذِهِ الْأُمُورَ كَثِيرًا قَبْلَ انْشِقَاقِكُمْ عَنَّا.

٣ لَقَدْ طَلَبْتُمْ مِنْ أَحِي الْحَبِيبِ أَنْ يُظَلِّعَكُمْ عَلَى مَا يَنْبَغِي أَنْ تَفْعَلُوهُ لِتَتَعَلَّبُوا عَلَى مَشَقَّاتِكُمْ؛ وَهُوَ قَدْ تَحَدَّثَ إِلَيْكُمْ بَعْضَ الشَّيْءِ لِتَهَيِّئَةَ أَدْهَانِكُمْ؛ أَجَلْ، وَقَدْ حَتَّكُمْ عَلَى الْإِيمَانِ وَالصَّبْرِ—

٤ أَجَلْ، حَتَّى يَكُونَ لَدَيْكُمْ إِيْمَانٌ كَافٍ لِتَزْرِعُوا الْكَلِمَةَ فِي قُلُوبِكُمْ كَيْ تَحْتَبِرُوا صِلَاحَهَا.

٥ وَقَدْ رَأَيْنَا أَنَّ السُّؤَالَ الْعَظِيمَ الَّذِي يَدُورُ فِي أَدْهَانِكُمْ هُوَ مَا إِذَا كَانَتِ الْكَلِمَةُ هِيَ فِي ابْنِ اللَّهِ أَمْ أَنَّهُ لَنْ يَكُونَ هُنَاكَ مَسِيحٌ.

٦ وَقَدْ رَأَيْتُمْ أَيْضًا أَنَّ أَحِي قَدْ أَثْبَتَ لَكُمْ بَعْدَ مِنَ الْأَمْثِلَةِ بِأَنَّ الْكَلِمَةَ هِيَ فِي الْمَسِيحِ لِلْخَلَاصِ.

٧ وَقَدْ اسْتَعَانَ أَحِي بِكَلِمَاتِ زِينُوسَ بِأَنَّ الْفِدَاءَ يَأْتِي مِنْ خِلَالِ ابْنِ اللَّهِ، وَأَيْضًا بِكَلِمَاتِ زِينُوكَ؛ كَمَا اسْتَعَانَ أَيْضًا بِمُوسَى لِيُثْبِتَ صِحَّةَ هَذِهِ الْأُمُورِ.

٨ وَالآنَ فَإِنِّي أَشْهَدُ لَكُمْ بِنَفْسِي أَنَّ هَذِهِ الْأُمُورَ حَقٌّ. إِنِّي أَقُولُ لَكُمْ بِأَنِّي أَعْلَمُ أَنَّ الْمَسِيحَ سِيَأْتِي بَيْنَ بَنِي الْبَشَرِ لِيَحْمِلَ آثَامَ شَعْبِهِ وَيَكْفُرَ عَنِ خَطَايَا الْعَالَمِ؛ لِأَنَّ السَّيِّدَ الرَّبَّ قَدْ تَكَلَّمَ.

٩ فَإِنَّهُ لَا بُدَّ مِنْ كَفَّارَةٍ؛ لِأَنَّهُ وَفَقًا لِلْخِطَّةِ الْعَظِيمَةِ لِلإِلَهِ الْأَبَدِيِّ لَا بُدَّ أَنْ تَكُونَ هُنَاكَ كَفَّارَةٌ وَإِلَّا سَتَهْلِكُ الْبَشَرِيَّةُ كُلُّهَا حَتْمًا؛ أَجَلْ، الْجَمِيعُ قَدْ صَارُوا قُسَاةً؛ أَجَلْ، الْجَمِيعُ سَقَطُوا وَصَلُّوا وَحَتْمًا يَهْلِكُونَ إِلَّا مِنْ خِلَالِ الْكَفَّارَةِ الَّتِي يَنْبَغِي أَنْ تَتِمَّ.

For it is expedient that there should be a great and last sacrifice; yea, not a sacrifice of man, neither of beast, neither of any manner of fowl; for it shall not be a human sacrifice; but it must be an infinite and eternal sacrifice.

Now there is not any man that can sacrifice his own blood which will atone for the sins of another. Now, if a man murdereth, behold will our law, which is just, take the life of his brother? I say unto you, Nay.

But the law requireth the life of him who hath murdered; therefore there can be nothing which is short of an infinite atonement which will suffice for the sins of the world.

Therefore, it is expedient that there should be a great and last sacrifice, and then shall there be, or it is expedient there should be, a stop to the shedding of blood; then shall the law of Moses be fulfilled; yea, it shall be all fulfilled, every jot and tittle, and none shall have passed away.

And behold, this is the whole meaning of the law, every whit pointing to that great and last sacrifice; and that great and last sacrifice will be the Son of God, yea, infinite and eternal.

And thus he shall bring salvation to all those who shall believe on his name; this being the intent of this last sacrifice, to bring about the bowels of mercy, which overpowereth justice, and bringeth about means unto men that they may have faith unto repentance.

And thus mercy can satisfy the demands of justice, and encircles them in the arms of safety, while he that exercises no faith unto repentance is exposed to the whole law of the demands of justice; therefore only unto him that has faith unto repentance is brought about the great and eternal plan of redemption.

Therefore may God grant unto you, my brethren, that ye may begin to exercise your faith unto repentance, that ye begin to call upon his holy name, that he would have mercy upon you;

Yea, cry unto him for mercy; for he is mighty to save.

Yea, humble yourselves, and continue in prayer unto him.

١٠ فَإِنَّهُ يَنْبَغِي أَنْ تَكُونَ هُنَاكَ ذَبِيحَةً عَظِيمَةً وَأَخِيرَةً؛ أَجَلٌ، لَيْسَتْ ذَبِيحَةً بَشَرِيَّةً أَوْ حَيَوَانِيَّةً أَوْ ذَبِيحَةً مِنَ الطُّيُورِ؛ لِأَنَّهَا لَنْ تَكُونَ ذَبِيحَةً بَشَرِيَّةً؛ بَلْ يَجِبُ أَنْ تَكُونَ ذَبِيحَةً أَبَدِيَّةً لِانْهَائِيَّةِ.

١١ لَيْسَ هُنَاكَ إِنْسَانٌ يَسْتَطِيعُ أَنْ يَضْحِي بِدَمِهِ فَيَكْفُرَ عَنْ خَطَايَا آخَرَ. فَإِنْ اقْتَرَفَ إِنْسَانٌ الْقَتْلَ فَهَلْ تَقْضِي شَرِيعَتُنَا الْعَادِلَةَ بِأَخْذِ حَيَاةِ أَخِيهِ؟ أَقُولُ لَكُمْ: كَلَّا.

١٢ لِكِنَّ الشَّرِيعَةَ تَطْلُبُ حَيَاةَ الْقَاتِلِ؛ لِذَلِكَ لَا يُمَكِّنُ أَنْ يَكُونَ هُنَاكَ مَا هُوَ أَقْلٌ مِنَ الْكُفَّارَةِ الْإِلَهَائِيَّةِ لِتَكْفُرَ عَنْ خَطَايَا الْعَالَمِ.

١٣ لِذَلِكَ لَا بُدَّ أَنْ تَكُونَ هُنَاكَ ذَبِيحَةً عَظِيمَةً وَأَخِيرَةً، وَبَعْدَ ذَلِكَ سَيَكُونُ هُنَاكَ أَوْ لَا بُدَّ أَنْ يَكُونَ هُنَاكَ نِهَائِيَّةً لِسَفْكِ الدَّمِ؛ حَيْثُ تَبْتَدَأُ شَرِيعَةُ مُوسَى، أَجَلٌ، تَبْتَدَأُ بِكَامِلِهَا، كُلُّ حَرْفٍ وَنُقْطَةٍ، وَلَا يُفْقَدُ مِنْهَا شَيْءٌ.

١٤ وَإِنَّ هَذَا هُوَ الْمَعْنَى الْكَامِلُ لِلشَّرِيعَةِ، كُلُّ حَرْفٍ فِيهَا يُشِيرُ إِلَى تِلْكَ الذَّبِيحَةِ الْعَظِيمَةِ وَالْأَخِيرَةِ؛ وَتِلْكَ الذَّبِيحَةُ الْعَظِيمَةُ وَالْأَخِيرَةُ سَتَكُونُ تُضْحِيَّةَ ابْنِ اللَّهِ، أَجَلٌ، الذَّبِيحَةُ الْإِلَهَائِيَّةُ وَالْأَبَدِيَّةُ.

١٥ وَهَكَذَا يَجْلِبُ الْخَلَاصَ لِكُلِّ الَّذِينَ يُؤْمِنُونَ بِاسْمِهِ؛ حَيْثُ أَنَّ هَذِهِ هِيَ الْغَايَةُ مِنْ هَذِهِ الذَّبِيحَةِ الْأَخِيرَةِ، وَهِيَ تَجْلِبُ الرَّحْمَةَ الَّتِي تَغْلِبُ عَلَى الْعَدْلِ وَتَجْلِبُ وَسَائِلَ لِلنَّاسِ لِيُؤْمِنُوا إِيْمَانًا يَقُودُ إِلَى التَّوْبَةِ.

١٦ وَهَكَذَا يُمَكِّنُ لِلرَّحْمَةِ أَنْ تَفِي بِمَطَالِبِ الْعَدَالَةِ وَتُحِيْطُهُمْ بِذِرَاعِي الْأَمَانِ، بَيْنَمَا مَنْ لَا يُبَارِسُ الْإِيْمَانَ الَّذِي يَقُودُ إِلَى التَّوْبَةِ يَكُونُ مُعْرَضًا لِمَطَالِبِ عَدَالَةِ الشَّرِيعَةِ بِكَامِلِهَا؛ لِذَلِكَ، فَإِنَّ خِطَّةَ الْفِدَاءِ الْعَظِيمَةِ وَالْأَبَدِيَّةِ تَصِحُّ فَقَطْ لِمَنْ لَدَيْهِ الْإِيْمَانُ الَّذِي يَقُودُ إِلَى التَّوْبَةِ.

١٧ لِذَلِكَ، لِيَهَيِّئْكُمْ اللَّهُ، يَا إِخْوَتِي، أَنْ تَبْدَأُوا بِمُمَارَسَةِ الْإِيْمَانِ الَّذِي يَقُودُ إِلَى التَّوْبَةِ كَيْ تَدْعُوا بِاسْمِهِ الْقُدُوسِ حَتَّى يَرْحَمَكُمْ؛

١٨ أَجَلِي، اضْرُخُوا إِلَيْهِ طَلْبًا لِلرَّحْمَةِ لِأَنَّهُ قَادِرٌ عَلَى أَنْ يُخَلِّصَكُمْ.

١٩ أَجَلِي، اتَّضَعُوا وَوَاظِبُوا عَلَى الصَّلَاةِ لَهُ.

Cry unto him when ye are in your fields, yea, over all your flocks.

Cry unto him in your houses, yea, over all your household, both morning, mid-day, and evening.

Yea, cry unto him against the power of your enemies.

Yea, cry unto him against the devil, who is an enemy to all righteousness.

Cry unto him over the crops of your fields, that ye may prosper in them.

Cry over the flocks of your fields, that they may increase.

But this is not all; ye must pour out your souls in your closets, and your secret places, and in your wilderness.

Yea, and when you do not cry unto the Lord, let your hearts be full, drawn out in prayer unto him continually for your welfare, and also for the welfare of those who are around you.

And now behold, my beloved brethren, I say unto you, do not suppose that this is all; for after ye have done all these things, if ye turn away the needy, and the naked, and visit not the sick and afflicted, and impart of your substance, if ye have, to those who stand in need—I say unto you, if ye do not any of these things, behold, your prayer is vain, and availeth you nothing, and ye are as hypocrites who do deny the faith.

Therefore, if ye do not remember to be charitable, ye are as dross, which the refiners do cast out, (it being of no worth) and is trodden under foot of men.

And now, my brethren, I would that, after ye have received so many witnesses, seeing that the holy scriptures testify of these things, ye come forth and bring fruit unto repentance.

Yea, I would that ye would come forth and harden not your hearts any longer; for behold, now is the time and the day of your salvation; and therefore, if ye will repent and harden not your hearts, immediately shall the great plan of redemption be brought about unto you.

For behold, this life is the time for men to prepare to meet God; yea, behold the day of this life is the day for men to perform their labors.

٢٠ أَرْضُوا لَهُ عِنْدَمَا تَكُونُونَ فِي حُقُولِكُمْ، أَجَلٌ، لِأَجْلِ كُلِّ أَغْنَامِكُمْ.

٢١ أَرْضُوا لَهُ وَأَنْتُمْ فِي بُيُوتِكُمْ، أَجَلٌ، مِنْ أَجْلِ كُلِّ أَهْلِ بَيْتِكُمْ، صُبْحًا وَظَهْرًا وَعَشِيَّةً.

٢٢ أَرْضُوا لَهُ ضِدَّ قُوَّةِ أَعْدَائِكُمْ.

٢٣ أَجَلٌ، أَرْضُوا لَهُ ضِدَّ إِبْلِيسَ عَدُوِّ كُلِّ بَرٍّ.

٢٤ أَرْضُوا لَهُ لِأَجْلِ مَحَاصِلِ حُقُولِكُمْ كَيْ تَزْدَهَرَ.

٢٥ أَرْضُوا لَهُ لِأَجْلِ الْقُطْعَانِ فِي حُقُولِكُمْ كَيْ تَكْثُرَ.

٢٦ لَكِنَّ هَذَا لَيْسَ كُلُّ شَيْءٍ؛ إِذْ يَجِبُ أَنْ تُفْضُوا بِمَكْنُونَاتِ نَفْسِكُمْ أَمَامَهُ فِي مَخَادِعِكُمْ وَأَمَاكِنِكُمْ السَّرِيَّةِ وَفِي الْبَرِيَّةِ.

٢٧ أَجَلٌ، وَعِنْدَمَا لَا تَكُونُونَ فِي صَلَاتِكُمْ إِلَى الرَّبِّ، اجْعَلُوا قُلُوبَكُمْ مُمْتَلِئَةً وَمُنْتَهَجَةً إِلَيْهِ دَوْمًا بِالصَّلَاةِ لِصَالِحِكُمْ وَكَذَلِكَ لِصَالِحِ مَنْ هُمْ مِنْ حَوْلِكُمْ.

٢٨ وَإِنِّي أَقُولُ لَكُمْ يَا إِخْوَتِي الْأَحِبَاءَ: لَا تَتَّظِنُوا أَنَّ هَذَا هُوَ كُلُّ شَيْءٍ؛ فَعَدَّ أَنْ تَفْعَلُوا كُلَّ هَذِهِ الْأُمُورِ، إِنْ صَرَفْتُمْ الْمَسَاكِينَ وَالْعَرَاةَ وَلَمْ تَرُورُوا الْمَرْضَى وَالْمُبْتَلِينَ وَلَمْ تُعْطُوا مِنْ مَالِكُمْ، إِنْ كَانَ لَدَيْكُمْ، لِلْمُحْتَاجِينَ—فَإِنِّي أَقُولُ لَكُمْ: إِنْ لَمْ تَفْعَلُوا أَيًّا مِنْ هَذِهِ الْأُمُورِ فَإِنَّ صَلَوَاتِكُمْ بَاطِلَةٌ، وَلَا تَنْفَعَكُمْ بِشَيْءٍ، وَتَكُونُونَ كَالْمُرَائِبِينَ نَاكِرِي الْإِيمَانِ.

٢٩ لِذَلِكَ إِنْ كُنْتُمْ لَا تَتَذَكَّرُونَ أَنْ تَكُونُوا مُحْسِنِينَ كُنْتُمْ مِثْلَ نَفَايَةِ بِلَا قِيمَةٍ، يَنْبِذُهَا الْمُفْحِصُونَ وَتُدَاسُ تَحْتَ أَقْدَامِ النَّاسِ.

٣٠ وَالْآنَ، يَا إِخْوَتِي، بَعْدَ أَنْ جَاءَكُمْ شَهُودٌ كَثِيرُونَ، وَرَأَيْتُمْ أَنَّ النُّصُوصَ الْمُقَدَّسَةَ تَشْهَدُ بِهَذِهِ الْأُمُورِ، فَإِنِّي أُرْعَبُ فِي أَنْ تَتَقَدَّمُوا وَتَأْتُوا بِثَمَرِ التَّوْبَةِ.

٣١ أَجَلٌ، أُرِيدُ أَنْ تَتَقَدَّمُوا وَلَا تُقَسِّسُوا قُلُوبَكُمْ فِيمَا بَعْدُ؛ فَإِنَّ هَذَا هُوَ يَوْمٌ خَلَاصِكُمْ وَوَقْتُهُ؛ وَلِذَلِكَ إِنْ ثَبْتُمْ وَلَمْ تُقَسِّسُوا قُلُوبَكُمْ فَإِنَّ خِطَّةَ الْفِدَاءِ الْعَظِيمَةِ تُصْبِحُ مُتَاحَةً لَكُمْ فِي الْحَالِ.

٣٢ فَإِنَّ هَذِهِ الْحَيَاةَ هِيَ الْوَقْتُ الَّذِي يَسْتَعِدُّ فِيهِ النَّاسُ لِإِمْلَاقَةِ اللَّهِ؛ أَجَلٌ، إِنَّ هَذِهِ الْحَيَاةَ هِيَ الْيَوْمُ الَّذِي يُؤَدِّي فِيهِ الْبَشَرُ أَعْمَالَهُمْ.

And now, as I said unto you before, as ye have had so many witnesses, therefore, I beseech of you that ye do not procrastinate the day of your repentance until the end; for after this day of life, which is given us to prepare for eternity, behold, if we do not improve our time while in this life, then cometh the night of darkness wherein there can be no labor performed.

Ye cannot say, when ye are brought to that awful crisis, that I will repent, that I will return to my God. Nay, ye cannot say this; for that same spirit which doth possess your bodies at the time that ye go out of this life, that same spirit will have power to possess your body in that eternal world.

For behold, if ye have procrastinated the day of your repentance even until death, behold, ye have become subjected to the spirit of the devil, and he doth seal you his; therefore, the Spirit of the Lord hath withdrawn from you, and hath no place in you, and the devil hath all power over you; and this is the final state of the wicked.

And this I know, because the Lord hath said he dwelleth not in unholy temples, but in the hearts of the righteous doth he dwell; yea, and he has also said that the righteous shall sit down in his kingdom, to go no more out; but their garments should be made white through the blood of the Lamb.

And now, my beloved brethren, I desire that ye should remember these things, and that ye should work out your salvation with fear before God, and that ye should no more deny the coming of Christ;

That ye contend no more against the Holy Ghost, but that ye receive it, and take upon you the name of Christ; that ye humble yourselves even to the dust, and worship God, in whatsoever place ye may be in, in spirit and in truth; and that ye live in thanksgiving daily, for the many mercies and blessings which he doth bestow upon you.

Yea, and I also exhort you, my brethren, that ye be watchful unto prayer continually, that ye may not be led away by the temptations of the devil, that he may not overpower you, that ye may not become his subjects at the last day; for behold, he rewardeth you no good thing.

٣٣ وَكَمَا قُلْتُ لَكُمْ سَابِقًا، حَيْثُ أَنَّهُ جَاءَكُمْ الْكَثِيرُ مِنَ الشُّهُودِ، لِذَلِكَ فَإِنِّي أَنَاشِدُكُمْ أَلَّا تُؤَجِّلُوا يَوْمَ تَوْبَتِكُمْ إِلَى الْنَّهَائِيَّةِ؛ فَإِنَّ لَمْ نَسْتَشْمِرْ وَفَقْتَنَا بِحِكْمَةٍ فِي هَذِهِ الْحَيَاةِ الَّتِي أُعْطِيتْ لَنَا لِنَسْتَعِدَّ لِلْأَبَدِيَّةِ، فَسَيَأْتِي لَيْلُ الظُّلْمَةِ بَعْدَ هَذِهِ الْحَيَاةِ حَيْثُ لَا يُمَكِّنُ أَنْ يَكُونَ هُنَاكَ عَمَلٌ.

٣٤ لَا يُمَكِّنُكَ أَنْ تَقُولَ عِنْدَمَا تَبْلُغُ هَذِهِ الْأَزْمَةَ الرَّهِيْبَةَ: سَأَتُوبُ، وَسَأَرْجِعُ إِلَى إِلَهِي. كَلَّا، لَا يُمَكِّنُكَ أَنْ تَقُولَ هَذَا؛ لِأَنَّ الرُّوحَ ذَاتَهُ الَّذِي يَسْكُنُ أَجْسَادَكُمْ وَفَتَ خُرُوجِكُمْ مِنْ هَذِهِ الْحَيَاةِ، فَإِنَّ هَذَا الرُّوحَ نَفْسُهُ سَيَكُونُ قَادِرًا عَلَى أَنْ يَسْكُنَ أَجْسَادَكُمْ فِي ذَلِكَ الْعَالَمِ الْأَبَدِيِّ.

٣٥ فَإِنَّ كُنْتُمْ قَدْ أَجَلْتُمْ يَوْمَ تَوْبَتِكُمْ حَتَّى الْمَوْتِ فَإِنَّكُمْ تَكُونُونَ قَدْ أَصْبَحْتُمْ خَاصِعِينَ لِروحِ إبليسَ وَهُوَ يَرُبُّطُكُمْ بِهِ؛ لِذَلِكَ، فَإِنَّ رُوحَ الرَّبِّ يُفَارِقُكُمْ وَلَيْسَ لَهُ مَكَانٌ فِيكُمْ، وَيَكُونُ لِإِبْلِيسَ كُلِّ السُّلْطَانِ عَلَيْكُمْ؛ وَهَذِهِ هِيَ الْحَالَةُ النَّهَائِيَّةُ لِلْأَشْرَارِ.

٣٦ وَهَذَا أَعْرَفُهُ لِأَنَّ الرَّبَّ قَالَ إِنَّهُ لَا يَسْكُنُ فِي هَيْكَلٍ غَيْرِ مُقَدَّسَةٍ، لَكِنَّهُ يَسْكُنُ فِي قُلُوبِ الصَّالِحِينَ؛ أَجَلٌ، وَقَالَ أَيْضًا إِنَّ الصَّالِحِينَ سَيَجْلِسُونَ فِي مَلَكُوتِهِ وَلَا يُخْرَجُونَ مِنْهُ فِيمَا بَعْدُ؛ بَلْ تُصْبِحُ ثِيَابُهُمْ بَيَاضًا بِوَاسِطَةِ دَمِ الْحَمَلِ.

٣٧ فَإِنِّي أَرْغَبُ، يَا إِخْوَتِي الْأَجِبَاءَ، فِي أَنْ تَتَذَكَّرُوا هَذِهِ الْأُمُورَ وَأَنْ تَعْمَلُوا لِأَجْلِ خَلَاصِكُمْ بِخَوْفٍ أَمَامَ اللَّهِ، وَأَلَّا تُنْكِرُوا مَجِيءَ الْمَسِيحِ بَعْدَ الْآنِ؛

٣٨ وَأَلَّا تُقَاوِمُوا الرُّوحَ الْقُدُسَ بَعْدَ الْآنِ، بَلْ أَنْ تَقْبَلُوهُ وَتَحْمِلُوا اسْمَ الْمَسِيحِ؛ وَأَنْ تَتَضَعُوا حَتَّى إِلَى الثَّرَابِ وَتَعْبُدُوا اللَّهَ فِي أَيِّ مَكَانٍ تَوْجَدُونَ فِيهِ بِالرُّوحِ وَبِالْحَقِّ؛ وَأَنْ تَعِيشُوا كُلَّ يَوْمٍ شَاكِرِينَ اللَّهَ عَلَى الْمَرَاحِمِ وَالْبَرَكَاتِ الْعَدِيدَةِ الَّتِي يَمْنَحُهَا لَكُمْ.

٣٩ أَجَلٌ، وَأَنَاشِدُكُمْ أَيْضًا يَا إِخْوَتِي بِأَنْ تَوَاطِبُوا عَلَى الصَّلَاةِ دُونَ انْقِطَاعٍ، كَيْ لَا تُضِلَّكُمْ مُغْرِيَاثُ إبليسَ، حَتَّى لَا يَتَغَلَّبَ عَلَيْكُمْ، وَحَتَّى لَا تُضْبِحُوا أَتْبَاعَهُ فِي الْيَوْمِ الْأَخِيرِ؛ فَإِنَّهُ لَا يُجَازِيكُمْ بِشَيْءٍ حَسَنٍ.

And now my beloved brethren, I would exhort you to have patience, and that ye bear with all manner of afflictions; that ye do not revile against those who do cast you out because of your exceeding poverty, lest ye become sinners like unto them;

But that ye have patience, and bear with those afflictions, with a firm hope that ye shall one day rest from all your afflictions.

٤٠ وَالْآنَ، يَا إِخْوَتِي الْأَجِبَاءَ، فَإِنِّي أَنَاشِدُكُمْ بِالتَّحَلِّي بِالصَّبْرِ وَتَحْمَلِ
كُلِّ أَنْوَاعِ الْمَشَقَاتِ، وَلَا تَتَكَلَّمُوا بِالسَّوِّءِ عَنِ الَّذِينَ يَطْرُدُونَكُمْ
بِسَبَبِ فَقْرِكُمْ الْمُدْفِعِ، لِئَلَّا تُصِيرُوا خُطَاةً مِثْلَهُمْ.

٤١ بَلْ أَنْ تَتَحَلَّوْا بِالصَّبْرِ وَتَتَحَمَّلُوا تِلْكَ الشَّدَائِدَ مَعَ رَجَاءٍ ثَابِتٍ بِأَنْ
تُسْتَرِيحُوا مِنْ كُلِّ مُعَانَاتِكُمْ ذَاتَ يَوْمٍ.

Now it came to pass that after Amulek had made an end of these words, they withdrew themselves from the multitude and came over into the land of Jershon.

Yea, and the rest of the brethren, after they had preached the word unto the Zoramites, also came over into the land of Jershon.

And it came to pass that after the more popular part of the Zoramites had consulted together concerning the words which had been preached unto them, they were angry because of the word, for it did destroy their craft; therefore they would not hearken unto the words.

And they sent and gathered together throughout all the land all the people, and consulted with them concerning the words which had been spoken.

Now their rulers and their priests and their teachers did not let the people know concerning their desires; therefore they found out privily the minds of all the people.

And it came to pass that after they had found out the minds of all the people, those who were in favor of the words which had been spoken by Alma and his brethren were cast out of the land; and they were many; and they came over also into the land of Jershon.

And it came to pass that Alma and his brethren did minister unto them.

Now the people of the Zoramites were angry with the people of Ammon who were in Jershon, and the chief ruler of the Zoramites, being a very wicked man, sent over unto the people of Ammon desiring them that they should cast out of their land all those who came over from them into their land.

And he breathed out many threatenings against them. And now the people of Ammon did not fear their words; therefore they did not cast them out, but they did receive all the poor of the Zoramites that came over unto them; and they did nourish them, and did clothe them, and did give unto them lands for their inheritance; and they did administer unto them according to their wants.

١ وَبَعْدَ أَنْ أَنْهَى أُمُولَكُ هَذِهِ الْكَلِمَاتِ، انْسَحَبَ أَلْمَا وَأُمُولَكُ مِنْ بَيْنِ الْجُمُوعِ وَدَخَلَ إِلَى أَرْضِ جَرَشُونَ.

٢ أَجَلٌ، وَبَقِيَّةُ الْإِخْوَةِ، بَعْدَ أَنْ كَرَزُوا بِالْكَلِمَةِ لِلزُّورَامِيِّينَ، جَاءُوا أَيْضًا إِلَى أَرْضِ جَرَشُونَ.

٣ وَبَعْدَ أَنْ تَشَاوَرَتِ الْمَجْمُوعَةُ الْأَكْثَرُ شَعْبِيَّةً مِنَ الزُّورَامِيِّينَ بِخُصُوصِ الْكَلِمَاتِ الَّتِي كَرَزَ لَهَا بِهَا، غَضِبُوا بِسَبَبِهَا لِأَنَّهَا دَمَّرَتْ أَعْمَالَهُمْ الْمُتَوَاتِرَةَ؛ لِذَلِكَ لَمْ يَسْمَعُوا لِلْكَلِمَاتِ.

٤ فَأَرْسَلُوا وَجَمَعُوا كُلَّ النَّاسِ فِي كُلِّ أُنْحَاءِ الْأَرْضِ وَتَشَاوَرُوا فِيمَا بَيْنَهُمْ بِخُصُوصِ الْكَلَامِ الَّذِي سَمِعُوهُ.

٥ وَأَمَّا الْحُكَّامُ وَالْكَهَنَةُ وَالْمُعَلِّمُونَ، فَأَخْفَوْا نَوَايَاهُمْ عَنِ النَّاسِ؛ وَبِهَذَا تَوَصَّلُوا خُصْسَةً إِلَى مَا يَدُورُ فِي عُقُولِ النَّاسِ.

٦ وَبَعْدَ أَنْ عَرَفُوا مَا فِي عُقُولِ النَّاسِ جَمِيعًا، طَرَدُوا مِنَ الْأَرْضِ كُلِّ مَنْ كَانُوا يُؤَيِّدُونَ الْكَلِمَاتِ الَّتِي قَالَهَا أَلْمَا وَإِخْوَتُهُ؛ وَكَانُوا كَثِيرِينَ؛ وَعَبَّرَ الْمَطْرُودُونَ إِلَى أَرْضِ جَرَشُونَ.

٧ وَكَانَ أَنَّ أَلْمَا وَإِخْوَتَهُ خَدَمُوهُمْ.

٨ وَسَخِطَ الزُّورَامِيُّونَ عَلَى قَوْمِ عَمُونَ الَّذِينَ كَانُوا فِي جَرَشُونَ، وَأَرْسَلَ حَاكِمَ الزُّورَامِيِّينَ، وَهُوَ رَجُلٌ شَرِيذٌ جَدًّا، إِلَى قَوْمِ عَمُونَ يَطْلُبُ مِنْهُمْ أَنْ يَطْرُدُوا مِنَ أَرْضِهِمْ كُلَّ الَّذِينَ جَاءُوا مِنَ الزُّورَامِيِّينَ إِلَى أَرْضِهِمْ.

٩ وَأَصْدَرَ ضِدَّهُمْ تَهْدِيدَاتٍ كَثِيرَةً. أَمَّا قَوْمُ عَمُونَ فَيَأْتِيهِمْ لَمْ يَخْشَوْا كَلِمَاتِهِ؛ لِذَلِكَ لَمْ يَطْرُدُوهُمْ بَلْ قَبِلُوا كُلَّ مَسَاكِينِ الزُّورَامِيِّينَ الَّذِينَ جَاءُوا إِلَيْهِمْ؛ فَأَطْعَمُوهُمْ وَأَلْبَسُوهُمْ وَأَعْطَوْهُمْ أَرْضِي مِيرَاثًا لَهُمْ وَكَانُوا يَخْدِمُونَهُمْ حَسَبَ حَاجَاتِهِمْ.

Now this did stir up the Zoramites to anger against the people of Ammon, and they began to mix with the Lamanites and to stir them up also to anger against them.

And thus the Zoramites and the Lamanites began to make preparations for war against the people of Ammon, and also against the Nephites.

And thus ended the seventeenth year of the reign of the judges over the people of Nephi.

And the people of Ammon departed out of the land of Jershon, and came over into the land of Melek, and gave place in the land of Jershon for the armies of the Nephites, that they might contend with the armies of the Lamanites and the armies of the Zoramites; and thus commenced a war betwixt the Lamanites and the Nephites, in the eighteenth year of the reign of the judges; and an account shall be given of their wars hereafter.

And Alma, and Ammon, and their brethren, and also the two sons of Alma returned to the land of Zarahemla, after having been instruments in the hands of God of bringing many of the Zoramites to repentance; and as many as were brought to repentance were driven out of their land; but they have lands for their inheritance in the land of Jershon, and they have taken up arms to defend themselves, and their wives, and children, and their lands.

Now Alma, being grieved for the iniquity of his people, yea for the wars, and the bloodsheds, and the contentions which were among them; and having been to declare the word, or sent to declare the word, among all the people in every city; and seeing that the hearts of the people began to wax hard, and that they began to be offended because of the strictness of the word, his heart was exceedingly sorrowful.

Therefore, he caused that his sons should be gathered together, that he might give unto them every one his charge, separately, concerning the things pertaining unto righteousness. And we have an account of his commandments, which he gave unto them according to his own record.

١٠ وَأَثَارَ ذَلِكَ غَضَبَ الزُّورَامِيِّينَ عَلَى قَوْمِ عَمُونَ، فَبَدَأُوا يَخْتَلِطُونَ بِاللَّامَانِيِّينَ وَيُثِيرُونَ غَضَبَهُمْ عَلَيْهِمْ أَيْضًا.

١١ وَهَكَذَا بَدَأَ الزُّورَامِيُّونَ وَاللَّامَانِيُّونَ فِي الْإِسْتِعْدَادِ لِلْحَرْبِ ضِدَّ قَوْمِ عَمُونَ وَأَيْضًا ضِدَّ النَّافِيِّينَ.

١٢ وَبِذَلِكَ انْتَهَتْ السَّنَةُ السَّابِعَةُ عَشْرَةَ مِنْ حُكْمِ الْقَضَاةِ لِشُعْبِ نَافِي.

١٣ وَرَحَلَ قَوْمُ عَمُونَ عَنْ أَرْضِ جَرْشُونَ وَدَخَلُوا أَرْضَ مِيلِيكٍ وَأَفْسَحُوا مَكَانًا فِي أَرْضِ جَرْشُونَ لِجِيُوشِ النَّافِيِّينَ لِیُحَارِبُوا جِيُوشَ اللَّامَانِيِّينَ وَجِيُوشَ الزُّورَامِيِّينَ، وَهَكَذَا بَدَأَتْ حَرْبٌ بَيْنَ اللَّامَانِيِّينَ وَالنَّافِيِّينَ فِي السَّنَةِ الثَّامِنَةِ عَشْرَةَ مِنْ حُكْمِ الْقَضَاةِ، وَسَاقَدُمْ رِوَايَةً عَنْ حُرُوبِهِمْ لِاحِقًا.

١٤ وَعَادَ أَلْمَا وَعَمُونَ وَإِخْوَانُهُمَا وَكَذَلِكَ ابْنَا أَلْمَا إِلَى أَرْضِ زَرْحَمَلَةَ بَعْدَ أَنْ كَانُوا أَدَوَاتٍ فِي يَدِ اللَّهِ لِجَلْبِ الْكَثِيرِ مِنَ الزُّورَامِيِّينَ إِلَى التَّوْبَةِ؛ وَكُلُّ الَّذِينَ تَابُوا طُرِدُوا مِنْ أَرْضِهِمْ؛ لَكِنْ أَصْبَحَ لَهُمْ أَرَاضٌ لِمِيرَاتِهِمْ فِي أَرْضِ جَرْشُونَ، وَقَدْ حَمَلُوا السَّلَاحَ لِیُدَافِعُوا عَنْ أَنْفُسِهِمْ وَعَنْ نِسَائِهِمْ وَأَوْلَادِهِمْ وَأَرَاضِهِمْ.

١٥ أَمَا أَلْمَا فَقَدْ حَزَنَ بِسَبَبِ إِثْمِ شَعْبِهِ، أَجَلَ، وَكَذَلِكَ بِسَبَبِ الْحُرُوبِ وَسَفْكِ الدَّمَاءِ وَالنِّزَاعَاتِ الَّتِي كَانَتْ بَيْنَهُمْ؛ وَقَدْ ذَهَبَ أَيُّ أُرْسِلَ لِیُعْلِنَ الْكَلِمَةَ بَيْنَ جَمِيعِ النَّاسِ فِي كُلِّ مَدِينَةٍ؛ وَلَمَّا رَأَى أَنَّ قُلُوبَ النَّاسِ أَصْبَحَتْ قَاسِيَةً وَأَنَّهُمْ بَدَأُوا یَسْتَاوُونَ بِسَبَبِ شِدَّةِ الْكَلِمَةِ، أَصْبَحَ حَزِينًا جِدًّا.

١٦ لِذَلِكَ جَعَلَ أَبْنَاءَهُ یَجْتَمِعُونَ مَعًا، حَتَّى یُعْطِيَ كُلَّ وَاحِدٍ مِنْهُمْ وَصِيَّتَهُ بِخُصُوصِ الْأُمُورِ الْمُتَعَلِّقَةِ بِالْبِرِّ. وَلَدَيْنَا سِجْلٌ لِرِوَايَاتِهِ الَّتِي أَعْطَاهَا لَهُمْ بِحَسَبِ مَا سَجَلَهُ.

Alma 36

ألما ٣٦

My son, give ear to my words; for I swear unto you, that inasmuch as ye shall keep the commandments of God ye shall prosper in the land.

I would that ye should do as I have done, in remembering the captivity of our fathers; for they were in bondage, and none could deliver them except it was the God of Abraham, and the God of Isaac, and the God of Jacob; and he surely did deliver them in their afflictions.

And now, O my son Helaman, behold, thou art in thy youth, and therefore, I beseech of thee that thou wilt hear my words and learn of me; for I do know that whosoever shall put their trust in God shall be supported in their trials, and their troubles, and their afflictions, and shall be lifted up at the last day.

And I would not that ye think that I know of myself—not of the temporal but of the spiritual, not of the carnal mind but of God.

Now, behold, I say unto you, if I had not been born of God I should not have known these things; but God has, by the mouth of his holy angel, made these things known unto me, not of any worthiness of myself;

For I went about with the sons of Mosiah, seeking to destroy the church of God; but behold, God sent his holy angel to stop us by the way.

And behold, he spake unto us, as it were the voice of thunder, and the whole earth did tremble beneath our feet; and we all fell to the earth, for the fear of the Lord came upon us.

But behold, the voice said unto me: Arise. And I arose and stood up, and beheld the angel.

And he said unto me: If thou wilt of thyself be destroyed, seek no more to destroy the church of God.

And it came to pass that I fell to the earth; and it was for the space of three days and three nights that I could not open my mouth, neither had I the use of my limbs.

١ يَا بُنَيَّ، أَصْغِ إِلَى كَلَامِي؛ لِأَنِّي أَقْسِمُ لَكَ أَنَّهُ مَا دُمْتَ تَحْفَظُ وَصَايَا اللَّهِ فَإِنَّكَ تَزْدَهْرُ فِي الْأَرْضِ.

٢ وَإِنِّي أَرْغَبُ أَنْ تَفْعَلَ أَنْتَ مَا فَعَلْتُهُ أَنَا مُتَذَكِّرًا سَبِيَّ آبَائِنَا؛ لِأَنَّهُمْ كَانُوا تَحْتَ الْعُبُودِيَّةِ وَلَمْ يَفِدْرَ أَحَدٌ عَلَى تَخْلِيصِهِمْ سِوَى إِلَهِ إِبْرَاهِيمَ وَإِسْحَاقَ وَيَعْقُوبَ؛ وَحَقًّا هُوَ قَدْ خَلَّصَهُمْ مِنْ شِدَائِهِمْ.

٣ يَا بُنَيَّ حَيْلَامَانَ، إِنَّكَ فِي شَبَابِكَ، وَلِذَلِكَ أَنَا شَيْدُكَ بِأَنْ تَسْمَعَ كَلَامِي وَأَنْ تَتَعَلَّمَ مِنِّي؛ لِأَنِّي أَعْلَمُ أَنَّ كُلَّ مَنْ يَتَّكِلُونَ عَلَى اللَّهِ يُعِينُهُمْ فِي تَجَارِبِهِمْ وَشِدَائِهِمْ وَمَتَاعِيهِمْ وَسِيرْفَعُونَ فِي الْيَوْمِ الْآخِرِ.

٤ وَلَا أَرْغَبُ فِي أَنْ تَعْتَقِدَ أَنِّي أَعْلَمُ ذَلِكَ مِنْ نَفْسِي—لَمْ أَعْلَمْهُ بِوَسِيلَةٍ مَادِّيَّةٍ بَلْ رُوحِيَّةٍ، لَمْ أَعْلَمْهُ عَنْ طَرِيقِ عَقْلِ بَشَرِيٍّ بَلْ مِنَ اللَّهِ.

٥ إِنَّنِي أَقُولُ لَكَ، لَوْ لَمْ أُولَدْ مِنَ اللَّهِ لَمَا عَرَفْتُ هَذِهِ الْأُمُورَ؛ لِكِنَّ اللَّهَ يَلْسَانِ مَلَائِكَةِ الْقُدُوسِ أَعْلَمَنِي بِهَذِهِ الْأُمُورِ، وَهَذَا لَيْسَ بِسَبَبِ اسْتِحْقَاقِي فِيَّ.

٦ فَقَدْ كُنْتُ أَجُولُ مَعَ أَبْنَاءِ مُوسَى سَاعِيًا لِإِهْلَاكِ كَنِيْسَةِ اللَّهِ؛ لِكِنَّ اللَّهَ أَرْسَلَ مَلَائِكَةَ الْقُدُوسِ لِيُوقِفُنَا فِي الطَّرِيقِ.

٧ وَقَدْ كَلَّمَنَا بِصَوْتٍ يُشْبِهُ صَوْتِ الرَّعْدِ فَارْتَعَدَتِ الْأَرْضُ كُلُّهَا مِنْ تَحْتِ أَرْجُلِنَا. فَسَقَطْنَا جَمِيعًا عَلَى الْأَرْضِ لِأَنَّ مَخَافَةَ الرَّبِّ حَلَّتْ عَلَيْنَا.

٨ وَقَالَ لِي الصَّوْتُ: إِنَّهُضْ. فَتَهَضْتُ وَوَقَفْتُ وَأَبْصَرْتُ الْمَلَائِكَةَ.

٩ وَقَالَ لِي: حَتَّى لَوْ كُنْتُ تُرِيدُ الْهَلَاكَ لِنَفْسِكَ، فَلَا تَسْعَ بَعْدَ الْآنَ لِإِهْلَاكِ كَنِيْسَةِ اللَّهِ.

١٠ وَكَانَ أَنِّي سَقَطْتُ عَلَى الْأَرْضِ؛ وَلَمْ أَقْدِرْ أَنْ أَفْتَحَ فَمِي عَلَى مَدَى ثَلَاثَةِ أَيَّامٍ وَثَلَاثِ لَيَالٍ، كَمَا لَمْ أَتَمَكَّنْ مِنْ تَحْرِيكِ أَطْرَافِي.

And the angel spake more things unto me, which were heard by my brethren, but I did not hear them; for when I heard the words—If thou wilt be destroyed of thyself, seek no more to destroy the church of God—I was struck with such great fear and amazement lest perhaps I should be destroyed, that I fell to the earth and I did hear no more.

But I was racked with eternal torment, for my soul was harrowed up to the greatest degree and racked with all my sins.

Yea, I did remember all my sins and iniquities, for which I was tormented with the pains of hell; yea, I saw that I had rebelled against my God, and that I had not kept his holy commandments.

Yea, and I had murdered many of his children, or rather led them away unto destruction; yea, and in fine so great had been my iniquities, that the very thought of coming into the presence of my God did rack my soul with inexpressible horror.

Oh, thought I, that I could be banished and become extinct both soul and body, that I might not be brought to stand in the presence of my God, to be judged of my deeds.

And now, for three days and for three nights was I racked, even with the pains of a damned soul.

And it came to pass that as I was thus racked with torment, while I was harrowed up by the memory of my many sins, behold, I remembered also to have heard my father prophesy unto the people concerning the coming of one Jesus Christ, a Son of God, to atone for the sins of the world.

Now, as my mind caught hold upon this thought, I cried within my heart: O Jesus, thou Son of God, have mercy on me, who am in the gall of bitterness, and am encircled about by the everlasting chains of death.

And now, behold, when I thought this, I could remember my pains no more; yea, I was harrowed up by the memory of my sins no more.

And oh, what joy, and what marvelous light I did behold; yea, my soul was filled with joy as exceeding as was my pain!

١١ وَكَلَّمَنِي الْمَلَائِكَةُ عَنْ أُمُورٍ أُخْرَى سَمِعَهَا إِخْوَتِي؛ لَكِنِّي لَمْ أَسْمَعْهَا لِأَنِّي عِنْدَمَا سَمِعْتُ قَوْلَهُ: حَتَّى لَوْ كُنْتُ تُرِيدُ الْهَلَاكَ لِتَنْفْسِكَ فَلَا تَسْعَ بَعْدَ الْآنَ لِإِهْلَاكِ كَنِيْسَةِ اللَّهِ، أَصَابَنِي رُغْبٌ وَذُهُولٌ عَظِيمَانِ خَوْفًا مِنَ الْهَلَاكِ، حَتَّى أَتْنِي سَقَطْتُ عَلَى الْأَرْضِ وَلَمْ أَسْمَعْ بَعْدَ ذَلِكَ شَيْئًا.

١٢ لَكِنِّي كُنْتُ أَعَانِي مِنْ عَذَابِ أَبَدِيٍّ لِأَنَّ نَفْسِي ارْتَعَبَتْ إِلَى أَقْصَى دَرَجَةٍ وَعَانَيْتُ مِنْ ثِقَلِ خَطَايَايَ كُلِّهَا.

١٣ أَجَلٌ، لَقَدْ تَذَكَّرْتُ كُلَّ ذُنُوبِي وَأَتَامِي الَّتِي كُنْتُ بِسَبَبِهَا أَتَعَذَّبُ بِأَلَامِ الْجَحِيمِ؛ أَجَلٌ، رَأَيْتُ أَنَّنِي قَدْ تَمَرَّدْتُ عَلَى إِلَهِي وَأَنَّي لَمْ أَحْفَظْ وَصَايَاهُ الْمُقَدَّسَةَ.

١٤ أَجَلٌ، لَقَدْ قَتَلْتُ الْعَدِيدَ مِنْ أَبْنَائِهِ، أَوْ بِالْأُخْرَى قُدْتُهُمْ إِلَى الْهَلَاكِ؛ أَجَلٌ، وَالْخُلَاصَةَ أَنَّ أَتَامِي كَانَتْ عَظِيمَةً جِدًّا حَتَّى أَنَّ مَجْرَدَ التَّفْكِيرِ فِي الدُّخُولِ إِلَى حَضْرَةِ إِلَهِي أَصَابَ رُوحِي بِرُغْبٍ لَا يُوَصَّفُ.

١٥ وَفَكَّرْتُ: لَيْتَنِي أَسْتَبْعِدُ فَتَهْلِكَ رُوحِي وَيَهْلِكَ جَسَدِي، كَيْ لَا أَقِفَ فِي حَضْرَةِ إِلَهِي لِأَحْسَبَ عَلَى أَعْمَالِي.

١٦ وَعَلَى مَدَى ثَلَاثَةِ أَيَّامٍ وَثَلَاثِ لَيَالٍ كُنْتُ أَعَانِي مِنَ الْآلَمِ النَّفْسِيِّ الْمُعَذِّبَةِ.

١٧ وَبَيْنَمَا كُنْتُ أَتَعَذَّبُ، بَيْنَمَا كُنْتُ مُتَأَلِّمًا بِشِدَّةٍ مِنْ ذِكْرِ خَطَايَايَ الْعَدِيدَةِ، تَذَكَّرْتُ أَيْضًا أَنَّنِي سَمِعْتُ أَبِي يَتَنَبَّأُ لِلشَّعْبِ عَنْ مَجِيءِ يَسُوعَ الْمَسِيحِ، ابْنِ اللَّهِ، لِلتَّكْفِيرِ عَنْ خَطَايَا الْعَالَمِ.

١٨ وَلَمَّا تَعَلَّقَ ذَهْنِي بِهَذِهِ الْفِكْرَةِ، هَتَفْتُ فِي قَلْبِي: يَا يَسُوعُ، يَا ابْنَ اللَّهِ، ارْحَمْنِي فَإِنِّي فِي مَرَارَةِ الْمُرِّ وَمُحَاطٍ بِسَلْسِلِ الْمَوْتِ الْأَبَدِيَّةِ.

١٩ وَعِنْدَمَا فَكَّرْتُ بِذَلِكَ، لَمْ أَعُدْ أَتَذَكَّرُ الْآلَمِ؛ أَجَلٌ، وَلَمْ تَعُدْ ذِكْرِي خَطَايَايَ تُثْقَلُنِي.

٢٠ وَيَا لَهَا مِنْ بَهْجَةٍ، وَيَا لَهُ مِنْ نُورٍ خَارِقٍ ذَلِكَ الَّذِي أَبْصَرْتُهُ؛ أَجَلٌ، اِمْتَلَأَتْ نَفْسِي بِبَهْجَةٍ بِقَدْرِ مَا كَانَ أَلْمِي!

Yea, I say unto you, my son, that there could be nothing so exquisite and so bitter as were my pains. Yea, and again I say unto you, my son, that on the other hand, there can be nothing so exquisite and sweet as was my joy.

Yea, methought I saw, even as our father Lehi saw, God sitting upon his throne, surrounded with numberless concourses of angels, in the attitude of singing and praising their God; yea, and my soul did long to be there.

But behold, my limbs did receive their strength again, and I stood upon my feet, and did manifest unto the people that I had been born of God.

Yea, and from that time even until now, I have labored without ceasing, that I might bring souls unto repentance; that I might bring them to taste of the exceeding joy of which I did taste; that they might also be born of God, and be filled with the Holy Ghost.

Yea, and now behold, O my son, the Lord doth give me exceedingly great joy in the fruit of my labors;

For because of the word which he has imparted unto me, behold, many have been born of God, and have tasted as I have tasted, and have seen eye to eye as I have seen; therefore they do know of these things of which I have spoken, as I do know; and the knowledge which I have is of God.

And I have been supported under trials and troubles of every kind, yea, and in all manner of afflictions; yea, God has delivered me from prison, and from bonds, and from death; yea, and I do put my trust in him, and he will still deliver me.

And I know that he will raise me up at the last day, to dwell with him in glory; yea, and I will praise him forever, for he has brought our fathers out of Egypt, and he has swallowed up the Egyptians in the Red Sea; and he led them by his power into the promised land; yea, and he has delivered them out of bondage and captivity from time to time.

٢١ أَجَلٌ، أَقُولُ لَكَ، يَا بَنِيَّ، إِنَّهُ لَا يُمَكِّنُ أَنْ يَكُونَ هُنَاكَ شَيْءٌ بِمِثْلِ حِدَّةِ أَلَامِي أَوْ مَرَارَتِهَا. أَجَلٌ، وَأَقُولُ لَكَ مِنْ جِهَةِ أُخْرَى يَا بَنِيَّ إِنَّهُ لَا يُمَكِّنُ أَنْ يَكُونَ هُنَاكَ شَيْءٌ بِمِثْلِ رُوعَةٍ فَرَحِي وَحَلَاوَتِهِ.

٢٢ أَجَلٌ، فِي اعْتِقَادِي أَنَّنِي رَأَيْتُ كَمَا رَأَى أَبُونَا لِاحِي اللَّهَ جَالِسًا عَلَى عَرْشِهِ مُحَاطًا بِجُمُوعٍ لَا حَصْرَ لَهَا مِنَ الْمَلَائِكَةِ مُرْتَمِينَ وَمُسَبِّحِينَ لِإِلَهُهِمْ؛ أَجَلٌ، وَتَأَقَّتْ رُوحِي إِلَى أَنْ تَكُونَ هُنَاكَ.

٢٣ لِكِنَّ الْقُوَّةَ دَبَّتْ فِي أَطْرَافِي مَرَّةً أُخْرَى فَوَقَفْتُ عَلَى قَدَمَيَّ وَأُظْهِرْتُ لِلنَّاسِ أَنِّي قَدْ وُلِدْتُ مِنَ اللَّهِ.

٢٤ أَجَلٌ، وَمُنْذُ ذَلِكَ الْوَقْتِ وَإِلَى الْآنَ أَجَاهِدُ بِلَا انْقِطَاعٍ لِأَقُودَ نَفُوسًا إِلَى التَّوْبَةِ، لَكِنِّي أَجْعَلُهُمْ يَتَذَوَّقُونَ الْبَهْجَةَ الْبَالِغَةَ الَّتِي تَذَوَّقْتُهَا أَنَا، لَكِنِّي يُولِدُوا أَيْضًا مِنَ اللَّهِ وَيَمْتَلِنُوا بِالرُّوحِ الْقُدُّوسِ.

٢٥ أَجَلٌ، يَا بَنِيَّ، إِنَّ الرَّبَّ يُفْرِحُنِي بِشِدَّةٍ بِثَمَارِ تَعْبِي؛

٢٦ لِأَنَّهُ بِسَبَبِ الْكَلِمَةِ الَّتِي أَعْطَانِي إِيَّاهَا وُلِدَ الْكَثِيرُونَ مِنَ اللَّهِ وَتَذَوَّقُوا مَا تَذَوَّقْتُهُ أَنَا، وَرَأَوْا عَيَانًا مَا رَأَيْتُهُ أَنَا؛ لِذَلِكَ فَإِنَّهُمْ يُدْرِكُونَ هَذِهِ الْأُمُورَ الَّتِي تَكَلَّمْتُ عَنْهَا كَمَا أُدْرِكُهَا أَنَا؛ وَمَصْدَرُ مَعْرِفَتِي هُوَ اللَّهُ.

٢٧ وَقَدْ حَصَلْتُ عَلَى الدَّعْمِ مِنَ اللَّهِ وَأَنَا تَحْتَ وَطْأَةِ شَتَى الشَّجَارِ وَالشَّدَائِدِ، أَجَلٌ، وَفِي كُلِّ أَنْوَاعِ الْمُعَانَاةِ؛ لِأَنَّ اللَّهَ خَلَّصَنِي مِنَ السَّجْنِ وَمِنَ الْقُبُودِ وَمِنَ الْمَوْتِ؛ أَجَلٌ، وَإِنِّي أَضَعُ ثِقَتِي فِيهِ، وَسَيَظَلُّ يُخَلِّصُنِي.

٢٨ وَإِنِّي أَعْلَمُ بِأَنَّهُ سَيَقِيمُنِي فِي الْيَوْمِ الْأَخِيرِ لِأَسْكُنَ مَعَهُ فِي الْمَجْدِ؛ أَجَلٌ، وَسَأَسْبُحُهُ إِلَى الْأَبَدِ، فَهُوَ أَخْرَجَ آبَاءَنَا مِنْ مِصْرَ وَأَغْرَقَ الْمِصْرِيِّينَ فِي الْبَحْرِ الْأَحْمَرِ؛ وَقَادَ آبَاءَنَا بِقُوَّتِهِ إِلَى أَرْضِ الْمَوْعِدِ؛ أَجَلٌ، وَقَدْ خَلَّصَهُمْ مِنَ الْعُبُودِيَّةِ وَالسَّبْيِ بَيْنَ الْحِينِ وَالْآخَرِ.

Yea, and he has also brought our fathers out of the land of Jerusalem; and he has also, by his everlasting power, delivered them out of bondage and captivity, from time to time even down to the present day; and I have always retained in remembrance their captivity; yea, and ye also ought to retain in remembrance, as I have done, their captivity.

But behold, my son, this is not all; for ye ought to know as I do know, that inasmuch as ye shall keep the commandments of God ye shall prosper in the land; and ye ought to know also, that inasmuch as ye will not keep the commandments of God ye shall be cut off from his presence. Now this is according to his word.

٢٩ أَجَلٌ، وَقَدْ أَخْرَجَ آبَاءَنَا مِنْ أَرْضِ أُورُشَلِيمَ؛ وَخَلَّصَهُمْ، بِقُوَّتِهِ
الْأَبَدِيَّةِ، مِنَ الْعُبُودِيَّةِ وَالسَّنِيِّ بَيْنَ الْحَيْنِ وَالْآخِرِ حَتَّى يَوْمِنَا هَذَا؛
وَأَنَا أَذْكَرُ سَبَبَهُمْ دَائِمًا؛ أَجَلٌ، وَيَنْبَغِي عَلَيْكَ أَنْتَ أَيْضًا أَنْ تَذْكَرَ
سَبَبَهُمْ كَمَا فَعَلْتُ أَنَا.

٣٠ لَكِنْ، يَا بَنِيَّ، هَذَا لَيْسَ كُلُّ شَيْءٍ، فَإِنَّهُ يَنْبَغِي عَلَيْكَ أَنْ تَعْلَمَ، كَمَا
أَعْلَمُ أَنَا، بِأَنَّكَ مَا دُمْتَ تَحْفَظُ وَصَايَا اللَّهِ فَإِنَّكَ تَزْدَهَرُ فِي الْأَرْضِ؛
وَيَنْبَغِي عَلَيْكَ أَنْ تَعْلَمَ أَيْضًا بِأَنَّكَ إِنْ لَمْ تَحْفَظْ وَصَايَا اللَّهِ فَإِنَّكَ
تُقَطَّعُ مِنْ حَضْرَتِهِ. وَهَذَا حَسَبَ كَلِمَتِهِ.

And now, my son Helaman, I command you that ye take the records which have been entrusted with me;

And I also command you that ye keep a record of this people, according as I have done, upon the plates of Nephi, and keep all these things sacred which I have kept, even as I have kept them; for it is for a wise purpose that they are kept.

And these plates of brass, which contain these engravings, which have the records of the holy scriptures upon them, which have the genealogy of our forefathers, even from the beginning—

Behold, it has been prophesied by our fathers, that they should be kept and handed down from one generation to another, and be kept and preserved by the hand of the Lord until they should go forth unto every nation, kindred, tongue, and people, that they shall know of the mysteries contained thereon.

And now behold, if they are kept they must retain their brightness; yea, and they will retain their brightness; yea, and also shall all the plates which do contain that which is holy writ.

Now ye may suppose that this is foolishness in me; but behold I say unto you, that by small and simple things are great things brought to pass; and small means in many instances doth confound the wise.

And the Lord God doth work by means to bring about his great and eternal purposes; and by very small means the Lord doth confound the wise and bringeth about the salvation of many souls.

And now, it has hitherto been wisdom in God that these things should be preserved; for behold, they have enlarged the memory of this people, yea, and convinced many of the error of their ways, and brought them to the knowledge of their God unto the salvation of their souls.

Yea, I say unto you, were it not for these things that these records do contain, which are on these plates, Ammon and his brethren could not have convinced so many thousands of the Lamanites of the incorrect tradition of their fathers; yea, these records and their words brought them unto repentance; that is, they brought them to the knowledge of the Lord their God, and to rejoice in Jesus Christ their Redeemer.

١ يَا بُنَيَّ حِيلَامَانَ، إِنِّي أوصيكَ أَنْ تَأْخُذَ السَّجَلَاتِ الَّتِي عَهَدَ بِهَا إِلَيَّ؛

٢ كَمَا أوصيكَ بِأَنْ تُحْتَفِظَ بِسَجَلِ لِهَذَا الشَّعْبِ كَمَا فَعَلْتُ أَنَا عَلَى أَلْوَا حِ نَافِي، وَأَنْ تُحَفِّظَ هَذِهِ الْأُمُورَ مُقَدَّسَةً كَمَا حَفِظْتُهَا أَنَا؛ لِأَنَّهَا تُحَفِّظُ لِعَايَةِ حَكِيمَةٍ.

٣ أَمَا هَذِهِ الصَّفَائِحُ النُّحَاسِيَّةُ الَّتِي تُحْتَوِي عَلَى هَذِهِ الثَّقُوسِ، وَالَّتِي عَلَيْهَا سَجَلَاتُ النُّصُوصِ الْمُقَدَّسَةِ وَالَّتِي تُحْتَوِي عَلَى أَنْسَابِ أَجْدَادِنَا مِنْذُ الْبِدَايَةِ—

٤ فَإِنَّ آبَاءَنَا قَدْ تَنَبَّأُوا بِأَنَّهَا سَتُحَفِّظُ وَتُورَثُ مِنْ جِيلٍ إِلَى جِيلٍ، وَأَنَّهَا سَتُحَفِّظُ وَتَبْقَى بِبَيْدِ الرَّبِّ إِلَى أَنْ تَصِلَ إِلَى كُلِّ أُمَّةٍ وَقَبِيلَةٍ وَلِسَانٍ وَشَعْبٍ، كَيْ يَعْرِفُوا الْأَسْرَارَ الَّتِي تُحْتَوِيهَا.

٥ وَإِنْ حُفِظَتْ فَإِنَّهَا لَا بُدَّ أَنْ تُحْتَفِظَ بِبَرِّيْقِهَا؛ أَجَلٌ، وَسَتُحْتَفِظُ بِبَرِّيْقِهَا؛ أَجَلٌ، وَكَذَلِكَ سَيَكُونُ حَالُ كُلِّ الصَّفَائِحِ الَّتِي تُحْتَوِي عَلَى نُصُوصِ مُقَدَّسَةٍ.

٦ رُبَّمَا تَظُنُّ أَنَّ هَذَا جَهْلٌ مِنِّي؛ لَكِنِّي أَقُولُ لَكَ إِنَّهُ بِالْوَسَائِلِ الْمُتَوَاضِعَةِ وَالْبَسِيطَةِ تَتَحَقَّقُ أُمُورٌ عَظِيمَةٌ؛ وَالْوَسَائِلِ الْمُتَوَاضِعَةُ فِي كَثِيرٍ مِنَ الْحَالَاتِ تُخْزِي الْحُكَمَاءَ.

٧ وَيَعْمَلُ السَّيِّدُ الرَّبُّ بِوَسَائِلٍ لِتَحْقِيقِ مَقَاصِدِهِ الْعَظِيمَةِ وَالْأَبَدِيَّةِ؛ وَبِوَسَائِلٍ مُتَوَاضِعَةٍ جِدًّا يُخْزِي الرَّبُّ الْحُكَمَاءَ وَيُحَقِّقُ خَلَاصَ الْكَثِيرِ مِنَ الثَّقُوسِ.

٨ فَقَدْ كَانَتْ حِكْمَةُ اللَّهِ حَتَّى الْآنَ هِيَ أَنْ تُحَفِّظَ هَذِهِ الْأَشْيَاءَ؛ فَإِنَّهَا قَدْ عَظَّمَتْ قُدْرَةَ هَذَا الشَّعْبِ عَلَى أَنْ يَتَذَكَّرَ مِيرَاثَهُ، أَجَلٌ، وَأَفْتَنَعَتِ الْكَثِيرِينَ بِخَطِّ طَرِيقِهِمْ، وَأَوْصَلَتْهُمْ إِلَى مَعْرِفَةِ إِلَهُهِمْ لِخَلَاصِ أَرْوَاحِهِمْ.

٩ أَجَلٌ، أَقُولُ لَكَ، لَوْلَا هَذِهِ الْأَشْيَاءُ الَّتِي تُحْتَوِيهَا هَذِهِ السَّجَلَاتُ الْمَكْتُوبَةُ عَلَى هَذِهِ الصَّفَائِحِ، لَمَا تَمَكَّنَ عَمُونَ وَإِخْوَتُهُ مِنْ إِفْنَاعِ الْأَلْفِ مِنَ اللَّامَانِيِّينَ بِخَطِّ تَقَالِيدِ آبَائِهِمْ؛ أَجَلٌ، هَذِهِ السَّجَلَاتُ وَكَلِمَاتُهَا قَادَتْهُمْ إِلَى التَّوْبَةِ؛ أَيَّ إِنَّهَا قَادَتْهُمْ إِلَى مَعْرِفَةِ الرَّبِّ إِلَهُهِمْ وَالْإِبْتِهَاجِ بِمَسِيحِ فَاذِيهِمْ.

And who knoweth but what they will be the means of bringing many thousands of them, yea, and also many thousands of our stiffnecked brethren, the Nephites, who are now hardening their hearts in sin and iniquities, to the knowledge of their Redeemer?

Now these mysteries are not yet fully made known unto me; therefore I shall forbear.

And it may suffice if I only say they are preserved for a wise purpose, which purpose is known unto God; for he doth counsel in wisdom over all his works, and his paths are straight, and his course is one eternal round.

O remember, remember, my son Helaman, how strict are the commandments of God. And he said: If ye will keep my commandments ye shall prosper in the land—but if ye keep not his commandments ye shall be cut off from his presence.

And now remember, my son, that God has entrusted you with these things, which are sacred, which he has kept sacred, and also which he will keep and preserve for a wise purpose in him, that he may show forth his power unto future generations.

And now behold, I tell you by the spirit of prophecy, that if ye transgress the commandments of God, behold, these things which are sacred shall be taken away from you by the power of God, and ye shall be delivered up unto Satan, that he may sift you as chaff before the wind.

But if ye keep the commandments of God, and do with these things which are sacred according to that which the Lord doth command you, (for you must appeal unto the Lord for all things whatsoever ye must do with them) behold, no power of earth or hell can take them from you, for God is powerful to the fulfilling of all his words.

For he will fulfil all his promises which he shall make unto you, for he has fulfilled his promises which he has made unto our fathers.

For he promised unto them that he would preserve these things for a wise purpose in him, that he might show forth his power unto future generations.

١٠ وَمَنْ يَدْرِي فَلَعَلَّهَا تَكُونُ الْوَسِيلَةَ لِحَدَابِ الْأَلْفِ مِنْهُمْ إِلَى مَعْرِفَةِ فَادِيهِمْ، أَجَلٌ، وَأَيْضًا الْأَلْفِ مِنْ إِخْوَتِنَا النَّافِيَيْنِ الْمُتَعَتِّتِينَ وَالَّذِينَ يُقْسَوْنَ الْأَنْ قُلُوبَهُمْ فِي الْخَطِيئَةِ وَالْآثَامِ.

١١ هَذِهِ الْأَسْرَارُ لَمْ تُكشَفْ لِي بِالْكَامِلِ؛ لِذَلِكَ فَإِنِّي سَأَكْتَفِي بِهَذَا الْقَوْلِ.

١٢ وَيَكْفِينِي أَنْ أَقُولَ إِنَّهَا مَحْفُوظَةٌ لِعَرَضِ حَكِيمٍ وَهُوَ عَرَضٌ مَعْرُوفٌ عِنْدَ اللَّهِ؛ لِأَنَّهُ يُعْطِي مَشُورَتَهُ بِالْحِكْمَةِ فِيمَا يَخْصُ أَعْمَالَهُ كُلَّهَا، وَطُرُقَهُ مُسْتَقِيمَةً وَمَسَارُهُ هُوَ دَوْرَةٌ وَاحِدَةٌ أَبَدِيَّةٌ.

١٣ تَذَكَّرْ تَذَكَّرْ، يَا بَنِي حَيْلَامَانَ، مَدَى صِرَامَةِ وَصَايَا اللَّهِ. فَقَدْ قَالَ: إِنْ حَفِظْتُمْ وَصَايَايَ فَإِنَّكُمْ سَتَزْدَهَرُونَ فِي الْأَرْضِ—لَكِنْ إِنْ لَمْ تَحْفَظُوا وَصَايَاهُ فَإِنَّكُمْ سَتَقْطَعُونَ مِنْ حَضْرَتِهِ.

١٤ تَذَكَّرْ، يَا بَنِي، أَنَّ اللَّهَ عَهْدَ إِلَيْكَ بِهَذِهِ الْأَشْيَاءِ الْمُقَدَّسَةِ وَالَّتِي حَفِظَهَا مُقَدَّسَةً وَسَبَّحَظَهَا وَيُحَافِظُ عَلَيْهَا لِغَايَةِ حَكِيمَةٍ عِنْدَهُ وَهِيَ أَنْ يُظْهِرَ قُوَّتَهُ لِلْأَجْيَالِ الْقَادِمَةِ.

١٥ وَالْآنَ فَإِنِّي أَقُولُ لَكَ بِرُوحِ الثُّبُوتِ بِأَنَّكَ إِذَا خَالَفْتَ وَصَايَا اللَّهِ فَإِنَّ هَذِهِ الْأَشْيَاءَ الْمُقَدَّسَةَ سَتُنْتَرَعُ مِنْكَ بِقُوَّةِ اللَّهِ وَسَتُسَلَّمُ أَنْتَ إِلَى الشَّيْطَانِ لِيُعْزِبَكَ كَالهَشِيمِ فِي مَهَبِّ الرِّيحِ.

١٦ لَكِنَّكَ إِذَا حَفِظْتَ وَصَايَا اللَّهِ وَتَعَامَلْتَ مَعَ هَذِهِ الْأَشْيَاءِ الْمُقَدَّسَةِ طَبَقًا لِمَا أَمَرَكَ بِهِ الرَّبُّ (فَإِنَّكَ يَجِبُ أَنْ تَسْتَعِينَ بِالرَّبِّ فِي كُلِّ مَا عَلَيْكَ أَنْ تَفْعَلَهُ بِهَا) فَإِنَّهُ لَيْسَ مِنْ قُوَّةِ فِي الْأَرْضِ أَوْ فِي الْجَحِيمِ يُمَكِّنُهَا أَنْ تَنْزِعَهَا مِنْكَ، لِأَنَّ اللَّهَ جَبَّارٌ فِي تَحْقِيقِ كُلِّ كَلِمَاتِهِ.

١٧ فَهُوَ يُحَقِّقُ كُلَّ وَعُودِهِ الَّتِي يَتَعَهَّدُ بِهَا لَكَ، لِأَنَّهُ حَقٌّ وَعُودُهُ الَّتِي تَعَهَّدُ بِهَا لِأَبَائِنَا.

١٨ فَقَدْ وَعَدَهُمْ بِأَنَّهُ سَيَحْفَظُ كُلَّ هَذِهِ الْأَشْيَاءِ لِغَايَةِ حَكِيمَةٍ عِنْدَهُ، حَتَّى يُظْهِرَ قُوَّتَهُ لِلْأَجْيَالِ الْقَادِمَةِ.

And now behold, one purpose hath he fulfilled, even to the restoration of many thousands of the Lamanites to the knowledge of the truth; and he hath shown forth his power in them, and he will also still show forth his power in them unto future generations; therefore they shall be preserved.

Therefore I command you, my son Helaman, that ye be diligent in fulfilling all my words, and that ye be diligent in keeping the commandments of God as they are written.

And now, I will speak unto you concerning those twenty-four plates, that ye keep them, that the mysteries and the works of darkness, and their secret works, or the secret works of those people who have been destroyed, may be made manifest unto this people; yea, all their murders, and robbings, and their plunderings, and all their wickedness and abominations, may be made manifest unto this people; yea, and that ye preserve these interpreters.

For behold, the Lord saw that his people began to work in darkness, yea, work secret murders and abominations; therefore the Lord said, if they did not repent they should be destroyed from off the face of the earth.

And the Lord said: I will prepare unto my servant Gazelem, a stone, which shall shine forth in darkness unto light, that I may discover unto my people who serve me, that I may discover unto them the works of their brethren, yea, their secret works, their works of darkness, and their wickedness and abominations.

And now, my son, these interpreters were prepared that the word of God might be fulfilled, which he spake, saying:

I will bring forth out of darkness unto light all their secret works and their abominations; and except they repent I will destroy them from off the face of the earth; and I will bring to light all their secrets and abominations, unto every nation that shall hereafter possess the land.

And now, my son, we see that they did not repent; therefore they have been destroyed, and thus far the word of God has been fulfilled; yea, their secret abominations have been brought out of darkness and made known unto us.

١٩ فَإِنَّهُ قَدْ حَقَّقَ غَايَةَ وَاحِدَةً بِرَدِّ الْأَلْفِ مِنَ الْأَمَانِيِّينَ إِلَى مَعْرِفَةِ الْحَقِّ؛ وَقَدْ أَظْهَرَ قُوَّتَهُ فِيهِمْ، وَسَيَسْتَمِرُّ أَيْضًا فِي إِظْهَارِ قُوَّتِهِ فِي الْأَجْيَالِ الْقَادِمَةِ؛ لِذَلِكَ فَإِنَّ هَذِهِ الْأَشْيَاءَ سَتَحْفَظُ.

٢٠ لِذَلِكَ فَإِنِّي أوصيك، يا بُنَيَّ حِيلَامَانَ، بِأَنْ تَكُونَ مُجْتَهِدًا فِي تَنْفِيذِ كُلِّ كَلَامِي، وَأَنْ تَكُونَ مُجْتَهِدًا فِي حِفْظِ وَصَايَا اللَّهِ كَمَا هِيَ مَكْتُوبَةٌ.

٢١ أَمَا الْآنَ فَإِنِّي سَأَتَحَدَّثُ إِلَيْكَ بِشَأْنِ تِلْكَ الصَّفَائِحِ الْأَرْبَعِ وَالْعِشْرِينَ، فَيَجِبُ أَنْ تَحْفَظَهَا كَيْ تُظْهِرَ لِهَذَا الشَّعْبِ الْخَفَايَا وَأَعْمَالَ الظُّلْمَةِ وَالْأَعْمَالَ السَّرِيَّةِ، أَيِ أَعْمَالِ ذَلِكَ الشَّعْبِ الْبَائِدِ؛ أَجَلٌ، كَيْ تُظْهِرَ لِهَذَا الشَّعْبِ كُلِّ جَرَائِمِ قَتْلِهِمْ وَسِرْقَاتِهِمْ وَنَهْبِهِمْ وَكُلِّ شُرُورِهِمْ وَرَجَاسَاتِهِمْ؛ أَجَلٌ، وَيَجِبُ أَنْ تَحْفَظَ هَذِهِ الْمَفْسَّرَاتِ.

٢٢ فَإِنَّ الرَّبَّ قَدْ رَأَى أَنَّ أَبْنَاءَ شَعْبِهِ بَدَأُوا يَعْْمَلُونَ فِي الظُّلْمَةِ، أَجَلٌ، يَرْتَكِبُونَ جَرَائِمَ الْقَتْلِ وَالرَّجَاسَاتِ الْخَفِيَّةِ؛ لِذَلِكَ قَالَ الرَّبُّ: إِنْ لَمْ يَتُوبُوا فَإِنَّهُمْ يَهْلِكُونَ عَنْ وَجْهِ الْأَرْضِ.

٢٣ وَقَالَ الرَّبُّ: سَأَعِدُّ لِحَادِمِي، جَزَائِمَ، حَجْرًا يُضِيءُ نُورًا فِي الظُّلْمَةِ كَيْ أَكْشِفَ لِأَبْنَاءِ شَعْبِي الَّذِينَ يَخْدِمُونِي، كَيْ أَكْشِفَ لَهُمْ أَعْمَالَ إِخْوَتِهِمْ، أَجَلٌ، أَعْمَالَهُمُ الْخَفِيَّةَ، أَعْمَالَهُمُ الْمُظْلِمَةَ وَشُرُورَهُمْ وَرَجَاسَاتِهِمْ.

٢٤ وَأَعِدَّتْ هَذِهِ الْمَفْسَّرَاتِ، يَا بُنَيَّ، لِتَتَحَقَّقَ كَلِمَةُ اللَّهِ الَّتِي تَكَلَّمَ بِهَا قَائِلًا:

٢٥ سَأُخْرِجُ جَمِيعَ أَعْمَالِهِمُ الْخَفِيَّةِ وَرَجَاسَاتِهِمْ مِنَ الظُّلْمَةِ إِلَى النُّورِ؛ وَإِنْ لَمْ يَتُوبُوا فَإِنِّي سَأُهْلِكُهُمْ عَنْ وَجْهِ الْأَرْضِ؛ وَسَأُخْرِجُ كُلَّ أَسْرَارِهِمْ وَرَجَاسَاتِهِمْ إِلَى النُّورِ أَمَامَ كُلِّ أُمَّةٍ سَتَمْلِكُ الْأَرْضَ فِيهَا بَعْدُ.

٢٦ وَتَرَى، يَا بُنَيَّ، أَنَّهُمْ لَمْ يَتُوبُوا؛ لِذَلِكَ هَلَكُوا، وَهَكَذَا تَحَقَّقَتْ كَلِمَةُ اللَّهِ؛ أَجَلٌ، وَرَجَاسَاتُهُمْ الْخَفِيَّةُ أُخْرِجَتْ مِنَ الظُّلْمَةِ وَعَرَفْنَا بِهَا.

And now, my son, I command you that ye retain all their oaths, and their covenants, and their agreements in their secret abominations; yea, and all their signs and their wonders ye shall keep from this people, that they know them not, lest peradventure they should fall into darkness also and be destroyed.

For behold, there is a curse upon all this land, that destruction shall come upon all those workers of darkness, according to the power of God, when they are fully ripe; therefore I desire that this people might not be destroyed.

Therefore ye shall keep these secret plans of their oaths and their covenants from this people, and only their wickedness and their murders and their abominations shall ye make known unto them; and ye shall teach them to abhor such wickedness and abominations and murders; and ye shall also teach them that these people were destroyed on account of their wickedness and abominations and their murders.

For behold, they murdered all the prophets of the Lord who came among them to declare unto them concerning their iniquities; and the blood of those whom they murdered did cry unto the Lord their God for vengeance upon those who were their murderers; and thus the judgments of God did come upon these workers of darkness and secret combinations.

Yea, and cursed be the land forever and ever unto those workers of darkness and secret combinations, even unto destruction, except they repent before they are fully ripe.

And now, my son, remember the words which I have spoken unto you; trust not those secret plans unto this people, but teach them an everlasting hatred against sin and iniquity.

Preach unto them repentance, and faith on the Lord Jesus Christ; teach them to humble themselves and to be meek and lowly in heart; teach them to withstand every temptation of the devil, with their faith on the Lord Jesus Christ.

Teach them to never be weary of good works, but to be meek and lowly in heart; for such shall find rest to their souls.

٢٧ وَالْآنَ، يَا بُنَيَّ، أوصيكَ بِأَنْ تَحْجُبَ كُلَّ أَقْسَامِهِمْ وَعُهُودِهِمْ وَأَتَّفَاقِيَّاتِهِمْ الدَّنَسَةِ الخَفِيَّةِ، أَجَلْ، اخْجُبْ كُلَّ آيَاتِهِمْ وَعَجَائِبِهِمْ عَنِ أبنَاءِ هَذَا الشَّعْبِ لِئَلَّا يَعْرِفُوهَا لِئَلَّا يَسْقُطُوا هُمْ أَيْضًا فِي الظُّلْمَةِ وَيَهْلِكُوا.

٢٨ فَإِنَّ هُنَاكَ لَعْنَةً عَلَى كُلِّ هَذِهِ الأَرْضِ وَهِيَ أَنَّ الهَلَاكَ يَجُلُّ عَلَى جَمِيعِ عَامِلِي الظُّلْمَةِ، بِقُوَّةِ الله، عِنْدَمَا يَنْصَحُ شَرُّهُمْ تَمَامًا؛ وَأَنَا لَا أَرْغَبُ فِي هَلَاكِ هَذَا الشَّعْبِ.

٢٩ لِذَلِكَ يَجِبُ أَنْ تَحْجُبَ عَنِ أبنَاءِ هَذَا الشَّعْبِ هَذِهِ الخِطَطَ السَّرِيَّةِ الْمُتَعَلِّقَةَ بِأَقْسَامِهِمْ وَعُهُودِهِمْ، وَأَلَّا تَكْشِفَ لَهُمْ إِلَّا شُرُورَهُمْ وَجَرَائِمَ قَتْلِهِمْ وَرَجَاسَاتِهِمْ؛ وَلْتَعَلَّمَهُمْ أَنْ يَبْغُضُوا مِثْلَ هَذِهِ الشُّرُورِ وَرَجَاسَاتِ وَجَرَائِمِ القَتْلِ؛ وَلْتَعَلَّمَهُمْ أَيْضًا أَنَّ هَؤُلَاءِ النَّاسِ قَدْ هَلَكُوا بِسَبَبِ شُرُورِهِمْ وَرَجَاسَاتِهِمْ وَجَرَائِمِ قَتْلِهِمْ.

٣٠ فَإِنَّهُمْ قَدْ قَتَلُوا كُلَّ أَنْبِيَاءِ الرَّبِّ الَّذِينَ جَاءُوا وَهُمْ لِيُعَلِّمُوا لَهُمْ أَنَامَهُمْ؛ فَصَرَخَ دَمُ الَّذِينَ قَتَلُوهُمْ إِلَى الرَّبِّ إِلَهُهِمْ انْتِقَامًا مِنْ قَاتِلِيهِمْ؛ وَهَكَذَا حَلَّتْ أَحْكَامُ اللهِ عَلَى عَامِلِي الظُّلْمَةِ هَؤُلَاءِ وَأَثِيلَاتِهِمْ السَّرِيَّةِ.

٣١ أَجَلْ، وَلْتَكُنِ الأَرْضُ مَلْعُونَةً إِلَى أَيْدِ الأَبَدِيِّينَ لِعَامِلِي الظُّلْمَةِ هَؤُلَاءِ وَأَثِيلَاتِهِمْ السَّرِيَّةِ، حَتَّى إِلَى الهَلَاكِ، مَا لَمْ يَتُوبُوا قَبْلَ أَنْ يَنْصَحَ شَرُّهُمْ تَمَامًا.

٣٢ يَا بُنَيَّ، تَذَكَّرِ الكَلِمَاتِ الَّتِي كَلَّمْتُكَ بِهَا؛ لَا تَعْهَدْ بِهَذِهِ الخِطَطِ السَّرِيَّةِ لِأبنَاءِ هَذَا الشَّعْبِ، بَلْ عَلِّمَهُمُ البُغْضَ الأَبَدِيَّ لِلخَطِيئَةِ وَالْإِثْمِ.

٣٣ إِكْرِزْ لَهُمْ بِالتَّوْبَةِ وَالإِيمَانِ بِالرَّبِّ يَسُوعَ المَسِيحِ؛ عَلِّمَهُمْ أَنْ يَتَوَاضَعُوا وَأَنْ يَكُونُوا وَدَعَاءً وَمُتَضِّعِي القُلُوبِ؛ عَلِّمَهُمْ أَنْ يَفَاوَمُوا كُلَّ تَجْرِبَةٍ تَأْتِي مِنْ إبْلِيسَ بِإِيمَانِهِمْ بِالرَّبِّ يَسُوعَ المَسِيحِ.

٣٤ عَلِّمَهُمْ أَلَّا يَمَلُّوا أَبَدًا مِنْ أَعْمَالِ الخَيْرِ بَلْ أَنْ يَكُونُوا وَدَعَاءً وَمُتَضِّعِي القُلُوبِ، لِأَنَّ مِثْلَ هَؤُلَاءِ سَيَجِدُونَ الرَّاحَةَ لِنُفُوسِهِمْ.

O, remember, my son, and learn wisdom in thy youth; yea, learn in thy youth to keep the commandments of God.

Yea, and cry unto God for all thy support; yea, let all thy doings be unto the Lord, and whithersoever thou goest let it be in the Lord; yea, let all thy thoughts be directed unto the Lord; yea, let the affections of thy heart be placed upon the Lord forever.

Counsel with the Lord in all thy doings, and he will direct thee for good; yea, when thou liest down at night lie down unto the Lord, that he may watch over you in your sleep; and when thou risest in the morning let thy heart be full of thanks unto God; and if ye do these things, ye shall be lifted up at the last day.

And now, my son, I have somewhat to say concerning the thing which our fathers call a ball, or director—or our fathers called it Liahona, which is, being interpreted, a compass; and the Lord prepared it.

And behold, there cannot any man work after the manner of so curious a workmanship. And behold, it was prepared to show unto our fathers the course which they should travel in the wilderness.

And it did work for them according to their faith in God; therefore, if they had faith to believe that God could cause that those spindles should point the way they should go, behold, it was done; therefore they had this miracle, and also many other miracles wrought by the power of God, day by day.

Nevertheless, because those miracles were worked by small means it did show unto them marvelous works. They were slothful, and forgot to exercise their faith and diligence and then those marvelous works ceased, and they did not progress in their journey;

Therefore, they tarried in the wilderness, or did not travel a direct course, and were afflicted with hunger and thirst, because of their transgressions.

And now, my son, I would that ye should understand that these things are not without a shadow; for as our fathers were slothful to give heed to this compass (now these things were temporal) they did not prosper; even so it is with things which are spiritual.

٣٥ تَذَكَّرْ يَا بُنَيَّ، وَتَعَلَّمِ الْحِكْمَةَ فِي شَبَابِكَ؛ أَجَلٌ، تَعَلَّمْ فِي شَبَابِكَ أَنْ تَحْفَظَ وَصَايَا اللَّهِ.

٣٦ أَجَلٌ، اضْرُخْ إِلَى اللَّهِ مِنْ أَجَلٍ أَنْ يُعِينَكَ فِي كُلِّ شَيْءٍ؛ أَجَلٌ، اجْعَلْ كُلَّ أَعْمَالِكَ لِلرَّبِّ، وَحَيْثُمَا تَذْهَبُ فَلْيَكُنْ فِي الرَّبِّ؛ بَلْ وَجْهَ كُلِّ أَفْكَارِكَ إِلَى الرَّبِّ؛ أَجَلٌ، تَوَجَّهْ بِكُلِّ مَشَاعِرِ قَلْبِكَ إِلَى الرَّبِّ لِلْأَبَدِ.

٣٧ شَاوِرِ الرَّبَّ فِي كُلِّ أَعْمَالِكَ فَيُوجِّهَكَ لِلْخَيْرِ؛ أَجَلٌ، فَتَمَتَّى اضْطَجَعْتَ لَيْلًا اضْطَجِعْ لِلرَّبِّ، فَيَحْرُسُكَ فِي نَوْمِكَ؛ وَمَتَى اسْتَبَقَطْتَ صَبَاحًا لِيَكُنْ قَلْبُكَ شَاكِرًا لِلَّهِ؛ وَإِنْ فَعَلْتَ هَذِهِ الْأُمُورَ فَإِنَّكَ تَرْفَعُ فِي الْيَوْمِ الْأَخِيرِ.

٣٨ وَالْآنَ، يَا بُنَيَّ، إِنَّ لَدَيَّ مَا أَقُولُهُ بِخُصُوصٍ مَا دَعَا أَبَاؤُنَا بِالْكُرَّةِ أَوْ الْمَوْجِهَةِ—أَوْ مَا دَعَا أَبَاؤُنَا بِاللِّيَاحُونَا وَالَّتِي تُفْسِرُهَا الْبُوضَلَةُ؛ وَقَدْ أَعَدَّهَا الرَّبُّ.

٣٩ وَإِنَّهُ لَا يُمَكِّنُ لِأَيِّ إِنْسَانٍ أَنْ يَصْنَعَ شَيْئًا مُبْتَكِرًا كَهَذَا. وَإِنَّهَا قَدْ أُعِدَّتْ لِتُظْهِرَ لِأَبَائِنَا الطَّرِيقَ الَّذِي يَتَّبِعِي أَنْ يَسْلُكُوهُ فِي الْبَرِّيَّةِ.

٤٠ وَكَانَتْ تَعْمَلُ حَسَبَ إِيْمَانِهِمْ بِاللَّهِ؛ لِذَلِكَ، إِنْ كَانَ لَدَيْهِمْ إِيْمَانٌ لِيُصَدِّقُوا أَنَّ اللَّهَ يُمَكِّنُهُ أَنْ يَجْعَلَ هَذِهِ الْمَوْشُرَاتِ تَشِيرُ إِلَى الطَّرِيقِ الَّذِي يَتَّبِعِي أَنْ يَسْلُكُوهُ، فَقَدْ تَمَّ ذَلِكَ؛ لِذَلِكَ كَانَتْ لَدَيْهِمْ هَذِهِ الْمُعْجَزَةُ، وَكَذَلِكَ الْعَدِيدُ مِنَ الْمُعْجَزَاتِ الْأُخْرَى الَّتِي حَدَّثَتْ بِقُوَّةِ اللَّهِ يَوْمًا بَعْدَ يَوْمٍ.

٤١ وَمَعَ أَنَّ هَذِهِ الْمُعْجَزَاتِ صُنِعَتْ بِوَسَائِلٍ بَسِيطَةٍ، فَإِنَّهَا أَظْهَرَتْ لَهُمْ أَعْمَالًا مُدْهَشَةً. وَقَدْ كَانُوا مُتْرَاحِينَ وَنَسُوا أَنْ يُمَارِسُوا إِيْمَانَهُمْ وَاجْتِهَادَهُمْ، فَتَوَقَّفَتْ تِلْكَ الْأَعْمَالُ الْمُدْهَشَةُ وَلَمْ يَتَقَدَّمُوا فِي رِحْلَتِهِمْ.

٤٢ لِذَلِكَ فَقَدْ تَأَخَّرُوا فِي رِحْلَتِهِمْ وَسَطَ الْبَرِّيَّةِ، أَوْ لَمْ يَسْلُكُوا طَرِيقًا مُبَاشِرًا، وَأَصِيبُوا بِالْجُوعِ وَالْعَطَشِ بِسَبَبِ مَعَاصِيهِمْ.

٤٣ وَأَرْعَبَ فِي أَنْ تَفْهَمَ، يَا بُنَيَّ، أَنَّ هَذِهِ الْأُمُورَ (وَهِيَ مَادِّيَّةٌ) لَيْسَتْ دُونَ عِبْرَةٍ؛ فَكُلَّمَا كَانَ أَبَاؤُنَا مُتْرَاحِينَ فِي الْإِنْتِبَاهِ إِلَى هَذِهِ الْبُوضَلَةِ فَإِنَّهُمْ لَمْ يَزِدْهُرُوا؛ وَكَذَلِكَ بِالنَّسْبَةِ إِلَى الْأُمُورِ الرُّوحِيَّةِ.

For behold, it is as easy to give heed to the word of Christ, which will point to you a straight course to eternal bliss, as it was for our fathers to give heed to this compass, which would point unto them a straight course to the promised land.

And now I say, is there not a type in this thing? For just as surely as this director did bring our fathers, by following its course, to the promised land, shall the words of Christ, if we follow their course, carry us beyond this vale of sorrow into a far better land of promise.

O my son, do not let us be slothful because of the easiness of the way; for so was it with our fathers; for so was it prepared for them, that if they would look they might live; even so it is with us. The way is prepared, and if we will look we may live forever.

And now, my son, see that ye take care of these sacred things, yea, see that ye look to God and live. Go unto this people and declare the word, and be sober. My son, farewell.

٤٤ فَمِنْ السَّهْلِ أَنْ تَلْتَفِتَ إِلَى كَلِمَةِ الْمَسِيحِ الَّتِي سَتُوجِّهُكَ فِي طَرِيقِ مُسْتَقِيمٍ إِلَى النِّعِيمِ الْأَبَدِيِّ، كَمَا كَانَ سَهْلًا عَلَى آبَائِنَا أَنْ يَلْتَفِتُوا إِلَى هَذِهِ الْبُوضَلَةِ الَّتِي كَانَتْ تَدُلُّهُمْ فِي طَرِيقِ مُسْتَقِيمٍ إِلَى أَرْضِ الْمَوْعِدِ.

٤٥ فَإِنِّي أَقُولُ: أَلَيْسَ لَنَا مِثَالٌ فِي هَذَا الشَّيْءِ؟ فَتَمَامًا كَمَا قَادَتْ هَذِهِ الْمَوْجِهُةُ آبَاءَنَا إِلَى أَرْضِ الْمَوْعِدِ، بِاتِّبَاعِ مَسَارِهَا، فَإِنَّ كَلِمَاتِ الْمَسِيحِ، إِذَا تَبِعْنَا مَسَارَهَا، سَتَحْمِلُنَا إِلَى مَا وَرَاءَ وَادِي الْحُزْنِ هَذَا إِلَى أَرْضِ مَوْعِدٍ أَفْضَلَ بِكَثِيرٍ.

٤٦ يَا بُنَيَّ، لَا تَدْعُنَا نَتْرَاخِي بِسَبَبِ سَهُولَةِ الطَّرِيقِ؛ لِأَنَّهُ هَكَذَا كَانَ الْأَمْرُ مَعَ آبَائِنَا؛ فَكَذَلِكَ أُعِدَّ لَهُمْ أَنْ يَحْيُوا إِنْ نَظَرُوا؛ وَكَذَلِكَ هُوَ الْحَالُ مَعَنَا. إِنَّ الطَّرِيقَ مُعَدٌّ وَإِنْ نَظَرْنَا فَسَنَحْيَا إِلَى الْأَبَدِ.

٤٧ وَالْآنَ، يَا بُنَيَّ، احْرِضْ عَلَى أَنْ تَهْتَمَّ بِهَذِهِ الْأَشْيَاءِ الْمُقَدَّسَةِ، أَجَلٍ، احْرِضْ عَلَى أَنْ تَنْظُرَ إِلَى اللَّهِ فَتَحْيَا. اذْهَبْ إِلَى هَذَا الشَّعْبِ وَأَغْلِبِ الْكَلِمَةَ وَكُنْ مُتَعَقِّلًا. وَدَاعًا، يَا بُنَيَّ.

Alma 38

ألما ٣٨

My son, give ear to my words, for I say unto you, even as I said unto Helaman, that inasmuch as ye shall keep the commandments of God ye shall prosper in the land; and inasmuch as ye will not keep the commandments of God ye shall be cut off from his presence.

And now, my son, I trust that I shall have great joy in you, because of your steadiness and your faithfulness unto God; for as you have commenced in your youth to look to the Lord your God, even so I hope that you will continue in keeping his commandments; for blessed is he that endureth to the end.

I say unto you, my son, that I have had great joy in thee already, because of thy faithfulness and thy diligence, and thy patience and thy long-suffering among the people of the Zoramites.

For I know that thou wast in bonds; yea, and I also know that thou wast stoned for the word's sake; and thou didst bear all these things with patience because the Lord was with thee; and now thou knowest that the Lord did deliver thee.

And now my son, Shiblon, I would that ye should remember, that as much as ye shall put your trust in God even so much ye shall be delivered out of your trials, and your troubles, and your afflictions, and ye shall be lifted up at the last day.

Now, my son, I would not that ye should think that I know these things of myself, but it is the Spirit of God which is in me which maketh these things known unto me; for if I had not been born of God I should not have known these things.

But behold, the Lord in his great mercy sent his angel to declare unto me that I must stop the work of destruction among his people; yea, and I have seen an angel face to face, and he spake with me, and his voice was as thunder, and it shook the whole earth.

١ يَا بُنَيَّ، أَصْغِ لِكَلِمَاتِي، لِأَنِّي أَقُولُ لَكَ، كَمَا قُلْتُ لِحِيلَامَانَ، إِنَّهُ مَا دُمْتَ تَحْفَظُ وَصَايَا اللَّهِ فَإِنَّكَ تَزْدَهَرُ فِي الْأَرْضِ؛ وَإِنْ لَمْ تَحْفَظْ وَصَايَا اللَّهِ فَإِنَّكَ تَقْطَعُ مِنْ حَضْرَتِهِ.

٢ وَالْآنَ يَا بُنَيَّ فَإِنِّي أَتَقَبَّلُ بِبَهْجَةٍ عَظِيمَةٍ بِسَبَبِ ثَبَاتِكَ وَإِخْلَاصِكَ لِلَّهِ؛ لِأَنَّكَ كَمَا بَدَأْتَ فِي شِبَابِكَ تَسْعَى إِلَى الرَّبِّ إِلَهِكَ، فَإِنِّي كَذَلِكَ أَرْجُو أَنْ تَسْتَمِرَّ فِي حِفْظِ وَصَايَاهُ؛ فَطُوبَى لِمَنْ يَثْبُثُ إِلَى النَّهَايَةِ.

٣ أَقُولُ لَكَ، يَا بُنَيَّ، إِنِّي فِعْلًا قَدْ حَظَيْتُ بِبَهْجَةٍ عَظِيمَةٍ فِيكَ بِسَبَبِ أَمَانَتِكَ وَاجْتِهَادِكَ وَصَبْرِكَ وَطَوْلِ أَمَانَتِكَ بَيْنَ الزُّورَامِيِّينَ.

٤ لِأَنِّي أَعْلَمُ أَنَّهُمْ قَبِدُوا؛ أَجَلٌ، أَعْلَمُ أَيْضًا أَنَّهُمْ رَجَمُواكَ بِسَبَبِ الْكَلِمَةِ؛ وَأَنَّكَ تَحَمَّلْتَ كُلَّ هَذَا بِصَبْرٍ لِأَنَّ الرَّبَّ كَانَ مَعَكَ؛ وَإِنَّكَ تَعْلَمُ أَنَّ الرَّبَّ قَدْ خَلَّصَكَ.

٥ وَالْآنَ، يَا بُنَيَّ شِبْلُونَ، أَوَدُّ أَنْ تَتَذَكَّرَ أَنَّهُ إِذَا اتَّكَلْتَ عَلَى اللَّهِ فَإِنَّكَ سَتَخْلُصُ مِنْ تَجَارِبِكَ وَشِدَائِدِكَ وَمَتَاعِيكَ، وَسَتَرْفَعُ فِي الْيَوْمِ الْأَخِيرِ.

٦ يَا بُنَيَّ، لَا أُرِيدُ أَنْ تَتَطَنَّ أَنَّنِي أَعْرِفُ هَذِهِ الْأُمُورَ مِنْ تَلْقَاءِ نَفْسِي، لَكِنَّ رُوحَ اللَّهِ فِي دَاخِلِي هُوَ الَّذِي يُعَرِّفُنِي بِهَذِهِ الْأُمُورِ، لِأَنِّي لَوْ لَمْ أَكُنْ قَدْ وُلِدْتُ مِنَ اللَّهِ لَمَا عَرَفْتُ هَذِهِ الْأُمُورَ.

٧ لَكِنَّ الرَّبَّ فِي رَحْمَتِهِ الْعَظِيمَةِ أَرْسَلَ مَلَكَهُ لِيُخْبِرَنِي أَنَّكَ يَجِبُ أَنْ أَوْقِفَ عَمَلَ الْهَلَاكِ بَيْنَ شَعْبِي؛ أَجَلٌ، وَقَدْ رَأَيْتُ مَلَكًَا وَجْهًا لَوَجْهِهِ، وَتَكَلَّمَ مَعِي، وَكَانَ صَوْتُهُ يُشَبِّهُ صَوْتَ الرَّعْدِ وَرَلَزَلَ الْأَرْضَ كُلَّهَا.

And it came to pass that I was three days and three nights in the most bitter pain and anguish of soul; and never, until I did cry out unto the Lord Jesus Christ for mercy, did I receive a remission of my sins. But behold, I did cry unto him and I did find peace to my soul.

And now, my son, I have told you this that ye may learn wisdom, that ye may learn of me that there is no other way or means whereby man can be saved, only in and through Christ. Behold, he is the life and the light of the world. Behold, he is the word of truth and righteousness.

And now, as ye have begun to teach the word even so I would that ye should continue to teach; and I would that ye would be diligent and temperate in all things.

See that ye are not lifted up unto pride; yea, see that ye do not boast in your own wisdom, nor of your much strength.

Use boldness, but not overbearance; and also see that ye bridle all your passions, that ye may be filled with love; see that ye refrain from idleness.

Do not pray as the Zoramites do, for ye have seen that they pray to be heard of men, and to be praised for their wisdom.

Do not say: O God, I thank thee that we are better than our brethren; but rather say: O Lord, forgive my unworthiness, and remember my brethren in mercy—yea, acknowledge your unworthiness before God at all times.

And may the Lord bless your soul, and receive you at the last day into his kingdom, to sit down in peace. Now go, my son, and teach the word unto this people. Be sober. My son, farewell.

٨ وَحَدَّثَ أَنِّي كُنْتُ أَعَانِي مِنَ أَلَمِ شَدِيدٍ وَأَسَى فِي النَّفْسِ عَلَى مَدَى
ثَلَاثَةِ أَيَّامٍ وَثَلَاثِ لَيَالٍ؛ وَلَمْ أَتَلَقَّ أَبَدًا مَغْفِرَةً خَطَايَايَ إِلَّا بَعْدَمَا
صَرَخْتُ إِلَى الرَّبِّ يَسُوعَ الْمَسِيحِ طَالِبًا الرَّحْمَةَ. فَقَدْ صَرَخْتُ إِلَيْهِ
وَوَجَدْتُ سَلَامًا لِنَفْسِي.

٩ أَخْبَرْتُكَ بِذَلِكَ، يَا بَنِيَّ، كَيْ تَتَعَلَّمَ الْحِكْمَةَ وَكَيْ تَتَعَلَّمَ مِنِّي أَنَّهُ لَا
تَوْجُدَ طَرِيقَةً أَوْ وَسِيلَةً أُخْرَى يُمَكِّنُ بِوَاسِطَتِهَا أَنْ يَخْلُصَ
الْإِنْسَانُ إِلَّا مِنْ خِلَالِ الْمَسِيحِ. فَهُوَ حَيَاةُ الْعَالَمِ وَنُورُهُ. هُوَ كَلِمَةُ
الْحَقِّ وَالْبَرِّ.

١٠ وَحَيْثُ أَنْتَ بَدَأْتَ تُعَلِّمُ الْكَلِمَةَ، أَوْدُ أَنْ تَسْتَمِرَّ فِي ذَلِكَ؛ وَأَرِيدُ أَنْ
تَكُونَ مُجْتَهِدًا وَمُعْتَدِلًا فِي كُلِّ شَيْءٍ.

١١ وَاحْرِضْ عَلَى أَلَا تَتَعَالي بِغُرُورٍ؛ أَجَلْ، وَاحْرِضْ عَلَى أَلَا تَفْتَخِرَ
بِحِكْمَتِكَ أَوْ بِقُوَّتِكَ الْكَبِيرَةِ.

١٢ كُنْ جَرِيئًا وَلَكِنْ دُونَ مَغَالَاةٍ؛ وَاحْرِضْ أَيْضًا عَلَى أَنْ تَكْبَحَ كُلَّ
أَهْوَاؤِكَ لِكَيْ تَمْتَلِي بِالْمَحَبَّةِ؛ وَاحْرِضْ عَلَى تَجَنُّبِ الْخُمُولِ.

١٣ لَا تُصَلِّ كَمَا يُصَلِّي الزُّورَامِيُّونَ، فَإِنَّكَ قَدْ رَأَيْتَ أَنَّهُمْ يُصَلُّونَ كَيْ
يَسْمَعَهُمُ النَّاسُ فَيَمْدَحُونَ حِكْمَتَهُمْ.

١٤ لَا تَقُلْ: اللَّهُمَّ، إِنِّي أَشْكُرُكَ لِأَنَّنا أَفْضَلُ مِنْ إِخْوَتِنَا؛ بَلْ قُلْ: يَا رَبُّ
اغْفِرْ عَدَمَ اسْتِحْقَاقِي، وَادْكُرْ إِخْوَتِي بِالرَّحْمَةِ—أَجَلْ، اعْتَرِفْ
بِعَدَمِ اسْتِحْقَاقِكَ أَمَامَ اللَّهِ فِي كُلِّ الْأَوْقَاتِ.

١٥ وَابَارِكِ الرَّبَّ نَفْسَكَ وَلِيَتَقَبَّلَكَ فِي مَلَكُوتِهِ فِي الْيَوْمِ الْآخِرِ
لِتَجْلِسَ بِسَلَامٍ. إِذْهَبْ، يَا بَنِيَّ، وَعَلِّمِ الْكَلِمَةَ لِهَذَا الشَّعْبِ. كُنْ
مُتَعَقِّلًا. وَدَاعًا، يَا بَنِيَّ.

Alma 39

ألما ٣٩

And now, my son, I have somewhat more to say unto thee than what I said unto thy brother; for behold, have ye not observed the steadiness of thy brother, his faithfulness, and his diligence in keeping the commandments of God? Behold, has he not set a good example for thee?

For thou didst not give so much heed unto my words as did thy brother, among the people of the Zoramites. Now this is what I have against thee; thou didst go on unto boasting in thy strength and thy wisdom.

And this is not all, my son. Thou didst do that which was grievous unto me; for thou didst forsake the ministry, and did go over into the land of Siron among the borders of the Lamanites, after the harlot Isabel.

Yea, she did steal away the hearts of many; but this was no excuse for thee, my son. Thou shouldst have tended to the ministry wherewith thou wast entrusted.

Know ye not, my son, that these things are an abomination in the sight of the Lord; yea, most abominable above all sins save it be the shedding of innocent blood or denying the Holy Ghost?

For behold, if ye deny the Holy Ghost when it once has had place in you, and ye know that ye deny it, behold, this is a sin which is unpardonable; yea, and whosoever murdereth against the light and knowledge of God, it is not easy for him to obtain forgiveness; yea, I say unto you, my son, that it is not easy for him to obtain a forgiveness.

And now, my son, I would to God that ye had not been guilty of so great a crime. I would not dwell upon your crimes, to harrow up your soul, if it were not for your good.

But behold, ye cannot hide your crimes from God; and except ye repent they will stand as a testimony against you at the last day.

١ وَالْآنَ، يَا بُنَيَّ، لَدَيَّ مَا أَقُولُهُ لَكَ أَكْثَرَ مِمَّا قُلْتُهُ لِأَخِيكَ؛ أَلَمْ تَرَ ثَبَاتَ أَخِيكَ وَأَمَانَتَهُ وَأَجْتِهَادَهُ فِي حِفْظِ وَصَايَا اللَّهِ؟ أَلَمْ يَكُنْ فُذْوَةً صَالِحَةً لَكَ؟

٢ فَإِنَّكَ لَمْ تُبَالِ بِكَلِمَاتِي بِقَدْرِ مَا فَعَلَ أَخُوكَ عِنْدَمَا كُنَّا بَيْنَ الزُّورَامِيِّينَ. وَهَذَا هُوَ مَا أَحْذِي ضِدَّكَ؛ فَإِنَّكَ افْتَحَزْتَ بِفُؤُوتِكَ وَحِكْمَتِكَ.

٣ وَهَذَا لَيْسَ كُلُّ شَيْءٍ، يَا بُنَيَّ. فَإِنَّكَ فَعَلْتَ مَا أَحْزَنَنِي؛ لِأَنَّكَ تَخَلَّيْتَ عَنِ الْخِدْمَةِ وَعَبَّرْتَ إِلَى أَرْضِ سَيرونَ عِنْدَ حُدُودِ أَرَاذِي اللّامَانِيِّينَ سَاعِيًا إِلَى الزَّانِيَةِ إِيزَابِيلَ.

٤ أَجَلْ، لَقَدْ سَلَبْتَ قُلُوبَ الْكَثِيرِينَ؛ لَكِنَّ هَذَا لَمْ يُعَدِّ عُدْرًا لَكَ، يَا بُنَيَّ. فَقَدْ كَانَ عَلَيْكَ أَنْ تُرَاعِيَ الْخِدْمَةَ الَّتِي أُوكَلْتُ إِلَيْكَ.

٥ أَلَا تَعْلَمُ، يَا بُنَيَّ، بِأَنَّ هَذِهِ الْأُمُورَ رَجَاسَةٌ فِي عَيْنِي الرَّبِّ، أَجَلْ، فَاحِشَةٌ تَفُوقُ كُلَّ الْخَطَايَا مَا عَدَا سَفْكَ الدَّمِ الْبَرِيِّ أَوْ إِنْكَارَ الرُّوحِ الْقُدُّوسِ؟

٦ فَإِنَّكَ إِنْ أَنْكَرْتَ الرُّوحَ الْقُدُّوسَ بَعْدَ أَنْ كَانَ لَهُ مَكَانٌ فِيكَ، وَكُنْتَ تَعْرِفُ أَنَّكَ تُنْكِرُهُ، فَإِنَّ هَذِهِ خَطِيئَةٌ لَا تَغْفَرُ؛ أَجَلْ، وَكُلُّ مَنْ يَزْتَكِبُ الْقَتْلَ بِالرَّغْمِ مِنْ مَعْرِفَتِهِ بِاللَّهِ وَنُورِهِ، فَلَيْسَ مِنَ السَّهْلِ عَلَيْهِ أَنْ يَنَالَ الْمَغْفِرَةَ؛ أَجَلْ، إِنِّي أَقُولُ لَكَ، يَا بُنَيَّ، بِأَنَّهُ لَيْسَ مِنَ السَّهْلِ لَهُ أَنْ يَنَالَ الْمَغْفِرَةَ.

٧ وَإِنِّي كُنْتُ أَرْجُو مِنَ اللَّهِ، يَا بُنَيَّ، أَلَّا تَكُونَ مُذْنِبًا بِجَرِيمَةٍ كَبِيرَةٍ كَهَذِهِ. لَمْ أَسْهَبْ بِالْحَدِيثِ عَنْ جَرَائِمِكَ فَأَعْدَبُكَ نَفْسِيًّا لَوْ لَمْ يَكُنْ ذَلِكَ لِمَنْفَعَتِكَ.

٨ لَكِنَّكَ لَا تَسْتَطِيعُ أَنْ تُخْفِيَ جَرَائِمَكَ عَنِ اللَّهِ؛ وَإِنْ لَمْ تَتُوبْ فَإِنَّهَا سَتَشْهَدُ عَلَيْكَ فِي الْيَوْمِ الْآخِرِ.

Now my son, I would that ye should repent and forsake your sins, and go no more after the lusts of your eyes, but cross yourself in all these things; for except ye do this ye can in nowise inherit the kingdom of God. Oh, remember, and take it upon you, and cross yourself in these things.

And I command you to take it upon you to counsel with your elder brothers in your undertakings; for behold, thou art in thy youth, and ye stand in need to be nourished by your brothers. And give heed to their counsel.

Suffer not yourself to be led away by any vain or foolish thing; suffer not the devil to lead away your heart again after those wicked harlots. Behold, O my son, how great iniquity ye brought upon the Zoramites; for when they saw your conduct they would not believe in my words.

And now the Spirit of the Lord doth say unto me: Command thy children to do good, lest they lead away the hearts of many people to destruction; therefore I command you, my son, in the fear of God, that ye refrain from your iniquities;

That ye turn to the Lord with all your mind, might, and strength; that ye lead away the hearts of no more to do wickedly; but rather return unto them, and acknowledge your faults and that wrong which ye have done.

Seek not after riches nor the vain things of this world; for behold, you cannot carry them with you.

And now, my son, I would say somewhat unto you concerning the coming of Christ. Behold, I say unto you, that it is he that surely shall come to take away the sins of the world; yea, he cometh to declare glad tidings of salvation unto his people.

And now, my son, this was the ministry unto which ye were called, to declare these glad tidings unto this people, to prepare their minds; or rather that salvation might come unto them, that they may prepare the minds of their children to hear the word at the time of his coming.

And now I will ease your mind somewhat on this subject. Behold, you marvel why these things should be known so long beforehand. Behold, I say unto you, is not a soul at this time as precious unto God as a soul will be at the time of his coming?

٩ يا بُنَيَّ، أريدُكَ أَنْ تَتُوبَ عَنْ خَطَايَاكَ وَتَتْرُكُهَا وَلَا تَتَّبِعَ شَهَوَاتِ عَيْنَيْكَ، وَلَكِنْ أَعْرِضْ عَنْ كُلِّ هَذِهِ الْأُمُورِ لِأَنَّكَ إِنْ لَمْ تَفْعَلْ ذَلِكَ فَإِنَّكَ لَنْ تَرِثَ مَلَكُوتَ اللَّهِ أَبَدًا. أَه، تَذَكَّرْ ذَلِكَ وَتَحْمَلِ الْمَسْئُولِيَّةَ وَأَعْرِضْ عَنْ هَذِهِ الْأُمُورِ.

١٠ وَأوصيكُ بِأَنْ تَتَشَاوَرَ مَعَ إِخْوَتِكَ الْأَكْبَرَ سِنًا فِي أَعْمَالِكَ، فَإِنَّكَ فِي شَبَابِكَ وَإِنَّكَ فِي حَاجَةٍ إِلَى رِعَايَةِ إِخْوَتِكَ وَالِإِضْغَاءِ إِلَى مَشُورَتِهِمْ.

١١ لَا تَسْمَحْ لِنَفْسِكَ بِأَنْ تَتَفَادَ وَرَاءَ كُلِّ مَا هُوَ بَاطِلٌ أَوْ أَحْمَقٌ؛ لَا تَسْمَحْ لِإِبْلِيسَ بِأَنْ يُضَلِّلَ قَلْبَكَ وَرَاءَ هَؤُلَاءِ الرِّوَانِي الْخَبِيثَاتِ. يَا بُنَيَّ، مَا أَعْظَمَ الْإِثْمَ الَّذِي جَلَبْتَهُ عَلَى الرِّوَامِيِّينَ لِأَنَّهُمْ عِنْدَمَا رَأَوْا سُلُوكَكَ رَفَضُوا أَنْ يُؤْمِنُوا بِكَلِمَاتِي.

١٢ فَإِنَّ رُوحَ الرَّبِّ يَقُولُ لِي: أوصِ أَبْنَاءَكَ بِأَنْ يَفْعَلُوا الْخَيْرَ لئَلَّا يُضِلُّوا قُلُوبَ كَثِيرِينَ فَيَقُودُوا نَفْسَهُمْ إِلَى الْهَلَاكِ. فَلِئَلَّا تُخَافَ اللَّهُ، أوصيكُ، يَا بُنَيَّ، أَنْ تَمْتَنِعَ عَنْ أَثَامِكَ؛

١٣ كَيْ تَرْجِعَ إِلَى الرَّبِّ بِكُلِّ فِكْرِكَ وَقَدْرَتِكَ وَقُوَّتِكَ؛ كَيْ لَا تُضَلَّلَ الْقُلُوبَ بَعْدَ الْآنَ لِتَفْعَلَ الشَّرَّ؛ بَلِ ارْجِعْ إِلَيْهِمْ وَاعْتَرِفْ بِذُنُوبِكَ وَبِالظُّلْمِ الَّذِي اقْتَرَفْتَهُ.

١٤ لَا تَسْعَ وَرَاءَ الثَّرْوَةِ أَوْ أَبَاطِيلِ هَذَا الْعَالَمِ، فَإِنَّهُ لَا يُمَكِّنُكَ أَنْ تَحْمِلَهَا مَعَكَ.

١٥ وَالْآنَ، يَا بُنَيَّ، أريدُ أَنْ أَقُولَ لَكَ بَعْضَ الشَّيْءِ عَنْ مَجِيءِ الْمَسِيحِ. إِنِّي أَقُولُ لَكَ بِأَنَّهُ هُوَ مَنْ سَيَأْتِي بِالتَّأَكِيدِ لِيَرْفَعَ خَطَايَا الْعَالَمِ؛ أَجَلٌ، إِنَّهُ يَأْتِي لِيُبَشِّرَ شَعْبَهُ بِالْخَلَاصِ.

١٦ وَهَذِهِ هِيَ الخِدْمَةُ الَّتِي دُعِيتَ إِلَيْهَا، يَا بُنَيَّ، لِشُخْبِ أَبْنَاءِ هَذَا الشَّعْبِ بِهَذِهِ الْبِشَارَةِ لِتَهَيِّئَهُ أَذْهَانَهُمْ لِسَمَاعِ الْكَلِمَةِ، أَوْ بِالْآخَرِ، لِإِيَّائِهِمُ الْخَلَاصَ لِكَيْ يُهَيِّئُوا أَذْهَانَ أَوْلَادِهِمْ لِسَمَاعِ الْكَلِمَةِ وَقَتِ مَجِيئِهِ.

١٧ وَإِنِّي سَأُرِيحُ ذَهْنَكَ بَعْضَ الشَّيْءِ مِنْ جِهَةِ هَذَا الْمَوْضُوعِ. إِنَّكَ تَتَسَاءَلُ لِمَاذَا يَجِبُ مَعْرِفَةُ هَذِهِ الْأُمُورِ قَبْلَ وَقُوعِهَا بِأَجَلٍ طَوِيلٍ. إِنِّي أَقُولُ لَكَ: أَلَيْسَتْ قِيَمَةُ النَّفْسِ عِنْدَ اللَّهِ فِي هَذَا الزَّمَنِ مِثْلَ قِيَمَةِ النَّفْسِ فِي وَقْتِ مَجِيئِهِ؟

Is it not as necessary that the plan of redemption should be made known unto this people as well as unto their children?

Is it not as easy at this time for the Lord to send his angel to declare these glad tidings unto us as unto our children, or as after the time of his coming?

١٨ أَلَيْسَ مِنَ الصَّرُورِيِّ أَنْ تَكُونَ خِطَّةُ الْفِدَاءِ مَعْرُوفَةً لِهَؤُلَاءِ النَّاسِ
كَمَا هُوَ الْحَالُ لِأَبْنَائِهِمْ أَيْضًا؟

١٩ أَيْغَسِرُ عَلَى الرَّبِّ أَنْ يُرْسِلَ مَلَائِكُهُ لِيُغْلِنَ هَذِهِ الْبِشَارَةَ السَّارَةَ لَنَا
فِي هَذَا الْوَقْتِ أَوْ فِي وَقْتِ أَبْنَائِنَا أَوْ بَعْدَ مَجِيئِهِ؟

Now my son, here is somewhat more I would say unto thee; for I perceive that thy mind is worried concerning the resurrection of the dead.

Behold, I say unto you, that there is no resurrection—or, I would say, in other words, that this mortal does not put on immortality, this corruption does not put on incorruption—until after the coming of Christ.

Behold, he bringeth to pass the resurrection of the dead. But behold, my son, the resurrection is not yet. Now, I unfold unto you a mystery; nevertheless, there are many mysteries which are kept, that no one knoweth them save God himself. But I show unto you one thing which I have inquired diligently of God that I might know—that is concerning the resurrection.

Behold, there is a time appointed that all shall come forth from the dead. Now when this time cometh no one knows; but God knoweth the time which is appointed.

Now, whether there shall be one time, or a second time, or a third time, that men shall come forth from the dead, it mattereth not; for God knoweth all these things; and it sufficeth me to know that this is the case—that there is a time appointed that all shall rise from the dead.

Now there must needs be a space betwixt the time of death and the time of the resurrection.

And now I would inquire what becometh of the souls of men from this time of death to the time appointed for the resurrection?

Now whether there is more than one time appointed for men to rise it mattereth not; for all do not die at once, and this mattereth not; all is as one day with God, and time only is measured unto men.

Therefore, there is a time appointed unto men that they shall rise from the dead; and there is a space between the time of death and the resurrection. And now, concerning this space of time, what becometh of the souls of men is the thing which I have inquired diligently of the Lord to know; and this is the thing of which I do know.

١ وَالآنَ، يَا بَنِيَّ، هُنَاكَ الْمَزِيدُ مِمَّا أَرُغِبُ فِي أَنْ أَقُولَهُ لَكَ لِأَنِّي أَرَى فِي ذَهْنِكَ قَلْقًا بِخُصُوصِ قِيَامَةِ الْأَمْوَاتِ.

٢ إِنِّي أَقُولُ لَكَ إِنَّهُ لَا تَوْجَدُ قِيَامَةً، أَوْ أَقُولُ بِعِبَارَةٍ أُخْرَى إِنَّ هَذَا الْفَانِي لَا يَلْبَسُ الْخُلُودَ وَهَذَا الْجَسَدُ الْفَاسِدُ لَا يَخْلَعُ الْقِسَادَ، إِلَّا بَعْدَ مَجِيءِ الْمَسِيحِ.

٣ إِنَّهُ سَيَحَقِّقُ قِيَامَةَ الْأَمْوَاتِ. وَلَكِنَّ الْقِيَامَةَ، يَا بَنِيَّ، لَمْ تَحْدُثْ بَعْدُ. فَإِنِّي أَكْشِفُ لَكَ عَنْ سِرٍّ؛ وَمَعَ ذَلِكَ فَإِنَّ هُنَاكَ الْكَثِيرَ مِنَ الْأَسْرَارِ الْمَحْفُوظَةِ الَّتِي لَا يَعْرِفُهَا أَحَدٌ إِلَّا اللَّهُ نَفْسُهُ. لَكِنِّي سَأَكْشِفُ لَكَ عَنْ شَيْءٍ وَاحِدٍ اجْتَهَدْتُ لِأَعْرِفَهُ مِنَ اللَّهِ، وَهُوَ بِخُصُوصِ الْقِيَامَةِ.

٤ إِنَّ هُنَاكَ وَقْتًا مُعَيَّنًا يَقُومُ فِيهِ جَمِيعُ الْأَمْوَاتِ. لَا أَحَدٌ يَعْلَمُ مَتَى يَأْتِي هَذَا الْوَقْتُ؛ لَكِنَّ اللَّهَ يَعْلَمُ الْوَقْتَ الْمُعَيَّنَ.

٥ لَيْسَ مُهِمًا إِنْ حَدَثَتِ الْقِيَامَةُ مَرَّةً وَاحِدَةً أَوْ مَرَّتَيْنِ أَوْ ثَلَاثَ مَرَّاتٍ حِينَئِذَا يَقُومُ الْبَشَرُ مِنَ بَيْنِ الْأَمْوَاتِ؛ لِأَنَّ اللَّهَ يَعْرِفُ كُلَّ هَذِهِ الْأُمُورِ؛ وَيَكْفِينِي أَنْ أَعْرِفَ أَنَّ هُنَاكَ وَقْتًا مُعَيَّنًا يَقُومُ فِيهِ الْجَمِيعُ مِنَ بَيْنِ الْأَمْوَاتِ.

٦ وَلَا بُدَّ أَنْ يَكُونَ هُنَاكَ زَمَنٌ بَيْنَ وَقْتِ الْمَوْتِ وَوَقْتِ الْقِيَامَةِ.

٧ وَأَتَسَاءَلُ عَنْ مَصِيرِ أَرْوَاحِ الْبَشَرِ مِنْ وَقْتِ الْمَوْتِ هَذَا إِلَى الْوَقْتِ الْمُعَيَّنِ لِلْقِيَامَةِ.

٨ لَيْسَ مُهِمًا إِنْ كَانَ هُنَاكَ أَكْثَرُ مِنْ وَقْتٍ وَاحِدٍ مُعَيَّنٍ لِقِيَامَةِ الْبَشَرِ، لِأَنَّ الْجَمِيعَ لَا يَمُوتُونَ دُفْعَةً وَاحِدَةً وَإِنَّ هَذَا لَيْسَ مُهِمًا. فَكُلُّ شَيْءٍ كَأَنَّهُ يَوْمٌ وَاحِدٌ عِنْدَ اللَّهِ، وَالْوَقْتُ يُقَاسُ عِنْدَ الْبَشَرِ فَقَطْ.

٩ لِذَلِكَ، هُنَاكَ وَقْتٌ مُعَيَّنٌ لِلْبَشَرِ يَقُومُونَ فِيهِ مِنْ بَيْنِ الْأَمْوَاتِ؛ وَهُنَاكَ فِتْرَةٌ زَمَنِيَّةٌ بَيْنَ وَقْتِ الْمَوْتِ وَالْقِيَامَةِ. وَطَلَبْتُ مِنَ الرَّبِّ بِاجْتِهَادٍ أَنْ أَعْرِفَ مَا يَحْدُثُ لِأَرْوَاحِ الْبَشَرِ فِي هَذِهِ الْفِتْرَةِ الزَّمَنِيَّةِ؛ وَهَذَا هُوَ مَا أَعْرِفُهُ.

And when the time cometh when all shall rise, then shall they know that God knoweth all the times which are appointed unto man.

Now, concerning the state of the soul between death and the resurrection—Behold, it has been made known unto me by an angel, that the spirits of all men, as soon as they are departed from this mortal body, yea, the spirits of all men, whether they be good or evil, are taken home to that God who gave them life.

And then shall it come to pass, that the spirits of those who are righteous are received into a state of happiness, which is called paradise, a state of rest, a state of peace, where they shall rest from all their troubles and from all care, and sorrow.

And then shall it come to pass, that the spirits of the wicked, yea, who are evil—for behold, they have no part nor portion of the Spirit of the Lord; for behold, they chose evil works rather than good; therefore the spirit of the devil did enter into them, and take possession of their house—and these shall be cast out into outer darkness; there shall be weeping, and wailing, and gnashing of teeth, and this because of their own iniquity, being led captive by the will of the devil.

Now this is the state of the souls of the wicked, yea, in darkness, and a state of awful, fearful looking for the fiery indignation of the wrath of God upon them; thus they remain in this state, as well as the righteous in paradise, until the time of their resurrection.

Now, there are some that have understood that this state of happiness and this state of misery of the soul, before the resurrection, was a first resurrection. Yea, I admit it may be termed a resurrection, the raising of the spirit or the soul and their consignment to happiness or misery, according to the words which have been spoken.

And behold, again it hath been spoken, that there is a first resurrection, a resurrection of all those who have been, or who are, or who shall be, down to the resurrection of Christ from the dead.

١٠ وَعِنْدَمَا يَأْتِي الْوَقْتُ الَّذِي يَقُومُ فِيهِ الْجَمِيعُ، فَعِنْدَئِذٍ يَعْرِفُونَ أَنَّ اللَّهَ يَعْرِفُ كُلَّ الْأَزْمَنَةِ الْمُعَيَّنَةِ لِلْإِنْسَانِ.

١١ وَبِخُصُوصِ حَالَةِ الرُّوحِ بَيْنَ الْمَوْتِ وَالْقِيَامَةِ، فَإِنَّ مَلَاكًا قَدْ أَعْلَمَنِي بِأَنَّ أَرْوَاحَ جَمِيعِ الْبَشَرِ، بِمُجَرَّدِ أَنْ تُغَادِرَ هَذَا الْجَسَدَ الْفَانِيَّ، أَجَلٌ، أَرْوَاحَ جَمِيعِ الْبَشَرِ، سِوَاءَ كَانَتْ صَالِحَةً أَمْ شَرِيرَةً، تُؤَخَذُ إِلَى مَسْكِنِهَا، إِلَى ذَلِكَ الْإِلَهِ الَّذِي وَهَبَهَا الْحَيَاةَ.

١٢ عِنْدَئِذٍ تَنْتَقِلُ أَرْوَاحُ الْأَبْرَارِ إِلَى حَالَةٍ مِنَ السَّعَادَةِ تُدْعَى الْفِرْدَوْسَ، وَهِيَ حَالَةٌ مِنَ الرَّاحَةِ، حَالَةٌ مِنَ السَّلَامِ، حَيْثُ تَسْتَرِيحُ مِنْ كُلِّ مَتَاعِبِهَا وَمِنْ كُلِّ هَمٍّ وَحُزْنٍ.

١٣ أَمَّا أَرْوَاحُ الْأَشْرَارِ، أَجَلٌ، الَّذِينَ هُمْ أَشْرَارٌ، فَإِنَّهُ لَيْسَ لَدَيْهِمْ قِسْمٌ أَوْ نَصِيبٌ مِنَ رُوحِ الرَّبِّ؛ فَإِنَّهُمْ قَدْ اخْتَارُوا أَعْمَالَ الشَّرِّ بَدَلًا مِنَ الْخَيْرِ؛ لِذَلِكَ فَإِنَّ رُوحَ إِبْلِيسَ قَدْ دَخَلَتْهُمْ وَاسْتَوْلَتْ عَلَى مَسْكِنِهِمْ، فَهَوْلَاءُ سَيُطْرَحُونَ إِلَى الظُّلْمَةِ الْخَارِجِيَّةِ؛ وَهُنَاكَ يَكُونُ الْبُكَاءُ وَالْعُوبِيلُ وَصُرِيرُ الْأَسْنَانِ، وَذَلِكَ بِسَبَبِ شَرِّهِمْ، فَإِنَّ إِرَادَةَ إِبْلِيسَ تَقُودُهُمْ إِلَى السَّبْيِ.

١٤ هَذِهِ هِيَ حَالُ أَرْوَاحِ الْأَشْرَارِ، أَجَلٌ، تَكُونُ فِي الظُّلْمَةِ وَفِي حَالَةٍ مُرْعَبَةٍ مِنَ التَّرَقُّبِ وَالْخَوْفِ مِنْ نَقْمَةِ سُخْطِ اللَّهِ عَلَيْهِمْ؛ وَبِذَلِكَ يَبْقَوْنَ عَلَى هَذِهِ الْحَالِ، وَكَذَلِكَ الْأَبْرَارُ يَبْقَوْنَ فِي الْفِرْدَوْسِ حَتَّى وَقْتِ قِيَامَتِهِمْ.

١٥ هُنَاكَ مَنْ فَهَمُوا أَنَّ حَالَةَ السَّعَادَةِ هَذِهِ وَحَالَةَ شَقَاءِ الرُّوحِ قَبْلَ الْقِيَامَةِ هِيَ الْقِيَامَةُ الْأُولَى. أَجَلٌ، أَفْرُ بِأَنَّهُ يُمَكِّنُ أَنْ نَدْعُوهَا قِيَامَةً، أَيُّ صُعُودِ الرُّوحِ أَوْ النُّفْسِ وَبَعَثِهَا إِلَى السَّعَادَةِ أَوْ الشَّقَاءِ، طَبَقًا لِلْكَلِمَاتِ الَّتِي قِيلَتْ.

١٦ وَقَدْ قِيلَ كَذَلِكَ إِنَّ هُنَاكَ قِيَامَةً أُولَى، قِيَامَةً لِجَمِيعِ الَّذِينَ كَانُوا أَوْ يَكُونُونَ أَوْ سَيَكُونُونَ حَتَّى مَوْعِدِ قِيَامَةِ الْمَسِيحِ مِنْ بَيْنِ الْأَمْوَاتِ.

Now, we do not suppose that this first resurrection, which is spoken of in this manner, can be the resurrection of the souls and their consignment to happiness or misery. Ye cannot suppose that this is what it meaneth.

Behold, I say unto you, Nay; but it meaneth the reuniting of the soul with the body, of those from the days of Adam down to the resurrection of Christ.

Now, whether the souls and the bodies of those of whom has been spoken shall all be reunited at once, the wicked as well as the righteous, I do not say; let it suffice, that I say that they all come forth; or in other words, their resurrection cometh to pass before the resurrection of those who die after the resurrection of Christ.

Now, my son, I do not say that their resurrection cometh at the resurrection of Christ; but behold, I give it as my opinion, that the souls and the bodies are reunited, of the righteous, at the resurrection of Christ, and his ascension into heaven.

But whether it be at his resurrection or after, I do not say; but this much I say, that there is a space between death and the resurrection of the body, and a state of the soul in happiness or in misery until the time which is appointed of God that the dead shall come forth, and be reunited, both soul and body, and be brought to stand before God, and be judged according to their works.

Yea, this bringeth about the restoration of those things of which has been spoken by the mouths of the prophets.

The soul shall be restored to the body, and the body to the soul; yea, and every limb and joint shall be restored to its body; yea, even a hair of the head shall not be lost; but all things shall be restored to their proper and perfect frame.

And now, my son, this is the restoration of which has been spoken by the mouths of the prophets—

And then shall the righteous shine forth in the kingdom of God.

١٧ وَلَكِنَّا لَا تَفْتَرِضُ أَنَّ هَذِهِ الْقِيَامَةَ الْأُولَى، الَّتِي ذُكِرَتْ عَلَى هَذَا النَّحْوِ، يُمْكِنُ أَنْ تَكُونَ قِيَامَةَ الْأَرْوَاحِ وَبَعَثَهَا إِلَى السَّعَادَةِ أَوْ الشَّقَاءِ. لَا يُمْكِنُكَ أَنْ تَفْتَرِضَ أَنَّ هَذَا هُوَ مَعْنَاهَا.

١٨ إِنِّي أَقُولُ لَكَ: كَلَّا؛ لِكِنَّهَا تَعْنِي اتِّحَادَ الرُّوحِ وَالْجَسَدِ لِلَّذِينَ كَانُوا مِنْذُ أَيَّامِ آدَمَ حَتَّى قِيَامَةِ الْمَسِيحِ.

١٩ وَسَوَاءٌ كَانَتْ أَرْوَاحُ أَوْلِيكَ الَّذِينَ ذَكَرْنَا هُمْ سَتَتَّحِدُ مَعَ أَجْسَادِهِمْ فِي أَنْ وَاحِدٍ، سَوَاءٌ كَانُوا أَشْرَارًا أَمْ أَبْرَارًا، فَهَذَا لَيْسَ مَا أَتَكَلَّمُ عَنْهُ؛ يَكْفِي أَنْ أَقُولَ إِنَّهُمْ جَمِيعًا سَيُبْعَثُونَ؛ أَوْ بِمَعْنَى آخَرَ، تَحْدُثُ قِيَامَتُهُمْ قَبْلَ قِيَامَةِ أَوْلِيكَ الَّذِينَ يَمُوتُونَ بَعْدَ قِيَامَةِ الْمَسِيحِ.

٢٠ وَإِنِّي، يَا بَنِيَّ، لَا أَقُولُ إِنَّ قِيَامَتَهُمْ تَحْدُثُ عِنْدَ قِيَامَةِ الْمَسِيحِ؛ لَكِنْ رَأَيْتُ هُوَ أَنَّ أَرْوَاحَ الْأَبْرَارِ وَأَجْسَادَهُمْ تَتَّحِدُ ثَانِيَةً عِنْدَ قِيَامَةِ الْمَسِيحِ وَصُعُودِهِ إِلَى السَّمَاءِ.

٢١ لَكِنْ إِذَا مَا كَانَ ذَلِكَ سَيَحْدُثُ عِنْدَ قِيَامَتِهِ أَوْ بَعْدَهَا فَإِنَّ هَذَا لَيْسَ مَا أَتَكَلَّمُ عَنْهُ؛ وَلَكِنِّي سَأَقُولُ هَذَا الْقَدْرَ، بِأَنَّ هُنَاكَ فِتْرَةٌ زَمَنِيَّةٌ بَيْنَ مَوْتِ الْجَسَدِ وَقِيَامَتِهِ، وَحَالَةَ الرُّوحِ فِي سَعَادَةٍ أَوْ شَقَاءٍ حَتَّى الْوَقْتِ الْمَعِينِ مِنَ اللَّهِ كَيْ يُبْعَثَ الْأَمْوَاتُ وَتَتَّحِدَ أَرْوَاحُهُمْ وَأَجْسَادُهُمْ وَيَقِفُونَ أَمَامَ اللَّهِ لِيُدَانُوا حَسَبَ أَعْمَالِهِمْ.

٢٢ أَجَلٌ، وَذَلِكَ يُؤَدِّي إِلَى الْإِسْتِزْدَادِ الَّذِي تَكَلَّمَ عَنْهُ الْأَنْبِيَاءُ.

٢٣ تُرَدُّ الرُّوحُ إِلَى الْجَسَدِ، وَالْجَسَدُ إِلَى الرُّوحِ؛ أَجَلٌ، كُلُّ الْأَطْرَافِ وَالْمَفَاصِلِ تُرَدُّ إِلَى جَسَدِهَا؛ أَجَلٌ، حَتَّى شَعْرَةَ مِنَ الرَّأْسِ لَا تَسْقُطُ؛ بَلْ سَتُرَدُّ كُلُّ الْأَشْيَاءِ إِلَى بُنْيَانِهَا الْقَوِيمَةِ الْكَامِلَةِ.

٢٤ يَا بَنِيَّ، هَذَا هُوَ الْإِسْتِزْدَادُ الَّذِي تَكَلَّمَ عَنْهُ الْأَنْبِيَاءُ؛

٢٥ عِنْدَئِذٍ سَيُشْرِقُ الْأَبْرَارُ فِي مَلَكُوتِ اللَّهِ.

But behold, an awful death cometh upon the wicked; for they die as to things pertaining to things of righteousness; for they are unclean, and no unclean thing can inherit the kingdom of God; but they are cast out, and consigned to partake of the fruits of their labors or their works, which have been evil; and they drink the dregs of a bitter cup.

٢٦ لَكِنَّ مَوْتًا رَهِيْبًا يَجِلُّ عَلَى الْأَشْرَارِ؛ لِأَنَّهُمْ يَمُوتُونَ فِي مَا يَتَعَلَّقُ
بِأُمُورِ الْبِرِّ؛ فَهُمْ نَجِسُونَ وَلَا يُمْكِنُ لِشَيْءٍ نَجِسٍ أَنْ يَرِثَ مَلَكُوتَ
اللَّهِ؛ بَلْ يُطْرَدُونَ خَارِجًا، وَيُبْعَثُونَ لِيَتَنَاوَلُوا ثِمَارَ أَعْمَالِهِمْ
السُّرِّيْرَةَ؛ وَيَشْرَبُونَ رَوَاسِبَ كَأْسِ الْمُرِّ.

And now, my son, I have somewhat to say concerning the restoration of which has been spoken; for behold, some have wrested the scriptures, and have gone far astray because of this thing. And I perceive that thy mind has been worried also concerning this thing. But behold, I will explain it unto thee.

I say unto thee, my son, that the plan of restoration is requisite with the justice of God; for it is requisite that all things should be restored to their proper order. Behold, it is requisite and just, according to the power and resurrection of Christ, that the soul of man should be restored to its body, and that every part of the body should be restored to itself.

And it is requisite with the justice of God that men should be judged according to their works; and if their works were good in this life, and the desires of their hearts were good, that they should also, at the last day, be restored unto that which is good.

And if their works are evil they shall be restored unto them for evil. Therefore, all things shall be restored to their proper order, every thing to its natural frame—mortality raised to immortality, corruption to incorruption—raised to endless happiness to inherit the kingdom of God, or to endless misery to inherit the kingdom of the devil, the one on one hand, the other on the other—

The one raised to happiness according to his desires of happiness, or good according to his desires of good; and the other to evil according to his desires of evil; for as he has desired to do evil all the day long even so shall he have his reward of evil when the night cometh.

And so it is on the other hand. If he hath repented of his sins, and desired righteousness until the end of his days, even so he shall be rewarded unto righteousness.

These are they that are redeemed of the Lord; yea, these are they that are taken out, that are delivered from that endless night of darkness; and thus they stand or fall; for behold, they are their own judges, whether to do good or do evil.

١ وَالْآنَ، يَا بَنِيَّ، فَإِنَّ عِنْدِي شَيْئًا أُرِيدُ أَنْ أَقُولَهُ بِخُصُوصٍ مَبْدَأَ
الْإِسْتِرْدَادِ الَّذِي ذُكِرَ؛ فَإِنَّ الْبَعْضَ قَدْ حَرَّفُوا النُّصُوصَ الْمُقَدَّسَةَ
وَتَمَادَوْا فِي الضَّلَالِ بِسَبَبِ ذَلِكَ. وَإِنِّي أَسْتَشْعِرُ أَيْضًا انْزِعَاجًا
بِذَهْنِكَ مِنْ هَذَا الْأَمْرِ. لَكِنِّي سَأَوْصَحُهُ لَكَ.

٢ أَقُولُ لَكَ، يَا بَنِيَّ، إِنَّ خِطَّةَ الْإِسْتِرْدَادِ هِيَ مِنْ عَدَالَةِ اللَّهِ؛ فَإِنَّهُ مِنْ
الضَّرُورِيِّ رُدُّ كُلِّ الْأَشْيَاءِ إِلَى مَا كَانَتْ عَلَيْهِ سَابِقًا. فَمِنْ الضَّرُورَةِ
وَالْعَدْلِ وَفَقًا لِقُوَّةِ الْمَسِيحِ وَقِيَامَتِهِ أَنْ تُرَدَّ رُوحُ الْإِنْسَانِ إِلَى
جَسَدِهِ وَأَنْ يُرَدَّ كُلُّ جُزْءٍ مِنَ الْجَسَدِ إِلَى مَا كَانَ عَلَيْهِ.

٣ وَيَجِبُ وَفَقًا لِعَدْلِ اللَّهِ أَنْ يُدَانَ الْبَشَرُ طَبَقًا لِأَعْمَالِهِمْ؛ وَإِنْ كَانَتْ
أَعْمَالُهُمْ صَالِحَةً فِي هَذِهِ الْحَيَاةِ، وَكَانَتْ رَغَبَاتُ قُلُوبِهِمْ صَالِحَةً،
فَإِنَّهُمْ يُرَدُّونَ أَيْضًا، فِي الْيَوْمِ الْأَخِيرِ، إِلَى مَا هُوَ صَالِحٌ.

٤ وَإِنْ كَانَتْ أَعْمَالُهُمْ شَرِيحَةً تُرَدُّ عَلَيْهِمْ شَرًّا. لِذَلِكَ فَإِنَّ كُلَّ الْأُمُورِ
تُرَدُّ إِلَى مَا كَانَتْ عَلَيْهِ سَابِقًا، وَكُلُّ شَيْءٍ إِلَى بُنْيَانِهِ الْقَوِيمَةِ
—الْفَنَاءُ إِلَى الْخُلُودِ، الْفَسَادُ إِلَى عَدَمِ الْفَسَادِ—وَيُقَامُونَ إِلَى
سَعَادَةٍ لَا نِهَائِيَّةَ لَهَا لِيَرْتَوْا مَلَكُوتَ اللَّهِ، أَوْ إِلَى شَقَاءٍ لَا نِهَائِيَّةَ لَهُ
لِيَرْتَوْا مَلَكُوتَ إِبْلِيسَ، بَعْضُهُمْ إِلَى حَالَةٍ وَبَعْضُهُمْ إِلَى حَالَةٍ
أُخْرَى—

٥ يُبْعَثُ إِنْسَانٌ لِلْسَعَادَةِ طَبَقًا لِلْسَعَادَةِ الَّتِي يَرْتَعِبُ فِيهَا، أَوْ لِلصَّالِحِ
طَبَقًا لِلصَّالِحِ الَّذِي يَرْتَعِبُ فِيهِ؛ وَيُبْعَثُ الْآخَرُ إِلَى الشَّرِّ طَبَقًا لِلشَّرِّ
الَّذِي يَرْتَعِبُ فِيهِ؛ فَإِنَّهُ كَمَا رَغِبَ فِي فِعْلِ الشَّرِّ طَوَالَ النَّهَارِ فَإِنَّهُ
كَذَلِكَ يَنَالُ أَجْرَهُ مِنَ الشَّرِّ عِنْدَ حُلُولِ اللَّيْلِ.

٦ وَمِنْ نَاجِيَةِ أُخْرَى، إِذَا تَابَ عَنْ خَطَايَاهُ وَرَغِبَ فِي الْبِرِّ إِلَى آخِرِ
أَيَّامِهِ فَإِنَّهُ كَذَلِكَ سَيُكَافَأُ بِالْبِرِّ.

٧ هُوَلاءِ هُمْ مَنِ افْتَدَاهُمْ الرَّبُّ؛ أَجَلٌ، هُوَلاءِ هُمْ الَّذِينَ يُنْقَدُونَ
وَيُحَرَّرُونَ مِنْ لَيْلَةِ الظُّلْمَةِ الَّتِي لَا نِهَائِيَّةَ لَهَا؛ وَهَكَذَا يَثْبُتُونَ أَوْ
يَسْقُطُونَ؛ فَإِنَّهُمْ قُضَاءُ أَنْفُسِهِمْ سَوَاءً فَعَلُوا الْخَيْرَ أَمْ فَعَلُوا الشَّرَّ.

Now, the decrees of God are unalterable; therefore, the way is prepared that whosoever will may walk therein and be saved.

And now behold, my son, do not risk one more offense against your God upon those points of doctrine, which ye have hitherto risked to commit sin.

Do not suppose, because it has been spoken concerning restoration, that ye shall be restored from sin to happiness. Behold, I say unto you, wickedness never was happiness.

And now, my son, all men that are in a state of nature, or I would say, in a carnal state, are in the gall of bitterness and in the bonds of iniquity; they are without God in the world, and they have gone contrary to the nature of God; therefore, they are in a state contrary to the nature of happiness.

And now behold, is the meaning of the word restoration to take a thing of a natural state and place it in an unnatural state, or to place it in a state opposite to its nature?

O, my son, this is not the case; but the meaning of the word restoration is to bring back again evil for evil, or carnal for carnal, or devilish for devilish—good for that which is good; righteous for that which is righteous; just for that which is just; merciful for that which is merciful.

Therefore, my son, see that you are merciful unto your brethren; deal justly, judge righteously, and do good continually; and if ye do all these things then shall ye receive your reward; yea, ye shall have mercy restored unto you again; ye shall have justice restored unto you again; ye shall have a righteous judgment restored unto you again; and ye shall have good rewarded unto you again.

For that which ye do send out shall return unto you again, and be restored; therefore, the word restoration more fully condemneth the sinner, and justifieth him not at all.

٨ فَإِنَّ أَحْكَامَ اللَّهِ لَا تَتَبَدَّلُ؛ لِذَلِكَ، فَإِنَّ الطَّرِيقَ مُهَيَّأً لِكُلِّ مَنْ رَغِبَ فِي أَنْ يَسْلُكَهُ وَيَخْلُصَ.

٩ لَا تُجَازِفْ مَرَّةً أُخْرَى، يَا بُنَيَّ، بِإِسَاءَةٍ أُخْرَى إِلَى إِلَهِكَ تَتَعَلَّقُ بِأَيِّ مِنْ مَبَادِيِ التَّغْلِيمِ الَّتِي جَارَفْتَ حَتَّى الْآنَ بِأَنْبِيَاهِهَا مُرْتَكِبًا الْإِثْمَ.

١٠ لَا تَفْتَرِضْ أَنَّكَ تُرَدُّ مِنَ الْخَطِيئَةِ إِلَى السَّعَادَةِ وَذَلِكَ بِسَبَبِ مَا ذَكَرَ عَنِ الْإِسْتِزْدَادِ. إِنِّي أَقُولُ لَكَ إِنَّ الشَّرَّ لَا يَجْلِبُ السَّعَادَةَ أَبَدًا.

١١ يَا بُنَيَّ، كُلُّ الْبَشَرِ الَّذِينَ هُمْ فِي حَالَةِ الطَّبِيعَةِ، أَوْ بِمَعْنَى آخَرَ فِي حَالَةِ جَسَدِيَّةٍ، هُمْ فِي مَرَارَةِ الْمُرِّ وَفِي قُيُودِ الْإِثْمِ؛ وَهُمْ يَعِيشُونَ بِدُونِ اللَّهِ فِي الْعَالَمِ، وَقَدْ خَالَفُوا طَبِيعَةَ اللَّهِ؛ لِذَلِكَ فَإِنَّهُمْ فِي حَالَةٍ تَتَعَارَضُ مَعَ طَبِيعَةِ السَّعَادَةِ.

١٢ هَلْ مَعْنَى كَلِمَةِ الْإِسْتِزْدَادِ هُوَ أَنْ نَأْخُذَ الشَّيْءَ مِنْ حَالَةٍ طَبِيعِيَّةٍ وَنَضَعَهُ فِي حَالَةٍ غَيْرِ طَبِيعِيَّةٍ، أَوْ أَنْ نَضَعَهُ فِي حَالَةٍ تَعَارَضُ طَبِيعَتَهُ؟

١٣ يَا بُنَيَّ، لَيْسَتْ الْحَالُ كَذَلِكَ؛ لَكِنَّ مَعْنَى كَلِمَةِ الْإِسْتِزْدَادِ هُوَ أَنْ يَرُدَّ مَا هُوَ شَرٌّ إِلَى الشَّرِّ ثَانِيَةً، أَوْ مَا هُوَ شَهْوَانِيٌّ إِلَى الشَّهْوَانِيِّ، أَوْ مَا هُوَ شَيْطَانِيٌّ إِلَى الشَّيْطَانِيِّ —الْخَيْرُ إِلَى مَا هُوَ خَيْرٌ؛ الْبَارُّ إِلَى مَا هُوَ بَارٌّ؛ الْعَادِلُ إِلَى مَا هُوَ عَادِلٌ؛ الرَّحِيمُ إِلَى مَا هُوَ رَحِيمٌ.

١٤ لِذَلِكَ، يَا بُنَيَّ، احْرِضْ عَلَى أَنْ تَكُونَ رَحِيمًا بِإِخْوَتِكَ؛ تَعَامَلْ بِالْعَدْلِ وَاحْكَمْ بِالْبِرِّ وَأَفْعَلِ الْخَيْرَ بِاسْتِمْرَارٍ؛ وَإِذَا فَعَلْتَ كُلَّ هَذِهِ الْأُمُورِ فَعِنْدَيْدُ تَنَالِ أَجْرَكَ؛ أَجَلٌ، تُرَدُّ إِلَيْكَ الرَّحْمَةُ ثَانِيَةً، وَيَرُدُّ إِلَيْكَ الْعَدْلُ ثَانِيَةً؛ وَيَرُدُّ إِلَيْكَ جَزَاءُ صَالِحٍ؛ وَسَيَكُونُ لَكَ أَجْرٌ حَسَنٌ أَيْضًا.

١٥ فَالَّذِي تُرْسِلُهُ يَرْجِعُ إِلَيْكَ ثَانِيَةً وَيُسْتَرَدُّ؛ لِذَلِكَ، فَإِنَّ كَلِمَةَ الْإِسْتِزْدَادِ لَا تُبَرِّزُ الْخَاطِئَ عَلَى الْإِطْلَاقِ بَلْ تُدِيئُهُ أَكْثَرَ.

And now, my son, I perceive there is somewhat more which doth worry your mind, which ye cannot understand—which is concerning the justice of God in the punishment of the sinner; for ye do try to suppose that it is injustice that the sinner should be consigned to a state of misery.

Now behold, my son, I will explain this thing unto thee. For behold, after the Lord God sent our first parents forth from the garden of Eden, to till the ground, from whence they were taken—yea, he drew out the man, and he placed at the east end of the garden of Eden, cherubim, and a flaming sword which turned every way, to keep the tree of life—

Now, we see that the man had become as God, knowing good and evil; and lest he should put forth his hand, and take also of the tree of life, and eat and live forever, the Lord God placed cherubim and the flaming sword, that he should not partake of the fruit—

And thus we see, that there was a time granted unto man to repent, yea, a probationary time, a time to repent and serve God.

For behold, if Adam had put forth his hand immediately, and partaken of the tree of life, he would have lived forever, according to the word of God, having no space for repentance; yea, and also the word of God would have been void, and the great plan of salvation would have been frustrated.

But behold, it was appointed unto man to die—therefore, as they were cut off from the tree of life they should be cut off from the face of the earth—and man became lost forever, yea, they became fallen man.

And now, ye see by this that our first parents were cut off both temporally and spiritually from the presence of the Lord; and thus we see they became subjects to follow after their own will.

Now behold, it was not expedient that man should be reclaimed from this temporal death, for that would destroy the great plan of happiness.

١ وَالْآنَ، يَا بَنِيَّ، أَرَى أَنَّ هُنَاكَ الْمَزِيدَ مِمَّا يُفْلِقُ عَقْلَكَ وَلَا تَسْتَطِيعُ أَنْ تَفْهَمَهُ، وَهُوَ يَتَعَلَّقُ بِعَدَالَةِ اللَّهِ فِي عِقَابِ الْخَاطِئِ؛ لِأَنَّكَ تُحَاوِلُ أَنْ تَفْتَرِضَ أَنَّهُ مِنَ الظُّلْمِ أَنْ يُبْعَثَ الْخَاطِئُ إِلَى حَالَةٍ مِنَ الشَّقَاءِ.

٢ وَإِنِّي سَأُشْرِحُ لَكَ، يَا بَنِيَّ، هَذَا الأَمْرَ. فَبَعْدَ أَنْ أَخْرَجَ السَّيِّدُ الرَّبُّ أَبَوَيْنَا الأَوَّلَيْنِ مِنْ جَنَّةِ عَدْنِ لِيَفْلَحَا الأَرْضَ الَّتِي خُلِقَا مِنْهَا، أَجَلَ، أَخْرَجَ الْإِنْسَانَ وَوَضَعَ فِي الطَّرْفِ الشَّرْقِيِّ مِنْ جَنَّةِ عَدْنِ الكَرُوبِيمَ وَالسَّيْفَ المُلْتَهَبَ الدَّوَّارَ فِي كُلِّ الإْتِجَاهَاتِ لِيَحْرُسَ شَجَرَةَ الحَيَاةِ—

٣ فَتَرَى أَنَّ الْإِنْسَانَ أَصْبَحَ كَاللَّهِ عَارِفًا الْخَيْرَ وَالشَّرَّ؛ وَلَيْلَا يَمُدُّ يَدَهُ وَيَتَنَاوَلُ أَيْضًا مِنْ شَجَرَةِ الحَيَاةِ وَيَأْكُلُ فَيَعْبِشُ إِلَى الأَبَدِ، فَقَدْ وَضَعَ السَّيِّدُ الرَّبُّ الكَرُوبِيمَ وَالسَّيْفَ المُلْتَهَبَ كَيْ لَا يَتَنَاوَلَ مِنَ الثَّمَرِ—

٤ وَهَكَذَا نَرَى أَنَّهُ كَانَ هُنَاكَ وَقْتُ لِلتَّوْبَةِ مُنِحَ لِلْإِنْسَانَ، أَجَلَ، وَقْتُ اخْتِبَارٍ، وَقْتُ لِلتَّوْبَةِ وَخِدْمَةِ اللَّهِ.

٥ فَلَوْ كَانَ آدَمُ قَدْ مَدَّ يَدَهُ فِي الْحَالِ وَتَنَاوَلَ مِنْ شَجَرَةِ الحَيَاةِ، لَكَانَ قَدْ عَاشَ إِلَى الأَبَدِ طَبَقًا لِكَلِمَةِ اللَّهِ، وَلَمَا كَانَ لَدَيْهِ وَقْتُ لِلتَّوْبَةِ؛ أَجَلَ، وَلَكَانَتْ كَلِمَةُ اللَّهِ أَيْضًا بَاطِلَةً، وَلَا خَبِطَتْ خِطَّةُ الْخَلَاصِ العَظِيمَةِ.

٦ لِكِنَّهُ قَدْ تَعَيَّنَ عَلَى البَشَرِ أَنْ يَمُوتُوا—لِذَلِكَ، إِذْ قُطِعُوا مِنْ شَجَرَةِ الحَيَاةِ اسْتَوْجَبَ أَنْ يُقْطَعُوا عَنِ وَجْهِ الأَرْضِ—وَأَصْبَحَ البَشَرُ ضَالِّينَ إِلَى الأَبَدِ، أَجَلَ، أَصْبَحُوا بَشَرًا سَاقِطِينَ.

٧ فَإِنَّكَ بِهَذَا تَرَى أَنَّ أَبَوَيْنَا الأَوَّلَيْنِ قُطِعَا جَسَدِيًّا وَرُوحِيًّا عَنِ حَضْرَةِ الرَّبِّ؛ وَهَكَذَا نَرَى أَنَّهُمَا أَصْبَحَا خَاضِعِينَ لِإِرَادَتِهِمَا لِيَتَّبِعَاها.

٨ فَإِنَّهُ لَمْ يَكُنْ مَلَائِمًا أَنْ يُسْتَرَدَّ الْإِنْسَانُ مِنْ هَذَا المَوْتِ الجَسَدِيِّ، لِأَنَّ ذَلِكَ مِنْ شَأْنِهِ أَنْ يَهْدِمَ خِطَّةَ السَّعَادَةِ العَظِيمَةِ.

Therefore, as the soul could never die, and the fall had brought upon all mankind a spiritual death as well as a temporal, that is, they were cut off from the presence of the Lord, it was expedient that mankind should be reclaimed from this spiritual death.

Therefore, as they had become carnal, sensual, and devilish, by nature, this probationary state became a state for them to prepare; it became a preparatory state.

And now remember, my son, if it were not for the plan of redemption, (laying it aside) as soon as they were dead their souls were miserable, being cut off from the presence of the Lord.

And now, there was no means to reclaim men from this fallen state, which man had brought upon himself because of his own disobedience;

Therefore, according to justice, the plan of redemption could not be brought about, only on conditions of repentance of men in this probationary state, yea, this preparatory state; for except it were for these conditions, mercy could not take effect except it should destroy the work of justice. Now the work of justice could not be destroyed; if so, God would cease to be God.

And thus we see that all mankind were fallen, and they were in the grasp of justice; yea, the justice of God, which consigned them forever to be cut off from his presence.

And now, the plan of mercy could not be brought about except an atonement should be made; therefore God himself atoneth for the sins of the world, to bring about the plan of mercy, to appease the demands of justice, that God might be a perfect, just God, and a merciful God also.

Now, repentance could not come unto men except there were a punishment, which also was eternal as the life of the soul should be, affixed opposite to the plan of happiness, which was as eternal also as the life of the soul.

Now, how could a man repent except he should sin? How could he sin if there was no law? How could there be a law save there was a punishment?

Now, there was a punishment affixed, and a just law given, which brought remorse of conscience unto man.

٩ لِذَلِكَ، وَحَيْثُ أَنَّهُ لَا يُمَكِّنُ لِلرُّوحِ أَنْ تَمُوتَ أَبَدًا، وَالسَّقُوطُ قَدْ جَلَبَ مَوْتًا رُوحِيًّا وَجَسَدِيًّا أَيْضًا عَلَى جَمِيعِ الْبَشَرِ، مِمَّا يَعْني أَنَّهُمْ قُطِعُوا مِنَ حَضْرَةِ الرَّبِّ، فَقَدْ كَانَ مِنَ الْمَلَائِمِ أَنْ يُسْتَعَادَ الْبَشَرُ مِنْ هَذَا الْمَوْتِ الرُّوحِيِّ.

١٠ لِذَلِكَ، وَلَمَّا كَانُوا قَدْ أَصْبَحُوا شَهْوَانِيَّيْنَ وَحَسِّيَّيْنَ وَشَيْطَانِيَّيْنَ بِطَبِيعَتِهِمْ، فَإِنَّ حَالَةَ الْإِخْتِبَارِ هَذِهِ أَصْبَحَتْ حَالَةً يَسْتَعِدُّونَ فِيهَا؛ أَصْبَحَتْ حَالَةً اسْتِعْدَادٍ.

١١ تَذَكَّرْ يَا بَنِيَّ، أَنَّهُ لَوْلَا خِطَّةُ الْفِدَاءِ، أَي لَوْ وُضِعَتْ جَانِبًا، لَأَصْبَحَتْ أَرْوَاحُهُمْ بَائِسَةً بِمَجْرَدِ مَوْتِهِمْ، حَيْثُ أَنَّهُمْ قَدْ قُطِعُوا عَنْ حَضْرَةِ الرَّبِّ.

١٢ فَإِنَّهُ لَمْ تَكُنْ هُنَاكَ وَسِيلَةً لِاسْتِعَادَةِ الْبَشَرِ مِنْ هَذِهِ الْحَالَةِ السَّاقِطَةِ الَّتِي جَلَبَهَا الْإِنْسَانُ عَلَى نَفْسِهِ بِسَبَبِ عِضْيَانِهِ؛

١٣ لِذَلِكَ لَمْ يَكُنْ بِالْإِمْكَانِ تَحْقِيقُ خِطَّةِ الْفِدَاءِ وَفَقًا لِلْعَدَالَةِ إِلَّا بِشَرْطِ تَوْبَةِ الْبَشَرِ فِي حَالَةِ الْإِخْتِبَارِ هَذِهِ، أَجَلْ، حَالَةَ الْإِسْتِعْدَادِ هَذِهِ؛ فَلَوْلَا هَذَا الشَّرْطُ فَإِنَّهُ لَا يُمَكِّنُ لِلرَّحْمَةِ أَنْ تَتَحَقَّقَ إِلَّا بِهَذَا عَمَلِ الْعَدَالَةِ. وَلَا يُمَكِّنُ هَذَا عَمَلِ الْعَدَالَةِ؛ وَلَوْ كَانَ الْأَمْرُ كَذَلِكَ، لَمَا بَقِيَ اللَّهُ هُوَ اللَّهُ.

١٤ وَهَكَذَا نَرَى أَنَّ كُلَّ الْبَشَرِ قَدْ سَقَطُوا وَأَصْبَحُوا فِي قَبْضَةِ الْعَدَالَةِ؛ أَجَلْ، قُطِعُوا مِنَ حَضْرَةِ اللَّهِ إِلَى الْأَبَدِ بِسَبَبِ مَا تُعْلِيهِ عَدَالَتُهُ.

١٥ وَلَا يُمَكِّنُ تَحْقِيقُ خِطَّةِ الرَّحْمَةِ إِلَّا بِالْكَفَّارَةِ؛ لِذَلِكَ فَإِنَّ اللَّهَ نَفْسَهُ يَكْفُرُ عَنْ خَطَايَا الْعَالَمِ لِيَحَقِّقَ خِطَّةَ الرَّحْمَةِ وَيَلْبِي مُتَطَلِّبَاتِ الْعَدَالَةِ، كَيْ يَكُونَ اللَّهُ إِلَهًا عَادِلًا كَامِلًا وَإِلَهًا رَحِيمًا أَيْضًا.

١٦ لَا يُمَكِّنُ أَنْ تَأْتِيَ التَّوْبَةُ إِلَى النَّاسِ إِلَّا إِذَا كَانَ هُنَاكَ عِقَابٌ، وَهَذَا الْعِقَابُ هُوَ أَبَدِيٌّ لِيَتَّوَفَّقَ مَعَ حَيَاةِ الرُّوحِ، وَهَذَا الْعِقَابُ يَتَّعَارَضُ مَعَ خِطَّةِ السَّعَادَةِ الَّتِي هِيَ أَيْضًا أَبَدِيَّةٌ لِيَتَّوَفَّقَ مَعَ حَيَاةِ الرُّوحِ.

١٧ فَكَيْفَ يَتَوَبُّ الْإِنْسَانُ إِلَّا إِذَا أَخْطَأَ؟ وَكَيْفَ يُمَكِّنُهُ أَنْ يُخْطِئَ إِذَا لَمْ تَكُنْ هُنَاكَ شَرِيعَةٌ؟ وَكَيْفَ يُمَكِّنُ أَنْ تَكُونَ هُنَاكَ شَرِيعَةٌ مَا لَمْ يَكُنْ هُنَاكَ عِقَابٌ؟

١٨ فَقَدْ كَانَ هُنَاكَ عِقَابٌ مُحَدَّدٌ، وَأُعْطِيَتْ شَرِيعَةٌ عَادِلَةٌ، وَجَلَبَ ذَلِكَ لِلْإِنْسَانِ نَدَمَ الضَّمِيرِ.

Now, if there was no law given—if a man murdered he should die—would he be afraid he would die if he should murder?

And also, if there was no law given against sin men would not be afraid to sin.

And if there was no law given, if men sinned what could justice do, or mercy either, for they would have no claim upon the creature?

But there is a law given, and a punishment affixed, and a repentance granted; which repentance, mercy claimeth; otherwise, justice claimeth the creature and executeth the law, and the law inflicteth the punishment; if not so, the works of justice would be destroyed, and God would cease to be God.

But God ceaseth not to be God, and mercy claimeth the penitent, and mercy cometh because of the atonement; and the atonement bringeth to pass the resurrection of the dead; and the resurrection of the dead bringeth back men into the presence of God; and thus they are restored into his presence, to be judged according to their works, according to the law and justice.

For behold, justice exerciseth all his demands, and also mercy claimeth all which is her own; and thus, none but the truly penitent are saved.

What, do ye suppose that mercy can rob justice? I say unto you, Nay; not one whit. If so, God would cease to be God.

And thus God bringeth about his great and eternal purposes, which were prepared from the foundation of the world. And thus cometh about the salvation and the redemption of men, and also their destruction and misery.

Therefore, O my son, whosoever will come may come and partake of the waters of life freely; and whosoever will not come the same is not compelled to come; but in the last day it shall be restored unto him according to his deeds.

If he has desired to do evil, and has not repented in his days, behold, evil shall be done unto him, according to the restoration of God.

And now, my son, I desire that ye should let these things trouble you no more, and only let your sins trouble you, with that trouble which shall bring you down unto repentance.

١٩ فَلَوْ لَمْ يَكُنْ هُنَاكَ شَرِيعَةٌ تَنْصُ عَلَى أَنَّ الْإِنْسَانَ يَجِبُ أَنْ يَمُوتَ إِنْ ارْتَكَبَ الْقَتْلَ، فَهَلْ كَانَ سَيَخْشَى الْمَوْتَ إِنْ ارْتَكَبَ الْقَتْلَ؟

٢٠ وَأَيْضًا إِذَا لَمْ يَكُنْ هُنَاكَ شَرِيعَةٌ ضِدَّ الْخَطِيئَةِ، فَلَنْ يَخَافَ النَّاسُ مِنْ ارْتِكَابِ الْخَطِيئَةِ.

٢١ وَلَوْ لَمْ يَكُنْ هُنَاكَ شَرِيعَةٌ، فَأَيُّ هُوَ عَمَلُ الْعَدَالَةِ أَوْ الرَّحْمَةِ عِنْدَمَا يُخْطِئُ الْإِنْسَانُ؟ فَإِنَّهُ لَنْ يَكُونَ لَهُمَا مَطَالِبٌ عَلَى الْمَخْلُوقِ.

٢٢ لَكِنَّ الشَّرِيعَةَ أُعْطِيَتْ، وَالْعِقَابُ حُدِدَ، وَالتَّوْبَةُ وَهَبَتْ؛ وَهِيَ التَّوْبَةُ الَّتِي تُطَالِبُ بِهَا الرَّحْمَةُ؛ وَدُونَ ذَلِكَ لَطَالِبَتِ الْعَدَالَةَ بِالْمَخْلُوقِ وَتَمَّتِ الشَّرِيعَةُ، وَالشَّرِيعَةُ تَوَقَّعُ الْعِقَابَ؛ وَلَوْ لَمْ يَكُنِ الْأَمْرُ كَذَلِكَ لَتَدَمَّرَتْ أَعْمَالُ الْعَدَالَةِ، وَلَمَا بَقِيَ اللَّهُ هُوَ اللَّهُ.

٢٣ لَكِنَّ اللَّهَ يَنْقَى اللَّهُ، وَالرَّحْمَةُ تُطَالِبُ بِالتَّائِبِ، وَتَأْتِي الرَّحْمَةُ بِسَبَبِ الْكُفَّارَةِ؛ وَالْكَفَّارَةُ تُؤَدِّي إِلَى حُدُوثِ الْقِيَامَةِ مِنَ الْأَمْوَاتِ؛ وَقِيَامَةُ الْأَمْوَاتِ تُعِيدُ النَّاسَ إِلَى حَضْرَةِ اللَّهِ؛ وَهَكَذَا يُرَدُّونَ إِلَى حَضْرَتِهِ لِيُدَانُوا حَسَبَ أَعْمَالِهِمْ طَبَقًا لِلشَّرِيعَةِ وَالْعَدَالَةِ.

٢٤ فَإِنَّ الْعَدَالَةَ تُطَبِّقُ جَمِيعَ مَطَالِبِهَا، وَأَيْضًا الرَّحْمَةُ تُطَالِبُ بِكُلِّ مَا لَهَا؛ وَهَكَذَا، لَا يَخْلُصُ أَحَدٌ إِلَّا التَّائِبُ الْحَقِيقِيُّ.

٢٥ مَاذَا؟ أَتُظَنُّ أَنَّهُ يُمَكِّنُ لِلرَّحْمَةِ أَنْ تَسْلُبَ الْعَدَالَةَ؟ أَقُولُ لَكَ، كَلَّا؛ وَلَا مِقْدَارَ ذَرَّةٍ وَاحِدَةٍ. وَلَوْ كَانَ الْأَمْرُ كَذَلِكَ لَمَا بَقِيَ اللَّهُ هُوَ اللَّهُ.

٢٦ وَهَكَذَا يُحَقِّقُ اللَّهُ مَقَاصِدَهُ الْعَظِيمَةَ وَالْأَبَدِيَّةَ الَّتِي أُعِدَّتْ مِنْذُ تَأْسِيسِ الْعَالَمِ. وَهَكَذَا يَأْتِي خَلَاصُ النَّاسِ وَفِدَاؤُهُمْ، وَكَذَلِكَ هَلَاكُهُمْ وَبُؤْسُهُمْ.

٢٧ لِذَلِكَ، يَا بَنِيَّ، كُلُّ مَنْ يُرِيدُ أَنْ يُقْبَلَ يُمَكِّنُهُ أَنْ يُقْبَلَ وَيَتَنَاوَلَ مِنْ مَاءِ الْحَيَاةِ مَجَانًا؛ وَكُلُّ مَنْ لَا يَرْغَبُ فِي أَنْ يُقْبَلَ فَإِنَّهُ لَيْسَ مُجْبِرًا عَلَى الْمَجِيءِ؛ لَكِنَّ فِي الْيَوْمِ الْآخِرِ سَيَرْدُ إِلَيْهِ مَا يُوَافِقُ أَعْمَالَهُ.

٢٨ إِنْ أَرَادَ أَنْ يَفْعَلَ الشَّرَّ وَلَمْ يَثَبْ فِي أَيَّامِهِ فَإِنَّ الشَّرَّ سَيُصِيبُهُ حَسَبَ مَبْدَأِ الْإِسْتِزْدَادِ الْإِلَهِيِّ.

٢٩ يَا بَنِيَّ، إِنِّي أَرْغَبُ فِي أَلَّا تَجْعَلَ هَذِهِ الْأُمُورَ تُزَعِّجُكَ بَعْدَ الْآنَ، وَأَلَّا تُزَعِّجَكَ إِلَّا خَطَايَاكَ، فَإِنَّ هَذَا هُوَ مَا سَيَدْفَعُكَ إِلَى التَّوْبَةِ.

O my son, I desire that ye should deny the justice of God no more. Do not endeavor to excuse yourself in the least point because of your sins, by denying the justice of God; but do you let the justice of God, and his mercy, and his long-suffering have full sway in your heart; and let it bring you down to the dust in humility.

And now, O my son, ye are called of God to preach the word unto this people. And now, my son, go thy way, declare the word with truth and soberness, that thou mayest bring souls unto repentance, that the great plan of mercy may have claim upon them. And may God grant unto you even according to my words. Amen.

٣٠ يَا بُنَيَّ، إِنِّي أَرْغَبُ فِي الْأَتْكَرِ عَدَالَةَ اللَّهِ فِيَمَا بَعْدُ. لَا تُخْتَلِقْ لِنَفْسِكَ عُذْرًا أَبَدًا بِسَبَبِ خَطَايَاكَ، وَذَلِكَ مِنْ جِلَالِ إِنْكَارِ عَدَالَةِ اللَّهِ؛ بَلْ لِيَتَمَلَّكَ قَلْبُكَ عَدَالَةُ اللَّهِ وَرَحْمَتُهُ وَطَوْلُ أَنَاتِهِ؛ وَدَعُهُ يَدْفَعُكَ إِلَى التَّوَاضُّعِ الشَّدِيدِ.

٣١ يَا بُنَيَّ، إِنَّ اللَّهَ دَعَاكَ لِتُكْرِرَ بِالْكَلِمَةِ لِهَذَا الشَّعْبِ. وَالْآنَ، يَا بُنَيَّ، اذْهَبْ فِي سَبِيلِكَ وَأَعْلِنِ الْكَلِمَةَ بِالْحَقِّ وَالتَّعْقُلِ كَيْ تَجْلِبَ نُفُوسًا لِلتَّوْبَةِ، حَتَّى يَكُونَ لِمَطَالِبِ الرَّحْمَةِ حَقٌّ فِيهِمْ حَسَبَ خِطَةِ الرَّحْمَةِ الْعَظِيمَةِ. وَلِيَهَبَكَ اللَّهُ طِبْقًا لِكَلِمَاتِي. آمِينَ.

And now it came to pass that the sons of Alma did go forth among the people, to declare the word unto them. And Alma, also, himself, could not rest, and he also went forth.

Now we shall say no more concerning their preaching, except that they preached the word, and the truth, according to the spirit of prophecy and revelation; and they preached after the holy order of God by which they were called.

And now I return to an account of the wars between the Nephites and the Lamanites, in the eighteenth year of the reign of the judges.

For behold, it came to pass that the Zoramites became Lamanites; therefore, in the commencement of the eighteenth year the people of the Nephites saw that the Lamanites were coming upon them; therefore they made preparations for war; yea, they gathered together their armies in the land of Jershon.

And it came to pass that the Lamanites came with their thousands; and they came into the land of Antionum, which is the land of the Zoramites; and a man by the name of Zerahemnah was their leader.

And now, as the Amalekites were of a more wicked and murderous disposition than the Lamanites were, in and of themselves, therefore, Zerahemnah appointed chief captains over the Lamanites, and they were all Amalekites and Zoramites.

Now this he did that he might preserve their hatred towards the Nephites, that he might bring them into subjection to the accomplishment of his designs.

For behold, his designs were to stir up the Lamanites to anger against the Nephites; this he did that he might usurp great power over them, and also that he might gain power over the Nephites by bringing them into bondage.

And now the design of the Nephites was to support their lands, and their houses, and their wives, and their children, that they might preserve them from the hands of their enemies; and also that they might preserve their rights and their privileges, yea, and also their liberty, that they might worship God according to their desires.

١ وَحَدَّثَ أَنَّ أَبْنَاءَ أَلْمَا خَرَجُوا بَيْنَ النَّاسِ لِيُعْلِنُوا لَهُمُ الْكَلِمَةَ. وَأَلْمَا نَفْسُهُ أَيْضًا لَمْ يَقْدِرْ أَنْ يَقِفَ عَنِ الْخِدْمَةِ، فَخَرَجَ هُوَ أَيْضًا.

٢ وَلَنْ نَقُولَ الْمَزِيدَ عَنْ كِرَارَتِهِمْ غَيْرَ أَنَّهُمْ أَعْلَنُوا الْكَلِمَةَ وَالْحَقَّ حَسَبَ رُوحِ النَّبُوءَةِ وَالْوَحْيِ؛ وَكَانُوا يَكْرُرُونَ وَفَقًا لِنِظَامِ كَهَنُوتِ اللَّهِ الْمُقَدَّسِ الَّذِي مِنْ خِلَالِهِ جَاءَتْ دَعْوَتُهُمْ لِلْخِدْمَةِ.

٣ وَالْآنَ أَعُودُ إِلَى رِوَايَةِ الْخُرُوبِ بَيْنَ النَّافِيِيِّينَ وَاللَّامَانِيِّينَ فِي السَّنَةِ الثَّامِنَةَ عَشْرَةَ مِنْ حُكْمِ الْقَضَاةِ.

٤ فَقَدْ انْصَمَّ الزُّورَامِيُّونَ إِلَى اللَّامَانِيِّينَ؛ وَفِي مَطْلَعِ الْعَامِ الثَّامِنِ عَشَرَ رَأَى النَّافِيِيُّونَ أَنَّ اللَّامَانِيِّينَ خَرَجُوا لِقِتَالِهِمْ؛ لِذَلِكَ تَجَهَّزُوا لِلْحَرْبِ؛ أَجَلٌ، جَمَعُوا جُيُوشَهُمْ فِي أَرْضِ جَرْشُونَ.

٥ وَكَانَ أَنَّ اللَّامَانِيِّينَ خَرَجُوا بِالْآلَافِ وَدَخَلُوا أَرْضَ أَنْتِيُونُومَ الَّتِي هِيَ أَرْضُ الزُّورَامِيِّينَ؛ وَكَانَ يَقُودُهُمْ رَجُلٌ اسْمُهُ زِيرَاهِمْنَاهُ.

٦ وَلِإِنَّ الْأَمَالِيكِيِّينَ كَانُوا يَمِيلُونَ إِلَى الشَّرِّ وَالْقَتْلِ أَكْثَرَ مِنَ اللَّامَانِيِّينَ، فَقَدْ عَيَّنَ زِيرَاهِمْنَاهُ جَمِيعَ الْقَادَةِ الرَّئِيسِيِّينَ لِجَيْشِ اللَّامَانِيِّينَ مِنْ بَيْنِ الْأَمَالِيكِيِّينَ وَالزُّورَامِيِّينَ.

٧ وَقَدْ فَعَلَ ذَلِكَ حَتَّى يُحَافِظَ عَلَى كِرَاهِيَّتِهِمْ ثَجَاهَ النَّافِيِيِّينَ، حَتَّى يُخَضِعَهُمْ مُحَقَّقًا بِذَلِكَ هَدَفَهُ.

٨ فَإِنَّ هَدَفَهُ كَانَ إِثَارَةَ غَضَبِ اللَّامَانِيِّينَ عَلَى النَّافِيِيِّينَ؛ وَقَدْ فَعَلَ ذَلِكَ حَتَّى يَكُونَ لَهُ سُلْطَةٌ عَظِيمَةٌ عَلَى اللَّامَانِيِّينَ وَأَيْضًا حَتَّى يَكُونَ لَهُ سُلْطَةٌ عَلَى النَّافِيِيِّينَ مِنْ خِلَالِ اسْتِعْبَادِهِمْ.

٩ أَمَا هَدَفُ النَّافِيِيِّينَ فَكَانَ أَنْ يَحْصِنُوا أَرَاضِيَهُمْ وَبُيُوتَهُمْ وَيَسَانِدُوا رُؤُوسَهُمْ وَأَبْنَاءَهُمْ لِيَحْفَظُوهُمْ مِنْ أَيْدِي أَعْدَائِهِمْ وَأَيْضًا لِيَحْفَظُوا حُقُوقَهُمْ وَامْتِيَازَاتِهِمْ، أَجَلٌ، وَأَيْضًا حُرِّيَّتَهُمْ، حَتَّى يَعْبُدُوا اللَّهَ كَيْفَمَا يَشَاءُونَ.

For they knew that if they should fall into the hands of the Lamanites, that whosoever should worship God in spirit and in truth, the true and the living God, the Lamanites would destroy.

Yea, and they also knew the extreme hatred of the Lamanites towards their brethren, who were the people of Anti-Nephi-Lehi, who were called the people of Ammon—and they would not take up arms, yea, they had entered into a covenant and they would not break it—therefore, if they should fall into the hands of the Lamanites they would be destroyed.

And the Nephites would not suffer that they should be destroyed; therefore they gave them lands for their inheritance.

And the people of Ammon did give unto the Nephites a large portion of their substance to support their armies; and thus the Nephites were compelled, alone, to withstand against the Lamanites, who were a compound of Laman and Lemuel, and the sons of Ishmael, and all those who had dissented from the Nephites, who were Amalekites and Zoramites, and the descendants of the priests of Noah.

Now those descendants were as numerous, nearly, as were the Nephites; and thus the Nephites were obliged to contend with their brethren, even unto bloodshed.

And it came to pass as the armies of the Lamanites had gathered together in the land of Antionum, behold, the armies of the Nephites were prepared to meet them in the land of Jershon.

Now, the leader of the Nephites, or the man who had been appointed to be the chief captain over the Nephites—now the chief captain took the command of all the armies of the Nephites—and his name was Moroni;

And Moroni took all the command, and the government of their wars. And he was only twenty and five years old when he was appointed chief captain over the armies of the Nephites.

And it came to pass that he met the Lamanites in the borders of Jershon, and his people were armed with swords, and with cimeters, and all manner of weapons of war.

١٠ فَإِنَّهُمْ كَانُوا يَظُنُّونَ أَنَّهُمْ إِذَا وَقَعُوا فِي أَيْدِي اللَّامَانِيِّينَ فَإِنَّ كُلَّ مَنْ يَتَعْبُدُ اللَّهَ بِالرُّوحِ وَالْحَقِّ، أَجَلٌ، إِلَهُ الْحَقِّ وَالْحَيِّ، كَانَ سَيَهْلِكُ عَلَى أَيْدِي اللَّامَانِيِّينَ.

١١ أَجَلٌ، وَكَانُوا يَظُنُّونَ أَيضًا بِكَرَاهِيَةِ اللَّامَانِيِّينَ الشَّدِيدَةِ لِإِخْوَتِهِمُ الَّذِينَ كَانُوا مِنْ شُعْبِ أَنْتِي-نَافِي-لَاحِي وَالَّذِينَ كَانُوا يُدْعَوْنَ بِقَوْمِ عَمُونَ؛ وَهُمْ الَّذِينَ كَانُوا يَرْفُضُونَ حَمْلَ السَّلَاحِ، أَجَلٌ، وَهُمْ الَّذِينَ دَخَلُوا فِي عَهْدٍ وَامْتَنَعُوا عَنْ نَقْضِهِ؛ لِذَلِكَ، إِنْ حَدَثَ وَوَقَعُوا فِي أَيْدِي اللَّامَانِيِّينَ فَإِنَّهُمْ سَيَهْلِكُونَ.

١٢ وَلِأَنَّ النَّافِيِّينَ لَمْ يَكُونُوا لِيَسْمَحُوا بِهَلَاكِ قَوْمِ عَمُونَ، فَقَدْ أَعْطَوْهُمْ أَرْضِي لِمِيرَاتِهِمْ.

١٣ وَأَعْطَى قَوْمُ عَمُونَ النَّافِيِّينَ قِسْمًا كَبِيرًا مِنْ ثَرَوَتِهِمْ لِذَعْمِ جُيُوشِهِمْ؛ وَهَكَذَا فَرَضَ عَلَى النَّافِيِّينَ أَنْ يَتَّصِدُوا وَحَدَهُمُ لِلَّامَانِيِّينَ الَّذِينَ كَانُوا مَزِيجًا مِنْ لَامَانَ وَلَمُوئِيلَ وَأَبْنَاءِ إِسْمَاعِيلَ وَجَمِيعِ الَّذِينَ انْتَشَقُوا عَنِ النَّافِيِّينَ وَهُمْ الْأَمَالِيكِيُّونَ وَالزُّورَامِيُّونَ وَأَحْفَادُ كَهَنَةِ نُوحٍ.

١٤ وَكَانَ عَدَدُهُمْ يُقَارِبُ عَدَدَ النَّافِيِّينَ؛ وَهَكَذَا اضْطُرَّ النَّافِيُّونَ لِمُوجَهَةِ إِخْوَتِهِمْ حَتَّى بِإِرَاقَةِ الدَّمَاءِ.

١٥ وَعِنْدَمَا اجْتَمَعَتْ جُيُوشُ اللَّامَانِيِّينَ فِي أَرْضِ أَنْتِيُونومَ، كَانَتْ جُيُوشُ النَّافِيِّينَ قَدْ اسْتَعَدَّتْ لِمُوجَهَتِهِمْ فِي أَرْضِ جَرَشُونِ.

١٦ وَأَمَّا قَائِدُ النَّافِيِّينَ، أَوِ الرَّجُلُ الَّذِي عُيِّنَ لِيَكُونَ الْقَائِدَ الْعَامَّ عَلَى النَّافِيِّينَ، فَكَانَ اسْمُهُ مَورُونِي، وَتَوَلَّى هَذَا الْقَائِدَ الْعَامَّ قِيَادَةَ جَمِيعِ جُيُوشِ النَّافِيِّينَ؛

١٧ وَتَوَلَّى مَورُونِي زِمَامَ قِيَادَتِهِمْ وَإِدَارَةَ حُرُوبِهِمْ. وَكَانَ يَبْلُغُ مِنَ الْعُمُرِ خَمْسَةَ وَعِشْرِينَ عَامًا فَقَطَّ عِنْدَمَا تَمَّ تَعْيِينُهُ لِيَكُونَ الْقَائِدَ الْعَامَّ عَلَى جَمِيعِ جُيُوشِ النَّافِيِّينَ.

١٨ وَحَدَّثَ أَنَّهُ وَجَّهَ اللَّامَانِيِّينَ عَلَى حُدُودِ جَرَشُونِ، وَكَانَ رِجَالُهُ مُتَسَلِّحِينَ بِالسُّيُوفِ وَالسُّيُوفِ الْمُعْقُوفَةِ وَجَمِيعِ أَنْوَاعِ أَسْلِحَةِ الْحَرْبِ.

And when the armies of the Lamanites saw that the people of Nephi, or that Moroni, had prepared his people with breastplates and with arm-shields, yea, and also shields to defend their heads, and also they were dressed with thick clothing—

Now the army of Zerahemnah was not prepared with any such thing; they had only their swords and their cimeters, their bows and their arrows, their stones and their slings; and they were naked, save it were a skin which was girded about their loins; yea, all were naked, save it were the Zoramites and the Amalekites;

But they were not armed with breastplates, nor shields—therefore, they were exceedingly afraid of the armies of the Nephites because of their armor, notwithstanding their number being so much greater than the Nephites.

Behold, now it came to pass that they durst not come against the Nephites in the borders of Jershon; therefore they departed out of the land of Antionum into the wilderness, and took their journey round about in the wilderness, away by the head of the river Sidon, that they might come into the land of Manti and take possession of the land; for they did not suppose that the armies of Moroni would know whither they had gone.

But it came to pass, as soon as they had departed into the wilderness Moroni sent spies into the wilderness to watch their camp; and Moroni, also, knowing of the prophecies of Alma, sent certain men unto him, desiring him that he should inquire of the Lord whither the armies of the Nephites should go to defend themselves against the Lamanites.

And it came to pass that the word of the Lord came unto Alma, and Alma informed the messengers of Moroni, that the armies of the Lamanites were marching round about in the wilderness, that they might come over into the land of Manti, that they might commence an attack upon the weaker part of the people. And those messengers went and delivered the message unto Moroni.

١٩ وَرَأَتْ جُيُوشَ اللَّامَانِيِّينَ أَنَّ شَعْبَ نَافِي، أَوْ بِالْأُخْرَى مَورُونِي، قَدِ
جَهَّزَ رِجَالَهُ بِدُرُوعٍ لِصُدُورِهِمْ وَلِأَذْرَعِهِمْ وَأَيْضًا بِخُوذٍ لِجِمَامِيَّةِ
رُؤُوسِهِمْ، وَكَانُوا يَزْتَدُونَ ثِيَابًا سَمِيكَةً أَيْضًا—

٢٠ وَأَمَّا جُنُودُ زِيرَا حِمْنَةَ فَلَمْ يَكُونُوا مُسْتَعْدِينَ بِأَيِّ مِنْ هَذِهِ الْأَشْيَاءِ؛
فَلَمْ يَكُنْ مَعَهُمْ سِوَى سِوْفِهِمْ وَسِوْفِهِمْ الْمَعْقُوفَةِ وَأَقْوَاسِهِمْ
وَسِهَامِهِمْ وَحِجَارَتِهِمْ وَمَقَالِيْعِهِمْ؛ وَكَانُوا عُرَاةَ إِلَّا مِنْ نِطَاقِ جِلْدِيٍّ
يُعْطِي أَحْقَاءَهُمْ؛ أَجَلْ، كَانُوا جَمِيعًا عُرَاةَ عَدَا الزُّورَامِيِّينَ
وَالْأَمَالِيكِيِّينَ؛

٢١ لَكِنَّهُمْ لَمْ يَكُونُوا مُسَلَّحِينَ بِدُرُوعٍ لِصُدُورِهِمْ أَوْ بِثُرُوسٍ—لِذَلِكَ
فَقَدِ كَانُوا خَائِفِينَ لِلْغَايَةِ مِنْ جُيُوشِ النَّافِيِّينَ بِسَبَبِ دُرُوعِهِمْ،
عَلَى الرَّغْمِ مِنْ أَنَّ عَدَدَهُمْ كَانَ أَكْبَرَ بِكَثِيرٍ مِنْ عَدَدِ النَّافِيِّينَ.

٢٢ وَكَانَ أَنَّهُمْ لَمْ يَجْرُؤُوا عَلَى الْهَجُومِ عَلَى النَّافِيِّينَ عَلَى خُدُودِ
جَرَشُونِ؛ لِذَلِكَ انْسَحَبُوا مِنْ أَرْضِ أَنْثِيُونُومَ إِلَى الْبَرِّيَّةِ وَارْتَحَلُوا
حَوْلَهَا فِي الْبَرِّيَّةِ عِنْدَ مَنْبَعِ نَهْرِ صِيدُونَ لِيَأْتُوا إِلَى أَرْضِ مَانْتِي
وَيَسْتَوْلُوا عَلَيْهَا، لِأَنَّهُمْ لَمْ يَفْتَرِضُوا أَنَّ جُيُوشَ مَورُونِي سَتَعْلَمُ
إِلَى أَيْنَ أَتَجَّهُوا.

٢٣ لَكِنْ بِمُجَرَّدِ انْسِحَابِهِمْ إِلَى الْبَرِّيَّةِ أَرْسَلَ مَورُونِي جَوَاسِيسَ إِلَى
الْبَرِّيَّةِ لِيُرَاقِبُوا مَعَسَكَرَهُمْ؛ وَكَانَ مَورُونِي يَعْلَمُ أَيْضًا بِنُبُوءَاتِ
أَلْمَا، فَأَرْسَلَ إِلَيْهِ رِجَالًا رَاغِبًا مِنْهُ أَنْ يَسْتَعْلَمَ مِنَ الرَّبِّ إِلَى أَيْنَ
يَجِبُ أَنْ تَذْهَبَ جُيُوشُ النَّافِيِّينَ لِلتَّصَدِّيِ لِلْأَمَانِيِّينَ.

٢٤ وَجَاءَتْ كَلِمَةُ الرَّبِّ إِلَى أَلْمَا، وَأَعْلَمَ أَلْمَا رُسُلَ مَورُونِي بِأَنَّ جُيُوشَ
الْأَمَانِيِّينَ كَانَتْ تَسْلُكُ طَرِيقًا مُلْتَوِيًّا فِي الْبَرِّيَّةِ حَتَّى تَأْتِيَ إِلَى
أَرْضِ مَانْتِي لَكِنْ تَبَدَّأَ هُجُومًا عَلَى الْجُزْءِ الْأَضْعَفِ مِنَ الشَّعْبِ.
فَرَجَعَ هُوَ لِأَنَّ الرُّسُلَ وَسَلَمُوا الرِّسَالَةَ لِمَورُونِي.

Now Moroni, leaving a part of his army in the land of Jershon, lest by any means a part of the Lamanites should come into that land and take possession of the city, took the remaining part of his army and marched over into the land of Manti.

And he caused that all the people in that quarter of the land should gather themselves together to battle against the Lamanites, to defend their lands and their country, their rights and their liberties; therefore they were prepared against the time of the coming of the Lamanites.

And it came to pass that Moroni caused that his army should be secreted in the valley which was near the bank of the river Sidon, which was on the west of the river Sidon in the wilderness.

And Moroni placed spies round about, that he might know when the camp of the Lamanites should come.

And now, as Moroni knew the intention of the Lamanites, that it was their intention to destroy their brethren, or to subject them and bring them into bondage that they might establish a kingdom unto themselves over all the land;

And he also knowing that it was the only desire of the Nephites to preserve their lands, and their liberty, and their church, therefore he thought it no sin that he should defend them by stratagem; therefore, he found by his spies which course the Lamanites were to take.

Therefore, he divided his army and brought a part over into the valley, and concealed them on the east, and on the south of the hill Riplah;

And the remainder he concealed in the west valley, on the west of the river Sidon, and so down into the borders of the land Manti.

And thus having placed his army according to his desire, he was prepared to meet them.

And it came to pass that the Lamanites came up on the north of the hill, where a part of the army of Moroni was concealed.

٢٥ فَتَرَكَ مَورُونِي جُزْءًا مِنْ جَيْشِهِ فِي أَرْضِ جَرَشُونِ لِئَلَّا يَأْتِيَ قِسْمٌ مِنَ اللَّامَانِيِّينَ وَيَسْتَوْلِيَ بِطَرِيقَةٍ مَا عَلَى الْمَدِينَةِ، وَأَخَذَ الْجُزْءَ الْمُتَبَقِّيَ مِنْ جَيْشِهِ وَتَقَدَّمَ نَحْوَ أَرْضِ مَانْتِي.

٢٦ وَجَعَلَ جَمِيعَ النَّاسِ فِي ذَلِكَ الْجُزْءِ مِنَ الْأَرْضِ يَجْتَمِعُونَ لِلْقِتَالِ ضِدَّ اللَّامَانِيِّينَ لِلدَّفَاعِ عَنْ أَرْضِيهِمْ وَبِلَادِهِمْ وَعَنْ حُقُوقِهِمْ وَحُرِّيَاتِهِمْ؛ لِذَلِكَ كَانُوا مُسْتَعِدِّينَ عِنْدَ مَجِيءِ اللَّامَانِيِّينَ.

٢٧ وَجَعَلَ مَورُونِي جَيْشَهُ يُعِدُّ كَمِيًّا فِي الْوَادِي الْقَرِيبِ مِنْ ضِفَّةِ نَهْرِ صِيدُونِ وَالَّذِي يَقَعُ غَرْبِيَّ نَهْرِ صِيدُونِ فِي الْبَرِّيَّةِ.

٢٨ وَفَرَّقَ مَورُونِي جِوَاسِيَسَ حَوْلَهُ لِيَعْرِفَ مَوْعِدَ وُصُولِ مُعَسْكَرِ اللَّامَانِيِّينَ.

٢٩ وَحَيْثُ أَنْ مَورُونِي عَرَفَ نِيَّةَ اللَّامَانِيِّينَ، وَأَنَّ غَايَتَهُمْ كَانَتْ أَنْ يُهْلِكُوا إِخْوَتَهُمْ، أَوْ أَنْ يُخَضِّعُوهُمْ وَيَسْتَعْبِدُوهُمْ حَتَّى يَتَمَكَّنُوا مِنْ تَأْسِيسِ مَمْلَكَةٍ لِأَنْفُسِهِمْ عَلَى جَمِيعِ أَرْضِي النَّافِيِّينَ وَاللَّامَانِيِّينَ؛

٣٠ وَكَانَ يَعْلَمُ أَيْضًا بِأَنَّ الرَّغْبَةَ الْوَحِيدَةَ لِلنَّافِيِّينَ هِيَ الْحِفَاظُ عَلَى أَرْضِيهِمْ وَحُرِّيَاتِهِمْ وَكُنَيْسَتِهِمْ؛ لِذَلِكَ فَإِنَّهُ لَمْ يَرِ خَطِيئَةً فِي الدَّفَاعِ عَنْهُمْ بِاسْتِخْدَامِ الْحِيلَةِ؛ لِذَلِكَ فَقَدْ عَرَفَ بِوَاسِطَةِ جِوَاسِيَسِهِ الْمَسَارَ الَّذِي كَانَ سَيَسْلُكُهُ اللَّامَانِيُّونَ.

٣١ لِذَلِكَ قَسَمَ جَيْشَهُ وَأَخْضَرَ قِسْمًا إِلَى الْوَادِي وَأَخْفَاهُ شَرْقِيَّ تَلِّ رِبْلَةَ وَإِلَى جَنُوبِهِ؛

٣٢ وَأَخْفَى الْبَقِيَّةَ فِي الْوَادِي الْغَرْبِيِّ، غَرْبِيَّ نَهْرِ صِيدُونِ وَنَزُولًا إِلَى حُدُودِ أَرْضِ مَانْتِي.

٣٣ وَهَكَذَا، وَبَعْدَ أَنْ صَفَّ جَيْشَهُ حَسَبَ رَغْبَتِهِ، كَانَ مُسْتَعِدًّا لِمَوَاجَهَةِ اللَّامَانِيِّينَ.

٣٤ وَصَعِدَ اللَّامَانِيُّونَ إِلَى شِمَالِ التَّلِّ حَيْثُ كَانَ يَخْتَبِئُ جُزْءٌ مِنْ جَيْشِ مَورُونِي.

And as the Lamanites had passed the hill Riplah, and came into the valley, and began to cross the river Sidon, the army which was concealed on the south of the hill, which was led by a man whose name was Lehi, and he led his army forth and encircled the Lamanites about on the east in their rear.

And it came to pass that the Lamanites, when they saw the Nephites coming upon them in their rear, turned them about and began to contend with the army of Lehi.

And the work of death commenced on both sides, but it was more dreadful on the part of the Lamanites, for their nakedness was exposed to the heavy blows of the Nephites with their swords and their cimeters, which brought death almost at every stroke.

While on the other hand, there was now and then a man fell among the Nephites, by their swords and the loss of blood, they being shielded from the more vital parts of the body, or the more vital parts of the body being shielded from the strokes of the Lamanites, by their breastplates, and their armshields, and their head-plates; and thus the Nephites did carry on the work of death among the Lamanites.

And it came to pass that the Lamanites became frightened, because of the great destruction among them, even until they began to flee towards the river Sidon.

And they were pursued by Lehi and his men; and they were driven by Lehi into the waters of Sidon, and they crossed the waters of Sidon. And Lehi retained his armies upon the bank of the river Sidon that they should not cross.

And it came to pass that Moroni and his army met the Lamanites in the valley, on the other side of the river Sidon, and began to fall upon them and to slay them.

And the Lamanites did flee again before them, towards the land of Manti; and they were met again by the armies of Moroni.

Now in this case the Lamanites did fight exceedingly; yea, never had the Lamanites been known to fight with such exceedingly great strength and courage, no, not even from the beginning.

٣٥ وَحِينَ عَبَرَ الْأَمَانِيِّونَ تَلَّ رِبْلَةَ وَدَخَلُوا الْوَادِيَّ وَشَرَعُوا فِي عُبُورِ نَهْرِ صِيدُونِ، تَقَدَّمَ الْجَيْشُ الَّذِي كَانَ مُحْتَبِيًا جَنُوبَ التَّلِّ، وَكَانَ يَقُودُهُ رَجُلٌ اسْمُهُ لَاحِي، وَحَاصَرَ الْأَمَانِيِّينَ مِنْ جِهَةِ الشَّرْقِ عِنْدَ مُؤَخَّرَةِ جَيْشِهِمْ.

٣٦ وَعِنْدَمَا رَأَى الْأَمَانِيُّونَ أَنَّ النَّافِيَّينَ يُهَاجِمُونَ مُؤَخَّرَتَهُمْ، اسْتَدَارُوا وَبَدَأُوا يُحَارِبُونَ جَيْشَ لَاحِي.

٣٧ وَبَدَأَ عَمَلُ الْمَوْتِ عَلَى كِلَا الْجَانِبَيْنِ، لِكِنَّهُ كَانَ مُرَوِّعًا أَكْثَرَ عَلَى جَانِبِ الْأَمَانِيِّينَ، فَإِنَّ عُزَيْبَهُمْ عَرَّضَهُمْ لِضَرَبَاتِ النَّافِيَّينَ الشَّدِيدَةِ بِسُيُوفِهِمْ الْمُسْتَقِيمَةِ وَالْمَعْقُوفَةِ، وَالَّتِي كَانَتْ تُسَبِّبُ الْمَوْتَ فِي كُلِّ ضَرْبَةٍ تَقْرِيبيًا.

٣٨ أَمَا النَّافِيَّيونَ، فَقَدْ كَانَ يَسْقُطُ مِنْهُمْ رَجُلٌ بَيْنَ الْحَيْنِ وَالْآخَرِ بِسُيُوفِ الْأَمَانِيِّينَ أَوْ بِسَبَبِ التَّزْيِيفِ الْحَادِ، لِأَنَّ أَجْزَاءَ الْجِسْمِ الرَّئِيسِيَّةِ كَانَتْ مُحْمِيَّةً مِنْ ضَرَبَاتِ الْأَمَانِيِّينَ بِالذَّرُوعِ الَّتِي تُحْمِي صُدُورَهُمْ وَأَذْرُعَهُمْ وَيَخُودَهُمْ؛ وَهَكَذَا وَاصَلَ النَّافِيَّيونَ عَمَلَ الْمَوْتِ بَيْنَ الْأَمَانِيِّينَ.

٣٩ وَخَافَ الْأَمَانِيُّونَ بِسَبَبِ الْهَلَاكِ الْعَظِيمِ الْوَاقِعِ بَيْنَهُمْ حَتَّى أَنَّهُمْ بَدَأُوا يَفِرُّونَ نَحْوَ نَهْرِ صِيدُونِ.

٤٠ فَطَارَدَ لَاحِي وَرِجَالَهُ الْأَمَانِيِّينَ، وَدَفَعُوهُمْ إِلَى مِيَاهِ نَهْرِ صِيدُونِ؛ فَعَبَرَ الْأَمَانِيُّونَ مِيَاهَ صِيدُونِ. وَأَبْقَى لَاحِي جُنُودَهُ عَلَى ضِفَّةِ نَهْرِ صِيدُونِ حَتَّى لَا يَتَعَبَّرُوا التَّهَرَّ.

٤١ أَمَا مَورُونِي وَجُنُودُهُ فَقَدِ التَّقُوا بِاللَّامَانِيِّينَ فِي الْوَادِي عَلَى الْجَانِبِ الْآخَرَ مِنْ نَهْرِ صِيدُونِ، وَبَدَأُوا يَهْجُمُونَ عَلَيْهِمْ وَيَقْتُلُونَهُمْ.

٤٢ وَقَرَّ الْأَمَانِيُّونَ مُجَدِّدًا أَمَامَهُمْ نَحْوَ أَرْضِ مَانْتِي؛ وَوَاجَهَتْهُمْ جُيُوشُ مَورُونِي مَرَّةً أُخْرَى.

٤٣ وَفِي هَذَا الْمَوْقِفِ حَارَبَ الْأَمَانِيُّونَ بِشِدَّةٍ؛ أَجَلٌ، لَمْ يَعْرِفْ قَطُّ عَنِ الْأَمَانِيِّينَ بِأَنَّهُمْ حَارَبُوا بِمِثْلِ هَذِهِ الْقُوَّةِ وَالشَّجَاعَةِ الْعَظِيمَةِ أَبَدًا، وَلَا حَتَّى مُنْذُ الْبِدَايَةِ.

And they were inspired by the Zoramites and the Amalekites, who were their chief captains and leaders, and by Zerahemnah, who was their chief captain, or their chief leader and commander; yea, they did fight like dragons, and many of the Nephites were slain by their hands, yea, for they did smite in two many of their head-plates, and they did pierce many of their breastplates, and they did smite off many of their arms; and thus the Lamanites did smite in their fierce anger.

Nevertheless, the Nephites were inspired by a better cause, for they were not fighting for monarchy nor power but they were fighting for their homes and their liberties, their wives and their children, and their all, yea, for their rites of worship and their church.

And they were doing that which they felt was the duty which they owed to their God; for the Lord had said unto them, and also unto their fathers, that: Inasmuch as ye are not guilty of the first offense, neither the second, ye shall not suffer yourselves to be slain by the hands of your enemies.

And again, the Lord has said that: Ye shall defend your families even unto bloodshed. Therefore for this cause were the Nephites contending with the Lamanites, to defend themselves, and their families, and their lands, their country, and their rights, and their religion.

And it came to pass that when the men of Moroni saw the fierceness and the anger of the Lamanites, they were about to shrink and flee from them. And Moroni, perceiving their intent, sent forth and inspired their hearts with these thoughts—yea, the thoughts of their lands, their liberty, yea, their freedom from bondage.

And it came to pass that they turned upon the Lamanites, and they cried with one voice unto the Lord their God, for their liberty and their freedom from bondage.

And they began to stand against the Lamanites with power; and in that selfsame hour that they cried unto the Lord for their freedom, the Lamanites began to flee before them; and they fled even to the waters of Sidon.

٤٤ وَشَجَعَهُمُ الزُّورَامِيُّونَ وَالْأَمَالِكِيُّونَ الَّذِينَ كَانُوا قَادَتَهُمُ الرَّئِيسِيِّينَ، كَمَا شَجَعَهُمْ زِيرَاهَمْنَةُ الَّذِي كَانَ قَائِدَهُمُ الْعَامَّ، أَوْ قَائِدَهُمُ الْأَعْلَى وَآمَرَهُمْ؛ أَجَلٌ، لَقَدْ حَارَبُوا مِثْلَ الثَّنَانِينِ، وَقَتَلُوا الْكَثِيرَ مِنَ النَّافِيِّينَ، أَجَلٌ، فَقَدْ شَقُّوا الْكَثِيرَ مِنْ خُوذِهِمْ إِلَى نِصْفَيْنِ وَاخْتَرَقُوا الْكَثِيرَ مِنْ ذُرُوعِهِمْ وَبَتَرُوا الْعَدِيدَ مِنْ أَدْرَعِهِمْ؛ فَقَدْ سَدَّدَ الْأَمَانِيُّونَ الصَّرِيَّاتِ بِعَضَبٍ شَدِيدٍ.

٤٥ وَمَعَ ذَلِكَ كَانَ النَّافِيُّونَ مُلْهِمِينَ بِقَضِيَّةٍ أَفْضَلَ، فَإِنَّهُمْ لَمْ يُحَارِبُوا مِنْ أَجْلِ الْمَلِكِيَّةِ أَوْ السُّلْطَةِ بَلْ حَارَبُوا مِنْ أَجْلِ بُيُوتِهِمْ وَحُرِّيَّاتِهِمْ وَنِسَائِهِمْ وَأَبْنَائِهِمْ وَكُلِّ مَا لَهُمْ، أَجَلٌ، مِنْ أَجْلِ طُقُوسِ عِبَادَتِهِمْ وَكُنْيَسَتِهِمْ.

٤٦ وَكَانُوا يَفْعَلُونَ مَا يَشْعُرُونَ بِأَنَّهُ الْوَاجِبُ الَّذِي يَدِينُونَ بِهِ لِإِلَهُهِمْ؛ لِأَنَّ الرَّبَّ قَالَ لَهُمْ، وَلَا بِلَابَتِهِمْ أَيْضًا: بِمَا أَنْتُمْ لَسْتُمْ تَحْتَ دِينُونَةِ الْخَطِيئَةِ الْأُولَى، وَلَا الثَّانِيَّةِ، فَإِنَّكُمْ يَجِبُ أَلَّا تَسْمَحُوا لِأَعْدَائِكُمْ بِأَنْ يَقْتُلُوكُمْ.

٤٧ وَقَالَ الرَّبُّ أَيْضًا: عَلَيْكُمْ أَنْ تُدَافِعُوا عَنْ عَائِلَاتِكُمْ حَتَّى وَلَوْ بِإِرَاقَةِ الدَّمَاءِ. لِذَلِكَ، لِأَجْلِ هَذِهِ الْعَايَةِ، كَانَ النَّافِيُّونَ يُقَاتِلُونَ الْأَمَانِيِّينَ، لِلدَّفَاعِ عَنْ أَنْفُسِهِمْ وَعَائِلَاتِهِمْ وَأَرَاضِيهِمْ وَبِلَادِهِمْ وَحُقُوقِهِمْ وَدِينِهِمْ.

٤٨ وَعِنْدَمَا رَأَى رِجَالُ مُورُونِيِّ سَرَاسَةَ الْأَمَانِيِّينَ وَعَضَبَهُمْ، كَانُوا عَلَى وَشِكِّ أَنْ يَتَرَاجَعُوا وَيَفِرُّوا أَمَامَهُمْ. أَمَّا مُورُونِيُّ، فَقَدْ أَدْرَكَ نَوَايَاهُمْ، وَأَرْسَلَ وَأَلْهَمَ قُلُوبَهُمْ بِهَذِهِ الْأَفْكَارِ، أَجَلٌ، الْأَفْكَارِ الْمُتَعَلِّقَةِ بِأَرَاضِيهِمْ وَحُرِّيَّتِهِمْ، أَجَلٌ، حُرِّيَّتِهِمْ مِنَ الْعُبُودِيَّةِ.

٤٩ وَكَانَ أَنَّهُمْ انْقَلَبُوا عَلَى الْأَمَانِيِّينَ وَصَرَخُوا بِصَوْتٍ وَاحِدٍ إِلَى الرَّبِّ إِلَهُهِمْ، لِأَجْلِ حُرِّيَّتِهِمْ وَخَلَاصِهِمْ مِنَ الْعُبُودِيَّةِ.

٥٠ وَبَدَأُوا يَتَصَدَّوْنَ لِلْأَمَانِيِّينَ بِقُوَّةٍ؛ وَفِي تِلْكَ السَّاعَةِ نَفْسِهَا الَّتِي صَرَخُوا فِيهَا إِلَى الرَّبِّ طَالِبِينَ حُرِّيَّتَهُمْ، بَدَأَ الْأَمَانِيُّونَ يَهْرَبُونَ مِنْ أَمَامِهِمْ؛ فَهَرَبُوا حَتَّى إِلَى مِيَاهِ صِيدُونَ.

Now, the Lamanites were more numerous, yea, by more than double the number of the Nephites; nevertheless, they were driven insomuch that they were gathered together in one body in the valley, upon the bank by the river Sidon.

Therefore the armies of Moroni encircled them about, yea, even on both sides of the river, for behold, on the east were the men of Lehi.

Therefore when Zerahemnah saw the men of Lehi on the east of the river Sidon, and the armies of Moroni on the west of the river Sidon, that they were encircled about by the Nephites, they were struck with terror.

Now Moroni, when he saw their terror, commanded his men that they should stop shedding their blood.

٥١ وَكَانَ اللَّامَانِيُّونَ أَكْثَرَ عَدَدًا، أَجَلْ، كَانُوا أَكْثَرَ مِنْ ضَعْفِ عَدَدِ النَّافِيِّينَ؛ لَكِنَّهُمْ تَقَهَّرُوا حَتَّى اجْتَمَعُوا فِي مَجْمُوعَةٍ وَاحِدَةٍ فِي الْوَادِي عَلَى ضِفَّةِ نَهْرِ صِيدُونَ.

٥٢ وَبِذَلِكَ أَحَاطَتْ بِهِمْ جُيُوشُ مَورُونِي، أَجَلْ، عَلَى جَانِبِي النَّهْرِ، فَمِنْ جِهَةِ الشَّرْقِ كَانَ رِجَالُ لَاحِي يَمْنَعُونَهُمْ مِنَ الْعُبُورِ.

٥٣ فَلَمَّا رَأَى زِيرَاهَمْنَاهُ رِجَالَ لَاحِي عَلَى شَرْقِ نَهْرِ صِيدُونَ وَجُيُوشِ مَورُونِي غَرْبِي نَهْرِ صِيدُونَ، وَأَنَّهُمْ كَانُوا مُحَاصِرِينَ بِالنَّافِيِّينَ، أَصَابَهُمُ الرُّعْبُ.

٥٤ وَعِنْدَمَا رَأَى مَورُونِي رُعْبَهُمْ، أَمَرَ رِجَالَهُ بِالتَّوَقُّفِ عَنِ إِرَاقَةِ دِمَائِهِمْ.

And it came to pass that they did stop and withdrew a pace from them. And Moroni said unto Zerahemnah: Behold, Zerahemnah, that we do not desire to be men of blood. Ye know that ye are in our hands, yet we do not desire to slay you.

Behold, we have not come out to battle against you that we might shed your blood for power; neither do we desire to bring any one to the yoke of bondage. But this is the very cause for which ye have come against us; yea, and ye are angry with us because of our religion.

But now, ye behold that the Lord is with us; and ye behold that he has delivered you into our hands. And now I would that ye should understand that this is done unto us because of our religion and our faith in Christ. And now ye see that ye cannot destroy this our faith.

Now ye see that this is the true faith of God; yea, ye see that God will support, and keep, and preserve us, so long as we are faithful unto him, and unto our faith, and our religion; and never will the Lord suffer that we shall be destroyed except we should fall into transgression and deny our faith.

And now, Zerahemnah, I command you, in the name of that all-powerful God, who has strengthened our arms that we have gained power over you, by our faith, by our religion, and by our rites of worship, and by our church, and by the sacred support which we owe to our wives and our children, by that liberty which binds us to our lands and our country; yea, and also by the maintenance of the sacred word of God, to which we owe all our happiness; and by all that is most dear unto us—

Yea, and this is not all; I command you by all the desires which ye have for life, that ye deliver up your weapons of war unto us, and we will seek not your blood, but we will spare your lives, if ye will go your way and come not again to war against us.

١ وَحَدَّثَ أَنَّهُمْ تَوَقَّفُوا وَتَرَجَعُوا لِلْوَرَاءِ قَلِيلًا. وَقَالَ مَوروني لزيراحمنة: يا زيراحمنة، إِنَّا لَا نَرَعِبُ فِي أَنْ نَكُونَ سَافِكِينَ لِلدَّمَاءِ. أَنْتَ تَعْلَمُ أَنَّكُمْ سَقَطْتُمْ فِي أَيْدِينَا وَمَعَ ذَلِكَ فَإِنَّا لَا نَرَعِبُ فِي قَتْلِكُمْ.

٢ إِنَّا لَمْ نَخْرُجْ لِمُحَارَبَتِكُمْ لِسَفْكِ دِمَائِكُمْ مِنْ أَجْلِ السُّلْطَةِ؛ وَلَا نَرَعِبُ فِي أَنْ نَضَعَ أَيًّا مِنْكُمْ تَحْتَ نِيرِ الْعُبُودِيَّةِ. لَكِنَّ هَذِهِ هِيَ الْعَاقِبَةُ ذَاتُهَا الَّتِي مِنْ أَجْلِهَا خَرَجْتُمْ أَنْتُمْ عَلَيْنَا؛ أَجَلٌ، وَأَنْتُمْ غَاضِبُونَ عَلَيْنَا بِسَبَبِ دِينِنَا.

٣ لَكِنَّكُمْ تَرَوْنَ أَنَّ الرَّبَّ مَعَنَا؛ وَأَنْتُمْ تَرَوْنَ أَنَّهُ قَدْ أَوْفَعَكُمْ فِي أَيْدِينَا. وَأَرَعِبَ فِي أَنْ تَفْهَمُوا أَنَّهُ فَعَلَ هَذَا لِأَجْلِنا بِسَبَبِ دِينِنَا وَإِيمَانِنَا بِالْمَسِيحِ. فَإِنَّكُمْ تَرَوْنَ أَنَّهُ لَا يُمْكِنُكُمْ تَدْمِيرُ إِيْمَانِنَا هَذَا.

٤ وَأَنْتُمْ تَرَوْنَ أَنَّ هَذَا هُوَ الْإِيْمَانُ الْحَقُّ بِاللَّهِ؛ أَجَلٌ، تَرَوْنَ أَنَّ اللَّهَ سَيُعِينُنَا وَيَحْمِينُنَا وَيَحْفَظُنَا مَا دُمْنَا مُخْلِصِينَ لَهُ وَإِيْمَانِنَا وَلِدِينِنَا؛ وَلَنْ يَسْمَحَ الرَّبُّ بِأَنْ نَهْلِكَ أَبَدًا، إِلَّا إِنْ وَقَعْنَا فِي الْإِثْمِ وَأَنْكَرْنَا إِيْمَانِنَا.

٥ فَإِنِّي أَمُرُكَ، يَا زيراحمنة، بِاسْمِ ذَاكَ الْإِلَهِ الْقَدِيرِ الَّذِي قَوَى أَدْرَعَنَا لِيَكُونَ لَنَا سَطْوَةٌ عَلَيْنَا، وَبِحَقِّ إِيْمَانِنَا وَدِينِنَا وَطُقُوسِ عِبَادَتِنَا وَبِحَقِّ كُنْبِسَتِنَا وَالتَّأْيِيدِ الْمُقَدَّسِ الَّذِي نَدِينُ بِهِ لِنِسَائِنَا وَأَبْنَائِنَا وَتِلْكَ الْحُرِّيَّةِ الَّتِي تَرْبُطُنَا بِأَرْضِنَا وَبِلَادِنَا؛ أَجَلٌ، وَأَيْضًا بِحَقِّ كَلِمَةِ اللَّهِ الْمُقَدَّسَةِ وَحَفْظِهَا وَالتِّي نَدِينُ لَهَا بِكُلِّ سَعَادَتِنَا؛ وَبِحَقِّ كُلِّ مَا هُوَ عَزِيزٌ عَلَيْنَا—

٦ أَجَلٌ، وَهَذَا لَيْسَ كُلُّ شَيْءٍ؛ إِنِّي أَمُرُكُمْ بِحَقِّ كُلِّ رَغْبَةٍ لَدَيْكُمْ فِي الْحَيَاةِ بِأَنْ تُسَلِّمُوا أَسْلِحَتَكُمْ الْحَرْبِيَّةَ إِلَيْنَا، وَلَنْ نَسْعَى لِسَفْكِ دِمَائِكُمْ، بَلْ سَنُبْقِي عَلَى حَيَاتِكُمْ إِنْ دَهَبْتُمْ فِي سَبِيلِكُمْ وَلَمْ تَرَجِعُوا إِلَى مُحَارَبَتِنَا.

And now, if ye do not this, behold, ye are in our hands, and I will command my men that they shall fall upon you, and inflict the wounds of death in your bodies, that ye may become extinct; and then we will see who shall have power over this people; yea, we will see who shall be brought into bondage.

And now it came to pass that when Zerahemnah had heard these sayings he came forth and delivered up his sword and his cimeter, and his bow into the hands of Moroni, and said unto him: Behold, here are our weapons of war; we will deliver them up unto you, but we will not suffer ourselves to take an oath unto you, which we know that we shall break, and also our children; but take our weapons of war, and suffer that we may depart into the wilderness; otherwise we will retain our swords, and we will perish or conquer.

Behold, we are not of your faith; we do not believe that it is God that has delivered us into your hands; but we believe that it is your cunning that has preserved you from our swords. Behold, it is your breastplates and your shields that have preserved you.

And now when Zerahemnah had made an end of speaking these words, Moroni returned the sword and the weapons of war, which he had received, unto Zerahemnah, saying: Behold, we will end the conflict.

Now I cannot recall the words which I have spoken, therefore as the Lord liveth, ye shall not depart except ye depart with an oath that ye will not return again against us to war. Now as ye are in our hands we will spill your blood upon the ground, or ye shall submit to the conditions which I have proposed.

And now when Moroni had said these words, Zerahemnah retained his sword, and he was angry with Moroni, and he rushed forward that he might slay Moroni; but as he raised his sword, behold, one of Moroni's soldiers smote it even to the earth, and it broke by the hilt; and he also smote Zerahemnah that he took off his scalp and it fell to the earth. And Zerahemnah withdrew from before them into the midst of his soldiers.

٧ وَإِنْ لَمْ تَفْعَلُوا ذَلِكَ فَإِنَّكُمْ بَيْنَ أَيْدِينَا وَسَوْفَ أَمُرُ رِجَالِي بِأَنْ يَنْقَضُوا عَلَيْكُمْ وَيُصِيبُوكُمْ بِالْجِرَاحِ فِي أَجْسَادِكُمْ حَتَّى الْمَوْتِ فَتَهْلِكُونَ؛ وَبَعْدَ ذَلِكَ سَتَرَى مَنْ تَكُونُ لَهُ السُّلْطَةُ عَلَى هَذَا الشَّعْبِ؛ أَجَلٌ، سَتَرَى مِنَ الَّذِي سَيُسْتَعْبَدُ.

٨ وَلَمَّا سَمِعَ زِيرَاخْمَنَةُ هَذِهِ الْأَقْوَالَ، تَقَدَّمَ وَالْقَى سَيْفِيهِ وَقَوْسَهُ بَيْنَ يَدَيْ مَورُونِي وَقَالَ لَهُ: هَذِهِ هِيَ أَسْلِحَتُنَا الْحَرْبِيَّةُ، وَهِيَ نَحْنُ نُسَلِّمُهَا لَكَ؛ لَكِنَّا لَنْ نَقْطَعَ عَلَى أَنْفُسِنَا عَهْدًا نَعْلَمُ أَنَّهَا سَتَنْقُضُهُ، وَكَذَلِكَ أَبْنَاؤُنَا؛ لَكِنِ خُذْ أَسْلِحَتَنَا الْحَرْبِيَّةَ وَاسْمَحْ لَنَا بِأَنْ نَعَادِرَ إِلَى الْبَرِّيَّةِ؛ وَإِلَّا سَنَحْتَفِظُ بِسَيُوفِنَا فَتَهْلِكُ أَوْ نَنْتَصِرُ.

٩ نَحْنُ لَا نَدِينُ بِدِينِكُمْ؛ وَلَا نَعْتَقِدُ أَنَّ اللَّهَ هُوَ الَّذِي أَسْلَمَنَا إِلَى أَيْدِيكُمْ؛ لَكِنَّا نَعْتَقِدُ أَنَّ مَكْرَكُمْ هُوَ الَّذِي حَفِظَكُمْ مِنْ سَيُوفِنَا. إِنَّ دُرُوعَكُمْ وَتَرُوسَكُمْ هِيَ الَّتِي حَفِظَتْكُمْ.

١٠ وَعِنْدَمَا انْتَهَى زِيرَاخْمَنَةُ مِنْ قَوْلِ هَذَا الْكَلَامِ رَدَّ مَورُونِي إِلَى زِيرَاخْمَنَةَ سَيْفَهُ وَأَسْلِحَةَ الْحَرْبِ الَّتِي تَسَلَّمَهَا قَائِلًا: إِنَّا سَنُنْهِئُ النِّزَاعَ.

١١ لَا اسْتَطِيعُ التَّرَاجُعَ عَنِ الْكَلِمَاتِ الَّتِي نَطَقْتُ بِهَا؛ لِذَلِكَ، أَقْسِمُ بِالرَّبِّ الْحَيِّ: إِنَّكُمْ لَنْ تَعَادِرُوا إِلَّا إِذَا تَعَهَّدْتُمْ بِأَنَّكُمْ لَنْ تَعُودُوا ثَانِيَةً لِمَحَارَبَتِنَا. وَبِمَا أَنَّكُمْ فِي أَيْدِينَا فَإِنَّا سَنَسْفِكُ دَمَكُمْ إِنْ لَمْ تَخْضَعُوا لِلشُّرُوطِ الَّتِي عَرَضْتُهَا.

١٢ وَعِنْدَمَا قَالَ مَورُونِي هَذِهِ الْكَلِمَاتِ، اسْتَرَدَّ زِيرَاخْمَنَةُ سَيْفَهُ وَكَانَ غَاظِبًا مِنْ مَورُونِي، وَأَنْدَفَعَ إِلَى الْأَمَامِ لِيَقْتُلَ مَورُونِي؛ فَلَمَّا رَفَعَ سَيْفَهُ أَنْدَفَعَ أَحَدُ جُنُودِ مَورُونِي وَأَسْقَطَ سَيْفَهُ أَرْضًا فَانْكَسَرَ مِقْبَضُهُ؛ وَصَرَبَ ذَلِكَ الْجُنْدِيُّ زِيرَاخْمَنَةَ فَأَطَاحَ بِقَرْوَةِ رَأْسِهِ وَسَقَطَتْ عَلَى الْأَرْضِ. وَتَرَاجَعَ زِيرَاخْمَنَةُ مِنْ أَمَامِهِمْ إِلَى وَسْطِ جُنُودِهِ.

And it came to pass that the soldier who stood by, who smote off the scalp of Zerahemnah, took up the scalp from off the ground by the hair, and laid it upon the point of his sword, and stretched it forth unto them, saying unto them with a loud voice:

Even as this scalp has fallen to the earth, which is the scalp of your chief, so shall ye fall to the earth except ye will deliver up your weapons of war and depart with a covenant of peace.

Now there were many, when they heard these words and saw the scalp which was upon the sword, that were struck with fear; and many came forth and threw down their weapons of war at the feet of Moroni, and entered into a covenant of peace. And as many as entered into a covenant they suffered to depart into the wilderness.

Now it came to pass that Zerahemnah was exceedingly wroth, and he did stir up the remainder of his soldiers to anger, to contend more powerfully against the Nephites.

And now Moroni was angry, because of the stubbornness of the Lamanites; therefore he commanded his people that they should fall upon them and slay them. And it came to pass that they began to slay them; yea, and the Lamanites did contend with their swords and their might.

But behold, their naked skins and their bare heads were exposed to the sharp swords of the Nephites; yea, behold they were pierced and smitten, yea, and did fall exceedingly fast before the swords of the Nephites; and they began to be swept down, even as the soldier of Moroni had prophesied.

Now Zerahemnah, when he saw that they were all about to be destroyed, cried mightily unto Moroni, promising that he would covenant and also his people with them, if they would spare the remainder of their lives, that they never would come to war again against them.

And it came to pass that Moroni caused that the work of death should cease again among the people. And he took the weapons of war from the Lamanites; and after they had entered into a covenant with him of peace they were suffered to depart into the wilderness.

١٣ وَأَمَّا الْجُنْدِيُّ الَّذِي كَانَ يَقِفُ قَرِيبًا، وَالَّذِي أَطَاحَ بِفَرْوَةِ رَأْسِ زِيرَاحِمْنَةَ، فَقَدْ رَفَعَ الْفَرْوَةَ عَنِ الْأَرْضِ بِشَعْرِهَا وَوَضَعَهَا عَلَى طَرَفِ سَيْفِهِ وَمَدَّهَا نَحْوَهُمْ قَائِلًا لَهُمْ بِصَوْتٍ عَظِيمٍ:

١٤ كَمَا سَقَطَتْ هَذِهِ الْفَرْوَةُ عَلَى الْأَرْضِ، وَهِيَ فَرْوَةُ رَأْسِ قَائِدِكُمْ، فَإِنَّكُمْ سَتَتَسَاقَطُونَ عَلَى الْأَرْضِ مَا لَمْ تَسْلَمُوا أَسْلِحَتَكُمْ الْحَرْبِيَّةَ وَتُعَادِرُوا مُعَاهِدِينَا عَلَى السَّلَامِ.

١٥ وَأَصِيبَ كَثِيرُونَ بِالرُّعْبِ حِينَما سَمِعُوا هَذِهِ الْكَلِمَاتِ وَرَأَوْا الْفَرْوَةَ عَلَى السَّيْفِ؛ فَتَقَدَّمُوا وَأَلْقَوْا بِأَسْلِحَتِهِمُ الْحَرْبِيَّةَ عِنْدَ قَدَمِي مَورُونِي وَتَعَهَّدُوا بِالسَّلَامِ. وَكُلُّ مَنْ تَعَهَّدَ بِالسَّلَامِ سُمِحَ لَهُ بِأَنْ يُعَادِرَ إِلَى الْبَرِّيَّةِ.

١٦ وَحَدَّثَ أَنَّ زِيرَاحِمْنَةَ غَضِبَ بِشِدَّةٍ وَأَنَارَ غَضَبَ بَقِيَّةِ جُنُودِهِ لِيُقَاوِمُوا النَّافِيِينَ بِقُوَّةٍ أَكْبَرَ.

١٧ وَغَضِبَ مَورُونِي بِسَبَبِ عِنَادِ اللَّامَانِيِّينَ؛ لِذَلِكَ فَقَدْ أَمَرَ جُنُودَهُ بِأَنْ يَنْقَضُوا عَلَيْهِمْ وَيَقْتُلُوهُمْ. فَبَدَأُوا يَقْتُلُونَهُمْ؛ أَجَلٌ، وَحَارَبَ اللَّامَانِيُّونَ بِقُوَّتِهِمْ وَبَسُيُوفِهِمْ.

١٨ لَكِنَّ جُلُودَهُمُ الْعَارِيَّةَ وَرُؤُوسَهُمُ الْمَكْشُوفَةَ كَانَتْ غَرَضَةً لِسُيُوفِ النَّافِيِينَ الْقَاطِعَةِ؛ أَجَلٌ، فَقَدْ طَعَنُوا وَضَرَبُوا، أَجَلٌ، وَأَنهَزُوا بِسُرْعَةٍ شَدِيدَةٍ أَمَامَ سُيُوفِ النَّافِيِينَ؛ وَبَدَأُوا يَتَسَاقَطُونَ كَمَا تَنَبَّأَ جُنْدِيُّ مَورُونِي.

١٩ وَعِنْدَمَا رَأَى زِيرَاحِمْنَةَ أَنَّهُمْ كَانُوا عَلَى وَشِكِّ الْهَلَاكِ، صَرَخَ بِصَوْتٍ عَظِيمٍ إِلَى مَورُونِي، وَاعْدَا إِيَّاهُ بِأَنَّهُ وَجُنُودَهُ أَيْضًا سَيَقْطَعُونَ مَعَهُمْ عَهْدًا بِأَنَّهُمْ لَنْ يَأْتُوا لِلْحَرْبِ ضِدَّهُمْ مَرَّةً أُخْرَى، إِذَا أَبْقَى عَلَى حَيَاةٍ بَقِيَّتِهِمْ.

٢٠ وَأَمَرَ مَورُونِي مَرَّةً أُخْرَى بِوَقْفِ عَمَلِ الْمَوْتِ بَيْنَهُمْ. وَأَخَذَ أَسْلِحَةَ الْحَرْبِ مِنَ اللَّامَانِيِّينَ؛ وَبَعْدَ أَنْ تَعَهَّدُوا بِالسَّلَامِ سَمَحَ لَهُمْ بِأَنْ يُعَادِرُوا إِلَى الْبَرِّيَّةِ.

Now the number of their dead was not numbered because of the greatness of the number; yea, the number of their dead was exceedingly great, both on the Nephites and on the Lamanites.

And it came to pass that they did cast their dead into the waters of Sidon, and they have gone forth and are buried in the depths of the sea.

And the armies of the Nephites, or of Moroni, returned and came to their houses and their lands.

And thus ended the eighteenth year of the reign of the judges over the people of Nephi. And thus ended the record of Alma, which was written upon the plates of Nephi.

٢١ أَمَا مَوْتَاهُمْ فَلَمْ يُحْصَوْهُمْ بِسَبَبِ كَثْرَةِ عَدَدِهِمْ؛ أَجَلٌ، كَانَ عَدْدُ مَوْتَاهُمْ كَبِيرًا جَدًّا عَلَى الْجَانِبَيْنِ.

٢٢ وَأَلْقَوْا بِجُثَثِ مَوْتَاهُمْ فِي مِيَاهِ صِيدُونَ، فَأَنْجَرَفَتْ وَدُفِنَتْ فِي أَعْمَاقِ الْبَحْرِ.

٢٣ وَعَادَ التَّائِفِيُّونَ بِجُيُوشِهِمْ، أَيُّ جُيُوشِ مَورُونِي، وَرَجَعُوا إِلَى بُيُوتِهِمْ وَأَرْضِيهِمْ.

٢٤ وَهَكَذَا انْتَهَتْ السَّنَةُ الثَّامِنَةَ عَشْرَةَ مِنْ حُكْمِ الْقَضَاةِ لِشَعْبِ نَافِي. وَهَكَذَا انْتَهَى سِجْلُ أَلْمَا الَّذِي كَانَ مَكْتُوبًا عَلَى أَلْوَاحِ نَافِي.

The account of the people of Nephi, and their wars and dissensions, in the days of Helaman, according to the record of Helaman, which he kept in his days.

سجل النافيين وحروبهم وخلافاتهم في أيام حيلامان حسب سجل حيلامان الذي حفظه في أيامه.

Alma 45

ألما ٤٥

Behold, now it came to pass that the people of Nephi were exceedingly rejoiced, because the Lord had again delivered them out of the hands of their enemies; therefore they gave thanks unto the Lord their God; yea, and they did fast much and pray much, and they did worship God with exceedingly great joy.

And it came to pass in the nineteenth year of the reign of the judges over the people of Nephi, that Alma came unto his son Helaman and said unto him: Believest thou the words which I spake unto thee concerning those records which have been kept?

And Helaman said unto him: Yea, I believe.

And Alma said again: Believest thou in Jesus Christ, who shall come?

And he said: Yea, I believe all the words which thou hast spoken.

And Alma said unto him again: Will ye keep my commandments?

And he said: Yea, I will keep thy commandments with all my heart.

Then Alma said unto him: Blessed art thou; and the Lord shall prosper thee in this land.

But behold, I have somewhat to prophesy unto thee; but what I prophesy unto thee ye shall not make known; yea, what I prophesy unto thee shall not be made known, even until the prophecy is fulfilled; therefore write the words which I shall say.

And these are the words: Behold, I perceive that this very people, the Nephites, according to the spirit of revelation which is in me, in four hundred years from the time that Jesus Christ shall manifest himself unto them, shall dwindle in unbelief.

Yea, and then shall they see wars and pestilences, yea, famines and bloodshed, even until the people of Nephi shall become extinct—

١ وَكَانَ أَنْ قَوْمَ نَافِي فَرِحُوا فَرَحًا عَظِيمًا لِأَنَّ الرَّبَّ نَجَاهُمْ مَرَّةً أُخْرَى مِنْ أَيْدِي أَعْدَائِهِمْ؛ لِذَلِكَ شَكَرُوا الرَّبَّ إِلَهُهُمْ؛ أَجَلٌ، وَصَامُوا وَصَلُّوا كَثِيرًا وَتَعَبَّدُوا لِلرَّبِّ بِفَرَحٍ عَظِيمٍ جَدًّا.

٢ وَفِي السَّنَةِ التَّاسِعَةَ عَشْرَةَ مِنْ حُكْمِ الْقَضَاةِ لِشُعْبِ نَافِي جَاءَ أَلْمَا إِلَى ابْنِهِ حِيلَامَانَ وَسَأَلَهُ: أَتُؤْمِنُ بِالْكَلِمَاتِ الَّتِي قُلْتَهَا لَكَ بِشَأْنِ تِلْكَ السَّجَلَاتِ الْمَحْفُوظَةِ؟

٣ فَأَجَابَهُ حِيلَامَانُ: نَعَمْ، إِنِّي أُوْمِنُ.

٤ ثُمَّ سَأَلَهُ أَلْمَا: أَتُؤْمِنُ بِيَسُوعَ الْمَسِيحِ الْمُنْتَظَرِ؟

٥ فَأَجَابَهُ: نَعَمْ، إِنِّي أُوْمِنُ بِكُلِّ الْكَلَامِ الَّذِي نَطَقْتَ بِهِ.

٦ فَسَأَلَهُ أَلْمَا: هَلْ سَتَحْفَظُ وَصَايَايَ؟

٧ فَأَجَابَهُ: نَعَمْ، سَأَحْفَظُ وَصَايَاكَ مِنْ كُلِّ قَلْبِي.

٨ عِنْدَئِذٍ قَالَ لَهُ أَلْمَا: طُوبَى لَكَ؛ لِيُنْجِحَكَ الرَّبُّ فِي هَذِهِ الْأَرْضِ.

٩ لَكِنْ عِنْدِي شَيْءٌ أَتَنَبَّأُ بِهِ لَكَ؛ لَكِنْ مَا أَتَنَبَّأُ بِهِ لَكَ لَا تُخْبِرُ بِهِ أَحَدًا؛ أَجَلٌ، مَا أَتَنَبَّأُ بِهِ يَجِبُ أَلَّا يُعْلَنَ حَتَّى تَتَحَقَّقَ النُّبُوءَةُ؛ لِذَلِكَ اكْتُبِ الْكَلِمَاتِ الَّتِي أَقُولُهَا.

١٠ وَهَذِهِ هِيَ الْكَلِمَاتُ: إِنِّي أُدْرِكُ أَنَّ هَذَا الشَّعْبَ، أَيِ النَّافِيَّيْنَ، وَفَقًا لِرُوحِ الْوَحْيِ الَّذِي فِي دَاخِلِي، فِي غُضُونِ أَرْبَعِمِئَةِ سَنَةٍ مِنَ الْوَقْتِ الَّذِي سَيُظْهِرُ فِيهِ يَسُوعُ الْمَسِيحُ نَفْسَهُ لَهُمْ، سَيَبْتَرِاجِعُونَ فِي إِيمَانِهِمْ.

١١ أَجَلٌ، وَبَعْدَ ذَلِكَ سَيَشْهَدُونَ حُرُوبًا وَأَوْبئةً، أَجَلٌ، وَمَجَاعَاتٍ وَسَفْكَ الدَّمَاءِ، حَتَّى يَنْقَرِضَ شُعْبُ نَافِي؛

Yea, and this because they shall dwindle in unbelief and fall into the works of darkness, and lasciviousness, and all manner of iniquities; yea, I say unto you, that because they shall sin against so great light and knowledge, yea, I say unto you, that from that day, even the fourth generation shall not all pass away before this great iniquity shall come.

And when that great day cometh, behold, the time very soon cometh that those who are now, or the seed of those who are now numbered among the people of Nephi, shall no more be numbered among the people of Nephi.

But whosoever remaineth, and is not destroyed in that great and dreadful day, shall be numbered among the Lamanites, and shall become like unto them, all, save it be a few who shall be called the disciples of the Lord; and them shall the Lamanites pursue even until they shall become extinct. And now, because of iniquity, this prophecy shall be fulfilled.

And now it came to pass that after Alma had said these things to Helaman, he blessed him, and also his other sons; and he also blessed the earth for the righteous' sake.

And he said: Thus saith the Lord God—Cursed shall be the land, yea, this land, unto every nation, kindred, tongue, and people, unto destruction, which do wickedly, when they are fully ripe; and as I have said so shall it be; for this is the cursing and the blessing of God upon the land, for the Lord cannot look upon sin with the least degree of allowance.

And now, when Alma had said these words he blessed the church, yea, all those who should stand fast in the faith from that time henceforth.

And when Alma had done this he departed out of the land of Zarahemla, as if to go into the land of Melek. And it came to pass that he was never heard of more; as to his death or burial we know not of.

Behold, this we know, that he was a righteous man; and the saying went abroad in the church that he was taken up by the Spirit, or buried by the hand of the Lord, even as Moses. But behold, the scriptures saith the Lord took Moses unto himself; and we suppose that he has also received Alma in the spirit, unto himself; therefore, for this cause we know nothing concerning his death and burial.

١٢ أَجَلٌ، وَذَلِكَ لِأَنَّ إِيمَانَهُمْ يَتَرَجَعُ، وَيَسْقُطُونَ فِي أَعْمَالِ الظُّلْمَةِ وَالشَّهَوَاتِ وَكُلِّ إِثْمٍ؛ أَجَلٌ، لِأَنَّهُمْ يَأْتُمُونَ ضِدَّ هَذَا النُّورِ العَظِيمِ وَهَذِهِ المَعْرِفَةِ الجَلِيلَةِ، أَقُولُ لَكَ إِنَّهُ مُنْذُ ذَلِكَ اليَوْمِ لَا يَنْقُضِي الجِيلَ الزَّايِعَ قَبْلَ أَنْ يَأْتِيَ هَذَا الشَّرُّ العَظِيمُ.

١٣ وَعِنْدَمَا يَجِيءُ ذَلِكَ اليَوْمِ العَظِيمِ فَإِنَّهُ سُرْعَانَ مَا يَأْتِي عَلَى مَنْ هُمْ شَعْبُ نَافِي الآنَ أَوْ مَنْ يَعْدُونَ مِنْ نَسْلِ شَعْبِ نَافِي، يَأْتِي عَلَيْهِمْ وَقْتُ لَا يُحْسَبُونَ فِيهِ مِنْ بَيْنِ شَعْبِ نَافِي.

١٤ لَكِنَّ مَنْ يَبْقُونَ وَلَا يَفْتَنُونَ فِي ذَلِكَ اليَوْمِ العَظِيمِ المُخِيفِ فَإِنَّهُمْ يُحْسَبُونَ مِنَ اللّامَانِيَتِينَ وَيُضَيِّحُونَ جَمِيعًا مِثْلَهُمْ إِلَّا قَلِيلَةً يُدْعَوْنَ تَلَامِيذَ الرَّبِّ؛ وَهُمْ الَّذِينَ سَيَطَارِدُهُمُ اللّامَانِيَتُونَ إِلَى أَنْ يَفْنَوْهُمْ. وَبِسَبَبِ الشَّرِّ فَإِنَّ هَذِهِ الثُّبُوءَةَ سَتَتَحَقَّقُ.

١٥ وَبَعْدَ أَنْ قَالَ أَلْمَا هَذِهِ الأُمُورَ لِحِيلَامَانَ، بَارَكَهُ وَبَارَكَ أَوْلَادَهُ الأَخْرِيِّينَ أَيْضًا؛ كَمَا بَارَكَ الأَرْضَ مِنْ أَجْلِ الأَبْرَارِ.

١٦ ثُمَّ قَالَ: هَكَذَا يَقُولُ السَّيِّدُ الرَّبُّ: مَلْعُونَةٌ الأَرْضُ، أَجَلٌ، مَلْعُونَةٌ هَذِهِ الأَرْضُ لِكُلِّ الأُمَّمِ وَالقَبَائِلِ وَالأَلْسِنَةِ وَالشُّعُوبِ الَّذِينَ يَفْعَلُونَ الشَّرَّ فَسَيَهْلِكُونَ عِنْدَمَا يَنْضَجُ شَرُّهُمْ تَمَامًا؛ وَكَمَا قُلْتُ فَلْيَكُنْ؛ فَهَذِهِ لَعْنَةُ اللَّهِ عَلَى الأَرْضِ، وَهَذِهِ بَرَكَتُهُ أَيْضًا، لِأَنَّ الرَّبَّ لَا يَمَكِّنُهُ أَنْ يَنْظُرَ إِلَى الخَطِيئَةِ وَلَوْ بِقَلِيلٍ مِنَ السَّامِجِ.

١٧ وَعِنْدَمَا قَالَ أَلْمَا هَذِهِ الكَلِمَاتِ، بَارَكَ الكَنِيْسَةَ، أَجَلٌ، بَارَكَ كُلَّ الَّذِينَ يَثْبُتُونَ فِي الإِيمَانِ مِنْ ذَلِكَ الوَقْتِ فَصَاعِدًا.

١٨ وَعِنْدَمَا فَعَلَ أَلْمَا ذَلِكَ، خَرَجَ مِنْ أَرْضِ زَرَاحِمَلَةَ كَمَا لَوْ كَانَ ذَاهِبًا إِلَى أَرْضِ مِيلِيك. وَلَمْ يُسْمَعْ مِنْهُ بَعْدَ ذَلِكَ؛ أَمَّا بِالنَّسْبَةِ لِمَوْتِهِ أَوْ دَفْنِهِ فَلَا نَعْلَمُ شَيْئًا.

١٩ وَلِكِنَّا نَعْلَمُ أَنَّهُ كَانَ رَجُلًا بَارًا؛ وَشَاعَ القَوْلُ فِي الكَنِيْسَةِ بِأَنَّ الرُّوحَ رَفَعَهُ، أَوْ أَنَّ يَدَ الرَّبِّ دَفَنَتْهُ مِثْلَ مُوسَى. لَكِنَّ النُّصُوصَ المُقَدَّسَةَ تَقُولُ إِنَّ الرَّبَّ أَخَذَ مُوسَى إِلَيْهِ؛ وَحُنَّ نَفْسُهُ أَنَّهُ أَخَذَ أَلْمَا بِالرُّوحِ أَيْضًا؛ فَلهَذَا السَّبَبِ لَا نَعْلَمُ شَيْئًا عَنْ مَوْتِهِ وَدَفْنِهِ.

And now it came to pass in the commencement of the nineteenth year of the reign of the judges over the people of Nephi, that Helaman went forth among the people to declare the word unto them.

For behold, because of their wars with the Lamanites and the many little dissensions and disturbances which had been among the people, it became expedient that the word of God should be declared among them, yea, and that a regulation should be made throughout the church.

Therefore, Helaman and his brethren went forth to establish the church again in all the land, yea, in every city throughout all the land which was possessed by the people of Nephi. And it came to pass that they did appoint priests and teachers throughout all the land, over all the churches.

And now it came to pass that after Helaman and his brethren had appointed priests and teachers over the churches that there arose a dissension among them, and they would not give heed to the words of Helaman and his brethren;

But they grew proud, being lifted up in their hearts, because of their exceedingly great riches; therefore they grew rich in their own eyes, and would not give heed to their words, to walk uprightly before God.

٢٠ وَفِي بَدَايَةِ السَّنَةِ الثَّاسِعَةِ عَشْرَةَ مِنْ حُكْمِ الْقَضَاةِ لِشَعْبِ نَافِي
خَرَجَ حَيْلَامَانُ لِيُعْلِنَ الْكَلِمَةَ بَيْنَ النَّاسِ.

٢١ فَبِسَبَبِ حُرُوبِهِمْ مَعَ الْلَامَانِيِّينَ وَالْعَدِيدِ مِنَ الْخِلَافَاتِ
وَالْاضْطِرَابَاتِ الصَّغِيرَةِ الَّتِي كَانَتْ بَيْنَ النَّاسِ، أَصْبَحَ مِنَ
الصَّرُورِيِّ إِغْلَانِ كَلِمَةِ اللَّهِ بَيْنَهُمْ، أَجَلٌ، وَوَضَعَ نِظَامًا فِي جَمِيعِ
أَنْحَاءِ الْكَنِيسَةِ.

٢٢ لِذَلِكَ خَرَجَ حَيْلَامَانُ وَإِخْوَتُهُ لِيُؤَسِّسُوا الْكَنِيسَةَ مَرَّةً أُخْرَى فِي
كُلِّ أَرْضِهِمْ، أَجَلٌ، فِي كُلِّ مَدِينَةٍ فِي كُلِّ أَنْحَاءِ الْأَرْضِ الَّتِي كَانَتْ
يَمْلِكُهَا شَعْبُ نَافِي. وَعَيَّنُوا كَهَنَةً وَمُعَلِّمِينَ فِي جَمِيعِ الْكَنَائِسِ فِي
كُلِّ أَنْحَاءِ الْأَرْضِ.

٢٣ وَبَعْدَ أَنْ عَيَّنَ حَيْلَامَانُ وَإِخْوَتُهُ كَهَنَةً وَمُعَلِّمِينَ لِلْكَنَائِسِ، حَدَثَ
خِلَافٌ بَيْنَهُمْ، وَلَمْ يَلْتَفِتُوا لِكَلَامِ حَيْلَامَانَ وَإِخْوَتِهِ؛

٢٤ لِكِنْتَهُمْ ازْدَادُوا فِي الْغُرُورِ، وَكَانُوا مُتَعَالِينَ فِي قُلُوبِهِمْ بِسَبَبِ
ثَرَوَاتِهِمُ الْكَثِيرَةِ جِدًّا؛ لِذَلِكَ كَانُوا أَغْنِيَاءَ فِي أَعْيُنِ أَنْفُسِهِمْ وَلَمْ
يُضْغُوا لِكَلَامِهِمْ بِأَنْ يَسِيرُوا بِاسْتِقَامَةٍ أَمَامَ اللَّهِ.

And it came to pass that as many as would not hearken to the words of Helaman and his brethren were gathered together against their brethren.

And now behold, they were exceedingly wroth, inasmuch that they were determined to slay them.

Now the leader of those who were wroth against their brethren was a large and a strong man; and his name was Amalickiah.

And Amalickiah was desirous to be a king; and those people who were wroth were also desirous that he should be their king; and they were the greater part of them the lower judges of the land, and they were seeking for power.

And they had been led by the flatteries of Amalickiah, that if they would support him and establish him to be their king that he would make them rulers over the people.

Thus they were led away by Amalickiah to dissensions, notwithstanding the preaching of Helaman and his brethren, yea, notwithstanding their exceedingly great care over the church, for they were high priests over the church.

And there were many in the church who believed in the flattering words of Amalickiah, therefore they dissented even from the church; and thus were the affairs of the people of Nephi exceedingly precarious and dangerous, notwithstanding their great victory which they had had over the Lamanites, and their great rejoicings which they had had because of their deliverance by the hand of the Lord.

Thus we see how quick the children of men do forget the Lord their God, yea, how quick to do iniquity, and to be led away by the evil one.

Yea, and we also see the great wickedness one very wicked man can cause to take place among the children of men.

١ وَحَدَّثَ أَنَّ كُلَّ الَّذِينَ لَمْ يُضْغُوا لِكَلَامِ حِيلَامَانَ وَإِخْوَتِهِ اجْتَمَعُوا صِدًّا إِخْوَتِهِمْ.

٢ وَكَانُوا غَاظِبِينَ جِدًّا لِدَرَجَةِ أَنَّهُمْ عَزَمُوا عَلَى قَتْلِهِمْ.

٣ وَأَمَّا الْغَاظِبُونَ عَلَى إِخْوَتِهِمْ فَكَانَ يَقُودُهُمْ رَجُلٌ صَخْمٌ وَقَوِيٌّ اسْمُهُ أَمَالِيخِي.

٤ وَكَانَ أَمَالِيخِي يُرِيدُ أَنْ يَكُونَ مَلِكًا؛ وَكَانَ هَؤُلَاءِ الْغَاظِبُونَ أَيْضًا رَاغِبِينَ فِي أَنْ يَكُونَ هُوَ مَلِكُهُمْ؛ وَكَانَ أَكْثَرُهُمْ مِنَ الْقَضَاةِ الْأَدْنَى زُبْنَةً فِي أَرْضِ زَرْحَمَلَةَ وَكَانُوا يَسْعَوْنَ لِلسُّلْطَةِ.

٥ وَوَعَدَهُمْ أَمَالِيخِي أَنَّهُمْ إِذَا أَيْدَوْهُ وَنَصَبُوهُ مَلِكًا لَهُمْ فَإِنَّهُ سَيَجْعَلُهُمْ حُكَّامًا عَلَى الشَّعْبِ.

٦ وَهَكَذَا قَادَهُمْ أَمَالِيخِي إِلَى الْإِنْشِقَاقَاتِ عَلَى الرَّغْمِ مِنْ وَعْظِ حِيلَامَانَ وَإِخْوَتِهِ، أَجَلٌ، وَعَلَى الرَّغْمِ مِنْ رِعَايَتِهِمْ الشَّدِيدَةِ لِلْكَنِيسَةِ، حَيْثُ أَنَّهُمْ كَانُوا الْكَهَنَةَ الْعَالِينَ فِي الْكَنِيسَةِ.

٧ وَكَانَ هُنَاكَ كَثِيرُونَ فِي الْكَنِيسَةِ مِمَّنْ صَدَّقُوا وَعُودَ أَمَالِيخِي، لِذَلِكَ فَقَدْ انْشَقَّوْا عَنِ الْكَنِيسَةِ؛ وَهَكَذَا كَانَتْ شُؤُونُ شَعْبِ نَافِي مُتَزَعِّعَةً جِدًّا وَمَحْفُوفَةً بِالْمَخَاطِرِ عَلَى الرَّغْمِ مِنْ انْتِصَارِهِمُ الْعَظِيمِ الَّذِي حَقَّقُوهُ عَلَى الْإِلَامَانِيِّينَ وَابْتِهَاجِهِمُ الْعَظِيمِ لِأَنَّ الرَّبَّ نَجَّاهُمْ.

٨ وَهَكَذَا نَرَى مَدَى سُرْعَةِ نَسِيَانِ أَبْنَاءِ الْبَشَرِ لِلرَّبِّ إِلَهُهِمْ، أَجَلٌ، وَكَيْفَ يُسْرِعُونَ إِلَى ارْتِكَابِ الْإِثْمِ فَيَقُودُهُمُ الشَّرِيرُ وَيُضِلُّهُمْ.

٩ أَجَلٌ، وَنَرَى أَيْضًا الشَّرَّ الْعَظِيمَ الَّذِي يُمَكِّنُ أَنْ يُسَبِّبَهُ رَجُلٌ شَرِيرٌ وَاحِدٌ بَيْنَ أَبْنَاءِ الْبَشَرِ.

Yea, we see that Amalickiah, because he was a man of cunning device and a man of many flattering words, that he led away the hearts of many people to do wickedly; yea, and to seek to destroy the church of God, and to destroy the foundation of liberty which God had granted unto them, or which blessing God had sent upon the face of the land for the righteous' sake.

And now it came to pass that when Moroni, who was the chief commander of the armies of the Nephites, had heard of these dissensions, he was angry with Amalickiah.

And it came to pass that he rent his coat; and he took a piece thereof, and wrote upon it—In memory of our God, our religion, and freedom, and our peace, our wives, and our children—and he fastened it upon the end of a pole.

And he fastened on his head-plate, and his breast-plate, and his shields, and girded on his armor about his loins; and he took the pole, which had on the end thereof his rent coat, (and he called it the title of liberty) and he bowed himself to the earth, and he prayed mightily unto his God for the blessings of liberty to rest upon his brethren, so long as there should a band of Christians remain to possess the land—

For thus were all the true believers of Christ, who belonged to the church of God, called by those who did not belong to the church.

And those who did belong to the church were faithful; yea, all those who were true believers in Christ took upon them, gladly, the name of Christ, or Christians as they were called, because of their belief in Christ who should come.

And therefore, at this time, Moroni prayed that the cause of the Christians, and the freedom of the land might be favored.

And it came to pass that when he had poured out his soul to God, he named all the land which was south of the land Desolation, yea, and in fine, all the land, both on the north and on the south—A chosen land, and the land of liberty.

And he said: Surely God shall not suffer that we, who are despised because we take upon us the name of Christ, shall be trodden down and destroyed, until we bring it upon us by our own transgressions.

١٠ أَجَلٌ، نَرَى أَنَّ أَمَالِيخِي قَادَ قُلُوبَ كَثِيرٍ مِنَ النَّاسِ لِغِيَلِ الشَّرِّ لِأَنَّهُ كَانَ رَجُلًا مُخَادِعًا وَمَعْسُولَ الْكَلَامِ؛ كَمَا قَادَهُمْ لِلسَّغْيِ إِلَى تَدْمِيرِ كَنِيسَةِ اللَّهِ، وَتَدْمِيرِ أُسَاسِ الْحُرِّيَّةِ الَّتِي مَنَحَهَا اللَّهُ لَهُمْ، وَهِيَ بَرَكَتٌ أَرْسَلَهَا اللَّهُ عَلَى وَجْهِ هَذِهِ الْأَرْضِ لِأَجْلِ الْأَبْرَارِ.

١١ وَعِنْدَمَا سَمِعَ مَورُونِي، الَّذِي كَانَ الْقَائِدَ الْعَامَّ لِجُيُوشِ النَّافِيَيْنِ، بِهَذِهِ الْإِنْشِقَاقَاتِ غَضِبَ عَلَى أَمَالِيخِي.

١٢ وَشَقَّ ثَوْبَهُ وَأَخَذَ مِنْهُ قِطْعَةً وَكَتَبَ عَلَيْهَا: ذِكْرَى لِإِلَهِنَا وَدِينِنَا وَحُرِّيَّتِنَا وَسَلَامِنَا وَبَنَائِنَا؛ وَتَبَّتْهَا عَلَى رَأْسِ سَارِيَّةٍ.

١٣ وَأَزْتَدَى خَوْذَتَهُ وَدِرْعًا لِصَدْرِهِ وَثُرُوسَهُ وَتَقَلَّدَ دِرْعَهُ حَوْلَ حَقْوِيهِ؛ وَأَخَذَ السَّارِيَّةَ الَّتِي كَانَ عَلَى رَأْسِهَا ثَوْبَهُ الْمَشْقُوقُ (وَأَطْلَقَ عَلَيْهِ اسْمَ رَايَةِ الْحُرِّيَّةِ) وَرَكَعَ عَلَى الْأَرْضِ وَصَلَّى بِقُوَّةٍ إِلَى إِلَهِهِ طَالِبًا أَنْ تَجِلَّ بَرَكَاتُ الْحُرِّيَّةِ عَلَى إِخْوَتِهِ، طَالَمَا بَقِيَتْ مَجْمُوعَةٌ مِنَ الْمَسِيحِيِّينَ لِتَرِثَ الْأَرْضَ.

١٤ فَهَكَذَا كَانَ الَّذِينَ لَا يَنْتَمُونَ إِلَى الْكَنِيسَةِ يَدْعُونَ جَمِيعَ الْمُؤْمِنِينَ الْحَقِيقِيِّينَ بِالْمَسِيحِ، أَيِ الْمُتَمَتِّينَ إِلَى كَنِيسَةِ اللَّهِ.

١٥ وَكَانَ أَوْلَئِكَ الَّذِينَ يَنْتَمُونَ إِلَى الْكَنِيسَةِ مُخْلِصِينَ؛ أَجَلٌ، كُلُّ الْمُؤْمِنِينَ الْحَقِيقِيِّينَ بِالْمَسِيحِ حَمَلُوا بِالسَّعَادَةِ اسْمَ الْمَسِيحِ أَوْ لَقَبَ «الْمَسِيحِيِّينَ» كَمَا كَانُوا يَدْعُونَ، بِسَبَبِ إِيمَانِهِمْ بِالْمَسِيحِ الَّذِي سَيَأْتِي.

١٦ لِذَلِكَ، صَلَّى مَورُونِي فِي ذَلِكَ الْوَقْتِ أَنْ يُبَارِكَ اللَّهُ قَضِيَّةَ الْمَسِيحِيِّينَ وَحُرِّيَّةِ الشَّعْبِ.

١٧ وَبَعْدَ أَنْ أَفْضَى بِمَكْنُونَاتِ نَفْسِهِ إِلَى اللَّهِ، سَمَّى كُلَّ الْأَرْضِ الَّتِي كَانَتْ جَنُوبَ أَرْضِ الْخَرَابِ، أَجَلٌ، سَمَّى كُلَّ أَرْضِ النَّافِيَيْنِ إِلَى الشَّمَالِ وَالْجَنُوبِ أَرْضًا مُخْتَارَةً وَأَرْضَ حُرِّيَّةٍ لِلنَّافِيَيْنِ.

١٨ وَقَالَ: إِنَّ اللَّهَ لَنْ يَسْمَحَ أَبَدًا بِأَنْ تُدَاسَ وَتُفْنَى، نَحْنُ الْمُخْتَقَرُونَ، لِأَنَّنا نَحْمِلُ اسْمَ الْمَسِيحِ، إِلَّا إِذَا جَلَبْنَا ذَلِكَ عَلَى أَنْفُسِنَا بِوَاسِطَةِ آتَامِنَا.

And when Moroni had said these words, he went forth among the people, waving the rent part of his garment in the air, that all might see the writing which he had written upon the rent part, and crying with a loud voice, saying:

Behold, whosoever will maintain this title upon the land, let them come forth in the strength of the Lord, and enter into a covenant that they will maintain their rights, and their religion, that the Lord God may bless them.

And it came to pass that when Moroni had proclaimed these words, behold, the people came running together with their armor girded about their loins, rending their garments in token, or as a covenant, that they would not forsake the Lord their God; or, in other words, if they should transgress the commandments of God, or fall into transgression, and be ashamed to take upon them the name of Christ, the Lord should rend them even as they had rent their garments.

Now this was the covenant which they made, and they cast their garments at the feet of Moroni, saying: We covenant with our God, that we shall be destroyed, even as our brethren in the land northward, if we shall fall into transgression; yea, he may cast us at the feet of our enemies, even as we have cast our garments at thy feet to be trodden under foot, if we shall fall into transgression.

Moroni said unto them: Behold, we are a remnant of the seed of Jacob; yea, we are a remnant of the seed of Joseph, whose coat was rent by his brethren into many pieces; yea, and now behold, let us remember to keep the commandments of God, or our garments shall be rent by our brethren, and we be cast into prison, or be sold, or be slain.

Yea, let us preserve our liberty as a remnant of Joseph; yea, let us remember the words of Jacob, before his death, for behold, he saw that a part of the remnant of the coat of Joseph was preserved and had not decayed. And he said—Even as this remnant of garment of my son hath been preserved, so shall a remnant of the seed of my son be preserved by the hand of God, and be taken unto himself, while the remainder of the seed of Joseph shall perish, even as the remnant of his garment.

١٩ وَعِنْدَمَا قَالَ مَورُونِي هَذِهِ الْكَلِمَاتِ خَرَجَ بَيْنَ الشَّعْبِ مُلَوِّحًا بِالْجُزْءِ الْمَمْرُوقِ مِنْ ثَوْبِهِ فِي الْهَوَاءِ حَتَّى يَرَى الْجَمِيعَ الْكِتَابَةَ الَّتِي كَتَبَهَا عَلَيْهِ؛ وَكَانَ يَهْتِفُ بِصَوْتٍ عَالٍ قَائِلًا:

٢٠ فَلْيَخْرُجْ بِقُوَّةِ الرَّبِّ كُلُّ الَّذِينَ يَحْتَفِظُونَ بِهَذِهِ الرَّايَةِ فَوْقَ أَرْضِ النَّافِثِينَ وَلْيَدْخُلُوا فِي عَهْدٍ بِأَنَّهُمْ سِيحَافِظُونَ عَلَى حُقُوقِهِمْ وَدِينِهِمْ حَتَّى يُبَارِكَهُمُ السَّيِّدُ الرَّبُّ.

٢١ وَعِنْدَمَا أَعْلَنَ مَورُونِي هَذِهِ الْكَلِمَاتِ، أَقْبَلَ النَّاسُ مُتْرَاكِضِينَ وَأَسْلِحَتَهُمْ مُتَبَتَّةً حَوْلَ أَحْقَائِهِمْ، وَأَخَذُوا يَشْقُونَ ثِيَابَهُمْ كَعَلَامَةٍ، أَوْ كَعَهْدٍ، بِأَنَّهُمْ لَنْ يَتَخَلَّوْا عَنِ الرَّبِّ إِلَهُهِمْ؛ أَوْ، بِعِبَارَةٍ أُخْرَى، إِذَا خَالَفُوا وَصَايَا اللَّهِ أَوْ وَقَعُوا فِي الْإِثْمِ وَاسْتَحَوْا مِنْ أَنْ يَحْمَلُوا اسْمَ الْمَسِيحِ، فَيَشْقُهُمُ الرَّبُّ كَمَا شَقُوا ثِيَابَهُمْ.

٢٢ كَانَ هَذَا هُوَ الْعَهْدَ الَّذِي قَطَعُوهُ، وَطَرَحُوا ثِيَابَهُمْ عِنْدَ قَدَمَيْ مَورُونِي قَائِلِينَ: نَعَاهِدُ الْهَنَا بِأَنَّا سَنَسْتَحِقُّ الْهَلَكَ مِثْلَ إِخْوَتِنَا فِي الْأَرْضِ الشَّمَالِيَّةِ إِنْ وَقَعْنَا فِي الْإِثْمِ؛ أَجَلٌ، وَلَيُطْرَحُنَا عِنْدَ أَقْدَامِ أَعْدَائِنَا إِذَا وَقَعْنَا فِي الْإِثْمِ، مِثْلَمَا طَرَحْنَا ثِيَابَنَا عِنْدَ قَدَمَيْكَ لِثَدَاسٍ تَحْتَ أَقْدَامِنَا.

٢٣ وَقَالَ لَهُمْ مَورُونِي: إِنَّا بَقِيَّةٌ مِنْ نَسْلِ يَعْقُوبَ؛ أَجَلٌ، إِنَّا بَقِيَّةٌ مِنْ نَسْلِ يَوْسُفَ الَّذِي مَرَّقَ إِخْوَتُهُ قَمِيصَهُ إِلَى قِطْعٍ عَدِيدَةٍ؛ أَجَلٌ، فَلِنَتَذَكَّرْ أَنْ نَحْفَظَ وَصَايَا اللَّهِ وَإِلَّا سَيَمْرُقُ إِخْوَتُنَا ثِيَابَنَا وَنُطْرَحُ نَحْنُ فِي السَّجْنِ أَوْ نُبَاعَ أَوْ نُقْتَلُ.

٢٤ أَجَلٌ، دَعُونَا نَحَافِظَ عَلَى حُرِّيَّتِنَا كَبَقِيَّةٍ مِنْ نَسْلِ يَوْسُفَ؛ أَجَلٌ، لِنَتَذَكَّرْ كَلِمَاتِ يَعْقُوبَ قَبْلَ مَوْتِهِ، فَإِنَّهُ قَدَ رَأَى أَنَّ جُزْءًا مِنْ قَمِيصِ يَوْسُفَ كَانَ مَحْفُوظًا وَلَمْ يَبْلُ. وَقَالَ: كَمَا أَنَّ جُزْءًا مِنْ قَمِيصِ ابْنِي قَدَ حَفِظَ، فَكَذَلِكَ تَحْفَظُ يَدَ اللَّهِ بَقِيَّةً مِنْ نَسْلِ ابْنِي وَتَرْفَعُهَا إِلَى اللَّهِ مِثْلَمَا حَفِظْتَ الْجُزْءَ الْمُتَبَقِّيَّ مِنْ قَمِيصِ ابْنِي، فِي حِينِ أَنَّ الْبَقِيَّةَ مِنْ نَسْلِ يَوْسُفَ سَتَهْلِكُ كَمَا بَلِيَ مُعْظَمُ قَمِيصِهِ.

Now behold, this giveth my soul sorrow; nevertheless, my soul hath joy in my son, because of that part of his seed which shall be taken unto God.

Now behold, this was the language of Jacob.

And now who knoweth but what the remnant of the seed of Joseph, which shall perish as his garment, are those who have dissented from us? Yea, and even it shall be ourselves if we do not stand fast in the faith of Christ.

And now it came to pass that when Moroni had said these words he went forth, and also sent forth in all the parts of the land where there were dissensions, and gathered together all the people who were desirous to maintain their liberty, to stand against Amalickiah and those who had dissented, who were called Amalickiahites.

And it came to pass that when Amalickiah saw that the people of Moroni were more numerous than the Amalickiahites—and he also saw that his people were doubtful concerning the justice of the cause in which they had undertaken—therefore, fearing that he should not gain the point, he took those of his people who would and departed into the land of Nephi.

Now Moroni thought it was not expedient that the Lamanites should have any more strength; therefore he thought to cut off the people of Amalickiah, or to take them and bring them back, and put Amalickiah to death; yea, for he knew that he would stir up the Lamanites to anger against them, and cause them to come to battle against them; and this he knew that Amalickiah would do that he might obtain his purposes.

Therefore Moroni thought it was expedient that he should take his armies, who had gathered themselves together, and armed themselves, and entered into a covenant to keep the peace—and it came to pass that he took his army and marched out with his tents into the wilderness, to cut off the course of Amalickiah in the wilderness.

And it came to pass that he did according to his desires, and marched forth into the wilderness, and headed the armies of Amalickiah.

٢٥ إِنَّ ذَلِكَ يُحْزِنُ نَفْسِي حُزْنًا؛ وَمَعَ ذَلِكَ فَإِنَّ نَفْسِي تَبْتَهِجُ بِابْنِي
بِسَبَبِ ذَلِكَ الْجُزْءِ مِنْ نَسْلِهِ الَّذِي سَيُرْفَعُ إِلَى اللَّهِ.

٢٦ كَانَتْ هَذِهِ أَقْوَالُ يَعْقُوبَ.

٢٧ وَمَنْ يَعْلَمُ مَا هِيَ بَقِيَّةُ نَسْلِ يَوْسُفَ الَّتِي سَتَهْلِكُ كَقَمِيصِهِ، أَهْمُ
الَّذِينَ انْشَقُّوا عَنَّا؟ أَجَلْ، بَلْ وَكَذَلِكَ نَحْنُ أَيْضًا نَهْلِكُ إِذَا لَمْ نَثْبُثْ
فِي إِيمَانِنَا بِالْمَسِيحِ.

٢٨ وَعِنْدَمَا قَالَ مَورُونِي هَذَا الْكَلَامَ أَرْسَلَ سَفَرَاءَ إِلَى جَمِيعِ أَهْلِ
الْأَرْضِ حَيْثُ كَانَتْ تَوْجُدُ خِلَافَاتٍ، وَخَرَجَ هُوَ نَفْسُهُ لِيَجْمَعَ كُلَّ
النَّاسِ الَّذِينَ كَانُوا يَرْغَبُونَ فِي الْحِفَاظِ عَلَى حُرِّيَّتِهِمْ، وَذَلِكَ كَيْ
يَتَصَدَّقُوا لِأَمَالِيخِي وَالَّذِينَ انْشَقُّوا مَعَهُ وَالَّذِينَ كَانُوا يُدْعَوْنَ
بِالْأَمَالِيخِيِّينَ.

٢٩ وَعِنْدَمَا رَأَى أَمَالِيخِي أَنَّ رِجَالَ مَورُونِي كَانُوا أَكْثَرَ عَدَدًا مِنَ
الْأَمَالِيخِيِّينَ، وَرَأَى أَيْضًا أَنَّ رِجَالَهُ كَانُوا يَشْكُونَ فِي عَدَالَةِ
الْقَضِيَّةِ الَّتِي تَبَنَوْهَا، أَخَذَ مِنْ شَعْبِهِ مَنْ رَغَبُوا، وَغَادَرَ بِهِمْ إِلَى
أَرْضِ نَافِي، خَشِيَةً مِنْ أَنْ يَفْشَلَ مَخْطَطُهُ.

٣٠ وَلَكِنَّ مَورُونِي فَكَّرَ أَنَّهُ لَيْسَ مِنَ الْمَلَائِمِ أَنْ تَزْدَادَ قُوَّةُ الْأَمَالِيخِيِّينَ؛
لِذَلِكَ فَكَّرَ فِي أَنْ يَقْطَعَ الطَّرِيقَ عَلَى رِجَالِ أَمَالِيخِي أَوْ أَنْ
يَأْخُذَهُمْ وَيُعِيدَهُمْ وَيَقْتُلَ أَمَالِيخِي؛ أَجَلْ، لِأَنَّهُ كَانَ يَعْلَمُ أَنَّ
أَمَالِيخِي سَيُثِيرُ غَضَبَ الْأَمَالِيخِيِّينَ عَلَى النَّافِيَّينَ وَيَجْعَلُهُمْ يَأْتُونَ
لِمُحَارَبَتِهِمْ؛ وَكَانَ يَعْلَمُ أَيْضًا أَنَّ أَمَالِيخِي سَيَفْعَلُ ذَلِكَ كَيْ يَحَقِّقَ
أَغْرَاضَهُ.

٣١ لِذَلِكَ فَكَّرَ مَورُونِي أَنَّهُ مِنَ الْمَلَائِمِ أَنْ يَأْخُذَ جُيُوشَهُ الَّتِي
اِحْتَشَدَتْ وَتَسَلَّحَتْ وَدَخَلَتْ فِي عَهْدٍ لِلْحِفَاظِ عَلَى السَّلَامِ؛ فَأَخَذَ
جَيْشَهُ وَخَرَجَ بِخِيَامِهِ إِلَى الْبَرِّيَّةِ لِيَقْطَعَ طَرِيقَ أَمَالِيخِي فِي
الْبَرِّيَّةِ.

٣٢ وَكَانَ أَنَّهُ فَعَلَ كَمَا أَرَادَ، فَخَرَجَ إِلَى الْبَرِّيَّةِ وَوَلَّحَ بِجُيُوشِ
أَمَالِيخِي.

And it came to pass that Amalickiah fled with a small number of his men, and the remainder were delivered up into the hands of Moroni and were taken back into the land of Zarahemla.

Now, Moroni being a man who was appointed by the chief judges and the voice of the people, therefore he had power according to his will with the armies of the Nephites, to establish and to exercise authority over them.

And it came to pass that whomsoever of the Amalickiahites that would not enter into a covenant to support the cause of freedom, that they might maintain a free government, he caused to be put to death; and there were but few who denied the covenant of freedom.

And it came to pass also, that he caused the title of liberty to be hoisted upon every tower which was in all the land, which was possessed by the Nephites; and thus Moroni planted the standard of liberty among the Nephites.

And they began to have peace again in the land; and thus they did maintain peace in the land until nearly the end of the nineteenth year of the reign of the judges.

And Helaman and the high priests did also maintain order in the church; yea, even for the space of four years did they have much peace and rejoicing in the church.

And it came to pass that there were many who died, firmly believing that their souls were redeemed by the Lord Jesus Christ; thus they went out of the world rejoicing.

And there were some who died with fevers, which at some seasons of the year were very frequent in the land—but not so much so with fevers, because of the excellent qualities of the many plants and roots which God had prepared to remove the cause of diseases, to which men were subject by the nature of the climate—

But there were many who died with old age; and those who died in the faith of Christ are happy in him, as we must needs suppose.

٣٣ وَقَرَّ أَمَالِيخِي مَعَ عَدَدٍ قَلِيلٍ مِنْ رِجَالِهِ وَوَقَعَ الْبَاقُونَ فِي أَيْدِي مَوروني وَأُعِيدُوا إِلَى أَرْضِ زَرَاهَمَلَةَ.

٣٤ وَلَمَّا كَانَ مَوروني رَجُلًا تَمَّ تَعْيِينُهُ مِنْ قِبَلِ رُؤَسَاءِ الْقَضَاةِ وَصَوْتِ الشَّعْبِ، فَإِنَّهُ كَانَ لَدَيْهِ السُّلْطَةُ الْمَطْلُوقَةُ عَلَى جَيُوشِ النَّافِيَيْنِ لِإِعْدَادِهَا وَمُمَارَسَةِ صِلَاحِيَّتِهِ عَلَيْهَا.

٣٥ وَأَمَرَ بِقَتْلِ كُلِّ مَنْ رَفَضَ مِنَ الْأَمَالِيخِيِّينَ أَنْ يَدْخُلَ فِي عَهْدٍ لِيُؤَيِّدَ قَضِيَّةَ الْحُرِّيَّةِ حَتَّى يَتَمَكَّنَ مِنَ الْحِفَافِ عَلَى حُكُومَةِ حُرَّةٍ؛ وَكَانَ عَدَدُ الَّذِينَ أَنْكَرُوا عَهْدَ الْحُرِّيَّةِ قَلِيلًا.

٣٦ وَجَعَلَ رَايَةَ الْحُرِّيَّةِ تُرْفَعُ عَلَى كُلِّ بُرْجٍ فِي كُلِّ أَرْضٍ يَمْتَلِكُهَا النَّافِيُونَ؛ وَهَكَذَا زَرَعَ مَوروني رَايَةَ الْحُرِّيَّةِ بَيْنَ النَّافِيَيْنِ.

٣٧ وَحَلَّ السَّلَامُ ثَانِيَةً عَلَى الْأَرْضِ؛ وَهَكَذَا حَافَظُوا عَلَى السَّلَامِ فِي الْأَرْضِ تَقْرِيبًا حَتَّى نِهَآيَةِ السَّنَةِ التَّاسِعَةِ عَشْرَةَ مِنْ حُكْمِ الْقَضَاةِ.

٣٨ وَحَافَظَ حِيلَامَانُ وَالْكَهَنَةُ الْعَالُونَ أَيْضًا عَلَى النُّظَامِ فِي الْكَنِيسَةِ؛ أَجَلٌ، وَعَمَّ السَّلَامُ وَالْبَهْجَةُ فِي الْكَنِيسَةِ عَلَى مَدَى أَرْبَعِ سَنَوَاتٍ.

٣٩ وَمَاتَ كَثِيرُونَ وَهُمْ مُتَمَسِّكِينَ بِإِيمَانِهِمْ بِأَنَّ الرَّبَّ يَسُوعَ الْمَسِيحَ افْتَدَى أَرْوَاحَهُمْ؛ وَهَكَذَا خَرَجُوا مِنَ الْعَالَمِ فَرِحِينَ.

٤٠ وَكَانَ هُنَاكَ الْبَغْضُ مِمَّنْ مَاتُوا بِالْحُمَى الَّتِي كَانَتْ تَنْتَشِرُ فِي الْأَرْضِ فِي بَعْضِ مَوَاسِمِ السَّنَةِ؛ وَلَكِنَّ الْمَوْتِ بِسَبَبِ الْحُمَى لَمْ يَكُونُوا كَثِيرِينَ نَظَرًا لِلْخَوَاصِّ الْمُمْتَازَةِ لِلْعَدِيدِ مِنَ الثِّبَاتَاتِ وَالْجُدُورِ الَّتِي أَعَدَّهَا اللَّهُ لِتُزِيلَ أَسْبَابَ الْأَمْرَاضِ، وَالَّتِي كَانَ الْكَثِيرُ مِنَ النَّاسِ عُزْصَةً لَهَا بِسَبَبِ طَبِيعَةِ الْمَنَاحِ.

٤١ لَكِنْ كَانَ هُنَاكَ الْكَثِيرُونَ مِمَّنْ مَاتُوا مُتَقَدِّمِينَ فِي السَّنِ؛ وَتُؤْمِنُ أَنَّ الَّذِينَ مَاتُوا عَلَى إِيمَانِهِمْ بِالْمَسِيحِ سَعْدَاءَ فِيهِ.

Now we will return in our record to Amalickiah and those who had fled with him into the wilderness; for, behold, he had taken those who went with him, and went up in the land of Nephi among the Lamanites, and did stir up the Lamanites to anger against the people of Nephi, insomuch that the king of the Lamanites sent a proclamation throughout all his land, among all his people, that they should gather themselves together again to go to battle against the Nephites.

And it came to pass that when the proclamation had gone forth among them they were exceedingly afraid; yea, they feared to displease the king, and they also feared to go to battle against the Nephites lest they should lose their lives. And it came to pass that they would not, or the more part of them would not, obey the commandments of the king.

And now it came to pass that the king was wroth because of their disobedience; therefore he gave Amalickiah the command of that part of his army which was obedient unto his commands, and commanded him that he should go forth and compel them to arms.

Now behold, this was the desire of Amalickiah; for he being a very subtle man to do evil therefore he laid the plan in his heart to dethrone the king of the Lamanites.

And now he had got the command of those parts of the Lamanites who were in favor of the king; and he sought to gain favor of those who were not obedient; therefore he went forward to the place which was called Onidah, for thither had all the Lamanites fled; for they discovered the army coming, and, supposing that they were coming to destroy them, therefore they fled to Onidah, to the place of arms.

And they had appointed a man to be a king and a leader over them, being fixed in their minds with a determined resolution that they would not be subjected to go against the Nephites.

And it came to pass that they had gathered themselves together upon the top of the mount which was called Antipas, in preparation to battle.

١ وَالآنَ نَعُودُ بِسِجْلِنَا إِلَى أَمَالِيخِي وَالَّذِينَ فَرَّوْا مَعَهُ إِلَى الْبَرِّيَّةِ؛
فَإِنَّهُ قَدْ أَخَذَ أَوْلِيكَ الَّذِينَ ذَهَبُوا مَعَهُ وَصَعِدَ إِلَى أَرْضِ نَافِي بَيْنَ
الْأَمَانِيِّينَ، وَأَثَارَ غَضَبِ الْأَمَانِيِّينَ عَلَى شَعْبِ نَافِي حَتَّى أَنَّ مَلِكَ
الْأَمَانِيِّينَ أَرْسَلَ نِدَاءً فِي كُلِّ أَرْضِهِ وَبَيْنَ أَبْنَاءِ شَعْبِهِ كُلِّهِمْ، كَيْ
يَجْتَمِعُوا مَرَّةً أُخْرَى لِيَذْهَبُوا لِمُحَارَبَةِ النَّافِيِّينَ.

٢ وَبَعْدَ أَنْ أُرْسِلَ النِّدَاءُ فِي وَسْطِهِمْ، خَافُوا جِدًّا؛ أَجَلٌ، لَقَدْ خَافُوا
مِنْ إِغْضَابِ الْمَلِكِ، وَلَكِنَّهُمْ لَمْ يَرْغَبُوا أَيْضًا فِي الذَّهَابِ لِمُحَارَبَةِ
النَّافِيِّينَ خَوْفًا عَلَى حَيَاتِهِمْ. وَحَدَّثَ أَنَّهُمْ رَفُضًا، أَوْ رَفَضَ
مُعْظَمُهُمْ، إِطَاعَةَ أَوَامِرِ الْمَلِكِ.

٣ وَغَضِبَ الْمَلِكُ بِسَبَبِ عِصْيَانِهِمْ؛ لِذَلِكَ مَنَحَ أَمَالِيخِي السُّلْطَةَ عَلَى
ذَلِكَ الْجُزْءِ مِنْ جَيْشِهِ الَّذِي كَانَ مُطِيعًا لِأَوَامِرِهِ، وَأَمَرَهُ بِأَنْ يُخْرِجَ
وَيَرْغَمَهُمْ عَلَى حَمْلِ السَّلَاحِ.

٤ وَكَانَتْ هَذِهِ هِيَ رَغْبَةُ أَمَالِيخِي؛ لِأَنَّهُ كَانَ رَجُلًا حَازِقًا جِدًّا فِي
فِعْلِ السُّرِّ؛ لِذَلِكَ فَفَعَلَ وَصَعَّ خِطَّةً فِي قَلْبِهِ لِلتَّخْلِصِ مِنْ مَلِكِ
الْأَمَانِيِّينَ.

٥ وَقَدْ أَصْبَحَتْ لَهُ الْآنَ سُلْطَةُ عَلَى تِلْكَ الْفِرْقِ مِنَ الْأَمَانِيِّينَ
الْمَوَالِيينَ لِلْمَلِكِ؛ وَسَعَى لِيُخْطِئَ بِرِضَا الَّذِينَ لَمْ يَكُونُوا مُطِيعِينَ؛
لِذَلِكَ تَقَدَّمَ إِلَى الْمَكَانِ الَّذِي كَانَ يُدْعَى أُونِيدَا، فَفَقَدَ فَرَّ الْأَمَانِيِّونَ
إِلَى هُنَاكَ عِنْدَمَا اكْتَشَفُوا أَنَّ الْجَيْشَ قَادِمًا، وَلَا أَنَّهُمْ اعْتَقَدُوا أَنَّ
الْجَيْشَ قَادِمًا لِيُهْلِكَهُمْ، فَفَرَّوْا إِلَى أُونِيدَا إِلَى مَوْضِعِ السَّلَاحِ.

٦ وَقَدْ عَيَّنُوا رَجُلًا لِيَكُونَ مَلِكًا وَقَائِدًا عَلَيْهِمْ، وَكَانُوا قَدْ أَصْرَوْا عَلَى
رَأْيِهِمْ وَحَرَمُوا أَمْرَهُمْ عَلَى أَلَا يُفْرَضَ عَلَيْهِمْ أَنْ يُقَاتِلُوا النَّافِيِّينَ.

٧ وَحَدَّثَ أَنَّهُمْ اجْتَمَعُوا مَعًا عَلَى قِمَّةِ الْجَبَلِ الَّذِي كَانَ يُدْعَى
أَنْتِيْبَاسَ اسْتِعْدَادًا لِلْقِتَالِ.

Now it was not Amalickiah's intention to give them battle according to the commandments of the king; but behold, it was his intention to gain favor with the armies of the Lamanites, that he might place himself at their head and dethrone the king and take possession of the kingdom.

And behold, it came to pass that he caused his army to pitch their tents in the valley which was near the mount Antipas.

And it came to pass that when it was night he sent a secret embassy into the mount Antipas, desiring that the leader of those who were upon the mount, whose name was Lehonti, that he should come down to the foot of the mount, for he desired to speak with him.

And it came to pass that when Lehonti received the message he durst not go down to the foot of the mount. And it came to pass that Amalickiah sent again the second time, desiring him to come down. And it came to pass that Lehonti would not; and he sent again the third time.

And it came to pass that when Amalickiah found that he could not get Lehonti to come down off from the mount, he went up into the mount, nearly to Lehonti's camp; and he sent again the fourth time his message unto Lehonti, desiring that he would come down, and that he would bring his guards with him.

And it came to pass that when Lehonti had come down with his guards to Amalickiah, that Amalickiah desired him to come down with his army in the night-time, and surround those men in their camps over whom the king had given him command, and that he would deliver them up into Lehonti's hands, if he would make him (Amalickiah) a second leader over the whole army.

And it came to pass that Lehonti came down with his men and surrounded the men of Amalickiah, so that before they awoke at the dawn of day they were surrounded by the armies of Lehonti.

And it came to pass that when they saw that they were surrounded, they pled with Amalickiah that he would suffer them to fall in with their brethren, that they might not be destroyed. Now this was the very thing which Amalickiah desired.

٨ أما أماليخي، فلم يكن في نيته أن يحاربهم، حسب رغبة الملك؛ لكنه كان ينوي أن ينال حظوة عند جيوش اللامانيين ليثبت نفسه على رأسهم ويتخلص من الملك ويستولي على المملكة.

٩ وجعل جيشه ينصب الخيام في الوادي القريب من جبل أنتيباس.

١٠ وعندما حل الليل، أرسل وفداً سرّياً إلى جبل أنتيباس راغباً من قائد الذين كانوا على الجبل بأن ينزل إلى سفح الجبل لأنه أراد التحدث معه، وكان اسم القائد لاونتي.

١١ وعندما تلقى لاونتي الرسالة، لم يجرؤ على النزول إلى سفح الجبل. وأرسل أماليخي مرة ثانية يطلب منه أن ينزل. فرفض لاونتي؛ فأرسل إليه مرة ثالثة.

١٢ وعندما أدرك أماليخي أنه لا يستطيع إقناع لاونتي بالنزول من الجبل، صعد الجبل حتى اقترب من معسكر لاونتي؛ ثم أرسل إلى لاونتي رسالته للمرة الرابعة راغباً منه أن ينزل إليه وأن يحضر حراسه معه.

١٣ وعندما نزل لاونتي مع حراسه إلى أماليخي، عرض عليه أماليخي أن يسلمه جيشه بشرط أن يجعل لاونتي أماليخي قائداً ثانياً على الجيش بأكمله، وبناء على ذلك طلب منه أماليخي أن ينزل مع جيشه في الليل ويحاصر رجال أماليخي في معسكراتهم، وهم الرجال الذين منح الملك السلطة عليهم لأماليخي، فیسلمهم له.

١٤ وحدث أن لاونتي نزل مع رجاله وأحاط برجال أماليخي فكانوا محاطين بجيوش لاونتي قبل أن يستيقظوا في فجر النهار.

١٥ ولما رأوا أنهم محاصرين، توسلوا إلى أماليخي ليسمح لهم بأن ينضموا إلى إخوتهم حتى لا يهلكوا. وكان ذلك ما أراده أماليخي بالتخديد.

And it came to pass that he delivered his men, contrary to the commands of the king. Now this was the thing that Amalickiah desired, that he might accomplish his designs in dethroning the king.

Now it was the custom among the Lamanites, if their chief leader was killed, to appoint the second leader to be their chief leader.

And it came to pass that Amalickiah caused that one of his servants should administer poison by degrees to Lehonti, that he died.

Now, when Lehonti was dead, the Lamanites appointed Amalickiah to be their leader and their chief commander.

And it came to pass that Amalickiah marched with his armies (for he had gained his desires) to the land of Nephi, to the city of Nephi, which was the chief city.

And the king came out to meet him with his guards, for he supposed that Amalickiah had fulfilled his commands, and that Amalickiah had gathered together so great an army to go against the Nephites to battle.

But behold, as the king came out to meet him Amalickiah caused that his servants should go forth to meet the king. And they went and bowed themselves before the king, as if to reverence him because of his greatness.

And it came to pass that the king put forth his hand to raise them, as was the custom with the Lamanites, as a token of peace, which custom they had taken from the Nephites.

And it came to pass that when he had raised the first from the ground, behold he stabbed the king to the heart; and he fell to the earth.

Now the servants of the king fled; and the servants of Amalickiah raised a cry, saying:

Behold, the servants of the king have stabbed him to the heart, and he has fallen and they have fled; behold, come and see.

١٦ وَحَدَّثَ أَنَّهُ سَلَّمَ رِجَالَهُ مُخَالِفًا بِذَلِكَ أَوْامِرَ الْمَلِكِ. وَكَانَ هَذَا مَا أَرَادَهُ أَمَالِيخِي كَيْ يَحَقِّقَ مَخْطَطَاتِهِ فِي خُلْعِ الْمَلِكِ عَنِ عَرْشِهِ.

١٧ وَكَانَتْ الْعَادَةُ بَيْنَ الْأَمَانِيِّينَ، إِنْ قُتِلَ قَائِدُهُمُ الْأَعْلَى، أَنْ يُعَيِّنُوا الْقَائِدَ الثَّانِي لِيَكُونَ قَائِدَهُمُ الْأَعْلَى.

١٨ وَجَعَلَ أَمَالِيخِي أَحَدَ خَدَمِهِ يُقَدِّمُ السَّمَّ تَدْرِيجِيًّا لِلاَحْوَنْتِي إِلَى أَنْ مَاتَ ذَلِكَ الْأَخِيرُ.

١٩ وَبَعْدَ أَنْ مَاتَ لاَحْوَنْتِي، عَيَّنَ الْأَمَانِيُّونَ أَمَالِيخِي لِيَكُونَ زَعِيمَهُمْ وَقَائِدَهُمُ الْأَعْلَى.

٢٠ وَبَعْدَ أَنْ حَقَّقَ أَمَالِيخِي رَغْبَتَهُ، رَحَفَ بِجُيُوشِهِ إِلَى أَرْضِ نَافِي، إِلَى مَدِينَةِ نَافِي الَّتِي كَانَتْ الْمَدِينَةَ الرَّئِيسِيَّةَ.

٢١ وَخَرَجَ الْمَلِكُ لِلِقَائِهِ مَعَ حَرَسِهِ لِأَنَّهُ افْتَرَضَ أَنَّ أَمَالِيخِي قَدْ نَفَّذَ أَوْامِرَهُ وَأَنَّ أَمَالِيخِي قَدْ جَمَعَ جَيْشًا عَظِيمًا لِيَذْهَبَ لِجِتَالِ النَّافِيِّينَ.

٢٢ لَكِنْ عِنْدَمَا خَرَجَ الْمَلِكُ لِمُلَاقَاتِهِ، جَعَلَ أَمَالِيخِي خَدَمَهُ يَخْرُجُونَ لِلِقَاءِ الْمَلِكِ. فَذَهَبُوا وَسَجَدُوا لِلْمَلِكِ كَأَنَّهُمْ يُوقِرُونَهُ لِعَظَمَتِهِ.

٢٣ وَمَدَّ الْمَلِكُ يَدَهُ لِيُقِيمَهُمْ كَمَا جَرَتْ الْعَادَةُ عِنْدَ الْأَمَانِيِّينَ كَرَمَزٍ لِلسَّلَامِ، وَهِيَ عَادَةٌ أَخَذُوهَا عَنِ النَّافِيِّينَ.

٢٤ وَبَعْدَ أَنْ أَقَامَ أَوْلَهُمْ مِنْ عَلَى الْأَرْضِ، طَعَنَ الْمَلِكُ فِي قَلْبِهِ فَسَقَطَ عَلَى الْأَرْضِ.

٢٥ وَقَرَّ خَدَمُ الْمَلِكِ، فَصَرَخَ خَدَمُ أَمَالِيخِي قَائِلِينَ:

٢٦ إِنَّ خَدَمَ الْمَلِكِ قَدْ طَعَنُوهُ فِي الْقَلْبِ، وَلَمَّا سَقَطَ أَرْضًا هَرَبُوا؛ تَعَالَوْا وَانظُرُوا.

And it came to pass that Amalickiah commanded that his armies should march forth and see what had happened to the king; and when they had come to the spot, and found the king lying in his gore, Amalickiah pretended to be wroth, and said: Whosoever loved the king, let him go forth, and pursue his servants that they may be slain.

And it came to pass that all they who loved the king, when they heard these words, came forth and pursued after the servants of the king.

Now when the servants of the king saw an army pursuing after them, they were frightened again, and fled into the wilderness, and came over into the land of Zarahemla and joined the people of Ammon.

And the army which pursued after them returned, having pursued after them in vain; and thus Amalickiah, by his fraud, gained the hearts of the people.

And it came to pass on the morrow he entered the city Nephi with his armies, and took possession of the city.

And now it came to pass that the queen, when she had heard that the king was slain—for Amalickiah had sent an embassy to the queen informing her that the king had been slain by his servants, that he had pursued them with his army, but it was in vain, and they had made their escape—

Therefore, when the queen had received this message she sent unto Amalickiah, desiring him that he would spare the people of the city; and she also desired him that he should come in unto her; and she also desired him that he should bring witnesses with him to testify concerning the death of the king.

And it came to pass that Amalickiah took the same servant that slew the king, and all them who were with him, and went in unto the queen, unto the place where she sat; and they all testified unto her that the king was slain by his own servants; and they said also: They have fled; does not this testify against them? And thus they satisfied the queen concerning the death of the king.

٢٧ وَأَمَرَ أَمَالِيخِي جُنُودَهُ بِأَنْ يَتَقَدَّمُوا وَيَرَوْا مَا حَدَثَ لِلْمَلِكِ؛ وَلَمَّا
وَصَلُوا إِلَى الْمَوْضِعِ وَوَجَدُوا الْمَلِكَ غَارِقًا فِي دَمِهِ، تَظَاهَرَ
أَمَالِيخِي بِالْعُصْبِ وَقَالَ: مَنْ كَانَ يُحِبُّ الْمَلِكَ فَلْيُخْرَجْ وَيَقْبِضْ
عَلَى خَدَمِهِ فَتَقْتُلْهُمْ.

٢٨ وَعِنْدَمَا سَمِعَ جَمِيعُ الَّذِينَ كَانُوا يُحِبُّونَ الْمَلِكَ هَذَا الْكَلَامَ، خَرَجُوا
وَوَطَّارَدُوا خَدَمَ الْمَلِكِ.

٢٩ وَلَمَّا رَأَى خَدَمَ الْمَلِكِ جَيْشًا يُطَارِدُهُمْ خَافُوا مَرَّةً أُخْرَى وَفَرَّوْا إِلَى
الْبَرِّيَّةِ وَعَبَّرُوا إِلَى أَرْضِ زَرْحَمَلَةَ وَانْضَمُّوا إِلَى شَعْبِ عَمُونَ.

٣٠ وَعَادَ الْجَيْشُ بَعْدَ مُطَارَدَتِهِمْ دُونَ جَدْوَى؛ وَهَكَذَا كَسَبَ أَمَالِيخِي
قُلُوبَ النَّاسِ بِخِدَاعِهِ.

٣١ وَفِي الْعَدِّ دَخَلَ مَدِينَةَ نَافِي بِجُيُوشِهِ وَاسْتَوْلَى عَلَى الْمَدِينَةِ.

٣٢ وَعِنْدَمَا سَمِعَتِ الْمَلِكَةُ أَنَّ الْمَلِكَ قَدْ قُتِلَ—لِأَنَّ أَمَالِيخِي قَدْ أَرْسَلَ
إِلَى الْمَلِكَةِ مُرْسَلًا لِيُخْبِرَهَا بِأَنَّ خَدَمَ الْمَلِكِ قَدْ قَتَلُوهُ وَبِأَنَّهُ قَدْ
طَارَدَهُمْ بِجَيْشِهِ، وَلَكِنْ دُونَ جَدْوَى، وَأَنَّهُمْ قَدْ هَرَبُوا—

٣٣ لِذَلِكَ، عِنْدَمَا اسْتَلَمَتِ الْمَلِكَةُ هَذِهِ الرَّسَالَةَ أَرْسَلَتْ إِلَى أَمَالِيخِي
تَطْلُبُ مِنْهُ أَنْ يُشْفِقَ عَلَى أَهْلِ الْمَدِينَةِ؛ كَمَا طَلَبَتْ مِنْهُ أَنْ يَدْخُلَ
إِلَيْهَا؛ وَطَلَبَتْ مِنْهُ أَنْ يَجْلِبَ مَعَهُ شُهَدَاءَ لِيَشْهَدُوا عَلَى مَوْتِ
الْمَلِكِ.

٣٤ وَكَانَ أَنَّ أَمَالِيخِي أَخَذَ نَفْسَ الْخَادِمِ الَّذِي قَتَلَ الْمَلِكَ وَجَمِيعَ مَنْ
مَعَهُ وَدَخَلَ إِلَى الْمَلِكَةِ إِلَى الْمَكَانِ الَّذِي تَجْلِسُ فِيهِ؛ وَشَهِدُوا لَهَا
جَمِيعًا بِأَنَّ الْمَلِكَ قُتِلَ عَلَى يَدِ خَدَمِهِ؛ وَقَالُوا أَيْضًا: لَقَدْ فَرَّوْا؛ أَلَا
يَشْهَدُ ذَلِكَ عَلَيْهِمْ؟ وَهَكَذَا افْتَنَعَتِ الْمَلِكَةُ بِكَيْفِيَّةِ مَوْتِ الْمَلِكِ.

And it came to pass that Amalickiah sought the favor of the queen, and took her unto him to wife; and thus by his fraud, and by the assistance of his cunning servants, he obtained the kingdom; yea, he was acknowledged king throughout all the land, among all the people of the Lamanites, who were composed of the Lamanites and the Lemuelites and the Ishmaelites, and all the dissenters of the Nephites, from the reign of Nephi down to the present time.

Now these dissenters, having the same instruction and the same information of the Nephites, yea, having been instructed in the same knowledge of the Lord, nevertheless, it is strange to relate, not long after their dissensions they became more hardened and impenitent, and more wild, wicked and ferocious than the Lamanites—drinking in with the traditions of the Lamanites; giving way to indolence, and all manner of lasciviousness; yea, entirely forgetting the Lord their God.

٣٥ وَكَانَ أَنَّ أَمَالِيخِي سَعَى لِيُودِّ الْمَلِكَةَ وَاتَّخَذَهَا زَوْجَةً لَهُ؛ وَهَكَذَا بِخِدَاعِهِ وَبِمُسَاعَدَةِ خَدَمِهِ الْمَاكِرِينَ نَالَ الْمَمْلَكَةَ؛ أَجَلٌ، فَقَدِ اغْتَشَرَفَ بِهِ مَلِكًا فِي جَمِيعِ أُنْحَاءِ أَرْضِ الْأَمَانِيِّينَ، بَيْنَ جَمِيعِ الْأَمَانِيِّينَ الَّذِينَ كَانُوا مَزِيغًا مِنَ الْأَمَانِيِّينَ وَالْمُوئِيلِيِّينَ وَالْإِسْمَاعِيلِيِّينَ وَجَمِيعِ الْمُنْشَقِينَ عَنِ النَّافِيِّينَ مُنْذُ عَهْدِ نَافِي إِلَى الْوَقْتِ الْحَاضِرِ.

٣٦ أَمَّا هَؤُلَاءِ الْمُنْشَقُونَ، فَإِنَّهُمْ قَدْ تَلَقَّوْا نَفْسَ الْإِزْشَادِ وَالْمَعْرِفَةَ الَّتِي تَلَقَّاهَا النَّافِيُّونَ، أَجَلٌ، لَقَدْ تَلَقَّوْا نَفْسَ الْمَعْرِفَةِ عَنِ الرَّبِّ، وَلَكِنْ مَعَ ذَلِكَ فَإِنَّهُ مِنَ الْعَجِيبِ أَنْ نَقُولَ إِنَّهُمْ بَعْدَ وَقْتٍ قَصِيرٍ مِنْ أَنْشِقَاقِهِمْ أَصْبَحُوا أَكْثَرَ قَسْوَةً وَتَعَنُّتًا، وَأَكْثَرَ وَحْشِيَّةً وَشَرًّا وَشَرَّاسَةً، مِنَ الْأَمَانِيِّينَ—مُتَشَرِّبِينَ بِتَقَالِيدِ الْأَمَانِيِّينَ؛ مُفْسِحِينَ الْمَجَالَ لِلْخُمُولِ وَكُلِّ أَنْوَاعِ الْفُسْقِ؛ أَجَلٌ، نَسُوا الرَّبَّ إِلَهُهُمْ تَمَامًا.

And now it came to pass that, as soon as Amalickiah had obtained the kingdom he began to inspire the hearts of the Lamanites against the people of Nephi; yea, he did appoint men to speak unto the Lamanites from their towers, against the Nephites.

And thus he did inspire their hearts against the Nephites, insomuch that in the latter end of the nineteenth year of the reign of the judges, he having accomplished his designs thus far, yea, having been made king over the Lamanites, he sought also to reign over all the land, yea, and all the people who were in the land, the Nephites as well as the Lamanites.

Therefore he had accomplished his design, for he had hardened the hearts of the Lamanites and blinded their minds, and stirred them up to anger, insomuch that he had gathered together a numerous host to go to battle against the Nephites.

For he was determined, because of the greatness of the number of his people, to overpower the Nephites and to bring them into bondage.

And thus he did appoint chief captains of the Zoramites, they being the most acquainted with the strength of the Nephites, and their places of resort, and the weakest parts of their cities; therefore he appointed them to be chief captains over his armies.

And it came to pass that they took their camp, and moved forth toward the land of Zarahemla in the wilderness.

Now it came to pass that while Amalickiah had thus been obtaining power by fraud and deceit, Moroni, on the other hand, had been preparing the minds of the people to be faithful unto the Lord their God.

Yea, he had been strengthening the armies of the Nephites, and erecting small forts, or places of resort; throwing up banks of earth round about to enclose his armies, and also building walls of stone to encircle them about, round about their cities and the borders of their lands; yea, all round about the land.

١ وَبُجْرَدِ حُصُولِ أَمَالِيخِيِّ عَلَى الْمَمْلَكَةِ، بَدَأَ يُحَرِّضُ اللَّامَانِيِّينَ ضِدَّ شَعْبِ نَافِي؛ أَجَلٌ، عَيَّنَ رِجَالًا لِيُخَاطِبُوا اللَّامَانِيِّينَ مِنْ أُبْرَاجِهِمْ لِتَحْرِيزِهِمْ عَلَى النَّافِيِّينَ.

٢ وَهَكَذَا حَرَّضَهُمْ عَلَى النَّافِيِّينَ. وَبِمَا أَنَّهُ قَدْ حَقَّقَ مُحَطَّطَاتِهِ إِلَى هَذَا الْحَدِّ، أَجَلٌ، بَعْدَ أَنْ أَصْبَحَ مَلِكًا عَلَى اللَّامَانِيِّينَ، فَإِنَّهُ فِي أَوَاخِرِ السَّنَةِ الثَّاسِعَةِ عَشْرَةَ مِنْ حُكْمِ الْقِضَاةِ سَعَى أَيْضًا لِيُحْكَمَ كُلُّ الْأَرْضِ، أَجَلٌ، كُلُّ مَنْ كَانُوا فِي الْأَرْضِ، النَّافِيِّينَ بِالإِضَافَةِ إِلَى اللَّامَانِيِّينَ.

٣ لِذَا فَقَدْ حَقَّقَ مُحَطَّطَهُ، لِأَنَّهُ قَسَى قُلُوبَ اللَّامَانِيِّينَ وَأَعْمَى أَذْهَانَهُمْ، وَأَثَارَ غَضَبِهِمْ لِدَرَجَةٍ أَنَّهُ جَمَعَ جَيْشًا كَبِيرًا لِلذَّهَابِ لِمُحَارَبَةِ النَّافِيِّينَ.

٤ فَإِنَّهُ كَانَ مُصِرًّا، بِسَبَبِ كَثْرَةِ شَعْبِهِ، أَنْ يَتَغَلَّبَ عَلَى النَّافِيِّينَ وَيَسْتَعْبِدَهُمْ.

٥ وَهَكَذَا عَيَّنَ قَادَةَ رُبُوسِيِّينَ مِنَ الزُّورَامِيِّينَ لِأَنَّهُمْ كَانُوا الْأَكْثَرَ عِلْمًا بِقُوَّةِ النَّافِيِّينَ وَأَمَاكِنِ مَلَاجِنِهِمْ وَأَضْعَفِ أَجْزَاءِ مَدَنِهِمْ؛ لِذَلِكَ جَعَلَهُمْ قَادَةَ رُبُوسِيِّينَ عَلَى جُيُوشِهِ.

٦ وَحَدَّثَ أَنَّهُمْ أَخَذُوا مَعْسَكَرَهُمْ وَتَقَدَّمُوا نَحْوَ أَرْضِ زَرَحِمَلَةَ فِي الْبَرِّيَّةِ.

٧ وَبَيْنَمَا كَانَ أَمَالِيخِيُّ يَسْتَوْلِي عَلَى السُّلْطَةِ عَنْ طَرِيقِ الإِخْتِيَالِ وَالْخِدَاعِ، كَانَ مَورُونِي، عَلَى عَكْسِ ذَلِكَ، يُعِدُّ أَذْهَانَ النَّافِيِّينَ لِيَكُونُوا مُخْلِصِينَ لِلرَّبِّ إِلَهُهُمْ.

٨ أَجَلٌ، لَقَدْ كَانَ يُقَوِّي جُيُوشَ النَّافِيِّينَ وَيُسَيِّدُ حُصُونًا صَغِيرَةً أَوْ أَمَاكِنَ لُجُوءٍ؛ وَكَانَ يُقِيمُ مَرْتَفَعَاتٍ تُرَابِيَّةً مِنْ حَوْلِهَا لِتُحِيطَ بِجُيُوشِهِ، وَكَانَ يَبْنِي أَيْضًا جُدْرَانًا مِنَ الصَّخْرِ حَوْلَ مَدَنِهِمْ وَحُدُودِ أَرْضِيهِمْ؛ أَجَلٌ، حَوْلَ كُلِّ أَرْضِ النَّافِيِّينَ.

And in their weakest fortifications he did place the greater number of men; and thus he did fortify and strengthen the land which was possessed by the Nephites.

And thus he was preparing to support their liberty, their lands, their wives, and their children, and their peace, and that they might live unto the Lord their God, and that they might maintain that which was called by their enemies the cause of Christians.

And Moroni was a strong and a mighty man; he was a man of a perfect understanding; yea, a man that did not delight in bloodshed; a man whose soul did joy in the liberty and the freedom of his country, and his brethren from bondage and slavery;

Yea, a man whose heart did swell with thanksgiving to his God, for the many privileges and blessings which he bestowed upon his people; a man who did labor exceedingly for the welfare and safety of his people.

Yea, and he was a man who was firm in the faith of Christ, and he had sworn with an oath to defend his people, his rights, and his country, and his religion, even to the loss of his blood.

Now the Nephites were taught to defend themselves against their enemies, even to the shedding of blood if it were necessary; yea, and they were also taught never to give an offense, yea, and never to raise the sword except it were against an enemy, except it were to preserve their lives.

And this was their faith, that by so doing God would prosper them in the land, or in other words, if they were faithful in keeping the commandments of God that he would prosper them in the land; yea, warn them to flee, or to prepare for war, according to their danger;

And also, that God would make it known unto them whither they should go to defend themselves against their enemies, and by so doing, the Lord would deliver them; and this was the faith of Moroni, and his heart did glory in it; not in the shedding of blood but in doing good, in preserving his people, yea, in keeping the commandments of God, yea, and resisting iniquity.

٩ وَجَعَلَ فِي حُصُونِهِمُ الضَّعِيفَةَ عَدَدًا أَكْبَرَ مِنَ الرِّجَالِ؛ وَهَكَذَا قَامَ بِتَخْصِينِ أَرْضِ النَّافِيَيْنِ وَتَقْوِيَتِهَا.

١٠ وَهَكَذَا كَانَ يَسْتَعِدُّ لِدَعْمِ حُرِّيَّتِهِمْ وَأَرَاضِيهِمْ وَنِسَائِهِمْ وَأَبْنَائِهِمْ وَسَلَامِهِمْ، وَيَلْعَبِشُوا لِلرَّبِّ إِلَهُهُمْ، وَيَلْحَافُظُوا عَلَى مَا دَعَاهُ أَعْدَاؤُهُمْ بِقَضِيَّةِ الْمَسِيحِيِّينَ.

١١ وَكَانَ مَورُونِي رَجُلًا قَوِيًّا وَجَبَّارًا؛ وَكَانَ رَجُلًا ذَا فَهْمٍ كَامِلٍ؛ أَجَلٌ، رَجُلًا لَا يَبْتَهِجُ بِسَفْكِ الدَّمَاءِ؛ رَجُلًا ابْتَهَجَتْ نَفْسُهُ بِحُرِّيَّةِ بِلَادِهِ وَاسْتِقْلَالِهَا وَبِحُرِّيَّةِ إِخْوَتِهِ مِنَ السَّبْيِ وَالْعُبُودِيَّةِ؛

١٢ أَجَلٌ، كَانَ رَجُلًا يَفِيضُ قَلْبُهُ بِالشُّكْرِ لِإِلَهِهِ بِسَبَبِ الْإِمْتِيَازَاتِ وَالْبَرَكَاتِ الْعَدِيدَةِ الَّتِي مَنَحَهَا لِشَعْبِهِ؛ رَجُلًا عَمِلَ بِجِدٍّ مِنْ أَجْلِ خَيْرِ شَعْبِهِ وَأَمْنِهِ.

١٣ أَجَلٌ، وَكَانَ رَجُلًا ثَابِتًا فِي الْإِيمَانِ بِيَسُوعَ الْمَسِيحِ، وَقَدْ أَقْسَمَ مُتَعَهِّدًا أَنْ يُدَافِعَ عَنْ شَعْبِهِ وَحُقُوقِهِ وَبِلَادِهِ وَدِينِهِ وَلَوْ صَحَى بِحَيَاتِهِ.

١٤ فَقَدْ تَعَلَّمَ النَّافِيُونَ أَنَّهُ يَجُوقُ لَهُمُ الدَّفَاعُ عَنْ أَنْفُسِهِمْ ضِدَّ أَعْدَائِهِمْ وَلَوْ بِإِرَاقَةِ الدَّمَاءِ إِذَا لَزِمَ الْأَمْرُ؛ أَجَلٌ، وَأَنَّهُ لَا يَجُوقُ لَهُمْ أَنْ يَتَعَدَّوْا عَلَى أَحَدٍ، أَجَلٌ، أَوْ يَرْفَعُوا السَّيْفَ إِلَّا إِذَا كَانَ ضِدَّ عَدُوٍّ مِنْ أَجْلِ الْحِفَاظِ عَلَى حَيَاتِهِمْ.

١٥ وَكَانُوا يُؤْمِنُونَ بِأَنَّهُمْ إِنْ فَعَلُوا ذَلِكَ فَإِنَّ اللَّهَ سَيَجْعَلُهُمْ يَزْدَهَرُونَ فِي الْأَرْضِ، أَوْ بِعِبَارَةٍ أُخْرَى، إِذَا كَانُوا أَمْنَاءَ فِي حِفْظِ وَصَايَا اللَّهِ فَإِنَّهُ سَيَجْعَلُهُمْ يَزْدَهَرُونَ فِي الْأَرْضِ؛ أَجَلٌ، سَيُحَدِّرُهُمْ لِيَفْرُوا أَوْ لِيَسْتَعِدُّوا لِلْحَرْبِ حَسَبَ الْخَطَرِ الَّذِي يُوَاجِهُونَهُ.

١٦ وَأَيْضًا أَنَّ اللَّهَ سَيُعَلِّمُهُمْ أَيْنَ يَجِبُ أَنْ يَذْهَبُوا لِلدَّفَاعِ عَنْ أَنْفُسِهِمْ ضِدَّ أَعْدَائِهِمْ، وَهَكَذَا فَإِنَّ الرَّبَّ سَيُنَجِّيهِمْ؛ وَقَدْ كَانَ ذَلِكَ هُوَ إِيمَانُ مَورُونِي، وَكَانَ قَلْبُهُ يَبْتَهِجُ بِذَلِكَ، لَيْسَ بِسَفْكِ الدَّمَاءِ بَلْ بِعَمَلِ الْخَيْرِ وَالْحِفَاظِ عَلَى شَعْبِهِ، أَجَلٌ، بِحِفْظِ وَصَايَا اللَّهِ، أَجَلٌ، وَمُقَاوَمَةِ الشَّرِّ.

Yea, verily, verily I say unto you, if all men had been, and were, and ever would be, like unto Moroni, behold, the very powers of hell would have been shaken forever; yea, the devil would never have power over the hearts of the children of men.

Behold, he was a man like unto Ammon, the son of Mosiah, yea, and even the other sons of Mosiah, yea, and also Alma and his sons, for they were all men of God.

Now behold, Helaman and his brethren were no less serviceable unto the people than was Moroni; for they did preach the word of God, and they did baptize unto repentance all men whosoever would hearken unto their words.

And thus they went forth, and the people did humble themselves because of their words, insomuch that they were highly favored of the Lord, and thus they were free from wars and contentions among themselves, yea, even for the space of four years.

But, as I have said, in the latter end of the nineteenth year, yea, notwithstanding their peace amongst themselves, they were compelled reluctantly to contend with their brethren, the Lamanites.

Yea, and in fine, their wars never did cease for the space of many years with the Lamanites, notwithstanding their much reluctance.

Now, they were sorry to take up arms against the Lamanites, because they did not delight in the shedding of blood; yea, and this was not all—they were sorry to be the means of sending so many of their brethren out of this world into an eternal world, unprepared to meet their God.

Nevertheless, they could not suffer to lay down their lives, that their wives and their children should be massacred by the barbarous cruelty of those who were once their brethren, yea, and had dissented from their church, and had left them and had gone to destroy them by joining the Lamanites.

Yea, they could not bear that their brethren should rejoice over the blood of the Nephites, so long as there were any who should keep the commandments of God, for the promise of the Lord was, if they should keep his commandments they should prosper in the land.

١٧ أَجَلٍ، الْحَقُّ الْحَقُّ أَقُولُ لَكُمْ، لَوْ كَانَ كُلُّ الْبَشَرِ الْآنَ وَإِلَى الْأَبَدِ مِثْلَ
موروني، لَتَزَعَزَعَتْ قُوَى الْجَحِيمِ إِلَى الْأَبَدِ؛ أَجَلٌ، وَلَمَا كَانَ
لِإِبْلِيسَ أَبَدًا سُلْطَةً عَلَى قُلُوبِ أَبْنَاءِ الْبَشَرِ.

١٨ فَقَدْ كَانَ موروني رَجُلًا مِثْلَ عَمُونَ، ابْنِ موسى، أَجَلٌ، وَحَتَّى مِثْلَ
أَبْنَاءِ موسى الْآخَرِينَ، أَجَلٌ، وَأَيْضًا أَلْمَا وَأَبْنَائِهِ، لِأَنَّهُمْ كَانُوا جَمِيعًا
رِجَالِ اللَّهِ.

١٩ وَلَمْ يَكُنْ حِيلَامَانُ وَإِخْوَتُهُ أَقَلَّ نَفْعًا لِلشَّعْبِ مِنْ موروني؛ لِأَنَّهُمْ
بَشَرُوا بِكَلِمَةِ اللَّهِ وَعَمَدُوا لِأَجْلِ التَّوْبَةِ كُلِّ مَنْ كَانَ يَرْغَبُ فِي أَنْ
يَسْمَعَ كَلَامَهُمْ.

٢٠ وَهَكَذَا انْطَلَقُوا، وَتَوَاضَعُ أَبْنَاءُ الشَّعْبِ بِسَبَبِ كَلَامِهِمْ حَتَّى
وَجَدُوا نِعْمَةً كَبِيرَةً عِنْدَ الرَّبِّ، وَهَكَذَا اسْتَرَا حُوا مِنَ الْحُرُوبِ
وَالْخِلَافَاتِ فِيمَا بَيْنَهُمْ، أَجَلٌ، لِمُدَّةِ أَرْبَعِ سَنَوَاتٍ.

٢١ لَكِنْ، كَمَا قُلْتُ، فِي نِهَآيَةِ الْعَامِ التَّاسِعِ عَشَرَ، أَجَلٌ، عَلَى الرَّغْمِ مِنْ
شُيُوعِ السَّلَامِ فِيمَا بَيْنَهُمْ، فَقَدْ اضْطُرُّوا مُكْرَهِينَ إِلَى مُوَاجَهَةِ
إِخْوَتِهِمُ اللَّامَانِيِّينَ.

٢٢ أَجَلٌ، وَبِاخْتِصَارٍ، لَمْ تَتَوَقَّفْ حُرُوبُهُمْ أَبَدًا عَلَى مَدَى سَنَوَاتِ
عَدِيدَةٍ مَعَ اللَّامَانِيِّينَ عَلَى الرَّغْمِ مِنْ حِرْصِهِمُ الشَّدِيدِ عَلَى تَجَنُّبِ
الْحَرْبِ.

٢٣ فَقَدْ حَزَنُوا لِاضْطِرَارِهِمْ لِحَمْلِ السَّلَاحِ ضِدَّ اللَّامَانِيِّينَ لِأَنَّهُمْ لَمْ
يَبْتَهِجُوا بِسَفْكِ الدَّمِ؛ أَجَلٌ، وَلَمْ يَكُنْ هَذَا كُلُّ شَيْءٍ—لَقَدْ شَعَرُوا
بِالْأَسْفِ لِأَنَّهُمْ كَانُوا وَسِيلَةً لِإِزْسَالِ الْعَدِيدِ مِنْ إِخْوَتِهِمْ مِنْ هَذَا
الْعَالَمِ إِلَى عَالَمِ أَبَدِيٍّ، وَهُمْ غَيْرُ مُسْتَعِدِّينَ لِمُلَاقَاةِ إِلَهُهِمْ.

٢٤ مَعَ ذَلِكَ لَمْ يَسْتَطِيعُوا أَنْ يُصَحِّحُوا بِحَيَاتِهِمْ فَتُدْبِحَ رُؤُوسَهُمْ
وَأَبْنَائُهُمْ بِقَسْوَةِ وَوَحْشِيَّةِ عَلَى يَدِ أَوْلِيكَ الَّذِينَ كَانُوا ذَاتَ يَوْمٍ
إِخْوَانَهُمْ، أَجَلٌ، وَالَّذِينَ انْشَقُّوا عَنْ كَنِيسَتِهِمْ وَتَرَكُوهُمْ وَسَعَوْا
إِلَى تَدْمِيرِهِمْ بِالْإِنْضِمَامِ إِلَى اللَّامَانِيِّينَ.

٢٥ أَجَلٌ، لَمْ يَسْتَطِيعُوا تَحْمَلَ ابْتِهَاجِ إِخْوَتِهِمْ بِدَمِ النَّافِيِيِّينَ طَالَمَا كَانَ
هُنَاكَ مَنْ يَحْفَظُونَ وَصَايَا اللَّهِ، لِأَنَّ اللَّهَ وَعَدَهُمْ بِأَنَّهُمْ إِنْ حَفِظُوا
وَصَايَاهُ فَإِنَّهُمْ يَزْدَهَرُونَ فِي الْأَرْضِ.

And now it came to pass in the eleventh month of the nineteenth year, on the tenth day of the month, the armies of the Lamanites were seen approaching towards the land of Ammonihah.

And behold, the city had been rebuilt, and Moroni had stationed an army by the borders of the city, and they had cast up dirt round about to shield them from the arrows and the stones of the Lamanites; for behold, they fought with stones and with arrows.

Behold, I said that the city of Ammonihah had been rebuilt. I say unto you, yea, that it was in part rebuilt; and because the Lamanites had destroyed it once because of the iniquity of the people, they supposed that it would again become an easy prey for them.

But behold, how great was their disappointment; for behold, the Nephites had dug up a ridge of earth round about them, which was so high that the Lamanites could not cast their stones and their arrows at them that they might take effect, neither could they come upon them save it was by their place of entrance.

Now at this time the chief captains of the Lamanites were astonished exceedingly, because of the wisdom of the Nephites in preparing their places of security.

Now the leaders of the Lamanites had supposed, because of the greatness of their numbers, yea, they supposed that they should be privileged to come upon them as they had hitherto done; yea, and they had also prepared themselves with shields, and with breastplates; and they had also prepared themselves with garments of skins, yea, very thick garments to cover their nakedness.

And being thus prepared they supposed that they should easily overpower and subject their brethren to the yoke of bondage, or slay and massacre them according to their pleasure.

But behold, to their uttermost astonishment, they were prepared for them, in a manner which never had been known among the children of Lehi. Now they were prepared for the Lamanites, to battle after the manner of the instructions of Moroni.

١ وَفِي الشَّهْرِ الْحَادِي عَشَرَ مِنَ السَّنَةِ التَّاسِعَةِ عَشْرَةَ فِي الْيَوْمِ الْعَاشِرِ مِنَ الشَّهْرِ شُوهِدَتْ جُيُوشُ الْأَمَانِيِّينَ تَقْتَرِبُ مِنْ أَرْضِ عَمُونِيحَةَ.

٢ وَكَانَ النَّافِيُونَ قَدْ أَعَادُوا بِنَاءَ الْمَدِينَةِ، وَكَانَ مَورُونِي قَدْ وَصَعَ جَيْشًا عَلَى حُدُودِ الْمَدِينَةِ وَكَانُوا قَدْ كَدَسُوا التُّرَابَ مِنْ حَوْلِهَا لِجَمَاعَتِهِمْ مِنْ سِهَامِ الْأَمَانِيِّينَ وَحِجَارَتِهِمْ؛ فَإِنَّهُمْ كَانُوا يُحَارِبُونَ بِالْحِجَارَةِ وَالسَّهَامِ.

٣ وَإِنِّي قَدْ قُلْتُ إِنَّ مَدِينَةَ عَمُونِيحَةَ قَدْ أُعِيدَ بِنَاؤُهَا. وَإِنِّي أَقُولُ لَكُمْ: نَعَمْ، تَمَّ إِعَادَةُ بِنَائِهَا جُزْئِيًّا؛ وَلِأَنَّ الْأَمَانِيِّينَ كَانُوا قَدْ دَمَرُوهَا مَرَّةً بِسَبَبِ إِثْمِ الشَّعْبِ فَقَدْ افْتَرَضُوا أَنَّهَا سَتُصْبِحُ مَرَّةً أُخْرَى قَرِيبَةً سَهْلَةً لَهُمْ.

٤ لَكِنَّكُمْ كَانْتُمْ حَبِيبَةً أَمْلَهُمْ عَظِيمَةً؛ لِأَنَّ النَّافِيِينَ كَانُوا قَدْ حَفَرُوا خَنْدَقًا وَأَقَامُوا تَلَالًا مِنَ التُّرَابِ حَوْلَهُمْ، وَكَانَتِ التَّلَالُ عَالِيَةً جِدًّا لِذَرَجَةِ أَنَّ الْأَمَانِيِّينَ لَمْ يَتِمَكَّنُوا مِنْ أَنْ يَقْدِفُوا حِجَارَتَهُمْ وَيَزِمُوا سِهَامَهُمْ عَلَيْهِمْ عَلَى نَحْوِ فَعَالٍ، وَلَمْ يُمَكِّنْهُمْ أَنْ يَنْقَضُوا عَلَيْهِمْ إِلَّا مِنْ خِلَالِ مَكَانِ الدُّخُولِ.

٥ وَعِنْدَ ذَلِكَ، انْدَهَشَ قَادَةُ الْأَمَانِيِّينَ الرَّئِيسِيِّونَ بِشِدَّةٍ بِسَبَبِ حِكْمَةِ النَّافِيِينَ فِي تَجْهِيزِ أَمَاكِنِهِمُ الْأَمْنَةَ.

٦ فَكَانَ قَادَةُ الْأَمَانِيِّينَ قَدْ افْتَرَضُوا، بِسَبَبِ كَثْرَةِ عَدَدِهِمْ، أَجَلَ، افْتَرَضُوا أَنَّ الْفُرْصَةَ مُؤَاتِيَةٌ لَهُمْ بِأَنْ يَنْقَضُوا عَلَيْهِمْ كَمَا فَعَلُوا مِنْ قَبْلُ؛ أَجَلَ، وَقَدْ أَعَدُّوا أَنْفُسَهُمْ أَيْضًا بِثُرُوبٍ وَبِدُرُوعٍ لِصُدُورِهِمْ، وَأَعَدُّوا أَنْفُسَهُمْ أَيْضًا بِسُتْرَاتٍ مِنَ الْجِلْدِ، أَجَلَ، سُتْرَاتٍ سَمِيكَةً لِيَسْتُرَ غُرْبَهُمْ.

٧ وَلَا إِنَّهُمْ كَانُوا مُسْتَعِدِينَ عَلَى هَذَا النُّحُوِّ فَقَدْ افْتَرَضُوا أَنَّهُمْ سَيَتِمَكَّنُونَ بِسَهُولَةٍ مِنَ التَّلْعَبِ عَلَى إِخْوَتِهِمْ وَإِخْضَاعِهِمْ لِنِيرِ الْعُبُودِيَّةِ أَوْ قَتْلِهِمْ وَذَبْحِهِمْ حَسَبَ مَسَرَّتِهِمْ.

٨ لَكِنَّ لَدَهْشَتِهِمُ الْبَالِغَةَ فَإِنَّ النَّافِيِينَ كَانُوا مُسْتَعِدِينَ لَهُمْ بِطَرِيقَةٍ لَمْ تَكُنْ مَعْرُوفَةً مِنْ قَبْلِ بَيْنِ أَبْنَاءِ لَاحِي. فَإِنَّهُمْ كَانُوا مُسْتَعِدِينَ لِمُحَارَبَةِ الْأَمَانِيِّينَ حَسَبَ إِرْشَادَاتِ مَورُونِي.

And it came to pass that the Lamanites, or the Amalickiahites, were exceedingly astonished at their manner of preparation for war.

Now, if king Amalickiah had come down out of the land of Nephi, at the head of his army, perhaps he would have caused the Lamanites to have attacked the Nephites at the city of Ammonihah; for behold, he did care not for the blood of his people.

But behold, Amalickiah did not come down himself to battle. And behold, his chief captains durst not attack the Nephites at the city of Ammonihah, for Moroni had altered the management of affairs among the Nephites, insomuch that the Lamanites were disappointed in their places of retreat and they could not come upon them.

Therefore they retreated into the wilderness, and took their camp and marched towards the land of Noah, supposing that to be the next best place for them to come against the Nephites.

For they knew not that Moroni had fortified, or had built forts of security, for every city in all the land round about; therefore, they marched forward to the land of Noah with a firm determination; yea, their chief captains came forward and took an oath that they would destroy the people of that city.

But behold, to their astonishment, the city of Noah, which had hitherto been a weak place, had now, by the means of Moroni, become strong, yea, even to exceed the strength of the city Ammonihah.

And now, behold, this was wisdom in Moroni; for he had supposed that they would be frightened at the city Ammonihah; and as the city of Noah had hitherto been the weakest part of the land, therefore they would march thither to battle; and thus it was according to his desires.

And behold, Moroni had appointed Lehi to be chief captain over the men of that city; and it was that same Lehi who fought with the Lamanites in the valley on the east of the river Sidon.

And now behold it came to pass, that when the Lamanites had found that Lehi commanded the city they were again disappointed, for they feared Lehi exceedingly; nevertheless their chief captains had sworn with an oath to attack the city; therefore, they brought up their armies.

٩ وَكَانَ اللَّامَانِيُّونَ، أَوْ الْأَمَالِيخِيُّونَ، مُنْدَهَشِينَ لِلْغَايَةِ مِنْ طَرِيقَةِ اسْتِعْدَادِهِمْ لِلْحَرْبِ.

١٠ وَلَوْ كَانَ الْمَلِكُ أَمَالِيخِي قَدْ نَزَلَ مِنْ أَرْضِ نَافِي عَلَى رَأْسِ جَيْشِهِ، لَرُبَّمَا جَعَلَ اللَّامَانِيُّونَ يَهَاجِمُونَ النَّافِيِّينَ فِي مَدِينَةِ عَمُونِيحَةَ، فَإِنَّهُ لَمْ يَكْتَرِثْ بِمَوْتِ أَبْنَاءِ شَعْبِهِ.

١١ لَكِنَّ أَمَالِيخِي لَمْ يَنْزِلْ بِنَفْسِهِ لِلْحَرْبِ. وَلَمْ يَجْرُؤْ قَادَتُهُ الرَّئِيسِيُّونَ عَلَى مُهَاجِمَةِ النَّافِيِّينَ فِي مَدِينَةِ عَمُونِيحَةَ، لِأَنَّ مَورُونِي كَانَ قَدْ غَيَّرَ إِدَارَةَ شُؤُونِ النَّافِيِّينَ، لِذَرَجَةِ أَنَّ اللَّامَانِيُّونَ أُصِيبُوا بِخَيْبَةٍ أَمَلٍ فِي أَمَاكِنِ مَلَادِهِمْ، فَلَمْ يَتَمَكَّنُوا مِنَ الْإِنْقِضَاضِ عَلَيْهِمْ.

١٢ لِذَلِكَ انْسَحَبُوا إِلَى الْبَرِّيَّةِ وَأَخَذُوا مَعْسَكَرَهُمْ وَسَارُوا نَحْوَ أَرْضِ نُوْحٍ مُفْتَرِضِينَ أَنَّهَا ثَانِي أَفْضَلِ مَوْقِعٍ لَهُمْ لِمُوَاجَهَةِ النَّافِيِّينَ.

١٣ لِأَنَّهُمْ لَمْ يَعْلَمُوا أَنَّ مَورُونِي قَدْ حَصَّنَ كُلَّ مَدِينَةٍ مِنْ مُدُنِ الْأَرَاضِي الْمُحِيطَةِ، أَيِ بَنَى حُصُونًا أَمِنَةً فِيهَا؛ لِذَلِكَ تَقَدَّمُوا إِلَى أَرْضِ نُوْحٍ بِعَزِيمَةٍ رَاسِخَةٍ؛ أَجَلْ، تَقَدَّمَ قَادَتُهُمُ الرَّئِيسِيُّونَ وَأَفْسَمُوا أَنْ يَهْلِكُوا شَعْبُ تِلْكَ الْمَدِينَةِ.

١٤ لَكِنَّ لَدَهَشَتِهِمْ فَإِنَّ مَدِينَةَ نُوْحٍ، وَالتِّي كَانَتْ مِنْ قَبْلِ مَوْضِعًا ضَعِيفًا، أَصَحَّتْ الْآنَ بِفَضْلِ مَورُونِي مُحَصَّنَةً، أَجَلْ، حَتَّى فَاقَتْ فِي تَحْصِينِهَا مَدِينَةَ عَمُونِيحَةَ.

١٥ وَبِذَلِكَ أَظْهَرَ مَورُونِي حِكْمَتَهُ؛ فَإِنَّهُ كَانَ قَدْ افْتَرَضَ أَنَّهُمْ سَيَخَافُونَ عِنْدَ مَدِينَةِ عَمُونِيحَةَ؛ وَلَمَّا كَانَتْ مَدِينَةُ نُوْحٍ حَتَّى الْآنَ أَضْعَفَ مَكَانٍ فِي أَرْضِهِمْ، فَافْتَرَضَ أَنَّهُمْ لِدَلِكِ سَيَزْحَفُونَ عَلَيْهَا لِلْقِتَالِ؛ وَهَكَذَا جَرَتْ الْأُمُورُ حَسَبَ رَغْبَاتِهِ.

١٦ وَكَانَ مَورُونِي قَدْ عَيَّنَ لِاحِي قَائِدًا رَئِيسِيًّا عَلَى الْجَيْشِ فِي تِلْكَ الْمَدِينَةِ؛ وَكَانَ لِاحِي هُوَ نَفْسُهُ الَّذِي حَارَبَ اللَّامَانِيِّينَ فِي الْوَادِي إِلَى شَرْقِ نَهْرِ صِيدُونِ.

١٧ وَعِنْدَمَا وَجَدَ اللَّامَانِيُّونَ أَنَّ لِاحِي كَانَ يَقُودُ الْجَيْشَ فِي الْمَدِينَةِ، أُصِيبُوا بِخَيْبَةٍ أَمَلٍ مَرَّةً أُخْرَى لِأَنَّهُمْ كَانُوا يَخْشَوْنَ لِاحِي بِشِدَّةٍ؛ وَمَعَ ذَلِكَ تَقَدَّمُوا بِجُيُوشِهِمْ لِأَنَّ قَادَتَهُمُ الرَّئِيسِيِّينَ قَدْ أَفْسَمُوا عَلَى مُهَاجِمَةِ الْمَدِينَةِ.

Now behold, the Lamanites could not get into their forts of security by any other way save by the entrance, because of the highness of the bank which had been thrown up, and the depth of the ditch which had been dug round about, save it were by the entrance.

And thus were the Nephites prepared to destroy all such as should attempt to climb up to enter the fort by any other way, by casting over stones and arrows at them.

Thus they were prepared, yea, a body of their strongest men, with their swords and their slings, to smite down all who should attempt to come into their place of security by the place of entrance; and thus were they prepared to defend themselves against the Lamanites.

And it came to pass that the captains of the Lamanites brought up their armies before the place of entrance, and began to contend with the Nephites, to get into their place of security; but behold, they were driven back from time to time, insomuch that they were slain with an immense slaughter.

Now when they found that they could not obtain power over the Nephites by the pass, they began to dig down their banks of earth that they might obtain a pass to their armies, that they might have an equal chance to fight; but behold, in these attempts they were swept off by the stones and arrows which were thrown at them; and instead of filling up their ditches by pulling down the banks of earth, they were filled up in a measure with their dead and wounded bodies.

Thus the Nephites had all power over their enemies; and thus the Lamanites did attempt to destroy the Nephites until their chief captains were all slain; yea, and more than a thousand of the Lamanites were slain; while, on the other hand, there was not a single soul of the Nephites which was slain.

There were about fifty who were wounded, who had been exposed to the arrows of the Lamanites through the pass, but they were shielded by their shields, and their breastplates, and their head-plates, insomuch that their wounds were upon their legs, many of which were very severe.

١٨ فَإِنَّ الْأَمَانِيِّينَ لَمْ يَتَمَكَّنُوا مِنَ الْوُصُولِ إِلَى حُصُونِهِمِ الْأَمْنَةَ بِأَيِّ طَرِيقَةٍ أُخْرَى إِلَّا مِنْ جَلَالِ الْمَدْخَلِ بِسَبَبِ ارْتِفَاعِ الثَّلِّ الْمُقَامِ وَعُمْقِ الْخَنْدَقِ الَّذِي تَمَّ حَفْرُهُ حَوْلَهَا.

١٩ وَهَكَذَا كَانَ النَّافِيُونَ مُسْتَعِدِّينَ لِتَدْمِيرِ كُلِّ الَّذِينَ يُحَاوِلُونَ الصُّعُودَ لِلدُّخُولِ إِلَى الْحِصْنِ بِأَيِّ طَرِيقَةٍ أُخْرَى، عَنْ طَرِيقِ إِمْطَارِهِمْ بِالْحِجَارَةِ وَالسَّهَامِ.

٢٠ أَجَلٌ، هَكَذَا أَعَدُّوا قَرِيبًا مِنْ أَقْوَى رِجَالِهِمْ، بِسُيُوفِهِمْ وَمَقَالِيْعِهِمْ، لِضَرْبِ كُلِّ مَنْ يُحَاوِلُ أَنْ يَدْخُلَ إِلَى مَكَانِهِمِ الْأَمْنِ عَنْ طَرِيقِ الْمَدْخَلِ؛ وَهَكَذَا كَانُوا مُسْتَعِدِّينَ لِلدَّفَاعِ عَنْ أَنْفُسِهِمْ ضِدَّ الْأَمَانِيِّينَ.

٢١ وَأَخْضَرَ قَادَةَ الْأَمَانِيِّينَ الرَّئِيسِيِّونَ جُيُوشَهُمْ أَمَامَ الْمَدْخَلِ وَبَدَأُوا يُحَارِبُونَ النَّافِيِينَ مِنْ أَجْلِ الدُّخُولِ إِلَى مَكَانِهِمِ الْأَمْنِ؛ لَكِنَّهُمْ دَجَرُوا مَرَّةً تَلَوُ الْأُخْرَى حَتَّى أَنْهَمُ قُتِلُوا فِي مَدْبَحَةِ هَائِلَةٍ.

٢٢ وَلَمَّا اكْتَشَفُوا أَنَّهُ لَمْ يَكُنْ بِإِمْكَانِهِمْ أَنْ يَهْزِمُوا النَّافِيِينَ عِنْدَ الْمَدْخَلِ، بَدَأُوا يُحْفِرُونَ تَحْتَ مَرْتَفَعَاتِهِمِ التُّرَابِيَّةِ كَيْ يَطْفُرُوا بِمَمَرٍ لِيَجُوبُوا بِهِمْ وَكَيْ يَكُونَ لَهُمْ فُرْصَةٌ مُتَسَاوِيَةٌ لِلْقِتَالِ؛ وَلَكِنْ جَلَالَ مُحَاوَلَاتِهِمْ هَذِهِ سَحَقَتْهُمْ الصُّخُورُ وَصَرَعَتْهُمْ السَّهَامُ، وَبَدَلًا مِنْ أَنْ يَمْلَأُوا الْخَنْدَاقَ ثُرَابًا مِنَ الْمَرْتَفَعَاتِ فَإِنَّ جُرْعًا مِنْهَا امْتَلَأَ بِجَثِّ مَوْتَاهُمْ وَجَرَحَاهُمْ.

٢٣ وَهَكَذَا كَانَ لِلنَّافِيِينَ كُلِّ السَّيْطَرَةِ عَلَى أَعْدَائِهِمْ؛ وَهَكَذَا حَاوَلَ الْأَمَانِيُّونَ تَدْمِيرَ النَّافِيِينَ إِلَى أَنْ قُتِلَ كُلُّ قَادَتِهِمِ الرَّئِيسِيِّينَ؛ أَجَلٌ، وَقُتِلَ أَكْثَرُ مِنْ أَلْفٍ مِنَ الْأَمَانِيِّينَ؛ بَيْنَمَا، مِنْ نَاحِيَةِ أُخْرَى، لَمْ تُقْتَلْ نَفْسٌ وَاحِدَةً مِنَ النَّافِيِينَ.

٢٤ وَجَرِحَ مِنْهُمْ مَا يُقَارِبُ خَمْسِينَ مِمَّنْ تَعَرَّضُوا لِسَهَامِ الْأَمَانِيِّينَ عَبْرَ الْمَدْخَلِ، وَلِأَنَّهُمْ كَانُوا مُحَصَّنِينَ بِدُرُوعِهِمْ وَثُرُوسِهِمْ وَخُوذَهُمْ، فَكَانَتْ جِرَاحُهُمْ فِي سِيقَانِهِمْ، وَكَانَ الْكَثِيرُ مِنْهَا خَطِيرًا.

And it came to pass, that when the Lamanites saw that their chief captains were all slain they fled into the wilderness. And it came to pass that they returned to the land of Nephi, to inform their king, Amalickiah, who was a Nephite by birth, concerning their great loss.

And it came to pass that he was exceedingly angry with his people, because he had not obtained his desire over the Nephites; he had not subjected them to the yoke of bondage.

Yea, he was exceedingly wroth, and he did curse God, and also Moroni, swearing with an oath that he would drink his blood; and this because Moroni had kept the commandments of God in preparing for the safety of his people.

And it came to pass, that on the other hand, the people of Nephi did thank the Lord their God, because of his matchless power in delivering them from the hands of their enemies.

And thus ended the nineteenth year of the reign of the judges over the people of Nephi.

Yea, and there was continual peace among them, and exceedingly great prosperity in the church because of their heed and diligence which they gave unto the word of God, which was declared unto them by Helaman, and Shiblon, and Corianton, and Ammon and his brethren, yea, and by all those who had been ordained by the holy order of God, being baptized unto repentance, and sent forth to preach among the people.

٢٥ وَعِنْدَمَا رَأَى اللَّامَانِيُّونَ أَنَّ قَادَتَهُمْ الرَّئِيسِيِّينَ قَدْ قُتِلُوا جَمِيعًا،
فَرَوَا إِلَى الْبَرِّيَّةِ. وَعَادُوا إِلَى أَرْضِ نَافِي لِيُخْبِرُوا مَلِكَهُمْ أَمَالِيخِي،
وَالَّذِي كَانَ نَافِي الْمَوْلِدِ، بِخَسَارَتِهِمُ الْفَادِحَةَ.

٢٦ فَغَضِبَ غَضَبًا شَدِيدًا عَلَى شَعْبِهِ لِأَنَّهُ لَمْ يَنْتَهِزْ عَلَى النَّافِيِّينَ كَمَا
أَرَادَ؛ وَلَمْ يُخَضِّعْهُمْ لِنِيرِ الْعُبُودِيَّةِ.

٢٧ أَجَلَ، غَضِبَ غَضَبًا شَدِيدًا، وَلَعَنَ اللَّهَ، كَمَا لَعَنَ مَورُونِي وَأَقْسَمَ أَنَّهُ
سَيَشْرَبُ مِنْ دَمِهِ، وَذَلِكَ لِأَنَّ مَورُونِي حَفِظَ مَا وَصَّاهُ بِهِ اللَّهُ
لِلْإِسْتِعْدَادِ مِنْ أَجْلِ نَجَاةِ شَعْبِهِ.

٢٨ وَمِنْ جِهَةِ أُخْرَى شَكَرَ النَّافِيُّونَ الرَّبَّ إِلَهُهُمْ بِسَبَبِ قُوَّتِهِ الَّتِي لَا
مَثِيلَ لَهَا فِي تَخْلِيصِهِمْ مِنْ أَيْدِي أَعْدَائِهِمْ.

٢٩ وَهَكَذَا انْتَهَتْ السَّنَةُ التَّاسِعَةُ عَشْرَةَ مِنْ حُكْمِ الْقَضَاةِ لِشَعْبِ نَافِي.

٣٠ أَجَلَ، وَكَانَ هُنَاكَ سَلَامٌ مُسْتَمِرٌّ بَيْنَهُمْ وَأَزْدِهَارٌ عَظِيمٌ فِي الْكَنِيْسَةِ
بِسَبَبِ اجْتِهَادِهِمْ وَإِضْغَانِهِمْ لِكَلِمَةِ اللَّهِ الَّتِي أَعْلَنَهَا لَهُمْ حَيْلَامَانُ
وَشِبْلُونُ وَكُورِيَانْتُونُ وَعَمُونُ وَإِخْوَتُهُ، أَجَلَ، وَكُلُّ الَّذِينَ رُسِمُوا
عَلَى نِظَامِ كَهَنُوتِ اللَّهِ الْمُقَدَّسِ وَاعْتَمَدُوا مِنْ أَجْلِ التَّوْبَةِ
وَأُرْسِلُوا لِيُكْرَزُوا لِلنَّاسِ.

And now it came to pass that Moroni did not stop making preparations for war, or to defend his people against the Lamanites; for he caused that his armies should commence in the commencement of the twentieth year of the reign of the judges, that they should commence in digging up heaps of earth round about all the cities, throughout all the land which was possessed by the Nephites.

And upon the top of these ridges of earth he caused that there should be timbers, yea, works of timbers built up to the height of a man, round about the cities.

And he caused that upon those works of timbers there should be a frame of pickets built upon the timbers round about; and they were strong and high.

And he caused towers to be erected that overlooked those works of pickets, and he caused places of security to be built upon those towers, that the stones and the arrows of the Lamanites could not hurt them.

And they were prepared that they could cast stones from the top thereof, according to their pleasure and their strength, and slay him who should attempt to approach near the walls of the city.

Thus Moroni did prepare strongholds against the coming of their enemies, round about every city in all the land.

And it came to pass that Moroni caused that his armies should go forth into the east wilderness; yea, and they went forth and drove all the Lamanites who were in the east wilderness into their own lands, which were south of the land of Zarahemla.

And the land of Nephi did run in a straight course from the east sea to the west.

And it came to pass that when Moroni had driven all the Lamanites out of the east wilderness, which was north of the lands of their own possessions, he caused that the inhabitants who were in the land of Zarahemla and in the land round about should go forth into the east wilderness, even to the borders by the seashore, and possess the land.

١ أَمَا مَورُونِي فَإِنَّهُ لَمْ يَتَوَقَّفْ عَنِ الْقِيَامِ بِالِاسْتِعْدَادَاتِ لِلْحَرْبِ
لِلدِّفَاعِ عَنِ شَعْبِهِ ضِدَّ الْأَمَانِيِّينَ؛ لِذَا، فِي بَدَايَةِ الْعَامِ الْعِشْرِينَ
مِنْ حُكْمِ الْقَضَاةِ جَعَلَ جُبُوشَهُ تَشْرَعُ فِي حَفْرِ الْخَنَادِقِ وَتَكْوِيمِ
النُّرَابِ حَوْلَ كُلِّ الْمُدُنِ فِي جَمِيعِ الْأَرْضِ الَّتِي كَانَتْ مِلْكَاً
لِلنَّافِيِّينَ.

٢ وَأَمْرًا بِأَنْ تُشَبَّدَ فَوْقَ هَذِهِ الْمُرْتَفَعَاتِ النُّرَابِيَّةِ عَوَارِضُ خَشَبِيَّةٌ،
أَجَلٌ، بِسِيَاجِ خَشَبِيٍّ مَبْنِيِّ بِارْتِفَاعِ الْإِنْسَانِ حَوْلَ الْمُدُنِ.

٣ وَأَمْرًا بِأَنْ تُقَامَ أَوْتَادٌ عَلَى هَذَا السِّيَاجِ الْخَشَبِيِّ حَوْلَ الْمَدِينَةِ؛
وَكَانَتْ مَتِينَةً وَعَالِيَةً.

٤ وَأَمْرًا بِأَنْ تُنْصَبَ أَبْرَاجٌ تُطِلُّ عَلَى تِلْكَ الْأَوْتَادِ، وَشَيْدَ دِفَاعَاتٍ
مَنْبَعَةً عَلَى تِلْكَ الْأَبْرَاجِ حَتَّى لَا تُؤْذِيَهُمْ حِجَارَةُ الْأَمَانِيِّينَ
وَسَهَامُهُمْ.

٥ وَاسْتَعَدُّوا لِقَذْفِ الْحِجَارَةِ مِنْ فَوْقِهَا حَسَبَ رَغْبَتِهِمْ وَقُوَّتِهِمْ لِقَتْلِ
كُلِّ مَنْ يُحَاوِلُ الْإِفْتِرَابَ مِنْ أَسْوَارِ الْمَدِينَةِ.

٦ وَهَكَذَا أَعَدَّ مَورُونِي حُصُونًا ضِدَّ الْأَعْدَاءِ حَوْلَ كُلِّ مَدِينَةٍ فِي
جَمِيعِ أَرْجَاءِ أَرْضِهِمْ.

٧ وَجَعَلَ مَورُونِي جُبُوشَهُ تَخْرُجُ إِلَى الْبَرِّيَّةِ الشَّرْقِيَّةِ؛ أَجَلٌ، خَرَجَتْ
وَطَرَدَتْ جَمِيعَ الْأَمَانِيِّينَ الَّذِينَ كَانُوا فِي الْبَرِّيَّةِ الشَّرْقِيَّةِ
فَانْتَقَلُوا إِلَى أَرْضِ الْأَمَانِيِّينَ الَّتِي كَانَتْ جَنُوبَ أَرْضِ زَرْحَمَلَةَ.

٨ وَكَانَتْ أَرْضُ نَافِي تَمْتَدُّ فِي مَسَارٍ مُسْتَقِيمٍ مِنَ الْبَحْرِ الشَّرْقِيِّ إِلَى
الْغَرْبِ.

٩ وَبَعْدَ أَنْ طَرَدَ مَورُونِي كُلَّ الْأَمَانِيِّينَ مِنَ الْبَرِّيَّةِ الشَّرْقِيَّةِ الْوَاقِعَةِ
شِمَالِ أَرْضِ مُمْتَلِكَاتِهِمْ، جَعَلَ السُّكَّانَ الَّذِينَ كَانُوا فِي أَرْضِ
زَرْحَمَلَةَ وَالْأَرْضِ الْمُحِيطَةِ بِهَا يَخْرُجُونَ إِلَى الْبَرِّيَّةِ الشَّرْقِيَّةِ،
وَحَتَّى إِلَى الْحُدُودِ الَّتِي كَانَتْ عَلَى جَانِبِ سَاحِلِ الْبَحْرِ، لِيَمْتَلِكُوا
الْأَرْضَ.

And he also placed armies on the south, in the borders of their possessions, and caused them to erect fortifications that they might secure their armies and their people from the hands of their enemies.

And thus he cut off all the strongholds of the Lamanites in the east wilderness, yea, and also on the west, fortifying the line between the Nephites and the Lamanites, between the land of Zarahemla and the land of Nephi, from the west sea, running by the head of the river Sidon—the Nephites possessing all the land northward, yea, even all the land which was northward of the land Bountiful, according to their pleasure.

Thus Moroni, with his armies, which did increase daily because of the assurance of protection which his works did bring forth unto them, did seek to cut off the strength and the power of the Lamanites from off the lands of their possessions, that they should have no power upon the lands of their possession.

And it came to pass that the Nephites began the foundation of a city, and they called the name of the city Moroni; and it was by the east sea; and it was on the south by the line of the possessions of the Lamanites.

And they also began a foundation for a city between the city of Moroni and the city of Aaron, joining the borders of Aaron and Moroni; and they called the name of the city, or the land, Nephiah.

And they also began in that same year to build many cities on the north, one in a particular manner which they called Lehi, which was in the north by the borders of the seashore.

And thus ended the twentieth year.

And in these prosperous circumstances were the people of Nephi in the commencement of the twenty and first year of the reign of the judges over the people of Nephi.

And they did prosper exceedingly, and they became exceedingly rich; yea, and they did multiply and wax strong in the land.

١٠ وَحَسَدَ جِيوشًا فِي الْجَنُوبِ، عَلَى حُدُودِ مُمْتَلَكَاتِهِمْ، وَجَعَلَهُمْ يَقِيمُونَ التَّحْصِينَاتِ لِجِيوشِهِمْ وَسُكَّانِ مَدِينِهِمْ مِنْ أَيْدِي أَعْدَائِهِمْ.

١١ وَهَكَذَا قَضَى عَلَى جَمِيعِ حُصُونِ اللَّامَانِيِّينَ فِي الْبَرِّيَّةِ الشَّرْقِيَّةِ، أَجْلًا، وَأَيْضًا فِي الْعَرَبِ، مُحَصِّنًا الْحُدُودَ بَيْنَ النَّافِيِّينَ وَاللَّامَانِيِّينَ، بَيْنَ أَرْضِ زَرْحَمَلَةَ وَأَرْضِ نَافِي، مِنَ الْبَحْرِ الْعَرَبِيِّ مُرُورًا بِرَأْسِ نَهْرِ صِيدُونَ؛ وَامْتَلَكَ النَّافِيُّونَ كُلَّ الْأَرْضِ الشَّمَالِيَّةِ، أَجْلًا، كُلَّ الْأَرْضِ الْوَاقِعَةِ شَمَالَ أَرْضِ الْوَفِيرَةِ، حَسَبَمَا أَرَادُوا.

١٢ وَهَكَذَا سَعَى مَورُونِي، مَعَ جِيُوشِهِ الَّتِي إِزْدَادَتْ يَوْمِيًّا بِفَضْلِ ضَمَانِ الْجِمَائِيَّةِ الَّتِي وَقَرَّتْهَا التَّحْصِينَاتُ، إِلَى مَنَعِ وَصُولِ قُوتِ اللَّامَانِيِّينَ إِلَى أَرْضِي النَّافِيِّينَ، حَتَّى لَا يَسْتَوْلُوا عَلَى الْأَرْضِ الَّتِي يَمْتَلِكُوهَا.

١٣ وَبَدَأَ النَّافِيُّونَ بِتَأْسِيسِ مَدِينَةٍ، وَأَطْلَقُوا عَلَى الْمَدِينَةِ اسْمَ مَورُونِي؛ وَكَانَتْ عِنْدَ الْبَحْرِ الشَّرْقِيِّ وَإِلَى الْجَنُوبِ عِنْدَ حُدُودِ مُمْتَلَكَاتِ اللَّامَانِيِّينَ.

١٤ وَبَدَأُوا أَيْضًا بِتَأْسِيسِ مَدِينَةٍ بَيْنَ مَدِينَةِ مَورُونِي وَمَدِينَةِ هَارُونَ تَصِلُ مَا بَيْنَ حُدُودِ الْمَدِينَتَيْنِ؛ وَدَعَوْا الْمَدِينَةَ، أَيَّ الْأَرْضِ، نَافِيَا.

١٥ وَبَدَأُوا فِي نَفْسِ السَّنَةِ أَيْضًا بِبِنَاءِ الْعَدِيدِ مِنَ الْمُدُنِ فِي الشَّمَالِ، وَعَلَى وَجْهِ التَّحْدِيدِ مَدِينَةً أَطْلَقُوا عَلَيْهَا اسْمَ لَاحِي، وَكَانَتْ فِي الشَّمَالِ عِنْدَ سَاحِلِ الْبَحْرِ.

١٦ وَهَكَذَا انْتَهَتْ السَّنَةُ الْعِشْرُونَ.

١٧ وَكَانَ شَعْبُ نَافِي عَلَى هَذِهِ الْحَالِ مِنَ الْإِزْدِهَارِ فِي بَدَايَةِ السَّنَةِ الْحَادِيَةِ وَالْعِشْرِينَ مِنْ حُكْمِ الْقَضَاةِ لِشَعْبِ نَافِي.

١٨ وَازْدَهَرَ النَّاسُ إِزْدِهَارًا عَظِيمًا وَأَصْبَحُوا فِي غَايَةِ الثَّرَاءِ؛ أَجْلًا، تَكَثَّرُوا وَاشْتَدَّتْ قُوَّتُهُمْ فِي الْأَرْضِ.

And thus we see how merciful and just are all the dealings of the Lord, to the fulfilling of all his words unto the children of men; yea, we can behold that his words are verified, even at this time, which he spake unto Lehi, saying:

Blessed art thou and thy children; and they shall be blessed, inasmuch as they shall keep my commandments they shall prosper in the land. But remember, inasmuch as they will not keep my commandments they shall be cut off from the presence of the Lord.

And we see that these promises have been verified to the people of Nephi; for it has been their quarrellings and their contentions, yea, their murderings, and their plunderings, their idolatry, their whoredoms, and their abominations, which were among themselves, which brought upon them their wars and their destructions.

And those who were faithful in keeping the commandments of the Lord were delivered at all times, whilst thousands of their wicked brethren have been consigned to bondage, or to perish by the sword, or to dwindle in unbelief, and mingle with the Lamanites.

But behold there never was a happier time among the people of Nephi, since the days of Nephi, than in the days of Moroni, yea, even at this time, in the twenty and first year of the reign of the judges.

And it came to pass that the twenty and second year of the reign of the judges also ended in peace; yea, and also the twenty and third year.

And it came to pass that in the commencement of the twenty and fourth year of the reign of the judges, there would also have been peace among the people of Nephi had it not been for a contention which took place among them concerning the land of Lehi, and the land of Morianton, which joined upon the borders of Lehi; both of which were on the borders by the seashore.

For behold, the people who possessed the land of Morianton did claim a part of the land of Lehi; therefore there began to be a warm contention between them, insomuch that the people of Morianton took up arms against their brethren, and they were determined by the sword to slay them.

١٩ وَهَكَذَا نَرَى كَمَا هُوَ الرَّبُّ رَحِيمٌ وَعَادِلٌ فِي كُلِّ تَعَامُلَاتِهِ حَتَّى يَحَقِّقَ كُلَّ كَلِمَاتِهِ لِأَبْنَاءِ الْبَشَرِ؛ أَجَلٌ، يُمْكِنُنَا أَنْ نَرَى أَنَّهُ حَتَّى فِي هَذَا الْوَقْتِ تَتَحَقَّقُ كَلِمَاتُهُ الَّتِي وَجَّهَهَا إِلَى لَاحِي قَائِلًا:

٢٠ مُبَارَكٌ أَنْتَ وَأَبْنَاؤُكَ؛ فَإِنَّهُمْ سَيَتَبَارَكُونَ؛ وَمَا دَامُوا يَحْفَظُونَ وَصَايَايَ، فَإِنَّهُمْ سَيَزْدَهَرُونَ فِي الْأَرْضِ. لَكِنْ تَذَكَّرْ: إِنْ لَمْ يَحْفَظُوا وَصَايَايَ فَإِنَّهُمْ سَيَقْطَعُونَ مِنْ حَضْرَةِ الرَّبِّ.

٢١ وَنَرَى أَنَّ هَذِهِ الْوَعُودَ تَحَقَّقَتْ لِقَوْمِ نَافِي؛ لِأَنَّ خُصُومَاتِهِمْ وَزِعَاعَاتِهِمْ، أَجَلٌ، وَجَرَائِمَ الْقَتْلِ وَالثَّهَبِ وَعِبَادَةَ الْأَوْثَانِ وَالزُّنَى وَرَجَاسَاتِهِمُ الَّتِي كَانَتْ فِيهَا بَيْنَهُمْ هِيَ الَّتِي جَلَبَتْ عَلَيْهِمْ حُرُوبًا وَدَمَارًا.

٢٢ وَأُولَئِكَ الَّذِينَ كَانُوا أَمْنَاءَ فِي حِفْظِ وَصَايَا الرَّبِّ كَانُوا يَخْلُصُونَ دَائِمًا، فِي حِينٍ أَنَّ آلَافًا مِنْ إِخْوَتِهِمُ الْأَشْرَارِ سَقَطُوا فِي الْعُبُودِيَّةِ أَوْ هَلَكُوا بِالسَّيْفِ أَوْ تَرَاجَعُوا فِي إِيمَانِهِمْ وَاخْتَلَطُوا بِاللَّامَانِيِّينَ.

٢٣ لَكِنْ كَانَتْ أَيَّامُ مَوروني هِيَ أَسْعَدَ أَيَّامِ النَّافِيِّينَ مِنْذُ أَيَّامِ نَافِي الْأَوَّلِ، أَجَلٌ، كَانَ ذَلِكَ فِي السَّنَةِ الْحَادِيَةِ وَالْعِشْرِينَ مِنْ حُكْمِ الْقَضَاةِ.

٢٤ وَأَنْتَهتِ السَّنَةُ الثَّانِيَّةُ وَالْعِشْرُونَ مِنْ حُكْمِ الْقَضَاةِ بِسَلَامٍ أَيْضًا؛ أَجَلٌ، وَأَيْضًا السَّنَةُ الثَّلَاثَةُ وَالْعِشْرُونَ.

٢٥ وَفِي مَطْلَعِ السَّنَةِ الرَّابِعَةِ وَالْعِشْرِينَ مِنْ حُكْمِ الْقَضَاةِ كَانَ السَّلَامُ سَيَسُودُ بَيْنَ قَوْمِ نَافِي، لَوْلَا وَقُوعُ خُصُومَاتٍ حَدَثَتْ بَيْنَهُمْ بِشَأْنِ أَرْضِ لَاحِي وَأَرْضِ مَورِيَانْتُونَ الَّتِي كَانَتْ مُجَاوِرَةً لِحُدُودِ لَاحِي، وَكَانَتْ كِلْتَاهُمَا عَلَى حُدُودِ سَاحِلِ الْبَحْرِ.

٢٦ فَإِنَّ الْقَوْمَ الَّذِينَ كَانُوا يَمْلِكُونَ أَرْضَ مَورِيَانْتُونَ طَالَبُوا بَعْزُهُمْ مِنْ أَرْضِ لَاحِي؛ لِذَلِكَ بَدَأَ خِلَافٌ حَادٌّ بَيْنَهُمْ حَتَّى أَنَّ قَوْمَ مَورِيَانْتُونَ حَمَلُوا السَّلَاحَ ضِدَّ إِخْوَتِهِمْ وَعَزَمُوا عَلَى أَنْ يَقْتُلُوهُمْ بِالسَّيْفِ.

But behold, the people who possessed the land of Lehi fled to the camp of Moroni, and appealed unto him for assistance; for behold they were not in the wrong.

And it came to pass that when the people of Morianton, who were led by a man whose name was Morianton, found that the people of Lehi had fled to the camp of Moroni, they were exceedingly fearful lest the army of Moroni should come upon them and destroy them.

Therefore, Morianton put it into their hearts that they should flee to the land which was northward, which was covered with large bodies of water, and take possession of the land which was northward.

And behold, they would have carried this plan into effect, (which would have been a cause to have been lamented) but behold, Morianton being a man of much passion, therefore he was angry with one of his maid servants, and he fell upon her and beat her much.

And it came to pass that she fled, and came over to the camp of Moroni, and told Moroni all things concerning the matter, and also concerning their intentions to flee into the land northward.

Now behold, the people who were in the land Bountiful, or rather Moroni, feared that they would hearken to the words of Morianton and unite with his people, and thus he would obtain possession of those parts of the land, which would lay a foundation for serious consequences among the people of Nephi, yea, which consequences would lead to the overthrow of their liberty.

Therefore Moroni sent an army, with their camp, to head the people of Morianton, to stop their flight into the land northward.

And it came to pass that they did not head them until they had come to the borders of the land Desolation; and there they did head them, by the narrow pass which led by the sea into the land northward, yea, by the sea, on the west and on the east.

٢٧ لَكِنَّ الْقَوْمَ الَّذِينَ كَانُوا يَمْلِكُونَ أَرْضَ لَاحِي فَرَوَا إِلَى مُعَسْكَرِ
موروني، وَنَاشَدُوهُ أَنْ يُسَاعِدَهُمْ حَيْثُ أَنَّهُمْ لَمْ يَكُونُوا مُخْطِئِينَ.

٢٨ وَعِنْدَمَا اكَتَشَفَ قَوْمُ موريانتون، الَّذِينَ كَانُوا يَقُودُهُمْ رَجُلٌ اسْمُهُ
موريانتون، أَنَّ أَهْلَ مَدِينَةِ لَاحِي قَدَ فَرَوَا إِلَى مُعَسْكَرِ موروني،
خَافُوا بِشِدَّةٍ مِنْ أَنْ يُهْجَمَ عَلَيْهِمْ جَيْشُ موروني وَيَقْضِي عَلَيْهِمْ.

٢٩ لِذَلِكَ أَغْوَاهُمْ موريانتونُ لِيَفْرُوا إِلَى الْأَرْضِ الشَّمَالِيَّةِ، وَالَّتِي
كَانَتْ مَعْطَاةً بِبَحِيرَاتٍ صَحْمَةٍ، وَأَنْ يَسْتَوْلُوا عَلَى الْأَرْضِ الْوَاقِعَةِ
شَمَالًا.

٣٠ وَقَدْ كَانُوا سَيِّئِنْفُودُونَ هَذِهِ الْحِطَّةَ (وَكَانَ ذَلِكَ سَيِّئِينَ مُرْبِعًا) لَوْلَا
أَنَّ موريانتونَ، الَّذِي كَانَ شَخْصًا كَثِيرَ الْإِنْفِعَالِ، غَضِبَ عَلَى
إِحْدَى خَادِمَاتِهِ وَهَجَمَ عَلَيْهَا وَضَرَبَهَا ضَرْبًا مُبْرَحًا.

٣١ فَهَرَبَتْ وَعَبَّرَتْ إِلَى مُعَسْكَرِ موروني وَأَخْبَرَتْ موروني بِكُلِّ شَيْءٍ
عَنْ هَذَا الْأَمْرِ، وَأَيْضًا بِخُصُوصِ نِيَّةِ قَوْمِ موريانتونَ أَنْ يَفْرُوا إِلَى
الْأَرْضِ الشَّمَالِيَّةِ.

٣٢ أَمَا موروني، فَخَشِيَ أَنْ يُضْغِي أَهْلَ أَرْضِ الْوَفِيرَةِ إِلَى كَلَامِ
موريانتونَ وَيَتَّجِدُوا مَعَ قَوْمِهِ، وَبِذَلِكَ يَسْتَوْلِي موريانتونَ عَلَى
تِلْكَ الْأَجْزَاءِ مِنَ الْأَرْضِ؛ فَيَكُونُ ذَلِكَ أَسَاسًا لِعَوَاقِبِ وَخِيمَةٍ بَيْنَ
قَوْمِ نَافِي، أَجَلْ، عَوَاقِبِ سَتُؤَدِّي إِلَى سَقُوطِ حُرِّيَّتِهِمْ.

٣٣ لِذَلِكَ أَرْسَلَ موروني جَيْشًا بِتَجْهِيزَاتِهِ لِمُصَدِّ قَوْمِ موريانتونَ
وَلِيَقْفَ فِرَارِهِمْ إِلَى الْأَرْضِ الشَّمَالِيَّةِ.

٣٤ وَحَدَّثَ أَنَّهُمْ لَمْ يَتَّصِدُوا لَهُمْ إِلَّا عِنْدَمَا وَصَلُوا إِلَى حُدُودِ أَرْضِ
الْحَرَابِ؛ وَهَنَّاكَ تَصَدُّوا لَهُمْ عَبْرَ الْمَمَرِ الصَّيِّقِ الَّذِي كَانَ يُؤَدِّي إِلَى
الْأَرْضِ الشَّمَالِيَّةِ بِالْقُرْبِ مِنَ الْبَحْرِ، أَجَلْ، بَيْنَ الْبَحْرَيْنِ الْعَرَبِيِّ
وَالشَّرْقِيِّ.

And it came to pass that the army which was sent by Moroni, which was led by a man whose name was Teancum, did meet the people of Morianton; and so stubborn were the people of Morianton, (being inspired by his wickedness and his flattering words) that a battle commenced between them, in the which Teancum did slay Morianton and defeat his army, and took them prisoners, and returned to the camp of Moroni. And thus ended the twenty and fourth year of the reign of the judges over the people of Nephi.

And thus were the people of Morianton brought back. And upon their covenanting to keep the peace they were restored to the land of Morianton, and a union took place between them and the people of Lehi; and they were also restored to their lands.

And it came to pass that in the same year that the people of Nephi had peace restored unto them, that Nephihah, the second chief judge, died, having filled the judgment-seat with perfect uprightness before God.

Nevertheless, he had refused Alma to take possession of those records and those things which were esteemed by Alma and his fathers to be most sacred; therefore Alma had conferred them upon his son, Helaman.

Behold, it came to pass that the son of Nephihah was appointed to fill the judgment-seat, in the stead of his father; yea, he was appointed chief judge and governor over the people, with an oath and sacred ordinance to judge righteously, and to keep the peace and the freedom of the people, and to grant unto them their sacred privileges to worship the Lord their God, yea, to support and maintain the cause of God all his days, and to bring the wicked to justice according to their crime.

Now behold, his name was Pahoran. And Pahoran did fill the seat of his father, and did commence his reign in the end of the twenty and fourth year, over the people of Nephi.

٣٥ وَكَانَ أَنَّ الْجَيْشَ الَّذِي أَرْسَلَهُ مَورُونِي، بِقِيَادَةِ رَجُلٍ اسْمُهُ تِيَانِكُومُ، التَّقَى بِشَعْبِ مَورِيَانْتُونِ؛ وَكَانَ أَبْنَاءُ شَعْبِ مَورِيَانْتُونِ شَدِيدِي الْعِنَادِ (مُتَأَثِّرِينَ بِشَرِّ مَورِيَانْتُونِ وَتَمَلُّقِهِ) حَتَّى أَنَّ مَعْرَكَةً نَشِبَتْ بَيْنَهُمْ، وَقَتَلَ خِلَالَهَا تِيَانِكُومُ مَورِيَانْتُونِ وَهَزَمَ جَيْشَهُ وَأَسْرَ جُنُودَهُ وَعَادَ بِهِمْ إِلَى مَعَسِكَرِ مَورُونِي. وَهَكَذَا انْتَهَتِ السَّنَةُ الرَّابِعَةُ وَالْعِشْرُونَ مِنْ حُكْمِ الْقَضَاةِ لِشَعْبِ نَافِي.

٣٦ وَهَكَذَا عَادَ قَوْمُ مَورِيَانْتُونِ. وَعِنْدَ تَعَهُدِهِمْ بِالْحِفَاظِ عَلَى السَّلَامِ رَجَعُوا إِلَى أَرْضِ مَورِيَانْتُونِ، وَحَدَثَ اتِّحَادٌ بَيْنَهُمْ وَبَيْنَ قَوْمِ لَاحِي الَّذِينَ رَجَعُوا أَيْضًا إِلَى أَرْضِيهِمْ.

٣٧ وَفِي نَفْسِ الْعَامِ الَّذِي اسْتَعَادَ فِيهِ النَّافِيُونَ السَّلَامَ فِيمَا بَيْنَهُمْ، مَاتَ نَافِيحَا، ثَانِي رَئِيسَ الْقَضَاةِ، وَكَانَ قَدْ شَغَلَ كُرْسِيَّ الْقَضَاةِ بِنِزَاهَةٍ كَامِلَةٍ أَمَامَ اللَّهِ.

٣٨ وَمَعَ ذَلِكَ فَقَدْ رَفَضَ أَنْ يَأْخُذَ السَّجَلَاتِ مِنْ أَلْمَا وَتِلْكَ الْأَشْيَاءِ الَّتِي كَانَ أَلْمَا وَأَبَاؤُهُ يَعْتَبِرُونَهَا مُقَدَّسَةً جِدًّا؛ لِذَلِكَ فَقَدْ مَنَحَهَا أَلْمَا لِابْنِهِ حِيلَامَانَ.

٣٩ وَعَيَّنَ ابْنُ نَافِيحَا لِيَشْغَلَ كُرْسِيَّ الْقَضَاةِ بَدَلًا مِنْ أَبِيهِ، أَجَلَ، عُيِّنَ رَئِيسًا لِلْقَضَاةِ وَحَاكِمًا لِلشَّعْبِ، وَأَقْسَمَ فِي مَرَسُومٍ مُقَدَّسٍ بِأَنْ يَحْكُمَ بِالْعَدْلِ وَأَنْ يَحَافِظَ عَلَى سَلَامِ الشَّعْبِ وَحُرِّيَّتِهِ، وَأَنْ يَمْنَحَ النَّاسَ امْتِيَازَاتِهِمُ الْمُقَدَّسَةَ لِيَعْبُدُوا الرَّبَّ إِلَهُهُمْ، أَجَلَ، وَأَنْ يُسَانِدَ حُرِّيَّةَ عِبَادَةِ اللَّهِ وَيَحَافِظَ عَلَيْهَا كُلَّ أَيَّامِ حَيَاتِهِ، وَأَنْ يُقَدِّمَ الْأَشْرَارَ إِلَى الْعَدَالَةِ وَفَقًا لِجَرَائِمِهِمْ.

٤٠ وَكَانَ اسْمُهُ بِاهُورَانَ. وَشَغَلَ بِاهُورَانَ كُرْسِيَّ أَبِيهِ، وَبَدَأَ يَحْكُمُ شَعْبَ نَافِي فِي نِهَائَةِ السَّنَةِ الرَّابِعَةِ وَالْعِشْرِينَ.

And now it came to pass in the commencement of the twenty and fifth year of the reign of the judges over the people of Nephi, they having established peace between the people of Lehi and the people of Morianton concerning their lands, and having commenced the twenty and fifth year in peace;

Nevertheless, they did not long maintain an entire peace in the land, for there began to be a contention among the people concerning the chief judge Pahoran; for behold, there were a part of the people who desired that a few particular points of the law should be altered.

But behold, Pahoran would not alter nor suffer the law to be altered; therefore, he did not hearken to those who had sent in their voices with their petitions concerning the altering of the law.

Therefore, those who were desirous that the law should be altered were angry with him, and desired that he should no longer be chief judge over the land; therefore there arose a warm dispute concerning the matter, but not unto bloodshed.

And it came to pass that those who were desirous that Pahoran should be dethroned from the judgment-seat were called king-men, for they were desirous that the law should be altered in a manner to overthrow the free government and to establish a king over the land.

And those who were desirous that Pahoran should remain chief judge over the land took upon them the name of freemen; and thus was the division among them, for the freemen had sworn or covenanted to maintain their rights and the privileges of their religion by a free government.

And it came to pass that this matter of their contention was settled by the voice of the people. And it came to pass that the voice of the people came in favor of the freemen, and Pahoran retained the judgment-seat, which caused much rejoicing among the brethren of Pahoran and also many of the people of liberty, who also put the king-men to silence, that they durst not oppose but were obliged to maintain the cause of freedom.

١ وَحَدَّثَ أَنَّ السَّنَةَ الْخَامِسَةَ وَالْعِشْرِينَ مِنْ حُكْمِ الْقَضَاةِ لِشَعْبِ نَافِي بَدَأَتْ بِسَلَامٍ، بَعْدَ أَنْ كَانُوا قَدْ أَقَامُوا السَّلَامَ بَيْنَ قَوْمِ لَاحِي وَقَوْمِ موريَانْتونَ وَحَلُّوا خِلَافَاتِهِمْ بِشَأْنِ أَرْضِيهِمْ؛

٢ وَلَكِنَّهُمْ لَمْ يُحَافِظُوا طَوِيلًا عَلَى سَلَامٍ كَامِلٍ فِي الْأَرْضِ، فَقَدْ بَدَأَ نِزَاعٌ بَيْنَ النَّاسِ بِخُصُوصِ رَئِيسِ الْقَضَاةِ بِاهورَانَ؛ فَقَدْ كَانَ هُنَاكَ جَمْعٌ مِنَ النَّاسِ يَرْغَبُ فِي تَعْدِيلِ بَعْضِ نُصُوصِ الْقَانُونِ.

٣ لَكِنَّ بِاهورَانَ رَفَضَ تَعْدِيلَ الْقَانُونِ؛ لِذَلِكَ لَمْ يَسْتَمَعْ إِلَى أَوْلِيكَ الَّذِينَ أَرْسَلُوا أَصْوَاتَهُمْ مُرْفَقَةً بِالْتِمَاسَاتِهِمْ بِخُصُوصِ تَعْدِيلِ الْقَانُونِ.

٤ لِذَلِكَ فَإِنَّ أَوْلِيكَ الَّذِينَ أَرَادُوا تَعْدِيلَ الْقَانُونِ غَضِبُوا عَلَيْهِ وَلَمْ يُرِيدُوهُ رَئِيسًا لِلْقَضَاةِ فِي الْبِلَادِ بَعْدَ ذَلِكَ؛ لِذَلِكَ فَقَدْ نَشِبَ نِزَاعٌ حَادٌّ بِخُصُوصِ هَذَا الْأَمْرِ وَلَكِنَّهُ لَمْ يُؤَدَّ إِلَى سَفْكِ الدَّمَاءِ.

٥ وَدَعِيَ الَّذِينَ كَانُوا رَاغِبِينَ فِي أَنْ يُخْلَعَ بِاهورَانَ عَنْ كُرْسِيِّ الْقَضَاةِ بِرِجَالِ الْمَلِكِ، لِأَنَّهُمْ كَانُوا رَاغِبِينَ فِي تَعْدِيلِ الْقَانُونِ لِلْإِطَاحَةِ بِالْحُكُومَةِ الْحُرَّةِ وَتَنْصِيبِ مَلِكٍ فِي الْبِلَادِ.

٦ أَمَّا الَّذِينَ أَرَادُوا أَنْ يَبْقَى بِاهورَانَ رَئِيسَ الْقَضَاةِ فِي الْبِلَادِ فَقَدْ دَعَوْا أَنْفُسَهُمْ بِالرِّجَالِ الْأَحْرَارِ؛ وَهَكَذَا كَانَ الْإِنْقِسَامُ فِيمَا بَيْنَهُمْ، لِأَنَّ الرِّجَالَ الْأَحْرَارَ أَقْسَمُوا أَوْ تَعَهَّدُوا بِحِفْظِ حُقُوقِهِمْ وَامْتِيَازَاتِ دِيَانَتِهِمْ مِنْ خِلَالِ حُكُومَةِ حُرَّةٍ.

٧ وَحَسَمَ صَوْتُ الشَّعْبِ مَسْأَلَةَ نِزَاعِهِمْ. وَجَاءَ صَوْتُ الشَّعْبِ لِصَالِحِ الرِّجَالِ الْأَحْرَارِ، وَاحْتَفَظَ بِاهورَانَ بِكُرْسِيِّ الْقَضَاةِ مِمَّا تَسَبَّبَ فِي ابْتِهَاجِ إِخْوَةِ بِاهورَانَ وَأَيْضًا الْكَثِيرِ مِنَ الرِّجَالِ الْأَحْرَارِ الَّذِينَ أَسْكَنُوا رِجَالَ الْمَلِكِ فَلَمْ يَجْرُؤُوا عَلَى الْمُعَارَضَةِ بَلْ أَرِغَمُوا عَلَى مُنَاصَرَةِ قَضِيَّةِ الْحُرِّيَّةِ.

Now those who were in favor of kings were those of high birth, and they sought to be kings; and they were supported by those who sought power and authority over the people.

But behold, this was a critical time for such contentions to be among the people of Nephi; for behold, Amalickiah had again stirred up the hearts of the people of the Lamanites against the people of the Nephites, and he was gathering together soldiers from all parts of his land, and arming them, and preparing for war with all diligence; for he had sworn to drink the blood of Moroni.

But behold, we shall see that his promise which he made was rash; nevertheless, he did prepare himself and his armies to come to battle against the Nephites.

Now his armies were not so great as they had hitherto been, because of the many thousands who had been slain by the hand of the Nephites; but notwithstanding their great loss, Amalickiah had gathered together a wonderfully great army, insomuch that he feared not to come down to the land of Zarahemla.

Yea, even Amalickiah did himself come down, at the head of the Lamanites. And it was in the twenty and fifth year of the reign of the judges; and it was at the same time that they had begun to settle the affairs of their contentions concerning the chief judge, Pahoran.

And it came to pass that when the men who were called king-men had heard that the Lamanites were coming down to battle against them, they were glad in their hearts; and they refused to take up arms, for they were so wroth with the chief judge, and also with the people of liberty, that they would not take up arms to defend their country.

And it came to pass that when Moroni saw this, and also saw that the Lamanites were coming into the borders of the land, he was exceedingly wroth because of the stubbornness of those people whom he had labored with so much diligence to preserve; yea, he was exceedingly wroth; his soul was filled with anger against them.

٨ وَكَانَ الَّذِينَ يُفْضِلُونَ الْمُلُوكَ هُمْ أَنْفُسُهُمْ مِنْ نَسَبٍ رَفِيعٍ وَكَانُوا يَسْعَوْنَ لِيَكُونُوا مُلُوكًا؛ وَكَانَ يُؤَيِّدُهُمْ مَنْ يَسْعَوْنَ لِلسُّلْطَةِ وَالنُّفُوزِ عَلَى الشَّعْبِ.

٩ لَكِنَّ تِلْكَ الْفِتْرَةَ كَانَتْ حَرِجَةً بِالنَّسَبَةِ لِمِثْلِ هَذِهِ التَّرَاعَاتِ بَيْنَ شَعْبِ نَافِي، فَإِنَّ أَمَالِيخِي كَانَ قَدْ أَثَارَ ثَائِبَةً قُلُوبَ الْأَمَانِيِّينَ عَلَى النَّافِيِّينَ، وَكَانَ يَحْشُدُ جُنُودًا مِنْ جَمِيعِ أُنْحَاءِ أَرْضِهِ وَيُسَلِّحُهُمْ وَيُعِدُّهُمْ لِلْحَرْبِ بِكُلِّ اجْتِهَادٍ، لِأَنَّهُ كَانَ قَدْ أَقْسَمَ أَنْ يَشْرَبَ مِنْ دَمِ مَورُونِي.

١٠ لَكِنَّا سَتَرْنَا أَنَّهُ كَانَ مُتَسَرِّعًا فِي وَعِيدِهِ؛ وَمَعَ ذَلِكَ فَقَدْ أَعَدَّ نَفْسَهُ وَجُيُوشَهُ لِلْقِتَالِ ضِدَّ النَّافِيِّينَ.

١١ وَلَكِنَّ جُيُوشَهُ لَمْ تَكُنْ كَبِيرَةً كَمَا كَانَتْ قَبْلَ ذَلِكَ الْوَقْتِ بِسَبَبِ الْأَلَاظِ الَّذِينَ قُتِلُوا عَلَى أَيْدِي النَّافِيِّينَ؛ لَكِنَّ عَلَى الرَّغْمِ مِنْ خَسَارَتِهِمْ الْفَادِحَةِ فَقَدْ حَشَدَ أَمَالِيخِي جَيْشًا هَائِلًا جِدًّا حَتَّى أَنَّهُ لَمْ يَخْشَ التَّرْوَالَ إِلَى أَرْضِ زَرَاهَمَلَةَ.

١٢ أَجَلْ، حَتَّى أَنْ أَمَالِيخِي نَفْسَهُ خَرَجَ عَلَى رَأْسِ جُيُوشِ الْأَمَانِيِّينَ. وَكَانَ ذَلِكَ فِي السَّنَةِ الْخَامِسَةِ وَالْعِشْرِينَ مِنْ حُكْمِ الْقَضَاةِ؛ وَكَانَ ذَلِكَ فِي نَفْسِ الْوَقْتِ الَّذِي بَدَأُوا فِيهِ بِتَسْوِيَةِ نِزَاعَاتِهِمْ بِخُصُوصِ رَئِيسِ الْقَضَاةِ بَاهُورَانَ.

١٣ وَعِنْدَمَا سَمِعَ مَنْ يُدْعَوْنَ بِرِجَالِ الْمَلِكِ أَنَّ الْأَمَانِيِّينَ نَزَلُوا لِمُحَارَبَتِهِمْ، ابْتَهَجَتْ قُلُوبُهُمْ؛ وَرَفَضُوا حَمْلَ السَّلَاحِ لِأَنَّهُمْ كَانُوا سَاخِطِينَ عَلَى رَئِيسِ الْقَضَاةِ وَأَيْضًا عَلَى الرِّجَالِ الْأَحْرَارِ، فَرَفَضُوا حَمْلَ السَّلَاحِ لِلدَّفَاعِ عَنِ بِلَادِهِمْ.

١٤ وَعِنْدَمَا رَأَى مَورُونِي ذَلِكَ، وَرَأَى أَيْضًا أَنَّ الْأَمَانِيِّينَ اقْتَرَبُوا مِنْ حُدُودِ الْأَرْضِ، غَضِبَ غَضَبًا شَدِيدًا بِسَبَبِ عِنَادِ هَؤُلَاءِ النَّاسِ الَّذِينَ بَدَّلَ الْكَثِيرَ مِنَ الْجَهْدِ لِلْحِفَاظِ عَلَيْهِمْ؛ أَجَلْ، كَانَ فِي غَايَةِ الْغَضَبِ؛ وَامْتَلَأَتْ نَفْسُهُ حَتَقًا عَلَيْهِمْ.

And it came to pass that he sent a petition, with the voice of the people, unto the governor of the land, desiring that he should read it, and give him (Moroni) power to compel those dissenters to defend their country or to put them to death.

For it was his first care to put an end to such contentions and dissensions among the people; for behold, this had been hitherto a cause of all their destruction. And it came to pass that it was granted according to the voice of the people.

And it came to pass that Moroni commanded that his army should go against those king-men, to pull down their pride and their nobility and level them with the earth, or they should take up arms and support the cause of liberty.

And it came to pass that the armies did march forth against them; and they did pull down their pride and their nobility, insomuch that as they did lift their weapons of war to fight against the men of Moroni they were hewn down and leveled to the earth.

And it came to pass that there were four thousand of those dissenters who were hewn down by the sword; and those of their leaders who were not slain in battle were taken and cast into prison, for there was no time for their trials at this period.

And the remainder of those dissenters, rather than be smitten down to the earth by the sword, yielded to the standard of liberty, and were compelled to hoist the title of liberty upon their towers, and in their cities, and to take up arms in defence of their country.

And thus Moroni put an end to those king-men, that there were not any known by the appellation of king-men; and thus he put an end to the stubbornness and the pride of those people who professed the blood of nobility; but they were brought down to humble themselves like unto their brethren, and to fight valiantly for their freedom from bondage.

١٥ وَحَدَّثَ أَنَّ مَورُونِي أَرْسَلَ التَّمَّاسَا بِصَوْتِ الشَّعْبِ إِلَى حَاكِمِ الْأَرْضِ رَاغِبًا مِنْهُ أَنْ يَقْرَأَهُ وَأَنْ يَمْنَحَ مَورُونِي السُّلْطَةَ لِإِجْبَارِ هَؤُلَاءِ الْمُعَارِضِينَ عَلَى الدَّفَاعِ عَنْ بِلَدِهِمْ وَإِلَّا يُقْتَلُونَ.

١٦ لِأَنَّ أَوَّلَ هَمِّهِ كَانَ أَنْ يَضَعَ نَهَايَةَ لِهَذِهِ الْخُصُومَاتِ وَالنِّزَاعَاتِ بَيْنَ النَّاسِ؛ إِذْ كَانَ هَذَا سَبَبًا فِي هَلَاكِهِمْ إِلَى ذَلِكَ الْحِينِ. وَحَصَلَ عَلَى مَا أَرَادَهُ حَسَبَ صَوْتِ الشَّعْبِ.

١٧ وَأَمَرَ مَورُونِي جَيْشَهُ بِمُوجَهَةِ رِجَالِ الْمَلِكِ هَؤُلَاءِ لِيَقْضِي عَلَى غُرُورِهِمْ وَاسْتِعْلَائِهِمْ؛ وَأَمَرَ بِتَسْوِيَتِهِمْ بِالْأَرْضِ، إِلَّا إِنْ حَمَلُوا السَّلَاحَ وَدَعَمُوا قَضِيَّةَ الْحُرِّيَّةِ.

١٨ وَزَحَفَتِ الْجُيُوشُ عَلَيْهِمْ وَقَضَّتْ عَلَى غُرُورِهِمْ وَاسْتِعْلَائِهِمْ حَتَّى أَنَّهُمْ، عِنْدَمَا حَمَلُوا أَسْلِحَتَهُمْ الْقِتَالِيَّةَ لِمُحَارَبَةِ رِجَالِ مَورُونِي، حَصَدُوهُمْ بِالسَّيْفِ وَسَوَّوْهُمْ بِالْأَرْضِ.

١٩ وَحَصَدُوا بِالسَّيْفِ أَرْبَعَةَ آلَافٍ مِنْ هَؤُلَاءِ الْمُعَارِضِينَ؛ وَأَمَّا قَادَتُهُمْ الَّذِينَ لَمْ يُقْتَلُوا فِي الْمَعْرَكَةِ فَأُخِذُوا وَطُرِحُوا فِي السَّجْنِ لِأَنَّهُ لَمْ يَكُنْ هُنَاكَ وَقْتُ لِمُحَاكَمَاتِهِمْ فِي هَذِهِ الْفَتْرَةِ.

٢٠ وَأَمَّا بَقِيَّةُ هَؤُلَاءِ الْمُعَارِضِينَ فَبَدَلًا مِنْ أَنْ يَسْقُطُوا قَتْلَى بِالسَّيْفِ، فَقَدِ اسْتَسَلَمُوا لِرَايَةِ الْحُرِّيَّةِ وَأَرْغَمُوا عَلَى رَفْعِ شَعَارِ الْحُرِّيَّةِ عَلَى أُبْرَاجِهِمْ وَفِي مَدِينَتِهِمْ، وَعَلَى حَمْلِ السَّلَاحِ لِلدَّفَاعِ عَنْ بِلَادِهِمْ.

٢١ وَهَكَذَا قَضَى مَورُونِي عَلَى رِجَالِ الْمَلِكِ هَؤُلَاءِ، وَلَمْ يَبْقَ أَيُّ مِمَّنْ كَانُوا يُعْرَفُونَ بِلَقَبِ رِجَالِ الْمَلِكِ؛ وَهَكَذَا وَضَعَ حَدًّا لِعِنَادِ الَّذِينَ رَعَمُوا أَنَّهُمْ مِنْ نَسْلِ نَبِيلٍ وَأَنَّهُمْ غُرُورُهُمْ؛ فَقَدِ أُجْبِرُوا عَلَى التَّوَاضُّعِ مِثْلَ إِخْوَتِهِمْ، وَعَلَى الْقِتَالِ بِسَالَةِ لِيَتَحَرَّرُوا مِنَ الْعُبُودِيَّةِ.

Behold, it came to pass that while Moroni was thus breaking down the wars and contentions among his own people, and subjecting them to peace and civilization, and making regulations to prepare for war against the Lamanites, behold, the Lamanites had come into the land of Moroni, which was in the borders by the seashore.

And it came to pass that the Nephites were not sufficiently strong in the city of Moroni; therefore Amalickiah did drive them, slaying many. And it came to pass that Amalickiah took possession of the city, yea, possession of all their fortifications.

And those who fled out of the city of Moroni came to the city of Nephiah; and also the people of the city of Lehi gathered themselves together, and made preparations and were ready to receive the Lamanites to battle.

But it came to pass that Amalickiah would not suffer the Lamanites to go against the city of Nephiah to battle, but kept them down by the seashore, leaving men in every city to maintain and defend it.

And thus he went on, taking possession of many cities, the city of Nephiah, and the city of Lehi, and the city of Morianton, and the city of Omner, and the city of Gid, and the city of Mulek, all of which were on the east borders by the seashore.

And thus had the Lamanites obtained, by the cunning of Amalickiah, so many cities, by their numberless hosts, all of which were strongly fortified after the manner of the fortifications of Moroni; all of which afforded strongholds for the Lamanites.

And it came to pass that they marched to the borders of the land Bountiful, driving the Nephites before them and slaying many.

But it came to pass that they were met by Teancum, who had slain Morianton and had headed his people in his flight.

And it came to pass that he headed Amalickiah also, as he was marching forth with his numerous army that he might take possession of the land Bountiful, and also the land northward.

٢٢ وَيَبْتَمَا كَانَ مَورُونِي يَقُومُ بِإِنهَاءِ الحُرُوبِ وَالخُصُومَاتِ بَيْنَ أبنَاءِ شَعْبِهِ، وَيُخَضِّعُهُمُ لِلسَّلَامِ وَالإلتِزَامِ بِالقَانُونِ، وَيُصَدِّرُ التَّعْلِيمَاتِ اسْتِغْدَادًا لِلحَرْبِ ضِدَّ الأَمَانِيِّينَ، أُنِي الأَمَانِيُّونَ إِلَى مَدِينَةِ مَورُونِي الَّتِي كَانَتْ عَلَى الحُدُودِ قُرْبَ السَّاحِلِ.

٢٣ وَلَمْ يَكُنِ التَّافِيُونَ أَقْوِيَاءَ بِمَا فِيهِ الكِفَايَةُ فِي مَدِينَةِ مَورُونِي؛ لِذَلِكَ طَرَدَهُمُ أَمَالِيخِي وَقَتَلَ مِنْهُمُ الكَثِيرِينَ. وَاسْتَوْلَى أَمَالِيخِي عَلَى المَدِينَةِ، أَجَلًا، اسْتَوْلَى عَلَى كُلِّ تَحْصِينَاتِهَا.

٢٤ وَجَاءَ الهَارِبُونَ مِنْ مَدِينَةِ مَورُونِي إِلَى مَدِينَةِ نَافِيحَا؛ كَمَا تَجَمَّعَ أَهْلُ مَدِينَةِ لَاحِي وَتَجَهَّزُوا وَاسْتَعَدُّوا لِإِمْلاقَةِ الأَمَانِيِّينَ فِي المَعْرَكَةِ.

٢٥ لَكِنَّ أَمَالِيخِي لَمْ يَسْمَحْ لِلأَمَانِيِّينَ بِأَنْ يَذْهَبُوا لِإِحْرَابَةِ أَهْلِ مَدِينَةِ نَافِيحَا، بَلْ أَبْقَاهُمْ عَلَى سَاحِلِ البَحْرِ، وَتَرَكَ رِجَالًا فِي كُلِّ مَدِينَةٍ لِلحِفَاظِ عَلَيْهَا وَالدَّفَاعِ عَنْهَا.

٢٦ وَهَكَذَا اسْتَوْلَى عَلَى مُدُنٍ كَثِيرَةٍ: مَدِينَةِ نَافِيحَا وَمَدِينَةِ لَاحِي وَمَدِينَةِ مَورِيَانْتُونَ وَمَدِينَةِ عُمَرَ وَمَدِينَةِ جِيدَ وَمَدِينَةِ مَوْلِكَ، وَكَانَتْ كُلُّهَا عَلَى الحُدُودِ الشَّرْقِيَّةِ عَلَى سَاحِلِ البَحْرِ.

٢٧ وَهَكَذَا اسْتَوْلَى الأَمَانِيُّونَ عَلَى العَدِيدِ مِنَ المُدُنِ بِفَضْلِ جَبُوشِهِمُ الَّتِي لَا تُعَدُّ وَلَا تُحْصَى، وَبِسَبَبِ مَكْرِ أَمَالِيخِي، وَكَانَتْ كُلُّهَا مُحَصَّنَةً بِقُوَّةٍ عَلَى طَرِيقَةِ تَحْصِينَاتِ مَورُونِي؛ وَأَصْبَحَتْ كُلُّهَا حُصُونًا لِلأَمَانِيِّينَ.

٢٨ وَحَدَّثَ أَنَّهُمْ تَقَدَّمُوا إِلَى حُدُودِ أَرْضِ الوَفِيرَةِ، وَهُمْ يَطْرُدُونَ النَّافِيِّينَ أَمَامَهُمْ وَيَقْتُلُونَ الكَثِيرِينَ.

٢٩ لَكِنَّ تِيَانِكُومَ، الَّذِي كَانَ قَدْ قَتَلَ مَورِيَانْتُونَ وَتَصَدَّى لِشَعْبِهِ أَثناءَ فِرَارِهِ، لَاقَاهُمْ.

٣٠ وَحَدَّثَ أَنَّهُ صَدَّ أَمَالِيخِي كَذَلِكَ أَثناءَ تَقَدُّمِهِ بِجَيْشِهِ الحَاشِدِ كَيْ يَسْتَوْلِيَ عَلَى أَرْضِ الوَفِيرَةِ وَعَلَى الأَرْضِ الشَّمَالِيَّةِ أَيْضًا.

But behold he met with a disappointment by being repulsed by Teancum and his men, for they were great warriors; for every man of Teancum did exceed the Lamanites in their strength and in their skill of war, insomuch that they did gain advantage over the Lamanites.

And it came to pass that they did harass them, insomuch that they did slay them even until it was dark. And it came to pass that Teancum and his men did pitch their tents in the borders of the land Bountiful; and Amalickiah did pitch his tents in the borders on the beach by the seashore, and after this manner were they driven.

And it came to pass that when the night had come, Teancum and his servant stole forth and went out by night, and went into the camp of Amalickiah; and behold, sleep had overpowered them because of their much fatigue, which was caused by the labors and heat of the day.

And it came to pass that Teancum stole privily into the tent of the king, and put a javelin to his heart; and he did cause the death of the king immediately that he did not awake his servants.

And he returned again privily to his own camp, and behold, his men were asleep, and he awoke them and told them all the things that he had done.

And he caused that his armies should stand in readiness, lest the Lamanites had awakened and should come upon them.

And thus endeth the twenty and fifth year of the reign of the judges over the people of Nephi; and thus endeth the days of Amalickiah.

٣١ فَوَاجَهَ اَمَالِيخِي الْخَيْبَةَ بَعْدَ اَنْ صَدَّهُ تِيَانُكُومُ وَرِجَالُهُ، لِاَنَّهُمْ كَانُوا مُحَارِبِينَ عَظَمَاءَ؛ لِاَنَّ كُلَّ رَجُلٍ مِنْ رِجَالِ تِيَانُكُومِ كَانَ يَفُوقُ الْاَلَمَانِيِّينَ قُوَّةً وَمَهَارَةً فِي الْحَرْبِ حَتَّى اَنَّهُمْ اِنْتَصَرُوا عَلَى الْاَلَمَانِيِّينَ.

٣٢ وَحَارَبُوهُمْ وَوَاصَلُوا قَتْلَهُمْ حَتَّى حُلُولِ الظُّلَامِ. وَنَصَبَ تِيَانُكُومُ وَرِجَالُهُ خِيَامَهُمْ عَلَى حُدُودِ اَرْضِ الْوَفِيرَةِ؛ وَنَصَبَ اَمَالِيخِي خِيَامَهُ عَلَى الْحُدُودِ عَلَى السَّاحِلِ، وَعَلَى هَذَا النُّحُو طَرِدُوا.

٣٣ وَعِنْدَمَا حَلَّ اللَّيْلُ، تَسَلَّلَ تِيَانُكُومُ وَخَادِمُهُ وَخَرَجَا فِي اللَّيْلِ وَذَهَبَا إِلَى مَعْسَكِرِ اَمَالِيخِي؛ وَكَانَ النَّوْمُ قَدْ غَلَبَهُمْ بِسَبَبِ اِزْهَاقِهِمُ السَّدِيدِ مِنْ جُهْدِ النَّهَارِ وَحَرِّهِ.

٣٤ وَتَسَلَّلَ تِيَانُكُومُ خَفِيَّةً إِلَى خَيْمَةِ الْمَلِكِ وَأَغْمَدَ رُمْحًا فِي قَلْبِهِ، فَقَتَلَ الْمَلِكَ فِي الْحَالِ، وَلَمْ يُوَقِظْ خَدَمَهُ.

٣٥ ثُمَّ عَادَ خَفِيَّةً مَرَّةً أُخْرَى إِلَى مَعْسَكِرِهِ وَكَانَ رِجَالُهُ نَائِمِينَ فَأَيَّقَهُمْ وَأَخْبَرَهُمْ بِكُلِّ مَا فَعَلَهُ.

٣٦ وَجَعَلَ جِيُوشَهُ تَتَأَهَّبُ خَشِيَّةً مِنْ اَنْ يَسْتَيْقِظَ الْاَلَمَانِيُّونَ وَيَهْجُمُوْنَ عَلَيْهِمْ.

٣٧ وَبِذَلِكَ اِنْتَهَتْ السَّنَةُ الْخَامِسَةُ وَالْعِشْرُونَ مِنْ حُكْمِ الْقَضَاةِ لِشُعْبِ نَافِي؛ وَهَكَذَا اِنْتَهَتْ اَيَّامُ اَمَالِيخِي.

And now, it came to pass in the twenty and sixth year of the reign of the judges over the people of Nephi, behold, when the Lamanites awoke on the first morning of the first month, behold, they found Amalickiah was dead in his own tent; and they also saw that Teancum was ready to give them battle on that day.

And now, when the Lamanites saw this they were affrighted; and they abandoned their design in marching into the land northward, and retreated with all their army into the city of Mulek, and sought protection in their fortifications.

And it came to pass that the brother of Amalickiah was appointed king over the people; and his name was Ammoron; thus king Ammoron, the brother of king Amalickiah, was appointed to reign in his stead.

And it came to pass that he did command that his people should maintain those cities, which they had taken by the shedding of blood; for they had not taken any cities save they had lost much blood.

And now, Teancum saw that the Lamanites were determined to maintain those cities which they had taken, and those parts of the land which they had obtained possession of; and also seeing the enormity of their number, Teancum thought it was not expedient that he should attempt to attack them in their forts.

But he kept his men round about, as if making preparations for war; yea, and truly he was preparing to defend himself against them, by casting up walls round about and preparing places of resort.

And it came to pass that he kept thus preparing for war until Moroni had sent a large number of men to strengthen his army.

And Moroni also sent orders unto him that he should retain all the prisoners who fell into his hands; for as the Lamanites had taken many prisoners, that he should retain all the prisoners of the Lamanites as a ransom for those whom the Lamanites had taken.

١ وَفِي السَّنَةِ السَّادِسَةِ وَالْعِشْرِينَ مِنْ حُكْمِ الْقَضَاةِ لِشَعْبِ نَافِي،
عِنْدَمَا اسْتَيْقَظَ الْأَمَانِيُّونَ فِي صَبَاحِ الْيَوْمِ الْأَوَّلِ مِنَ الشَّهْرِ
الْأَوَّلِ، وَجَدُوا أَمَالِيخِي مَقْتُولًا فِي خَيْمَتِهِ؛ وَرَأَوْا أَيْضًا أَنَّ
تِيَانُكُومَ كَانَ مُسْتَعِدًّا لِقِتَالِهِمْ فِي ذَلِكَ الْيَوْمِ.

٢ وَلَمَّا رَأَى الْأَمَانِيُّونَ ذَلِكَ تَمَلَّكَهُمُ الْخَوْفُ وَتَخَلَّوْا عَنْ مُحَاطَتِهِمْ
لِلزَّحْفِ عَلَى الْأَرْضِ الشَّمَالِيَّةِ وَتَرَا جَعُوا مَعَ كُلِّ جَيْشِهِمْ إِلَى مَدِينَةِ
مُولِكِ سَعْيًا لِأَنَّهُ يَحْتَمُوا فِي حُصُونِهِمْ.

٣ وَكَانَ لِأَمَالِيخِي أَخٌ اسْمُهُ عَمَّرُونُ، فَأَصْبَحَ أَخُو أَمَالِيخِي مَلِكًا
لِيَحْكُمَ الشَّعْبَ مِنْ بَعْدِهِ.

٤ وَأَمَرَ قَوْمَهُ بِالْحِفَاظِ عَلَى تِلْكَ الْمُدُنِ الَّتِي أَخَذَهَا بِسَفْكِ الدَّمَاءِ؛
لِأَنَّهُمْ لَمْ يَأْخُذُوا أَيَّةَ مَدِينَةٍ إِلَّا بَعْدَ أَنْ حَسَرُوا نُفُوسًا كَثِيرَةً.

٥ وَرَأَى تِيَانُكُومُ أَنَّ الْأَمَانِيِّينَ كَانُوا عَازِمِينَ عَلَى الْإِحْتِفَاطِ بِتِلْكَ
الْمُدُنِ وَالْمَنَاطِقِ الَّتِي اسْتَوْلَوْا عَلَيْهَا؛ وَلِأَنَّهُ رَأَى أَيْضًا كَثْرَةَ
عَدَدِهِمْ، فَكَّرَ تِيَانُكُومُ أَنَّهُ لَمْ يَكُنْ مِنَ الْحِكْمَةِ أَنْ يُحَاوِلَ
مُهَاجَمَتَهُمْ فِي حُصُونِهِمْ.

٦ لَكِنَّهُ أَبْقَى رِجَالَهُ هُنَاكَ وَكَأَنَّهُ يَتَّجَهَرُ لِلْحَرْبِ؛ أَجَلٌ، لِأَنَّهُ كَانَ يَسْتَعِدُّ
حَقًّا لِلدَّفَاعِ عَنْ نَفْسِهِ ضِدَّهُمْ مِنْ خِلَالِ بِنَاءِ الْأَسْوَارِ وَإِغْدَادِ
أَمَاكِنَ لِلْمَلَاذِ.

٧ وَاسْتَمَرَ فِي الْإِسْتِعْدَادِ لِلْحَرْبِ حَتَّى أَرْسَلَ مَورُونِي عَدَدًا كَبِيرًا
مِنَ الرِّجَالِ لِتُعْزِيزِ جَيْشِهِ.

٨ وَأَمَرَهُ مَورُونِي أَيْضًا بِأَن يَحْتَفِظَ بِجَمِيعِ الْأَسْرَى الَّذِينَ وَقَعُوا
بَيْنَ يَدَيْهِ؛ لِأَنَّ الْأَمَانِيِّينَ أَخَذُوا الْعَدِيدَ مِنَ الْأَسْرَى فَتَوَجَّبَ عَلَيْهِ
أَن يَحْتَفِظَ بِجَمِيعِ الْأَسْرَى الْأَمَانِيِّينَ لِيَفْتَدِيَ أُولَئِكَ الَّذِينَ
أَخَذَهُمُ الْأَمَانِيُّونَ.

And he also sent orders unto him that he should fortify the land Bountiful, and secure the narrow pass which led into the land northward, lest the Lamanites should obtain that point and should have power to harass them on every side.

And Moroni also sent unto him, desiring him that he would be faithful in maintaining that quarter of the land, and that he would seek every opportunity to scourge the Lamanites in that quarter, as much as was in his power, that perhaps he might take again by stratagem or some other way those cities which had been taken out of their hands; and that he also would fortify and strengthen the cities round about, which had not fallen into the hands of the Lamanites.

And he also said unto him, I would come unto you, but behold, the Lamanites are upon us in the borders of the land by the west sea; and behold, I go against them, therefore I cannot come unto you.

Now, the king (Ammoron) had departed out of the land of Zarahemla, and had made known unto the queen concerning the death of his brother, and had gathered together a large number of men, and had marched forth against the Nephites on the borders by the west sea.

And thus he was endeavoring to harass the Nephites, and to draw away a part of their forces to that part of the land, while he had commanded those whom he had left to possess the cities which he had taken, that they should also harass the Nephites on the borders by the east sea, and should take possession of their lands as much as it was in their power, according to the power of their armies.

And thus were the Nephites in those dangerous circumstances in the ending of the twenty and sixth year of the reign of the judges over the people of Nephi.

But behold, it came to pass in the twenty and seventh year of the reign of the judges, that Teancum, by the command of Moroni—who had established armies to protect the south and the west borders of the land, and had begun his march towards the land Bountiful, that he might assist Teancum with his men in retaking the cities which they had lost—

٩ كَمَا أَرْسَلَ إِلَيْهِ أَوْامِرَ بَأَن يُحَصِّنَ أَرْضَ الْوَفِيرَةِ وَيُؤَمِّنَ الْمَمَرَّ الصَّيْقَ الَّذِي يُؤَدِّي إِلَى الْأَرْضِ الشَّمَالِيَّةِ لِئَلَّا يَحْصُلَ الْأَمَانِيُّونَ عَلَى ذَلِكَ الْمَوْقِعِ فَيَتَمَكَّنُونَ مِنْ مُحَارَبَتِهِمْ مِنْ كُلِّ جَانِبٍ.

١٠ وَطَلَبَ مِنْهُ مَورُونِي أَيْضًا أَنْ يَكُونَ أَمِينًا فِي الْحِفَاظِ عَلَى تِلْكَ النَّاحِيَةِ مِنَ الْأَرْضِ، وَأَنْ يَغْتَنِمَ كُلَّ فُرْصَةٍ لِيَطْرُدَ الْأَمَانِيِّينَ مِنْ تِلْكَ النَّاحِيَةِ بِكُلِّ مَا أَمَكَّنَهُ مِنْ قُوَّةٍ حَتَّى يَتَمَكَّنَ مِنْ اسْتِرْدَادِ الْمُدُنِ الَّتِي سَلِبَتْ مِنْهُمْ، وَأَنْ يَفْعَلَ ذَلِكَ بِالْحِيلَةِ أَوْ بِأَيِّ طَرِيقَةٍ أُخْرَى؛ وَأَنْ يَقُومَ أَيْضًا بِتَحْصِينِ الْمُدُنِ الْمُحِيطَةِ الَّتِي لَمْ تَسْقُطْ فِي أَيْدِي الْأَمَانِيِّينَ، وَتَقْوِيَتِهَا.

١١ وَقَالَ لَهُ أَيْضًا: كُنْتُ سَأَتِي إِلَيْكَ، لَكِنَّ الْأَمَانِيِّينَ عَلَى حُدُودِ أَرْضِنَا عِنْدَ الْبَحْرِ الْغَرْبِيِّ؛ وَإِنِّي صَاعِدٌ لِمُحَارَبَتِهِمْ؛ فَلَا أَسْتَطِيعُ أَنْ آتِيَ إِلَيْكَ.

١٢ وَقَدْ غَادَرَ الْمَلِكُ عَمُورُونُ أَرْضَ زَرَجَمَلَةَ وَأَبْلَغَ الْمَلِكَةَ بِمَوْتِ أَخِيهِ، وَجَمَعَ عَدَدًا كَبِيرًا مِنَ الرِّجَالِ وَتَقَدَّمَ ضِدَّ النَّافِيِّينَ الَّذِينَ كَانُوا عَلَى الْحُدُودِ عِنْدَ الْبَحْرِ الْغَرْبِيِّ.

١٣ وَهَكَذَا كَانَ يَسْعَى إِلَى مُنَاوَشَةِ النَّافِيِّينَ وَاسْتِدْرَاجِ جُزْءٍ مِنْ قُوَّاتِهِمْ إِلَى تِلْكَ الْجِهَةِ مِنَ الْأَرْضِ، بَيْنَمَا أَمَرَ أُولَئِكَ الَّذِينَ تَرَكَهُمْ فِي الْمُدُنِ الَّتِي أَحَدَهَا بَأَن يُنَاوِشُوا النَّافِيِّينَ الَّذِينَ كَانُوا عَلَى الْحُدُودِ عِنْدَ الْبَحْرِ الشَّرْقِيِّ، وَأَنْ يَسْتَوْلُوا عَلَى أَرْضِيهِمْ بِقَدْرِ مَا فِي وَسْعِهِمْ وَفَقًا لِقُوَّةِ جِيُوشِهِمْ.

١٤ وَهَكَذَا كَانَ النَّافِيُّونَ فِي تِلْكَ الظُّرُوفِ الْخَطِرَةِ فِي نِهَائَةِ السَّنَةِ السَّادِسَةِ وَالْعَشْرِينَ مِنْ حُكْمِ الْقِضَاةِ لِشَعْبِ نَافِي.

١٥ وَكَانَ مَورُونِي قَدْ حَشَدَ جِيُوشًا لِحِمَايَةِ الْحُدُودِ الْجَنُوبِيَّةِ وَالْغَرْبِيَّةِ مِنَ الْأَرْضِ؛ وَفِي السَّنَةِ السَّابِعَةِ وَالْعَشْرِينَ مِنْ حُكْمِ الْقِضَاةِ بَدَأَ مَورُونِي مَسِيرَتَهُ نَحْوَ أَرْضِ الْوَفِيرَةِ حَتَّى يُسَانِدَ تِيَانِكُومَ بِرِجَالِهِ فِي اسْتِرْجَاعِ الْمُدُنِ الَّتِي فَقَدُوهَا؛

And it came to pass that Teancum had received orders to make an attack upon the city of Mulek, and retake it if it were possible.

And it came to pass that Teancum made preparations to make an attack upon the city of Mulek, and march forth with his army against the Lamanites; but he saw that it was impossible that he could overpower them while they were in their fortifications; therefore he abandoned his designs and returned again to the city Bountiful, to wait for the coming of Moroni, that he might receive strength to his army.

And it came to pass that Moroni did arrive with his army at the land of Bountiful, in the latter end of the twenty and seventh year of the reign of the judges over the people of Nephi.

And in the commencement of the twenty and eighth year, Moroni and Teancum and many of the chief captains held a council of war—what they should do to cause the Lamanites to come out against them to battle; or that they might by some means flatter them out of their strongholds, that they might gain advantage over them and take again the city of Mulek.

And it came to pass they sent embassies to the army of the Lamanites, which protected the city of Mulek, to their leader, whose name was Jacob, desiring him that he would come out with his armies to meet them upon the plains between the two cities. But behold, Jacob, who was a Zoramite, would not come out with his army to meet them upon the plains.

And it came to pass that Moroni, having no hopes of meeting them upon fair grounds, therefore, he resolved upon a plan that he might decoy the Lamanites out of their strongholds.

Therefore he caused that Teancum should take a small number of men and march down near the seashore; and Moroni and his army, by night, marched in the wilderness, on the west of the city Mulek; and thus, on the morrow, when the guards of the Lamanites had discovered Teancum, they ran and told it unto Jacob, their leader.

١٦ وَحَدَّثَ أَنَّ تِيَانُكُومَ تَلَقَّى أُوامِرَ بِشْنِ هُجُومِ عَلَى مَدِينَةِ مَوْلِكَ
وَأَسْتِعَادَتِهَا إِذَا كَانَ ذَلِكَ مُمَكِّنًا.

١٧ وَقَامَ تِيَانُكُومُ بِالْإِسْتِعْدَادَاتِ لِشْنِ هُجُومِ عَلَى مَدِينَةِ مَوْلِكَ
وَالرَّحْفِ بِجَيْشِهِ ضِدَّ الْأَمَانِيِّينَ؛ لَكِنَّهُ رَأَى أَنَّهُ مِنَ الْمُسْتَحِيلِ أَنْ
يَتَغَلَّبَ عَلَيْهِمْ وَهُمْ فِي حُصُونِهِمْ؛ لِذَلِكَ تَخَلَّى عَنِ خَطِّطِهِ وَعَادَ
مَرَّةً أُخْرَى إِلَى مَدِينَةِ الْوَفِيرَةِ لِيَنْتَظِرَ مَجِيءَ مَورُونِي حَتَّى
يَحْضُلَ عَلَى أَمْدَادَاتِ لِيَجِيْشِهِ.

١٨ وَحَدَّثَ أَنَّ مَورُونِي وَصَلَ مَعَ جَيْشِهِ إِلَى أَرْضِ الْوَفِيرَةِ فِي نِهَائَةِ
السَّنَةِ السَّابِعَةِ وَالْعِشْرِينَ لِحُكْمِ الْقَضَاةِ لِشُعْبِ نَافِي.

١٩ وَفِي بَدَايَةِ السَّنَةِ الثَّامِنَةِ وَالْعِشْرِينَ عَقَدَ مَورُونِي وَتِيَانُكُومُ
وَالْعَدِيدَ مِنَ الْقَادَةِ الرَّئِيسِيِّينَ مَجْلِسًا حَزَبِيًّا بِخُصُوصِ مَا يَجِبُ
عَلَيْهِمْ فَعَلُّهُ لِجَعْلِ الْأَمَانِيِّينَ يَخْرُجُونَ لِقِتَالِهِمْ، أَوْ لِيَتَمَكَّنُوا
بَطَرِيقَةٍ مَا مِنْ أَنْ يَخْدَعُوهُمْ لِيَخْرُجُوا مِنْ حُصُونِهِمْ حَتَّى
يَتَغَلَّبُوا عَلَيْهِمْ وَيَسْتَرِدُّوا مَدِينَةَ مَوْلِكَ.

٢٠ وَكَانَ أَنَّهُمْ أَرْسَلُوا رُسُلًا إِلَى جُيُوشِ الْأَمَانِيِّينَ الَّتِي كَانَتْ تَحْمِي
مَدِينَةَ مَوْلِكَ وَإِلَى قَائِدِهِمْ، الَّذِي كَانَ اسْمُهُ يَعْقُوبَ، يَطْلُبُونَ مِنْهُ
أَنْ يَخْرُجَ مَعَ جُيُوشِهِ لِمُلَاقَاتِهِمْ عَلَى السُّهُولِ الْوَاقِعَةِ بَيْنَ
الْمَدِينَتَيْنِ. وَلَكِنَّ يَعْقُوبَ، وَكَانَ زُورَامِيًّا، لَمْ يَزْعَبْ فِي الْخُرُوجِ
بِجَيْشِهِ لِلِقَائِهِمْ عَلَى السُّهُولِ.

٢١ وَلَمَّا فَقَدَ مَورُونِي الْأَمَلَ فِي مُلَاقَاتِهِمْ عَلَى أَرْضِيَّةٍ مُتَكَافِئَةٍ،
تَوَصَّلَ إِلَى خِطَّةٍ قَدْ تَجَعَّلَ الْأَمَانِيُّونَ يَخْرُجُونَ مِنْ حُصُونِهِمْ.

٢٢ لِذَلِكَ جَعَلَ تِيَانُكُومَ يَأْخُذُ عَدَدًا قَلِيلًا مِنَ الرِّجَالِ وَيَنْزِلُ بِهِمْ
بِالْقُرْبِ مِنَ شَاطِئِ الْبَحْرِ؛ أَمَّا مَورُونِي وَجَيْشُهُ فَقَدْ سَارُوا لَيْلًا فِي
الْبَرِّيَّةِ غَرَبَ مَدِينَةِ مَوْلِكَ؛ وَهَكَذَا، عِنْدَمَا حَلَّ النَّهَارُ وَاكْتَشَفَ
حَرَسُ الْأَمَانِيِّينَ تِيَانُكُومَ، رَكَضُوا وَأَخْبَرُوا قَائِدَهُمْ يَعْقُوبَ.

And it came to pass that the armies of the Lamanites did march forth against Teancum, supposing by their numbers to overpower Teancum because of the smallness of his numbers. And as Teancum saw the armies of the Lamanites coming out against him he began to retreat down by the seashore, northward.

And it came to pass that when the Lamanites saw that he began to flee, they took courage and pursued them with vigor. And while Teancum was thus leading away the Lamanites who were pursuing them in vain, behold, Moroni commanded that a part of his army who were with him should march forth into the city, and take possession of it.

And thus they did, and slew all those who had been left to protect the city, yea, all those who would not yield up their weapons of war.

And thus Moroni had obtained possession of the city Mulek with a part of his army, while he marched with the remainder to meet the Lamanites when they should return from the pursuit of Teancum.

And it came to pass that the Lamanites did pursue Teancum until they came near the city Bountiful, and then they were met by Lehi and a small army, which had been left to protect the city Bountiful.

And now behold, when the chief captains of the Lamanites had beheld Lehi with his army coming against them, they fled in much confusion, lest perhaps they should not obtain the city Mulek before Lehi should overtake them; for they were wearied because of their march, and the men of Lehi were fresh.

Now the Lamanites did not know that Moroni had been in their rear with his army; and all they feared was Lehi and his men.

Now Lehi was not desirous to overtake them till they should meet Moroni and his army.

And it came to pass that before the Lamanites had retreated far they were surrounded by the Nephites, by the men of Moroni on one hand, and the men of Lehi on the other, all of whom were fresh and full of strength; but the Lamanites were wearied because of their long march.

٢٣ وَحَدَّثَ أَنَّ جُنُودَ الْأَمَانِيِّينَ رَحَفُوا ضِدَّ تِيَانِكُومَ مُفْتَرِضِينَ أَنَّهَمْ يَفْضُلُ عَدَدِهِمْ سَيَتَقَلَّبُونَ عَلَى تِيَانِكُومَ بِسَبَبِ قَلَّةِ رِجَالِهِ. وَعِنْدَمَا رَأَى تِيَانِكُومَ جِيُوشَ الْأَمَانِيِّينَ خَارِجَةً ضِدَّهُ بَدَأَ يَتَرَاجَعُ مُتَّجِهَاً نَحْوَ الشَّمَالِ.

٢٤ وَلَمَّا رَأَى الْأَمَانِيُّونَ أَنَّهُ لَادَ بِالْفِرَارِ، تَشَجَّعُوا وَطَارَدُوهُ بِحَمَاسَةٍ. وَبَيْنَمَا كَانَ تِيَانِكُومَ يَسْتَدْرِجُ الْأَمَانِيِّينَ الَّذِينَ كَانُوا يُطَارِدُونَهُ عَبَثًا، كَانَ مَورُونِي قَدْ أَمَرَ جُزْءًا مِنْ جَيْشِهِ الَّذِي كَانَ مَعَهُ أَنْ يَتَقَدَّمَ إِلَى الْمَدِينَةِ وَيَسْتَوْلِيَ عَلَيْهَا.

٢٥ وَهَكَذَا فَعَلُوا، وَقَتَلُوا كُلَّ أَوْلِيكِ الَّذِينَ تَرَكَوا لِحِمَايَةِ الْمَدِينَةِ، أَجَلًا، كُلَّ أَوْلِيكِ الَّذِينَ رَفَضُوا أَنْ يُسَلِّمُوا أَسْلِحَتَهُمْ الْحَرْبِيَّةَ.

٢٦ وَهَكَذَا اسْتَوْلَى مَورُونِي عَلَى مَدِينَةِ مَوْلِكَ بِجُزْءٍ مِنْ جَيْشِهِ، وَسَارَ مَعَ الْبَاقِينَ لِمُلَاقَاةِ الْأَمَانِيِّينَ عِنْدَ رُجُوعِهِمْ مِنْ مَطَارِدَةِ تِيَانِكُومَ.

٢٧ وَحَدَّثَ أَنَّ الْأَمَانِيِّينَ طَارَدُوا تِيَانِكُومَ حَتَّى افْتَرَبُوا مِنْ مَدِينَةِ الْوَفِيرَةِ حَيْثُ لَاقَاهُمْ لِاحِي بِجَيْشٍ صَغِيرٍ كَانَ قَدْ تَرَكَ هُنَاكَ لِحِمَايَةِ مَدِينَةِ الْوَفِيرَةِ.

٢٨ وَعِنْدَمَا رَأَى قَادَةَ الْأَمَانِيِّينَ الرَّئِيسِيِّونَ لِاحِي وَجَيْشَهُ مُقْبِلِينَ نَحْوَهُمْ، فَرَّوْا فِي اِزْتِبَاكِ شَدِيدٍ، خَشْيَةً أَلَّا يَصِلُوا إِلَى مَدِينَةِ مَوْلِكَ قَبْلَ أَنْ يُدْرِكَهُمْ لِاحِي، لِأَنَّهَمْ كَانُوا مُنْعَبِينَ مِنْ مَسِيرَتِهِمْ وَكَانَ رِجَالُ لِاحِي مُفْعَمِينَ بِالنَّشَاطِ.

٢٩ وَلَمْ يَعْلَمْ الْأَمَانِيُّونَ أَنَّ مَورُونِي كَانَ وَرَاءَهُمْ مَعَ جَيْشِهِ، فَلَمْ يَخْشَوْا إِلَّا لِاحِي وَرِجَالَهُ.

٣٠ وَلَمْ يَكُنْ لِاحِي يُرِيدُ أَنْ يُدْرِكَهُمْ حَتَّى يَلْتَقُوا بِمَورُونِي وَجَيْشِهِ.

٣١ وَقَبْلَ أَنْ يَتَرَاجَعَ الْأَمَانِيُّونَ لِمَسَافَةٍ بَعِيدَةٍ، أَحَاطَ بِهِمُ النَّافِيُونَ، فَكَانَ رِجَالُ مَورُونِي مِنْ جِهَةِ وَرِجَالُ لِاحِي مِنْ الْجِهَةِ الْأُخْرَى، وَكَانُوا جَمِيعًا مُفْعَمِينَ بِالنَّشَاطِ وَالْقُوَّةِ، فِي حِينِ أَنَّ الْأَمَانِيِّينَ كَانُوا مُرْهَقِينَ بِسَبَبِ مَسِيرَتِهِمْ الطَّوِيلَةِ.

And Moroni commanded his men that they should fall upon them until they had given up their weapons of war.

And it came to pass that Jacob, being their leader, being also a Zoramite, and having an unconquerable spirit, he led the Lamanites forth to battle with exceeding fury against Moroni.

Moroni being in their course of march, therefore Jacob was determined to slay them and cut his way through to the city of Mulek. But behold, Moroni and his men were more powerful; therefore they did not give way before the Lamanites.

And it came to pass that they fought on both hands with exceeding fury; and there were many slain on both sides; yea, and Moroni was wounded and Jacob was killed.

And Lehi pressed upon their rear with such fury with his strong men, that the Lamanites in the rear delivered up their weapons of war; and the remainder of them, being much confused, knew not whither to go or to strike.

Now Moroni seeing their confusion, he said unto them: If ye will bring forth your weapons of war and deliver them up, behold we will forbear shedding your blood.

And it came to pass that when the Lamanites had heard these words, their chief captains, all those who were not slain, came forth and threw down their weapons of war at the feet of Moroni, and also commanded their men that they should do the same.

But behold, there were many that would not; and those who would not deliver up their swords were taken and bound, and their weapons of war were taken from them, and they were compelled to march with their brethren forth into the land Bountiful.

And now the number of prisoners who were taken exceeded more than the number of those who had been slain, yea, more than those who had been slain on both sides.

٣٢ وَأَمَرَ مَورُونِي رِجَالَهُ أَنْ يُهَاجِمُوهُمْ إِلَى أَنْ يَتَخَلَّوْا عَنِ أَسْلِحَتِهِمْ
الْحَرْبِيَّةِ.

٣٣ وَبِمَا أَنَّ يَعْقُوبَ كَانَ قَائِدَهُمْ وَكَانَ أَيْضًا زورَامِيًّا ذَا رُوحٍ لَا تُقْهَرُ،
فَقَدَّ قَادَ اللَّامَانِيِّينَ فِي الْقِتَالِ بِحَقِّ شَدِيدٍ ضِدَّ مَورُونِي.

٣٤ وَلَا أَنَّ مَورُونِي وَجَيْشَهُ كَانُوا يَقْطَعُونَ الطَّرِيقَ عَلَى اللَّامَانِيِّينَ،
صَمَّ يَعْقُوبَ عَلَى أَنْ يَفْتَلَهُمْ وَأَنْ يَشُقَّ طَرِيقَهُ إِلَى مَدِينَةِ مَوْلِكَ.
لَكِنَّ مَورُونِي وَرِجَالَهُ كَانُوا أَكْثَرَ قُوَّةً وَلِذَلِكَ لَمْ يَفْسَحُوا الطَّرِيقَ
أَمَامَ اللَّامَانِيِّينَ.

٣٥ وَكَانَ الْقِتَالُ شَدِيدَ الضَّرَاوَةِ عَلَى الْجَانِبَيْنِ وَقُتِلَ الْكَثِيرُونَ مِنَ
الْجَانِبَيْنِ؛ أَجَلٌ، وَجَرِحَ مَورُونِي وَقُتِلَ يَعْقُوبُ.

٣٦ وَصَغَطَ لَاحِي عَلَى مُؤَخَّرَةِ جَيْشِهِمْ بِرِجَالِهِ الْأَشْدَاءِ بِحَقِّ شَدِيدٍ
جَعَلَ اللَّامَانِيِّينَ فِي الْمُوْخَّرَةِ يُسَلِّمُونَ أَسْلِحَتَهُمْ الْحَرْبِيَّةَ؛ أَمَّا
بَقِيَّتُهُمْ فَارْتَبَكُوا جِدًّا وَلَمْ يَعْرِفُوا إِنْ كَانَ عَلَيْهِمْ أَنْ يَتَقَدَّمُوا أَوْ
يَتَرَجَعُوا.

٣٧ فَلَمَّا رَأَى مَورُونِي ارْتِبَاكَهُمْ، قَالَ لَهُمْ: إِنْ أَخْرَجْتُمْ أَسْلِحَتَكُمْ
الْحَرْبِيَّةَ وَسَلَّمْتُمُوهَا فَإِنَّا سَنَكْفُ عَنْ سَفْكِ دَمِكُمْ.

٣٨ وَلَمَّا سَمِعَ اللَّامَانِيُّونَ هَذِهِ الْكَلِمَاتِ، تَقَدَّمَ قَادَتُهُمُ الرَّئِيسِيُّونَ
الَّذِينَ لَمْ يُقْتَلُوا وَأَلْقَوْا بِأَسْلِحَتِهِمُ الْحَرْبِيَّةَ عِنْدَ قَدَمَيْ مَورُونِي،
وَأَمَرُوا رِجَالَهُمْ أَيْضًا أَنْ يَفْعَلُوا الشَّيْءَ نَفْسَهُ.

٣٩ لَكِنَّ كَانَ هُنَاكَ الْكَثِيرُونَ مِمَّنْ رَفَضُوا؛ وَأُولَئِكَ الَّذِينَ لَمْ يُسَلِّمُوا
سُيُوفَهُمْ أُخِذُوا وَقِيدُوا وَأُخِذَتْ مِنْهُمْ أَسْلِحَتُهُمُ الْحَرْبِيَّةَ وَأُرْغِمُوا
عَلَى الْمَسِيرِ مَعَ إِخْوَتِهِمْ إِلَى أَرْضِ الْوَفِيرَةِ.

٤٠ وَكَانَ عَدَدُ الْأَسْرَى الَّذِينَ تَمَّ أَسْرُهُمْ أَكْثَرَ مِنْ عَدَدِ الْقَتْلَى، أَجَلٌ،
أَكْثَرَ مِنْ أُولَئِكَ الَّذِينَ قُتِلُوا عَلَى الْجَانِبَيْنِ.

And it came to pass that they did set guards over the prisoners of the Lamanites, and did compel them to go forth and bury their dead, yea, and also the dead of the Nephites who were slain; and Moroni placed men over them to guard them while they should perform their labors.

And Moroni went to the city of Mulek with Lehi, and took command of the city and gave it unto Lehi. Now behold, this Lehi was a man who had been with Moroni in the more part of all his battles; and he was a man like unto Moroni, and they rejoiced in each other's safety; yea, they were beloved by each other, and also beloved by all the people of Nephi.

And it came to pass that after the Lamanites had finished burying their dead and also the dead of the Nephites, they were marched back into the land Bountiful; and Teancum, by the orders of Moroni, caused that they should commence laboring in digging a ditch round about the land, or the city, Bountiful.

And he caused that they should build a breastwork of timbers upon the inner bank of the ditch; and they cast up dirt out of the ditch against the breastwork of timbers; and thus they did cause the Lamanites to labor until they had encircled the city of Bountiful round about with a strong wall of timbers and earth, to an exceeding height.

And this city became an exceeding stronghold ever after; and in this city they did guard the prisoners of the Lamanites; yea, even within a wall which they had caused them to build with their own hands. Now Moroni was compelled to cause the Lamanites to labor, because it was easy to guard them while at their labor; and he desired all his forces when he should make an attack upon the Lamanites.

And it came to pass that Moroni had thus gained a victory over one of the greatest of the armies of the Lamanites, and had obtained possession of the city of Mulek, which was one of the strongest holds of the Lamanites in the land of Nephi; and thus he had also built a stronghold to retain his prisoners.

١ وَحَدَّثَ أَنَّهُمْ وَضَعُوا حَرَامًا عَلَى الْأَسْرَى اللَّامَانِيِّينَ وَأَرْعَمُوهُمْ عَلَى أَنْ يَخْرُجُوا وَيَذْفِنُوا مَوْتَاهُمْ، أَجَلٌ، وَأَيْضًا مَوْتَى النَّافِيِّينَ الَّذِينَ قُتِلُوا؛ وَعَيَّنَ مَورُونِي رِجَالًا لِجِرَاسَتِهِمْ أَثْنَاءَ قِيَامِهِمْ بِعَمَلِهِمْ.

٢ وَذَهَبَ مَورُونِي مَعَ لَاحِي إِلَى مَدِينَةِ مَوْلِكَ وَتَوَلَّى زِمَامَ الْمَدِينَةِ وَمَنَحَهَا لِلَاحِي. أَمَّا لَاحِي هَذَا فَكَانَ رَجُلًا رَافِقَ مَورُونِي فِي مُعْظِمِ مَعَارِكِهِ؛ وَكَانَ رَجُلًا مِثْلَ مَورُونِي، وَابْتَهَجَ كُلُّ مِنْهُمَا بِسَلَامَةِ الْآخَرِ؛ أَجَلٌ، وَكَانَ لَدَيْهِمَا مَحَبَّةٌ لِيَعْضِمَا الْبَعْضُ، وَأَيْضًا كَانَ يُحِبُّهُمَا كُلُّ شَعْبٍ نَافِي.

٣ وَبَعْدَ أَنْ انْتَهَى اللَّامَانِيُّونَ مِنْ دَفْنِ مَوْتَاهُمْ وَكَذَلِكَ مَوْتَى النَّافِيِّينَ، عَادُوا إِلَى أَرْضِ الْوَفِيرَةِ؛ وَحَسَبَ أَمْرَ مَورُونِي جَعَلَهُمْ تِيَانِكُومَ يَبْدَأُونَ الْعَمَلَ فِي حَفْرِ حَنْدَقٍ حَوْلَ أَرْضِ الْوَفِيرَةِ، أَيِ مَدِينَةِ الْوَفِيرَةِ.

٤ وَجَعَلَهُمْ يَقُومُونَ بِبِنَاءِ مِثْرَاسٍ مِنَ الْأَخْشَابِ عَلَى الدَّعَامَاتِ الدَّاخِلِيَّةِ لِلْحَنْدَقِ؛ وَكَدَسُوا ثَرَابًا مِنَ الْحَنْدَقِ أَمَامَ الْمِثْرَاسِ الْحَشْبِيِّ؛ وَهَكَذَا جَعَلُوا اللَّامَانِيِّينَ يَعْملُونَ حَتَّى طَوَّقُوا مَدِينَةَ الْوَفِيرَةِ بِسُورٍ مَنِيْعٍ مِنَ الْأَخْشَابِ وَالثَّرَابِ عَلَى ارْتِفَاعٍ كَبِيرٍ.

٥ وَأَصْبَحَتْ هَذِهِ الْمَدِينَةُ حِصْنًا مَنِيعًا بَعْدَ ذَلِكَ؛ وَفِي هَذِهِ الْمَدِينَةِ كَانُوا يَحْرُسُونَ الْأَسْرَى اللَّامَانِيِّينَ؛ أَجَلٌ، حَتَّى دَاخَلَ الْأَسْوَارِ الَّتِي جَعَلُوهُمْ يَبْنُونَهَا بِأَيْدِيهِمْ. فَكَانَ مَورُونِي مُرْعَمًا عَلَى جَعْلِ اللَّامَانِيِّينَ يَعْملُونَ لِأَنَّهُ كَانَ مِنَ السَّهْلِ جِرَاسَتِهِمْ أَثْنَاءَ عَمَلِهِمْ؛ وَكَانَ يَخْتِاجُ إِلَى كُلِّ قُوَاتِهِ عِنْدَمَا يَأْتِي وَفَتْ شَرُّ الْهَجُومِ عَلَى اللَّامَانِيِّينَ.

٦ وَأَحْرَزَ مَورُونِي بِذَلِكَ نَصْرًا عَلَى أَحَدِ أَعْظَمِ جُيُوشِ اللَّامَانِيِّينَ، وَأَسْتَوْلَى عَلَى مَدِينَةِ مَوْلِكَ الَّتِي كَانَتْ مِنْ أَقْوَى حُصُونِ اللَّامَانِيِّينَ فِي أَرْضِ النَّافِيِّينَ؛ كَمَا بَنَى حِصْنًا لِيَحْتَفِظَ بِسُجُنَائِهِ.

And it came to pass that he did no more attempt a battle with the Lamanites in that year, but he did employ his men in preparing for war, yea, and in making fortifications to guard against the Lamanites, yea, and also delivering their women and their children from famine and affliction, and providing food for their armies.

And now it came to pass that the armies of the Lamanites, on the west sea, south, while in the absence of Moroni on account of some intrigue amongst the Nephites, which caused dissensions amongst them, had gained some ground over the Nephites, yea, insomuch that they had obtained possession of a number of their cities in that part of the land.

And thus because of iniquity amongst themselves, yea, because of dissensions and intrigue among themselves they were placed in the most dangerous circumstances.

And now behold, I have somewhat to say concerning the people of Ammon, who, in the beginning, were Lamanites; but by Ammon and his brethren, or rather by the power and word of God, they had been converted unto the Lord; and they had been brought down into the land of Zarahemla, and had ever since been protected by the Nephites.

And because of their oath they had been kept from taking up arms against their brethren; for they had taken an oath that they never would shed blood more; and according to their oath they would have perished; yea, they would have suffered themselves to have fallen into the hands of their brethren, had it not been for the pity and the exceeding love which Ammon and his brethren had had for them.

And for this cause they were brought down into the land of Zarahemla; and they ever had been protected by the Nephites.

But it came to pass that when they saw the danger, and the many afflictions and tribulations which the Nephites bore for them, they were moved with compassion and were desirous to take up arms in the defence of their country.

٧ وَكَانَ أَنَّهُ لَمْ يُحَاوِلْ أَنْ يَخَوْضَ مَعْرَكَةً مَعَ الْأَمَانِيِّينَ فِي تِلْكَ السَّنَةِ، لَكِنَّهُ اسْتَخْدَمَ رِجَالَهُ فِي الْإِسْتِعْدَادِ لِلْحَرْبِ، وَأَجَلَ، وَفِي إِعْدَادِ التَّخَصِيصَاتِ لِلْحِمَايَةِ مِنَ الْأَمَانِيِّينَ، وَأَجَلَ، وَأَيْضًا فِي إِنْقَازِ نِسَائِهِمْ وَأَبْنَائِهِمْ مِنَ الشَّدَّةِ وَالْمَجَاعَةِ، وَفِي تَوْفِيرِ الْغِذَاءِ لِجُيُوشِهِمْ.

٨ وَحَدَّثَ أَنَّ جُيُوشَ الْأَمَانِيِّينَ عَلَى الْبَحْرِ الْغَرْبِيِّ، جَنُوبًا، وَأَثْنَاءَ غِيَابِ مُورُونِي، حَقَّقَتْ بَعْضَ الْإِنْتِصَارَاتِ عَلَى النَّافِيِيِّينَ بِسَبَبِ مُؤَامَرَاتِ بَيْنِ النَّافِيِيِّينَ مِمَّا تَسَبَّبَ فِي خِلَافَاتٍ بَيْنَهُمْ، أَجَلَ، حَتَّى أَنَّ الْأَمَانِيِّينَ تَمَكَّنُوا مِنَ الْإِسْتِيلَاءِ عَلَى عَدَدٍ مِنْ مَدُنِهِمْ فِي تِلْكَ النَّاحِيَةِ مِنَ الْأَرْضِ.

٩ وَهَكَذَا بِسَبَبِ الْإِثْمِ الَّذِي انْتَشَرَ بَيْنَهُمْ، أَجَلَ، بِسَبَبِ الْخِلَافَاتِ وَالنَّامْرِ فِيمَا بَيْنَهُمْ، أَصْبَحُوا فِي خَطَرٍ شَدِيدٍ.

١٠ وَالآنَ فَإِنَّ لَدَيَّ شَيْئًا أَقُولُهُ عَنِ أَبْنَاءِ شَعْبِ عَمُونَ الَّذِينَ كَانُوا فِي الْأَصْلِ مِنَ الْأَمَانِيِّينَ؛ لَكِنْ بِفَضْلِ عَمُونَ وَإِخْوَتِهِ، أَوْ بِالْأُخْرَى بِفَضْلِ قُوَّةِ اللَّهِ وَكَلِمَتِهِ، اهْتَدَوْا إِلَى الرَّبِّ؛ وَقَدْ أَحْضَرَهُمْ عَمُونَ وَإِخْوَتُهُ لِيُقِيمُوا فِي أَرْضِ زَرْحَمَلَةَ، وَمُنْذُ ذَلِكَ الْحِينِ حَمَاهُمْ النَّافِيِيُّونَ.

١١ وَبِسَبَبِ الْعَهْدِ الَّذِي قَطَعُوهُ لَمْ يُسْمَحْ لَهُمْ بِحَمْلِ السَّلَاحِ ضِدَّ إِخْوَتِهِمْ، لِأَنَّهُمْ كَانُوا قَدْ تَعَهَّدُوا بِأَنَّهُمْ لَنْ يَسْفِكُوا الدَّمَاءَ بَعْدَ ذَلِكَ أَبَدًا؛ وَبِسَبَبِ عَهْدِهِمْ ذَلِكَ كَانُوا سَيَهْلِكُونَ؛ أَجَلَ، كَانُوا سَيَسْمَحُونَ لِأَنفُسِهِمْ بِالْوُقُوعِ فِي أَيْدِي إِخْوَتِهِمْ، لَوْلَا الرَّأْفَةُ وَالْمَحَبَّةُ الْفَائِقَةُ الَّتِي كَانَتْ لَدَى عَمُونَ وَإِخْوَتِهِ تُجَاهَهُمْ.

١٢ وَلِهَذَا السَّبَبِ فَقَدْ أَحْضَرَهُمْ عَمُونَ وَإِخْوَتُهُ لِيُقِيمُوا فِي أَرْضِ زَرْحَمَلَةَ، وَمُنْذُ ذَلِكَ الْحِينِ حَمَاهُمْ النَّافِيِيُّونَ.

١٣ لَكِنَّهُمْ عِنْدَمَا رَأَوْا الْمَخَاطِرَ وَالْبَلَاءَ وَالْمَصَائِبَ الَّتِي تَحْمَلُهَا النَّافِيِيُّونَ بَدَلًا مِنْهُمْ، أَشْفَقُوا عَلَيْهِمْ وَأَرَادُوا أَنْ يَحْمِلُوا السَّلَاحَ دِفَاعًا عَنِ بِلَدِهِمْ.

But behold, as they were about to take their weapons of war, they were overpowered by the persuasions of Helaman and his brethren, for they were about to break the oath which they had made.

And Helaman feared lest by so doing they should lose their souls; therefore all those who had entered into this covenant were compelled to behold their brethren wade through their afflictions, in their dangerous circumstances at this time.

But behold, it came to pass they had many sons, who had not entered into a covenant that they would not take their weapons of war to defend themselves against their enemies; therefore they did assemble themselves together at this time, as many as were able to take up arms, and they called themselves Nephites.

And they entered into a covenant to fight for the liberty of the Nephites, yea, to protect the land unto the laying down of their lives; yea, even they covenanted that they never would give up their liberty, but they would fight in all cases to protect the Nephites and themselves from bondage.

Now behold, there were two thousand of those young men, who entered into this covenant and took their weapons of war to defend their country.

And now behold, as they never had hitherto been a disadvantage to the Nephites, they became now at this period of time also a great support; for they took their weapons of war, and they would that Helaman should be their leader.

And they were all young men, and they were exceedingly valiant for courage, and also for strength and activity; but behold, this was not all—they were men who were true at all times in whatsoever thing they were entrusted.

Yea, they were men of truth and soberness, for they had been taught to keep the commandments of God and to walk uprightly before him.

And now it came to pass that Helaman did march at the head of his two thousand stripling soldiers, to the support of the people in the borders of the land on the south by the west sea.

And thus ended the twenty and eighth year of the reign of the judges over the people of Nephi.

١٤ لَكَيْتُهُمْ عِنْدَمَا كَانُوا عَلَى وَشِكِ حَمَلِ أُسْلِحَتِهِمِ الْحَرْبِيَّةِ، أَفْتَعَهُمْ حِيلَامَانُ وَإِخْوَتَهُ بِالْعُدُولِ عَنْ ذَلِكَ، لِأَنَّهُمْ كَانُوا عَلَى وَشِكِ أَنْ يَنْقُضُوا الْعَهْدَ الَّذِي قَطَعُوهُ.

١٥ وَخَشِيَ حِيلَامَانُ أَنَّهُمْ يَنْقُضُ عَهْدَهُمْ سَيَخْسِرُونَ أَرْوَاحَهُمْ؛ لِذَلِكَ فَإِنَّ كُلَّ الَّذِينَ قَطَعُوا ذَلِكَ الْعَهْدَ كَانُوا مُضْطَرِّينَ لِرُؤْيَا إِخْوَتِهِمْ يَخْوِضُونَ الصَّعَابَ فِي تِلْكَ الطُّرُوفِ الْخَطِرَةِ فِي ذَلِكَ الْوَقْتِ.

١٦ لَكِنْ كَانَ لَدَيْهِمْ الْكَثِيرُ مِنَ الْأَبْنَاءِ الَّذِينَ لَمْ يَفْطَعُوا الْعَهْدَ بِالْأَلَا يَحْمِلُوا أُسْلِحَتَهُمِ الْحَرْبِيَّةَ لِلدَّفَاعِ عَنْ أَنْفُسِهِمْ ضِدَّ أَعْدَائِهِمْ؛ لِذَلِكَ اجْتَمَعَ هَؤُلَاءِ الْأَبْنَاءِ مَعًا فِي هَذَا الْوَقْتِ، أَجَلًا، اجْتَمَعَ كُلُّ مَنْ كَانُوا قَادِرِينَ عَلَى حَمَلِ السَّلَاحِ، وَأَطْلَقُوا عَلَى أَنْفُسِهِمْ اسْمَ النَّافِيَيْنِ.

١٧ وَقَطَعُوا عَهْدًا بِأَنْ يِقَاتِلُوا دِفَاعًا عَنْ حُرِّيَّةِ النَّافِيَيْنِ، أَجَلًا، لِجَمَاعِيَّةِ الْأَرْضِ حَتَّى لَوْ صَحَّوْا بِحَيَاتِهِمْ؛ أَجَلًا، وَتَعَاهَدُوا بِأَنَّهُمْ لَنْ يَتَخَلَّوْا أَبَدًا عَنْ حُرِّيَّتِهِمْ وَلَكِنَّهُمْ سَيَقَاتِلُونَ فِي كُلِّ الْأَحْوَالِ لِجَمَاعِيَّةِ النَّافِيَيْنِ وَجَمَاعِيَّةِ أَنْفُسِهِمْ مِنَ الْعُبُودِيَّةِ.

١٨ وَكَانَ هُنَاكَ أَلْفَانِ مِنْ هَؤُلَاءِ الشُّبَّانِ مِمَّنْ قَطَعُوا هَذَا الْعَهْدَ وَحَمَلُوا أُسْلِحَتَهُمِ الْحَرْبِيَّةَ لِلدَّفَاعِ عَنْ وَطَنِهِمْ.

١٩ لَمْ يَكُنْ شَعْبٌ عَمَّونَ مُعِيْقًا أَبَدًا لِلنَّافِيَيْنِ، وَأَمَّا الْآنَ فَقَدْ أَصْبَحُوا دَعْمًا كَبِيرًا فِي هَذِهِ الْمُدَّةِ؛ لِأَنَّهُمْ حَمَلُوا أُسْلِحَتَهُمِ الْحَرْبِيَّةَ وَأَرَادُوا أَنْ يَكُونَ حِيلَامَانُ قَائِدَهُمْ.

٢٠ أَجَلًا، وَكَانُوا جَمِيعًا شُبَّانًا، وَكَانُوا شَجْعَانًا وَأَفْوِيَاءَ وَمُفْعَمِينَ بِالنَّشَاطِ؛ وَلَكِنْ هَذَا لَمْ يَكُنْ كُلُّ شَيْءٍ—فَقَدْ كَانُوا رِجَالًا صَادِقِينَ دَوْمًا فِي كُلِّ مَا اتُّمِنُوا عَلَيْهِ.

٢١ أَجَلًا، وَكَانُوا رِجَالًا صَادِقِينَ وَمَتَعَقِّلِينَ لِأَنَّهُمْ كَانُوا قَدْ تَعَلَّمُوا أَنْ يَحْفَظُوا وَصَايَا اللَّهِ وَأَنْ يَسِيرُوا بِاسْتِقَامَةٍ أَمَامَهُ.

٢٢ وَقَادَ حِيلَامَانُ شُبَّانَهُ الْأَلْفَيْنِ لِيَقْدَمُوا الدَّعْمَ لِلنَّاسِ الْمُقِيمِينَ عَلَى حُدُودِ الْأَرْضِ جَنُوبًا عِنْدَ الْبَحْرِ الْعَرَبِيِّ.

٢٣ وَهَكَذَا انْتَهَتْ السَّنَةُ الثَّامِنَةُ وَالْعِشْرُونَ مِنْ حُكْمِ الْقُضَاةِ لِشَعْبِ نَافِي.

And now it came to pass in the commencement of the twenty and ninth year of the judges, that Ammoron sent unto Moroni desiring that he would exchange prisoners.

And it came to pass that Moroni felt to rejoice exceedingly at this request, for he desired the provisions which were imparted for the support of the Lamanite prisoners for the support of his own people; and he also desired his own people for the strengthening of his army.

Now the Lamanites had taken many women and children, and there was not a woman nor a child among all the prisoners of Moroni, or the prisoners whom Moroni had taken; therefore Moroni resolved upon a stratagem to obtain as many prisoners of the Nephites from the Lamanites as it were possible.

Therefore he wrote an epistle, and sent it by the servant of Ammoron, the same who had brought an epistle to Moroni. Now these are the words which he wrote unto Ammoron, saying:

Behold, Ammoron, I have written unto you somewhat concerning this war which ye have waged against my people, or rather which thy brother hath waged against them, and which ye are still determined to carry on after his death.

Behold, I would tell you somewhat concerning the justice of God, and the sword of his almighty wrath, which doth hang over you except ye repent and withdraw your armies into your own lands, or the land of your possessions, which is the land of Nephi.

Yea, I would tell you these things if ye were capable of hearkening unto them; yea, I would tell you concerning that awful hell that awaits to receive such murderers as thou and thy brother have been, except ye repent and withdraw your murderous purposes, and return with your armies to your own lands.

But as ye have once rejected these things, and have fought against the people of the Lord, even so I may expect you will do it again.

١ وَفِي بَدَايَةِ السَّنَةِ التَّاسِعَةِ وَالْعَشْرِينَ مِنْ حُكْمِ الْقَضَاةِ أَرْسَلَ عَمُورُونَ إِلَى مَورُونِي يَطْلُبُ مِنْهُ تَبَادُلَ الْأَسْرَى.

٢ وَكَانَ أَنَّ مَورُونِي ابْتَهَجَ بِشِدَّةٍ لِهَذَا الطَّلَبِ لِأَنَّهُ كَانَ يُرِيدُ أَنْ يَسْتُخْدِمَ الْمُؤَنَ الَّتِي كَانَتْ تُخَصَّصُ لِلْأَسْرَى اللَّامَانِيِّينَ لِإِعَالَةِ أَبْنَاءِ شَعْبِهِ، كَمَا أَنَّهُ أَرَادَ أَيْضًا اسْتِزْجَاعَ أَبْنَاءِ شَعْبِهِ لِتَقْوِيَةِ جَيْشِهِ.

٣ وَكَانَ اللَّامَانِيُّونَ قَدْ أَخَذُوا الْعَدِيدَ مِنَ النِّسَاءِ وَالْأَطْفَالِ، وَلَمْ تَكُنْ هُنَاكَ امْرَأَةٌ وَلَا طِفْلٌ بَيْنَ كُلِّ أَسْرَى مَورُونِي أَوْ الْأَسْرَى الَّذِينَ أَخَذَهُمْ مَورُونِي؛ لِذَلِكَ عَزَمَ مَورُونِي عَلَى اسْتِخْدَامِ الْحِيلَةِ لِاسْتِزْجَاعِ أَكْبَرَ عَدَدٍ مُمَكِّنٍ مِنْ سُجَنَاءِ النَّافِيَيْنِ مِنَ اللَّامَانِيِّينَ.

٤ لِذَلِكَ كَتَبَ رِسَالَةً وَأَرْسَلَهَا مَعَ خَادِمِ عَمُورُونَ الَّذِي أَخَصَرَ الرِّسَالَةَ إِلَى مَورُونِي. وَهَذِهِ هِيَ الْكَلِمَاتُ الَّتِي كَتَبَهَا لِعَمُورُونَ قَائِلًا:

٥ يَا عَمُورُونَ، قَدْ كَتَبْتُ إِلَيْكَ بَعْضَ الشَّيْءِ بِخُصُوصِ هَذِهِ الْحَرْبِ الَّتِي خَضَّعْتَهَا أَنْتَ ضِدَّ شَعْبِي، أَوْ بِالْأُخْرَى الَّتِي خَاصَّهَا أَخُوكَ ضِدَّنَا، وَالَّتِي تُصِرُّ أَنْتَ عَلَى خَوْضِهَا بَعْدَ مَوْتِهِ.

٦ إِنِّي أَوَدُّ أَنْ أُخْبِرَكَ بَعْضَ الشَّيْءِ عَنِ عَدَالَةِ اللَّهِ وَسَيْفِ سُخْطِهِ الْعَظِيمِ الْمَسْلُطِ عَلَيْكَ، إِلَّا إِذَا ثَبَّتَ وَسَحَبْتَ جِيُوشَكَ إِلَى أَرْضِكَ، أَيْ أَرْضِ مُمْتَلِكَاتِكَ، وَالَّتِي هِيَ أَرْضُ نَافِي.

٧ أَجَلْ، أَوَدُّ أَنْ أُخْبِرَكَ بِهَذِهِ الْأُمُورِ إِنْ كُنْتَ قَادِرًا عَلَى الْإِضْغَاءِ إِلَيْهَا؛ أَجَلْ، أَوَدُّ أَنْ أُخْبِرَكَ عَنْ ذَلِكَ الْجَحِيمِ الْفُطَيْعِ الَّذِي يَنْتَظِرُ اسْتِثْبَالَ قَتْلَةٍ مِثْلِكَ وَمِثْلَ أَخِيكَ إِلَّا إِذَا ثَبَّتَ وَتَرَاجَعْتَ عَنْ نِيَّتِكَ لِقَتْلِ شَعْبِي وَرَجَعْتَ بِجِيُوشِكَ إِلَى أَرْضِيكَ.

٨ وَلَكِنْ بِمَا أَنَّكَ رَفَضْتَ هَذِهِ الْأُمُورَ فِي الْمَاضِي، وَحَارَبْتَ شَعْبَ الرَّبِّ، فَإِنِّي أَتَوَقَّعُ أَنَّكَ سَتَفْعَلُ ذَلِكَ مَرَّةً أُخْرَى.

And now behold, we are prepared to receive you; yea, and except you withdraw your purposes, behold, ye will pull down the wrath of that God whom you have rejected upon you, even to your utter destruction.

But, as the Lord liveth, our armies shall come upon you except ye withdraw, and ye shall soon be visited with death, for we will retain our cities and our lands; yea, and we will maintain our religion and the cause of our God.

But behold, it supposeth me that I talk to you concerning these things in vain; or it supposeth me that thou art a child of hell; therefore I will close my epistle by telling you that I will not exchange prisoners, save it be on conditions that ye will deliver up a man and his wife and his children, for one prisoner; if this be the case that ye will do it, I will exchange.

And behold, if ye do not this, I will come against you with my armies; yea, even I will arm my women and my children, and I will come against you, and I will follow you even into your own land, which is the land of our first inheritance; yea, and it shall be blood for blood, yea, life for life; and I will give you battle even until you are destroyed from off the face of the earth.

Behold, I am in my anger, and also my people; ye have sought to murder us, and we have only sought to defend ourselves. But behold, if ye seek to destroy us more we will seek to destroy you; yea, and we will seek our land, the land of our first inheritance.

Now I close my epistle. I am Moroni; I am a leader of the people of the Nephites.

Now it came to pass that Ammoron, when he had received this epistle, was angry; and he wrote another epistle unto Moroni, and these are the words which he wrote, saying:

I am Ammoron, the king of the Lamanites; I am the brother of Amalickiah whom ye have murdered. Behold, I will avenge his blood upon you, yea, and I will come upon you with my armies for I fear not your threatenings.

For behold, your fathers did wrong their brethren, insomuch that they did rob them of their right to the government when it rightly belonged unto them.

9 وَإِنَّا مُسْتَعِدُونَ لِمُلَاقَاتِكُمْ؛ أَجَلٌ، وَمَا لَمْ تَتَرَاجَعْ عَنِ اغْرَاضِكَ فَإِنَّكُمْ سَتُنْزَلُونَ عَلَى أَنْفُسِكُمْ سُخْطَ ذَلِكَ الْإِلَهِ الَّذِي أَنْكَرْتُمُوهُ حَتَّى تَهْلِكُوا تَمَامًا.

10 لَكِنِ أَقْسِمُ بِالرَّبِّ الْحَيِّ أَنَّ جُيُوشَنَا سَتُهَاجِمُكُمْ إِلَّا إِذَا انْسَحَبْتُمْ، وَسَتَتَعَرَّضُونَ لِلْمَوْتِ، لِأَنَّنا سَتَحْتَفِظُ بِمَدِينِنَا وَأَرْضِينَا؛ أَجَلٌ، وَسَتَحْفِظُ عَلَى دِينِنَا وَحُرِّيَّةِ عِبَادَةِ إِلَهِنَا.

11 لَكِنِّي أَفْتَرِضُ أَنَّي أَتَحَدَّثُ إِلَيْكَ بِخُصُوصِ هَذِهِ الْأُمُورِ دُونَ جَدْوَى؛ أَوْ أَفْتَرِضُ أَنَّكَ مِنْ أَبْنَاءِ جَهَنَّمَ؛ لِذَلِكَ سَأَخْتِمُ رِسَالَتِي بِإِعْلَامِكَ بِأَنِّي لَنْ أَتَبَادَلَ الْأَسْرَى إِلَّا إِذَا سَلَّمْتَ رَجُلًا وَرَوْجَتَهُ وَأَبْنَاءَهُ مُقَابِلَ كُلِّ أَسِيرٍ؛ وَإِنْ فَعَلْتَ ذَلِكَ عَلَى هَذَا النَّحْوِ فَسَوْفَ أَقُومُ بِالتَّبَادُلِ.

12 وَإِنْ لَمْ تَفْعَلْ ذَلِكَ فَإِنِّي سَأُهْجِمُ عَلَيْكُمْ بِجُيُوشِي؛ أَجَلٌ، بَلْ سَأَسْلِحُ النِّسَاءَ وَالْأَوْلَادَ وَسَتُهْجِمُ عَلَيْكُمْ، وَسَأَتْبَعُكُمْ حَتَّى إِلَى أَرْضِكُمْ وَالتِّي هِيَ أَرْضُ مِيرَاتِنَا الْأَوَّلِ؛ أَجَلٌ، فَيَكُونُ دَمٌ بِدَمٍ، أَجَلٌ، حَيَاةٌ بِحَيَاةٍ؛ وَسَأُحَارِبُكُمْ حَتَّى تَبِيدُونَ عَن وَجْهِ الْأَرْضِ.

13 إِنِّي غَاضِبٌ وَشَعْبِي غَاضِبٌ أَيْضًا؛ فَقَدْ سَعَيْتُمْ لِقَتْلِنَا بَيْنَمَا كُنَّا نَسْعَى لِلدَّفَاعِ عَنِ أَنْفُسِنَا فَقَطْ. لَكِنِ إِنْ وَاصَلْتُمْ سَعْيَكُمْ لِتَهْلِكُونَا فَإِنَّا سَنَسْعَى لِإِهْلَاكِكُمْ؛ أَجَلٌ، وَسَنُطَالِبُ بِأَرْضِنَا، أَرْضِ مِيرَاتِنَا الْأَوَّلِ.

14 وَالْآنَ أَخْتِمُ رِسَالَتِي. أَنَا مَورُونِي؛ أَنَا قَائِدُ لِسَعْبِ نَافِي.

15 وَعَظِبَ عَمُورُونُ لَمَّا تَلَقَى هَذِهِ الرِّسَالَةَ؛ وَكَتَبَ رِسَالَةً أُخْرَى إِلَى مَورُونِي، وَهَذِهِ هِيَ الْكَلِمَاتُ الَّتِي كَتَبَهَا قَائِلًا:

16 أَنَا عَمُورُونُ، مَلِكُ اللَّامَانِيِّينَ؛ إِنِّي أَخُو أَمَالِيخِي الَّذِي قَتَلْتُمُوهُ. وَإِنِّي سَأَنْتَقِمُ لِدَمِهِ مِنْكُمْ، أَجَلٌ، سَأُهْجِمُ عَلَيْكُمْ بِجُيُوشِي فَإِنِّي لَسْتُ خَائِفًا مِنْ تَهْدِيدَاتِكُمْ.

17 فَإِنَّ آبَاءَكُمْ قَدْ ظَلَمُوا إِخْوَتَهُمْ حَتَّى أَنَّهُمْ سَلَبُوا مِنْهُمْ حَقَّهُمْ فِي الْحُكْمِ الَّذِي كَانَ حَقًّا لَهُمْ.

And now behold, if ye will lay down your arms, and subject yourselves to be governed by those to whom the government doth rightly belong, then will I cause that my people shall lay down their weapons and shall be at war no more.

Behold, ye have breathed out many threatenings against me and my people; but behold, we fear not your threatenings.

Nevertheless, I will grant to exchange prisoners according to your request, gladly, that I may preserve my food for my men of war; and we will wage a war which shall be eternal, either to the subjecting the Nephites to our authority or to their eternal extinction.

And as concerning that God whom ye say we have rejected, behold, we know not such a being; neither do ye; but if it so be that there is such a being, we know not but that he hath made us as well as you.

And if it so be that there is a devil and a hell, behold will he not send you there to dwell with my brother whom ye have murdered, whom ye have hinted that he hath gone to such a place? But behold these things matter not.

I am Ammoron, and a descendant of Zoram, whom your fathers pressed and brought out of Jerusalem.

And behold now, I am a bold Lamanite; behold, this war hath been waged to avenge their wrongs, and to maintain and to obtain their rights to the government; and I close my epistle to Moroni.

١٨ وَإِنْ طَرَحْتُمْ أَسْلِحَتَكُمْ وَأَخَضَعْتُمْ أَنْفُسَكُمْ لِحُكْمِ أَوْلِيكُمُ الَّذِينَ لَهُمُ الْحَقُّ فِي الْحُكْمِ فَإِنِّي سَأَجْعَلُ شُعْبِي يَطْرَحُونَ أَسْلِحَتَهُمْ وَلَنْ تَكُونَ حَرْبٌ بَيْنَنَا فِيمَا بَعْدُ.

١٩ إِنَّكَ قَدْ أَطْلَقْتَ الْكَثِيرَ مِنَ التَّهْدِيدَاتِ ضِدِّي وَضِدَّ شُعْبِي؛ لَكِنَّا لَا نُخْشَى تَهْدِيدَاتِكَ.

٢٠ وَمَعَ ذَلِكَ فَإِنِّي سَأَسْمَحُ بِتَبَادُلِ الْأَسْرَى حَسَبِمَا طَلَبْتَ، وَبِكُلِّ سُورٍ، كَيْ أَبْقِيَ عَلَى الطَّعَامِ لِرِجَالِ الْمُحَارِبِينَ؛ وَسَنَخَوِّضُ حَرْبًا سَتَكُونُ أَبَدِيَّةً إِمَّا إِلَى إِخْضَاعِ النَّافِيِينَ لِسُلْطَنَاتِنَا أَوْ لِإِفْنَائِهِمْ إِلَى الْأَبَدِ.

٢١ أَمَا بِخُصُوصِ ذَلِكَ إِلَهِي الَّذِي تَقُولُ إِنَّنَا أَنْكَرْنَاهُ، فَإِنَّا لَا نَعْرِفُ مِثْلَ هَذَا الْكَائِنِ؛ وَلَا أَنْتُمْ أَيْضًا؛ وَلَكِنْ إِنْ كَانَ هُنَاكَ مِثْلُ هَذَا الْكَائِنِ، فَإِنَّا لَا نَعْلَمُ إِلَّا أَنَّهُ خَلَقَنَا وَخَلَقَكُمْ.

٢٢ وَإِنْ كَانَ هُنَاكَ إِبْلِيسُ أَوْ جَحِيمٌ، أَفَلَا يُرْسِلُكَ هُنَاكَ لِتَقِيمَ مَعَ أَخِي الَّذِي قَتَلْتُمُوهُ وَالَّذِي أَلْمَحْتَ إِلَى أَنَّهُ انْتَهَى إِلَى مِثْلِ ذَلِكَ الْمَكَانِ؟ لَكِنَّ هَذِهِ الْأُمُورَ لَا تَهْتَمُّ.

٢٣ أَنَا عَمْرُونُ، وَأَنَا مِنْ نَسْلِ زورَامِ الَّذِي أَجْبَرَهُ أَبَاؤُكُمْ عَلَى الْخُرُوجِ مِنْ أورشليم.

٢٤ وَالآنَ فَإِنِّي لَامَانِيٌّ جَرِيءٌ؛ وَقَدْ شُنْتُ هَذِهِ الْحَرْبَ لِإِلْتِقَامِ لِمَظَالِمِ اللَّامَانِيِّينَ وَلِلْحِفَاطِ عَلَى حَقِّهِمْ فِي الْحُكْمِ وَلَا سِتْرَادَاةٍ؛ وَإِنِّي أَخْتِمُ رِسَالَتِي إِلَى موروني.

Now it came to pass that when Moroni had received this epistle he was more angry, because he knew that Ammoron had a perfect knowledge of his fraud; yea, he knew that Ammoron knew that it was not a just cause that had caused him to wage a war against the people of Nephi.

And he said: Behold, I will not exchange prisoners with Ammoron save he will withdraw his purpose, as I have stated in my epistle; for I will not grant unto him that he shall have any more power than what he hath got.

Behold, I know the place where the Lamanites do guard my people whom they have taken prisoners; and as Ammoron would not grant unto me mine epistle, behold, I will give unto him according to my words; yea, I will seek death among them until they shall sue for peace.

And now it came to pass that when Moroni had said these words, he caused that a search should be made among his men, that perhaps he might find a man who was a descendant of Laman among them.

And it came to pass that they found one, whose name was Laman; and he was one of the servants of the king who was murdered by Amalickiah.

Now Moroni caused that Laman and a small number of his men should go forth unto the guards who were over the Nephites.

Now the Nephites were guarded in the city of Gid; therefore Moroni appointed Laman and caused that a small number of men should go with him.

And when it was evening Laman went to the guards who were over the Nephites, and behold, they saw him coming and they hailed him; but he saith unto them: Fear not; behold, I am a Lamanite. Behold, we have escaped from the Nephites, and they sleep; and behold we have taken of their wine and brought with us.

Now when the Lamanites heard these words they received him with joy; and they said unto him: Give us of your wine, that we may drink; we are glad that ye have thus taken wine with you for we are weary.

١ وَعِنْدَمَا تَلَقَى مَورُونِي هَذِهِ الرَّسَالَةَ، غَضِبَ أَكْثَرَ لِأَنَّهُ عَرَفَ أَنَّ عَمُورُونَ كَانَ عَلَى عِلْمٍ كَامِلٍ بِخِدَاعِهِ؛ أَجَلٌ، كَانَ يَعْرِفُ أَنَّ عَمُورُونَ يَعْلَمُ أَنَّ مَا جَعَلَهُ يَشُؤُ الْحَزْبَ عَلَى شَعْبِ نَافِي لَمْ يَكُنْ قَضِيَّةً عَادِلَةً.

٢ فَقَالَ: إِنِّي لَنْ أَتَبَادَلَ الْأَسْرَى مَعَ عَمُورُونَ إِلَّا إِنْ تَرَجَعَ عَنْ غَايَتِهِ كَمَا ذَكَرْتُ فِي رِسَالَتِي، لِأَنِّي لَنْ أَمْتَحَهُ مِنْ الْقُوَّةِ أَكْثَرَ مِمَّا عِنْدَهُ الْآنَ.

٣ إِنِّي أَعْرِفُ أَيْنَ يَقَعُ الْمَكَانُ الَّذِي يَحْرُسُ فِيهِ الْأَمَانِيُّونَ أَسْرَى شَعْبِي الَّذِينَ أَخَذُوهُمْ؛ وَبِمَا أَنَّ عَمُورُونَ لَنْ يَمْتَحَنِي مَا طَلَبْتُ فِي رِسَالَتِي، فَإِنِّي سَأَنْقُذُ مَا قَلْتُهُ لَهُ؛ أَجَلٌ، سَأَسْعَى لِقَتْلِهِمْ إِلَى أَنْ يَطْلُبُوا السَّلَامَ.

٤ وَبَعْدَ أَنْ قَالَ مَورُونِي هَذِهِ الْكَلِمَاتِ، أَمَرَ بِالتَّفْتِيْشِ بَيْنَ رِجَالِهِ لَعَلَّهُ يَجِدُ رَجُلًا مِنْ نَسْلِ لَامَانَ بَيْنَهُمْ.

٥ وَكَانَ أَنَّهُمْ وَجَدُوا وَاجِدًا اسْمُهُ لَامَانَ؛ وَكَانَ أَحَدَ خَدَمِ الْمَلِكِ الَّذِي قَتَلَهُ أَمَالِيخِي.

٦ وَأَمَرَ مَورُونِي أَنْ يَخْرُجَ لَامَانَ وَبَعْضُ مِنْ رِجَالِهِ وَأَنْ يَمْضُوا إِلَى الْحَرَسِ الَّذِينَ كَانُوا يَحْرُسُونَ النَّافِيَّيْنَ.

٧ وَكَانَ النَّافِيَّوْنَ تَحْتَ الْجِرَاسَةِ فِي مَدِينَةِ جِيدَ؛ لِذَلِكَ فَقَدْ عَيَّنَ مَورُونِي لَامَانَ وَأَمَرَ بَعْضًا مِنَ الرِّجَالِ بِأَنْ يَذْهَبُوا مَعَهُ.

٨ وَلَمَّا كَانَ الْمَسَاءُ، ذَهَبَ لَامَانَ إِلَى الْحَرَسِ الَّذِينَ كَانُوا يَحْرُسُونَ النَّافِيَّيْنَ؛ وَلَمَّا رَأَوْهُ قَادِمًا أَوْقَفُوهُ؛ لِكَيْتَهُ قَالَ لَهُمْ: لَا تَخَافُوا؛ إِنِّي لَامَانِيٌّ. وَإِنَّا قَدْ هَرَبْنَا مِنَ النَّافِيَّيْنَ وَإِنَّهُمْ نَائِمُونَ؛ وَقَدْ أَخَذْنَا مِنْ خَمْرِهِمْ وَأَحْضَرْنَا مَعَنَا.

٩ فَلَمَّا سَمِعَ الْأَمَانِيُّونَ هَذَا الْكَلَامَ اسْتَقْبَلُوهُ بِفَرَحٍ؛ وَقَالُوا لَهُ: أَعْطِنَا مِنْ خَمْرِكَ فَتَشْرَبْ؛ إِنَّا مَسْرُورُونَ بِأَنَّكَ أَخَذْتَ الْخَمْرَ مَعَكَ لِأَنَّا مِنْهُمْ كَوْنًا.

But Laman said unto them: Let us keep of our wine till we go against the Nephites to battle. But this saying only made them more desirous to drink of the wine;

For, said they: We are weary, therefore let us take of the wine, and by and by we shall receive wine for our rations, which will strengthen us to go against the Nephites.

And Laman said unto them: You may do according to your desires.

And it came to pass that they did take of the wine freely; and it was pleasant to their taste, therefore they took of it more freely; and it was strong, having been prepared in its strength.

And it came to pass they did drink and were merry, and by and by they were all drunken.

And now when Laman and his men saw that they were all drunken, and were in a deep sleep, they returned to Moroni and told him all the things that had happened.

And now this was according to the design of Moroni. And Moroni had prepared his men with weapons of war; and he went to the city Gid, while the Lamanites were in a deep sleep and drunken, and cast in weapons of war unto the prisoners, insomuch that they were all armed;

Yea, even to their women, and all those of their children, as many as were able to use a weapon of war, when Moroni had armed all those prisoners; and all those things were done in a profound silence.

But had they awakened the Lamanites, behold they were drunken and the Nephites could have slain them.

But behold, this was not the desire of Moroni; he did not delight in murder or bloodshed, but he delighted in the saving of his people from destruction; and for this cause he might not bring upon him injustice, he would not fall upon the Lamanites and destroy them in their drunkenness.

But he had obtained his desires; for he had armed those prisoners of the Nephites who were within the wall of the city, and had given them power to gain possession of those parts which were within the walls.

١٠ لَكِنَّ لَامَانَ قَالَ لَهُمْ: دَعَوْنَا نَحْتَفِظُ بِخَمْرِنَا حَتَّى نُوَاجِهَ النَّافِيِينَ فِي الْمَعْرَكَةِ. لَكِنَّ هَذَا الْقَوْلَ جَعَلَهُمْ يَرْغَبُونَ أَكْثَرَ فِي شَرْبِ الْخَمْرِ؛

١١ فَقَدْ قَالُوا: إِنَّا مُنْهَكُونَ، إِذَا دَعْنَا نَتَنَاوَلُ مِنَ الْخَمْرِ، وَبِمُرُورِ الْوَقْتِ سَنَحْضُلُ عَلَى خَمْرٍ لِمُؤْنِنَا مِمَّا سَيَقُوبِنَا لِمَقَاوِمَةِ النَّافِيِينَ.

١٢ فَقَالَ لَهُمْ لَامَانُ: اِفْعَلُوا حَسَبَ رَغَبَتِكُمْ.

١٣ وَحَدَّثَ أَنَّهُمْ تَنَاوَلُوا مِنَ الْخَمْرِ بِإِفْرَاطٍ؛ وَكَانَ مَذَاقُهُ طَيِّبًا؛ إِذَا فَقَدْ تَنَاوَلُوا مِنْهُ بِإِفْرَاطٍ؛ وَكَانَ الْخَمْرُ قَوِيًّا فَقَدْ كَانَتْ هَذِهِ هِيَ الْعَايَةَ.

١٤ وَحَدَّثَ أَنَّهُمْ جَمِيعًا شَرَبُوا وَمَرِحُوا وَشَبِثُوا فَشَبِثُوا أَصْبَحُوا جَمِيعًا سَكَارَى.

١٥ وَعِنْدَمَا رَأَى لَامَانُ وَرِجَالَهُ أَنَّهُمْ سَكَارَى، وَفِي نَوْمٍ عَمِيقٍ، عَادُوا إِلَى مَورُونِي وَأَخْبَرُوهُ بِكُلِّ مَا حَدَّثَ.

١٦ وَكَانَ ذَلِكَ مُطَابِقًا لِمُخَطِّطِ مَورُونِي. وَأَعَدَّ مَورُونِي رِجَالَهُ بِالْأَسْلِحَةِ الْحَرْبِيَّةِ وَذَهَبَ إِلَى مَدِينَةِ جِيدَ بَيْنَمَا كَانَ الْأَلَامَانِيُّونَ فِي نَوْمٍ عَمِيقٍ وَهُمْ سَكَارَى، وَأَلْقَى بِالْأَسْلِحَةِ حَرْبِيَّةٍ إِلَى الْأَسْرَى حَتَّى أَصْبَحُوا جَمِيعًا مُسَلَّحِينَ.

١٧ أَجَلَ، حَتَّى إِلَى نِسَائِهِمْ وَكُلِّ أَبْنَائِهِمُ الَّذِينَ كَانُوا قَادِرِينَ عَلَى اسْتِخْدَامِ سِلَاحِ الْحَرْبِ، وَبِذَلِكَ قَامَ مَورُونِي بِتَسْلِيحِ جَمِيعِ هَؤُلَاءِ السُّجَنَاءِ؛ وَكُلِّ هَذِهِ الْأُمُورِ تَمَّتْ فِي صَمْتٍ عَمِيقٍ.

١٨ وَلَوْ أَنَّهُمْ أَيْقَظُوا الْأَلَامَانِيِّينَ لَأَسْتَيْقَظُوا مَخْمُورِينَ وَلَتَمَكَّنَ النَّافِيُونَ مِنْ قَتْلِهِمْ جَمِيعًا.

١٩ لَكِنَّ مَورُونِي لَمْ يَكُنْ رَاغِبًا فِي ذَلِكَ؛ لِأَنَّهُ لَمْ يَبْتَهِجْ بِالْقَتْلِ أَوْ بِسَفْكِ الدَّمَاءِ، لَكِنَّهُ كَانَ يُسْرُّ بِإِنْقَاذِ أَبْنَاءِ شَعْبِهِ مِنَ الْهَلَاكِ؛ وَلِهَذَا السَّبَبِ وَكَانَ لَا يَجْلِبُ عَلَى نَفْسِهِ الطُّلْمِ، لَمْ يَقْتُلِ الْأَلَامَانِيِّينَ وَلَمْ يُهْلِكْهُمْ فِي سُكْرِهِمْ.

٢٠ لَكِنَّهُ نَالَ رَغَبَتَهُ؛ فَقَدْ سَلَّحَ أَسْرَى النَّافِيِينَ الَّذِينَ كَانُوا دَاخِلَ أُسُورِ الْمَدِينَةِ، وَأَعْطَاهُمْ الْعِتَادَ لِيَسْتَوْلُوا عَلَى تِلْكَ الْأَجْزَاءِ الَّتِي كَانَتْ دَاخِلَ الْأُسُورِ.

And then he caused the men who were with him to withdraw a pace from them, and surround the armies of the Lamanites.

Now behold this was done in the night-time, so that when the Lamanites awoke in the morning they beheld that they were surrounded by the Nephites without, and that their prisoners were armed within.

And thus they saw that the Nephites had power over them; and in these circumstances they found that it was not expedient that they should fight with the Nephites; therefore their chief captains demanded their weapons of war, and they brought them forth and cast them at the feet of the Nephites, pleading for mercy.

Now behold, this was the desire of Moroni. He took them prisoners of war, and took possession of the city, and caused that all the prisoners should be liberated, who were Nephites; and they did join the army of Moroni, and were a great strength to his army.

And it came to pass that he did cause the Lamanites, whom he had taken prisoners, that they should commence a labor in strengthening the fortifications round about the city Gid.

And it came to pass that when he had fortified the city Gid, according to his desires, he caused that his prisoners should be taken to the city Bountiful; and he also guarded that city with an exceedingly strong force.

And it came to pass that they did, notwithstanding all the intrigues of the Lamanites, keep and protect all the prisoners whom they had taken, and also maintain all the ground and the advantage which they had retaken.

And it came to pass that the Nephites began again to be victorious, and to reclaim their rights and their privileges.

Many times did the Lamanites attempt to encircle them about by night, but in these attempts they did lose many prisoners.

And many times did they attempt to administer of their wine to the Nephites, that they might destroy them with poison or with drunkenness.

٢١ ثُمَّ أَمَرَ الرَّجَالَ الَّذِينَ كَانُوا مَعَهُ بِأَنْ يَتَرَجَعُوا عَنْهُمْ مَسَافَةً وَيُحَاصِرُوا جِيُوشَ الْأَمَانِيِّينَ.

٢٢ وَحَدَّثَ هَذَا فِي اللَّيْلِ بِحَيْثُ أَنَّهُ عِنْدَمَا اسْتَيْقَظَ الْأَمَانِيُّونَ فِي الصَّبَاحِ رَأَوْا أَنَّ النَّافِيِّينَ يُحِيطُونَ بِهِمْ مِنَ الْخَارِجِ، وَأَسْرَاهُمْ كَانُوا مُسْلِحِينَ فِي الدَّخْلِ.

٢٣ وَهَكَذَا رَأَوْا أَنَّ النَّافِيِّينَ قَدْ تَمَكَّنُوا مِنْهُمْ؛ وَرَأَوْا أَنَّهُ لَيْسَ مِنَ الْمُنَاسِبِ أَنْ يُقَاتِلُوا النَّافِيِّينَ؛ لِذَا فَقَدْ طَلَبَ قَادَتُهُمُ الرَّئِيسِيُّونَ أَسْلِحَتَهُمُ الْحَرْبِيَّةَ وَأَخْضَرُوهَا وَطَرَحُوهَا عِنْدَ أَقْدَامِ النَّافِيِّينَ مُلْتَمِسِينَ الرَّحْمَةَ.

٢٤ وَكَانَتْ هَذِهِ رَغْبَةً مَورُونِي. فَأَخَذَهُمْ كَأَسْرَى حَرْبٍ وَاسْتَوْلَى عَلَى الْمَدِينَةِ وَأَمَرَ بِتَحْرِيرِ كُلِّ الْأَسْرَى الَّذِينَ كَانُوا نَافِيِّينَ؛ وَأَنْصَمُوا إِلَى جَيْشِ مَورُونِي وَكَانُوا قُوَّةً كَبِيرَةً لِجَيْشِهِ.

٢٥ وَجَعَلَ الْأَسْرَى الْأَمَانِيِّينَ يَشْرَعُونَ فِي الْعَمَلِ عَلَى تَقْوِيَةِ الشَّحْصِينَاتِ حَوْلَ مَدِينَةِ جِيدَ.

٢٦ وَبَعْدَ أَنْ حَصَّنَ مَدِينَةَ جِيدَ كَمَا أَرَادَ، جَعَلَ الْأَسْرَى يُؤَخَذُونَ إِلَى مَدِينَةِ الْوَفِيرَةِ، وَكَانَ يَحْرُسُ تِلْكَ الْمَدِينَةَ أَيْضًا بِقُوَّةٍ شَدِيدَةٍ جِدًّا.

٢٧ وَعَلَى الرَّغْمِ مِنْ كُلِّ مُؤَامَرَاتِ الْأَمَانِيِّينَ، اخْتَفَظُوا بِجَمِيعِ أَسْرَاهُمْ الَّذِينَ أَخَذُوهُمْ وَحَمَوْهُمْ، وَكَذَلِكَ حَافَظُوا عَلَى كُلِّ الْأَرْضِ وَالْمَزَايَا الَّتِي اسْتَعَادُوهَا.

٢٨ وَحَدَّثَ أَنَّ النَّافِيِّينَ بَدَأُوا يَنْتَصِرُونَ مَرَّةً أُخْرَى وَيَسْتَعِيدُونَ حُقُوقَهُمْ وَأَمْتِيَارَاتِهِمْ.

٢٩ وَقَدْ حَاوَلَ الْأَمَانِيُّونَ تَطْوِيقَهُمْ لَيْلًا عِدَّةَ مَرَّاتٍ، لَكِنَّهُمْ فِي هَذِهِ الْمَحَاوَلَاتِ فَقَدُوا الْعَدِيدَ مِنَ الْأَسْرَى.

٣٠ وَقَدْ حَاوَلُوا مَرَّاتٍ عَدِيدَةً إِعْطَاءَ خَمْرِهِمْ لِلنَّافِيِّينَ كَيْ يَهْلِكُوهُمْ بِالسَّمِّ أَوْ بِالسُّكْرِ.

But behold, the Nephites were not slow to remember the Lord their God in this their time of affliction. They could not be taken in their snares; yea, they would not partake of their wine, save they had first given to some of the Lamanite prisoners.

And they were thus cautious that no poison should be administered among them; for if their wine would poison a Lamanite it would also poison a Nephite; and thus they did try all their liquors.

And now it came to pass that it was expedient for Moroni to make preparations to attack the city Morianton; for behold, the Lamanites had, by their labors, fortified the city Morianton until it had become an exceeding stronghold.

And they were continually bringing new forces into that city, and also new supplies of provisions.

And thus ended the twenty and ninth year of the reign of the judges over the people of Nephi.

٣١ لِكِنَّ النَّافِيَيْنَ لَمْ يَتَبَاطَأُوا فِي تَذَكُّرِ الرَّبِّ إِلَهُهِمْ فِي وَقْتِ ضَيْقِهِمْ هَذَا. فَلَمْ يَقْعُوا فِي فِخَاخِهِمْ؛ أَجَلٌ، لَمْ يَتَنَاوَلُوا مِنْ خَمْرِهِمْ إِلَّا إِذَا كَانُوا قَدْ أَعْطَوْهُ أَوَّلًا لِبَعْضِ السُّجَنَاءِ اللَّامَانِيِّينَ.

٣٢ وَعَلَى هَذَا النَّحْوِ اخْتِطَاوْا حَتَّى لَا يَتِمَّ دَسُّ السَّمِّ لَهُمْ؛ فَإِنْ كَانَتْ خَمْرُهُمْ سَمًّا لِلَامَانِيِّ فَإِنَّهَا تَكُونُ كَذَلِكَ سَمًّا لِلنَّافِيِّ؛ وَهَكَذَا جَرَّبُوا كُلَّ مَا لَدَيْهِمْ مِنْ خُمُورٍ.

٣٣ وَرَأَى مَورُونِي أَنَّهُ أَصْبَحَ مِنَ الْمُنَاسِبِ أَنْ يَقُومَ بِالِاسْتِعْدَادَاتِ لِمُهَاجِمَةِ مَدِينَةِ مَورِيَانْتُونِ؛ لِأَنَّ اللَّامَانِيِّينَ قَدْ حَصَّنُوا بِجُهِدِهِمْ مَدِينَةَ مَورِيَانْتُونِ حَتَّى صَارَتْ حِصْنًا مَنِيعًا.

٣٤ وَكَانُوا يَجْلِبُونَ بِاسْتِمْرَارٍ قُوَاتٍ جَدِيدَةً إِلَى تِلْكَ الْمَدِينَةِ، وَكَذَلِكَ إِمْدَادَاتٍ جَدِيدَةً مِنَ الْمُونِ.

٣٥ وَهَكَذَا انْتَهَتْ السَّنَةُ التَّاسِعَةُ وَالْعِشْرُونَ مِنْ حُكْمِ الْقِضَاةِ لِشَعْبِ نَافِي.

And now it came to pass in the commencement of the thirtieth year of the reign of the judges, on the second day in the first month, Moroni received an epistle from Helaman, stating the affairs of the people in that quarter of the land.

And these are the words which he wrote, saying: My dearly beloved brother, Moroni, as well in the Lord as in the tribulations of our warfare; behold, my beloved brother, I have somewhat to tell you concerning our warfare in this part of the land.

Behold, two thousand of the sons of those men whom Ammon brought down out of the land of Nephi—now ye have known that these were descendants of Laman, who was the eldest son of our father Lehi;

Now I need not rehearse unto you concerning their traditions or their unbelief, for thou knowest concerning all these things—

Therefore it sufficeth me that I tell you that two thousand of these young men have taken their weapons of war, and would that I should be their leader; and we have come forth to defend our country.

And now ye also know concerning the covenant which their fathers made, that they would not take up their weapons of war against their brethren to shed blood.

But in the twenty and sixth year, when they saw our afflictions and our tribulations for them, they were about to break the covenant which they had made and take up their weapons of war in our defence.

But I would not suffer them that they should break this covenant which they had made, supposing that God would strengthen us, insomuch that we should not suffer more because of the fulfilling the oath which they had taken.

But behold, here is one thing in which we may have great joy. For behold, in the twenty and sixth year, I, Helaman, did march at the head of these two thousand young men to the city of Judea, to assist Antipus, whom ye had appointed a leader over the people of that part of the land.

١ وَفِي بَدَايَةِ السَّنَةِ الثَّلَاثِينَ مِنْ حُكْمِ الْقَضَاةِ، فِي الْيَوْمِ الثَّانِي مِنَ الشَّهْرِ الْأَوَّلِ، تَلَقَّى مَورُونِي رِسَالَةً مِنْ حِيلَامَانَ يُبَيِّنُ فِيهَا أَحْوَالَ الشَّعْبِ فِي تِلْكَ النَّاحِيَةِ مِنَ الْأَرْضِ.

٢ وَهَذِهِ هِيَ الْكَلِمَاتُ الَّتِي كَتَبَهَا قَائِلًا: أَخِي الْحَبِيبَ مَورُونِي، أَخِي فِي الرَّبِّ وَفِي مَتَاعِبِ حَرْبِنَا؛ إِنَّ لَدَيَّ شَيْئًا سَأُخْبِرُكَ بِهِ بِخُصُوصِ حَرْبِنَا فِي تِلْكَ الْجِهَةِ مِنَ الْأَرْضِ، يَا أَخِي الْحَبِيبَ.

٣ إِنَّ هُنَاكَ أَلْفَيْنِ مِنْ أَبْنَاءِ الْقَوْمِ الَّذِينَ أَنْزَلَهُمْ عَمُونُ مِنْ أَرْضِ نَافِي—وَهُمْ مِنْ نَسْلِ لَامَانَ، الْإِنِّبِ الْأَكْبَرَ لِأَبِينَا لِاحِي؛

٤ وَنَسْتُ بِحَاجَةِ إِيَّائِي أَنْ أَصِفَ لَكَ تَقَالِيدَهُمْ أَوْ عَدَمَ إِيمَانِهِمْ لِأَنَّكَ تَعْلَمُ كُلَّ هَذِهِ الْأُمُورِ—

٥ لِذَلِكَ يَكْفِي أَنْ أُخْبِرَكَ بِأَنَّ أَلْفَيْنِ مِنْ هَؤُلَاءِ الشُّبَّانِ قَدْ حَمَلُوا أَسْلِحَتَهُمُ الْحَرْبِيَّةَ وَأَرَادُوا أَنْ أَكُونَ قَائِدَهُمْ؛ وَحَرَجْنَا لِلدَّفَاعِ عَنْ بِلَادِنَا.

٦ كَمَا أَنَّكَ أَيْضًا عَلَى عِلْمٍ بِالْعَهْدِ الَّذِي قَطَعَهُ آبَاؤُهُمْ بِأَنَّهُمْ لَنْ يَحْمِلُوا أَسْلِحَتَهُمُ الْحَرْبِيَّةَ ضِدَّ إِخْوَتِهِمْ لِسَفْكِ الدَّمِ.

٧ لَكِنْ فِي السَّنَةِ السَّادِسَةِ وَالْعِشْرِينَ، عِنْدَمَا رَأَوْا مَتَاعِبَنَا وَمَشَقَاتِنَا مِنْ أَجْلِهِمْ، كَانُوا عَلَى وَشِكِّ أَنْ يَنْقُضُوا الْعَهْدَ الَّذِي قَطَعُوهُ وَيَحْمِلُوا أَسْلِحَتَهُمُ الْحَرْبِيَّةَ دِفَاعًا عَنَّا.

٨ لَكِنِّي لَمْ أَسْمَحْ لَهُمْ بِأَنْ يَنْقُضُوا هَذَا الْعَهْدَ الَّذِي قَطَعُوهُ، مُفْتَرِضًا أَنَّ اللَّهَ سَيَقْوِينَا، فَلَا نَعَانِي الْمَزِيدَ بِسَبَبِ التِّزَامِهِمْ بِالْعَهْدِ الَّذِي قَطَعُوهُ.

٩ إِلَّا أَنَّ هُنَاكَ شَيْئًا وَاحِدًا يُفْرِحُنَا كَثِيرًا. إِذْ أَنَّهُ فِي السَّنَةِ السَّادِسَةِ وَالْعِشْرِينَ قَدْتُ أَنَا حِيلَامَانَ هَؤُلَاءِ الشُّبَّانِ الْأَلْفَيْنِ إِلَى مَدِينَةِ يَهُوذَا لِتَقْدِيمِ الدَّعْمِ لِأَنْتِيْبَاسِ الَّذِي جَعَلْتَهُ قَائِدًا لِلشَّعْبِ فِي تِلْكَ النَّاحِيَةِ مِنَ الْأَرْضِ.

And I did join my two thousand sons, (for they are worthy to be called sons) to the army of Antipus, in which strength Antipus did rejoice exceedingly; for behold, his army had been reduced by the Lamanites because their forces had slain a vast number of our men, for which cause we have to mourn.

Nevertheless, we may console ourselves in this point, that they have died in the cause of their country and of their God, yea, and they are happy.

And the Lamanites had also retained many prisoners, all of whom are chief captains, for none other have they spared alive. And we suppose that they are now at this time in the land of Nephi; it is so if they are not slain.

And now these are the cities of which the Lamanites have obtained possession by the shedding of the blood of so many of our valiant men:

The land of Manti, or the city of Manti, and the city of Zeezrom, and the city of Cumeni, and the city of Antiparah.

And these are the cities which they possessed when I arrived at the city of Judea; and I found Antipus and his men toiling with their might to fortify the city.

Yea, and they were depressed in body as well as in spirit, for they had fought valiantly by day and toiled by night to maintain their cities; and thus they had suffered great afflictions of every kind.

And now they were determined to conquer in this place or die; therefore you may well suppose that this little force which I brought with me, yea, those sons of mine, gave them great hopes and much joy.

And now it came to pass that when the Lamanites saw that Antipus had received a greater strength to his army, they were compelled by the orders of Ammoron to not come against the city of Judea, or against us, to battle.

And thus were we favored of the Lord; for had they come upon us in this our weakness they might have perhaps destroyed our little army; but thus were we preserved.

١٠ وَقَدْ صَمَّمْتُ أَبْنَائِي الْأَلْفَيْنِ إِلَى جَيْشِ أَنْتِيْبَاسَ، فَإِنَّهُمْ يَسْتَحِقُّونَ أَنْ يُدْعَوْا أَبْنَاءً. وَقَدْ ابْتَهَجَ أَنْتِيْبَاسُ كَثِيرًا بِهَذِهِ الْقُوَّةِ؛ فَإِنَّ الْأَمَانِيِّينَ كَانُوا قَدْ قَلَّلُوا مِنْ عَدَدِ أَفْرَادِ جَيْشِهِ، فَقَدْ قَتَلَتْ قُوَّاتُهُمْ عَدَدًا هَائِلًا مِنْ رِجَالِنَا، وَهَذَا سَبَبٌ حُزْنِنَا.

١١ مَعَ ذَلِكَ، يُمَكِّنُنَا أَنْ نُعْزِي أَنْفُسَنَا بِهَذَا الشَّانِ، ذَلِكَ أَنَّهُمْ مَاتُوا فِي سَبِيلِ وَطَنِهِمْ وَإِلَهُهُمْ، أَجَلٌ، وَهُمْ سَعْدَاءٌ.

١٢ كَمَا احْتَمَطَ الْأَمَانِيُّونَ أَيْضًا بِالْعَدِيدِ مِنَ الْأَسْرَى، وَجَمِيعُهُمْ قَادَةٌ رَئِيسِيَّونَ، إِذْ أَنَّهُمْ لَمْ يُنْقُوا أَحَدًا غَيْرَهُمْ عَلَى قَيْدِ الْحَيَاةِ. وَنَحْنُ نَفْتَرِضُ أَنَّهُمْ الْآنَ فِي أَرْضِ نَافِي، إِنْ لَمْ يَكُونُوا قَدْ قُتِلُوا.

١٣ وَهَذِهِ هِيَ الْمُدُنُ الَّتِي اسْتَوْلَى عَلَيْهَا الْأَمَانِيُّونَ بِسَفْكِ دِمَاءِ كَثِيرٍ مِنْ رِجَالِنَا الْبَوَاسِلِ:

١٤ أَرْضُ مَانْتِي، أَيْ مَدِينَةُ مَانْتِي، وَمَدِينَةُ زِيْزْرُومَ وَمَدِينَةُ كُومِيْنِي وَمَدِينَةُ أَنْتِيْبَارَا.

١٥ وَتِلْكَ هِيَ الْمُدُنُ الَّتِي كَانُوا قَدْ اسْتَوْلَوْا عَلَيْهَا عِنْدَمَا وَصَلْتُ إِلَى مَدِينَةِ يَهُودَا؛ وَوَجَدْتُ أَنْتِيْبَاسَ وَرِجَالَهُ يَكْدَحُونَ بِكُلِّ قُوَّتِهِمْ لِتَحْصِينِ الْمَدِينَةِ.

١٦ وَكَانُوا مُنْهَكِينَ جَسَدِيًّا وَرُوحِيًّا لِأَنَّهُمْ قَدْ حَارَبُوا بِسَالَةِ فِي النَّهَارِ وَكَدَّوْا لَيْلًا لِلْحِفَاطِ عَلَى مَدِينَتِهِمْ؛ وَهَكَذَا عَانُوا مِنْ شَتَّى الْوَيْلَاتِ الْعَظِيمَةِ.

١٧ وَكَانُوا مُصْرَبِينَ عَلَى الْإِنْتِصَارِ فِي هَذَا الْمَكَانِ أَوْ الْمَوْتِ؛ لِذَلِكَ تَجَدَّدَ أَمَلُهُمْ وَفَرِحُوا كَثِيرًا بِهَذَا الْجَيْشِ الصَّغِيرِ الَّذِي أَحْضَرْتُهُ مَعِي، أَجَلٌ، أَبْنَائِي هَؤُلَاءِ.

١٨ وَعِنْدَمَا رَأَى الْأَمَانِيُّونَ أَنَّ أَنْتِيْبَاسَ صَمَّ قُوَّةً أَكْبَرَ لِجَيْشِهِ، أَمَرَهُمْ عَمُورُونَ أَلَّا يَزْحَفُوا إِلَى مَدِينَةِ يَهُودَا لِقِتَالِنَا.

١٩ وَهَكَذَا وَجَدْنَا نِعْمَةً مِنَ عِنْدِ الرَّبِّ؛ لِأَنَّهُمْ لَوْ هَاجَمُونَا فِي ضَعْفِنَا هَذَا فَلَرُبَّمَا دَمَّرُوا جَيْشَنَا الصَّغِيرَ؛ وَلَكِنَّ الرَّبَّ حَفِظَنَا.

They were commanded by Ammoron to maintain those cities which they had taken. And thus ended the twenty and sixth year. And in the commencement of the twenty and seventh year we had prepared our city and ourselves for defence.

Now we were desirous that the Lamanites should come upon us; for we were not desirous to make an attack upon them in their strongholds.

And it came to pass that we kept spies out round about, to watch the movements of the Lamanites, that they might not pass us by night nor by day to make an attack upon our other cities which were on the northward.

For we knew in those cities they were not sufficiently strong to meet them; therefore we were desirous, if they should pass by us, to fall upon them in their rear, and thus bring them up in the rear at the same time they were met in the front. We supposed that we could overpower them; but behold, we were disappointed in this our desire.

They durst not pass by us with their whole army, neither durst they with a part, lest they should not be sufficiently strong and they should fall.

Neither durst they march down against the city of Zarahemla; neither durst they cross the head of Sidon, over to the city of Nephiah.

And thus, with their forces, they were determined to maintain those cities which they had taken.

And now it came to pass in the second month of this year, there was brought unto us many provisions from the fathers of those my two thousand sons.

And also there were sent two thousand men unto us from the land of Zarahemla. And thus we were prepared with ten thousand men, and provisions for them, and also for their wives and their children.

And the Lamanites, thus seeing our forces increase daily, and provisions arrive for our support, they began to be fearful, and began to sally forth, if it were possible to put an end to our receiving provisions and strength.

٢٠ وَحَدَّثَ أَنَّ عَمَّورُونَ أَمَرَهُمْ بِالْحِفَاظِ عَلَى مَا اسْتَوْلَوْا عَلَيْهِ مِنْ مَدِينٍ. وَهَكَذَا انْتَهَتْ السَّنَةُ السَّادِسَةُ وَالْعِشْرُونَ. وَبِحُلُولِ السَّنَةِ السَّابِعَةِ وَالْعِشْرِينَ كُنَّا قَدْ أَعَدَدْنَا مَدِينَتَنَا وَأَنْفُسَنَا لِلدَّفَاعِ.

٢١ وَكُنَّا نَرْغَبُ فِي أَنْ يُهَاجِمَنَا الْأَمَانِيُّونَ فَلَمْ نَكُنْ نَرْغَبُ فِي الْهَجُومِ عَلَيْهِمْ فِي حُصُونِهِمْ.

٢٢ وَحَدَّثَ أَنَّنَا وَضَعْنَا جَوَاسِيسَ مِنْ حَوْلِنَا لِيُرَاقِبُوا تَحْرُكَاتِ الْأَمَانِيِّينَ، حَتَّى لَا يَتَخَطَّوْنَا لَيْلًا أَوْ نَهَارًا فِيهَا جَمُونَ مَدِينَتَنَا الْأُخْرَى الَّتِي كَانَتْ فِي الشَّمَالِ.

٢٣ لِأَنَّ كُنَّا نَعْلَمُ أَنَّ تِلْكَ الْمَدِينَةَ لَمْ تَكُنْ قَوِيَّةً بِمَا يَكْفِي لِمُوجَاهَتِهِمْ؛ لِذَلِكَ رَغَبْنَا، إِنْ تَخَطَّوْنَا، أَنْ نُهَاجِمَ مَوْحَرَةَ جَيْشِهِمْ فَتَقَاتِلَهُمْ مِنَ الْمَوْحَرَةِ فِي ذَاتِ الْوَقْتِ الَّذِي يُقَاتِلُونَ فِيهِ مِنْ مَقَدِّمَةِ جَيْشِهِمْ. وَافْتَرَضْنَا أَنَّهُ بِإِمْكَانِنَا أَنْ نَتَغَلَّبَ عَلَيْهِمْ؛ لَكِنْ خَابَ أَمَلُنَا فِي تَحْقِيقِ رَغْبَتِنَا هَذِهِ.

٢٤ فَلَمْ يَجْرُؤُوا عَلَى أَنْ يَتَخَطَّوْنَا بِجَيْشِهِمْ كُلِّهِ، كَمَا لَمْ يَجْرُؤُوا عَلَى فِعْلِ ذَلِكَ بِقِسْمٍ مِنْهُ خَشِيَّةً أَلَّا تَكْفِي قُوَّتُهُمْ فِيهِزْمُونَ.

٢٥ كَمَا أَنَّهُمْ لَمْ يَجْرُؤُوا عَلَى الزَّحْفِ إِلَى مَدِينَةِ زَرْحَمَلَةَ؛ وَلَمْ يَجْرُؤُوا عَلَى عُبُورِ مَنَبَعِ نَهْرِ صِيدُونَ إِلَى مَدِينَةِ نَافِيحَا.

٢٦ وَهَكَذَا فَقَدْ أَصْرُوا عَلَى اسْتِخْدَامِ قُوَّاتِهِمْ لِلْحِفَاظِ عَلَى تِلْكَ الْمَدِينَةِ الَّتِي اسْتَوْلَوْا عَلَيْهَا.

٢٧ وَفِي الشَّهْرِ الثَّانِي مِنْ هَذِهِ السَّنَةِ، زَوَدَنَا آبَاءُ أَوْلِيكَ الْأَبْنَاءِ الْأَلْفَيْنِ بِمُؤْنٍ كَثِيرَةٍ.

٢٨ وَوَصَلْنَا أَيْضًا أَلْفَانِ مِنَ الرِّجَالِ مِنْ أَرْضِ زَرْحَمَلَةَ. وَهَكَذَا كُنَّا مُسْتَعِدِّينَ بِعَشْرَةِ آلَافِ رَجُلٍ وَمُؤْنٍ لَهُمْ وَلِنِسَائِهِمْ وَأَوْلَادِهِمْ كَذَلِكَ.

٢٩ وَعِنْدَمَا رَأَى الْأَمَانِيُّونَ قُوَّاتِنَا تَزْدَادُ يَوْمِيًّا، وَالْمُؤْنُ تَصِلُ لِدَعْمِنَا، بَدَأُوا يَخَافُونَ، وَبَدَأُوا فِي الْمُنَاوَشَاتِ كَيْ يَضَعُوا حَدًّا لِتَلْقِينَا الْمُؤْنَ وَالْقُوَّاتِ، إِنْ أَمَكَّتَهُمْ ذَلِكَ.

Now when we saw that the Lamanites began to grow uneasy on this wise, we were desirous to bring a stratagem into effect upon them; therefore Antipus ordered that I should march forth with my little sons to a neighboring city, as if we were carrying provisions to a neighboring city.

And we were to march near the city of Antiparah, as if we were going to the city beyond, in the borders by the seashore.

And it came to pass that we did march forth, as if with our provisions, to go to that city.

And it came to pass that Antipus did march forth with a part of his army, leaving the remainder to maintain the city. But he did not march forth until I had gone forth with my little army, and came near the city Antiparah.

And now, in the city Antiparah were stationed the strongest army of the Lamanites; yea, the most numerous.

And it came to pass that when they had been informed by their spies, they came forth with their army and marched against us.

And it came to pass that we did flee before them, northward. And thus we did lead away the most powerful army of the Lamanites;

Yea, even to a considerable distance, insomuch that when they saw the army of Antipus pursuing them, with their might, they did not turn to the right nor to the left, but pursued their march in a straight course after us; and, as we suppose, it was their intent to slay us before Antipus should overtake them, and this that they might not be surrounded by our people.

And now Antipus, beholding our danger, did speed the march of his army. But behold, it was night; therefore they did not overtake us, neither did Antipus overtake them; therefore we did camp for the night.

And it came to pass that before the dawn of the morning, behold, the Lamanites were pursuing us. Now we were not sufficiently strong to contend with them; yea, I would not suffer that my little sons should fall into their hands; therefore we did continue our march, and we took our march into the wilderness.

٣٠ وَعِنْدَمَا رَأَيْنَا أَنَّ اللَّامَانِيِّينَ مُتْرَعَجُونَ، أَرَدْنَا أَنْ نُوَقِّعَهُمْ بِالْمَكِيدَةِ؛ لِذَلِكَ فَقَدْ أَمَرَ أَنْتِيْبَاسُ بِأَنْ أُسِيرَ مَعَ أَبْنَائِي الشُّبَّانِ إِلَى مَدِينَةِ مُجَاوِرَةٍ مُتَظَاهِرِينَ أَنَّ نَحْمِلُ الْمَوْنَ إِلَيْهَا.

٣١ وَكَانَ عَلَيْنَا أَنْ نَسِيرَ بِالْفُرْبِ مِنْ مَدِينَةِ أَنْتِيْبَارَا مُتَظَاهِرِينَ بِأَنَّنا مُتَّجِهُونَ إِلَى الْمَدِينَةِ الَّتِي تَلِيهَا عَلَى الْحُدُودِ إِلَى جَانِبِ سَاحِلِ الْبَحْرِ.

٣٢ وَحَدَّثَ أَنَّنَا خَرَجْنَا مُتَظَاهِرِينَ بِأَنَّ مَعَنَا مَوْنًا، لِنَذْهَبَ إِلَى الْمَدِينَةِ.

٣٣ وَسَارَ أَنْتِيْبَاسُ مَعَ جُزْءٍ مِنْ جَيْشِهِ تَارِكًا الْبَقِيَّةَ لِلْحِفَافِ عَلَى الْمَدِينَةِ. لَكِنَّهُ لَمْ يَسِرْ إِلَّا بَعْدَ أَنْ مَضَيْتُ أَنَا وَجَيْشِي الصَّغِيرُ وَاقْتَرَبْنَا مِنْ مَدِينَةِ أَنْتِيْبَارَا.

٣٤ وَكَانَ فِي مَدِينَةِ أَنْتِيْبَارَا أَقْوَى جُيُوشِ اللَّامَانِيِّينَ؛ أَجَلٍ، أَكْثَرُهَا عَدَدًا.

٣٥ وَعِنْدَمَا أَعْلَمَهُمْ جِوَا سَيْسُهُمْ بِالْأَمْرِ، خَرَجُوا بِجَيْشِهِمْ وَسَارُوا لِمُحَارَبَتِنَا.

٣٦ وَكَانَ أَنَّنَا فَرَرْنَا مِنْ أَمَامِهِمْ نَحْوَ الشَّمَالِ. وَهَكَذَا اسْتَدْرَجْنَا أَقْوَى جُيُوشِ اللَّامَانِيِّينَ؛

٣٧ أَجَلٍ، اسْتَدْرَجْنَاهُمْ لِمَسَافَةٍ طَوِيلَةٍ حَتَّى أَنَّهُمْ عِنْدَمَا رَأَوْا جَيْشَ أَنْتِيْبَاسٍ يَلْجِئُهُمْ بِقُوَّةٍ لَمْ يَلْتَفِتُوا إِلَى الْيَمِينِ وَلَا إِلَى الْيَسَارِ، بَلْ تَابَعُوا مَسِيرَتَهُمْ فِي مَسَارٍ مُسْتَقِيمٍ خَلْفَنَا؛ وَكَمَا افْتَرَضْنَا، فَقَدْ كَانَتْ نِيَّتُهُمْ قَتْلَنَا قَبْلَ أَنْ يُدْرِكَهُمْ أَنْتِيْبَاسُ، وَذَلِكَ حَتَّى لَا يَكُونَ رِجَالُهُمْ مُحَاطِينَ بِجُنُودِنَا.

٣٨ وَلَمَّا رَأَى أَنْتِيْبَاسُ الْخَطَرَ الَّذِي نُوَاجِهُهُ، أَسْرَعَ فِي مَسِيرَةِ جَيْشِهِ. لَكِنَّ الْوَقْتَ كَانَ لَيْلًا فَلَمْ يُدْرِكُونَا، كَمَا أَنَّ أَنْتِيْبَاسَ لَمْ يُدْرِكْهُمْ؛ لِذَلِكَ بَنَيْنَا فِي خِيَامِنَا تِلْكَ اللَّيْلَةَ.

٣٩ وَقَبْلَ بُرُوعِ فَجْرِ النَّهَارِ، وَجَدْنَا أَنَّ اللَّامَانِيِّينَ يَتَعَقَّبُونَنَا. وَلَمْ نَكُنْ أَقْوِيَاءَ بِمَا يَكْفِي لِمُوَاجَهَتِهِمْ؛ أَجَلٍ، وَلَمْ أَكُنْ لِأَسْمَحْ لِأَبْنَائِي الصَّغَارِ بِالْوُقُوعِ فِي أَيْدِيهِمْ؛ لِذَلِكَ فَقَدْ وَاصَلْنَا مَسِيرَتَنَا وَاتَّجَهْنَا نَحْوَ الْبَرِّيَّةِ.

Now they durst not turn to the right nor to the left lest they should be surrounded; neither would I turn to the right nor to the left lest they should overtake me, and we could not stand against them, but be slain, and they would make their escape; and thus we did flee all that day into the wilderness, even until it was dark.

And it came to pass that again, when the light of the morning came we saw the Lamanites upon us, and we did flee before them.

But it came to pass that they did not pursue us far before they halted; and it was in the morning of the third day of the seventh month.

And now, whether they were overtaken by Antipus we knew not, but I said unto my men: Behold, we know not but they have halted for the purpose that we should come against them, that they might catch us in their snare;

Therefore what say ye, my sons, will ye go against them to battle?

And now I say unto you, my beloved brother Moroni, that never had I seen so great courage, nay, not amongst all the Nephites.

For as I had ever called them my sons (for they were all of them very young) even so they said unto me: Father, behold our God is with us, and he will not suffer that we should fall; then let us go forth; we would not slay our brethren if they would let us alone; therefore let us go, lest they should overpower the army of Antipus.

Now they never had fought, yet they did not fear death; and they did think more upon the liberty of their fathers than they did upon their lives; yea, they had been taught by their mothers, that if they did not doubt, God would deliver them.

And they rehearsed unto me the words of their mothers, saying: We do not doubt our mothers knew it.

And it came to pass that I did return with my two thousand against these Lamanites who had pursued us. And now behold, the armies of Antipus had overtaken them, and a terrible battle had commenced.

٤٠ وَ لَمْ يَجْرُؤِ اللَّامَانِيُّونَ عَلَى الْإِتِّجَاهِ بَمِيئًا وَلَا يَسَارًا خَشِيَّةً أَنْ يُحَاصِرُوا؛ وَ لَمْ أَنْجِهْ أَنَا نَحْوَ الْيَمِينِ أَوْ الْيَسَارِ خَشِيَّةً أَنْ يُدْرِكُونِي، وَ لَمْ يَكُنْ بِإِمْكَانِنَا الصُّمُودُ أَمَامَهُمْ، فَ قَدْ كَانُوا سَيَقْتُلُونَنَا ثُمَّ يَهْرَبُونَ؛ وَ هَكَذَا فَرَزْنَا طَوَالَ ذَلِكَ الْيَوْمِ فِي الْبَرِّيَّةِ حَتَّى حَلَّ الظُّلَامُ.

٤١ وَ مَرَّةً أُخْرَى، عِنْدَمَا أَشْرَقَ عَلَيْنَا نَوْرُ الصَّبَاحِ، رَأَيْنَا اللَّامَانِيِّينَ مُقْبِلِينَ نَحُونَا لِيُهَاجِمُونَا فَهَرَبْنَا أَمَامَهُمْ.

٤٢ لَكِنَّهُمْ تَعَقَّبُونَا مَسَافَةً قَصِيرَةً ثُمَّ تَوَقَّفُوا؛ وَ كَانَ ذَلِكَ فِي صَبَاحِ الْيَوْمِ الثَّالِثِ مِنَ الشَّهْرِ السَّابِعِ.

٤٣ فَإِنَّا لَمْ نَكُنْ نَعْلَمُ إِنْ كَانَ أَنْتِيْبَاسُ قَدْ أَدْرَكَهُمْ، لِذَا قُلْتُ لِرِجَالِي: إِنَّنَا لَا نَعْلَمُ إِلَّا أَنَّهُمْ قَدْ تَوَقَّفُوا لِغَايَةٍ وَهِيَ أَنْ نُهَاجِمَهُمْ حَتَّى يُوَقِّعُونَا فِي شَرَكِهِمْ؛

٤٤ لِذَلِكَ، مَاذَا تَقُولُونَ أَنْتُمْ يَا أَبْنَائِي، هَلْ تَذْهَبُونَ لِمَحَارَبَتِهِمْ؟

٤٥ وَ أَقُولُ لَكَ، يَا أَخِي الْحَبِيبَ مَورُونِي، بِأَنِّي لَمْ أَرْ مِثْلَ هَذِهِ الشُّجَاعَةِ الْعَظِيمَةِ أَبَدًا بَيْنَ جَمِيعِ النَّافِيِّينَ.

٤٦ لِأَنِّي كُنْتُ أَدْعُوهُمْ دَائِمًا أَبْنَائِي، لِأَنَّهُمْ كَانُوا جَمِيعًا صِغَارًا فِي السَّنِّ، فَ قَدْ قَالُوا لِي: يَا أَبَانَا، إِنَّ إِلَهَنَا مَعَنَا وَلَنْ يَسْمَحَ بِأَنْ نَسْقُطَ؛ فَلْتَذْهَبْ؛ فَإِنَّا لَا نُقَدِّمُ عَلَى قَتْلِ إِخْوَتِنَا إِنْ تَرَكُونَا وَشَأْنُنَا؛ لِذَلِكَ دَعْنَا نَذْهَبَ لِيَلَّا يَتَغَلَّبُوا عَلَى جَنِيْشِ أَنْتِيْبَاسِ.

٤٧ إِنَّهُمْ لَمْ يُحَارِبُوا سَابِقًا، لَكِنَّهُمْ لَمْ يَخْشَوْا الْمَوْتَ؛ وَ فَكَّرُوا فِي حُرِّيَّةِ آبَائِهِمْ أَكْثَرَ مِمَّا فَكَّرُوا فِي حَيَاتِهِمْ؛ أَجَلٌ، لَقَدْ عَلِمْتُهُمْ أَنَّ أُمَّهَاتِهِمْ أَنَّ اللَّهَ سَوْفَ يُنَجِّبُهُمْ إِذَا لَمْ يَشْكُوا فِي قُدْرَتِهِ.

٤٨ وَ قَدْ أَعَادُوا عَلَيَّ كَلِمَاتِ أُمَّهَاتِهِمْ قَائِلِينَ: إِنَّنَا لَا نَشْكُ فِي أَنَّ أُمَّهَاتِنَا كُنَّ يَعْلَمْنَ ذَلِكَ.

٤٩ وَ حَدَّثْتُ أَنِّي عُدْتُ مَعَ رِجَالِي الْأَلْفَيْنِ لِمُوَاجَهَةِ اللَّامَانِيِّينَ الَّذِينَ تَعَقَّبُونَا. وَ وَجَدْنَا أَنَّ جِيُوشَ أَنْتِيْبَاسِ كَانَتْ قَدْ أَدْرَكَتُهُمْ وَ اشْتَعَلَتْ مَعْرَكَةٌ رَهيبَةً.

The army of Antipus being weary, because of their long march in so short a space of time, were about to fall into the hands of the Lamanites; and had I not returned with my two thousand they would have obtained their purpose.

For Antipus had fallen by the sword, and many of his leaders, because of their weariness, which was occasioned by the speed of their march—therefore the men of Antipus, being confused because of the fall of their leaders, began to give way before the Lamanites.

And it came to pass that the Lamanites took courage, and began to pursue them; and thus were the Lamanites pursuing them with great vigor when Helaman came upon their rear with his two thousand, and began to slay them exceedingly, insomuch that the whole army of the Lamanites halted and turned upon Helaman.

Now when the people of Antipus saw that the Lamanites had turned them about, they gathered together their men and came again upon the rear of the Lamanites.

And now it came to pass that we, the people of Nephi, the people of Antipus, and I with my two thousand, did surround the Lamanites, and did slay them; yea, insomuch that they were compelled to deliver up their weapons of war and also themselves as prisoners of war.

And now it came to pass that when they had surrendered themselves up unto us, behold, I numbered those young men who had fought with me, fearing lest there were many of them slain.

But behold, to my great joy, there had not one soul of them fallen to the earth; yea, and they had fought as if with the strength of God; yea, never were men known to have fought with such miraculous strength; and with such mighty power did they fall upon the Lamanites, that they did frighten them; and for this cause did the Lamanites deliver themselves up as prisoners of war.

٥٠. وَلَمَّا كَانَ جَيْشُ أَنْتِيْبَاسٍ مُنْهَكَ بِسَبَبِ الْمَسِيرَةِ الطَّوِيلَةِ خِلَالَ فِتْرَةٍ زَمَنِيَّةٍ قَصِيرَةٍ جِدًّا، فَإِنَّ رِجَالَهَ كَانُوا عَلَى وَشِكِ الْوُقُوعِ فِي أَيْدِي اللَّامَانِيِيِّينَ؛ وَلَوْلَا عَوْدَتِي مَعَ رِجَالِي الْأَلْفَيْنِ لَحَقَّقَ اللَّامَانِيِيُّونَ غَايَتَهُمْ.

٥١. فَقَدْ سَقَطَ أَنْتِيْبَاسُ بِالسَّيْفِ، هُوَ وَالْعَدِيدُ مِنْ قَادَتِهِ بِسَبَبِ التَّعَبِ مِنْ سُرْعَةِ مَسِيرَتِهِمْ—لِذَلِكَ بَدَأَ رِجَالُ أَنْتِيْبَاسٍ يَتَرَاَجِعُونَ أَمَامَ اللَّامَانِيِيِّينَ، فَقَدْ كَانُوا مُرْتَبِكِينَ بِسَبَبِ سُقُوطِ قَادَتِهِمْ.

٥٢. وَحَدَّثَ أَنَّ اللَّامَانِيِيِّينَ تَشَجَّعُوا، وَبَدَأُوا يُطَارِدُونَهُمْ؛ وَكَانَ اللَّامَانِيِيُّونَ يُطَارِدُونَهُمْ بِقُوَّةٍ شَدِيدَةٍ عِنْدَمَا انْقَضَ حِيْلَامَانُ عَلَى مُؤَخَّرَتِهِمْ بِرِجَالِهِ الْأَلْفَيْنِ، وَبَدَأَ يَفْتِكُ بِهِمْ، حَتَّى أَنَّ الْجَيْشَ اللَّامَانِيَّيَ بِأَكْمَلِهِ اسْتَدَارَ لِمُوجَهَةِ جَيْشِ حِيْلَامَانَ.

٥٣. وَعِنْدَمَا رَأَى رِجَالُ أَنْتِيْبَاسٍ أَنَّ اللَّامَانِيِيِّينَ تَحَوَّلُوا عَنْهُمْ، جَمَعُوا رِجَالَهُمْ وَهَاجَمُوا مُؤَخَّرَةَ اللَّامَانِيِيِّينَ مَرَّةً أُخْرَى.

٥٤. وَحَدَّثَ أَنَّنَا نَحْنُ النَّافِيِيُّونَ، رِجَالُ أَنْتِيْبَاسٍ وَأَنَا مَعَ رِجَالِي الْأَلْفَيْنِ، طَوَّقْنَا اللَّامَانِيِيِّينَ وَفَتَكْنَا بِهِمْ؛ أَجَلٌ، حَتَّى أَنَّهُمْ اضْطَرُّوا لِتَسْلِيمِ أَسْلِحَتِهِمْ الْحَرْبِيَّةِ وَتَسْلِيمِ أَنْفُسِهِمْ كَأَسْرَى حَرْبٍ.

٥٥. وَبَعْدَ أَنْ سَلَّمُوا أَنْفُسَهُمْ لَنَا، أَحْصَيْتُ الشُّبَّانَ الَّذِينَ حَارَبُوا مَعِي، مُتَخَوِّفًا مِنْ أَنْ يَكُونَ قَدْ قُتِلَ كَثِيرٌ مِنْهُمْ.

٥٦. لَكِنْ لِشِدَّةِ فَرَحِي لَمْ تَسْقُطْ مِنْهُمْ نَفْسٌ وَاحِدَةٌ؛ أَجَلٌ، لَقَدْ قَاتَلُوا بِقُوَّةِ اللَّهِ؛ أَجَلٌ، لَمْ نَعْرِفْ أَبَدًا رِجَالًا قَاتَلُوا بِمِثْلِ هَذِهِ الْقُوَّةِ الْعَجِيبَةِ؛ وَانْقَضُوا عَلَى اللَّامَانِيِيِّينَ بِقُوَّةٍ عَظِيمَةٍ حَتَّى أَرَعَبُوهُمْ؛ وَلِهَذَا السَّبَبِ سَلَّمَ اللَّامَانِيِيُّونَ أَنْفُسَهُمْ لَنَا كَأَسْرَى حَرْبٍ.

And as we had no place for our prisoners, that we could guard them to keep them from the armies of the Lamanites, therefore we sent them to the land of Zarahemla, and a part of those men who were not slain of Antipus, with them; and the remainder I took and joined them to my stripling Ammonites, and took our march back to the city of Judea.

وَمَا أَنَّهُ لَمْ يَكُنْ لَدَيْنَا مَكَانٌ لِلْأَسْرَى كَيْ نَحْرُسَهُمْ وَنُبْعِدَهُمْ عَنِ
جُيُوشِ الْأَمَانِيِّينَ، فَإِنَّا أَرْسَلْنَاهُمْ إِلَى أَرْضِ زَرْحَمَلَةَ—وَمَعَهُمْ
فِئَةٌ مِمَّنْ لَمْ يُقْتَلُوا مِنْ رِجَالِ أَنْتِيْبَاسَ؛ وَأَخَذْتُ الْبَقِيَّةَ وَصَمَّمْتُهُمْ
إِلَى شَبَّانِ عَمُونَ وَسَزْنَا عَائِدِينَ إِلَى مَدِينَةِ يَهُودَا.

And now it came to pass that I received an epistle from Ammoron, the king, stating that if I would deliver up those prisoners of war whom we had taken that he would deliver up the city of Antiparah unto us.

But I sent an epistle unto the king, that we were sure our forces were sufficient to take the city of Antiparah by our force; and by delivering up the prisoners for that city we should suppose ourselves unwise, and that we would only deliver up our prisoners on exchange.

And Ammoron refused mine epistle, for he would not exchange prisoners; therefore we began to make preparations to go against the city of Antiparah.

But the people of Antiparah did leave the city, and fled to their other cities, which they had possession of, to fortify them; and thus the city of Antiparah fell into our hands.

And thus ended the twenty and eighth year of the reign of the judges.

And it came to pass that in the commencement of the twenty and ninth year, we received a supply of provisions, and also an addition to our army, from the land of Zarahemla, and from the land round about, to the number of six thousand men, besides sixty of the sons of the Ammonites who had come to join their brethren, my little band of two thousand. And now behold, we were strong, yea, and we had also plenty of provisions brought unto us.

And it came to pass that it was our desire to wage a battle with the army which was placed to protect the city Cumeni.

And now behold, I will show unto you that we soon accomplished our desire; yea, with our strong force, or with a part of our strong force, we did surround, by night, the city Cumeni, a little before they were to receive a supply of provisions.

And it came to pass that we did camp round about the city for many nights; but we did sleep upon our swords, and keep guards, that the Lamanites could not come upon us by night and slay us, which they attempted many times; but as many times as they attempted this their blood was spilt.

١ وَحَدَّثَ أَنِّي تَلَقَيْتُ رِسَالَةً مِنَ الْمَلِكِ عَمُورُونَ تُفِيدُ أَنَّهُ إِذَا سَلَّمْتَهُ
أَسْرَى الْحَرْبِ الَّذِينَ أَخَذْنَاهُمْ فَإِنَّهُ سَيَسْلَمُنَا مَدِينَةَ أَنْتِيبارا.

٢ لِكَيْ أَرْسَلْتُ رِسَالَةً إِلَى الْمَلِكِ أَخْبِرْتُهُ فِيهَا بِأَنَّنا عَلَى يَقِينٍ مِنْ أَنَّ
قُوَّتِنَا تَكْفِي لِلْإِسْتِيلاءِ عَلَى مَدِينَةِ أَنْتِيبارا بِقُوَّتِنَا؛ وَأَنَّهُ لَنْ يَكُونَ
مِنَ الْحِكْمَةِ أَنْ نَسْلَمَ الْأَسْرَى مُقَابِلَ تِلْكَ الْمَدِينَةِ، وَأَنَّنا لَنْ نَسْلَمَ
أَسْرانَا إِلَّا بِالْتَبَادُلِ.

٣ وَرَفَضَ عَمُورُونَ رِسَالَتِي فَلَمْ يَقْبَلِ بِتَبَادُلِ الْأَسْرَى؛ لِذَا بَدَأْنَا
نَسْتَعِدُّ لِلْهُجُومِ عَلَى مَدِينَةِ أَنْتِيبارا.

٤ لَكِنَّ أَهْلَ أَنْتِيبارا تَرَكَوا الْمَدِينَةَ وَقَرَّوا إِلَى مُدُنٍ أُخْرَى كَانَتْ تَحْتَ
سَيِّطْرَتِهِمْ لِيُحَصِّنُوها؛ وَهَكَذَا سَقَطَتْ مَدِينَةُ أَنْتِيبارا فِي أَيْدِينَا.

٥ وَهَكَذَا انْتَهَتْ السَّنَةُ الثَّامِنَةُ وَالْعِشْرُونَ مِنْ حُكْمِ الْقُضاةِ.

٦ وَفِي مَطْلَعِ السَّنَةِ التَّاسِعَةِ وَالْعِشْرِينَ، تَلَقَّينا إِمداداتٍ مِنَ الْمُؤْنِ
وَرِجالاً لِبَئِشِنَا مِنْ أَرْضِ زَرَحْمَلَةَ وَمِنَ الْأَرْضِ الْمُجاوِرَةِ، وَكانَ
عَدَدُهُمْ سِتَّةَ أَلْفِ رَجُلٍ إِضافةً إِلَى سِتِّينَ مِنْ أَبْناءِ عَمُونَ الَّذِينَ
جاءوا لِيَنْضَمُّوا إِلى إِخْوَتِهِمْ فِي فِرْقَتِي الصَّغِيرَةِ الْمُكوِّنَةِ مِنْ
الْقَني شابِّ. وَبِذَلِكَ أَصْبَحْنَا أَقْوياءَ، أَجَلٌ، وَوَصَلْنَا الْكثيرَ مِنْ
الْمُؤْنِ.

٧ وَكُنَّا نَرْغَبُ فِي حَوْضِ مَعْرَكَةٍ مَعَ الْجَيْشِ الَّذِي كانَ يَحْمِي مَدِينَةَ
كوميبي.

٨ وَإِنِّي سَأبِّينُ لَكَ أَنَّنَا سَرَعانَ ما حَقَّقْنَا رَغْبَتِنَا؛ أَجَلٌ، بِجَيْشِنَا
الْقَويِّ، أَوْ بِجُزْءٍ مِنْ جَيْشِنَا الْقَويِّ، فَمُنَّا بِمُحاصِرَةِ مَدِينَةِ كوميبي
لِيَلَّا قَبْلَ وَفَتْ قَصارٍ مِنْ تَلَقِّيهِمُ الإِمداداتِ.

٩ وَحَدَّثَ أَنَّنَا عَسَكْرُنَا حَوْلَ الْمَدِينَةِ لِعِدَّةِ لِيالٍ؛ لَكِنَّنا كُنَّا نَبِيْتُ
مُتَقَلِّدِينَ سِوَفِنَا وَوَضَعْنَا حُرَّاساً حَتَّى لا يُهاجِمُنَا اللّامانيونَ لِيَلَّا
وَيَقْتُلُونَا، وَهَذَا ما حَاوَلُوا فَعَلَهُ عِدَّةَ مَرَّاتٍ؛ إِلاَّ أَنَّ ذَلِكَ كَلَّفَهُمْ دَماً.

At length their provisions did arrive, and they were about to enter the city by night. And we, instead of being Lamanites, were Nephites; therefore, we did take them and their provisions.

And notwithstanding the Lamanites being cut off from their support after this manner, they were still determined to maintain the city; therefore it became expedient that we should take those provisions and send them to Judea, and our prisoners to the land of Zarahemla.

And it came to pass that not many days had passed away before the Lamanites began to lose all hopes of succor; therefore they yielded up the city unto our hands; and thus we had accomplished our designs in obtaining the city Cumeni.

But it came to pass that our prisoners were so numerous that, notwithstanding the enormity of our numbers, we were obliged to employ all our force to keep them, or to put them to death.

For behold, they would break out in great numbers, and would fight with stones, and with clubs, or whatsoever thing they could get into their hands, in-somuch that we did slay upwards of two thousand of them after they had surrendered themselves prisoners of war.

Therefore it became expedient for us, that we should put an end to their lives, or guard them, sword in hand, down to the land of Zarahemla; and also our provisions were not any more than sufficient for our own people, notwithstanding that which we had taken from the Lamanites.

And now, in those critical circumstances, it became a very serious matter to determine concerning these prisoners of war; nevertheless, we did resolve to send them down to the land of Zarahemla; therefore we selected a part of our men, and gave them charge over our prisoners to go down to the land of Zarahemla.

But it came to pass that on the morrow they did return. And now behold, we did not inquire of them concerning the prisoners; for behold, the Lamanites were upon us, and they returned in season to save us from falling into their hands. For behold, Ammoron had sent to their support a new supply of provisions and also a numerous army of men.

١٠ وَبَعْدَ مُدَّةٍ وَصَلَتْ إِمدَادُهُمْ وَكَانُوا عَلَى وَشِكٍ إِذْخَالِهَا إِلَى الْمَدِينَةِ لَيْلًا. وَبَدَلًا مِنْ أَنْ تَصِلَ إِلَى اللَّامَانِيِّينَ أَخَذْنَاهَا نَحْنُ النَّافِيُونَ؛ لِذَلِكَ فَقَدْ أَخَذْنَاهُمْ هُمْ وَمُؤْتَهُمْ.

١١ وَرَغِمَ انْقِطَاعِ الْمُؤْنِ عَنِ اللَّامَانِيِّينَ عَلَى هَذَا النَّحْوِ فَقَدْ كَانُوا مُصْرِيْنَ عَلَى الْحِفَاظِ عَلَى الْمَدِينَةِ؛ لِذَلِكَ أَصْبَحَ مِنَ الصَّرُورِيِّ أَنْ نَأْخُذَ تِلْكَ الْمُؤْنِ وَنُرْسِلَهَا إِلَى يَهُودَا، وَنُرْسِلَ الْأَسْرَى إِلَى أَرْضِ زَرْحَمَلَةَ.

١٢ وَحَدَّثَ أَنَّهُ لَمْ تَمُضِ أَيَّامٌ كَثِيرَةٌ حَتَّى فَقَدَ اللَّامَانِيُّونَ كُلَّ أَمَالِهِمْ فِي النَّجَاةِ؛ لِذَلِكَ سَلِمُوا الْمَدِينَةَ إِلَيْنَا؛ وَهَكَذَا حَقَّقْنَا كُلَّ مُخَطَّطَاتِنَا فِي الْحُصُولِ عَلَى مَدِينَةِ كُومِينِي.

١٣ لِكِنَّ أَسْرَانَا كَانُوا مِنَ الْكَثْرَةِ لِدَرْجَةِ أَنْنَا اضْطُرَرْنَا إِلَى أَنْ نُوظَّفَ كُلَّ قُوَّتِنَا لِإِخْتِفَاطِ بِهِمْ أَوْ قَتْلِهِمْ، وَذَلِكَ عَلَى الرَّغْمِ مِنْ كَثْرَةِ عَدَدِنَا.

١٤ فَإِنَّهُمْ كَانُوا يَتَوَرَّوْنَ بِأَعْدَادٍ كَبِيرَةٍ وَيَقَاتِلُونَ بِالْحِجَارَةِ وَالْهَرَاوَاتِ أَوْ أَيِّ شَيْءٍ يُمَكِّنُ أَنْ يَقَعَ فِي أَيْدِيهِمْ، حَتَّى أَنْنَا قَتَلْنَا أَلْفَيْنِ مِنْهُمْ بَعْدَ اسْتِسْلَامِهِمْ كَأَسْرَى حَرْبٍ.

١٥ لِذَا أَصْبَحَ مِنَ الْأَلْزِمِ أَنْ نُنْهِيَ حَيَاتَهُمْ أَوْ أَنْ نَحْرُسَهُمْ، وَالسُّيُوفِ فِي أَيْدِينَا، حَتَّى نَصِلَ أَرْضَ زَرْحَمَلَةَ؛ كَمَا أَنَّ مُؤْتَنَا لَمْ تَكُنْ تَكْفِي شِعْبَنَا عَلَى الرَّغْمِ مِمَّا أَخَذْنَاهُ مِنَ اللَّامَانِيِّينَ.

١٦ لِذَلِكَ، فِي ظِلِّ هَذِهِ الطُّرُوفِ الْحَرِجَةِ، أَصْبَحَ الْبَثُّ فِي مَصِيرِ أَسْرَى الْحَرْبِ أَوْلَيْكَ مَسْأَلَةً خَطِيرَةً لِلْعَايَةِ؛ وَمَعَ ذَلِكَ فَقَدْ عَقَدْنَا الْعَزْمَ عَلَى إِرْسَالِهِمْ إِلَى أَرْضِ زَرْحَمَلَةَ؛ لِذَلِكَ اخْتَرْنَا قِسْمًا مِنْ رِجَالِنَا وَكَلَّفْنَاهُمْ بِمَهْمَةٍ نَقْلِ الْأَسْرَى إِلَى أَرْضِ زَرْحَمَلَةَ.

١٧ لِكِنَّ حَدَّثَ أَنَّهُمْ رَجَعُوا فِي الْيَوْمِ التَّالِي. وَلَمْ نَسْأَلَهُمْ عَنِ الْأَسْرَى، فَقَدْ كَانَ اللَّامَانِيُّونَ يَهَاجِمُونَنَا، وَقَدْ رَجَعُوا فِي الْوَقْتِ الْمُنَاسِبِ لِيُنْقِذُونَا مِنَ الْوَقُوعِ فِي أَيْدِيهِمْ. فَإِنَّ عَمَّورُونَ كَانَ قَدْ أَرْسَلَ إِمدَادَاتٍ جَدِيدَةً لِدَعْمِهِمْ وَأَيْضًا جَيْشًا حَاشِدًا مِنَ الرِّجَالِ.

And it came to pass that those men whom we sent with the prisoners did arrive in season to check them, as they were about to overpower us.

But behold, my little band of two thousand and sixty fought most desperately; yea, they were firm before the Lamanites, and did administer death unto all those who opposed them.

And as the remainder of our army were about to give way before the Lamanites, behold, those two thousand and sixty were firm and undaunted.

Yea, and they did obey and observe to perform every word of command with exactness; yea, and even according to their faith it was done unto them; and I did remember the words which they said unto me that their mothers had taught them.

And now behold, it was these my sons, and those men who had been selected to convey the prisoners, to whom we owe this great victory; for it was they who did beat the Lamanites; therefore they were driven back to the city of Manti.

And we retained our city Cumeni, and were not all destroyed by the sword; nevertheless, we had suffered great loss.

And it came to pass that after the Lamanites had fled, I immediately gave orders that my men who had been wounded should be taken from among the dead, and caused that their wounds should be dressed.

And it came to pass that there were two hundred, out of my two thousand and sixty, who had fainted because of the loss of blood; nevertheless, according to the goodness of God, and to our great astonishment, and also the joy of our whole army, there was not one soul of them who did perish; yea, and neither was there one soul among them who had not received many wounds.

And now, their preservation was astonishing to our whole army, yea, that they should be spared while there was a thousand of our brethren who were slain. And we do justly ascribe it to the miraculous power of God, because of their exceeding faith in that which they had been taught to believe—that there was a just God, and whosoever did not doubt, that they should be preserved by his marvelous power.

١٨ وَحَدَّثَ أَنَّ الرِّجَالَ الَّذِينَ أَرْسَلْنَاهُمْ مَعَ الْأَسْرَى عَادُوا فِي الْوَقْتِ الْمُنَاسِبِ لِيَكْجُوهُمْ، فَقَدْ كَانُوا عَلَى وَشِكِ الثَّقَلِبِ عَلَيْنَا.

١٩ لَكِنَّ فِرْقَتِي الصَّغِيرَةَ الْمَكُونَةَ مِنْ أَلْفَيْنِ وَسِتِّينَ شَابًا قَاتَلَتْ بِشِدَّةٍ؛ أَجَلٌ، لَقَدْ صَمَدَتْ أَمَامَ الْأَمَانِيِّينَ وَأَذَاقَتْ الْمَوْتَ لِكُلِّ مَنْ قَاوَمَهُمْ.

٢٠ وَبَيْنَمَا كَانَتْ بَقِيَّةُ جَيْشِنَا عَلَى وَشِكِ الثَّرَاجِعِ أَمَامَ الْأَمَانِيِّينَ، فَإِنَّ هُؤُلَاءِ الْأَلْفَيْنِ وَالسَّتِّينَ صَمَدُوا بِلا خَوْفٍ.

٢١ أَجَلٌ، وَأَطَاعُوا وَتَفَدَّوْا كُلَّ كَلِمَةٍ مِنَ الْأَوَامِرِ بِدِقَّةٍ؛ أَجَلٌ، وَنَالُوا حَسَبَ إِيْمَانِهِمْ؛ وَتَدَكَّرَتْ الْكَلِمَاتِ الَّتِي قَالُوا لِي إِنَّ أُمَّهَاتِهِمْ عَلَّمَتْهُمْ إِيَاهَا.

٢٢ وَنَحْنُ نَدِينُ لِأَبْنَائِي هُؤُلَاءِ وَلِلرِّجَالِ الَّذِينَ اخْتَرْنَاهُمْ لِنَقُلِ الْأَسْرَى بِهَذَا النُّصْرِ الْعَظِيمِ؛ فَإِنَّهُمْ هُمُ الَّذِينَ هَزَمُوا الْأَمَانِيِّينَ؛ فَقَدْ تَفَقَّهَرُوا إِلَى مَدِينَةِ مَانْتِي.

٢٣ وَقَدْ اخْتَفَطْنَا بِمَدِينَتِنَا كُومِينِي، وَلَمْ نَهْلِكْ جَمِيعًا بِالسَّيْفِ؛ وَمَعَ ذَلِكَ فَقَدْ عَانَيْنَا مِنْ خَسَارَةٍ عَظِيمَةٍ.

٢٤ وَبَعْدَ أَنْ فَرَّ الْأَمَانِيُّونَ، أَصْدَرْتُ قَوْرًا أَوْامِرًا بِأَخْذِ رِجَالِي الْجَرْحَى مِنْ بَيْنِ الْقَتْلَى وَأَمَرْتُ بِأَنْ تُصَمَّدَ جِرَاحُهُمْ.

٢٥ وَكَانَ هُنَاكَ مِئْتَانِ مِنْ بَيْنِ الْأَلْفَيْنِ وَالسَّتِّينَ مِمَّنْ فَقَدُوا وَغِيْبَهُمْ بِسَبَبِ نَزْفِ الدَّمِ؛ أَجَلٌ، وَلَمْ يَكُنْ هُنَاكَ نَفْسٌ وَاحِدَةٌ بَيْنَهُمْ لَمْ تُصَبَّ بِجِرَاحٍ كَثِيرَةٍ. وَمَعَ ذَلِكَ لَمْ تَهْلِكْ مِنْهُمْ نَفْسٌ وَاحِدَةٌ وَذَلِكَ طِبْقًا لِصَلَاحِ اللَّهِ؛ وَقَدْ أَذْهَشْنَا ذَلِكَ بِشِدَّةٍ وَأَبْهَجَ الْجَيْشَ بِأَكْمَلِهِ.

٢٦ وَأَذْهَلَتْ نَجَاتَهُمُ الْجَيْشَ بِأَكْمَلِهِ، أَجَلٌ، فَقَدْ نَجَوْا فِي حِينِ قُتِلَ أَلْفٌ مِنْ إِخْوَتِنَا. وَحَقًّا نَنْسُبُ ذَلِكَ إِلَى قُوَّةِ اللَّهِ الْعَجِيبَةِ، بِسَبَبِ إِيْمَانِهِمُ الْفَائِقِ بِمَا تَعَلَّمُوا أَنْ يُؤْمِنُوا بِهِ—بِأَنَّ هُنَاكَ إِلَهًا عَادِلًا، وَأَنَّ كُلَّ مَنْ لَا يَشْكُ يَنْجُو بِفِعْلِ قُوَّتِهِ الْعَجِيبَةِ.

Now this was the faith of these of whom I have spoken; they are young, and their minds are firm, and they do put their trust in God continually.

And now it came to pass that after we had thus taken care of our wounded men, and had buried our dead and also the dead of the Lamanites, who were many, behold, we did inquire of Gid concerning the prisoners whom they had started to go down to the land of Zarahemla with.

Now Gid was the chief captain over the band who was appointed to guard them down to the land.

And now, these are the words which Gid said unto me: Behold, we did start to go down to the land of Zarahemla with our prisoners. And it came to pass that we did meet the spies of our armies, who had been sent out to watch the camp of the Lamanites.

And they cried unto us, saying—Behold, the armies of the Lamanites are marching towards the city of Cumeni; and behold, they will fall upon them, yea, and will destroy our people.

And it came to pass that our prisoners did hear their cries, which caused them to take courage; and they did rise up in rebellion against us.

And it came to pass because of their rebellion we did cause that our swords should come upon them. And it came to pass that they did in a body run upon our swords, in the which, the greater number of them were slain; and the remainder of them broke through and fled from us.

And behold, when they had fled and we could not overtake them, we took our march with speed towards the city Cumeni; and behold, we did arrive in time that we might assist our brethren in preserving the city.

And behold, we are again delivered out of the hands of our enemies. And blessed is the name of our God; for behold, it is he that has delivered us; yea, that has done this great thing for us.

Now it came to pass that when I, Helaman, had heard these words of Gid, I was filled with exceeding joy because of the goodness of God in preserving us, that we might not all perish; yea, and I trust that the souls of them who have been slain have entered into the rest of their God.

٣٧ كَانَ هَذَا هُوَ إِيمَانُ هَؤُلَاءِ الَّذِينَ تَكَلَّمْتُ عَنْهُمْ؛ إِنَّهُمْ شَبَّانٌ وَعُقُولُهُمْ غَيْرُ مَتَرَعِرَعَةٍ وَيَضَعُونَ ثِقَتَهُمْ فِي اللَّهِ بِاسْتِمْرَارٍ.

٣٨ وَبَعْدَ أَنْ اغْتَنَيْنَا بِرِجَالِنَا الْجَزْحَى عَلَى هَذَا النَّحْوِ وَدَفْنَا مَوْتَانَا وَأَيْضًا مَوْتَى اللَّامَانِيِّينَ، الَّذِينَ كَانُوا كَثِيرِينَ، اسْتَفْهَرْنَا مِنْ جِيدَ عَنِ الْأَسْرَى الَّذِينَ كَانُوا نَازِلًا مَعَهُمْ إِلَى أَرْضِ زَرَحْمَلَةَ.

٣٩ فَإِنَّ جِيدَ كَانَ الْقَائِدَ الرَّئِيسِيَّ لِلْفِرْقَةِ الَّتِي عُيِّنَتْ لِحِرَاسَتِهِمْ حَتَّى يَبْلُغُوا أَرْضَ زَرَحْمَلَةَ.

٣٠ وَهَذِهِ هِيَ الْكَلِمَاتُ الَّتِي قَالَهَا لِي جِيدٌ: كُنَّا مُنْطَلِقِينَ إِلَى أَرْضِ زَرَحْمَلَةَ مَعَ أَسْرَانَا. وَحَدَّثَ أَنَا قَابَلْنَا جَوَاسِيسَ جَيْشِنَا الَّذِينَ أُرْسِلُوا لِيُرَاقِبُوا مَعْسَكَرَ اللَّامَانِيِّينَ.

٣١ فَصَرَخُوا إِلَيْنَا قَائِلِينَ إِنَّ جُيُوشَ اللَّامَانِيِّينَ تَزْحَفُ نَحْوَ مَدِينَةِ كُومِينِي وَإِنَّهُمْ سَوْفَ يُهَاجِمُونَهَا، أَجَلٌ، وَسَوْفَ يَهْلِكُونَ شَعْبَنَا.

٣٢ وَكَانَ أَنَّ أَسْرَانَا سَمِعُوا صُرَاحَهُمْ، الْأَمْرَ الَّذِي جَعَلَهُمْ يَتَشَجَعُونَ فَتَمَرَّدُوا عَلَيْنَا.

٣٣ وَبِسَبَبِ تَمَرُّدِهِمْ قَاوَمْنَا هُمْ بِسُيُوفِنَا. وَحَدَّثَ أَنَّهُمْ انْدَفَعُوا كَكَثَلَةٍ وَاحِدَةٍ أَمَامَ سُيُوفِنَا، وَخِلَالَ ذَلِكَ قُتِلَ كَثِيرُونَ مِنْهُمْ فِي حِينِ أَنَّ الْبَاقِينَ تَخَطَّوْا الْحَرَاسَ وَفَرَّوْا.

٣٤ وَعِنْدَمَا فَرَّوْا وَلَمْ نَتَمَكَّنْ مِنْ إِدْرَاكِهِمْ، أَسْرَعْنَا فِي مَسِيرَتِنَا نَحْوَ مَدِينَةِ كُومِينِي؛ وَوَصَلْنَا فِي الْوَقْتِ الْمُنَاسِبِ لِلسَّاعِدِ إِخْوَتَنَا فِي حِفْظِ الْمَدِينَةِ.

٣٥ وَقَدْ نَجَوْنَا مَرَّةً أُخْرَى مِنْ أَيْدِي أَعْدَائِنَا. وَمُبَارَكٌ اسْمُ إِلَهِنَا لِأَنَّهُ نَجَانَا؛ أَجَلٌ، لَقَدْ فَعَلَ هَذَا الْأَمْرَ الْعَظِيمَ لِأَجْلِنَا.

٣٦ وَعِنْدَمَا سَمِعْتُ أَنَا، حِيلَامَانَ، كَلِمَاتَ جِيدَ هَذِهِ، امْتَلَأْتُ بِفَرَحٍ شَدِيدٍ لِأَنَّ اللَّهَ حَفِظَنَا حَتَّى لَا نَهْلِكَ جَمِيعًا وَذَلِكَ لِأَنَّهُ صَالِحٌ؛ أَجَلٌ، وَإِنِّي وَاثِقٌ أَنَّ أَرْوَاحَ الْقَتْلَى قَدْ دَخَلَتْ إِلَى رَاحَةِ إِلَهِنَا.

And behold, now it came to pass that our next object was to obtain the city of Manti; but behold, there was no way that we could lead them out of the city by our small bands. For behold, they remembered that which we had hitherto done; therefore we could not decoy them away from their strongholds.

And they were so much more numerous than was our army that we durst not go forth and attack them in their strongholds.

Yea, and it became expedient that we should employ our men to the maintaining those parts of the land which we had regained of our possessions; therefore it became expedient that we should wait, that we might receive more strength from the land of Zarahemla and also a new supply of provisions.

And it came to pass that I thus did send an embassy to the governor of our land, to acquaint him concerning the affairs of our people. And it came to pass that we did wait to receive provisions and strength from the land of Zarahemla.

But behold, this did profit us but little; for the Lamanites were also receiving great strength from day to day, and also many provisions; and thus were our circumstances at this period of time.

And the Lamanites were sallying forth against us from time to time, resolving by stratagem to destroy us; nevertheless we could not come to battle with them, because of their retreats and their strongholds.

And it came to pass that we did wait in these difficult circumstances for the space of many months, even until we were about to perish for the want of food.

But it came to pass that we did receive food, which was guarded to us by an army of two thousand men to our assistance; and this is all the assistance which we did receive, to defend ourselves and our country from falling into the hands of our enemies, yea, to contend with an enemy which was innumerable.

١ وَكَانَ هَدَفُنَا التَّالِي الْإِسْتِيْلَاءَ عَلَى مَدِينَةِ مَانْتِي؛ لَكِنْ لَمْ تَكُنْ هُنَاكَ طَرِيقَةً لِاسْتِدْرَاجِ الْجُنُودِ خَارِجَ الْمَدِينَةِ بِفِرْقِنَا الصَّغِيرَةِ. فَإِنَّهُمْ كَانُوا يَذْكُرُونَ مَا فَعَلْنَا سَابِقًا؛ إِذَا لَمْ نَتَمَكَّنْ مِنْ إِبْعَادِهِمْ عَنْ حُصُونِهِمْ.

٢ وَكَانَ عَدَدُهُمْ أَكْبَرَ بِكَثِيرٍ مِنْ عَدَدِ جُنُودِنَا، فَلَمْ نَجْرَأْ عَلَى مُهَاجَمَتِهِمْ فِي حُصُونِهِمْ.

٣ أَجَلٌ، وَأَصْبَحَ مِنَ الْحِكْمَةِ أَنْ نُوظَّفَ رِجَالَنَا لِلْحِفَاطِ عَلَى تِلْكَ الْأَجْزَاءِ مِنَ الْأَرْضِ الَّتِي اسْتَعَدْنَا مِنْ مُمْتَلِكَاتِنَا؛ لِذَلِكَ صَارَ الْإِنْتِظَارُ ضَرُورِيًّا حَتَّى نَحْضَلَ عَلَى الْمَزِيدِ مِنَ الْقُوَاتِ مِنْ أَرْضِ زَرَحْمَلَةَ وَعَلَى إِمْدَادَاتٍ جَدِيدَةٍ مِنَ الْمُونِ أَيْضًا.

٤ وَحَدَّثَ أَنِّي أَرْسَلْتُ وَفْدًا إِلَى حَاكِمِ أَرْضِنَا لِأُطْلِعَهُ عَلَى أَحْوَالِ شَعْبِنَا. وَانْتَبَرْنَا الْحُصُولَ عَلَى الْمُونِ وَالْقُوَاتِ مِنْ أَرْضِ زَرَحْمَلَةَ.

٥ إِلَّا أَنَّ ذَلِكَ لَمْ يَنْفَعْنَا إِلَّا قَلِيلًا؛ لِأَنَّ اللَّامَانِيِّينَ كَانَتْ تَصِلُهُمْ قُوَاتٌ عَظِيمَةٌ مِنْ يَوْمٍ لِآخَرَ، وَكَذَلِكَ الْكَثِيرِ مِنَ الْمُونِ؛ وَتِلْكَ كَانَتْ أَحْوَالُنَا فِي تِلْكَ الْفَتْرَةِ الرَّمْنِيَّةِ.

٦ وَكَانَ اللَّامَانِيُّونَ يَهَاجِمُونَنَا بَيْنَ الْحِينِ وَالْآخِرِ عَازِمِينَ عَلَى أَنْ يُهْلِكُونَا بِاسْتِخْدَامِ الْحِيلَةِ؛ وَلَكِنْ لَمْ يُمَكِّنْ أَنْ نُهَاجِمَهُمْ بِسَبَبِ مَلَاذَاتِهِمْ وَحُصُونِهِمْ.

٧ وَكَانَ أَنَّنَا انْتَبَرْنَا شَهْرًا عَدِيدَةً فِي هَذِهِ الطُّرُوفِ الصَّغْبَةِ حَتَّى كِدْنَا نَهْلِكُ بِسَبَبِ الْحَاجَةِ إِلَى الطَّعَامِ.

٨ لَكِنْ حَدَّثَ أَنَّنَا تَلَقَّيْنَا طَعَامًا أَحْصَرَهُ إِلَيْنَا جَيْشٌ مِنَ الْفِي رَجُلٍ أَرْسَلُوا لِمُسَاعَدَتِنَا؛ وَكَانَتْ هَذِهِ كُلُّ الْمُسَاعَدَةِ الَّتِي تَلَقَّيْنَاهَا لِإِدْفَاعِ عَنِّ أَنْفُسِنَا وَبِلَادِنَا مِنَ الْوُقُوعِ فِي أَيْدِي أَعْدَائِنَا، أَجَلٌ، لِمَقَاوِمَةِ أَعْدَاءِ لَا يُحْصَى عَدَدُهُمْ.

And now the cause of these our embarrassments, or the cause why they did not send more strength unto us, we knew not; therefore we were grieved and also filled with fear, lest by any means the judgments of God should come upon our land, to our overthrow and utter destruction.

Therefore we did pour out our souls in prayer to God, that he would strengthen us and deliver us out of the hands of our enemies, yea, and also give us strength that we might retain our cities, and our lands, and our possessions, for the support of our people.

Yea, and it came to pass that the Lord our God did visit us with assurances that he would deliver us; yea, insomuch that he did speak peace to our souls, and did grant unto us great faith, and did cause us that we should hope for our deliverance in him.

And we did take courage with our small force which we had received, and were fixed with a determination to conquer our enemies, and to maintain our lands, and our possessions, and our wives, and our children, and the cause of our liberty.

And thus we did go forth with all our might against the Lamanites, who were in the city of Manti; and we did pitch our tents by the wilderness side, which was near to the city.

And it came to pass that on the morrow, that when the Lamanites saw that we were in the borders by the wilderness which was near the city, that they sent out their spies round about us that they might discover the number and the strength of our army.

And it came to pass that when they saw that we were not strong, according to our numbers, and fearing that we should cut them off from their support except they should come out to battle against us and kill us, and also supposing that they could easily destroy us with their numerous hosts, therefore they began to make preparations to come out against us to battle.

And when we saw that they were making preparations to come out against us, behold, I caused that Gid, with a small number of men, should secrete himself in the wilderness, and also that Teomner and a small number of men should secrete themselves also in the wilderness.

٩ وَلَمْ نَعْلَمْ سَبَبَ ضَائِقَاتِنَا هَذِهِ، أَوْ السَّبَبَ فِي أَنَّهُمْ لَمْ يُرْسِلُوا إِلَيْنَا الْمُرِيدَ مِنَ الْقَوَاتِ؛ لِذَلِكَ فَقَدْ حَزْنَا وَامْتَلَأْنَا بِالْخَوْفِ أَيْضًا مِنْ أَن تَحِلَّ أَحْكَامُ اللَّهِ عَلَى أَرْضِنَا بِوَسِيلَةٍ مَا، فَتُهْزَمُ وَتَهْلِكُ تَمَامًا.

١٠ لِذَلِكَ فَقَدْ أَفْضَيْنَا بِمَكُونَاتِ نُفُوسِنَا فِي الصَّلَاةِ إِلَى اللَّهِ كَيْ يُقَوِّينَا وَيَخْلِّصَنَا مِنْ أَيْدِي أَعْدَائِنَا، أَجَلْ، وَلِيَمْنَحَنَا الْقُوَّةَ أَيْضًا لِنَحْتَفِظَ بِمَدِينِنَا وَأَرْضِينَا وَمُمْتَلِكَاتِنَا لِدَعْمِ شَعْبِنَا.

١١ أَجَلْ، وَحَدَّثَ أَنَّ الرَّبَّ إِلَهَنَا بَتَّ الطَّمَأْنِينَةَ فِي نُفُوسِنَا بِأَنَّهُ سَيُنَجِّبُنَا؛ أَجَلْ، مَلَأَ نُفُوسَنَا بِالسَّلَامِ وَمَنَحَنَا إِيْمَانًا عَظِيمًا وَجَعَلَنَا نَرَجُو خَلَاصَنَا فِيهِ.

١٢ وَتَشَجَّعْنَا بِالْفِعْلِ بِسَبَبِ قُوَّتِنَا الصَّغِيرَةِ الَّتِي تَلَقَّيْنَاهَا، وَكُنَّا ثَابِتِينَ فِي عَزْمِنَا عَلَى قَهْرِ أَعْدَائِنَا وَالْحِفَاطِ عَلَى أَرْضِينَا وَمُمْتَلِكَاتِنَا وَنِسَائِنَا وَأَبْنَائِنَا وَقَضِيَّةِ حُرِّيَّتِنَا.

١٣ وَهَكَذَا خَرَجْنَا بِكُلِّ قُوَّتِنَا لِمُوجَهَةِ اللَّامَانِيِّينَ الَّذِينَ كَانُوا فِي مَدِينَةٍ مَائِنِي؛ وَنَصَبْنَا خِيَامَنَا فِي الْبَرِّيَّةِ الَّتِي كَانَتْ قَرِيبَةً مِنَ الْمَدِينَةِ.

١٤ وَفِي الْيَوْمِ التَّالِيِ، عِنْدَمَا رَأَى اللَّامَانِيُّونَ أَنَّنا عَلَى حُدُودِ الْبَرِّيَّةِ الْقَرِيبَةِ مِنَ الْمَدِينَةِ، أَطْلَقُوا جَوَاسِيسَهُمْ حَوَالَيْنَا لَعَلَّهُمْ يَكْتَشِفُونَ عَدَدَ جُنُودِنَا وَقُوَّةَ جَيْشِنَا.

١٥ وَعِنْدَمَا رَأَوْا أَنَّنا لَسْنَا أَقْوِيَاءَ بِسَبَبِ قِلَّةِ عَدَدِنَا، وَخَشِيَّةٌ أَن تَقْطَعَ عَلَيْهِمُ الْإِمْدَادَاتِ إِلَّا إِذَا خَرَجُوا لِمُحَارَبَتِنَا وَأَهْلَكُونَا، وَمُفْتَرِضِينَ أَيْضًا أَنَّهُمْ يَسْتَطِيعُونَ أَن يُهْلِكُونَا بِجِيُوشِهِمُ الْغَفِيرَةِ، بَدَأُوا يَسْتَعِدُّونَ لِلْخُرُوجِ لِقِتَالِنَا.

١٦ وَعِنْدَمَا رَأَيْنَا أَنَّهُمْ كَانُوا يَسْتَعِدُّونَ لِلْخُرُوجِ لِقِتَالِنَا، فَإِنِّي جَعَلْتُ جِيدَ وَعَدَدًا صَغِيرًا مِنْ رِجَالِهِ يَخْتَبِئُونَ فِي الْبَرِّيَّةِ، وَأَيْضًا تِيَوْمَنَرَ وَعَدَدًا صَغِيرًا مِنْ رِجَالِهِ.

Now Gid and his men were on the right and the others on the left; and when they had thus secreted themselves, behold, I remained, with the remainder of my army, in that same place where we had first pitched our tents against the time that the Lamanites should come out to battle.

And it came to pass that the Lamanites did come out with their numerous army against us. And when they had come and were about to fall upon us with the sword, I caused that my men, those who were with me, should retreat into the wilderness.

And it came to pass that the Lamanites did follow after us with great speed, for they were exceedingly desirous to overtake us that they might slay us; therefore they did follow us into the wilderness; and we did pass by in the midst of Gid and Teomner, inso-much that they were not discovered by the Lamanites.

And it came to pass that when the Lamanites had passed by, or when the army had passed by, Gid and Teomner did rise up from their secret places, and did cut off the spies of the Lamanites that they should not return to the city.

And it came to pass that when they had cut them off, they ran to the city and fell upon the guards who were left to guard the city, insomuch that they did destroy them and did take possession of the city.

Now this was done because the Lamanites did suffer their whole army, save a few guards only, to be led away into the wilderness.

And it came to pass that Gid and Teomner by this means had obtained possession of their strongholds. And it came to pass that we took our course, after having traveled much in the wilderness towards the land of Zarahemla.

And when the Lamanites saw that they were marching towards the land of Zarahemla, they were exceedingly afraid, lest there was a plan laid to lead them on to destruction; therefore they began to retreat into the wilderness again, yea, even back by the same way which they had come.

١٧ وَكَانَ جِيدٌ وَرِجَالُهُ عَلَى الْيَمِينِ وَالْآخَرُونَ عَلَى الْيَسَارِ؛ وَبَعْدَ أَنْ اخْتَبَأُوا، بَقِيَتْ أَنَا مَعَ بَقِيَّةِ جَيْشِي فِي نَفْسِ الْمَكَانِ الَّذِي نَصَبْنَا فِيهِ خِيَامَنَا لِأَوَّلِ مَرَّةٍ، وَانْتَظَرْنَا خُرُوجَ اللَّامَانِيِّينَ لِلْقِتَالِ.

١٨ وَحَدَّثَ أَنَّ اللَّامَانِيِّينَ خَرَجُوا عَلَيْنَا بِجُيُوشِهِمُ الْحَاشِدَةَ. وَعِنْدَمَا أَطْبَقُوا عَلَيْنَا وَأَوْشَكُوا أَنْ يُهَاجِمُونَا بِسُيُوفِهِمْ، جَعَلْتُ رِجَالِي الَّذِينَ كَانُوا مَعِي يَتَرَجَعُونَ إِلَى الْبَرِّيَّةِ.

١٩ وَحَدَّثَ أَنَّ اللَّامَانِيِّينَ تَبِعُونَا بِسُرْعَةٍ كَبِيرَةٍ لِأَنَّهُمْ كَانُوا يَزْعَبُونَ فِي أَنْ يُدْرِكُونَا كَمَا يَقْتُلُونَا؛ لِذَا فَقَدْتُ تَبِعُونَا إِلَى الْبَرِّيَّةِ؛ وَمَرَرْنَا بَيْنَ جَيْشِي جِيدٍ وَتِيَوْمَنَرٍ، وَلَمْ يَكْتَشِفْهُمَا اللَّامَانِيُّونَ.

٢٠ وَبَعْدَ مُرُورِ اللَّامَانِيِّينَ، أَيَّ بَعْدَ مُرُورِ جَيْشِ اللَّامَانِيِّينَ، نَهَضَ رِجَالُ جِيدٍ وَتِيَوْمَنَرٍ مِنْ مَكَامِهِمْ وَأَعْتَرَضُوا مَسِيرَةَ جَوَاسِيسِ اللَّامَانِيِّينَ حَتَّى لَا يَعودُوا إِلَى الْمَدِينَةِ.

٢١ وَبَعْدَ أَنْ اعْتَرَضُونَا، أَسْرَعُوا إِلَى الْمَدِينَةِ وَهَجَمُوا عَلَى الْحُرَاسِ الَّذِينَ تَرَكُوا لِيَحْرُسُوا الْمَدِينَةَ حَتَّى أَهْلَكُوهُمْ وَاسْتَوْلُوا عَلَى الْمَدِينَةِ.

٢٢ تَمَّ ذَلِكَ لِأَنَّ اللَّامَانِيِّينَ سَمَحُوا بِاسْتِدْرَاجِ جَيْشِهِمْ بِأَكْمَلِهِ إِلَى الْبَرِّيَّةِ، بِاسْتِثْنَاءِ عَدَدٍ قَلِيلٍ مِنَ الْحُرَاسِ.

٢٣ وَبِهَذِهِ الطَّرِيقَةِ اسْتَوْلَى جِيدٌ وَتِيَوْمَنَرٌ عَلَى حُصُونِهِمْ. وَبَعْدَ أَنْ ارْتَحَلْنَا كَثِيرًا فِي الْبَرِّيَّةِ سَلَكْنَا طَرِيقًا مُؤَدِّيًّا إِلَى أَرْضِ زَرَحَمَلَةَ.

٢٤ وَلَمَّا رَأَى اللَّامَانِيُّونَ أَنَّنَا كُنَّا نَسِيرُ نَحْوَ أَرْضِ زَرَحَمَلَةَ، ارْتَعَبُوا لِلْعَاقِبَةِ مِنْ أَنْ تَكُونَ هُنَاكَ خِطَّةٌ مُوضِعَةٌ تَتَسَبَّبُ فِي هَلَاكِهِمْ؛ لِذَا بَدَأُوا يَتَرَجَعُونَ إِلَى الْبَرِّيَّةِ مَرَّةً أُخْرَى، أَجَلٌ، بَلْ تَرَجَعُوا إِلَى ذَاتِ الطَّرِيقِ الَّتِي أَتَوْا مِنْهَا.

And behold, it was night and they did pitch their tents, for the chief captains of the Lamanites had supposed that the Nephites were weary because of their march; and supposing that they had driven their whole army therefore they took no thought concerning the city of Manti.

Now it came to pass that when it was night, I caused that my men should not sleep, but that they should march forward by another way towards the land of Manti.

And because of this our march in the night-time, behold, on the morrow we were beyond the Lamanites, insomuch that we did arrive before them at the city of Manti.

And thus it came to pass, that by this stratagem we did take possession of the city of Manti without the shedding of blood.

And it came to pass that when the armies of the Lamanites did arrive near the city, and saw that we were prepared to meet them, they were astonished exceedingly and struck with great fear, insomuch that they did flee into the wilderness.

Yea, and it came to pass that the armies of the Lamanites did flee out of all this quarter of the land. But behold, they have carried with them many women and children out of the land.

And those cities which had been taken by the Lamanites, all of them are at this period of time in our possession; and our fathers and our women and our children are returning to their homes, all save it be those who have been taken prisoners and carried off by the Lamanites.

But behold, our armies are small to maintain so great a number of cities and so great possessions.

But behold, we trust in our God who has given us victory over those lands, insomuch that we have obtained those cities and those lands, which were our own.

Now we do not know the cause that the government does not grant us more strength; neither do those men who came up unto us know why we have not received greater strength.

٢٥ وَكَانَ الْوَقْتُ لَيْلًا، فَتَنَصَبُوا خِيَامَهُمْ لِأَنَّ قَادَةَ اللَّامَانِيِّينَ الرَّئِيسِيِّينَ افْتَرَضُوا أَنَّ النَّافِيِّينَ قَدْ تَعَبُوا مِنْ مَسِيرَتِهِمْ؛ وَافْتَرَضُوا أَنَّهُمْ سَاقُوا جَيْشَ النَّافِيِّينَ بِأَكْمَلِهِ أَمَامَهُمْ؛ لِذَلِكَ لَمْ يُفَكِّرُوا فِي مَدِينَةِ مَانْتِي.

٢٦ وَعِنْدَمَا حَلَّ اللَّيْلُ مَنَعْتُ رِجَالِي مِنَ النَّوْمِ، وَجَعَلْتُهُمْ يَتَقَدَّمُونَ عَبْرَ طَرِيقٍ أُخْرَى نَحْوَ أَرْضِ مَانْتِي.

٢٧ وَبِسَبَبِ مَسِيرَتِنَا هَذِهِ فِي اللَّيْلِ فَقَدْ سَبَقْنَا اللَّامَانِيِّينَ، فَفِي الْيَوْمِ التَّالِيِ وَصَلْنَا قَبْلَهُمْ إِلَى مَدِينَةِ مَانْتِي.

٢٨ وَهَكَذَا، وَبِفَضْلِ هَذِهِ الْحِيلَةِ، اسْتَوْلَيْنَا عَلَى مَدِينَةِ مَانْتِي دُونَ إِرَاقَةِ الدَّمَاءِ.

٢٩ وَعِنْدَمَا وَصَلَتْ جِيُوشُ اللَّامَانِيِّينَ بِالْقُرْبِ مِنَ الْمَدِينَةِ وَرَأَوْا أَنَّنَا كُنَّا مُسْتَعِدِّينَ لِمُلَاقَاتِهِمْ، انْدَهَشُوا لِلْعَاقِبَةِ وَخَافُوا بِشِدَّةٍ لِدَرَجَةِ أَنَّهُمْ هَرَبُوا إِلَى الْبَرِّيَّةِ.

٣٠ أَجَلٌ، وَحَدَّثَ أَنَّ جِيُوشَ اللَّامَانِيِّينَ هَرَبَتْ بِالْفِعْلِ مِنْ هَذِهِ النَّاحِيَةِ مِنَ الْأَرْضِ، بَعْدَ أَنْ أَسْرَتِ الْكَثِيرَ مِنَ النِّسَاءِ وَالْأَطْفَالِ.

٣١ وَاسْتَعَدْنَا مَا أَحْذَهُ اللَّامَانِيُّونَ مِنْ مَدِينٍ فِي هَذَا الْوَقْتِ؛ وَعَادَ آبَاؤُنَا وَنِسَاؤُنَا وَأَبْنَاؤُنَا كُلُّهُمْ إِلَى مَنَازِلِهِمْ عِدَا أَوْلِيَاكَ الَّذِينَ أَسْرَهُمُ اللَّامَانِيُّونَ وَنَقَلُوهُمْ.

٣٢ لَكِنَّ قُوَاتِنَا لَا تَكْفِي لِتَحْفَظِ هَذَا الْعَدَدَ الْكَبِيرَ مِنَ الْمُدُنِ وَالْمُمْتَلَكَاتِ.

٣٣ لَكِنَّا نَتَّقُ بِإِلَهِنَا الَّذِي مَنَحَنَا النَّصْرَ فِي هَذِهِ الْأَرْضِ حَتَّى أَنَّنَا حَصَلْنَا عَلَى تِلْكَ الْمُدُنِ وَالْأَرْضِ الَّتِي كَانَتْ مُلْكًا لَنَا.

٣٤ وَإِنَّا لَا نَعْلَمُ السَّبَبَ فِي أَنَّ الْحُكُومَةَ لَا تَمْنَحُنَا الْمَزِيدَ مِنَ الْقُوَاتِ؛ كَمَا أَنَّ الرِّجَالَ الَّذِينَ جَاءُوا إِلَيْنَا لَا يَعْلَمُونَ سَبَبَ عَدَمِ حُصُولِنَا عَلَى قُوَاتٍ أَكْبَرَ.

Behold, we do not know but what ye are unsuccessful, and ye have drawn away the forces into that quarter of the land; if so, we do not desire to murmur.

And if it is not so, behold, we fear that there is some faction in the government, that they do not send more men to our assistance; for we know that they are more numerous than that which they have sent.

But, behold, it mattereth not—we trust God will deliver us, notwithstanding the weakness of our armies, yea, and deliver us out of the hands of our enemies.

Behold, this is the twenty and ninth year, in the latter end, and we are in the possession of our lands; and the Lamanites have fled to the land of Nephi.

And those sons of the people of Ammon, of whom I have so highly spoken, are with me in the city of Manti; and the Lord has supported them, yea, and kept them from falling by the sword, insomuch that even one soul has not been slain.

But behold, they have received many wounds; nevertheless they stand fast in that liberty wherewith God has made them free; and they are strict to remember the Lord their God from day to day; yea, they do observe to keep his statutes, and his judgments, and his commandments continually; and their faith is strong in the prophecies concerning that which is to come.

And now, my beloved brother, Moroni, may the Lord our God, who has redeemed us and made us free, keep you continually in his presence; yea, and may he favor this people, even that ye may have success in obtaining the possession of all that which the Lamanites have taken from us, which was for our support. And now, behold, I close mine epistle. I am Helaman, the son of Alma.

٣٥ إِنَّا لَا نَعْلَمُ إِلَّا أَنَّكَ رُبَّمَا أَحْفَقْتَ وَسَحَبْتَ الْقَوَاتِ إِلَى تِلْكَ النَّاحِيَةِ مِنَ الْأَرْضِ؛ إِنْ كَانَ الْأَمْرُ كَذَلِكَ فَتَحْنُ لَا نَرْغَبُ فِي التَّدْمُرِ.

٣٦ وَإِنْ لَمْ يَكُنْ الْأَمْرُ كَذَلِكَ فَتَحْنُ نَحْشَى أَنْ تَكُونَ هُنَاكَ فِتْنَةً مُنْشَقَّةً فِي الْحُكُومَةِ وَلِذَلِكَ لَا يُرْسِلُونَ إِلَيْنَا الْمَزِيدَ مِنَ الرِّجَالِ لِعَوْنِنَا؛ فَإِنَّا نَعْلَمُ أَنَّ لَدَيْهِمْ عَدَدًا أَكْبَرَ مِمَّنْ أَرْسَلُوهُمْ.

٣٧ لَكِنْ لَا يَهْمُ—إِنَّا نَتَّقُ بِأَنَّ اللَّهَ سَيَنْجِينَا عَلَى الرَّغْمِ مِنْ ضَعْفِ جِيُوشِنَا، أَجَلْ، سَيُنْقِذُنَا مِنْ بَيْنِ أَيْدِي أَعْدَائِنَا.

٣٨ إِنَّ هَذِهِ هِيَ السَّنَةُ التَّاسِعَةُ وَالْعِشْرُونَ، فِي أَوَاخِرِهَا، وَأَرَاذِينَا فِي مَلِكِنَا؛ وَقَدْ هَرَبَ الْأَمَانِيُّونَ إِلَى أَرْضِ نَافِي.

٣٩ وَأَبْنَاءُ شَعْبِ عَمُونَ أَوْلِيكَ، وَالَّذِينَ أَتْنَيْتُ عَلَيْهِمْ بِشِدَّةٍ، هُمْ مَعِي فِي مَدِينَةِ مَانْتِي؛ وَقَدْ أَعَانَهُمُ الرَّبُّ، أَجَلْ، وَحَفِظَهُمْ مِنَ السُّقُوطِ بِالسَّيْفِ، فَلَمْ تُقْتَلْ مِنْهُمْ نَفْسٌ وَاحِدَةً.

٤٠ لَكِنَّهُمْ قَدْ أَصِيبُوا بِجِرَاحٍ كَثِيرَةٍ؛ وَمَعَ ذَلِكَ ثَبَّتُوا فِي الدَّفَاعِ عَنِ الْحُرِّيَّةِ الَّتِي أَنْعَمَ اللَّهُ بِهَا عَلَيْهِمْ؛ وَهُمْ يُوَاظِبُونَ عَلَى تَذْكَرِ الرَّبِّ إِلَهُهِمْ مِنْ يَوْمٍ إِلَى آخَرَ؛ أَجَلْ، وَهُمْ يَحْفَظُونَ فَرَائِضَهُ وَأَحْكَامَهُ وَوَصَايَاهُ عَلَى الدَّوَامِ؛ وَإِيمَانُهُمْ قَوِيٌّ بِالنَّبِوءَاتِ الْمُتَعَلِّقَةِ بِالْأُمُورِ الَّتِي سَتَأْتِي.

٤١ يَا أَخِي الْحَبِيبَ مَورُونِي، لِيَحْفَظَكَ الرَّبُّ إِلَهُنَا بِاسْتِمْرَارٍ فَتَظَلَّ فِي حَضْرَتِهِ؛ فَإِنَّهُ قَدَانَا وَجَعَلَنَا أَحْرَارًا؛ أَجَلْ، وَلِيُبَارِكْ هَذَا الشَّعْبَ كَيْ نُنْجَحَ فِي اسْتِرْدَادِ كُلِّ مَا سَلَبَهُ الْأَمَانِيُّونَ مِنَّا وَالَّذِي كَانَ مُخَصَّصًا لِدَعْمِنَا. وَالآنَ فَإِنِّي أَخْتِمُ رِسَالَتِي. أَنَا حِيلَامَانُ بَنُ أَلْمَا.

Now it came to pass in the thirtieth year of the reign of the judges over the people of Nephi, after Moroni had received and had read Helaman's epistle, he was exceedingly rejoiced because of the welfare, yea, the exceeding success which Helaman had had, in obtaining those lands which were lost.

Yea, and he did make it known unto all his people, in all the land round about in that part where he was, that they might rejoice also.

And it came to pass that he immediately sent an epistle to Pahoran, desiring that he should cause men to be gathered together to strengthen Helaman, or the armies of Helaman, insomuch that he might with ease maintain that part of the land which he had been so miraculously prospered in regaining.

And it came to pass when Moroni had sent this epistle to the land of Zarahemla, he began again to lay a plan that he might obtain the remainder of those possessions and cities which the Lamanites had taken from them.

And it came to pass that while Moroni was thus making preparations to go against the Lamanites to battle, behold, the people of Nephihah, who were gathered together from the city of Moroni and the city of Lehi and the city of Morianton, were attacked by the Lamanites.

Yea, even those who had been compelled to flee from the land of Manti, and from the land round about, had come over and joined the Lamanites in this part of the land.

And thus being exceedingly numerous, yea, and receiving strength from day to day, by the command of Ammoron they came forth against the people of Nephihah, and they did begin to slay them with an exceedingly great slaughter.

And their armies were so numerous that the remainder of the people of Nephihah were obliged to flee before them; and they came even and joined the army of Moroni.

١ وَفِي السَّنَةِ الثَّلَاثِينَ مِنْ حُكْمِ الْقَضَاةِ لِشَعْبِ نَافِي، بَعْدَ أَنْ اسْتَلَمَ
موروني رسالة حيلامانَ وَقَرَأَهَا، فَرِحَ موروني بِشِدَّةٍ بِسَبَبِ
النَّجَاحِ، أَجَلٍ، النَّجَاحِ الْفَائِقِ الَّذِي حَقَّقَهُ حِيلَامَانُ فِي اسْتِزْدَادِ
تِلْكَ الْأَرْضِ الْمَفْقُودَةِ.

٢ أَجَلٍ، وَأَعْلَمَ كُلَّ شَعْبِهِ بِذَلِكَ فِي كُلِّ الْأَرْضِ الْمُحِيطَةِ بِتِلْكَ
النَّاحِيَةِ الَّتِي كَانَ فِيهَا، لِكَيْ يَفْرَحُوا هُمْ أَيْضًا.

٣ وَحَدَّثَ أَنَّهُ أَرْسَلَ عَلَى الْقُورِ رِسَالَةً إِلَى بَاهُورَانَ يُعَبِّرُ فِيهَا عَنْ
رَغْبَتِهِ بِأَنْ يَجْمَعَ بَاهُورَانُ رِجَالًا لِتَقْوِيَةِ حِيلَامَانَ، أَوْ جُيُوشِ
حِيلَامَانَ، حَتَّى يَتَمَكَّنَ مِنَ الْجِغَاظِ بِسَهُولَةٍ عَلَى تِلْكَ الْجِهَةِ مِنَ
الْأَرْضِ الَّتِي نَجَحَ فِي اسْتِعَادَتِهَا عَلَى هَذَا النُّحُو الْعَجِيبِ.

٤ وَبَعْدَ أَنْ أَرْسَلَ موروني هَذَا الرِّسَالَةَ إِلَى أَرْضِ زَرَاهَمَلَةَ، بَدَأَ مَرَّةً
أُخْرَى فِي وَضْعِ خُطْبَةٍ لِاسْتِزْدَادِ مَا تَبَقِيَ مِنْ تِلْكَ الْمُتَمَلِّكَاتِ
وَالْمُدُنِ الَّتِي أَخَذَهَا الْأَمَانِيُّونَ مِنْهُمْ.

٥ وَبَيْنَمَا كَانَ موروني يَسْتَعِدُّ عَلَى هَذَا النُّحُو لِلْقِتَالِ ضِدَّ
الْأَمَانِيِّينَ، حَدَّثَ أَنَّ الْأَمَانِيِّينَ هَاجَمُوا أَهْلَ نَافِيحَا الَّذِينَ
تَجَمَّعُوا مِنْ مَدِينَةِ موروني وَمَدِينَةِ لَاحِي وَمَدِينَةِ مورِيَانْتُونِ.

٦ أَجَلٍ، حَتَّى أَوْلَيْكَ الْأَمَانِيُّونَ الَّذِينَ اضْطُرُّوا لِلْفِرَارِ مِنْ أَرْضِ
مَانْتِي وَمِنَ الْأَرْضِ الْمُحِيطَةِ جَاءُوا وَانْصَمَّوْا إِلَى الْأَمَانِيِّينَ فِي
تِلْكَ النَّاحِيَةِ مِنَ الْأَرْضِ.

٧ وَهَكَذَا تَضَاعَفَ عَدَدُهُمْ كَثِيرًا، أَجَلٍ، وَحَصَلُوا يَوْمًا بَعْدَ يَوْمٍ عَلَى
قُوَاتٍ جَدِيدَةٍ، وَلِذَا خَرَجُوا بِأَمْرِ مِنْ عَمُورُونَ ضِدَّ أَهْلِ مَدِينَةِ
نَافِيحَا وَبَدَأُوا يَفْتِكُونَ بِهِمْ فَتْنًا شَدِيدًا.

٨ وَكَانَتْ جُيُوشُهُمْ مِنَ الْكَثْرَةِ حَتَّى اضْطُرَّ بَاقِي أَهْلِ نَافِيحَا إِلَى
الْفِرَارِ أَمَامَهُمْ؛ وَجَاءُوا وَانْصَمَّوْا إِلَى جَيْشِ موروني.

And now as Moroni had supposed that there should be men sent to the city of Nephihah, to the assistance of the people to maintain that city, and knowing that it was easier to keep the city from falling into the hands of the Lamanites than to retake it from them, he supposed that they would easily maintain that city.

Therefore he retained all his force to maintain those places which he had recovered.

And now, when Moroni saw that the city of Nephihah was lost he was exceedingly sorrowful, and began to doubt, because of the wickedness of the people, whether they should not fall into the hands of their brethren.

Now this was the case with all his chief captains. They doubted and marveled also because of the wickedness of the people, and this because of the success of the Lamanites over them.

And it came to pass that Moroni was angry with the government, because of their indifference concerning the freedom of their country.

٩ وَكَانَ مَورُونِي قَدِ افْتَرَضَ أَنَّهُ يَجِبُ إِزْسَالُ رِجَالٍ إِلَى مَدِينَةِ نَافِيحَا لِمُسَاعَدَةِ النَّاسِ لِلْحِفَاظِ عَلَى تِلْكَ الْمَدِينَةِ، لِأَنَّ مَنَعَ الْمَدِينَةَ مِنَ الْوُقُوعِ فِي أَيْدِي الْأَمَانِيِّينَ كَانَ أَسْهَلَ مِنْ اسْتِزْجَاعِهَا مِنْهُمْ، فَقَدِ افْتَرَضَ أَنَّهُمْ سَيُحَافِظُونَ بِسُهُولَةٍ عَلَى تِلْكَ الْمَدِينَةِ.

١٠ لِذَلِكَ قَدِ اخْتَفَظَ بِجَمِيعِ قُوَاتِهِ لِلْحِفَاظِ عَلَى تِلْكَ الْأَمَاكِينِ الَّتِي اسْتَعَادَهَا.

١١ فَلَمَّا رَأَى مَورُونِي ضَيَاعَ مَدِينَةِ نَافِيحَا مِنْهُمْ حَزَنًا جَدًّا، وَبَسَبَبِ شَرِّ النَّاسِ بَدَأَ يَخَافُ أَنْ يَسْقُطُوا فِي أَيْدِي إِخْوَتِهِمْ.

١٢ وَكَانَتْ هَذِهِ هِيَ حَالُ جَمِيعِ قَادَتِهِمُ الرَّئِيسِيِّينَ. فَقَدُ تَسَاءَلُوا وَتَعَجَّبُوا مِنْ شَرِّ النَّاسِ، وَذَلِكَ بِسَبَبِ انْتِصَارِ الْأَمَانِيِّينَ عَلَيْهِمْ.

١٣ وَغَضِبَ مَورُونِي مِنَ الْحُكُومَةِ بِسَبَبِ عَدَمِ اكْتِرَائِهَا بِالِدَّفَاعِ عَنْ حُرِّيَّةِ الْبِلَادِ.

And it came to pass that he wrote again to the governor of the land, who was Pahoran, and these are the words which he wrote, saying: Behold, I direct mine epistle to Pahoran, in the city of Zarahemla, who is the chief judge and the governor over the land, and also to all those who have been chosen by this people to govern and manage the affairs of this war.

For behold, I have somewhat to say unto them by the way of condemnation; for behold, ye yourselves know that ye have been appointed to gather together men, and arm them with swords, and with cimeters, and all manner of weapons of war of every kind, and send forth against the Lamanites, in whatsoever parts they should come into our land.

And now behold, I say unto you that myself, and also my men, and also Helaman and his men, have suffered exceedingly great sufferings; yea, even hunger, thirst, and fatigue, and all manner of afflictions of every kind.

But behold, were this all we had suffered we would not murmur nor complain.

But behold, great has been the slaughter among our people; yea, thousands have fallen by the sword, while it might have otherwise been if ye had rendered unto our armies sufficient strength and succor for them. Yea, great has been your neglect towards us.

And now behold, we desire to know the cause of this exceedingly great neglect; yea, we desire to know the cause of your thoughtless state.

Can you think to sit upon your thrones in a state of thoughtless stupor, while your enemies are spreading the work of death around you? Yea, while they are murdering thousands of your brethren—

Yea, even they who have looked up to you for protection, yea, have placed you in a situation that ye might have succored them, yea, ye might have sent armies unto them, to have strengthened them, and have saved thousands of them from falling by the sword.

١ وَحَدَّثَ أَنَّهُ كَتَبَ مَرَّةً أُخْرَى إِلَى حَاكِمِ الْبِلَادِ، وَاسْمُهُ بَاهُورَانُ، وَهَذِهِ هِيَ الْكَلِمَاتُ الَّتِي كَتَبَهَا قَائِلًا: إِنِّي أَوْجِّهُ رِسَالَتِي إِلَى بَاهُورَانَ فِي مَدِينَةِ زَرَحْمَلَةَ وَالَّذِي هُوَ رَئِيسُ الْقَضَاةِ وَالْحَاكِمِ عَلَى الْبِلَادِ، وَأَيْضًا لِكُلِّ الَّذِينَ اخْتَارَهُمْ هَذَا الشَّعْبُ لِلْحُكْمِ وَإِلَادَةِ شُؤُونِ هَذِهِ الْحَرْبِ.

٢ فَإِنَّ لَدَيْ كَلَامًا يُدِينُهُمْ؛ فَإِنَّكُمْ أَنْتُمْ أَنْفُسَكُمْ تَعْلَمُونَ أَنَّكُمْ عَيَّنْتُمْ لِتَجْمَعُوا الرِّجَالَ وَلِتَسْلِحُوهُمْ بِالسُّيُوفِ وَالرِّمَاحِ وَشَتَّى أَنْوَاعِ أَسْلِحَةِ الْحَرْبِ وَلِتُرْسِلُوهُمْ لِقِتَالِ الْإِلْمَانِيِّينَ فِي أَيِّ نَاحِيَةٍ يَأْتُونَ إِلَيْهَا فِي أَرْضِنَا.

٣ وَإِنِّي أَقُولُ لَكُمْ بِأَنِّي أَنَا نَفْسِي وَرِجَالِي أَيْضًا وَحِيلَامَانَ وَرِجَالَهُ أَيْضًا عَانِينَا بِشِدَّةٍ؛ أَجَلٌ، حَتَّى مِنَ الْجُوعِ وَالْعَطَشِ وَالْتَعَبِ وَكُلِّ أَنْوَاعِ الْبَلَاءِ.

٤ لَكِنْ لَوْ كَانَ هَذَا كُلُّ مَا عَانِينَاهُ لَمَا تَدَمَّرْنَا وَلَا شَكُونَا.

٥ لَكِنَّ الْمَذْبَحَةَ الَّتِي حَدَّثْتَ لِشَعْبِنَا كَانَتْ عَظِيمَةً؛ أَجَلٌ، لَقَدْ سَقَطَ الْأَلْفُ بِالسُّيُوفِ بَيْنَمَا كَانَ يُمَكِّنُ أَنْ يَكُونَ الْأَمْرُ مُخْتَلِفًا لَوْ أَنَّكُمْ أَرْسَلْتُمْ الْمُسَاعِدَةَ وَالْإِمْدَادَاتِ الْكَافِيَةَ لِجِيُوشِنَا. أَجَلٌ، لَقَدْ كَانَ إِهْمَالُكُمْ تُجَاهَنَا عَظِيمًا.

٦ وَنَحْنُ نَرْغَبُ فِي مَعْرِفَةِ سَبَبِ هَذَا الْإِهْمَالِ الْعَظِيمِ لِلْعَايَةِ؛ أَجَلٌ، نَحْنُ نَرْغَبُ فِي مَعْرِفَةِ سَبَبِ اسْتِهْتَارِكُمْ.

٧ أَتَعْتَقِدُونَ أَنَّهُ يُمَكِّنُكُمْ الْجُلُوسُ عَلَى عُرُوشِكُمْ فِي اسْتِهْتَارِ بَيْنَمَا يَقُومُ أَعْدَاؤُكُمْ بِنَشْرِ عَمَلِ الْمَوْتِ مِنْ حَوْلِكُمْ؟ أَجَلٌ، بَيْنَمَا يَقْتُلُونَ الْأَلْفَ مِنْ إِخْوَتِكُمْ—

٨ أَجَلٌ، حَتَّى أُولَئِكَ الَّذِينَ طَلَبُوا مِنْكُمْ الْجَمَايَةَ، أَجَلٌ، وَوَضَعُوكُمْ فِي مَوْقِفٍ يَتِيحُ لَكُمْ إِعَانَتَهُمْ، أَجَلٌ، كَيْ تُرْسِلُوا إِلَيْهِمْ جِيُوشًا لِتُعْزِزِيَهُمْ وَإِنْقَادِ أُلُوفٍ مِنْهُمْ مِنَ السُّقُوطِ بِالسُّيُوفِ.

But behold, this is not all—ye have withheld your provisions from them, insomuch that many have fought and bled out their lives because of their great desires which they had for the welfare of this people; yea, and this they have done when they were about to perish with hunger, because of your exceedingly great neglect towards them.

And now, my beloved brethren—for ye ought to be beloved; yea, and ye ought to have stirred yourselves more diligently for the welfare and the freedom of this people; but behold, ye have neglected them insomuch that the blood of thousands shall come upon your heads for vengeance; yea, for known unto God were all their cries, and all their sufferings—

Behold, could ye suppose that ye could sit upon your thrones, and because of the exceeding goodness of God ye could do nothing and he would deliver you? Behold, if ye have supposed this ye have supposed in vain.

Do ye suppose that, because so many of your brethren have been killed it is because of their wickedness? I say unto you, if ye have supposed this ye have supposed in vain; for I say unto you, there are many who have fallen by the sword; and behold it is to your condemnation;

For the Lord suffereth the righteous to be slain that his justice and judgment may come upon the wicked; therefore ye need not suppose that the righteous are lost because they are slain; but behold, they do enter into the rest of the Lord their God.

And now behold, I say unto you, I fear exceedingly that the judgments of God will come upon this people, because of their exceeding slothfulness, yea, even the slothfulness of our government, and their exceedingly great neglect towards their brethren, yea, towards those who have been slain.

For were it not for the wickedness which first commenced at our head, we could have withstood our enemies that they could have gained no power over us.

٩ لَكِنَّ هَذَا لَيْسَ كُلُّ شَيْءٍ—لَقَدْ مَنَعْتُمْ عَنْهُمْ الْمُونَ حَتَّى أَنْ
الْكَثِيرِينَ مِنْهُمْ قَاتَلُوا وَنَزَفُوا حَتَّى فَقَدُوا حَيَاتِهِمْ لِأَنَّهُمْ كَانُوا
يَزْعَمُونَ بِشِدَّةٍ فِي الْخَيْرِ لِهَذَا الشَّعْبِ؛ أَجَلٌ، وَقَعَلُوا هَذَا عِنْدَمَا
كَانُوا عَلَى وَشِكِّ الْهَلَاكِ جَوْعًا، بِسَبَبِ إِهْمَالِكُمْ الْعَظِيمِ لَهُمْ.

١٠ يَا إِخْوَتِي الْأَحْيَاءِ—وَكَانَ يَجِبُ أَنْ تَكُونُوا أَحْيَاءَ؛ أَجَلٌ، وَكَانَ
يَجِبُ أَنْ تَكُونُوا أَكْثَرَ اجْتِهَادًا مِنْ أَجْلِ خَيْرِ أَبْنَاءِ هَذَا الشَّعْبِ
وَحَرِيَّتِهِمْ؛ لَكِنَّكُمْ أَهْمَلْتُمُوهُمْ حَتَّى أَنْ دِمَاءَ الْأَلْفِ تُطَالَبُ
بِالْإِنْتِقَامِ مِنْكُمْ؛ أَجَلٌ، فَإِنَّ اللَّهَ عَلِيمٌ بِصَرَخَاتِهِمْ وَأَلَامِهِمْ كُلِّهَا—

١١ أَتَعْتَقِدُونَ أَنَّكُمْ تَسْتَطِيعُونَ الْجُلُوسَ عَلَى عُرُوشِكُمْ دُونَ أَنْ
تَفْعَلُوا شَيْئًا وَأَنَّ اللَّهَ سَيُنْقِذُكُمْ بِسَبَبِ صَلَاحِهِ الْفَائِقِ؟ إِنْ
افْتَرَضْتُمْ ذَلِكَ فَقَدْ افْتَرَضْتُمْ بِاطِلًا.

١٢ أَتَفْتَرِضُونَ أَنَّ الْكَثِيرِينَ مِنْ إِخْوَتِكُمْ قُتِلُوا بِسَبَبِ شَرِّهِمْ؟ إِنِّي
أَقُولُ لَكُمْ إِنَّكُمْ إِنْ افْتَرَضْتُمْ ذَلِكَ فَقَدْ افْتَرَضْتُمْ بِاطِلًا؛ فَإِنِّي أَقُولُ
لَكُمْ إِنَّ هُنَاكَ الْكَثِيرِينَ مِمَّنْ سَقَطُوا بِالسَّيْفِ وَإِنَّ ذَلِكَ سَيُذَيِّبُكُمْ؛

١٣ فَإِنَّ الرَّبَّ يَسْمَحُ بِأَنْ يُقْتَلَ الْأَبْرَارُ حَتَّى يَجِلَّ عَذْلُهُ وَدَيِّنُونْتُهُ عَلَى
الْأَشْرَارِ؛ لِذَا فَلَا تَفْتَرِضُوا أَنَّ أَرْوَاحَ الصَّالِحِينَ قَدْ هَلَكَتْ لِأَنَّكُمْ
قُتِلُوا؛ بَلْ هُمْ يَدْخُلُونَ إِلَى رَاحَةِ الرَّبِّ إِلَيْهِمْ.

١٤ وَهَذَا إِنِّي أَقُولُ لَكُمْ إِنِّي خَائِفٌ لِلْغَايَةِ مِنْ أَنْ تَجِلَّ أَحْكَامُ اللَّهِ عَلَى
أَبْنَاءِ هَذَا الشَّعْبِ بِسَبَبِ تَهَاوُنِهِمْ الشَّدِيدِ، أَجَلٌ، حَتَّى تَهَاوُنَ
رُؤَسَاءَ حُكُومَتِنَا وَإِهْمَالِهِمُ الْعَظِيمَ لِإِخْوَتِهِمْ، أَجَلٌ، لِلَّذِينَ قُتِلُوا
نَتِيجَةً لِذَلِكَ.

١٥ لِأَنَّهُ لَوْ لَا الشَّرُّ الَّذِي بَدَأَ فِي قِيَادَتِنَا لَكَانَ بِإِمْكَانِنَا الصُّمُودُ فِي وَجْهِ
أَعْدَائِنَا وَلَمَا اسْتَطَاعُوا أَنْ يَغْلِبُونَا.

Yea, had it not been for the war which broke out among ourselves; yea, were it not for these king-men, who caused so much bloodshed among ourselves; yea, at the time we were contending among ourselves, if we had united our strength as we hitherto have done; yea, had it not been for the desire of power and authority which those king-men had over us; had they been true to the cause of our freedom, and united with us, and gone forth against our enemies, instead of taking up their swords against us, which was the cause of so much bloodshed among ourselves; yea, if we had gone forth against them in the strength of the Lord, we should have dispersed our enemies, for it would have been done, according to the fulfilling of his word.

But behold, now the Lamanites are coming upon us, taking possession of our lands, and they are murdering our people with the sword, yea, our women and our children, and also carrying them away captive, causing them that they should suffer all manner of afflictions, and this because of the great wickedness of those who are seeking for power and authority, yea, even those king-men.

But why should I say much concerning this matter? For we know not but what ye yourselves are seeking for authority. We know not but what ye are also traitors to your country.

Or is it that ye have neglected us because ye are in the heart of our country and ye are surrounded by security, that ye do not cause food to be sent unto us, and also men to strengthen our armies?

Have ye forgotten the commandments of the Lord your God? Yea, have ye forgotten the captivity of our fathers? Have ye forgotten the many times we have been delivered out of the hands of our enemies?

Or do ye suppose that the Lord will still deliver us, while we sit upon our thrones and do not make use of the means which the Lord has provided for us?

Yea, will ye sit in idleness while ye are surrounded with thousands of those, yea, and tens of thousands, who do also sit in idleness, while there are thousands round about in the borders of the land who are falling by the sword, yea, wounded and bleeding?

١٦ أَجَلٌ، وَلَوْلَا الْحَرْبُ الَّتِي ائْتَدَعَتْ فِيمَا بَيْنَنَا؛ أَجَلٌ، لَوْلَا رِجَالُ الْمَلِكِ أَوْلِيكَ الَّذِينَ تَسَبَّبُوا فِي سَفْكِ الْكَثِيرِ مِنَ الدَّمَاءِ فِيمَا بَيْنَنَا؛ أَجَلٌ، فِي ذَلِكَ الْوَقْتِ الَّذِي كُنَّا نَتَنَارَعُ فِيهِ، لَوْ وَحَدْنَا قُوَّتَنَا كَمَا فَعَلْنَا مِنْ قَبْلُ؛ أَجَلٌ، لَوْلَا رَغْبَةُ رِجَالِ الْمَلِكِ فِي الْقُوَّةِ وَالسُّلْطَةِ عَلَيْنَا، وَلَوْ أَنَّهُمْ كَانُوا جَادِينَ فِي الدَّفَاعِ عَنْ حُرِّيَّتِنَا وَاتَّحَدُوا مَعَنَا وَخَرَجُوا لِمُحَارَبَةِ أَعْدَائِنَا بَدَلًا مِنْ أَنْ يَرْفَعُوا سِيوفَهُمْ عَلَيْنَا، مِمَّا تَسَبَّبَ فِي سَفْكِ الْكَثِيرِ مِنْ دِمَائِنَا؛ أَجَلٌ، لَوْ كُنَّا خَرَجْنَا ضِدَّ أَعْدَائِنَا بِقُوَّةِ الرَّبِّ لَكُنَّا فَرَقْنَاهُمْ، وَكُلُّ ذَلِكَ كَانَ سَيِّئًا تَحْقِيقًا لِكَلِمَتِهِ.

١٧ لَكِنَّ اللّامَانِيَّيْنَ الْآنَ يُهَاجِمُونَنَا وَيَسْتَوْلُونَ عَلَى أَرْضِينَا وَيَقْتُلُونَ شَعْبَنَا بِالسَّيْفِ، أَجَلٌ، وَيَقْتُلُونَ نِسَاءَنَا وَأَبْنَاءَنَا، وَيَأْخُذُونَهُمْ أَيْضًا أُسْرَى وَيَجْعَلُونَهُمْ يُعَانُونَ مِنْ كُلِّ ضُرُوبِ الْمُعَانَاةِ وَذَلِكَ بِسَبَبِ شُرُورِ مَنْ يَسْعَوْنَ لِلْقُوَّةِ وَالسُّلْطَةِ، أَجَلٌ، شُرُورِ رِجَالِ الْمَلِكِ.

١٨ وَلَكِنْ لِمَاذَا أَقُولُ الْكَثِيرَ فِي هَذَا الْأَمْرِ؟ فَمَا يُذَرِّبُنَا أَنْتُمْ أَنْتُمْ أَنْفُسَكُمْ لَا تَسْعَوْنَ إِلَى السُّلْطَةِ؟ وَمَا يُذَرِّبُنَا أَنْتُمْ أَنْتُمْ أَيْضًا لَسْتُمْ حَوْنَةً لِبِلَادِكُمْ؟

١٩ أَمْ أَنْتُمْ أَهْمَلْتُمُونَا لِأَنَّكُمْ فِي قَلْبِ بِلَادِنَا بَعِيدِينَ عَنِ الْمَخَاطِرِ، فَلَا تُرْسِلُونَ الطَّعَامَ إِلَيْنَا وَلَا الرِّجَالَ لِتُعْزِيزِ جِيُوشِنَا؟

٢٠ هَلْ نَسِيتُمْ وَصَايَا الرَّبِّ إِلَهُكُمْ؟ أَجَلٌ، هَلْ نَسِيتُمْ سَبِيَّ آبَائِنَا؟ هَلْ نَسِيتُمْ الْمَرَّاتِ الْكَثِيرَةَ الَّتِي نَجَوْنَا فِيهَا مِنْ أَيْدِي أَعْدَائِنَا؟

٢١ أَمْ تَتَطَّنُونَ أَنَّ الرَّبَّ رَغِمَ ذَلِكَ سَيُنْقِذُنَا وَنَحْنُ جَالِسُونَ عَلَى عُرُوشِنَا دُونَ أَنْ نَتَنَفَّعَ بِمَا أَعْطَاهُ الرَّبُّ لَنَا؟

٢٢ أَجَلٌ، هَلْ سَتَجَلِسُونَ فِي حُمُولٍ وَأَنْتُمْ مُحَاطُونَ بِآلَافٍ مِنْ هَوْلَاءِ، أَجَلٌ، وَعَشْرَاتِ الْآلَافِ مِمَّنْ يَجَلِسُونَ أَيْضًا فِي حُمُولٍ، فِي حِينِ أَنَّ الْآلَافَ يَسْقُطُونَ بِالسَّيْفِ عَلَى حُدُودِ أَرْضِيكُمْ، أَجَلٌ، يَسْقُطُونَ جَرْحَى وَنَازِفِينَ؟

Do ye suppose that God will look upon you as guiltless while ye sit still and behold these things? Behold I say unto you, Nay. Now I would that ye should remember that God has said that the inward vessel shall be cleansed first, and then shall the outer vessel be cleansed also.

And now, except ye do repent of that which ye have done, and begin to be up and doing, and send forth food and men unto us, and also unto Helaman, that he may support those parts of our country which he has regained, and that we may also recover the remainder of our possessions in these parts, behold it will be expedient that we contend no more with the Lamanites until we have first cleansed our inward vessel, yea, even the great head of our government.

And except ye grant mine epistle, and come out and show unto me a true spirit of freedom, and strive to strengthen and fortify our armies, and grant unto them food for their support, behold I will leave a part of my freemen to maintain this part of our land, and I will leave the strength and the blessings of God upon them, that none other power can operate against them—

And this because of their exceeding faith, and their patience in their tribulations—

And I will come unto you, and if there be any among you that has a desire for freedom, yea, if there be even a spark of freedom remaining, behold I will stir up insurrections among you, even until those who have desires to usurp power and authority shall become extinct.

Yea, behold I do not fear your power nor your authority, but it is my God whom I fear; and it is according to his commandments that I do take my sword to defend the cause of my country, and it is because of your iniquity that we have suffered so much loss.

Behold it is time, yea, the time is now at hand, that except ye do bestir yourselves in the defence of your country and your little ones, the sword of justice doth hang over you; yea, and it shall fall upon you and visit you even to your utter destruction.

٢٣ أَنْظُنُونَ أَنَّ اللَّهَ سَبْرَاكُمْ أُبْرِيَاءَ وَأَنْتُمْ تَجْلِسُونَ سَاكِنِينَ وَتَنْظُرُونَ هَذِهِ الْأُمُورَ؟ إِنِّي أَقُولُ لَكُمْ: كَلَّا. وَأَرْغَبُ فِي أَنْ تَتَذَكَّرُوا أَنَّ اللَّهَ قَالَ إِنَّ الْإِنَاءَ الدَّاخِلِيَّ يَجِبُ أَنْ يُظَهَرَ أَوْلًا ثُمَّ يُظَهَرَ الْإِنَاءُ الْخَارِجِيُّ أَيْضًا.

٢٤ وَمَا لَمْ تَتُوبُوا عَمَّا فَعَلْتُمْ وَتَشْرَعُوا فِي الْهُوْضِ وَالْعَمَلِ وَتُرْسِلُوا إِلَيْنَا الطَّعَامَ وَالرِّجَالَ، وَأَيْضًا إِلَى حَيْلَامَانَ، كَيْ يَدْعَمَ تِلْكَ الْمَنَاطِقَ الَّتِي اسْتَرَدَّهَا وَكَيْ نَسْتَرِدَّ نَحْنُ أَيْضًا بَقِيَّةَ مُمْتَلِكَاتِنَا فِي هَذِهِ الْمَنَاطِقِ، فَإِنَّهُ سَيَكُونُ مِنَ الْحِكْمَةِ أَنْ نَتَوَقَّفَ عَنْ مُحَارَبَةِ اللّامَانِيِّينَ حَتَّى نُظَهَرَ إِنَاءَنَا الدَّاخِلِيَّ، أَجَلٌ، بِمَا فِي ذَلِكَ الْقِيَادَةَ الْعُلْيَا لِحُكُومَتِنَا.

٢٥ وَمَا لَمْ تَسْتَجِيبُوا لِرِسَالَتِي وَتَخْرُجُوا وَتُظَهَرُوا لِي رُوحَ الْحُرِّيَّةِ الْحَقِيقِيَّةِ وَتَجْتَهِدُوا فِي تَقْوِيَةِ جُيُوشِنَا وَحِمَايَتِهَا وَتَمْنَحُوهَا الطَّعَامَ وَالذَّمْعَ فَإِنِّي سَأَتْرِكُ مَجْمُوعَةً مِنْ رِجَالِي الْأَخْرَارِ لِيُحَافِظُوا عَلَى هَذِهِ الْمِنْطَقَةِ مِنْ أَرْضِنَا وَلِيُفِضَ عَلَيْهِمُ اللَّهُ بِقُوَّتِهِ وَبِرَّكَاتِهِ، كَيْلَا تَغْلِبَهُمْ قُوَّةُ أُخْرَى—

٢٦ وَذَلِكَ بِسَبَبِ إِيْمَانِهِمُ الْبَالِغِ وَصَبْرِهِمْ فِي شِدَائِدِهِمْ—

٢٧ وَسَأَتِي إِلَيْكُمْ، وَإِنْ كَانَ بَيْنَكُمْ مِنْ لَهُ رَغْبَةٌ فِي الْحُرِّيَّةِ، أَجَلٌ، إِذَا لَمْ تَنْطَفِئِ شُعْلَةُ الْحُرِّيَّةِ، فَإِنِّي سَأَتِيرُ الْعِضْيَانَ بَيْنَكُمْ إِلَى أَنْ يَفْنَى كُلُّ الَّذِينَ يَرْغَبُونَ فِي اغْتِصَابِ الْقُوَّةِ وَالسُّلْطَةِ.

٢٨ أَجَلٌ، إِنِّي لَا أَخْشَى قُوَّتَكُمْ أَوْ سُلْطَتَكُمْ، لَكِنِّي أَخْشَى إِلَهِي؛ وَبِحَسَبِ وَصَايَاهُ أَحْمِلُ سَيْفِي لِأَدَافِعَ عَنْ قَضِيَّةِ بِلَادِي، وَبِسَبَبِ إِثْمِكُمْ عَانِينَا الْكَثِيرَ مِنَ الْخَسَائِرِ.

٢٩ لَقَدْ حَانَ الْوَقْتُ، أَجَلٌ، حَانَ الْوَقْتُ لِتَتَحَرَّكُوا، وَإِنْ لَمْ تَتَحَرَّكُوا لِلدَّفَاعِ عَنْ بِلَادِكُمْ وَأَبْنَائِكُمْ فَإِنَّ سَيْفَ الْعَدْلِ مُعَلَّقٌ فَوْقَكُمْ؛ أَجَلٌ، وَسَيَهْوِي عَلَيْكُمْ وَيُنْزِلُ بِكُمْ الْهَلَاكَ النَّامَ.

Behold, I wait for assistance from you; and, except ye do administer unto our relief, behold, I come unto you, even in the land of Zarahemla, and smite you with the sword, insomuch that ye can have no more power to impede the progress of this people in the cause of our freedom.

For behold, the Lord will not suffer that ye shall live and wax strong in your iniquities to destroy his righteous people.

Behold, can you suppose that the Lord will spare you and come out in judgment against the Lamanites, when it is the tradition of their fathers that has caused their hatred, yea, and it has been redoubled by those who have dissented from us, while your iniquity is for the cause of your love of glory and the vain things of the world?

Ye know that ye do transgress the laws of God, and ye do know that ye do trample them under your feet. Behold, the Lord saith unto me: If those whom ye have appointed your governors do not repent of their sins and iniquities, ye shall go up to battle against them.

And now behold, I, Moroni, am constrained, according to the covenant which I have made to keep the commandments of my God; therefore I would that ye should adhere to the word of God, and send speedily unto me of your provisions and of your men, and also to Helaman.

And behold, if ye will not do this I come unto you speedily; for behold, God will not suffer that we should perish with hunger; therefore he will give unto us of your food, even if it must be by the sword. Now see that ye fulfil the word of God.

Behold, I am Moroni, your chief captain. I seek not for power, but to pull it down. I seek not for honor of the world, but for the glory of my God, and the freedom and welfare of my country. And thus I close mine epistle.

٣٠ إِنِّي بِانْتِظَارِ الْمَعُونَةِ مِنْكُمْ؛ أَجَلٌ، مَا لَمْ تَتَدَبَّرُوا أَمْرَ إِعَانَتِنَا فَإِنِّي سَأَتِي إِلَيْكُمْ حَتَّى فِي أَرْضِ زَرَاحِمَلَةَ وَأَضْرِبُكُمْ بِالسَّيْفِ حَتَّى لَا يَكُونَ لَدَيْكُمْ أَيُّ قُوَّةٍ لِإِعَاقَةِ تَقَدُّمِ هَذَا الشَّعْبِ فِي مَسْعَانَا نَحْوَ الْحُرِّيَّةِ.

٣١ فَإِنَّ الرَّبَّ لَنْ يَسْمَحَ بِأَنْ تَعِيشُوا وَتَمْعِنُوا فِي آثَامِكُمْ لِإِهْلَاكِ شَعْبِهِ الْبَارِّ.

٣٢ أَيُمْكِنُكُمْ أَنْ تَفْتَرِضُوا أَنَّ الرَّبَّ سَيَحْفَظُكُمْ وَيُدِينُ الْأَمَانِيِّينَ فِي حِينِ أَنْ تَقَالِيدَ آبَائِهِمْ هِيَ الَّتِي تَسَبَّبَتْ فِي كِرَاهِيَّتِهِمْ، أَجَلٌ، وَقَدْ تَضَاعَفَتْ بِسَبَبِ مَنْ انشَقَقُوا عَنَّا، فِي حِينِ أَنْ شُرُورَكُمْ سَبَّبَهَا مَحَبَّتِكُمْ لِلْمَجْدِ وَأَبَاطِيلِ الْعَالَمِ؟

٣٣ أَنْتُمْ تَعْلَمُونَ أَنَّكُمْ تَتَعَدَّوْنَ عَلَى شَرَائِعِ اللَّهِ، وَتَعْلَمُونَ أَنَّكُمْ تَدُوسُونَهَا تَحْتَ أَقْدَامِكُمْ. إِنَّ الرَّبَّ يَقُولُ لِي: إِنْ لَمْ يَثْبُ مَن عَيَّنْتُمُوهُمْ حُكَّامًا لَكُمْ عَنْ خَطَايَاهُمْ وَأَثَامِهِمْ فَإِنَّ عَلَيْنَا أَنْ نُحَارِبَهُمْ.

٣٤ فَإِنِّي أَنَا، مَورُونِي، مُلْزَمٌ بِالْعَهْدِ الَّذِي قَطَعْتُهُ بِأَنْ أَحْفَظَ وَصَايَا إِلَهِي؛ لِذَا فَإِنِّي أَرْغَبُ فِي أَنْ تَتَمَسَّكُوا بِكَلِمَةِ اللَّهِ وَأَنْ تُرْسِلُوا إِلَيَّ سَرِيعًا مِمَّا لَدَيْكُمْ مِنْ مَوْنٍ وَرِجَالٍ وَإِلَى حِيلَامَانَ أَيْضًا.

٣٥ وَإِنْ لَمْ تَفْعَلُوا ذَلِكَ سَأَتِي إِلَيْكُمْ عَاجِلًا؛ فَإِنَّ اللَّهَ لَنْ يَسْمَحَ بِأَنْ تَهْلِكَ جُوعًا؛ لِذَا فَإِنَّهُ سَيُعْطِينَا مِنْ طَعَامِكُمْ حَتَّى لَوْ بِالسَّيْفِ. فَاحْرِصُوا عَلَى الْعَمَلِ بِكَلِمَةِ اللَّهِ.

٣٦ هَا إِنِّي مَورُونِي، قَائِدُكُمْ الْعَامُّ. إِنِّي لَا أَسْعَى إِلَى السُّلْطَةِ بَلْ إِلَى هَدْمِهَا. إِنِّي لَا أَسْعَى إِلَى مَجْدِ الْعَالَمِ بَلْ إِلَى مَجْدِ إِلَهِي وَإِلَى حُرِّيَّةِ بَلَدِي وَمَنْفَعَتِهِ. وَبِهَذَا أَخْتِمُ رِسَالَتِي.

Behold, now it came to pass that soon after Moroni had sent his epistle unto the chief governor, he received an epistle from Pahoran, the chief governor. And these are the words which he received:

I, Pahoran, who am the chief governor of this land, do send these words unto Moroni, the chief captain over the army. Behold, I say unto you, Moroni, that I do not joy in your great afflictions, yea, it grieves my soul.

But behold, there are those who do joy in your afflictions, yea, insomuch that they have risen up in rebellion against me, and also those of my people who are freemen, yea, and those who have risen up are exceedingly numerous.

And it is those who have sought to take away the judgment-seat from me that have been the cause of this great iniquity; for they have used great flattery, and they have led away the hearts of many people, which will be the cause of sore affliction among us; they have withheld our provisions, and have daunted our freemen that they have not come unto you.

And behold, they have driven me out before them, and I have fled to the land of Gideon, with as many men as it were possible that I could get.

And behold, I have sent a proclamation throughout this part of the land; and behold, they are flocking to us daily, to their arms, in the defence of their country and their freedom, and to avenge our wrongs.

And they have come unto us, insomuch that those who have risen up in rebellion against us are set at defiance, yea, insomuch that they do fear us and durst not come out against us to battle.

They have got possession of the land, or the city, of Zarahemla; they have appointed a king over them, and he hath written unto the king of the Lamanites, in the which he hath joined an alliance with him; in the which alliance he hath agreed to maintain the city of Zarahemla, which maintenance he supposeth will enable the Lamanites to conquer the remainder of the land, and he shall be placed king over this people when they shall be conquered under the Lamanites.

١ وَبَعْدَ وَقْتٍ قَصِيرٍ مِنْ إِسْأَلِ مَورُونِي رِسَالَتَهُ إِلَى الْحَاكِمِ الْعَامِّ، تَلَقَّى رِسَالَةً مِنْ بَاهُورَانَ، الْحَاكِمِ الْعَامِّ. وَهَذِهِ هِيَ الْكَلِمَاتُ الَّتِي تَلَقَّاهَا:

٢ أَنَا، بَاهُورَانُ، الْحَاكِمِ الْعَامِّ لِهَذِهِ الْبِلَادِ، أُرْسِلُ هَذِهِ الْكَلِمَاتِ إِلَى مَورُونِي، الْقَائِدِ الْعَامِّ لِلْجَيْشِ. إِنِّي أَقُولُ لَكَ، يَا مَورُونِي، إِنِّي لَا أَبْتَهِجُ بِمَصَائِبِكُمْ الْعَظِيمَةِ، أَجَلْ، إِنَّهَا تُحْزِنُ نَفْسِي.

٣ لِكِنَّ هُنَاكَ مَنْ يَبْتَهِجُونَ بِمَصَائِبِكُمْ، أَجَلْ، حَتَّى أَنَّهُمْ قَامُوا بِالثَّوْرَةِ عَلَيَّ وَوَيْضًا عَلَى الرَّجَالِ الْأَحْرَارِ مِنْ شَعْبِي، أَجَلْ، وَالَّذِينَ تَارُوا هُمْ كَثِيرُونَ جِدًا.

٤ إِنَّ الَّذِينَ حَاوَلُوا أَنْ يَسْلُبُونِي كُرْسِيَّ الْقَضَاءِ هُمْ سَبَبُ هَذَا الْإِثْمِ الْعَظِيمِ؛ لِأَنَّهُمْ قَدْ تَكَلَّمُوا بِالْكَثِيرِ مِنَ الْإِطْرَاءِ وَصَلَّلُوا قُلُوبَ أَنَايِسِ كَثِيرِينَ، وَهُوَ مَا سَيَكُونُ سَبَبًا فِي مَصَاعِبٍ كَثِيرَةٍ لَنَا؛ وَقَدْ مَنَعُوا عَنَّا الْمَوْنَ وَأَرْهَبُوا رِجَالَنَا الْأَحْرَارَ فَلَمْ يَأْتُوا إِلَيْكُمْ.

٥ وَقَدْ طَرَدُونِي مِنْ أَمَاهَمِمْ، وَقَدْ هَرَبْتُ إِلَى أَرْضِ جَدْعُونَ مَعَ أَكْبَرِ عَدَدٍ مُمْكِنٍ مِنَ الرَّجَالِ الَّذِينَ اسْتَطَعْتُ الْحُصُولَ عَلَيْهِمْ.

٦ وَقَدْ أُرْسَلْتُ إِعْلَانًا فِي جَمِيعِ أَنْحَاءِ هَذِهِ النَّاحِيَةِ مِنَ الْأَرْضِ؛ وَهَا هُمْ يَتَوَاقِدُونَ عَلَيْنَا يَوْمِيًا بِأَسْلِحَتِهِمْ لِلدَّفَاعِ عَن بِلَادِهِمْ وَحَرَبَتِهِمْ وَلَيَبْتَهِجُوا لِمَظَالِمِنَا.

٧ وَبَعْدَ أَنْ انْصَمَوْا إِلَيْنَا فَإِنَّ الَّذِينَ تَارُوا ضِدَّنَا أَصْبَحُوا يُوَاجِهُونَ الْمَقَاوِمَةَ، أَجَلْ، أَصْبَحُوا يَخْشَوْنَنا وَلَا يَجْرؤُونَ عَلَى الْخُرُوجِ لِقِتَالِنَا.

٨ وَهُمْ مُسَيِّطِرُونَ عَلَى أَرْضِ زَرَحْمَلَةَ، أَوْ مَدِينَةِ زَرَحْمَلَةَ؛ وَنَصَّبُوا عَلَى أَنْفُسِهِمْ مَلِكًا، وَذَلِكَ كَتَبَ لِمَلِكِ الْأَمَانِيِّينَ لِيَتَحَالَفَ مَعَهُ؛ وَقَدْ وَافَقَ ضَمْنُ هَذَا التَّحَالْفِ عَلَى الْإِحْتِفَاطِ بِمَدِينَةِ زَرَحْمَلَةَ، وَهُوَ يَفْتَرِضُ أَنَّ ذَلِكَ سَيَمَكِّنُ الْأَمَانِيِّينَ مِنْ اخْتِلَالِ بَقِيَّةِ الْأَرْضِ، وَأَنَّهُ سَيُعَيِّنُ مَلِكًا عَلَى هَذَا الشَّعْبِ عِنْدَمَا يَتِمُّ إِخْضَاعُهُ لِحُكْمِ الْأَمَانِيِّينَ.

And now, in your epistle you have censured me, but it mattereth not; I am not angry, but do rejoice in the greatness of your heart. I, Pahoran, do not seek for power, save only to retain my judgment-seat that I may preserve the rights and the liberty of my people. My soul standeth fast in that liberty in the which God hath made us free.

And now, behold, we will resist wickedness even unto bloodshed. We would not shed the blood of the Lamanites if they would stay in their own land.

We would not shed the blood of our brethren if they would not rise up in rebellion and take the sword against us.

We would subject ourselves to the yoke of bondage if it were requisite with the justice of God, or if he should command us so to do.

But behold he doth not command us that we shall subject ourselves to our enemies, but that we should put our trust in him, and he will deliver us.

Therefore, my beloved brother, Moroni, let us resist evil, and whatsoever evil we cannot resist with our words, yea, such as rebellions and dissensions, let us resist them with our swords, that we may retain our freedom, that we may rejoice in the great privilege of our church, and in the cause of our Redeemer and our God.

Therefore, come unto me speedily with a few of your men, and leave the remainder in the charge of Lehi and Teancum; give unto them power to conduct the war in that part of the land, according to the Spirit of God, which is also the spirit of freedom which is in them.

Behold I have sent a few provisions unto them, that they may not perish until ye can come unto me.

Gather together whatsoever force ye can upon your march hither, and we will go speedily against those dissenters, in the strength of our God according to the faith which is in us.

And we will take possession of the city of Zarahemla, that we may obtain more food to send forth unto Lehi and Teancum; yea, we will go forth against them in the strength of the Lord, and we will put an end to this great iniquity.

٩ إِنَّكَ وَبَخْتَنِي فِي رِسَالَتِكَ، لَكِنْ لَا يَهُمُّ؛ إِنِّي لَسْتُ غَاضِبًا بَلْ أَبْتَهَجُ
بِعَظَمَةِ قَلْبِكَ. أَنَا، بَاهُورَانُ، لَا أَسْعَى لِلسُّلْطَةِ بَلْ لِأَحْتَفِظَ بِكُرْسِيِّ
الْقَضَاءِ حَتَّى أَحَافِظَ عَلَى حُقُوقِ شَعْبِي وَحُرِّيَّتِهِ. إِنَّ رُوحِي
مُتَمَسِّكَةٌ بِالْحُرِّيَّةِ الَّتِي أَنْعَمَ اللَّهُ بِهَا عَلَيْنَا.

١٠ وَإِنَّا سَنُقَاوِمُ الشَّرَّ حَتَّى إِرَاقَةَ الدَّمِ. مَا كُنَّا لِنَسْفِكَ دَمَ الْأَمَانِيِّينَ
لَوْ لَزِمُوا أَرْضَهُمْ.

١١ مَا كُنَّا لِنَسْفِكَ دَمَ إِخْوَتِنَا لَوْ لَمْ يَتَمَرَّدُوا وَيَحْمِلُوا السَّيْفَ ضِدَّنَا.

١٢ وَكُنَّا سَنُخَضِعُ أَنْفُسَنَا لِنَبِيرِ الْعُبُودِيَّةِ لَوْ كَانَتْ عَدَالَةٌ اللَّهُ تَتَطَلَّبُ
ذَلِكَ، أَوْ لَوْ أَوْصَانَا اللَّهُ بِذَلِكَ.

١٣ لَكِنَّهُ لَا يَأْمُرُنَا بِأَنْ نُخَضِعَ أَنْفُسَنَا لِأَعْدَائِنَا بَلْ أَنْ نَتَّقَ بِهِ وَهُوَ
سَيُنَجِّنَا.

١٤ لِذَلِكَ، يَا أَخِي الْحَبِيبَ مَورُونِي، فَلْنُقَاوِمِ الشَّرَّ، وَأَيُّ شَرٍّ لَا يُمَكِّنُنَا
أَنْ نَقَاوِمَهُ بِكَلَامِنَا، أَجَلْ، مِثْلَ التَّمَرُّدِ وَالْإِنْشِقَاقَاتِ، دَعْنَا نَقَاوِمُهُ
بِالسَّيْفِ، حَتَّى نَحْتَفِظَ بِحُرِّيَّتِنَا، حَتَّى نَفْرَحَ بِأَمْتِيَارِ الْإِنْتِمَاءِ إِلَى
الْكَنِيسَةِ وَبِاتِّبَاعِ فَادِينَا وَإِلَهِنَا.

١٥ لِذَا، تَعَالَ إِلَيَّ بِسُرْعَةٍ مَعَ عَدَدٍ مِنْ رِجَالِكَ وَاتْرِكِ الْبَقِيَّةَ تَحْتَ قِيَادَةِ
لَاحِي وَتِيَانُكُومَ؛ وَامْنَحْهُمَا السُّلْطَةَ لِیُدِيرَا أُمُورَ الْحَرْبِ فِي تِلْكَ
النَّاحِيَةِ مِنَ الْأَرْضِ حَسَبَمَا يُوْحِي بِهِ رُوحُ اللَّهِ، وَالَّذِي هُوَ أَيْضًا
رُوحُ الْحُرِّيَّةِ فِيهِمْ.

١٦ إِنِّي قَدْ أَرْسَلْتُ إِلَيْهِمْ بَعْضَ الْمُونِ كَيْ لَا يَهْلِكُوا إِلَى أَنْ تَأْتِيَنِي.

١٧ وَاجْمَعْ مَا أَمَكَّنَكَ مِنْ قُوَاتٍ أَثْنَاءَ مَسِيرَتِكَ إِلَى هُنَا، وَسَتَتَّصَدَى
سَرِيعًا لِهُؤُلَاءِ الْمُنْشَقِينَ، بِقُوَّةِ اللَّهِ وَبِقَدْرِ إِيمَانِنَا.

١٨ وَسَنَسْتَوْلِي عَلَى مَدِينَةِ زَرَحْمَلَةَ حَتَّى نَحْضُلَ عَلَى الْمَزِيدِ مِنَ
الطَّعَامِ لِئُرْسِلَهُ إِلَى لَاحِي وَتِيَانُكُومَ؛ أَجَلْ، سَنَخْرُجُ ضِدَّهُمْ بِقُوَّةِ
الرَّبِّ وَسَنَضَعُ حَدًّا لِهَذَا الْإِثْمِ الْعَظِيمِ.

And now, Moroni, I do joy in receiving your epistle, for I was somewhat worried concerning what we should do, whether it should be just in us to go against our brethren.

But ye have said, except they repent the Lord hath commanded you that ye should go against them.

See that ye strengthen Lehi and Teancum in the Lord; tell them to fear not, for God will deliver them, yea, and also all those who stand fast in that liberty wherewith God hath made them free. And now I close mine epistle to my beloved brother, Moroni.

١٩ يا موروني، إِنِّي أَبْتَهِجُ بِاسْتِلامِ رِسالَتِكَ لِأَنِّي كُنْتُ قَلِيلًا إِلى حَدِّ ما بِشَأْنِ ما يَجِبُ أَنْ نَفْعَلَهُ، وَإِنْ كانَ مِنَ العَدْلِ أَنْ نَقاومَ إِخوتنا.

٢٠ لِكِنَّكَ قُلْتَ: ما لَمْ يَتوبوا فَإِنَّ الرَّبَّ أَمَرَكَ بِأَنْ تُحارِبَهُم.

٢١ إِحْرِضْ عَلى تَقوِيَةِ لَاحِي وَتَيانِكومَ في الرَّبِّ؛ أَخْبِرْهُما أَلَّا يَخافا، فَإِنَّ الرَّبَّ سَيُنَجِّبُهُما، أَجَلٌ، وَكُلُّ مَنْ يَقفونَ بِثَباتٍ في الحَرِيَّةِ الَّتِي أَنْعَمَ اللهُ بِها عَلَيَّهِم. وَالآنَ أَختَتِمُ رِسالَتِي إِلى أَخِي الحَبِيبِ، موروني.

And now it came to pass that when Moroni had received this epistle his heart did take courage, and was filled with exceedingly great joy because of the faithfulness of Pahoran, that he was not also a traitor to the freedom and cause of his country.

But he did also mourn exceedingly because of the iniquity of those who had driven Pahoran from the judgment-seat, yea, in fine because of those who had rebelled against their country and also their God.

And it came to pass that Moroni took a small number of men, according to the desire of Pahoran, and gave Lehi and Teancum command over the remainder of his army, and took his march towards the land of Gideon.

And he did raise the standard of liberty in whatsoever place he did enter, and gained whatsoever force he could in all his march towards the land of Gideon.

And it came to pass that thousands did flock unto his standard, and did take up their swords in the defence of their freedom, that they might not come into bondage.

And thus, when Moroni had gathered together whatsoever men he could in all his march, he came to the land of Gideon; and uniting his forces with those of Pahoran they became exceedingly strong, even stronger than the men of Pachus, who was the king of those dissenters who had driven the freemen out of the land of Zarahemla and had taken possession of the land.

And it came to pass that Moroni and Pahoran went down with their armies into the land of Zarahemla, and went forth against the city, and did meet the men of Pachus, insomuch that they did come to battle.

And behold, Pachus was slain and his men were taken prisoners, and Pahoran was restored to his judgment-seat.

And the men of Pachus received their trial, according to the law, and also those king-men who had been taken and cast into prison; and they were executed according to the law; yea, those men of Pachus and those king-men, whosoever would not take up arms in the defence of their country, but would fight against it, were put to death.

١ وَعِنْدَمَا تَلَقَى مَورُونِي هَذِهِ الرَّسَالَةَ، امْتَلَأَ بِبَهْجَةٍ عَظِيمَةٍ وَتَشَجَّعَ قَلْبُهُ بِسَبَبِ أَمَانَةِ بَاهُورَانَ، لِأَنَّهُ لَمْ يَكُنْ خَائِنًا لِلْحُرِّيَّةِ وَقَضِيَّةِ بِلَادِهِ.

٢ لَكِنَّهُ حَزَنَ أَيْضًا بِشِدَّةٍ بِسَبَبِ إِثْمِ أَوْلِيكَ الَّذِينَ طَرَدُوا بَاهُورَانَ مِنْ كُرْسِيِّ الْقَضَاءِ، أَجَلًا، بِاخْتِصَارِ بَسَبَبِ الَّذِينَ تَمَرَّدُوا عَلَى بِلَادِهِمْ وَعَلَى إِلَهُهِمْ أَيْضًا.

٣ وَحَدَّثَ أَنَّ مَورُونِي أَخَذَ عَدَدًا قَلِيلًا مِنَ الرِّجَالِ، حَسَبَ رَغْبَةٍ بِبَاهُورَانَ، وَسَلَّمَ لِأَخِي وَتَيَانُكُومَ قِيَادَةَ بَقِيَّةِ جَيْشِهِ، وَمَضَى فِي مَسِيرَتِهِ نَحْوَ أَرْضِ جِدْعُونَ.

٤ وَرَفَعَ رَابِيَةَ الْحُرِّيَّةِ فِي كُلِّ مَكَانٍ دَخَلَ إِلَيْهِ وَجَمَعَ كُلَّ مَا أَمَكَّنَهُ مِنَ الْقُوَاتِ عَلَى طُولِ مَسِيرَتِهِ نَحْوَ أَرْضِ جِدْعُونَ.

٥ وَكَانَ أَنَّ آلافًا انْضَمَّوْا إِلَى رَابِيَتِهِ وَحَمَلُوا سِيُوفَهُمْ دِفَاعًا عَنِ حُرِّيَّتِهِمْ حَتَّى لَا يَقَعُوا فِي الْعُبُودِيَّةِ.

٦ وَهَكَذَا، عِنْدَمَا حَشَدَ مَورُونِي كُلَّ مَا اسْتَطَاعَ مِنَ الرِّجَالِ طُولَ مَسِيرَتِهِ، أَتَى أَرْضَ جِدْعُونَ؛ وَبِتَوْحِيدِ قُوَاتِهِ مَعَ قُوَاتِ بَاهُورَانَ، أَصْبَحُوا فِي غَايَةِ الْقُوَّةِ، بَلْ وَأَقْوَى مِنْ رِجَالِ بَاكُوسَ، وَهُوَ مَلِكُ الْمُنْشَقِّينَ الَّذِينَ طَرَدُوا الرِّجَالَ الْأَحْرَارَ مِنْ زَرْجَمَلَةَ وَاسْتَوْلُوا عَلَى الْأَرْضِ.

٧ وَحَدَّثَ أَنَّ مَورُونِي وَبَاهُورَانَ نَزَلَا بِجُيُوشِهِمَا أَرْضَ زَرْجَمَلَةَ وَهَاجَمَا الْمَدِينَةَ وَحَارَبَا رِجَالَ بَاكُوسَ.

٨ وَقَتِلَ بَاكُوسَ وَأَسْرَ رِجَالُهُ وَأُعِيدَ بَاهُورَانُ إِلَى كُرْسِيِّ الْقَضَاءِ.

٩ وَتَمَّتْ مُحَاكَمَةُ رِجَالِ بَاكُوسَ وَفَقًّا لِلْقَانُونِ، وَكَذَلِكَ رِجَالُ الْمَلِكِ الَّذِينَ أُخِذُوا وَطَرِحُوا فِي السُّجُنِ؛ وَأُعِدِمُوا وَفَقًّا لِلْقَانُونِ؛ أَجَلًا، أُعِدِمَ كُلُّ مَنْ لَمْ يَخْمِلِ السَّلَاحَ، مِنْ رِجَالِ بَاكُوسَ وَرِجَالِ الْمَلِكِ، دِفَاعًا عَنِ بِلَادِهِمْ، بَلْ حَارَبُوا ضِدَّهَا.

And thus it became expedient that this law should be strictly observed for the safety of their country; yea, and whosoever was found denying their freedom was speedily executed according to the law.

And thus ended the thirtieth year of the reign of the judges over the people of Nephi; Moroni and Pahoran having restored peace to the land of Zarahemla, among their own people, having inflicted death upon all those who were not true to the cause of freedom.

And it came to pass in the commencement of the thirty and first year of the reign of the judges over the people of Nephi, Moroni immediately caused that provisions should be sent, and also an army of six thousand men should be sent unto Helaman, to assist him in preserving that part of the land.

And he also caused that an army of six thousand men, with a sufficient quantity of food, should be sent to the armies of Lehi and Teancum. And it came to pass that this was done to fortify the land against the Lamanites.

And it came to pass that Moroni and Pahoran, leaving a large body of men in the land of Zarahemla, took their march with a large body of men towards the land of Nephihah, being determined to overthrow the Lamanites in that city.

And it came to pass that as they were marching towards the land, they took a large body of men of the Lamanites, and slew many of them, and took their provisions and their weapons of war.

And it came to pass after they had taken them, they caused them to enter into a covenant that they would no more take up their weapons of war against the Nephites.

And when they had entered into this covenant they sent them to dwell with the people of Ammon, and they were in number about four thousand who had not been slain.

And it came to pass that when they had sent them away they pursued their march towards the land of Nephihah. And it came to pass that when they had come to the city of Nephihah, they did pitch their tents in the plains of Nephihah, which is near the city of Nephihah.

١٠ وَهَكَذَا أَصْبَحَ مِنَ الْحِكْمَةِ مُرَاعَاةَ هَذَا الْقَانُونِ بِصَرَامَةِ مِنْ أَجْلِ سَلَامَةِ بِلَادِهِمْ؛ أَجَلٌ، وَكُلُّ مَنْ أَنْكَرَ حَقَّهُمْ فِي الْحَرِّيَّةِ تَمَّ إِعْدَامُهُ عَلَى الْقَوْرِ وَفَقًّا لِلْقَانُونِ.

١١ وَهَكَذَا انْتَهَتْ السَّنَةُ الثَّلَاثُونَ مِنْ حُكْمِ الْقَضَاةِ لِشُعْبِ نَافِي؛ وَأَعَادَ مَورُونِي وَبَاهُورَانُ السَّلَامَ إِلَى أَرْضِ زَرَحْمَلَةَ بَيْنَ أَبْنَاءِ شُعْبَيْهِمَا، وَقَتَلَا كُلَّ الَّذِينَ لَمْ يَكُونُوا أُوفِيَاءَ لِقَضِيَّةِ الْحَرِّيَّةِ.

١٢ وَفِي مَطْلَعِ السَّنَةِ الْحَادِيَةِ وَالثَّلَاثِينَ مِنْ حُكْمِ الْقَضَاةِ لِشُعْبِ نَافِي أَمَرَ مَورُونِي أَنْ تُرْسَلَ الْمُؤْنُ وَكَذَلِكَ جَيْشٌ مِنْ سِتَّةِ آلَافِ رَجُلٍ عَلَى الْقَوْرِ إِلَى حِيلَامَانَ لِمُسَاعَدَتِهِ فِي الْجِفَاطِ عَلَى تِلْكَ النَّاحِيَةِ مِنَ الْأَرْضِ.

١٣ كَمَا أَمَرَ أَيْضًا بِإِرْسَالِ جَيْشٍ مِنْ سِتَّةِ آلَافِ رَجُلٍ، مَعَ كَمِيَّةٍ كَافِيَةٍ مِنَ الطَّعَامِ، إِلَى جَبُوشِ لَاحِي وَتِيَانُكُومَ، وَذَلِكَ لِتَخْصِينِ الْأَرْضِ ضِدَّ الْأَمَانِيِّينَ.

١٤ وَحَدَّثَ أَنَّ مَورُونِي وَبَاهُورَانَ تَرَكََا حَشْدًا كَبِيرًا مِنَ الرِّجَالِ فِي أَرْضِ زَرَحْمَلَةَ وَسَارَا بِحَشْدٍ كَبِيرٍ مِنَ الرِّجَالِ نَحْوَ أَرْضِ نَافِيحَا، وَكَانَا عَازِمِينَ عَلَى الْإِطَاحَةِ بِالْأَمَانِيِّينَ فِي تِلْكَ الْمَدِينَةِ.

١٥ وَبَيْنَمَا كَانَا سَائِرِينَ نَحْوَ الْأَرْضِ، حَدَّثَ أَنَّ رِجَالَهُمَا صَادَفُوا حَشْدًا كَبِيرًا مِنَ رِجَالِ الْأَمَانِيِّينَ فَقَتَلُوا كَثِيرِينَ مِنْهُمْ وَأَخَذُوا مُؤْنَهُمْ وَأَسْلِحَتَهُمْ الْحَرَبِيَّةَ.

١٦ وَبَعْدَ أَنْ أَسْرَوْهُمْ، جَعَلُوهُمْ يَقْطَعُونَ عَهْدًا بِأَنَّهُمْ لَنْ يَحْمِلُوا أَسْلِحَتَهُمْ الْحَرَبِيَّةَ ضِدَّ النَّافِيِّينَ بَعْدَ الْآنَ.

١٧ وَلَمَّا قَطَعُوا هَذَا الْعَهْدَ أَرْسَلُوهُمْ لِيَقِيمُوا مَعَ شُعْبِ عَمُونَ، وَكَانَ عَدَدُهُمْ نَحْوَ أَرْبَعَةِ آلَافٍ مِمَّنْ لَمْ يُقْتَلُوا.

١٨ وَبَعْدَمَا أَرْسَلُوهُمْ، تَابَعُوا مَسِيرَتَهُمْ نَحْوَ أَرْضِ نَافِيحَا. وَلَمَّا وَصَلُوا مَدِينَةَ نَافِيحَا، نَصَبُوا خِيَامَهُمْ فِي سُهُولِ نَافِيحَا الْقَرِيبَةِ مِنْ مَدِينَةِ نَافِيحَا.

Now Moroni was desirous that the Lamanites should come out to battle against them, upon the plains; but the Lamanites, knowing of their exceedingly great courage, and beholding the greatness of their numbers, therefore they durst not come out against them; therefore they did not come to battle in that day.

And when the night came, Moroni went forth in the darkness of the night, and came upon the top of the wall to spy out in what part of the city the Lamanites did camp with their army.

And it came to pass that they were on the east, by the entrance; and they were all asleep. And now Moroni returned to his army, and caused that they should prepare in haste strong cords and ladders, to be let down from the top of the wall into the inner part of the wall.

And it came to pass that Moroni caused that his men should march forth and come upon the top of the wall, and let themselves down into that part of the city, yea, even on the west, where the Lamanites did not camp with their armies.

And it came to pass that they were all let down into the city by night, by the means of their strong cords and their ladders; thus when the morning came they were all within the walls of the city.

And now, when the Lamanites awoke and saw that the armies of Moroni were within the walls, they were affrighted exceedingly, insomuch that they did flee out by the pass.

And now when Moroni saw that they were fleeing before him, he did cause that his men should march forth against them, and slew many, and surrounded many others, and took them prisoners; and the remainder of them fled into the land of Moroni, which was in the borders by the seashore.

Thus had Moroni and Pahoran obtained the possession of the city of Nephiah without the loss of one soul; and there were many of the Lamanites who were slain.

Now it came to pass that many of the Lamanites that were prisoners were desirous to join the people of Ammon and become a free people.

And it came to pass that as many as were desirous, unto them it was granted according to their desires.

١٩ وَكَانَ مَورُونِي رَاغِبًا فِي أَنْ يَخْرُجَ اللَّامَانِيَتُونَ لِمُحَارَبَتِهِمْ فِي السُّهُولِ؛ لَكِنَّ اللَّامَانِيَتِينَ، عَالِمِينَ بِشَجَاعَتِهِمُ الْعَظِيمَةِ وَمُبْصِرِينَ كَثْرَةَ عَدَدِهِمْ، لَمْ يَجْرُؤُوا عَلَى الْخُرُوجِ لِقِتَالِهِمْ؛ لِذَلِكَ لَمْ يَخْرُجُوا لِلْحَرْبِ فِي ذَلِكَ الْيَوْمِ.

٢٠ وَلَمَّا حَلَّ اللَّيْلُ خَرَجَ مَورُونِي فِي ظُلْمَةِ اللَّيْلِ وَاعْتَلَى قِمَّةَ السُّورِ لِمَعْرِفَةِ مَكَانِ مَعْسَكِرِ اللَّامَانِيَتِينَ دَاخِلَ الْمَدِينَةِ.

٢١ وَوَجَدَ أَنَّهُمْ كَانُوا فِي الشَّرْقِ بِجَانِبِ الْمَدْخَلِ، وَكَانُوا جَمِيعًا نَائِمِينَ. فَرَجَعَ مَورُونِي إِلَى رِجَالِ جَيْشِهِ وَأَمَرَهُمْ بِأَنْ يُعِدُّوا بِسُرْعَةٍ حَبَالًا قَوِيَّةً وَسَلَالِمَ لِيُنْزِلُوا مِنْ أَعْلَى السُّورِ إِلَى دَاخِلِ السُّورِ.

٢٢ وَكَانَ أَنَّ مَورُونِي أَمَرَ رِجَالَهُ بِأَنْ يَتَقَدَّمُوا وَيَضَعُوا إِلَى أَعْلَى السُّورِ وَيُنْزِلُوا إِلَى ذَلِكَ الْقِسْمِ مِنَ الْمَدِينَةِ، أَجَلًا، إِلَى الْغَرْبِ حَيْثُ لَمْ يَوْجَدَ مَعْسَكِرَ لِحِيُوشِ اللَّامَانِيَتِينَ.

٢٣ وَكَانَ أَنَّهُمْ جَمِيعًا نَزَلُوا إِلَى الْمَدِينَةِ لَيْلًا بِوِاسِطَةِ حَبَالِهِمُ الْمُتَبِينَةِ وَسَلَالِمِهِمْ؛ وَهَكَذَا عِنْدَمَا جَاءَ الصَّبَاحُ كَانُوا جَمِيعًا دَاخِلَ أَسْوَارِ الْمَدِينَةِ.

٢٤ وَعِنْدَمَا اسْتَيْقَظَ اللَّامَانِيَتُونَ وَرَأَوْا أَنَّ جُيُوشَ مَورُونِي كَانَتْ دَاخِلَ الْمَدِينَةِ، تَمَلَّكَهُمْ خَوْفٌ شَدِيدٌ حَتَّى أَنَّهُمْ هَرَبُوا عَنْ طَرِيقِ الْمَمَرِ.

٢٥ وَعِنْدَمَا رَأَى مَورُونِي أَنَّهُمْ يَهْرَبُونَ أَمَامَهُ، أَمَرَ رِجَالَهُ بِأَنْ يَلْحَقُوا بِهِمْ؛ فَقَتَلُوا كَثِيرِينَ وَحَاصَرُوا كَثِيرِينَ آخَرِينَ وَأَخَذَوْهُمْ أَسْرَى؛ أَمَّا بَقِيَّتُهُمْ فَقَدْ قَرَّوْا إِلَى أَرْضِ مَورُونِي الَّتِي كَانَتْ عَلَى حُدُودِ سَاحِلِ الْبَحْرِ.

٢٦ هَكَذَا اسْتَوْلَى مَورُونِي وَبَاهُورَانُ عَلَى مَدِينَةِ نَافِيحَا دُونَ أَنْ يَفْقِدَا نَفْسًا وَاحِدَةً؛ وَقَتِلَ الْكَثِيرُ مِنَ اللَّامَانِيَتِينَ.

٢٧ وَحَدَّثَ أَنَّ الْعَدِيدَ مِنَ اللَّامَانِيَتِينَ الَّذِينَ كَانُوا أَسْرَى أَرَادُوا الْإِنْضِمَامَ إِلَى شَعْبِ عَمُونَ وَأَنْ يُصْبِحُوا أَحْرَارًا.

٢٨ وَحَدَّثَ أَنَّ كُلَّ مَنْ كَانُوا يُرِيدُونَ ذَلِكَ، سُمِحَ لَهُمْ بِذَلِكَ حَسَبَ رَغْبَاتِهِمْ.

Therefore, all the prisoners of the Lamanites did join the people of Ammon, and did begin to labor exceedingly, tilling the ground, raising all manner of grain, and flocks and herds of every kind; and thus were the Nephites relieved from a great burden; yea, insomuch that they were relieved from all the prisoners of the Lamanites.

Now it came to pass that Moroni, after he had obtained possession of the city of Nephahah, having taken many prisoners, which did reduce the armies of the Lamanites exceedingly, and having regained many of the Nephites who had been taken prisoners, which did strengthen the army of Moroni exceedingly; therefore Moroni went forth from the land of Nephahah to the land of Lehi.

And it came to pass that when the Lamanites saw that Moroni was coming against them, they were again frightened and fled before the army of Moroni.

And it came to pass that Moroni and his army did pursue them from city to city, until they were met by Lehi and Teancum; and the Lamanites fled from Lehi and Teancum, even down upon the borders by the seashore, until they came to the land of Moroni.

And the armies of the Lamanites were all gathered together, insomuch that they were all in one body in the land of Moroni. Now Ammoron, the king of the Lamanites, was also with them.

And it came to pass that Moroni and Lehi and Teancum did encamp with their armies round about in the borders of the land of Moroni, insomuch that the Lamanites were encircled about in the borders by the wilderness on the south, and in the borders by the wilderness on the east.

And thus they did encamp for the night. For behold, the Nephites and the Lamanites also were weary because of the greatness of the march; therefore they did not resolve upon any stratagem in the night-time, save it were Teancum; for he was exceedingly angry with Ammoron, insomuch that he considered that Ammoron, and Amalickiah his brother, had been the cause of this great and lasting war between them and the Lamanites, which had been the cause of so much war and bloodshed, yea, and so much famine.

٢٩ إِذَا، انْضَمَّ جَمِيعُ الْأَسْرَى اللَّامَانِيِّينَ إِلَى شَعْبِ عَمَوْنَ وَبَدَأُوا فِي الْعَمَلِ الشَّاقِّ، حَيْثُ كَانُوا يَحْرَثُونَ الْأَرْضَ وَيَزْرَعُونَ كُلَّ أَنْوَاعِ الْحُبُوبِ، وَيُرَبِّونَ الْفُطْعَانَ وَالْمَوَاشِيَ مِنْ كُلِّ نَوْعٍ؛ وَهَكَذَا تَحَرَّرَ النَّافِيُونَ مِنْ عِبَاءِ ثَقِيلٍ؛ أَجَلٌ، ازْتَا حُوا مِنْ كُلِّ الْأَسْرَى اللَّامَانِيِّينَ.

٣٠ وَبَعْدَ أَنْ اسْتَوْلَى مَورُونِي عَلَى مَدِينَةِ نَافِيحَا، وَبَعْدَ أَنْ أَخَذَ الْكَثِيرَ مِنَ الْأَسْرَى، مِمَّا قَلَّ مِنْ جُيُوشِ اللَّامَانِيِّينَ بِشَكْلِ كَبِيرٍ، وَبَعْدَ أَنْ اسْتَرَدَّ كَثِيرًا مِنَ النَّافِيِينَ الَّذِينَ أَخَذُوا أَسْرَى، مِمَّا قَوَى جَيْشِ مَورُونِي كَثِيرًا، انْطَلَقَ مَورُونِي مِنْ أَرْضِ نَافِيحَا إِلَى أَرْضِ لَاحِي.

٣١ وَعِنْدَمَا رَأَى اللَّامَانِيُّونَ مَورُونِي خَارِجًا ضِدَّهُمْ خَافُوا مَرَّةً أُخْرَى وَقَرَّوْا أَمَامَ جَيْشِ مَورُونِي.

٣٢ وَحَدَّثَ أَنَّ مَورُونِي وَجَيْشَهُ طَارَدُوهُمْ مِنْ مَدِينَةٍ إِلَى مَدِينَةٍ إِلَى أَنْ لَاقَاهُمْ لَاحِي وَتِيَانِكُومُ؛ وَقَرَّ اللَّامَانِيُّونَ مِنْ لَاحِي وَتِيَانِكُومِ إِلَى أَنْ نَزَلُوا عَلَى الْحُدُودِ الْقَرِيبَةِ مِنْ سَاجِلِ الْبَحْرِ حَتَّى وَصَلُوا إِلَى أَرْضِ مَورُونِي.

٣٣ وَاجْتَمَعَتْ جُيُوشِ اللَّامَانِيِّينَ جَمِيعًا فِي كَثَلَةٍ وَاحِدَةٍ عَلَى أَرْضِ مَورُونِي. وَكَانَ مَعَهُمْ أَيْضًا عَمُورُونُ، مَلِكُ اللَّامَانِيِّينَ.

٣٤ وَحَدَّثَ أَنَّ مَورُونِي وَلَاحِي وَتِيَانِكُومَ نَزَلُوا بِجُيُوشِهِمْ حَوْلَ حُدُودِ أَرْضِ مَورُونِي حَتَّى أَحَاطُوا بِاللَّامَانِيِّينَ ضَمْنَ الْحُدُودِ الْمُجَاوِرَةِ لِلْبَرِّيَّةِ فِي الْجَنُوبِ، وَضَمْنَ الْحُدُودِ الْمُجَاوِرَةِ لِلْبَرِّيَّةِ فِي الشَّرْقِ.

٣٥ وَهَكَذَا حَيَّمُوا لِيَبْتِئُوا اللَّيْلَةَ. فَإِنَّ النَّافِيِينَ وَاللَّامَانِيِّينَ أَيْضًا كَانُوا مُنْهَكِينَ بِسَبَبِ صُعُوبَةِ مَسِيرَتِهِمْ؛ لِذَلِكَ فَإِنَّهُمْ لَمْ يَسْتَقِرُّوا عَلَى خِطَّةٍ خِلَالَ اللَّيْلِ بِاسْتِثْنَاءِ تِيَانِكُومِ، فَقَدْ كَانَ غَاضِبًا جَدًّا مِنْ عَمُورُونِ حَتَّى أَنَّهُ اغْتَبَرَ أَنَّ عَمُورُونَ وَأَمَالِيخِي، أَخَاهُ، سَبَبُ هَذِهِ الْحَرْبِ الْعَظِيمَةِ وَالطَّوِيلَةِ بَيْنَهُمْ وَبَيْنَ اللَّامَانِيِّينَ وَالَّتِي كَانَتْ سَبَبًا فِي الْكَثِيرِ مِنَ النَّزَاعَاتِ وَسَفْكِ الدَّمَاءِ، أَجَلٌ، وَالْكَثِيرِ مِنَ الْمَجَاعَاتِ.

And it came to pass that Teancum in his anger did go forth into the camp of the Lamanites, and did let himself down over the walls of the city. And he went forth with a cord, from place to place, insomuch that he did find the king; and he did cast a javelin at him, which did pierce him near the heart. But behold, the king did awaken his servants before he died, insomuch that they did pursue Teancum, and slew him.

Now it came to pass that when Lehi and Moroni knew that Teancum was dead they were exceedingly sorrowful; for behold, he had been a man who had fought valiantly for his country, yea, a true friend to liberty; and he had suffered very many exceedingly sore afflictions. But behold, he was dead, and had gone the way of all the earth.

Now it came to pass that Moroni marched forth on the morrow, and came upon the Lamanites, insomuch that they did slay them with a great slaughter; and they did drive them out of the land; and they did flee, even that they did not return at that time against the Nephites.

And thus ended the thirty and first year of the reign of the judges over the people of Nephi; and thus they had had wars, and bloodsheds, and famine, and affliction, for the space of many years.

And there had been murders, and contentions, and dissensions, and all manner of iniquity among the people of Nephi; nevertheless for the righteous' sake, yea, because of the prayers of the righteous, they were spared.

But behold, because of the exceedingly great length of the war between the Nephites and the Lamanites many had become hardened, because of the exceedingly great length of the war; and many were softened because of their afflictions, insomuch that they did humble themselves before God, even in the depth of humility.

And it came to pass that after Moroni had fortified those parts of the land which were most exposed to the Lamanites, until they were sufficiently strong, he returned to the city of Zarahemla; and also Helaman returned to the place of his inheritance; and there was once more peace established among the people of Nephi.

٣٦ وَحَدَّثَ أَنْ تِيَانُكُومَ انْطَلَقَ فِي غَضَبِهِ إِلَى مَعْسَكِرِ اللَّامَانِيِّينَ وَنَزَلَ مِنْ عَلَى أَسْوَارِ الْمَدِينَةِ. وَانْطَلَقَ بِحَبْلِ مِنْ مَكَانٍ إِلَى آخَرَ إِلَى أَنْ عَثَرَ عَلَى الْمَلِكِ فَرَمَاهُ بِرُمْحٍ اخْتَرَقَهُ قُرْبَ قَلْبِهِ. لَكِنَّ الْمَلِكَ أَيْقَظَ خَدَمَهُ قَبْلَ مَوْتِهِ فَتَعَقَّبُوا تِيَانُكُومَ وَقَتَلُوهُ.

٣٧ وَعِنْدَمَا عَلِمَ لَاحِي وَمُورُونِي بِمَوْتِ تِيَانُكُومَ، كَانَا فِي غَايَةِ الْحُزْنِ؛ فَإِنَّهُ كَانَ رَجُلًا حَارِبٍ بِسَالَةِ مِنْ أَجْلِ وَطَنِهِ، أَجَلٌ، كَانَ صَدِيقًا حَقِيقِيًّا لِلْحَرْبِيَّةِ؛ وَعَانَى كَثِيرًا مِنَ الْمَشَقَّاتِ الْعَظِيمَةِ. لَكِنَّهُ قَدْ مَاتَ وَمَضَى إِلَى مَصِيرِ كُلِّ أَهْلِ الْأَرْضِ.

٣٨ وَحَدَّثَ أَنْ مُورُونِي تَقَدَّمَ بِرِجَالِهِ فِي الْيَوْمِ التَّالِي وَهَاجَمُوا اللَّامَانِيِّينَ حَتَّى أَتَتْهُمْ قَتْلُهُمْ قَتْلًا شَدِيدًا وَطَرَدُوهُمْ مِنَ الْأَرْضِ، فَفَرَّوْا وَلَمْ يَعُودُوا فِي تِلْكَ الْفِتْرَةِ لِمُهاجِمَةِ النَّافِيِّينَ.

٣٩ وَهَكَذَا انْتَهَتْ السَّنَةُ الْحَادِيَةُ وَالثَّلَاثُونَ مِنْ حُكْمِ الْقِضَاةِ لِشَعْبِ نَافِي؛ وَهَكَذَا وَاجَهُوا حُرُوبًا وَسَفَكَ دِمَاءً وَمَجَاعَةً وَشِدَائِدَ عَلَى مَدَى سِنِينَ كَثِيرَةٍ.

٤٠ وَكَانَ هُنَاكَ قَتْلٌ وَخُصُومَاتٌ وَانْشِقَاقَاتٌ وَكُلُّ أَنْوَاعِ الْإِثْمِ بَيْنَ أَبْنَاءِ شَعْبِ نَافِي؛ وَلَكِنْ مِنْ أَجْلِ الصَّالِحِينَ نَجَّوْا، أَجَلٌ، بِسَبَبِ صَلَوَاتِ الصَّالِحِينَ.

٤١ لَكِنَّ لِأَنَّ الْحَرْبَ طَالَتْ جِدًّا بَيْنَ النَّافِيِّينَ وَاللَّامَانِيِّينَ فَقَدْ أَصْبَحَ الْكَثِيرُونَ أَكْثَرَ قَسْوَةً بِسَبَبِ طَوْلِ الْحَرْبِ الْبَالِغِ؛ وَرَفَّتْ قُلُوبُ الْكَثِيرِينَ بِسَبَبِ شِدَائِدِهِمْ حَتَّى أَنَّهُمْ اتَّضَعُوا أَمَامَ اللَّهِ كُلِّ الْإِتِّضَاعِ.

٤٢ وَبَعْدَ أَنْ حَصَّنَ مُورُونِي تِلْكَ الْأَجْزَاءَ مِنَ الْأَرْضِ الَّتِي كَانَتْ الْأَكْثَرُ عُزْضَةً لِلَّامَانِيِّينَ إِلَى أَنْ أَصْبَحَتْ قَوِيَّةً بِمَا يَكْفِي، عَادَ إِلَى أَرْضِ زَرْحَمَلَةَ؛ وَأَيْضًا حِيلَامَانُ عَادَ إِلَى مَكَانِ مِيرَاثِهِ؛ وَتَوَطَّدَ السَّلَامُ مَرَّةً أُخْرَى بَيْنَ النَّافِيِّينَ.

And Moroni yielded up the command of his armies into the hands of his son, whose name was Moronihah; and he retired to his own house that he might spend the remainder of his days in peace.

And Pahoran did return to his judgment-seat; and Helaman did take upon him again to preach unto the people the word of God; for because of so many wars and contentions it had become expedient that a regulation should be made again in the church.

Therefore, Helaman and his brethren went forth, and did declare the word of God with much power unto the convincing of many people of their wickedness, which did cause them to repent of their sins and to be baptized unto the Lord their God.

And it came to pass that they did establish again the church of God, throughout all the land.

Yea, and regulations were made concerning the law. And their judges, and their chief judges were chosen.

And the people of Nephi began to prosper again in the land, and began to multiply and to wax exceedingly strong again in the land. And they began to grow exceedingly rich.

But notwithstanding their riches, or their strength, or their prosperity, they were not lifted up in the pride of their eyes; neither were they slow to remember the Lord their God; but they did humble themselves exceedingly before him.

Yea, they did remember how great things the Lord had done for them, that he had delivered them from death, and from bonds, and from prisons, and from all manner of afflictions, and he had delivered them out of the hands of their enemies.

And they did pray unto the Lord their God continually, insomuch that the Lord did bless them, according to his word, so that they did wax strong and prosper in the land.

And it came to pass that all these things were done. And Helaman died, in the thirty and fifth year of the reign of the judges over the people of Nephi.

٤٣ وَسَلَّمَ مَورونِي قِيَادَةَ جُيُوشِهِ لِيَدِ ابْنِهِ الَّذِي كَانَ اسْمُهُ مَورونِيحَا؛
وَأَعْتَزَّلَ فِي مَنْزِلِهِ كَي يَفْضِي بِقِيَّةِ أَيَّامِهِ فِي سَلَامٍ.

٤٤ وَعَادَ بَاهورَانُ إِلَى كُرْسِيِّ الْقَضَاءِ؛ وَأَخَذَ حِيَلَامَانُ مَرَّةً أُخْرَى عَلَى
عَاتِقِهِ أَنْ يَكْرِرَ لِلشَّعْبِ بِكَلِمَةِ اللَّهِ، لِأَنَّهُ بِسَبَبِ الحُرُوبِ وَالخِلَافَاتِ
الكَثِيرَةِ أَصْبَحَ مِنَ الحِكْمَةِ إِعَادَةَ النُّظَامِ إِلَى الكَنِيسَةِ.

٤٥ لِذَلِكَ خَرَجَ حِيَلَامَانُ وَإِخْوَتُهُ وَأَعْلَنُوا كَلِمَةَ اللَّهِ بِقُوَّةٍ عَظِيمَةٍ
لِإِقْنَاعِ كَثِيرٍ مِنَ النَّاسِ بِشُرُورِهِمْ مِمَّا قَادَهُمْ إِلَى التَّوْبَةِ عَنْ
خَطَايَاهُمْ وَالِإِعْتِمَادِ لِلرَّبِّ إِلَهُهِمْ.

٤٦ وَحَدَّثَتْ أَنَّهُمْ أَسَّسُوا مَرَّةً أُخْرَى كَنِيسَةَ اللَّهِ فِي جَمِيعِ أُنْحَاءِ البِلَادِ.

٤٧ أَجَلَ، وَتَمَّ وَضْعُ اللُّوَايِحِ الْمُتَعَلِّقَةِ بِالقَانُونِ. وَاخْتَارُوا قُضَاتِهِمْ
وَرُؤَسَاءَ قُضَاتِهِمْ.

٤٨ وَبَدَأَ النَّافِثُونَ يَزْدَهَرُونَ مَرَّةً أُخْرَى فِي الأَرْضِ، وَبَدَأُوا يَتَكَاثَرُونَ
وَيَزْدَادُونَ قُوَّةً فِي الأَرْضِ مِنْ جَدِيدٍ. وَبَدَأُوا يَنْمُونَ فِي الثَّرَاءِ.

٤٩ لَكِنْ رَغَمَ ثَرَائِهِمْ وَقُوَّتِهِمْ وَازْدِهَارِهِمْ لَمْ يَسْتَكْبِرُوا وَلَمْ يَغْتَرُوا
بِأَنْفُسِهِمْ؛ كَمَا أَنَّهُمْ لَمْ يَتَبَايَظُوا فِي ذِكْرِ الرَّبِّ إِلَهُهِمْ بَلْ تَوَاضَعُوا
أَمَامَهُ إِلَى الْمُنْتَهَى.

٥٠ أَجَلَ، تَذَكَّرُوا الأُمُورَ العَظِيمَةَ الَّتِي فَعَلَهَا الرَّبُّ مِنْ أَجْلِهِمْ، وَكَيْفَ
نَجَّاهُمْ مِنَ المَوْتِ وَمِنَ القَيْودِ وَمِنَ السُّجُونِ وَمِنَ كُلِّ أَنْوَاعِ
الشَّدَائِدِ، وَنَجَّاهُمْ مِنْ أَيْدِي أَعْدَائِهِمْ.

٥١ وَصَلُّوا لِلرَّبِّ إِلَهُهِمْ كُلَّ حِينٍ حَتَّى بَارَكَهُمُ الرَّبُّ حَسَبَ كَلَامِهِ
فَاشْتَدَّتْ قُوَّتُهُمْ وَازْدَهَرُوا فِي الأَرْضِ.

٥٢ وَحَدَّثَتْ أَنَّ كُلَّ هَذِهِ الأُمُورِ تَمَّتْ. وَمَاتَ حِيَلَامَانُ فِي السَّنَةِ
الخَامِسَةِ وَالثَّلَاثِينَ مِنْ حُكْمِ القُضَاةِ لِشَّعْبِ نَافِي.

And it came to pass in the commencement of the thirty and sixth year of the reign of the judges over the people of Nephi, that Shiblön took possession of those sacred things which had been delivered unto Helaman by Alma.

And he was a just man, and he did walk uprightly before God; and he did observe to do good continually, to keep the commandments of the Lord his God; and also did his brother.

And it came to pass that Moroni died also. And thus ended the thirty and sixth year of the reign of the judges.

And it came to pass that in the thirty and seventh year of the reign of the judges, there was a large company of men, even to the amount of five thousand and four hundred men, with their wives and their children, departed out of the land of Zarahemla into the land which was northward.

And it came to pass that Hagoth, he being an exceedingly curious man, therefore he went forth and built him an exceedingly large ship, on the borders of the land Bountiful, by the land Desolation, and launched it forth into the west sea, by the narrow neck which led into the land northward.

And behold, there were many of the Nephites who did enter therein and did sail forth with much provisions, and also many women and children; and they took their course northward. And thus ended the thirty and seventh year.

And in the thirty and eighth year, this man built other ships. And the first ship did also return, and many more people did enter into it; and they also took much provisions, and set out again to the land northward.

And it came to pass that they were never heard of more. And we suppose that they were drowned in the depths of the sea. And it came to pass that one other ship also did sail forth; and whither she did go we know not.

And it came to pass that in this year there were many people who went forth into the land northward. And thus ended the thirty and eighth year.

١ وَحَدَّثَ فِي مَطْلَعِ السَّنَةِ السَّادِسَةِ وَالثَّلَاثِينَ مِنْ حُكْمِ الْقَضَاةِ لِشُعْبِ نَافِي أَنْ شِبْلُونِ حَصَلَ عَلَى تِلْكَ الْمُقَدَّسَاتِ الَّتِي سَلَّمَهَا أَلْمَا إِلَى حِيلَامَانَ.

٢ وَكَانَ رَجُلًا عَادِلًا وَسَارَ بِاسْتِقَامَةٍ أَمَامَ اللَّهِ وَوَاظَبَ عَلَى فِعْلِ الْخَيْرِ دَائِمًا لِيَحْفَظَ وَصَايَا الرَّبِّ إِلَهُهِ؛ وَكَذَلِكَ فَعَلَ أَخُوهُ أَيْضًا.

٣ وَحَدَّثَ أَنَّ مَورُونِي مَاتَ أَيْضًا. وَبِذَلِكَ انْتَهَتْ السَّنَةُ السَّادِسَةُ وَالثَّلَاثُونَ مِنْ حُكْمِ الْقَضَاةِ.

٤ وَحَدَّثَ فِي السَّنَةِ السَّابِعَةِ وَالثَّلَاثِينَ مِنْ حُكْمِ الْقَضَاةِ أَنَّ جَمَاعَةً كَبِيرَةً مِنَ الرِّجَالِ بَلَغَ عَدَدُهُمْ خَمْسَةَ آلَافٍ وَأَرْبَعِ مِئَةِ رَجُلٍ، مَعَ زَوْجَاتِهِمْ وَأَبْنَائِهِمْ، خَرَجُوا مِنْ أَرْضِ زَرَحِمَلَةَ إِلَى الْأَرْضِ الْوَاقِعَةِ بِاتِّجَاهِ الشَّمَالِ.

٥ وَكَانَ هُنَاكَ رَجُلٌ اسْمُهُ هَاغوثُ، وَكَانَ رَجُلًا فَضُولِيًّا لِلغَايَةِ، إِذَا فَقَدَ مَضَى وَبَنَى سَفِينَةً كَبِيرَةً جِدًّا عَلَى حُدُودِ أَرْضِ الْوَفِيرَةِ قُرْبَ أَرْضِ الْخَرَابِ، وَأَنْزَلَهَا فِي الْبَحْرِ الْغَرْبِيِّ بِالْقُرْبِ مِنْ لِسَانِ الْيَابِسَةِ الْمُوْدِي إِلَى الْأَرْضِ الشَّمَالِيَّةِ.

٦ وَقَدْ كَانَ هُنَاكَ الْكَثِيرُ مِنَ النَّافِيَيْنِ الَّذِينَ رَكَبُوا فِيهَا وَأَبْحَرُوا، وَمَعَهُمُ الْكَثِيرُ مِنَ الْمُؤْنِ وَأَيْضًا الْكَثِيرُ مِنَ النِّسَاءِ وَالْأَطْفَالِ، وَاتَّجَّهُوا نَحْوَ الشَّمَالِ. وَبِذَلِكَ انْتَهَتْ السَّنَةُ السَّابِعَةُ وَالثَّلَاثُونَ.

٧ وَفِي السَّنَةِ الثَّامِنَةِ وَالثَّلَاثِينَ بَنَى هَذَا الرَّجُلُ سَفِينًا أُخْرَى. وَعَادَتِ السَّفِينَةُ الْأُولَى أَيْضًا وَرَكَبَ فِيهَا الْكَثِيرُ مِنَ النَّاسِ؛ وَهُمْ أَيْضًا أَخَذُوا الْكَثِيرَ مِنَ الْمُؤْنِ وَارْتَحَلُوا أَيْضًا إِلَى الْأَرْضِ الشَّمَالِيَّةِ.

٨ وَلَمْ يَسْمَعْ مِنْهُمْ أَحَدٌ فِيمَا بَعْدُ. وَتَعْتَقِدُ أَنَّهُمْ غَرِقُوا فِي أَعْمَاقِ الْبَحْرِ. وَحَدَّثَ أَنَّ سَفِينَةً أُخْرَى أَبْحَرَتْ أَيْضًا؛ وَلَا نَعْلَمُ إِلَى أَيْنَ دَهَبَتْ.

٩ وَفِي هَذِهِ السَّنَةِ خَرَجَ كَثِيرٌ مِنَ النَّاسِ الَّذِينَ انْطَلَقُوا إِلَى الْأَرْضِ الشَّمَالِيَّةِ. وَبِذَلِكَ انْتَهَتْ السَّنَةُ الثَّامِنَةُ وَالثَّلَاثُونَ.

And it came to pass in the thirty and ninth year of the reign of the judges, Shiblon died also, and Corianton had gone forth to the land northward in a ship, to carry forth provisions unto the people who had gone forth into that land.

Therefore it became expedient for Shiblon to confer those sacred things, before his death, upon the son of Helaman, who was called Helaman, being called after the name of his father.

Now behold, all those engravings which were in the possession of Helaman were written and sent forth among the children of men throughout all the land, save it were those parts which had been commanded by Alma should not go forth.

Nevertheless, these things were to be kept sacred, and handed down from one generation to another; therefore, in this year, they had been conferred upon Helaman, before the death of Shiblon.

And it came to pass also in this year that there were some dissenters who had gone forth unto the Lamanites; and they were stirred up again to anger against the Nephites.

And also in this same year they came down with a numerous army to war against the people of Moronihah, or against the army of Moronihah, in the which they were beaten and driven back again to their own lands, suffering great loss.

And thus ended the thirty and ninth year of the reign of the judges over the people of Nephi.

And thus ended the account of Alma, and Helaman his son, and also Shiblon, who was his son.

١٠ وَحَدَّثَ فِي السَّنَةِ التَّاسِعَةِ وَالثَّلَاثِينَ مِنْ حُكْمِ الْقَضَاةِ أَنَّ شِبْلُونَ مَاتَ أَيْضًا، وَمَضَى كُورِيَانْتُونُ إِلَى الْأَرْضِ الشَّمَالِيَّةِ عَلَى مَثَلِ سَفِينَةٍ لِيَحْمِلَ الْمَوْنَ إِلَى الَّذِينَ خَرَجُوا إِلَى تِلْكَ الْأَرْضِ.

١١ لِذَلِكَ كَانَ مِنَ الْحِكْمَةِ أَنْ يَمْنَحَ شِبْلُونُ تِلْكَ الْمُقَدَّسَاتِ قَبْلَ مَوْتِهِ إِلَى ابْنِ حِيلَامَانَ، وَالَّذِي كَانَ أَيْضًا يُدْعَى حِيلَامَانَ عَلَى اسْمِ أَبِيهِ.

١٢ وَجَمِيعُ هَذِهِ التَّقْوِشِ الَّتِي كَانَتْ فِي حَوَازَةِ حِيلَامَانَ نُسِخَتْ وَأُرْسِلَتْ إِلَى أَبْنَاءِ الْبَشَرِ فِي جَمِيعِ أَنْحَاءِ الْأَرْضِ بِاسْتِثْنَاءِ الْأَجْزَاءِ الَّتِي أَمَرَ أَلْمَا بِالْأَخْرَاجِ.

١٣ وَوَلِكِنَّهُمْ كَانُوا مُلْزَمِينَ بِالْحِفَاطِ عَلَى قُدْسِيَّةِ هَذِهِ التَّقْوِشِ وَنَقْلِهَا مِنْ جِيلٍ لِآخَرَ؛ لِذَلِكَ، مِيَحَثَ فِي هَذِهِ السَّنَةِ لِحِيلَامَانَ قَبْلَ مَوْتِ شِبْلُونِ.

١٤ وَحَدَّثَ أَيْضًا فِي هَذِهِ السَّنَةِ أَنَّهُ كَانَ هُنَاكَ بَعْضُ الْمُنْشَقِّينَ الَّذِينَ خَرَجُوا إِلَى الْأَلْمَانِيِّينَ؛ فَأَثَارُوا غَضَبَهُمْ مَرَّةً أُخْرَى عَلَى النَّافِيِّينَ.

١٥ وَأَيْضًا فِي هَذِهِ السَّنَةِ نَفَسَهَا نَزَلَ الْأَلْمَانِيُّونَ بِجَيْشِ حَاشِدٍ لِلْحَرْبِ ضِدَّ شَعْبِ مُورُونِيحَا أَوْ ضِدَّ جَيْشِ مُورُونِيحَا حَيْثُ هَزَمُوا وَطَرِدُوا فَرَجَعُوا إِلَى أَرْضِيهِمْ بَعْدَ خَسَارَةٍ عَظِيمَةٍ.

١٦ وَهَكَذَا انْتَهَتْ السَّنَةُ التَّاسِعَةُ وَالثَّلَاثُونَ مِنْ حُكْمِ الْقَضَاةِ لِشَعْبِ نَافِي.

١٧ وَهَكَذَا انْتَهَى سِجْلُ أَلْمَا وَحِيلَامَانَ ابْنِهِ، وَكَذَلِكَ سِجْلُ شِبْلُونِ الَّذِي كَانَ أَيْضًا ابْنَ أَلْمَا.