

**THE BOOK OF
MORMON**

**SHONA – ENGLISH
PARALLEL EDITION**

Version 1, published April 2023. bencrowder.net/book-of-mormon-parallel-edition/

This parallel edition © 2023 Benjamin Crowder. All rights reserved. You have permission to print this document for your own use. For other uses, send requests to ben.crowder@gmail.com.

Text of the Book of Mormon © 2023 Intellectual Reserve, Inc. All rights reserved.

The text of this edition is licensed from The Church of Jesus Christ of Latter-day Saints with the following disclaimer: *The Product offered by Benjamin Crowder is neither made, provided, approved, nor endorsed by, Intellectual Reserve, Inc. or The Church of Jesus Christ of Latter-day Saints. Any content or opinions expressed, implied, or included in or with the Product offered by Benjamin Crowder are solely those of Benjamin Crowder and not those of Intellectual Reserve, Inc. or The Church of Jesus Christ of Latter-day Saints.*

Bhuku raMormoni

Nhoroondo Yakanyorwa Noruoko rwaMormoni paMahwendefa Yakatorwa kubva paMahwendefa aNifai

Saka naizvozvo, kunova kupfupikiswa kwezvinyorwa zvevanhu vaNifai, uye zvakare nevamaRamani—Zvakanyorerwa maRamani, avo vanova vakasara veimba yaIsiraeri; uye zvakare kumuJudha nemuJentairi—Zvakanyorwa pamusana pemurairo, uye zvakare nomweya wechiporofita newekuzarurirwa—Zvakanyorwa ndokusunganidzwa, ndokubva zvavigwa kuna Ishe, kuti zvisazoparadzwa—Kuti zvizouya nechipo nesimba raMwari kuti zvidudzirwe—Zvakasimbiswa noruoko rwaMoronai, zvikavigwa kuna Ishe, kuti zvizouya munguva yakafanira kuburikidza namaJentairi—Kududzirwa kwazvo kunoitwa nechipo chaMwari.

Kupfupikiswa kwakatorwawo kubva muBhuku raEta, rinotaura nezvevanhu vaJaredhi, avo vakanga vaparadzaniswa apo Ishe pavakashandura mutauro wevanhu, apo vaivaka shongwe kuti vaende kudenga—Kuitira kuratidza kune vakasara vema yaIsiraeri kuti Ishe vakaita zvinhu zvakakura sei kumadzibaba avo; kuti vave vangazive vimbiso dzaIshe, kuti havana kuraswa nokusingaperi—Uye zvakare nokupwisa vaJudha namaJentairi kuti JESU ndiye KRISTU, MWARI WOKUSINGAPERI, achizviratidza kumarudzi ose—Uye zvino, kana paine zvisiriizvo kukanganisa kwavanhu; naizvozvo, musaramba zvinhu zvaMwari, kuti muzoonekwa musina tsvina pachigaro chokutonga chaKristu.

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.

Bhuku roKutanga raNifai Kutonga neHushumiri Hwake

Nyaya yaRibai nemudzimai wake Saria, navanakomana vake vana, vachidaidzwa, kunzi (tichitangisa nomukuru) Ramani, Remueri, Semu, naNifai. Isbe anoyambira Ribai kuti abve munyika yeJerusarema, nokuti anoporofita kuvanhu avo pamusana pokuipa kwavo saka vave kutsvaga kuparadza upenyu bwake. Anotora rwendo rwemazuva matatu kupinda murenje nemburi yake. Nifai anotora vakoma vake vodzokera kunyika yeJerusarema kunotora zvinyorwa zvinotaura nezvamaJuda. Zvinyorwa zvokutambudzika kwavo. Vanowana vanasikana vaIsmaeri. Vanotora mburi dzavo voenda murenje. Kutambudzika nokurwadziwa kwavo vari murenje. Nzira yavakateedza. Vanosvika pamvura zhinji. Vakoma vaNifai vanomupandukira. Anovanyadzisa, uye anovaka ngarava. Vanodaidza nzvimbo iyi kuti Nyika yeMaguta. Vanoyambuka mvura zhinji vosvika munyika yechipikirwa, nezvimwewo. Izvi zviri maererano nokunyorwa kwazvakaitwa naNifai; kana kuti nemamwe mazwi, ini, Nifai ndini ndakanyora zvinyorwa izvi.

1 Nifai 1

- 1 Ini Nifai, somunhu akazvarwa navabereki vakanaka, naizvozvo ndakafundiswa izvo zvose zvaizivikanwa nababa vangu; uye nekunge ndaona matambudziko akawanda mukufamba kwamazuva angu, asi zvisinei, sezvo ndakanga ndakaropafadzwa naIshe mumazuva ose angu; hongu, nokuva noruzivo rwukuru rwokunaka nezvakavanzika zvaMwari, nokudaro ndinonyora nyaya yezvaitika mumazuva angu.
- 2 Hongu, ndinonyora nyaya iyi mururimi rwababa vangu, rwakavakwa kubva mudzidzo yamaJuda nomutauro wamaEgipita.
- 3 Uye ndinoziva kuti nyaya yandinonyora ndeyechokwadi; uye ndinoinyora neruoko rwangu; uye ndinoinyora maererano noruzivo rwangu.

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.

- 4 Nekuti zvakaitika kuti mukutanga kwegore rokutanga rekutonga kwaZedekia, mambo wamaJuda, (baba vangu Rihai, semunhu akagara muJerusarema mazuva ake ose); uye mugore rimwechetero kwakauya maporofita vazhinji, vakaporofita kuvanhu vachiti makafanira kutendeuka, kana kuti guta guru reJerusarema rakafanirwa kuparadzwa.
- 5 Naizvozvo zvakaitika kuti baba vangu, Rihai, mukufamba kwavo vakanamata kuna Ishe, hongu, kana nemwoyo wavo wose, vachinamatira vanhu vavo.
- 6 Uye zvakaitika kuti vachinamata kudaro kuna Ishe, kwakauya mutswi womoto ukagara pamusoro pedombo rakanga riri mberi kwavo; vakanzwa vakaona zvakawanda; nokuda kwezvinhu zvavakaona nokunzwa vakabvunda uye vakadedera zvikuru.
- 7 Uye zvakaitika kuti vakadzokera kumba kwavo kuJerusarema; vakazvikanda pauriri hwavo, nokuda kwokukurirwa noMweya nezvinhu zvavakanga vaona.
- 8 Uye vakabatwa kudaro noMweya, vakatakurwa vari muchiratidzo, naizvozvo vakaona matenga achizarurwa, vakayeuka kuti vakanga vaona Mwari vakagara pachigaro chavo chokutonga, vakakomberedzwa navanhu vasingaverengeke vari vatumwa vaiimba nokurumbidza Mwari vavo.
- 9 Uye zvakaitika kuti vakaona Mumwe achidzika kubva mukati medenga, vakaona kuti kupenya kwake kwakanga kwakadarika kupenya kwezuva ramasikati.
- 10 Uye vakaona vamwezve gumi navaviri vachimutevera, kupenya kwavo kwakanga kwakadarika kupenya kwenyenyedzi dzedenga.
- 11 Uye vakadzika pasi vakafamba pamusoro penyika; uye vokutanga vakauya vakamira pamberi pababa vangu, vakavapa bhuku, vakavakumbira kuti vanofanira kuriverenga.
- 12 Uye zvakaitika kuti panguva yavaiverenga, vakazadzwa noMweya waIshe.

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.

- 13 Uye vakaverenga, vachiti: Nhamo, nhamo, kuJerusarema, nokuti ndaona kuita kwenyu kwakaipisisa! Hongu, uye zvakawanda zvinhu zvakaverengwa nababa vangu pamusana peJerusarema—kuti rinofanirwa kuzoparadzwa, pamwe navanhu vacho; vazhinji vachafa nomunondo, uye vazhinji vachatakurwa senhapwa vachiendeswa kuBabironi.
- 14 Uye zvakaitika kuti apo baba vangu vakanga vaverenga nokuona zvinhu zvikuru zvakawanda zvinoshamisa, vakashamiswa vakadaidzira zvinhu zvakawanda kuna Ishe; zvakadai sokuti: Makuru uye anoshamisa mabasa enyu, Ishe Mwari Vamasimba Ose! Chigaro chenyu chiri kumusoro kumatenga, uye simba, nokunaka, netsitsi dzenyu dziri kuvanhu vose vari panyika; saka, nenzira yokuti mune tsitsi, hamuzobvumira kuti avo vanouya kwamuri vaparare!
- 15 Uye uyu ndiwo waive mutauriro wababa vangu mukurumbidza Mwari wavo; nokuti mweya wavo wakafara, uye mwoyo wavo wakazadzwa, nokuda kwezvinhu zvavakanga vaona, hongu, izvo vakanga varatidzwa naIshe.
- 16 Uye zvino ini Nifai, handisi kunyora zvole zvakanyorwa nababa vangu, nokuti vakanyora zvinhu zvizhinji zvavairatidzwa nezvavairotswa; uye vakanyorawo zvizhinji zvavakaporofita vakataura kuvana vavo, izvo zvandisinganyore zvole pano.
- 17 Asi ndichanyora zvandaiita mumazuva angu. Tarisai, ini ndinopfupikisa zvinyorwa zvakababa vangu, pamahwendefa andakaita namaoko angu; nokudaro, shure kwokunge ndapfupikisa zvinyorwa zvakababa vangu ndichazogadzira zvinyorwa zvuopenyu hwangu.
- 18 Naizvozvo, ini ndinoda kuti muzive, kuti shure kwokunge Ishe varatidza baba vangu Rihai zvinhu zvakawanda zvinoshamisa, hongu, pamusana pokuparadzwa kweJerusarema, tarisai vakaenda kuvanhu, vakatangisa kuporofita nokupupura kwavari pamusana pezvinhu zvavakanga vaona nezvavakanzwa.

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.

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.

19 Uye zvakaitika kuti maJuda vakamunyomba nokuda kwezvinhu zvavakanga vapupura pamusoro pavo; nokuti zvechokwadi vakapupura pamusana pokuipa kwavo nezviito zvavo zvinonyadzisa; uyezve vakapupura kuti zvinhu zvavakanga vaona nokunzwa, uye nezvinhu zvavakanga vaverenga mubhuku, zvakaburitsa pachena kuuya kwaMesia, norununurowo rwepasi.

20 Uye maJuda zvaakanzwa izvi vakamushatirirwa; uye kana maporofita vekare, vavaitandanisa, nokutaka namabwe, nokuuraya; saka vakatsvagawo, kuti vamuuraye. Asi tarisai, ini Nifai, ndinokuratidzai kuti tsitsi dzaIshe dziri kuna vose avo vavakasarudza, nokuda kwokutenda kwavo, kuti vavape masimba anovasvitsa mukupona.

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.

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.

1 Nifai 2

- 1 Zvino tarisai, zvakaikita kuti Ishe vakataura kuna baba vangu, hongu, kana muhope, vakati kwavari: Wakakomborerwa iwe Rihai, nokuda kwezvinhu zvawakaita; uye nokuti wakava wakatendeseka nokutaurira vanhu zvinhu izvo ndakakuraira iwe, tarisai, vanotsvaka kuti vaparadze upenyu hwako.
- 2 Uye zvakaikita kuti Ishe vakaraira baba vangu, muhope, kuti anofanirwa kutora mhuri yake aende murenje.
- 3 Uye zvakaikita kuti vakateerera mazwi aIshe, naizvozvo vakaita sokurairwa kwavakange vaitwa naIshe.
- 4 Uye zvakaikita kuti vakasimuka vakaenda murenje. Uye vakasiya imba yavo, nenyika yamadzitataguru avo, negoridhe yavo nesirivha yavo, nezvinhu zvavo zvinokosha, vakaenda vasina chinhu, kunze kwemhuri yavo, nezvekudya, namatende, vakaenda murenje.
- 5 Uye vakasvika munyasi meGungwa Dzvuku; vakafamba murenje pedyo nenzvimbo dziri munyasi meGungwa Dzvuku; vakafamba murenje nemhuri yavo, iyo yaiti amai vangu, Saria, navakoma vangu, vaiva Ramani, Remueri naSemu.
- 6 Uye zvakaikita kuti vafamba mazuva matatu murenje, vakamisa tende yavo munhika yakange iri pedyo norwizi rwemvura.
- 7 Uye zvakaikita kuti vakavaka arita yamatombo, vakapira kuna Ishe, vakatenda Ishe Mwari vedu.
- 8 Uye zvakaikita kuti vakadaidza rwizi urwu kuti, Ramani, uye rwairasira muGungwa Dzvuku; uye nhika iyi yaive pedyo nepaidira rwizi urwu mugungwa.
- 9 Uye apo baba vangu vakaona kuti rwizi urwu rwairasira muchidziva cheGungwa Dzvuku, vakataura kuna Ramani, vachiti: Dai ukaita serwizi urwu, uchimhanya nguva dzose kupinda mumavambo outsvene!

1 Nephi 2

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!

- 10 Uye vakataurawo kuna Remueri: Dai ukaita senhika iyi, wakatakamara, wakasimba, uye usingazungunuke pakuchengetedza mirairo yaIshe!
- 11 Zvino vakataura izvi nokuda kweukukutu hwemwoyo waRamani naRemueri; nokuti tarisai vakatsutsumwa muzvinhu zvakawanda pamusana pokuita kwababa vavo, nokuti vakanga vari munhu anorotswa, uye vakanga vavatungamirira kubva munyika yeJerusarema, kusiya nyika yavo yenhaka, negoridhe yavo, nesirivha yavo, nezvimwe zvinhu zvinokosha kwavari, kuti vafire murenje. Vakati vakaita izvi pamusana pemwoyo wavo unofunga zvinhu zvisina maturo.
- 12 Saka uku ndiko kutaura nekutsutsumwa kwaRamani naRemueri, sevana vakuru vababa wavo. Vaitsutsumwa nokuti vakanga vasingazive kuita kwaMwari avo vakavasika.
- 13 Havaitendazve kuti Jerusarema, guta riye guru, raizoparadzwa maererano namazwi avaporofita. Zve vakanga vave samaJuda vakanga vari muJerusarema, avo vakatsvaga kuparadza upenyu hwababa vangu.
- 14 Uye zvakaitika kuti baba vangu vakataura kwavari munhika raRemueri, nesimba, vakazadzwa noMweya, kusvikira miviri yavo yadedera pamberi pavo. Vakavakanganisira, zvokuti havana kukwanisa kutaura chimwe chinhu pamusoro pavo; saka naizvozvo, vakaita sezvavakavaudza.
- 15 Baba vangu vaigara mutende.
- 16 Uye zvakaitika kuti ini Nifai, sezvo ndakanga ndiri muduku chaizvo, asi ndakanga ndakakura pamumhu, uye zvakare ndakanga ndine chido chokuziva zvakavanzika zvaMwari, naizvozvo, ndakachema kuna Ishe; naizvozvo vakandishanyira, vakava vanonyevenutsa mwoyo wangu nokudaro ndikatenda mazwi ose akataurwa nababa vangu; saka, handina kuvapandukira sezvakaita vakoma vangu.
- 17 Uye ndakataura kuna Semu, ndichimuzivisa zvinhu izvo Ishe vakange vandiratidza noMweya Mutsvene wavo. Uye zvakaitika kuti akatenda mazwi angu.

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!

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.

- 18 Asi, tarisai, Ramani naRemueri havana kuteerera mazwi angu; uye nokusuwiswa nokuda kwokuoma kwomwoyo yavo ndakavachemera kuna Ishe.
- 19 Uye zvakaitika kuti Ishe vakataura kwandiri, vachiti: Wakakomborerwa iwe, Nifai, nokuda kwokutenda kwako, nokuti wakanditsvaga nechido nesimba, nokuzvirereka kwomwoyo.
- 20 Uye mukuteerera nokuchengeta mirairo yangu, uchabudirira, uye uchatungamirwa kunyika yechipikirwa; hongu, kunyange nyika iyo yandakakugadzirira iwe; hongu, nyika yakanaka kupinda dzimwe dzose.
- 21 Uye vakoma vako vose vakakupandukira, vachabviswa pamberi paIshe.
- 22 Uye mukuchengeta mirairo yangu, uchazoitwa mutongi nomudzidzisi pamusoro pavakoma vako.
- 23 Zvino tarisai, nezuva iro ravachandipandukira, ndichavatuka nekutuka kunorwadza, zve havachazove nesimba pamusoro pembeu yako nokuti vakadaro vanenge vatopandukira iniwo.
- 24 Uye kana kuri kudaro kuti vapandukira ini, vachazove tyava kumbeu yako, zvinozoita kuti varangarire.

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.

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.

1 Nifai 3

- 1 Uye zvakaitika kuti mushure mokutaura naIshe, ini Nifai, ndakadzokera kutende yababa vangu.
- 2 Uye zvakaitika kuti vakataura neni, vachiti: Tarisai, ndarotswa hope, ndichinzi naIshe iwe nevakoma vako muchadzokera kuJerusarema.
- 3 Nokuti tarisai, Rabhani ane zvinyorwa zvamaJuda uye nenhoroondo yekuzvarwa kwamadzitateguru angu, zve zvakanyorwa pamahwendefa endarira.
- 4 Nokudaro, Ishe vandiraira kuti iwe navakoma vako muende kuimba yaRabhani, munotsvaga zvinyorwa, muuye nazvo muno murenje.
- 5 Uye zvino tarisai, vakoma vako vanotsutsumwa, vachiti chinhu chakaoma chandavati vaite; asi tarisai handina kuti vazviite, asi kuti murairo waIshe.
- 6 Naizvozvo enda, mwanakomana wangu, uye uchadiwa naIshe, nokuti hauna kutsutsumwa.
- 7 Uye zvakaitika kuti ini Nifai, ndakati kuna baba vangu: Ndichaenda ndonoita zvinhu izvo Ishe araira, nokuti ndinoziva kuti Ishe havape mirairo kuvana vavanhu, kunze kwokunge vachivagadzirira nzira yokuti vagozobudirira pazvinhu zvavanenge vavaraira.
- 8 Uye zvakaitika kuti baba vangu pavakanga vanzwa mazwi aya vakava nokufara kukuru, nokuti vaiziva kuti ndakanga ndakomborerwa naIshe.
- 9 Uye ini Nifai, navakoma vangu takasimuka kubva murenje, nematende edu, tikaenda parwendo rwehu rwekunyika yeJerusarema.
- 10 Uye zvakaitika kuti apo takanga taenda kunzvimbo yeJerusarema, ini pamwe navakoma vangu takabvunzana mazano kubva kune mumwe nomumwe.
- 11 Uye takakanda mijenya—kuti ndiani anofanirwa kuenda muimba yaRabhani. Uye zvakaitika kuti mijenya yakarova ikandowira pana Ramani; zvino Ramani akaenda muimba yaRabhani, saka akataura naye agere mumba make.
- 12 Uye akakumbira Rabhani zvinyorwa zvakanga zvirira pamahwendefa endarira, akange aine nenhoroondo yekuzvarwa kwababa vangu.

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.

- 13 Uye tarisai, zvakaitika kuti Rabhani akashatirwa, akamutandira kunze kubva paari; akaramba kuti atore zvinyorwa. Naizvozvo, akati kwaari: Tarisai uri gororo, uye ndichakuraya.
- 14 Asi Ramani akatiza, akazotiudza zvinhu zvakanga zvaitwa naRabhani, kwatiri. Takavamba kuva nokusuwa kukuru, uye vakoma vangu vakange voda kudzokera murenje umo maiva nababa.
- 15 Asi tarisai ndakati kwavari: Kana Ishe vachirarama, isu tichirarama, hatisi kuzodzokera kuna baba vedu murenje kana tisina kunge tabudirira pazvinhu izvo Ishe vakatituma.
- 16 Naizvozvo, ngatvei tinotendeka mukuchengeta mirairo yaIshe; saka ngatidzike kunzvimbo yechizvarwa chamadzibaba edu, nokuti tarisai vakasiya goridhe nesirivha, nehumbwewo upfumi hwakasiyana-siyana. Izvi zvose vakazviita nokuda kwemirairo yaIshe.
- 17 Nokuti aiziva kuti Jerusarema inofanira kuparadzwa, nenzira yokuipa kwavanhu.
- 18 Nokuti tarisai, varamba mazwi amaporofita. Naizvozvo, kana baba vangu vagara munzvimbo iyi shure kwokunge vaudzwa kuti vatize kubva mairi, tarisai, vachaparadzawo. Naizvozvo, zvinofanirwa kuti vatize kubva munzvimbo iyi.
- 19 Uye tarisai, ungaru munaMwari kuti titore zvinyorwa izvi, kuti tive tinochengetedzera vana vedu rurimi rwemadzibaba edu;
- 20 Uye kuti zvakare tivachengetere mazwi ayo akataurwa nemiro mo yaavo vose vaporofita vatsvene, avo vakatumidzirwa kwavari noMweya uye nesimba raMwari, kubvira pakutanga kwenyika, kusvikira nhasi uno.
- 21 Uye zvakaitika kuti mukutaura nemazwi akadai ndakanyengetedza vakoma vangu, kuti vave nokutendeka mukuchengetedza mirau yaMwari.
- 22 Uye zvakaitika kuti takaenda kunyika yechizvarwa chedu, tikaunganidza pamwe goridhe, nesirivha yedu, nezvimwewo zvinhu zvinokosha zvedu.
- 23 Uye shure kwokunge taunganidza zvinhu izvi pamwechete, takaenda zvakare kuimba yaRabhani.

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.

- 24 Uye zvakaitika kuti takaenda kuna Rabhani, tikamukumbira kuti atipe zvinyorwa zvakange zvakanyorwa pamahwendefa endarira, isu tichimupawo goridhe yedu, nesirivha yedu, nezvose zvinokosha zvedu.
- 25 Uye zvakaitika kuti Rabhani akati aona zvinhu zvedu, nokuwanda kwazvo akazvichiva, zvokuti akatitanda mumba make, akatumira varanda vake kuti vatiuraye, kuti agowana matorero ezvinhu zvedu.
- 26 Uye zvakaitika kuti takatiza varanda vaRabhani, tikamanikidzwa kusiya zvinhu zvedu, zvikawira mumaoko aRabhani.
- 27 Uye takatizira murenje, saka varanda vaRabhani havana kutibata, tikahwanda mubako.
- 28 Uye zvakaitika kuti Ramani akanga ashatirirwa ini nababa vangu; kana Remueriwo, nokuti aiteerera mazwi aRamani. Naizvozvo, Ramani naRemueri vakataura mazwi akaoma zvikuru kunesu, vanun'una vavo, vakatirova nemubhadha.
- 29 Uye zvakaitika kuti pavakange vachitirova nemubhadha, tarisai, ngirozi yaIshe yakauya ikamira pamberi pavo, ikati kwavari: Ko sei muchirova munun'una wenyu nemubhadha? Hamuzive here kuti Ishe vakamusarudza kuti ave mutongi pamusoro penyu, nenzira yezvitadzo zvenyu? Tarisai muchaenda kuJerusarema zvekare, uye Ishe vachaisa Rabhani mumaoko enyu.
- 30 Uye shure kwokunge ngirozi yataura nesu, yakaenda.
- 31 Uye shure kwokunge ngirozi yaenda, Ramani naRemueri vakatangisa zvakare kutsutsumwa vachiti: Ko zvingabvire sei kuti Ishe vangazviite kuti vaise Rabhani mumaoko edu? Tarisai, munhu ane masimba ose, uye anokwanisa kutuma makumi mashanu, hongu, uye zvakare anokwanisa kuuraya makumi mashanu; ko zvino isu angatitadze nei?

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?

1 Nifai 4

- 1 Uye zvakaitika kuti ndakataura navakoma vangu, ndichiti: Ngatiendei zvakare kuJerusarema, uye ngative nokutendeka mukuchengeta mirairo yaIshe; nokuti tarisai vane simba kupinda pasi rose, ko zvino angatadze sei kukunda Rabhani namakumi mashanu ake, hongu, kana makumi ezviuru zvake?
- 2 Naizvozvo ngatiende; ngativei nesimba saMosesi; zvechokwadi akataurira mvura yeGungwa Dzvuku zve ikapatsanuka napakati, naizvozvo madzibaba edu vakapfuura, kubva muusungwa, nepakaoma, mauto aFarao akatevera asi akanyura muGungwa Dzvuku.
- 3 Zvino tarisai munoziva kuti izvi ndezvechokwadi; uye zvakare munoziva kuti ngirozi yataura nemi; saka mungave nokukahadzika here? Ngatiendei; Ishe anokwanisa kutiponesa, sekuponesa kwaakaita madzibaba edu, nokuparadza Rabhani, sezvaakaita maEgipita.
- 4 Zvino zvandakange ndataura mazwi aya, vakaramba vakashatirwa, uye vakaramba vachitsutsumwa; asi zvisinei vakanditevera kusvikira tasvika kunze kwemasvingo eJerusarema.
- 5 Uye hwakangwa hwave usiku; saka ndakavaita kuti vahwande kunze kwemasvingo. Shure kwokunge vahwanda, ini Nifai, ndakaverevedza ndikapinda muguta ndikaenda kumba kwaRabhani.
- 6 Uye ndakatungamirirwa noMweya, ndisati ndavakuziva zvinhu zvandaifanira kuita.
- 7 Zvisinei ndakaramba ndichienda, ndava pedyo nemba yaRabhani ndakaona murume, uye akanga akapuzika pamberi pangu, nokuti akanga akararadza nedoro.
- 8 Uye zvakadzasvika paari ndakaona kuti ndiRabhani.
- 9 Uye ndakaona munondo wake, ndikawubvisa muhara saizvozvo; mubato wawo wakanga uri wegolidhe chaiyo, uye nomugadzirirwo wawo wairatidza umhizha, ndakaona kuti munondo uyu wakanga uri wesimbi inokosha.

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.

- 10 Uye zvakaikita kuti ndakatunhwa noMweya kuti ndinofanira kuti ndiuraye Rabhani; asi ndakati mumwoyo mangu: Handina kumbobvira pane ipi nguva zvayo ndadeura ropa romunhu. Ndakadududza ndikati dai ndarega kumuuraya.
- 11 Uye Mweya wakati kwandiri zvakare: Tarisai Ishe vamuisa mumaoko ako. Hongu, ini ndikazivawo kuti akambenge atsvaga kundiuraya; haana kuteerera mirairo yaIshe; uye kuti akanga atora zvinhu zvedu.
- 12 Uye zvakaikita kuti Mweya wakati kwandiri zvakare: Muuraye, nokuti Ishe vamuisa mumaoko ako;
- 13 Tarisai Ishe vanouraya vakaipa kuti vaunze zvinhu zvakarurama. Zviri nani kuti munhu mumwechete afe pane kuti nyika iderere nokufira mukusatenda.
- 14 Uye zvino, pandakanga ini, Nifai, ndanzwa mazwi aya, ndakarangarira mazwi aIshe avakanga vandiudza murenje, vachiti: Kana mbeu yako ikachengeta mirairo yangu, ichabudirira munyika yechipikirwa.
- 15 Hongu, zvakare ndakafunga kuti havaizokwanisa kuchengeta mirairo yaIshe maererano nemitemo yaMosesi, kunze kwekunge vainawo mutemo.
- 16 Uye zvakare ndakaziva kuti mutemo wakanga wakanyorwa pamahwendefa endarira.
- 17 Uye zvakare, ndakaziva kuti Ishe vakanga vaisa Rabhani mumaoko angu nokuda kwechikonzero ichi—kutikwanise kutora zvinyorwa izvi maererano nokuraira kwavo.
- 18 Naizvozvo ndakateerera izwi roMweya, ndikabata Rabhani nebvudzi remusoro, ndikadimura musoro wake nemunondo wake.
- 19 Uye shure kwokunge ndadimura musoro wake nemunondo wake, ndakatora mbatya dzaRabhani ndikadzipfeka pamuviri pangu; hongu, nezvimwe zvose; ndikatora nguwo dzake dzehondo ndikasungira muchiuno changu.

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.

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.

20 Uye shure kwokunge ndaita izvi, ndakaenda uko kwaichengeterwa upfumi hwaRabhani. Ndichienda kwaichengeterwa upfumi hwaRabhani, tarisai, ndakaona muranda waRabhani akange ane makii ekwaichengeterwa upfumi. Ndakamuudza nezwi seraRabhani, kuti aende neni kwaichengeterwa upfumi uku.

21 Uye akafunga kuti ndini tenzi wake Rabhani, nokuti akaona mbatya nemunondo wakange uri muchiuno changu.

22 Uye akataura kwandiri pamusana pavatungamiri vamaJuda, nokuti aiziva kuti tenzi wake, Rabhani, akanga ari kunze navo usiku.

23 Uye ndakataura naye sendakanga ndiri Rabhani.

24 Uye ndakataura naye zvakare kuti ndaifanira kutakura zvinyorwa izvi, izvo zvakanga zviripamahwendefa endarira, kune vakoma vangu, vakanga vari kunze kwerusvingo.

25 Uye ndakamuti anditevere.

26 Uye iye, nokufungidzira kuti ndaitaura pamusana penhengo dzechechi, uye kuti zvechokwadi ndakanga ndiri Rabhani uyo wandakanga ndauraya, nokudaro akanditevera.

27 Uye akataura kwandiri kazhinji kwazvo pamusana pavatungamiri vamaJuda, tichienda kuvakoma vangu, avo vakanga vari kunze kwemasvingo.

28 Uye zvakaitika kuti apo Ramani akandiona akava nokutya kukuru, uye pamwe naRemueri naSemu. Saka vakanditiza; nokuti vakafunga kuti ndiRabhani, uye akanga andiuraya zvino akange ave kutsvaga kuvauryawo.

29 Uye zvakaitika kuti ndakashevedzera vakandinzwa; naizvozvo vakabva varega kunditiza.

30 Uye zvakaitika kuti muranda waRabhani zvaakaona vakoma vangu akatangisa kubvunda, uye akanga ava kuda kutiza kuti adzokere muguta reJerusarema.

31 Uye zvino ini Nifai, somunhu akanga ari mukuru pamunhu, uye somunhu akanga apiwa simba rakawanda raIshe, ndakakwanisa kubata muranda waRabhani, kuti asatiza.

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.

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.

- 32 Uye zvakaitika kuti ndakataura naye, kuti akateerera kumazwi angu, kuti sezvo Ishe vachirarama, uye sezvo ini ndichirarama, naiye akava anoteerera kumazwi edu, hataimuuraya.
- 33 Uye ndakataura naye, kunyange nekupika kuti asatye; nokuti kana ainge abvuma kuenda nesu murenje aizenge akasununguka sesu.
- 34 Uyezve ndakataura naye, ndichiti: Chokwadi Ishe vatiudza kuti tiite chinhu ichi; zvino torega here kusimba mukuchengeta mitemo yaIshe? Saka, ukaenda murenje kuna baba vangu uchawana nzvimbo pamwechete nesu.
- 35 Uye zvakaitika kuti Zoramu akapiwa kushinga nemazwi andakataura. Zvino Zoramu ndiro rakanga riri zita romuranda uyu; akavimbisa kuti aizoenda nesu murenje kuna baba vedu. Hongu, akavimbisawo kuti aizogara nesu kubva panguva iyoyo.
- 36 Zvino takada kuti agare nesu nechikonzero ichi, kuti maJuda asazokwanisa kuziva nezvekutiza kwedu tichienda murenje, nokuti vaizotitsvaga vakatiparadza.
- 37 Uye zvakaitika kuti pakapika Zoramu achitipa ruvimbiso rwake, kutya kwedu pamusoro pake kwakapera.
- 38 Uye zvakaitika kuti takatora mahwendefa endarira pamwe nomuranda waRabhani, tikaenda murenje, tikafamba rwendo kuenda kutende yababa vedu.

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.

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.

1 Nifai 5

- 1 Uye zvakaitika kuti shure kwokunge tasvika murenje umo makanga muina baba vedu, tarisai, vakazadzwa nomufaro, uye kana amai vangu, Saria, vakafara zvikuru, nokuti zvechokwadi vakanga vachichema pamusana pedu.
- 2 Nokuti vaifunga kuti takanga tafa murenje; uye vakanga vatsutsumwa pamusana pababa vangu, vachivaudza kuti aiva munhu anorota zvisipo; vachiti: Tarisai wakatitungamirira kubva kunzvimbo yatakaberekerwa, uye vanakomana vangu hapasisina, uye isu tave kufira murenje.
- 3 Uye ndiko kutaura kwaiita amai vangu kuna baba vachivapopotera.
- 4 Uye zvakaitika kuti baba vakataura navo vachiti: Ndinoziva kuti ndiri munhu anoratidzwa zvinhu; nokuti dai ndisina kuona zvinhu zvaMwari muchiratidzo handaikwanisa kuzoziva kunaka kwaMwari, asi ndingadai ndakagara kuJerusarema, uye ndakafa pamwechete nevamwe vangu.
- 5 Asi tarisai, ndawana chivimbiso cheniyika yechipikirwa, zviri zvinhu zvinondifadza; hongu, uye ndinoziva kuti Ishe achabvisa vanakomana vangu kubva mumaoko aRabhani, ozovadzosa zvakare kwatiri murenje.
- 6 Uye uku ndiko kwaiva kutaura kwababa vangu Rihai, vachinyaradza amai vangu, Saria, pamusana pedu, isu tiri parwendo murenje rwokuenda kunyika yeJerusarema, kuti tinotora zvinyorwa zvamaJuda.
- 7 Uye patakadzokera kutende yababa vangu, tarisai vakafara zvikuru, uye amai vakanyaradzwa.
- 8 Uye vakataura, vachiti: Zvino ndavakuziva zvechokwadi kuti Ishe vaudza murume wangu kuti atizire murenje; hongu, uye zvakare ndinoziva zvechokwadi kuti Ishe vachengetedza vanakomana vangu, uye vavabvisa mumaoko aRabhani, vakavapa simba rokuti vapedze kuita zvavakanga vatumwa naIshe. Uye ndiko kutaura kwakaitwa naamai.

1 Nephi 5

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.

- 9 Uye zvakaitika kuti vakafara zvikuru, uye vakapira mupiro newekupisa kuna Ishe; uye vakapa kutenda kuna Mwari vamaIsraeri.
- 10 Uye shure kwokutenda kwavo kuna Mwari vamaIsraeri, baba vangu Rihai, vakatora zvinyorwa zvakanga zviripamahwendefa endarira, uye vakazvinzvera kubvira pekutanga.
- 11 Uye vakaona kuti akanga ana mabhuku mashanu aMosesi, ayo aitsanangura pamusana pokusikwa kwenyika, uye nezvaAdama naEva, avo vakanga vari vabereki vedu vokutanga;
- 12 Uye nezvinyorwa zvamaJuda kubva pakutanga, kusvikira pakutanga kwekutonga kwaZedekia, mambo wamaJuda;
- 13 Uyezve chiporofita chavaporofita vatsvene, kubva kwokutanga, kusvikira pakutanga kwekutonga kwaZedekia; uye nezvimwe zviporofita zvakataurwa nomuromo waJeremia.
- 14 Uye zvakaitika kuti baba vangu Rihai, vakaonawo pamahwendefa endarira nhoroondo yekuzvarwa kwemadzibaba avo; naizvozvo vakaziva kuti ndevchizvarwa chaJosefa; hongu, kana Josefa uyo akanga ari mwanakomana waJakobo, uyo akatengeswa kuEgipita, uyo akararamiswa noruoko rwaIshe, kuti araramise baba vake Jakobo, neveimba yake yose kuti vasafa nenzara.
- 15 Uye vakabviswa muuranda uye vakatungamirwa kubva munyika yeEgipita, naMwari vamwechetevo vakavararamisa.
- 16 Uye ndiko kuwana kwakaita baba vangu Rihai, nhoroondo yekuberekwa kwamadzibaba avo. Rabhaniwo akanga ari wechizvarwa chaJosefa, saka iye namadzibaba ake vakachengeta zvinyorwa izvi.
- 17 Uye zvino baba vangu vaona zvinhu zvose izvi, vakazadzwa noMweya, uye vakatangisa kuporofita pamusana pembeu yavo—
- 18 Kuti mahwendefa aya ose endarira aifanirwa kuenda kunyika dzose, marudzi ose, ndimi dzose, navanhu vakanga vari vembeu yavo.
- 19 Naizvozvo, akati mahwendefa endarira aya haaifanira kuparara; uye kuti haafanire kudzima nekufamba kwenguva. Uye vakaporofita zvinhu zvakawanda pamusana pembeu yavo.

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.

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.

20 Zve zvakaitika kuti kusvikira panguva iyi ini nababa wangu takange tachengetedza mirairo yaIshe yavakanga vatipa.

21 Uye takanga tatora zvinyorwa zvatakanga tatumwa naIshe, uye tikazvinzvera ndokuona kuti zvaifanira kuti tive nazvo, hongu, chokwadi zvaikosha zvikuru kwatiri, zvekuti taikwanisa kuchengetera vana vedu mirairo yaIshe.

22 Naizvozvo, hwakanga huri ungaru munaIshe kuti tizvitakure, zvataifamba murenje murwendo rwokuenda kunyika yechipikirwa.

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

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.

1 Nifai 6

- 1 Uye zvino ini Nifai, handipe nhoroondo yekuberekwa kwemadzibaba angu muchikamu chino chezvinyorwa zvangu; uye hapana imwe nguva yandichazorwupa pamahwendefa andiri kunyora aya; nokuti zviripazvinyorwa zvakachengetwa nababa vangu; naizvozvo, handizvinyore mubasa rino.
- 2 Nokuti ini ndakagutsikana kutaura kuti tiri chizvarwa chaJosefa.
- 3 Zve hazvandinetse kuti handisi kunyora nyaya yose yezvinhu zvakababa vangu, nokuti hazvinganyorwe pamahwendefa aya, nokuti ndinoda nzvimbo yokunyorera zvinhu zvaMwari.
- 4 Nokuti chido changu chizere ndechokuti ndinyengetedze vanhu vauye kuna Mwari vaAbrahama, naMwari vaIsaka, naMwari vaJakobo, kuti vagoponeswa.
- 5 Naizvozvo, zvinhu zvinofadza nyika handinyore, asi zvinhu zvinofadza Mwari neavo vasiri venyika.
- 6 Naizvozvo, ndichapa murairo mbeu yangu, kuti vasazozadza mahwendefa aya nezvinhu zvisingakodzeri kuvana vavanhu.

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.

1 Nifai 7

- 1 Uye zvino ndinoda kuti imi muzive, kuti baba vangu Rihai, pavakanga vapedza kuporofita kwavo nembeu yavo, zvakaitika kuti Ishe vakataura kwavari zvakare, vachiti zvakange zvisingafanire kuti Rihai aende nemhuri yake murenje iriyega; asi kuti vanakomana vake vatore vanasikana vave vakadzi vavo, kuti vave vanobereka mbeu kuna Ishe munyika yechipikirwa.
- 2 Uye zvakaitika kuti Ishe vakavaraira kuti ini Nifai, navakoma vangu, tinofanirwa kudzokera zvakare kunyika yeJerusarema, uye tinounza Ishmaeri nemhuri yake murenje.
- 3 Uye zvakaitika kuti ini Nifai, navakoma vangu, takaenda zvakare murenje kuti tiende kuJerusarema.
- 4 Zve zvakaitika kuti takaenda kumba kwaIshmaeri, tikawana nyasha pamberi paIshmaeri, zvekuti takamuudza mazwi aIshe.
- 5 Uye zvakaitika kuti Ishe vakanyevenutsa mwoyo waIshmaeri, uye nemhuri yake, zvekuti yakafamba rwendo nesu kuenda murenje kutende yababa vedu.
- 6 Uye zvakaitika kuti tiri murwendo murenje, tarisai Ramani naRemueri, navanasikana vaviri vaIshmaeri, navanakomana vaviri vaIshmaeri nemhuri dzavo, vakatipandukira; hongu, vakapandukira ini Nifai, naSemu, nababa vavo Ishmaeri, nomudzimai wake, navamwe vatatu vavanasikana vavo.
- 7 Uye zvakaitika kuti mukupanduka uku, vaida kudzokera kunyika yeJerusarema.
- 8 Uye zvino ini, Nifai, nokusuwiswa nenzira yekuoma kwemwoyo yavo, naizvozvo ndakataura kwavari, ndichiti hongu, kana kuna Ramani naRemueri: Tarisai muri vakoma vangu, ko sei muine mwoyo yakaoma kudai, nokupofomara mupfungwa, zvekuti munoda kuti ini munun'ina wenyu, nditokutaurirai, hongu, nokukuratidzai zvekuita?
- 9 Ko seiko musina kuteerera mazwi aIshe?

1 Nephi 7

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?

- 10 Ko seiko makanganwa kuti makaona ngirozi yaIshe?
- 11 Hongu, ko zvino seiko muri kukanganwa zvinhu zvikuru izvo Ishe vakatiitira, mukutibvisa mumaoko aRabhani, uye zvakare nokuti titore zvinyorwa?
- 12 Hongu, ko sei muchikanganwa kuti Ishe vanokwanisa kuita zvinhu zvose mukuda kwake, kuvana vavanhu, kana vachishandisa rutendo kwaari? Nokudaro, ngativei tinokutenda kwavari.
- 13 Uye kana tikava tinokutenda mavari, tichazowana nyika yechipikirwa; uye muchazoziva munguva ichatevera kuti mazwi aIshe achazadzikiswa pamusoro pokuparadzwa kweJerusarema; nokuti zvinhu zvose zvakataurwa naIshe pamusoro pokuparadzwa kweJerusarema zvinototi zvizadzikiswe.
- 14 Nokuti tarisai, Mweya waIshe muchinguvana ucharegera kushanda navo; nokuti tarisai, vakaramba vaporofita, uye vakaisa Jeremia mutorongo. Uye vakaedza kuparadza upenyu hwababa vangu, mukudaro vakatibvisa munyika iyi.
- 15 Zvino tarisai, ndinoti kwamuri mukadzokera Jerusarema nemiwo muchafa pamwechete navo. Uye zvino, kana zvirizvo zvasasarudza endai kunyikayo, muchirangarira mazwi ayo ndataura kwamuri, kuti mukaenda muchafa; nokuti Mweya waIshe unonditunha kuti nditaure saizvozvo.
- 16 Uye zvakaitika kuti apo ini Nifai, ndakanga ndataura mazwi aya kuvakoma vangu, vakandishatirirwa. Uye zvakaitika kuti vakandibata nemaoko, nokuti tarisai, vakanga vatsamwa zvikuru, vakandisunga netambo, nokuti vaida kutora upenyu hwangu, kuti vandisiye murenje kuti ndiparadzwe nemhuka dzerenje.
- 17 Asi zvakaitika kuti ndakanamata kuna Ishe ndichiti: Ishe, maererano nokutenda kwangu mamuri, mungandiburitsewo mumaoko avakoma vangu here; hongu, uye mundipewo simba rokuti ndidambure tambo dzandakasungwa nadzo.
- 18 Zvakaitika kuti ndataura mazwi aya, tarisai, tambo dzakasunungurwa kubva mumaoko nomumakumbo angu, uye ndikamira pamberi pavakoma vangu, ndikataura navo zvakare.

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

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.

- 19 Uye zvakaitika kuti vakandishatirirwa zvakare, ndokutsvaga kundibata; asi tarisai, mumwe wavanasikana vaIshmaeri, hongu, naamai vake, nomwanakomana mumwe waIshmaeri, vakakumbira vakoma vangu, nokudaro vakanyorovesa mwoyo yavo; saka vakarega kuedza kuda kundiuraya.
- 20 Uye zvakaitika kuti vakasuwa, pamusoro pekuipa kwavo, zvekuti vakapfugama kwandiri, kuti ndivaregerere pane zvavakange vanditadzira.
- 21 Uye zvakaitika kuti ndakavaregerera nemwoyo wangu wose pazvinhu zvose zvavakanga vaita, uye ndikavakurudzira kuti vanamate kuna Ishe Mwari vavo kuti varegererwe. Uye zvakaitika kuti vakaita saizvozvo. Uye shure kwokunge vanamata kuna Ishe takafamba zvakare norwendo rvedu takananga kutende yababa vedu.
- 22 Zve zvakaitika kuti takasvika paive netende yababa vedu. Uye shure kwokunge ini navakoma vangu nevemba yose yaIshmaeri tasvika kutende yababa vangu, vakapa kutenda kuna Ishe Mwari vavo; vakapira mupiro nezvibayiro zvekupisa kwavari.

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.

1 Nifai 8

- 1 Uye zvakaitika kuti takanga taunganidza mbeu dzakasiyana-siyana dzemarudzi ose, tsanga dzemarudzi ose, nemhodzi dzemichero yemarudzi ose.
- 2 Uye zvakaitika kuti Baba vangu vachigara murenje vakataura kwatiri vachiti: Tarisai, ndarota hope; kana kuti nemamwe mazwi, ndaona chiratidzo.
- 3 Uye tarisai, nenzira yechinhu chandaona, ndine chikonzero chekufara munaIshe pamusoro paNifai nepamusoro paSemuwo; nokuti ndine chikonzero chekufungidzira kuti ivo, nevazhinji vembeu yavo, vachaponeswa.
- 4 Asi tarisai, Ramani naRemueri, ndinoty zvikuru pamusana penyuu; nokuti tarisai, ndinorangarira kuti ndaona muhope dzangu, renje dema rinotyisa.
- 5 Uye zvakaitika kuti ndakaona murume, uye akange akapfeka hanzu chena; akauya akamira mberi kwangu.
- 6 Uye zvakaitika kuti akataura kwandiri, uye akati ndimutevere.
- 7 Uye zvakaitika kuti zvandaimutevera ndakazviona kuti ndakange ndiri munzvimbo ine rima mugwenga risina chinhu.
- 8 Uye mushure mekunge ndafamba kwenguva huru ndiri murima, ndakatanga kunamata kuna Ishe kuti ave netsitsi neni, maererano nekuwanda kwetsitsi dzake dzakapfava.
- 9 Uye zvakaitika kuti mushure mekunge ndanamata kuna Ishe ndakaona zimunda guru rakapamhama.
- 10 Uye zvakaitika kuti ndakaona muti, waive nemichero yaifanira kufadza munhu.
- 11 Uye zvakaitika kuti ndakaenda ndikanodya muchero iwoyo; uye ndikaona kuti waitapira chaizvo, kupfuura yose yandakambodya. Hongu, uye ndakaona kuti muchero uyu wakange uri muchena, kupfuura kuchena kwose kwandakamboona.
- 12 Uye kudya kwandakange ndichiita muchero uyu wakazadza mweya wangu norufaro rukuru rwusingataurike; nokudaro, ndakatanga kuda kuti mhuri yangu iudyewo; nokuti ndaiziva kuti wainaka kupfuura mimwe michero yose.

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.

- 13 Uye zvandakanga ndichitarisa kuti zvimwe ndingaone mhuri yanguwo, ndakaona rwizi rwemvura; uye rwakange rwuchierera, uye rwaive pedyo nemuti wandaidya michero.
- 14 Uye ndakatarisa kuti ndione kwarwaibva; ndikaona parwaitangira chinhambwe chidiki-diki; uye parwaitangira ipapo ndakaona amai vako Saria, Semu, uye Nifai; vakanga vamire vachiita sevasingazive kwavari kuenda.
- 15 Uye zvakaitika kuti ndakavadaidza neruoko; uye ndikatiwo kwavari nezwi guru ngavauye kwandiri, uye vazodya muchero wainaka kupfuura mimwe michero yose.
- 16 Uye zvakaitika kuti vakauya kwandiri uye vakadyawo muchero.
- 17 Uye zvakaitika kuti ndakada kuti Ramani naRemueri vaue vazodyawo muchero; nokudaro, ndakakanda maziso kumusoro kwervizi, kuti zvimwe ndingavaone.
- 18 Uye zvakaitika kuti ndakavaona, asi havana kuda kuuya kwandiri kuti vazodya muchero.
- 19 Uye ndakaona danda resimbi, uye rakange rakareba richitevedza rwizi, uye richisvika pamuti pandakanga ndimire.
- 20 Uye ndakaonawo kanzira kakamanikana uye kakamanika, kaitevedza bango resimbi iri, kusvika pamuti pandakanga ndimire; uye kachibvawo kumusoro kwakatangira rwizi, kachienda muzimunda guru rakafara, sekunge raive nyika.
- 21 Uye ndakaona vanhu vasingaverengeke, vazhinji vavo vaisaidzira mberi, kuti vasvike mukanzira kaienda pamuti pandakanga ndimire.
- 22 Uye zvakaitika kuti vakauya, vakatangisa kufamba nekanzira kaienda pamuti.
- 23 Uye zvakaitika kuti kwakasimuka mhute yerima; hongu, kunyangwe kana mhute yerima risingataurike, zvekuti avo vakange vatangisa kufamba mukanzira vakashaya nzira yavo, vakabuda munzira vakarasika.

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.

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.

24 Uye zvakaitika kuti ndakaona vamwe vachisaidzira kuenda mberi, uye vakauya mberi vakabatirira pakaperera danda resimbi; uye vakasaidzira mberi mukati mebuta rerima, vakabatirira padanda resimbi, kudakara vauya uye vadya muchero wemuti yuu.

25 Uye mushure mekunge vadya muchero wemuti vakatarisa-tarisa sekunge vave kunyara.

26 Uye neniwo ndakatarisa-tarisa, uye ndikaona, mhiri kwerwizi rwemvura, zimba guru uye rakapamhama; rimire sekunge rakange riri mudenga, pamusoro penyika.

27 Uye rakanga rakazadzwa nevanhu, vakuru nevadiki, varume nevakadzi; uye kupfeka kwavo kwakange kwakanaka zvakapfuuridza; uye vakanga vari mutsika yekushora nekunongedzera kune avo vakanga vauya uye vachidya muchero.

28 Uye mushure mekunge varaira muchero uyu vakanyara, nekuda kweavo vainge vachivashora; uye vakawira munzira dzinorambidzwa uye vakarasika.

29 Uye zvino ini Nifai, handitaure ose mazwi ababa vangu.

30 Asi kuti ndisarebese mukunyora, tarisai, akaona dzimwe mhomho dzichisaidzira pamberi; uye dzikauya uye dzikabatirira padanda resimbi; uye dzikasaidzira pamberi, dzakabatirira nesimba danda resimbi, kudakara vauya uye ndokuwira pasi ndokurumbidza uye ndokudya muchero wemuti.

31 Uye akaonawo dzimwe mhomho dzichitsvanzvadzira nzira yekuenda kuzimba guru uye rakapamhama riye.

32 Uye zvakaitika kuti vazhinji vakanyura muhwenje hwedziva; uye vazhinji akasazovaona vave kungofamba-famba munzira dzavasingazive.

33 Uye hakuzi kuwanda kwemhomho yakapinda muzimba rinoshamisa riya. Uye mushure mekunge vapinda muzimba riya vakanongedzera vachinyomba ini neavo vakanga vachidyawo muchero; asi hatina kuvateerera.

34 Aya mazwi ababa vangu: Nokuti avo vazhinji vakavateerera, vakapunzika.

35 Uye Ramani naRemueri havana kudya muchero, vakadaro baba vangu.

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.

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.

36 Uye zvakaitika kuti mushure mekunge baba vangu vataura ose mazwi ehope dzavo kana chiratidzo, ayo akange akawanda, vakati kwatiri, nenzira yezvinhu izvi zvavakaona muchiratidzo, vaityira zvikurusa Ramani naRemueri; hongu, vaitya kuti vangangoraswa vakabviswa pamberi paIshe.

37 Uye vakavakurudzira nepavaigona napo semubereki akapfava, kuti vateerere mazwi avo, kuti zvimwe Ishe vangavaitire tsitsi, uye vagorega kuvarasa; hongu, baba vangu vakavaparidzira.

38 Uye mushure mekunge vavaparidzira, nekuvaporofita zvinhu zvizhinji, vakavaudza kuti vateerere mirairo yaIshe; uye vakabva vamira kutaura navo.

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.

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.

1 Nifai 9

- 1 Uye zvose zvinhu izvi baba vangu vakazviona, uye vakazvinzwa, uye vakazvitauro, zvavaigara mutende, munhika raRemueri, nezvimwewo zvinhu zvakawanda, zvisingagone kunyorwa pamahwendefa ano.
- 2 Uye zvino, sekutaura kwandaita pamusoro pemahwendefa aya, tarisai haaziwo mahwendefa andichanyora rungano ruzere rwevanhu vekwangu; nokuti mahwendefa andinonyora rungano ruzere rwevanhu vekwangu ndaapa zita rekuti Nifai; nokudaro, anodaidzwa kunzi mahwendefa aNifai, sezita rangu; uye mahwendefa ayawo anodaidzwa kunzi mahwendefa aNifai.
- 3 Zvisinei, ndakagashira murairo waIshe kuti ndiite mahwendefa aya, nechikonzero chekuti kwakafanira kuve nezvakanyorwa pamusoro peufundisi hwevanhu vekwangu.
- 4 Pane mamwe mahwendefa pakafanira kunyorwa zvekutonga kwemadzimambo, nehondo nenharo dzevanhu vekwangu; nokudaro mahwendefa aya anotauro zvizhinji nezvehufundisi; uye mamwe mahwendefa anotauro zvizhinji nezvekutonga kwemadzimambo nezvehondo nekusawirana kwevanhu vekwangu.
- 5 Nokudaro, Ishe vanditi ndiite mahwendefa aya nechikonzero chakangwara chiri mavari, chikonzero chacho chandisingazive ini.
- 6 Asi Ishe vanoziva zvinhu zvose kubvira pakutanga; nokudaro, vanogadzira nzira yokupedza nayo mabasa avo ose pakati pevana vevanhu; nokuti tarisai, vane simba rose mukuzadzikisa mazwi avo ose. Uye ndizvo zvazviri. Amen.

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.

1 Nifai 10

- 1 Uye zvino ini Nifai, ndoenda mberi kukupai nezvemafambiro angu pamahwendefa aya, nekutonga kwangu nehufundisi hwangu; nokudaro; kuti ndifambire mberi nenyaya yangu, ndakafanira kutaura nezvezvinhu zvababa vangu, nezvevakoma vanguwo.
- 2 Nokuti tarisai, zvakaiteka kuti mushure mekunge baba vangu vapedza kutaura mazwi ehope dzavo, nokuvakuridzirawo kushanda nesimba rose, vakataura navo pamusoro pemaJuda—
- 3 Kutu mushure mekunge vaparadzwa, kana guta guru riya reJerusarema, uye vazhinji vachatakurwa dzave nhapwa kuBabironi, maererano nenguva yasvika yaIshe, vachadzoka zvakare, hongu, kana kutodzoswa vachiburitswa muutapwa; uye mushure mekunge vadzorwa vachiburitswa muutapwa vachatora zvakare nyika yenhaka yavo.
- 4 Hongu, kunyangwe mazana matanhatu emakore kubvira panguva yakabva baba vangu kuJerusarema, muporofita achamutswa naIshe Mwari pakati pemaJuda—kana Mesia, kana nemamwe mazwi, Muponesi wenyika.
- 5 Uye akataurawo maererano nevaporofita, kuti uzhinji hwavo hwakapupura sei pazvinhu izvi, maererano naMesia uyu, wavakange vataura nezvake, kana uyu Mununuri wenyika.
- 6 Nokudaro, marudzi ose evanhu akange ari mukurasika nekupunzika, uye aizogara akadaro narinhi kunze kwekunge vavimba neMununuri uyu.
- 7 Uye akataurawo maererano nemuporofita aizouya Mesia asati auya, kuti azogadzira nzira yaIshe—
- 8 Hongu, kana iye achaenda achinochema ari murenje: Gadzirai nzira yaIshe, muite kuti nzira dzake dzitwasanuke; nokuti pakati penyuru pamire mumwe wamusingazive; uye mukuru kwandiri, tambo dzeshangu dzake dzandisingakodzere kusunungura. Uye baba vangu vakataura zvizhinji maererano nechinhu ichi.
- 9 Uye baba vangu vakati achabhabhatidza muBethabara, mhiri kweJordan; uye vakatiwo achabhabhatidza nemvura; uye nokuti achabhabhatidza Mesia nemvura.

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.

- 10 Uye mushure mekunge abhabhatidza Mesia nemvura, anofanira kutarisa uye agoona kuti abhabhatidza Gwayana raMwari, richabvisa zvitadzo zvenyika.
- 11 Uye zvakaikwa kuti mushure mekunge baba vangu vataura mazwi aya vakataura kuvakoma vangu maererano nevhangeri rakafanira kuparidzwa pakati pemaJuda, nemaereranowo ekuderera kwemaJuda mukusatenda. Uye mushure mekunge vauraya Mesia, uyo achauya, uye mushure mekunge auraiwa achamuka mukufa, uye agozviritidza, neMweya Mutsvene, kumaJentairi.
- 12 Hongu, kunyangwe baba vangu vakataura zvikuru maererano nemaJentairi, uye maereranowo nezvemba yaIsraeri, kuti vafananidzwe nemuti wemuorivi, uyo une mapazi achatyorwa agoparadzirwa nenyika yose.
- 13 Nokudaro, akati zvakaifanira kuti titungamirirwe kunyika yechipikirwa tiine chibvumirano chimwechete, mukuzadzikisa shoko raIshe, rokuti tipararire pasi pose.
- 14 Uye mushure mekunge imba yaIsraeri yapararira vachaunganidzwa pamwechete zvakare; kana kuti, muchidimbu, mushure mekunge maJentairi atambira kuzara kweVhangeri, mapazi emuti wemuorivi, kana kuti vakasara vemba yaIsraeri, vanobatanidzwa, kana kuti vanozove neruzivo rwaMesia wechokwadi, Ishe vavo neMununuri wavo.
- 15 Uye netsika yemutauro uyu baba vangu vakaporofita uye vakataura kuhama dzangu, nezvimwewo zvinhu zvakaifanira zvandisinganyore mubhuku rino; nokuti ndakanyora zvizhinji zvacho zvandaiona zvakaifanira mune rimwe bhuku rangu.
- 16 Uye zvose zvinhu izvi, izvo zvandataura nezvazvo, zvakaikwa apo baba vangu vakange vachigara mutende, munhika raRemueri.

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.

- 17 Uye zvakaitika kuti mushure mekunge ini Nifai, ndanzwa ose mazwi ababa vangu, maererano nezvinhu zvavakaona muchiratidzo, nezvinhuwo zvavaitaura nesimba reMweya Mutsvene, riri simba ravakatambira pamusoro perutendo muMwanakomana waMwari—uye Mwanakomana waMwari ndiye aive Mesia aizouya—ini Nifai, ndaidawo kuti dai ndaona, uye ndanzwa, nokuziva zvinhu izvi, nesimba reMweya Mutsvene, chinova chipo chaMwari kune avo vose vanomutsvaka nesimba, munguva dzekare nemunguva dzaachazviratidza pachake kuvana vevanhu.
- 18 Nokuti ndiye mumwecheteyo wanezuro, nhasi, nokusingaperi; uye nzira yakagadzirirwa vose vanhu kubvira pakutanga kwenyika, kana vakave vanotendeuka vakauya kwaari.
- 19 Nokuti uyo anotsvaka nesimba achawana; uye zvakananzika zvaMwari vachazvipfudzunurirwa, nesimba reMweya Mutsvene, munguva dzino sezvemunguva dzakare, uye semunguva dzakare nemunguva dzichauya; nokudaro, nzira yaIshe inogara yakadaro nokusingaperi.
- 20 Saka rangarira iwe munhu, pazviito zvako zvose uchaunzwa mukutongwa.
- 21 Nokudaro, kana waitsvaka kuita zvakaipa mumazuva ako ekuedzwa, zvino unowanikwa usina kuchena pamberi pechigarero chekutonga chaMwari; uye hakuna chinhu chisina kuchena chingagare naMwari; nokudaro, unofanirwa kuti uraswe zvachose.
- 22 Uye Mweya Mutsvene uri kundipa simba rekuti nditaure zvinhu izvi, uye ndisazviregere kwete.

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.

1 Nifai 11

- 1 Nokuti zvakaitika kuti mushure mekunge ndada kuziva zvinhu zvakanga zvaonekwa nababa vangu, nokutenda kuti Ishe vaikwanisa kuita kuti ndizvize, zvandakanga ndigere ndichifungisisa mumwoyo mangu ndakatorwa neMweya waIshe, hongu, ndikaenda mugomo rakareba zvakananyanya, randakanga ndisina kumbenge ndakaona, uye randakanga ndisina kumbenge ndakatsika netsoka dzangu.
- 2 Uye Mweya ukati kwandiri: Tarisai, unodei?
- 3 Uye ndikati: Ndinoda kuona zvinhu zvakaonekwa nababa vangu.
- 4 Uye Mweya ukati kwandiri: Unotenda here kuti baba vako vakaona muti wavakataura nezvawo?
- 5 Uye ndikati: Hongu, munoziva kuti ndinotenda ose mazwi ababa vangu.
- 6 Uye ndataura mazwi aya, Mweya wakachema nezwi guru, uchiti: Hosana kuna Ishe, vakuru-kuru Mwari; nokuti ndiMwari vepasi pose, hongu, kana pamusoro pezvose. Uye iwe wakakomborerwa Nifai, nokuti unotenda muMwanakomana waMwari mukuru; nokudaro, uchaona zvinhu zvawada kuona.
- 7 Uye tarisai chinhu ichi chichapiwa kwaUri sechiratidzo, kuti mumashure mekunge waona muti wakabereka muchero wakadyiwa nababa vako, uchaonawo murume achiburuka kubva kudenga, uye iyeyo uchamupupurira; uye mushure mekunge wamuona uchataura kuti Mwanakomana waMwari.
- 8 Uye zvakaitika kuti Mweya wakati kwandiri: Tarisa! Uye ndakatarisa ndikaona muti; uye wakange wakaita semuti wakanga waonekwa nababa vangu; uye kunaka kwawo kwakange kwakapfuuridza, hongu, kudarika runako rwose; uye kuchena kwawo nokudaro kwakange kwakapfuura kuchena kwechando chamatsutso.
- 9 Uye zvakaitika kuti mushure mekunge ndaona muti uya, ndakati kuMweya: Ndinoona kuti waratidza kwandiri muti unokosha kupfuura mimwe yose.
- 10 Uye akati kwandiri: Unodei?

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?

11 Uye ndikati kwaari: Kuziva zvazvinoreva—nokuti ndaitaura naye sekutaura kunoita munhu; nokuti ndakaona kuti akange ane chimiro chemunhu; asi kana zvainge zvakadaro, ndaiziva kuti waive Mweya waIshe; uye akataura neni sezvinoita munhu kana achitaura kune mumwe.

12 Uye zvakaitika kuti akati kwandiri: Tarisa! Uye ndikatarisa sekunge ndiri kutarisa kwaari, uye handina kumuona; nokuti akange abva pandiri.

13 Uye zvakaitika kuti ndakatarisa ndikaona guta guru reJerusarema, nemamwewo maguta. Uye ndakaona guta reNazareta; uye muguta reNazareta ndakaona mhandara, uye yakanga yakanaka iri chena zvisingataurike.

14 Uye zvakaitika kuti ndakaona matenga achizuruka; uye ngirozi ikadzika uye ikamira pamberi pangu; ikati kwandiri: Nifai, uri kuonei?

15 Uye ndikati kwairi: Mhandara, yakanakiswa kupfuura dzimwe mhandara dzose.

16 Uye ikati kwandiri: Unoziva here kuzvideredza kwaMwari?

17 Uye ndikati kwairi: Ndinoziva kuti vanoda vana vavo; asi zvisinei, handizive zvinoreva zvinhu zvose.

18 Uye ikati kwandiri: Tarisai, mhandara yauri kuona ndiyo amai veMwanakomana waMwari, mutsika yezvenyama.

19 Uye zvakaitika kuti ndakaona achitakurwa muMweya; uye mushure mekunge atakurwa muMweya kwechinguva chakati ngirozi yakataura kwandiri, ichiti: Tarisa!

20 Uye ndakatarisa uye ndikaona mhandara iya zvakare, yakatakura mwana mumaoko ayo.

21 Uye ngirozi ikati kwandiri: Ona Gwayana raMwari, hongu, Mwanakomana waBaba Vokusingaperi! Unoziva here zvinoreva muti wakaonekwa nababa vako?

22 Uye ndakaipindura ndichiti: Hongu, rudo rwaMwari, rwunopararira rwega mumwoyo yevana vevanhu; nokudaro, ndirwo rwunodiwa kupfuura zvinhu zvose.

23 Uye yakataura kwandiri ichiti: Hongu, uye ndirwo rwunonyanya kufadza kumweya.

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.

- 24 Uye mushure mekunge yataura mazwi aya, yakati kwandiri: Tarisa! Uye ndakatarisa, uye ndikaona Mwanakomana waMwari achienda mukati mevana vevanhu; uye ndikaona vazhinji vachiwira pasi patsoka dzake uye vachimunamata.
- 25 Uye zvakaitika kuti ndakaona kuti danda resimbi, riya rakaonekwa nababa vangu, raive izwi raMwari, raienda kuchisipiti chemvura yeupenyu, kana kumuti weupenyu; mvura iyi iri chiratidzo cherudo rwaMwari; uye ndakaonawo kuti muti weupenyu waive chiratidzo cherudo rwaMwari.
- 26 Uye ngirozi yakati kwandiri zvakare: Tarisai uone kuzvideredza kwaMwari!
- 27 Uye ndakatarisa uye ndikaona Mununuri wenyika, uyo akanga ataurwa nababa vangu; uye ndikaonawo muporofita aizogadzira nzira yake asati auya. Uye Gwayana raMwari rakaenda uye rikabhabhatidzwa naye; uye mushure mekunge abhabhatidzwa, ndakaona matenga achizaruka, uye Mweya Mutsvene uchiuya uchibva kudenga uye uchigara paari uine chimiro chenjiva.
- 28 Uye ndakaona kuti akaenda akanoparidzira vanhu, musimba nemukurumbira mukuru; uye mhomho dzevanhu dzakaungana pamwechete kuti vamunzwe; uye ndikaona kuti vakamutanda pakati pavo.
- 29 Uye ndakaonawo vamwe gumi nevaviri vachimutevera. Uye zvakaitika kuti vakatakurwa muMweya pameso pangu, uye handina kuzovaona.
- 30 Uye zvakaitika kuti ngirozi yakataura kwandiri zvakare ichiti: Tarisa! Uye ndakatarisa, uye ndikaona matenga achizuruka zvakare, uye ndikaona ngirozi dzichidzika pavana vevanhu; uye dzikashumira kwavari.
- 31 Uye yakataura kwandiri zvakare ichiti: Tarisa! Uye ndakatarisa, uye ndikaona Gwayana raMwari richienda pakati pevana vevanhu. Uye ndikaona mhomho yevanhu vakanga vachirwara, nevakange vaine zvirwere zvakasiyana-siyana, nemadhimoni nemweya isina kuchena; uye ngirozi yakataura ikaratidza zvose zvinhu izvi kwandiri. Uye vakarapwa nesimba reGwayana raMwari; uye madhimoni nemweya yetsvina yakabviswa.

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.

- 32 Uye zvakaitika kuti ngirozi yakataura kwandiri zvakare ichiti: Tarisa! Uye ndakatarisa ndikaona Gwayana raMwari, kuti rakatorwa nevanhu; hongu, Mwanakomana waMwari asingaperi akatongwa nevenyika; uye ndakazviona uye ndineumboo.
- 33 Uye ini Nifai, ndakaona kuti akaturikwa pamuchinjikwa akaurairwa zvitadzo zvenyika.
- 34 Uye mushure mekunge auraiwa ndakaona mhomho dzepasi, kuti dzakaungana pamwechete kurwisa vaapositori veGwayana; nokuti vanegumi nevaviri ndiko kudaidzwa kwavaiitwa nengirozi yaIshe.
- 35 Uye mhomho dzepasi dzakange dzakaungana pamwechete; uye ndikaona kuti dzakange dziri muzimba guru uye dhandanda, rakafanana nezimba rakaonekwa nababa vangu. Uye ngirozi yaIshe yakataura zvakare kwandiri ichiti: Ona nyika neungwaru hurimo; hongu, tarisai imba yaIsraeri yaungana pamwechete kuti irwise vaapositori veGwayana vanegumi nevaviri.
- 36 Uye zvakaitika kuti ndakaona ndikaziva kuti, zimba guru uye dhandanda kwaive kuzvikudza kwenyika; uye yakapunzika, uye kupunzika kwacho kwakange kuri kukuru zvingataurike. Uye ngirozi yaIshe yakataura kwandiri zvakare ichiti: Ndookuparadzwa kuchaitwa nyika dzose, marudzi, ndimi, navanhu, avo vacharwisa vaapositori veGwayana vanegumi nevaviri.

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.

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.

1 Nifai 12

- 1 Uye zvakaitika kuti ngirozi yakati kwandiri: Tarisai uye uone mbeu yako, nembeuwo yehama dzako. Uye ndakatarisa ndikaona nyika yechipikirwa; uye ndikaona mhomho dzevanhu, hongu, kana sekuwanda mukuverenga kwakaita kuwanda kwejecha regungwa.
- 2 Uye zvakaitika kuti ndakaona mhomho dzakaungana pamwechete mukurwa, dzichirwisana; uye ndikaona hondo, nerunyerukupe rwehondo, nekuurayana nemunondo pakati pevanhu vekwangu.
- 3 Uye zvakaitika kuti ndakaona zvizvarwa zvizhinji zvizhifa, mushure metsika yehondo negakava munyika; uye ndikaona maguta mazhinji, hongu, kana kuverenga handina kuaverenga.
- 4 Uye zvakaitika kuti ndakaona mhute yerima pauso hwenyika yechipikirwa; uye ndikaona mheni, uye ndikanzwa kutinhira, nekundengendeka kwenyika, nemhere-mhere yose yekunetsekana; uye ndikaona ivhu nemabwe, kuti zvaitsemuka; uye ndikaona makomo achikoromoka; uye ndikaona mapani enyika, kuti akasakadzwa; uye ndikaona maguta mazhinji kuti akanyudzwa; uye ndikaona mazhinji kuti akapiswa nemoto; uye ndikaona mazhinji aikoromokera pasi, nenzira yekundengendeka kwaivepo.
- 5 Uye zvakaitika kuti mushure mekunge ndaona zvinhu izvi, ndakaona kunyangarika kwerima, kuti rakabva pauso hwenyika; uye tarisai, ndakaona mhomho dzisina kunge dzapuzika nenzira yekutonga kunotyisa kwaIshe.
- 6 Uye ndakaona matenga achizuruka, uye Gwayana raMwari richiburuka kubva kudenga; uye rikauya pasi rikazviratidza kwavari.
- 7 Uye ndakaonawo uye ndikaziva kuti Mweya Mutsvene wakawira pane vamwe gumi nevaviri; uye vakagadzwa naMwari, uye vakasarudzwa.
- 8 Uye ngirozi yakataura kwandiri ichiti: Ona vanegumi nevaviri vadzidzi veGwayana, vakasarudzwa kuti vaparidze kumbeu yako.

1 Nephi 12

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.

- 9 Uye ikati kwandiri: Unorangarira here vaapositori veGwayana vanegumi nevaviri? Tarisai ndivo vachatonga marudzi gumi nemaviri aIsraeri; nokudaro, vashumiri gumi nevaviri vembeu yako vachatongwa navo; nokuti muri vemba yaIsraeri.
- 10 Uye ava vashumiri gumi nevaviri vauri kuona vachatonga mbeu yako. Uye, tarisai, vakatwasanuka narinhi; nokuti nenzira yerutendo rwavo muGwayana raMwari nguo dzavo dzaitwa chena muropa rake.
- 11 Uye ngirozi yakati kwandiri: Tarisa! Uye ndikatarisa, uye ndikaona zvizvarwa zvitatu zvichipfuura zviru mukururama; uye nguo dzavo dzakange dzakachena sedzeGwayana raMwari. Uye ngirozi ikati kwandiri: Ava vakaitwa vachena muropa reGwayana, nenzira yerutendo rwavo maari.
- 12 Uye ini Nifai, ndakaonawo vazhinji vechizvarwa chechina vakapfuura vari mukururama.
- 13 Uye zvakaitika kuti ndakaona mhomho dzepasi dzakaungana pamwechete.
- 14 Uye ngirozi ikati kwandiri: Ona mbeu yako, nembeuwo yehama dzako.
- 15 Uye zvakaitika kuti ndakatarisa ndikaona vanhu vembeu yangu vakaungana pamwechete vari mhomho vachirwisana nembeu yehama dzangu; uye vakanga vaungana pamwechete kuti varwe.
- 16 Uye ngirozi yakataura kwandiri ichiti: Tarisai chisipiti chemvura ine tsvina chakaonekwa nababa vako; hongu, kana rwizi rwavakataura; uye kudzika kwarwo ndiko kudzika kwegehena.
- 17 Uye mhute yerima ndiyo miedzo yadhiaborosi, inopofomadza maziso, ichiomesa mwoyo yevana vevanhu, ichivatungamira munzira dzakapamhama, zvekuti vanofa vachirasika.
- 18 Uye zimba guru uye dhandanda, iro rakaonekwa nababa vako, kufungidzira zvinhu zvisipo nekuzvikudza kwevana vevanhu. Uye zigomba guru rinotyisa rakavaganhura; hongu, kana izwi rokutonga kwakarurama kwaMwari Vokusingaperi, naMesia anova ndiye Gwayana raMwari, uyo anopupurirwa neMweya Mutsvene, kubvira pakutanga kwenyika kusvika panguva ino, uye kubvira zvino nekusingaperi.

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.

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.

- 19 Uye zvakanga ngirozi ichitaura mazwi aya, ndakatarisa ndikaona kuti mbeu yehama dzangu yakange ichirwisana nembeu yangu, maererano nemazwi engirozi; nenzira yekuzvikudza kwembeu yangu, nemiyedzo yadhiabhorosi, ndakaona kuti mbeu yehama dzangu yakange ichikurira vanhu vembeu yangu.
- 20 Uye zvakaitika kuti ndakatarisa, uye ndikaona vanhu vembeu yehama dzangu kuti vakange vakunda mbeu yangu; uye vakaenda vari mhomho mukati menyika.
- 21 Uye ndakavaona vakaungana pamwechete vari mhomho; uye ndikaona hondo nerunyerekupe rwehondo pakati pavo; uye muhondo nerunyerekupe rwehondo ndakaona zvizvarwa zvizhinji zvichipfuura.
- 22 Uye ngirozi yakati kwandiri: Tarisai ivava vachaderera mukusatenda.
- 23 Uye zvakaitika kuti ndakaona, kuti mushure mekunge vaderera mukusatenda vakasviba, vanosemesa, vakave vanhu vane tsvina, vazere nenungo netsika dzose dzezvinhu zvakaipa.

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.

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.

1 Nifai 13

- 1 Uye zvakaikita kuti ngirozi yakataura kwandiri ichiti: Tarisa! Uye ndikatarisa ndikaona marudzi mazhinji neumambo huzhinji.
- 2 Uye ngirozi ikati kwandiri: Urikuonei? Uye ndikati: Ndiri kuona marudzi mazhinji neumambo huzhinji.
- 3 Ikati kwandiri: Aya ndiwo marudzi neumambo hwemaJentairi.
- 4 Uye zvakaikita kuti ndakaona pakati pamarudzi emaJentairi kutangiswa kwechechi huru.
- 5 Uye ngirozi ikati kwandiri: Tarisai kutangiswa kwechechi inonyangadza kupfuura dzimwe chechi dzose, inouraya vatendi vaMwari, hongu, uye ichivarwadzisa nekuvasunga, nekuvasunga nejoko resimbi, ichivaisa muhutapwa.
- 6 Uye zvakaikita kuti ndakaona chechi iyi huru inonyagadza; uye ndikaona dhiabhorosi kuti ndiye akanga aitanga.
- 7 Uye ndikaonawo goridhe, nesirivha, nesirika, uye micheka mitsvuku, nemachira akarukwa zvinoyevedza, nendudzi dzose dzenhumbi dzakakosha; uye ndikaona pfambi zhinji.
- 8 Uye ngirozi yakataura kwandiri ichiti: Tarisai goridhe, nesirivha, nesirika, nemicheka mitsvuku, nemachira akarukwa zvinoyevedza, nenhumbi dzinokosha, nepfambi, ndizvo zvinodiwa nechechi iyi huru inonyagandza.
- 9 Uye nokuda kukudzwa nenyika vanoparadza vatendi vaMwari, vachivatora vachivaisa muhutapwa.
- 10 Uye zvakaikita kuti ndakatarisa ndikaona mvura zhinji; uye yaiganhura maJentairi kubva kumbeu yehama dzangu.
- 11 Uye zvakaikita kuti ngirozi yakati kwandiri: Tarisai hashu dzaMwari dziri pamusoro pembeu yehama dzako.

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.

- 12 Uye ndakatarisa uye ndikaona murume pakati pemaJentairi, akanga akaparadzani swa nembeu yehama dzangu nemvura zhinji; uye ndikaona Mweya waMwari, kuti wakadzika uye ukatunha murume uyu; uye akaenda pamusoro pemvura zhinji, kana kumbeu yehama dzangu, vakanga vari munyika yechipikirwa.
- 13 Uye zvakaitika kuti ndakaona Mweya waMwari, kuti wakatunha maJentairi; uye vakaenda vakabuda muutapwa, pamusoro pemvura zhinji.
- 14 Uye zvakaitika kuti ndakaona mhomho zhinji dzemaJentairi munyika yechipikirwa; uye ndikaona hashha dzaMwari, kuti dzakanga dziri pambeu yehama dzangu; uye vakaparadzwa nemaJentairi vakatambudzika.
- 15 Uye ndakaona Mweya waIshe, kuti waive pamaJentairi, uye vakabudirira uye vakatora nyika vakaiita nhaka yavo; uye ndikaona kuti vakanga vari vachena, uye vakarurama chaizvo nokunaka, sezvakanga zvakaita vanhu vekwangu vasati vauraiwa.
- 16 Uye zvakaitika kuti ini Nifai, ndakaona kuti maJentairi vakanga vaenda kubva muutapwa vakazvirereka pamberi paIshe; uye simba raIshe rakanga riinavo.
- 17 Uye ndakaona kuti nyika dzemaJentairi dzakanga dzaungana pamwechete mumakungwa, nemumatunhuwo, kuti vavarwise.
- 18 Uye ndakaona kuti simba raMwari rakanga riinavo, nekutiwo hashha dzaMwari dzakanga dziri pane avo vose vakanga vaungana pamwechete kuti vavarwise.
- 19 Uye ini Nifai, ndakaona kuti maJentairi vainge vabuda muutapwa vakabviswa nesimba raMwari kubva mumaoko emamwe ose marudzi.
- 20 Uye zvakaitika kuti ini Nifai, ndakaona kuti vakabudirira munyika; uye ndakaona bhuku, uye rakanga rakatakurwa pakati pavo.
- 21 Uye ngirozi yakati kwandiri: Unoziva here zvinoreva bhuku?
- 22 Uye ini ndikati kwairi: Handizive.

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.

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.

23 Uye ikati: Tarisai rinobva mumuromo wemuJuda. Uye ini Nifai, ndakariona; uye ikati kwandiri: Bhuku raurikuona rine zvinyorwa zvemaJuda, zvine zvibvumirano zvaIshe, izvo zvavakaita kune vemba yaIsraeri; uye rinewo zvizhinji zvezviporofita zvevaporofita vatsvene; uye inhorooondo yakaita seyakanyorwa pamahwendefa endarira, chete haasi akawanda; zvisinei, ane zvibvumirano zvaIshe, izvo zvavakaita kumba yaIsraeri; nokudaro, zvinokosha kwazvo kumaJentairi.

24 Uye ngirozi yaIshe yakati kwandiri: Waona kuti bhuku rinobuda richibva mumuromo memuJuda; uye kana richibuda richibva mumuromo wemuJuda rinenge riine vhangeri rakakwana raIshe, rinova rinopupurwa nevaapostori vanegumi nevaviri; uye vanopupura maererano nechokwadi chiri muGwayana raMwari.

25 Nokudaro, zvinhu izvi zvinoenda zvichibva kumaJuda zviru zvirokwazvo zvichienda kumaJentairi, maererano nechokwadi chiri munaMwari.

26 Uye mushure mekunge zvaenda neruoko rvevaapostori veGwayana vanegumi nevaviri, zvichibva kumaJuda zvichienda kumaJentairi, munoona kutangwa kwechechi iya huru inonyangadza, inonyangadza kupfuura dzimwe chechi dzose; nokuti tarisai, vabvisa kubva muvhangeri reGwayana zvimwe zvikamu zvizhinji zviru pachena zvinokosha; nezvibvumirano zvizhinji zvaIshe vakabvisa.

27 Uye zvose izvi vakaita kuti vapindure nzira chaidzo dzaIshe, kuti vapofomadze maziso uye vaomose mwoyo yevana vevanhu.

28 Nokudaro, unoona kuti mushure mekunge bhuku rapfuura nemumaoko echechi huru inonyangadza, kuti kune zvinhu zvizhinji zviru pachena uye zvinokosha zvakabviswa mubhuku, rinove bhuku reGwayana raMwari.

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.

29 Uye mushure mekunge zviri pachena nezvinokosha izvi zvabviswa rinoenda kumarudzi ose emaJentairi; uye mushure mekunge raenda kumarudzi ose emaJentairi, hongu, kana kuyambuka makungwa ayo awaona nemaJentairi vaenda vachibva muutapwa, unoona—kuti nenzira yezvinhu zvizhinji zviri pachena uye zvinokosha zvakabviswa mubhuku, zvakanga zviri pachena kunzwikwa nevana vevanhu, maererano nekuve pachena kuri muGwayana raMwari—nenzira yezvinhu izvi zvakabviswa muvhangeri reGwayana, vakawanda zvisingataurike vari kupunzika, hongu, zvokuti Satani ave nesimba guru pamusoro pavo.

30 Zvisinei, unoona kuti maJentairi vakaenda vachibva muhutapwa, uye vakasimudzirwa nesimba raMwari kuti vave pamusoro pemamwe marudzi ose, munyika yakanaka kupfuura dzimwe nyika dzose, inove ndiyo nyika Ishe Mwari yavakabvumirana nababa vako kuti mbeu yavo ichave nenhaka yenyika iyi; nokudaro, unoona kuti Ishe Mwari havazobvumira kuti maJentairi vaparadze zvachose kusanganiswa kwembeu yako, iyo iri mukati mehama dzako.

31 Kana kubvumira kuti maJentairi vaparadze mbeu yehama dzako.

32 Kana Ishe Mwari kubvumira kuti maJentairi vagare nariinhi vari muupofu hunotyisa, uhwo hwauri kuona kuti vari mahuri, nenzira yezvinhu zviri pachena uye zvinokosha zvikuru zvevhangeri reGwayana zvakavigwa nechechi iya inonyangadza, yawaona kutangwa kwayo.

33 Nokudaro Gwayana raMwari rinoti: Ndichava netsitsi kumaJentairi, mukushanyira vakasara vemba yaIsraeri mukutongwa kukuru.

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.

- 34 Uye zvakaikita kuti ngirozi yaIshe yakataura kwandiri ichiti: Tarisai, Gwayana raMwari rinoti, mushure mekunge ndashanyira vakasara vema yaIsraeri—uye vakasara vandinotaura ava imbeu yababa wako—nokudaro, mushure mekunge ndavashanyira mukutonga, uye ndavatambudzisa neruoko rwemaJentairi, uye mushure mekunge maJentairi vapunzika zvisingataurike, nenzira yezvikamu zviri pachena-chena zvinokosha zvevhangeri reGwayana zvavasina kupihwa nechechi iya inonyangadza, inovwe ndiyo amai vepfambi, Gwayana rinodaro—ndichave netsitsi kumaJentairi musii iwoyo, zvekuti ndichauyisa kwavari, musimba rangu, zvizhinji zvevhangeri rangu, richave pachena uye richikosha, rinodaro Gwayana.
- 35 Nokuti tarisai, rinodaro Gwayana: ndichazviratidza pachangu kumbeu yako, kuti vachanyora zvinhu zvizhinji zvandichavaparidzira, zvichave zviri pachena uye zvichikosha; uye mushure mekunge mbeu yako yaparadzwa, uye yaderera mukusatenda, nembeuwo yehama dzako, tarisai, zvinhu zvose izvi zvichavanzwa, kuuya kumaJentairi, nechipo nesimba reGwayana.
- 36 Uye mazviri muchanyorwa vhangeri rangu, rinodaro Gwayana, uye dombo rangu neruponeso rwangu.
- 37 Uye vakakomborerwa avo vachatsvaka kuunza Zioni yangu musii iwoyo, nokuti vachawana chipo nesimba reMweya Mutsvene; uye kana vakashingirira kusvika kwekupedzisira vachasimudzwa muzuva rekupedzisira, uye vachaponeswa muumambo hweGwayana husingaperi; uye uyo achashambadza runyararo, hongu, matama emufaro mukuru, vachave vakanaka zvakadii mumakomo.
- 38 Uye zvakaikita kuti ndakaona vakasara vembeu yehama dzangu, nebuku reGwayana raMwari, rakanga rabva mumuromo wemaJuda, kuti rakauya kubva kumaJentairi richienda kune vakasara vembeu yehama dzangu.

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.

- 39 Uye mushure mekunge rauya kwavari ndakaona mamwe mabhuku, akauya pamusoro pesimba reGwayana, kubva kumaJentairi achienda kwavari, mukupwisa maJentairi nevakasara vembeu yehama dzangu, nemaJudawo akange akapararira pasi pose, kuti zvinyorwa zveaporofita uye nezvevaapositori veGwayana vanegumi nevaviri ndezvechokwadi.
- 40 Uye ngirozi yakataura kwandiri, ichiti: Zvinyorwa zvekupedzisira izvi, zvawaona zviri kumaJentairi, zvichamisa chokwadi chevekutanga, avo vanova ndivo vaapositori veGwayana vanegumi nevaviri, uye zvigoita kuti kuzivikanwe zviri pachena uye zvinokosha zvavakatorerwa; uye zvigoita kuti zvizivikanwe kuhama dzose, ndimi, nevanhu, kuti Gwayana raMwari ndiro Mwanakomana waBaba Vokusingaperi, uye Muponesi wenyika; nokuti vanhu vose vakafanira kuuya kwaari, kana kuti havangazoponeswa.
- 41 Uye vakafanira kuuya nemazwi achataurwa nemuromo weGwayana; uye mazwi eGwayana achaziviswa muzvinyorwa zvembeu yako, nemuzvinyorwa zvevaapositori veGwayana vanegumi nevaviri; nokudaro zvose zvichaiswa pamwechete; nokuti kuna Mwari mumwechete neMufudzi mumwechete pasi pose.
- 42 Uye nguva iri kusvika yekuti achazviratidza iye pachake kumarudzi ose, zvose kumaJuda nekumaJentairiwo; uye mushure mekunge azviratidza pachake kumaJuda uye nekumaJentairiwo, zvino ozozviratidzawo pachake kumaJentairiwo nekumaJudawo, uye vekupedzisira vachave vekutanga, uye vekutanga vachave vekupedzisira.

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.

1 Nifai 14

- 1 Uye zvichaitika kuti, kana maJentairi vakateerera kuGwayana raMwari muzuva iro raachazviratidza iye pachake kwavari muzwi, nemusimbawo, nemuzviito, nemukubvisa zvimhingamupinyi zvavo—
- 2 Uye vagorega kuomesa mwoyo yavo kuGwayana raMwari, vachaverengerwa mukati membeu yababa vako, hongu, vachaverengerwa kumba yeIsraeri; uye vachazove vanhu vakaropafadzwa munyika yechipikirwa nariinhi; havachazotorwa muhutapwa zvakare; uye imba yaIsraeri haichazonyadziswa.
- 3 Uye zigomba guru riya, ravakachererwa nechechi huru inonyangadza, rakatangiswa nadhiabhorosi nevana vake, kuti atungamire mweya yevanhu kugehena—hongu, zigomba guru riya rakachererwa kuti riparadze vanhu richazadzwa neavo vakarichera, vachiparadzwa zvachose, rinodaro Gwayana raMwari; kwete kuparadzwa kwemweya, kunze kwekunge kuri kwokuukanda mugehena riya risina magumo.
- 4 Nokuti tarisai, izvi zvirira maererano neutapwa hwadhiabhorosi, uye zvirira maererano nokuranga kwaMwari, kune avo vose vanoita zvakaipa pamberi pake.
- 5 Uye zvakaikita kuti ngirozi yakataura kwandiri, Nifai ichiti: Waona kuti kana maJentairi vakatendeuka zvinove zvakana kwavari; uye unozivawo maererano nezvibvumirano zvaIshe kune vema yaIsraeri; wanzwawo kuti uyo asingatendeuke anofanirwa kuparara.
- 6 Saka, heyo nhamo kumaJentairi kana vakave vanoomesa mwoyo yavo kuGwayana raMwari.
- 7 Nokuti nguva iri kuuya, rinodaro Gwayana raMwari, yokuti ndichashanda basa guru uye rinoshamisa pakati pevana vevanhu; basa richange risingaperi, uku kana uku—kuti muvavapwise murunyararo neupenyu hwokusingaperi, kana kuti vaendeswe kuhukukutu hwemwoyo yavo nemuhupofu hwepfungwa dzavo mukuuiswa kwavo muhutapwa, uyewo mukuparadzwa, kwose kwenyama nekwekweya, maererano neutapwa hwadhiabhorosi, uhwo hwandataura nezvahwo.

1 Nephi 14

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.

- 8 Uye zvakaitika kuti ngirozi payakange yataura mazwi aya, yakati kwandiri: Unorangarira here zvibvumirano zvaBaba kune vemba yaIsraeri? Ndikati, Hongu.
- 9 Uye zvakaitika kuti yakati kwandiri: Tarisai, uone chechi iya huru inonyangadza, inove ndiyo zimai rezvinyangadzo. Akaritanga ari dhiabhorosi.
- 10 Uye ikati kwandiri: Tarisai kune chechi mbiri chete; yekutanga ichechi yeGwayana raMwari, uye imwe ichechi yadhiabhorosi; nokudaro, uyo asiri wechechi yeGwayana raMwari ndewe zichechi riya guru, rinove ndiro zimai rekuipa; uye ndiro zipfambi repasi pose.
- 11 Uye zvakaitika kuti ndakatarisa ndikaona zipfambi repasi pose, uye rigere pamusoro pemvura dzakawanda; uye rakanga richitonga pasi pose, mukati menyika dzose, marudzi, ndimi, navanhu.
- 12 Uye zvakaitika kuti ndakatarisa chechi yeGwayana raMwari, nehuwandu hwaro hwaive hushoma, nenzira yekuipa kwezipfambi rakange rigere pamusoro pemakungwa mazhinji; zvakadaro, ndakaona kuti vechechi yeGwayana, vakange vari vatendi vaMwari, vakange vari pasi pose; uye kutonga kwavo pasi kwaive kushoma, nenzira yekuipa kwezipfambi guru randakanga ndaona.
- 13 Uye zvakaitika kuti ndakaona kuti zimai guru rekuipa raunganidza pamwechete mhomho pasi pose, mukati memarudzi ose emaJentairi, kuti varwise Gwayana raMwari.
- 14 Uye zvakaitika kuti ini Nifai, ndakaona simba reGwayana raMwari, kuti rakadzika pavatendi vechechi yeGwayana, nekune vanhu vechibvumirano chaIshe, vakange vakapararira nepasi pose; uye vakanga vakapakatira ururami nesimba raMwari mukukudzwa kukuru.
- 15 Uye zvakaitika kuti ndakaona kuti hasha dzaMwari dzakadururirwa muchechi iya huru inonyangadza, zvekuti kwakave nehondo nerunyerekupe rwehondo pakati pemarudzi ose nehama dzepasi pano.

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.

16 Uye kutanga kwakaita hondo nerunyerekupe rwehondo pakati pamarudzi ose akange ari ezimai rekuipa, ngirozi yakataura kwandiri ichiti: Tarisai, hasha dzaMwari dziri pamusoro pezimai repfambi; uye tarisai, unoona zvose zvinhu izvi—

17 Uye kana zuva rauya rekuti hasha dzaMwari dzidururirwe pamusoro pezimai repfambi, inova chechi huru inonyangadza, akaritanga ari dhiabhorosi, zvino, muzuva iroro, basa raBaba richatanga, mukugadzirira nzira yekuzadzikisa zvizvumirano zvavo, zvavakaita kuvanhu vavo vanove vemba yaIsraeri.

18 Uye zvakaitika kuti ngirozi yakataura kwandiri ichiti: Tarisa!

19 Uye ndakatarisa ndikaona murume, uye akanga akapfeka gemenzi jena.

20 Uye ngirozi ikati kwandiri: Ona mumwe wevaapostori veGwayana vanegumi nevaviri.

21 Tarisai, achaona uye agonyora zvasara zvezvinhu izvi; hongu, nezvinhuwo zvizhinji zvakaitika.

22 Uye achanyorawo nezvekuguma kwenyika.

23 Nokudaro, zvinhu zvaachanyora zvakarurama uye zvirivake; uye tarisai zvinonyorwa mubhuku rawaona richibuda mumuromo wemuJuda; uye panguva yazvakabva mumuromo wemuJuda, kana kuti, panguva dzabuda bhuku mumuromo wemuJuda, zvinhu zvange zvakanonyorwa zvange zvirivake zvachena, zvichikoshesesa uye zvirivake nyore mukunzvikwa nevanhu vose.

24 Uye tarisai, zvinhu zvichanyorwa nemuapostori weGwayana uye zvinhu zvizhinji zvawakaona; uye tarisai, zvasara uchazviona.

25 Asi zvinhu zvauchaona mushure hauzovinyora; nokuti Ishe Mwari vazodza muapostori weGwayana raMwari kuti azvinyore.

26 Uye vamwe vanga varipo, kwavari varatidza zvose zvinhu, uye vakabva vazvinyora; uye zvakanamwa kuti zvigozouya zvachena, maererano nechokwadi chiri muGwayana, munguva yavo Ishe, kune vemba yaIsraeri.

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.

27 Uye ini Nifai, ndakanzwa uye ndinopupura, kuti zita remuapostori weGwayana raive Johane, maererano nezwi rengirozi.

28 Uye tarisai, ini Nifai, ndinorambidzwa kuti ndinyore zvinhu zvakasara zvandakaona ndikanzwa; nokudaro zvinhu zvandanyora zvakwanirana neni; uye ndanyora chidimu chidiki chezvinhu zvandakaona.

29 Uye ndinopupura kuti ndakaona zvinhu zvakaonekwa nababa vangu, uye ngirozi yaIshe yakaita kuti zvizivikanwe neni.

30 Uye zvino ndave kupedzisa kutaura nezvezvinhu zvandakaona zvakakanga ndakatakurwa neMweya; uye kana zvose zvinhu zvandakaona zvisina kunyorwa, zvinhu zvandanyora ndezvechokwadi. Uye ndizvo zvazviri. Amen.

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.

1 Nifai 15

- 1 Uye zvakaitika kuti ini Nifai, ndakanga ndatakurwa mumweya, uye ndaona zvose zvinhu izvi, ndakadzokera kutende kwababa vangu.
- 2 Uye zvakaitika kuti ndakaona hama dzangu, uye dzakanga dzichiitirana nharo maererano nezvinhu zvakanga zvataurwa nababa vangu kwavari.
- 3 Nokuti chokwadi vakataura zvinhu zvikuru zvakawanda kwavari, zvakange zvakaoma kunzwiswa, kunze kwekunge munhu abvunza Mwari; uye ivo vari vakukutu mumwoyo, saka havana kutarisa kuna Ishe sezvavaifanira kuita.
- 4 Uye zvino ini Nifai, ndakasuwa pamusana pekuoma kwemwoyo yavo, uyewo, nenzira yezvinhu zvandakanga ndaona, nekuziva kuti zvaitozoitika chete nenzira yekuipa kukuru kwevana vevanhu.
- 5 Uye zvakaitika kuti ndakakurirwa nenzira yekutambudzwa kwangu, nokuti ndaiti kutambudzika kwangu kwaive kukuru kupfuura zvose, nenzira yekuparadzwa kwevanhu vekwangu, nokuti ndakanga ndaona kupunzika kwavo.
- 6 Uye zvakaitika kuti mushure mekunge ndatambira simba ndakataura kuhama dzangu, ndichida kuziva kwavari chikonzero chenhara dzavo.
- 7 Uye vakati: Tarisai, hatinzwisise mazwi ataurwa nababa vedu nezvemapazi emuti wemuorivi, uye nezvemaJentairi.
- 8 Uye ndikati kwavari: Mabvunza Ishe here?
- 9 Uye vakati kwandiri: Hatina; nokuti Ishe havaite kuti tizive chinhu chakadaro.
- 10 Tarisai, ndakadaro kwavari: Sei musingachengete mirau yaIshe? Sei muchizofa, nenzira yeukukutu hwemwoyo yenyu?
- 11 Hamuyeuke here zvinhu izvo zvakataurwa naIshe?—Kana mukasaomesa mwoyo yenyu, uye mukandikumbira murutendo, muchitenda kuti muchagashira, nekusimba mukuchengeta mirairo yangu, chokwadi zvinhu izvi zvichaziviswa kwamuri.

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.

- 12 Tarisai, ndinoti kwamuri, imba yaIsraeri yakaenzaniswa nemuti wemuorivi, neMweya waIshe wakanga uri munababa vedu; uye tarisai hatina kupazuka here kubva mumba yaIsraeri, uye hatizi bazi remba yaIsraeri here?
- 13 Uye zvino, chinhu chinoreva baba vedu maererano nekupinzaniswa kwemapazi epo chaiwo kuburikidza nekuzara kwemaJentairi kuti, mumazuva ekupedzisira, kana mbeu yedu yaderera mukusatenda, hongu, kwemakore mazhinji, uye zvizvarwa zvizhinji mushure mekunge Mesia azviratidza nemuviri wake kuvana vevanhu, ndipo pachauya kuzara kwevhangeri raMesia kumaJentairi, uye robva kumaJentairi richienda kune vakasara vembeu yedu—
- 14 Uye muzuva iroro vakasara vembeu yedu ndipo pavachaziva kuti ndevemba yaIsraeri, nokuti ndivo vanhu vechibvumirano chaIshe; uye ndipo pavachaziva nokuuya muruzivo rwemadzitateguru avo, nekuruzivowo rwevhangeri reMununuri wavo, rakaparidzwa kumadzibaba avo naiye; nokudaro, vachauya mukuziva Mununuri wavo nezvinangwa chaizvo zvedzidziso yake, kuti vagoziva kuti vangauye sei kwaari uye vagoponeswa.
- 15 Uye muzuva iroro havazofara here vachirumbidza Mwari vavo vasingaperi, dombo ravo neruponeso rwavo? Hongu, muzuva iroro, havazogashira here simba nekudya kunosimbisa kubva kumudzambiringa wechokwadi? Hongu, havazouya here mudanga rechokwadi raMwari?
- 16 Tarisai, ndinoti kwamuri, Hongu; vacharangarirwa zvakare kune vemba yaIsraeri; vachabatanidzwa, vari bazi repo remuti wemuorivi, vachiiswa mumuti wemuorivi wechokwadi.
- 17 Uye izvi ndizvo zviru kureva baba vedu; uye vari kureva kuti izvi hazvizoitika kudzamara vati vaparadzwa nemaJentairi; uye vanoreva kuti zvichaitika nekumaJentairi, kuti Ishe aratidze simba rake kumaJentairi, nechikonzero chichaita kuti arambwe nemaJuda, kana vemba yaIsraeri.

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.

- 18 Nokudaro, baba vedu havana kutaura nezvembeu yedu yega, asiwo nezvemba yose yaIsraeri, achinongedza kuchibvumirano chichazadzikiswa mumazuva ekupedzisira; chiri chibvumirano chakaitwa naIshe kuna baba vedu Abrahamu vachiti: Mumbeu yako hama dzose dzepasi dzicharopafadzwa.
- 19 Uye zvakaitika kuti ini Nifai, ndakataura kwavari zvizhinji maererano nezvinhu izvi; hongu, ndakataura kwavari nezvekudzorerwa kwemaJuda mumazuva ekupedzisira.
- 20 Uye ndakadzokorora mazwi aIsaya kwavari, akataura nezvekudzorerwa pakare, kwemaJuda, kana kwemba yaIsraeri; uye mushure mekunge vadzorerwa havachazonyadziswa, havazoparadzwa zvakare. Uye zvakaitika kuti ndakataura mazwi akawanda kwazvo kuhama dzangu, zvekuti vakapfava uye vakazvirereka pamberi paIshe.
- 21 Uye zvakaitika kuti vakataura kwandiri zvakare, vachiti: Chinorevei chinhu ichi chakaonekwa nababa vedu kuhope? Unorevei muti wavakaona?
- 22 Uye ndakati kwavari: Chaive chiratidzo chemuti weupenyu.
- 23 Uye vakati kwandiri: Rinorevei danda resimbi rakaonekwa nababa vedu, raienda pamuti?
- 24 Uye ndakati kwavari raive izwi raMwari; uye avo vachateerera kuzwi raMwari, uye vachibatirira nesimba kwariri, havazofi; hakuna zviedzo uye kana miseve inotyisa yemuvengi ingavakurire ikavapinza muupofu, kuti vatungamirirwe kunoparadzwa.
- 25 Nokudaro, ini Nifai, ndakavakuridzira kuti vachenjerere mazwi aIshe; hongu, ndakavakuridzira nesimba remweya wangu rose, nehugwaru hwose hwandinawo, kuti vachenjerere izwi raMwari uye vagorangarira kuchengeta mirairo yavo nguva dzose muzvinhu zvose.
- 26 Uye vakati kwandiri: Ko! rwunorevei rwizi rwemvura rwakaonekwa nababa vedu?
- 27 Uye ndakati kwavari mvura yakaonekwa nababa vangu yaive utsvina; uye mwoyo wavo wakanga wakanyura mune zvimwe zvinhu zvekuti havana kuona utsvina hwemvura.

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.

- 28 Uye ndakati kwavari yaive mvura yakaipa, inoganhura vakaipa kubva pamuti weupenyu, nekubvawo kuvatendi vaMwari.
- 29 Uye ndikati kwavari chaive chiratidzo chegehena riye rinotyisa, rakanzi kwandiri nengirozi rakagadzirirwa vakaipa.
- 30 Uye ndakati kwavari baba vedu vakaonawo kuti kutonga kwakanaka kwaMwari kunoitawo kuti vatsvene vabve muvatadzi; uye kupenya kwacho kwakange kwakaita sechiedza chemoto uri kubvira, uyo unokwira kuna Mwari narinhi narinhi, uye usina magumo.
- 31 Uye vakati kwandiri: Chinhu ichi chinoreva here kunetswa kwemuviri mumazuva ekuedzwa, kana kuti zvekupedzisira zvinenge zvakaita mweya mushure mekufa kwenyama, kana kuti chiri kutaura here nezvezvinhu zvenyama?
- 32 Uye zvakaitika kuti ndakati kwavari chiratidzo chezvinhu zvose zvenyama nezvemweya; nokuti zuva rakafanira kusvika rekuti vatongwe nemabasa avo, hongu, kana mabasa ayo akaitwa nemuviri wenyama mumazuva avo ekuedzwa.
- 33 Nokudaro, kana vakafa vari mukuipa kwavo vakafanira kuraswawo, muzvinhu zvemweya, izvo zviriri zvinhu zviriri muururami; nokudaro, vakafanira kuunzwa kuti vazomira pamberi paMwari, kuti vatongwe nemabasa avo; uye kana mabasa avo anga ari etsvina ivo vakafanira kuve vakasviba; uye kana vakasviba hazvingagone kuti vangagare muumambo hwaMwari; kana zvakadaro, umambo hwaMwari hwakafanira kunge hwakasvibawo.
- 34 Asi tarisai, ndinoti kwamuri, umambo hwaMwari hauna kusviba, uye hakuna chinhu chisina kuchena chingapinde muumambo hwaMwari; nokudaro pakafanira kuve nenzvimbo yeutsvina yakagadzirirwa izvo zvakasviba.
- 35 Uye kune nzvimbo yakagadzirwa, hongu, riya gehena rinotyisa randataura nezvaro, uye dhiabhorosi ndiye mugadziri waro; nokudaro nzvimbo yekupedzisira yemweya yevanhu kugara muumambo hwaMwari, kana kurasirwa kunze nenzira yekuenzanisa kuye kwandambotaura.

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.

36 Nokudaro, vakaipa vanorambwa kubva
muvakarurama, nekubvawo kumuti uye weupenyu,
une muchero unokosha nekudiwa kupfuura mimwe
michero yose; hongu, uye ndicho chipo chikuru
chaMwari kupfuura zvose. Uye ndiko kutaura
kwandakaita kuhama dzangu. Ameni.

Wherefore, the wicked are rejected from the right-
eous, 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.

1 Nifai 16

- 1 Uye zvino zvakaitika kuti mushure mekunge ini Nifai, ndapedza kutaura kuvakoma vangu, tarisai vakati kwandiri: Watitaurira zvinhu zvakaoma, zvatisingakwanise kuita.
- 2 Uye zvakaitika kuti ini ndakati kwavari ndaizviziva kuti ndakanga ndataura zvinhu zvakaoma pamusoro pezvinhu zvakaipa, maererano nechokwadi; vatsvene ndavachenura, ndikagovareverera kuti vave vanosimudzwa nomusi wokupedzisira; nokudaro, vane mhosva vanotora chokwadi sechakaoma, nokuti chinovabaya pamwoyo.
- 3 Uye zvino vakoma vangu, dai manga muri vatsvene uye muchida kuteerera chokwadi, nokuita saizvozvo, kuti muzofamba makatwasanuka pamberi paMwari, hamaizotsutsumwa pamusana pechokwadi, muchiti: Unotaura zvinhu zvakaoma kwatiri.
- 4 Uye zvakaitika kuti ini Nifai, ndakakurudzira vakoma vangu, nesimba rangu rose, kuti vachengete mirairo yaIshe.
- 5 Uye zvakaitika kuti vakazvininipisa pamberi paIshe; zvekuti ndakava norufaro netariro huru, kuti vachazofamba munzira dzoutsvene.
- 6 Zvino, zvinhu zvose izvi zvakataurwa nokuitwa apo baba vangu vaigara mutende yakanga iri munhika yavakanga vadaidza kuti Remueri.
- 7 Uye zvakaitika kuti ini Nifai, ndakatora mumwe wavanasikana vaIshmaeri kuti ave mukadzi wangu; zve, vakoma vangu vakatora vanasikana vaIshmaeri kuti vave vakadzi vavo; uyewo Zoram akatora mwanasikana mukuru waIshmaeri kuti ave mukadzi wake.
- 8 Uye nokudaro baba vangu vakanga vazadzikisa mirairo yose yaIshe yakanga yapiwa kwavari. Uyewo ini Nifai, ndakanga ndakomborerwa naIshe zvikuru.
- 9 Uye zvakaitika kuti izwi raIshe rakataura kuna baba vangu nousiku, rikavaudza kuti zuva raitevera vaifanirwa kufamba rwendo kuenda murenje.

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.

- 10 Uye zvakaitika kuti baba vangu zvavakamuka mangwanani, ndokuenda kumusuwu wetende, vakashamiswa kwazvo nokuona pasi chinhu chainge bhora chakaitwa noumhizha hunoshamisa; chakanga chakaitwa nendarira yakanaka. Muchibhora umu makanga mune simbi mbiri; imwe yakanga yakanongedzera nzira yataifanirwa kutevedza kuenda murenje.
- 11 Uye zvakaitika kuti takaunganidza zvinhu zvose zvataifanira kuenda nazvo murenje, nezvimwe zvezvinhu zvedu izvo Ishe vakatipa; takatora mbeu dzendudzi dzose kuti tive tinotakura kuenda murenje.
- 12 Uye zvakaitika kuti takatora matende edu tikasimuka kuenda murenje, tikayambuka rwizi Ramani.
- 13 Uye zvakaitika kuti takafamba kwenguva inoita mazuva mana, takananga kuchamhembe takarerekera kumabvazuva zvishoma, takamisa matende edu zvakare; uye tikaidza zita renzvimbo iyi kuti Sheza.
- 14 Uye zvakaitika kuti takatora uta nemiseve yedu, tikaenda murenje kundobaya kudya kwemhuri dzedu; shure kwokunge tabaya kudya kwemhuri dzedu takadzokera zvakare kwakange kune mhuri dzedu murenje, kunzvimbo yeSheza. Uye takaenda zvakare murenje, tichitevedza gwara rimwechetero, tichitevedza nzvimbo dzerenje dzaive dzakapfuma, dzakanga dziri kumuganhu pedyo neGungwa Dzvuku.
- 15 Uye zvakaitika kuti takafamba kwemazuva akawanda, tichibaya zvokudya munzira, neuta nemiseve yedu uye nematombo nezvikopo.
- 16 Uye takatevera nzira yatairatidzwa nechibhora, chakatitungamirira munzvimbo dzerenje dzakaorera.
- 17 Uye shure kwokunge tafamba mazuva akawanda, takamisa matende edu kwechinguva, kuti tizorore zvakare nokuti tiwane kudya kwemhuri dzedu.

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.

- 18 Uye zvakaitika kuti ini Nifai, ndaenda kundovhima, tarisai ndakatyora uta hwangu, hwakanga hwakagadzirwa nesimbi yakanaka; uye shure kwokunge ndatyora uta hwangu, tarisai, vakoma vangu vakandishatirirwa pamusana pokurasikirwa nouta hwangu, nokuti hatina kuzowana kudya.
- 19 Uye zvakaitika kuti takadzokera tisina zvekudya kumhuri dzedu, sevanhu vakange vakaneta zvikuru, nenzira yerwendo, vakatambudzika zvikuru, pamusana pokushaya zvokudya.
- 20 Uye zvakaitika kuti Ramani naRemueri navanakomana vaIshmaeri vakatangisa kutsutsumwa zvikuru, pamusana pokutambudzika kwavo nezvaivanetsa murenje; uye kana baba vangu vakatangisa kutsutsumwa kuna Ishe Mwari vavo; hongu, vose vakava nokusuwa kukuru, vakatsutsumwa kuna Ishe.
- 21 Zvino zvakaitika kuti ini Nifai, shure kwokunge taomeserwa tose nevakoma vangu pamusana pekurasikirwa kweuta hwangu, uye tambo dzeuta hwavo dzarasika, zvakatanga kutiomera zvikuru, hongu, zvokuti takatadza kuwana zvokudya.
- 22 Uye zvakaitika kuti ini Nifai, ndakataura zvikuru kuvakoma vangu, nokuti vakange vaomesa mwoyo yavo zvakare, zvekuti vakanga vavakutsutsumwa pamusana paIshe Mwari vavo.
- 23 Uye zvakaitika kuti ini Nifai, ndakagadzira uta hwechimuti, ndikashandisa chimuti chakatwasuka, kugadzira museve; naizvozvo, ndokubva ndatora uta nomuseve, nechikopo namatombo. Uye ndakati kuna baba vangu: Ndoenda kupi kunotsvaka zvekudya?
- 24 Uye zvakaitika kuti vakakumbira kuna Ishe, nokuti vakanga vazvinipisa nokuda kwamazwi angu; nokuti ndakanga ndataura zvinhu zvakawanda kwavari nesimba romweya wangu.
- 25 Uye zvakaitika kuti izwi raIshe rakauya kuna baba vangu; vakarangwa chaizvo nenzira yokutsutsumwa kwavo kuna Ishe, zvekuti vakasuwa zvikuru.
- 26 Uye zvakaitika kuti izwi raIshe rakati kwavari: Tarisai pabhora, ugoona zvinhu zvakanorwapo.

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.

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.

27 Uye zvakaitika kuti baba vangu pavakaona zvinhu zvakanga zvakanyorwa pabhora, vakatya nokudedera kukuru, uye kana vakoma vangu navanakomana vaIshmaeri navakadzi vedu.

28 Uye zvakaitika kuti ini Nifai, ndakaona kwakange kwakatenderwa netsono dzaive pabhora, kuti dzaisevenza maererano norutendo nesimba redu nokutevedza kwataidziita.

29 Uye pakange pakanyorwawo zvinhu zvitsva, zvakanga zvakajeka nokuverengeka, zvakatipa kunzwisisa maererano nenzira dzaIshe; uye zvakanga zvakanyorwa zvichishanduka—shanduka nguva nenguva, maererano nokutenda nesimba redu nekutevedza kana kuteerera kwedu kwariri. Naizvozvo tinoona kuti nezvinhu zviduku Ishe vanogona kuunza zvinhu zvikuru.

30 Uye zvakaitika kuti ini Nifai, ndakaenda pamusoro pegomo, maererano nenzira dzakanga dzichipiwa nebhora.

31 Uye zvakaitika kuti ndakauraya mhuka dzesango, zvekuti ndakawana kudya kwemhuri dzedu.

32 Uye zvakaitika kuti ndakadzokera kumatende edu, ndiine mhuka dzandakanga ndauraya; uye zvino zvavakaona kuti ndakanga ndawana kudya, mufaro wavo wakava mukuru sei! Uye zvakaitika kuti vakazvininipisa pamberi paIshe, vakatenda kwavari.

33 Uye zvakaitika kuti takasimudzira nerwendo rwedu, tikafamba zvakada kuenzana negwara redu rokutanga; shure kwokunge tafamba kwamazuva akawanda takadzika matende edu zvakare, kuti timbogara kwenguva yakati.

34 Uye zvakaitika kuti Ishmaeri akafa, akavigwa panzvimbo yaidaidzwa kuti Nahomu.

35 Uye zvakaitika kuti vanasikana vaIshmaeri vakachema zvikuru, nokuda kwekurasikirwa nababa wavo, uye nenzira yokutambudzika kwavo murenje; vakatsutsumwa kuna baba vangu, nokuti vakanga vavabvisa munyika yeJerusarema, vachiti: Baba vedu vafa; hongu, uye tafamba zvikuru murenje, tatambudzika zvikuru, nenzara, nenyota, nekuneta; shure kwokutambudzika uku kwose tichafira murenje nenzara.

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.

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, inasmuch 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.

36 Uye uku ndiko kutsutsumwa kwavaiita kuna baba vangu, nekwandiri; uye vakanga vave nechido chokudzokera zvakare kuJerusarema.

37 Uye zvino Ramani akati kuna Remueri uye nokuvanakomana vaIshmaeri: Tarisai, ngatiurayei baba vedu, uye zvakare nomunin'ina wedu Nifai, anozvitora somutungu wedu nomudzidzisi wedu, isu tiri vakoma vake.

38 Zvino, anoti Ishe ataura naye, uye achiti ngirozi dzinoshumira kwaari. Asi tarisai, tinoziva kuti anotinyepera; achitiudza zvinhu izvi, uye anoita zvinhu zvizhinji nokuda kwoungwaru hwake, kuti atinyengedze mumaziso edu, achifunga, kuti zvimwe, angatitungamirire mune imwe nzvimbo yatisingazive murenje; uye shure kwokunge atitungamirira, anofunga kuzviita iye mambo nomutongi pamusoro pedu, kuti ave anoita nesu kuda kwake nokuzvifadza. Uye ndiko kufurira kwakaita mukoma wangu Ramani vamwe kuti vashatirwe.

39 Uye zvakaitika kuti Ishe vakanga vanesu, hongu, uye kana izwi raIshe rakauya rikataura mazwi akawanda kwavari, rikavaranga zvikuru; uye shure kwokunge varangwa neshoko raIshe vakabvisa kushatirwa kwavo, uye vakatendeuka pazvivi zvavo, zvekuti Ishe vakatikomborera zvakare nezvokudya, nokudaro hatina kuzofa.

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.

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.

1 Nifai 17

- 1 Uye zvakaitika kuti takatora zvakare rwendo rwedu murenje; takafamba takananga kumabvazuva kubva ipapo. Takafamba tikaona matambudziko akawanda murenje; madzimai edu akasununguka vana murenje.
- 2 Uye takapiwa makomborero makuru kubva kuna Ishe, zvekuti patairama nenyama mbishi murenje, madzimai edu akaita mukaka wevana wakawanda, akava akasimba, hongu, sesu varume; vakatangisa kuenderera mberi nerwendo vasingatsutsumwe.
- 3 Uye nokudaro tinoona kuti mirairo yaMwari inofanirwa kuzadzikiswa. Uye kana zvakadaro kuti vana vavanhu vachengete mirairo yaMwari ivo vachavagutsa, nokuvasimbisa, uye vanovapa nzira yokuti vabudirire pazvinhu zvavakavaraira; naizvozvo, vakatipa nzira apo taifamba murwendo tiri murenje.
- 4 Uye takafamba kwamakore akawanda, hongu, makore masere tiri murenje.
- 5 Uye takasvika panzvimbo yatakadaidza kuti Nyika yeMaguta, nokuda kwemichero yacho nouchi hwomusango; uye zvinhu zvose izvi zvakagadzirirwa isu naIshe kuti tisafe. Uye takaona gungwa, ratakadaidza kuti Iriandumu, iro rodudzirwa zvichireva kuti mvura yakawanda.
- 6 Uye zvakaitika kuti takamisa matende edu pedyo negungwa; zve, zvisinei nekuti takange taona matambudziko akawanda nokuomerwa kukuru, hongu, akawanda zvokuti hatingakwanise kuanyora ose; takafara zvikuru apo patakasvika munyasi megungwa; takadaidza nzvimbo iyi kuti Nyika yeMaguta, nokuda kwokuwanda kwemichero yayo.
- 7 Uye zvakaitika kuti ini Nifai, ndakati ndagara munzvimbo yeNyika yeMaguta kwamazuva mazhinji, izwi raIshe rakauya kwandiri richiti: Simuka, uende mugomo. Uye zvakaitika kuti ndakasimuka ndikaenda mugomo, ndikachema kuna Ishe.
- 8 Uye zvakaitika kuti Ishe vakataura kwandiri, vachiti: Uchavaka ngarava, nenzira yandichakuratidza, kuti nditakure vanhu vako vayambuke mvura iyi.

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.

- 9 Uye Ini ndakati: Ishe, ndokupi kwandingaende kwandingawane simbi yokunyunguditsa, kuti ndigadzirise zvinhu zvokugadzirisa ngarava nomuvakiro wamandiridza?
- 10 Uye zvakaitika kuti Ishe akanditaurira uko kwandaifanirwa kuenda kuti ndinowana simbi, yokugadzirisa zvinhu zvacho.
- 11 Uye zvakaitika kuti ini Nifai, ndakagadzira mvuto yokupfutisa moto, namatehwe emhuka; uye shure kwokunge ndagadzira mvuto, iyo ndaizopfutisa nayo moto, ndakarovanisa matombo maviri kuti ndiite moto.
- 12 Nokuti Ishe akanga asati amboita kuti tibatidze moto wakawanda, apo taifamba murenje; nokuti akati: Ndichaita kuti kudya kwenyu kunake, kuti musakubike;
- 13 Uye ini ndichazovawo chiedza chenyu murenje; ndichakugadzirirai nzira mberi kwenyu, kana muchichengeta mirairo yangu; nokudaro, mukachengeta mirairo yangu muchatungamirirwa kunyika yechipikirwa; uye muchazoziva kuti ndini ndinokutungamirirai.
- 14 Hongu, Ishe vakatiwo zvakare: Shure kwokunge masvika munyika yechipikirwa, muchaziva kuti Ini Ishe, ndiri Mwari; uye kuti Ini Ishe, ndakakubvisai kubva mukuparadzwa; hongu, kuti ndakakubvisai munyika yeJerusarema.
- 15 Naizvozvo, ini Nifai, ndakaedza kuchengeta mirairo yaIshe, ndikakurudzira vakoma vangu kuti vave nokutenda nokusimba.
- 16 Uye zvakaitika kuti ndakagadzira zvinhu zvekuvakisa nesimbi yandakanyunguditsa kubva mumatombo.
- 17 Uye vakoma vangu zvavakaona kuti ndave kuda kuvaka ngarava, vakatangisa kutsutsumwa pamusoro pangu, vachiti: Munin'ina wedu ibenzi, nokuti anofunga kuti angavake ngarava; hongu, uye zvakare anofunga kuti angayambuke mvura zhinji iyi.
- 18 Uye uku ndiko kutsutsumwa kwavakoma vangu pamusana pangu, uye vakanga vasingade kusevenza, nokuti vakanga vasingatendi kuti ndingavake ngarava; kana kuvimba kuti ndakange ndarairwa naIshe.

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.

19 Uye zvakaitika kuti ini Nifai, ndakava nokusuwa kukuru pamusana pokuoma kwemwoyo yavo; zvino zvavakaona kuti ndakanga ndasuwa vakava vanofara mumwoyo yavo, zvokuti vakafara pamusoro pangu vachiti: Taizviziva kuti hawaikwanisa kuvaka ngarava, nokuti taiziva kuti wakange usina njere dzacho; naizvozvo, haukwanise kubudirira mubasa guru rakadaro.

20 Uye wakafanana nababa vedu, vakatungamirirwa nokufunga kwoupenzi hwemwoyo wavo; hongu, vakatitungamirira kubva munyika yeJerusarema, zvino tatetereka nerenje kwamakore aya akawanda; zve madzimai edu vakashanda zvikuru, vaine nhumbu; vakasununguka vana vari murenje vakaona matambudziko ose, kunze kworufu; zvingadai zvakavenani dai vakafa vasati vabva Jerusarema pane kuti vatambudzike zvakadai.

21 Tarisai, makore akawanda ose aya atakatambudzika tiri murenje, iyoyo nguva tingadai takanakirwa nezvinhu zvedu nenyika yenhaka yedu; hongu, tingadai taifara.

22 Uye tinoziva kuti vanhu vakanga vari muJerusarema vakanga vari vanhu vatsvene; nokuti vaichengeta mitemo yakanyorwa nokutonga kwaIshe, nemirairo yavo yose, maererano nemutemo waMosesi; naizvozvo, tinoziva kuti vanhu vatsvene; uye baba vedu vavatonga, uye vakatitungamirira kuti tibudemo nokuti takagashira mazwi avo; hongu, uye munin'ina wedu akafanana navo. Nomutauro wakadai vakoma vangu vakatsutsumwa pamusana pedu.

23 Uye zvakaitika kuti ini, Nifai, ndakataura navo, ndichiti: Munotenda here kuti madzibaba edu, vakanga vari vana vaIsraeri, vangadai vakatungamirirwa here kubva mumaoko emaEgipita dai vasina kuteerera mazwi aIshe?

24 Hongu, munofunga kuti vangadai vakabviswa muusungwa, dai Ishe asina kuraira Mosesi kuti avatungamirire kubva muusungwa?

25 Zvino munoziva kuti vana veIsraeri vakanga vari muusungwa; uye munoziva kuti vakanga vakaremedzwa nemabasa akange akaoma zvikuru kutakurwa; naizvozvo, munoziva kuti zvinhu zvakanaka zvaifanirwa kuitwa kwavari, kuti vabviswe muusungwa.

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.

26 Zvino munoziva kuti Mosesi akarairwa naIshe kuti aite basa guru iri; uye munoziva kuti nezwi rake mvura yeGungwa Dzvuku yakaparadzana, vakapfuura nepakaoma.

27 Asi munoziva kuti maEgipita vakaeredzwa muGungwa Dzvuku, avo vakange vari mauto aFarao.

28 Uye munoziva kuti vakapiwa mana yekudya murenje.

29 Hongu, uye zvakare munoziva kuti Mosesi, nezwi rake maererano nesimba raMwari rakanga riri maari, akarova dombo, rikabuda mvura, kuti vana veIsraeri vapedze nyota yavo.

30 Uye zvisinei nokutungamirwa kwavo, Ishe Mwari vavo, Mununuri wavo, achienda pamberi pavo, vaivatungamirira masikati vachivapa chiedza usiku, vachivaitira zvinhu zvose izvo zvakange zvakafanira kuti zvitambirwe nevanhu, vakaomesa mwoyo yavo vakapofomadza pfungwa dzavo, uye vakapandukira Mosesi naMwari vechokwadi mupenyu.

31 Uye zvakaitika kuti maererano neshoko ravo vakavaparadza; uye maererano neshoko rake akavatungamirira; uye maererano nezwi rake akavaitira zvinhu zvose; hapana chinhu chakaitwa chakanga chisiri maererano neshoko ravo.

32 Uye shure kwokunge vayambuka rwizi rweJorodhani vakavapa masimba ekuburitsa vana venyika iyi hongu, ekuvaparadzanisa nekuvaparadza.

33 Uye zvino, munofungidzira here kuti vana venyika ino, vakanga vari munyika yechipikirwa, avo vakatandirwa kunze namadzibaba edu, munofungidzira here kuti vakanga vari vatsvene? Tarisai, ndinoti kwamuri, Kwete.

34 Munofunga here kuti madzibaba edu angadai akange ari nani pane avo dai vakanga vari vatsvene? Ini ndinoti kwamuri, Kwete.

35 Tarisai, Ishe vanoremekedza vanhu vose zvakaenzana; uyo akarurama anova anodiwa zvikuru naMwari. Asi tarisai, vanhu ava vakange varamba mazwi ose aMwari, vakanga vakakomba mukuipa; uye hashu dzose dzaMwari dzakanga dziri pamusoro pavo; Ishe vakatuka nyika iyi pamusoro pavo, vakairopafadzira madzibaba edu; hongu, vakaituka zvekuti vaparare, uye vakakomborera madzibaba edu kuti vawane simba pamusoro payo.

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.

36 Tarisai, Ishe vakasika nyika kuti igarwe; akasika vana vake kuti ive yavo.

37 Uye vanosimudzira rudzi rwakarurama, vachiparadza marudzi evakaipa.

38 Uye vanotungamirira avo vakarurama kunyika dzinokosha, vakaipa vanoparadza, nokutuka nyika pamusana pavo.

39 Vanotonga kumusoro kumatenga, nokuti ndicho chigaro chavo, nyika ino chituru chetsoka dzavo.

40 Uye vanoda avo vanoda kuti vave Mwari vavo. Tarisai, vaida madzibaba edu, vakaitirana chibvumirano navo, hongu, kana naAbrahama, Isaka, naJakobo; uye vakarangerira zvizvumirano zvavakange vaita; naizvozvo, vakavaburitsa munyika yeEgipita.

41 Uye vakavatwasanura murenje nemubhadha wavo; nokuti vakaomesa mwoyo yavo, kana sezvamaita imi; uye Ishe vakavatwasanudza pamusana pokuipa kwavo. Vakatumira nyoka dzinobhururuka dzinotyisa kwavari; uye shure kwokunge varumwa vakagadzira nzira dzokuti vaporeswe; basa ravaifanira kuita nderokutarisa; pamusana pekureruka kwenzira iyi, kana kupusa kwayo, pakaita vakawanda vakafa.

42 Uye vakaomesa mwoyo yavo nguva nenguva, vakapandukira Mosesi, naMwariwo, zvisinei, munoziva kuti vakatungamirirwa nesimba ravo risina anorikwanisa kunyika yechipikirwa.

43 Uye zvino, shure kwezvinhu izvi zvose, nguva yasvika yokuti vaipa, hongu, vave pedyo nekukomba; ini handizive asi iye nhasi vave pedyo nekuparadzwa; nokuti ndinoziva kuti zuva racho rinotofanirwa kuuya ravanofanirwa kuparadzwa, kuchisara vashoma chete, vachazotungamirwa kuenda muusungwa.

44 Nokudaro, Ishe vakaraira baba vangu kuti vaifanirwa kuenda murenje; uye maJuda aida kuvauraya; hongu, uyewo kana imi makatsvaga kutora upenyu hwavo; saka, muri mhondi mumwoyo yenyu uye makafanana navo.

Behold, the Lord hath created the earth that it should be inhabited; and he hath created his children that they should possess it.

And he raiseth up a righteous nation, and destroyeth the nations of the wicked.

And he leadeth away the righteous into precious lands, and the wicked he destroyeth, and curseth the land unto them for their sakes.

He ruleth high in the heavens, for it is his throne, and this earth is his footstool.

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.

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.

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.

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.

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.

45 Munomhanyira kuita zvakaipa asi muchinonoka kuyeuka Ishe Mwari venyu. Maona ngirozi, ikataura nemi; hongu, munonzwa izwi ravo nguva nenguva; uye vakataura kwamuri nezwi diki riri pasi-pasi, asi manga musisanzwe, zvekuti hamuna kunzwa mazwi avo; nokudaro, vakataura kwamuri nezwi guru, rakaita kuti nyika indengendeke sokunge yakanga yava kuda kutsemuka napakati.

46 Uye munozivawo kuti nesimba rezwi ravo vanokwanisa kuti nyika itsakatike; hongu, uye munoziva kuti nezwi ravo vanokwanisa kuti nzvimbo dzine man'an'a dzive dzakakwenenzverwa, uye nzvimbo dzakakwenenzverwa dzipazwe. Zvino, seiko, muchioma kudaro mumwoyo venyu?

47 Tarisai, mweya wangu watsemuka nekurwadziwa pamusana penyu, uye mwoyo wangu warwadzwa; ndinotyta kuti mucharaswa zvachose. Tarisai, ndakazara noMweya waMwari, zvokuti muviri wangu hauna simba.

48 Uye zvakaitika kuti ndataura mazwi aya vakandishatirirwa, vakada zvokundikanda mugungwa; uye pavaiuya kuzondibata ndakataura navo, ndichiti: Muzita raMwari saMasimba, ndinokuudzai kuti musandibata, nokuti ndizere nesimba raMwari, kusvika pakuzara kwenyama yangu; uyo anondibata achasvava kunyange setsanga yakaoma; uye achave semunhu pasina neSimba raMwari, nokuti Mwari achamuranga.

49 Uye zvakaitika kuti ini, Nifai, ndakati kwavari havaifanirwa kutsutsumwa zvakare pamusana pababa vavo; kana kuti varambe kushanda neni, nokuti Mwari akange andiraira kuti ndinofanirwa kuvaka ngarava.

50 Uye ndakati kwavari: Kana Mwari andiraira kuti ndiite zvinhu zvose ndinozviita. Akandiraira kuti nditi kumvura iyi, iva ivhu, inofanirwa kuita ivhu; kana ndikazvita, zvinoitwa.

51 Uye zvino, kana Ishe vaine simba guru kudaro, uye akaita zvishamiso zvakawanda muvana vavanhu, ko anozotadza seiko kundiraira ini, kuti ndinofanirwa kuvaka ngarava?

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, insomuch 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?

52 Uye zvakaitika kuti ini, Nifai, ndakataura zvinhu zvakawanda kuvakoma vangu, zvokuti vakanyara vakatadza kunditisa nharo; kana kundibata kana kundigumha neminwe yavo, kwamazuva mazhinji. Zvino havana kuzviita izvi nokutya kuti vangsavave, ndiko kusimba kwakange kwakaita Mweya waMwari; uye ndizvo zvawakavatunha.

53 Uye zvakaitika kuti Ishe vakati kwandiri: Tambanudza zvakare ruoko rwako kuvakoma vako, havazosvava pamberi pako, asi ndichavahundutsa, vakadaro Ishe, uye izvi ndichazviita, kuti vave vanoziva kuti ndini Ishe Mwari vavo.

54 Uye zvakaitika kuti ndakatambanudza ruoko rwangu kuvakoma vangu, vakasasvava pamberi pangu; asi Ishe vakavazunza, kana maererano neshoko ravakange vataura.

55 Uye zvino, vakati: Tinoziva zvechokwadi kuti Ishe vanewe, nokuti tinoziva kuti isimba raIshe ratizunza. Uye vakawira pasi pamberi pangu, vakanga voda kundinamata, asi ndakavarambidza, ndichiti: Ndiri munun'una wenyu, hongu, muduku kwamuri; nokudaro, namatai Ishe Mwari wenyu, muve munokudza baba naamai wenyu, kuti mazuva enyu ave anowanda munyika iyo Ishe Mwari wenyu vachakupai.

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.

1 Nifai 18

- 1 Uye zvakaitika kuti vakanamata Ishe, vakaenda neni; tikaveza mapango engarava neumhizha hunoshamisa. Uye Ishe aindiratidza nguva nenguva nzira yandaifanira kuveza nayo mapango engarava aya.
- 2 Zvino ini Nifai, handina kuveza miti iyi sekuveza kunoita vanhu, uye handina kuvaka ngarava iyi sekuvakwa kwainoitwa nevanhu; asi ndakaivaka netsika yandakanga ndaratidzwa naIshe; naizvozvo, isina kufanana nenzira yavanhu.
- 3 Uye zvino ini Nifai, ndaienda mugomo, ndichinonamata kuna Ishe; nokudaro Ishe vakandiratidza zvinhu zvikuru.
- 4 Uye zvakaitika kuti shure kwokunge ndapedza kuvaka ngarava, maererano nezwi raIshe, vakoma vangu vakaona kuti yakanga yakanaka, nokuti basa rakanga rakanaka zvinoyevedza; naizvozvo, vakazvininipisa zvakare pamberi paIshe.
- 5 Uye zvakaitika kuti izwi raIshe rakauya kuna baba vangu, kuti tinofanirwa kusimuka tipinde mungarava.
- 6 Uye zvakaitika kuti mangwana acho, shure kwokunge tagadzirira zvinhu zvose, michero yakawanda nenyama kubva murenje, neuchi hwakawandisa, nezvimwe zvataida sekurairwa kwatakange taitwa naIshe, takaenda mungarava, nemikwende yedu yose nembeu, nezvimwe zvinhu zvatakanga tauyawo nazvo, mumwe nomumwe maererano nezera rake; naizvozvo, takaenda mungarava tose, pamwechete nevakadzi, nevana vedu.
- 7 Uye zvino, baba vangu vakanga vaita vanakomana vaviri murenje; mukuru ainzi Jakobho muduku achinzi Josefa.
- 8 Uye zvakaitika kuti shure kwokunge tose tapinda mungarava, tatora mbuva dzedu nezvinhu zvose zvatakanga tarairwa, takapinda mugungwa ikafambiswa nemhepo tichienda kunyika yechipikirwa.

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.

9 Uye shure kwokunge tafambiswa nemhepo mazuva akawanda, tarisai, vakoma vangu nevanakomana vaIshmaeri nevakadzi vavo vakatangisa kuzvifadza, zvekuti vakatanga kutamba, nokuimba, nokutaura nenzira yakaipa, hongu, nokudaro vakakanganwa simba rakanga raita kuti vasvike pavakange vave apa, hongu, kuzvikudza zvakananyanya.

10 Uye ini Nifai, ndakatanga kuva nokutya kukuru kuti Ishe vachatishatirirwa, akatiranga pamusana pokuipa kwedu, tikazomedzwa tikanyura mugungwa; naizvozvo, ini Nifai, ndakatanga kutaura navo zvinyoro-nyoro; asi vakandishatirirwa vachiti: Hatibvume kuti munun'una wedu ave mutongi wedu.

11 Uye zvakaitika kuti Ramani naRemueri vakanditora vakandisunga netambo, vakandibata zvakaipa zvikuru; asi zvisinei, Ishe vakazvibvumira kuti varatidze simba rake, mukuzadzikisa shoko ravo iro vakange vataura pamusoro pevakaipa.

12 Uye zvakaitika kuti shure kwokunge vandisunga zvokuti handina kukwanisa kufamba, chinongedzo, chakange chagadzirwa naIshe kuti chititungamirire, chakabva charega kushanda.

13 Naizvozvo, havana kuziva kwokunangisa ngarava, mukudaro kwakasimuka dutu guru, hongu, mhepo yakaipisa zvikuru, tikadzorerwa shure pamusoro pemvura kwemazuva matatu; vakatangisa kuva nokutya kukuru kuti vangangonyudzwa mugungwa; zvakadaro havana kundisunungura.

14 Uye pazuva rechina, apo takanga tadzorerwa shure, mhepo nedutu yakatangisa kurwadza zvikuru.

15 Uye zvakaitika kuti takange tava kuda kumedzwa negungwa. Uye shure kwokunge tadzorerwa shure tiri mumvura kwamazuva mana, vakoma vangu vakatangisa kuona kuti kutonga kwaMwari kwakanga kwava pavari, kuti vanofa kana vasina kutendeuka kubva pazvivi zvavo, saka vakauya kwandiri, vakasunungura tambo dzakanga dzakandisunga maoko, hongu, akanga azvimba zvikuru, uye nezvizio zvemakumbo angu zvakanga zvazvimbawo, zvichirwadza zvikuru.

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.

- 16 Zvakadaro ndakatarisa kuna Mwari wangu, ndakamukudza zuva rose; uye handina kutsutsumwa kuna Ishe pamusana pokutambudzwa kwangu.
- 17 Zvino baba vangu Rihai, vakanga vataura zvinhu zvakawanda kwavari, uyewo nekuvanakomana vaIshmaeri; asi tarisai, vakatyisidzira uyo wose aida zvekundireverera; uye vabereki vangu savanhu vakanga vakwegura, uye vari vanhu vairwadziwa nenzira yekuita kwevana vavo, hongu, vakange vave vanhu veparukukwe rwokurwara.
- 18 Nokuda kwokutambudzika kwavo nokusuwa, nokutadza kwavakoma vangu, vakanga vaunzwa pedyo nokutakurwa kubva panguva ino kuti vasangane naMwari wavo; hongu, uye kana bvudzi ravo jena rakanga rava pedyo kurinzwa muguruva; hongu, uye vakanga vava pedyo kuti vakandwe nokusuwa muguva rizere mvura.
- 19 Uye Jakobho naJosefa, sezvo vakanga vari vadiki, vaida zvinogutsa zvakawanda, vakasuwa pamusana pekutambudzika kwamai vavo; uye mudzimai wangu nemisodzi neminamoto yake, uye vana vangu, havana kunyeventsa mwoyo yavakoma vangu kuti vandisunungure.
- 20 Uye hapana chimwe chinhu kunze kwesimba raMwari, raivatyisidzira kuti richavaparadza, chaita kuti vapfave mwoyo yavo; naizvozvo, zvavakaona kuti vakange vavakuda kumedzwa negungwa vakatendeuka pazvinhu zvavakanga vaita, mukudaro vakandisunungura.
- 21 Uye zvakaitika kuti shure kwokunge vandisunungura, tarisai, ndakatora chinongedzo, chikasevenza nenzira yandaida. Uye zvakaitika kuti ndakanamata kuna Ishe; shure kwokunge ndananata mhupo yakamira, dutu rikamira kukava nokunyarara kukuru.
- 22 Uye zvakaitika kuti ini Nifai, ndakafambisa ngarava, tikafamba tichienda kunyika yechipikirwa.
- 23 Uye zvakaitika kuti shure kwokunge tafamba mazuva akawanda takasvika munyika yechipikirwa; takaburuka tikadzika matende edu; tikaidaidza kuti nyika yechipikirwa.

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 any one 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.

24 Uye zvakaitika kuti takatangisa kurima, tikatangisa kudyara mbeu; hongu, tikaisa mbeu dzedu dzose muvhu, idzo dzatakanga tauya nadzo kubva kunyika yeJerusarema. Uye zvakaitika kuti dzakakura zvikuru; naizvozvo, takakomborerwa zvikuru.

25 Uye zvakaitika kuti takaona munyika yechipikirwa, apo taifamba murenje, kuti makanga muine mhuka mumasango dzemhando dzose, nzombe nemhou, mbongoro nemahachi, mbudzi nembudzi dzomusango, nedzimwewo mhuka dzesango, idzo dzakange dzakaisirwa kushandiswa navanhu. Takaona mabwe esimbi dzose, egoridhe, nesirivha, nemhangura.

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.

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.

1 Nifai 19

- 1 Uye zvakaitika kuti Ishe vakandituma, nokudaro ndikagadzira mahwendefa esimbi kuti ndigonyora paari zvinyorwa zvevanhu vekwedu. Uye pamahwendefa andakaita ndakaisa zvinyorwa zvababa vangu, nenzendo dzedu tiri murenje, nezvekuporofita kwababa vangu; nezvizhinji zvekuporofita kwangu ndakazvinyora paari.
- 2 Uye handina kuziva panguva yandakanga ndichigadzira kuti ndichazotumwa naIshe kugadzira mahwendefa aya; nokudaro, zvinyorwa zvababa vangu, nezvenhoroondo yekuberekwa kwemadzibaba avo, nechidimbu chezvakawanda zvekufamba kwedu murenje zvakanorwa pamahwendefa aye ekutanga andambotaura; nokudaro, zvinhu zvakatora nzvimbo ndisati ndagadzira mahwendefa aya, pachokwadi, zvakataurwa nezvazvo kunyanya mumahwendefa ekutanga.
- 3 Uye mushure mekuita mahwendefa aya nekutumwa, ini Nifai, ndakagashira shoko rekuti hushumiri nezvekuporofita, zvidimu zvainge zvakananyanya kuve pachena uye zvinokosha zvacho, zvaifanirwa kunyorwa pamahwendefa aya; uye nokuti zvinhu zvanyorwa zvichengeterwe kudzidziswa vanhu vekwangu, vanenge vari varidzi venyika, uyewo kuitira mamwe mabasa euchenjeri, aya mabasa ari anozivikanwa kuna Ishe.
- 4 Nokudaro, ini Nifai, ndakaita zvinyorwa pane mamwe mahwendefa, zvinopa nhoroondo, kana zvinopa nhoroondo huru yedzihondo nekupesana nekuparadzwa kwevanhu vekwangu. Uye izvi ndakazviita, uye ndikaudza vanhu vekwangu zvekuita mushure mekunge ndaenda; nekuti mahwendefa aya akafanira kugashidzanwa kubva kune chimwe chizvarwa kuenda kune chimwe, kana kuti kubva kune muporofita zvichienda kune mumwe, kudakara Ishe vataura zvakare.
- 5 Uye nhoroondo yekugadzira kwangu mahwendefa aya ichapiwa mushure; uye zvino, tarisai, ndoenda mberi maererano nezvadataura; uye izvi ndinoita kuti zvinhu zvinonyanya kuyera zvichengeterwe kuziva kwevanhu vekwangu.

1 Nephi 19

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.

- 6 Zvakadaro, handinyore chinhu pamahwenda kunze kwekunge ndichifunga kuti chinoyera. Uye zvino, kana ndikakanganisa, kana vakare vaikanganisa; kwete kuti ndinotsvaka kuzvinatsa pamusoro pevamwe, asi nenzira yekusasimba kuri mandiri, maererano nenyama, ndingazvinatse.
- 7 Nokuti zvinhu zvinotariswa nevamwe vanhu sezvinhu zvinokosha zvikuru, zvose kumuviri nekumweya, vamwe vanozvizvidza vozvitsika pasi netsoka dzavo. Hongu, kana Mwari chaivo vaIsraeri vanhu vanovatsikirira pasi petsoka dzavo; ndinoti, kutsikirira pasi petsoka dzavo asi ndikataura nemamwe mazwi—vanovaita chinhu chisina maturo, uye havateerere kuzwi rake rokuraira.
- 8 Uye tarisai vanouya, maererano nemazwi engirozi, mumazana matanhatu emakore kubva panguva baba vangu yavakasiya Jerusarema.
- 9 Uye nyika, nenzira yekuipa kwavo, vachavati chinhu chisina maturo; nokudaro vanomuranga, uye vanozvibvumira; uye vanomurova, uye vanozvibvumira. Hongu, vanovasvipira, uye vanozvibvumira, nenzira yerudo rwetsitsi dzavo nemwoyo murefu wavo kuvana vevanhu.
- 10 Uye Mwari vamadzibaba edu, avo vakatungamirwa kubuda munyika yeEgipita, kubva muusungwa, uye vakachengetwa navo murenje, hongu, Mwari vaAbrahama, uye vaIsaka, naMwari vaJakobo, vozvipira, maererano nemazwi engirozi, semunhu, mumaoko evanhu vakaipa, kuti vagosimudzwa, maererano nemazwi aZenoki, uye vagoroverwa, maererano nemazwi aNiamu, uye vagovigwa mubwiro, maererano nemazwi aZenosi, aakataura pamusoro pemazuva matatu erima, richapiwa sechiratidzo chekufa kwavo kune avo vanenge vari vagari vemuzvitsuwa zvegungwa, kunyanya zvichapiwa kune avo vemba yaIsraeri.
- 11 Nokuti ndiko kutaura kwakaita muporofita: Ishe Mwari chokwadi vachashanyira vose vemba yaIsraeri pazuva iroro, vamwe nezwi ravo, nokuda kweurarami hwavo, mukufara kwavo kukuru neruponeso, uye vamwe nekutinhira nemabhanan'ana esimba ravo, nedutu remhepo, nemoto, neutsi, nekunyangarika kwerima, nekuzuruka kwevhu, nemakomo achatakurwa mudenga.

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 thunders 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.

- 12 Uye zvose zvinhu izvi zvechokwadi zvichauya, anotaura muporofita Zenosi. Uye matombo enyika akafanira kutsemuka; nenzira yekugomera kwepasi, vazhinji vemadzimambo ezvitsuwa zvegungwa vachatunhwa neMweya waMwari, vagodaidzira: Mwari venyika vatambudzika.
- 13 Uye kune avo vari kuJerusarema, muporofita anoti, vacharangwa nevanhu vose, nokuti vanorovera Mwari vaIsraeri, uye vachiisa mwoyo yavo rutivi, vachiramba zviratidzo neminana, nesimba nembiri yaMwari vaIsraeri.
- 14 Uye nenzira yokuti vanotendeutsira mwoyo yavo rutivi, anotaura muporofita, uye vakashora Mutsvene waIsraeri, vachakwetaira munyama, voparara, uye vove chitukiso nokurehwa, uye vagovengwa mukati memarudzi ose.
- 15 Zvakadaro, kana zuva iroro rasvika, anodaro muporofita, zvekuti vanenge vasisaite kuti mwoyo yavo ivenge Mutsvene waIsraeri, ndipo pavachazoyeuka zvizvimirano zvavakaita kumadzibaba avo.
- 16 Hongu, ndipo paachayeuka zvitsuwa zvegungwa; hongu, nevose vanhu avo vemba yaIsraeri, ndichavaunganidza, vanodaro Ishe, maererano nemazwi emuporofita Zenosi, kubva mumativi mana epasi.
- 17 Hongu, uye pasi pose pachaona ruponeso rwaIshe, anodaro muporofita; rwose rudzi, hama, ndimi nevanhu vacharopafadzwa.
- 18 Uye ini Nifai, ndakanyora zvinhu izvi kuvanhu vekwangu, kuti zvimwe ndingavanyengetedze kuti vayeuke Ishe Mununuri vavo.
- 19 Nokudaro, ndinotaura kune vose vemba yaIsraeri, kuti zvimwe vangawane zvinhu izvi.
- 20 Nokuti tarisai, ndine mabasa emumweya, anondinetesa zvekuti nhengo dzemuviri wangu dzose hadzina simba, mukunzwira kwangu avo vari Jerusarema; nokuti dai Ishe vakanga asina kuita tsitsi, dzekundiratidza pamusoro pavo, sezvavaiita kumaporofita vakare, ndingadai ndakafawo.
- 21 Uye chokwadi vakaratidza kumaporofita vakare zvinhu zvose pamusoro pavo; uye vakaratidzawo vazhinji pamusoro pedu; nokudaro, takafanira kuziva nezvavo nokuti zvakanyorwa pamahwendefa endarira.

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.

- 22 Zvino zvakaitika kuti ini Nifai, ndakadzidzisa vakoma vangu zvinhu izvi; uye zvakaitika kuti ndakavaverengera zvinhu zvizhinji, zvakanga zvakanyorwa pamahwendefa endarira, kuti vazive nezvekuita kwaIshe kune dzimwe nyika, pakati pevanhu vakare.
- 23 Uye ndakavaverengera zvinhu zvizhinji zvakanyorwa mumabhuku aMosesi, asi kuti zvimwe ndivanyengetedze zvakakwana kuti vatende munaIshe Mununuri vavo ndakavaverengera izvo zvakanyorwa nemuporofita Isaya; nokuti ndakafananidza magwaro matsvene ose kwatiri, kuti zvitiyamure nekuti tidzidze.
- 24 Nokudaro ndakataura kwavari ndichiti: Inzwi imi mazwi emuporofita, imi muri vakasara vemba yaIsraeri, bazi rakatyoka rikava paro rega; inzwi imi mazwi emuporofita, ayo akanyorerwa kuna vose vemba yaIsraeri, mugoafananidza nemi, kuti mugove netariro nehama dzenyuwo dzinove ndipo pamakapazuka muchibva; nokuti ndiyo tsika yazvakanyorwa nayo nemuporofita.

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.

1 Nifai 20

- 1 Teerera i munzwe izvi, imi vamba yaJakobo, munodaizwa nezita raIsraeri, uye mauya kubva mumakungwa aJuda, kana mabuda mumvura yerubhabhatidzo, munopika nezita raIshe, uye muchitaura nezvaMwari vaIsraeri, asi vasingapike muchokwadi kana mukururama.
- 2 Zvakadaro, vanozvidaidza kuti ndevoguta dzvene, asi havaite kuti vagare vari munaMwari vaIsraeri, avo vanove ndivo Mwari veMauto; hongu, Mwari veMauto ndiro zita ravo.
- 3 Tarisai, ndakazvita zvinhu izvi kubvira pakutanga; uye zvakabuda zvichibva mumuromo wangu, uye ndikavaratidza. Ndikaerekana ndavaratidza.
- 4 Uye ndakazviita nokuti ndaiziva kuti iwe une nharo, uye mutsipi wako irunda resimbi, uye mhanza yako indarira;
- 5 Uye kana kubvira pakutanga ndakataura kwauri; zvisati zvaitika ndakakuratidza kwavari; uye ndakavaratidza pamusana pekutya kuti pamwe waizoti—Chimufananidzo changu ndicho chazviita, uye mufananidzo wangu wakavezwa, uye mufananidzo wangu wakaumbwa ndiwo wataura.
- 6 Waona ukanzwa zvose izvi; uye hamuzvitaure here? Uye nokuti ndakuratidza zvinhu zvitsva kubvira panguva ino, kana zvinhu zvakavanda, uye iwe wange usingazvize.
- 7 Zvakasikwa iye zvino, uye kwete kubvira pakutanga, kana muzuva rawakange usati wazvinzwa zvakange zvatotaurwa kwauri kare, pamwe ungazoti—Tarisai ndaizvize.
- 8 Hongu, uye hauna kunzwa; hongu, hawaiziva; hongu, kubvira panguva iyo nzeve dzako hadzina kuvhurwa; nokuti ndaiziva kuti waizoita nekunyengedza kukuru, uye wakadaidzwa kunzi mutadzi kubva uri munhumbu.
- 9 Zvisinei pamusana pezita rangu ndinombomisa kushatirwa kwangu, uye pamusoro pekurumbidzwa kwangu ndombobva kwauri, kuti ndisazokudimbura.
- 10 Nokuti tarisai, ndakakunatsa, ndakakusarudza muchoto chemoto wedambudziko.

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.

11 Kuzviitira ini, hongu, nenzira yangu ini ndichazviita izvi, nokuti handizobvumira zita rangu kuti risvibiswe, uye handizopa mbiri yangu kune mumwe.

12 Teerera kwandiri Jakobo, newe Israeri wakadaidzwa wangu, nokuti ndini iye; ndini wekutanga, uye ndiniwo wekupedzisira.

13 Ruoko rwangu ndirwowo rwakaisa hwaro hwepasi, uye ruoko rwangu rwerudyi ndirwo rwakasika matenga. Ndinovaidza uye zvichimira pamwechete.

14 Mose imi unganai pachenyu, uye munzwe; ndiani pakati pavo akataura zvinhu izvi kwavari? Ishe akamuda; hongu, achazadzikisa shoko rake raakataura nekwavari; uye achaita zvinomufadza neBabironi, uye ruoko rwake rwachauya pamusoro pemaKardea.

15 Zvekare Ishe vanoti; ini Ishe, hongu, ndakataura; hongu, ndikamudaidza kuti ataure, ndakamuunza, uye achaita nzira yake ibudirire.

16 Uyai imi pedyo neni; handina kutaura muruvande; kubvira pakutanga, kubvira panguva yazvakataurwa pachena ndakataura; uye Ishe Mwari, neMweya wavo, vakatuma ini.

17 Uye ndiko kutaura kwaIshe, Mununuri wenyu, Mutsvene waIsraeri; Ndavatuma, Ishe Mwari wenyu vanokudzidzisai kuwana, vanokutungamirirai nemunzira yamakafanira kuenda nayo, vazviita.

18 Dai makateerera mirairo yangu—zvino runyararo rwenyu rwungadai rwakaita serwizi, uye kururama kwenyu kwakaita semasaisai egungwa.

19 Mbeu yenyuwo ingadai yakaita sejecha; zvizvarwa zveura hwenyu setsanza; zita rake haraifanira kunge rakabviswa kana kuparadzwa kubva pamberi pangu.

20 Endai imi veBabironi, tizai kubva kumaKardea, nezwi rekuimba daidzirai, taurai izvi, taurai kusvika kumuganhu wenyika; itii: Ishe vanunura muranda wavo Jakobo.

21 Uye havana kunzwa nyota; vakavatungamirira mugwenga; vakavaitira kuti mvura iyerere ichibva mudombo; vakatsemurawo dombo uye mvura dzikadhubhuka.

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.

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.

22 Uye kana dai zvazvo vakaita zvose izvi, nezvimwe zvikuruwo kupfuura izvi, hakuna runyararo, vanodaro Ishe, kune vakaipa.

And notwithstanding he hath done all this, and greater also, there is no peace, saith the Lord, unto the wicked.

1 Nifai 21

- 1 Uye zvakare: Inzwai imi vemba yaIsraeri, mose imi makabva mukatandirwa kunze nenzira yekuipa kwevafudzi vevanhu vangu; hongu, mose imi makabva, makapararira muri vanhu vekwangu, imba yaIsraeri. Teererai imi zvitsuwa kwandiri, uye inzwai imi vanhu vanobva kure; Ishe vakandidaidza ndiri munhumbu; ndiri muura hwamai vangu vakataura zita rangu.
- 2 Uye vakaita muromo wangu kuti uve wakapinza semunondo; vakandiviga mumumvuri weruoko rwavo, uye vakandiita museve wakakwenenzverwa, vakandiviga munhava yavo.
- 3 Uye vakati kwandiri: Iwe uri muranda wangu, Israeri, mandichakudzwa zvikuru.
- 4 Zvino ndakati, ndakashandira pasina, ndakaparadza simba rangu zvisina maturo uye pasina; chokwadi kutongwa kwangu kuna Ishe, uye basa rangu rina Mwari wangu.
- 5 Uye zvino, Ishe vanodaro—avo vakandiumba kubva munhumbu kuti ndive muranda wavo, kuti ndiunze Jakobo zvakare kwavari—kana dai Israeri isina kuungana, kana dai zvakadaro ndichakudzwa mumaziso maIshe, uye Mwari vangu vachave simba rangu.
- 6 Uye vakati: Chinhu chiri nyore kwazvo kuti uve muranda wangu kuti umutse marudzi aJakobo, nokudzorera pakare avo vakachengetedzwa vaIsraeri. Ndichakupawo semwenje kumaJentairi, kuti uve ruponeso rwangu kusvika kwakaperera pasi.
- 7 Ndizvo zvinotaurwa naIshe, Mununuri waIsraeri, Mutsvene, kuna ivo vanoshorwa nevanhu, kuna ivo vasingadiwe nemarudzi, kune muranda vevatongi: Madzimambo achaona agosimuka, machinda naivowo vachanamata, nenzira yaIshe vane rutendo.
- 8 Ndizvo zvinotaurwa naIshe: Munguva yakafanira ndakakunzwai, zvitsuwa zvegungwa, uye muzuva reruponeso ndakakuyamurai; uye ndichakuchengetedzai, uye ndigokupai muranda wangu sechibvumirano chevanhu, kusimbisa pasi, kuita kuti nenhaka dzange dzisina kugarwa dzigarwe;

1 Nephi 21

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;

9 Kuti mungazoti kuvasungwa: Endai; kune avo vagere murima: Zviratidzei. Vachadya mudzinzira, uye mafuro avo achave munzvimbo dzose dzakatunhumara.

10 Havachazonzwa nzara kana nyota, kana kupisa kana zuva hazvingavanetse, nokuti ane tsitsi navo achavatungamirira, nekuzvisipiti zvemvura achavaratidza.

11 Uye ndichaita makomo angu ose ave nzira, uye migwagwa yangu ichasimudzirwa.

12 Uye zvino imba yaIsraeri, tarisai, ava vachabva kure; uye ona, ava vachabva kuchamhembe nekumadokero; ava vachabva munyika yaSinimi.

13 Imbai Matenga; uye muve nemufaro, iwe nyika; nokuti tsoka dzeavo vari kumabvazuva dzichamiswa; uye mugotanga kuimba, imi makomo; nokuti haachazorohwa; nokuti Ishe vanyaradza vanhu vavo, uye anozove netsitsi kune avo vanotambudzika.

14 Asi tarisai, Zioni yakati: Ishe vandirasa, uye Ishe vangu vandikanganwa—asi vacharatidza kuti havana.

15 Ko mudzimai angakanganwe here mwana wake ari kuyamwa, kuti atadze kunzwira nyasha mwanakomana weura hwake? Hongu, vangakanganwe, asi ini handizokukanganwa, imba yaIsraeri.

16 Tarisai, ndakakunyora pazvanza zvemaoko angu; tsvingo dzako dziri mberi kwangu nguva dzose.

17 Vana vako vachakurumidza kurwisa mharadzi dzako; neavo vakakuparadza vachabva kwauri.

18 Simudza meso ako utarise-tarise uye uone; vose ava vanoungana pamwechete, uye vachauya kwauri. Uye sezvo ndichirarama, vanodaro Ishe, uchazvifukidza chokwadi navo vose, sechishongo, uye wovasungirira pauri semwenga.

19 Nokuti nzvimbo dzako dzakaipa nedzakanga dzisina aigara, nenyika yawakaparadza, iye zvino dzichave dzakamanika nenzira yevageremo; nevakakumedza vanenge vave kure.

20 Vana vaunenge waita, mushure mekunge warasikirwa nevekutanga, vachati zvakare munzeve dzako: Nzvimbo ino yakamanikana kwandiri; ndipei nzvimbo ini yekuti ndigire.

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.

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.

- 21 Zvino iwe uchatu nemumwoyo mako: Ndiani akandiberekera izvi, munoono kuti ndakarasikirwa nevana vangu, uye handina chandiinacho, ndiri nhapwa, uye ndinongoti ndaenda ndadzoka? Uye ndiani akaunza izvi? Tarisai, ndakasiiwa ndega, ava, vanga varipi?
- 22 Ndizvo zvinotaurwa naIshe: Tarisai, ndichasimudzira ruoko rwangu kumaJentairi, uye ndigomisa rupawo rwangu kuvanhu; uye vachauya nevanakomana vako mumaoko avo, uye vanasikana vako vachatakurwa pamapfudzi avo.
- 23 Uye madzimambo achave madzibaba ekukurerai, uye madzimambokadzi avo ndivo madzimai ekukurerai; vachakotama kwamuri nezviso zvavo zvakatarisa pasi, uye vagonanzva guruva retsoka dzenyu; uye iwe uchaziva kuti ndini Ishe; nokuti havazonyara avo vanondimirira.
- 24 Nokuti zvapambwa zvingabvutirwe vanotyisa here, kana kuti nhapwa dzepamurau dzingasunungurwa here?
- 25 Asi ndizvo zvinotaura Ishe, kana nhapwa dzevanotyisa dzichatorwa, uye nyama yevakaipa ichasunungurwa; nokuti ndicharwisana naye anorwisana newe, uye ndichaponesa vana vako.
- 26 Uye avo vanokudzvinyirira ndichavadyisa nyama yavo; vachararadza neropa ravo sekunge vanwa waini; uye yose nyama ichaziva kuti ini Ishe, ndini Muponesi wako neMununuri wako, Anotyisa waJakobo.

Then shalt thou say in thine heart: Who hath begotten 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?

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.

1 Nifai 22

- 1 Uye zvino zvakaitika kuti mushure mekunge ini Nifai, ndaverenga zvinhu izvi zvakanga zvakanyorwa pamahwendefa endarira, hama dzangu dzakauya kwandiri uye dzikati kwandiri: Zvinhu zwavaverenga izvi zvinorevei? Tarisai, zvinonzwikwa sezvinhu zvirimaererano nemweya here, zvichazoonekwa maererano nemweya uye kwete kunyama?
- 2 Uye ini Nifai, ndakati kwavari: Tarisai zvakaiswa pachena kumuporofita nezwi reMweya; nokuti neMweya zvose zvinhu zvinoziviswa kumaporofita, zvichazoitika kuvana vevanhu maererano nezvenyama.
- 3 Nokudaro, zvinhu zvandaverenga zvinhu zvirimaererano nezvenyama uye nezvemweya; nokuti zvinoratidzika kuti imba yaIsraeri, mushure mechinguva, ichapararira pasi pose, nemumarudzi ose.
- 4 Uye tarisai, kune vazhinji vakatorasika vasisazivikanwe neavo vari Jerusarema. Hongu, rwuzhinji rwemarudzi rwakatorwa rwukaendwa narwo; uye vakapararira kwose-kwose muzvitsuwa zvegungwa; uye kuti varipi hakuna mumwe wedu anoziva, kunze kwekuti tinoziva kuti vakatorwa vakaendwa navo.
- 5 Uye kubvira nguva yavakatorwa, zvinhu izvi zvange zvichingunoporofitwa pamusoro pavo, nemaereranowo neavo vose vachaparadzirwa uye vagovhiringwa, nenzira yeMutsvene waIsraeri; nokuti vachaomesa mwoyo yavo nekusamuda; nokudaro vachaparadzirwa mumarudzi ose uye vagovengwa nevanhu vose.
- 6 Zvakadaro, mushure mekunge varerwa nemaJentairi, uye Ishe vasimudzira ruoko rwavo maJentairi avamisa serupawo, uye vana vavo vatakurwa mumaoko avo, uye vanasikana vavo vatakurwa pamapfudzi avo, tarisai zvinhu zvirimaererano kutaurwa izvi ndezvenyama; nokuti ndizvo zvakaita zvirimaererano zvaIshe nemadzibaba edu; uye zvinoreva isu mumazuva ari kuuya, nehama dzedu dzose dziri dzemba yaIsraeri.

1 Nephi 22

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.

- 7 Uye zvinoreva kuti nguva ichasvika yekuti mushure imba yose yaIsraeri yaparadzirwa uye yavhiringwa, kuti Ishe Mwari vachamisa rudzi rwukuru pakati pemaJentairi, hongu, kana pamusoro penyika ino; naivo mbeu yedu ichaparadzirwa.
- 8 Uye mushure mekuparadzirwa kwembeu yedu Ishe Mwari vachaita rimwe basa rinoshamisa kwazvo pakati pemaJentairi, richave rinokosha kwazvo kumbeu yedu; nokudaro, zvinofananidzwa nokuriritirwa nemaJentairi nokunge vakatakurwa mumaoko avo nepamapfudzi avo.
- 9 Uye richave rinokoshawo kumaJentairi; uye kwete kumaJentairi chete asi nekumba yose yaIsraeri, nemukuziviswa kwezvibvumirano zvababa vedenga kuna Abrahama, zvichinzi: Mumbeu yako ose marudzi epasi acharopafadzwa.
- 10 Uye ndingade, hama dzangu, kuti muzive kuti ose marudzi epasi haangaropafadzwe kunze kwekunge aratidza simba ravo mumaziso emarudzi.
- 11 Nokudaro, Ishe Mwari vacharatidza simba ravo mumaziso emarudzi ose, mukuunza zvibvumirano zvavo nevhangeri ravo kune avo vemba yaIsraeri.
- 12 Nokudaro, achavaburitsa zvakare muutapwa, uye vachaunganidzwa pamwechete munyika dzenhaka yavo; uye vachaburitswa mukudzikatirwa uye murima; uye vachaziva kuti Ishe ndivo Muponesi wavo neMununuri wavo, Anesimba weIsraeri.
- 13 Uye ropa rechechi iya huru inonyangadza, rinove ndiro pfambi repasi pose, richavapindukira pamusoro pavo; nokuti vacharwisana pakati pavo, uye munondo uri mumaoko uchawira pamusoro pavo, uye vacharadzwa neropa ravo.
- 14 Uye rwose rudzi rwucharwisana newe, iwe imba yaIsraeri, vachapindukirana pachavo, uye vachawira mugomba ravachera kuteya vanhu vaIshe. Uye vose avo vanorwisana neZioni vachaparadzwa, nepfambi guru riya, rakaipisa nzira dzaIshe, hongu, chechi iya huru inonyangadza, richawira pasi muguruva uye kuwa kwaro kuchave kukuru.

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.

- 15 Nokuti tarisai, anodaro muporofita, nguva iri kuuya nokukurumidza yokuti Satani haachazove nesimba mumwoyo yevana vevanhu; nokuti zuva riri kusvika iye zvino rekuti vose vanodada neavo vanoita zvakaipa vachave semashanga; uye zuva riri kusvika rekuti vapiswe.
- 16 Nokuti nguva iri kusvika zvino zvino yekuti kuzara kwehasha dzaMwari kuchadirwa pane vose vana vevanhu; nokuti havazobvumira kuti vakaipa vaparadze vakarurama.
- 17 Nokudaro, vachachengetedza vakarurama nesimba ravo, kana dai zvazvo kuzara kwehasha dzavo kukauya, vakarurama vachengetedzwe, kana dai vavengi vavo vachiparadzwa nemoto. Nokudaro, vakarurama havafanire kutya; nokuti ndiko kutaura kwemuporofita, vachaponeswa, kana dai ungave moto.
- 18 Tarisai hama dzangu, ndinoti kwamuri, zvinhu izvi zvinofanira kuitika muchinguva chiri kuuya zvino zvino, hongu, kana ropa, nemoto, nemweya weutsi zvakafanira kuuya; uye zvakafanira kunge zviripamusoro penyika ino; uye zvinouya kuvanhu maererano nenyama kana zvaitika kuti vaomesa mwoyo yavo kuMutsvene waIsraeri.
- 19 Nokuti tarisai, vakarurama havazofi; nokuti nguva chokwadi yakafanira kusvika yekuti avo vose vanorwisana neZioni vachadimurwa.
- 20 Uye Ishe chokwadi vachagadzirira vanhu vavo nzira, mukuzadzikisa kwemazwi aMosesi, aakataura, achiti: Ishe Mwari venyu vachakumutsirai muporofita, sezvandakaita ini; iyeyo ndiye amuchanzwa muzvinhu zvose zvaachataura kwamuri. Uye zvichaitika kuti vose avo vacharamba kunzwa muporofita iyeyo vachabviswa kubva muvanhu.
- 21 Uye zvino ini Nifai, ndinotaura kwamuri, kuti muporofita uyu akataurwa nezvake naMosesi aive Mutsvene waIsraeri; nokudaro, achatonga mukururama.
- 22 Uye vakarurama havafanire kutya, nokuti ndivo vaye vasingavhiringwe. Asi umambo hwadhiabhorosi, huchavakwa mukati mevana vevanhu, huri umambo hwakaiswa pakati pavo avo venyama—

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—

- 23 Nokuti nguva ichasvika nokukurumidza yekuti dzose chechi dzakavakirwa kuwana, uye dzose idzo dzakavakirwa kuwana simba renyama, neidzo dzose dzakavakirwa kuita mbiri mumaziso enyika, neidzo dzinotsvaka kufadza nyama nezvinhu zvenyika, nokuita zvakasiyana-siyana zvakaipa; hongu, muchidimbu, avo vose vemuumambo hwadhiabhorosi ndivo vanofanira kutya, uye vadedere, uye vandengendeke; ndivo vava vachadzikiswa muguruva; ndivo vava vachatsva semashanga; uye izvi zvirira maererano nemazwi emuporofita.
- 24 Uye nguva iri kuuya nokukurumidza yekuti vakarurama vatungamirwe semhuru dziri kuiswa mudanga, uye Mutsvene waIsraeri agotonga nyika, nesimba, nokubwinya kukuru.
- 25 Uye anounganidza vana vake kubva kumativi mana ose enyika; uye anoverenga hwai dzake, uye dzinomuziva; uye kuchave nedanga rimwechete nemufudzi mumwechete; uye achafudza hwai dzake, uye maari dzichawana mafuro.
- 26 Uye nenzira yekururama kwevanhu vake, Satani haana simba; nokudaro, haangapfutunurwe kwemakore akawanda; nokuti haana simba mumwoyo yevanhu, nokuti vagere mukururama, uye Mutsvene waIsraeri anotonga.
- 27 Uye zvino tarisai, ini Nifai, ndinoti kwamuri zvose zvinhu izvi zvakafanira kuuya maererano nezvenyama.
- 28 Asi tarisai, nyika dzose, marudzi, ndimi, navanhu vachagara zvakanaka muMutsvene vaIsraeri kana zvaitika kuti vatendeuka.
- 29 Uye zvino ini Nifai, ndinopedza; nokuti handifanire kupfuura zvandataura kwazvino maererano nezvinhu izvi.
- 30 Nokudaro hama dzangu, ndingade kuti muzive kuti zvinhu zvakanyorwa pamahwendefa endarira ndezvechokwadi; uye zvinopupura kuti munhu akafanira kuteerera mirau yaMwari.
- 31 Nokudaro, hamufanire kufunga kuti ini nababa vangu ndisu chete tazvipupura, nekuzvidzidzisa. Nokudaro, kana mukave munoteerera mirairo, uye mugoshingirira kusvika kumagumo, muchaponeswa muzuva rekupedzisira. Uye ndizvo zvazviri. Amen.

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.

Bhuku reChipiri raNifai

Nboroondo yokufa kwaRibai. Vakoma vaNifai vanomupandukira. Ishe vanoyambira Nifai kuti aende murenje. Nenzendo dzake murenje, nezvimwewo.

2 Nifai 1

- 1 Uye zvakaitika kuti shure kwokunge ini Nifai, ndapedza kudzidzisa vakoma vangu, baba vedu, Rihai, vakataurawo zvinhu zvakawanda kwavari, vakadzokorora kwavari, kuti Ishe vakanga vaita zvinhu zvikuru sei kwavari mukuvaburitsa munyika yeJerusarema.
- 2 Uye vakataura kwavari pamusoro pokupanduka kwavo mumvura, netsitsi dzaMwari mukuvaponesa nekuti vasamedzwe mugungwa.
- 3 Uye vakataura kwavari zvakare pamusana penyika yechipikirwa, iyo yavakanga vawana—kuti Ishe vakanga vane tsitsi dzakaita sei pakuti yambira kuti titize kubva kunyika yeJerusarema.
- 4 Nokuti tarisai, ndaona chiratidzo, chandiratidza kuti Jerusarema yaparadzwa; uye dai takaramba tiri kuJerusarema tingadai takaparara.
- 5 Asi vakati, kana dai zvazvo takatambudzika, tawana nyika yechipikirwa, nyika yakanaka kupfuura dzimwe nyika; nyika iyo Ishe Mwari vakabvumirana neni kuti ichazova nyika yembeu yangu. Hongu, Ishe vakavimbisa nyika iyi kwandiri, nokuna vana vangu nokusingaperi, naavo vose vachatungamirirwa kubva kune dzimwe nyika noruoko rwaIshe.
- 6 Saka ini Rihai, ndinoporofita nokushanda kweMweya uri mandiri, kuti hapana kana mumwe achauya munyika ino kunze kwokunge aunzwa noruoko rwaIshe.

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.

7 Naizvozvo, nyika ino yakagadzirirwa avo chete vavanounza. Uye kana vari vachamushandira nenzira yemitemo yavanovapa, ichazova nyika yerusununguko kwavari; naizvozvo, havachazoiswa zvakare muusungwa; nokuti zvikadaro, zvinenge zvakonzerwa nekutadza kwavo; nokuti kana kutadza kukawanda nenyika ichatukwa pamusana pavo, asi kuvatsvene icharopafadzwa nokusingaperi.

8 Uye tarisai, huchenjeri kuti nyika ino haifanire kuzivikanwa nedzimwe nyika; nokuti tarisai, vanhu venyika zhinji vachamhanyira kunyika ino, zvekuti hapazosara nzvimbo yenhaka.

9 Saka ini Rihai, ndakavimbiswa, kuti kana avo vose Ishe Mwari vavachaunza kubva kunyika yeJerusarema vachachengeta mirairo yake, vachabudirira pauso hwenyika ino; vachazochengetwa kubva kune dzimwe nyika, kuti nyika ino ive yavo vega. Uye kana vakachengeta mirairo yake vachakomborerwa pachiso chenyika ino, hapana achavanetsa, kana kutora nyika yenhaka yavo; vachagara pasina chavanotyana nokusingaperi.

10 Asi tarisai, kana nguva yasvika yokuti vave kuderera mukusatenda, shure kwokunge vagamuchira makomborero makuru akadai kubva kuna Ishe—vane ruzivo rwokusikwa kwenyika, navanhu vose, nokuziva mabasa anoshamisa makuru aIshe kubva pakusikwa kwenyika; nokuva nesimba rakapiwa kwavari kuti vaite zvinhu zvose mukutenda; nokuva nemirairo yose kubva pakutanga, nokuuiswa muno nokunaka kwavo kusingaverengeke munyika ino yechipikirwa—tarisai, ndinoti, kana zuva rikazosvika ravacharamba Uyo Mutsvene weIsraeri, Mesia wechokwadi, Mununuri wavo naMwari wavo, tarisai, kutonga kwavo avo vasina tsvete kuchagara pavari.

11 Hongu, vachaunza mamwe marudzi kwavari, uye vachapa simba kwavari, uye vachavatorera nyika nezvinhu zvavo, uye vachavaita kuti vaparadzirwe nokubaiwa.

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.

- 12 Hongu, kubva kunoita chizvarwa ichi kuchiyuwa chimwe kuchave nekudeuka kweropa, nokurangwa kukuru pakati pavo; naizvozvo, vanakomana vangu ndinoti dai mayeuka; hongu, uye makwanisa kuteerera mazwi angu.
- 13 Kuti mumuke; mumuke kubva pakurara kwakadzika, hongu, kana kumuka mukurara kwomugehena, muzunze ngetani dzakakusungai, dziri idzo ngetani dzakasunga vana vavanhu, dzinoita kuti vagozotakurwa muuranda kuendwa navo pasi mugomba rekusingaperi rekusuwa nenhamo.
- 14 Mukai! musimuke kubva muguruva, munzwe izwi romubereki ari kubvunda, ane mapfupa amucharadzika pasi muguva rinotonhora rinyerere, uko kusina anoendako akadzoka; mazuva mashomana uye ndoenda nzira yepasi rose.
- 15 Asi tarisai, Ishe vadzikinura mweya wangu kubva mugehena; ndaona kubwinya kwavo, ndikakomberedzwa nokusingaperi mumaoko avo orudo.
- 16 Uye ndinoda kuti muyeuke kuchengetedza mitemo nekuranga kwaIshe; tarisai, ichi ndichochinhu change chichinetsa mwoyo wangu kubva pakutanga.
- 17 Mwoyo wangu wakatsitsirwa nokusuwa nguva nenguva, nokuti ndaitya, nenzira yokuomesa mwoyo yenyu kuti Ishe Mwari venyu vangauye nokutsamwa kuzere kwamuri, mukatsaurwa nokuparadzwa zvachose;
- 18 Kana, kuti kutukwa kungauye kwamuri kwezvizvarwa zvakawanda; uye mukashanyirwa nomunondo, nenzara, mukavengwa, mukatungamirirwa nokubatwa sokuda kwadhiabhorosi.
- 19 Vanakomana vangu, dai zvinhu izvi zvarega kuuya kwamuri, asi kuti muve vakasarudzwa nokudiwa savanhu vaIshe. Asi tarisai, kuda kwavo ngakuitwe; nokuti nzira dzavo dzakarurama zvisingaperi.
- 20 Uye ivo vakati: Kana mukachengeta mirairo yangu muchabudirira panyika; asi kana mukasachengeta mirairo yangu muchabviswa pamberi pangu.

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.

- 21 Uye zvino kuti mweya wangu uwane rufaro mamuri, uye nokuti mwoyo wangu usiye nyika ino uchifara pamusoro penyu, kuti ndisaiswe muguva ndakasuwa, simukai kubva muguruva, vanakomana vangu, muve varume, mushinge nepfungwa imwechete nomwoyo mumwechete, makabatana pazvinhu zvose, kuti musaiswe pausungwa;
- 22 Kutu musatukwe nokotukwa kunorwadza; uye zvakare, kuti musaite zvinoita kuti Mwari vakanaka vakushatirirwei, vakuparadzei, hongu, pakuparadzwa kwokusingaperi kwomweya nomuviri.
- 23 Mukai, vanakomana vangu; mupfeke nguo dzoutsvene. Zunzai ngetani dzakakusungai, mubve pamusingaonekwe, uye musimuke kubva muguruva.
- 24 Musamukire zvakare munin'ina wenyu, uyo ane pfungwa dzinobwinya, uye akachengeta mirairo kubvira panguva yatakasiya Jerusarema; anga achishandiswa ari mumaoko aMwari, mukutiunza munyika yechipikirwa; nokuti dai pakanga pasina iye, tingadai tose takafa nenzara murenje; zvisinei, imi maitsvaga kuparadza upenyu hwake, hongu, akatambudzika nokusuwa zvikuru pamusana penyu.
- 25 Uye ndinoty zvikuru nokubvunda pamusana penyu, kuti achatambudzika zvakare; nokuti tarisai, makamupomera mhaka yokuti anga achitsvaga simba nemvumo yokutonga imi; asi ndinoziva kuti haana kutsvaga simba nemvumo yekuti akutongei, asi akatsvaga kubwinya kwaMwari, nemagariro enyu akanaka okusingaperi.
- 26 Uye mukatsutsumwa nokuti akakutaurirai pachena. Munoti akange akakuomeserai; munoti anga akashatirirwa imi; asi tarisai, kutaure kwake kwanga kuri kutaure kwesimba reshoko raMwari, iro rakanga riri maari, nezvamunodaidza kuti kushatirwa ichokwadi, maererano nezviri muna Mwari, zvaakanga asingagone kuvanza, asi kuipa pachena pasina kutya kutadza kwenyu.
- 27 Uye zvinofanira kuti simba raMwari rive naye, uye kunyange pakukurairai kuti makafanira kuteerera. Asi tarisai, akanga asiri iye, asi wakanga uri Mweya waIshe wakanga uri maari, wakazarura muromo wake kuti urambe uchitaura.

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.

- 28 Uye zvino mwanakomana wangu, Ramani, newe Remueri naSemu, uye vanakomana vangu vanove vanakomana vaIshmaeri, tarisai, mukateerera kuizwi raNifai hamuparari. Uye mukateerera kwaari ndichakupai chikomborero, hongu, chikomborero changu chekutanga.
- 29 Asi mukaregera kuteerera kwaari ndichatora chikomborero changu chekutanga, hongu, kana chikomborero changu uye chichazogara pamusoro pake.
- 30 Uye zvino, Zoramu, ndinotaura kwauri: Tarisai, uri muranda waRabhani; zvisinei, wakaunzwa kubva kunyika yeJerusarema, ndinoziva kuti uri shamwari yechokwadi yemwanakomana wangu Nifai, nokusingaperi.
- 31 Naizvozvo, nokuti wanga uchivimbika zvikuru mbeu yako ichakomborerwa nembeu yake, kuti vagare muupfumi kwenguva yakareba munyika ino; uye hakuna, kunze kwekunge vave nokuipa pakati pavo, chinovakuvadza kana kuvakanganisa mukubudirira kwavo munyika ino nokusingaperi.
- 32 Naizvozvo, ukachengeta mirairo yaIshe, Ishe vakagadzirira nyika ino kuchengetedzwa kwembeu yako nembeu yomwanakomana wangu.

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.

2 Nifai 2

- 1 Uye zvino Jakobho, ndinotaura kwauri: Iwe uri dangwe rangu romumazuva okutambudzika kwangu murenje. Zvino tarisai, mukukura kwako wakatambudzika nokusuwa zvikuru, nokuda kwokuipa kwavakoma vako.
- 2 Zvisinei hazvo Jakobho, chizvarwa changu chokutanga murenje, unoziva ukuru hwaMwari; achakutsaurira matambudziko ako ugowana nokuda kwawo.
- 3 Naizvozvo, mweya wako uchakomborerwa, uye uchagara zvakanaka nomukoma wako, Nifai; mazuva ako achaperera mukushandira Mwari vako. Nokudaro, ndinoziva kuti wakaponeswa, nokuda kwoutsvene hweMununuri wako; nokuti waona kuti mukukwana kwenguva anouya kuzopa ruponeso kuvanhu.
- 4 Uye wakaona kubwinya kwake paujaya hwako; naizvozvo, wakakomborerwa seavo vaachaparidzira vachimuona panyama; nokuti Mweya mumwechete, nezuro, nhasi nokusingaperi. Uye nzira yakagadzirirwa kubvira pakupunzika kwomunhu, uye ruponeso nderwepachena.
- 5 Uye vanhu vanorairwa zvakanaka kuti vazive zvakanaka kubva pane zvakaipa. Uye mutemo unopiwa kuvanhu. Uye nomutemo hapana nyama isina chitema; kana kuti, nomutemo vanhu vakaraswa. Hongu, maererano nemutemo wenyika vakaraswa; uyezve, nemutemo wemweya vanofa neizvo zvakanaka, vove vanosuwa nokusingapere.
- 6 Naizvozvo, rununuro rwunouya nomuna Mesia Mutsvene; nokuti azere nenyasha nechokwadi.
- 7 Tarisai akazvipira sechibairo chezvivi, kuti azadzikise zvido zvemutemo, kuna avo vose vane mwoyo yakapfava nomweya wokuzvininipisa; hakuna mumwezve angagutse mhinduro dzemutemo.

2 Nephi 2

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.

- 8 Naizvozvo, zvinokosha sei kuita kuti zvinhu izvi zvose zvizivikanwe kuvanhu vose venyika, kuti vazive kuti hakuna nyama ingagare pamberi paMwari, kunze kwekunge iine kodzero, netsitsi, nenyasha dzaMesia Mutsvene, uyo akapa upenyu hwake hwenyama, achihutora zvakare nesimba roMweya, kuti aunze kumutswa kwevakafa, achiva iye wokutanga kumuka.
- 9 Naizvozvo, anova michero yokutanga kuna Mwari, achabatsira vanhu vose; avo vose vanotenda maari vachaponeswa.
- 10 Uye nokuda kworubatsiro rwavose, rwevanhu vose rwaakapa, vanhu vose vanouya kuna Mwari; naizvozvo, vanomira pamberi pake, kuti vatongwe naye maererano nechokwadi noutsvene huri maari. Naizvozvo, zvinodiwa nemutemo wakapiwa noUyo Mutsvene, kuri kuranga kwakatogadzirirwa, iko kurangwa kwakagadzirirwa kwakasiyana norufaro rwunobva mukuteerera, kugutsa zvinodiwa zverudzikinuro—
- 11 Nokuti zvinofanira, kuti pave nokupikisana muzvinhu zvose. Kana zvisina kudaro, dangwe rangu rokutanga murenje, utsvene hawaizokwanisa kuunzwa, kana kuipa, kana utsvene kana kusuwa, kana zvakanaka kana zvakaipa. Naizvozvo, zvinhu zvose zvinofanirwa kusangana kuve chinhu chimwechete; naizvozvo kana uri muviri mumwechete unofanirwa kuramba wakafa, usina upenyu kana rufu, kana kunyangadzwa kana kusanyangadzwa, rufaro kana kusuwa, kana kunzwa nekusanzwa.
- 12 Naizvozvo, chingadai chakasikirwa pasina; naizvozvo pangadai pakanga pasina chinangwa mukusikwa kwacho. Naizvozvo, chinhu ichi chinofanirwa kuparadza uchenjeri hwaMwari nezvinangwa zvavo zvokusingaperi, uye zvakare nesimba, netsitsi, nokutonga kwakanaka kwaMwari.

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.

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.

- 13 Uye kana uchiti hakuna mutemo, uchatiwo hakuna zivivi. Kana uchiti hakuna chivi uchatiwo hakuna utsvene. Uye kana kusina utsvene hakuna rufaro. Kana kusina utsvene kana rufaro saka kunenge kusina kurangwa kana kusuwa. Uye kana zvinhu zvose izvi kusina hakuna Mwari. Kana kusina Mwari isu hatipo, kana nyika; nokuti kungadai kusina kusikwa kwezvinhu, zvekuita kana zvekuitirwa; naizvozvo, zvinhu zvose zvingadai zvakatsakatika.
- 14 Uye zvino, vanakomana vangu, ndinotaura zvinhu izvi kuti mudzidze zvizokuyamurai; nokuti Mwari variko, uye vakasika zvinhu zvose, zvose denga nenyika, nezvinhu zvose zviru mazviri, zvose zvinoita nezvinoitirwa.
- 15 Uye kuti vaunze zvinangwa zvavo zvokusingaperi munguva yekupera kweupenyu hwevanhu, shure kwokunge vasika vabereki vedu vokutanga, nemhuka dzesango neshiri dzedenga, uye mukunaka zvinhu zvose zvakasikwa, paifanirwa kuti kuve nechaipekisa; kunyangwe muchero wairambidzwa uchipekisa nomuti woupenyu; mumwe wainaka mumwe uchivava.
- 16 Naizvozvo, Ishe Mwari vakapa kumunhu kuti azviitire zvinhu zvake ega. Naizvozvo, munhu akanga asingakwanise kuzviitira zvinhu zvake ega asina kunyengerwa nechimwe chezviviri izvi.
- 17 Uye ini Rihai, maererano nezvinhu zvandakaverenga, ndinofanirwa kufunga kuti ngirozi yaMwari, maererano nezvo zvakanyorwa, yakadonha kubva kudenga; naizvozvo, akava dhiabhorosi, akanga atsvaga zvakaipa pamberi paMwari.
- 18 Uye nokuti akanga adonha kubva kudenga, akava anosuwa nokusingaperi, akatsvaga kusuwisa marudzi ose. Naizvozvo, akati kuna Eva, hongu, kana iyo nyoka, inova dhiabhorosi, anova baba wenhema dzose, naizvozvo akati: Idya muchero unorambidzwa; hauzofi, asi uchava saMwari, uchiziva zvakana nezvakaipa.
- 19 Uye shure kwokunge Adama naEva vatora muchero wairambidzwa vakatandwa mubindu reEdeni, kuti varime ivhu.
- 20 Uye vakabereka vana; hongu, iyo mhuri yenyika yose.

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.

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.

- 21 Uye mazuva evana vevanhu akawedzerwa, maererano nokuda kwaMwari, kuti vatendeuke vachiri munyama; naizvozvo, nguva yavo yakave nguva yokuedzwa, nguva yavo ikawedzerwa, maererano nemirairo iyo Ishe Mwari yavakapa kuvana vevanhu. Nokuti vakapa mirairo yekuti vanhu vose vanofanirwa kutendeuka; nokuti vakaratidza vanhu vose kuti vakarasika, nokuda kwechitadzo chavabereki vavo.
- 22 Uye zvino, tarisai, dai Adama asina kutadza angadai asina kupunzika, asi angadai akaramba ari mubindu reEdeni. Uye zvinhu zvose zvakasikwa zvingadai zvakaramba zvakaita sezvazvakanga zvakaita kubvira nguva yazvakasikwa; uye zvinofanira kunge zvakaramba zvakadaro nokusingaperi, uye zvisina maguno.
- 23 Uye vangadai vasina vana; naizvozvo vangadai vakaramba vasina mhosva, vasina rufaro, nokuti vakanga vasingazive kusuwa; vasingaite zvakanaka, nokuti havaiziva chivi.
- 24 Asi tarisai, zvinhu zvose zvakaitwa muruzivo rweavo vanoziwa zvinhu zvose.
- 25 Adama akapunzika kuti vanhu vavepo; uye vanhu varipo, kuti vave norufaro.
- 26 Uye Mesia anouya mukukwana kwenguva, kuti anunure vana vevanhu pakupunzika. Uye nokuti vaponeswa pachitadzo ichi vava vakasununguka zvisingaperi, vachiziva chakanaka kubva pane chakaipa; kuita ivo kwete kuitirwa, kunze kwekurangwa nemutemo pazuva guru rokupedzisira, maererano nemirairo yakapiwa naMwari.
- 27 Naizvozvo, vanhu vakasununguka maererano nenyama; zvinhu zvose zvakapiwa kwavari zvakanakira vanhu. Uye vakasununguka kusarudza rusununguko neupenyu hwokusingaperi, nenzira yoMuenzanisi mukuru wevanhu vose, kana kusarudza usungwa nerufu, maererano neusingwa nesimba radhiabhorosi; nokuti anotsvaga kuti vanhu vose vasuwe saiye.
- 28 Uye zvino, vanakomana vangu, ndingade kuti mutarisire Murevereri mukuru, muteerere mirairo yake mikuru; nokuva munovimbisika kumazwi ake, musarudze upenyu hwokusingaperi, maererano nokuda kweMweya wake Mutsvene;

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.

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;

29 Uye musasarudza rufu rwokusingaperi,
maererano nokuda kwenyama nokuipa kuri mairi,
kunopa mweya wadhiaborosi simba rokubata
pfungwa, akudzikisei kugehena, kuti azokutongai
muumambo hwake.

30 Ndataura mazwi mashoma aya kwamuri mose,
vanakomana vangu, mumazuva ekupedzisira
ekuedzwa kwangu; uye ndasarudza zvakanaka,
maererano namazwi omuporofita. Uye handina
chimwe chinangwa kunze kwemagariro akanaka
emweya yenyu asingaperi. Ameni.

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.

2 Nifai 3

- 1 Uye zvino ndinotaura kwauri, Josefa, gotwe rangu. Wakazvarirwa murenje mukati mematambudziko angu; hongu, amai vako vakakubereka mazuva ekutambudzika nekusuwa kwangu kukuru.
- 2 Uye Ishe ngaakupezve nyika iyi, inova nyika yakanaka zvikuru, senhaka yako neyembeu yako nevakoma vako kuti ive yenyu zvachose, kana muri machengetedza mirairo yeMutsvene weIsraeri.
- 3 Uye zvino, Josefa, gotwe rangu, uyo wandakaburitsa kubva murenje mokutambudzika kwangu, Ishe akukomborere nokusingaperi, nokuti mbeu yako haichazoparadzwi zvachose.
- 4 Nokuti tarisai, uri muchero wechiuno changu; ndiri wedzinza raJosefa uyo akatarurwa akaendeswa kuEgipita muunhapwa. Uye zvibvumirano zvikuru zvakaitwa naIshe kuna Josefa.
- 5 Naizvozvo, Josefa zvechokwadi akaona zuva redu. Uye akawana vimbiso yaIshe, kuti kubva pamuchero wechiuno chake Ishe Mwari vachakudza bazi rakarurama kune veimba yaIsraeri; bazi irozo rinenge risiri Mesia, asi bazi rakanga richazotyora, nokudaro, kuti rizorangarirwa muzvibvumirano zvaIshe kuti Mesia azozviratidza kwavari mumazuva okupedzisira, musimba romweya, achivaunza kubva murima kupinda muchiedza—hongu, kubva murima rakavanzika nokubuda kubva muuranda kuenda murusununguko.
- 6 Nokuti Josefa akapupura zvechokwadi, achiti: Muoni achamutswa naIshe Mwari vangu, achazova muoni akasarudzwa kumichero yechiuno changu.
- 7 Hongu, Josefa zvechokwadi akati: Izvi ndizvo zvakataura Ishe kwandiri: Ndichamutsa muoni kubva pamuchero wechiuno chako; achave munhu anokudzwa pakati pemichero yechiuno chako. Uye kwaari ndichapa mirairo yokuti aite basa pakati pemichero yechiuno chako, hama dzake, richava rakakosha kwavari, uye kana kuunza kwavari ruzivo rwezvibvumirano zvandakaita namadzibaba ako.

2 Nephi 3

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 inheritance 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 obtained 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 hidden 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 commandment 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.

- 8 Uye ndichamupa murairo iye wokuti asaita rimwe basa, kunze kwebasa randichamuraira ini. Uye ndichamuita mukuru mumaziso angu; nokuti achaita basa rangu.
- 9 Uye, achazova mukuru saMosesi, uyo wandati ndichamutsa kwamuri, kuti aponese vanhu vangu, vemba yaIsraeri.
- 10 Uye ndichamutsa Mosesi, kuti aburitse vanhu vako munyika yeEgipita.
- 11 Asi muoni ndichamumutsa kubva pamuchero wechiuno chako; uye kwaari ndichapa simba rokuunza mazwi angu kumbeu yechiuno chako—kwete kungounza mazwi angu chete, Ishe vanodaro, asi mukuvapwisa pamusoro peshoko rangu, iro rinetenge ratovepo kare pakati pavo.
- 12 Naizvozvo, muchero wechiuno chako uchanyora; muchero wechiuno chaJuda uchanyora; uye izvo zvichanyorwa nomuchero wechiuno chako, neizvo zvichanyorwa nomuchero wechiuno chaJuda, zvichakura pamwechete, zvigonyadzisa dzidziso dzenhema nokuisa pasi kusawirirana nokuunza runyararo pakati pomuchero wechiuno chako, nokuunza kwavari ruzivo rwamadzibaba avo mumazuva okupedzisira, uye noruzivo rwezvibvumirano zvangu, Ishe vanodaro.
- 13 Uye mukusasimba achaitwa kuti asimbe, muzuva iro basa rangu richatangiswa pakati pavanhu vangu, mukudzoserwa kwenyu, vemba yaIsraeri, Ishe vanodaro.
- 14 Uye Josefa akaporofita, achiti: Tarisai, muoni uyo achakomborerwa naIshe; avo vose vachatsvaka kuti vamuparadze vachanyadziswa; nokuti chivimbiso ichi, chandakawana kubva kunaIshe, chomuchero wechiuno changu, chichazadzikiswa. Tarisai, ndine chokwadi pamusoro pokuzadzikiswa kwechivimbiso ichi;
- 15 Uye achadaidzwa zita rangu; richava zita rababa vake. Uye achazova seni; nokuti chinhu, chichaunzwa naIshe noruoko rwake, kuburikidza nesimba raIshe chichaunza vanhu vangu kuruponeso.
- 16 Hongu, uku kuporofita kwaJosefa: Ndine chokwadi nechinhu ichi, sezvo ndine chokwadi nevimbiso yaMosesi; nokuti Ishe vakati kwandiri, ndichachengetedza mbeu yako nokusingaperi.

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.

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.

- 17 Uye Ishe vakati: Ndichamutsa mumwe Mosesi; ndichapa simba kwaari riri mumudonzvo; ndichapa utongi kwaari hwakanyorwa. Asi handizosunungura rurimi rwake, kuti ataure zvakawanda, nokuti handimuite mukuru pakutaura. Asi ndichamunyorera mutemo wangu, nomunwe woruoko rwangu; uye ndichamupa anomutaurira.
- 18 Uye Ishe vakatiwo kwandiri: Ndichamumutsa kumuchero wechiuno chako; ndichamuitira mutauri wake. Uye ini tarisai, ndinoita kuti anyore pamusoro pezvomuchero wechiuno chako, kumuchero wechiuno chako; uye mutauri wemuchero wechiuno chako achazvidaidzira.
- 19 Izvo mazwi aachanyora anenge ari mazwi akanaka andinoona kuti akafanira kuenda kumuchero wechiuno chako. Uye zvichaita sokunge muchero wechiuno chako wachema kwavari uri muguruva; nokuti ndinoziva kutenda kwavo.
- 20 Uye vachachema vari muvhu; hongu, kunyange kutendeuka kwehama dzavo, kunyange kwapfuura zvizvarwa zvakawanda. Uye zvichaiitika kuti kuchema kwavo kuchapera, kunyange nokupfavisisa kwamazwi avo.
- 21 Pamusana pokutenda kwavo mazwi avo achaenda mberi kubva mumuromo mangu kuhama dzavo dzinova muchero wechiuno chako; kushaya simba kwamazwi avo ndichaita kusimbe nokutenda kwavo, mukuyeuka zvibvumirano zvandakaita namadzibaba ako.
- 22 Uye zvino, tarisai, mwanakomana wangu Josefa, ndiko kuporofita kwaiita baba vangu makare-kare.
- 23 Saka, nokuda kwechibvumirano ichi makomborerwa; nokuti mbeu yako haichazoparadzwa, nokuti vachateerera kumazwi ebhuku.
- 24 Uye kuchamuka mukuru pakati pavo, achaita zvakanaka kwazvo, mukutaura nemukuita, ari mudziyo mumaoko aMwari, aine kutenda kukuru, kunoita kuti ashande minana, nokuita zvinhu zvikuru mumaziso aMwari, mukudzosera pakare zveimba yaIsraeri, nokumbeu yavakoma vako.

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.

25 Uye zvino, wakakomborerwa iwe, Josefa. Tarisai uri mudiki; naizvozvo teereresha mashoko omukoma wako Nifai, zvichaitwa saizvozvo kwauri maererano namazwi andakataura. Rangarira mazwi ababa vako vave kufa. Amen.

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.

2 Nifai 4

- 1 Uye zvino ini Nifai, ndinotaura nezvekuporofita uko kwakaitwa nababa vangu, pamusoro paJosefa, akatakurwa kuenda kuEgipita.
- 2 Nokuti tarisai, zvechokwadi akaporofita pamusoro pembeu yake yose. Uye uporofita hwaakanyora, hakuna hwakawanda hunopfuura ihwohwo. Uye akaporofita nezvedu uye nezvevachatitevera; zvakanyorwa pamahwenda endarira.
- 3 Naizvozvo, shure kwokunge baba vangu vapedza kutaura nezvekuporofita kwaJosefa, vakaidza vana vaRamani, vanakomana vake, navanasikana vake, vakati kwavari: Tarisai, vanakomana vangu, navanasikana vangu, munova vanakomana navanasikana vedangwe rangu, ndinoda kuti muteerere mazwi angu.
- 4 Nokuti Ishe Mwari vati: Kana mukachengeta mirairo yangu muchabudirira munyika; kana mukasachengeta mirairo muchabviswa pamberi pangu.
- 5 Asi tarisai, vanakomana vangu navanasikana vangu, handikwanise kuenda muguva mangu ndisina kusiya ndakukomborerai; nokuti tarisai, ndinoziva kuti mukakudzwa munzira yamunofanirwa kuteedza hamuzoisaiya.
- 6 Naizvozvo, kana makatukwa tarisai, ndinosiya chikomborero changu pamuri, kuti kutukwa uku kubviswe pamuri kupindurwe pamisoro yevabereki venyu.
- 7 Naizvozvo, nokuda kwechikomborero changu Ishe Mwari havazorega muchiparara; naizvozvo, vachazove vane tsitsi nemi nokumbeu yenyu nokusingaperi.
- 8 Uye zvakaitika kuti shure kwokunge baba vangu vapedza kutaura kuvanakomana navanasikana vaRamani, vakaita kuti vanakomana navanasikana vaRemueri vaunzwe kwavari.

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.

- 9 Uye vakataura kwavari vachiti: Tarisai, vanakomana navanasikana vangu, munova vanakomana nevanasikana vomwanakomana wangu wechipiri; tarisai ndinokusiirai chikomborero chandasiira vanakomana navanasikana vaRamani; naizvozvo, hamuchazoparadzwe mose; asi mbeu yenyu ichapedzisira yakomborerwa.
- 10 Uye zvakaitika kuti apo baba vangu vakapedza kutaura kwavari, tarisai, vakataura kuvanakomana vaIshmaeri, hongu, neimba yake yose.
- 11 Uye shure kwokunge vapedza kutaura kwavari, vakataura kuna Semu, vachiti: Wakakomborerwa iwe, nembeu yako; nokuti uchawana nhaka yenyika iyi somukoma wako Nifai. Uye mbeu yako ichaverengwa pamwe nembeu yake; uye uchazove somukoma wako, nembeu yako ichaita sembeu yake; uye uchazokomborerwa mazuva ako ose.
- 12 Uye zvakaitika shure kwokunge baba vangu Rihai, vataura kune imba yavo yose, maererano nokunzwa kwomwoyo wavo noMweya waIshe wakanga uri mavari, vakachembera. Uye zvakaitika kuti vakafa, vakavigwa.
- 13 Uye zvakaitika kuti kusati kwaperama mazuva akawanda shure kworufu rwavo, Ramani naRemueri navanakomana vaIshmaeri vakange vandishatirirwa pamusana pomashoko okuranga aIshe.
- 14 Nokuti ini Nifai, ndakatunhwa kuti nditaure kwavari, maererano nezwi rake; nokuti ndakange ndataura zvinhu zvakawanda kwavari, pamwe nababa vangu, vasati vafa; zvizhinji zvacho zvakataurwa zvakanorwa pamahwendefa angu mamwe; nokuti zvenhoroondo zvakanorwa pamahwendefa angu mamwe.
- 15 Uye pamahwendefa ano ndinonyora zvinhu zvomweya wangu, namagwaro ose ari pamahwendefa endarira. Nokuti mweya wangu unofadzwa namagwaro, mwoyo wangu unofungisisa pamusoro pawo, ndichizvinyora kuti vana vangu vave vanozvidzidza zvigovabatsira.
- 16 Tarisai, mweya wangu unofara muzvinhu zvaIshe; uye mwoyo wangu unogarofungisisa pamusoro pezvinhu zvandakaona nezvandakanzwa.

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.

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.

- 17 Zvisinei, nokuda kwokunaka kukuru kwaIshe, mukundiratidza mabasa ake makuru anoshamisa, mwoyo wangu unosheedzera: Ini zvangu munhu asina basa! Hongu, mwoyo wangu unosuwa nokuda kwenyama yangu; mweya wangu unotambudzika nokuda kwokuipa kwangu.
- 18 Ndakatenderedzwa, nokuda kwezviedzo nezvivi zvinongondikunda nyore.
- 19 Uye kana ndoda kufara, mwoyo wangu unogomera nokuda kwezvivi zvangu; zvisinei, ndinoziva avo vandakavimba navo.
- 20 Mwari vangu ndivo vanga vari musimboti wangu; vakanditungamirira mumatambudziko angu ndiri murenje; vakandichengeta apo ndakange ndiri pamusoro pemvura dzakadzika.
- 21 Vandizadza norudo rwavo, kusvika pakuzadza nyama dzangu dzose.
- 22 Vanyadzisa mhandu dzangu, vakaita kuti vadedere pamberi pangu.
- 23 Tarisai, vakanzwa kuchema kwangu masikati, uye vakandipa ruzivo nenzira yezviratidzo usiku.
- 24 Uye kwakachena ndakava ndinoshinga mukunamata zvakasimba pamberi pavo; hongu, izwi rangu ndairitumira kumusoro kudenga; ngirozi dzikauya pasi dzikandiparidzira.
- 25 Uye pamapapiro oMweya muviri wangu wakatakurwa kuenda kumakomo akareba zvikuru. Uye maziso angu akaona zvinhu zvinoshamisa, hongu, zvisingakodzere kuti zvizivikanwe nevanhu; nokudaro ndakarambidzwa kuti ndizvinyore.
- 26 Zvino, kana ndakaona zvinhu zvikuru kudai, kana Ishe mukuzvideredza kwavo kuvana vevanhu vashanyira vanhu mutsitsi dzakadai, ko zvino mwoyo wangu unochemerei mweya wangu uchitambudzika uri munhika yekusuwa, nyama yangu ichitsakatika, simba rangu richipera, nokuda kwokutambudzika kwangu?
- 27 Uye, ko ndinobvumirei kuedzwa, nokuda kwenyama yangu? Hongu, ko zvino ndinozviregererei ndichiedzwa, kuti uyo akaipa ave nenzvimbo mumwoyo mangu kuti aparadze runyararo rwangu nokutambudza mweya wangu? Ko sei ndakashatirwa nokuda kwemhandu yangu?

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.

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?

28 Muka, mweya wangu! Usakotamiswe nezvivi.
Fara mwoyo wangu, usape nzvimbo zve kumhandu yomweya wangu.

29 Usashatirwe zvakare nokuda kwemhandu dzangu, usanete simba nokuda kwamatambudziko angu.

30 Fara, mwoyo wangu, ucheme kuna Ishe, uti. Ishe, ndichakukudzai nokusingaperi; hongu, mweya wangu uchafara mamuri imi Mwari vangu, nedombo roruponeso rwangu.

31 Ishe, mungaponese here mweya wangu? Mungandibvisewo here mumaoko emhandu dzangu? Mungandiitewo here kuti ndidedere ndaona chitadzo?

32 Masuwo apagehena ngaagare akapfigwa pamberi pangu, nokuti mwoyo wangu wakapfava uye mweya wangu hauzvikuksi! Ishe, musandizaririrewo masuwo woutsvene hwenyu pamberi pangu, kuti ndive ndinofamba munzira yenhika yakadzikira, ndishinge mukufamba munzira yakanaka.

33 Ishe, mungandimoneredzewo here nenguo youtsvene hwenyu! Ishe, mungandigadzirirewo here nzira yokutiza mhandu dzangu! Mungandiitirawo here kuti nzira yangu ive yakatwasanuka pamberi pangu! Musandiisirewo zvimhingamupinyi munzira mangu—asi kuti muzvibvisewo munzira mangu, uye musandizaririrewo nzira yangu, asi muzarire nzira dzemhandu dzangu.

34 Ishe, ndavimba nemi, uye ndichavimba nemi nokusingaperi. Handiise kuvimba mumaoko enyama; nokuti ndinoziva kuti akatukwa uyo anoisa ruvimbo rwake muruoko rwenyama. Hongu, akatukwa uyo anoisa kuvimba mumunhu kana kuita nyama ruoko rwake.

35 Hongu, ndinoziva kuti Mwari achapa zvakawanda kune uyo anokumbira. Hongu, Mwari wangu ahandipa, ndikasakumbira zvisiriizvo; naizvozvo ndichakwidza izwi rangu kwamuri; hongu, ndichachema kwamuri, Mwari wangu, dombo roururami hwangu. Tarisai, izwi rangu richakwira kwamuri nokusingaperi, dombo rangunaMwari vangu vasingaperi. Amen.

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!

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.

2 Nifai 5

- 1 Tarisai, zvakaitika kuti ini Nifai, ndakachema zvikuru kuna Ishe Mwari vangu, nenzira yehasha dzavakoma vangu.
- 2 Asi tarisai, hasha dzavo dzakakura kwandiri, zvekuti vakatsvaga kutora upenyu hwangu.
- 3 Hongu, vakatsutsumwa pamusoro pangu vachiti: Munun'una wedu anofunga kutitonga; zve tatambudzika zvikuru nokuda kwake; naizvozvo, ngatimurayei, kuti tisarambe tichinetswa namazwi ake. Nokuti tarisai, hatingade kuti ave mutongi wedu; nokuti ndezvedu, isu vakuru, kuti titonge vanhu ava.
- 4 Zvino handisi kunyora pamahwendefa aya mazwi ose okutsutsumwa kwavo pamusana pangu. Asi zvinondigutsa ini kuti nditi, vaida kuparadza upenyu hwangu.
- 5 Uye zvakaitika kuti Ishe vakandiyambira, kuti ini Nifai, ndinofanirwa kubva kwavari nditizire murenje, naavo vose vangaende neni.
- 6 Naizvozvo, zvakaitika kuti ini Nifai, ndakatora mhuri yangu, uye zvakare Zoramu nemhuri yake, naSemu mukoma wangu nemhuri yake, Jakobho naJosefa, vanun'una vangu, uye nehanzvadzi dzangu, naavo vose vaida kuenda neni. Uye avo vose vaida kuenda neni ndivo vaitenda muyambiro nezvakazarurwa zvaMwari; naizvozvo, vakateerera mazwi angu.
- 7 Uye takatora matende edu nezvimwewo zvakanga zvakangofanirawo, tikafamba murenje kwamazuva akawanda. Uye shure kwemazuva mazhinji tichifamba takamisa matende edu.
- 8 Uye vanhu vangu vakati tidaidze nzvimbo iyi kuti Nifai; naizvozvo, takaidaidza kuti Nifai.
- 9 Uye avo vose vakanga vaineni vakazvidaidza kuti vanhu vaNifai.
- 10 Uye takachengetedza utongi, nemitemo, nemirairo yaIshe muzvinhu zvose, tichitevedza mutemo waMosesi.

2 Nephi 5

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.

- 11 Uye Ishe vakanga vanesu; takabudirira zvikuru; nokuti takadyara mbeu, tikakohwa zvakare zvakawandisa. Takatanga kuchengeta matanga ezvipfuyo zveмарudzi ose.
- 12 Uye ini Nifai, ndakanga ndaunza zvinyorwa zvakanga zvakaiswa pamahwendefa endarira; nebhora, kana kuti chinongedzo, icho chakagadzirirwa baba vangu noruoko rwaIshe, maererano nezvakanyorwa.
- 13 Uye zvakaitika kuti takatangisa kubudirira chaizvo, nokuwanda munyika iyi.
- 14 Uye ini Nifai, ndakatora munondo waRabhani, ndikaita mimwe minondo yakafanana nawo, kuti zvimwe vanhu vaiva vonzi maRamani vangangoda kuzotiparadza; nokuti ndaiziva ruvengo rwakanga rwuri mavari pamusana pangu navana vangu naavo vainzi vanhu vangu.
- 15 Uye ndakadzidzisa vanhu vangu kuvaka dzimba, nokusevenza nenzira dzakasiyana-siyana nemiti, nesimbi, nemhangura, nendarira, negoridhe, nesirivha, nesimbi dzinokosha, idzo dzakanga dzakawanda zvikuru.
- 16 Uye ini Nifai, ndakavaka temberi; ndakaivaka semavakirwo etemberi yaSoromoni chete iyi yakanga isina kuvakwa nezvinhu zvinokosha zvakawanda; nokuti zvakanga zvisimo munyika, naizvozvo, hayaivakwa setemberi yaSoromoni. Asi kuvakwa kwacho kwakanga kwakafanana nekwetemberi yaSoromoni; kushandwa kwayo kwanga kwakanaka zvikuru.
- 17 Uye zvakaitika kuti ini Nifai, ndakaita kuti vanhu vangu vave vanhu vanoshanda zvikuru, nokuti vashande nemaoko avo.
- 18 Uye zvakaitika kuti vakada kundiita mambo wavo. Asi ini Nifai, ndakanga ndisingade kuti vave namambo; zvisinei, ndakavaitira maererano nezvakanga zviru musimba rangu.
- 19 Uye tarisai, mazwi aIshe akanga azadzikiswa kuvakoma vangu, ayo aakanga ataura pamusoro pavo, kuti ndaifanirwa kuva mutongi nomudzidzisi wavo. Naizvozvo, ndakanga ndava mutongi wavo nomudzidzisi wavo, maererano nemirairo yaIshe, kusvikira panguva yavakada kuparadza upenyu hwangu.

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.

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.

20 Naizvozvo, izwi raIshe rakazadzikiswa iro ravakataura kwandiri, vachiti: Kana vasingateerere kumazwi ako vachabviswa pamberi paIshe. Uye tarisai, vakabviswa pamberi pake.

21 Uye vakanga vaita kuti kutukwa kuuye pavari, hongu, kana katukwa kunorwadza, pamusana pekuipa kwavo. Nokuti tarisai, vakanga vaomesa mwoyo yavo kwavari, zvekuti vakanga vaita sedombo regwenya; saka, sezvo vakanga vari vachena, uye vakanaka chaizvo uye vachifadza, kuti vasatore mwoyo yevanhu vangu Ishe Mwari vakakonzera ganda dema kuti riuye pavari.

22 Uye ndiko kutaura kunoita Ishe Mwari: Ndichaita kuti vave vasingambodiwa kuvanhu vako, kunze kwekunge vatendeuka mukuipa kwavo.

23 Uye ichatukwa mbeu yeuyo anosangana nembeu yavo; nokuti vachatukwa kana nekutukwa kumwecheteko. Uye Ishe vakazvitauro, zvikaitwa.

24 Uye pamusana pekutukwa kwavo uko kwanga kuri pavari vakave vanhu vane nungo, vazere nokushereketa nokunyengedza, uye vakave vaitsvaka zvikara murenje.

25 Uye Ishe Mwari vakati kwandiri: Vachave chirango kumbeu yako, kuvamutsa mukundirangarira; uye kana vasingandiyeuke ini, uye vachiteerera kumashoko angu, vachavaranga kana mukuparadzwa.

26 Uye zvakaitika kuti ini Nifai, ndakagadza Jakobho naJosefa, kuti vave vafundisi nevadzidzisi pamusoro penyika yevanhu vangu.

27 Uye zvakaitika kuti takagara netsika yerufaro.

28 Uye makumi matatu emakore akanga apfuura kubvira panguva yatakabva muJerusarema.

29 Uye Ini Nifai, ndakanga ndachengetedza zvinyorwa pamahwendefa angu, ayo andakaita, evanhu vangu kusvika ipapo.

30 Uye zvakaitika kuti Ishe Mwari vakati kwandiri: Gadzira mamwe mahwendefa; uye iwe uchanyora zvinhu zvizhinji izvo zvakanaka mumaziso mangu, zvinopundutsa vanhu vangu.

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.

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.

- 31 Naizvozvo, ini Nifai kuti nditeerere mirairo yaIshe, ndakaenda ndikanoita mahwendefa aya ayo andakanyora zvinhu izvi.
- 32 Uye ndakanyora icho chinofadza kuna Mwari. Uye kana vanhu vangu vachifadzwa nezvinhu zvaMwari vachafadzwa nezvangu zvinyorwa zviripamahwendefa aya.
- 33 Uye kana vanhu vangu vachida kunzwa nezvechidimbu chakati chenhoroondo yevanhu vangu vakafanira kunzvera mamwe mahwendefangu.
- 34 Uye zvinogutsa kwandiri kuti nditi makumi mana emakore akanga apfuura, uye takanga tatoita hondo nokupesana nehama dzedu.

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.

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.

2 Nifai 6

- 1 Mazwi aJakobho, munin'ina waNifai, ayo aakataura kuvanhu vekwaNifai:
- 2 Tarisai, hama dzangu dzinodiwa, ini Jakobho, ndadaidzwa naMwari, uye ndikagadzwa netsika yavo tsvene, ndakasimbiswa nemukoma wangu Nifai, uyo amunotarisa samambo kana kuti mudziviriri, uye uyo amunotarisa kuti akupei rugare, tarisai munoziva kuti ndataura zvinhu kwamuri zvakananyanya kuwanda.
- 3 Zvakadarwo, ndinotaura kwamuri zvakare; nokuti ndinoda magariro akanaka emweya yenyu. Hongu, kukutyirai kwangu kukuru; uye imi pachenyu munozviva kuti zvagara zvakadarwo. Nokuti ndakakukurudzirai nesimba rangu rose; uye ndikakudzidzisa mazwi ababa vangu; uye ndikataura kwamuri maererano nezvinhu zvose zvakananyorwa, kubvira pakusikwa kwenyika.
- 4 Uye zvino tarisai, ndingataure kwamuri maererano nezvinhu zviripo, uye zvichauya; nokudarwo, ndichakuverengerai mazwi aIsaya. Uye mazwi anodiwa nemukoma wangu kuti ndiataure kwamuri. Uye ndinotaura kwamuri kuitira imi, kuti mudzidze mugorumbidza zita raMwari wenyu.
- 5 Uye zvino, mazwi andichaverenga ndiwo akataurwa naIsaya maererano nemba yose yaIsraeri; nokudarwo, angafananidzwe nemi, nokuti imi muri vemba yaIsraeri. Uye kune zvinhu zvizhinji zvakataurwa naIsaya zvingafananidzwe nemi, nokuti muri vemba yaIsraeri.
- 6 Uye zvino, aya ndiwo mazwi acho: Ndizvo zvinotaura Ishe Mwari: Tarisai, ndichasimudza ruoko rwangu kumaJentairi, uye ndomisa rupawo rwangu kuvanhu; uye vachauza vanakomana venyu mumaoko avo, uye vanasikana venyu vachavatakura pamapfudzi avo.
- 7 Uye madzimambo achave madzibaba ekukurera, uye madzimambokadzi avo vachave madzimai ekukurera; vachakotama kwamuri uso hwavo hwakaranga pasi, uye vagonanzva guruva retsoka dzenyu; uye imi muchaziva kuti ndini Ishe; nokuti havazonyara avo vanondimirira.

2 Nephi 6

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.

- 8 Uye zvino ini Jakobho, ndinotaura maererano nemazwi aya. Nokuti tarisai, Ishe vandiratidza kuti avo vakanga vari Jerusarema, uko kwatakabva, vakauraiwa uye vakatakurwa senhapwa.
- 9 Zvakadaro, Ishe vandiratidza kuti vachadzoka zvakare. Uye vandiratidzawo kuti Ishe Mwari, Mutsvene waIsraeri, achazviratidza kwavari munyama; mushure mekunge azviratidza vachamurova uye vagomurovera, maererano nemazwi engirozi yakavataura kwandiri.
- 10 Uye mushure mekuomesa mwoyo yavo uye vaomesa nemitsipa yavo kuMutsvene waIsraeri, tarisai, kutonga kweMutsvene waIsraeri kuchauya pavari. Uye zuva riri kuuya ravacharohwa nekutambudzwa.
- 11 Nokudaro, mushure mekunge vatinhwa uku nekoko, nokuti ndiko kutaura kwengirozi, vazhinji vachatambudzwa munyama, uye havazobvumirwa kutsakatika, nenzira yeminamoto yevanotenda; vachaparadzirwa, vagorohwa, uye vagovengwa; zvakadaro, Ishe vachavaitira tsitsi, zvekuti kana vazove neruzivo rweMununuri wavo, vachaunganidzwa zvakare munyika dzenhaka yavo.
- 12 Uye vakaropafadzwa maJentairi, avo vakanyorwa nezvavo nemuporofita; nokuti tarisai, zvikaitika kuti vachatendeuka uye vagorega kurwisana neZioni, uye vagorega kuzvibatanidza nechechi iya huru inonyangadza, vachaponeswa; nokuti Ishe Mwari vachazadzikisa zvibvumirano zvaro zvavakaita kuvana vavo; nenzira yechikonzero ichi muporofita akanyora zvinhu izvi.
- 13 Nokudaro, avo vanorwisa Zioni nevanhu vechibvumirano chaIshe vachananzva guruva retsoka dzavo; uye vanhu vaIshe havazonyara. Nokuti vanhu vaIshe ndivo vanovamirira; nokuti vachiri kumirira kuuya kwaMesia.

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.

- 14 Uye tarisai, maererano nemazwi emuporofita, Mesia achazvimisa zvakare kechipiri kuti avatore; nokudaro, achazviratidza kwavari nesimba nekubwinya kukuru, mukuparadzwa kwevavengi vavo, kana zuva iro rasvika kana vave kutenda kwaari; uye hapana waanoparadza anotenda kwaari.
- 15 Uye avo vasingatende kwaari vachaparadzwa, zvose nemoto, nedutu, nekundengendeka kwenyika, nekudeurwa kweropa, nezvirwere, nenzara. Uye vachaziva kuti Ishe ndiMwari, Mutsvene waIsraeri.
- 16 Ko nyama ingabvutirwe anesimba here, kana nhapwa dziri pamurau dzingasunungurwe here?
- 17 Asi ndiko kutaura kwaIshe: Kana nhapwa dzevanesimba dzichatorwa, uye nyama yevanotyisa ichasunungurwa; nokuti Mwari Samasimba vachasunungura vanhu vavo vechibvumirano. Nokuti ndiko kutaura kwaIshe: Ndicharwisana navo vanorwisana nemi—
- 18 Uye ndichavapa kudya avo vanokudzvinyirirai, nenyama yemiviri yavo; uye vachadhakwa neropa ravo sekunge vanwa waini inotapira; uye yose nyama ichaziva kuti ini Ishe ndini Muponesi wenyu neMununuri wenyu, Samasimba vaJakobho.

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.

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.

2 Nifai 7

- 1 Hongu, ndizvo zvinotaura Ishe: Ndakakubvisa kwandiri here, kana kuti ndakakurasa zvachose here? Nokuti ndizvo zvinotaurwa naIshe: Tsamba yokurambwa kwamai vako iripi? Ko ndakakupa kunani, kana ndekune upi pane vandiine chikwereti navo kwandakakutengesa? Hongu, ndakakutengesai kuna ani? Tarisai, nezvitadzo zvenyu makazvitengesa mega, uye nenzira yekudarikira kwenyu amai venyu vakarambwa.
- 2 Nokudaro, pandakauya, pakanga pasina munhu; pandakaidza, hongu, pakanga pasina anodaira. Nhai imi vemba yaIsraeri, ruoko rwangu rwapfupika chaizvo zvekuti harwuchagona kununura, kana kuti handina simba rekusunungura? Tarisai, nekutuka kwangu ndinoomesa gungwa, ndinoita kuti nzizi dzavo dzive renje nehove dzavo kuti dzinhuwe nokuti mvura inenge yaoma, uye dzinofa nenzira yenyota.
- 3 Ndinoshongedza matenga nekusviba, uye ndinoita kuti masaga ave chifukidzo chawo.
- 4 Ishe Mwari vakandipa rurimi rwevakadzidza, kuti ndigoziva kuti ndinotaura sei mazwi nenguva kwamuri, imi vemba yaIsraeri. Kana makaneta vanokumutsai rungwanani rwega-rwega. Vanoita kuti nzeve yangu inzwe senzeve yevakadzidza.
- 5 Ishe Mwari vakadziura nzeve yangu, uye handina kupanduka, zve handina kudzokera shure.
- 6 Ndakapira musana wangu kumurovi, uye matama angu kune avo vaidzura vhudzi. Handina kuviga uso hwangu mukunyadziswa nekusvipirwa.
- 7 Nokuti Ishe Mwari vachandiyamura, naizvozvo handizovhiringwa. Naizvozvo ndaita uso hwangu kuti huve segwenya, uye ndinoziva kuti handizonyara.
- 8 Uye Ishe vari pedyo, uye vanondireverera. Ndiani achandirwisa? Ngatimirei tiri pamwechete. Ndiani muvengi wangu? Ngaauye pedyo neni, uye ndichamurova nesimba remuromo wangu.
- 9 Nokuti Ishe Mwari vachandiyamura. Uye vose avo vachandishora, tarisai, vose vachasakara sengu, uye vachapfukutwa.

2 Nephi 7

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.

10 Ndiani ari pakati penyu anoty Ishe, anoteerera izwi remuranda wavo, anofamba murima uye asina mwenje?

11 Tarisai mose imi munobatidza moto, munozvikomberedza nezvibari zvemoto, fambai muchiedza chemoto wenyu nemuzvibari zvatungidza. Izvi ndizvo zvamuchawana neruoko rwangu—mucharara pasi mukusuwa.

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.

2 Nifai 8

- 1 Teerera! kwandiri, imi munotevedza kururama. Tarisai kudombo ramakabva, nekumwena wegomba ramakacherwa.
- 2 Tarisai kuna Abrahama, baba wenyu, nekuna Sara, uyo akakuberekai, nokuti ndakamudaidza ari ega, ndikamuropafadza.
- 3 Nokuti Ishe achanyaradza Zioni, achanyaradza nenzvimbo dzake dzose dzakaparadzwa; uye achaita kuti renje rake rive seEdeni, uye gwenga rake riite sebindu raIshe. Mufaro nokuseka kuchawanikwamo, kutenda nezwi rinoimba zvinotapira.
- 4 Teerera! kwandiri vanhu vangu; uye mundipe nzeve, imi verudzi rwangu; nokuti mutemo uchabva kwandiri, uye ndichaita kuti kutonga kwangu kumbomira kuti kuve nechiedza kuvanhu.
- 5 Kururama kwangu kwave pedyo; ruponeso rwangu rwakaenda, uye ruoko rwangu rwuchatonga vanhu. Zvitsuwa zvichatarisira kwandiri, uye zvichavimba neruoko rwangu.
- 6 Simudzirai maziso enyu kumatenga, uye mugotarisa panyika iri pasi; nokuti matenga achanyangadika seutsi, uye nyika ichasakara sejira; uye avo vanogaramo vachafa netsika imwecheteyo. Asi ruponeso rwangu harwuperi narinhi, uye kururama kwangu hakuzoparadzwa.
- 7 Teerera! kwandiri, imi munoziva kururama, vanhu vane mumwoyo mandakanyora murau wangu, musatye kusvika kwevanhu, zve musatye kukutukai kwavo.
- 8 Nokuti shaveshave richavadya sejira, uye makonye achavadya sewuru. Asi kururama kwangu ndokwarinhi, uye ruponeso rwangu nderwezvizvarwa nezvizvarwa.
- 9 Mukai! Mukai! Itai simba, imi ruoko rwaIshe; mukai semakare-kare. Hamuzimi here makacheka Rakabi, mukaremadza chikara?
- 10 Hamuzimi here makaomesa gungwa, mvura yemakadzama zvikuru; makaita udzame hwegungwa nzira yevakatsikinurwa kuti vapfuure?

2 Nephi 8

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?

- 11 Nokudaro, vakanunurwa vaIshe vachadzoka, uye vouya nekuimba kuZioni; uye rufaro rwusingaperi neutsvene zvichave pamisoro yavo; uye vachawana rufaro nokufara; kusuwa nekuchema zvichatiza.
- 12 Ndini iye; hongu, ndini iye anokunyaradzai. Tarisai, ndimi vana ani, vanotyana vanhu, avo vachafa, uye mwanakomana wemunhu, vachaitwa seuswa?
- 13 Uye munokanganwa here Ishe musiki venyu, vakatatumura matenga, uye vakaita hwaro hwenyika, uye vari vanotyana mazuva ose, nenzira yehasha dzemudzvinyiriri, sekunge ange agadzirira kuparadza? Uye dziripi hasha dzemudzvinyiriri?
- 14 Nhapwa inokurumidza, kuti isunungurwe, uye nokuti isafire mugomba, uye nokuti isashaye kudya.
- 15 Asi ndini Ishe Mwari wenyu, vane masai-sai akatinhira; Ishe veHondo ndiro zita rangu.
- 16 Uye ndaisa mazwi angu mumuromo wako, uye ndikakuputira nemumvuri weruoko rwangu, kuti ndidyare denga nokuisa hwaro hwenyika, uye ndoti kuna Zioni: Tarisai, muri vanhu vangu.
- 17 Mukai, mukai, simukai, imi Jerusarema, makanwa muruoko rwaIshe mukombe wehasa dzake—makanwa masose anodzedzerekesa emukombe wakasvinwa—
- 18 Uye hapana wekumutungamirira pakati pevana vake vose vaakabereka; kana wekumubata ruoko, pavana vose vaakabereka.
- 19 Ava vanakomana vaviri vauya kwauri, ndiani achakunzwira tsitsi—kusuwa kwako nekuparadzwa, uye nzara nemunondo—uye ndinokunyaradza nani?
- 20 Vanakomana vako vakapfizuka, kunze kweava vaviri; vavete pakatangira migwagwa pose; segono remhuka yesango yabatwa mumambure, vazere nehasha dzaIshe, kutuka kwaMwari vako.
- 21 Naizvozvo zvino inzwai izvi, imi munotambudzwa, makaradzwa, uye kwete newaini:

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.

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:

- 22 Ndiko kutaura kwaIshe vako, Ishe uye Mwari vako vanochemera nyaya dzevanhu vavo; tarisai, ndabvisa muruoko rwako mukombe wekundendemera, masose emumukombe wehasha dzangu; hauchazounwa zvakare.
- 23 Asi ndichauisa mumaoko eavo vanokutambudza; vakati kumweya wako: Kotama, kuti tiende nepamusoro pako—uye wakarara pasi ukave nzira yeavo vakaenda nepamusoro pako.
- 24 Muka, muka, pfeka simba rako iwe Zioni; pfeka nhumbi dzako dzinoyevedza iwe Jerusarema, guta dzvene; nokuti kubvira zvino mauri hamuchazouya vasina kudzingiswa uye kana vasina kuchena.
- 25 Zvizunze kubva muguruva; simuka, gara pasi iwe Jerusarema; zvisunungure mumajoto ari muhuro mako, iwe nhapwa mwanasikana weZioni.

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.

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.

2 Nifai 9

- 1 Uye zvino, hama dzangu dzinodiwa, ndaverenga zvinhu izvi kuti muzive maererano nezvibvumirano zvaIshe zvavakabvumirana neveimba yose yavaIsraeri—
- 2 Kuti vakataura kumaJuda, nomuromo wovaporofita vavo vatsvene, kubvira pakutangisa, kubva kuzvizvarwa nezvizvarwa, kusvikira panguva yazvichadzorerwa kucheche nedanga rechokwadi raMwari; apo vachaungana kumusha munyika dzenhaka yavo, vachiiswa vose munyika dzavakavimbiswa.
- 3 Tarisai, hama dzangu dzinodiwa, ndinotaura kwamuri zvinhu izvi kuti mufare, kuti musimudze misoro yenyu nokusingaperi, nokuda kwamakomborero ayo Ishe Mwari avachapa kuvana venyu.
- 4 Nokuti ndinoziva kuti matsvaga zvikuru, vazhinji venyu, kuti muzive zvinhu zvichauya; saka ndinoziva kuti munoziva kuti nyama yedu ichaparadzwa igofa; zvisinei, nemiviri yedu tichaona Mwari.
- 5 Hongu, ndinoziva kuti munoziva kuti mumuviri achazviratidza iye kuna avo vari Jerusarema, kwatakabva; nokuti chinhu chinofanira kuitwa pakati pavo; nokuti zvinofadza Musiki mukuru kuti ave somunhu munyama, uye agofira vanhu vose, kuti vanhu vose vagova pasi pake.
- 6 Nokuti sezvo rufu rwuri pamunhu wose, kuti kuzadzikiswe kuronga kwetsitsi kwoMusiki, panofanirwa kunge paine simba rokumutswa kwavakafa, uye kumutswa kwavakafa kunofanirwa kuuya kumunhu nokuda kwechikonzero chokupunzika; kupunzika kwakauya nechikonzero chokutadza; uye nokuti munhu akapunzika akabviswa pamberi paIshe.
- 7 Naizvozvo, rudzikinuro rwakafanira kunge rwuri rwusingaverengeke—asi kana rudzikinuro rwusiri rwusingaverengeke harwungakwanise kuti kuora kusave kuora. Naizvozvo, kutongwa kwekutanga kwakauya kumunhu kwaifanira kugara nokusingapere. Uye kana zvakadaro, nyama iyi yakafanira kuora ichidzokera kuvhu kwayakabva, isingazomukazve.

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.

- 8 Huchenjeri hwaMwari, tsitsi nenyasha dzavo!
Nokuti tarisai, dai nyama ikasamuka zvakare mweya yedu ichava seyengirozi iya yakapuzika kubva kuna Mwari Vokusingaperi, ikazova dhiabhorosi, kuti isazomuka zvakare.
- 9 Uye mweya yedu inenge yave kuita saiye, tave vana dhiabhorosi, ngirozi dzadhiabhorosi kunadhiabhorosi, kuti tipfigirwe kunze kubva kuna Mwari vedu, tigogara nababa venhema, mukusuwa saiye, hongu, kuna iye akanyengedza vabereki vedu vokutanga, anozvishandura akange achaita sengirozi yechiedza, anofurira vana vevanhu kupinda muzvikwata zvemuruvande zveumhondi nekuita ose mabasa akaipa erima.
- 10 Mwari wedu vakanaka sei, vanotigadzirira nzira yokutiza nayo chipuka chinotyisa; hongu, chipuka ichi, rufu negehena, zvandinoti rufu rwomuviri, uye norufu rwomweya.
- 11 Uye nokuda kwekusunungurwa kwedu naMwari vedu, Mutsvene waIsraeri, rufu urwu, rwandakataura pamusoro parwo, rwuri rwenguva duku, rwuchaburitsa vakafa varwo; rufu rwacho rwuri guva.
- 12 Uye rufu urwu rwandataura, kunova kufa pamweya, rwuchaburitsa vakafa varwo; kufa pamweya uku igehena; naizvozvo, rufu negehena zvinofanira kuburitsa vakafa varwo, gehena rinofanira kuburitsawo mweya yakabatwa pausungwa, uye guva rinofanira kuburitsawo miviri iri pausungwa, uye miviri nemweya yavanhu ichadzorerwa pakare; rinova simba rokumuka kuna vakafa kwakaitwa noMutsvene waIsraeri.
- 13 Kuronga kwaMwari kukuru sei! Nokuti kune rumwe rutivi, paradiso yaMwari inofanira kuburitsa mweya yevatsvene, guva richiburitsa miviri yevatsvene; mweya nemiviri ichadzorerwa pakare zvakare, uye vanhu vanenge vasisatadze kana kufa, vava mweya mipenyu, vaine ruzivo rwakakwana sezvatiri munyama, mutsauko uri wekuti ruzivo rwedu rwunenge rwurirwuzere.

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.

- 14 Nokudaro, tichava noruzivo rwakakwana rwokutadza kwedu kwose, nokusachena kwedu, nokusasimira kwedu; uye vakarurama vachave noruzivo rwakakwana mukufara kwavo, nokururama kwavo, vachashongedzwa noutsvene, hongu, uye kana nguwo dzokururama.
- 15 Uye zvichaitika kuti kana vanhu vose vabva murufu rwokutanga kuenda muupenyu, uye vasisazofa, vanofanirwa kuuya pachigaro chokutongwa choMutsvene waIsraeri; kwozouya kutongwa, maererano nekutonga kutsvene kwaMwari.
- 16 Zvechokwadi, sokurarama kunoita Ishe, Ishe Mwari vakazvitaure, uye izwi ravo rekusingaperi, iro risingafe, kuti avo vatsvene vachava vatsvene, avo vane tsvina vachangova vane tsvina; nokudaro, avo vane tsvina ndidhiabhorosi nengirozi dzake; vachaenda kumoto usingaperi; wakagadzirirwa ivo; kurwadziwa kwavo kunenge dziva romoto nesuriferi, rimi racho rinokwira kudenga risingagumi.
- 17 Ukuru nokutonga kwakanaka kwaMwari vedu! Nokuti zvavanenge vataura nemuromo wavo vanozviita, uye zvakabva mumuromo mavo, uye mutemo wavo unofanira kuzadzikiswa.
- 18 Asi tarisai, vakarurama, vatendi veMutsvene waIsraeri, avo vanotenda kune Mutsvene waIsraeri, avo vakatsungirira michinjikwa yenyika, vakashora kunyadzisa kwayo, vachadya nhaka yeumambo hwaMwari, hwavakagadzirirwa kubvira pakutanga kwenyika, nokufara kwavo kuchave kwakazara kusingaperi.
- 19 Kukura kwetsitsi dzaMwari wedu, Mutsvene waIsraeri! Nokuti anobvisa vatendi vake kubva muchipuka chakaipisa chiya dhiabhorosi, nemurufu, nemugehena, nemudziva romoto nosuriferi kunova kurwadziwa kusingaperi.
- 20 Kukura kweutsvene hwaMwari vedu! Nokuti vanoziva zvinhu zvose, uye hapana chimwe chinhu chavasingazive.
- 21 Uye vakauya panyika kuti vaponese vanhu vose kana vachinge vateerera shoko ravo; nokuti tarisai, vanotora kurwadziwa kwevanhu vose, hongu, kurwadziwa kwechisikwa chose chipenyu, varume, vakadzi, nevana, vemhuri yaAdama.

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.

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.

- 22 Uye vakabvuma kutambudzika uku kuti vanhu vagomuka kuvakafa, kuti vose vagomira pamberi pavo musu wezuva guru rokutongwa.
- 23 Uye vakaraira vanhu vose kuti vatendeuke, vagobhabhatidzwa muzita ravo, vaine kutenda kuzere muMutsvene waIsraeri, nokuti havangaponeswe muumambo hwaMwari.
- 24 Uye kana vasingatendeuke nokutenda muzita ravo, nokubhabhatidzwa muzita ravo, nokushingirira kusvikira kumagumo, vanofanirwa kuraswa; nokuti Ishe Mwari, Mutsvene waIsraeri, vakazvitaura.
- 25 Naizvozvo, vakavapa mutemo; uye pasina mutemo wapiwa hapana kurangwa; uye pasina kurangwa hapana kuraswa; apo pasina kuraswa tsitsi dzoMutsvene waIsraeri dzichave pavari, nenzira yerudzikinuro; nokuti vakaponeswa nesimba rake.
- 26 Nokuti rudzikinuro rwunogutsa zvinodiwa nekutonga kwake kwakanaka kuna avo vose vasina kupiwa mutemo, kuti vachaponeswa kuchipuka icho chinotyisa, rufu negehena, nadhiaborosi, nedziva romoto nesuriferi, kunova kurwadziwa kusingaperi; uye vachidzororwa kuna Mwari vakavapa mweya wekufema, vanova Mutsvene waIsraeri.
- 27 Asi nhamo kune akapiwa mutemo, hongu, uyo ane mitemo yose yaMwari, sezvatakaita isu, agosaiterera, uye agotambisa mazuva ake ekuedzwa, nokuti zvinhu zvake kuipa kwazvo kunotyisa!
- 28 Zano rokunyengedza kwowakaipa! Kushaya maturo, neurema hwavanhu! Kana vadzidza vanofunga kuti vachenjera, havachateerera kuraira kwaMwari, nokuti vanobva vazviisa parutivi, vachifunga kuti ivovave kuziva, asika, kuziva kwavo hubenzi hakuna chakunovapa. Vachatsakatika.
- 29 Asi kudzidza kwakanaka kana vachiteerera kuraira kwaMwari.

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.

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.

30 Asi nhamo iri kuvapfumi, avo vakapfuma muzvinhu zvenyika. Nokuti vapfumi saka vanoshora varombo, uye vanotambudza vakapfava, uye mwoyo yavo iri papfuma yavo; nokudaro, upfumi hwavo ndiye mwari wavo. Uye tarisai upfumi hwavo huchaparara pamwe navo.

31 Uye nhamo kumatsi dzisingadi kunzwa; nokuti dzichafa.

32 Nhamo kumapofu asingade kuona; nokuti achafawo.

33 Nhamo kuna avo vasina kudzingiswa pamwoyo, nokuti ruzivo rwokutadza kwavo rwuchavarova pazuva rokupedzisira.

34 Nhamo kumunyepi, nokuti achakandwa mugehena.

35 Nhamo kune uyo anoponda achida, iyewo achafa.

36 Nhamo kune avo vanoita upombwe, naivo vachakandwa mugehena.

37 Hongu, nhamo kune avo vanonamata zvimifananidzo, nokuti dhiabhorosi waanadhiabhorosi vose anofara navo.

38 Uye muchidimbu, nhamo kuna avo vose vanofira muzvivi zvavo; nokuti vachadzokera kuna Mwari, voona chiso chavo, voramba vari muzvivi zvavo.

39 Hama dzangu dzinodiwa, rangarirai kuipa mukutadzira Mwari Mutsvene, uyewo kuipa kwekubvumira kukwezva kwaiyeyo munyengedzi. Rangarirai kufunga zvenyama rufu, asi zvemweya kufunga upenyu hwokusingaperi.

40 Hama dzangu dzinodiwa, ipai nzeve kumazwi angu. Rangarirai ukuru hweMutsvene waIsraeri. Musati ndakataura zvinhu zvakaoma kwamuri; nokuti mukadaro, munenge matuka chokwadi, nokuti ndataura mazwi oMusiki venyu. Ndinoziva kuti mazwi echokwadi akaoma pane zvinhu zvose zvine tsvina; asi vatsvene havaatye kwete, nokuti vanoda chokwadi uye havazunguzuke.

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.

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.

- 41 Zvino hama dzinodiwa, uyai kuna Ishe, Mutsvene. Rangarirai kuti nzira dzavo itsvene. Tarisai, nzira yomunhu yakamanika, asi inofamba yakatwasanuka pamberi pavo, uye muchengeti wapamusuwo ndivo Mutsvene waIsraeri; uye havashandise musevenzi ipapo; uye hakuna imwe nzira kunze kwapamusuwo; nokuti haanganyengedzwi, nokuti Ishe Mwari ndiro zita rake.
- 42 Uye uyo anogugudza, ndiye anozururirwa; vachenjeri, nevakadzidza, naavo vapfumi, vanozvikudza nokudzidza kwavo, nouchenjeri, noupfumi hwavo—hongu, ivavo ndivo vavakashora; kunze kwokunge varasa zvinhu izvi, vozviita marema pamberi paMwari, nokuzviunza pasi-pasi pokuzvininipisa, havazovazururira.
- 43 Asi zvinhu zvavachenjeri nevanoziva zvichazovigwa kubva kwavari nokusingaperi—hongu, uyo mufaro wakagadzirirwa vatendi.
- 44 Hama dzangu dzinodiwa, rangarirai mazwi angu. Tarisai, ndinobvisa nguwo dzangu, ndodzizunza pamberi penyuru; ndinonamata kuna Mwari voruponeso kuti vanditarise neziso rakapinza; nokudaro, muchaziva nezuva rokupedzisira, apo vanhu vose vachatongwa namabasa avo, kuti Mwari waIsraeri vachapupura kuti ndakazunza kuipa kwenyu kubva pamweya wangu, zve kuti ndinomira nechiedza pamberi pake, ndisina ropa renyu.
- 45 Hama dzangu dzinodiwa, tendeukai kubva muzvivi zvenyu; zunzai ngetani idzo dzakakusungai; uyai kuna Mwari dombo roruponeso rwenyu.
- 46 Gadzirirai mweya yenyu zuva rokubwinya iro kutonga kwakanaka kuchaitwa kuvatsvene, kunyange zuva rokutongwa, kuti musazvipeta nokutya; kuti musarangerire mhosva dzenyu mune zvakakwana, mozotunhwa kuti mutaure muchiti: Kutsvene, kutsvene kutonga kwenyu kutsvene, Ishe Mwari Samasimba—asi ndinoziva kutadza kwangu; ndakatadza mirairo yenyu, kutadza kwacho ndokwangu; dhiaborosi akanditora, saka ndiri nyama yekuipa kwake.

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.

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.

47 Asi tarisai hama dzangu, ko ndinofanira here kukumutsai kuti muone pachena zvinhu izvi? Ndingarwadzise here mwoyo yenyu kana pfungwa dzenyu dziri tsvene? Ndingataure zviri pachena here maererano nokutaura chokwadi dai manga makasununguka kubva muzvivi?

48 Tarisai, dai manga muri vatsvene ndaitaura kwamuri pamusana poutsvene; sezvo musiri vatsvene, muchitarisira kwandiri somudzidzisi, ndinofanira kukudzidzisi pamusana pedambudziko rechivi.

49 Tarisai, mweya wangu unovenga chivi, mwoyo wangu unofadzwa noutsvene, uye ndicharumbidza zita dzvene raMwari wangu.

50 Uyai hama dzangu, uyo wose ane nyota, uyai kune mvura; uyo asina mari, uyai mutenge mudye; hongu, uyai mutenge waini nomukaka zvisina mari uye zvisina mutengo.

51 Nokudaro, musaparadze mari pazvinhu zvisingakodzeri, kana simba renyu nezvisingagutsi. Teeresai nesimba kwandiri, murangarire mazwi andakataura; muuye kune Mutsvene waIsraeri, muite mabiko kune icho chisingafi, kana kuipiswa, asi kuti mweya ufare mukukora.

52 Tarisai hama dzangu dzinodiwa, rangarirai mazwi aMwari venyu; namatai kwaari kusingaperi pazuva, nokutenda kuzita ravo dzvene usiku. Mwoyo yenyu ngaifare.

53 Uye tarisai kuti zvbvumirano zvaIshe zvikuru sei, uye kukura kwekuzvideredza kwavo kuvana vevanhu; nokuda kwokuru hwavo nyasha netsitsi dzavo, vakativimbisa kuti mbeu yedu haizoparadzwa zvachose, munyama, asi kuti vachavachengetedza; zvizvarwa zvichauya zvichava bazi dzvene reimba yaIsraeri.

54 Uye zvino, hama dzangu, ndingadai ndaitaura kwamuri zvakawanda, asi mangwana ndichaitaura mazwi andasiya nhasi. Amen.

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.

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.

2 Nifai 10

- 1 Uye zvino ini Jakobho, ndinotaura kwamuri zvakare, hama dzangu dzinodiwa, pamusoro pebazi rakarurama iri randataura.
- 2 Nokuti tarisai, zvimibiso zvatakawana zvimibiso zvakaitwa kwatiri maererano nezvenyama; nokudaro, sezvo zvakaratidzwa kwandiri kuti ruzhinji rwevana vedu rwuchafira mune zvenyama nenzira yekusatenda, zvakadaro, Mwari vachanzwira tsitsi kuvazhinji; uye vana vedu vachaponeswa, kuti vazouya kune icho chichavapa ruzivo rwakakwana rwechokwadi rweMununuri wavo.
- 3 Nokudaro, sekutaura kwandaita kwamuri, zvinofanira kuti Kristu—nokuti mauro ngirozi yakandiudza kuti ndiro rakafanira kuve zita rake—anouya pakati pemaJuda, pakati peavo vakanyanya kuve vakaipa munyika; uye vachamurovera pamuchinjikwa—nokuti ndizvo zvinofadza Mwari vedu, uye hakunazve rumwe rudzi panyika rwungarovere pamuchinjikwa Mwari vavo.
- 4 Nokuti kana zvishamiso zvikuru zvakaitwa pakati pemamwe marudzi, vangatendeuke, uye vagoziva kuti ndiye Mwari wavo.
- 5 Asi nenzira yehupirisita husakarurama nezvitema, avo vari Jerusarema vachaomesa mitsipa yavo vachimurwisa, kuti aroverwe pamuchinjikwa.
- 6 Nokudaro, nenzira yezvitema zvavo, kuparadzwa, nzara, zvirwere, uye kudeuka kweropa kuchauya pavari; uye avo vasingazoparadzwa vachaparadzirwa pakati pamarudzi ose.
- 7 Asi tarisai, ndiko kutaura kwaIshe Mwari: Kana zuva rasvika rekuti vatende mandiri, kuti ndini Kristu, saka ndakabvumirana nemadzibaba avo kuti vachadzorerwa munyama, pasi, kunyika yenhaka yavo.
- 8 Uye zvichaitika kuti vachaunganidzwa kubva kwavakanga vakapararira kwenguva huru, kubva muzvitsuwa zvegungwa, nemumativi mana enyika, uye marudzi emajentairi achave makuru mumaziso angu, vanodaro Mwari, mukuvatakura vachienda navo kunyika dzenhaka.

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.

- 9 Hongu, madzimambo emaJentairi ndivo vachave madzibaba ekubarera, uye madzimambokadzi avo ndivo vachave vareri vavo; nokudaro, zvivimbiso naIshe kumaJentairi zvikuru, nokuti vakazvitaure, uye ndiani angazvipikise?
- 10 Asi tarisai, nyika ino, vanodaro Mwari, ichave nyika yenhaka yenyu, uye maJentairi vacharopafadzwa pamusoro payo.
- 11 Uye nyika ino ichave nyika yerusununguko kumaJentairi, uye haichazove nemadzimambo enyika, vachamukirana nemaJentairi.
- 12 Uye ndichadzivirira nyika ino kune mamwe marudzi ose.
- 13 Uye uyo anorwisa Zioni achafa, vanodaro Mwari.
- 14 Nokuti uyo achamutsa mambo kuti andirwise achafa, nokuti ini Ishe mambo wedenga, ndichave mambo vavo, uye ndichave chiedza kwavari narinhi, avo vanonzwa mazwi angu.
- 15 Nokudaro, nenzira yezvizvi, kuti zvibvumirano zvangu zvizadzikiswe zvandakaita kuvana vevanhu, kuti ndinozovaitira kwavari vari munyama, ndakafanira kuparadza mabasa akavanda erima, neekupondana, neekuipa.
- 16 Nokudaro, uyo acharwisa Zioni, kana muJuda uye kana maJentairi, musungwa neakasununguka, murume kana mukadzi, vachafa; nokuti ivava ndivo pfambi dzepasi pose; nokuti avo vasiri kwandiri vari kurwisana neni, vanodaro Mwari vedu.
- 17 Nokuti ndichazadzikisa zvandakavimbisa vana vevanhu, zvakadzi ndinovaitira vachiri vapenyu—
- 18 Nokudaro, hama dzangu dzinodiwa, ndiko kutaura kunoita Mwari vedu: Ndichatambudza mbeu yenyu neruoko rwemaJentairi; zvakadaro, ndichapfavisira mwoyo yemaJentairi, kuti vaite sababa kwavari; nokudaro, maJentairi vacharopafadzwa uye vagoverengerwa pamwechete nevemba yaIsraeri.
- 19 Nokudaro, ndichagadzirira nyika ino mbeu yako, neavo vachaverengerwa kumbeu yako, narinhi, kuti ive nyika yenhaka yavo; nokuti inyika yakanaka, vanodaro Mwari kwandiri, kupfuura dzimwe nyika dzose, nokudaro ndichaita kuti vose vanhu vanogaramo vandinamate, vanodaro Mwari.

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.

20 Uye zvino, hama dzangu dzinodiwa, sekuona kwatiri kuita kuti Mwari vedu vetsitsi vatipa ruzivo rwukuru maererano nezvinhu izvi, ngativarangarirei, tosendeka zvitema zvedu, torega kutsikitsira pasi, nokuti hatina kutandwa; zvakadaro, takatinhwa tichibviswa munyika yenhaka yedu; asi takatungamirirwa kunyika iri nani, nokuti Ishe akaita gungwa rive nzira yedu, uye tiri pakatsuwa kekungwa.

21 Asi zvikuru zvakavimbiswa naIshe kune avo vagere pazvitsuwa zvegungwa; nokudaro sezvo zvichinzi zvitsuwa, zvinoreva kuti zvakawanda kupfuura apa, uye zvakagarwawo nehama dzedu.

22 Nokuti tarisai, Ishe Mwari nguva nenguva vanotungamirira imba yaIsraeri kwavanoda, maererano nezvinovafadza nekuda kwavo. Uye zvino tarisai, Ishe vanoyeuka vose vakatsauka, nokudaro vanotiyeukawo nesu.

23 Naizvozvo, farai mumwoyo menyu, uye muyeuke kuti makasununguka kuita zvamunoda—kusarudza nzira yerufu rwusingaperi kana nzira yeupenyu hwokusingaperi.

24 Nokudaro, hama dzangu dzinodiwa, wadzanai nechido chaMwari, uye kwete kuda kwadhiaborosi nekwenyama; uye muyeuke, mushure mekunge mawadzana naMwari, kuti chete nyasha dzaMwari ndidzo dzinoita kuti muponeswe.

25 Nokudaro, Mwari angakumutsei kubva murufu nesimba rekumutswa kwavakafa, nemurufu rwusingaperi nesimba rerudzikinuro, kuti mugogashirwa muumambo hwokusingaperi hwaMwari, kuti mugovarumbidza kuburikidza nenyasha tsvene. Amen.

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.

2 Nifai 11

- 1 Uye zvino, Jakobho akataura zvinhu zvizhinji kuvanhu vekwangu panguva iyoyo; zvakadaro zvinhu izvi ndizvo chete zvandaita kuti zvinyorwe, nokuti zvinhu zvandanyora zvinondikwanira.
- 2 Uye zvino, ini Nifai, ndinonyora mazwi mazhinji aIsaya, nokuti mweya wangu unofadzwa nemazwi ake. Nokuti ndichafananidza mazwi ake nevanhu vekwangu, uye ndigoatumira kuvana vangu vose, nokuti zvirokwazvo akaona Mununuri wangu, sekumuona kwandakamuita.
- 3 Nemunin'ina wangu Jakobho, akamuonawo sokumuona kwandakaita; nokudaro, ndichatumira mazwi avo kuvana vangu kuti vaone kuti mazwi angu ndeekhwadi. Nokudaro, nemazwi evatatu, Mwari vakati, ndichamisa shoko rangu. Zvakadaro, Mwari vanotumira vamwe vapupuri vakawanda, nekuzadzikisa mazwi avo ose.
- 4 Tarisai, mweya wangu unofara kuti ndiratidze kuvanhu vekwangu chokwadi chekuuya kwaKristu; nokuti, nenzira yechikonzero ichi kwakapiwa mutemo waMosesi; uye zvose zvinhu zvakapiwa naMwari kubvira pakutanga kwenyika, kuvanhu, zvinoratidza mucherechedzo wake.
- 5 Uye mweya wangu unofarawo nezvibvumirano zvaIshe zvavakaita kumadzibaba edu; hongu, mweya wangu unofadzwa nenyasha dzavo, nemukutonga kwavo kwakanaka, nesimba, netsitsi muzano guru nechirongwa chekusingaperi chekubviswa murufu.
- 6 Uye mweya wangu unofadzwa mukuratidza vanhu vekwangu kuti kunze kwekunge Kristu auya vanhu vose vanofa.
- 7 Nokuti kana kusina Kristu kana Mwari hakuna; uye kana kusina Mwari isu hatipo, nokuti hakwaikwanisa kuve nekusikwa. Asi kuna Mwari, uye ndiKristu, uye vanouya nekukwana kwenguva yavo.
- 8 Uye zvino ndave kunyora mamwe emazwi aIsaya, kuti ani zvake wevanhu vekwangu vachaona mazwi aya vasimudze mwoyo yavo uye vagofara pamusana pemunhu wose. Zvino aya ndiwo mazwi, uye mungangoafananidza nemi nekune vamwe vanhu vose.

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.

2 Nifai 12

- 1 Shoko iro rakaonekwa naIsaya mwanakomana waAmozi, riri maererano naJuda neJerusarema:
- 2 Uye zvichaitika kuti mumazuva ekupedzisira, apo gomo reimba yaIshe richamiswa pamusoro pemakomo, uye richasimudzirwa pamusoro pezvikomozvose, uye ose marudzi achayererera kwairi.
- 3 Uye vanhu vazhinji vachaenda uye vagoti, Uyai imi tiende kugomo raIshe, kumba yaMwari waJakobo; uye vachatidzidzisa nzira dzavo, uye tichafamba munzira dzavo; nokuti muZioni ndimo muchabva mutemo, neshoko raIshe kubva kuJerusarema.
- 4 Uye vachatonga pakati pamarudzi, uye vachatsiura vanhu vazhinji: uye vachapfura minondo yavo kuti ive miromo yemagejo, uye mapfumo avo vachaaaita ekukwanhurisa miti—rudzi haruzosimudza munondo kubaya rwumwe rudzi, havazodzidza zvehondo zvakare.
- 5 Imi vemba yaJakobo, uyai imi uye tifambe muchiedza chaIshe; hongu, uyai nokuti mose marasika, mumwe nomumwe munzira dzake dzakaipa.
- 6 Naizvozvo, imi Ishe masiya vanhu venyu, imba yaJakobo, nokuti yakazadzwa nezvekumabvazuva, uye vanoteerera zvinotaurwa nen'anga semaFiristia, uye vanozvifadza nevana vevatorwa.
- 7 Nyika yavowo izere nesirivha negoridhe, upfumi hwavo hauna magumo; nyika yavo izerewo nemahachi, kana ngoro dzavo hadziperi.
- 8 Nyika yavo izerewo nezvifananidzo; vanonamata zvavakaumba nemaoko avo, izvo zvakagadzirwa neminwe yavo.
- 9 Uye uyo munhu akazvidzika haakotamise musoro, uye munhu mukuru haazvirereke, saka, musa muregerere.
- 10 Imi makaipa, pindai mudombo, uye muzvivige muguruva, nokuti kutya Ishe nokubwinya kweushe hwavo kuchakurovai.

2 Nephi 12

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.

- 11 Uye zvichaitika kuti kuzvikudza kwemunhu kuchanyadziwa, nekuzvikakanyadza kwevanhu kuchakoromorwa, uye Ishe voga ndivo vachakudzwa muzuva iroro.
- 12 Nokuti zuva raIshe weHondo richasvika nokukurumidza kumarudzi ose, hongu, pamunhu wose; hongu, pane vanodada nevanozvikudza, nepane wose akasimudzirwa, achadzikiswa pasi.
- 13 Hongu, uye zuva raIshe richasvika pamiti yemisida yose yeRebanoni, nokuti yakareba nokukwirira; nepamusoro pemioku yose yeBashani;
- 14 Uye pamakomo ose marefu, nepazvikomo zvose, nepamarudzi ose akasimudzirwa, nepavanhu vose.
- 15 Uye nepanharire refu yose, nepashongwe yose yakakomberedzwa.
- 16 Uye nepangarava dzose dzegungwa, nekungarava dzose dzeTarshisi, uye nepamifananidzo yose inofadza.
- 17 Uye kuzvikudza kwemunhu kuchaderedzwa pasi, nekuzvikakanyadza kwevanhu kuchaderedzwa; uye Ishe voga ndivo vachakudzwa muzuva iroro.
- 18 Uye zvifananidzo vachazvipfuudza zvachose.
- 19 Uye vachaenda mumwena yematombo, nemumapako epasi, nokuti kutya Ishe kuchavabata nekubwinya kweushe hwavo kuchavarova, pavachasimuka kuti vazunze pasi!
- 20 Muzuva iroro munhu acharasira zvifananidzo zvake zvesirivha, nezvifananidzo zvake zvegoridhe, zvaakazviitira kuti azvinamate, kunhuta nekumiremwa-remwa;
- 21 Kupinda mumitswi yematombo, nepamusoro pemabwe akatsemuka, nenzira yekutya kuti Ishe vachauya pamusoro pavo uye ushe hwembiri yavo huchavarova, kana vomuka kuzozunza nyika zvinotyisa.
- 22 Ibvai kumunhu, ane kufema kuri mumhuno dzake; nokuti ndepapi paachazivikanwawo?

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.

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?

2 Nifai 13

- 1 Nokuti tarisai Ishe, Ishe veHondo, vanotorera
Jerusarema, naJudah, musimbotti nemudonzvo,
musimbotti wose wezvekudya, newose wemvura—
- 2 Gamba, nemurume wehondo, mutongi,
nemuporofita, nevakachenjera, nevakuru;
- 3 Mutungamiri wemakumi mashanu, nemurume
anokudzwa, nemakurukota, newemapipi, uye
anogona kutaura.
- 4 Uye ndichavapa vana kuti vave machinda avo, uye
vacheche vachavatonga.
- 5 Uye vanhu vachadzvinyirirwa, wose nomumwe,
uye wose newaakavakidzana naye; mwana
achizvikudza kuna vakuru, uye akazvidzwa
achazvikudza pane vanokudzwa.
- 6 Apo munhu achabata hama yake yemumba
mababa vake, uye agoti: Iwe une zvipfeko, iva
mutongi wedu, uye usabvumire kuparara uku kuti
kuuye iwe uripo—
- 7 Muzuva iroro achapika, achiti: Handiite kuve
murapi; nokuti mumba mangu hamuna chingwa
kana zvipfeko; regai kundiita mutongi wavanhu.
- 8 Nokuti Jerusarema raparadzwa, uye Juda
yapunzika, nokuti miromo yavo nemabasa avo
airwisana naIshe, kutsamwisa meso okubwinya
kwavo.
- 9 Kuratidzika kweusu hwavo kunoreva zvavari, uye
kuchireva kuti chitema chavo chakafanana
necheSodoma, uye havangachivige. Nhamo
kumweya yavo, nokuti vazvipa vega mubairo
wechakaipa!
- 10 Itai kune vakarurama zvakanaka kwavari; nokuti
vachadya muchero wemabasa avo.
- 11 Nhamo kune vakaipa, nokuti vachafa; nokuti
mubairo wemabasa avo uchave pavari!
- 12 Uye vanhu vangu, vana vadiki ndivo vadvzinyiriri
vavo, uye vanotongwa nemadzimai. Imi vanhu
vangu, avo vanokutungamirirai vanoita kuti
mutadze uye vopaza nzira yamunofamba nayo.
- 13 Ishe vanosimuka kuvakumbirira, uye agosimukira
kutonga vanhu.

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 elo-
quent 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 cloth-
ing, be thou our ruler, and let not this ruin come un-
der 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, be-
cause 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.

14 Ishe achapinda mukutonga nevekare vevanhu vake nemachinda acho; nokuti makadya michero yemunda wemizambiringa uye mukadya zvevarombo mudzimba dzenyu zvamakavatorera.

15 Munorevei imi? Makarova vanhu vangu mukavaita marenganya, uye mukakuya uso hwevarombo, vanodaro Ishe Mwari weHondo.

16 Zvakare, Ishe vanoti: Nenzira yekuti vanasikana veZioni vano zvikakanyadza, uye vachifamba vakazvuvu mitsipa nemaziso eruchiva, vachifamba vachikunyungudza, uye vachirovanisa zvitsitsinho zvavo—

17 Saka Ishe vacharova nechirwere chegwembe panhongonya yemisoro yevanasikana veZioni, uye Ishe vachafugura nzvimbo dzemiviri yavo dzekutsi.

18 Muzuva iroro Ishe vachabvisa kusatya kwezvishongo zvavo zvavaifamba zvichirira, nenguwani, nemakoza akatenderera semwedzi.

19 Tungetani nemangwerengwa, nezvinomonerwa mumutsipa;

20 Tunguwani, nezvishongo zvemumakumbo, nezvinosungiswa mumisoro, nezvinonhuwira, nemhete dzemunzeve;

21 Mhete dzeminwe, nezvekuisa pamhuno;

22 Nguwo dzakawanda, nemadhuku, nezvipeneti zvevhudzi;

23 Zvioni-oni, nemachira anoyevedza, neemumusoro, nemambure.

24 Uye zvichaitika kuti, kunze kwekunhuwirira kwakanaka pachanhuwa kuora; uye kunze kwebhanire, kuchava nemundya; uye kunze kwevhudzi rakakamwa zvakanaka, kuchave nemhanza, uye kunze kwemudimuraura, kuchave nemundya wesaga; kutsva kunze kwerunako.

25 Varume venyu vachafa nokubaiwa uye ugamba hwavo huchapedzwa muhondo.

26 Uye masuwo ake achachema nokuhungudzika; uye achaita segwenga, uye agogara pasi muvhu.

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.

2 Nifai 14

- 1 Uye muzuva iroro, vakadzi vanomwe vachabata murume mumwechete, vachiti: Tichazvitsvagira zvekudya, uye tigozvipekedza; tinongoda kudaidzwa nezita rako chete kuti tisanyare.
- 2 Muzuva iroro vebazi raIshe vachave vakanaka zvikuru nokubwinya; muchero wenyika uchave wakanakisisa nekusevenza kune avo vakapunyuka vaIsraeri.
- 3 Uye zvichaitika kuti, avo vachasiwa muZioni uye vachisara vari muJerusarema vachadaidzwa kunzi vatsvene, wose akanyorwa pavapenyu vari muJerusarema—
- 4 Apo Ishe vachinge vashambidza tsvina yevanasikana veZioni, uye vachinge vasuka ropa reJerusarema pakati pavo nemweya wekutonga nemweya wekupisa.
- 5 Uye Ishe vachaita kuti pamba pega-pega mugomo reZioni, nepaunganwa paro, paite gore reutsi masikati nekupenya kwemarimi emoto usiku; nokuti pose panokubwinya kwaZioni pachadzivirirwa.
- 6 Uye pachave netabernakeri yemumvuri masikati kuchipisa, uye yovewo nzvimbo yokuvanda, uye mhengo nemvura.

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.

2 Nifai 15

- 1 Uye zvino ndichaimbira mudiwa wangu rwumbo rwemudiwa wangu, rwezvemunda wake wemizambiringa. Mudiwa wangu ane munda wemizambiringa muchikomo chine kudya kwakawanda.
- 2 Uye akarikomberedza, akaunganidza matombo aivemo, akasima mizambiringa inonakisisa, uye ndokuvaka shongwe pakati paro, uye ndokuitawo pokusvinira waini makaremo, uye akatarisira kuwana mazambiringa, uye ikabereka mizambiringa emusango.
- 3 Uye zvino, imi vagari veJerusarema, nemi varume veJuda, sarudzai, ndinokukumbirai, pakati pangu nemunda wangu wemizambiringa.
- 4 Chii chingadai chakaitwa kumunda wangu wemizambiringa chandisina kuita mauri? Nokudaro, pandakautarisira kuita mazambiringa wakabereka mazambiringa yemusango.
- 5 Uye zvino endai; ndichakuudzai zvandichaita nebindu rangu remizambiringa—ndichabvisa ruzhowa, uye robva radyiwa; uye ndichapaza tsvingo, uye robva ratsikwa-tsikwa;
- 6 Uye ndichariita kuti rirarire; miti yaro haichekererwe kana kusakurirwa; asi muchamera rukato neminzwa; ndichaudzawo makore kuti asanaise mvura pariri.
- 7 Nokuti munda wemizambiringa waIshe weHondo imba yaIsraeri, uye varume vaJuda ndivo zvidyarwa zvake zvinofadza; uye akatsvaga kutongwa, uye tarisai, kudzvinyirirwa; kururama, asi tarisai, kuchema.
- 8 Nhamo kune avo vanorumanidza dzimba kune dzimwe dzimba, kudakara pasisina mukana, wekuti dzimiswe padzo dzega pakati penyika!
- 9 Munzeve dzangu, Ishe weHondo vakati, zvechokwadi dzimba zhinji dzichave matongo, uye maguta makuru anoyevedza achasara asina vanhu.
- 10 Hongu, gumi remaeka emunda wemizambiringa uchaburitsa bati rimwe chete, uye homeri imwechete (kana kuti masaga matatu) embeu achaburitsa efa imwechete.

2 Nephi 15

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.

- 11 Nhamo kune avo vanomuka rungwanani, kuti vatevedze doro, vagorinwa kudakara usiku, uye vagodhakwa naro!
- 12 Uye rudimbwa, nezvipendani, nezvikwepa, uye waini ndizvo zviru mumabiko avo; asi havana hany'a nebasa raIshe, kana kufunga nezvakaikwa nemaoko avo.
- 13 Naizvozvo, vanhu vekwangu vakaenda muutapwa, nokuti havana ruzivo; uye varume vavo vanokudzwa vanoziya, uye vazhinji vavo vaoma huro nenyota.
- 14 Naizvozvo, gehena razvikudzisa, uye rikazarura musiwu waro kuti haradada; uye mbiri yavo, nekuwanda kwavo, nekushamisira kwavo, neuyo anofara, vachadzika mariri.
- 15 Uye asina maturo achadzikisirwa, uye gamba richaturunurwa, uye ane maziso ari padenga achaturunurwa.
- 16 Asi Ishe veHondo vachakudzwa pakutonga, uye Mwari avo vatsvene vachaitwa kuti vave vatsvene mukururama.
- 17 Zvino hwayana dzichafura setsika yadzo, uye matongo evakakora achafurwa nevatorwa.
- 18 Nhamo kune vanokakata kuipa netambo dzekuzvida, uye vagoita zvitema sekunge vakabata tambo yengoro.
- 19 Vanoti: Muregei akurumidze, basa rake richimbizike, kuti tirione; uye regai kuraira kwoMutsvene waIsraeri kusebere pedyo uye kuuye, kuti tigozviziva.
- 20 Nhamo kune avo vanoti zvakaipa zvakanaka, uye vachitiwo zvakanaka zvakaipa, asi vachiisa rima muchiedza, uye vachiisa chiedza murima, vanoisa kuvava panotapira, nokuisa kutapira panovava!
- 21 Nhamo kune avo vanoizviona sevakachenjera neavo vanoizviona sevakangwara mumaziso avo!
- 22 Nhamo kumagamba ekunwa doro, nevarume vane simba mukusanganisa doro rinodhaka;
- 23 Vanoreverera wakaipa nemubairo, uye vachitorera wakarurama kururama kwake!

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.

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!

24 Naizvozvo, sekupiswa kunoitwa mashanga nemoto, uye rimi rinopisa marara, midzi yavo ichave yakaora, neruva ravo richapupurutswa seguruva; nokuti vakarasa murau waIshe veHondo, uye vakashora shoko reMutsvene waIsraeri.

25 Naizvozvo, hasha dzaIshe dzabatira kuvanhu vavo, uye vatambanudza ruoko rwavo kwavari, uye vakavarova; uye makomo akandengendeka, uye zvitunha zvavo zvaiputikira pakati pemigwagwa. Kana dai zvakadaro kushatirwa kwavo hakuna kubviswa, asi ruoko rwavo rwuchiri rwakatambanudzwa.

26 Uye vachisimudzira mureza kumarudzi anobva kure, uye vacharidzira vari kumagumo kwenyika; uye tarisai, vachauya nokukurumidza vachimhanya; hapana achaneta kana anopunzika pakati pavo.

27 Hapana achatwa nehope kana anokotsira; kana mabhanhire emuchiuno haasunungurwe, kana tambo dzeshangu dzavo hadzidamburwe;

28 Vane miseve inopinza, uye hwose uta hwavo hwakakombama, uye matsimba emabhiza avo achaonekwa segwenya, uye mavhiri avo achaita sechinyamupupuri, uye kutinhira kwavo kuchaita sekweshumba.

29 Vachadzvova seshumba dzichiri diki; hongu, vachadzvova, uye vagobata nyama yavo, uye vagoitakura vachienda nayo zvitsvene, uye hapana anoinunura.

30 Uye muzuva iroro vachavadzvera sekutinhira kwegungwa; uye kana vakatarisa munyika, tarisai, rima nekusuwa, uye chiedza chichadzimwa kumatenga.

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.

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.

2 Nifai 16

- 1 Mugore iro rakafa mambo Uziya, ndakaonao Ishe vagere pachigaro cheushe, pamusoro uye pakasimudzirwa mudenga, uye magemenzi ake akazadza temberi.
- 2 Pamusoro payo pakanga pamire serafimi; imwe neimwe yadzo yaiva nemapapiro matanhatu; maviri akanga ari okufugidza kumeso kwayo, uye maviri achifugidza tsoka dzayo, uye maviri ndiwo ayaibururuka nawo.
- 3 Uye imwe yakachema kune imwe, uye ikati: Mutsvene, mutsvene, mutsvene, Ishe veHondo; pasi pose pazere nekubwinya kwavo.
- 4 Mapango emusuo akazunguzuka pakunzwa izwi reuyo akachema, uye imba ikazara neutsi.
- 5 Zvino ini ndikati: Nhamo yave kwandiri! nokuti ndaiswa pachena; nokuti ndiri munhu ane mukanwa makaipa; uye ndinogara pakati pevanhu vane mukanwa makaipa; nokuti maziso angu aona Mambo, Ishe veHondo.
- 6 Zvino ndokubva imwe yeserafimi dziya yabhururuka ichiuya kwandiri, iine bvunze remoto muruoko rwayo, rayakanga yatora nezvisimbi zvaiva paaritari;
- 7 Uye yakariisa pamuromo pangu, uye ikati: Tarisa, bvunze iri raguma muromo wako; uye kuipa kwako kwabviswa, uye zvitadzo zvako zvasukwa.
- 8 Ndakanzwawo izwi raIshe richiti: Ndiani andichatuma, uye ndiani angatiendere? Ndokubva ndati: Ndiri pano ini; nditumei.
- 9 Uye vakati: Enda unotaurira vanhu ava—Nzwisaisai chaizvo, asi havana kunzwa; onai chaizvo, asi havana kuona.
- 10 Ita kuti mwoyo yevanhu ava ikore, uye ugoita kuti nzeve dzavo dzireme, utsinzinyise maziso avo—nokuti vangazoono nemaziso avo, uye vakanzwa nenzeve dzavo, uye vakanzwisisa nemwoyo yavo, uye vagotendeuka nokuponeswa.
- 11 Zvino ini ndokuti: Ishe, kwenguva yakadii? Uye ivo vakati: Kudakara maguta asara asisina vanhu, uye dzimba dzisisina vanhu, uye nyika yasara yave gwenga chairo;

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;

12 Uye Ishe vabvisa vanhu vavaisa kure-kure, nokuti kuchave nokuraswa kukuru pakati penyika.

And the Lord have removed men far away, for there shall be a great forsaking in the midst of the land.

13 Asi kuchazove nechikamu chimwechete chegumi, chichadzoka, chichadyiwa, semuti wemuteiri semuoku uyo unenge uine kudya kwakakwana panguva yaunodonha mashizha; saka mbeu tsvene ndiyo ichave kudya kwayo.

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.

2 Nifai 17

- 1 Uye zvakaitika kuti mumazuva aAhazi mwanakomana waJotami, mwanakomana waUziya, mambo weJuda, kuti Rezini, mambo weSiria, naPeka mwanakomana waRemaria, mambo weIsraeri, vakaenda kuJerusarema vachida kunoirwisa, asi vakatadza kuikunda.
- 2 Uye zvakataurirwa vemba yaDavidi zvichinzi: Siria yafurirana naEfraimi. Uye mwoyo wake wakazunguzwa, nemwoyo yevanhu vakewo, sekuzunguzwa kunoitwa miti nemhepo musango.
- 3 Zvino Ishe vakati kuna Isaya: Enda iye zvino unosangana naAhazi, iwe naSheari-jashubi mwanakomana wako, pakaperera mugero unobva muchidziva chekumusoro mumugwagwa wekumunda kwemusuki wenhumbi;
- 4 Uye woti kwaari: Chenjera, uye unyarare; usatye, zve usarohwe nehana pamusoro pezvitsiga zvemoto zviri kupfungaira, nekushatirwa kunotyisa kwaRezini achishatirirwa Siria, nemwanakomana waRemaria.
- 5 Nokuti Siria, Efraimi, nemwanakomana waRemaria, vakarangana zvakaipa nezvako, vachiti:
- 6 Hendei kumaJuda tinovanetsa, tigozviiitira muganhu wedu imomo, uye tigoisa mambo pakati pavo, hongu, mwanakomana waTabeeeri.
- 7 Ndizvo zvinotaura Ishe Mwari: Hazvimire, zve hazvizoitika.
- 8 Nokuti musoro weSiria iDamasiko, uye musoro weDamasiko, ndiRezini; uye mukati memakore makumi matanhatu ane makore mashanu vaEfraimi vachatorwa zvekuti vanenge vasisiri vanhu.
- 9 Uye musoro wevaEfraimi vaSamaria, uye musoro wemaSamaria mwanakomana waRemaria. Kana mukasatenda chokwadi hamungasimbiswe.
- 10 Zvakare, Ishe vakataura zve kuna Ahazi, achiti:
- 11 Kumbira iwe chiratidzo kuna Ishe Mwari vako; chikumbire chero kune zvakadzama pasi, kana kune zviri muchadenga.
- 12 Asi Ahazi akati: Handikumbire kwete, zve handiedze Ishe.

2 Nephi 17

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.

13 Uye akati: Inzwai zvino imi vemba yaDavidi; chinhu chiduku here kuti munetse vanhu, asi mungade kunetsa Mwari wanguwo here?

14 Nokudaro, Ishe pachake achakupai chiratidzo —Tarisai, mhandara ichabata pamuviri, uye igobereka mwanakomana, achadaidzwa zita rake kunzi Imanueri.

15 Ruomba neuchi ndizvo zvaachadya, kuti agoziva kuramba zvakaipa uye achisarudza zvakanaka.

16 Nokuti mwana asati asvika pakuramba chakaipa nokusarudza chakanaka, nyika yamakavenga inenge yatosiwa nemadzimambo ayo maviri.

17 Ishe vachaunza pauri, nekuvanhu vekwako, nemumba mababa vako, mazuva asati ambovako kubvira musu wakabva vaEfraimi muna Juda, mambo weAsiria.

18 Uye zvichaitika kuti muzuva iroro Ishe vacharidzira muridzo nhunzi iri kumusoro-soro kweEgipita, nenyuchi iri munyika yeAsiria.

19 Uye dzichauya, uye dzichazorora dzose mumanhika asina chinhu, nemumwena yematombo, nepaminzwa yose, nepamakwenzi ose.

20 Muzuva rakarero Ishe vachaveura nechisvo chakumbirwa, navari mhiri kwerwizi, namambo weAsiria, musoro, nemvere dzemumakumbo; uye chichabvisawo ndebvu.

21 Uye zvichaitika kuti muzuva iroro, murume achapfuya mhou ichiri diki nehwei mbiri;

22 Uye zvichaitika kuti, nenzira yekuwanda kwemukaka wazvichamupa achadya ruomba; nokuti ruomba neuchi ndizvo zvichadyiwa nemunhu wose anosara ari munyika.

23 Uye zvichaitika kuti muzuva iroro, nzvimbo yose ichavepakange paine mizambiringa yange ichikwana chiuru ichikosha chiuru chesirivha, pachasara pave nerukato neminzwa.

24 Varume vachauyako nemiseve neuta, nokuti yose nyika inenge yangove rukato neminzwa.

25 Uye zvole zvikomo zvicharimwa nemapadza, hapazove nekutya rukato neminzwa; asi muchave mokusairira madhonza, nokutsikwa-tsikwa nedzimwe mombe diki.

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.

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.

2 Nifai 18

- 1 Zvakare, izwi raIshe rakati kwandiri: Mugotora hwati huru, uye mugonyora mairi nechinyoreso chemunhu, pamusoro paMaheri-sharari-hashibhazi.
- 2 Uye ndakatora vapupuri vakatendeka kuti vanyore, Uria mufundisi, naZekaria mwanakomana waJeberekia.
- 3 Uye ndakaenda kumuporofitakadzi; uye akabata pamuviri akabereka mwana mukomana. Zvino Ishe vakati kwandiri: Mudaidzei zita rake kuti Maheri-sharari-hashibhazi.
- 4 Nokuti tarisai, mwana uyu haasvike pakuziva kuchema achiti, Baba vangu, kana amai vangu, upfumi hweDamasiko nezvakapambwa zveSamaria zvisati zvatorwa zvichiiswa pamberi pamambo weAsiria.
- 5 Ishe vakataurazve kwandiri zvakare achiti:
6 Sezvo vanhu ava vachiramba mvura yemuna Shiroa inoerera zvakapfava, uye vachifarira Rezini nemwanakomana waRemaria;
- 7 Zvino naizvozvo tarisai, Ishe vanounza mvura yerwizi pamusoro pavo, yakasimba uye yakawanda, kana mambo weAsiria nokubwinya kwake; uye rwuchazadza netwukova twarwo twose, uye rwugofashukira nekunze.
- 8 Uye rwuchapfuura nemunyika yaJuda; rwugozara uye rwuchifashukira, mvura ichazara kusvika muhuro; uye kutambanuka kwemapapiro arwo kuchazadza upamhi hwenyika yako, iwe Imanueri.
- 9 Wadzanai pachenyu imi vanhu, uye muchadimurwa-muzvidimu; uye teerai imi venyika dziri kure; zvisungei zviuno, uye muchadimurwa-muzvidimu; zvisungei zviuno, uye muchadimurwa-muzvidimu.
- 10 Ranganai pamwechete, uye hapana chinobuda; taurai shoko, uye harizomira; nokuti Mwari vanesu.
- 11 Nokuti Ishe vakataura neni zvine simba, vakandidzidzisa kuti ndisafambe munzira dzevanhu ava, vachiti:
12 Imi musati, chirangano, kune avo vose vachanzi nevanhu ava, chirangano; kana kutya imi kutya kwavo, musatye.

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.

13 Itai kuti Ishe veHondo vave vatsvene pachavo, uye ngavave ivo vamunotyanya, uye vave ivo vamunozeza.

14 Uye vagove nzvimbo yenyu tsvene; asi vagove ibwe rinogumbura, uye vagove dombo rekutsamwisa dzose imba mbiri dzaIsraeri, vachave riva nemusungo kuvagari veJerusarema.

15 Uye vazhinji mukati mavo vachapingishwa uye vachipunzika, uye vachityoka, uye vachiteyewa, uye vachibatwa.

16 Sungai uchapupu, momisa mutemo pakati pevadzidzi vangu.

17 Uye ndichamirira Ishe, avo vari kuvanza chiso chavo kune vemba yaJakobo, uye ndichavatsvaka.

18 Tarisai, ini nevana vandakapiwa naIshe tiri vezviratidzo neminana muIsraeri zvinobva kuna Ishe veHondo, avo vagere muGomo reZioni.

19 Uye kana voti kwamuri: Tsvagai kune vanosvikirwa, nekuvauki vanodongorera nokugunun'una—vanhu havafanire kubvunza kuna Mwari vavo here kuti vapenyu vanzwe kubva kuvakafa?

20 Kumutemo neuchapupu; uye kana ivo vakasataura maererano neshoko iri, imhaka yekuti hamuna chiedza mavari.

21 Uye vachafamba nenyika vakasuwa vane nzara, zvichaitika kuti kana vava nenzara vachaita hashu, uye vachatuka mambo vavo naMwari vavo, uye vakatarisa kudenga.

22 Uye vachatarisa panyika uye vagoona dambudziko, nerima, kudzimaidzwa nekurwadziwa kukuru, uye vachasaidzirwa kurima.

Sanctify the Lord of Hosts himself, and let him be your fear, and let him be your dread.

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.

2 Nifai 19

- 1 Zvisinei, kudzimaidzwa hakuzoita sekwakange kuri mukutambudzika kwake, apo pakutanga zvaakangonyaikira chete kunetsa nyika yaZeburuni, nenyika yeNaftari, uye mushure mezvo akazotambudza zvinorwadza nekuGungwa Dzvuku mhiri kwaJorodani muGarirea yemarudzi.
- 2 Vanhu vaifamba murima vaona chiedza chikuru; avo vanogara munyika yemumvuri werufu, pavari chiedza chapenya.
- 3 Imi mawanza rudzi, uye mukapamhidzira mufaro —vanofara pamberi penyu maererano nemufaro wepanguva dzekukohwa, uye sekufara kunoita varume kana vachigovana zvinhu zvavapamba.
- 4 Nokuti matyora joki rekudzvinyirirwa kwake, netsvimbo yairova mapfudzi ake, mubhadha wemudzvinyiriri wake.
- 5 Nokuti kwose kurwa kwemurwi kune ruzha rwunokanganisa, nezvipfeko zvaumburudzwa muropa; asi izvi zvichave nekubvira nekuve huni dzinobvirisa moto.
- 6 Nokuti kwatiri mwana azvarwa, kwatiri tapiwa mwanakomana, uye kutonga kuchave pamapfudzi ake; uye zita rake richaaidzwa kuti Anoshamisa, Mupiwezano, Mwari Samasimba, Baba Vasingaperi, Jinda reRunyararo.
- 7 Uye kupamhidzirwa kwekutonga nerunyararo hazvina magumo, pachigaro cheumambo hwaDavidi, nemuumambo hwake, nekuhumisa nekutonga nekukurama kubvira iye zvino, kusvika nokusingaperi. Kuda kwaIshe veHondo kuchaita kuti zviitike.
- 8 Ishe vakatumira shoko ravo kuna Jakobo uye rajekesa kuna Israeri.
- 9 Uye vose vanhu vachaziva, kana Efraimi nevanhu veSamaria, vanotaura nekudada nekuzvikudza kwemwoyo:
- 10 Zvidhinha zvakoromoka, asi tichavaka nematombo akavezwa; mionde yatemwa, asi tichaipindura kuti ive misidha.
- 11 Nokudaro Ishe vachamutsira Rezini vavengi, vagobatanidza vavengi vake pamwechete;

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;

12 VaSiria pamberi uye nevaFirstia shure; uye vachamedza Israeri nemuromo wakashama. Nokuti hashu dzavo hadzina kudzoswa, asi ruoko rwavo rwuchakangosimudzwa.

13 Nokuti vanhu havatendeukire kune uyo anovarova, kana Ishe veHondo havamutsvake.

14 Saka Ishe vachadimura vaIsraeri musoro nemuswe, bazi nenhokwe muzuva rimwechete.

15 Harahwa, ndiyo musoro; uye muporofita anodzidzisa nhema, ndiye muswe.

16 Nokuti vatungamiri vevanhu ava ndivo vanoita kuti vatadze; uye avo vanotungamirwa navo vanoparadzwa.

17 Nokudaro Ishe havachazove nerufaro nemajaya avo, havazove netsitsi kune vasina baba vavo neshirikadzi; nokuti mumwe nomumwe wavo munyengedzi nemuiti wezvakaipa, uye wose muromo unotaura nhema. Nezvose izvi hashu dzavo hadzina kudzoswa, asi ruoko rwavo ruchakatambanudzwa.

18 Nokuti huipi hunobvira semoto; uchapisa rukato neminzwa, uye uchabatira mumasango akapfita, ugokwira semhute yeutsi.

19 Nehashu dzaIshe veHondo nyika inoita rima, uye vanhu vachaita sehuni dzaiswa muchoto; hakuna munhu acharegerera hama yake.

20 Achabvuta nekurudyi agoshoshera uye agonzwa nzara; uye achadya neruboshwe uye vagosaguta; wose munhu achadya nyama yeruoko rwake—

21 Manase, Efraimi; uye Efraimi, Manase, ivava pamwechete vacharwisa Juda. Nokudaro hashu dzavo hadzina kudzoswa, asi ruoko rwavo rwuchakatambanudzwa.

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.

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.

2 Nifai 20

- 1 Nhamo kune avo vanomisa mitemo isina kururama, nekunyora zvakaipa zvekudzvinyirira.
- 2 Kurambidza varombo kuti vasasvike pakutongwa, nokutorera kodzero kubva kuvarombo vevanhu vangu zvakafanira kuve zvavo, kuti chirikadzi dzigova nhapwa dzavo, uye vagorozva nherera dzisina madzibaba!
- 3 Uye muchaitei muzuva rokushanyirwa, nemudambudziko richabva kure? muchatizira kuna ani kuti muyamurwe? Uye muchasiya kupi pfuma yenyu?
- 4 Ndisisipo ini vachazvipeta pakati pevasungwa, uye vachapunzikira muzvitunha. Zvakadaro hashadzavo hadzina kudzorwa, asi ruoko rwavo rwuchakangotambanudzwa.
- 5 Iwe muAsiria, mubhadha wehasha dzangu, uye mudonzvo uri muruoko rwavo kushatirwa kwavo.
- 6 Ndichamutumira kundorwisa vanhu vanonyengedza, nokuvanhu vanorwisana nehasha dzangu ndichamupa simba rokutora zvinhu zvavo, ovatora, nokuvatsika-tsika sematope mumigwagwa.
- 7 Asi izvi hazvizizvo zvaanoda kuita, kana mwoyo wake hazvizizvo zvaunofunga; asi zvaanoda nemwoyo wake kuparadza nokuuraya marudzi akawanda.
- 8 Nokuti anoti: Ko machinda angu ose haazi madzimambo here?
- 9 Ko Karno haina kuita seKarkemishi here? Ko Hamati haina kuita seArpadi here? Ko Samaria haina kuita seDamasiko here?
- 10 Sezvo ruoko rwangu rwakasika umambo hwezvifananidzo, uye zvifananidzo izvo zvakange zvichipfuura zvemuJerusarema nezveSamaria;
- 11 Ndicharega here, sezvandakaita kuSamaria nezvifananidzo zvaro, kuita sezvandakaita kuJerusarema nezvifananidzo zvaro?
- 12 Nokudaro zvichaitika kuti kana Ishe vachinge vapedza basa ravo rose pagomo reZioni nemuJerusarema, ndicharanga muchero wemwoyo mukukutu wamambo weAsiria, nekuzvikudza kuri mumaziso ake.

2 Nephi 20

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.

- 13 Nokuti iye anoti: Nesimba reruoko rwangu neungwaru hwangu ndakaita zvinhu izvi; nokuti ndinoziva; uye ndakabvisa miganhu yevanhu, ndikapamba upfumi hwavo, uye ndikaparadza vanhu vemo segamba;
- 14 Uye ruoko rwangu rwakawana sedendere upfumi hwevanhu; uye sekunongwa kunoitwa mazai asaririra ndiko kuunganidza kwandakaita pasi pose; uye hakuna mumwechete akazunguzuka bapiro, kana kuzurura muromo, kana kudongorera.
- 15 Ko demo ringavirimire anorishandisa here? Ko sowo ringazviite guru here kune uyo anoriita kuti richeke? Sekunge mubhadha ungazvizunze uchirwisana neavo vanoudonzvesa, kana sekunge wakafanira kuzvisimudza wega kunge usiri chimuti!
- 16 Naizvozvo Ishe, Ishe veHondo, vachapinza pakati pevanhu vavo vakakora; kuonda; uye mukubwinya kwavo vachaisa kupisa kunoita sekupisa kwemoto.
- 17 Uye chiedza chaIsraeri chichave moto, uye Mutsvene Wake achave rimi, uye uchavira uye ugopisa minzwa yake nerukato nezuva rimwechete;
- 18 Uye uchadzima kubwinya kwesango rake, nokweminda yakaorera, zvose mweya nemuviri uye achifizuka nekupera simba kunoita munhu arwara.
- 19 Uye imwe yose miti ichasara musango rake ichave mishoma, zvekuti kana mwana anogona kuiverenga.
- 20 Uye zvichaitika muzuva iroro, kuti vakasara vaIsraeri, neavo vakapunyuka vemba yaJakobo, havazotarisisira kune uyo akambovarova, asi vachatarisa kuna Ishe, Mutsvene waIsraeri, muchokwadi.
- 21 Vakasara vachadzokera, hongu, kana vakasara vemba yaJakobo, kuna Mwari vane simba.
- 22 Nokuti kana dai zvazvo vanhu vako Israeri vakawanda sejecha regungwa, asi vakasara vavo vachadzoka; kuparadzwa kwakagadzirwa kwakafanira kuchafashukira nokururama.
- 23 Nokuti Ishe Mwari veHondo vachaunza kuparadzwa, munyika dzose sekutaurwa kwazvakaitwa.
- 24 Naizvozvo, ndiko kutaura kwaIshe Mwari veHondo: Imi vanhu vangu mugere muZioni, musatye muAsiria; achakurovai nemubhadha, uye agosimudza tsvimbo yokukurwisai, sezvamakaitwa nevaEgipita.

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;

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.

25 Zvichangove zvechinguva chidiki-diki, uye
kushatirwa kwangu kwopera, uye hasha dzangu
dzichave mukuvaparadza.

26 Uye Ishe veHondo vachakonzera dambudziko
sekuuraiwa kwakaitwa vaMidiani pachikomo
cheOrebi; uye sezvo mubhadha wake wakanga uri
pamusoro pemvura uchasimudzwa sekusimudzwa
kwawakaitwa muEgipita.

27 Uye zvichaitika kuti musi iwoyo mutoro wake
uchabviswa pamapfudzi ako, uye jokwi rake
richabviswa muhuro mako, uye jokwi
richaparadzwa pamusana pekuzodzwa.

28 Iye auya kuAiati, apfuurira kuMigroni;
kuMikmashi ndiko kwaachengetera nhumbi dzake.

29 Vakwira nepamupata; vatora pekugara muGeba;
Rama ave kutya; Gibeah wekuSauro anotiza.

30 Daidzira, iwe mwanasikana waGarimi; ita kuti
unzwikwe Raisha, iwe Anatoti.

31 VeMadmena vabviswa; vanhu vemuGebimi
vaungana kuti vatize.

32 Kwanhasi vachamira muNobi muzuva iroro;
vachanongedza zvizhakera zvavo kugomo
remwanasikana weZioni, chikomo cheJerusarema.

33 Tarisai Ishe, Ishe veHondo vachatema mapazi
zvinotyisa; uye ayo akareba kupfuura mamwe
achatemwa opunzwa; uye vanozvida
vachanyadziswa.

34 Uye achatema miti yemasango akapfita nesimbi,
uye Rebanoni ichapunzwa neunesimba.

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.

And it shall come to pass in that day that his bur-
den shall be taken away from off thy shoulder, and
his yoke from off thy neck, and the yoke shall be de-
stroyed 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.

2 Nifai 21

- 1 Uye kuchaita nhungirwa kubva pabazi raJesi, uye kuchakura bazi kubva mumidzi yaro.
- 2 Uye Mweya waIshe uchave paari, mweya weungwaru nekunzwisisa, mweya wekuraira nesimba, mweya weruzivo newekutya Ishe;
- 3 Uye achamuita anokurumidza kunzwisisa mukutya Ishe; uye haatonge zvaonekwa nemaziso ake chete, kana kutonga nezvasvika munzeve dzake.
- 4 Asi nokururama achatonga varombo, uye agotsiura zvakaenzana vanhu vakapfava venyika; uye acharova nyika neshamhu yemuromo wake, nemweya unobva pamiromo yake achauraya vakaipa.
- 5 Uye bhandi rechiuno chake richave kururama, uye kuvimbika kuchave matomhu ake.
- 6 Chikara chichagara nehwayana, uye mbada icharara nembudzana, uye mhuru nemwana weshumba nemhuru yekukodza zvichave pamwechete; uye kamwana kadiki kagozvitungamira.
- 7 Uye mhuru nechikara zvichafura pamwechete; vana vazvo vagorara pamwechete; uye shumba ichadya uswa semombe.
- 8 Uye mwana ari pazamu achatamba ari pamwana wenyoka, uye mwana akarumurwa achaisa ruoko rwake muguru renyoka.
- 9 Hazvizokuvadza kana kuparadza mugomo rangu rose dzvene, nokuti pasi rinenge razara neruzivo rwaIshe, sekuzadzwa kwakaitwa gungwa nemvura.
- 10 Uye muzuva iroro kuchave nemudzi waJesi, uchamira semureza wevanhu; kwauri maJentairi vachatsvaka kuuya; uye kuzorora kwake kuchaita mukurumbira.
- 11 Uye zvichaitika kuti muzuva iroro Ishe vachatambanudza ruoko rwavo kechipiri kuti vadzikinure vakasara vevanhu vavo vachasiwa, muAsiria, nemuEgipita, nemuPatrosi, nemuKushi, nemuErami, nemuShinari, nemuHamati, nemuzvitsuwa zvegungwa.

2 Nephi 21

- 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.

- 12 Uye vachamisira mureza marudzi, uye
vagounganidza vakaraswa veIsraeri, uye
vagounganidza pamwechete vakaparadzwa vaJuda
kubva kumativi mana enyika.
- 13 Shanje yaEfraimi ichaperawo, uye vavengi vaJuda
vachaparadzwa; Efraimi haazoitira shanje Juda, uye
Juda haazonetsa Efraimi.
- 14 Asi vachabhururuka vagotasva pamapfudzi
amaFirisitia kumadokero; vachapamba
zvevekumabvazuva vari pamwechete; vachaisa
maoko avo pana Edomi naMoabi; uye vanhu
vemuAmoni vachavateerera.
- 15 Uye Ishe vachaparadza chose chisipiti chegungwa
reEgipita; nemhepo yavo huru vachavhuvhuta
nepamusoro perwizi, vagoomesa twukova
twunodira marwuri twunomwe, vagoita kuti vanhu
vayambuke maoma.
- 16 Uye kuchave nemugwagwa mukuru uchasiirwa
vakasara vevanhu vake vachasara, unobva Asiria,
senzira yakaitika mugungwa, pazuva rakabuda
Israeri kubva munyika yeEgipita.

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.

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.

2 Nifai 22

- 1 Uye muzuva iroro muchati: Imi Ishe ndichakurumbidzai; kana dai manga makandishatirirwa kushatirwa kwenyu kwafuratidzwa, uye mave kundinyaradza.
- 2 Tarisai, Mwari ndivo ruponeso rwangu; vandichavimba navo, uye ndigosatya; nokuti Ishe JEHOVA ndivo musimbota wangu nerwiyo rwangu; uye vavewo ruponeso rwangu.
- 3 Naizvozvo, norufaro muchachera mvura inobva mumatsime oruponeso.
- 4 Uye muzuva iroro muchati: Rumbidzai Ishe, daidzai zita ravo, taurai kuita kwavo kuvanhu, muudze vanhu kuti zita ravo rinokudzwa.
- 5 Imbirai Ishe; nokuti vakaita zvinhu zvakanaka zvikuru; izvi zvinozivikanwa pasi pose.
- 6 Chemai mudaidzire, imi vagari veZioni; nokuti mukuru Mutsvene waIsraeri ari pakati penyu.

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.

2 Nifai 23

- 1 Mutoro weBabironi wakaonekwa naIsaya
mwanakomana waAmozi.
- 2 Sumudzai mureza pamusoro pegomo refu,
movadaidzira, zunzai ruoko, kuti vapinde mumasuo
evakuru-vakuru.
- 3 Ndaraira avo vakaitwa vatsvene vangu,
ndadaidzawo magamba angu, nokuti hasha dzangu
hadzisi kune avo vanofadzwa neukuru hwangu.
- 4 Ruzha rwevanhu vazhinji mumakomo rwunenge
rwemhomho yevanhu, zhowe-zhowe reumambo
hwemarudzi aangana pamwechete, Ishe veHondo
vanogadzirira varwi vavo kunorwa.
- 5 Vanobva kunyika iri kure, kwakaperera denga,
hongu, Ishe, nezvombo zvekushatirwa kwavo, kuti
vaparadze nyika yose.
- 6 Chemai imi, nokuti zuva raIshe rave pedyo;
richauya semharadzi inobva kuna Samasimba.
- 7 Naizvozvo ose maoko achaneta, mwoyo
wemunhu wose uchanyangadika;
- 8 Uye vachatya; vacharwadziwa nekusuwa
kugovabata; vachashamiswa nevamwe vavo
pachavo, uso hwavo huchaita semarimi emoto.
- 9 Tarisai, zuva raIshe riri kuuya, rakaipa rine
hutsinye nekutsamwa kunotyisa, kunoparadza
nyika; uye vachaparadza vatadzi varimo.
- 10 Nokuti nyenyedzi dzedenga nezvose zvirimo
hadzizopa chiedza chadzo; zuva richasvibiswa
mukufamba kwaro, nemwedzi uchaita kuti chiedza
chawo chisavheneke.
- 11 Uye ndicharanga nyika nenzira yekutadza,
nevataadzi vacharangwa nokutadza kwavo; ndichaita
kuti kuzvida kweunodada kupere, uye ndichabvisa
kuzvikudza kweanotyisa.
- 12 Ndichaita kuti munhu akoshe kupfuura goridhe;
akoshe kunyange kupfuura goridhe reOfiri.
- 13 Naizvozvo, ndichaita kuti denga rizunguzike, uye
nyika ichabva munzvimbo mayo, mukushatirwa
kwaIshe veHondo, uye muzuva rehasha dzavo
dzinotyisa.
- 14 Uye vachaita semhara iri kutandaniswa, uye
sehwei dzisina muridzi; uye vachati munhu ega-ega
adzokere kuvanhu vekwake, uye vagotizira mumwe
nomumwe kunyika kwake.

2 Nephi 23

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 king-
doms 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 indig-
nation, 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 an-
other; 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 arrogancy
of the proud to cease, and will lay down the haughti-
ness 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.

- 15 Mumwe nomumwe anodada achabaiwa; hongu, uye wose uyo akabatana nevakaipa achapuzika nemunondo.
- 16 Vana vavo vachapazurwa-pazurwa pamberi pavo vakatarisa; dzimba dzavo dzicharozvwa uye vakadzi vavo vagobatwa chibharo.
- 17 Tarisai, ndichaita kuti vaMedia vavamukire, vasina hanyin'ya nesirivha kana goridhe, zve havafadzwe nazvo.
- 18 Miseve yavo ichadambura-dambura majaya; zve havazove netsitsi kumichero yenhumbu maziso avo haazonzwira vana vadiki tsitsi.
- 19 Uye Babironi, gamba reushe, runako nerudado rweKardia, richaita sezvakaita Sodom neGomora pazvakaparadzwa naMwari.
- 20 Hapana anozogaramo, zve hapana anozovakamo zvizvarwa nezvizvarwa: Kana vaArabia havachazodzika tende dzavo imomo; kana vafudzi vehwai havachazovaka matanga avo imomo.
- 21 Asi mhuka dzesango dzichagaramo; dzimba dzavo dzichazara nemakava; nemazizi achagaramo, uye zvikatora zvichatambamo.
- 22 Uye mhuka dzesango dzemuzvitsuwa dzichachema mumatongo edzimba dzavo, zvipukanana mumatongo mudzimba dzavo dzemadzimambo; nguva yake yave pedo nekusvika, uye zuva rake harichanonotswa. Nokuti ndichamuparadza nokukurumidza; hongu, nokuti ndichaitira vanhu vangu tsitsi, asi vakaipa vachafa.

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 before 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 overthrew 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 speedily; yea, for I will be merciful unto my people, but the wicked shall perish.

2 Nifai 24

- 1 Nokuti Ishe vachanzwira Jakobo tsitsi, uye vagosarudzazve Israeri, vagovaisa munyika mavo; uye vatorwa vachasangiswa navo, uye vagonamatira kuimba yaJakobo.
- 2 Uye vanhu vachavatora vovaisa kunzvimbo dzavo; hongu, kubva kure kumagumo enyika; vagodzokera kunyika dzavo dzechipikirwa. Uye imba yaIsraeri ndiyo ichave varidzi vadzo, uye nyika yaIshe ichave yevaranda nevarandakadzi; uye vachatapa avo vakange vavatapa; vagotonga vaivadvinyirira.
- 3 Uye zvichaitika kuti muzuva iroro Ishe vachakupai zororo, mukusuwa kwenyu, nemukutya menyu, nemumajoto amakange makasungwa nawo.
- 4 Uye zvichaitika muzuva iroro, kuti muchatora tsumo iyi muchirwisa mambo weBabironi, muchiti: Ko mudzvinyiriri apera sei, neguta regoridhe rapera sei!
- 5 Ishe vatyora mubhadha wowakaipa, netsvimbo dzeushe dzevatongi.
- 6 Iye akarova vanhu nehasha neshamhu isingaperi, uyo akatonga marudzi nehasha, anotambudzwa, uye hapana anomudzivirira.
- 7 Pasi pose pakazorora, uye panyerere; vanovamba kuimba.
- 8 Hongu, miti-yemisaiपुरasi inokufarira iwe, nemisidhari yeRebanoni, ichiti: Kubvira kuradzikwa pasi kwawakaitwa hakuna munhu ati auya kuzotirwisa.
- 9 Gehena rinobvisirwa imi kubva pasi kuti rigosangana nemi pakuuya kwenyu; rinokudenderai vakafa, kana vose vakuru-vakuru vepasi; rakabvisa ose madzimambo epasi pose pazvigaro zvavo.
- 10 Zvose zvavachakwanisa kutaura kwamuri: Asi imi marukutika sesu here? Asi matofanana nesu?
- 11 Kushamisira kwako kwadzikiswa muguva; ruzha rwemimhanzi yako harwuchanzwikwa; muviri wako wava nehonye, uye watongova makonye ega.

2 Nephi 24

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.

12 Kupunzika sei kwawaita kubva kudenga, iwe Rusifa, mwanakomana werungwanani! Hausi wapunzirwa pasi here, iwe waishaisa simba marudzi!

13 Nokuti watoti mumwoyo mako: Ini ndichakwira kudenga, ndosimudza ngundu yangu iende pamusoro penyenyedzi dzaMwari; ndichagara pamusoro pegomo ndakatarisa gungano, kurutivi rwekuchamhembe.

14 Ndichakwira kusvika ndapfuurira makore; ndichaita saiye Wokudenga-denga.

15 Kunyange zvakadaro uchaderedzwa kusvika kugehena, kumativi egomba.

16 Avo vachakuona vachakushora, vachakutarisa, vachiti: Ndiye here murume uye aiita kuti nyika izunguzike, aityiwa nekudederwa nemadzimambo?

17 Uye akaita nyika inge renje, akaparadza maguta aivemo, uye akasazurura dzimba dzevasungwa vake?

18 Ose madzimambo emarudzi, hongu, vose zvavo, iye zvino varere nembiri, munhu ega-ega mumba make.

19 Asi wabviswa muguva mako sebaзи rinonyangadza, uye avo vakasara pane vakauraiwa, avo vakabaiwa nemunondo, vanoenda kumabwe emugomba; semhuka yakafa yatsikwa-tsikwa netsoka.

20 Hauzovigwa pamwechete navo, nokuti wakaparadza nyika yako uye ukauraya vanhu vekwako; mbeu yevanoita-zvakaipa haife yakaita mbiri.

21 Gadzirira kuuraya vana vake nenzira yekutadza kwemadzibaba avo, kuti vasazomuka, kana kuzotonga nyika, kana kuzadza uso hwenyika nemaguta.

22 Nokuti ndichavamukira, vanodaro Ishe veHondo, ndovabvisa muBabironi nezita, nevanenge vasara, nemwanakomana, nemuzukuru, ndozvinotaura Ishe.

23 Ndichaitawo nzvimbo inogarwa nemazizi, nemadziva emvura; ndichaitsvaira nemutsvairo wekuperadza, vanodaro Ishe veHondo.

How art thou fallen from heaven, O Lucifer, son of the morning! Art thou cut down to the ground, which did weaken the nations!

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.

- 24 Ishe veHondo vakapika vachiti: Chokwadi sezvandafunga, ndizvo zvichaitika; uye sezvandaita, ndizvo zvichamira—
- 25 Kuti ndichaunza muAsiria munyika mangu, uye mumakomo angu ndigomutsika-tsika pasi petsoka; ipapo jokwi rake richabva pavari, nemutoro wake uchabva pamapfudzi avo.
- 26 Ndiro zano rafungirwa pasi pose; uye urwu ndirwo ruoko rwatambanudzwa pamusoro pemarudzi ose.
- 27 Nokuti Ishe veHondo vakazvidzika, uye ndiani angazvirambe? Uye ruoko rwavo rwatambanudzwa, ndiani angarwudzore?
- 28 Mutoro uyu wakauya gore rakafa mambo Ahazi.
- 29 Musafare zvenyu, imi mose maFiristia, nokuti mubhadha weuyo akambokurovai watyoka; nokuti kubva mumudzi wenyoka muchabuda rovambira, uye vana vayo vachave nyoka dzinotyisa dzinobhururuka.
- 30 Uye dangwe revarombo richadya, uye vanoshaya vacharara vasina chavanotyia; uye ndichauraya midzi yako nenzara, uye achauraya vanenge vasara.
- 31 Chema, iwe suwo; chema, iwe guta; imi, mose maFiristia, maparadzwa; nokuti kuchamhembe kuchabva utsi, uye hapana achange ari ega panguva dzake dzaakatarirwa.
- 32 Ko nhumwa dzemarudzi dzichapindura dzichiti chii? Vachati Ishe akamisa Zioni, uye varombo vevanhu vake vachawana ruvimbo mairi.

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.

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.

2 Nifai 25

- 1 Zvino ini Nifai, ndinotaura zvisihoma-shoma pamusoro pemazwi andakanyora, akataurwa nemuromo waIsaya. Nokuti tarisai, Isaya akataura zvinhu zvizhinji izvo zvakange zvakaomera vanhu vazhinji vekwedu kuti vanzwisise; nokuti havana zvavanzvira maererano netsika yekuporofita kwamaJuda.
- 2 Nokuti ini Nifai, handina kuvadzidzisa zvinhu zvizhinji pamusoro petsika dzamaJuda, nokuti mabasa avo aiva mabasa erima, uye kuita kwavo kwaiva kuita kweruvengo.
- 3 Nokudaro, ndinonyorera kuvanhu vekwangu, kune vose avo vachagashira zvinhu izvi zvandanyora, kuti vagoziva kutonga kwaMwari, kuti kunouya kumarudzi ose, maererano nemazwi avakataura.
- 4 Nokudaro, teererai imi vanhu vekwangu, imi vemba yaIsraeri, uye muteerere kumazwi angu; kana dai zvazvo mazwi aIsaya musinganyatsoanzwisisa, zvakadaro mazwi ari pachena kwazvo kune avo vose vakazadzwa nemweya wechiporofita. Asi ndinokupai chiporofita, maererano nemweya uri mandiri; nokudaro ndichaporofita ndichiisa pachena sekuita kwandange ndichingoita kubvira nguva yandabva Jerusarema ndiina baba vangu; nokuti tarisai, mweya wangu unofarira kuisa zvinhu pachena kuvanhu vekwangu, kuti vagodzidza.
- 5 Hongu, nemweya wangu unofadzwa nemazwi aIsaya, nokuti ndakabva Jerusarema, uye maziso angu akaona tsika dzamaJuda, uye ndinoziva kuti maJuda anonzwisisa zvinhu zvemaporofita, uye hakuna vamwe vanhu vanonzwisisa zvinhu zvakataurwa kumaJuda, saivo, kunze kwekunge vatodzidziswa tsika nekugara kwamaJuda.
- 6 Asi tarisai, ini Nifai, handina kudzidzisa vana vangu netsika inodzidzisa maJuda, asi tarisai, ini pachangu, ndakagara muJerusarema, nokudaro ndinoziva nezvematumu eruwa urwu; uye ndakataurira vana vangu maererano nekutonga kwaMwari, uko kwakaitwa mukati mavaJuda, kuvana vangu, maererano nezvose zvakataurwa naIsaya, uye handizvinyore.

2 Nephi 25

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.

- 7 Asi tarisai, ini ndinoenderera nechiporofita changu, chiri maererano nekuisa pachena kwangu; uko kwandinoziva kuti kunoita kuti vanhu vasakanganise; zvakadaro, mumazuva achazadzikiswa chiporofita chaIsaya vanhu vachaziva nechokwadi, kuti zvinhu izvi zvichaitika rinhi.
- 8 Nokudaro, zvinokosha kuvana vevanhu, uye uyo anofunga kuti hazvina basa, kwavari ndiko kwandichanyanya kutaura, uye ndigoisa mazwi angu kuvanhu vekwangu chete; nokuti ndinoziva kuti achave anokosha kwazvo kwavari mumazuva ekupedzisira; nokuti muzuva iroro ndimo mavachanzwisisa; nokudaro, ndaanyora kuti agovayamura.
- 9 Uye sezvo chimwe chizvarwa mumaJuda chakaparadzwa nenzira yezvitadzo, naizvo vachaparadzwa chizvarwa nechizvarwa maererano nezvitema zvavo; uye hakuna mumwe wavo akamboparadzwa asati afanoyambirwa nevaporofoita vaIshe.
- 10 Nokudaro, vakataurirwa nezvekuaparadzwa kwakange kuchizoitika mushure mekubva kwababa vangu muJerusarema; zvakadaro, vakaomesa mwoyo yavo; uye maererano nechiporofita changu vakaparadzwa, kunze kweavo vakatakurwa kuenda Babironi senhapwa.
- 11 Uye zvino ndinotaura izvi nenzira yemweya uri mandiri. Uye hazvinei kuti vakatapwa vachadzoka zvakare, uye vagatora nyika yeJerusarema; nokudaro, vachadzorerwa zvakare munyika yenhaka yavo.
- 12 Asi tarisai, vachave nehondo, nerunyerekupe rwehondo; uye kana zuva rasvika rekuti Mumwechete Akaberekwa waBaba, hongu, kana ivo Baba vekudenga nenyika, vachazviratidza ivo vomene munyama, tarisai, vachamuramba, nenzira yekuipa kwavo, nehukukutu hwemwoyo yavo, nekuomarara kwemitsipa kwavo.

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.

- 13 Tarisai, vachamurovera; uye mushure mekuradzikwa muguva kwemazuva matatu achamuka kubva kuvakafa, ane kurapa mumapapiro ake; uye avo vose vachatenda muzita rake vachaponeswa muumambo hwaMwari. Nokudaro, mweya wangu unofara kuti ndiporofite pamusoro pake; nokuti ndakariona zuva rake, uye mwoyo wangu unokudza zita rake dzvene.
- 14 Uye tarisai zvichaitika kuti mushure mekumuka kwaMesia kuvakafa, uye azviratidza kuvanhu vake, kune vose vari vazhinji vachatenda muzita rake, tarisai, Jerusarema ichaparadzwa zvakare; nokuti nhamo kune avo vanorwisana naMwari nevanhu vechechi yake.
- 15 Nokudaro, maJuda achaparadzirwa mukati memamwe marudzi ose; hongu, neBabironiwo ichaparadzwa; nokudaro, maJuda achaparadzwa nemamwe marudzi.
- 16 Uye mushure mekunge vaparadzirwa, uye Ishe Mwari vavarovesa nemamwe marudzi kwezvizvarwa zvizhinji, hongu, kana kuchizvarwa zvichienda kune chimwe chizvarwa kudakara vanyengetedzwa mukutenda munaKristu, Mwanakoma waMwari, nemurudzikinuro, urwo rwusingaverengeke kurudzi rwose rwemunhu—uye kana zuva rekuti vanenge vave kutenda munaKristu, nekunamata Baba muzita rake, nemwoyo isina tsvina nemaoko akachena, uye vosiya zvekutarisira mumwe Mesia, zvino, panguva iyoyo, zuva richasvika rekuti zvinotofanira kuti vatende muzvinhu izvi.
- 17 Uye Ishe vachasimudza ruoko rwavo zvakare kechipiri kuti vadzore vanhu vavo kubva mukurasika mukupunzika kwavo. Nokudaro, vachaita basa rinoshamisa neminana mukati mevana vevanhu.

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.

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.

18 Nokudaro, vachaunza mazwi avo kwavari, ari mazwi achavatonga muzuva rekupedzisira, nokuti achapiwa kwavari kuitira kuvapwisa nezvaMesia wechokwadi, uyo avakaramba; nekuvapwisa kuti havafanire kutarisira zvakare kuuya kwaMesia, nokuti hakuna mumwe achauya, kunze kwekunge ari Mesia wekunyepera anonyengedza vanhu, nokuti kuna Mesia mumwechete anotaura namaporofta, uye iye Mesia iyeyo ndiye acharambwa namaJudu.

19 Nokuti maererano nemazwi emaporofta, Mesia anouya kwapera mazana matanhatu emakore kubvira panguva yakabva baba vangu kuJerusarema; uye maererano nemazwi emaporofta, nemazwiwo engirozi yaMwari, zita rake richanzi Jesu Kristu, Mwanakomana waMwari.

20 Uye zvino, hama dzangu, ndataura ndichiisa zvinhu pachena kuti musazokanganisa. Uye kana Mwari vari mupenyu avo vakaburitsa vana vaIsraeri munyika yeEgipita, uye vakapa Mosesi simba rekurapa marudzi mushure mekunge varumwa nenyoka dzine uturu, kana vachinge vatarisa nyoka iyo yaakange asimudza pamberi pavo, uye vakamupawo simba rekuti arove dombo ribude mvura; hongu, tarisai ndinoti kwamuri, sezvo zvinhu izvi zviri zvechokwadi, uye sezvo Ishe Mwari vari mupenyu, hapana rimwe zita rinopiwa pasi pedenga kunze kwera Jesu Kristu, iro randataura, rinove ndiro rinoponesa vanhu.

21 Nokudaro, pamusoro pechikonzero ichi Ishe Mwari vakandivimbisa kuti zvinhu zvandiri kunyora izvi zvichachengetedzwa, uye zvigopiwa kumbeu yangu, kubva kuchizvarwa ichi zvizisiirwa chizvarwa icho, kuti chivimbiso chizadzikiswe kuna Josefa, zvekuti mbeu yake haichazoparara kana nyika ichiripo.

22 Nokudaro, zvinhu izvi zvichaenda kuzvizukuru nezvizukuru kana nyika ichiripo; uye zvichaita sekuda kwaMwari nekumufadza kwazvinenge zvichiita; uye marudzi anenge ainazvo achatongwa nazvo maererano nezvakanyorwa.

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.

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.

- 23 Nokuti tinoshanda nesimba kuti tinyore, kuti tinyengetedze vana vedu, nehama dzeduwo, nekuti vatende munaKristu, nokuti vayanane naMwari; nokuti tinoziva kuti tinoponeswa nenyasha, mushure mezvese zvatinokwanisa kuita.
- 24 Uye, zvakadaro tinotenda munaKristu, tinochengeta murau waMosesi, totarisira nokushinga kuna Kristu, kudakara murau wazadzikiswa.
- 25 Nokuti, nechikonzero ichi mutemo wakapiwa; nokudaro mutemo wave chinhu chakafa kwatiri, uye isu tinoitwa vapenyu munaKristu pamusoro perutendo rwedu; asika tinochengeta murairo pamusoro pezvatinonzi tiite.
- 26 Uye tinotaura nezvaKristu, tinofara muna Kristu, tinoparidza nezvaKristu, tinoporofita nezvaKristu, uye tinonyora maererano nechiporofita chedu, kuti vana vedu vagoziva kwekuenda kana votsvaka kuregererwa zvitema zvavo.
- 27 Nokudaro, tinotaura nezvemurau kuti vana vedu vagoziva nezvekufa kwemurau; uye ivo, nokuziva kufa kwemurau, vangatarisire kuupenyu huri muna Kristu, vagoziva chikonzero chakaisirwa murau. Uye mushure mekunge murau wazadzikiswa munaKristu, vazive kuti havana chikonzero chavangaomesere mwoyo yavo kwaari iwo murau uchifanira kubviswa.
- 28 Uye zvino tarisai, vanhu vangu, mune mitsipayaakaoma; nokudaro, ndataura nemi ndichiisa zvinhu pachena, kuti musashaya kunzwisisa. Uye mazwi andataura achakuroverai; nokuti akakwana mukudzidzisa ani nani zvake nzira yakanaka; nokuti nzira yakanaka kutenda muna Kristu nokusamuramba; nokuti nekumuramba muri kurambawo maporofita nemurau.
- 29 Uye zvino tarisai, ndinoti kwamuri nzira yakanaka kutenda kuna Kristu, uye musamurambe; uye Kristu ndiye Mutsvene waIsraeri; nokudaro makafanira kupfugama pamberi pake, uye momunamata nekugwinya kwenyu kwose, nepfungwa dzenyu dzose, nesimba renyu rose; uye mukaita izvi hamuzoraswa.

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.

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.

30 Uye, sekufanira kwazvinenge zvakaita,
makafanira kuchengetedza zviito nezvisungo
zvaMwari kusvikira murau wazadzikiswa uyo
wakapiwa kuna Mosesi.

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.

2 Nifai 26

- 1 Uye mushure mekumuka kwaKristu kuvakafa achazviratidza kwamuri, vana vangu, nemi hama dzangu dzinodiwa; uye mazwi aachataura kwamuri ndiwo mutemo wamuchatevedza.
- 2 Nokuti tarisai, ndinoti kwamuri ndaona kuti kuchaita zvizvarwa zvizhinji zvichapfuura, uye kuchave nehondo nokupopotedzana pakati pevanhu vekwangu.
- 3 Uye mushure mekunge Mesia auya vanhu vekwangu vachapiwa zviratidzo zvekuzvarwa kwake, nezvekufa nekumuka kwake; uye zuva iroro richave zuva guru rakaipa rinotyisa kune vakaipa, nokuti vachafa; uye vanofa nokuti vakadzinga maporofita, nevatendi, uye vakavatemala nematombo, vakavauraya; nokudaro kuchema kweropa ravatendi kuchakwira kudenga kuchibva pasi kuchivaroverera.
- 4 Nokudaro, vose avo vanozvida, neavo vane mabasa akaipa, zuva riri kuuya iri richavapisa, ndizvo zvinotaura Ishe weHondo, nokuti vachaita semashanga.
- 5 Uye vachauraya maporofita, nevatendi, vachamedzwa neudzamu hwenyika, ndizvo zvinotaurwa naIshe veHondo; uye vachafukidzwa nemakomo, zvinyamupupuri zvichavatakura, uye dzimba dzichavapunzikira dzigovadzvinzirira nokuvaita kanyama-kanyama nekuvakuya kusara vaita seupfu.
- 6 Uye vachavingwa nemabhanan'ana, nemheni, nekundengendeka kwenyika, nezvinhu zvose zvinoparadza, nokuti moto wekushatirwa kwaIshe unenge wabatidzwa wovarwisa, uye vachaita semashanga, uye zuva rinouya richavadya, ndiko kutaura kwaIshe veHondo.
- 7 Iko kurwadza kwacho, nokutambudzika kwemweya wangu pamusoro pekurasikirwa neavo vakauraiwa vevanhu vekwangu! Nokuti ini Nifai, ndakazviona, uye zvikange zvichandidya ndiri pamberi paIshe; asi ndakafanira kuchema kuna Mwari vangu: Nzira dzenyu dzakarurama.

2 Nephi 26

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.

- 8 Asi tarisai, avo vatsvene vanoteerera mazwi emaporofita, vasingaaparadze, asi vachitarisa kuna Kristu nekushinga kuti vaone zviratidzo zvinopiwa, vasinei nekunetswa kwose—tarisai, ivavo ndivo vasingafe.
- 9 Asi Mwanakomana weKururama achazviratidza kwavari; uye achavarapa, uye vachawana runyararo naye, kudakara kupfuura kwezvizarwa zvitatu, uye kana vazhinji vechizarwa chechina vanenge vapfuura vari mukururama.
- 10 Uye kana zvinhu izvi zvaitika kuparadzwa nokukurumidza kuchauya kuvanhu vekwangu; nokuti, kana dai mweya wangu uchirwadziwa, ndakazviona; nokudaro, ndinoziva kuti zvichaitika; uye vanozvitengesha pasina mubairo; nokuti, semubairo wekudada kwavo nekupusa kwavo vachakohwa kuparadzwa; nokuti vanokundwa nadhiabhorosi uye vosarudza mabasa erima vachisiya echiedza, saka vakafanira kuenda kugehena.
- 11 Nokuti Mweya waIshe hauzogare nguva dzose uchishanda nevanhu. Uye kana Mweya warega kushanda nevanhu panobva pauya kuparadzwa kukuru nokukurumidza, uye izvi zvinosuwisa mwoyo wangu.
- 12 Uye sekutaura kwandakaita maererano nezvekupwiswa kwemaJuda, kuti Jesu uyu ndiye Kristu chaiye, zvinofanira kuti majentairi apwiswewo kuti Jesu ndiye Kristu, Mwari Vokusingaperi.
- 13 Uye nokuti anozviratidza pachake kune avo vose vanotenda maari, nesimba reMweya Mutsvene; hongu, kumarudzi ose, ndimi, nevanhu, achiita zvishamiso zvikuru, zviratidzo, neminana, mukati mevana vevanhu maererano nerutendo rwavo.
- 14 Asi tarisai, ndinoporofita kwamuri maererano nemazuva ekupedzisira; maererano nemazuva Ishe Mwari avachaunza zvinhu izvi kuvana vevanhu.

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.

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.

15 Mushure mekunge mbeu yangu nembeu yehama dzangu yaderera mukusatenda, uye varohwa nemaJentairi; hongu, mushure mekunge Ishe Mwari vavakomberedza, uye vavamanikidzira pakati pemakomo, uye vamisa misasa yekuvarwisa; uye mushure mekunge vatururwa vave muguruva, kana dai vasina, asika mazwi evakarurama achanyorwa, uye miteuro yevanotenda ichanzwikwa, uye avo vose vaderera mukusatenda havazokanganwikwa.

16 Nokuti avo vachaparadzwa vachataura kwavari vave muvhu, uye kutaura kwavo kuchave pasi-pasi kuchibva muguruva, uye mazwi avo achaita seevanosvikirwa; nokuti Ishe Mwari achamupa simba, kuti agoita kazeve-zeve pamusoro pavo, kunge zviru kubva pasi; uye kutaura kwavo kuchaita sezeve-zeve riri kubva muguruva.

17 Nokuti Ishe Mwari vanotaura vachiti: Vachanyora zvinhu zvichaitwa pakati pavo, uye zvichanyorwa zvigonomirwa mubhuku, uye avo vaderera mukusatenda havazviwane, nokuti vanotsvaka kuparadza zvinhu zvaMwari.

18 Nokudaro, sezvo avo vakaparadzwa vakaparadzwa nokukurumidza; uye mhomho dzevanhu vavo vakaipa dzichave semarara anokukurwa—hongu, ndiko kutaura kunoita Ishe: Zvichaitika nechinguwana, chinongoerekana—

19 Uye zvichaitika, kuti avo vakaderera mukusatenda vacharohwa neruoko rwemaJentairi.

20 Uye maJentairi vanozvida nokudada kana vakazvitarisa, uye vanopingaidzwa, nenzira yezimhinga-mupinyi guru, nokuvaka machechi akawanda; zvisinei, vanokanda pasi simba nezvishamiso zvaMwari, uye vagozviparidzira zvavo zveungwaru hwavo nedzidziso yavo, kuti vagowana upfumi hwavanotora kuvarombo.

21 Uye kune machechi mazhinji akavakwa anokonzera ruchiva, nekunetsana, nepfina.

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.

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.

- 22 Uye kune zvikwata zvemuruvande, sezvaitwa kare, maererano nezvikwata zvadhiabhorosi, nokuti ndiye akatanga zvose zvinhu izvi; hongu, ndiye akatanga neumhondi, nemabasa erima; hongu, anovitungamira akavaisa chishwe muhuro, kusvika avaita mbira dzakondo zvachose.
- 23 Nokuti tarisai hama dzinodiwa, ndinoti kwamuri Ishe Mwari havashande murima.
- 24 Hapana chavanoita kunze kwekunge chiri chinozoyamura pasi rose; nokuti vanoda nyika, zvekuti vanopa upenyu hwavo kuti vakwezve vanhu vose vauye kwavari. Nokudaro, hapana vavanoti havafanire kudya nhaka yeruponeso rwavo.
- 25 Tarisai, vanodaizira here, vachiti: Ibvai kwandiri? Tarisai, ndinoti kwamuri, Kwete; asi vanotaura vachiti: Uyai kwandiri mose muri kumativi ose enyika, tengai mukaka neuchi, pasina mari uye pasina mutengo.
- 26 Tarisai, pane vavakamboudza here kuti abve mumasinagogo, kana mudzimba dzekunamatira? Tarisai, ndinoti kwamuri, Kwete.
- 27 Pane vaakarambidza here kudya nhaka yake yeruponeso? Tarisai ndinoti kwamuri, Kwete; asi vakaipa kuvanhu vose pachena; uye vakataurira vanhu vake kuti vanyengetedze vanhu kuti vatendeuke.
- 28 Tarisai, ko Ishe vakamborambidza vanhu here kuti vasadye nhaka yekunaka kwavo? Tarisai, ndinoti kwamuri, Kwete; asi vose vanepundutso umwe neumwe, uye hakuna kana mumwechete anosarudzwa kana kurambidzwa.
- 29 Anoti iye hakufanire kuve nehufundisi-husakarurama; nokuti tarisai, hufundisi husakarurama kuti vanhu vanoparidza vachizvimisa sechiedza chenyika, vachiitira izvi kuti vawane upfumi nerukudzo rwenyika; asi havatsvake magariro akanaka eZioni.
- 30 Tarisai, Ishe vakarambidza zvinhu izvi; nokudaro, Ishe Mwari vakapa murairo wekuti vose vanhu vakafanira kuve nerudo rwakadzama, irwo rudo rwakadzama urwu ndirwo rwunova rudo rwechokwadi. Uye kunze kwekunge vaine rudo rwakadzama havana chavari. Nokudaro, kana vaine rudo rwakadzama havangabvumire kuti mushandi muZioni afe.

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.

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.

- 31 Asi mushandi muZioni achashandira Zioni;
nokuti kana vakashandira mari vachafa.
- 32 Uye zvakare, Ishe Mwari vakaraira vanhu
havafanire kuponda; kuti havafanire kunyepa; kuti
havafanire kuba; vakati havafanire kupika nezita
raIshe Mwari vavo vachinyepa; vakati havafanire
kuchiva; vakati havafanire kuve nepfani; vakati
havafanire kuvengana; vakati havafanire kuita
upombwe; uye vakati havafanire kuita kana
chimwechete chezvinhu izvi; nokuti uyo achazviita
achafa.
- 33 Nokuti zvitadzo zvose hapana zvinobva kuna
Ishe; nokuti vanoita izvo zvakanaka mukati mevana
vevanhu; uye hapana chavanoita kunze kwekunge
chiri pachena kuvana vevanhu; uye vanovakoka vose
kuti vazodya nhaka yekunaka kwavo; hapana
vavanoramba anouya kwavari, mutema nemuchena,
musungwa neasiri musungwa, murume nemukadzi;
uye vanorangarira muhedeni; uye vose vakafanana
kuna Mwari, vose muJuda nemuJentairi.

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.

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 deni-
eth 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.

2 Nifai 27

- 1 Asi tarisai, mumazuva ekupedzisira, kana kuti mumazuva amaJentairi—hongu, tarisai marudzi ose emaJentairi neemaJudawo, vose avo vachauya munyika ino neavo vanenge vari kune dzimwe nyika, hongu, kana vari munyika dzose dzepasi, tarisai, vachadhakwa nezvitema netsika dzose dzakaipa—
- 2 Uye zuva iro musi warinosvika vachashanyirwa naIshe veHondo, nemabhanan'ana nekundengendeka kwenyika, neruzha rwukuru, nedutu remhepo, nechamupupuri, nerimi romoto unopisa.
- 3 Uye marudzi ose anorwisa Zioni, nokuishungurudza, vachaita sezvinoita anorota usiku; hongu, zvichaita kwavari, sezvinoita munhu ane nzara anorota, tarisai achidya asi paanopepuka anonzwa aine nzara; kana kuti munhu ane nyota anorota, tarisai achinwa uye tarisai paanomuka anonzwa aine nyota inomupedza simba, uye mweya wake unenge uine havi; hongu, ndizvo zvichaita mhomho dzose dzemarudzi dzinorwisana negomo reZioni.
- 4 Nokuti tarisai, imi mose munoita zvakaipa, imbomirai muone, nokuti muchachema, mugochema; hongu, muchararadza pasina kunwa waini, muchadzedzereka asi musina kunwa zvinodhaka.
- 5 Nokuti tarisai, Ishe vakudururirai mweya wehope dzakadzama. Nokuti tarisai, makatsinzinya maziso enyu, uye mukaramba vaporofita; uye vatongi venyu, nevaoni makavafukidza nenzira yezvitema zvenyu.
- 6 Uye zvichaitika kuti Ishe Mwari achaunza kwamuri mazwi ebhuku, uye achave mazwi evavo vakotsira zvekufa.
- 7 Uye tarisai bhuku richange rakanamwa; uye mubhuku umu munenge muine zvakazarurwa kubva kunaMwari, kubvira mukutanga kwepasi kusvika mukuguma.
- 8 Nokudaro, nekuda kwezvinhu zvakanamwa, zvinhu zvakanamwa izvi hazvizoburitswa vanhu vachiri muzvitema neruvengo rwavo. Nokudaro bhuku iri havazoriona.

2 Nephi 27

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.

- 9 Asi bhuku iri richapiwa kumurume, uye achataura mazwi ebhuku iri, ari mazwi evavo vakarara muguruva, uye achataura mazwi aya kune mumwe;
- 10 Asi mazwi akanamwa haataure, kana bhuku racho haariburitse. Nokuti bhuku iri rinenge rakanamwa nesimba raMwari, nechakazarurwa chakanamwa chichachengetwa chiri mubhuku kudakara nguva yasvika yaIshe, kuti zvigouya, nokuti tarisai, zvinoisa pachena zvose zvinhu kubvira kutanga kwenyika kudakara kupera kwayo.
- 11 Uye zuva richasvika rekuti mazwi ebhuku akanamwa achaverengwa vanhu vari pamusoro pedzimba; uye achaverengwa nesimba raKristu; uye zvose zvinhu zvichazururirwa vana vevanhu zvinhu zvagara zviripo pakati pevana vevanhu, uye zvinoramba zviripo kudakara kuguma kwenyika.
- 12 Nokudaro, musi iwoyo bhuku rave kupiwa kumurume uye andambotaura, bhuku richavigwa kuti maziso enyika asarione, kuti pashaye ane ziso ringarione asi kuti richaonekwa nemaziso evapupuri vatatu, nesimba raMwari, kunze kwemumwechete iyeyo achapiwa bhuku; uye vachapupura chokwadi chebhuku iri nezviri mariri.
- 13 Uye hakuna vamwe vanozoriona, kunze kwevashoma maererano nokuda kwaMwari, kuti vagopupura shoko rake kuvana vevanhu; nokuti Ishe Mwari vakati mazwi evanotenda achataura seanobva kune vakafa.
- 14 Nokudaro, Ishe Mwari vacharamba vachiunza mazwi ebhuku; uye vachaisa shoko iri kuvanhu vakawanda vapupuri sekuona kwavanoita kuti zvakafanira; uye nhamo kune uyo acharamba shoko raMwari!
- 15 Asi tarisai, zvichaitika kuti Ishe Mwari vachati kune uyo wavachapa bhuku: Tora mazwi aya asina kunamwa woapawo kune mumwe, kuti agoaratidza kune vakadzidza, achiti; Verengai izvi, ndapota. Vakadzidza vachati: Uya naro bhuku, uye ndiri verenge.

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;

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.

16 Uye zvino, nenzira yekuda mbiri munyika nekuwana pfuma vanodaro, kwete kuti vanenge vachiitira Mwari.

17 Uye munhu ahati: Handikwanise kuuya nebhuku, nokuti rakanamwa.

18 Zvino vakadzidza vachati: Handikwanise kuriverenga.

19 Nokudaro, zvichaitika, kuti Ishe Mwari vachapa zvakare bhuku nemashoko kune uyo asina kudzidza; uye murume asina kudzidza ahati: Ini handina kudzidza.

20 Zvino Ishe Mwari vachati kwaari: Akadzidza haadi kuaverenga, nokuti akaaramba, uye ndinokwanisa kuita basa rangu ndega; nokudaro uchaverenga mashoko andichakupa.

21 Usabate zvinhu zvakanamwa, nokuti ndichazviunza nguva yangu yakwana; nokuti ndicharatidza vana vevanhu kuti ndinogona kuzviitira basa rangu.

22 Nokudaro, kana maverenga mazwi andinenge ndakuraira, uye mawana vapupuri vandakakuvimbisai, ndipo pamuchanama bhuku zvakare, moriviga kwandiri, kuti ndigochengetedza mazwi amusati maverenga, kudakara ndati ndaona ini mukuziva kwangu kuti zvafanira kuti zvose zvichienda pachena kuti vana vevanhu vachizviziva.

23 Nokuti tarisai, ndini Mwari; uye ndiri Mwari wezvishamiso; uye ndicharatidza nyika kuti ndini mumwecheteyo wanezuro, nhasi, nokusingaperi; uye handishande pakati pevana vevanhu kunze kwekunge vaine rutendo.

24 Uye zvakare zvichaitika kuti Ishe vachati kwaari uyo vachaverenga mashoko ayo achapiwa kwaari:

25 Kana ivo vanhu vachitaura chete nemiromo yavo kuti vari pedyo neni, uye vachindikudza nemiromo yavo chete, asi mwoyo yavo iri kure neni, uye kunditya kwavo vakakudzidziswa nepfungwa dzevanhu—

26 Naizvozvo, ndichaita basa rakanakisisa muvanhu ava, hongu, basa rakanakisisa nemunana, nokuti uchenjeri hwevakachenjera vavo nevakadzidza zvichafa, nekunzwisisa kwevangwari vavo kuchashaika.

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.

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.

- 27 Uye nhamo kune avo vanotsvaka zvakadzama kuviga mazano avo kuna Ishe! Uye mabasa avo ndeerima; uye vanoti: Ko anotiona ndiani, uye anotiziva ndiani? Uye vagotiwo: Zvirokwazvo, kupindura kwenyu zvinhu muchisunamisa nokupidigura kuchatorwa sekukosha kwerondo remuumbi wehari. Asi tarisai, ndichavaratidza, Ishe veHondo vanotaura, kuti ndinoziva mabasa avo ose. Nokuti basa richati kumushandi, haana kundiita here? Uye kana zvivezwa zvingati here kune uyo azviveza, haana chaanoziva?
- 28 Asi tarisai, vanotaura Ishe veHondo: Ndicharatidza vana vevanhu chinguva chidiki-diki chete Rebanoni ichaitwa munda une kudya kuzhinji; uye iwo munda une kudya kuzhinji uchatorwa sesango.
- 29 Uye musi iwoyo matsi dzichanzwa mashoko emubhuku, uye maziso emapofu achaona pasingaonekwe nemurima.
- 30 Uye avo vakapfava naivowo vachawanda, uye rufaro rwavo rwuchava munaIshe, uye varombo pakati pevanhu vachafara mune Mutsvene waIsraeri.
- 31 Nokuti sezvo Ishe vari mupenyu vachaona kuti akaipa anyadziiswa, uye uyo anotuka amedzwa, uye avo vose vanogarira zvisinakururama vauraiwa;
- 32 Uye avo vanoita munhu mutadzi nekuda kwezwi, nevanoteya munhu musuo rake, uye vachisiya zvakanaka vachitora zvakaipa.
- 33 Naizvozvo, ndiko kutaura kwaIshe, vakanunura Abrahamu, maererano nembu yaJakobo: Jakobo haachanyara zvino, nekumeso kwake hakuratidze kunyadziiswa.
- 34 Asi paanoona vana vake, basa remaoko angu, vari pakati pake, vachaita kuti zita rangu rive dzvene, uye vagoita kuti Mutsvene waJakobo ave mutsvene, uye vachatya Mwari waIsraeri.
- 35 Avowo vakakanganisa mumweya vachanzwisisa, uye avo vaitsutsumwa vachadzidza shoko.

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.

2 Nifai 28

- 1 Uye zvino tarisai, hama dzangu, ndataura kwamuri, maererano nokutunhwa kwandange ndichiitwa neMweya; nokudaro, ndinoziva kuti chokwadi zvose izvi zvakafanira kuitika.
- 2 Uye zvinhu zvichanyorwa kubva mubhuku zvichave zvakakosha kwazvo kuvana vevanhu, uye kunyanya kumbeu yedu, inove ndiyo yakasara kumba yaIsraeri.
- 3 Nokuti zvichaitika kuti nomusi iwoyo chechi dzichavakwa, dzisina kuvakirwa Ishe, apo imwe ichataura kune imwe ichiti: Tarisai, ini, ndini yaIshe; uye imwe yoti: Ini, ndini yaIshe; ndizvo zvichaita vose vakazvivakira chechi ivo pachavo, vasingavakire Ishe—
- 4 Uye vachanetsana pachavo; uye kana vafundisi vavo vachanetsana, uye vachadzidzisa neruzivo rwedzidzo dzavo, uye vagoramba Mweya Mutsvene, uyo unoita kuti vanhu vagone kutaura.
- 5 Uye vanoramba simba raMwari, Mutsvene waIsraeri; uye voti kuvanhu: Teererai kwatiri, uye munzwe kuraira kwedu; nokuti tarisai hakuna Mwari nhasi; nokuti Ishe neMununuri vaita basa ravo, uye vakapa simba rake kuvanhu.
- 6 Tarisai, teererai imi kuraira kwangu; kana vakati pane chishamiso chaitwa neruoko rwaIshe, musazvitende; nokuti zuva ranhasi havasi Mwari vezvishamiso; vakaita basa rake.
- 7 Hongu, uye kuchaita vazhinji vachati: Idyai, munwe, uye mufare, nokuti mangwana tinofa; uye zvinozotinakira.
- 8 Uye kuchave nevazhinjiwo vachati: Idyai, munwe, uye mufare; zvisinei, ityai Mwari—anozoti hamuna-mhosva mukuita kachitema kadiki; hongu, nyepai zvishoma, ngwarira mumwe nenzira yemazwi ake, teyai muvakidzani wenyu nekumucherera gomba; hakuna chakaipa mazviri; uye muite zvose izvi, nokuti mangwana tinofa; uye kana zviru zvekuti tine mhosva, Mwari achatiranga neshamhu shoma, uye pekupedzisira tichaponeswa muumambo hwaMwari.

2 Nephi 28

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: Hearken 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.

- 9 Hongu, uye kuchange kune vazhinji vachadzidzisa netsika iyi, dzidziso dzenhema dzisipo nedzeurema, uye vachazvikudza mumwoyo yavo, uye vachatsvaka kuvanza mazano avo zvakadzama kuna Ishe; uye mabasa avo achave murima.
- 10 Uye ropa ravatendi richavachemera richibva pasi.
- 11 Hongu, vose vabuda munzira, vave vanhu vakaipa.
- 12 Nenzira yekuzvida, nenzira yevadzidzisi venhema, nedzidziso dzenhema, chechi dzavo dzaipa, uye chechi dzavo dzinozvikudza; nenzira yerudado vanozvitutumadza.
- 13 Vanobira varombo nokuda kwenzvimbo dzavo dzakanaka; vanobira varombo nenzira yekunaka kwezvipfeko zvavo; uye vanotambudza vakapfava nevarombo mumwoyo, nokuti mukudada kwavo vanozvitutumadza.
- 14 Vanoomesa mitsipa nemisoro ine kuzvida; hongu, nenzira yekudada, nekuipa, neruvengo, neupfambi, vose vatsauka kunze kwevashoma-shoma, avo vakazvirereka vateveri vaKristu; zvisinei, vanotungamirwa, zvekuti nguva zhinji vanokanganisa nenzira yekuti vanodzidziswa maererano nepfungwa dzevanhu.
- 15 Imi vachenjeri, nevakadzidza, nevapfumi, vanozvitutumadza mukudada kwemwoyo yavo, neavo vose vanoparidza manyepo, neavo vose vanoita ufeve, uye vachikanganisa nzira yakanaka yaIshe, nhamo, nhamo nedambudziko kwavari, ndiko kutaura kwaIshe Mwari Samasimba, nokuti vachakandwa mugehena!
- 16 Nhamo kune avo vanosiya zvakanaka vachida zvakaipa uye vachituka izvo zvakanaka, vachiti chinhu chisina maturo! Nokuti zuva richasvika rokuti Ishe Mwari vachashanyira vanhu venyika nokukurumidza; uye muzuva iroro vakomba zvizere muzvitema vachafa.
- 17 Asi tarisai, kana vanhu vemunyika vakatendeuka muzvitema zvavo neruvengo rwavo havazoparadzwa, ndiko kutaura kunoita Ishe veHondo.

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.

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.

18 Asi tarisai, chechi iya huru inonyangadza, pfambi yepasi pose rakafanirwa, kuwira pasi, uye kuwa kwaro kuchave kukuru chaizvo.

19 Nokuti umambo hwadhiabhorosi hwakafanira kuzunzwa, uye avo vari mahuri vakafanira kumutswa kuti vatendeuke, nokuti vakasamuka dhiabhorosi achavasunga nengetani dzisingaperi, uye zvoita kuti vamuke nehasha, vobva vafa.

20 Nokuti tarisai, nezuva iroro achange ari mumwoyo yevana vevanhu, uye agovaita kuti vashatirirwe chakanaka.

21 Vamwe achavanyaradza, uye ovanenyedza kuti vafunge kuti vakasimba mune zvenyama, zvekuti vobva vati: zvose zvakanaka muZioni; hongu, Zioni irikubudirira, zvose zvakanaka—uye ndiko kunyengedzwa kwavanoitwa mumweya nadhiabhorosi, ovatungamira zvakanakawo kugehena.

22 Uye tarisai, vamwe anovabata kumeso, ovaudza kuti hakuna gehena; uye oti kwavari: Handisi dhiabhorosi, nokuti hakuna chinhu chakadaro—uye anoita kazeve-zeve munzeve dzavo, kudakara avasunga nengetani dzake dzinotyisa, avasunga kudaro hakuna ruponeso.

23 Hongu, vanosungwa nerufu, negehena; uye rufu, negehena, uye dhiabhorosi, nevose vakasungwa navo vakafanira kumira pamberi pechigarro chekutonga chaMwari, uye vagotongwa maererano nemabasa avo, vobva ipapo vanofanira kuenda kunzvimbo yavakagadzirirwa, kana suriferi yemoto nedziva rinova kurwadziwa kusina magumo.

24 Naizvozvo, nhamo kune uyo ari muZioni asina hanyn'a!

25 Nhamo kune anotaura kuti: zvose zvakanaka!

26 Hongu, nhamo kune uyo anoteerera kuraira kwevanhu, zve achiramba simba raMwari, nechipo cheMweya Mutsvene.

27 Hongu, nhamo kune uyo anoti: Takagashira, uye hakuna chimwe chatichada zvakare!

28 Uye muchidimbu, nhamo kwavari vose vanodedera, uye vakashatirwa pamusana pechokwadi chaMwari! Nokuti tarisai, uyo akavakira padombo anozvitambira nokufara; uye uyo akavakira mujecha anotyia nokuti zvingangokoromoka.

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.

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.

- 29 Nhamo kune uyo anoti: Takagashira shoko raMwari, uye hatichada zve shoko raMwari, nokuti ratinaro rakakwana!
- 30 Nokuti tarisai, ndiko kutaura kunoita Ishe Mwari: Ndichapa kuvana vevanhu mutsara pamusoro pemutsara, murairo pamusoro pemurairo, pano zvishoma, apo zvishoma; uye vakakomborerwa ivavo vanoteerera kumirairo yangu, uye vachipa nzeve mukuraira kwangu, nokuti vachadzidza uchenjeri; nokuti kune uyo anogashira ndichapa zvakawanda; kune avo vanoti, Isu tine zvakakwana, ivavo vachatorerwa kana zvavange vainazvo.
- 31 Akatukwa uyu anoisa ruvimbo rwake kumunhu, kana kuita kuti munhu wenyama ave simba rake, kana kuteerera kumirairo yemunhu, kunze kwekunge mirairo yavo yapiwa nesimba reMweya Mutsvene.
- 32 Nhamo kumaJentairi, vanodaro Ishe Mwari veHondo! Nokuti hazvinei kuti ndichatambanudzira ruoko rwangu kwavari zuva nezuva, vachandiramba; zvakadaro, ndichavanzwira tsitsi, vanodaro Ishe Mwari, kana vakatendeuka vakauya kwandiri; nokuti ruoko rwangu rwakatambanudzwa muswere wose, Ishe vanodaro Mwari veHondo.

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.

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.

2 Nifai 29

- 1 Asi tarisai, vachange vakawanda—pazuva iroro randichaita basa rakanakisa pakati pavo, kuti ndirangarire zvibvumirano zvandakaita kuvana vavanhu; kuti ndiise ruoko rwangu zvakare kechipiri kuti ndidzore vanhu vangu, vanove veimba yaIsraeri.
- 2 Uye zvakare, kuti ndirangarire zvimbiso zvandakaita kwauri Nifai, uye zvakare kuna baba vako, kuti ndichangarira mbeu yako; kuti mazwi embeu yako aende achibva mumuromo mangu achienda kumbeu yako; uye mazwi angu achasvika achishita kumagumo enyika, kuti ave rupawo kuvanhu vangu, vanova vemba yaIsraeri;
- 3 Uye nokuti mazwi angu achashita—MaJentairi akawanda ahati: Bhaibheri! Bhaibheri! Tine Bhaibheri, hakungave nerimwe Bhaibheri.
- 4 Asi Ishe Mwari vanoti: Mapenzi, vachava neBhaibheri; richabva kumaJuda, vanhu vangu vechibvumirano vakare. Ko vanotendei maJuda neBhaibheri ravakagamuchira kubva kwavari? Hongu, anorevei maJentairi? Vanoyeuka here matambudziko, namabasa, nokurwadziwa kwamaJuda, nokusimba kwavo mukumira neni, mukuunza ruponeso kumaJentairi?
- 5 Imi maJentairi, munorangarira here maJuda, vanhu vangu vechibvumirano vakare? Kwete; asi makavatuka, mukavavenga, uye mukasatsvaga kuvabatsira. Asi tarisai, ndichakudzorerai zvinhu zvose izvi pamisoro yenyu; nokuti Ini Ishe handina kukanganwa vanhu vangu.
- 6 Iwe benzi, uhati: Bhaibheri! Tine Bhaibheri, zve hatide rimwe Bhaibheri. Mungadai makawana here Bhaibheri dai pasina maJuda?
- 7 Hamuzive here kuti marudzi akawanda ari munyika? Hamuzive here kuti Ini Ishe Mwari wenyu, ndakasika vanhu vose, uye kuti ndinoyeuka avo vari pazvitsuwa zvegungwa; nekuti ndinotonga kumusoro kudenga napasi panyika; uye ndinounza shoko rangu kuvana vavanhu, hongu, kana kunyika dzose dzapasi?

2 Nephi 29

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?

8 Nokudaro munotsutsumwei, nokuti muchagamuchira mamwezve emashoko angu akawanda? Hamuzive here kuti uchapupu hwemarudzi maviri hunopupura kwamuri kuti ndini Mwari, kuti ndinoyeuka rudzi rumwe nerumwe? Naizvozvo, ndinotaura mazwi mamwechete kurudzi rumwe nerumwe. Zvino kana marudzi maviri ofambidzana uchapupu hwemarudzi maviri aya huchapindiranawo.

9 Zve ndinoita izvi kuti ndiratidze vanhu kuti ndini mumwecheteyo wazuro, nhasi, nokusingaperi; uye ndinotaura mazwi angu maererano nokuda kwomwoyo wangu. Uye nokuti ndataura izwi rimwe musafunge kuti handikwanise kutaura rimwe; nokuti basa rangu harisati rapera; uye harizopera kudzamara kupera kwevanhu, kana kubvira nguva iyoyo kusvikira nokusingaperi.

10 Nokudaro, nokuti mune Bhaibheri hamufanirwe kufungidzira kuti rine mazwi angu ose; kana kufunga kuti handingaite kuti zvimwe zvinyorwe.

11 Nokuti ndinoraira vanhu vose, kumabvazuva nekumadokero, kumaodzanyemba, nekuchamhembe, nemuzvitsuwa zvegungwa, kuti vachanyora mazwi andichataura kwavari; nokuti kubva kumabhuku achanyorwa ndichatonga pasi rose, vanhu vose maererano namabasa avo, maererano nezvinenge zvakanyorwa.

12 Nokuti tarisai, ndichataura kumaJuda vogozvinyora; uye ndichataurawo kumaNifai vogozvinyora; ndichataurawo kuna mamwe marudzi eimba yaIsraeri, avo ndakatumirira kubvamo, ivowo vogozvinyora; uye ndichataura kumarudzi ose dzapasi idzowo dzogozvinyora.

13 Uye zvichaitika kuti maJuda achava namazwi amaNifai, uye maNifai achava namazwi amaJuda; maNifai namaJuda vachava namazwi amarudzi akarasika aIsraeri; marudzi akarasika eIsraeri achava namazwi amaNifai namaJuda.

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.

14 Uye zvichaitika kuti vanhu vangu, vanova veimba yaIsraeri, vachaungana kumusha munyika dzavo; neizwi rangu richabatanidzwa pamwechete. Zve ndicharatidza avo vanorwa nezwi rangu nevanhu vangu, vanova vemba yaIsraeri, kuti ndini Mwari, kuti ndakabvumirana naAbrahama kuti ndicharangarira mbeu yake narinhi narinhi.

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.

2 Nifai 30

- 1 Uye zvino tarisai, hama dzangu dzinodiwa, ndinoda kutaura kwamuri; nokuti ini Nifai, handikubvumirei kuti mufunge kuti makarurama kupfuura zvichava maJentairi. Nokuti tarisai, kunze kwekunge muchichengeta mirairo yaMwari mose muchafawo; nenzira yemazwi akataurwa musafunge kuti maJentairi vanobva vaparadzwa zvachose.
- 2 Nokuti tarisai, ndinoti kwamuri maJentairi vose vachatendeuka vachanzi vanhu vechibvumirano chaIshe; uye avo vose maJuda vasingatendeuke vacharaswa, nokuti Ishe havabvumirane nevanhu vasingatendeuke uye vagotenda muMwanakomana wavo, uyo anove Mutsvene weIsraeri.
- 3 Uye zvino, ndichaporofita zvimwe maererano nemaJuda nemaJentairi. Nokuti mushure mekuuya kwebhuku randabotaura, rigonyorwa kumaJentairi, uye rigonamwazve kuna Ishe, kuchave nevashinji vachatenda kumazwi akanyorwa; uye ivo vachaatakura vachienda nawo kuvanhu vakasara vembeu yedu.
- 4 Uye ndizvo zvichaita kuti vakasara vembeu yedu vazive nezvedu, kuti takabva sei kuJerusarema, nokutiwo ivo chizvarwa chemaJuda.
- 5 Uye vhangeri raJesusu Kristu richaparidzwa kwavari; nokudaro, ivo vachadzorerwa ruzivo rwemadzibaba avo, nekuruzivo rwaJesusu Kristu, rwakange rwuri kumadzibaba avo.
- 6 Uye zvino ndipo pavachazofara; nokuti vanenge voziva kuti maropafadzo kwavari abva muruoko rwaMwari; uye maranga erima ndipo paachatanga kubva mumaziso avo; zvizvarwa zvakawanda hazvipfuure mukati mavo, kunze kwokunge vari vakachena uye vari vanhu vanofadza.
- 7 Uye zvichaitika kuti maJuda ayo akapararira nenyika yose naivowo vachatanga kutenda munaKristu; uye vachatanga kuungana pasi pose; uye avo vachatenda munaKristu naivowo vachave vanhu vanofadza.
- 8 Uye zvichaitika kuti Ishe Mwari vachatanga basa ravo mukati menyika dzose, marudzi, ndimi, navanhu, kuti vaunze kudzororwa pakare kwevanhu vavo pamusoro penyika.

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.

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.

- 9 Uye Ishe Mwari vachatonga varombo nokururuma, nekutsiura zvakafanira vakapfava venyika. Uye vacharanga nyika nedanda remuromo wavo; nekufema kwemirono yavo vachauraya vakaipa.
- 10 Nokuti nguva iri kusvika nokukurumidza iyo Ishe yavachakonzera kupesana pakati pevanhu, uye vakaipa vovaparadza, uye vachaponesa vanhu vavo, hongu, kunyange dai kuri kuti vakafanira kuparadza vakaipa nemoto.
- 11 Uye kururama ndiko kunoita bhanhire remuchiuno mavo, uye kuzara nerutendo kuve matomhu avo.
- 12 Uye ndipo pachagara chikara nehwayana; uye mbada icharara pamwechete nembudzana, nemhuru, nemwana weshumba, nemhuru yekukodza, pamwechete; uye zvichatungamiriwa nekamwana kadiki.
- 13 Uye mhon yemombe nebere zvichadya; uye vana vazvo vacharara pamwechete; uye shumba ichadya uswa semombe.
- 14 Uye mwana ari pazamu achatambira pamwena wenyoka, uye mwana arumurwa achapinza ruoko rwake pamusuo weguru renyoka.
- 15 Hazvizokuvadza kana kuparadza mumakomo angu ose matsvene; nokuti pasi pose pachazara neruzivo rwaIshe sekuzara kwakaita mvura mugungwa.
- 16 Nokudaro, zvose zvinhu zveose marudzi zvichaitwa kuti zvizivikanwe, hongu, zvose zvinhu zvichaitwa kuti zvizivikanwe nevana vevanhu.
- 17 Hakuna chakavandika chisingazoburitswa pachena; hakuna mabasa anoitwa murima asingazoburitswa muchiedza; uye hakuna chakanamwa pano pasi chisingazonamanurwa.
- 18 Nokudaro, zvose zvinhu zvakaratidzwa vana vevanhu zvichaburitswa pachena musu iwoyo; uye Satani haazove nesimba mumwoyo yevana vevanhu, kwenguva huru. Uye zvino, hama dzangu dzinodiwa, ndinogumira pano mukutaura kwangu.

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.

2 Nifai 31

- 1 Uye zvino ini Nifai, ndinogumisa kuporofita kwangu kwamuri, hama dzangu dzinodiwa. Ndinonyora zvinhu zvishoma, izvo ndine chokwadi kuti zvichaitika; handinganyori mazwi mashoma omunin'ina wangu Jakobho.
- 2 Nokudaro, zvinhu zvandakanyora zvinondigutsa; kunze kwemazwi mashomanana andinofanira kutaura pamusoro pedzidziso dzaKristu; nokudaro ndichataura kwamuri zviri pachena maererano nokujeka kwokuporofita kwangu.
- 3 Nokuti mweya wangu unofarira kuisa zvinhu pachena; nokuti ndiko kushanda kunoita Ishe Mwari pakati pavana vavanhu. Nokuti Ishe Mwari vanopa chiedza kune avo vanonzwisisa; nokuti vanotaura kuvanhu norurimi rwavo, nomukunzwisisa kwavo.
- 4 Nokudaro, ndinoda kuti murangarire kuti ndakataura kwamuri maererano nomuporofita uyo Ishe wvakandiratidza, uyo aizobhabhatidza Gwayana raMwari, rinozobvisa zvitadzo zvenyika.
- 5 Uye zvino, kana Gwayana raMwari, iye ari mutsvene, akafanirwa kubhabhatidzwa nemvura, kuti utsvene hwose huzadzikiswe, ko zvino isu, tisiri vatsvene, tinofanirwa zvakadii kuti tibhabhatidzwe, hongu, kana nemvura!
- 6 Uye zvino, ndinokukumbirai, hama dzangu dzinodiwa, Gwayana raMwari rakazadzikisa sei utsvene hwose mukubhabhatidzwa nemvura?
- 7 Hamuzive here kuti akanga ari mutsvene? Asi kunyange zvakadaro iye ari mutsvene, akaratidza kuvana vavanhu kuti, panyama akazvinipisa pamberi paBaba, akapupura kuna Baba kuti achazovateerera nokuchengeta mirairo yavo.
- 8 Naizvozvo, shure kwokunge abhabhatidzwa nemvura Mweya Mutsvene wakaburuka pamusoro pake uchinge njiva.
- 9 Uye zvakare, zvinoratidza kuvana vavanhu kutwasanuka kwenzira, nokumanikidzika kwesuo, ravanofanira kupinda naro, iye akaratidza muenzaniso kwavari.

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 sufficient 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.

- 10 Uye akati kuvana vavanhu: Nditeverei. Naizvozvo, hama dzinodiwa, tingatevere here Jesu kana tisina chido chokuchengeta mirairo yaBaba?
- 11 Uye Baba vakati: Tendeukai, tendeukai, mugobhabhatidzwa muzita roMwanakomana wangu Wandinodisisa.
- 12 Uye zvakare, izwi roMwanakomana rakauya kwandiri, richiti: Uyo anobhabhatidzwa muzita rangu, kwaari Baba vachapa Mweya Mutsvene, sezvavakaita kwandiri; nokudaro, nditeverei, mugoita mabasa amakandiona ndichiita.
- 13 Nokudaro, hama dzangu dzinodiwa, ndinoziva kuti mukatevera Mwanakomana, nomwoyo wose uzere, muchiita musinganyengedzi musingafambe munzira isina kururama pamberi paMwari, asi muine chinangwa chizere, muchitendeuka pazvivi zvenyu, muchipupura kuna Baba kuti mune chido chokutora zita raKristu, nokubhabhatidzwa —hongu, nokutevera Ishe venyu noMuponesi venyu mumvura, maererano neshoko ravo, tarisai, ndipo pamuchagamuchira Mweya Mutsvene; hongu, kwozouya rubhabhatidzo rwomoto nokwoMweya Mutsvene; mozotaura norurimi rwengirozi, muchishevedzera kurumbidza kuMutsvene waIsraeri.
- 14 Asi, tarisai, hama dzangu dzinodiwa, kwakauya izwi roMwanakomana kwandiri, richiti: Shure kwokunge matendeuka pazvivi zvenyu, muchipupura kuna Baba kuti munoda kuchengeta mitemo yangu, nokubhabhatidzwa nemvura, nokugamuchira kubhabhatidzwa kwomoto noMweya Mutsvene, uye kuti mava kutaura norurimi rwutsva, hongu, rurimi rwengirozi, shure kwezvo mozondiramba, zvingadai zviri-nani kuti dai musina kunge makandiziva.
- 15 Uye ndakanzwa izwi kubva kuna Baba richiti: Mazwi anobva kune Andinodisisa mashoko echokwadi anotendeka. Uyo achashingirira kusvika kumagumo achaponeswa.
- 16 Uye zvino, hama dzangu dzinodiwa, ndinoziva kuti munhu akasashingirira kusvika kumagumo, mukutevera muyenzaniso woMwanakomana waMwari mupenyu, haangaponeswe.

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.

- 17 Nokudaro, itai zvinhu zvandakakutaurirai, ndazviona kuti Ishe Venyu Mununuri vanofanira kuita; nokuti, nokuda kweizvi zvakaratidzwa kwandiri, kuti muzoziva musuwo wamunofanira kupinda nawo. Nokuti musuo wamunopinda nawo kutendeuka nokubhabhatidzwa nemvura; kwozouya kuregererwa kwezvivi zvenyu nomoto noMweya Mutsvene.
- 18 Uye ipapo munenge mave munzira iyoyi yakamanikana uye yakamanika iyo inotungamirira kuupenyu hwokusingaperi; hongu, mapinda napamusuo; maita maererano nemirairo yaBaba noMwanakomana; magamuchira Mweya Mutsvene, uyo unopupura pamusoro paBaba neMwanakomana, mukuzadzikisa chivimbiso icho akaita, kuti mukapinda nenzira iyoyo munowana.
- 19 Uye zvino, hama dzangu dzinodiwa, shure kwokunge mapinda munzira iyi yakamanikana uye yakamanika, ndinobvunza kuti zvose zvaitwa here? Tarisai, ndinoti kwamuri, Kwete; hamusati masvika kunze kwokunge muri mushoko raKristu nokutenda kwaari kusingazunguzike, muchirarama zvizere maari anesimba rekuponesa.
- 20 Nokudaro, munofanira kuenda mberi makabatisisa panaKristu, mune tariro yakakwana yakachena, norudo rwaMwari navanhu vose. Nokudaro, mukaramba muchienda mberi, muchidya mushoko raKristu, makashingirira kusvika kumagumo, tarisai, naizvozvo ndizvo zvinotaura Baba: Muchava noupenyu hwokusingaperi.
- 21 Uye zvino, tarisai, hama dzangu dzinodiwa, iyi ndiyo nzira; zve hapana imwe nzira kana zita rakapiwa pasi pedenga iro munhu angaponeswa naro muumambo hwaMwari. Uye zvino, tarisai, iyi ndiyo dzidziso yaKristu, dzidziso imwechete yechokwadi yaBaba, neyoMwanakomana, neyoMweya Mutsvene, anova Mwari mumwechete vasingagume. Amen.

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.

2 Nifai 32

- 1 Uye zvino tarisai, hama dzangu dzinodiwa, ndinofunga kuti munoedza kufungisisa mumwoyo yenyu maererano nezvamunofanira kuita kana muchinge mapinda munzira iyi. Asi tarisai, munofungisisirei zvinhu izvi mumwoyo yenyu?
- 2 Ko hamucharangarira here kuti ndakati shure kwokunge magamuchira Mweya Mutsvene munozotaura norurimi rwengirozi? Ko zvino mungataure sei nomutauro wengirozi kunze kwokunge Mweya Mutsvene uri mamuri?
- 3 Ngirozi dzinotaura nesimba roMweya Mutsvene; nokudaro, dzinotaura mazwi aKristu. Nokudaro, ndakati kwamuri, idyai pamazwi aKristu; nokuti tarisai, mazwi aKristu anokuudzai zvinhu zvose zvamunofanira kuita.
- 4 Nokudaro, shure kwokunge ndataura mazwi aya, kana musingaanzwisise zvinenga zvichikonzerwa nekuti munenge musingabvunzi, kana kugogodza; nokudaro, hamuna kuunzwa muchiedza, asi munofanira kufira murima.
- 5 Nokuti tarisai, zvakare ndinoti kwauri kana muchinge mapinda nenzira, mukagamuchira Mweya Mutsvene, uchakuratidzai zvinhu zvose zvamunofanira kuita.
- 6 Tarisai, iyi idzidziso yaKristu, hakuna imwe dzidziso ichapiwa kusvikira shure kwokunge azviratidza kwamuri iye pachake panyama. Kana achinge azviratidza kwamuri panyama, zvinhu zvose zvaachakuudzai munofanira kuzviita.
- 7 Uye zvino ini Nifai, handingataure zvakawanda; Mweya unomisa kutaura kwangu, ndasiiwa ndichichema nokuda kwokusatenda, nekuipa, nekusaziva, nokuomesa mutsipa kwavanhu; nokuti havatsvaki ruzivo, kana kunzwisisa ruzivo rwukuru, kana rwuchipiwa kwavari zviripachena sokuvapachena kungaite izwi.

2 Nephi 32

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.

8 Uye zvino vadikani, ndiri kuona kuti muchiri kufungisisa mukati memwoyo yenyu; zvinondirwadza kutaura pamusana pechinhu ichi. Nokuti mukateerera kuMweya uyo unodzidzisa munhu kunamata, munoziva kuti munofanira kunamata; nokuti mweya wakaipa haudzidzise munhu kunamata, asi unomudzidzisa kuti asanamate.

9 Asi tarisai, ndinoti kwamuri munofanira kunamata nguva dzose, musinganete; kuti musaite kana chimwe chinhu kuna Ishe kunze kwokutanga manamata kuna Baba muzita raKristu, kuti akuropafadze nekuita kwako, kuti kuita kwako kugova kwemagariro akanaka emweya wako.

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.

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.

2 Nifai 33

- 1 Uye zvino ini Nifai, handingakwanisi kunyora zvinhu zvose zvakadzidziswa vanhu vangu; zve handizi mukuru pakunyora, sepakutaura; nokuti kana munhu achitaura nesimba roMweya Mutsvene simba roMweya Mutsvene rinotakura mazwi iwayo kumwoyo yavana vavanhu.
- 2 Asi tarisai, kune vakawanda vakaomesa mwoyo yavo kuMweya Mutsvene, zvekuti hauna nzvimbo mavari; naizvozvo, vanorasira kunze zvinhu zvizhinji zvakanyorwa vachizviita sezvinhu zvisina maturo.
- 3 Asi ini Nifai, ndakanyora zvandakanyora, ndinozviti zvinhu zvinokosha, kunyanya kuvanhu vangu. Nokuti ndinovanamatira nguva dzose, maziso angu anototesa mutsago wangu usiku, nokuda kwavo; ndinochema kuna Mwari vangu mukutenda, uye ndinoziva kuti vachanzwa kuchema kwangu.
- 4 Uye ndinoziva kuti Ishe Mwari vanoropafadza minamoto yangu inoponesa vanhu vangu. Namazwi andakanyora ndisina kusimba achasimbiswa kwavari; nokuti anovatunhidza kuti vaite zvakanaka; anoita kuti vazive zvemadzibaba avo; anotaura pamusana paJesusu, achivatunhidza kuti vatende maari, nokuti vashingirire kusvikira kumagumo, unova ndiwo upenyu hwokusingaperi.
- 5 Uye unotaura nehasha kuchivi, maererano nechokwadi chiri pachena; nokudaro, hapana munhu achashatirwa nemazwi andakanyora, kunze kwokunge ari wemweya wadhiabhorosi.
- 6 Ndinofara kuisa zvinhu pachena, ndinofara nechokwadi; ndinofara munaJesusu wangu, nokuti akadzikinura mweya wangu kubva mugehena.
- 7 Ndine rudo rwakadzama kuvanhu vangu, nokutenda kukuru munaKristu kuti ndichasangana nemweya yakawanda isina tsvina pachigaro chake chokutonga.
- 8 Ndine rudo rwakadzama kumaJuda—ndinoti maJuda, nokuti ndinoreva vekwandakabva.

2 Nephi 33

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.

- 9 Uye ndine rudo rwakadzama namaJentairi. Asi tarisai, hapana wandinotarisisira kunze kwokuti vatendeukire kunaKristu, nokupinda napasuo rakamanika, nokufamba panzira yakamanikana nhete inotungamirira kuupenyu, voramba vari munzira kusvikira kumagumo ezuva rokuedzwa.
- 10 Uye zvino, hama dzangu dzinodiwa, uye namaJuda, namativi ose enyika, teererai mazwi aya mugotenda munaKristu; kana musingatendi mazwi aya tendai munaKristu. Mukatenda munaKristu muchatenda kumazwi aya, nokuti mazwi aKristu, uye akaapa kwandiri; uye anodzidzisa munhu wose kuti aitezvakanaka.
- 11 Uye kana asiri mazwi aKristu, tongai—nokuti Kristu achakuratidzai, nesimba nokubwinya kukuru, kuti mazwi ake, pazuva rokupedzisira; iwe neni tichamira chiso nechiso pamberi pake; muchazoziva kuti ndakarairwa naye kuti ndinyore zvinhu izvi, zvisingatadziswe nekuneta kwangu.
- 12 Uye ndinonamata Baba muzita raKristu kuti vazhinji vedu, kana kuti vose, vaponeswe muumambo hwake pazuva iro guru rokupedzisira.
- 13 Uye zvino, hama dzangu dzinodiwa, avo vose veimba yaIsraeri, namativi ose enyika, ndinotaura kwamuri seizwi reuyo ari kuchema ari muvhu: Sarai zvakanaka kusvikira zuva guru rasvika.
- 14 Uye newe usingapinde mukunaka kwaMwari, nokukudza mazwi amaJuda, uye namazwi angu, namazwi achabuda mumuromo weGwayana raMwari, tarisai, ndinokuti usare zvakanaka zvisingaperi, nokuti mazwi iwaya achakurasa pazuva rokupedzisira.
- 15 Nokuti zvandinobatanidza panyika, zvichaunzwa kwamuri pakutongwa; nokuti ndizvo zvandarairwa naIshe, zve ndinofanira kuteerera. Amen.

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.

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.

Bhuku raJakobho

Munin'ina waNifai

Mazwi ekuparidza kwake kubama dzake. Anonyadzisa munhu anotsvaka kupunza dzidziso yaKristu. Mazwi mashoma-shoma maererano nerungano rwevanhu vaNifai.

Jakobho 1

- 1 Nokuti tarisai, zvakaitika kuti kwakange kwapera makumi mashanu emakore ane makore mashanu kubvira panguva yakabva Rihai kuJerusarema; nokudaro, Nifai akapa ini Jakobho, murairo maererano nemahwendefa madiki, anove ndiwo akanyorwa zvinhu izvi.
- 2 Uye akandipa ini Jakobho, murau wekuti ndinyore pamahwendefa aya zvimwe zvinhu zvishoma zvandinofunga kuti zvakakoshosa; kuti handifanire kumbobata-bata, kunze kwezvishoma maererano nenhoroondo yevanhu ava vanonzi vanhu vaNifai.
- 3 Nokuti akati nhoroondo yevanhu vekwake yakafanira kunyorwa pane mamwe mahwendefa ake, nokuti ndakafanira kuchengetedza mahwendefa aya uye ndigoasiira kuvana vembeu yangu, chizvarwa nechizvarwa.
- 4 Uye kana painge paine mharidzo dzinoera, kana painge paine zvakazarurwa zvikuru, kana kuporofita, kuti ndinyore misoro yazvo pamahwendefa aya, nekutaura nezvavo zvakafanira, kuitira zita raKristu, nekuitirawo vanhu vekwedu.
- 5 Nenzira yerutendo nokuratidza kuda kukuru, zvakaraidzwa chokwadi pachena kwatiri maererano nevanhu vekwedu, kuti zvinhui zvakafanira kuitika kwavari.
- 6 Uye takazarurirwa zvakanwanda, uye tikapiwa nemweya wekuporofita; nokudaro, takaziva nezvaKristu neumambo hwake, uhwo hwaifanira kuuya.

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.

- 7 Nokudaro takashanda nesimba pakati pevanhu vekwedu, tichiedza kuvanyengetedza kuti vauye kuna Kristu, kuti vagodya nhaka yekunaka kwaMwari, kuti vapinde muzororo ravo, nokuti dzimwe nguva mukutsamwa kwavo vangavarambidze kupinda, sezvakaitika mukudenwa mumazuva ekuedzwa apo vana vaIsraeri vaive murenje.
- 8 Nokudaro, tinoda Mwari kuti atipe masimba ekuti tikwanise kunyengetedza vanhu vose kuti vasamukire Mwari, kuti vasaite kuti vaite hashu, asi kuti dai vanhu vose vatenda muna Kristu, uye vagotarisa rufu rwake, vagobvuma muchinjikwa wake nekutakura kunyara kwenyika; nokudaro, ini Jakobho, ndinoita chivimbiso chekuzadzikisa mirairo yemukoma wangu Nifai.
- 9 Zvino Nifai akatangisa kukwegura, uye akaona kuti ave pedyo nekufa; nokudaro, akazodza mumwe murume kuti ave mambo nemutongi wevanhu vekwake zvino, maererano nekutonga kwaiita madzimambo.
- 10 Nenzira yekudiwa kukuru kwaNifai nevanhu, iye akange ari mudziviriri wavo mukuru, uye akange akashandisa munondo waRabhani achivarwira, uye ari akashanda mumazuva ake ose kuitira magariro avo akanaka—
- 11 Nokudaro, vanhu vaida kuti vagare vachirangarira zita rake. Uye wose akazitora nzvimbo yake mukutonga vanhu nenzira yekuda mambo wavo, ainzi Nifai wechipiri, kana Nifai wechitatu, zvichifamba zvakadaro, maererano nokutonga kwemadzishe; uye ndiko kudaidzwa kwavaiitwa nevanhu, regai vadaidzwe zita rose ravanoda.
- 12 Uye zvakaitika kuti Nifai akafa.
- 13 Zvino avo vanhu vakange vasiri maRamani vaive maNifai; zvisinei, vaidaidzwa kuti maNifai, maJakobho, maJosefa, maZoramu, maRamani, maRemueri, nemaIshmaeri.
- 14 Asi ini Jakobho, handizovadaidza nemazita aya, asi ndichavati maRamani avo vanotswaka kuparadza vanhu vekwaNifai, uye vanoda Nifai ndichavati maNifai, kana kuti vanhu vaNifai, maererano nokutonga kwemadzimambo.

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.

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.

- 15 Uye zvino zvakaitika kuti vanhu vekwaNifai, vave pasi pamambo wechipiri, vakatanga kuomesa mwoyo yavo, uye ndokutanga kuzvida nokuita mabasa akaipa, uye sezvakaita Davidi wekare aida vakadzi vazhinji nevakadzi vemapoto, naSoromoni, mwana wake.
- 16 Hongu, uye vakatangisa kutsvaga goridhe rakawanda nesirivha, uye vakatanga kuzviisa pamusoro nokuzvikudza.
- 17 Nokudaro, ini Jakobho, ndakavapa mazwi aya ndichivadzidzisa mutemberi, pandakatanga kutambira basa rangu kubva kuna naIshe.
- 18 Nokuti, ini Jakobho, nemunin'ina wangu Josefa, takange tiri takagadzwa hufundisi nehudzidzisi neruoko rwaNifai, kuti tidzidzise vanhu vake.
- 19 Uye takakudza mabasa edu kuna Ishe, uye tichitakura mutoro, tichitora mhosva dzevanhu pamisoro yedu kana tisina kunge tavadzidzisa shoko raMwari nesimba redu rose; nokudaro, kana tikashanda zvine simba zvimwe ropa ravo haringauye panhumbi dzedu; nokuti ropa ravo ringauye panhumbi dzedu, uye zvinoita kuti tisawanikwe tisina kana katsvina musi wekupedzisira.

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.

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.

Jakobho 2

- 1 Mazwi ayo Jakobho, munin'ina waNifai, aakataura kuvanhu vaNifai, mushure mekufa kwaNifai:
- 2 Zvino, hama dzangu dzinodiwa, ini Jakobho, maererano nebasa randiinaro kuna Mwari, kuti ndikudze basa rangu nekudzikama, nokutiwo ndibvise zvitadzo zvenyu munguwo dzangu, ndinouya mutemberi nhasi uno kuti ndikutaurirei shoko raMwari.
- 3 Uye imi pachenyu munoziva kuti kusvika iye zvino ndiri munhu anobata basa nesimba; asi ini muzuva ranhasi ndiri kuremerwa nekuda kwechido chikurusa uye neshungu pamusoro pemagariro akanaka emweya yenyu, pane zvatindambonzwa.
- 4 Nokuti tarisai, parizvino, muri vanhu vanga vachiri kuteerera kushoko raIshe, riri iro shoko randakakupaiwo.
- 5 Asi tarisai, teererai kwandiri ini, uye mugoziva kuti nekuyamurwa nesimba raiye Samasimba Musiki wedenga nepasi ndinogona kukutaurirai zvamuri kufunga, nekutanga kushanda kwamave kuita muchitadzo, chitadzo ichi chichiratidzika kuti chitadzo chinonyangadza samare kwandiri, hongu, nekunaMwari chinonyangadza.
- 6 Hongu, zvinondisuwisa mumweya uye zvichiita kuti ndizvipete nenyadzi kumira pamberi peMusiki Wangu, zvinoita kuti ndipupure kwamuri maererano nekuipa kwemwoyo yenyu.
- 7 Uye zvinondisuwisawo kuti ndishandise mazwi akaoma kudai ndichitaura kwamuri, pamberi pemadzimai enyu nevana venyu, vazhinji vavo vasina chavanoziva uye vakachena uye vatete panyama pamberi paMwari, chiri chinhu chinofadza Mwari;
- 8 Uye zvinoita kuti ndifunge kuti vauya kuno kuzonzwa izwi rinofadza raMwari, hongu, shoko rinorapa mweya une ronda.

Jacob 2

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.

- 9 Nokudaro, zvinoremedza mweya wangu kuti ndakatumhwa, nenzira yemurairo wakaoma wandakatambira kubva kuna Mwari, kuti ndikutsiurei maererano nemhosva dzenyu, uye kupamhidzira maronda evavo vakakuvara kare, kunze kwekukupapa nekuvarapa maronda avo; uye avo vasina kukuvadza, kunze kwekuti vanakirwe nemazwi anofadza aMwari vane mapakatwa akagadzirirwa kubaya mweya yavo nokukuvadza pfungwa dzavo dzisina kusimba.
- 10 Asi, kana dai basa iri rakakura sei, ndakafanira kuriita maererano nekuraira kwakaoma kwaMwari, uye ndokutaurirai kuipa kwenyu nekutadza kwenyu, pamberi peavo vakachena mumwoyo, nevane mwoyo yakatyoka, uye pasi peziso rinobaya raSamasimba Mwari.
- 11 Nokudaro, ndakafanira kukutaurirai chokwadi maererano nekuve pachena kweizwi raMwari. Nokuti tarisai, sezvandaibvunza Ishe, kwakauya shoko kwandiri, richiti: Jakobho, simuka uende kutemberi mangwana chaiwo, uye unotaura shoko randichakupa kuvanhu ava.
- 12 Uye zvino tarisai, hama dzangu, iri ndiro shoko randinokuudzai, kuti vazhinji venyu vakatotangisa kuita zvekutsvaka goridhe, nesirivha, nemamwe matombo akakosha, zvinove zvinhu zvinowanikwa zvakawanda chaizvo munyika, inova yechipikirwa kwamuri nekumbeu yenyu.
- 13 Uye ruoko rwunopa rwauya pamuri zvinofadza zvikuru, zvekuti mave neupfumi hwakawanda; nenzira yekuti vamwe venyu vakawana zvakakunda zvedzimwe hama dzenyu mave kuzvikudza mumwoyo menyu, moomesa mitsipa nekuzviringaringa pamusana penhumbi dzenyu dzakanaka dzinokosha, uye muchinetsa hama dzenyu nokuti munofunga kuti muri nani kwavari.
- 14 Uye zvino, hama dzangu, munofunga here kuti Mwari vachati makanatsa? Tarisai, ndinoti kwamuri, Kwete. Asi vanokupai mhosva, uye mukaramba muchiita zvinhu zvakaipa izvi muchatongwa nokukurumidza.
- 15 Dai vangokuratidzai kuti vanogona kukubayai, uye ziso ravo chete rinogona kukupunzirai pasi muguruva!

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.

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!

- 16 Dai vangokubvisai mumatope ezvitema mamuri nokuraswa. Uye dai mateerera kumazwi kuraira kwavo, uye musaite kuti kudada kwenyu kuparadze mweya yenyu.
- 17 Fungai hama dzenyu sekuzvifunga kwamunoita, farai musununguke kune vose uye musununguke muzvinhu zvamuinazvo, kuti naivowo vagopfuma semi.
- 18 Asi musati matsvaka upfumi, tsvakai umambo hwaMwari.
- 19 Uye mushure mekunge mave netariro munaKristu muchawana upfumi, kana mautsvaka; uye muchautsvaga nechinangwa chekuda kuita zvakanaka—kupfekedza vasina kupfeka, nokupa kudya vane nzara, nokusunungura nhapwa, nokupa vanhu zororo mukurwara nevanotambudzwa.
- 20 Uye zvino, hama dzangu, ndataura kwamuri pamusoro pekudada; uye avo venyu vakatambudza vavakidzani vavo, nekuvanetsa nenzira yekudada kwenyu, uye muchidada nezvinhu zvamakapiwa naMwari, munotii nazvo?
- 21 Hamufunge here kuti zvinhu izvozvi zvakaipa chaizvo kune ivo vakasika nyama yose? Uye wose munhu anokosha pameso pavo semumwe. Uye yose nyama ndeye guruva; uye vakavasikira chikonzero ichocho, kuti vachengetedze mirairo yavo nekuvarumbidza nokusingaperi.
- 22 Uye zvino ndave kuguma kutaura kwamuri maererano nekudada uku. Uye dai kuri kuti handisi kufanira kutaura nemi pamusoro pemhosva yakakura kupinda iyoyi, mwoyo wangu ungadai uchifara zvikuru pamusana penyu.
- 23 Asi shoko raMwari rinondiremera nenzira yemhosva dzenyu hombe. Nokuti tarisai, ndiko kutaura kunoita Ishe: Vanhu ava vanotangisa kunyura muzvitema; havanzwisise magwaro matsvene, nokuti vanoda kutsvaka chikonzero chekuita upombwe, nenzira yezvinhu zvakanyorwa maererano naDavidi, naSoromoni mwanakomana wake.
- 24 Tarisai, Davidi naSoromoni zvechokwadi vaive nevakadzi vazhinji nevamwe vavakanga asina kuroora, chiri chinhu chakange chakaipa pamberi pangu, vanodaro Ishe.

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.

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.

25 Nokudaro, Ishe vanotaura achiti, Ndakatungamira vanhu ava ndichivabvisa munyika yeJerusarema, nesimba reruoko rwangu, kuti ndigokudza bazi rakarurama kubva kumuchero wechiuno chaJosefa.

26 Nokudaro, ini Mwari Ishe handibvumire kuti vanhu ava vaite sezvakaita vanhu vavo vakare.

27 Nokudaro, hama dzinodiwa ndinzwei, uye muteerere shoko raIshe: Nokuti hakuna munhu pakati penyuru achave nevakadzi vanopfuura mumwechete, uye varandakadzi vekumuvaraidza hazvibvumirwe kana mumwechete zvake;

28 Nokuti ini Ishe Mwari, ndinofadzwa nemadzimai anozvibata. Uye upfambi chinhu chakaipa kwazvo pamberi pangu; vanodaro Ishe veHondo.

29 Nokudaro, vanhu ava vachachengetedza mirau yangu, vanodaro Ishe weHondo, kana vasina kudaro nyika yavo ichatukwa pamusoro pavo.

30 Nokuti kana ndada, vanodaro Ishe weHondo, kumutsa mbeu yangu, ndichaudza vanhu vangu, nokuti dzimwe nguva vangateerere kuzvinhu izvi.

31 Nokuti tarisai, ini Ishe, ndaona kusuwa, ndikanzwa kuchema kwevanasikana vevanhu vangu vari munyika yeJerusarema, hongu, nemunyika dzose dzevanhu vangu, nenzira yekuipa neruvengo rwevarume vavo.

32 Uye handizobvumira, vanotaura Ishe veHondo, kuti kuchema kwevanasikana vevanhu ava, vandakatungamira ndichivaburitsa muJerusarema, kuuye kwandiri kuchirwisana nevarume vevanhu vangu, vanodaro Ishe veHondo.

33 Nokuti havazotapa vanasikana vevanhu vangu nenzira yekupfava kwavo, nokuti ndichavashanyira nedambudziko guru, kana kuvaparadza; nokuti havazoita zveupfambi, sezvaiita vekare, vanodaro Ishe veHondo.

34 Uye zvino tarisai, hama dzangu, munoziva kuti mirairo iyi yakapiwa kuna baba vedu, Rihai; nokudaro, makazviziva kare; imi mave mukuraswa kukuru; nokuti makaita zvinhu izvi zvamanga musingafanire kuita.

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.

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.

35 Tarisai, imi makaita zvakaipa zvikuru kupfuura maRamani, hama dzedu. Makarwadzisa vakadzi venyu, vana venyu vakatadza kuvimba nemi, nenzira yemienzaniso yenyu yakaipa pamberi pavo; uye kuchema kwemwoyo yavo kunosvika kuna Mwari kuchikurwisai. Uye nenzira yekukosha kweshoko raMwari, rinouya richikurwisai, mwoyo mizhinji yakafa, yakabaiwa nemaronda akadzika.

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.

Jakobho 3

- 1 Asi tarisai, ini Jakobho, ndingataure neavo venyu vakachena mumwoyo. Tarisai kuna Mwari nepfungwa dzakasimba, uye munamate kwavari nerutendo rwakapfuuridza, uye vachakunyaradzai mukutambudzika kwenyu, vanozokurevererai, uye vachatumira kurangwa kune avo vanotsvaka kuparara kwenyu.
- 2 Mose mune mwoyo yakachena, simudzai misoro yenyu mugashire shoko raMwari rinofadza, mugotapirirwa nerudo rwake; nokuti mungangodaro, kana pfungwa dzenyu dzakasimba, narinhi narinhi.
- 3 Asi, nhamo nedambudziko, kune avo vasina kuchena mumwoyo, avo vakasviba zuva iri pamberi paMwari; nokuti kunze kwekunge matendeuka nyika inotukwa pamusana penyu; uye maRamani, vasina kusviba semi, zvakadaro naivo vakatukwa nekutukwa kunorwadza, vachakurovai kudakara maparara.
- 4 Uye nguva iri kusvika nokukurumidza, yokuti kana musina kutendeuka vachakutorerai nyika yenhaka yenyu, uye Ishe Mwari vachabvisa vatsvene vachivaburitsa mamuri.
- 5 Tarisai, maRamani hama dzenyu, vamunovenga nenzira yekusviba kwavo nekutukwa kwakauya paganda ravo, vakarurama kupfuura imi; nokuti havana kukanganwa murairo waIshe, uyo wakapiwa baba vedu—kuti vakafanira kuve nemukadzi mumwechete uye shamwari dzechikadzi kana imwechete zvayo hazvibumirwe, uye hapafanire kuve neupfambi pakati pavo.
- 6 Uye zvino, murairo uyu vanoucherechedza vachiuchengetedza; nokudaro, nenzira yekucherechedza uku, mukuchengetedza murairo uyu, Ishe Mwari havazovaparadza, asi vanozovanzwira tsitsi; uye rimwe zuva vachave vanhu vakaropafadzwa.
- 7 Tarisai, varume vavo vanoda vakadzi vavo, uye vakadzi vavo vanoda varume vavo; uye varume vavo nevakadzi vavo vanoda vana vavo; uye kusatenda kwavo nekukuvengai kwavo kunokonzerwa nekuipa kwemadzibaba avo; nokudaro, muri nani zvakadii kwavari, pamberi peMusiki wenyu mukuru?

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?

- 8 Hama dzangu, ndinoona kuti mukasatendeuka pazvivi zvenyu, ganda ravo richave jena pane renyu, panguva yamuchaunzwa pamwechete navo pamberi pechigaro chekutonga chaMwari.
- 9 Nokudaro, ndinokupai murairo imi, riri shoko raMwari, kuti chiregai kuvatuka pamusana peganda ravo dema; kana kuvatuka pamusana petsvina yavo; asi mucharangerira kuipa kwenyu, uye rangerirai kuti kusviba kwavo kwakakonzerwa nemadzibaba avo.
- 10 Nokudaro, mucharangerira vana venyu, kuvasuwisa kwamakavaita mumwoyo nenzira yemuenzaniso wamakaisa pamberi pavo; uye zvakare, rangerirai kuti mungango ita nenzira yehutsvina hwenyu, kuti vana venyu vaparadzwe, uye zvitadzo zvavo zvigorongerwa pamusoro penyu nemusi wekupedzisira.
- 11 Hama dzangu, teererai mazwi angu; mutsai pfungwa nemweya yenyu; zvizunzei kuti mumuke muhope dzerufu; uye muzvisunungure mukurwadza kwegehena kuti musave ngirozi dzadhiaborosi, kuti mugokandwa mudziva riya remoto nesuriferi—kunove ndiko kufa kwechipiri.
- 12 Uye zvino ini Jakobho, ndakataura zvimwe zvakanwanda kuvanhu vaNifai, ndichivayambira pamusoro peufefe nekupomba, nezvitadzo zvakasiyana-siyana, ndichivaudza mibairo inotyisa yezvitema.
- 13 Uye zvimwe zvevanhu ava, iye zvino vatanga kuwanda, hazvikwanisike kunyorwa pamahwendefa ano, asi zvizhinji zvavo zvakanyorwa pamahwendefa makuru, nezvehondo dzavo, nezvekunetsana kwavo, nekutonga kwemadzimambo avo.
- 14 Mahwendefa aya anonzi mahwendefa aJakobho, uye akagadzirwa neruoko rwaNifai. Uye ndinogumira pano kutaura mazwi aya.

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.

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.

Jakobho 4

- 1 Zvino tarisai, zvakaikita kuti ini Jakobho, ndaparidzira zvakaikanda kuvanhu vekwangu neshoko, (uye ndinokwanisa kungonyora zvisihoma chete, nenzira yekuoma kwakaikita kunyora mazwi edu pamahwendefa) uye tinoziva kuti zvinhu zvatinyora pamahwendefa zvinogara zviripo;
- 2 Asi chose chinhu chatinyora tikasachinyora pamahwendefa chinoshaike nekupfudzika; asi tinokwanisa kunyora mazwi mashomanani pamahwendefa, anozopa vana vedu, nehamawo dzedu dzinodiwa, karuzivo maererano nesu, kana maererano nezvemadzibaba avo—
- 3 Zvino tinofara muchinhu ichi; uye tinoshanda nesimba kuti tinyore mazwi aya pamahwendefa, tichivimba kuti hama dzedu dzinodiwa nevana vedu vachazoatambira nemwoyo inotenda, uye voaverenga nokudzidza norufaro kwete nekusuwa, kana nekushora, maererano nevabereki vavo vekutanga.
- 4 Nokuti, nechikonzero ichi tanyora zvinhu izvi, kuti vagoziva kuti taiziva nezvaKristu, uye taive netariro yekubwinya kwake mazana mazhinji emakore asati auya; uye hatizi isu chete taive netariro yekubwinya kwake, asiwo nemaporofita vatsvene vose vakange varipo tisati tavepo.
- 5 Tarisai, vaitenda muna Kristu uye vachinamata Baba nemuzita rake, nesuwo tinonamata Baba nemuzita rake. Uye pamusana paizvozvo tinochengetedza murau waMosesi, unonongedzera mweya yedu kwaari; nechikonzero ichi chakaikita kuti chive chitsvene kwatiri nokururama, sezvo zvakanga zvakaikwa kuna Abrahamu murenje mukuteerera kwake mirau yaMwari mukubvuma kwake kupira mwana wake Isaka, zviripo zvakaifanana nerungano rwaMwari neMwanakomana Wake Mumwechete Akaberekwa.
- 6 Nokudaro, tinotsvaka mumagwaro emaporofita, uye towana zvakaizarurwa zvizhinji nemweya wechiporofita; nenzira yevapupuri vose ava tinowana tariro, uye rutendo rwedu rwunobva rwasimbiswa, zvekuti tinogona kutaura muzita raJesu nemiti chaiyo ichiteerera, kana makomo, kana masai-sai egungwa.

Jacob 4

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 becometh 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.

- 7 Zvakadaro, Ishe Mwari vakatiratidza kusasimba kwedu kuti tive tinoziva kuti inzira yenyasha dzavo, nekuzvideredza kwavo kukuru kuvana vevanhu, kunoita kuti tive nesimba rekuita zvinhu izvi.
- 8 Tarisai, mabasa aIshe makuru uye anoshamisa. Kudzama kwezvavakavandika zvavo hakutsvakwe tikakuwana; uye hazviitike kuti vanhu vazive dzose nzira dzake. Hakuna munhu anoziva nezvenzira dzake kunze kwekunge atozvizururirwa; nokudaro, hama, musashore zvamunozururirwa naMwari.
- 9 Nokuti tarisai, nesimba reizwi rake munhu akauya panyika, nyika iri yakasikwa nesimba reshoko rake. Nokudaro, kana Mwari vakangotaura chete nyika ikabva yavepo, uye vakataura munhu akabva asikwa, Ko zvino, vangatadze here kutuma nyika, kana mabasa emaoko avo pamusoro penyika, maererano nezvavanenge vachida zvinovafadza?
- 10 Nokudaro, hama, musatsvake kuraira Ishe, asi kuti imi murairwe navo. Nokuti tarisai, imi pachenyu munoziva kuti vanoraira zviru muuchenjeri, uye mukururama, nemutsitsi huru, mumabasa avo ose.
- 11 Nokudaro, hama dzinodiwa, dzokerai kwavari nerudzikinuro rwaKristu, Mwanakomana Mumwechete Akaberekwa, uye zvimwe mungawane kumuka kuvakafa, maererano nesimba rekumuka kuvakafa riri munaKristu, uye mugopiwa naKristu kuna Mwari semichero yekutanga, muine rutendo, uye muine tariro yakanaka yekubwinya kwake asati azviratidza pachake munyama.
- 12 Uye zvino, vadiwa, musashamiswe kuti ndiri kukutaurirai zvinhu izvi; ko tingaregererei kutaura nezverudzikinuro rwaKristu, nokuti tiwane ruzivo rwezvake rwuzere, zvimwechete nekuti tiwane ruzivo rwekumuka kuvakafa nerwenyika ichauya?
- 13 Tarisai, hama dzangu, uyo anoporofita, ngaaporofite zvinonzwiswa nevanhu; nokuti Mweya unotaura chokwadi uye haunyepe. Nokudaro, unotaura zvinhu sezvazviri chaizvo, nezvazvichazove chaizvo; nokudaro, zvinhu izvi tinozviratidzwa pachena, kuti mweya yedu iwane ruponeso. Asi tarisai, hatizisu tega vapupuri vezvinhu izvi; nokuti Mwari vakazvitauro kuvaporofita vakare.

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.

14 Asi tarisai, maJuda vaive vanhu vakaoma mitsipa; uye vaishora mazwi akareruka, uye vakauraya vaporofita, uye vakatsvaka zvinhu zvavakanga vasinganzwisise. Nokudaro, nenzira yeupofu hwavo, upofu hwakakonzerwa nekutarisa zvakapfuuridza chinangwa, vanofanira kupunzika; nokuti Mwari vakabvisa kuisa kwavo zvinhu pachena, uye vakavapa zvinhu zvizhinji zvavasinganzwisise, nokuti ndizvo zvavaida. Uye nokuti vaizvida Mwari vakazviita, kuti vapunzike.

15 Uye zvino ini Jakobho, ndiri kutungamirwa neMweya kuti ndiporofite; nokuti ndiri kuona nokushanda kweMweya uri mandiri, kuti nekupunzika kwemaJuda vacharamba dombo pavange vachazovakira uye vova nehwaro hwakasimba.

16 Asi tarisai, maererano nemagwaro matsvene, dombo iri richave iro guru, uye rokupedzisira, uye rigove iro chete rinoita hwaro, pangavakirwe nemaJuda.

17 Uye zvino, hama dzangu dzinodiwa, zvingaitike sei kuti ivava, mushure mekunge varamba hwaro hwechokwadi, vangazovaka zvakare pahuri, dombo iroro rikazove musimboti wehwaro hwavo?

18 Tarisai, hama dzangu dzinodiwa, tichakududzirai chishamiso ichi; kana ndikasadaro, nechimwewo chikonzero, ndazunzwa pakusimba kwangu muMweya, uye ndikapunzika nenzira yekunetseka kwangu kukuru pamusoro penyu.

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.

Jakobho 5

- 1 Tarisai, hama dzangu, hamuchayeuka here kuti makamboveenga mazwi emuporofita Zenosi, aakataura kuvanhu vemba yaIsraeri, achiti:
- 2 Tererai, vemba yaIsraeri, uye munzwe mazwi angu, ini muporofita waIshe.
- 3 Nokuti tarisai, Ishe vanoti, Ndichakufananidzai, vemba yaIsraeri, nemuti wemuorivhi wekudyarwa nemunhu, wakasimwa ukadiridzwa nemunhu mumunda wake wemizambiringa; wakakura, ukave hunde, uye ukatangisa kuora.
- 4 Uye zvakaitika kuti tenzi wemunda wemizambiringa akaenda akaona kuti muti wake wemaorivhi wakatanga kuora, uye akati: Ndichaudimburira, uye ndoutimbira, ndoisa mupfudze, kuti zvimwe utungire mapazi matsva matete, kuti usafe.
- 5 Uye zvakaitika kuti akaudimurira, akautimbira, akauisa mupfudze sekutaura kwake.
- 6 Uye zvakaitika kuti mushure memazuva akati muti uye wakatanga kutungira zvishoma-shoma, mapazi matsva; asi tarisai, pamusoro pakatangisa kuora.
- 7 Uye zvakaitika kuti muridzi wemunda wemizambiringa akazviona, akati kumuranda wake: Zvinondisuwisa kuti ndirasikirwe nemuti uyu; nokudaro, enda unotora mapazi emuorivi wemusango, uuye nawo pano pandiri; uye tobvisa mapazi ayo ari kutanga kuoma, toakanda mumoto kuti atsve.
- 8 Uye tarisai, vanodaro Ishe vemunda wemizambiringa, ndinotora mapazi madiki aya, uye ndoasunganidza zvandinenge ndafunga; hazvinei kana dai zvikaitika kuti mudzi wemuti uyu ufe, ndingakwanise kuzvichengetera muchero wacho pachangu; nokudaro ndichatora mapazi matsva aya, ndoasunganidza zvandinoda.
- 9 Tora mapazi emuorivi wemusango, moapinzanisa, pabviswa mapazi paye; uye aya andabvisa ndichaakanda muchoto ndoapisa, kuti asakanganise munda wangu wemizambiringa.

Jacob 5

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.

- 10 Uye zvakaitika kuti muranda waIshe vemunda wemizambiringa akaita sekutaurirwa kwaakange aitwa naIshe vemunda wemizambiringa, ndokubva apinzanisa nemapazi emuorivi wemusango.
- 11 Uye Ishe vemunda wemizambiringa vakaita kuti munda utimbirwe, nekudimburirwa, nokuiswa mupfudze, vachiti kumuranda wavo: Zvinondisuwisa kuti ndirasikirwe nemuti uyu; nokudaro, ndati zvimwe ndingouponesa muti uyu midzi ikaramba iri minyoro kuti isafe, kuti ndizvichengetere, saka ndaita zvandaita izvi.
- 12 Nokudaro, endai kwamuri kuenda; tarisisai muti, mouisa mupfudze, muchitevedza mazwi angu.
- 13 Uye iyi ndichaiisa mukati-kati memunda wangu wemizambiringa, pose pandinokwanisa, hazvinei kwamuri; uye ndinozviiita izvi kuti tigochengetedza mapazi chaiwo emuti uyu; uye nokutiwo, ndichengetedze michero kuitira ramangwana; kwandiri, nokuti zvinondisuwisa kuti ndirasikirwe nemuti uyu nemichero yacho.
- 14 Uye zvakaitika kuti Ishe vemunda wemizambiringa akaenda, ndokuviga ose mapazi chaiwo emuti wemuorivhi mukati-kati memunda wemizambiringa, aya mune ino nzvimbo ayo mune iyo, sezvaainge ada sekumufadza kwazvaiita.
- 15 Uye zvakaitika kuti mushure menguva refu, Ishe vemunda wemizambiringa akati kumuranda wake: Uya, tiende kumunda wemizambiringa, tinoshandamo.
- 16 Uye zvakaitika kuti Ishe vemunda wemizambiringa, nemuranda wake, vakadzika mumunda wemizambiringa kundoshanda. Uye zvakaitika kuti muranda akati kuna tenzi wake: Tarisai, onai kuno; tarisai muti.
- 17 Uye zvakaitika kuti Ishe vemunda wemizambiringa akatarisa akaona muti uye wakange wapinzaniswa nemapazi emuorivhi wemusango; mapazi aya akanga abata akatungira akatanga kubereka michero. Uye akaona kuti wakanaka; uye akaona kuti muchero wacho wakafanana nemuchero wepo chaiwo.

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.

18 Uye akati kumuranda wake: Tarisai, mapazi emuti uyu atora unyoro hwemidzi yacho, uye midzi yacho ikaita kuti muti usimbe; nenzira yesimba remidzi mapazi agashira simba rekubereka michero. Zvino, dai takange tisina kupinzanisa mapazi aya, muti uyu ungadai wakafa. Uye zvino, tarisai, ndichachengetedza michero yakawanda kwazvo, iyo yaberekwa nemuti uyu; uye michero iyi ndichaichengetedza kuitira ramangwana, kuti ndigoidya ini.

19 Uye zvakaitika kuti Ishe vemunda wemizambiringa akati kumuranda: Uya tiende kuzasi-zasi kwemunda wemizambiringa, uye tarisai kana mapazi chaiwo emuti epo asina kuberekawo michero yakawanda, yekuti ndichengetedze kuitira mune ramangwana, ini pachangu.

20 Uye zvakaitika kuti vakaenda kwakange kwavigwa mapazi chaiwo emuti natenzi, uye akati kumuranda: Tarisai izvi; akatarisa wekutanga akaona kuti wakange wabereka zvikuru; uye akaonawo kuti wakanaka. Uye akati kumuranda: Tanha muchero, ugouchengetedza kuitira ramanangwana, kuti ndizvichengetedzere ini, nokuti tarisai, akadaro, ndakausakurira nguva huru yose iyi, nokudaro wabereka michero yakawanda.

21 Uye zvakaitika kuti muranda akati kuna tenzi vake: Ko makauya sei kuno kuzodyara muti uyu, kana kuti bazi remuti uyu? Nokuti tarisai, pauri muti uyu ndipo pakange painevhu rakaipisisa mumunda wenyu wose wemizambiringa.

22 Uye Ishe vemunda wemizambiringa vakati kwaari: Usandiraire; ndaizviziva kuti ndipo panevhu rakaipa; nokudaro, ndakati kwauri, ndakaurera kwenguva yose iyi, uye iwe ukaona kuti wabereka michero yakawanda kwazvo.

23 Uye zvakaitika kuti Ishe vemunda wemizambiringa vakati kumuranda wavo: Tarisai kuno; tarisa ndadyara rimwe bazi remuti zvakare; uye iwe unozviziva kuti pano pakanga pasina ivhu rakanaka serepakutanga. Asi, tarisai muti wacho. Ndakaurera kwenguva, uye zvino wakabereka michero yakawanda; saka, iunganidzei, moichengetedzera kuitira ramangwana, kuti ndigozvichengetedzerawo ini.

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.

- 24 Uye zvakaitika kuti Ishe vemunda wemizambiringa vakati zvakare kumuranda wavo: Tarisai kuno, uye uone rimwe baziwo, randakasima; tarisai kuti ndakarichengetedza ndikaripa zvose zvinodiwa, uye rikabereka michero.
- 25 Uye vakati kumuranda: Tarisai kuno uone rekupedzisira. Tarisai, iri ndakaridyara panevhu rakanaka; uye ndikarichengetedza kwenguva refu, asi mapazi mashoma-shoma ndiwo akabereka, uye mamwe mapazi akabereka michero seye musango; tarisai, muti uyu ndakauchengetedza sezvandakaita mimwe yose.
- 26 Uye zvakaitika kuti Ishe vemunda wemizambiringa vakati kumuranda: Tema mapazi ose asina kubereka michero yakanaka, woakanda mumoto.
- 27 Asi tarisai, muranda vakati kwavari: Ngatiudimurire, tigoutimbira, uye tigouisa mupfudze kwenguva yakati, kuti zvimwe ungakuberekerei michero yakanaka, kuti mugoichengetedza mune ramangwana.
- 28 Uye zvakaitika kuti Ishe vemunda wemizambiringa nemuranda waIshe vemunda wemizambiringa vakaisa mupfudze pamiti yose yemumunda wemizambiringa.
- 29 Uye zvakaitika kuti mushure menguva huru, Ishe vemunda wemizambiringa vakati kumuranda wavo: Uya, tidzike mumunda wemizambiringa, kuti tinoshanda zvakare mumunda wemizambiringa. Nokuti tarisai, nguva iri kusvika, namagumo kwasvika; nokudaro, ndakafanira kuchengetedzera muchero kuitira ramangwana, ini pachangu.
- 30 Uye zvakaitika kuti Ishe vemunda wemizambiringa nemuranda vakaenda kumunda wemizambiringa; ndokusvika pamuti uya une mapazi awo chaiwo akapazurwa, uye ukagopinzaniswa nemapazi emuti wemusango; uye tarisai pasi pemuti pakange pazere michero yakasiyana-siyana.
- 31 Uye zvakaitika kuti Ishe vemunda wemizambiringa vakaraira muchero, yose nemarudzi ayo. Uye Ishe vemunda wemizambiringa vakati: Tarisai, kwenguva huru tange tichichengetedza muti uyu, uye ndakapfimbika michero mizhinji kwazvo.

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.

- 32 Asi tarisai, nguva ino wakabereka michero yakawanda, uye yose hapana yakanaka. Uye tarisai, kune marudzi akawanda emichero yakaipa; uye hapana zvazvinondipa, kana dai takashanda zvikuru; uye zvino zvinondisuwisa kwazvo kuti ndirasikirwe nemuti uyu.
- 33 Uye Ishe vemunda wemizambiringa vakati kumuranda: Muti uyu touita sei, kuti undipe zvakare michero yekupfimbika?
- 34 Uye muranda akati kuna tenzi vake: Tarisai, nenzira yekuchekera mapazi emizambiringa wemusango apa kudya kumidzi, saka mipenyu uye haina kufa; nokudaro munoona kuti yakanaka.
- 35 Uye zvakaitika kuti Ishe vemunda wemizambiringa vakati kumuranda wavo: Muti uyu hauna chaunondipa, uye kana midzi yacho haina chainondiyamura kana ichiita kuti muti uite michero yakaipa.
- 36 Zvisinei, ndinoziva kuti midzi yakanaka, uye nokudaro ndaichengetedza kuti ndigozoishandisa ini; uye nenzira yesimba riri mairi yakabereka michero yakanaka, kubva kumapazi emiti yemusango.
- 37 Asi tarisai, mapazi emusango aya akura akakunda midzi; uye nenzira yekuti mapazi emusango akunda midzi abereka michero yakaipa yakawanda; uye nenzira yekuti yabereka michero yakawanda yakaipa saka uchiona wave kutangisa kufa; uye uchatanga kuibva, kuti ukandwe mumoto, kunze kwekunge tatowana zvinoita kuti uchengeteke.
- 38 Uye zvakaitika kuti Ishe vemunda wemizambiringa vakati kumuranda wavo: Handei kuzasi-zasi kwemunda wemizambiringa, uye tinotarisa kuti mapazi awochaiwo aita michero yakaipawo here.
- 39 Uye zvakaitika kuti vakaenda mukati-kati memunda wemizambiringa. Uye zvakaitika kuti vakaona kuti michero yemiti yepo chaiyo yakanga yaora naiyowo; hongu, wekutanga, wechipiri, newekugumisira; yose yakange yakaora.

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.

40 Uye muchero wemusango wewekupedzisira wakange wakurira rutivi rwuya rwemuti rwaiunza michero yakanaka, zvekuti bazi rakanga raoma rikafa.

41 Uye zvakaitika kuti Ishe vemunda wemizambiringa akachema, vakati kumuranda. Chii zvakare chandingadai ndakaita mumunda wangu wemizambiringa?

42 Tarisai, ndakaziva kuti yose michero yemumunda wemizambiringa, kunze kweuno chete, yakange yaora. Uye zvino, kana iyiwo yaichimbobereka michero yakanaka zvino naiyowo yave kuora; uye zvino yose miti iri mumunda wangu wemizambiringa haina basa kunze kwekuti itemwe ikandwe mumoto.

43 Uye tarisai uyu wekupedzisira, une bazi rakasvava, ndakausima panevhu rakanaka; hongu, pane nzvimbo yandaida kwazvo yakanaka kupfuura dzose dzimwe nzvimbo dzemunda wangu wemizambiringa.

44 Uye unoonawo kuti kana zvimwe zvaida kukanganisa nzvimbo ino ndakazvitema, kuti ndidyare muti uyu munzvimbo iyoyo.

45 Uye ukaonawo kuti rumwe rutivi rwakaburitsa michero yakanaka, uye rimwe divi rikaunza michero yemusango, uye nokuti handina kubvisa mapazi nokuakanda muchoto, tarisai, akurira mapazi akanaka zvekuti atooma.

46 Uye zvino tarisai, kana zvakadaro kuchengetedza kwose kwatakaita munda wangu wemizambiringa, miti yacho yaora, zvinoita kuti isabereke michero yakanaka; uye iyoyi ndakange ndavimba kuichengetedza, kuti ichabereka ikaita michero, yandaizochengetedza. Asi, tarisai, yaita semiti yemuorivi yemusango, uye haina zvainoyamura kunze kwekutemwa uye yokandwa mumoto; uye zvinondisuwisa kuti ndirasikirwe nayo.

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?

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.

47 Asi chii chandinga dai ndakaitazve mumunda wangu wemizambiringa? Ndakaregerera here ruoko rwangu, ndisingawuise mupfudze here? Kwete, ndakanga ndichiisa mupfudze, uye ndikawutimbira, uye ndikaikwanhurira, uye ndikaisa mupfudze; uye ndikatambanudza ruoko rwangu muswere wose, uye magumo ari kuswera pedyo. Uye zvinondisuwisa kuti nditeme miti yose yemumunda wangu wemizambiringa, uye ndigoikanda mumoto kuti itsve. Ko ndianiko apinza honye mumunda wangu wemizambiringa?

48 Uye zvakaikanda kuti muranda akati kuna tenzi vake: Hakuzi kukura kwemunda wenyu wemizambiringa here—haazi mapazi akakurira midzi yakanaka? Uye nenzira yokuti mapazi akakurira midzi, tarisai akakura kupfuura simba remidzi, ndokutora simba rose iwo. Tarisai, ndinoti, hachizicho chikonzero here chaita kuti miti yose yemunda wenyu wemizambiringa iore?

49 Uye zvakaikanda kuti Ishe vemunda wemizambiringa vakati kumuranda: Handei tinotema miti iri mumunda wemizambiringa tigoikanda mumoto, kuti isaipise munda wangu wemizambiringa, nokuti handina chandisina kuita. Chimwe chii chandaifanira kuitira munda wangu wemizambiringa?

50 Asi tarisai, muranda akadaro kuna Ishe vemunda wemizambiringa: Dai mamboirega kwechinguva chakati.

51 Uye Ishe akati: Hongu, ndichairega kwechinguva, nokuti zvinondisuwisa kuti ndirasikirwe nemiti yemumunda wangu wemizambiringa.

52 Nokudaro, ngatitorei mapazi emiti iyo yandakasima kuzasi-zasi kwemunda wemizambiringa, uye toipinzanisa nemapazi emuti watakaatora; uye pamuti uyu totanha michero inonyanya kuvava, topinzanisa pamuti nemapazi emuti wepo chaiwo.

53 Uye izvi ndinozviita kuti muti usafe, kuti, zvimwe, ndingaponese midzi yacho kuti ndigoishandisa zvandinoda.

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 dugged 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?

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.

54 Uye tarisai, midzi yemapazi epo chaiwo andakasima pose-pose pandaikwanisa ichiri mipenyu; nokudaro, kuti ndichengetedze kuti igozondishandira, ndichatora mapazi emuti uno, uye ndoapinzanisa nawo. Hongu, ndichaapinzanisa nemapazi ezimai rawo, kuti ndichengetedze midzi igondiitira basa, kuti zvimwe kana yanyatsobata ingazondiberekera michero yakanaka, uye zvimwe ndingazofadzwa nemichero yemunda wangu wemizambiringa.

55 Uye zvakaitika kuti vakatora kubva pamuti chaiwo, ndokupinzanisa nemiti yepo chaiyo, yakange naiyowo yapanduka.

56 Uye vakatorawo miti yepo chaiyo yakange yapanduka, vakaipinzanisa nezimai racho.

57 Uye Ishe vemunda wemizambiringa vakati kumuranda: Usabvise mapazi emusango pamiti, kunze kwekunge ari anoita michero inovava zvakanyanya; uye mairi muchaipinzanisa maererano nezvandakataura.

58 Uye tichapa kudya zvakare miti yemumunda wemizambiringa, uye tichakwanhurira mapazi acho; uye tichakwanhura kubva pamiti ayo mapazi aibva, akafanira kufa, uye toakanda mumoto.

59 Uye izvi ndinozviita kuti, zvimwe, midzi yacho ingawane simba nenzira yekunaka kwayo; nenzira yekupindurwa kwemapazi, kuti zvakanaka zvikunde zvakaipa.

60 Uye nekuda kwekuti ndachengetedza mapazi epo chaiwo nemidzi yacho, uye ndikaapinzanisa mapazi epo chaiwo zvakare kuzimai racho, uye ndikachengetedza midzi yezimai rawo, kuti, zvimwe, miti yemumunda wangu wemizambiringa ingabereke zvakare michero yakanaka; nokuti ndifare zvakare nemichero yemumunda wangu wemizambiringa uye, zvimwe, ndingazofara chaizvo kuti ndakachengetedza midzi nemapazi emichero yekutanga—

61 Nokudaro, enda, udaidze varanda, kuti tishande nesimba mumunda wemizambiringa, kuti tigadzire nzira, yekuti tiunze zvekare muchero wepo chaiwo, muchero wepo chaiwo wakanaka uye uri unokosha kupfuura mimwe michero yose.

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.

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.

- 62 Nokudaro, handei tinoshanda nesimba redu rose kekupedzisira, nokuti tarisai nguva yave kusvika, uye ino inguva yekupedzisira yekuti ndikwanhurire munda wangu wemizambiringa.
- 63 Pinzanisai mapazi; tangai kune ekupedzisira kuti agove ekutanga, nokutiwo ekutanga agove ekupedzisira, uye mugotimbira miti, mikuru nemidiki, yekutanga neye kupedzisira; yekupedzisira neyekutanga, kuti yose igopiwa kudya zvakare kwenguva yekupedzisira.
- 64 Nokudaro, itimbirei, uye moikwanhurira, uye moiisa mupfudze zvakare, kekupedzisira, nokuti magumo ave kusebera pedyo. Uye zvikaitika kuti iyi miti yapinzaniswa kekupedzisira ikure, uye igobereka michero chaiyo yepo, zvino muchagadzira nzira yayo, yekuti ikure.
- 65 Uye kana otanga kukura munenge muchibvisa nhungirwa dzose dzinoita kuti muchero uvave, maererano nesimba reakanaka nekukura kwawo; uye iwo akaipa acho hamuabvise ose nguva imwechete, nokuti mumwe musidzi ingakurire mapazi apinzaniswa, uye mapazi acho angafe, uye ndikarasikirwa nemiti yemumunda wangu wemizambiringa.
- 66 Nokuti zvinondisuwisa kuti ndirasikirwe nemiti yemumunda wangu wemizambiringa; nokudaro muchabvisa yakaipa maererano nokukura kunenge kuchiita yakanaka, kuti midzi nemuti zvive nesimba rakafanana, kudakara yakanaka yakunda yakaipa, uye yakaipa yatemwa yakandwa mumoto, kuti isaipise ivhu remunda wangu wemizambiringa; uye ndobva ndatsvaira miti yakaipa mubindu rangu reminzabviringa.
- 67 Uye mapazi emuti chaiwo wepo ndichaapinzanisa zvakare nemuti wepo chaiwo;
- 68 Uye mapazi emuti chaiwo wepo ndichaapinzanisa nemapazi epo; uye ndokuapinzanisa pamwechete kwandichaita zvakare, kuti igobereka michero chaiyo yepo, uye ichave chinhu chimwechete.
- 69 Uye yakaipa icharaswa, hongu, kana kutoibvisa mumunda wangu wemizambiringa chose; nokuti tarisai, ndichadimurira munda wangu wemizambiringa kamwechete kano chete.

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.

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.

- 70 Uye zvakaitika kuti Ishe vemunda wemizambiringa vakatuma muranda wavo; uye muranda akaenda akaita zvaakanga audzwa naIshe vake, uye ndokuunza vamwe varanda; vakange vari vashoma.
- 71 Uye Ishe vemunda wemizambiringa vakati kwavari: Endai, munoshanda mumunda wemizambiringa, nesimba renyu. Nokuti tarisai, ndiyo nguva yekupedzisira yandichapa kudya munda wangu wemizambiringa; nokuti magumo ave pedyo, uye mwaka uri kusvika; uye mukashanda nesimba renyu neni muchafadzwa nemuchero yandichazvichengetedzera munguva iri pedyo kuuya.
- 72 Uye zvakaitika kuti varanda vakaenda vakanoshandira nesimba ravo; uye Ishe vemunda wemizambiringa naivowo vakashanda navo; uye vakateerera mirairo yaIshe vemunda wemizambiringa mune zvinhu zvose.
- 73 Uye mumunda wemizambiringa makatanga kuita michero yemo chaiyo zvakare; uye mapazi epo chaiwo akatanga kukura zvakana chaizvo; uye nhungirwa dzakatanga kubviswa uye dzikaraswa; uye vakachengetedza midzi nemuti zvakafanana, mukusimba kwazvo.
- 74 Uye ndiko kushanda kwavakaita, nesimba ravo rose, sekutaura kwakange kwaita Ishe vemunda wemizambiringa, kusvika yose yakaipa yaraswa kunze kwemunda wemizambiringa, uye Ishe vazvichengetera muchero wepo, zvekuti miti iyi yakange yave michero yacho chaiwo zvekare; uye zvikave sechinhu chimwechete; uye michero yakanga yakaenzana; uye Ishe vemunda wemizambiringa, vakanga vazvichengetera muchero chaiwo, uyo wakange wakakosha chaizvo kwavari kubvira pakutanga.

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.

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.

75 Uye zvakaitika kuti Ishe wemunda wemizambiringa pavakaona kuti michero yavo yakange yakanaka, nokutiwo munda wavo wemizambiringa wakanga usisina miti yakaora, vakadaidza varanda vavo, vakati kwavari: Tarisai, kwenguva yekupedzisira tadiridza munda wangu wemizambiringa uno; uye maona kuti ndaita sekuda kwangu; uye ndikachengetedza muchero wepo chaiwo, uri wakanaka, sezvawakanga wakaita pakutanga. Uye imi makaropafadzwa; nokuti mange muchishanda neni zvine simba mumunda wangu wemizambiringa, uye muchichengeta mirairo yangu, uye makauya kwandiri nemuchero wepo chaiwo zvakare, munda wangu wemizambiringa hausisina miti yakaora, uye yakaipa yakakandwa kunze, tarisai muchawana mufaro neni nenzira yemuchero wemunda wangu wemizambiringa.

76 Nokuti tarisai, kwenguva refu ndichachengetedza muchero wemumunda wangu wemizambiringa kuitira ramangwana, uyo iri kusvika nokukurumidza; uye ndakadiridza munda wangu wemizambiringa kwenguva yekupedzisira, nekuidimburira, nokuiisa mupfudze, nokuitimbira-timbira; nokudaro ndichazvichengetedzera muchero wangu, kwenguva refu, maererano nezvandakataura.

77 Uye kana nguva yasvika yekuti michero yakaipa yave zvakare mumunda wangu wemizambiringa, ipapo ndinobva ndati michero yakanaka nemichero yakaipa itanhwe; uye yakanaka ndinoichengetedza, uye yakaipa ndinoirasawo payo yega. Ipapo pobva pasvika mwaka namagumo; uye ndinobva ndaita kuti munda wangu wemizambiringa upiswe nemoto.

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.

Jakobho 6

- 1 Uye zvino, tarisai hama dzangu, sekutaura kwandakaita kwamuri kuti ndichaporofita, tarisai, ichi ndicho chiporofita changu—kuti zvinhu zvakataurwa nemuporofita uyu Zenosi, maererano nemba yaIsraeri, achivafananidza nemuti wakasimwa wemuorivhi, zvichaitika zvechokwadi.
- 2 Uye zuva raachatambanudza ruoko rwake zvakare nguva yechipiri kudzora vanhu vake, ndiro zuva, hongu, ingagove nguva yekupedzisira, yekuti varanda vaIshe vafambe vari musimba ravo, kudiridza nekudimburira munda wavo wemizambiringa; uye mushure mezvo kuguma kunobva kwasvika.
- 3 Uye vakaropafadzwa sei vakashanda nesimba mumunda wavo wemizambiringa; uye vakatukwa sei avo vacharasirwa munzvimbo dzavo! Uye nyika ichapiswa nemoto.
- 4 Uye Mwari vedu vane tsitsi nesu, nokuti vanoyeuka imba yaIsraeri, zvose midzi nemapazi acho; uye vanovatambanudzira maoko avo muswere wose; uye vanhu vakaoma mitsipa uye vanhu vane makuhwa; asi avo vose vasingaomese mwoyo yavo vachaponeswa muumambo hwaMwari.
- 5 Nokudaro, hama dzangu dzinodiwa, ndinokunyengetedzai nemazwi akapfava kuti dai matendeuka, uye mouya muchiziva mumwoyo menyu, monamatira kuna Mwari sekubatirira kwavakaita kwamuri. Uye nguva inenge yakatambanudzirwa imi ruoko rwavo rwetsitsi mukati mezuva, musaomese mwoyo yenyu.
- 6 Hongu, nhasi, kana mukanzwa izwi ravo, musaomese mwoyo yenyu; ko munoda kufirei?
- 7 Nokuti tarisai, mushure mekunge mariritirwa neshoko raMwari muswere wose, munounza michero yakaipa here, zvinoita kuti mutemwe uye mukandwe mumoto?

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?

- 8 Tarisai, mazwi aya mungaarambe here? Mungarambe here mazwi evaporofita; uye mungarambewo here ose mazwi akataurwa maererano naKristu, mushure mekunge vazhinji vataura pamusoro pake; uye mugoramba shoko rakanaka raKristu, nesimba raMwari, nechipo cheMweya Mutsvene, nokudzima Mweya Mutsvene, nokuita dambe kuronga kwerununuro, zvamakagadzirirwa?
- 9 Hamuzive here imi kuti mukaita zvinhu izvi, kuti simba iroro rerununuro nerecumuka kuvakafa, riri munaKristu, zvichakuitai kuti mumire nokunyara nokunzwa muine mhosva zvikuru pamberi pechigarro chekutonga chaMwari?
- 10 Uye maererano nesimba rekukutonga kwakanaka, nokuti kukutonga kwakanaka hakungarambwe, munofanira kuenda kudziva remoto suriferi, une rimi risingadzime, uye une utsi husingagume kukwira, dziva remoto iri nesuriferi idambudziko risingapere.
- 11 Imi zvino, hama dzangu dzinodiwa, tendeukai, uye mopinda nepakasuwo kakamanikana, uye moramba muchifamba nenzira yakamanika, dakara muwane upenyu hwokusingaperi.
- 12 Imi chenjerai; chii chimwe chandingataure?
- 13 Kekupedzisira, ndinokuonekai, kudakara tasangana zvakare pamberi pechigarro chekutonga kwaMwari, icho chigarro chekutonga chinounza kuti nekuzeza kukuru kune vakaipa. Amen.

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?

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.

Jakobho 7

- 1 Uye zvino zvakaitika mushure kwemakore akati, mukati mevanhu vekwaNifai makauya murume, ainzi Sheremu.
- 2 Uye zvakaitika kuti akatangisa kuparidzira vanhu, uye achivataurira kuti hakufanirwe kunge kuina Kristu. Uye akaparidza zvinhu zvizhinji zvekunyengedza vanhu; uye izvi aizviita kuti auraye dzidziso yaKristu.
- 3 Uye akashanda nesimba kuti arasise mwoyo yevanhu, zvekuti akarasisa vanhu vazhinji; uye iye nokuziva kuti ini, Jakobho, ndaive nerutendo munaKristu uyo akange achizouya, akatsvaga mukana wekuti auye kwandiri.
- 4 Uye akange ari munhu akadzidza, zvekuti akange aine ruzivo rwakakwana rwemutauro wevanhu; nokudaro, aikwanisa kushandisa mazwi akawanda ekunyengedza, uye aive mutauri chaiye, maererano nesimba radhiabhorosi.
- 5 Uye akange aine chifungidziro chekuti angandibvise parutendo, asinei nezvakazarurwa zvizhinji nezvinhu zvizhinji zvandakanga ndaona maererano nezvinhu izvi; nokuti chokwadi ndakange ndaona ngirozi, uye dzikandidzidzisa. Uyezve, ndakanga ndanzwa izwi raIshe richitaura kwandiri iro pacharo, nguva nenguva; nokudaro, handaikwaniswa kuzungunutsa.
- 6 Uye zvakaitika kuti akauya kwandiri, uye nenzira iyi akataura neni, achiti: Hama Jakobho, ndatsvanga kwenguva kuti nditaure newe; nokuti ndakanzwa uye ndinozivawo kuti unofamba zvikuru, uchiparidza izvo zvaunoti iwe vhangeri, kana dzidziso yaKristu.
- 7 Uye wakwezva vazvinji vevanhu ava zvekuti vanyangadza nzira dzaMwari dzakanaka, uye havachatevedza mutemo waMosesi inovu nzira kwayo; uye nokuita mutemo waMosesi uve unoshandiswa kunamata munhu aunoti achauya mazana emakore achauya. Uye zvino tarisai, ini, Sheremu, ndinoti kwauri uku kunyomba; nokuti hakuna munhu anoziva zvakadaro; nokuti haakwanise kutaura zvezvinhu zvichauya. Uye uku ndiko kukakavadzana kwaiita Sheremu neni.

Jacob 7

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.

- 8 Asi tarisai, Ishe Mwari vakafemera Mweya wake mumweya wangu, zvekuti ndakamunyadzisa mumazwi ake ose.
- 9 Uye ndakati kwaari: Unoramba here kuti kuna Kristu achauya? Uye akati: Dai kwaive naKristu, handaimuramba; asi ndinoziva kuti hakuna Kristu, haana kumbenge ariko, haafe akavepo.
- 10 Uye ndikati kwaari: Unotenda magwaro here? Uye akati, Hongu.
- 11 Uye ndikati kwaari: Saka hauanzwisise; nokuti chokwadi anopupura nezvaKristu. Tarisai, ndinoti kwauri hakuna vaporofita vakambonyora, kana vakaporofita, vasina kutaura maererano nezvaKristu.
- 12 Uye izvi hazvizizvo chete—ndakazviisirwa pachena, nokuti ndakanzwa ndikaona; uye zvikaiswa pachena nesimba reMweya Mutsvene; nokudaro, ndinoziva kuti pakashaya rudzikinuro marudzi ose acharasika.
- 13 Uye zvakaitika kuti akati kwandiri: Ndiratidze chiratidzo kuburikidza nesimba reMweya Mutsvene uyu, unoita kuti uzive zvinhu zvakawanda zvose izvi.
- 14 Uye ndakati kwaari: Ndiri ani ini kuti ndiedze Mwari kuti vakupe chiratidzo muzvinhu zvaunoziva iwe kuti ndezvechokwadi? Asi unozviramba, nokuti uri wadhiabhorosi. Zvisinei, kwete kuti kuitwe kuda kwangu; asi kana Mwari vachifanira kukuranga, ngachive chiratidzo kwauri chekuti vane simba, zvose kudenga nepasi; zvakare, kuti Kristu achauya. Uye kuda kwenyu, Ishe, ngakuitwe, kwete kwangu.
- 15 Uye zvakaitika kuti ini, Jakobho, ndataura mazwi aya, simba raIshe rakamubata, zvekuti akawira pasi. Uye zvakaitika kuti akachengetwa kwemazuva akati.
- 16 Uye zvakaitika kuti akati kuvanhu: Unganai pamwechete mangwana, nokuti ndichafa, nokudaro, ndinoda kuti nditaure kuvanhu ndisati ndafa.

But behold, the Lord God poured in his Spirit into my soul, insomuch that I did confound him in all his words.

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.

- 17 Uye zvakaikita kuti ave mangwana vanhu vakaungana pamwechete; uye akataura zviri pachena kwavari akaramba zvinhu zvaakanga avadzidzisa, uye akapupura Kristu, nesimba reMweya Mutsvene, nekuparidza kwengirozi.
- 18 Uye akataura pachena kwavari, kuti akange anyengedzwa nesimba radhiabhorosi. Uye akataura nezvegehena, nezvekusingaperi, nezvekurangwa kwekusingaperi.
- 19 Uye akati: Ndinotyia kuti zvimwe ndaita chitema chisingaregererwe, nokuti ndakanyepa kuna Mwari; nokuti ndakaramba Kristu, uye ndikati ndinotenda magwaro; uye chokwadi anotaura nezvake. Uye nokuti ndanyepa kuna Mwari ndiri kutya zvikuru kwazvo kuti zvimwe mhosva yangu yakaipa chaizvo; asi ndinoreurura kuna Mwari.
- 20 Uye zvakaikita kuti paakanga ataura mazwi aya haana kuzogona kutaura zvimwe uye akaburitsa mweya wake.
- 21 Uye gungano zvarakaona kuti akataura zvinhu izvi iye ave pedyo nekufa, vakashamiswa zvikuru; zvekuti simba raMwari rakauya mavari, uye vakakurirwa vakawira pasi.
- 22 Zvino, chinhu ichi chakandifadza ini, Jakobho, nokuti ndakange ndachikumbira kuna Baba vari kudenga; nokuti vakange vanzwa kuchema kwangu vakapindura munamato wangu.
- 23 Uye zvakaikita kuti runyararo nerudo rwaMwari zvakadzorerwa zvakare mukati mevanhu; uye vakanzvera magwaro matsvane, uye vakasateerera zvakare mazwi emurume akaipa uyu.
- 24 Uye zvakaikita kuti kune zvinhu zvizhinji zvakaikita kuti maRamani adzorerwe mukuti vazive chokwadi; asi zvose zvakaramba, nokuti vaifadzwa nehondo nekudeura ropa, uye vakange vaine ruvengo rwokusingaperi, nesu hama dzavo. Uye vakatsvaka kutiparadza nguva dzose nezvombo zvavo.
- 25 Nokudaro, vanhu vekwaNifai vakazvidzivirira nezvombo zvavo, nesimba ravo rose, vachivimba naMwari dombo reruponeso rwavo; nokudaro, vakave vakundi, vakakunda vavengi vavo.

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.

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.

26 Uye zvakaitika kuti ini Jakobho, ndakatanga kukwegura; uye zvinyorwa zvevanhu ava sezvo zvichichengeterwa pamahwendefa mamwe aNifai, nokudaro, ndinopedzisa chinyorwa ichi, ndichitaura kuti ndanyora zvandakwanisa maererano nokuziva kwangu, ndichiti nguva yedu yakapfuura, neupenyu hweduwo hwakapfuura sekunge kwaive kurota, sezvo tiri vanhu vari vega uye sevanhu vekunamata, vapembiri, takabviswa muJerusarema, tikaberekerwa mumatambudziko, murenje, uye tichivengwa nehama dzedu, zvakakonzera hondo negakava; nokudaro, takachema mazuva edu.

27 Uye, ini Jakobho, ndakaona kuti ndave pedyo kuti ndiende kuguva rangu; nokudaro, ndakati kumwana wangu Enosi: Tora mahwendefa aya. Uye ndokumuraira zvinhu zvandakanga ndaudzwa nemukoma wangu Nifai, uye akavimbisa kuti achateerera mirau yacho. Uye ndinopedzisa kunyora kwangu pamahwendefa aya, kunyora kwacho kuri kwange kuri kudiki; uye kumuverengi ndinooneka, ndichivimba kuti hama dzangu zhinji dzichaverenga mazwi angu. Hama dzangu, chisarai.

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.

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.

Bhuku raEnosi

- 1 Tarisai zvakaitika kuti ini Enosi, ndichiziva baba vangu kuti vakanga ari munhu akarurama—nokuti vakandidzidzisa nerurimi rwavo, nomukufundisa nekuraira kwaIshe—zita raMwari vangu ngariropafadzwe pamusoro pazvo—
- 2 Uye ndichakutaurirai dambudziko randakava naro pamberi paMwari, ndisati ndagamuchira kuregererwa kwezvivi zvangu.
- 3 Tarisai, ndakaenda kunovhima mhuka mumasango; uye mazwi andaichinzwa baba vangu vachitaura nguva dzose pamusana poupenyu hwokusingaperi, norufaro rwavatendi, zvakadzika zvikuru mumwoyo mangu.
- 4 Uye mweya wangu wakaita nzara; ndakapfugama pamberi poMusiki vangu, ndikachema kwavari mumunamato mukuru ndichikumbirira mweya wangu; zuva rose ndakachema kwavari; hongu, apo usiku hwakauya ndakasimudza izwi rangu pamusoro zvokuti rakasvika kumatenga.
- 5 Uye kwakauya izwi kwandiri richiti: Enosi, zvivi zvako zvaregererwa, uye ucharopafadzwa.
- 6 Uye ini Enosi, ndakaziva kuti Mwari havanganyepi, nokudaro, mhosva yangu yakabviswa.
- 7 Uye ndakati: Ishe, zvinoitwa sei?
- 8 Uye vakati kwandiri: Nokuda kwokutenda kwako munaKristu, uyo wausati wanzwa kana kuona. Zve, makore akawanda achapfuura asati azviratidza pachake panyama; naizvozvo, enda, kutenda kwako kwakuchenesa.
- 9 Uye zvakaitika kuti pandakanga ndanzwa mazwi aya ndakatangisa kunzwa shungu pamusoro pemagariro ehama dzangu, maNifai; naizvozvo, ndakadurura mweya wangu wose kuna Mwari pamusana pavo.

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.

- 10 Uye ndichitambudzika kudai mumweya, tarisai, izwi raIshe rakauya mupfungwa mangu zvakare, richiti: Ndichashanyira hama dzako maererano nokuchengeta kwavo kwakasimba mirairo yangu. Ndakavapa nyika ino, uye inyika tsvene; handizoituka kunze kwokunge vave kutadza; nokudaro, ndichashanyira hama dzako maererano sokutaura kwandaita; kutadza kwavo ndichakuunza nokusuwa pamisoro yavo.
- 11 Uye shure kwokunge ini Enosi, ndanzwa mazwi aya, kutenda kwangu kwakatanga kusazungunutswa munaIshe; uye ndikanamata kwavari kwenguva ndefu ndichitambudzikira hama dzangu, maRamani.
- 12 Uye zvakaitika kuti shure kwokunge ndanamata uye ndashanda nesimba rose, Ishe akati kwandiri: Ndichakupa zvose zvaunoda, maererano nokutenda kwako.
- 13 Uye zvino tarisai, izvi ndizvo zvandaida kwavari—kana zvikaitika, kuti vanhu vangu, maNifai, vawira mukutadza, zvichiita kuti vaparadzwe, uye maRamani asina kuparadzwa, kuti Ishe Mwari vachengetedze zvinyorwa zvavanhu vangu, maNifai; kana zvikava kuti nesimba roruoko rwavo rwutsvene, kuti zvizounzwa zvakare mumazuva achatevera kumaRamani, kuti, zvimwe, vangaunzwe paruponeso—
- 14 Nokuti kwazvino kurwisa kwedu kwatadzika kuti tivadzorerere mukutenda kwechokwadi. Uye vakapika mukushatirwa kwavo vachiti, kana zvaikwanisika, vaizoparadza zvinyorwa zvedu nesu, uye netsika dzose dzamadzibaba edu.
- 15 Saka, ini nokuziva kuti Ishe Mwari vaikwanisa kuchengetedza zvinyorwa zvedu, ndakaramba ndichichema kwavari, nokuti vakanga vati kwandiri: Chinhu chose chaunokumbira mukutenda, uchidaira kuti uchachigamuchira muzita raKristu, uchachigamuchira.
- 16 Uye ndaive nokutenda, ndakachema kuna Mwari kuti vachengetedze zvinyorwa; vakaita chibvumirano neni kuti aizozviunza kumaRamani munguva yake.
- 17 Uye ini Enosi, ndakaziva kuti zvaizova sechibvumirano chavakanga vaita; naizvozvo mweya wangu wakazorora.

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.

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.

18 Uye Ishe vakati kwandiri: Madzibaba ako akati anodawo chinhu ichi; zvichaitika kwavari maererano nekutenda kwavo, nokuti kutenda kwavo kwakaita sokwako.

19 Uye zvakaitika kuti ini Enosi, ndakafamba muvanhu vaNifai, ndichiporofita pazvinhu zvichauya, ndichipupura pamusana pezvinhu zvandakanzwa nezvandakanga ndaona.

20 Uye ndinopupura kuti vanhu vaNifai vakatsvaga nesimba kudzosera maRamani pakutenda zvechokwadi kuna Mwari. Asi kushanda kwedu kwakaramba; ruvengo rwavo rwakanga rwakakura, uye vakatungamirirwa nemweya yakaipa zvekuti vakaita semhuka dzesango, nokutyisa, vakave vanhu vane nyota-yeropa, vazere nokukudza zvipanidzo nokuipa; vachidya mhuka dzinodya nyama; vachigara mumatende, vachifamba-famba murenje nekanhembe kaduku kakasungirwa muchiuno nemisoro yakaveurwa; kuziva kwavo kwakanga kuri muuta, nemumunondo, nedemo. Uye vazhinji vavo hapana chavaidya kunze kwenyama mbishi; uye vaigara vachitsvaka kutiparadza.

21 Uye zvakaitika kuti vanhu vaNifai vakarima, vakakudza zvirimwa zvose zvakasiyana, nemichero, nematanga ezvipfuyo, nematanga emarudzi ose emombe, nembudzi, nembudzi dzomusango, uye namahachi akawanda.

22 Uye pakanga pane vaporofita vakawanda pakati pedu. Uye vanhu ava vakanga vakaoma mitsipa vasinganzwisisi.

23 Uye hapana chakanga chiripo kunze kwehasha dzakapfuuridza, kuparidza nokuporofita zvehondo, nokupesana, nokuparadza, nekugara vachiyeuchidzwa nezverufu, nekugara kwekusingaperi, nekutonga nesimba raMwari, nezvinhu zvose izvi—zvaiita kuti vagare vachitya Ishe. Ndinoti hapana changa chisina kukwana pazvinhu izvi, kutaura kukuru kuri pachena, kunova chengetedza kuti vasakurumidzire kunoparadza. Ndiko kunyora kwandinoita pamusoro pavo.

24 Uye ndakaona hondo dzakanga dziri pakati pamaNifai namaRamani mumazuva angu.

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.

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.

- 25 Uye zvakaitika kuti ndakatanga kukwegura,
makore zana namakumi manomwe ana makore
mapfumbamwe akanga apfuura kubva baba vedu
Rihai vabva Jerusarema.
- 26 Uye ndakazviona kuti munguva shoma ndaifanira
kuenda muguva, shure kwokunge ndatunhwa
nesimba raMwari kuti ndiparidze nokuporofita
kuvanhu ava, nokutaura chokwadi chiri
munaKristu. Ndava ndinozvitaure izvozvo
mumazuva angu ose, uye ndinofara nazvo kupfuura
zvenyika.
- 27 Uye zvino muchinguvana ndichaenda kunzvimbo
yezororo rangu, kuMununuri wangu, nokuti
ndinoziva kuti maari ndichazorora. Uye ndichafara
musi uyo muviri unofa wapfeka muviri usingafe, uye
ndichamira pamberi pake; zvino ndipo pandichaona
chiso chake nokufara, achati kwandiri: Uya
kwandiri, iwe wakaropafadzwa, une nzvimbo
yawakagadzirirwa mumazimba aBaba vangu.
Ameni.

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.

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 pre-
pared for you in the mansions of my Father. Amen.

Bhuku raJaromu

- 1 Zvino tarisai, ini Jaromu, ndinonyora mazwi mashoma maererano nokurairwa kwandakaitwa nababa vangu, Enosi, kuti nhorohondo yekuzvarwa kwedu ichengetedzwe.
- 2 Uye sezvo mahwendefa aya ari madiki, uye sezvo zvinhu izvi zviru kunyorwa kuti zvakanangana nokuti hama dzedu maRamani dzibatsirike, nokudaro, zvakanangana kuti ndinyore zvisoma; asi handizonyora zvinhu zvekuporofita kwangu, kana zvekuzururirwa kwangu. Nokuti chandichanyora chii chingapfuure zvakanangana nemadzibaba angu? Nokuti havana kuburitsa pachena here hurongwa hweruponeso? Ndinoti kwamuri, Hongu; izvozvo zvakanangana.
- 3 Tarisai, zvakanangana kuti kushandwe zvikuru mukati mevanhu ava, nenzira yeukukutu hwemwoyo yavo, nekusanzwa kwenzeve dzavo, neupofu hwepfungwa dzavo, nekuoma kwemitsipa yavo; zvisinei, Mwari vanovanzwira tsitsi zvikuru kwazvo uye havasati vavatsvaira kubva pamusoro penyika.
- 4 Uye kune vazhinji mukati medu vakazururirwa zvazhinji, nokuti havasi vose vane mitsipa yakaoma. Uye vose avo vasina kuomesa mitsipa vaine rutendo, vane kuwadzana neMweya Mutsvene, unozviratidza kuvana vevanhu, maererano nerutendo rwavo.
- 5 Uye zvino, tarisai, kwakange kwapfuura mazana maviri emakore, uye vanhu vekwaNifai vakange vawanda vakasimba munyika umu. Vakanga vachicherechedza nekuchengetedza mutemo waMosesi nezuva resabata vairiita dzvene kuna Ishe. Uye vakange vasingashore; kana kutaura zvakaipa zvekunyomba. Uye mirau yenyika yakange yakaoma zvikuru.
- 6 Uye vakange vakati tekeshe nenyika yose, nemaRamaniwo zvakare. Uye vakanga vakawandisa kupfuura maNifai; uye vaifarira kuponda uye vachinwa ropa remhuka.

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.

7 Uye zvakaikita kuti vakauya kazhinji kuzotirwisa, isu maNifai. Asi madzimambo edu nevatungamiri vedu vaive varume vaive nerutendo rwukuru munaIshe; uye vakadzidzisa vanhu nzira dzaIshe; nokudaro, takamisidzana namaRamani uye tikavatsvaira tikavatandanisa munyika medu, tikatanga kuvakirira nekukomberedza maguta edu, kana nenzvimbo dzose dzenhaka yedu.

8 Uye takaberekana zvikuru, tikapararira pauso hwenyika yose, uye tikapfuma zvikuru neghoride, nesirivha, nemuzvinhu zvinokosha, nemukuveza zvinhu zvemiti zvinoyevedza, mukuvaka, nemukugadzira michini, nemusimbi nemhangura, ndarira nesimbi tichiita zvinhu zvakasiyana-siyana zvekurimisa, nezvombo zvehondo—hongu, miseve ine misoro inopinza, nenhava, nemutsunda, nepfumo, nezvose zvekugadzirira hondo.

9 Sokugadzirira kwatakange takaita maRamani, havana kukwanisa kutikurira. Asi shoko raIshe rakatsinhirwa, iro ravakataura kumadzibaba edu, vachiti: Kana muchichengetedza mirairo yangu muchave nokubudirira munyika.

10 Uye zvakaikita kuti vaporofita vaIshe vakavhundutsira vanhu vekwaNifai, maererano neshoko raMwari, kuti kana vakasachengeta mirairo, asi vagowira mukutadza, vachaparadzwa vagoshaikwa pamusoro penyika.

11 Nokudaro, vaporofita, nevafundisi, nevadzidzisi, vakashanda nesimba, vachikurudzira nomwoyo murefu wose kuti vanhu vabate nesimba; vachidzidzisa mutemo waMosesi, nezvawakaisirwa; nokuvanyengetedza kuti vatarisire Mesia, nokutenda maari kuti achauya sokunge akatouya kare. Uye ndiyo tsika yavakavadzidzisa nayoyi.

12 Uye zvakaikita kuti nokuvadzidzisa kudai vakaita kuti vasaparadzwe nokubviswa pamusoro penyika; nokuti vakavabaya pamwoyo neshoko, ndokuramba vachimutsa kuti vasvike mukutendeuka.

13 Uye zvakaikita kuti kwakange kwaperama mazana maviri emakore ane makumi matatu ane makore masere—mushure metsika yehondo, nokukakavadzana, nokupararana, kwenguva huru chaizvo.

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.

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.

14 Uye ini, Jaromu, handinyore zvakanyanya, nokuti mahwendefa madiki. Asi tarisai, hama dzangu, munogona kuenda kumahwendefa mamwe aNifai; nokuti tarisai, paari ndipo pakanyorwa zvehondo dzedu, maererano nokunyora kwemadzimambo, kana avo vainzi vanyore.

15 Uye ndinoisa mahwendefa aya mumaoko emwanakomana wangu Omuni, kuti achengetedzwe maererano nemirairo yemadzibaba angu.

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.

Bhuku raOmuni

- 1 Zvino tarisai, zvakaitika kuti ini Omuni, sokutumwa kwandakaitwa nababa vangu Jaromu, kuti ndinyore pamahwendefa aya, kuti tichengetedze nhorohondo yechizvarwa chedu—
- 2 Nokudaro, mumazuvo angu, ndinoda kuti muzive kuti ndakarwa zvikuru nemunondo kudzivirira vanhu vekwangu, maNifai, kuti vasawire mumaoko evavengi vavo, maRamani. Asi tarisai, ini pachangu ndiri munhu akaipa, uye handina kuteerera nzira kana mirau yaIshe sezvandaifanira kuti ndiite.
- 3 Uye zvakaitika kuti mazana maviri emakore ane makumi manomwe ane makore matanhatu apfuura, uye takaita nguva huru yerunyararo; uye tikaitawo nguva huru yehondo dzakaipa nekudeuka kweropa. Hongu, muchidimbu, mukupfuura kwemazana maviri emakore ane makumi masere emakore ane makore maviri, uye ini ndakanga ndachengeta mahwendefa aya maererano nemirairo yemadzibaba angu; uye ndakaapa kumwanakomana wangu Amaroni. Uye ndinomirira pano.
- 4 Uye zvino ini Amaroni, ndinonyora zvinhu zvose zvandichanyora, zviri zvisoma, mubhuku rababa vangu.
- 5 Tarisai, zvakaitika kuti kwakapfuura mazana matatu emakore ane makumi maviri emakore, uye avo vakange vakanyanya kuipa vemaNifai vakaparadzwa.
- 6 Nokuti Ishe havaizobvumira, mushure mekuvatungamira kubva munyika yeJerusarema uye vakavachengetedza kuti vasawire mumaoko evavengi vavo, hongu, havaizobvumira kuti mazwi asatsinhirwe, ayo avakataura kumadzibaba edu, vachiti: Kana musingazochengetedza mirairo yangu hamuzombobudirira munyika.
- 7 Nokudaro, Ishe vakavashanyira nokutonga kukuru; zvakadaro, vakange vakarurama vakaita kuti vasafe, asi vakavabvisa mumaoko evavengi vavo.
- 8 Uye zvakaitika kuti ndakapa mahwendefa kumunin'ina wangu Kemishi.

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.

- 9 Zvino ini Kemishi, ndinonyora zvishoma zvandiri kunyora, mubhuku rimwechetero nemukoma wangu; nokuti tarisai, ndakaona zvekupedzisira zvaakanyora, kuti akazvinyora neruoko rwake pachake; uye akazvinyora musu waakazvipa kwandiri. Uye ndiyo tsika yatinochengetedza nayo zvinyorwa, nokuti zviru maererano nemirairo yemadzibaba edu. Uye ndinobva ndamira.
- 10 Tarisai, ini Abhinadhomu, ndiri mwanakomana waKemishi. Tarisai, zvakaikita kuti ndakaona hondo dzakawanda nokukakavadzana pakati pevanhu vekwangu, maNifai, nemaRamani; uye ini, nemunondo wangu, ndakauraya vazhinji vemaRamani ndichidzivirira hama dzangu.
- 11 Uye tarisai, zvinyorwa zvevanhu ava zvakanyorwa pamahwendefa ane madzimambo, maererano nezvizvarwa; uye handina kuzarurirwa kwandinoziva kunze kweuko kwakanyorwa, kana chimwe chiporofita; nokudaro, izvo zvakanyorwa zvakakwana. Uye ndinomira pano.
- 12 Tarisai, ndini Amarekai, mwanakomana waAbhinadhomu. Tarisai, ndichataura nemi pamusoro paMosaya, uyo akaitwa mambo munyika yaZarahemura; nokuti tarisai, iye akanga akayambirwa naIshe kuti atize kubva munyika yemaNifai, nevose vaininge vateerera shoko raIshe vaifanira kubvawo naye, vachienda murenje—
- 13 Uye zvakaikita kuti akaita maererano nokutaurirwa kwaakaitwa naIshe. Uye vakatizira murenje, vose avo vakateerera shoko raIshe; uye vakatungamirwa nokuparidzirwa kuzhinji nokuporofitwa. Uye vaitsiurwa nguva dzose nezwi raMwari; uye vakatungamirwa nesimba reruoko rwavo, nemurenje kudakara vasvike munyika yaidaidzwa kunzi nyika yaZarahemura.
- 14 Uye vakawana muine vanhu vainzi vanhu vaZarahemura. Zvino, pakave nokufara kukuru pakati pevanhu vaZarahemura; uye naiye Zarahemura akave nomufaro mukuru, nokuti Ishe vakange vatumira vanhu vekwaMosaya nemahwendefa endarira aive nezvinyorwa zvemaJuda.

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 prophesyings. 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.

- 15 Tarisai, zvakaitika kuti Mosaya akaona kuti vanhu veZarahemura vakabva Jerusarema munguva yakatakurwa Zedekia, mambo waJudah, achiendwa naye Babironi senhapwa.
- 16 Uye vakafamba rwendo rwavo murenje, uye vakaunzwa neruoko rwaIshe vakakwanisa kuyambuka, mvura huru, vakasvika nyika yavakawanikwa vari naMosaya; uye vakange vagaramo kubvira munguva iyoyo.
- 17 Uye panguva yavakawanikwa naMosaya, vakange vawanda kwazvo. Zvakadaro, vakange vasangana nehondo dzakawanda nokukakavadzana kwakaipa, uye vakange varigwa neminondo nguva nenguva; uye mutauro wavo wakange wakanganiswa; uye havana zvinyorwa zvavakange vauya nazvo; uye vairamba kuvapo kweMusiki wavo; uye Mosaya, kana vanhu vekwaMosaya, vakange vasingavanzwisise.
- 18 Asi zvakaitika kuti Mosaya akaita kuti vadzidziswe nemutauro wake. Uye zvakaitika kuti mushure mekunge vadzidziswa nemutauro waMosaya, Zarahemura akataura nhorohondo yekuzvarwa kwemadzibaba ake, maererano nezvaikwanisa kuyeuka; uye zvakanyorwa, asi kwete mumahwendefa ano.
- 19 Uye zvakaitika kuti vanhu vaZarahemura nevaMosaya, vakabatana pamwechete; uye Mosaya akabva anzi ave mambo wavo.
- 20 Uye zvakaitika kuti mumazuva aMosaya, kune dombo guru rakauiswa kwaari rakange rakanyorwa mavara pariri; uye akaturikira zvairehwa nemavara acho nechipo nesimba raMwari.
- 21 Uye aitaura pamusoro pemumwe Korianduma, nevakauraiwa vevanhu vake. Uye Korianduma akawanikwa nevanhu vaZarahemura; uye akagara navo kwemwedzi mipfumbamwe.
- 22 Zvaitaurawo mazwi mashoma-shoma maererano nemadzibaba ake. Uye vabereki vake vekutanga vakabva pashongwe, panguva Ishe yavakapindura mutauro wevanhu; uye kurwadzisa kwaIshe kwakawira pavari maererano nokutonga kwavo, uko kwakaenzanirana; uye mapfupa avo akapararira nenyika iri nechekuchamhembe.

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.

- 23 Tarisai, ini Amarekai, ndakaberekwa mumazuva aMosaya; uye ndikararama ndikaona kufa kwake; uye Benjamini mwanakomana wake, akatonga munzvimbo yake.
- 24 Uye tarisai, ndakaona mumazuva amambo Benjamini, hondo yakaipa kwazvo nekudeuka kweroa zhinji pakati pemaNifai nemaRamani. Asi tarisai, maNifai akavakurira chaizvo; hongu, zvekuti mambo Benjamini vakavatandanisa vakavaburitsa munyika yeZarahemura.
- 25 Uye zvakaitika kuti ndakatanga kukwegura; uye, sezvo ndakange ndisina mwana, nokuziva kuti mambo Benjamini vaive munhu anoenzanisa akarurama pamberi paIshe, nokudaro, ndichasvitsa mahwendefa aya kwaari, nokukurudzira vanhu vose kuti vauye kuna Mwari, Mutsvene waIsraeri, vatende muchiporofita, nemune zvinozarurwa, nemukushumira kwengirozi, nemuchipo chekutaura nendimi, nemuchipo chekukurikira mitauro, nemuzvinhu zvose zvakanaka; nokuti hakuna chinhu chakanaka kunze kwechabva kuna Ishe: uye icho chakaipa chinobva kuna dhiabhorosi.
- 26 Uye zvino, hama dzangu dzinodiwa, ndinodisa kuti dai mauya kuna Kristu, uyo anova Mutsvene waIsraeri, uye muzodya ruponeso rwake, nesimba rerununuro rwake. Hongu, uyai kwaari, uye mupe mweya yenyu yose semupiro kwaari, uye moramba muchitsanya nokunamata, uye moshingirira kusvika kumagumo; uye sezvo Ishe vari mupenyu muchaponeswa.
- 27 Uye zvino ndombotaura zvizhoma maererano nevamwe vakaenda murenje kuti vadzokere kunyika yaNifai; nokuti kwaive nevakanakanda vaida kuti vatore nyika yenhaka yavo.
- 28 Nokudaro, vakaenda murenje. Uye mutungamiri wavo semunhu akange akasimba uye ari anotyisa, uye akaomesa mutsipa, nokudaro akakonzera kukakavadzana pakati pavo; uye vose vakauraiwa, kunze kwemakumi mashanu, murenje, uye vakadzokera zvakare kunyika yaZarahemura.
- 29 Uye zvakaitika kuti vakatora vamwe vakawanda chaizvo, vakaenda parwendo rwavo zvakare vakananga murenje.

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.

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.

30 Uye ini Amarekai, ndaive nemunin'ina,
akaendawo navo; uye kubvira nguva iyoyo hapana
chandinoziva nezvavo. Uye ndave pedyo kuradzwa
muguva mangu; uye mahwendefa aya azara. Uye
ndinopedza kutaura kwangu.

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.

Mazwi aMormoni

- 1 Uye zvino ini Mormoni, ndave pedyo nekuda kuti ndichipa zvinyorwa zvandange ndichigadzira mumaoko emwanakomana wangu Moronai, tarisai ndaona kunenge kuparadzwa kwose kwevanhu vangu, maNifai.
- 2 Uye ave mazana mazhinji emakore shure kwekunge Kristu auya pandinopa zvinyorwa izvi kumwanakomana wangu mumaoko ake; uye zvinoita kuti ndifunge kuti achaona kuparadzwa zvachose kwevanhu vangu. Asi dai Mwari vaita kuti apunyuke pazviri, kuti agonyora zvakati maererano navo, nezvakati maererano naKristu, kuti rimwe zuva zvingazovayamura.
- 3 Uye zvino, ndombotaura maererano nezvandanyora; nokuti mushure mekunge ndapfupikisa zvinobva pamahwendefa aNifai, kusvika pakutonga kwamambo Benjamini ava, vanova vakataurwa nezvavo naAmarekai, ndakatsvaga mukati mezvinyorwa zvakanga zvaiswa mumaoko angu, uye ndikawana mahwendefa aya, akange aine rungano rwupfupi urwu rwevaporofita, kubvira kuna Jakobho kusvika mukutonga kwamambo Benjamini ava, nemazwiwo mazhinji aNifai.
- 4 Uye zvinhu zviripamahwendefa aya zvichindifadza, nenzira yezviporofita zvekuuya kwaKristu; uye madzibaba angu achiziva kuti zvizhinji zvacho zvakazadzikiswa; hongu, neniwo ndinoziva kuti zvinhu zvizhinji zvaporofitwa maererano nesu kusvika nhasi zvakazadzikiswa, uye izvo zvinopfuurira zuva rino zvakafanira kuzadzikiswa nechokwadi—
- 5 Nokudaro, ndakasarudza zvinhu izvi, kuti ndipedzise zvinyorwa zvangu pazviri, zvasara pazvinyorwa zvangu ndichazvitora pamahwendefa aNifai; uye handikwanise kunyora chikamu chezana chezvinhu zvevanhu vangu.
- 6 Asi tarisai, ndichatora mahwendefa aya, anezviporofita izvi nezvakazarurwa, ndozviisa pamwechete nezvasara muzvinyorwa zvangu, nokuti zvinotapira kwandiri; uye ndinoziva kuti zvichatapira kuhama dzangu.

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.

- 7 Uye ndinoita izvi nechikonzero chakanaka; nokuti ndinoudzwa nekazeve-zeve, maererano nekushanda kunoita Mweya waIshe uri mandiri. Uye zvino, handizive zvose zvinhu; asi Ishe vanoziva zvinhu zvose zvichauya; nokudaro, vanoshanda mandiri kuti ndiite zviru maererano nekuda kwavo.
- 8 Uye munamoto wangu kuna Mwari uri maererano nehama dzangu, kuti dai vadzokera pakuziva Mwari zvakare, hongu, rununuro rwaKristu; kuti vave vanhu vanoyevedza zvakare.
- 9 Uye zvino, ini Mormon, ndinopedzisa zvinyorwa zvangu, zvandiri kutora pamahwendefa aNifai; uye ndinozviita maererano neruzivo nekunzwisisa kwandakapiwa naMwari.
- 10 Nokudaro, zvakaitika kuti mushure mekunge Amarekai asvitsa mahwendefa aya mumaoko amambo Benjamini, vakaatora vakaaisa pamwachete nemamwe mahwendefa, akange aine zvinyorwa zvakange zvatambidzanwa nemadzimambo, kubva kuzvizvarwa nezvizvarwa kudakara kusvika mumazuva amambo Benjamini.
- 11 Uye akatambidzanwa kubva pana mambo Benjamini, kuzvizvarwa nezvizvarwa kudakara asvika mumaoko angu. Uye ini Mormon, ndinonamata kuna Mwari kuti vachengetedzwe kubvira iye zvino. Uye ndinoziva kuti achachengetedzwa; nokuti paari pakanyorwa zvinhu zvikuru, mazviri ndimo muchabuda kutongwa kwevanhu vangu nehama dzavo musi wezuva guru rekupedzisira, maererano neshoko raMwari rakanyorwa.
- 12 Uye zvino, maererano namambo Benjamini avakange vaine kusawirirana kwakati mukati mevanhu vavo.
- 13 Uye zvakaitikawo kuti mauto emaRamani akauya achibva munyika yemaNifai, achizorwisa vanhu vavo. Asi tarisai, mambo Benjamini vakaunganidza mauto avo, akamisikidzana navo; uye akarwa nesimba reruoko rwavo, nemunondo waRabhani.

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.

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.

- 14 Uye nesimba raIshe vakarwisana nevavengi vavo, kudakara vauraya zviuru nezviuru zvemaRamani. Uye zvakaitika kuti vakarwisana nemaRamani kudakara vavabvisa munyika yose yenhaka yavo.
- 15 Uye zvakaitika kuti mushure mekunge mave nevaKristu vemaneyepo, uye miromo yavo yanyaradzwa, uye varangwa maererano nemhosva dzavo;
- 16 Uye mushure mekunge mave nevaporofita venhema, nevaparidzi venhema nevadzidzisi vemaneyepo mukati mevanhu, uye vose ava varangwa maererano nemhosva dzavo; uye mushure mekunge mava nekusanzwana nevazhinji vachipoya kuenda kumaRamani, tarisai, zvakaitika kuti mambo Benjamini, vachiyamurwa nevaporofita vatsvene vaive muvanhu vake—
- 17 Nokuti tarisai, mambo Benjamini vakange vari munhu mutsvene, uye vaitonga vanhu vavo nokururama; uye makange muine vanhu vatsvene vakawanda munyika, uye vaiparidza shoko raMwari nesimba nemvumo; uye vaishandisa mazwi akaoma nenzira yekuomesa mitsipa kwevanhu—
- 18 Nokudaro, achiyamurwa naivava mambo Benjamini, achishanda nesimba rose remuviri wake nesimba rwemweya wake rose, nevaporofitawo, vakadzika runyararo munyika zvakare.

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;

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 stiffneckedness 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.

Bhuku raMosaya

Mosaya 1

- 1 Uye zvino kwakange kuisina kunetsana munyika yose yeZarahemura, mukati mevanhu vose vamambo Benjamini, zvekuti mambo Benjamini vakange vave nerunyararo mazuva avo ose anga asara.
- 2 Uye zvakaikwa kuti vakave nevanakomana vatatu; vakavadaidza mazita avo kuti Mosaya, Hirorumu, naHiramani. Uye vakaita kuti vadzidziswe nerurimi rwose rwemadzibaba avo, kuti pamberi apo vagove varume vanonzwisisa; nokuti vazive nezvezviporofita zvakaturwa nemiromo yemadzibaba avo, izvo zvavakapiwa neruoko rwaIshe.
- 3 Uye akavadzidzisawo maererano nezvinyorwa zvakanorwa pamahwendefa endarira, achiti: Vanakomana vangu, ndinoda kuti murangarire kuti dai pasina mahwendefa aya, ane zvinyorwa izvi nemirairo iyi, tingadai tichitambudzika mukusaziva, kana panguva ino, tisingazive zvakananzika zvaMwari.
- 4 Nokuti hazvaiita kuti baba vedu, Rihai, vangadai vakarangarira zvinhu zvose izvi, kuti vagozvidzidzisa kuvana vavo, asi kutoti vakayamurwa nemahwendefa aya; nokuti ivo vakange vakadzidziswa nerurimi rwemaEgipita saka vaikwanisa kuverenga mavara aya, nokudzidzisa vana vavo, kuti ivo vagozvidzidzisa kuvana vavo, uye nokudaro vachizadzikisa mirairo yaMwari, kana kusvika panguva ino.
- 5 Ndinoti kwamuri, vana vangu, dai pasina zvinhu izvi, zvachengetwa uye zvikengetedzwa neruoko rwaMwari, kuti tigoverenga uye tigonzwisisa nezvakavandika zvavo, nokuti tiwane mirairo yavo pamberi pemaziso edu nguva dzose, kana madzibaba edu vangadai vakaderera mukusatenda, uye tingadai takafanana nehama dzedu, maRamani, avo vasina chavanoziva pamusoro pezvinhu izvi, kana kuzvitenda havazvitende kana vakazvidzidziswa, nenzira yetsika dzemadzibaba avo, dzisiridzo.

The Book of Mosiah

Mosiah 1

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.

- 6 Imi vanakomana vangu, ndinoda kuti murangarire kuti mashoko aya ndeechokwadi, nokutiwo zvinyorwa izvi ndezvechokwadi. Uye tarisai, nemahwendefa aNifaiwo, ane zvinyorwa nemashoko emadzibaba edu kubvira panguva yavakabva kuJerusarema kusvika zvino, uye zviri zvechokwadi; uye tinogona kuziva chokwadi chazvo nokuti tinazvo pamberi pemaziso edu.
- 7 Uye zvino, vanakomana vangu, ndinoda kuti murangarire kuzvitsvaga nesimba, kuti zvigokuyamurai; uye ndinodawo kuti muchengete mirairo yaMwari, kuti mugobudirira munyika maererano nezvivimbiso zvakaitwa naIshe kumadzibaba edu.
- 8 Uye zvinhu zvizhinji zvakadzidzisa mambo Benjamin vanakomana vavo, zvisina kunyorwa mubhuku rino.
- 9 Uye zvakaitika kuti mushure mekunge mambo Benjamin vapedza kudzidzisa vanakomana vavo, vakanzwa kukwegura, vakaona kuti vave pedyo pekuenda kwakaenda vamwe vose munyika; nokudaro, vakafunga kuti zvakafanira kuti vape umambo mumwe wevanakomana vavo.
- 10 Naizvozvo, vakaita kuti Mosaya aunzwe kwavari; uye aya ndiwo mazwi avakataura kwaari, vachiti: Mwanakomana wangu, ndinoda kuti udaidzire kunyika yose kuvanhu vose ava, kana vanhu veZarahemura nekuvanhu vaMosaya vanogara munyika umu, kuti vaungane pamwechete; nokuti mangwana ndichadaidzira kuvanhu ava nemuromo wangu kuti iwe wave mambo nemutongi wevanhu ava, avo vatakapihwa naIshe Mwari vedu.
- 11 Uye zvakare, ndichapa vanhu ava zita, kuti vagosiyana pane avo vose vanhu vakabviswa naIshe Mwari munyika yeJerusarema; uye izvi ndinozviita nokuti vanga vakasimba mukuchengetedza mirairo yaIshe.
- 12 Uye ndinovapa zita risingazombodzimwa, rinotodzimwa nekutadza.

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.

- 13 Hongu, uye zvakare ndinoti kwamuri, kana vanhu ava vanodiwa kwazvo naIshe vakawira mukutadza, uye vakave vanhu vakaipa uye mhombwe dzevanhu, zvekuti Ishe vachavaramwa, zvekuti vachashaya simba sehama dzavo; uye havazovachengetedza nesimba ravo risina anaro rinoshamisa, sekuchengetedza kwavakaita madzibaba edu kusvika zvino.
- 14 Nokuti ndinoti kwamuri, dai vakanga vasina kutambanudza ruoko rwavo mukuchengetedza madzibaba edu vangadai vakawira mumaoko emaRamani, uye vakanetswa neruvengo rwavo.
- 15 Uye zvakaitika kuti mushure mekunge mambo Benjamin vapedza kutaura uku kumwanakomana wavo, vakamupa simba pamusoro pezvinhu zvose zvenyaya dzeumambo.
- 16 Uye zvakare, vakamupawo simba pamusoro pezvinyorwa zvakanga zvakanyorwa pamahwendefa endarira; neayowo mahwendefa aNifai; uye zvakare, munondo waRabhani, nebhora kana kuti chinongedzo, chakatungamira madzibaba edu vachipinda nemurenje, chakagadzirwa neruoko rwaIshe kuti vagotungamirwa, wose munhu maererano nokuteerera nokusimba kwavainge vamupa.
- 17 Naizvozvo, zvavakange vasingatendeseke havana kubudirira munyika zve havana kufambira mberi murwendo rwavo, asi vakatinhirwa shure, uye vakaunza hashu dzaMwari pavari; uye saka vakarohwa neshamhu yenzara nokutambudzika kunorwadza, kuti vamuke vagorangarira basa ravo.
- 18 Uye zvino, zvakaitika kuti Mosaya akaenda akanoita zvakanga zvataurwa nababa vake, uye akaidzira kuvanhu vose vakange vari munyika yeZarahemura kuti vaungane pamwechete, vaende kutemberi kuti vanonzwa mazwi achataurwa nababa vake kwavari.

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.

Mosaya 2

- 1 Uye zvino zvakaitika kuti mushure mekunge Mosaya aita sokurairwa kwaakanga aitwa nababa vake, adaidzira munyika yose, kuti vanhu vaungane nyika yose, kuti vaende kutemberi kunonzwa mazwi amambo Benjamini avaizotaura kwavari.
- 2 Uye pakava nevakawanda zvikuru, vakawandisa zvokuti havana kukwanisa kuvaverenga; nokuti vakanga vaberekana uye vasimba munyika umu.
- 3 Uye vakatora zvibereko zvokutanga zvematanga avo, kuti vagopira chibairo nomupiro wokupisa maererano nemutemo waMosesi.
- 4 Uye zvakare kuti vagopa kutenda kuna Ishe Mwari vavo, avo vakavaunza kubva munyika yeJerusarema, avo vakavaburitsa mumaoko emhandu dzavo, vakasarudza varume vakarurama kuva vadzidzisi vavo, nomunhu akarurama kuva mambo wavo, uyo ainge adzika runyararo munyika yeZarahemura, akadzidzisa kuti vachengete mirairo yaMwari, kuti vave vanofara nokuzadzwa norudo kuna Mwari nokuvanhu vose.
- 5 Uye zvakaitika kuti apo pavakauya kutemberi, vakamisa matende avo akatenderedza, murume wose nemhuri yake, zvichiti mudzimai wake, navanakomana vake, navanasikana vake, navanakomana vavo, navanasikana vavo, kubva kumukuru kusvika kumudiki, mhuri dzose dzimire dzakaparadzana.
- 6 Uye vakamisa matende avo vakatenderedza temberi, murume wose akamisa musuo wetende wakatarisa kutemberi, kuti varambe vari mumatende vachinzwa mazwi amambo Benjamini kana vachinge votaura kwavari;
- 7 Nokuda kwokuti gungano rakanga rakakura zvokuti mambo Benjamini havaikwanisa kuvadzidzisa vose vari mukati metemberi, naizvozvo vakaita kuti pavakwe shongwe refu, kuti vanhu vavo vanzwe mazwi avaizotaura kwavari.

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.

8 Uye zvakaitika kuti vakatangisa kutaura kuvanhu vavo vari pashongwe; havana kukwanisa kunzwa mazwi avo ose nokuda kwokuwanda kwavanhu; nokudaro vakaita kuti mazwi avo ayo avaitaura anyorwe achitumirwa kune avo vakange vasingavanzwe, kuti vaagamuchirewo.

9 Uye aya ndiwo mazwi avakataura vakaita kuti anyorwe, vachiti: Hama dzangu, imi mose maungana pamwechete, imi mose munokwanisa kunzwa mazwi andichataura kwamuri nhasi; nokuti handina kukurairai kuti muuye pano kuzotamba nemazwi andichataura kwamuri, asi kuti munofanira kuteereresa kwandiri, uye muzarure nzeve dzenyu kuti munzwe, nemwoyo yenyu kuti munzwisise, nepfungwa dzenyu kuti zvakavanzika zvaMwari zvipfudzunurwe mumaziso enyu.

10 Handina kukurairai kuti muuye kuno kuti munditye, kana kuti mufunge kuti ini ndakasiyana navanhu vanofa.

11 Asi ndakafanana nemi, nokuva ndinobatwa nezvirwere zvakasiyana mumuviri nomupfungwa; asi ndakasarudzwa navanhu vano, ndikaropafadzwa nababa vangu, uye ndikabvumirwa noruoko rwaIshe kuti ndive mutongi namambo pamusoro pavanhu ava; ndikachengetedzwa nesimba ravo risina anaro, kuti ndikushandirei, nekugwinya, nepfungwa nesimba zvose izvo Ishe zvavakapa kwandiri.

12 Ndinoti kwamuri sezvo ndakabvumirwa kuti ndipedze mazuva angu panyika ndichishandira imi, kana kusvika panguva ino, uye handina kutsvaga goridhe kana sirivha kana umwewo upfumi zvahwo kubva kwamuri;

13 Handina kuda kana kuti mugare mumakomba, kana kuti muite varanda, kana kuti muponde, kana kuparadza, kana mube, kana kuita upombwe; kana kuda kuti mutadze neimwewo nzira, uye ndikakudzidzisa kuti muchengete mirairo yaIshe, muzvinhu zvose zvavakakurairai—

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—

- 14 Uye kunyange neni, pachangu, ndakashanda namaoko angu kuti ndikushandirei, kuti musava munoremedzwa nemitero, uye kuti kusauye chimwe chinhu chinorwadza kutakura kwamuri—pazvinhu zvoze izvi zvandataura, imimi pachenyu muri vapupuri pazuva ranhasi.
- 15 Asi hama dzangu, handina kuita zvinhu izvi kuti ndizvikudze, kana kuti ndataura zvinhu izvi kuti ndikupei mhosva; asi ndinokutaurirai zvinhu izvi kuti muone kuti ndinokwanisa kupindura ndisingatye pamberi paMwari pazuva ranhasi.
- 16 Tarisai, ndinoti kwamuri nokuti ndamboti kwamuri ndakapedza mazuva angu ndichikushandirai, handizi kuzvikudza, nokuti ndanga ndingori mukushandira Mwari.
- 17 Uye tarisai, ndinokuudzai zvinhu izvi kuti mudzidze ungaru; kuti mudzidze kuti kana muri mukushandira vamwe venyu munenge muri mukushandira Mwari wenyu.
- 18 Tarisai, munondidaidza kuti mambo venyu; zvino kana ini, amunodaidza kuti mambo venyu, ndichikushandirai, hamufanire here imi kushandirana mumwe nemumwe?
- 19 Uye tarisai zvakare, kana ini, wamunodaidza kuti mambo venyu, avo vapedza mazuva avo vari mukushandira imi, asi kwanga kuri kushandira Mwari, ndichifanira kutendwa nemi, ko Mambo venyu wokudenga munofanira kumutenda zvakadii!
- 20 Ndinoti kwamuri, hama dzangu, kuti mukapa kutenda kose nokurumbidza nesimba rinogona kuve mumweya wenyu, kuna Mwari avo vakakusikai, vakakuchengetai nokukuchengetedzai, vakaita kuti mufare, vakakubvumirai kuti mugare nerunyararo pakati penyu—
- 21 Ndinoti kwamuri kuti kana mukashandira ivo vakakusikai kubva pakutanga, nokukuchengetedzai zuva nezuva, nokukuposhi kufema, kuti murarame nokufamba nokuita kuda kwenyu, kana nokukusimbisai kubva pane ino nguva kuenda pane imwe—ndinoti, kana mukavashandira nemweya yenyu yose asi muchingove varanda vasina rupundutso.

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.

- 22 Uye tarisai, zvavanoda chete kwamuri kuchengeta mirairo yavo; vakakuvimbisai kuti mukachengeta mirairo yavo muchabudirira munyika; uye havapinduke pane zvavanenge vataura; naizvozvo, mukachengeta mirairo yavo muchakomborerwa uye muchabudirira.
- 23 Uye zvino, chinhu chokutanga, vakakusikai, vakakupai upenyu hwenyu, uhwo hunova chikwereti chamuinacho kwavari.
- 24 Uye chechipiri, vanoda kuti imi multe sokuraira kwavakakuitai; nokuti mukaita, vanokukomborerai ipapo; naizvozvo vanenge vakuripai. Asi imi muchine chikwereti kwavari, uye muchiri, uye muchave, nacho narinhi narinhi; naizvozvo, muneiko chamungazvikudzire?
- 25 Uye zvino ndinobvunza, pane kana chamungazvireverere nacho here? Ndinokupindurai, Kwete. Hamungati makaenzana kana neguruva renyika; asi makasikwa neguruva renyika, asi tarisai, nderevaridzi vakakusikai.
- 26 Uye ini, kunyange ini, wamunodaidza kuti mambo venyu, handisi nani kupfuura imimi; nokuti ndiri weguruvawo. Uye munoono kuti ndakura, ndava pedyo nokusiira muviri kuna mai vawo ivhu.
- 27 Naizvozvo, sekutaura kwandamboita kwamuri, kuti ndakakushandirai, ndichifamba ndisina chandinotyia pamberi paMwari, kunyange ini panguva ino ndaita kuti muungane pamwechete mose, kuti ndionekwe ndisina mhaka, uye kuti ropa renyu risauya pamusoro pangu, apo ndichamira kuti nditongwe naMwari pazvinhu izvo zvandakarairwa pamusana penyu.
- 28 Ndinoti kwamuri ndaita kuti muungane pamwechete kuti ndibvise ropa renyu panguwo dzangu, panguva ino ndava pedyo nokuenda muguva, kuti ndiende norunyararo, mweya wangu usingafi ugo batana nevaimbi kumusoro mukuimba kupembedza Mwari vakarurama.
- 29 Uye zvakare, ndinoti kwamuri ndaita kuti muungane pamwechete, kuti ndikutaurirei kuti handichakwanisa kuramba ndiri mudzidzisi venyu, kana mambo venyu;

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.

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;

- 30 Nokuti kunyange izvozvi, muviri wangu uri kubvunda zvikuru apo ndiri kuedza kutaura kwamuri; asi Ishe Mwari vanondisimbisa, uye vanditendera kuti nditaure kwamuri, vandiraira kuti nditaure kwamuri pazuva ranhasi, kuti mwanakomana wangu Mosaya ndimambo nomutongi pamusoro penyu.
- 31 Uye zvino, hama dzangu, ndinoti muite sezvamanga muchiita. Sezvo makachengeta mirairo yangu, uye zvakare nemirairo yababa vangu, mukabudirira, mukachengetwa kuti musawire mumaoko emhandu dzenyu, naizvozvo mukachengeta mirairo yomwanakomana wangu, kana kuti mirairo yaMwari iyo ichapiwa kwamuri naye, muchabudirira munyika, uye mhandu dzenyu dzichashaya simba pamusoro penyu.
- 32 Asi, hama dzangu, chenjerai kuti pangangova nokupesana pakati penyu, motsvaka kuteerera mweya wakaipa, uyo wakataurwa nababa vangu Mosaya.
- 33 Nokuti tarisai, kune nhamo yakataurwa kune uyo anosarudza kuteerera kumweya uyu; nokuti kana akasarudza kuteerera, akagara nokufira muzvivi zvake, munhu iyeye anozvinwira kuraswa kumweya wake; nokuti achagamuchira somubairo wokutadza kwake kurangwa kusingaperi, nenzira yokutyora mutemo waMwari zvisingapidirane noruzivo rwake pachake.
- 34 Ndinoti kwamuri, hakuna vamwe pakati penyu, kunze kwokunge vari vana vaduku venyu vasina kumbodzidziswa pamusoro pezvinhu izvi, asi vanoziva kuti mune mungava kunaBaba vekudenga nekusungaperi, mumupe zvose zvamuinazvo nezvamuri; uye makadzidziswawo pamusoro pezvinyorwa izvo zvine zviporofita zvakataurwa namaporofita vatsvene, kana kusvika panguva iyo baba vedu, Rihai, vakasiya Jerusarema;
- 35 Uye zvakare, nezvose zvakataurwa namadzibaba edu kusvikira iye zvino. Uye tarisai, zvakare, vaitaura izvo zvavairairwa naIshe; naizvozvo, vakarurama uye vari pachokwadi.

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.

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.

36 Uye zvino, ndinoti kwamuri, hama dzangu, kuti shure kwokunge maziva nokudzidziswa zvinhu zvose izvi, mukatadza nokuita zvinhu zvinopikisa izvi zvakataurwa, kuti munenge muchizvibvisa kuMweya waIshe, kuti usave nenzvimbo mamuri kuti ukutungamirirei munzira youngwaru kuti mukomborerwe, mubudirire nokuchengetedzwa—

37 Uye ndinoti kwamuri, kuti munhu anoita izvi, mumwechete iyeye achabuda pachena mukupandukira Mwari; naizvozvo anosarudza kuteerera kumweya wakaipa, obva ava mhandu kuzvitsvene zvose; naizvozvo, Ishe haana nzvimbo maari, nokuti haagare mutemberi dzisiri tsvene.

38 Naizvozvo kana munhu uyu akasatendeuka, agogara nokufa ari mhandu yaMwari, zvinodiwa nokutonga kwakarurama zvinomutsa mweya wake usingafe mukuziva mhosva yake, izvo zvinomuita kuti anyare kuva pamberi paIshe, nokuzadza chipfuva chake nemhosva, nekurwadziwa, nokusuwa kukuru, kunofanana nemoto usingadzime, une rimi rinoramba richikwira narinhi narinhi.

39 Uye zvino ndinoti kwamuri, munhu iyeye haawane tsitsi; naizvozvo kutongwa kwake kwokupedzisira ndokwokurwadziwa kusingaperi.

40 Imi, mose harahwa, nemi mose varume vaduku, nemi vana vaduku munonzwisisa mazwi angu, nokuti ndataura pachena kwamuri kuti imi munzwisise, ndinonamata kuti mumuke mukurangarira zvinhu zvakaipa zvakawira vose vakamutadzira.

41 Uye zvakare, ndinoda kuti mufunge makomborero norufaro rwe avo vanochengeta mirairo yaMwari. Nokuti tarisai, vakakomborerwa muzvinhu zvose, zvose munyama napamweya; vakabatirira pakutenda kwavo kusvikira kwokupedzisira vachagamuchirwa kudenga, kuti vazova vanogara naMwari mumugariro wemufaro usingaperi. Rangarirai, rangarirai kuti zvinhu izvi ndezvechokwadi; nokuti Ishe Mwari vakazvitaura.

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.

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.

Mosaya 3

- 1 Uye zvakare hama dzangu, ndinoda kuti munditeerere, nokuti ndine zvakawanda zvandinoda kutaura; nokuti tarisai, ndine zvinhu zvandiri kuda kutaura kwamuri pamusana pezvinhu zvichauya.
- 2 Uye zvinhu zvandichataura kwamuri zvakaziviswa kwandiri nengirozi yaMwari. Akati kwandiri: Muka; ndikamuka, uye tarisai akamira pamberi pangu.
- 3 Uye ikati kwandiri: Muka, unzwe mazwi andichakutaurira; nokuti tarisai, ndauya kuzokuudza mashoko anofadza zvikuru.
- 4 Nokuti Ishe vanzwa minamoto yako, vakatonga nezveutsvene hwako, vakandituma kuti ndikutaurire kuti chifara; kuti ungataurirewo vanhu vako, kuti vazadzwevo nomufaro.
- 5 Nokuti tarisai, nguva yasvika, uye haisi kure, kuti nesimba Ishe Vanamasimba ose vanotonga, avo vakanga vari, uye vari kubva kose kusingaperi kusvika kose kusingaperi, vachadzika kubva kudenga mukati mevana vavanhu, vachizogara mutabernakeri yevhu, uye vachafamba pakati pavanhu, vachiita zvishamiso zvikuru, zvakaita sokuporesa vanorwara, kumutsa vakafa, vachiita kuti vakaremara vafambe, mapofu aone, matsi dzinzwe, nokuporesa zvirwere zvakasiyana-siyana.
- 6 Uye vachaburitsa kunze dhiaborosi, kana kuti mweya yakaipa iyo inogara mumwoyo yavana vavanhu.
- 7 Uye ivo, vachaedzwa, nokurwadziwa pamuviri, nzara, nyota, nekuneta, kana kupfuura kutambudzika kwemunhu, kunze kwokunge kuri kworufu; nokuti tarisai, ropa richabuda neburi rose riri paganda, kurwadziwa kwavo kuchave kukuru pamusana pokuipa kwavanhu vavo.
- 8 Uye vachadaidzwa kunzi Jesu Kristu, Mwanakomana waMwari, Baba vekudenga nenyika, Musiki vezvinhu zvose kubvira pakutanga; uye amai vake vachadaidzwa kunzi Maria.

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.

- 9 Uye tarisai, achauya kune vekwake, kuti ruponeso rwuuye kuvana vavanhu uye kana nomukutenda muzita rake, uye kana shure kwezvinhu zvose izvi vachamuona somunhu, voti ana dhiabhorosi, vachamurova, vogomurovera pamuchinjikwa.
- 10 Uye achamuka nezuva rechitatu kubva mukufa; uye tarisai, achamira kuti atonge nyika; uye tarisai, zvinhu zvose izvi zvichaitika kuti kutongwa kutsvene kugovapo kuvana vavanhu.
- 11 Nokuti tarisai, ropa rake richabvisa zvivi zveavo vakapanzika nokutadza kwaAdama, avo vakafa vasingazivi chido chaMwari pamusoro pavo, kana kuti avo vakatadza nokusaziva.
- 12 Asi, nhamo, nedambudziko, kune uyo anoziva kuti ari kupandukira Mwari! Nokuti ruponeso haruuye kumunhu akadaro kunze kwokunge atendeuka nokutenda munaIshe Jesu Kristu.
- 13 Uye Ishe Mwari vakatuma vaporofita vake vatsvene pakati pavana vavanhu, kuti vataure zvinhu izvi kumarudzi ose, nyika, norurimi rwose, kuti kuna avo vanotenda kuti Kristu achauya, ivavo vacharegererwa zvivi zvavo, vagofara zvikuru, sekunge atouya pakati pavo nechakare.
- 14 Asi Ishe Mwari vakaona kuti vanhu vavo vakanga vari vanhu vakaoma mitsipa, vakavapa mutemo, mutemo waMosesi.
- 15 Uye vakaratidza kwavari zviratidzo zvakawanda, neminana, nezvakasiyana, nemifananidzo, maererano nokuuya kwake; kana vaporofita vatsvene vakataura kwavari pamusana pokuuya kwake; asi zvakadaro vakaomesa mwoyo yavo, vasinganzwisise kuti mutemo waMosesi haureve chinhu kana pasina kudzikinurwa neropa rake.
- 16 Uye kana dai zvaibvira kuti vana vaduku vatadze havaikwanisa kuponeswa; asi ndinoti kwamuri vakakomborerwa; nokuti tarisai, semunaAdama, kana kuti namasikirwo, vanoputsika, zvakadaro ropa raKristu rinoripira zvivi zvavo.
- 17 Uye zvakare, ndinoti kwamuri, hapana rimwe zita richapiwa kana imwe nzira kana zano ringaunza ruponeso kuvana vavanhu, asi nezita chete raKristu, Ishe Samasimba.

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.

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 rebel- leth 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 atone- ment 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 na- ture, 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.

- 18 Nokuti tarisai vanotonga, uye kutonga kwake kwakarurama, uye; mucheche haaparadzwe anofa ari mucheche; asi vanhu vanozvinwira kutongwa kumweya yavo kunze kwokunge vazvinipisa pachavo vakava savana vaduku, nokutenda kuti ruponeso rwakanga rwuri, uye rwuri, uye kuti rwuchauya, kuburikidza neropa rerudzikinuro rwaKristu, Ishe Samasimba.
- 19 Nokuti munhu wenyama imhandu yaMwari, uye avira akadaro kubva pakupunzika kwaAdama, uye achazova akadaro, nokusingaperi, kunze kwokuti azviisa mukunyengedza kweMweya Mutsvene, obvisa munhu wenyama achizova mutsvene kuburikidza norudzikinuro rwaKristu Ishe, wozova somwana, anozviisa, anozvinipisa, munyoro, ane mwoyo murefu akazara norudo, anozviisa pasi pezvinhu zvose izvo Ishe anoona kuti zvakafanira kumutakurisa, kana somwana anozviisa pasi pababa vake.
- 20 Uye zvakare, ndinoti kwamuri, nguva ichasvika apo ruzivo rwoMuponesi rwuchapararira kunyika dzose, nendudzi dzose, nendimi navanhu.
- 21 Uye tarisai, kana nguva iyi yasvika, hapana achaonekwa asina mhaka pamberi paMwari, kunze kwavana vaduku chete, kunze kwokutendeuka nokutenda muzita raIshe Mwari Samasimba.
- 22 Uye kana panguva iyoyo, kana uchinge wadzidzisa vanhu vako zvinhu izvo Ishe Mwari zvavakakuraira, kana zvakadaro havangazoonekwi vane mhaka kana chimwe zvacho pamberi paMwari, chete kuburikidza namazwi andakataura kwauri.
- 23 Uye zvino ndataura mazwi ayo Ishe Mwari avakandiraira.
- 24 Uye izvi ndizvo zvinotaurwa naIshe: Vachamira seuchapupu hunopenya pamusana pevanhu ava, pazuva rokutongwa; naizvozvo vachatongwa, munhu wose namabasa ake, chero dai anga akanaka, kana dai anga akaipa.
- 25 Uye kana vakaipa vacharatidzwa mhosva dzavo nekuipa kwavo, zvinoita kuti vazvipete nenyadzi kumira pamberi paIshe kupinda munguva yokutambudzika nokurwadziswa uku kusingaperi, kusingadzokwe; naizvozvo vazvinwira kuraswa pamweya yavo.

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.

26 Naizvozvo, vanwa kubva mumukombe
wokutsamwa kwaMwari, kutonga kwakanaka
hakuna kugona kvanunura sekutadza kununura
kwakwakaita Adama adya muchero wairambidzwa;
naizvozvo, tsitsi hadzaizove pavari nokusingaperi.

27 Uye kutambudzika kwavo kwakada kuita sedziva
remoto nesuriferi une rimi guru, une rimi racho
risingadzime, utsi hwacho hwunokwira kudenga
nokusingaperi. Izvi ndizvo zvandakarairwa naIshe.
Ameni.

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 brim-
stone, whose flames are unquenchable, and whose
smoke ascendeth up forever and ever. Thus hath the
Lord commanded me. Amen.

Mosaya 4

- 1 Uye zvino zvakaitika kuti apo Mambo Benjamini vakanga vapedza kutaura mazwi ayo avakanga vapiwa nengirozi yaIshe, vakatarisa kugungano revanhu, vakaona vawira pasi, nokuti vakanga vabatwa nokutya Ishe.
- 2 Uye vakanga vazvitarisa munyama nehunhu vakaona kusviba kwavo, kuchidarika kwevhu repasi. Uye vakachema vose nezwi rimwechete, vachiti: Tinzwirei tsitsi, mutiise ropa rerudzikinuro raKristu kuti tigashire ruregerero rwezvivi zvedu, uye kuti mwoyo yedu igocheneswa; nokuti tinotenda munaJesu Kristu, Mwanakomana waMwari, akasika denga nenyika, nezvinhu zvose; uyo achauya pasi pakati pavana vavanhu.
- 3 Uye zvakaitika kuti shure kwokunge vataura mazwi aya Mweya waIshe wakauya pavari, vakazadzwa nomufaro, varegererwa pazvivi zvavo, vava nemwoyo ine runyararo, nokuda kwokutenda kwavo kuzere munaJesu Kristu akafanirwa kuuya, maererano namashoko akataurwa namambo Benjamini kwavari.
- 4 Mambo Benjamini vakazarura muromo wavo zvakare vakatangisa kutaura kwavari, vachiti: Shamwari dzangu nehama dzangu, marudzi angu navanhu vangu, ndinoda kuti munditeerere zvakare, kuti munzwe nokunzwisisa chikamu chamazwi angu asara ayo ndichataura kwamuri.
- 5 Nokuti tarisai, kana ruzivo rwokunaka kwaMwari nguva ino rwakumutsai kuti muzive kuti hamusi chinhu, hamuna chamuri, muhugaro hwenyu hwekupunzika—

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—

- 6 Ndinoti kwamuri, kana mauya muruzivo rwekunaka kwaMwari, nesimba ravo risingafananidzwe, nounngwaru hwavo, nomwoyo wavo murefu, nokutambudzika kwavo kwenguva huru vachitambudzikira vana vevanhu; uyezve, norudzikinuro rwakagadzirirwa kubvira pahwaro hwenyika, kuti ruponeso nenzira iyoyo rwugouya kune uyo anenge aisa ruvimbo rwake munaIshe, akasimba mukuchengeta mirairo yavo, achiramba ari mukutenda kusvikira kana pakuguma kwoupenyu hwake, ndinoreva upenyu hwomuviri unofa—
- 7 Ndinoti, kuti uyu ndiye munhu anogamuchira ruponeso, kuburikidza norudzikinuro urwo rwakagadzirirwa vanhu vose kubvira pahwaro hwenyika, avo vose vakavepo kubvira kuputsika kwaAdama, kana vari, kana avo vachazova saizvozvo, kana kusvika mukupera kwenyika.
- 8 Uye iyi ndiyo nzira inouya noruponeso. Uye hakuna rumwe ruponeso kunze kwourwu rwakataurwa; uye hakuna imwe nzira iyo vanhu vangaponeswa nayo kunze kwenzira yandakakuudzai.
- 9 Tendai munaMwari; tendai kuti ndivo, uye kuti ndivo vakasika zvinhu zvose, uye zviri mudenga nepasi; tendai kuti vane ruzivo rwose, nesimba rose, kwose kudenga nepasi, tendai kuti munhu haakwanisi kunzwisisa zvinhu zvose izvo zvinonzwisiswa naIshe.
- 10 Uyezve, zvino tendai, kuti munofanira kutendeuka kubva pazvivi zvenyu mugobvamazvirasa chose, mugozvininipisa pamberi paMwari; muchikumbira nomwoyo wose kuti akuregererei; zvino, kana muchinge matenda pazvinhu zvose izvi moona kuti mazviita.

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—

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.

- 11 Uyezve ndinoti kwamuri sokutaura kwandamboita, sezvo mava kuziva kubwinya kwaMwari, kana kuti mava kuziva kunaka kwavo maraira rudo rwavo, nokugamuchira kuregererwa kwezvivi zvenyu, izvo zvinokonzera rufaro rwukuru mumwoyo yenyu, kunyange zvakadaro ndinoda kuti muyeuke, mugare muchiziva, hukuru hwaMwari, nokusava chinhu kwenyu, nokunaka kwake nokugara achitambudzikira imi, musingakodzeri, muchizvininipisa zvakadzama, muchidaidza zita raIshe zuva nezuva, muchimira murutendo rwezvichauya, urwo rwakataurwa nomuromo womutumwa.
- 12 Uye tarisai, ndinoti kwamuri kana muchinge maita izvi muchafara nguva dzose, mugozadzwa norudo rwaMwari, mugogara muchiwana kuregererwa kwezvivi zvenyu; uye muchakura muruzivo rwoutsvene rwaivo vakakusikai, kana kuti muruzivo rwaivo vakarurama vane chokwadi.
- 13 Uye hamuzova nepfungwa dzokukuvadzana, asi kugara murunyararo, nokupa kumunhu wose izvo zvose zvinenge zviri zvake.
- 14 Uye hamuzoita kuti vana venyu vagare nenzara, kana kusasimira; kana kuvabvumira kuti vatadze kuchengeta mitemo yaMwari, kurwa nokupopotedzana nevamwe, vachishandira dhiabhorosi, baba vezvivi, kana kuti mweya wakaipa uyo waitaurwa namadzibaba edu, ari iye mhandu yezvose zvakarurama.
- 15 Asi muchavadzidzisa kufamba munzira yechokwadi isina udhakwa, munovadzidzisa kuti vadanane, nokushandirana.
- 16 Uye zvakare, muchayamura avo vanoda ruyamuro rwenyu; muchapa zvamuinazvo kune avo vanoda rubatsiro; hamuzobvumira kuti kana anopemha atambanudza ruoko rwake imi momunyima, momuti aende anofa.
- 17 Zvimwe muchati: Munhu azviunzira ega kutambudzika kwake; saka handitambanudze ruoko rwangu, uye handimupe zvokudya zvangu, kana kumupa zvangu zvandiinazvo kuti asatambudzike, nokuti kurangwa kwake kwakarurama—

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.

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—

- 18 Asi ndinoti kwamuri, iwe munhu, wose anoita izvi ane chikonzero chikuru chekuti atendeuke; uye kunze kwekunge atendeuka pane zvaanenge aita iye achazofa zvachose, haazove nechokuita nezveumambo hwaMwari.
- 19 Nokuti tarisai tose hatisi vapemhi here? Ko tose hatirarame noMunhu mumwechete iyeye, kana Mwari, pane zvinhu zvose zvatiinazvo, zvose zvokudya nezvokupfeka, negoridhe, nesirivha nazvose zvoupfumi hwose hwose hwatiinahwo?
- 20 Uye tarisai; kunyange panguva ino, manga muchidaidza zita ravo, muchikumbira kuti muregererwe zvivi zvenyu. Ko vakabvumira here kuti mukumbire pasina? Kwete; vadurura Mweya wavo pamuri, vakaita kuti mwoyo yenyu izadzwe norufaro, vakaita kuti miromo yenyu itadze kutaura, kufara kwenyu kukava kukurusa.
- 21 Uye zvino, kana Mwari, avo vakasika imi, vanokupai upenyu nezvose zvamunazvo nezvamuri, vanokupai zvose zvamunokumbira kana zviru zvakarurama, mukutenda, muchitenda kuti muchagamuchira, ko zvino, munotadza kupanana sei zvamunazvo.
- 22 Uye kana muchitonga munhu anenge aisa chichemo chake kwamuri kuti asafe, momurasa, ko kuraswa kwako kunozova sei kana iwe uchirambira zvinhu zvako, zvisiri zvako asi zvaMwari, vanove ndivo muridzi weupenyu hwako; asika hamukumbire, kana kutendeuka pakutadza kwamaita.
- 23 Ndinoti kwamuri, nhamo kumunhu uyu, nokuti zvinhu zvake zvinoparara naye; uye zvino, ndinotaura izvi kune avo vakapfuma muzvinhu zvenyika ino.
- 24 Uyezve, ndinoti kuvarombo, imi musina asi muine zvakakwana, zvinokuraramisai zuva nezuva; ndinoreva mose munonyima mupemhi, muchiti hamuna; ndingade kuti muti mumwoyo yenyu: handikwanise kupa nokuti handina, dai ndiinazvo ndaipa.
- 25 Uye zvino, kana mukataura izvi mumwoyo yenyu hamupiwe mhosva, pasina izvozvo mucharaswa; kurambwa kwenyu kunofanira nokuti munochiva zvamusina kutambira.

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.

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.

- 26 Uye zvino, pamusana pezvinhu izvi zvandataura kwamuri—zviri, zvepamusoro pezvokuti murambe makaregererwa zvivi zvenyu zuva nezuva, kuti mufambe musina mhosva pamberi paMwari —ndingade kuti mupe kuvarombo zvimwe zvezvamuinazvo, munhu wose maererano nezvaanenge anazvo, sekupa vane nzara, kupfekedza vasina kusimira, kushanyira vanorwara nokuvanamatira kuti vabatsirwe, pamweya napanyama, maererano nezvavanenge vachida.
- 27 Uye muone kuti zvinhu zvose izvi zvaitwa munzira kwayo noruzivo; nokuti hazvibvumirwe kuti munhu amhanye kudarika simba raanaro. Uyezve, zvinoda kuti ave nesimba, kuti ave anowana mubairo; naizvozvo, zvinhu zvose zvinofanirwa kuitwa nomazvo.
- 28 Uye ndinoda kuti murangarire, kuti uyo wose anenge akumbira chinhu kune muvakidzani wake anofanirwa kudzora chinhu ichocho, mukuwirirana; kana kuti uchazoita chivi; kana kuti uchaita kuti muvakidzani wako aitewo chivi.
- 29 Uye mukupedzisa, handingakwanisi kukutaurirai zvinhu zvose zvinoita kuti mutadze; nokuti kune nzira dzakawanda dzakasiyana-siyana, dzakawanda zvokuti handikwanise kudziverenga.
- 30 Asi izvi ndinokutaurirai, kuti kana mukasazvichenjerera, nepfungwa dzenyu, nemazwi enyu, nekuita kwenyu, nokuchengedza mirairo yaMwari, muchiramba muri mukutenda pamusana pezvinhu zvamakanzwa pamusoro pokuuya kwaIshe wedu, kusvikira kumagumo eupenyu hwenyu, munofanirwa kufa. Uye zvino, vanhu, yeukai, musazofa.

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.

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.

Mosaya 5

- 1 Uye zvino, apo mambo Benjamini pavakanga vataura kuvanhu vavo, vakatumira mavari, vachida kuziva vanhu vavo kuti vakanga vachitenda here mashoko avakange vataura kwavari.
- 2 Uye vose vakadaira nezwi rimwechete, vachiti: Hongu, tinotenda mashoko ose amataura kwatiri; uye zvakare, tinoziva nechokwadi nokuvimbisika kwawo, nokuda kwoMweya waIshe Unemasimba, uyo wakaunza rushanduko rwukuru matiri, kana kuti mumwoyo yedu, zvekuti hatichada kuita mabasa akaipa, asi kuramba tichiita mabasa akanaka.
- 3 Uye isu, pachedu, zvakare, nokunaka kusingaverengeke kwaMwari, nezvinoiswa pachena noMweya wake, tave kuratidzwa zvichauya; uye dai zvaikodzera, taiporofita muzvinhu zvose.
- 4 Uye kutendeseka kwatinako pamusana pezvinhu zvose izvo mambo vedu zvavakataura kwatiri uko kwaunza kwatiri ruzivo rwukuru urwu, zvinove zvinhu zviru kutifadza zvikuru.
- 5 Uye tine chido chokupinda muchibvumirano naMwari vedu kuti tiite kuda kwavo, nokuteerera mirairo yavo muzvinhu zvose zvavachatiraira, kwamazuva edu asara tiri vapenyu, kuti tisazviunzire kurwadziwa kusingaperi, sokutaurwa kwaitwa nengirozi, kuti tisanwire mumukombe wokushatirwa kwaMwari.
- 6 Uye zvino, aya ndiwo mazwi aidiwa kwavari naMambo Benjamini; naizvozvo vakati kwavari: Mataura mazwi andanga ndichida kunzwa; nechibvumirano chamaita chibvumirano chitsvene.
- 7 Uye zvino, nenzira yechibvumirano chamaita muchazodaidzwa kuti vana vaKristu, vanakomana vake, navanasikana vake; nokuti tarisai, nezuva ranhasi akuberekai pamweya; nokuti munoti mwoyo yenyu yashanduka kuburikidza nokutenda muzita rake; naizvozvo, maberekwa naye mukava vanakomana navanasikana vake.

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.

- 8 Uye pasi pomusoro wake masunungurwa, hapana mumwe musoro ungakusunungurei. Hapana rimwe zita rakapiwa ringaunze ruponeso; naizvozvo, ndingade kuti mutakure zita raKristu pamuri, imi mose mapinda muchibvumirano naMwari kuti muchateerera kusvika kumagumo kwoupenyu hwenyu.
- 9 Uye zvichaitika kuti wose anoita izvi achaonekwa ari kuruoko rworudyi rwaMwari, nokuti achaziva zita iro ari kudaidzwa naro; nokuti achadaidzwa nezita raKristu.
- 10 Uye zvichaitika, kuti uyo asingatore zita raKristu anozofanirwa kudaidzwa nerimwe zita; nokudaro, anozoviona ari kuruoko rworuboshwe rwaMwari.
- 11 Uye ndinoda kuti murangarire zvakare, kuti iri ndiro zita randakati ndichakupai risingazodzimwa, kunze kwokunge matadza; saka, inzwai musatadze, kuti zita risabviswe mumwoyo yenyu.
- 12 Ndinoti kwamuri, ndinoda kuti murangarire kuti iro zita rakafanira kugara rakanyorwa nguva dzose mumwoyo yenyu, kuti musaonekwe muri kuruoko rworuboshwe rwaMwari, asi kuti munzwe nokuziva izwi ramuchazodaidzwa naro, uyezve, zita iro ravachakudaidzai naro.
- 13 Nokuti ko munhu angazive sei tenzi waasina kushandira, mweni kwaari, ari kure kwepfungwa dzake nokuita kwemwoyo wake?
- 14 Uye zvakare, munhu anotora mbongoro yomuvakidzani wake, oichengeta here? Ndinoti kwamuri, Kwete; haaibvumire kuti ifure nezvipfuyo zvake, asi anoitinhira kunze, nokuirasira kunze. Ndinoti kwamuri, saizvozvo zvichaitika kwamuri kana musingazive zita ramunoshevedzwa naro.

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.

15 Naizvozvo, ndinoda muve makasimba uye
musingazungunuke, mugare makaputirwa
namabasa akanaka, kuti Kristu, Ishe Mwari
Samasimba, vazokusunganidzai kwavari, kuti
muzounzwa kudenga, kuti muzove neruponeso
rwusingaperi neupenyu hwokusingaperi,
kuburikidza noruzivo, nesimba, nokururama,
netsitsi dzaivo vakasika zvinhu zvose, mudenga
nepanyika, vanova Mwari pamusoro pezvose.
Ameni.

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.

Mosaya 6

- 1 Uye zvino, mambo Benjamini vakafunga kuti zvakafanira, mushure mekunge vapedza kutaura kuvanhu, kuti vatore mazita evavo vose vakanga vapinda muchibvumirano naMwari chekuchengetedza mirairo yavo.
- 2 Uye zvakaitika kuti kwakange kusina kana munhu mumwechete, kunze kwevana vaduku, akange asina kuita chibvumirano uye vatora pavari zita raKristu.
- 3 Uye pakare, zvakaitika kuti pakange mambo Benjamini vapedza zvinhu zvose izvi, vakazodza mwanakomana wavo Mosaya kuti ave mutongi namambo wevanhu vavo, uye vamupa masimba ose maererano neumambo, uye vaisa vapirisita vekudzidzisa vanhu, kuti vagonzwa nekuziva mirairo yaMwari, nekuvamutsa kuti varangarire mhiko yavakaita, vakavaregera kuti vaende, vakadzokera, wose munhu, mhuri nemhuri, kudzimba dzavo.
- 4 Uye Mosaya akavamba kutonga ari munzvimbo yababa vake. Uye akatanga kutonga mugore rake rechimakumi matatu ekuberekwa, zvinoita pamwechete, zvingangosvika mazana mana emakore ane makore makumi manomwe nematanhatu kubvira panguva yakabva Rihai kuJerusarema.
- 5 Uye mambo Benjamini vakagara makore matatu ndokubva vafa.
- 6 Uye zvakaitika kuti mambo Mosaya vakafamba nemunzira dzaIshe, vachitevedza kutonga kwavo nemitemo yavo, uye vachichengetedza mirairo yavo muzvinhu zvose zvavaiudzwa.
- 7 Uye mambo Mosaya vakaita kuti vanhu vavo varime minda. Uye naivowo, pachavo, vakarima, kuti vasave mutoro kuvanhu vavo, kuti vaite sezvaiita baba vavo muzvinhu zvose. Uye hakuna kumbove nekunetsana mukati mevanhu vavo kwenguva yemakore matatu.

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.

Mosaya 7

- 1 Uye zvino, zvakaitika kuti mushure mekunge mambo Mosaya vatonga murunyararo kwemakore matatu, vakada kuziva maererano nevanhu vakaenda kunogara munyika yaRihai-Nifai; kana muguta raRihai-Nifai nokuti vanhu vavo havana chavakanga vanzwa kubva kuvanhu ava kubvira panguva yavakabva munyika yeZarahemura; nokudaro, vaivanetsa nekubvunza kwavo.
- 2 Uye zvakaitika kuti mambo Mosaya vakabvuma kuti gumi nevatanhatu revarume vavo vakasimba vangaende kunyika yaRihai-Nifai, kuti vanonzwa nezvehama dzavo.
- 3 Uye zvakaitika kuti mangwana acho vakatanga kuenda, vaine mumwe ainzi Amoni, iye ari murume akasimba anotyiswa, uye ari wechizvarwa chaZarahemura; uye akange ari mutungamiri wavowo.
- 4 Uye zvino, vakange vasingazive gwara ravaifanira kufamba naro murenje kuti vakwire kunyika yaRihai-Nifai; saka vakatumhudzika kwemazuva mazhinji murenje, kana makumi mana emazuva vachingotumhudzika.
- 5 Uye zvavakanga vatumhudzika kwemakumi mana emazuva vakasvika pachikomo, chiri kuchamhembe kwenyika yeShiromu, ndokubva vadzika matende avo ipapo.
- 6 Uye Amoni akatora vatatu vehama dzake, uye mazita avo aiva Amarekai, Heremi, naHemu, ndokubva vadzika munyika yaNifai.
- 7 Uye tarisai, vakasangana namambo vevanhu vaive munyika yaNifai, nemunyika yeShiromu; uye vakabva vakombwa nemapurisa amambo, vakatorwa, vakasungwa, uye vakaiswa mutirongo.
- 8 Uye zvakaitika kuti vagara mutirongo kwemazuva maviri vakaunzwa zvakare pamberi pamambo, uye majoto avo akasunungurwa; uye vakamira pamberi pamambo, vakabvumirwa, kana kuti vakaudzwa, kuti vakafanira kupindura mibvunzo yavaizovabvunza.

Mosiah 7

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.

- 9 Uye akati kwavari: Tarisai, ndini Rimuhai, mwanakomana waNoa, akange ari mwana waZenifi, akabva munyika yeZarahemura kuzogara nhaka yenyika ino, yakange iri nyika yemadzibaba avo, ndikaitwa mambo nezwi revanhu.
- 10 Uye zvino, ndinoda kuziva chikonzero chaitha kuti musatye kusvika pedyo nerusvingo rweguta, zvandange ini pachangu, ndiine mapurisa angu tiri kunze kwesuo?
- 11 Uye zvino, nechikonzero ichocho ndabvumidza kuti muchengetwe, kuti ndigokubvunzai, nokuti ndingadai ndangoti mapurisa angu akuurayei. Munobvumirwa kutaura.
- 12 Uye zvino, Amoni paakaona kuti ari kubvumirwa kutaura, akaenda pamberi pamambo akakotamisa musoro wake kukudza mambo; uye achisimudza musoro akati kuna mambo: Imi mambo, ndinotenda kwazvo pamberi paMwari nhasi uno kuti ndichiri mupenyu, uye ndichibvumirwa kutaura; uye ndichaedza kutaura ndisingatye;
- 13 Nokuti ndine chokwadi chekuti dai mange mandiziva mungadai musina kubvumira kuti ndipfekedzwe majoto andiinawo aya. Nokuti ndini Amoni, uye ndiri chizvarwa cheZarahemura, uye tabva kunyika yeZarahemura kuti tizonzwa nezvehama dzedu, avo vakatorwa naZenifi achiuya navo kuno.
- 14 Uye zvino, zvakaitha kuti mushure mekunge Rimuhai anzwa mazwi aya aAmoni, akafara zvikuru, akabva ati: Zvino, ndinoziva zvechokwadi kuti hama dzangu dziri munyika yeZarahemura dzichiri mhenyu. Uye zvino, ndichafara; uye mangwana ndichaita kuti nevanhu vangu vafarewo.
- 15 Nokuti tarisai, takasungwa namaRamani, uye tiri kutereswa mutero unorema kuutakura. Uye zvino tarisai, hama dzedu dzichatibvisa muusungwa hwedu, kana kutibvisa mumaoko emaRamani, uye tonove nhapwa dzavo; nokuti zviru nani kuti tive nhapwa kumaNifai pane kuti titere kuna mambo vemaRamani.

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.

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.

- 16 Uye zvino, Rimuhai akati kumapurisa vake vasunungure Amoni nehama dzake, asi akaita kuti vaende kugomo raive kuchamhembe kweShiromu, vanouya nehama dzavo kuguta, kuti vazodya, nekunwa, nokuti vazorore mukuneta nenzira yerwendo rwavo; nokuti vakange vanetswa nezvinhu zvizhinji; nokuti vakanga vanetswa nenzara, nyota, nekuneta.
- 17 Uye zvino, zvakaitika kuti ave mangwana mambo Rimuhai vakatumira shoko kuvanhu vavo vose, vachiti vaungane pamwechete kutemberi, kuti vanzwe mazwi avaida kutaura kwavari.
- 18 Uye zvakaitika kuti pavakanga vaunganidzana pamwechete vakataura kwavari netsika iyi, vachiti: Imi vanhu vangu, simudzai misoro yenyu munyaradzwe; nokuti tarisai, nguva yave pedyo, kana kuti haisisiri kure, yekuti tichirega kuve pasi pevavengi vedu, kana dai zvazvo tiri kutambudzika zvizhinji, kutambudzikira pasina; asi ndinovimba kuti pachine kutambudzika kune mano kwatakafanira kuita.
- 19 Naizvozvo, simudzai misoro yenyu, uye mufare, uye muisse ruvimbo rwenyu munaMwari, munaMwari ivavo vaive Mwari vaAbrahama, naIsaka, naJakobo; uyezve, ivo Mwari vava vakaburitsa vana vaIsraeri munyika yeEgipita, uye vakaita kuti vayambuke Gungwa Dzvuku nepakaoma pakukutu, uye vakavapa mana kuti vasafe murenje; nezvimwe zvinhu zvizhinji zvavakavaitira.
- 20 Uye zvakare, ivo Mwari vamwechetevo vakabvisa madzibaba edu munyika yeJerusarema, uye vakachengeta nokuchengetedza vanhu kana kusvika zvino; uye tarisai, pamusana pekutadza kwedu nokuipa kwedu kwaita kuti vatiise muusungwa.
- 21 Uye mose imi muri vapupuri nhasi uno, kuti Zenifi, akaitwa mambo wevanhu vano, iye akanga achishingairira kugara nhaka yenyika yemadzibaba ake, saka nokunyengedzwa neungwaru hwamambo Ramani, avo vakaita chibvumirano namambo Zenifi, uye vachinge vaisa mumaoko avo zvinhu zvaive muchidimbu chenyika, kana neguta raRihai-Nifai, uye guta reShiromu; nematunhu akakomberedza—

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.

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—

- 22 Uye vakaita zvose izvi, kuti vaunze vanhu ava pasi kana kuti muusungwa. Uye tarisai, iye zvino tinotera kuna mambo wemaRamani, zvinoita chikamu chepakati chechibage chedu, nebari yedu, uye kana zvose zvatinokohwa zveamarudzi ose, uye chikamu chepakati cheuwandu hwematanga edu; uye kana chikamu chepakati chezvinhu zvatiinazvo zvedu mambo wemaRamani vanozvida kwatiri, kana upenyu hwedu.
- 23 Uye zvino, izvi hazvisuwise here kuzvitakura? Uye uku, kutambudzwa kwedu, hakusi kukuru here? Zvino tarisai, kukura kwakaita chikonzero chedu chekuchema.
- 24 Hongu, ndinoti zvikuru zvikonzero zvinoita kuti ticheme; nokuti tarisai vangani vehama dzedu vakauraiwa, uye ropa ravo rikadeurwa pasina, uye zvose izvi zvichikonzerwa nekutadza.
- 25 Nokuti dai vanhu ava vasina kuwira mukutadza Ishe vangadai vasina kubvumira kuti kuipa kukuru uku kuuye pavari. Asi tarisai, havana kuda kuteerera kumazwi avo; asi pakamuka kusawirirana pakati pavo, zvekuti vakaurayana vakadeura ropa pakati pavo pachavo.
- 26 Uye vakauraya muporofita waIshe; hongu, munhu akasarudzwa naMwari, akavaudza kutadza kwavo nokuipa kwavo, uye akaporofita zvinhu zvizhinji zvakange zvichiuya, hongu, kana nekuuya kwaKristu.
- 27 Uye nokuti akati kwavari Kristu ndiye Mwari, Baba vezvinhu zvose, uye akati achatora mufananidzo wemunhu, uye uri mufananidzo uyo wakasikwa nawo munhu pakutanga kana kuti nemamwe mazwi, akati munhu akasikwa nemufananidzo waMwari, nokuti Mwari vachauya pano pasi pakati pevana vevanhu, uye vagove nemuviri wenyama neropa, uye vagofamba pamusoro penyika—
- 28 Uye zvino, nenzira yokuti akataura izvi, vakamuuraya; uye vakaita zvimwe zvizhinji zvakaita kuti Mwari vavaratidze hashu dzavo. Naizvozvo, ndiani anoshamiswa kuti vanhu ava vari muusungwa, nokuti vakarohwa neshamhu yekutambudzika kukuru?

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.

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?

- 29 Nokuti tarisai, Ishe vakati: Handizoyamura vanhu vangu muzuva rekutadza kwavo; asi ndinodziva nzira dzavo kuti vatadze kubudirira; uye kuita kwavo kuchave zvimhingamupinyi pamberi pavo.
- 30 Uye, vakati zvakare: Kana vanhu vangu vakadyara tsvina vachakohwa hundi muchamupupuri; uye ipapo pachabuda chepfu.
- 31 Uye, vakati zvakare: Kana vanhu vangu vakadyara tsvina vachakohwa mhengo yekumabvazuva, inouya nokuparadza pakarepo.
- 32 Uye zvino, tarisai, zvakavimbiswa naIshe zvazadzikiswa, uye marohwa uye matambudzwa.
- 33 Asi mukatendeukira kuna Ishe nemwoyo izere, uye mukaisa ruvimbo rwenyu mavari, uye mugomushandira nesimba repfungwa dzenyu dzose, mukaita izvi, maererano nekuda kwavo nokufadzwa kwavo, vanokubvisai muusungwa.

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.

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.

Mosaya 8

- 1 Uye zvakaitika kuti mushure mekunge mambo Rimuhai vapedza kutaura kuvanhu vavo, nokuti vakataura zvinhu zvizhinji kwavari, uye zvisihoma ndizvo zvandanyora mubhuku rino, vakataurira vanhu vavo zvinhu zvose maererano nehama dzavo dzakange dziri munyika yeZarahemura.
- 2 Uye vakaita kuti Amoni asimuke pamberi pemhomho yevanhu, uye agotaura zvose zvakange zvaitika kuhama dzavo kubvira panguva yekubuda kwaZenifi munyika kusvika panguva yaakabwawo iye munyika.
- 3 Uye vakavataurirawo mazwi ekupedzisira akataurwa namambo Benjamini vachivadzidzisa, akaatsanangurira vanhu vamambo Rimuhai, kuti vakwanise kunzwisisa ose mazwi aaitaura.
- 4 Uye zvakaitika kuti apedza kuita zvose izvi, mambo Rimuhai vakaparadza mhomo yevanhu, uye vakati wose munhu adzokere kumba kwake.
- 5 Uye zvakaitika kuti vakaita kuti mahwendefa aive nezvinyorwa zvevanhu vavo kubvira panguva yavakabva muZarahemura, aunzwe kuna Amoni, kuti aaverenge.
- 6 Zvino, Amoni achangopedza kuverenga zvinyorwa, mambo vakamubvunza kuti vanzwe kuti anogona kududzira ndimi here, uye Amoni akamutaurira kuti haakwanise.
- 7 Uye mambo vakati kwaari: Ndasuwiswa pamusana pedambudziko revanhu vangu, ndakaita kuti makumi mana ane vanhu vatatu vevanhu vangu vaende parwendo murenje, kuti vangawane nyika yeZarahemura, kuti tigokumbira kuhama dzedu kuti dzitibvise muusungwa.
- 8 Uye vakarasika murenje kwemazuva mazhinji, asi vakasimba, uye vakaishaya nyika yeZarahemura asi vakadzoka kuno, mushure mekusvika kune imwe nyika yaive nehova dzemvura dzakawanda, vawana nyika yakange izere mapfupa evanhu, neemhuka, uye yakange izerewo matongo edzimba dzemarudzi ose, vawana nyika yairatidza kuti yakambogarwa nevanhu vakange vakawanda sevanhu veIsraeri.

Mosiah 8

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.

- 9 Uye seuchapupu hwekuti zvinhu zvavakataura ndezvechokwadi vakauya nemahwendefa makumi maviri nemana azere nekunyorwa, uye ari egoridhe chairo.
- 10 Uye tarisai, zvakare, vauya nezvidzitiro, zvikuru zvepazvipfuva uye zviru zvendarira nezvemhangura, uye zvakasimba chaizvo.
- 11 Uye zvakare, vauya neminondo, nhava dzacho dzaora, uye mipeni yacho yakadyiwa nengura; uye hamuna ari munyika muno anogona kududzira mutauro kana zvakanyorwa pamahwendefa. Naizvozvo ndakati kwauri: Unogona kududzira here?
- 12 Uye ndinoti kwauri zvakare: Pane aunoziva here angadudzire? Nokuti ndinoda kuti zvinyorwa izvi zvidudzirwe muchirudzi chedu; nokuti, zvimwe, zvingatipe ruzivo rwevanhu vakasara pavanhu vakaparadzwa, kuti zvinyorwa izvi zvakabva kupi; kana, zvimwe, zvingatipe ruzivo rwevanhu ivava vakaparadzwa; uye ndinoda kuziva chikonzero chekuperadzwa kwavo.
- 13 Zvino Amoni akati kwaari: Ndinogona kukutaurirai nechokwadi, imi mambo, nezvemurume anokwanisa kududzira zvinyorwa; nokuti ane pamwe paanotarisa, odudzira zvose zvinyorwa zvezvema akare; uye chipo chinobva kuna Mwari. Uye zvinhu zvacho zvinonzi zvidudziriso, uye hakuna munhu angazvitarise kunze kwekunge atumwa kuzvitarisa, nokuti angangotarisa zvaasina kufanira kutarisa akafa. Uye anenge anzi atarise mazviri kana ndiani zvake, iyeyo anonzi muoni.
- 14 Uye tarisai, mambo wevanhu vari munyika yaZarahemura ndiye munhu akatumwa kuita zvinhu izvi, uye ndiye ane chipo chikuru ichi kubva kuna Mwari.
- 15 Uye mambo vakati muoni mukuru kupfuura muporofita.
- 16 Uye Amoni akati muoni mududziri uye muporofita zvakare; hakuna chipo chingapfuura ichi chingapiwe munhu, kunze kwekunge aine simba raMwari, zvisingagonekwe nemunhu; asi munhu angagona kuwana simba guru raanopiwa kubva kuna Mwari.

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.

- 17 Asi muoni anogona kuziva zvinhu zvakaitika kare, uye kana zvinhu zvichauya, uye naizvozvo zvinhu zvose zvichaiswa pachena, kana, kuti, zvinhu zveruvande zvichaiswa pachena, uye zvakavanda zvichabuda pachena, uye zvinhu zvisingazivikanwe zvichaitwa kuti zvizivikanwe navo, uyezve zvinhu zvichaitwa kuti zvizivikanwe nenzira yazvo zvinhu zvange zvisingazombozivikanwa.
- 18 Saizvozvo Mwari vakaisa nzira dzekuti munhu, pamusana perutendo, angakwanise kushanda zvishamiso zvikuru; naizvozvo anobva ave ane ruyamuro rwukuru kuvanhu vamwe vake.
- 19 Uye zvino, mushure mekunge Amoni apedza kutaura mazwi aya mambo akafara zvikuru, akatenda kuna Mwari, achiti: Hapana kukahadzika kuti mumahwendefa aya mune zvakavandika zvikuru, uye zvidudziriso izvi zvakagadzirwa pasina kukahadzika kuti zvigoburitsa zvakavandika zvose kuvana vevanhu.
- 20 Iwo mabasa aIshe anoshamisa, uye zvichatora nguva yakadii achitambudzika nevanhu vake; hongu, uye hwakadii upofu nokusapindika kwokunzwisisa kwevana vevanhu; nokuti havatsvake unguwaru, naivowo havadi kuti vatongwe neungwaru!
- 21 Hongu, vakafanana nedanga rakapanduka rinotiza mufudzi, ropararira, rotinhwa, uye rodyiwa nezvikara zvemusango.

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.

ZVINYORWA ZVAZENIFI—Nboroondo yevanhu vekwake, kubvira panguva yavakasiya nyika yaZarahemura kusvika panguva yavakabviswa mumaoko emaRamani.

Mosaya 9

- 1 Ini Zenifi, semunhu akadzidziswa mumutauro wose wemaNifai, uye ndiine ruzivo rwenyika yaNifai, kana kuti nyika yemadzibaba edu yenhaka yavo yekutanga, uye sezvo ndakanga ndakatumwa kunosora mukati memaRamani kuti ndisore mauto avo, kuti hondo yedu ivarwise ivaparadze—asi zvandakaona zvinhu zvakanaka mavari nemukati mavo ndakada kuti vasaparadzwe.
- 2 Naizvozvo, ndakaitirana nharo nehama dzangu tiri murenje, nokuti ndaiti mutongi wedu aite chibvumirano navo; asi iye semunhu vakange akaoma uye aine nyota yeropa akati ndiuraiwe; asi ndakaponeswa nekudeurwa kweropa rakawanda; nokuti baba akarwa nababa, uye mukoma akarwisa munin’ina, kudakara vanhu vazhinji vehondo yedu vauraiwa vaparadzwa murenje; uye tikadzokera, isu takange tapunyuka, kunyika yeZarahemura, kunotaura rungano urwu kuvakadzi vavo nevana vavo.
- 3 Uye inika, nokunzwa ndichida zvikuru kutora nyika yenhaka yemadzibaba edu, ndakatora vanhu vakawanda vaida kuti titore nyika, uye ndokutanga zvakare rwendo rwekuenda murenje kuti tiende kunyika iya; asi takarohwa nenzara nematambudziko anorwadza; nokuti takanonoka kuyeuka Ishe Mwari vedu.
- 4 Zvisinei, mushure memazuva mazhinji tichingodzengerera tiri musango takadzika tende dzedu panzvimbo yakaurairwa hama dzedu, yakange iri pedyo nekunyika kwemadzibaba edu.
- 5 Uye zvakaitika kuti ndakaenda zvakare muguta nevanhu vangu vana, kuna mambo, kuti ndizive nezvemagariro amambo, nokuti ndizive kuti ndingaende here nevanhu vangu ndikatora nyika murunyararo.
- 6 Uye ndakaenda kuna mambo, uye akabvumirana neni kuti ndinotora nyika yaRihai-Nifai, nenyika yaShiromu.

THE RECORD OF ZENIFF—An account of his people, from the time they left the land of Zarahemla 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.

- 7 Uye akatiwo kuvanhu vake ngavabve munyika iyi, uye ini nevanhu vangu tikaenda munyika iyi kuti tiitore.
- 8 Uye takatanga kuvaka dzimba, nekugadzirisa svingo reguta; hongu, kana nesvingo reguta raRihai-Nifai, neguta raShiromu.
- 9 Uye takatanga kurima minda, hongu, kana nembeu dzemarudzi akasiyana-siyana, nembeu yechibage, uye yegorosi, neyezviyo, neyeniya, neyeshumu, nembeu dzakasiyana-siyana dzemichero; uye tikatanga kuwanda tikabudirira munyika.
- 10 Zvino dzakange dziri njere nokunyengedza kwamambo Ramani, kuti agopinza vanhu vangu muusungwa, zvakaita kuti abvume kutipa nyika kuti ive yedu.
- 11 Naizvozvo zvakaitika kuti, mushure mekunge tagara munyika umu kwegumi remakore rine makore maviri mambo Ramani akatanga kusagadzikana, ave kuti zvimwe vanhu vangu vangave nesimba munyika, uye akatya kuti havaizogona kuvakunda nokuvaisa muusungwa.
- 12 Zvino vakange vari vanhu vane nungo uye vanhu vanoda zvekunamata zvfananidzo; naizvozvo vakanga voda kutiisa muusungwa, kuti vagogarika nekushandirwa nesu nemaoko edu; hongu, kuti vaite mabiko nezvipfuwo zvemakura edu.
- 13 Naizvozvo zvakaitika kuti mambo Ramani akatanga kumutsa vanhu vake kuti vakakavadzane nevanhu vangu; saka kwakatanga kuve nehondo nokukakavadzana munyika.
- 14 Nokuti, mugore rekutonga kwangu rechigumi nemakore matatu munyika yaNifai, kure nechekumaodzanyemba kwenyika yaShiromu, vanhu vangu pavakange vachinwisa nokufudza zvipfuyo zvavo, vachirima minda yavo, mhomho yevanhu vemaRamani yakasvika ikatanga kuvauraya, nokutora zvipfuyo zvavo, nechibage cheminda yavo.
- 15 Hongu, zvakaitika kuti vakatiza, vose avo vasina kusvikirwa, vakatizira kuguta raNifai, uye vakauya kwandiri kuti ndivadzivirire.

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.

- 16 Uye zvakaitika kuti ndakavapa uta, nemiseve, neminondo, nemapanga, nenduni, nerekeni, nezvombo zvemarudzi ose ataikwanisa kuita, uye ini nevanhu vangu takaenda kuhondo kunorwisa maRamani.
- 17 Hongu, nesimba raIshe takaenda kuhondo kunorwisa maRamani, nokuti ini nevanhu vangu takachema zvikuru kuna Ishe kuti vatibvise mumaoko evavengi vedu, nokuti takamutswa tikabva tayeuka kuponeswa kwakaitwa madzibaba edu.
- 18 Uye Mwari vakanzwa kuchema kwedu vakapindura miteuro yedu; uye tikaenda nesimba rake; hongu, takaenda kunorwisana namaRamani, uye muzuva rimwechete neusiku humwechete takauraya zviuru zvitatu zvine makumi mana ane vanhu vatatu; takavauraya kudakara tavabvisa munyika medu.
- 19 Uye ini, pachangu, nemaoko angu, ndakabatsira kuviga vakafa vavo. Uye tarisai, takasuwa tikachema zvikuru, nokuti pakauraiwa mazana maviri ane makumi manomwe ane vanhu vapfumbamwe vehama dzedu.

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.

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.

Mosaya 10

- 1 Uye zvakaitika kuti takatanga zvakare kumisa umambo uye tikatanga kutora nyika murunyararo. Uye ndakaita kuti kugadzirwe zvombo zvehondo zvemarudzi ose, kuti ndive nezvombo zvevanhu kuitira nguva ichauya maRamani ave kurwisa vanhu vangu muhondo zvakare.
- 2 Uye ndakaisa vachengeti kukomberedza nyika yose, kuti maRamani arege kutinyangira tisingazive agotiparadza; uye ndiko kuchengeta kwandakaita vanhu vangu nezvipfuyo zvangu, uye ndikaita kuti vasawire mumaoko evavengi vedu.
- 3 Uye zvakaitika kuti takagara nyika yamadzibaba edu kwemakore mazhinji, hongu, kwenguva inosvika makumi maviri emakore ane makore maviri.
- 4 Uye ndakaita kuti varume varime minda, uye vagodyara ose marudzi embeu nemarudzi ose emichero.
- 5 Uye ndakaita kuti vakadzi varuke, vashande nesimba, uye vashande, uye vaite marudzi nemarudzi emachira, hongu, nemarudzi ose emicheka, kuti tigopfekedza kusapfeka kwedu; uye ndiko kubudirira kwatakaita munyika—ndiko kuve nerunyararo rwakaramba rwuripo kwemakumi maviri emakore ane makore maviri.
- 6 Uye zvakaitika kuti mambo Ramani akafa, uye mwanakomana wake akatanga kutonga munzvimbo make. Uye akatanga kumutsa vanhu vake kuti vamukire vanhu vangu; naizvozvo vakatanga kugadzirira hondo, nokuuya kuzorwisana nevanhu vangu.
- 7 Asi ndakange ndiine vasori vangu vandakange ndatuma mumatunhu eShemuroni, kuti ndione kugadzirira kwavo, kuti ndigovagadzirira, kuti vasasvike pavanhu vangu vakavaparadza.
- 8 Uye zvakaitika kuti vakauya nekumusoro kuchamhembe kwenyika yeShiromu, nevarwi vakawanda, varume vaive neuta, nemiseve, neminondo, nemipeni, nematombo, nerekeni; uye vakange vakasvuurwa misoro iri pachena; uye vakanga vakasunga bhanhire reganda muchiuno.

Mosiah 10

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.

- 9 Uye zvakaikita kuti ndakaita kuti madzimai nevana vevanhu vangu vanohwandiswa murenje; uye ndikaita kuti dzose harahwa dzangu dzakange dzichikwanisa kutakura zvombo, nemajaya ose akange achikwanisa kutakura zvombo, vakafanira kuungana pamwechete kuti vagonorwisana namaRamani; uye ndakavaisa muzvikwata zvavo, wose murume maererano nezera rake.
- 10 Uye zvakaikita kuti takaenda kuhondo kunorwisana namaRamani; uye ini, kunyange ini, nekukwegura kwangu, ndakaenda kuhondo kunorwisana namaRamani. Uye zvakaikita kuti takaenda nesimba raIshe kuhondo.
- 11 Zvino, maRamani hapana chavaiziva nezvaIshe, kana simba raIshe, naizvozvo vaivimba nesimba ravo pachavo. Asi vakange vari vanhu vane simba, sesimba remunhu wenyama.
- 12 Vakange vari vanhu vanopenga, vaityisa uye vanhu vane nyota yeropa, vachitenda tsika dzakare dzemadzibaba avo, zviri izvi—Vachitenda kuti vakatandaniiswa munyika yeJerusarema pamusana pekuipa kwemadzibaba avo, nokutiwo vakatadzirwa nehama dzavo vari murenje, uye vakatadzirwawo vari mukuyambuka gungwa.
- 13 Uye zvakare kuti vakatadzirwa zvavakange vari munyika yenhaka yavo yekutanga, mushure mekunge vayambuka gungwa, uye zvole zvichikonzerwa nokuti Nifai akange akavimbika kupinda ivo mukuchengetedza mirairo yaIshe—naizvozvo akange achidiwa naIshe, nokuti Ishe vainzwa minamoto yake vachiipindura, uye vakatungamira rwendo rwavo vari murenje.
- 14 Uye hama dzake dzakashatiriswa naye nokuti vakanga vasinganzwisise kushanda kwaIshe; vakamushatirirwawo vari mumvura nokuti vakaomesa mwoyo yavo kuna Ishe.
- 15 Uye zvakare; vakamushatirirwa pavakange vasvika munyika yechipikirwa, nokuti vakati akatora kutonga kwevanhu kubva mumaoko avo; uye vakatsvika kumuuraya.
- 16 Uye zvakare, vakamushatirirwa nokuti akaenda murenje sekutumwa kwaakanga aitwa naIshe, uye akatora zvinyorwa zvakanga zvakanyorwa pamahwendefa endarira nokuti vaiti akaita zvekuzvipamba.

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.

- 17 Uye ndiko kudzidzisa kwavakaita vana vavo kuti vakafanira kuvavenga, nokuti vakafanira kuvaponda, nokuti vakafanira kuvapamba zvinhu nekuvaparadza, nokuita zvose zvavanogona kuti vavaparadze; naizvozvo vane ruvengo rwokusingaperi kuvana vaNifai.
- 18 Nechikonzero ichochi mambo Ramani, nekunyengedza kwake, nekunyepa kwenjere, nokuvimbisa zvinenge zvakanaka, akandinyengedza, akaita kuti ndiuye nevanhu vangu munyika muno, kuti vazovaparadza; hongu, uye tatambudzika kwemakore ose aya munyika ino.
- 19 Uye zvino ini Zenifi, mushure mekunge ndataurira zvose zvinhu izvi kuvanhu vangu nezvemaRamani, ndakavamutsa kuti vaende kuhondo nesimba ravo rose, vachiisa ruvimbo rwavo munaIshe; naizvozvo, takavarwisa takatarisana navo.
- 20 Uye zvakaikita kuti takavabvisa zvakare munyika medu; uye tikavauraya zvikuru, zvekuti vakafa vakawanda zvekuti hatina kukwanisa kuvaverenga.
- 21 Uye zvakaikita kuti takadzokera zvekare kunyika yedu, uye vanhu vangu vakatangisa kuchengeta zvipfuyo zvakare, nokurima minda.
- 22 Uye zvino ini ndakwegura, ndakagadza umambo pane mumwe wevanakomana vangu; naizvozvo, hapana chandichataura. Uye Ishe vangaropafadze vanhu vangu. Amen.

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.

Mosaya 11

- 1 Uye zvino zvakaitika kuti Zenifi akagadza umambo panaNoa, mumwe wevanakomana vake; naizvozvo Noa akatanga kutonga munzvimbo yake; uye akange asingafambe ari munzira yababa vake.
- 2 Nokuti tarisai, akange asingachengetedze mirairo yaMwari, asi akanga achitevedza zvinoda mwoyo wake. Uye akange aine vakadzi vakawanda nepfambi zhinji. Uye akakonzera kuti vanhu vake vaite zvitadzo, uye vachiita izvo zvakanga zvakaipa mumaziso maIshe. Hongu, uye vakaita upombwe nezvinhu zvose zvakaipa.
- 3 Uye akaisa mutero wekuti chose chinhu chine munhu, chikamu chimwechete muzvishanu chiende kumutero, chikamu chimwechete muzvishanu zvegoridhe ravo nesirivha yavo, uye chidimu chimwechete pazvishanu zvezifi yavo, nemhangura yavo, nendarira nesimbi dzavo; nemhuru dzekukodza chimwechete pazvishanu zvavo, nechidimbu chimwechete pazvishanu zvezvirimwa zvavo.
- 4 Uye zvose izvi akazvitora kuti azviriritire, nevakadzi vake nepfambi dzake; nevafundisi vake, nevakadzi vavo nepfambi dzavo; ndiko kupindura kwaakange aita zvinhu zveumambo.
- 5 Nokuti akabvisa vose vafundisi vakange vakagadzwa nababa vake, achigadza vatsva munzvimbo dzavo, vari vanhu vakanga vachizvikudza vaive nerudado mumwoyo yavo.
- 6 Hongu, uye ndiko kuriritirwa nekutsigirwa kwavaitwa munungo dzavo, nemukunamata kwavo mifananidzo, nemuupombwe hwavo, nemitero yakange yaiswa namambo Noa kuvanhu vake; ndiko kushanda kwaiita vanhu zvakanyanya kutsigira zvitadzo.
- 7 Hongu, uye vakave vanhu vanonamata zvifananidzo, nokuti vainyengedzwa nekutaura mazwi ekubata kumeso kwaitwa namambo nevapirisita; nokuti vaitaura mazwi ekuvabata kumeso.

Mosiah 11

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.

- 8 Uye zvakaitika kuti mambo Noa akavaka dzimba dzakanaka dzakakura, uye akadzishongedza nezvivezwa zvakaitwa nemhizha, nezvinhu zvinoyevedza zvemarudzi akasiyana-siyana, zvegoridhe, nezvesirivha, nezvesimbi, nezvendarira, nezvezifi, nezvemhangura;
- 9 Uye akazvivakirawo zimba ramambo rakakura, uye ndokuisa chigaro chokutonga mariri, uye zvose zvakashongedzwa negoridhe nesirivha nezvimwewo zvakakosha.
- 10 Uye akaitawo kuti vanhu vake vashandise miti yakanaka mukati metemberi kumadziro, uye kuiswe mhangura, nendarira.
- 11 Uye zvigaro zvakanga zvakaisirwa vapirisita vepamusoro, izvo zvaive pamusoro pezvimwe zvigaro zvose, akazvishongedza negoridhe chaiyo; uye akaita kuti pavakwe chokuzorodzera maoko, kuti vaise maoko nemiviri yavo ivo vachirevera vanhu nhema nekutaura zvisipo kuvanhu vake.
- 12 Uye zvakaitika kuti akavaka shongwe pedyo netemberi; hongu, shongwe refu kwazvo, yakareba zvekuti aiti kana amire pamusoro payo aiona nyika yeShiromu, nenyikawo yaShemuroni, yakange iri yamaRamani; uye aikwanisa kuona nematunhu ose akakomberedza.
- 13 Uye zvakaitika kuti akaita kuti kuvakwe dzimba dzakawanda kwazvo munyika yeShiromu; uye akaita kuti kuvakwe shongwe huru kwazvo pachikomo chiri kuchamhembe kwenyika yaShiromu, yakange iri nzvimbo yakambohwanda vana vaNifai panguva yavakatiza munyika umu; ndizvo zvaakaita neupfumi hwaakawana nemutero waaiteresa vanhu vake.
- 14 Uye zvakaitika kuti akaisa mwoyo wake paupfumi hwake, uye akapedza nguva yake achiita mhere nevakadzi vake nepfambi dzake; nemapirisita vake vaipedzawo nguva yavo yose nenzenza dzevakadzi.
- 15 Uye zvakaitika kuti akarima minda yemizambiringa mumatunhu ose enyika; uye akavaka nzvimbo dzekusvina waini, akaita waini yakawanda; uye naizvozvo akave chidhakwa chewaini, nevanhu vakewo.

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.

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.

- 16 Uye zvakaitika kuti maRamani vakatanga kuuya kuvanhu vake, kuvanhu vashoma, uye vachivauraya vari muminda yavo, nekunge vachifudza zvipfuyo zvavo.
- 17 Uye mambo Noa akatumira mapurisa ake kuti anovatandanisa, asi haana kutumira vakakwana, uye maRamani akavavinga akavauraya, uye vakatinha zvipfuyo zvavo vachizvibvisa munyika mavo vachienda nazvo; ndiko kutanga kwakaita maRamani kuvaparadza, nokuratidza ruvengo rwavo kwavari.
- 18 Uye zvakaitika kuti mambo Noa akatumira mauto ake kunovarwisa, uye vakakurirwa, kana kuti pamwe vaivasaidzira shure kwechinguva; naizvozvo, vaidzoka vachifara kwazvo nekukunda kwavo.
- 19 Uye zvino, nenzira yekukurira kwavo uku vakanzwa manyemwe nokudada mukati memwoyo yavo; vakazvirumbidza nesimba ravo, vachiti vavo makumi mashanu anogona kurwa nezviuru nezviuru zvemaRamani; uye ndiko kuzvirumbidza kwavaiita, uye vakafadzwa neropa, nokudeura ropa rehama dzavo, uye vaiita izvi nenzira yekuipa kwamambo wavo nevafundisi.
- 20 Uye zvakaitika kuti kwaive nemurume mukati mavo ainzi Abhinadhai; uye akafamba mukati mavo, akatanga kuporofita achiti: Tarisai, zvirira kutaurwa naIshe, uye ndizvo zvaandituma achiti, Enda unoti kuvanhu ava, Ishe vari kutaura vachiti—Nhamo kuvanhu ava, nokuti ndaona ruvengo rwavo, nekuipa kwavo, neupombwe hwavo; uye kunze kwekunge vatendeuka ndichavashanyira ndiine hashu.
- 21 Uye kunze kwekunge vatendeuka vakatarisa kuna Ishe Mwari vavo, tarisai, ndichavaisa mumaoko evavengi vavo; hongu, uye vachaiswa muusungwa; uye vachatambudzwa neruoko rwevavengi vavo.
- 22 Uye zvichaitika kuti vachaziva kuti ndini Ishe Mwari vavo, uye ndiri Mwari ane shanje, ndiri kuranga vanhu vangu pamusana pezvitadzo zvavo.
- 23 Uye zvichaitika kuti kunze kwekunge vanhu ava vatendeuka uye vakadzokera kuna Ishe Mwari vavo, vachaiswa muusungwa; hakuna anozovabvisa, kunze kwaIshe Samasimba Mwari.

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.

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.

- 24 Hongu, uye zvichaitika kuti kana vave kuchema kwandiri ndichanonoka kunzwa kuchema kwavo; hongu, uye ndichabvumira kuti varohwe nevavengi vavo.
- 25 Uye kunze kwekunge vatendeuka vakapfeka masaka nekuzviisa dota, uye vachichema kuna Ishe Mwari vavo zvikuru, handizonzwa minamoto yavo, kana kuvabvisa mumatambudziko avo; uye ndiko kutaura kwaIshe, uye ndizvo zvavandituma.
- 26 Zvino zvakaitika kuti Abhinadhai zvaakataura mazwi aya kwavari vakamushatirirwa, vakatsvaka kumuuraya; asi Ishe vakamubvisa mumaoko avo.
- 27 Zvino mambo Noa paakanzwa mazwi akange ataurwa kuvanhu naAbhinadhai, naiye akamushatirirwa; uye akati: Ndiani Abhinadhai, anotonga ini nevanhu vangu, kana ivo Ishe ndiani, vachaunza vanhu vangu kumatambudziko makuru?
- 28 Ndinokutumai kuti muunze Abhinadhai pano, kuti ndimuuraye, nokuti ataura zvinhu izvi kuti vanhu vangu vashatirisane, nokuti pave nekukakavadzana pakati pavanhu vangu; naizvozvo ndichamuuraya.
- 29 Zvino maziso evanhu akapofomadzwa; naizvozvo vakaomesa mwoyo yavo vakasada mazwi aAbhinadhai, uye kubvira panguva iyoyo vakatsvaka kumutora. Uye mambo Noa akaomesa mwoyo wake kumazwi aIshe, uye haana kutendeuka mukuita kwake kwakaipa.

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.

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.

Mosaya 12

- 1 Uye zvakaikita kuti mushure memakore maviri Abhinadhahi akauya mukati mavo akazvishandura, zvekuti havana kumuziva, uye ndokubva atangisa kuporofita ari mavari, achiti: Ndiko kutumwa kwandaitwa naIshe, vachiti—Abhinadhahi, enda unoporofita kuvanhu vangu ava, nokuti vaomesa mwoyo yavo kumazwi angu; havana kutendeuka kubva mumabasa avo akaipa; naizvozvo, ndichavashanyira muhasha dzangu, hongu, muhasha dzangu dzinotyisa ndinovashanyira mukuipa nezvitadzo zvavo.
- 2 Hongu, nhamo ngaive kuchizvarwa chino! Uye Ishe vakati kwandiri: Tambanudza ruoko rwako uporofite, uchiti: Ishe vanotaura vachiti; zvichaitika kuti chizvarwa chino, pamusana pezvitadzo zvavo, vachaiswa muusungwa, uye vacharohwa padama; hongu, uye vachatinhwa nevanhu, vagouraiwa; magora emumhepo, nembwa, hongu, nezvikara, zvichadya nyama yavo.
- 3 Uye zvichaitika kuti upenyu hwamambo Noa huchatorwa kunyangwe sejira riri muchoto munopisa; nokuti achaziva kuti ndini Ishe.
- 4 Uye zvichaitika kuti ndicharova vanhu vangu ava nedambudziko rinorwadza, hongu, nenzara nezvirwere; uye ndichaita kuti vawuwure muswere wose wezuva.
- 5 Hongu, uye ndichaita kuti vatakudzwe mitoro pamisana yavo; uye vagotyairwa sedhongwi risingataure.
- 6 Uye zvichaitika kuti ndichatumira chivhuramahwe pakati pavo, uye chicharova; uye vacharohwawo nemhepo yekumabvazuva; uye twumbuyu twuchanetsa munyika mavo zvakare, twuchidya nokuparadza mbeu dzavo.
- 7 Uye vacharohwa nechirwere chikuru—izvi zvose ndichazviita pamusana pekuipa kwavo neruvengo rwavo.

Mosiah 12

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.

- 8 Uye zvichaitika kuti kunze kwekunge vatendeuka ndichavaparadza zvachose kuti vabva vabva pachiso chenyika; asi vachasiya zvinyorwa zvavo shure, uye ndichazvichengetera mamwe marudzi achatora nyika ino; hongu, ndichaita izvi kuti ndizivise ruvengo rwevanhu ava kune mamwe marudzi. Uye Abhinadhai akaporofita zvinhu zvakanakanda kwazvo kuvanhu ava.
- 9 Uye zvakaikita kuti vakamushatirirwa; uye ndokubva vamutora ndokumutakura vakamusunga ndokuenda naye kuna mambo, ndokuti kuna mambo: Tarisai, tauya nemurume uyu kwamuri akaporofita zvinhu zvakaipa maererano nevanhu venyu, uye achiti Mwari vachavaparadza.
- 10 Uye anoporofitawo zvakaipa neupenyu hwenyu, uye anoti upenyu hwenyu huchaita sejira riri muchoto chemoto.
- 11 Uye zvakare, anoti imi muchaita seshanga, kana seshanga rakaoma riri mumunda, uye rinotyorwa nemhuka uye richitsikirirwa netsoka.
- 12 Uye zvakare; anoti imi muchaita seruva remuti wemunzwa, rinoti, kana ranyatsosvika, kana mhupo ikavhuvhuta, rinobva ratorwa richibva rabva pamusoro penyika. Uye anoita sezviri kutaurwa naIshe. Uye anoti zvose izvi zvichaitika kwamuri kunze kwekunge matotendeuka, uye zvose zvichikonzerwa nezvitadzo zvenyu.
- 13 Uye zvino nhai mambo, chitadzo chikuru chamakaita ndechei, kana zvitema zvei zvikuru zvakaikwa nevanhu venyu, zvekuti Mwari vangatirase kana zvingaite kuti titongwe nemurume uyu?
- 14 Uye zvino nhai mambo, tarisai, hatina mhosva, uye imi nhai mambo, hamuna chitadzo chamakaita; saka, murume uyu anyepa maererano nemi, uye aporofita zvisina maturo.
- 15 Uye tarisai, tine simba, hatiiswe muusungwa, kana kutorwa senhapwa nevavengi vedu; hongu, uye imi makabudirira munyika, uye muchabudirira.
- 16 Tarisai, houno murume wacho, tinomuisa mumaoko enyu: munogona kuita zvamunoona zvakanaka kwamuri.

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.

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.

17 Uye zvakaiteka kuti mambo Noa akaita kuti Abhinadhai aiswe mutirongo; uye akataura kuti mapirisita vaungane pamwechete kuti agoita musangano navo kuti aone kuti angaiti naye.

18 Uye zvakaiteka kuti vakati kuna mambo: Muunzei kuno kuti tigomubvunza; uye mambo akataura kuti ngaaunzwe pamberi pavo.

19 Uye vakatanga kumubvunza, kuti vamukanganise, kuti zvimwe vangawane chekumupomera mhosva nacho; asi akavapindura asingatye, uye akapindura yose mibvunzo yavo zvakavakona, hongu, zvakavashamisa; nokuti akavakona pakupindura mibvunzo yavo yose, uye akavanyadzisa mumazwi avo ose.

20 Uye zvakaiteka kuti mumwe wavo akati kwaari: Ko anorevei mazwi akanyorwa, uye ari akadzidziswa nemadzibaba edu, vachiti:

21 Dzakanaka sei pagomo tsoka dzeuyo anouya nemashoko akanaka; uyo anoshevedzera runyararo; uyu anouya nemashoko akanaka ekunaka; anoshambadzira ruponeso; uyo anoti kuZioni, Mwari Vako vanotonga;

22 Vagariri vachasimudza mazwi; nezwi pamwechete vachaimba; nokuti vachawirirana kana Ishe vave kuunza zvakare Zioni;

23 Pinda mukufara iye zvino; imbai pamwechete imi nzvimbo dzisina chinhu dzeJerusarema; nokuti Ishe vanyaradza vanhu vavo, vanunura Jerusarema;

24 Ishe vaisa ruoko rwavo rwutsvene pachena pamberi pemaziso emarudzi ose, uye ose mativi enyika achaona ruponeso rwaMwari vedu?

25 Uye zvino Abhinadhai akati kwavari: Muri vapirisita here, uye muchinyepera kudzidzisa vanhu ava, nokunzwisisa mweya wekuporofita, uye mugoda kuziva kwandiri kuti zvinhu izvi zvinorevei?

26 Ndinoti kwamuri, nhamo kwamuri nokuti makasandurudza nzira dzaIshe! Nokuti dai mainzwisisa zvinhu izvi hamuna kuzvidzidzisa; naizvozvo, makasandurudza nzira dzaIshe.

27 Hamuna kuisa mwoyo yenyu mukunzwisisa; naizvozvo, hamuna kunge makaita zvakangwara. Naizvozvo, muri kudzidzisa chii vanhu ava?

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.

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?

28 Uye vakati: Tinodzidzisa mutemo waMosesi
29 Uye akati kwavari zvakare: Kana muchidzidzisa mutemo waMosesi sei musingauchengete? Sei muchiisa mwoyo yenyu kuupfumi? Sei muchiita upombwe uye muchipedza simba renyu nepfambi, hongu, uye muchiita kuti vanhu ava vaite zvitadzo, zvaita kuti Ishe vawane chikonzero chekunditumira kuti ndizoporofita pamusoro pevanhu ava, hongu, kana zvakaipa zvikuru kuvanhu ava?
30 Hamuzive here kuti ndiri kutaura chokwadi? Hongu, munoziva kuti ndiri kutaura chokwadi; uye makafanira kudedera pamberi paMwari.
31 Uye zvichaitika kuti mucharohwa pamusana pezvitema zvenyu, nokuti makati munodzidzisa mutemo waMosesi. Uye chii chamunoziva maererano nemutemo waMosesi? Ko ruponeso rwunouya nemutemo waMosesi here? Munotii?
32 Uye vakapindura vakati ruponeso rwunouya nemutemo waMosesi.
33 Asi zvino Abhinadhai akati kwavari: Ndinoziva kuti kana mukachengeta mirairo yaMwari muchaponeswa; hongu, kana mukachengeta mirairo yakapiwa kuna Mosesi naIshe mugomo reSinai, vachiti:
34 Ndini Ishe Mwari wenyu, uyo akakubvisai munyika yeEgipita, kubva mumba yeusungwa.
35 Hamuzove nemumwe Mwari kunze kwangu.
36 Hamuzozviitira mifananidzo yezvivezwa, kana chimwe chinhu chakafanana nechiri kudenga kumusoro, kana zvinhu zviripasi pevhu.
37 Zvino Abhinadhai akati kwavari, Makaita zvose izvi here? Ndinoti kwamuri, Kwete, hamuna kuzviita. Uye makadzidzisa vanhu ava here kuti vanofanira kuita zvose zvinhu izvi? Ndinoti kwamuri, Kwete, hamuna kuzviita.

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?

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.

Mosaya 13

- 1 Uye zvino mambo paakange anzwa mazwi aya, akati kuvafundisi vake: Mutorei munhu uyu, uye mumuuraye, nokuti ndingaitei naye, nokuti anopenga.
- 2 Uye vakamira vakaedza kuisa maoko avo paari; asi akavatakanura, akati kwavari:
- 3 Musandibate, nokuti Mwari vachakurovai kana mukaisa maoko enyu pandiri, nokuti handisati ndasvitsa shoko randakatumwa naro naIshe; zve handisati ndakutaurirai zvamakandikumbira kuti ndikutaurirei; naizvozvo, Mwari havabvumire kuti ndiparadzwe pane nguva ino.
- 4 Asi ndakafanira kuzadzikisa mirairo iyo yandakatumwa naMwari, uye nepamusana pekuti ndakutaurirai chokwadi mandishatirirwa. Uye zvakare, nenzira yekuti ndataura shoko raMwari matonditonga kuti ndinopenga.
- 5 Zvino zvakaitika kuti mushure mekunge Abhinadhai ataura mazwi aya vanhu vamambo Noa vakatya kumubata, nokuti Mweya waIshe wakange wave paari; uye kumeso kwake kukapenya nokupenya kukuru, kunyangwe sekupenya kwakaita Mosesi paakange ari mugomo reSinai, achitaura naIshe.
- 6 Uye akataura nesimba nemvumo kubva kuna Mwari; uye akaenda mberi mukutaura kwake, achiti:
- 7 Muri kuona kuti hamuna simba rekundiuraya, saka ndinopedza shoko rangu. Hongu, uye ndinoona kuti zviriri kukubayai pamwoyo nokuti ndinokuudzai chokwadi maererano nezvitadzo zvenyu.
- 8 Hongu, uye mazwi angu anokuzadzai nokukushamisai nokukatyamara, nokushatirwa.
- 9 Asi ndinopedzisa shoko rangu; uye mushure hazvizove nemhosva kwandinoenda, kana zvikaita kuti ndiponeswe.
- 10 Asi izvi ndizvo zvandinokutaurirai, zvamuchaita neni, mushure mezvizvi, zvichave chiratidzo nemufananidzo wezvinhu zvichauya.

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.

11 Uye zvino ndinokuverengerai zvakasara pamirairo yaMwari, nokuti ndiri kuona kuti hazvina kunyorwa mumwoyo yenyu; ndiri kuona kuti makadzidza uye mukadzidzisa zvitema nguva huru muupenyu hwenyu.

12 Uye zvino, munorangarira kuti ndakati kwamuri: Hamuzviitire zvimufanidzo zvekuveza, kana zvimwe zvinhu zvakafanana nezvinhu zvirikumusoro kudenga, kana zviripano pasi, kana zvirimuvura pasi pevhu.

13 Uye zvakare: Hamuzozvinamata, kana kuzvishandira; nokuti ini Ishe Mwari venyu ndiri Mwari vane shanje, ndinoisa mhosva dzemadzibabakuvana, kusvika kuchizvarwa chechitatu nechechina cheavo vanondivenga;

14 Uye ndichiratidza tsitsi kune zviuru nezviuru zvevanondida uye vanochogeta mirairo yangu.

15 Musashandise zita raIshe Mwari venyu pasinazviripo; nokuti Ishe havazoti haana mhosva uyo waanowana achitamba nezita rake.

16 Rangarirai zuva resabata, kuti murichengete riridzvene.

17 Muchaita mabasa enyu kwemazuva matanhatu, uye muchiita basa renyu rose;

18 Asi muzuva rechinomwe, zuva resabata raIshe Mwari venyu, hamuna basa ramunoita imi, kana mwanakomana wenyu, kana mwanasikana wenyu, kana murandarume wenyu, kana murandakadzi wenyu, kana mombe dzenyu, kana mweni ari mukati memasuo enyu;

19 Nokuti nemazuva matanhatu Ishe vakaita denga nenyika, negungwa, nezvose zvirimazviri; nokudaro Ishe vakaropafadza zuva resabata, vakarikudza.

20 Kudza baba namai vako, kuti mazuva ako arebe panyika awakapiwa naIshe Mwari vako.

21 Musauraye.

22 Musapombe. Musabe.

23 Musapupure nhema pamusoro pemuvakidzani wenyu.

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.

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.

24 Musaite ruchiva nemba yemuvakidzani wenyu, musaite ruchiva nemukadzi wemuvakidzani wenyu, kana murandarume wake, kana murandakadzi wake, kana gwaimani rake, kana mbongoro yake, kana chii zvacho chemuvakidzani wenyu.

25 Uye zvakaiteka kuti mushure mekunge Abhinadhai apedza kutaura uku akati kwavari: Makadzidzisa here vanhu ava kuti vacherechedze zvose zvinhu izvi kuti vachengetedze mirairo iyi?

26 Ndinoti kwamuri, Kwete; nokuti dai makazviita, Ishe angadai asina kuita kuti ndiuye ndichiporofita maererano nokuipa kwevanhu ava.

27 Uye zvino mati ruponeso rwunounzwa nemutemo waMosesi. Ndinoti kwamuri zvakana kuti mumbochengetedza mutemo waMosesi; asi ndinoti kwamuri, kuti nguva ichauya yokuti hamuzofanira kuchengetedza mutemo waMosesi.

28 Uye zvakaite, ndinoti kwamuri, ruponeso harwuuye nemutemo chete; uye dai pakanga pasina rudzikinuro, rwuchaitwa naMwari pamusana pezvitadzo nezvinyangadzo zvevanhu vavo, vaitofanira kufa pasina chingavadzivirire, kana dai uri mutemo waMosesi.

29 Uye zvino ndinoti kwamuri zvaifanira kuti kuve nemutemo unopiwa kuvana vaIsraeri, hongu, kana mutemo wakaoma chaizvo; nokuti vakange vari vanhu wakaoma mitsipa, vanokurumidza kuita zvakaipa, uye vachinonoka kurangarira Ishe Mwari vavo.

30 Naizvozvo kwaive nemutemo wakapiwa kwavari, hongu, mutemo wekuita nezvisungo, mutemo wavaifanira kutevedza chaizvo zuva nezuva, kuti vagare vachirangarira Mwari nebasa ravo kwavari.

31 Asi tarisai, ndinoti kwamuri, zvose zvinhu izvi zvaive zviratidzo zvezvinhu zvichauya.

32 Uye zvino, vakanzwisisa mutemo here? Ndinoti kwamuri, Kwete, havana vose kunzwisisa mutemo; uye zvichikonzerwa neukukutu hwemwoyo yavo; nokuti havana kunzwisisa kuti hakuna munhu anoponeswa kunze kwekunge awana rununuro rwaMwari.

Thou shalt not covet thy neighbor's house, thou shalt not covet thy neighbor's wife, nor his manservant, 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?

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.

- 33 Nokuti tarisai, ko Mosesi haana kuporofita kwavari here pamusoro pekuuya kwaMesia, nokutiwo Mwari vachanunura vanhu vavo? Hongu, uye kana vose vaporofita vakaporofita kubvira pakutanga kwenyika—havana kunge vachitaura zvinhu zvakangofanana nezvizvi here?
- 34 Havana kuti here Mwari pachavo achadzika mukati mevana vevanhu, uye vagove vanotora chimiro chemunhu, uye vagoenda nesimba guru pamusoro penyika?
- 35 Hongu, uye havana kutiwo here achaita kuti kuve nekumuka kwevakafa, uye nokuti iye, pachake, achadzvinyirirwa agotambudzwa?

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?

Mosaya 14

- 1 Hongu, kana Isaya haati here: Ndiani akabvuma zvatatakatura, uye ndiani akaratidzwa ruoko rwaIshe?
- 2 Nokuti achakura ari pamberi pake sebukwa, uye semudzi wabuda muvhu rakaoma; uye haana chimiro kana kutsiga; uye patichamuona panenge pasina runako rungaite kuti timude.
- 3 Anoshorwa uye agorambwa nevanhu; murume wekusuwu, ajairana nekuchema; uye takavanza zviso zvedu kwaari; akashorwa, uye isu hatina kumukudza.
- 4 Chokwadi akatakura kuchema kwedu, nekusuwa kwedu; asi takati akanetswa, akarohwa naMwari, nokutambudzwa.
- 5 Asi akakuvadzirwa kutadza kwedu, akakusvuukira kuipa kwedu; akarangwa achirangwa kuti tive nerunyararo; nemavanga ekurohwa kwake takarapwa.
- 6 Tose isu, sehwei, takarasika; tose tatendeukira umwe neumwe kwake; uye Ishe akatakura pamusoro pake kutadza kwedu tose.
- 7 Akadzvinyirirwa, uye akatambudzwa, asi iye haana kumbozarura muromo wake; anouyiswa kundobaiwa sehwayana, uye sehwei pamberi pevageri vayo yakanyarara saka haana kuzarura muromo wake.
- 8 Akabviswa mutirongo nepakutongwa; uye ndiani achataura chizvarwa chake? Nokuti akabviswa munyika yevapenyu; nenzira yekutadza kwevanhu vangu akarohwa?
- 9 Uye akavigwa pamwechete nevatadzi, nevapfumi pakufa kwake; nokuti hakuna chakaipa chaakange aita, zve mumuromo make makange musina unyengedzi.
- 10 Asi zvaifadza Ishe kuti akuzvurwe; akamuchemedza; kana mukaita mweya wake mupiro wechitema achaona mbeu yake, achapamhidzira mazuva ake, uye kuda kwaIshe kuchabudirira muruoko rwake.
- 11 Achaona zvakatambudzirwa mweya wake, uye zvichamugutsa; neruzivo rwake muranda wangu wakarurama achanatsa vazhinji; nokuti achatakura kuipa kwavo.

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.

12 Saka tichamugovera chikamu nevane mbiri, uye achagovana nevane masimba; nokuti akadururira mweya wake mukufa; uye akaverengerwa kuvatadzi; uye akatakura zvitema zvevazhinji, uye akareverera vatadzi.

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.

Mosaya 15

- 1 Uye zvino Abhinadhai akati kwavari: Ndinoda kuti muzive kuti Mwari pachavo vachadzika mukati mevana vevanhu, uye vachanunura vanhu vavo.
- 2 Uye nokuti anogara ari munyama achadaidzwa kuti Mwanakomana waMwari, aisa nyama yake pasi pekuda kwaBaba, ari iye Baba neMwanakomana—
- 3 Baba, nokuti akaberekwa nesimba raMwari; uye Mwanakomana, nenzira yenyama; ndokuve Baba neMwanakomana—
- 4 Uye vari Mwari mumwechete, hongu, chaivo Baba Wokusingaperi wedenga nenyika.
- 5 Uye ndipo nyama painozviisa pasi peMweya, kana Mwanakomana azviisa pasi paBaba, vari Mwari mumwechete, vanopinda pakuedzwa, uye havaiswe pasi nokuedzwa ikoko, asi vanobvumira kuti vasekwe, nokurohwa, nokurasirwa kunze, nokurambwa nevanhu vavo.
- 6 Uye mushure mazvo zvose izvi, mushure mekuita zvishamiso zvakawanda mukati mevana vevanhu, achatorwa, hongu, kunyangwe sezvakataurwa naIsaya, sehwei iri kuenda pamberi pevanoigera yakanyarara, naiye haazarure muromo wake.
- 7 Hongu, saizvozvo achatorwa, oroverwa, ouraiwa, nyama ichive inozviisa pasi kana perufu, kuda kweMwanakomana kwamedzwa nekuda kwaBaba.
- 8 Uye ndiko kudimbura kunoita Mwari majoto erufu, vawana kukunda rufu; vachipa Mwanakomana masimba ekureverera vana vevanhu—
- 9 Akwira kudenga, ane hura huzere tsitsi; uye azere netsitsi kuvana vevanhu; amire pakati pavo nekutonga; akadimbura majoto erufu, akatakura paari kuipa kwavo nokutadza kwavo, avanunura, uye akaita zvaidiwa nokutonga kune ruenzaniso.
- 10 Uye zvino ndinoti kwamuri, ndiani achataura chizvarwa chake? Tarisai, ndinoti kwamuri, kana mweya wake waitwa mupiro wechitema achaona mbeu yake. Uye zvino imi munotii? Uye mbeu yake anenge ari ani?

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?

- 11 Tarisai ndinoti kwamuri, ani nani zvake akanzwa mazwi evaporofita, hongu, vose vaporofita vatsvene vakaporofita nezvekuuya kwaIshe—ndinoti kwamuri, avo vose vakateerera kumazwi avo, vakatenda kuti Ishe achanunura vanhu vake, uye vakatarisira kuzuva iroro kuti vagoregererwa zvitema zvavo, ndinoti kwamuri, ivava ndivo mbeu yake, kana kuti ndivo vagari veumambo hwaMwari.
- 12 Nokuti ivava ndivo vane zvitema iye zvaakatakura; ivava ndivo vaakafira, kuti avanunure mukutadza kwavo. Uye zvino, havasi mbeu yake here?
- 13 Hongu, uye ko vaporofita, mumwe nomumwe akazurura muromo wake kuporofita, asina kuwira mukutadza, ndinoreva vose vaporofita vatsvene kubvira pakutanga kwenyika? Ndinoti kwamuri ivavo imbeu yake.
- 14 Uye ivava ndivo vakashambadza runyararo, vakauya nenhau dzakanaka dzekunaka, vakashambadza ruponeso; uye vakati kuna Zioni: Mwari vako ari kutonga!
- 15 Uye tsoka dzavo dzakange dzakanaka sei pamusoro pemakomo!
- 16 Uye zvakare, dzakanaka sei pamusoro pemakomo tsoka dzeavo vachiri kushambadza runyararo.
- 17 Uye zvakare, dzakanaka sei pamusoro pemakomo tsoka dzeavo mushure mezvizi vacharamba vachishambadza runyararo, hongu, kubvira nguva ino kudakara kwokusingaperi.
- 18 Uye tarisai, ndinoti kwamuri, hazvizivo zvose. Nokuti dzakanaka sei pamusoro pemakomo tsoka dzeuyo anouya nenhau dzakanaka, anova akatanga runyararo, hongu, kana Ishe, akanunura vanhu vake; hongu, iye akapa ruponeso kuvanhu vake;
- 19 Nokuti dai pasina rununuro rwaakaitira vanhu vake, rwakagadzirirwa kubvira kutanga kwenyika, ndinoti kwamuri, dai pasina izvi, rwose rudzi rwevanhu rwungadai rwakaparara.
- 20 Asi tarisai, majoto erufu achadimurwa, uye Mwanakomana otonga, uye ane simba kune vakafa, naizvozvo, anoita kuti kuve nekumuka kune vakafa.

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.

- 21 Uye kunouya kumuka kwevakafa, kana kumuka kwevakafa kwekutanga; hongu, kana kumuka kwevakafa kweavo vakanga varipo, neavo varipo, neavo vachazovepo, kana kudakara kusvika mukumuka kuvakafa kwaKristu—nokuti ndizvo zvaachadaidzwa achiita.
- 22 Uye zvino, kumuka kune vakafa kwevaporofita vose, neavo vose waitenda mazwi avo, kana avo vose vaiteerera murairo waMwari, vachauya mukumuka kwevakafa kwekutanga; naizvozvo, ndivo vekumuka kuvakafa kwekutanga.
- 23 Vanomutswa kuti vagare naMwari avo vakavanunura; naizvozvo vane upenyu hwokusingaperi munaKristu, uyo akadimbura majoto erufu.
- 24 Uye ava ndivo vachange vari mukumuka kwevakafa kwekutanga; uye ava ndivo vakafa Kristu asati auya, mukusaziva kwavo, vasina kumbotaurirwa nezveruponeso. Uye Ishe anokonzera kudzororwa pakare kwaivava; uye vanove mukumuka kwevakafa kwekutanga, kana kuwana upenyu hwokusingaperi, vari vakanunurwa naIshe.
- 25 Uye vana vaduku naivowo vane upenyu hwokusingaperi.
- 26 Asi tarisai, mutye, mubvunde pamberi paMwari, nokuti makafanira kubvunda; nokuti Ishe havanunure avo vanomupandukira uye vachifira muzvitema zvavo; hongu, kana avo vose vakafira muzvitema zvavo kubvira kutanga kwakaita nyika, vakapandukira Mwari vachida, vaiziva mirairo yaMwari, vasingaichengete; ivava ndivo vasingazove mukumuka kuvakafa kwekutanga.
- 27 Naizvozvo hamufanire kubvunda here? Nokuti ruponeso haruuye kune vakadaro; nokuti Ishe havana kununura vakadaro; hongu, zve Ishe havanunure vakadaro; nokuti havangazvipikise pachavo; nokuti havangarambe ruenzaniso parunenge ruchifanirwa.
- 28 Uye zvino ndinoti kwamuri nguva ichasvika iyo ichadaidzirwa ruponeso rwaIshe kumarudzi ose, hama, ndimi, nevanhu.
- 29 Hongu, Ishe, varindi venyu vachasimudza mazwi avo; nezwi pamwechete vachaimba; nokuti vachawirirana, kana Ishe vaunza zvakare Zioni.

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.

30 Pindai mukufara, imbai pamwechete, imi
matongo eJerusarema; nokuti Ishe vanyaradza
vanhu vavo, vanunura Jerusarema.

31 Ishe vaisa pachena ruoko rwavo rwutsvene
mumaziso emarudzi ose; uye ose mativi enyika
achaona ruponeso rwaMwari vedu.

Break forth into joy, sing together, ye waste places
of Jerusalem; for the Lord hath comforted his peo-
ple, 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.

Mosaya 16

- 1 Uye zvino, zvakaitika kuti mushure mekunge Abhinadhai ataura mazwi aya akatambanudza ruoko rwake akati: Nguva ichasvika yekuti vose vachaona ruponeso rwaIshe; apo rwose rwudzi, hama, ndimi, uye nevanhu vachawirirana vagoreurura pamberi paMwari kuti kutonga kwavo kwakanaka.
- 2 Uye ndipo pacharaswa vakaipa, uye vachave nechikonzero chekuwuwura, nokuchema, nokurungaira, nokugedageda mazino avo, zvose izvi zvichikonzerwa nokuti havana kuda kuteerera izwi raIshe; naizvozvo Ishe havana kuvanunura.
- 3 Nokuti vanoita zvenyama ndivana dhiabhorosi, uye dhiabhorosi ane simba pavari; hongu, kana nyoka iya yakanyengedza vabereki vedu vekutanga, chakave ndicho chikonzero chokupunzika kwavo; chakave ndicho chikonzero chakaita kuti vanhu vaite zvenyama, unhubu, udhiabhorosi, vachiziva zvakaita nezvakanaka, vachiteerera kune zvinodiwa nadhiabhorosi.
- 4 Ndiko kurasika kwakaita vanhu vose; uye tarisai, vangadai vakarasika zvachose dai pasina kuti Mwari vakanunura vanhu vavo mukupunzika nekurasika kwavo.
- 5 Asi rangarirai kuti uyo anoramba ari muzvinhu zvenyama, achitevedza nzira dzezvitadzo nekupandukira Mwari, anogara akapunzika uye dhiabhorosi ane simba rose pamusoro pake. Saka achaita sekusina kumbove nerununuro rwakaitwa, ari muvengi waMwari; uye ariwo dhiabhorosi muvengi waMwari.
- 6 Uye zvino dai Kristu akanga asina kuuya munyika, achitaura nezvinhu zvichauya sekunge zvakatouya kare, kungadai kusina rununuro.
- 7 Uye dai Kristu akanga asina kumuka kuvakafa, kana dai asina kudimbura majoto erufu kuti guva rishaye kukunda, kuti rufu rwusave chironda, kungadai kusina kumuka kwevakafa.
- 8 Asi kune kumuka kwevakafa, naizvozvo guva harina kukunda, uye chironda cherufu chikamedzwa munaKristu.

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.

- 9 Ndiye chiedza neupenyu hwenyika; hongu, chiedza chisingapere, chisingasvibiswe; hongu, neupenyuwo husingapere, kuti hakuchazova nerufu.
- 10 Kana muviri unofa uyu uchapfekedzwa kusafa, uye kuora uku kuchapfekedzwa kusaora, uye vachaitwa kuti vamire pamberi pechigaro chekutonga chaMwari, kuti vagotongwa maererano nemabasa avo kuti akanaka here kana kuti akaipa—
- 11 Kana vakanaka, kusvika pakumutswa kuvakafa muupenyu husingaperi nerufaro; uye kana akaipa, kusvika mukumutswa kuvakafa mukuraswa kusingaperi, vachitumirwa kuna dhiabhorosi, akavaita varanda, kuri kuraswa—
- 12 Vafamba maererano nokuda kwenyama dzavo nezvido zvavo; vasina kumbodaidza Ishe apo maoko etsitsi akange akatambanudzirwa kwavari; nokuti maoko etsitsi akanga akatambanudzirwa kwavari, asi vakaaramba; vakayambirwa nokuipa kwavo asi havana kubva kwazviri; vakaudzwa kuti vatendeuke asi havana kuda kutendeuka.
- 13 Uye zvino, hamufanire kubvunda here nokutendeuka kubva muzvitema zvenyu, uye murangarire kuti munoponeswa chete kana muri munaKristu?
- 14 Naizvozvo, kana muchidzidzisa mutemo waMosesi, makafanira kudzidzisawo kuti mufananidzo wezvinhu zvichauya—
- 15 Vadzidzisei kuti rununuro rwunouya nekuna Kristu Ishe, vanove ndivo Baba Vokusingaperi. Amen.

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.

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.

Mosaya 17

- 1 Uye zvakaitika kuti apo Abhinadhai akanga apedza kutaura uku, mambo akaraira vapirisita kuti vamutore vaite kuti auraiwe.
- 2 Asi pakati pavo pakange pane mumwe ainzi Aruma, akange ari wechizvarwa chaNifai. Uye akanga ari murume achiri muduku, uye akatenda mazwi ayo Abhinadhai akanga ataura, nokuti aiziva kuipa uko kwakanga Abhinadhai ataura pamusana pavo; naizvozvo akatanga kukumbira kuna mambo kuti asashatirirwe Abhinadhai, asi kuti amubvumire kuenda murunyararo.
- 3 Asi mambo akashatirwa zvikuru, akaita kuti Aruma abviswe pakati pavo, akatumira varanda vake kuti vanomuuraya.
- 4 Asi akatiza kubva kwavari akanohwanda zvokuti havana kumuona. Ari pakuhwanda kudaro kwamazuva akawanda akanyora mazwi ose akataurwa naAbhinadhai.
- 5 Uye zvakaitika kuti mambo akaita kuti vachengeti vake vakomberedze Abhinadhai vamubate; vakamusunga vakamuisa mutorongo.
- 6 Uye kwapera mazuva matatu, shure kwokunge varangana navapirisita vake, akaita kuti aunzwe zvakare kwaari.
- 7 Uye akati kwaari: Abhinadhai, taona mhosva pauri, saka wakafanira kufa.
- 8 Nokuti wakati izvo Mwari pachavo vachauya pano pasi pakati pavana vavanhu; uye zvino, pamusana pemhosva iyoyi uchauraiwa kunze kwokunge wati mazwi akaipa ose awakataura pamusoro pangu navanhu vangu inhema.
- 9 Zvino Abhinadhai akati kwaari: Ndinoti kwauri, handidzore mazwi andakataura kwauri maererano navanhu ava, nokuti ndeekokwadi; kuti muzive kuti ndeekokwadi ndabvuma kuwira mumaoko enyu.
- 10 Hongu, uye ndichatambudzika kusvikira kufa, uye handizodzora mazwi angu, achazova uchapupu achikupa mhosva. Uye mukandiuraya muri kudeura ropa risina mhosva, uye izvi zvichapupura pazuva rokupedzisira.

Mosiah 17

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.

- 11 Uye zvino mambo Noa akanga ava kuda kumusunungura, nokuti akanga otya shoko rake; nokuti akatya kuti kutonga kwaMwari kwaizova paari.
- 12 Asi vafundisi vakasimudza mazwi avo kwaari, vakatangisa kumupomera mhosva, vachiti: Atuka mambo. Naizvozvo mambo akasimuka nokushatirwa kwaari, akamuisa mumaoko avo kuti vamuuraye.
- 13 Uye zvakaitika kuti vakamutora vakamusunga, vakarova ganda rake nehuni dziri kubvira, hongu, kana kusvikira afa.
- 14 Uye zvino marimi emoto paakatanga kumupisa, akachema kwavari, achiti:
- 15 Tarisai, kana sezvamaita kwandiri, zvichaitika kuti mbeu yenyu ichakonzera kuti vazhinji vatambudzike kurwadza kwandatambudzika, kana kurwadza korufu rwomoto; uye izvi nenzira yokuti vanotenda muruponeso rwaIshe Mwari vavo.
- 16 Uye zvichaitika kuti muchatambudzwa nemhando dzose dzezvirwere nokuda kwokutadza kwenyu.
- 17 Hongu, uye mucharohwa kubva kumativi ose, uye muchatinhwa mugopararira uko nekoko, kana sekuparadzwa kunoitwa danga resango nezvikara zvinotyisa.
- 18 Uye pazuva iroro muchavhimwa, uye muchatorwa noruoko rwemhandu dzenyu, muchazotambudzika, sekutambudzika kwandaita, marwadzo erufu rwomoto.
- 19 Mwari vanodzorera saizvozvo avo vanoparadza vanhu vavo. Mwari, gamuchirai mweya wangu.
- 20 Uye zvino, apo Abhinadhai akataura mazwi aya, akapunzika, atambudzika nerufu rwomoto; hongu, akauraiwa nokuti akaramba kuramba mirairo yaMwari, somunhu akanamata chokwadi chamazwi ake norufu rwake.

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.

Mosaya 18

- 1 Uye zvakaiteka kuti Aruma, uyo akange atiza kubva kuvaranda vamambo Noa, akatendeuka kubva pazvivi zvake nokuipa kwake, akaenda muchivande pakati pavanhu, akatangisa kudzidzisa mazwi aAbhinadhai—
- 2 Hongu, maererano neizvo zvaizouya, uye nemaererano nokuzomutswa kwavakafa, norununuro rwavanhu, izvo zvaizounzwa kuti zviitike nenzira yesimba, nokutambudzika, norufu rwaKristu, nokumutswa kuvafi nokukwira kwake kudenga.
- 3 Uye kune vazhinji avo vakanzwa mazwi ake vakadzidzisa. Uye akavadzidzisa muchivande, kuti zvisazivikanwe namambo. Uye vazhinji vakatenda mazwi ake.
- 4 Uye zvakaiteka kuti vakawanda vakamutenda vakaenda kunzvimbo inonzi Mormoni, yakanga yapiwa zita iri namambo, iri kumuganhu nenyika yairura, nenguva kana mwaka, nemhuka dzesango.
- 5 Zvino, muMormoni makanga muine chidziva chemvura yakachena, zvino Aruma akaenda ikoko, pedyo nemvura iyi paive nekarugwezhwa kaive nemiti miduku, maaivanda panguva dzamasikati achihwanda kutsvagwa namambo.
- 6 Uye zvakaiteka kuti vazhinji vakanga vatenda vaienda kunzvimbo iyi kuti vanonzwa mazwi ake.
- 7 Uye zvakaiteka kuti kwapera mazuva akawanda pakava nechitsama chakanga chaungana panzvimbo yeMormoni, kuti vanzwe mazwi aAruma. Hongu, vose vakaungana pamwechete avo vakatenda mazwi ake, kuti vamunzwe. Uye akavadzidzisa, akaparidzira kutendeuka, noronunuro, nokutenda kuna Ishe.
- 8 Uye zvakaiteka kuti akati kwavari; Tarisai, hedzino mvura dzaMormoni (nokuti ndiko kudaidzwa kwadzaitwa) zvino, zvamunoda kuuya mudanga raMwari, nokudaidzwa savanhu vavo, uye muine chido chokutakurirana mitoro, kuti ive inoreruka;

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;

- 9 Hongu, uye kuti munoda kuchema neavo vanochema; hongu, nokunyaradza avo vanenge vachida kunyaradzwa, nokumira sevapupuri vaMwari panguva dzose muzvinhu zvose, nomunzvimbo dzose dzamunenge muri, kana kusvikira pakufa, kuti muzonunurwa naMwari, nokuzoverengerwa neavo vachamutswa pakumuka kwokutanga, kuti muve noupenyu hwokusingaperi—
- 10 Zvino ndinoti kwamuri, kana izvi zviru zvido zvemwoyo yenyu, chii chamusingade kuti mubhabhatidzwe muzita raIshe, seuchapupu pamberi pavo kuti mapinda muchibvumirano navo, kuti muchamushandira nokuchengeta mirairo yavo, kuti vazova vanodurura Mweya wavo pamuri zvakanyanya?
- 11 Zvino apo vanhu vakanga vanzwa mazwi aya, vakarova maoko avo nomufaro vakati: Izvi ndizvo zvido zvemwoyo yedu.
- 12 Uye zvino zvakaitika kuti Aruma akatora Herami, somumwe wevokutanga, akaenda akandomira mumvura, akachema achiti: Ishe dururirai Mweya wenyu pamuranda wenyu, kuti aite basa renyu nomwoyo mutsvene.
- 13 Uye apo akanga ataura mazwi aya, Mweya waIshe wakanga wava paari, akati: Herami, ndinokubhabhatidza, nemvumo kubva kuna Mwari Unamasimba ose, seuchapupu hwokuti wapinda muchibvumirano chokuti uchamushandira kusvikira wafa kufa kwomuviri; uye Mweya waIshe udururwe pauri; vave vanokupa upenyu hwokusingaperi, kuburikidza norununuro rwaKristu, uyo waakagadzirira kubva pakutanga kwenyika.
- 14 Uye shure kwokunge Aruma ataura mazwi aya, vose Aruma naHerami vakanyudzwa mumvura; vakasimuka vakabuda mumvura vachifara, vazadzwa noMweya.
- 15 Uyezve, Aruma akatora mumwe, akaenda rwepiri mumvura, akamubhabhatidza sowokutanga, asi iye haana kuzonyurawo mumvura.

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.

- 16 Uye netsika iyoyi akabhabhatidza mumwe nomumwe aienda kunzvimbo yaMormoni; mukuverengwa vakakwana mazana maviri navana; hongu, ivava vakabhabhatidzwa mumvura dzaMormoni, uye vakazadzwa nenyasha dzaMwari.
- 17 Uye vakadaidzwa kuti chechi yaMwari, kana kuti chechi yaKristu, kubvira panguva iyoyo zvichienda mberi. Uye zvakaitika kuti avo vose vakange vabhabhatidzwa nesimba nemvumo yaMwari vakapamhidzirwa kuchechi yavo.
- 18 Uye zvakaitika kuti Aruma aine mvumo kubva kuna Mwari, akagadza vafundisi; kana mufundisi mumwechete pavanhu makumi mashanu kuti avaparidzire, nokuvadzidzisa maererano nezvinhu zveumambo hwaMwari.
- 19 Uye akavaraira kuti vasadzidzise zvimwe kunze kwezvaakanga avadzidzisa, uye vakataurwa nemiromo yavaporofita vatsvene.
- 20 Hongu, akavarairawo zvakare kuti vasaparidze zvimwe kunze kwokutendeuka nokutenda munaIshe, uyo akanunura vanhu vake.
- 21 Uye akavaraira kuti pasave nokukakavadzana pakati pavo, asi kuti vanofanira kuva netariro imwechete, vane kutenda kumwechete nebhabhatidzo imwechete, nokuva nemwoyo yakarukwa pamwechete mukubatana nokudanana.
- 22 Uye izvi ndizvo zvaakavaraira kuti vaparidze. Uye vakazova vana vaMwari.
- 23 Uye akavaraira kuti vachengetedze zuva reSabata, nokurichengeta riri dzvene, uye mazuva ose vanofanirwa kupa kutenda kuna Ishe Mwari vavo.
- 24 Uyezve akaraira kuti vapirisita avo vaakanga agadza vashande namaoko avo kuti vazviriritire.
- 25 Uye pakanga pane zuva rimwechete pasvondo rakanga ramiswa kuti vaungane pamwechete kuti vadzidzise vanhu, nokunamata Ishe Mwari vavo, uyezve, nguva zhinji nesimba ravaive naro, kuti vaungane pamwechete pachavo.

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.

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.

- 26 Uye vafundisi havaifanira kutarisira ruyamuro kubva kuvanhu; asi nokushanda kwavo vaizogamuchira nyasha dzaMwari, kuti vafambe vakasimba muMweya, nokuva noruzivo rwaMwari, kuti vadzidzise nesimba nemvumo kubva kuna Mwari.
- 27 Uye zvakare Aruma akaraira vanhu vechechi kuti vape zvinhu zvavo, mumwe nomumwe maererano nezvaanazvo; kana aine zvakawanda anofanirwawo kupa zvakawanda; uyo ane zvishoma, zvishoma zvinodiwawo; kune uyo asina anofanirwa kupihwa.
- 28 Uye saizvozvo vanofanirwa kupa zvinhu zvavo vakasununguka nechido kuna Mwari, nekuvafundisi avo vaishaya, hongu, uye nokumweya yose yaida rubatsiro.
- 29 Uye izvi akataura kwavari, sokurairwa kwaakaitwa naMwari; vakafamba zvakarurama pamberi paMwari, vachipana munyama nomumweya maererano nekuwana kwavo nezvido zvavo.
- 30 Uye zvakaitika kuti izvi zvose zvakaitwa muMormoni, hongu, pedyo nemvura dzaMormoni, musango rakanga riri pedyo nemvura dzaMormoni; hongu, panzvimbo yaMormoni, mvura dzaMormoni, sango raMormoni, zvakanga zvakanaka zvakadii kumaziso avo ikoko vakauya muruzivo rwoMununuri wavo; hongu, vakakomborerwa zvakadii, nokuti vachaimba mukumurumbidza nokusingaperi.
- 31 Uye izvi zvakaitwa kumuganhu wenyika, kuti zvisasvike pakuzivikanwa namambo.
- 32 Asi tarisai, zvakaitika kuti mambo, nokuona kufamba-famba pakati pavanhu, akatuma varanda vake kuti vavatarise. Naizvozvo nemumwe musu wawakaungana pamwechete kuti vanzwe shoko raIshe vakaonekwa namambo.
- 33 Uye zvino mambo akati Aruma akanga achikuchidzira vanhu kuti vamupandukire; naizvozvo akatuma mauto ake kuti avaparadze.

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.

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.

- 34 Uye zvakaitika kuti Aruma nevanhu vaIshe
vakayambirwa nokuuya kwaiita mauto amambo;
naizvozvo vakatora matende avo nemhuri dzavo
vakaenda murenje.
- 35 Uye mukuverengwa vaikwana mweya mazana
mana namakumi mashanu.

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 fami-
lies and departed into the wilderness.

And they were in number about four hundred and
fifty souls.

Mosaya 19

- 1 Uye zvakaitika kuti hondo yamambo yakadzoka, vakatsvaka vakashaya vanhu vaMwari.
- 2 Uye zvino tarisai, mauto amambo akanga ari mashoma, akange atapudzwa, uye pakatanga kuve nekutsaurana pakati peavo vakange vasara.
- 3 Uye avo vakange vari vashoma vakatanga kutyisidzira mambo, uye kukatanga kuve nekukakavadzana pakati pavo.
- 4 Uye zvino pakati pavo paive nemurume ainzi Gideoni, uye aive munhu ane simba ari muvengi wamambo, naizvozvo akatora munondo wake, akapika mukushatirwa kwake kuti achauraya mambo.
- 5 Uye zvakaitika kuti akarwa namambo; uye mambo paakaona kuti ave kuda kukurirwa, akatiza akakwira pashongwe yaive pedyo netemberi.
- 6 Uye Gideoni akamutevera uye akange ave pekuti achikwira pashongwe kuti auraye mambo, uye mambo akatarisa-tarisa kunyika yeShemuroni, uye tarisai, hondo yemaRamani yakange yatopinda munyika.
- 7 Uye zvino mambo akadaidzira nokusuwa kukuru kwemweya wake, achiti: Gideoni, usandiuraye, nokuti maRamani atove pamusoro pedu, uye vachatiparadza; hongu, vachaparadza vanhu vangu.
- 8 Uye zvino mambo akange asina hany'a nevanhu vake asi kuti upenyu hwake; zvisinei, Gideoni haana kumuuraya.
- 9 Uye mambo akati kuvanhu vake vatize maRamani, iye pachake akatungamira, uye vakatizira murenje, nemadzimai avo nevana vavo.
- 10 Uye zvakaitika kuti maRamani akavatandanisa, akavabata, vakatanga kuvauraya.
- 11 Zvino zvakaitika kuti mambo akavaudza kuti vose varume vasiye vakadzi vavo nevana vavo, uye vatize maRamani.
- 12 Zvino kwaive nevazhinji vakaramba kuvasiya, asi vaida kugara vagofa pamwechete navo. Uye vamwe vose vakasiya vakadzi vavo nevana vavo vakatiza.

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.

- 13 Uye zvakaitika kuti avo vakasara nevakadzi vavo nevana vavo vakaita kuti vanasikana vavo vakanaka vamire vachichema kumaRamani kuti vasavauraye.
- 14 Uye zvakaitika kuti maRamani akavanzwira tsitsi, nokuti vakange vatorwa nerunako rwevakadzi vavo.
- 15 Saka maRamani haana kuzovauraya, uye ndokuvatora sevasungwa ndokuvatakura vachienda navo kunyika yaNifai, ndokuvabvumira kuti vawane nyika yokugara, kana vachinge vabvuma kunoisa mambo Noa mumaoko emaRamani, nokuvapa pfuma yavo, kana chikamu chepakati nepakati chezvose zvavainazvo, chikamu chepakati chegoridhe ravo, nesirivha yavo, nezvose zvinokosha zvavo, uye ndiko kuterera kwavaizoita kuna mambo wamaRamani gore negore.
- 16 Uye zvino pavanhu vakange vatorwa muusungwa, paive nemumwe wevanakomana vamambo ainzi Rimuhai.
- 17 Uye zvino Rimuhai akange asingade kuti baba vake vaparadzwe; zvakadaro, Rimuhai aiziva kutadza kwababa vake, iye pachake akange ari munhu akarurama.
- 18 Uye zvakaitika kuti Gideoni akatuma vanhu kuti vaende murenje pasina anoziva, kuti vanotsvaka mambo neavo vakange vainaye. Uye zvakaitika kuti vakasangana nevanhu ava murenje, vose kunze kwamambo nevafundisi vake.
- 19 Zvino vakanga vapika mumwoyo yavo kuti vanodzokera kunyika yaNifai, uye kana vakadzi vavo nevana vavo vakauraiwa, neavo vakange vasara navo, kuti vachazotsvaka kutsividza, nekufa navo.
- 20 Uye mambo akavarambidza kudzokera; uye vakashatirirwa mambo, uye vakaita kuti atambudzike, kana kusvika pakufa nemoto.
- 21 Uye vakange vave kuda kutorawo vapirisita kuti vavauraye, ndokubva vatiza.

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.

- 22 Uye zvakaitika kuti vakange vave kuda kudzokera kunyika yaNifai, uye ndokubva vasangana nevarume vaGideoni. Uye varume vaGideoni vakavataurira zvoze zvakaitika kuvakadzi vavo nevana vavo; nokuti maRamani akavapa nyika yekugara nokutera kumaRamani chikamu chepakati nepakati chezvinhu zvoze zvavainazvo.
- 23 Uye vanhu vakataurira varume vaGideoni kuti vakanga vauraya mambo, uye vapirisita vake vakanga vatizira murenje mukati-kati maro.
- 24 Uye zvakaitika kuti mushure mekupedza musangano; vakadzokera kunyika yaNifai, vachifara, nokuti vakadzi vavo nevana vavo havana kunge vauraiwa; uye vakataurira Gideoni zvavakange vaita mambo.
- 25 Uye zvakaitika kuti mambo wamaRamani akaita mhiko kwavari, kuti vanhu vake havazovauraya.
- 26 Uye naiyewo Rimuhai, semwanakomana wamambo, akapiwa umambo nevanhu, akapikawo kuna mambo wamaRamani kuti vanhu vake vachatera kwaari, kana chikamu chepakati chezvinhu zvoze zvavainazvo.
- 27 Uye zvakaitika kuti Rimuhai akatangisa kumisa umambo nokudzika runyararo pakati pevanhu vake.
- 28 Uye mambo wamaRamani akaisa varindi kumatunhu ose enyika, kuti vachengetedze vanhu vaRimuhai vari munyika, kuti vasatizire murenje; uye airiritira varindi vake nemutero waaiwana kuvanhu vemaNifai.
- 29 Uye zvino mambo Rimuhai akave nerunyararo muumambo hwake kwenguva yemakore maviri, maRamani havana kuvanetsa kana kutsvaka kuvaparadza.

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.

Mosaya 20

- 1 Zvino muShemuroni maive nenzvimbo yaiungana vanasikana vemaRamani kuti vaimbe, nekutamba, nekuzvifadza.
- 2 Uye zvakaikita kuti nerimwe zuva pakaungana vashoma vavo kuti vaimbe nekutamba.
- 3 Uye zvino vapirisita vamambo Noa, nokunyara kudzokera kuguta raNifai, hongu, uye vachityawo kuti vanhu vangavauraye, naizvozvo havana kutomboedza kudzokera kuvakadzi vavo nevana vavo.
- 4 Uye vagara murenje, uye nokunge vawana vanasikana vemaRamani, vakahwanda vachivatarisa;
- 5 Uye apo vashoma vavo vakaungana pamwechete kuti vatambe, vakabva vabuda munzvimbo dzavo mavainge vakavanda uye ndokuvatora uye vakavatakura vakaenda navo murenje; hongu, vakatakura makumi maviri ane vana evanasikana vemaRamani vakaenda navo murenje.
- 6 Uye zvakaikita kuti maRamani pavakaona kuti vanasikana vavo vari kushaikwa, vakashatirirwa vanhu vaRimuhai, nokuti vakafunga kuti vanhu vaRimuhai.
- 7 Naizvozvo vakatumira hondo dzavo; hongu, kana mambo pachake akatungamira vanhu vake; uye vakaenda kunyika yaNifai kunoparadza vanhu vaRimuhai.
- 8 Uye zvino Rimuhai akange azviona kare ari panharire, kana kwose kugadzirira kwavo hondo akakuona; saka akaunganidza vanhu vake pamwechete, ndokuvandira mumakura nemumasango.
- 9 Uye zvakaikita kuti apo maRamani akauya, vanhu vaRimuhai vakatanga kuvawira, vachibva munzvimbo dzavakange vakavavandira vakatanga kuvauraya.
- 10 Uye zvakaikita kuti hondo iyi yakapisa zvikuru ikarwadza, nokuti vakarwa seshumba dziri kurwira nyama yadzo.

Mosiah 20

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.

- 11 Uye zvakaitika kuti vanhu vaRimuhai vakakurira maRamani vakavatinha; nyangwe vakange vasina kunge vakawanda kana chikamu chepakati nepakati semaRamani. Asi, vakarwira upenyu hwavo nevakadzi vavo, nevana vavo; naizvozvo vakazviwisira vakarwa sezvika.
- 12 Uye zvakaitika kuti vakawana mambo wemaRamani ari mukati meavo vakange vafa, asi akange asina kufa, akange akuvadzwa akasiwa pasi, nokuti vanhu vake vakamhanya zvisingaitike mukutiza kwavo.
- 13 Uye vakamutora vakasunga maronda ake, vakaenda naye kuna Rimuhai, uye vakati: Tarisai, houno mambo wemaRamani; iye nokunge akuvara awira muvanhu vavo vafa, uye vamusiya; uye tarisai, tauya naye kwamuri; uye zvino ngatimuraye.
- 14 Asi Rimuhai akati kwavari: Hamumuraye, asi muisei pano kuti ndimuone. Uye vakamuusa. Uye Rimuhai akati kwaari: Chikonzero chako chekuita hondo nevanhu vangu chii? Tarisai, vanhu vangu havana kutyora chitsidzo chandakaita kwauri; naizvozvo, sei iwe watyora chitsidzo chawakaita kuvanhu vangu?
- 15 Uye zvino mambo akati: Ndakatyora chitsidzo chacho nokuti vanhu vako vakatiza nevanasikana vevanhu vangu; naizvozvo, mukushatirwa kwangu ndakaita kuti vanhu vangu vaite hondo nevanhu vako.
- 16 Uye zvino Rimuhai hapana chaakanga anzwa maererano nenyaya iyi; naizvozvo akati: Ndichatsvaga mukati mevanhu vangu akaita izvi uye kana ndiani zvake akaita chinhu ichi achafa. Naizvozvo akaita kuti kutsvagwe pakati pevanhu vake.
- 17 Zvino Gideoni paakanzwa zvinhu izvi, iye ari mutungamiri wemauto amambo, akaenda akanoti kuna mambo: Ndinokumbira kuti mumbomira, uye musanotsvaka munhu akaita izvi, uye musavape mhosva iyi.
- 18 Nokuti hamuchayeuka here vapirisita vababa venyu, avo vaidha kuparadzwa nevanhu ava? Uye handiti vari murenje? Uye ko havazivo here vakapamba vanasikana vamaRamani?

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.

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?

- 19 Uye zvino, tarisai, taurirai mambo zvinhu izvi, kuti agotaurira vanhu vake kuti varege kutirwisa; nokuti tarisai vari kutogadzirira kuzotirwisa zvakare; uye tarisai kuti isu tangosara vashoma.
- 20 Uye tarisai, vanouya nevanhu vavo vakawanda; uye kunze kwekunge mambo avanyaradza kuti vasatirwise tichapera.
- 21 Nokuti mazwi aAbhinadhai haana kuzadzikiswa here, aakaporofita pamusoro pedu—uye zvose izvi zvichiitika nenzira yekuti takaramba kuteerera mazwi aIshe, uye kuti tibve muzvitadzo zvedu?
- 22 Uye zvino ngatichinyaradzai mambo, uye tizadzikise chitsidzo chatakaita kwaari; nokuti zvirinani kuti tive muusungwa pane kuti tirasikirwe neupenyu hwedu; naizvozvo, ngatichimisai zvekudeura ropa rakawanda kudai.
- 23 Uye zvino Rimuhai akataurira mambo zvose zvakaitwa nababa vake, nezvevapirisita vakanga vatizira murenje, uye akati ivava ndivo vakange vapamba vanasikana vavo.
- 24 Uye zvakaitika kuti mambo akanyaradzwa akavaitira tsitsi; uye akati kwavari: Handei tinosangana nevanhu vangu, musina zvombo; uye ndinokupikirai nechitsidzo kuti vanhu vangu havazouraya vanhu venyu.
- 25 Uye zvakaitika kuti vakatevera mambo, vakaenda naye kunosangana namaRamani. Uye zvakaitika kuti vakasangana nemaRamani; uye mambo wamaRamani akazvirereka pamberi pevanhu vake, uye akareverera nokukumbirira vanhu vaRimuhai.
- 26 Uye maRamani zvavakaona vanhu vaRimuhai, kuti vakanga vasina zvombo, vakavanzwira tsitsi vakanyaradzwa, uye vakadzokera nerunyararo kunyika kwavo namambo wavo.

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.

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.

Mosaya 21

- 1 Uye zvakaikaitika kuti Rimuhai nevanhu vake vakadzokera kuguta reNifai, uye vakatanga kugara munyika umu zvakare murunyararo.
- 2 Uye zvakaikaitika kuti mushure memazuva akati kuti maRamani akatanga zvakare kutsvaga kudenha maNifai, vakatanga kuuya kumuganhu wenyika nematunhu akakomberedza.
- 3 Zvino havaikwanisa kuvauraya, nenzira yechitsidzo chakange chaitwa kuna Rimuhai namambo wavo; asi vaivarova pamatama, nekuratidza simba rekuvatonga; uye vakatanga kuvatakudza mitoro inorema pamisana yavo, nokuvatinha sevari kutinha mbongoro isingataure—
- 4 Hongu, zvoise izvi zvakaikaitwa kuti mashoko aIshe azadzikiswe.
- 5 Uye zvino kutambudzika kwemaNifai kwakakura, uye pakanga pasina nzira yekuti vangazvibvise mumaoko avo, nokuti maRamani akange avakomberedza kumativi ose.
- 6 Uye zvakaikaitika kuti vanhu vakatanga kunyunyuta namambo nenzira yekutambudzika kwavo; uye vakatanga kuda kuti vaende kuhondo vanovarwisa. Uye vakanetsa mambo zvinorwadza nekutaura kwavo; naizvozvo akavabvumira kuti vaite maererano nekuda kwavo.
- 7 Uye vakaunganidzana pamwechete zvakare, vakashonga nhumbi dzavo dzehondo, uye vakanorwisa maRamani kuti vavabvise munyika mavo.
- 8 Uye zvakaikaitika kuti maRamani akavakunda, vakavatinhira shure, vakauraya vazhinji vavo.
- 9 Uye zvino kwakave nekuchema kukuru nokuzvichema pakati pevanhu vaRimuhai, shirikadzi ichichemera murume wayo, mwanakomana nemwanasikana vachichema baba vavo, vanin'ina vachichema vakoma vavo.
- 10 Zvino kwakave neshirikadzi dzakawanda munyika umu, uye vaichema zvikuru zuva nezuva; nokuti vakange vabatwa nokutya maRamani zvikuru.

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.

- 11 Uye zvakaitika kuti kuramba kwavo vachichema kwakamutsa vanhu vaRimuhai vakange vasara kuti vashatirwe vade kurwisa maRamani; uye vakaenda kunorwa zvakare, asi vakatinhirwa shure zvakare, vakarasikirwa zvikuru.
- 12 Hongu, vakaenda zvakare kana kechitatu, vakakundwa sezvavakamboitwa; uye avo vakanga vasina kuuraiwa vakadzokera zvakare kuguta reNifai.
- 13 Uye vakazvirereka kusvika muvhu, vakazviisa pasi pejoki reusungwa, vachibvuma kurohwa, nokutinhirwa uko kana apo, nokuremedzwa, maererano nokuda kwevavengi vavo.
- 14 Uye vakazvirereka kana kusvika pakadzama pekupfava; uye vakachema zvikuru kuna Mwari; hongu, kana muswere wose vaichema kuna Mwari vavo kuti vavabvise mumatambudziko avo.
- 15 Uye zvino Ishe vakanonoka kunzwa kuchema kwavo pamusoro pezvitema zvavo; zvakadaro Ishe vakanzwa kuchema kwavo, uye vakatanga kupfaviswa mwoyo yemaRamani zvekuti vakatangisa kurerutsa mitoro yavo; asi Ishe havana kuona zvakafanira kuti vavabvise muusungwa.
- 16 Uye zvakaitika kuti vakatanga kubudirira zvizhoma nezvishoma munyika umu, vakatanga kukudza mbeu dzakawanda, nematanga, zvekuti havana kutambudzwa nenzara.
- 17 Zvino vakadzi vakange vakawanda kupfuura varume; naizvozvo mambo Rimuhai akataura kuti wose murume akafanira kupa kuti kuriritirwe shirikadzi nevana vadzo, kuti vasafe nenzara; uye vakaita izvi pamusana pekukura kwehuwandu hwevanhu vavo vakanga vauraiwa.
- 18 Zvino vanhu vaRimuhai vaigara vari pamwechete vakabatana nepose pavaikwanisa, uye vakachengetedza mbeu dzavo nezvipfuyo zvavo.
- 19 Uye mambo pachake haaizviinzva pasina rusvingo rweguta, kunze kwekunge atoenda nevarindi vake, achitya kuti angangoerekana awira mumaoko emaRamani.

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.

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.

- 20 Uye akaita kuti vanhu vake vagare vakatarisa munzvimbo dzose dzakakomberedza, kuti nedzimwe nzira vangabate vapirisita vaye vakatizira murenje, vakange vapamba vanasikana vemaRamani, uye vari vakaita kuti vaparadzwe zvakaipa kudai.
- 21 Nokuti vaida kuti vavabate vagovaranga; nokuti vakange vapinda munyika yemaNifai neusiku, uye vakaba mbeu dzavo nezvizhinji zvezvinhu zvavo zvinokosha; naizvozvo vakavavandira.
- 22 Uye zvakaitika kuti pakange pasisina kukanganisana pakati pemaRamani nevanhu vaRimuhai, kana kudakara kusvika nguva yakauya Amoni nehama dzake munyika umu.
- 23 Uye mambo zvaakanga ari kunze kweguta nemurindi wake, akaona Amoni nehama dzake; uye akavafungira kuti vapirisita vaNoa saka akaita kuti vabatwe uye vatorwe, vasungwe, uye vakandwe mutirongo. Uye dai vakange vari vapirisita vaNoa angadai akaita kuti vauraiwe.
- 24 Asi paakaona kuti havazivo, asi kuti ihama dzake, uye vakanga vabva kunyika yeZarahemura, akazadzwa nerufaro rwukuru kwazvo.
- 25 Zvino mambo Rimuhai akange ambotumira Amoni asati auya, vanhu vashoma kuti vanotsvaka nyika yeZarahemura; asi havana kuiwana, uye vakarasika murenje.
- 26 Zvisinei, vakawana nyika yakambenge iine vanhu; hongu, nyika yakange izere nemapfupa akaoma; hongu, nyika yakambenge iine vanhu uye ikaparadzwa; uye ivo, vachifunga kuti inyika yeZarahemura, vakadzokera kunyika yaNifai, vakasvika mazuva mashoma Amoni asati auya.
- 27 Uye vakauya nezvinyorwa, kana zvinyorwa zvevanhu vane mapfupa avakawana; uye zvakanyorwa pamahwendefa esimbi.
- 28 Uye zvino mambo Rimuhai akazadzwa zvakare nemufaro paakanzwa Amoni achitaura nemuromo wake kuti mambo Mosaya aiva nechipo chakabva kuna Mwari, icho chaita kuti akwanise kududzira zvinyorwa zvakadai; hongu, naAmoni akafarawo.

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.

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.

- 29 Asi Amoni nehama dzake vakazadzwa nokusuwa nokuti hama dzavo dzakawanda dzakange dzauraiwa.
- 30 Uye nokutiwo mambo Noa nevapisita vake vakange vaita kuti vanhu vaite zvitema nezvakaipa zvakawanda kudaro pamberi paMwari; uye vakachemawo kufa kwaAbhinadhai; nekuendawo kwaAruma nevanhu vakaenda naye, vakanga vavamba chechi yaMwari nesimba raMwari, norutendo mumazwi akataurwa naAbhinadhai.
- 31 Hongu, vakachema kuenda kwavo, nokuti havana kuziva kwavakanga vatizira. Zvino vakange vofara kuti vabatane navo, nokuti ivo pachavo vakanga vapinda muchibvumirano naMwari chokumushandira nokuchengetedza mirairo yavo.
- 32 Uye zvino kubvira kuuya kwakaita Amoni, mambo Rimuhai akapindawo muchibvumirano naMwari, nevazhinjiwo vevanhu vake, kumushandira nekuchengetedza mirairo yavo.
- 33 Uye zvakaikita kuti mambo Rimuhai nevazhinji vevanhu vake vakadisa kuti vabhabhatidzwe; asi hamuna munhu munyika umu aive nemvumo kubva kuna Mwari yokuzviita. Uye Amoni akaramba kuzviita, achizviona semuranda asina kukodzera.
- 34 Naizvozvo panguva iyoyo havana kuzviita kuti vave chechi, vachimirira Mweya waIshe. Zvino vakada kuita kana saAruma nehama dzake, avo vakatizira murenje.
- 35 Vakange vachida kubhabhatidzwa sokupupura kuti vanoda kushandira Mwari nemwoyo yavo yose; zvisinei vakatora nguva refu; uye kubhabhatidzwa kwavo kuchataurwa mushure mezvizvi.
- 36 Uye zvino zvose zvekudzidza kwaAmoni nevanhu vake, uye mambo Rimuhai nevanhu vake, kwaive kuti vazvibvise ivo pachavo mumaoko emaRamani nemuusungwa.

Yet Ammon and his brethren were filled with sorrow because so many of their brethren had been slain;

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.

Mosaya 22

- 1 Uye zvino zvakaitika kuti Amoni namambo Rimuhai vakatangisa kubvunza vanhu kuti vangaitai kuti vazvibvise muusungwa; uye vakaita kuti vanhu vaungane pamwechete; uye vakaita izvi kuti vanzwe kuti vanhu vanotii nezvenyaya iyi.
- 2 Uye zvakaitika kuti vakashaya nzira yekuti vangazvisunungure nayo kubva muusungwa, kunze kwekuti vakatora vakadzi vavo nevana, nematanga avo, nematende avo, uye voenda murenje; nokuti nekuwanda kwakaita maRamani, hazvaiita kuti vanhu vaRimuhai vavarwise, vachifunga zvekuzvinunura muusungwa neminondo.
- 3 Zvino zvakaitika kuti Gideoni akaenda akanomira pamberi pamambo, akati kwaari: Zvino imi mambo, kusvika zvino mange muchiteerera kumazwi angu kazhinji patange tichinetsana nehama dzedu, maRamani.
- 4 Uye zvino imi mambo, kana makandiwana ndiri muranda asingayamure, kana kuti kusvika zvino makanditeerera pane zvandaitaura zvishomazvo, uye zviri zvinhu zvakakuyamurai, kana zvakadaro ndinoda kuti dai mateerera mazwi angu nguva ino, uye ndichave muranda wenyu uye ndigobvisa vanhu ava muusungwa.
- 5 Uye mambo akamubvumira kuti ataure. Uye Gideoni akati kwaari:
- 6 Tarisai kumupata weseri, unopinda nemusvingo yeseri, seri kweguta. MaRamani, kana virindi vemaRamani, usiku vanenge vakararadza; naizvozvo ngatitumirei shoko kuvanhu ava vose kuti vaunganidze matanga avo, kuti vagoatinhira murenje usiku.
- 7 Uye ini ndichaenda sekundituma kwenyu ndonopa maRamani waini yekupedzisira, uye vararadza; isu tobva tapfuura nepamupata wakavanzika nechekuruboshwe kwemusasa wavo varere vakararadza.
- 8 Ndiko kubva kwatinoita nevakadzi vedu nevana vedu, matanga edu toenda murenje; totora nzira inotenderera nekunyika yeShiromu.

Mosiah 22

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.

- 9 Uye zvakaitika kuti mambo akateerera kumazwi aGideoni.
- 10 Uye mambo Rimuhai akaita kuti vanhu vake vaunganidze zvipfuyo zvavo pamwechete; ndokutumira mutero wewaini kumaRamani; uye akatumirazve imwe waini, sechipo kwavari; uye vakanwa vakasununguka waini yavakanga vatumirwa namambo Rimuhai.
- 11 Uye zvakaitika kuti vanhu vamambo Rimuhai vakabva usiku vakaenda murenje nematanga avo, uye vakaenda nenzira yaitenderera nekuShiromu nemurenje, uye vakananga nzira yavo vachienda kunyika yeZarahemura, vachitungamirwa naAmoni nehama dzake.
- 12 Uye vakange vatora rose ghoridhe ravo, nesirivha, nezvinhu zvavo zvinokosha, zvavaikwanisa kutakura, nezvembuva yavowo, vachienda murenje; uye vakateedza rwendo rwavo.
- 13 Uye mushure memazuva mazhinji vari murenje vakasvika munyika yaZarahemura, vakabva vabatana nevanhu vaMosaya, vakave pasi pake.
- 14 Uye zvakaitika kuti Mosaya akavagashira nekufara; uye akatambirawo zvinyorwa zvavo, nezvinyorwawo zvakawanikwa nevanhu vaRimuhai.
- 15 Uye zvino zvakaitika kuti maRamani pavakaona kuti vanhu vaRimuhai vatiza usiku kubva munyika iyi, vakatumira hondo murenje kuti ivatevere;
- 16 Uye mushure mekuvatevera kwemazuva maviri, vakashaya tsoka dzavo; naizvozvo vakarasika murenje.

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.

Nyaya ya Aruma nevanbu vaIshe, vakatandanisirwa murenje nevanbu vamambo Noa.

Mosaya 23

- 1 Zvino Aruma, ayambirwa naIshe kuti hondo dzamambo Noa dzichauya kuzovarwisa, uye audza vanhu vake, naizvozvo vakaunganidzana pamwechete nezvipfuyo zvavo, ndokutora kudya kwavo, ndokubva vatizira murenje vachitiza hondo dzamambo Noa.
- 2 Uye Ishe akavasimbisa, zvekuti vanhu vamambo Noa vakatadza kuvabata kuti vavaparadze.
- 3 Uye vakatiza vakafamba rwendo rwemazuva masere vari murenje.
- 4 Uye vakasvika mune nyika, hongu, nyika inofadza yakanaka zvikuru, uye nyika yemvura yakachena.
- 5 Uye vakadzika matende avo, ndokubva vatanga kurima, uye vakatanga kuvaka dzimba; hongu, vaive vabati, uye vaishanda zvikuru.
- 6 Uye vanhu vakada kuti Aruma ave mambo wavo, nokuti aive munhu aidiwa nevanhu vake.
- 7 Asi akati kwavari: Tarisai, hazvina kufanira kuti tive namambo; nokuti ndiko kutaura kwaIshe: Musazove nemumwe munhu anonzi mukuru pane mumwe, kana hapana achafunga kuti ari pamusoro panhingi; naizvozvo ndinoti kwamuri hazvifanire kuti muve namambo.
- 8 Zvisinei, dai zvaiitika kuti muwane vanhu vakarurama nguva dzose kuti vave madzimambo enyu zvainge zvakanaka kuti multe mambo.
- 9 Asi rangarirai kuipa kwamambo Noa nevapisita vake; uye ini pachangu ndakabatwa mumusungo wacho, ndikaita zvinhu zvakange zvakaipa pamberi paIshe, zvinhu izvozvo zvikandirwadzisa mukutendeuka kwangu.
- 10 Zvisinei, mushure mekunetseka kukuru, Ishe vakanzwa kuchema kwangu, uye akapindura minamoto yangu, uye vakandiita mudziyo uri mumaoko avo wekuunza vakawanda venyu muruzivo rwechokwadi chake.
- 11 Zvisinei, mune izvi handina kubwinya, nokuti handina kukodzera kuti ndizvirumbidze ini pachangu.

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.

- 12 Uye zvino ndinoti kwamuri, mange makadzvinzirirwa namambo Noa, uye mange muri muusungwa kwaari nokuvapirisita vake, uye mukapinzwa mukuipa navo; naizvozvo manga makasungwa nemajoto echitadzo.
- 13 Uye zvino zvakaburitswa mumajoto aya nesimba raMwari; hongu, kana nemumaoko amambo Noa nevanhu vake, nemajoto ekuipa, kana izvozvi ndinodisa kuti mumire makagwinya mukusunungurwa uku, nokutiwo musamboimba nemunhu kuti ave mambo wenyu.
- 14 Uye musavimbe nemunhu kuti ave mudzidzisi wenyu kana muparidzi, kunze kwekunge ari munhu waMwari, anofamba munzira dzavo achichengetedza mirairo yake.
- 15 Zvino ndiko kudzidzisa kwakaita Aruma vanhu vake, kuti wose munhu akafanira kuda muvakidzani wake sekuda kwaanozviita iye pachake, kuti pakati pavo hapafanire kuve nekupesana.
- 16 Uye zvino Aruma akange ari mupirisita wavo wepamusoro, iye ariye akatanga chechi yavo.
- 17 Uye zvakaitika kuti hapana akatambira mvumo yekuparidza kana kudzidzisa kunze kwekunge atozvipiwa naiye zvichibva kuna Mwari. Naizvozvo akagadza vose vapirisita vavo nevose vadzidzisi vavo; uye hakuna vaigadzwa kunze kwekunge vari vanhu vakarurama.
- 18 Naizvozvo vakatarisa vanhu vavo, uye vakavariritira mukururama kwavo.
- 19 Uye zvakaitika kuti vakatanga kubudirira zvikuru mukati menyika; uye vakaidza nyika iyi kuti Herami.
- 20 Uye zvakaitika kuti vakatanga kuwanda nokubudirira zvikuru munyika yeHerami; uye vakavaka guta, ravakaidza kuti guta reHerami.
- 21 Zvisinei Ishe vakaona zvakafanira kuti varange vanhu vavo; hongu, vanoedza mwoyo murefu wavo norutendo rwavo.
- 22 Zvisinei—ani nani zvake achaisa ruvimbo rwake mavari iyeyo achasimudzwa muzuva rekupedzisira. Hongu, ndizvo zvazvakange zvakaita nevanhu ava.

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.

23 Nokuti tarisai, ndichakuratidzai kuti vakauiswa muusungwa, uye hakuna aikwanisa kuvanunura asi Ishe Mwari vavo, hongu, kana ivo Mwari vaAbrahama naIsaka naJakobo.

24 Uye zvakaitika kuti vakavapunyutsa, uye vakaratidza simba ravo guru kwavari, uye vakafara zvikuru.

25 Nokuti tarisai, zvakaitika kuti zvavakange vari munyika yeHerami, hongu, muguta reHerami, vachirima minda mumatunhu, tarisai hondo yemaRamani yakange ichimira-mira kumiganhu yenyika.

26 Zvino zvakaitika kuti hama dzaAruma dzakatiza kubva kuminda yavo, uye vakaungana pamwechete muguta reHerami; uye vakange vachitya zvikuru nenzira yekuona maRamani.

27 Asi Aruma akaenda akanomira pakati pavo, akavakurudzira kuti vasatye, asi kuti vakafanira kurangarira Ishe Mwari vavo uye vanovasunungura.

28 Naizvozvo vakatsigisa hana dzavo vakasatya, vakatanga kuchema kuna Ishe kuti aite kuti mwoyo yemaRamani ipfave, kuti vasavauraye, nevakadzi vavo, nevana vavo.

29 Uye zvakaitika kuti Ishe vakaita kuti mwoyo yemaRamani ipfave. Uye Aruma nehama dzake vakaenda vakagonozviisa pachavo mumaoko avo; uye maRamani akabva atora nyika yeHerami.

30 Zvino hondo dzemaRamani, dzakange dzatevera vanhu vamambo Rimuhai, vakange varasika murenje kwemazuva mazhinji.

31 Uye tarisai, vakange vawana vapirisita vava vamambo Noa, vari munzvimbo yavaidaidza kuti Amuroni; vakanga vatanga kutora nyika yeAmuroni uye vatangisawo kurima minda.

32 Zvino zita remutungamiri wevapirisita ava rainzi Amuroni.

33 Uye zvakaitika kuti Amuroni akanyengetedza maRamani; uye akatumira vakadzi vavo, avo vakanga vari vanasikana vemaRamani, kuti vanyengetedze hanzvadzi dzavo kuti dzisaparadze varume vavo.

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.

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.

- 34 Uye maRamani akanzwira tsitsi Amuroni nehama dzake, vakasavaparadza, pamusana pevakadzi vavo.
- 35 Uye Amuroni nehama dzake vakabatana nemaRamani, uye vaifamba murenje vachitsvaka nyika yaNifai pava kawana nyika yeHerami, yakange iri yaAruma nehama dzake.
- 36 Uye zvaka itika kuti maRamani akavimbisa Aruma nehama dzake, kuti kana vakavaratidza nzira inoenda kunyika yaNifai vanobva vavapa upenyu hwavo nerusununguko rwavo.
- 37 Asi mushure mekunge Aruma avaratidza nzira yaienda kunyika yaNifai maRamani haana kuchengeta chivimbiso chavo; asi vakaisa varindi avo kuti vatarise nyika yeHerami, zvose naAruma nehama dzake.
- 38 Uye vamwe vavo vakange vasara vakaenda kunyika yaNifai; uye chimwe chikamu chikadzokera kunyika yeHerami, vakaunzawo vakadzi nevana vevarindi vakange vasiwa.
- 39 Uye mambo wemaRamani akange abvumira kuti Amuroni ave mambo nemutongi wevanhu vekwake, vakange vari munyika yeHerami; zvaka daro akange asina simba rekuita zvisingadiwe namambo wemaRamani.

And the Lamanites had compassion on Amulon and his brethren, and did not destroy them, because of their wives.

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.

Mosaya 24

- 1 Uye zvakaitika kuti Amuroni akawana mufaro pamberi pamambo wemaRamani; naizvozvo, akati iye nevanhu vake vave vadzidzisi vemaRamani, hongu, kana vevanhu vaiva munyika yeShemuroni, nemunyika yeShiromu, nemunyika yaAmuroni.
- 2 Nokuti maRamani akanga atora nyika dzose idzi; naizvozvo, mambo wemaRamani akange agadza madzimambo munyika dzose idzi.
- 3 Uye zvino zita ramambo wemaRamani ainzi Ramani, achidaidzwa nezita rababa wake; naizvozvo aidaidzwa kuti mambo Ramani. Uye akange ari mambo wevanhu vakawanda.
- 4 Uye akagadza hama dzaAmuroni kuti vave vadzidzisi munyika dzose dzine vanhu vake; uye ndiko kudzidziswa kwakaitwa mutauro waNifai mukati mevanhu vose vemaRamani.
- 5 Uye vaive vanhu vakanga vachinzwana; zvisinei vakanga vasingazive Mwari; kana hama dzaAmuroni hadzina chadzakavadzidzisa maererano nezvaIshe Mwari vavo, kana mutemo waMosesi, kana kuvadzidzisa mazwi aAbhinadhai;
- 6 Asi vakavadzidzisa kuti vachengete zvinyorwa zvavo, nokuti vapote vachinyorerana.
- 7 Uye ndiko kutanga kuwanda kweupfumi hwemaRamani, uye vakatanga kutengeserana nokutengerana uye vakasimba, uye vakatanga kuve vanhu vakachenjera nokunyengedza, muungwaru hwenyika, hongu, vanhu vainyengedza zvikuru, netsika dzose dzetsvina nokupamba, kunze kwekunge zviripakati pavo nehama dzavo.
- 8 Uye zvino zvakaitika kuti Amuroni akatanga kuratidza simba rake kuna Aruma nehama dzake, akatanga kuvatambudza, uye akaita kuti vana vake vanetse vana vavo.

Mosiah 24

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.

- 9 Nokuti Amuroni aiziva Aruma, kuti aimbenge ari mumwe wevapirisita vamambo, nokutiwo ndiye akanga ari uye akatandaniswa namambo nepamusana pekutenda mazwi akataurwa naAbhinadhai, nokudaro akanga akamushatirirwa; nokuti akanga ari pasi pamambo Ramani, asi aive nesimba kwavari, uye achivapa mabasa ekuita, nekuvaisira vanovatarisa kana vachiita basa.
- 10 Uye zvakaitika kuti dambudziko ravo rakakura zvekuti vakatanga kuchema zvikuru kuna Mwari.
- 11 Uye Amuroni akavati vakafanira kuti varege kuchema kwavo; uye ndokuisa varindi vake kuti vavatarise, kuti ani zvake anenge awanikwa achidaidza Mwari anouraiwa.
- 12 Uye Aruma nevanhu vake havana kusimudzira mazwi avo kuna Ishe Mwari vavo, asi vakadira mwoyo yavo kwavari; uye iye vakaziva pfungwa dzemwoyo yavo.
- 13 Uye zvakaitika kuti izwi raIshe rakauya kwavari mumatambudziko avo, richiti: Simudzai misoro yenyu uye munzwe kunyaradzwa, nokuti ndinoziva chibvumirano chamakaita kwandiri; uye ndichabvumirana nevanhu vangu ndigovabvisa muusungwa.
- 14 Uye ndicharerutsa mitoro inoiswa pamapfudzi enyu, zvekuti imi hamuzoinzwa kurema kana dai iri kumisana yenyu, kana dai muri muusungwa; uye izvi ndinozviita kuti mugove vapupuriri vangu ndabva pano, uye kuti mugoziva nechokwadi kuti ini Ishe Mwari, ndinoshanyira vanhu vangu mumatambudziko avo.
- 15 Uye zvino zvakaitika kuti mitoro yakaiswa pana Aruma nehama dzake yakarerutswa, hongu, Ishe vakavasimbisa kuti vatakure mitoro yavo nyore-nyore, uye vagozviisa pasi pavo norufaro nemwoyo murefu kune zvole zvaida Ishe.
- 16 Uye zvakaitika kuti rutendo rwavo nokugadzikana kwavo zvakakura zvekuti izwi raIshe rakauya kwavari zvakare, richiti: Ivai norufaro rwakanaka, nokuti mangwana ndichakubvisai muusungwa.
- 17 Uye vakati kuna Aruma: Uchaenda mberi kwevanhu ava, uye ndichaenda newe uye ndigonunura vanhu ava muusungwa.

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 taskmasters over them.

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.

- 18 Zvino zvakaitika kuti Aruma nevanhu vake neusiku vakaunganidza zvipfuyo zvavo zvose, nezvirimwa zvavo; hongu, kana neusiku hwose vakanga vachiunganidza zvipfuyo zvavo.
- 19 Uye rungwanani Ishe vakaita kuti maRamani akotsire hope dzekufa chaidzo, hongu, uye vose vaivatarisa pakuita mabasa avo vakakotsira kukotsira kwakadzama chaizvo.
- 20 Uye Aruma nevanhu vake vakaenda murenje; uye mushure mekufamba muswere wose vakadzika matende avo munhika, uye vakadaidza nhika iyi kuti Aruma, nokuti ndiye akavatungamirira nzira yavo murenje.
- 21 Hongu, uye munhika yaAruma vakatenda Mwari nokutenda kukuru nenzira yekuti vakanga vavanzwira tsitsi, vakarerutsa mitoro yavo, uye vakange vavabvisa muusungwa; nokuti vakange vari muusungwa, uye hapana aigona kuvabvisa kunze kwekunge vari Ishe Mwari vavo.
- 22 Uye vakapa kutenda kuna Mwari, hongu, vose varume, nevakadzi vose nevana vose vaikwanisa kutaura vakasimudza mazwi avo mukukudza Mwari vavo.
- 23 Uye zvino Ishe vakati kuna Aruma: Kurumidza iwe utore iwe nevanhu ava mubve munyika muno, nokuti maRamani amuka uye ave kukuteverai; saka ibvai munyika muno, uye ndichamisa maRamani munhika muno kuti vasapfuure pano mukutevera kwavo vanhu ava.
- 24 Uye zvakaitika kuti vakabva munhika umu, vakatora rwendo rwavo vakananga murenje.
- 25 Uye mushure memazuva gumi nemaviri vave murenje vakasvika munyika yaZarahemura; uye mambo Mosaya akavagashira nomufaro.

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.

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.

Mosaya 25

- 1 Uye zvino mambo Mosaya akaita kuti vanhu vose vaungane pamwechete.
- 2 Zvino vana vaNifai vakange vasiri vazhinji, kana avo vakange vari zvizukuru zvaNifai, vakanga vasina kuwanda zvakaita vanhu vaZarahemura, akange ari wechizukuru chaMureki, neavo vakange vaenda naye murenje.
- 3 Uye vanhu vaNifai vakasangana nevanhu vaZarahemura vakanga vasina kuwanda zvakanga zvakaita maRamani; hongu, havaisvika kana chikamu chepakati chavo mukuwanda.
- 4 Uye zvino vose vanhu vaNifai vakaungana pamwechete, nevosewo vanhu vaZarahemura, uye vakange vakaungana vari muzvikwata zviviri.
- 5 Uye zvakaitika kuti Mosaya akaverenga, uye akaita kuti kuverengwe, zvinyorwa zvaZenifi kuvanhu vake; hongu, akaverenga zvinyorwa zvevanhu vaZenifi, kubvira panguva yavakabva munyika yeZarahemura kusvika panguva yavakadzoka zvakare.
- 6 Uye akaverengawo rungano rwaAruma nehama dzake, nematambudziko avo ose, kubvira panguva yavakabva munyika yeZarahemura kusvika panguva yavakadzoka zvakare.
- 7 Uye zvino, apo Mosaya akapedza kuverenga zvinyorwa, vanhu vake vaigara munyika iyi vakashamiswa zvikuru nokukatyamara.
- 8 Nokuti havana kuziva kuti vofungei; nokuti pavakaona avo vakange vabviswa muusungwa vakazadzwa nomufaro mukuru.
- 9 Uye zvakare, pavakafunga nezvehama dzavo dzakauraiwa nemaRamani vakazadzwa nokusuwa, uye vakachema misodzi yekusuwa.
- 10 Uye zvakare, pavakafunga nekunaka kwaMwari kwavakanga vachiona, nesimba ravo mukubvisa Aruma nehama dzake mumaoko emaRamani nemuusungwa, vakasimudza mazwi avo vakatenda kuna Mwari.
- 11 Uye zvakare, pavakafunga nezvemaRamani, vakange vari hama dzavo, kuipa kwavo neupenyu hwakasviba, vakazadzwa nekurwadzwa uye nekushushikana pamusoro pezvemagariro akanaka emweya yavo.

Mosiah 25

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.

- 12 Uye zvakaitika kuti avo vakange vari vana vaAmuroni nehama dzake, vakange varoora vanasikana vemaRamani, havana kufadzwa nekuita kwemadzibaba avo, uye vakati havachadaidzwa nemazita emadzibaba avo, naizvozvo vakatora zita raNifai, kuti vagodaidzwa kuti vana vaNifai uye vagoverengerwa kune avo vanonzi maNifai.
- 13 Uye zvino vanhu vose veZarahemura vakaverengerwa kumaNifai, uye izvi zvakonzerwa nokuti umambo hwakange hwakapiwa kune avo chete vaive zvizukuru zvaNifai.
- 14 Uye zvino zvakaitika kuti Mosaya apedza kutaura nekuverengera vanhu, akada kuti Aruma ataurewo kuvanhu.
- 15 Uye Aruma akataura kwavari, vakaungana pamwechete mumapoka makuru, uye akaenda paboka neboka, achiparidzira vanhu kutendeuka norutendo munaIshe.
- 16 Uye akakuridzira vanhu vaRimuhai nehama dzake, vose avo vakanga vabviswa muusungwa, kuti vakafanira kuyeuka kuti ndiIshe akavanunura.
- 17 Uye zvakaitika kuti mushure mekunge Aruma adzidzisa vanhu zvinhu zvakawanda, uye apedza kutaura kwavari, mambo Rimuhai akada kuti abhabhatidzwe; uye vose vanhu vake vakadawo kuti vabhabhatidzwewo.
- 18 Naizvozvo, Aruma akaenda akapinda mumvura akavabhabhatidza; hongu, akavabhabhatidza netsika yaakabhabhatidza nayo hama dzake mumvura dzaMormoni; hongu, uye vose vaakabhabhatidza vakave nhengo dzechechi yaMwari; uye zvose vachizviita pamusana pekutenda kwavo kumazwi aAruma.
- 19 Uye zvakaitika kuti mambo Mosaya akabvumira Aruma kuti aite chechi munyika yose yeZarahemura; uye akamupa simba rekugadza vapirisita nevadzidzisi muchechi yega-yega.
- 20 Izvi zvakakonzerwa nokuti vanhu vakange vakawanda zvekuti hazvaiita kuti vadzidziswe nemudzidzisi mumwechete; uye havaikwanisa kunzwa shoko raMwari mugungano rimwechete.

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;

- 21 Naizvozvo vakaunganidzana pamwechete munzvimbo nemapoka akasiyana-siyana, aidaidzwa kunzi machechi; chechi yega-yega ine vapirisita vayo nevadzidzisi vayo, uye wose mupirisita achiparidza shoko maererano nokuripiwa kwaakange aitwa naAruma.
- 22 Uye zvisinei kana dai chechi dzakange dzakawanda dzaive chechi imwechete, hongu, chechi yaMwari; nokuti hapana chimwe chaiparidzwa muchechi umu kunze kwekutendeuka nerutendo munaMwari.
- 23 Uye zvino makanga muine chechi nomwe munyika yeZarahemura. Uye zvikaitika kuti ani nani zvake aida kutora zita raKristu, kana raMwari, akapinda chechi dzaMwari.
- 24 Uye vaidaidzwa kunzi vanhu vaMwari. Uye Mwari vakadira Mweya wavo mavari, uye vakaropafadzwa, uye vakave nokubudirira munyika.

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.

Mosaya 26

- 1 Zvino zvakaitika kuti kwakange kuine vazhinji vechizvarwa vaikura vakange vasinganzwisise mazwi amambo Benjamini, nguva dzakataurwa mazwi aya vakanga vari vana vaduku; uye vakange vasingatende tsika dzemadzibaba avo.
- 2 Havana kutenda zvaitaurwa maererano nekumuka kuvakafa, havanawo kubvuma kuti kuna Kristu achauya.
- 3 Uye zvino nenzira yekusatenda kwavo havana kukwanisa kunzwisisa shoko raMwari; uye mwoyo yavo yakange yatooma.
- 4 Uye havana kuda kubhabhatidzwa; kana kupinda chechi. Uye vakange vari vanhu vakasiyana nevamwe murutendo rwavo, uye vakaramba vakadaro, kana muupenyu hwavo hwenyama nemuzvitema zvavo; nokuti vakanga vasingade kudaidzira kuna Ishe Mwari vavo.
- 5 Uye zvino munguva yekutonga kwaMosaya vakange vasina kuwanda zvingasvika chikamu chepakati chevanhu vaMwari; asi nenzira yekuhedhuka kwevanhu vakazowandawo.
- 6 Nokuti zvakaitika kuti vakanyengedza vazhinji nemazwi avo ekunyengedza, vakanga vari muchechi, vakaita kuti vaite zvitema zvizhinji; naizvozvo zvakaita kuti avo vaiita zvitema, vari muchechi, vaifanira kutsiurwa nechechi.
- 7 Uye zvakaitika kuti vakaunzwa kune vapirisita, uye vakaunzwa kuvapirisita nevadzidzisi; uye vapirisita vakaenda navo kuna Aruma, akange ari mupirisita wepamusoro.
- 8 Zvino mambo Mosaya akange apa Aruma mvumo pamusoro pechechi.
- 9 Uye zvakaitika kuti Aruma haana chaaiziva maererano nezvavo; asi kwaive nevazhinji vaipupura kuipa kwavo; hongu, vanhu vakasimuka vakataura nezvekuipa kwavo vakawanda.
- 10 Zvino hapana kunge kwakamboitika chinhu chakadaro muchechi; naizvozvo Aruma akanetseka mumweya, akaita kuti vaunzwe pamberi pamambo.

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.

- 11 Uye akati kuna mambo: Tarisai, havano vazhinji vatauisa mberi kwenyu, vari kupomerwa mhosva nehama dzavo; hongu, uye vakatorwa muzvitema zvakasiyana-siyana. Uye havatendeuke muzvitema zvavo; naizvozvo ndauya navo kwamuri, kuti imi muvatonge maererano nemhosva dzavo.
- 12 Asi mambo Mosaya akati kuna Aruma: Tarisai, ini handivatonge; naizvozvo ndava kuvaisa mumaoko ako kuti vatongwe.
- 13 Uye zvino mweya waAruma wakange wotambudzika zvakare; uye akaenda akanobvunza Ishe kuti angaiti nenyaya iyi, nokuti aitya kuti angazokanganisa pamberi paMwari.
- 14 Uye zvino zvakaiteka kuti mushure mekunamata nemwoyo wake wose kuna Mwari, izwi raIshe rakauya kwaari, richiti.
- 15 Wakaropafadzwa iwe, Aruma, uye vakaropafadzwa avo vakabhabhatidzwa mumvura dzaMormoni. Unoropafadzwa nokuti une rutendo rwukuru mumazwi ega emuranda wangu Abhinadhai.
- 16 Uye vakaropafadzwa nenzira yerutendo rwavo rwukuru mumazwi ega awakavataurira.
- 17 Uye iwe vakaropafadzwa nokuti wakaisa chechi pakati pevanhu ava; uye vachamiswa, uye vachave vanhu vangu.
- 18 Hongu, vakaropafadzwa ava vanhu vanoda kutakura zita rangu; nokuti vachadaidzwa nezita rangu; uye ndevangu.
- 19 Uye nokuti wandibvunza maererano nemutadzi, waropafadzwa.
- 20 Uri muranda wangu; uye ndinoita chibvumirano newe kuti uchave neupenyu hwokusingaperi; uye iwe uchandishandira ugofamba muzita rangu, uye ugounganidza hwai dzangu pamwechete.
- 21 Uye uyo achanzwa shoko rangu ndiye achave hwai yangu, iyeyo muchamugamuchira muchechi, uye iyeyo neniwo ndichamugamuchira.
- 22 Nokuti tarisai, iyi ichechi yangu; wose anobhabhatidzwa achabhabhatidzwa nokutendeuka. Uye wose amuchatambira achatenda muzita rangu; iyeyo ndichamuregerera ndakasununguka.

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 whomsoever ye receive shall believe in my name; and him will I freely forgive.

23 Nokuti ndini ini ndinotakura zvitadzo zvenyika; nokuti ndini ini ndakavasika; uye ndini ini ndinopa kune uyo anotenda kusvika kumagumo nzvimbo kurudyi rwangu.

24 Nokuti tarisai, vanodaidzwa muzita rangu; uye kana vachindiziva vachauya, uye vachawana nzvimbo yokusingaperi kurudyi kwangu.

25 Uye zvichaitika kuti kana hwamanda yepiri yarira zvino avo vasina kumbondiziva vachauya uye vozomira pamberi pangu.

26 Uye ipapo vachaziva kuti ndini Ishe Mwari vavo, kuti ndini Mununuri wavo; asi havazonunurwa.

27 Uye ndichareurura kwavari kuti handina kumbovaziva; uye vachaenda mumoto usingaperi wakagadzirirwa dhiabhorosi nengirozi dzake.

28 Naizvozvo ndinoti kwamuri, kuti uyo asingade kunzwa shoko rangu, iyeyo musamugamuchire muchechi yangu, nokuti iyeyo handimugamuchire muzuva rekupedzisira.

29 Naizvozvo ndinoti kwamuri, Endai; uye uyo wose achantadzira, iyeyo muchamutonga maererano nezvitadzo zvaanenge aita; uye akareurura zvitema zvake kwamuri nekwandiri, uye akatendeuka nemwoyo wake wose, iyeyo muchamuregerera, neni ndichamuregererawo.

30 Hongu, uye munguva dzose vanhu vangu vachatendeuka ini ndichavaregerera zvavanonditadzira.

31 Uye imi mucharegererana zvamunotadzirana; nokuti zvirokwazvo ndinoti kwamuri, uyo asingaregerere muvakidzani wake iye achiti akatendeuka, iyeyo anozvikonzera kuraswa.

32 Zvino ndinoti kwamuri, Endai; uye uyo wose asingatendeuke muzvivi zvake iyeyo haazoverengerwa muvanhu vangu; uye izvi zvichagara zvakadaro kubvira zvino zvichienda mberi.

33 Uye zvakaitika kuti Aruma paakanzwa mazwi aya akaanyora kuti agogara nawo, nekuti agotonga vanhu vechechi iyoyo maererano nemirau yaMwari.

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.

- 34 Uye zvakaitika kuti Aruma akaenda akanotonga avo vakanga vari muzvitadzo, maererano neshoko raIshe.
- 35 Uye vose vakatendeuka muzvitema zvavo vakazvireurura, ivavo akavaverengera mukati mevanhu vechechi;
- 36 Uye avo vakanga vasingade kureurura zvitema zvavo nekutendeuka kubva mukutadza kwavo, ivavo havana kuverengerwa kuvanhu vechechi, uye mazita avo akadzimwa.
- 37 Uye zvakaitika kuti Aruma ndiye akabata dzose nyaya dzechechi; uye vakatanga zvakare kuve nerunyararo nokubudirira zvikuru munyaya dzechechi, vachifamba vakachenjera pamberi paMwari, vakagashira vazhinji, nokubhabhatidza vazhinji.
- 38 Uye zvino zvose zvinhu izvi zvakaitwa naAruma nevamwe vaaishanda navo mubasa rechechi, vachifamba nesimba rose, vachidzidzisa shoko raMwari muzvinhu zvose, vachitambura muzvinhu zvakasiyana-siyana, vachinetswa neavo vose vakanga vasiri vechechi yaMwari.
- 39 Uye vakatsiura hama dzavo; ivowo vakatsiurwa, wose wose neshoko raMwari, maererano nezvitema zvavo, kana kuzvitadzo zvaainge aita, vachitumwa naMwari kuti vasamire kunamata, nekupa kutenda muzvinhu zvose.

And it came to pass that Alma went and judged those that had been taken in iniquity, according to the word of the Lord.

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.

Mosaya 27

- 1 Uye zvino zvakaitika kuti kutambudzwa kwakange kuchitwa chechi neavo vakange vasingatende kwakakura zvekuti chechi yakatanga kutsutsumwa, uye vakanyunyuta kuvatungamiri vavo pamusoro penhau iyi; uye vakanyunyuta kuna Aruma. Uye Aruma akaisa nyaya iyi kuna mambo wavo, Mosaya. Uye Mosaya akabvunza vapirisita vake.
- 2 Uye zvakaitika kuti mambo Mosaya akatumira chiziviso munyika yose achiti hakuna munhu asingapinde sangano akafanira kutambudza avo vanhu vechechi yaMwari.
- 3 Uye pakaiswa murau wakaoma kucheche dzose kuti hakuna kufanira kuti kuve nekutambudzana pakati pavo, kuti pakafanira kuve nekuenzana kuvanhu vose;
- 4 Kutu havafanire kuregera kuzvida nekuzvikudza kuchikanganisa runyararo rwavo; kuti wose munhu akafanira kukudza muvakidzani wake sekuzvikudza kwaanozviita iye, vachizvishandira nemaoko avo pachavo kuti vazviriritire.
- 5 Hongu, uye vose vapirisita vavo nevadzidzisi vavo vakafanira kushanda nemaoko avo kuti vazviriritire, muzvinhu zvose kunze kwemuurwere, kana mukushaya kwakanyanya; uye mukuita zvinhu izvi, vakakura munyasha dzaMwari.
- 6 Uye munyika makatanga kuve nerunyararo zvakare; uye vanhu vakatanga kuwanda chaizvo, uye vakatanga kupararira nenyika yose, hongu, kuchamhembe nekumaodzanyemba, kumabvazuva nekumadokero, vachivaka maguta makuru nemisha mumativi ose enyika.
- 7 Uye Ishe akavashanyira akavapa kubudirira, uye vakave vanhu vazhinji vakapfuma.
- 8 Zvino vanakomana vana vaMosaya vaiverengerwa kuvanhu vasingatende; nemumwe wevanakomana vaAruma akange achiverengerwa kwavari, iye achidaidzwa kuti Aruma, zita rababa vake; zvisinei, akave munhu ane uipi anonamata zvifananidzo. Uye akange ari munhu anotaurisa, uye achitaura manyepo mazhinji kuvanhu; naizvozvo akaita kuti vanhu vazhinji vaite sekuita kwake mukutadza.

Mosiah 27

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.

- 9 Uye akadzorera chechi yaMwari shure zvakanyanya; achiba mwoyo yevanhu; achikonzera kukakavadzana mukati mevanhu; achipa mukana kumuvengi waMwari kuti aratidze simba rake muvanhu.
- 10 Uye zvino zvakaitika kuti paakanga achifamba achiparadza chechi yaMwari, nokuti aifamba nevana vaMosaya muruvande achitsvaka kuparadza chechi, nokurasa vanhu vaIshe, zvisirizvo zviru mumirairo yaMwari, kana kunyange yamambo—
- 11 Uye sekutaura kwandaita kwamuri, kufamba kwavaiita vachipandukira Mwari, tarisai, ngirozi yaIshe yakazviratidza kwavari; uye yakaburuka seiri mugore; uye yakataura nezwi rainge mabhanan'ana, rakakonzera kuti pasi pazunguzike apo pavakange vamire;
- 12 Uye kushamiswa kwavo kwakave kukuru, zvekuti vakapunzikira pasi, uye vakatadza kunzwisisa mazwi aakange achitaura kwavari.
- 13 Zvisinei akachema zvakare, achiti: Aruma muka umire pano, ko unotambudzirei chechi yaMwari? Nokuti Ishe akati: Iyi ichechi yangu, uye ndichaimisa; hakuna chichaibvisa panzvimbo, kunze kwekutadza kwevanhu vangu.
- 14 Uye zvakare, ngirozi yakati: Tarisai, Ishe vakanzwa minamoto yevanhu vavo, neminamoto yemuranda wavo, Aruma, anova baba vako; nokuti akanamata nerutendo rukuru maererano nemi kuti dai masvitswa pakuziva chokwadi; naizvozvo, nechikonzero ichochi ndauya kuti ndizokupwisai nezvesimba nemvumo yaMwari, kuti minamoto yevananda vavo ingapindurwe maererano nerutendo rwavo.
- 15 Uye zvino tarisai, mungapikisana here nesimba raMwari? Nokuti tarisai, izwi rangu harizunguze nyika here? Uye hamugone kundionawo here pamberi penyu? Uye ndakatumwa kubva kuna Mwari.

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.

- 16 Zvino ndinoti kwamuri: Endai, uye mugorangarira uranda hwemadzibaba enyu munyika yeHerami, nemunyika yaNifai; nekurangarirawo kukura kwezvinhu zvaakavaitira; nokuti vakanga vari muusungwa uye akavasunungura. Uye zvino ndinoti kwamuri, Aruma, enda munzira yako, uye urege kutsvaka kuparadza chechi zvakare, kuti minamoto yavo igopindurwa, uye izvi zviri zvinoitika kana dai iwe pachako uchida kuraswa.
- 17 Uye zvino zvakaitika kuti aya ndiwo mazwi akave ekupedzisira kutaurwa kuna Aruma nengirozi, ndokubva yaenda.
- 18 Uye zvino Aruma neavo vakanga vainaye vakawira pasi zvakare, nokuti vakange vashamiswa zvikuru; nokuti nemaziso avo vakanga vaona ngirozi yaIshe; uye izwi rake rainge mabanan'ana, rakazunguza nyika; uye vaiziva kuti hakuna chimwe kunze kwesimba raMwari chaigona kuzunguza nyika nekuita kuti idedere sekunge ichatsemuka nepakati.
- 19 Uye zvino kushamiswa kwaAruma kwakave kukuru zvekuti akabva ave chimumumu, zvekuti akatadza kuzurura muromo wake; hongu, uye akapera simba, zvekuti akatadza kusimudza kana maoko ake; naizvozvo akatorwa neavo vakanga vainaye, uye akatakurwa asisakwanise, kudakara asvikoiswa pameso pababa wake.
- 20 Uye vakataurira baba vake zvose zvakanga zvaitika kwavari; uye baba vake vakafara, nokuti vakaziva kuti rakange riri simba raMwari.
- 21 Uye akaita kuti vanhu vazhinji vaungane pamwechete kuti vagoona zvakanga zvaitwa kumwanakomana wake naIshe, nekune avo vakanga vainaye.
- 22 Uye akaita kuti vapirisita vaungane pamwechete; uye vakatanga kutsanya, nekunamata kuna Ishe Mwari vavo kuti azarure muromo waAruma, kuti agotaura, nokutiwo nhengo dzemuviri wake nemaoko ake zwiwane simba radzo—kut maziso evanhu azururwe kuti aone nokuziva kunaka nokubwinya kwaMwari.

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.

- 23 Uye zvakaikwa kuti mushure mekutsanya nokunamata kwemazuva maviri neusiku huviri, maoko nemakumbo aAruma akawana kusimba kwawo, uye akabva asimuka akatanga kutaura kwavari, achivati ngavave nekunyaradzwa kwakanaka:
- 24 Nokuti, akati iye, ndatendeuka muzvitema zvangu, uye ndikanunurwa naIshe; tarisai ndaberekwa neMweya.
- 25 Uye Ishe vakati kwandiri: Usashamiswe kuti vose vanhu, hongu, varume nevakadzi, nyika dzose, marudzi, ndimi navanhu, vakafanira kuberekwa zvakare; hongu, kuberekwa naMwari, vapindurwa kubva muzvinhu zvavo zvenyama nemukupunzika kwavo, vachienda mukururama, vanunurwa naMwari, vachive vanakomana vake nevanasikana vake;
- 26 Uye ndiko kuve zvisikwa zvitsva kwavanobva vaita; uye kunze kwekunge vaita izvi, havana nzira yavangagare nhaka yeumambo hwaMwari nayo.
- 27 Ndinoti kwamuri, kana zvikasaita sezvizvi, vanoraswa; uye izvi ndinozviziva, nokuti ini ndakange ndoda kuraswa.
- 28 Zvisinei, mushure mekupinda mumatambudziko akanyanya, kutendeuka wave pedyo nerufu, Ishe netsitsi vakaona zvakafanira kuti vandibvute mukati mekutsva kusingaperi, uye ndazvarwa naMwari.
- 29 Mweya wangu wakanunurwa kubva munduru yekuvava nemumajoto ezvitadzo. Ndakange ndiri mugomba mune rima rakati ndo; asi zvino ndave kuona chiedza chinoshamisa chaMwari. Mweya wangu wakashungurudzwa nekutambudzwa kwokusingaperi; asi ndakabvutwa, mweya wangu haucharwadza nariini.
- 30 Ndakaramba Mununuri wangu, uye ndikaramba zvakanga zvataurwa nemadzibaba edu; asi zvino kuti vaone kuti achauya, nokuti anoyeuka chose chisikwa chaakasika, achazviisa pachena kune vose.

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:

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.

- 31 Hongu, rose ibvi richapfugama, uye dzose ndimi dzichareurura pamberi pavo. Hongu, kana muzuva rekupedzisira, apo vose vanhu vachamirira kutongwa navo, ndipo pavachabvuma kuti ndiMwari; vachabvuma, avo vanogara vasina Mwari munyika, kuti kutongwa kwavo kuve kurangwa kusingaperi kwakakodzera pavari; uye vachadendera, nokubvunda, uye vagozvava kana vatariswa neziso ravo rinotsvaka.
- 32 Uye zvino zvakaitika kuti Aruma kubvira panguva iyoyi akatangisa kudzidzisa vanhu, neavo vakanga vaina Aruma panguva yakazviratidza ngirozi kwavari, vachifamba nenyika yose, vachishambadza kuvanhu vose zvinhu zvavakanga vanzwa vakaona, vachiparidza shoko raMwari mukutambudzwa kwakanyanya, vachinetswa zvikuru neavo vakange vasiri vatendi; vachirohwa nevakawanda vavo.
- 33 Asi zvakadaro zvose izvi, vakapa kunyaradza kwakawanda kuchechi, vachisimbisa rutendo rwavo, nekukurudzira nokushivirira nokushingirira kuchengetedza mirairo yaMwari.
- 34 Uye vana vavo vaive vanakomana vaMosaya; uye mazita avo aive Amoni, naAroni, naOmuna, naHimunai; aya ndiwo aive mazita evanakomana vaMosaya.
- 35 Uye vakafamba nenyika yose yeZarahemura, nemuvanhu vose vaitongwa vari pasi pamambo Mosaya, vachishingaira kuedza kugadziridza zvose zvavakange vakuvadza muchechi, vachireurura zvitadzo zvavo zvose, nokutaura zvose zvinhu zvavakanga vaona, uye vachitsanangura zviporofita nemagwaro matsvene kune avo vose vaida kuzvinzwa.
- 36 Uye ndiko kuve midziyo kwavakaita mumaoko aMwari mukuunza vazhinji muruzivo rwechokwadi, hongu, kuruzivo rweMununuri wavo.
- 37 Uye vakaropafadzwa sei! Nokuti vakashambadza runyararo; vakashambadza nhau dzezvinhu zvakanaka; uye vakaudza vanhu kuti Ishe vanotonga.

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.

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.

Mosaya 28

- 1 Zvino zvakaitika kuti mushure mekunge vanakomana vaMosaya vaiva zvose zvinhu izvi, vakatora vanhu vashomanani navo vakadzokera kuna baba wavo, mambo, uye vakamukumbira kuti avabvumire, pamwechete neavo vavakangavasarudza, kuti vaende kunyika yaNifai kuti vanoparidza zvinhu zvavakange vanzwa, nokuti vape shoko raMwari kuhama dzavo, maRamani—
- 2 Kutimwe vangavaunze mukuziva Ishe Mwari vavo, nekuvapwisa pamusoro pekuipa kwemadzibaba avo; nokuedza kuti vanga varape ruvengo rwavo nemaNifai, kuti zvimwe vangavaunze mukufarawo munaIshe Mwari vavo, kuti vanzwanane pachavo, uye kuti kusazove nokupesana munyika yose yavakapiwa naIshe Mwari vavo.
- 3 Zvino vakadisa kuti ruponeso rwutaurwe kuchisikwa chose, nokuti havana kuda kuona mweya wemunhu uchiparara; hongu, kana pfungwa yekuti pawane mweya unotambudzika zvisingaperi yayiita kuti vabvunde nekudedera.
- 4 Uye ndiko kushandwa kwavakaitwa neMweya waIshe, nokuti vakange vari vatadzi vane tsvina isingataurike. Uye Ishe vakaona netsitsi dzavo dzisingaverengeke kuti vavaponese; zvakadaro vakatambudzwa nokurwadziwa kwemweya nenzira yekuipa kwavo, vachitambudzika zvikuru nekutya kuti vacharaswa zvachose.
- 5 Uye zvakaitika kuti vakakumbira baba wavo kwemazuva mazhinji kuti vaende kunyika yaNifai.
- 6 Uye mambo Mosaya akaenda akanobvunza kuna Ishe kuti angaregere here vana vake vachienda kunoparidza shoko kumaRamani.
- 7 Uye Ishe vakati kuna Mosaya: Rega vaende, nokuti vazhinji vachatenda mazwi avo, uye vachawana upenyu hwokusingaperi; uye ndichaburitsa vanakonana vako mumaoko emaRamani.
- 8 Uye zvakaitika kuti Mosaya akabvuma kuti vaende vanoita maererano nezvavakanga vakumbira.

Mosiah 28

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.

- 9 Uye vakatora rwendo rwavo nemurenje kuti vaende kunoparidza shoko kumaRamani; uye ndichataura rungano rwekuita kwavo pashure.
- 10 Zvino mambo Mosaya akange asisina wekugadza umambo, nokuti hapana mumwechete wevanakomana vake aibvuma umambo.
- 11 Naizvozvo akatora zvinyorwa zvakange zvakanyorwa pamahwendefa endarira, nemahwendefawo aNifai, nezvinhu zvose zvaakanga achengeta maererano nemirairo yaMwari, mushure mekududzira nokuita kuti zvinyorwe izvo zvaive pamahwendefa egoridhe akawanikwa nevanhu vaRimuhai, akange apiwa kwaari neruoko rwaRimuhai;
- 12 Uye izvi akazviita nenzira yechido chevanhu vake; nokuti vakada kuziva zvikuru maererano nevanhu avo vakanga vaparadzwa.
- 13 Uye zvino akazvidudzira achishandisa matombo maviri aye aiva akasungirirwa mumativi echaiita seuta.
- 14 Zvino zvinhu izvi zvakagadzirwa kubvira pakutanga, uye zvikatambidzanwa chizvarwa nechizvarwa, kuti mitauro idudzirwe;
- 15 Uye zvakachengetwa uye zvikachengetedzwa neruoko rwaIshe, kuti varatidze kuchisikwa chose kuti akafanira kuva nenyika nezvitadzo noruvengo rwevanhu vavo ndiani.
- 16 Uye ani nani anazvo zvinhu izvi anodaidzwa kunzi muoni, sezvaitwa makare-kare.
- 17 Zvino mushure mekunge Mosaya apedza kududzira zvinyorwa izvi, tarisai, zvakataura rungano rwevanhu vakaparadzwa, kubvira panguva yavakaparadzwa zvichidzokera panguva yekuvakwa kweshongwe huru, Ishe pavakavhiringidza mutauro wevanhu vakabva vapararira nenyika yose, hongu, kana kubvirawo panguva iyo zvichidzokera shure kunguva yekusikwa kwaAdama.
- 18 Zvino rungano urwu rwakakonzerwa vanhu vaMosaya kuti vacheme zvikuru, hongu, vakazadzwa nekusuwa; zvisinei zvakavapa ruzivo rwakawanda, marwuri vakafara.

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.

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.

- 19 Uye rungano urwu rwuchanyorwa mushure; nokuti tarisai, zvinofanira kuti vose vanhu vazive zvakanyorwa munhorondo ino.
- 20 Uye zvino, sekutaura kwandaita kwamuri, kuti mushure mekunge mambo Mosaya aita zvinhu izvi, akatora mahwendefa endarira nezvinhu zvose zvaakanga achengeta, ndokubva azvipa pana Aruma, aive mwanakomana waAruma; hongu, zvose zvinyorwa, nezvidudziriso zvacho, ndokuzvipa paari, ndokumuudza kuti akafanira kuzvichengeta nokuzvichengetedza, nekuchengetawo zvinyorwa zvevanhu, vachizvipa kuchizvarwa nechizvarwa, kana sekugamuchidzanwa kwazvakaitwa kubvira panguva yakabva Rihai kuJerusarema.

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.

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.

Mosaya 29

- 1 Zvino Mosaya aita izvi akatumira shoko kunyika yose, kuvanhu vose, achida kuziva chido chavo maererano nemunhu akafanira kuve mambo wavo.
- 2 Uye zvakaitika kuti izwi rakabva kuvanhu, richiti: Tinoda kuti Aroni mwanakomana wako ave mambo wedu nemutongi wedu.
- 3 Zvino Aroni akange akwira kunyika yaNifai, naizvozvo mambo akange asingakwanise kugadza umambo paari; kana Aroni haaikwanisa kutora umambo; hakuna kana mwanakomana mumwechete waMosaya aida kutora umambo.
- 4 Naizvozvo mambo Mosaya akatumira zvakare kuvanhu; hongu, akatumira mazwi akanyorwa kuvanhu. Uye aya ndiwo mazwi aakanyorwa, achiti:
- 5 Tarisai, imi vanhu vangu, kana kuti hama dzangu, nokuti ndinokukudzai saizvozvo, ndinoda kuti mufunge pamusoro penyaya yamadaidzirwa kuti mufunge—nokuti muri kuda kuti dai maita mambo.
- 6 Zvino ndinoti kwamuri uyo akafanirwa kuve ari iye aneamambo aramba, uye haasikuda kutora umambo.
- 7 Uye zvino kukawanikwa umwe kuti agadzwe munzvimbo yake, tarisai ndinotya kuti pachave nokukakavadzana mukati menyu. Uye ndiani anoziva kuti mwanakomana wangu, anove ndiye muridzi weumambo, angangoshatirwa akatora chimwe chikamu chevanhu vakaenda naye, izvo zvinozokonzera hondo nokukakavadzana mukati menyu, chinozove chikonzero chekudeura ropa zhinji nokusiya nzira dzaIshe, hongu, nokuparadza mweya yevanhu vazhinji.
- 8 Zvino ndinoti kwamuri ngatingwarei uye tifunge zvinhu izvi, nokuti hatina kodzero yekuti tiparadze mwanakomana wangu, hatinazve simba rekuparadza kana uyo anenge aiswa munzvimbo yake.
- 9 Uye kana mwanakomana wangu akadzokera kuzvinhu zvake zvekudada nezvinhu zvisipo achayeuka zvinhu zvaakambotaura, uye oti anoda umambo hwake, zvinozoita kuti iye nevanhu vano vaite zvitadzo zvakanyanya.

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.

- 10 Uye zvino ngatingwarei titarisire mberi kuzvinhu izvi, uye tichiita zvinhu zvinoita kuti vanhu vave nerunyararo.
- 11 Naizvozvo ndichave mambo wenyu kwemazuva angu ose asara; zvakadaro, ngatigadze vatongi, kuti vatonge vanhu ava maererano nemutemo wedu; uye tichatanga patsva kugadzirisa nyaya dzevanhu ava nokuti tichasarudza varume vane njere kuve vatongi, vachatonga vanhu ava maererano nemirairo yaMwari.
- 12 Zvino zviri nani kuti munhu atongwe naMwari pane kutongwa nemunhu, nokuti kutonga kwaMwari kwakanaka nguva dzose, asi kutonga kwevanhu hakuzi kwakanaka nguva dzose.
- 13 Naizvozvo, dai zvaiitika kuti muwane vanhu vakarurama kuti vave madzimambo enyu, vaizoisa mitemo yaMwari, uye vachitonga vanhu ava maererano nemirairo yavo, hongu, dai maiwana madzimambo evarume vanoita sekuita kwababa vangu Benjamin achiitira vanhu vake—ndinoti kwamuri, dai izvi zviri izvo zvinoitika nguva dzose zvingadai zvakafanira kuti nguva dzose muve namadzimambo vekukutongai.
- 14 Uye kana ini pachangu ndakashanda nesimba rangu nepfungwa dzose dzandiinadzo, kukudzidzisa mirairo yaMwari, nokudzika runyararo munyika yose, kuti kusave nehondo kana kupesana, pasina kuba, kana kukuvadza, kana kuponda, kana kuipa zvakwo kwose;
- 15 Uye ani nani zvake akatadza, iyeyo ndakamuranga maererano nemhosva yaakaita, maererano nemutemo watakapiwa nemadzibaba edu.
- 16 Zvino ndinoti kwamuri, nenzira yechikonzero chekuti vanhu vose havana kururama hazvifanire kuti muve namambo kana madzimambo ekukutongai.
- 17 Nokuti tarisai, mambo akaipa mumwechete anokonzera kuipa kwakadii kuti kuitwe, hongu, uye kuparadzwa kwakakura zvakadii!
- 18 Hongu, muchayeuka mambo Noa, kuipa kwake neruvengo rwake, kuipa neruvengo rwevanhu vake. Tarisai kuparadzwa kukuru kwakave pavari; ezvowo nechikonzero chekuipa kwavo vakaiswa muusungwa.

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.

- 19 Uye dai pakanga pasina kupindira kweMusiki wavo akangwara, uye izvi zvichikonzerwa nekutendeuka kwavo kwechokwadi, vangadai vakagara muhusungwa kusvika zvino.
- 20 Asi tarisai, vakavasunungura nokuti vakazvirereka pamberi pavo; nokuti vakachema kwaari zvikuru akavabvisa muusungwa; uye ndiko kushanda kunoita Ishe nesimba ravo mune zvole mukati mevana vevanhu, vachitambanudzira ruoko rwavo rwetsitsi kune avo vanoisa ruvimbo rwavo maari.
- 21 Uye tarisai, zvino ndinoti kwamuri, hamukwanise kubvisa mambo akaipa pachigaro cheumambo kunze kwekunge zvaitwa nekupesana kukuru, nekudeuka kweropa rakawanda.
- 22 Nokuti tarisai, ane shamwari dzake mukutadza, uye anogara varindi vake vari pedyo; uye anobvarura mitemo yeavo vakatonga nekukurama mberi kwake; uye anotsika-tsika netsoka dzake mirairo yaMwari.
- 23 Uye anoita mitemo, uye oitumira kuvanhu vake, hongu, mitemo inopindirana neupi hwake; uye ani nani zvake asingateerere mitemo yake anoita kuti aparadzwe; uye ani nani anomumukira anotumira hondo yake kunovarwisa, uye kana akakwanisa anovaparadza; uye mambo asina kururama ndiko kukanganisa nzira dzose dzekururama.
- 24 Uye zvino tarisai ndinoti kwamuri, hazvifanire kuti ruvengo rwakadaro rwuuye kwamuri.
- 25 Naizvozvo, sarudzai nezwi revanhu, vatongi, kuti mugotongwa maererano nemitemo yamakapiwa nemadzibaba edu, iri iyo mitemo chaiyo, uye iri yavakapiwa neruoko rwaIshe.
- 26 Zvino hakazi kazhinji vanhu vachiti vanoda zvinopesana nezvinhu kwazvo; asi zvinoitika kuti vashoma vanoda zvinhu zvisiri izvo; naizvozvo izvi ndizvo zvakafanira kucherechedza uye mugozviita mutemo wenyu—kuti muite zvamunoita muchiteerera mazwi evanhu.

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 teareth 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.

- 27 Uye kana kukasvika nguva yekuti izwi revanhu rasarudza zvakaipa, ndiyo nguva ichauya kutonga kwaMwari pamuri; hongu, ndiyo nguva yavachakushanyirai nekuparadza kukuru kana sekushanyira kwavakaita nyika ino.
- 28 Uye zvino kana muine vatongi, uye vakasakutongi zviri maererano nemutemo wakaitwa, munogona kuti vatongi ivavo vatongwe nemutongi mukuru kupfuura ivo.
- 29 Kana vatongi venyu vepamusoro vasina kutonga zvakarurama, muchaita kuti vashoma vevatongi venyu vadiki vaunganidzane pamwechete, uye vagotonga vatongi venyu vakuru, maererano nezvido zvevanhu.
- 30 Uye ndinoti makafanira kuita zvinhu izvi muchitya Ishe; uye ndinoti itai zvinhu izvi, uye musave namambo; kuti kana vanhu ava vakaita zvivi nezvitadzo zvichapindurwa pamisoro yavo.
- 31 Nokuti tarisai ndinoti kwamuri, zvitadzo zvevanhu vazhinji zvakakonzerwa nekuipa kwemadzimambo avo; naizvozvo kutadza kwavo kunopindurwa pamisoro yemadzimambo avo.
- 32 Uye zvino ndinoda kuti kusaenzana kwezvinhu uku kuchipera munyika muno, kunyanya kuvanhu vangu ava; asi ndinoda kuti nyika ino ive nyika yerusununguko, uye wose munhu anakirwe nekodzero nepundutso dzake zvakafanana, sezvo Ishe vachiona kuti zvakafanira kuti tigare uye tidye nhaka yenyika ino, hongu, kana pachiine vamwe vevana vedu vachiri pamusoro penyika.
- 33 Uye mambo Mosaya akanyora zvimwe zvinhu zvizhinji kwavari, achivaratidza kuedzwa kwose nenhamo dzose dzamambo akarurama, hongu, kwose kunetsekana kwemweya yavo pamusana pevanhu vavo, nekutsutsumwawo kwose kwevanhu kuna mambo wavo; uye akatsanangura zvose kwavari.
- 34 Uye akavaudza kuti zvinhu izvi hazvifanire kuitika; asi kuti mutoro wacho wakafanira kuve wevanhu vose, kuti wose munhu aite pake.
- 35 Uye akavaudzawo zvipinga-mupinyi zvavanogomera nazvo, nenzira yekuve namambo asina kururama anovatonga;

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.

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;

- 36 Hongu, kwose kutadza kwake neruvengo rwake, nehondo dzose, uye kwose kukakavadzana, nekudeuka kweropa, neumbavha, nokuparadza, nokuita mabasa eupombwe, uye kwose kutadza kusingaverengeke—achivaudza kuti zvinhu izvi hazvifanire kuve zviriiizvo, zvekuti vakange vasingade zvachose mirairo yaMwari.
- 37 Uye zvino zvakaitika kuti, mushure mekunge mambo Mosaya atumira zvinhu izvi kuvanhu vakapwiswa nechokwadi chemazwi ake.
- 38 Naizvozvo vakarega chido chavo chekuti vave namambo, uye vakada zvikuru kuti wose munhu ave nezvakaenzana munyika yose; hongu, uye wose munhu akataura kuda kwake kuzvipindurira pane zvitema zvake.
- 39 Naizvozvo, zvakaitika kuti vakaungana pamwechete muzvikwata munyika yose, kuti vaise mazwi avo maererano nokuti ndivanaani vangave vatongi vavo, avo vanozovatonga maererano nemutemo wavakapihwa; uye vakanga vachifara zvikuru nenzira yerusununguko rwavakange vapihwa.
- 40 Uye rudo rwavo kuna Mosaya rwakasimba; hongu, vaimukudza kukunda vose vamwe vanhu; nokuti vakange vasingamuone semudzvinyiriri wamambo anotsvaka dzvene, hongu, anotsvaka upfumi uhwo hwunooresa mweya; nokuti haana kumbovatorera upfumi, zve haana kumbofadzwa nokudeura ropa; asi akange adzika runyararo munyika, uye akanga abvumira vanhu vake kuti vasaiswe muhusungwa hupi zvawo; saka vaimukudza, hongu, zvikuru, zvisingataurike.
- 41 Uye zvakaitika kuti vakasarudza vatongi kuti vavatonge, kana kuvatonga zviri maererano nemutemo; uye vakaita izvi munyika yose.
- 42 Uye zvakaitika kuti Aruma akaiswa kuti ave mutongi mukuru wekutanga, ari iyewo mupirisita wepamusoro, baba vake vari ivo vakamugadza, uye vakamupawo kuve mutarisi wenyaya dzose dzechechi.
- 43 Uye zvino zvakaitika kuti Aruma aifamba munzira dzaIshe, uye aichengeta mirairo yavo, uye aitonga nemutongo wakarurama; uye munyika maigara muine runyararo.

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.

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.

44 Uye ndiko kutanga kwakaita kutonga kwevatongi munyika yose yeZarahemura, kuvanhu vose vainzi maNifai; uye Aruma ndiye aive wekutanga uye mukuru wevatongi.

45 Uye zvino zvakaitika kuti baba vake vakafa, vave makumi masere nemaviri emakore ekuberekwa, ari munhu akanga agara achizadzikisa mirairo yaMwari.

46 Uye zvakaitika kuti Mosaya akafawo, mugore rechimakumi matatu nematatu ekutonga kwake, aine makumi matanhatu ane makore matatu ekuberekwa; zvichiita pamwechete, mazana mashanu emakore ane makore mapfumbamwe kubva panguva yakabva Rihai kuJerusarema.

47 Uye ndiko kupera kwakaita kutonga kwemadzimambo kuvanhu vaNifai; uye ndiko kupera kwakaita mazuva aAruma, akange ari iye akatanga chechi yavo.

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.

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.

Bhuku raAruma

Mwanakomana waAruma

Rungano rwaAruma, akange ari mwanakomana waAruma, mutongi mukuru wekutanga wevanhu vaNifai, uye ari iyewo mupirisita wepamusoro weChechi. Rungano rwekutonga kwevatongi, nebondo nekupesana kwevanhu. Uye rungano rwebondo pakati pemaNifai nemaRamani, maererano nezvinyorwa zvaAruma, wekutanga uye ari iye mukuru wevatongi.

Aruma 1

- 1 Zvino zvakaitika kuti mugore rekutanga rekutonga kwevatongi pavanhu vaNifai, kubvira panguva iyoyi zvichienda mberi, mambo Mosaya ari akange aenda nenzira yepasi rose, ari akange arwa hondo yakanaka, achifamba akatwasanuka pamberi paMwari, asina waakasiya panzvimbo yake yekutonga; zvisinei akanga aisa mitemo, uye yakange yatambirwa nevanhu; saka vakanga vachisungirwa kuteerera mitemo yaakanga avaitira.
- 2 Uye zvakaitika kuti mugore rekutanga rekutonga kwaAruma ari pachigaro chekutonga, kune murume akaunzwa kwaari kuzotongwa, murume akange ari hamburamakaka, aizivikanwa pamusana pesimba zhinji raaive naro.
- 3 Uye akanga afamba muvanhu, achiparidza kwavari zvaaiti ishoko raMwari, achipandukira chechi; achitaurira vanhu kuti wose mupirisita nemudzidzisi akafanira kukudzwa; uye havafanire kuita basa nemaoko avo, asi kuti vakafanira kuriritirwa nevanhu.
- 4 Uye aipupura kuvanhu kuti rudzi rwose rwevanhu rwuchaponeswa muzuva rekupedzisira, uye achiti havafanire kutya kana kubvunda, asi kuti vasimudze misoro yavo vafare; nokuti Ishe ndivo vakasika vanhu vose, uye vakanunura vose vanhu; uye, mukupedzisira, vose vanhu vachawana upenyu hwokusingaperi.

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.

- 5 Uye zvakaikita kuti akadzidzisa zvinhu izvi zvekuti vazhinji vakatenda mazwi ake, kana vazhinji vakatenda zvekuti vakatanga kumuriritira nekumupa mari.
- 6 Uye akatanga kusimudzwa mukuzvikudza kwemwoyo wake, nokupfeka nhumbi dzinodhura, hongu, akatangisa kumisa chechi inotevedza tsika yekuparidza kwake.
- 7 Uye zvakaikita kuti zvaakanga achienda, kunoparidza kune avo vakange vachitenda kushoko rake, akasangana nemurume aive wechechi yaMwari, hongu, mumwe wevadzidzisi vavo; uye akatanga kuita nharo naye dzakaipa, kuti akwezve vanhu vechechi; asi murume uyu akamisidzana naye, achimukonesa nemazwi aMwari.
- 8 Zvino zita remurume uyu rainzi Gideoni; uye ndiye akange ari mudziyo waive mumaoko aMwari mukubvisa vanhu vaRimukai muhusungwa.
- 9 Zvino, nenzira yekuti Gideoni akamukonesa nemazwi aMwari akashatirirwa Gideoni, akaburitsa munondo wake akatanga kumubaya nawo. Zvino Gideoni semunhu akange akwegura, haana kukwanisa kuzvidzivirira kubaiwa kwaaitwa, saka akauraiwa nemunondo.
- 10 Uye murume akamuuraya akatorwa nevanhu vechechi, uye vakaenda naye kuna Aruma, kuti atongwe maererano nemhosva dzaakanga aita.
- 11 Uye zvakaikita kuti akamira pamberi paAruma uye akazvireverera nekushinga kukuru.
- 12 Asi Aruma akati kwaari: Tarisai, kano ndiko kekutanga kuti hupirisita husakarurama huunzwe kuvanhu. Uye tarisai, mhosva yako haisi yehupirisita husakarurama chete, asi waedza kumanikidza mabasa aya nemunondo; uye dai hupirisita husakarurama uhwu hukamanikidzwa kuitwa muvanhu ava zvinoita kuti vaparadzwe zvachose.
- 13 Uye iwe wadeura ropa remunhu akarurama, hongu, murume akaita zvinhu zvakana zvakawanda muvanhu ava; uye tikati tikuregere ropa rake richauya patiri rotsvaka kudzorera.

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.

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.

- 14 Saka watongerwa kufa, maererano nemutemo watakapiwa naMosaya, mambo wedu wekupedzisira; uye wakabvumwa nevanhu vano; nokudaro vanhu ava vakafanira kuita zvinotaurwa nemutemo.
- 15 Uye zvakaitika kuti vakamutora; uye zita rake ainzi Nehor; uye vakamutakura vakaenda naye pachikomo chinonzi Mandi, uye ipapo akaitwa kuti, kana kuti akatenda, pakati pematenga nenyika, kuti zvaakange adzidzisa vanhu zvakanga zvisingapindirane neshoko raMwari; uye ipapa akafa rufu rwunonyadzisa.
- 16 Zvisinei, izvi hazvina kuita kuti hupirisita husakarurama husapararire nenyika; nokuti kwaive nevazhinji vaidakuita zvinhu zvisingabatsire zvemunyika, uye vakaenda vachiparidza dzidziso yemanyepo; uye izvi vaiita kuti vawane upfumi nekukudzwa.
- 17 Zvisinei, havaikwanisa kunyepa, nokuti vaitya mutemo kuti zvzivikanwe, nokuti varevi venhema vairangwa; saka vaiparidza vachinyepera kuti ndizvo zvavaitenda; uye zvino mutemo wakanga usina simba pamunhu nekuda kwezvavaitenda.
- 18 Uye havaiba, nokuti vaitya mutemo, nokuti vaidaro vairangwa; kana kupamba, kana kuponda, nokuti uyo ainge aponda airangwa nerufu.
- 19 Asi zvakaitika kuti wose akange asiri wechechi yaMwari akatanga kunetsa avo vakanga vari vechechi yaMwari, uye vakange vazvipa zita raKristu.
- 20 Hongu, vakavanetsa, uye vakavarwadzisa nemazwi akasiyana-siyana, uye zvose izvi nenzira yokupfava kwavo; nokuti vakange vasingadade mumaziso avo, nenzira yekuti vaitaurirana shoko raMwari, pasina mari kana mutengo.
- 21 Zvino kwakange kuine mutemo wakaoma muvanhu vechechi, kuti hakufanire kuve nemunhu, wechechi, anosimuka achinetsa vanhu vasiri vechechi, nekuti hakufanire kuve nekunetsana pachavo.
- 22 Zvisinei, kwakave nevazhinji vavo vakatanga kudada, uye vakatanga kukakavadzana zvakaoma nevavengi vavo, kana zvekutorovana; hongu, vairovana netsiva.

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.

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.

- 23 Zvino izvi zvaive mugore rechipiri rekutonga kwaAruma, uye chakanga chiri chinhu chainetsa kwazvo muchechi; hongu, chaive chikonzero chechiedzo chaicho muchechi.
- 24 Nokuti mwoyo yevazhinji yakanga yaoma, uye mazita avo akanga adzimwa, zvekuti vakanga vasisarangerirwe mukati mevanhu vaMwari. Uyewo vazhinji vakabva mukati mavo.
- 25 Zvino izvi zvakange zviri chiedzo chikuru kune avo vakange vamire vakasimba murutendo: zvisinei, vakanga vakasimba uye vasingazungunuke mukuchengetedza mirairo yaMwari, uye vakatakura nemwoyo murefu kunetswa kwavaiitwa.
- 26 Uye paisiya vapirisita mabasa avo kuti vanopa vanhu shoko raMwari, naivowo vanhu vaisiya mabasa avo kuti vanonzwa shoko raMwari. Uye kana vapirisita vavapa shoko raMwari vose vaidzokera kumabasa avo zvakare vachishanda nesimba; uye mupirisita asingazviise pamusoro peavo vauya kuzoteerera, nokuti muparidzi akanga asiri nani kune muteereri, kana mudzidzi akanga asiri nani kune mudzidzi; uye ndiko kusaka vose vakange vakaenzana, uye vose vaishanda, wose munhu maererano nesimba rake.
- 27 Uye vaipa zvinhu zvavo, wose munhu nekuwana kwake, kuvarombo, nekune avo vanoshaya, nevanorwara, nevarikurwadziwa; uye vakanga vasingapfeke nhumbi dzinodhura, asi vakange vakatsvinda vachiratidzika.
- 28 Uye ndiko kumisa kwavakaita nyaya dzechechi; uye ndiko kuita kwavakaita kuti kurambe kuine runyararo zvakare, zvisinei nekunetswa kwose kwavakanga vachiitwa.
- 29 Uye zvino, nekutsiga kwakange kwaita chechi vakatanga kupfuma zvikuru, vaine zvinhu zvakawanda pazvinhu zvipi nezvipi zvavaida —matanga akawanda, nemhuru dzekukodza dzemarudzi akasiyana, nekuwanda kwembeu, negoridhe, nesirivha, nezvinhu zvinokosha, nesirika yakawanda nemachira akarukwa zvinoyevedza, nemhando dzose dzemachira akanaka.

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.

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.

30 Uye saka, mukubudirira kwavo, hapana
avaitandanisa akange ari musvo, kana vainge vaine
nzara, kana vaive nenyota, kana vaive vachirwara,
kana vainge vasina kudya; uye havana kuisa mwoyo
yavo kuupfumi; saka vakanga vachipa zvakawanda
wose munhu, harahwa nevadiki, vakasungwa
nevakasununguka, varume nevakadzi, vari
muchechi kana vasiri muchechi, vasina rusaruro
kune avo vanoshaya.

31 Uye ndiko kubudirira kwavakaita uye vakapfuma
kupfuura avo vakanga vasiri vechechi yavo.

32 Nokuti avo vakange vasiri vechechi yavo
vakapinda muzvinhu zveuroyi, nekunamata
zvifananidzo kana nungo, nekutaura zvisina
maturo, nomukuchiva nekushushana; vachipfeka
nhumbi dzinodhura; vachisimudzwa nokudada
kwemaziso avo; kunetsa, kunyepa, kuba, kupamba,
kuita zveupombwe, nokuponda, nekuipa
kwakasiyana-siyana; zvisinei, mutemo
wakashandiswa kune avo vose vakautyora,
sekugonekwa kwazvaitwa.

33 Uye zvakaitika kuti mukushandiswa kwemutemo
uku kwavari, wose munhu achirangwa maererano
nemhosva yaanenge aita, vakatsiga, vakatya kuita
zvinhu zvakaipa kuti zvingazivikanwe; saka,
kwakave nerunyararo rukuru mukati mevanhu
vaNifai kudakara mugore rechishanu rekutonga
kwevatongi.

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.

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.

Aruma 2

- 1 Uye zvakaitika kuti mukutanga kwegore rechishanu rekutonga kwavo kwakatanga kuve nekupesana pakati pevanhu; nokuti mumwe murume, ainzi Amurisasi, akange ari munhu akachenjera kwazvo, hongu, munhu ane unguwaru huri unguwaru hwenyika, iye akafanana nemunhu akange auraya Gideoni nemunondo, uyo akauraiwa maererano nemutemo—
- 2 Zvino Amurisasi uyu mukunyengedza kwake, akanga atora vanhu vazhinji vave kumutevera; vakawanda zvekuti vakatanga kuve vakasimba; uye vakatanga kuedza kuti vaite kuti Amurisasi ave mambo wevanhu.
- 3 Zvino izvi zvakavhundutsa vanhu vechechi, nekune avo vose vakanga vasina kukwezva mushure mekunyengedzwa naAmurisasi; nokuti vaiziva kuti maererano nemutemo wavo zvinhu zvakadaro zvinoitwa neizwi revanhu.
- 4 Naizvozvo, dai zvaiitika kuti Amurisasi abvumwe nezwi revanhu, iye semunhu ane uipi, aizovashaisa zvavakakodzera nepundutso dzechechi; nokuti chaive chinangwa chake kuti aparadze chechi yaMwari.
- 5 Uye zvakaitika kuti vanhu vakaungana pamwechete munyika yose, wose maererano nepfungwa dzake, kuti ari kurutivi rwaAmurisasi here kana kwete, vakaita zvikwata-zvikwata, vachiitisa nharo nokupesana kunoshamisa.
- 6 Uye ndiko kuunganidzana kwavakaita kuti vagotaura zvavaida pamusoro penyaya iyi; uye ndokubva zvaiswa kuvatongi.
- 7 Uye zvakaitika kuti izwi revanhu rakarasa Amurisasi, zvekuti haana kuzoitwa mambo wevanhu.
- 8 Zvino izvi zvakakonzera kufara kukuru mumwoyo yeavo vakanga vasingamude; asi Amurisasi akafurira avo vakanga vachimuda kuti vavenge avo vakanga vasingamude.
- 9 Uye zvakaitika kuti vakaunganidzana pamwechete, uye vakagadza Amurisasi kuti ave mambo wavo.

Alma 2

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.

- 10 Zvino Amurisasi zvaakanga aitwa mambo wavo akatuma vanhu vake kuti vatore zvombo varwisane nehama dzavo; uye izvi akazviita kuti avaise pasi pake.
- 11 Zvino vanhu vaAmurisasi vaizivikanwa nezita raAmurisasi, vachinzi maAmurisasi; vamwe vakasara vainzi maNifai, kana kuti vanhu vaMwari.
- 12 Naizvozvo vanhu vemaNifai vaiziva zvaida kuitwa nevaAmurisasi, uye naizvozvo vakagadzirira kusangana navo; hongu, vakagadzirira neminondo, nezvipanga, neuta, nemiseve, nematombo, nezvinziriri, nezvombo zvehondo, zverwudzi rwose.
- 13 Uye naizvozvo vakanga vakagadzirira kusangana nevaAmurisasi panguva yavakauya. Uye pakaiswa vakuru vehondo, pamusoro pavo pakaiswa vakuru kwavari, nepamusoro paivavo pakaiswa vakuru kwavari, maererano nehuwandu hwavo.
- 14 Uye zvakaitika kuti Amurisasi akapa vanhu vake zvombo zvehondo zverudzi rwose; naiyewo akaisa vatarisi nevatungamiri vevanhu vake, kuti vavatungamirire mukurwisana nehama dzavo.
- 15 Uye zvakaitika kuti maAmurisasi akauya nepagomo reAmunihu, rakanga riri kumabvazuva kwerwizi rwainzi Sidhoni, urwo rwaierera nemunyika yeZarahemura, uye ipapo ndipo pavakatangisa kurwisana nemaNifai.
- 16 Zvino Aruma, semukuru wevatongi nagavhuna wevanhu vaNifai, akaenda nevanhu vake, hongu, nevakuru vake vehondo, nevakuru vevakuru vavo, hongu, achitungamira mauto ake, mukurwisana nemaAmurisasi.
- 17 Uye vakatanga kuuraya vaAmurisasi pachikomo chiri kumabvazuva kweSidhoni. Uye vaAmurisasi akarwisana nemaNifai nesimba guru, zvekuti maNifai mazhinji akauraiwa nemaAmurisasi.
- 18 Zvisinei Ishe vakasimbisa ruoko rwemaNifai, zvekuti vakauraya maAmurisasi nokuuraya kukuru, zvekuti vakatanga kutiza.

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.

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.

- 19 Uye zvakaikita kuti maNifai akatandanisa maAmurisasi zuva rose iroro, uye vakauraya nokuuraya kukuru, zvekuti kwakauraiwa maAmurisasi ane gumi rezviuru nezviviri zvine mazana mashanu nemakumi matatu nemweya miviri; uye kwakauraiwa maNifai zviuru zvitahatu zvine mazana mashanu ane makumi matanhatu ane mweya miviri.
- 20 Uye zvakaikita kuti Aruma paakaona kuti haachakwanisa kuramba achitandanisa maAmurisasi akaita kuti vanhu vake vadzike tende dzavo munhika yaGideoni, nhika ichidaidzwa zita raGideoni uya wekuuraiwa neruoko rwaNehor nemunondo; uye munhika iyi ndimo makadzika maNifai tende dzavo kweusiku ihwohwo.
- 21 Uye Aruma akatumira vasori vake kuti vatevere maAmurisasi akanga asara, kuti azive zvakaronga, kuti agozvidzivirira, kuti achengetedze vanhu vake kuti vasaparadzwe.
- 22 Zvino avo vaakatuma kunosora nzvimbo yemaAmurisasi vainzi mazita avo Zeram, Amunori, Mandi, uye Rimuheri; ava ndivo vakaenda nevanhu vavo kunosora nzvimbo yemaAmurisasi.
- 23 Uye zvakaikita kuti mangwana acho vakadzoka kunzvimbo yemaNifai nokukurumidza kukuru, vachishamiswa zvikuru, uye vakabatwa nekutya kukuru, vachiti:
- 24 Tarisai, takatevera maAmurisasi kunzvimbo yavo, asi takashamiswa zvikuru, munyika yeMinoni, kumusoro kwenyika yeZarahemura, tiri mukati menyika yaNifai, takaona mhomho dzemaRamani; uye tarisai, maAmurisasi abatana navo;
- 25 Uye vari kurwisa hama dzedu munyika umu; uye vari kuvatiza nezvipfuyo zvavo, nevakadzi vavo, nevana vavo, vachitiza vakananga kuguta redu; uye kunze kwekunge takurumidza vachatora guta redu, nemadzibaba edu, nevakadzi vedu, nevana vedu vachauraiwa.
- 26 Uye zvakaikita kuti vanhu vaNifai vakatora matende avo, uye vakabva munhika yaGideoni vakananga kuguta, rakange riri guta raZarahemura.

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.

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.

- 27 Uye tarisai, zvavakanga vave kuyambuka rwizi rweSidhoni, maRamani nemaAmurisasi, vakange vakawanda, sekutaurwa kwazvo, sejecha regungwa, vakavarwisa kuti vavaparadze.
- 28 Zvisinei, maNifai vasimbiswa neruoko rwaIshe, vari vakange vanamata zvikuru kwavari kuti vavabvise mumaoko evavengi vavo, naizvozvo Ishe vakanzwa kuchema kwavo, vakavasimbisa, uye maRamani nemaAmurisasi vakawa pamberi pavo.
- 29 Uye zvakaitika kuti Aruma akarwa naAmurisasi neminondo, vakatarisana; uye vakarwisana zvikuru.
- 30 Uye zvakaitika kuti Aruma, semunhu waMwari, akatunhwa kwazvo nerutendo, akachema, achiti: Imi Ishe, ivai netsitsi uye muchengetedze upenyu hwangu, kuti ndive mudziyo uri muruoko rwenyu kuti ndiponise nokuchengetedza vanhu ava.
- 31 Zvino Aruma ataura mazwi aya akarwa zvakare naAmurisasi; uye akasimbiswa, zvekuti akauraya Amurisasi nemunondo.
- 32 Uye akarwawo namambo wemaRamani; asi mambo wemaRamani akatiza Aruma uye akatumira vachengeti vake kuti varwe naAruma.
- 33 Asi Aruma nevachengeti vake, vakarwisana nevachengeti vamambo wemaRamani kudakara vavauraya nokuvatandanisa.
- 34 Uye ndokubva achenesa pasi, kwaiva kumavirira kwerwizi Sidhoni, achikanda zvitunha zvemaRamani akanga afa mumvura dzeSidhoni, achiitira kuti vanhu vake vakwanise kuyambukira maRamani nemaAmurisasi akange ari kumadokero kwerwizi rweSidhoni.
- 35 Uye zvakaitika kuti vose zvavakanga vayambuka Sidhoni maRamani nemaAmurisasi vakatanga kutiza, kana dai vakanga vakawanda zvekuti vakanga vasingaverengeke.
- 36 Uye vakatiza maNifai vachitizira murenje raive kumadokero nekuchamhembe, kure kupfuura miganhu yenyika; uye maNifai akavatandanisa nesimba ravo rose, uye vakavauraya.

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.

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.

37 Hongu, vakatambirwa nemaoko ose, uye vakauraiwa uye vakatinhwa, kudakara vapararira kumadokero, nekuchamhembe, kudakara vasvika murenje, rainzi Herimanzi; uye rakanga ririro divi rerenje iro rakange rizere zvikara.

38 Uye zvakaitika kuti vazhinji vakafa vave murenje umu pamusana pamaronda avo, uye vakadyiwa nezvikara zviya uye vakadyiwawo nemagora emumhepo; uye mapfupa avo akawanikwa, uye akaunganidzwa pasi.

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.

Aruma 3

- 1 Uye zvakaitika kuti maNifai akanga asina kuuraiwa nezvombo zvehondo, vapedza kuviga avo vakanga vauraiwa—zvino vakanga vauraiwa havana kunge vaverengwa, nenzira yekuwanda kwavo—mushure mekuviga vakafa vavo vose vakadzokera kunyika dzavo, uye kudzimba dzavo, nekuvakadzi vavo, nekuvana vavo.
- 2 Zvino vakadzi vazhinji nevana vakanga vauraiwa nemunondo, nematanga avo mazhinji; neminda yavo yezvirimwa zvakange zvaparadzwa, nokuti zvakatsikirirwa nemhomho dzevanhu.
- 3 Uye zvino sezvo maRamani mazhinji nemaAmurisasi akawanda vakange vauraiwa munyasi merwizi rweSidhoni vakakandwa mumvura dzeSidhoni; uye tarisai mapfupa avo ari muudzamu hwegungwa, uye akawanda.
- 4 Uye maAmurisasi akange akasiyana nemaNifai, nokuti vakange vazviisa rupawo vazvinyora neruvara rwutsvuku pamhanza setsika yemaRamani; zvisinei vakanga vasina kugusa misoro yavo semaRamani.
- 5 Zvino maRamani akanga akaguswa misoro; uye vakanga vasina kusimira, kunze kwekatehwe kaive muchiuno chavo, uye vakamoneredzwa, nezvinodzivirira muviri, neuta hwavo, nemiseve yavo, nematombo avo, nezvinziriri zvavo, nezvimwe zvakadaro.
- 6 Uye rukanda rwemaRamani rwaive rwutema, maererano nerupawo rwakange rwaiswa pamadzibaba avo, kwakange kuri kutukwa kwavakange waitwa pamusana pekutadza kwavo nekupandukira kwavo vanun'una vavo, vakanga vari Nifai, Jakobho, naJosefa, naSemu, vakanga vari vanhu vakanaka uye vatsvene.
- 7 Uye vakoma vavo vakatsvaka kuvaparadza, nokudaro vakatukwa, uye Ishe Mwari vakavaisa rupawo, hongu, pana Ramani naRemueri, nevanakomana vaIshmaeri, nemadzimai ekwaIshmaeri.

Alma 3

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.

- 8 Uye izvi zvakaitwa kuti mbeu yavo isiyane nembeu yevanun'una vavo, kuti naizvozvo Ishe Mwari vagone kuchengetedza vanhu vavo, kuti varege kusanganisa nekutevedza tsika dzisiri idzo dzinoita kuti vaparadzwe.
- 9 Uye zvakaitika kuti ani zvake akasanganisa mbeu yake neyemaRamani akazvipawo kutukwa kumbeu yake.
- 10 Naizvozvo, ani zvake akazvibvumira kuti atorwe nemaRamani aidaidzwa nezita iroro, uye pachibva paiswa rupawo paari.
- 11 Uye zvakaitika kuti ani nani zvake akange asingatende mutsika dzemaRamani, asi achitenda izvo zvinyorwa zvakanga zvabviwa nazvo Jerusarema, netsika dzemadzibaba avo, dzaive dziri chaidzo, aitenda mumirairo yaMwari uye achiichengeta, vainzi maNifai, kana kuti vanhu vaNifai, kubvira panguva iyoyo—
- 12 Uye ndivo vakachengeta zvinyorwa zvine chokwadi zvevanhu vavo, nezvevanhu vemaRamani.
- 13 Zvino tombodzokera kumaAmurisasi zvakare, nokuti naivowo vaive nerupawo rwakanga rwaiswa pavari; hongu, vakazviisa rupawo ivo pachavo, hongu, rupawo rwutsvuku pamhanza dzavo.
- 14 Ndiko kuzadzikiswa kunoitwa shoko raMwari, nokuti aya ndiwo mazwi avakataura kuna Nifai: Tarisai, maRamani ndakavatuka, uye ndichaisa rupawo pavari kuti ivo nembeu yavo vasiyaniswe newe nembeu yako, kubvira zvino nariini, kunze kwekunge vatendeuka kubva muupi hwavo uye vopindukira kwandiri kuti ndigovaitira tsitsi.
- 15 Uye zvakare: Ndichaisa rupawo pane uyo anosanganisa mbeu yake neye vakoma vako, kuti naivowo vagove vakatukwa.
- 16 Uye zvakare: Ndichaisa rupawo pane uyo anorwisana newe nembeu yako.
- 17 Uye zvakare, ndinoti uyo anobva kwauri haazodaidzwa kunzi mbeu yako; uye ndichakuropafadza, uye ani zvake achanzi ndewembeu yako, zvino uye narinhi; uye izvi ndizvo zvivimbiso zvaIshe kuna Nifai nekumbeu yake.

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.

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 mingleth 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.

- 18 Zvino maAmurisai havana kuziva kuti vaive varikuzadzikisa mazwi aMwari pavakatanga kuzviisa rupawo pamhanza; zvisinei vakanga vapandukira Mwari zviri pachena; naizvozvo zvakanga zvakafanira kuti kutukwa kuwire pavari.
- 19 Zvino ndinoda kuti muzive kuti vakazviparira kutukwa ivo pachavo; uye kana naizvozvo wose munhu anotukwa anozviparira ega kuraswa kwake.
- 20 Zvino zvakaitika kuti kusati kwaperama mazuva mazhinji mushure mehondo yakarwirwa munyika yeZarahemura, nemaRamani nemaAmurisai, kuti kwakave neimwe hondo yemaRamani yakauya kuvanhu vaNifai, munzvimbo imwecheteyo pakasangana mauto ekutanga nemaAmurisai.
- 21 Uye zvakaitika kuti kwakatimirwa hondo kunovatandanisa kuti vabve munyika mavo.
- 22 Zvino Aruma pachake akange achitambudzwa neronda haana kuenda kunorwa panguva iyi nemaRamani;
- 23 Asi akatumira mauto akawanda kunovarwisa; uye vakaenda vakauraya maRamani mazhinji, uye vakabvisa vakanga vasara vachivatinha kubva munyika mavo.
- 24 Uye vakadzoka zvakare uye vakatanga kuisa runyararo munyika, vasisatambudzwe kwechinguva nevavengi vavo.
- 25 Zvino zvose zvinhu izvi zvakaitwa, hongu, dzose hondo idzi nekupesana zvakatanga zvikapera mugore rechishanu rekutonga kwevatongi.
- 26 Uye mugore rimwechete makaita zviuru nemakumi ezviuru zvemweya yakaenda kunyika yokusingaperi, kuti vanokohwa mibairo yavo maererano nemabasa avo, kuti ange akanaka here kana kuti akaipa, kuti vakohwe kufara kwokusingaperi kana kusuwa kwokusingaperi, maererano nemweya wavaxasarudza kuteerera, kuti mweya wakanaka here kana wakaipa.
- 27 Nokuti wose munhu anotambira mubairo kubva kune uyo wavaxasarudza kuteerera, uye izvi zviri maererano nemazwi emweya wechiporofita; saka ngazvive zviri maererano nechokwadi. Uye ndiko kupera kwakaita gore rechishanu rekutonga kwevatongi.

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.

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.

Aruma 4

- 1 Zvino zvakaitika mugore rechitanhatu rekutonga kwevatongi vachitonga vanhu vaNifai, makange musina kupesana kana hondo munyika yeZarahemura.
- 2 Asi vanhu vakanga vachirwadziwa, hongu, vairwadziwa zvikuru nenzira yekurasikirwa nehama dzavo, nekurasikirwawo nematanga avo, nekurasikirwawo neminda yavo yezvirimwa, yakanga yatsikirirwa nekutsokodzerwa netsoka nokuparadzwa nemaRamani.
- 3 Uye kurwadziwa kwavo kwakange kuri kukuru zvekuti wose mweya waive nechikonzero chekuchema; uye waitenda kuti kwaive kutongerwa kwavo naMwari nenzira yeuipi hwavo neruvengo rwavo; naizvozvo vakamutswa vakarangarira basa ravo.
- 4 Uye vakatanga kusimbisa chechi zvakanyatsokwana; hongu, uye vazhinji vakabhabhatidzwa mumvura yeSidhoni uye vakabatanidzwa muchechi yaMwari; hongu, vakabhabhatidzwa neruoko rwaAruma, akanga agadzwa hupirisita hwepamusoro pevanhu vechechi, neruoko rwababa vake Aruma.
- 5 Uye zvakaitika kuti mugore rechinomwe rekutonga kwevatongi kwaive nevanhu vaisvika zviuru zvitatu zvine mazana mashanu emweya yakange yazvibanidza kuchechi yaMwari uye ikabhabhatidzwa. Uye ndiko kupera kwakaita gore rechinomwe rekutonga kwevatongi kuvanhu vaNifai; uye mukagara muine runyararo munguva yose iyoyo.
- 6 Uye zvakaitika mugore rechisere rekutonga kwevatongi, kuti vanhu vechechi vakatanga kudada, nechikonzero cheupfumi hwavo hwakanyanya, nenhumbi dzavo dzesirika dzakanaka, nemachira avo akarukwa zvakanaka, uye nenzira yematanga akanga awanda, negoridhe ravo nesirivha, nezvakasiyana-siyana zvinokosha, zvavakanga vawana nekushanda kwavo; uye vachitarisa zvinhu zvose izvi vakasimudzwa nerudado, nokuti vakatangisa kupfeka nhumbi dzinodhura.

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.

- 7 Zvino izvi zvaikonzera kurwadza kwakanyanya kuna Aruma, hongu, uye kuvanhu vazhinji vakanga waitwa vadzidzisi naAruma, nevapirisita, nemagosa muchechi; hongu, vazhinji vavo vakasuwa zvikuru nenzira yeupi hwavaiona kuti hwakanga hwatanga mukati mevanhu vavo.
- 8 Nokuti vakaona vakatarisa nokusuwa kukuru kuti vanhu vechechi vakanga vatanga kusimudzwa murudado rwemaziso avo, nokuisa mwoyo yavo kuupfumi nekuzvinhu zvisina maturo zvenyika, zvekuti vakatanga kushoropodzana, uye vakatanga kunetsa avo vakanga vasingatende maererano nezvavaida ivo zvaivafadza.
- 9 Uye naizvozvo, mugore iri rechisere rekutonga kwevatongi, kwakatanga kuve nekupesana kukuru mukati mevanhu vechechi; hongu, makave nekuchiva, nokurwisana, nepfini, nekutambudzana, nerudado, kana rwaitokunda rweavo vakanga vasiri vechechi yaMwari.
- 10 Uye ndiko kupera kwakaita gore rechisere rekutonga kwevatongi; uye uipi hwechechi hwakave chipingamupinyi chikuru kune avo vakanga vasiri vechechi; uye ndiko kutanga kwekutadza kufambira mberi kwechechi.
- 11 Uye zvakaitika kuti mukutanga kwegore rechipfumbamwe, Aruma akaona uipi hwakange hwave muchechi, uye akaonawo kuti zvaitwa nechechi zvakatangisa kutungamira avo vakanga vasingatende mukubva pane ichi chitadzo vachienda mune chimwe, zvichiunza kuparadzwa kwevanhu.
- 12 Hongu, akaona kusaenzana kukuru kwezvinhu mukati mevanhu, vamwe vachizvisimudzira nekudada kwavo, vachishoropodza vamwe, vachifukatira vanoshaya nevasina kusimira uye vakange vaine nzara, neavo vakanga vaine nyota, neavo vakange vachirwara vachirwadziwa.
- 13 Zvino ichi chakave chikonzero chikuru kwazvo chekuchema mukati mevanhu, vamwe vachizvirereka, vachiyamura avo vaida ruyamuro rwavo, zvakaita sekupa zvinhu zvavo kuvarombo neavo vanoshaya, kupa zvekudya kune vane nzara, nokutambudzika nokurwadziwa kwakasiyana-siyana, mukuitira Kristu, uyo akafanira kuuya maererano nemweya wechiporofita;

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.

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;

- 14 Vachitarisira kuzuva iroro, naizvozvo vachibva vawana kuregererwa kwezvitadzo zvavo; vachizadzwa nokufara kukuru pamusana pekumuka kwevakafa, maererano nokuda nesimba nokubviswa naJesu Kristu mumajoto erufu.
- 15 Zvino zvakaitika kuti Aruma, aona kurwadziwa kwevateveri vaMwari vakazvirereka, nokutambudzwa kwavakanga varemedzwa nako nevakasara vevanhu vake, nekuona kusaenzana kwavo, akatanga kunzwa kusuwa chaizvo; zvisinei Mweya waIshe hauna kumusiya.
- 16 Uye akasarudza mumwe murume aive neungwaru aive mumwe wemagosa echechi, uye akamupa simba sekutaurwa kwazvakaitwa nevanhu, kuti ave nesimba rekuita mitemo maererano nemitemo yakanga yapiwa, nokuishandisa zviru maererano neupi nemhosva dzevanhu.
- 17 Zvino zita remurume uyu rainzi Nifaiha, uye akaitwa mutongi mukuru; uye akagara pachigaro chekutonga achitonga vanhu.
- 18 Zvino Aruma haana kumupa nzvimbo yehupirisita hwepamusoro hwechechi, asi iye akazvichengetera chinzvimbo chemufundisi wepamusoro; asi akaisa chigaro chekutonga kuna Nifaiha.
- 19 Uye izvi akazviita kuti iye pachake agone kuenda muvanhu, kana muvanhu vaNifai, kuti agoparidza shoko raMwari kwavari, kuvamutsa kuti varangarire basa ravo, nekuti akwevere pasi, neshoko raMwari, kwose kudada nekunyengedza nekwose kupesana kwaive muvanhu vake, achiona kuti haana imwe nzira yekuvadzora nayo kunze kwekuvakona muuchapupu huzere nezvavo.
- 20 Uye mukutanga kwegore rechipfumbamwe rekutonga kwevatongi vanhu vaNifai, Aruma akapa chigaro chekutonga kuna Nifaiha, uye ndokubva aramba ari muhupirisita hwepamusoro chete hweboka raMwari dzvene, mukupupura shoko, maererano nemweya wezvazazarurwa nechiporofita.

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.

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.

Mazwi ayo Aruma, Mupirisita Wepamusoro maererano negwaro dzvene raMwari, aakatumira kuvanhu vari mumaguta nemumisha munyika yose.

Aruma 5

- 1 Zvino zvakaitika kuti Aruma akatangisa kuendesha shoko raMwari kuvanhu, kutanga munyika yeZarahemura, uye kubva imomo kuenda kunyika yose zvayo.
- 2 Uye aya ndiwo mazwi aakataura kuvanhu muchechi rakavambwa muZarahemura, maererano nezvinyorwa zvake, achiti:
- 3 Ini Aruma, sezvandakagadzwa nababa vangu Aruma, kuti ndive mupirisita wepamusoro pachechi yaMwari, iye ane simba nemvumo kubva kunaMwari kuti aite zvinhu izvi, tarisai, ndinoti kwamuri akatangisa kumisa chechi munyika yakanga iri kumuganhu neNifai; hongu, iyo nyika yainzi nyika yaMormoni; hongu, akabhabhatidza hama dzake mumvura dzaMormoni.
- 4 Uye tarisai zvino ndinoti kwamuri, vakabviswa kubva mumaoko avanhu vamambo Noa, netsitsi nesimba raMwari.
- 5 Uye tarisai, shure kweizvi, vakaiswa muusungwa namaRamani murenje; hongu, ndinoti kwamuri vakanga vari muusungwa, uye Ishe vakavabvisa muusungwa uhwu nesimba reshoko ravo; uye tikaunzwa munyika ino, muno tikatangisawo kuvaka chechi yaMwari munyika ino zvakare.
- 6 Uye zvino tarisai, ndinoti kwamuri hama dzangu, imi mose muri vechechi yino, munonyatsoyeuka here usungwa hwamadzibaba enyu? Hongu, uye munonyatsoyeuka here tsitsi nemwoyo murefu wake kwavari? Uye zvakare, munonyatsoyeuka zvizere here kuti akabvisa mweya yavo mugehena?

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?

- 7 Tarisai, akashandura mwoyo yavo; hongu, akavamutsa pakurara kwakadzika, vakamuka kunaMwari. Tarisai, vakanga vari pakati perima; zvisinei, mweya yavo yakanga yakajekeswa nechiedza cheshoko risingaperi; hongu, vakanga vakakomberedzwa nemajoto orufu, nengetani dzegehena, nokuparadzwa kusingaperi kwakanga kwakavamirira.
- 8 Uye zvino ndinokubvunzai, hama dzangu, vakazoparadzwa here? Tarisai, ndinoti kwamuri, Kwete, havana.
- 9 Uye ndinokubvunzai zvakare, mbambo dzorufu dzakadamburwa here, nengetani dzegehena dzakanga dzakavatenderedza, dzakasunungurwa here? Ndinoti kwamuri, Hongu, dzakasunungurwa, uye mweya yavo ikafuta, vakaimba rudo rwokununurwa. Ndinoti kwamuri vakaponeswa.
- 10 Uye zvino ndinobvunza kwamuri kuti vakasunungurwa sei? Hongu, vanga vane chikonzero chei kuti vatarisire ruponeso? Chikonzero chei chakaita kuti vasunungurwe kubva mumajoto erufu, nengetani dzegehena?
- 11 Tarisai, ndinokuudzai—baba vangu Aruma havana kutenda mazwi ayo akataurwa kubva mumuromo waAbhinadhai here? Ko akanga asiri muporofita mutsvene here? Ko akanga asingatauri mazwi aMwari here, baba vangu Aruma vakaatenda?
- 12 Uye maererano nokutenda kwavo kwakave nokushanduka kukuru mumwoyo wavo. Tarisai ndinoti kwamuri izvi zvose ndezvechokwadi.
- 13 Uye tarisai, akaparidza shoko kuna madzibaba enyu, uye rushanduko rwukuru rwakaoneka mumwoyo yavo, vakazvinipisa nokuisa ruvimbo rwavo munaMwari wechokwadi anorarama. Uye tarisai, vakave nokutenda kusvika kumagumo; saka naizvozvo vakasunungurwa.
- 14 Uye zvino tarisai, ndinokubvunzai, hama dzangu dzomucheche, ko makaberekwa pamweya munaMwari here? Mufananidzo wavo wave kuonekwa mamuri here? Makanzwa kupinduka kukuru uku here mumwoyo yenyu?

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?

- 15 Ko munoshandisa rutendo here murununuro rwake iye akakusikai? Munotarisira mberi here neziso rorutendo, muchiona muviri unofa uchimutswa mukusafa, nokuipa uku kuchimutswa mukusaipa, muchimira pamberi paMwari kuti mutongwe maererano namabasa akaitwa mumuviri unofa?
- 16 Ndinoti kwamuri, mungazvifunge here pachenyu kuti muri kunzwa izwi raIshe, richiti kwamuri muzuva iroro: Uyai kwandiri imi makaropafadzwa, nokuti tarisai, mabasa enyu anga ari mabasa eutsvene pamusoro penyika?
- 17 Kana kuti mungafunge pachenyu kuti munganyepe kunaIshe pazuva iroro, muchiti—Ishe, mabasa edu anga ari mabasa matsvene pamusoro penyika—uye kuti iye agokuponesai?
- 18 Kana kuti nedzimwe nguva, mungafunge here maunzwa pamberi pedare raMwari mweya yenyu yakazadzwa nemhosva nokusuwa, muchiyeuka mhosva dzenyu dzose, hongu, kurangarira chaiko kuipa kwenyu, hongu, rangariro yekuti makakanganisa mitemo yaMwari?
- 19 Ndinoti kwamuri, mungatarise kunaMwari here pazuva iroro nomwoyo mutsvene namaoko akachena? Ndinoti kwamuri mungatarisa here, muine mufananidzo waMwari wakanyorwa pazviso zvenyu?
- 20 Ndinoti kwamuri, mungafunge here kuti mungaponeswa kana imi makazvipira kuve vanhu vadhiabhorosi?
- 21 Ndinoti kwamuri, munozoziva nezuva iroro kuti hamuzoponeswa; nokuti hapana munhu angaponeswe kunze kwokunge nguwo dzake dzagezwa dzikachena; nguwo dzake dzinofanirwa kudzumburudzwa kusvikira dzacheneswa kubva kavara ketsvina kose, kuburikidza neropa reuyo akataurwa namadzibaba edu, anofanira kuuya kuti adzikinure vanhu vake muzvivi zvavo.
- 22 Uye zvino ndinokukumbirai, hama dzangu, kuti mumwe wenyu anganzwe sei, kana muchinge mamira pamberi pechigaro chekutonga chaMwari, mune nguwo dzina mavara eropa nedzimwe dzose tsvina? Tarisai, zvinhu izvi zvichapupura chii pamusoro penyu?

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?

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?

- 23 Tarisai hazvizopupura here kuti muri mhondi, hongu, uye kuti mune mhosva yekuipa kwose?
- 24 Tarisai hama dzangu, munofunga here kuti munhu akadaro angawana nzvimbo yokugara muumambo hwaMwari, naAbrahama, naIsaka, uye naJakobo, uye zvakare navose vaporofita vatsvene, vane nguo dzakacheneswa dzisina kavara, dzakachena noutsvene?
- 25 Ndinoti kwamuri, Kwete; kunze kwokunge mati Musiki wedu munyepi kubvira pakutanga, kana kufungira kuti munyepi kubva pakutanga, hamungafunge kuti akadaro angawana nzvimbo muumambo hwokudenga; asi vacharaswa kunze nokuti vana veumambo hwadhiabhorosi.
- 26 Uye zvino tarisai ndinoti kwamuri, hama dzangu, kana muchinge manzwa kushanduka kwemwoyo, uye kana muchinzwa kuda kuimba rumbo rwerudo rwunonunura, ndinobvunza, murikunzwa kudaro iye zvino here?
- 27 Makafamba here, musina mhaka pamberi paMwari? Mungati here, dai makadaidzwa kuti mufe nguva ino, mukati menyu, tanga takazvinipisa zvakakwana? Kutu nguo dzenyu dzashambidzwa dzikaitwa chena neropa raKristu, uyo achauya kuzonunura vanhu kubva pazvivi zvavo here?
- 28 Tarisai makabviswa kuzvikudza here? Ndinoti kwamuri, kana musina hamuna kuzvigadzirira kuti musangane naMwari. Tarisai munofanira kugadzirira nokukurumidza; nokuti umambo hwokudenga zvino hwava pedyo, nokuti asina kudaro haawane upenyu hwokusingaperi.
- 29 Tarisai, ndinoti pane mumwe wenyu here asina kubvisa ruchiva? Ndinoti kwamuri munhu iyeye haana kugadzirira; ndinoti agadzirire nokukurumidza, nokuti nguva yave pedyo, zve iye haazive kuti nguva ichasvika rinhi; nokuti wakadaro iyeyo haazoonekwa asina mhosva.
- 30 Uye zvakare ndinoti kwamuri, pane mumwe pakati penyu here anotuka hama yake, kana kuti anounganidza kunyomba kwose paari?
- 31 Nhamo kune akadaro, nokuti haana kugadzirira, uye nguva yava pedyo kuti atendeuke kana kuti haazoponeswa!

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?

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!

32 Hongu, kunyange nhamo kune avo vose vashandi vemabasa etsvina; tendeukai, tendeukai nokuti Ishe Mwari vazvitura!

33 Tarisai, anokoka munhu wose, nokuti maoko ane tsitsi anotambanudzirwa kwavari, achiti: Tendeukai, uye ndinokugamuchirai.

34 Hongu, akati: Uyai kwandiri muchadya muchero womuti woupenyu; hongu, muchadya nokunwa chingwa nemvura youpenyu makasununguka;

35 Hongu, uyai kwandiri uye muunze mabasa eutsvene, hamuzotemwa muchikandwa mumoto—

36 Nokuti tarisai, nguva yava pedyo yokuti uyo anonunza michero isina kunaka, kana uyo asingaite mabasa akarurama, iyeye ane chikonzero chokurwadziwa nokuchema.

37 Imi mose munoita mabasa akaipa; imi mose makazadzwa zvinhu zvisina basa zvenyika ino, imi maiti munoziva nzira dzeutsvene asi imi maenda rutivi samakwai asina mufudzi, zvisinei nekuti mufudzi akakudanai uye nazvino ari kukudanai, asi hamungateereri kuzwi rake!

38 Tarisai, ndinoti kwamuri, mufudzi akanaka anokudanai; hongu, uye muzita rake iye anokudanai, rinova zita raKristu; uye kana musingateereri kuzwi romufudzi akanaka, kuzita ramunenge muchidaidzwa naro, tarisai, munenge musiri hwai dzomufudzi akanaka.

39 Uye zvino kana musiri hwai dzomufudzi akanaka, ko zvino muri vedanga ripi? Tarisai, ndinoti kwamuri, dhiabhorosi ndiye mufudzi wenyu, muri vedanga rake; zvino ndiani angaramba izvi? Tarisai, ndinoti kwamuri, uyo anoramba izvi murevi wenhema zvakare mwana wadhiabhorosi.

40 Nokuti ndinoti kwamuri zvose zvakanaka zvinobva kuna Mwari, zvose zvakaipa zvinobva kuna dhiabhorosi.

41 Naizvozvo, kana munhu akaunza mabasa akanaka anoteerera mazwi omufudzi wakanaka, uye anomutevera; asi uyo anonunza mabasa akaipa, iyeye achava mwana wadhiabhorosi, nokuti anoteerera izwi rake, nokumutevera.

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—

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.

- 42 Uye uyo wose anoita izvi anofanirwa kugamuchira mubairo wake; naizvozvo, semubairo wake anogamuchira rufu, kuzvinhu zviru maererano noutsvene, akafa kumabasa ose akanaka.
- 43 Uye zvino hama dzangu, ndinoda kuti mundinzwe, nokuti ndinotaura nesimba romweya wangu; nokuti tarisai, ndataura kwamuri zviru pachena kuti musakanganise, kana kuti ndataura maererano nemirairo yaMwari.
- 44 Nokuti ndanzi nditaure nenzira yakadai, maererano nehurongwa hutsvene hwaMwari, uhwo huri munaKristu Jesu; hongu, ndinorairwa kuti ndimire nokupupura kuvanhu ava zvinhu zvakataurwa namadzibaba edu maererano nezvinhu zvichauya.
- 45 Uye izvi hazvisi izvo zvose. Hamufunge here kuti ini ndinoziva zvinhu izvi? Tarisai, ndinopupura kwamuri kuti ndinoziva kuti zvinhu izvi zvandataura ndezve chokwadi. Ko munofunga kuti ndinoziva sei kuti ndezve chokwadi?
- 46 Tarisai, ndinoti kwamuri, zvakaizivisa kwandiri noMweya Mutsvene waMwari. Tarisai, ndakatsanya nokunamata kwamazuva akawanda kuti ndizvizive zvinhu izvi. Uye zvino ndava kuziva pachangu kuti ndezve chokwadi; nokuti Ishe Mwari vazviratidza kwandiri noMweya Mutsvene; uyu ndiwo mweya wezviratidzo uri mandiri.
- 47 Uyezve, ndinoti kwamuri izvi zvakaraidzwa kwandiri, kuti mazwi akataurwa namadzibaba edu ndechokwadi, uye maererano nomweya wokuporofita uri mandiri, uyo unova unoratidza Mweya waMwari.
- 48 Ndinoti kwamuri, ndinoziva pachangu kuti zvose zvandichataura kwamuri, pamusana peizvo zvichauya, ndezve chokwadi; zve ndinoti kwamuri, ndinoziva kuti Jesu Kristu achauya, hongu, Mwanakomana, Uyo Mumwechete Akaberekwa waBaba, azere nenyasha, netsitsi, nechokwadi; Uye tarisai, ndiye achauya kuzobvisa zvitadzo zvenyika, hongu, zvivi zvomunhu wose achatenda nomwoyo wose muzita rake.

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.

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.

- 49 Uye zvino ndinoti kwamuri iyi ndiyo nzira yandakaidzwa nayo, hongu, kuti ndiparidze kuhama dzangu dzandinodisisa, hongu, nekuna vose vagere munyika; hongu, kuti ndiparidze kune vose, vakuru navaduku, vakasungwa navakasununguka; hongu, ndinoti kwamuri imi makwegura, navachiri pakati napakati, nezera riri kukura; hongu, kuti ndivachemere kuti vatendeuke vazvarwe patsva.
- 50 Hongu, uku ndiko kutaura kwoMweya: Tendeukai, imi mativi ose enyika, nokuti umambo hwokudenga hwava pedyo; hongu, Mwanakomana waMwari anouya mukubwinya kwake, musimba rake, umambo, simba, nokutonga kwose. Hongu, hama dzangu dzinodiwa, ndinoti kwamuri, Mweya unoti: Tarisai kubwinya kwamambo wepasi rose; uye naMambo wokudenga achapenya munguva iri kuuya pakati pavana vose vavanhu.
- 51 Uye mweya wati kwandiri, hongu, wachema kwandiri nezwi rine simba uchiti: Enda unoti kuvanhu ava—Tendeukai, nokuti kunze kwekunge matendeuka hamungazombogashiri umambo hwokudenga.
- 52 Uye zvakare ndinoti kwamuri, Mweya unoti: Tarisai, demo rinoradzikwa pamudzi womuti; naizvozvo muti wose usingaunze muchero wakanaka uchatemwa ugokandwa mumoto, hongu, moto usingadzimuki, kana moto usingadzimuriki nariini. Tarisai, muyeuke, Mutsvene azvitaure izvi.
- 53 Uye zvino hama vadikani, ndinoti kwamuri, munganzwisisa here zvinhu izvi; hongu, mungaisa parutivi here zvinhu izvi zvose, nokutsikirira uyo Mutsvene pasi petsoka dzenyu; hongu, mungave munozadzwa here mumwoyo menyu nokuzvikudza; hongu, mungarambe muchida here kuti muzvishongedze nezvinhu zvinodhura muchiisa mwoyo yenyu muzvinhu zvenyika, zvisina maturo, muupfumi hwenyu?
- 54 Hongu, mungarambe muchizviita here vanhu vari nani kuna vamwe venyu; hongu, mungarambe here muchishora hama dzenyu, idzo dzinozvininipisa nokufamba munzira yakarurama yaMwari, yavakaunzwa nayo kucheche ino, savanhu vakaitwa kuti vave vatsvene noMweya Mutsvene, uye vanounza mabasa anoratidza kutendeuka—

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.

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—

55 Hongu, mungaramba muchifuratira varombo, navanoshaya, muchivanyima zvamuinazvo here?

56 Uye mukupedzisa, imi mose mucharamba muchiita zvakaipa, ndinoti kwamuri ava ndivo vachatemwa nokukandwa mumoto kunze kwokunge vatendeuka nokukurumidza.

57 Uye zvino ndinoti kwamuri, avo vose vanoda kutevera izwi romufudzi akanaka, ibvai mune vakaipa, mupararane navo, nokusabata zvinhu zvavo zvine tsvina; uye tarisai, mazita avo achadzimwa, nokuti mazita avanhu vakaipa haazoverengwa pamwe navatsvene; kuti shoko raMwari rizadzikiswe, iro rinoti: Mazita avanhu vakaipa haazosanganiswa namazita avanhu vangu;

58 Nokuti mazita avatsvene achanyorwa mubhuku roupennyu, zve kwavari ndichapa nhaka yokuti vagare kurudyi rwangu. Uye zvino hama dzangu, ndezvipi zvamuinazvo zvamungataure muchipikisa izvi? Ndinoti kwamuri, mukataura muchipikisa izvi, hapana zvazvinoita, nokuti shoko raMwari rinofanira kuzadzikiswa.

59 Nokuti mufudzi akaita sei pakati penyuru anoti aine makwai akawanda haatarise, kuti mapere asapinda nokuparadza danga rake? Uye tarisai, kana bere rapinda mudanga rake haaritandire kunze here? Hongu, pakupedzisira, akakwanisa, anoriparadza.

60 Uye zvino ndinoti kwamuri mufudzi akanaka ari kukudaidzai; uye mukateerera izwi rake anokuisai mudanga rake, muri makwai ake; anokurairai kuti musabvumire zvikara kupinda pakati penyuru, kuti musaparadzwe.

61 Uye zvino ini Aruma, ndinokurairai mururimi rwouya akandiraira, kuti muve munochengetedza mazwi andakakutaurirai.

62 Ndinotaura nezwi rokuraira kwamuri muri muchechi; kune avo vasiri vechechi ndinotaura nezwi rokukoka, ndichiti: Uyai mubhabhatidzwe nokutendeuka, kuti nemiwo muve vadyi vomuchero womuti woupenyu.

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.

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.

Aruma 6

- 1 Uye zvino zvakaitika kuti mushure mekunge Aruma apedza kutaura kuvanhu wechechi, rakange ramiswa muguta reZarahemura, akagadza vapirisita nemagosa, kugadza maoko pamusoro maererano nekutaura kwaMwari, kutungamira nokutarisa chechi.
- 2 Uye zvakaitika kuti wose akanga asiri wechechi akatendeuka kubva muzvitema zvake akabhabhatidzwa mukutendeuka, uye vakagashirwa muchechi.
- 3 Uye zvakaitikawo kuti wose akanga ari muchechi asi asina kutendeuka muhuipi hwake nokuzvirereka pamberi paMwari—ndinoreva avo vakanga vakasimudzwa nerudado mumwoyo mavo—ivavo vakarambwa, uye mazita avo akadzimwa, zvekuti mazita avo haana kuverengerwa kune evakarurama.
- 4 Uye vakatanga kugadzira chechi nekuyimisa muguta reZarahemura.
- 5 Zvino ndinoda kuti muzive kuti shoko raMwari rakange riri remunhu wose, zvekuti hakuna vainyimwa pundutso yekuti vaunganidzane pamwechete kuti vanzwe shoko raMwari.
- 6 Zvisinei vana vaMwari vakanga vakataurirwa kuti vaunganidzane kazhinji, vobatana mukutsanya nemumunamato mukuru vachiitira magariro akanaka emweya yeavo vakanga vasingazive Mwari.
- 7 Uye zvino zvakaitika kuti Aruma paakanga amisa mitemo iyi akabva pavari, hongu, kubva muchechi yakange iri muguta reZarahemura, uye ndokuyambuka rwizi rweSidhoni nechekumabvazuva kwarwo, ndokupinda munhika yaGideoni, umo makanga mavakwa guta, rakanga richidaidzwa kunzi guta raGideoni, raive munhika yainzi Gideoni, richidaidzwa zita remurume akanga auraiwa neruoko rwaNehor nemunondo.

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.

8 Uye Aruma akaenda uye akatanga kutaura shoko
raMwari kuchechi rakanga raiswa munhika
yaGideoni, maererano nekuiswa pachena
kwechokwadi cheshoko rakanga rataurwa
nemadzibaba ake, nemaererano nemweya
wechiporofita wakanga uri maari, maererano
neuchapupu hwaJesu Kristu, Mwanakomana
waMwari, achauya kuzonunura vanhu vake
muzvitema zvavo, nehurongwa utsvene
hwakamudaidza. Uye ndiko kunyorwa
kwazvakaitwa. Ameni.

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 fa-
thers, 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.

*Mazwi aAruma aakataura kuwanhu muGideoni,
maererano nezvinyorwa zvake.*

Aruma 7

- 1 Tarisai hama dzangu dzinodikanwa, ndichiona kuti ndabvumirwa kuuya kwamuri, naizvozvo ndinoedza kutaura kwamuri nematauriro angu; hongu, nemuromo wangu, sezvo ndichiona iri nguva yekutanga yekuti nditaure kwamuri nemazwi emuromo wangu, sezvo ndiri munhu akange agere nzvimbo imwechete pachigaro chekutonga, ndiine basa rakawanda zvekuti ndakange ndisingakwanise kuuya kwamuri.
- 2 Uye kana izvozvi ndingadai ndisina kuuya zvino panguva ino dai pasina kuti chigaro chekutonga chakapihwa mumwe, kuti atonge munzvimbo yangu; uye Ishe netsitsi dzakawanda vabvumira kuti ndiuye kwamuri.
- 3 Uye tarisai, ndauya ndiine tariro huru nekuda kukuwanai muri vanhu vakazvirereka pamberi paMwari, nokuti maramba muchinamatira nyasha dzavo, kuti ndiwane musina chamunoshorwa pamberi pavo, kuti ndikuwanei musiri mudambudziko rinotyisa rakaita seraive nehama dzedu kuZarahemura.
- 4 Asi ngariropafadzwe zita raMwari, kuti vandipa kuti ndizive, hongu, vapa kwandiri ini kufara kukuru kwekuziva kuti vamiswa zvakare munzira yake yekururama.
- 5 Uye ndinovimba, maererano neMweya waMwari uri mandiri, kuti ndichawanawo rufaro nemi; zvakadaro handidi kuti rufaro rwangu nemi rwuuye nenzira yekunge ndarwadziwa zvakanyanya nokusuwa zvakaita nehama dzeZarahemura, nokuti tarisai, rufaro rwangu rwakauya mushure mekunge ndambonyura mukati mekurwadziwa nekusuwa kwakawanda.

The words of Alma which he delivered to the people in Gideon, according to his own record.

Alma 7

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.

6 Asi tarisai, ndinovimba kuti imi hamusi vanhu vasingatende sezvakange zvakaite hama dzenyu; ndinovimba kuti hamuna kusimudzwa nekudada mumwoyo yenyu; hongu, ndinovimba kuti hamuna kuisa mwoyo yenyu paupfumi nezvinhu zvisina maturo zvenyika; hongu, ndinovimba kuti hamunamate mifananidzo, asi kuti munonamata Mwari vechokwadi anorarama, nokuti munotarisisira kuregererwa zvitema zvenyu, nerutendo rwusingaperi, urwo rwuchauya.

7 Nokuti tarisai, ndinoti kwamuri kune zvinhu zvizhinji zvichauya; uye tarisai, kune chinhu chimwechete chinokosha kupfuura zvose—nokuti tarisai, nguva haisisiri kure yekuti Mununuri mupenyu uye auye mukati mevanhu vake.

8 Tarisai, handisi kuti achauya mukati medu panguva yaanenge achigara mutabernakeri yake yevhu; nokuti tarisai, Mweya hauna kundudza ini kuti izvi ndizvo zvichaitika. Zvino nezvechinhu ichi handizive; asi izvi ndizvo zvandinoziva, kuti Ishe Mwari vane simba rekuita zvose zviru maererano neshoko ravo.

9 Asi tarisai, Mweya wataura izvi kwandiri, uchiti: Chema kuvanhu ava, uchiti—Tendeukai imi, uye mugadzire nzira yaIshe, uye mufambe nemutwunzira twavo, utwo twakaswatanuka; nokuti tarisai, umambo hwekudenga hwave pedyo, uye Mwanakomana waMwari ave kuuya pamusoro penyika.

10 Uye tarisai, achazvarwa naMaria, kuJerusarema inovu ndiyo nyika yemadzitateguru edu, iye ari mhandara, mudziyo unokosha uye wakasarudzwa, achafukidzwa agobata pamuviri nesimba reMweya Mutsvene, uye agobereka mwanakomana, hongu, Mwanakomana waMwari.

11 Uye achaenda, agotambudzwa nemarwadzo nekurwadzwa nezviedzo zveмарudzi nemarudzi; uye izvi zviru zvekuti shoko rizadzikiswe rinoti achatora pamusoro pake kurwadziwa nezvirwere zvevanhu vake.

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.

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.

- 12 Uye achatora pamusoro pake rufu, kuti asunungure majoto erufu akasunga vanhu vake; uye achitora urema hwavo, kuti hura hwake huzadzwe netsitsi, maererano nezvenyama, kuti agoziva maererano nezvenyama kuti angayamure sei vanhu vake maererano neurema hwavo.
- 13 Zvino Mweya unoziva zvole zvinhu; zvisinei Mwanakomana waMwari anotambudzika maererano nezvenyama kuti agotora pamusoro pake zvitadzo zvevanhu vake, kuti adzime kukanganisa kwavo maererano nesimba rake rekuvaponesa; uye zvino tarisai, uhwu ndihwo uchapupu huri mandiri.
- 14 Zvino ndinoti kwamuri makafanira kutendeuka, uye muzvarwe patsva; nokuti Mweya unoti kana musina kuzvarwa patsva hamugone kugara nhaka yeumambo hwekudenga; naizvozvo uyayi mubhabhatidzwe mukutendeuka, kuti mugogezwa zvitadzo zvenyu, kuti muve nerutendo muGwayana raMwari, rinotora zvitadzo zvenyika, iro rinotyisa mukuponesa nokugeza kusarurama kwose.
- 15 Hongu, ndinoti kwamuri uyayi musatye, uye musiye chitadzo chose, icho chinokurwisai, chinokusungirirai mukuparadzwa, hongu, uyayi muende, uye munoratidza kuna Mwari venyu kuti munoda kutendeuka muzvitadzo zvenyu uye mugopinda muchibvumirano naye chokuchengetedza mirairo yake, uye muzvipupure kwaari nhasi nekupinda mumvura dzerubhabhatidzo.
- 16 Uye ani zvake anoita izvi, uye achichengetedza mirairo yaMwari kubvira iye zvino, iyeyo acharangarira kuti ndakati kwaari, hongu, acharangarira kuti ndinogoti kwaari, achave neupenyu hwokusingaperi, maererano neuchapupu hweMweya Mutsvene, unopupura uri mandiri.
- 17 Uye zvino hama dzangu dzinodiwa, munotenda zvinhu izvi here? Tarisai, ndinoti kwamuri, hongu, ndinoziva kuti munozvitenda; uye nzira yandinoziva nayo kuti munozvitenda kuisirwa pachena kwandinoitirwa neMweya uri mandiri. Uye zvino nenzira yekuti rutendo rwenyu rwakasimba maererano naizvozvo, hongu, maererano nezvinhu zvandataura, rufaro rwangu rwukuru.

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.

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.

- 18 Naizvozvo sekutaura kwandamboita kwamuri kubva pakutanga, kuti ndinodisa kuti munge musiri mudambudziko serehama dzenyu, kana zvakadaro ndaona kuti chido changu chazadzikiswa.
- 19 Nokuti ndiri kuona kuti muri mutwunzira tweekururama; ndiri kuona kuti muri mukanzira kanoenda kuumambo hwaMwari; hongu, ndiri kuona kuti muri kuita kuti nzira dzavo dzitwasanuke.
- 20 Ndiri kuona kuti zvakaziviswa kwamuri, neuchapupu hweshoko ravo, kuti havagone kufamba nenzira dzakakombama; kana kusiyanisa zvavataura havaite; kana kubva kurudyi vachienda kuruboshwe kwete, kana kubva kune chakanaka vachienda kune chakaipa havaite; naizvozvo, nzira yavo yokusingaperi inogara yakadaro.
- 21 Uye havagari mumatemberi asiri matsvene; hakuna zveutsvina kana chii zvacho chisina kuchena chingagashirwe muumambo hwaMwari; naizvozvo ndinoti kwamuri nguva ichasvika, hongu, uye zvichave pazuva rekupedzisira, zvekuti uyo anenge aine tsvina achasara muutsvina hwake.
- 22 Uye zvino hama dzangu dzinodiwa, ndataura izvi zvinhu kwamuri kuti ndikumutsei muzive basa renyu kuna Mwari, kuti mufambe musingashorwe pamberi pavo, kuti mufambe muri muchikwata chitsvene chaMwari, umo mamakatambirwa.
- 23 Uye zvino ndinoda kuti dai mazvirereka, uye muve vakapfava muri vanyoro; muri nyore kunyengetedzwa; muine mwoyo murefu nyore mukutira nokutsungirira; muchizvibata muzvinhu zvose; mune simba mukuchengetedza mirairo yaMwari nguva dzose; muchikumbira zvose zvinhu zvamunoda, zvemweya nezvenyama; nguva dzose muchitenda Mwari pane zvinhu zvose zvazvo zvamunogamuchira.
- 24 Uye muone kuti mune rutendo, tariro, nerudo rwakadzama, uye ndipo nguva dzose pamuchakura mumabasa akanaka.

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.

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.

25 Uye Ishe ngavakuropafadzei, uye nhumbi dzenyu mugare dzisina kavara, kuti pakupedzisira muzosvika kunogara pasi naAbrahama, Isaka, naJakobo, nevaporofita vatsvene vakagara varipo kubvira kutanga kwenyika, muine nhumbi dzenyu dzisina kavara sezvakaita nhumbi dzavo dzisina kavara, muumambo hwekudenga musingazobvamo zvakare.

26 Uye zvino hama dzangu dzinodiwa, ndataura kwamuri mazwi aya zvirimaererano neMweya unopupura uri mandiri; uye mweya wangu unofara chaizvo, nenzira yekusimba kukuru nokuteerera kwamakapa kushoko rangu.

27 Uye zvino, runyararo rwaMwari ngarwuve pamuri, nemudzimba menyu nemunyika yenyu, nekumatanga enyu, nekuzvinhu zvose zvamuinazvo, vakadzi venyu nevana venyu, maererano nerutendo rwenyu nemabasa enyu akanaka, kubvira panguva ino kudakara kuve kusingaperi. Uye ndizvo zvandataura. Amen.

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.

Aruma 8

- 1 Uye zvino zvakaitika kuti Aruma akadzoka kubva kunyika yeGideoni, mushure mekunge adzidzisa vanhu veGideoni zvinhu zvizhinji zvisingagone kunyorwa, amisa tsika yechechi, maererano nezvaakanga aita munyika yeZarahemura, hongu, akadzokera kumba kwake kuZarahemura kunozorora kubva mubasa raakanga aiita.
- 2 Uye ndiko kupera kwakaita gore rechipfumbamwe rekutonga kwevatongi vanhu vaNifai.
- 3 Uye zvakaitika mukutanga kwegore rechigumi rekutonga kwevatongi vanhu vaNifai, kuti Aruma akabvamo ndokutora rwendo rwake akananga kunyika yaMereki, iri kumadokero kwewizi rweSidhoni, kumadokero kwakaganhurana nerenje.
- 4 Uye akatanga kudzidzisa vanhu vemunyika yeMereki zviriri maererano nehurongwa hutsvene hwaMwari, huri ihwo hwaakanga adaidzwa nahwo; uye akatanga kudzidzisa vanhu munyika yose yeMereki.
- 5 Uye zvakaitika kuti vanhu vakauya kwaari kubva kumiganhu yose yenyika yakange yakatsamirana nekurutivi rwerenje. Uye vakabhabhatidzwa munyika yose;
- 6 Naizvozvo paakange apedza basa rake muMereki akabvamo, akafamba rwendo rwemazuva matatu nechekuchamhembe kwenyika yaMereki; uye akasvika paguta rainzi Amonaiha.
- 7 Zvino yakange iri tsika yevanhu vaNifai kudaidza nyika dzavo, uye maguta avo, nemisha yavo, hongu, kana netwumisha twavo, nezita remunhu akatanga kuve muridzi wacho; uye ndizvo zvazvakange zvakaita nemunyika yaAmonaiha.
- 8 Uye zvakaitika kuti Aruma paakasvika muguta raAmonaiha, akatanga kuvaparidzira shoko raMwari.
- 9 Zvino Satani akanga akabata zvikuru mwoyo yevanhu veguta raAmonaiha; naizvozvo havana kuteerera mazwi aAruma.

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.

- 10 Zvisinei Aruma akashanda zvikuru mumweya, achiumburuka kuna Mwari mumunamato une simba, kuti adire Mweya wake pamusoro pevanhu vari muguta iri; kuti amubvumirewo kuti agovabhabhatidza mukutendeuka.
- 11 Zvakadaro, vakaomesa mwoyo yavo, vachiti kwaari: Tarisa, tinoziva kuti ndiwe Aruma; uye tinoziva kuti ndiwe mupirisita wepamusoro pamusoro pechechi rawakamisa iwe munzvimbo zhinji dzenyika, zvirima maererano netsika yenyu; uye hatizi vechechi yako, uye hatitende mutsika dzakapusa kudaro.
- 12 Uye zvino tinoziva kuti sezvo tisiri vechechi yako tinoziva kuti hauna simba pamusoro pedu; uye wakapa chigaro chekutonga kuna Nifaiha; naizvozvo hausi mutongi mukuru wedu.
- 13 Zvino vanhu pavakanga vataura izvi, uye vachiramba mazwi ake ose, uye vamutuka, vamusvipira, uye vakaita kuti akandwe kunze kweguta ravo, akabvamo uye akatora rwendo rwake akananga kuguta rainzi Aroni.
- 14 Uye zvakaitika kuti paakange achifamba, akaremerwa nokusuwa, pfungwa yake iine kutambudzika nekurwadziwa kwemweya, nenzira yeutsinye hwevanhu vaive muguta reAmonaiha, zvakaitika kuti Aruma zvaakanga akadaro kuremerwa nekusuwa, tarisai ngirozi yaIshe yakasvika paari, ichiti:
- 15 Wakaropafadzwa iwe, Aruma; naizvozvo, simudza musoro wako uye ufare, nokuti une chikonzero chikuru chekuti ufare; nokuti wange wakavimbika mukuchengetedza mirau yaMwari kubvira panguva yawakatambira nhume yako yekutanga kubva kwaari. Tarisai, ndini ndakauya nayo kwauri.
- 16 Uye tarisai, ndatumwa kuti ndikuudze kuti udzokere kuguta reAmonaiha, uye unoparidza zvakare kuvanhu veguta iri; hongu, vaparidzire. Hongu, uti kwavari, kunze kwekunge vatendeuka Ishe Mwari vachavaparadza.

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.

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.

- 17 Nokuti tarisai, iye zvino vari kufunga kuti vaparadze rusununguko rwevanhu vako (nokuti ndiko kutaura kwaIshe) zvisiri izvo zvirumumutemo, nemukutonga, nemumirau yaakapa kuvanhu vake.
- 18 Zvino zvakaitika kuti mushure mekunge Aruma agashira nhume yake kubva kungirozi yaIshe akadzokera nokukurumidza kunyika yaAmonaiha. Uye akapinda muguta neimwe nzira, hongu, nenzira iri kumaodzanyemba eguta reAmonaiha.
- 19 Uye zvaaipinda muguta akanzwa nzara, uye akati kune mumwe murume: Mungapewo here muranda akazvirereka waMwari chimwe chinhu chekudya?
- 20 Uye murume uyu akati kwaari: Ndiri muNifai, uye ndinoziva kuti uri muporofita mutsvene waMwari, nokuti ndiwe murume akanzi nengirozi muchiratidzo: Muchatambira. Naizvozvo, enda neni mumba mangu, uye ndinokupa kudya kwangu; uye ndinoziva kuti uchave chiropafadzo kwandiri nemba yangu.
- 21 Uye zvakaitika kuti murume uyu akamugashira mumba make; uye murume uyu ainzi Amureki; uye akauya nechingwa nenyama akaiisa pameso paAruma.
- 22 Uye zvakaitika kuti Aruma akadya chingwa akaguta; uye akaropafadza Amureki nemba yake, uye akatenda kuna Mwari.
- 23 Uye mushure mekunge adya aguta akati kuna Amureki: Ndini Aruma, uye ndini mupirisita wepamusoro pechechi yaMwari munyika yose.
- 24 Uye tarisai, ndakadaidzwa kuti ndizoparidza shoko raMwari mukati mevanhu ava, maererano nemweya wekuzururirwa nechiporofita; uye ndakanga ndiri munyika muno uye havana kuda kundigashira, asi vakandikanda panze uye ini ndange ndoda kufukatira nyika ino zvachose.
- 25 Asi tarisai, ndataurirwa kuti ndidzoke zvakare uye ndizoporofitira vanhu ava, hongu, nokupupura kwavari nezvezvitadzo zvavo.
- 26 Uye zvino Amureki, nenzira yokuti wandipa kudya ukandipinza mumba, waropafadzwa: nokuti ndange ndaziya, nokuti ndange ndatsanya kwemazuva mazhinji.
- 27 Uye Aruma akagara kwemazuva mazhinji naAmureki asati atanga kuparidza kuvanhu.

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.

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.

- 28 Uye zvakaitika kuti vanhu vakatonyanya kuve vakaipa.
- 29 Uye shoko rakauya kuna Aruma, richiti: Enda; uye utiwo kumuranda wangu Amureki, enda unoporofita kuvanhu ava, uchiti—Tendeukai imi, nokuti ndizvo zvinotaurwa naIshe, kunze kwekunge mapinduka ndichashanyira vanhu ava nehasha dzangu; hongu, uye handizodzosa hasha dzangu dzinotyisa.
- 30 Uye Aruma akaenda, naAmurekiwo, mukati mevanhu, kundotaura mazwi aMwari kwavari; uye vakazadzwa neMweya Mutsvene.
- 31 Uye vakange vane simba ravakanga vapiwa, zvekuti vakange vasisagonekwe kuzarirwa muzvitokisi zvepasi; uye hakuna munhu aikwanisa kuvauraya; zvakadaro havana kushandisa masimba avo kudakara vasungwa nemajoto vakandwa mutirongo. Zvino, izvi zvakaitwa kuti Ishe varatidze simba ravo riri mavari.
- 32 Uye zvakaitika kuti vakaenda uye vakatanga kuparidza nekuporofita kuvanhu, maererano nemweya nesimba ravakanga vapiwa naIshe.

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.

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.

Mazwi aAruma, nemazwiwo aAmureki, akataurwa kuvanhu vakange vari munyika yaAmonaiha. Uyezve vanokandwa mutirongo, uye vanoburitswa nesimba rinoshamisa raMwari raive mavari, zvirira maererano nezvinyorwa zvaAruma.

Aruma 9

- 1 Uye zvakare, ini Aruma, ndataurirwa naMwari kuti nditore Amureki uye tigoenda kunoparidza zvakare kuvanhu ava, kana kuti vanhu vaive muguta reAmonaiha, zvakaitika kuti zvandakatanga kuparidza kwavari, vakatanga kunetsana neni, vachiti:
- 2 Ndiwe ani? Unofunga kuti tichatenda kupupura kwemunhu mumwechete, kana dai akaparidza kwatiri kuti nyika yave kupera?
- 3 Zvino havana kunge vachinzwisisa mazwi avaitaura; nokuti havana kunge vachiziva kuti nyika ichapfuura.
- 4 Uye vakatiwo zvakare: Hatimbotenda mazwi ako kana dai ukaporofita kuti guta guru rino richaparadzwa nezuva rimwechete.
- 5 Zvino havana kumboziva kuti Mwari vanoita mabasa anoshamisa kudaro, nokuti vakange vari vanhu vane mwoyo yakaoma uye vakaomesa mitsipa.
- 6 Uye vakati: Mwari ndiani, vanotumira simba risingapfuure remunhu mumwechete mukati mevanhu ava, kuti ataure kwavari chokwadi chezvinhu zvikuru zvakadai uye zvinoshamisa?
- 7 Uye vakamira vakada kuti vandibate; asi tarisai, havana. Uye ndakamira nokusatya ndichivataurira, hongu, ndakapupura kwavari ndisingatye, ndichiti:
- 8 Tarisai, imi chizvarwa chakaipa uye chakarasika, kukanganwa kwamaita tsika dzamadzibaba enyu, hongu, kukurumidza kwamaita kukanganwa mirairo yaMwari.
- 9 Hamuyeuke here kuti baba vedu Rihai, akaburitswa muJerusarema neruoko rwaMwari? Hamuyeuke here kuti vose vakatungamirwa navo nemurenje?

The words of Alma, and also the words of Amulek, which were declared unto the people who were in the land of Ammonihah. 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.

Alma 9

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 marvelous 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 marvelous 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?

- 10 Uye matokanganwa kare kuti kangani vachibvisa madzibaba edu mumaoko emhandu dzavo, nekuvachengetedza kuti vasaparadzwe, kana nemaoko ehama dzavo chaidzo?
- 11 Hongu, dai risiri simba ravo risingaenzaniswe, netsitsi dzavo, nokutishingirira kwavo, tingadai takabva kare pamusoro penyika nguva ino isati yasvika, uye zvimwe takatoiswa munzvimbo yekutambudzika kusingagume nokusuwa.
- 12 Tarisai, zvino ndinoti kwamuri anokutumai kuti mutendeuke; uye kunze kwekunge matendeuka, hapana magariro amungaita nhaka yeumambo hwaMwari. Asi tarisai, izvi hazvisizvo zvose—vakutumai kuti mutendeuke, kana kuti vanokuparadzai chose kubva pamusoro penyika; hongu, vachakushanyirai nehasha dzavo, nehasha dzavo dzinotyisa havazopinduka.
- 13 Tarisai, hamuchayeuka here mazwi avakataura kuna Rihai, vachiti izvo: Kana uchichengeta mirairo yangu, uchabudirira munyika? Uye zvakare zvinonzi: Kana musingachengete mirairo yangu muchabviswa pamberi paIshe.
- 14 Zvino ndinoda kuti dai mayeuka, kuti sezvo maRamani asina kuchengeta mirairo yaMwari, vakabviswa pamberi paIshe. Zvino tinoona kuti shoko raIshe rakasimbiswa muchinhu ichi, uye maRamani akabviswa pamberi pavo, kubvira pakutanga kwekutadza kwavo munyika.
- 15 Zvisinei ndinoti kwamuri, zvingatova nani kwavari pamusi wekutongwa panemi, kana mukaramba muri muzvitema zvenyu, hongu, uye vanototariswa panemi kana muupenyu huno, kunze kwekunge matotendeuka.
- 16 Nokuti kune vimbiso zhinji dzakaitwa kumaRamani; nokuti kuda kwetsika dzemadzibaba avo dzakaita kuti vagare mukusaziva; naizvozvo Ishe vachavaitira tsitsi nokurebesa kugara kwavo munyika.

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.

- 17 Uye mune chimwe chihano chenguva vachauzwa mukutenda shoko ravo, nokuziva kukanganisika kwakaita tsika dzemadzibaba avo; uye vazhinji vavo vachaponeswa, nokuti Ishe vachave netsitsi kune avo vose vanodaidza zita ravo.
- 18 Asi tarisai, ndinoti kwamuri kana mukaramba muri muupi hwenyu mazuva enyu haazopamhidzirwa munyika ino, nokuti maRamani achanzi akurwisei; uye kana mukasatendeuka vachauya nenguva yamusingazive, uye muchashanyirwa nekuparadzwa zvachose; uye zvinenge zviri maererano nehasha dzinotyisa dzaIshe.
- 19 Nokuti havazokubvumirai kuti mugare muzvitadzo zvenyu, kuti muparadze vanhu vavo. Ndinoti kwamuri, Kwete; angatobvumira kuti maRamani aparadze vose vanhu vake vakanzi vanonzi vanhu vaNifai, dai zvaiita kuti vawire muzvitadzo nekusateerera, mushure mekuwana chiedza chakadai neruzivo rwakadai zvakakapiwa naIshe Mwari vavo;
- 20 Hongu, mushure mekunge vange vari vanhu vanodiwa kwazvo naIshe; hongu, mushure mekunge vange vachidiwa kupfuura mamwe marudzi, hama, ndimi, kana vanhu; mushure mekunge vaitwa kuti vazive zvose zvinhu, maererano nezvavaida, nerutendo rwavo, neminamoto, yezvinhu zvakanga zviri, nezviri, uye nezvichauya;
- 21 Vashanyirwa neMweya waMwari; vakurukura nengirozi, uye vataurwa navo nezwi raIshe; uye vaine mweya wechiporofita, nemweya wekuzururirwa, nezvipo zvizhinji, chipo chekutura nendimi, nechipo chekuperidza, nechipo cheMweya Mutsvene, nechipo chekududzira;
- 22 Hongu, uye mushure mekunge vabviswa naMwari munyika yeJerusarema, neruoko rwaIshe; vaponeswa munzara, nemukurwara, nemumarudzi ose ezvirwere; uye vachisimba mukurwa, kuti varege kuparadzwa; vabviswa muusungwa nguva nenguva, uye vachengetedzwa kusvika zvino; uye vakabudirira kudakara vapfuma muzvinhu zvose—

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.

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—

- 23 Uye zvino tarisai ndinoti kwamuri, kuti kana vanhu ava, vakatambira maropafadzo akawanda kudai kubva muruoko rwaIshe, kana vakakanganisa zvechiedza noruzivo rwose rwavainarwo, ndinoti kwamuri kana izvi zviri izvo, kuti kana vakapinda mukutadza, zvingatove nani kumaRamani pane kwavari.
- 24 Nokuti tarisai, zvimbiso zvaIshe zvakapihwawo maRamani, asi hazvizi kwamuri kana mukakanganisa; nokuti Ishe havana kunyatsovimbisa here nokutaura semurau, kuti kana mukamupandukira muchaparadzwa chose kuti mubva mabva munyika zvachose?
- 25 Uye zvino nechikonzero ichi, kuti musaparadzwe, Ishe vatumira ngirozi yavo kuti ishanyire vanhu vavo vazhinji, ichivaudza kuti vakafanira kuenda vanochema kuvanhu ava nesimba, vachiti: Tendeukai imi, nokuti umambo hwekudenga hwave pedyo;
- 26 Uye pasina mazuva mazhinji Mwanakomana waMwari achauya mukubwinya kwake; uye kubwinya kwake kuchave kubwinya kweMumwechete Akaberekwa waBaba, azere nenyasha, kuenzana, nechokwadi, azere nekutira, tsitsi, uye anoshivirira, anokurumidza kunzwa kuchema kwevanhu vake nokupindura minamoto yavo.
- 27 Uye tarisai, anouya kuzonunura avo vachabhabhatidzwa mukutendeuka, norutendo muzita rake.
- 28 Naizvozvo, gadzirai nzira yaIshe, nokuti nguva yave pedyo yokuti vose vanhu vachakohwa mubairo wemabasa avo, maererano nezvavanga vari—kana vanga vari vakarurama vachakohwa ruponeso rwemweya yavo, maererano nesimba nokuponeswa kwavo naJesusu Kristu; uye kana vanga vari vakaipa vachakohwa kuraswa kwemweya yavo, maererano nesimba nokusunga kwadhiabhorosi.
- 29 Zvino tarisai, iri ndiro izwi rengirozi, ichichemera kuvanhu.

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.

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 captivity of the devil.

Now behold, this is the voice of the angel, crying unto the people.

- 30 Uye zvino hama dzangu dzinodiwa, nokuti muri hama dzangu, uye munofanira kudikanwa, uye munofanira kuita mabasa anofanirana nekutendeuka, ndichiona kuti mwoyo yenyu yaitwa mikukutu zvikuru kushoko raMwari, uye ndichiona kuti muri vanhu vakarasika vakapunzika.
- 31 Zvino zvakaitika kuti apo ini, Aruma, pandakange ndataura mazwi aya, tarisai, vanhu vakandishatirirwa nokuti ndakanga ndati kwavari vane mwoyo mikukutu uye vanhu vakaoma mitsipa.
- 32 Uye nokutiwo ndakanga ndati kwavari vanhu vakarasika vakapunzika vakandishatirirwa, vakatsvaka kuisa maoko avo pandiri, kuti vandikande mutirongo.
- 33 Asi zvakaitika kuti Ishe havana kuvabvumira kuti vanditore panguva iyoyo vandikande mutirongo.
- 34 Uye zvakaitika kuti Amureki akaenda akanomira mberi kwavo, akatanga kuparidza kwavari naiyewo. Uye zvino mazwi aAmureki haana kunyorwa ose, zvisinei mamwe emazwi ake akanyorwa mubhuku rino.

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.

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.

Aruma 10

- 1 Zvino aya ndiwo mazwi akaparidzwa naAmureki kuvanhu vakanga vari munyika yaAmonaiha, achiti:
- 2 Ndini Amureki; ndiri mwanakomana waGidhona, akanga ari mwana waIshmaeri, akanga ari wechizvarwa chaAminadhi; uye ndiye Aminadhi mumwecheteyo akadudzira zvinyorwa zvaive pamadziro etemberi, zvakanga zvakanyorwa nemunwe waMwari.
- 3 Uye Aminadhi akange ari chizvarwa chaNifai, akange ari mwana waRihai, akabva munyika yeJerusarema, akange ari wechizvarwa chaManase, akanga ari mwana waJosefa akatengeswa kuEgipita nemaoko evakoma vake.
- 4 Uye tarisai, ndiri murumewo ane mbiri mukati meavo vose vanondiziva; hongu, uye tarisai, ndine hama zhinji neshamwari, uye ndakawanawo upfumi hwakawanda nokushanda nemaoko angu.
- 5 Zvakadaro, mushure mazvo zvose izvi, handina kumboziva zvizhinji nezvenzira dzaIshe, nezvakavandika zvake nesimba rake rinoshamisa. Ndati handina kumbenge ndakaziva zvizhinji nezvezvinhu izvi; asi tarisai, ndiri kukanganisa, nokuti ndakaona zvizhinji zvezvakavandika zvake nesimba rake rinoshamisa; hongu, kana mukuchengetedza upenyu hwevanhu ava.
- 6 Zvakadaro, ndakaomesa mwoyo wangu, nokuti ndakadaidzwa kazhinji uye ndairamba kunzwa; naizvozvo ndaiziva nezve zvinhu izvi, asi handaida kuziva; naizvozvo ndakaenda ndichipandukira Mwari, muhutsinye hwemwoyo wangu, kana kudakara kusvika muzuva rechina remwedzi uno wechinomwe, uri mugore rechigumi rekutonga kwevatongi.

Alma 10

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.

- 7 Zvandakanga ndichifamba ndichienda kunoona hama yepedyo-pedyo, tarisai ngirozi yaIshe yakasvika pandiri ikati: Amureki, dzokera kumba kwako, nokuti uchapa kudya kumuporofita waIshe; hongu, murume mutsvene, murume akasarudzwa naMwari; nokuti atsanya kwemazuva mazhinji pamusana pezvitadzo zvevanhu ava, uye aziya nenzara, uye uchamugashira mumba mako ugomupa chekudya, uye achakuropafadza iwe nempa yako; uye maropafadzo aIshe achave pauri nempa yako.
- 8 Uye zvakaitika kuti ndakateerera izwi rengirozi, uye ndikadzokera kumba kwangu. Uye ndiri kuenda kudaro ndakaona murume akanzi nengirozi kwandiri: Uchamugashira mumba mako—uye tarisai ndiye murume iyeyo ange achitaura kwamuri maererano nezvinhu zvaMwari.
- 9 Uye ngirozi yakati kwandiri murume uyu mutsvene; ndizvo zvinoita kuti ndizive kuti mutsvene nokuti zvakataurwa nengirozi yaMwari.
- 10 Uye zvakare, ndinoziva kuti zvinhu zvaapupura ndezvechokwadi; nokuti tarisai ndinoti kwamuri, kuti sezvo Ishe vari mupenyu, kana naizvozvo vatumira ngirozi yavo kuti zvinhu izvi zvibude pachena kwandiri; uye izvi azviita uyu Aruma agere mumba mangu.
- 11 Nokuti tarisai, aropafadza imba yangu, andiropafadza, nemadzimai angu, nevana vangu, nababa vangu nehama dzangu; hongu, kana nevekwanhu vose avaropafadza, uye maropafadzo ashe ave patiri maererano nemazwi aakataura.
- 12 Uye zvino, Amureki ataura mazwi aya vanhu vakatanga kushamiswa, vachiona kuti pakange paine vano pfuura mumwechete vaipupura nezvezvinhu zvavaipiwa mhosva nazvo, nezvezvinhuwo zvichauya, maererano nemweya wechiporofita waive mavari.

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.

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.

- 13 Zvakadaro, kwaive nevamwe mukati mavo vaitsvaka kuvabvunza, kuti nenzira dzekungwara kwavo vagovawanikidza nemazwi avo, kuti vagowana umbowo, kuti vavaendese kuvatongi vavo kuti vatongwe maererano nemutemo, kuti vauraiwe kana kukandwa mutirongo, maererano nemhosva yavanenge vavapomera.
- 14 Zvino ndivo vanhu ivavo vakanga vachitsvaka kuvaparadza, vaive magweta, vakange vafanoiswa kana kugadzwa nevanhu kuti vashandise mutemo panguva yekutungwa kwavo, kana panguva yokutungwa kwedzimwe mhosva dzainge dzauya pamberi pevatingi.
- 15 Zvino magweta aya akanga akadzidza chaizvo munjere dzose dzevanhu; uye izvi zvaivayamura kuti vagone basa ravo.
- 16 Uye zvakaitika kuti vakatanga kubvunza Amureki, kuti vamuite kuti adyidzanise mazwi ake, kana kupesanisa mazwi aachataura.
- 17 Zvino havana kuziva kuti Amureki aikwanisa kuziva zvavari kuda kuita. Asi zvakaitika kuti pavakatanga kumubvunza, akaona pfungwa dzavo, uye akati kwavari: Imi makaipa uye chizvarwa chakarasika, imi magweta nevanyengedzi, nokuti muri kuisa hwaro hwadhiabhorosi; nokuti muri kuisa zvikachikiro nemisungo yekuti mubate vatsvene vaMwari.
- 18 Muri kuita zvirongwa zvekuti mukanganise nzira dzevakarurama, uye kuti muunze hasha dzaMwari pamisoro yenyu, kana mukuparadzwa zvachose kwevanhu vavo.
- 19 Hongu, Mosaya akataura chaizvo, uyo aive mambo wedu wekupedzisira, paakange ave kuda kupa umambo kune mumwe, asina wekuhugadza, akaita kuti vanhu ava vatongwe nemazwi avo—hongu, akataura zvakanaka kuti kana nguva ikasvika yekuti izwi revanhu ava risarudze kutadza, ndiko kuti, kana nguva iyoyo ikauya yekuti vanhu ava vawire mumisikanzwa, vanenge vaibvira kuparadzwa.

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.

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.

- 20 Uye zvino ndinoti kwamuri kuti Ishe vanoita zvakanaka kutonga kutadza kwenyu; anoita zvakanaka kuchemera vanhu ava, nezwi rengirozi dzavo: Tendeukai imi, tendeukai, nokuti umambo hwekudenga hwave pedyo.
- 21 Hongu, anoita zvakanaka kuchema nezwi rengirozi dzake kuti: Ini ndichadzika pasi mukati mevanhu vangu, nekuenzanisa nokutonga kwakanaka mumaoko angu.
- 22 Hongu, uye ndinoti kwamuri dai yange isiri minamoto yevakarurama, avo vari munyika ino, mungadai kana iye zvino makatoshanyirwa kare nokuparadzwa zvachose; chete hakwaizove kwemafashanu mazhinji, sezvakaitwa vanhu mumazuva aNoa, asi kwaizove kwenzara, nezvirwere, nemunondo.
- 23 Asi maponeswa neminamoto yevakarurama; zvino naizvozvo, kana mukabvisa vakarurama mukati menyu Ishe havazokuregerai; asi nehasha dzavo dzinotyisa anokuingai; ndipo pamucharohwa nenzara, nezvirwere, nemunondo; uye nguva yave pedyo kunze kwekunge matotendeuka.
- 24 Uye zvino zvakaitika kuti vanhu vakanyanya kushatiriswa naAmureki, uye vakachema, vachiti: Murume uyu anotuka mitemo yedu yakanaka, nemagweta edu atakasarudza.
- 25 Asi Amureki akatambanudza ruoko rwake, akachema zvikuru kwavari, achiti: Imi vakaipa chizvarwa chakarasika, sei Satani abata mwoyo yenyu nesimba rakadaro? Sei muri kuzvipa kwaari kuti ave nesimba pamusoro penyu, kukupofomadzai maziso, kuti musanzwisise mazwi anotaurwa, maererano nechokwadi chawo?
- 26 Nokuti tarisai, ndataura zvinopikisa mutemo wenyu here? Hamunzwisise; munoti ndataura zvisiri mumutemo wenyu; asi handina, asi ndataura ndichipembedza mutemo wenyu, nokuraswa kwenyu.
- 27 Uye zvino tarisai, ndinoti kwamuri, hwaro hwekuperadzwa kwevanhu vano hwatotanga kuiswa nekusarurama kwemagweta enyu nevatongi wenyu.

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.

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.

28 Uye zvino zvakaitika kuti pakanga Amureki ataura mazwi aya vanhu vakachema kwaari, vachiti: Zvino tave kuziva kuti murume uyu mwana wadhiabhorosi, nokuti atirevera nhema; nokuti ataura achimhura mutemo wedu. Uye ave kuti haana kutaura achiumhura.

29 Uye zvakare, atuka magweta edu, nevatongi vedu.

30 Uye zvakaitika kuti magweta akazviisa mumwoyo yavo kuti vagoyeuka zvinhu pane zvake.

31 Uye kwaive nemumwe mukati mavo zita rake rainzi Ziziromu. Zvino ndiye akanga ari pamberi mukupomera mhosva kuna Amureki naAruma, iye ari iye akange ari imwe yenyanzvi kupfuura vamwe, aine basa zhinji rekuita muvanhu.

32 Zvino chinangwa chemagweta chaive kuda kuita mari; uye vakawana mari maererano nebasa ravo.

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.

Aruma 11

- 1 Zvino zvakanga zviru mumutemo waMosaya kuti munhu wose aive mutongi wemutemo, kana kuti avo vakasarudzwa kuva vatongi, vanofanira kutambira mibairo maererano nenguva yavashanda vachitonga avo vaininge vaunzwa kwavari kuti vazotongwa.
- 2 Zvino kana munhu aive nechikwereti chemumwe, uye aregera kudzorera chikwereti chacho, ainoman'arirwa kune mutongi; mutongi aishandisa masimba ake, otumira machinda kuti munhu wacho aunzwe pamberi pake; aitonga munhu maererano nomutemo neumbo hunenge huri pamberi pake, nokudaro munhu uyu aisungirwa kudzosera chikwereti chake, kana kutorerwa zvaanazvo, kana kubviswa muvanhu sembavha negororo.
- 3 Uye mutongi aitambira mubairo wake maererano nenguva yake—senine regoridhe pazuva kana senumu resirivha rakaenzana nesenine yegoridhe; uye izvi zviru maererano nemutemo wakapiwa.
- 4 Zvino aya ndiwo mazita ezvimezu zvakasiyana-siyana zvegoridhe ravo, nesirivha yavo, maererano nekukosha kwacho. Uye mazita aya akapiwa namaNifai, nokuti havana kuteedza pfungwa dzamaJuda ayo akanga ari muJerusarema; uye havana kunge vachiera nenzira yamaJuda; asi vakashandura mufungiro wavo nemuerero wavo, maererano nepfungwa nemagariro muchizvarwa chose chavanhu, kusvika panguva yavatongi, vaive vakatangwa namambo Mosaya.
- 5 Zvino huremu hwegoridhe hwakanzi hunoerwa seizvi—senine yegoridhe, seoni, shumu yegoridhe, nerimuna regoridhe.
- 6 Senumu resirivha, neamunori resirivha, neezeromu resirivha, neondi resirivha.
- 7 Senumu resirivha rakange rakaenzana nesenine regoridhe, zvose zvichikwanisa kutenga uremu hwebhari, uye hwetsanga dzendudzi dzose.
- 8 Zvino museoni regoridhe maipinda masenine mairi.
- 9 Zve mushumu yegoridhe maipinda maseoni mairi.
- 10 Uye murimuna regoridhe raipinda zvose.
- 11 Uye muamunori resirivha maipinda masenumu mairi.

Alma 11

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.

- 12 Uye muezeromu resirivha muchipinda masenumu
mana. And an ezrom of silver was as great as four
senums.
- 13 Uye muondi muchipinda zvose. And an onti was as great as them all.
- 14 Zvino idzi ndidzo nhamba diki dzekuverenga
kwavo— Now this is the value of the lesser numbers of their
reckoning—
- 15 Shihhuroni rinopinda kaviri musenumu,
shihhuroni yaitenga chikamu chepakati chemuero
webhari. A shiblon is half of a senum; therefore, a shiblon
for half a measure of barley.
- 16 Shihhurumu inopinda kaviri mushihhuroni. And a shiblum is a half of a shiblon.
- 17 Uye rea ichipinda kaviri mushihhurumu. And a leah is the half of a shiblum.
- 18 Zvino aya ndiwo manhamba avakasarudza
maererano nekufunga kwavo. Now this is their number, according to their reck-
oning.
- 19 Zvino andioni yegoridhe yange yakafanana
nemashiburoni matatu. Now an antion of gold is equal to three shiblons.
- 20 Zvino, zvaive zvechinangwa chekuwana
zvirimwa, nokuti vaigashira mihoro yavo maererano
nebasa ravo, naizvozvo, vakamutsa vanhu kuti vaite
bongozozo, nekunetsana kwakasiyana—siyana
nouipi, kuti vave vanowana mabasa akawanda, kuti
vawane mari maererano nenyaya dzaiunzwa
pamberi pavo; naizvozvo vakaita kuti vanhu
vapandukire Aruma naAmureki. Now, it was for the sole purpose to get gain, be-
cause they received their wages according to their
employ, therefore, they did stir up the people to riot-
ings, and all manner of disturbances and wicked-
ness, 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.
- 21 Uye uyu Ziziromu akavamba kubvunza Amureki,
achiti: Ungandipindurewo here mibvunzo mishoma
yandichakubvunza? Zvino Ziziromu akanga ari
nyanzvi panzira dzezvadhiabhorosi, kuti ave
anoparadza izvo zvakanga zvakanaka; naizvozvo,
akati kuna Amureki: Uchapindura here mibvunzo
yandichasvitsa kwauri? And this Zeezrom began to question Amulek, say-
ing: 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?
- 22 Uye Amureki akati kwaari: Hongu, kana zviru
maererano noMweya waIshe, uri mandiri; nokuti
handizotauri chisingabvumirane neMweya waIshe.
Uye Ziziromu akati kwaari: Tarisai, haano maondi
matanhatu esirivha aya, ose aya ndinokupa
ukaramba kuti kune Munhu anonzi Mwari. 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.
- 23 Zvino Amureki akati: Iwe mwana wegehena,
unondiedzerei? Hauzive here kuti vakarurama
havakurirwe nezviedzo zvakadaro? Now Amulek said: O thou child of hell, why tempt
ye me? Knowest thou that the righteous yieldeth to
no such temptations?
- 24 Iwe unotenda kuti hakuna Mwari? Ndinoti
kwaari, Kwete, unoziva kuti kuna Mwari, asi unoda
mari iyoyo kupfuura iye. 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.

25 Uye zvino wanyepa pamberi paMwari kwandiri. Iwe wati kwandiri—Tarisai maondi matanhatu aya, anokosha zvikuru, ndichapa kwaari—Iwe mumwoyo mako wanga usingade kundipa; chawanga uchida chete changa chiri chekuti ndirambe Mwari vechokwadi mupenyu, kuti zvimwe ungava nechikonzero chokundiparadza. Uye zvino chitarira, nokuda kwechitadzo chikuru ichi uchawana mubairo wako.

26 Uye Ziziromu akati kwaari: Unoti kuna Mwari vechokwadi mupenyu?

27 Uye Amureki akati: Hongu, kunaMwari vechokwadi mupenyu.

28 Zvino Ziziromu akati: Kuna vaMwari vakawanda here?

29 Uye akapindura achiti: Kwete.

30 Zvino Ziziromu akati kwaari zvakare: Unoziva seiko zvinhu izvi?

31 Uye akati kwaari: Ngirozi yakandizivisa zvinhu izvi.

32 Uye Ziziromu akati zvakare: Ndianiko achauya? Mwanakomana waMwari here?

33 Akati kwaari: Hongu.

34 Uye Ziziromu akati zvakare: Ko vachaponesa vanhu vavo vari muzvivi zvavo here? Zvino Amureki akapindura akati kwaari: Ndinoti kwaari havasi kuzodaro, nokuti hazvibviri kuti varambe shoko ravo.

35 Zvino Ziziromu akati kuvanhu: Onai kuti marangarira zvinhu izvi; nokuti anoti kuna Mwari mumwechete chete; asi iye achiti Mwanakomana waMwari achauya, asi haasi kuzoponesa vanhu vake—kunge ane simba rokutuma Mwari.

36 Zvino Amureki akati zvakare kwaari: Tarisai wanyepa, nokuti wati ndataura sendine simba rekutuma Mwari nokuti ndati havasi kuzoponesa vanhu vavo vari muzvivi zvavo.

37 Uye ndinoti kwaari zvakare havakwanise kuvaponesa vari muzvivi zvavo; nokuti handingarambe shoko ravo, uye akati hakuna chinhu chine tsvina chingagare nhaka youmambo hwekudenga; naizvozvo, ungaponeswe sei kunze kwokunge wawana nhaka youmambo hwokudenga? Naizvozvo, haungaponeswe uri muzvivi zvako.

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.

38 Zvino Ziziromu akati zvakare kwaari: Ko iye Mwanakomana waMwari ndiye here ivo Baba Vokusingaperi?

39 Amureki akati kwaari: Hongu, ndiye mumwechete Baba Vokusingaperi vokudenga nepasi, nezvinhu zvose zviri mazviri; mavambo namagumo, ndiye wokutangisa nowokupedzisira;

40 Uye achauya munyika kuzonunura vanhu vake; uye achatora paari zvitadzo zveavo vose vachatenda muzita rake; zve ava ndivo vachava noupenyu hwokusingaperi, uye ruponeso harwuuye kune vasiri ava.

41 Naizvozvo vakaipa vanoramba vakadaro sokunonzi hakuna kuve norununuro, kunze kwokunge kuri kusunungurwa kwengetani dzorufu; nokuti tarisai, zuva riri kuuya apo vose vakafa vachamuka vogomira pamberi paMwari, vogotongwa maererano namabasa avo.

42 Zvino, kune rufu runodaidzwa kuti rufu rwenyama; zve rufu rwaKristu rwuchasunungura majoto orufu irworwu rwenyama, zvokuti vose vachamutswa kubva parufu irworwu rwenyama.

43 Mweya nomuviri zvichabatanidzwa zvakare sezvazvinofanirwa kuve zvakaita; zvose makumbo maoko nenhengo dzose zvichaiswa panzvimbo yazvo, kana sezvatakaita panguva ino; zve tichaunzwa kuti timire pamberi paMwari, tichiziva sokuziva kwatiri kuita iye zvino, tigova nendangariro yakajeka yemhosva dzedu dzose.

44 Zvino, kuumbwa pakare uku kuchauya kuna vose, vose vakuru navaduku vose vakasungwa novakasununguka, vose varume navakadzi vose vakaipa novakarurama; uye zvakare kunezenge kusina kana kavhudzi kamwechete kemisoro yavo kanenge kakarasika; asi chinhu chose chichadzorerwa pachinzvimbo chacho, sezvazviri iye zvino, kana mumuviri, vachaunzwa vagomiswa pamberi pechigaro cheutongi chaKristu Mwanakomana, naMwari Baba, noMweya Mutsvene, vanova Mwari mumwechete Vokusingaperi, kuti vatongwe maererano namabasa avo, kuti vakanaka here kana kuti vakaipa.

Now Zeezrom saith again unto him: Is the Son of God the very Eternal Father?

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.

45 Zvino tarisai, ndataura kwamuri pamusana porufu rwomuviri, uye zvakare nezvekumutswa kwomuviri unofa. Ndinoti kwamuri muviri uno unofa unozomutswa kuva muviri usingafe, kubva mukufa, kubva murufu rwekutanga kudzokera muupenyu, kuti vasazofa zvakare; mweya yavo ichibatana nemiviri yavo, zvisingazoparadzaniswa zvakare; munhu wacho achibva ava womweya asingafe, kuti vasazoon kuora zvakare.

46 Zvino, Amureki apedza mazwi aya vanhu vakatanga zvakare kushamiswa, uye Ziziromu akatanga kubvunda. Uye uku ndiko kupera kwakaita mazwi aAmureki, kana kuti izvi ndizvo zvose zvandanyora.

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.

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.

Aruma 12

- 1 Zvino Aruma, achiona kuti mazwi aAmureki akanga anyaradza Ziziromu, nokuti akanga aona kuti Amureki akanga abata kunyepa kwake nokunyengedza kuti amuparadze, nokuona kuti akanga ava kubvunda nokuziva kuti ane mhosva, akazarura muromo wake akatangisa kutaura kwaari, achitsinhira mazwi aAmureki, nokutsanangura zvinhu zviru mberi, nokuzarura magwaro nezvose kupfuura zvakanga zvaitwa naAmureki.
- 2 Zvino mazwi ayo akataurwa naAruma kuna Ziziromu akanzwikwa navanhu vose vakanga vakakomberedza; nokuti gungano rakanga rakakura, akataura saizvozvo:
- 3 Zvino Ziziromu, sezvo waonekwa nhema dzako nokunyengedza kwako, nokuti hauna kureva nhema kuna vanhu chete asi wareva nhema kuna Mwari; nokuti tarisai, anoziva pfungwa dzako dzose, uye uchionawo kuti pfungwa dzako dzakaziviswa kwatiri noMweya wake;
- 4 Uye unoona kuti taziva kuti zano rako ranga rakaipe, kufanana nokuipa kweradhiabhorosi, nokuti kureva nhema kwako nokunyengedza vanhu ava, kuti vatipandukire nokutishoropodza nokutirasira kunze—
- 5 Zvino iri ranga riri zano romuvengi wako, akava anoratidza masimba ake mauri. Zvino ndinoti urangarire kuti zvandinoreva kwauri ndinoreva kune vamwe vose.
- 6 Uye tarisai ndinoti kwamuri mose uku kwange kuri kuteya kwemuvengi, uko akaita kuti abate vanhu ava, kuti agokuisai pasi pake, kuti agokutenderedzai nengetani dzake, kuti agokumonedzai nengetani dzake kuti akusungirirei mukuparadzwa kusingaperi, maererano nesimba rousungwa hwake.
- 7 Zvino apo Aruma akanga ataura mazwi aya, Ziziromu akatanga kubvunda zvikuru, nokuti akava anoramba achipwiswa nezvesimba raMwari; uye akapwiswawo kuti Aruma naAmureki vakanga vane ruzivo naye, nokuti akave anopwiswa kuti vaiziva pfungwa nezvinangwa zvemwoyo wake; nokuti simba rakapihwa kwavari kuti vazive zvinhu izvi maererano nomweya wechiporofita.

Alma 12

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.

- 8 Uye Ziziromu akatangisa kuvabvunza nesimba, kuti azive zvakawanda maererano noumambo hwaMwari. Uye akati kuna Aruma: Ko izvi zvinorevei zvataurwa naAmureki maererano nokumutswa kwovakafa, kuti vose vachamutswa muvakafa, vose vakarurama navasakarurama, vagounzwa pamberi paMwari kuti vagotongwa maererano namabasa avo?
- 9 Uye zvino Aruma akatangisa kutsanangura zvinhu izvi kwaari, achiti: Zvakapihwa kune vakawanda kuti vazive zvakavanzika zvaMwari; zvisinei hazvo zvakaiswa pasi pomurairo wakaoma zvikuru kuti zvisazopiwa chete maererano nemazwi ake aakapa kuvana vavanhu, asi kuti zvive maererano nokuteerera nokusimba kwavanopa kwaari.
- 10 Uye naizvozvo, uyo anoomesa mwoyo wake, iyeye anogamuchira zvishoma zveshoko rake; uyo asingaomese mwoyo wake, kwaari kuchapiwa zvizhinji zveshoko rake, kusvikira azopiwa kuti azive zvakavanzika zvaMwari kusvikira azviziva zvose zvizere.
- 11 Uye avo vachaomesa mwoyo yavo, vanopiwa chidimbu chishoma cheshoko kudakara vashaya chavanoziva pamusoro pezvishamiso zvake; zvino vobva vasungwa nadhiabhorosi, nokutungamirirwa nokuda kwake kunoparadzwa. Zvino izvi ndizvo zvinorehwa nengetani dzegehena.
- 12 Uye Amureki akanga ataura zviri pachena maererano norufu, nokubviswa mukufa uku tichienda mukusafa, nokumiswa pamberi pechigaro chekutonga chaMwari, kuti titongwe maererano namabasa edu.
- 13 Zvino kana mwoyo yedu yakaomeswa, hongu, kana takaomesa mwoyo yedu kushoko, zvekuti harisakawanikwa matiri, upenyu hwedu huchave mudambudziko guru, zvokuti ipapo tinozorangwa.
- 14 Nokuti mazwi edu achatirasa, hongu, mabasa edu ose achatiramba; hatizoonekwa tisina mavara; uyewo pfungwa dzedu dzichatiramba; uye takadaro hatizodi kutarisa kuna Mwari vedu; uye tingatoda nokufara kukwanisa kuraira matombo nemakomo kuti awire pamusoro pedu kuti ativige tisamuone.

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, inasmuch 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.

- 15 Asi izvi hazvingadaro; tinofanira kuuya kuti timire pamberi pavo mukubwinya kwavo, nomusimba ravo, nomukururama kwavo, nomuumambo hwavo, uye tigobvuma mukunyara kwedu kusingaperi kuti kutonga kwavo kwakanaka; kuti wakarurama mumabasa avo ose, uye kuti vane tsitsi kuvana vavanhu, uye kuti vane simba rose rokuponesa munhu wose uyo anotenda muzita ravo nokuunza michero inobvuma kutendeuka.
- 16 Uye zvino tarisai, ndinoti kwamuri kwozouya rufu, kana rufu rwechipiri, rwuri rufu rwomweya, inguva yokuti uyo anofira muzvivi zvake, sorufu rwenyama achazofawo rufu rwemweya; hongu, achafa kuzvinhu zvirima maererano nokukururama.
- 17 Zvino ndiyo nguva inenge kurwadziwa kwavo kwave sedziva romoto nesuriferi, rimi racho rinoramba richikwira nariini; uye ndiyo nguva iyo vachazosungwa mukuparadzwa kusingaperi, maererano nesimba nokubakwa naSatani, iye avaita kuti vaite kuda kwake.
- 18 Zvino, ndinoti kwamuri, kuchazova sokwakanga kusina rununuro rwakaitwa; nokuti havangaponeswe nekutonga kwaMwari; uye havangafi, nokuti panenge pasisina kuora.
- 19 Zvino zvakaitika kuti apo Aruma akanga apedza kutaura mazwi aya, vanhu vakatanga kushamiswazve.
- 20 Asi pakanga pane mumwe Andiona, uyo akanga ari mutongi mukuru pakati pavo, akauya akati kwaari: Izvi zviiko zvawataura, kuti munhu achamutswa muvakafa achigoshandurwa kubva pamuviri uno unofa kuenda pamuviri usingafe, kuti mweya hauzofi?
- 21 Magwaro anorevei, kana achiti Mwari vakaisa makerubi nomunondo unobvira kumabvazuva kwebindu reEdeni, kuti vabereki vedu vokutanga vasapinde nokunotora muchero womuti weupenyu, kuti vagogara nokusingaperi? Uye naizvozvo tinoona kuti vakanga vasingazogara nokusingaperi.

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.

- 22 Zvino Aruma akati kwaari: Ichi ndichochinhu chandanga ndava kuda kutsanangura. Zvino tinoona kuti Adama akaputsika nenzira yokudya muchero wakarambidzwa, maererano neshoko raMwari; saka tinoona, kuti nokuputsika kwake, vanhu vose vakarasika vakaputsika.
- 23 Uye zvino tarisai, ndinoti kwamuri dai zvakanga zviriri nyore kuti Adama adye muchero womuti woupenyu panguva iyoyo, kungadai kusina rufu; shoko ringadai risipo, zvichiita Mwari murevi wenhema, nokuti vakati: Kana uchinge wangoudya chete zvechokwadi uchafa.
- 24 Uye tinoona kuti rufu rwunouya kumarudzi ose, hongu, rufu urwo rwataurwa naAmureki, rwunova rufu rwenyama; zvisinei kune nguva yakapiwa munhu kuti atendeuke; naizvozvo upenyu huno hwakava hwokuedzwa; nguva yokugadzirira kusangana naMwari; nguva yokugadzirira izvo zvisingaperi yatakutaurirai, iyo iri shure kwekumutswa kuvakafa.
- 25 Zvino, dai pakanga pasina zano rorununuro, urwo rwakavapo kubva pakuvambwa kwenyika, kungadai kusina kumutswa kuvakafa; asi pakanga paine zano rorununuro, richaunza kumutswa kuvakafa, zvinova izvo zvataurwa.
- 26 Uye zvino tarisai, dai vabereki vedu vokutanga vakange vaenda vakanodya muti weupenyu vangadai vakasuwa nokusingaperi, vasina nguva yokugadzirira; uye zano rorununuro ringadai rakakanganiswa, uye shoko raMwari ringadai risipo, risingataure chinhu.
- 27 Asi tarisai, zvakanga zvisina kudaro; asi zvakanga zvakasarudzirwa kuvanhu vose kuti vachafa; uye shure kworufu, vanofanira kuuya kuzotongwa, kutongwa ikwo kuya kwatataura, kuri ikwo kwekupedzisira.
- 28 Uye shure kwokunge Mwari vataura kuti zvinhu izvi zviuye kuvanhu, tarisai, vakaona kuti zvakafanira kuti vanhu vazive nezvezvinhu zvavakanga vavasarudzira.
- 29 Naizvozvo akatumira ngirozi kuti dzikurukure navo, dzikaita kuti vanhu vaone kubwinya kwake.

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.

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.

- 30 Uye vakatangisa kubvira panguva iyoyo kudaidza zita rake; naizvozvo Mwari akakurukura navanhu, akavazivisa zano rorununuro, urwo rwakanga rwakagadzirwa kubva kutonga kwenyika; izvi akavazivisa maererano nokutenda kwavo nokutendeuka kwavo namabasa avo matsvene.
- 31 Naizvozvo, vakapa mirairo kuvanhu, sezvo vakanga vatanga kusateerera mirairo yokutanga pamusana pezvinhu zvenyama; uye vachiva savamwari, vachiziva zvakanaka kubva kune zvakaipa, vachizviisa pachinzvimbo chokuita kana kuiswa pachinzvimbo chokuita kuda kwavo, kuti voita zvakaipa kana kuti zvakanaka—
- 32 Naizvozvo Mwari vakavapa mirairo, shure kwokunge vavazivisa zano rorununuro, kuti vasaite zvakaipa, kurangwa kwacho pamusana pekuita zvakaipa kuri kufa kwechipiri, kwaizova rufu rwusingaperi maererano nezvinhu zvitsvene; nokuti pavanhu ivavo nzira yorununuro hayaizowana simba, nokuti mabasa okuenzanisa haaizoparadzwa, maererano nokunaka kukuru kwaMwari.
- 33 Asi Mwari vakadana vanhu, muzita roMwanakomana wavo, (iyi yaiva nzira yorununuro yakamiswa) vachiti: Kana muchinge matendeuka, musingaomese mwoyo yenyu, ndichazova netsitsi pamusoro penyu, kuburikidza noMwanakomana Mumwechete Akaberekwa;
- 34 Naizvozvo, uyo wose anotendeuka asingaomese mwoyo wake, anekodzero yekuwana tsitsi nenzira yeMwanakomana Mumwechete Akaberekwa, achiregererwa zvitema zvake, uye vose ivava vachava nezororo kwandiri.
- 35 Uye uyo wose anoomesa mwoyo wake, achiita zvakaipa, tarisai, ndinopika nokutsamwa kwangu kuti haapinde muzororo rangu.

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.

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.

36 Uye zvino hama dzangu, tarisai ndinoti kwamuri, kana muchinge maomesa mwoyo yenyu hamuzopinda muzororo raIshe; naizvozvo kuipa kwenyu kunomutsa ivo kuti vatumire kutsamwa kwavo pamusoro penyu sapakutsamwiswa kwokutanga, hongu, maererano nezwi ravo, pakushatiriswa kwavo kwokupedzisira zvimwechetezvo sokwokutanga, kusvika pakuparadzwa kwemweya yenyu kusingaperi; naizvozvo maererano nezwi ravo kusvikira rufu rwokupedzisira, kunyange norufu rwokutanga.

37 Uye zvino, hama dzangu, tichiona kuti tinoziva zvinhu izvi, uye ndezvechokwadi, ngatitendeukei, tisingaomese mwoyo yedu, kuti tisatsamwise Ishe Mwari vedu kuti varegedze kutumira kutsamwa kwavo kwatiri mumirairo yavo yechipiri yaakatipa; asi ngatipindei mukuzorora kwaMwari, uko kwakagadzirwa maererano neshoko ravo.

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.

Aruma 13

- 1 Uye zvakare hama dzangu, ndinoisa pfungwa dzenyu kunguva Ishe Mwari yavakapa mirairo iyi kuvana vake; uye ndinoti dai marangarira kuti Ishe Mwari vakagadza vapirisita, muhurongwa hwavo hutsvene, hwakange huri hurongwa hweMwanakomana wake, kuti vadzidzise zvinhu izvi kuvanhu.
- 2 Uye vapirisita ava vakagadzwa maererano nemitemo yehurongwa hweMwanakomana wake, nenzira inoita kuti vanhu vazive kuti vangatarisire netsika ipi kuMwanakomana kuti vanunurwe.
- 3 Uye iyi ndiyo nzira yavaigadzwa nayo—vachidaidzwa uye vachigadzirirwa kubvira mukutanga kwenyika maererano nokufanoziva kwaMwari, pamusoro perutendo rwavo rwakawanda nemabasa avo akanaka; pakutanga vachisiwa kuti vasarudze zvakanaka kana zvakaipa; naizvozvo ivo vasarudza zvakanaka, uye vachiratidza rutendo rwakawanda zvikuru, vanodaidzwa nokudaidzwa kutsvene, hongu, nekudaidzwa kutsvene kuya kwakagadzirwa, nezviri maererano nehurongwa hwerununuro rwevakadaro.
- 4 Uye ndiko kudaidzwa kwavakaitwa mukudaidzwa uku kutsvene pamusana perutendo rwavo, vamwe vachiramba Mweya waMwari pamusana pekuoma kwemwoyo yavo neupofu hwepfungwa dzavo, zvekuti, dai pakanga pasina izvi vangadaro vakave nepundutso yakaenzana nehama dzavo.
- 5 Kana muchidimbu, munzvimbo yekutanga vakanga vakaenzana nehama dzavo; naizvozvo basa dzvene iri ririkugadzirirwa kubvira pakutanga kwenyika kuitira avo vasingaomese mwoyo yavo, vari mukati mekudzikinurwa naiye ega Mwanakomana Mumwechete Akaberekwa, akagadzirirwa—
- 6 Uye naizvozvo arikudaidzwa kubasa dzvene iri, nokugadzwa hupirisita hwepamusoro hwehurongwa hutsvene hwaMwari, kuti adzidzise mirairo yake kuvana vevanhu, kuti naivowo vagopinda muzororo ravo—

Alma 13

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—

- 7 Hupirisita hwepamusoro uhwu huri maererano nehwechikwata cheMwanakomana wavo, chiri chikwata chakange chiripo kubvira pahwaro hwenyika; kana kuti nemamwe mazwi, chiri chisina pakatangira mazuva kana pakaperera makore, chiri chakagadzirirwa kubva nokusingaperi kusvika nokusingaperi kwose, maererano nokufanoziva kwake zviru mberi muzvinhu zvose—
- 8 Zvino ndiyo tsika yavaigadzwa nayo— vachidaidzwa nokudaidzwa kutsvene, uye vachigadzwa mubasa dzvene, uye vachitora hupirisita hwepamusoro hwechikwata chitsvene, kuri kudaidzwa, nebasa, nehupirisita hwepamusoro, zvisina kwekutanga kana magumo—
- 9 Ndiko kuita kwavanobva vave vapirisita vepamusoro zvachose, mugungano reMwanakomana, Mumwechete Akaberekwa waBaba, asina pakatangira mazuva kana panoperera makore, azere nenyasha, nekuenzanisa, nechokwadi. Uye ndizvo zvazviru. Amen.
- 10 Zvino, sekutaura kwandaita maererano negungano dzvene, kana hupirisita uhwu hwepamusoro, kune vazhinji vakagadzwa uye vakave vapirisita vepamusoro vaMwari; uye zvakange zviru zvaikonzera nerutendo rwavo rwakawanda nokutendeuka kwavo, nokururuma kwavo pamberi paMwari, ivo vari vakasarudza kutendeuka nokushandira kururama pane kuti vafe;
- 11 Naizvozvo vakanga vakadaidzwa mugungano dzvene iri, uye vakatsveneswa, uye nhumbi dzavo dzikasukwa dzikachena kuburikidza neropa reGwayana.
- 12 Zvino ivo, mushure mekutsveneswa neMweya Mutsvene, nhumbi dzavo dzaitwa chena, uye vari vakachena vasina kavara pamberi paMwari, havaikwanisa kutarisa chitadzo vasingashore; uye kwakange kuine vazhinji, vakawanda chaizvo, vakaitwa vachena uye vakapinda muzororo raIshe Mwari vavo.
- 13 Uye zvino hama dzangu, ndinoti dai mazvirereka pamberi paMwari, uye muunze michero yakafanira kutendeuka, kuti nemiwo mupinde muzororo iroro.

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—

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.

- 22 Hongu izwi raIshe, nemiromo yengirozi; rinodaidzira kumarudzi ose, hongu, rinodaidzira, kuti vawane mashoko akanaka nerufaro rukuru; hongu, uye vanodaidzira mashoko akanaka aya mukati mevanhu vavo vose, hongu, kana kune avo vakapararira nenyika; nokudaro vauya kwatiri.
- 23 Uye zvakaziviswa kwatiri zviripachena, kuti tinzwisise, kuti tisakanganise; izvi nenzira yokuti tiri vafambi munyika yevatorwa; naizvozvo, takadiwa zvikuru, nokuti mashoko anofadza aya akataurwa kwatiri mumativi ose emunda wedu wemizambiringa.
- 24 Nokuti tarisai, ngirozi dziri kutaurira vazhinji munguva ino munyika medu; uye izvi zvirizvekugadziridza mwoyo yevana vevanhu kuti vatambire shoko ravo panguva yaachauya mukubwinya kwake.
- 25 Uye zvino tangomirira chete kunzwa nhau dzinorufaro dzichiudzwa kwatiri nemiromo yengirozi, dzekuuya kwavo; nokuti nguva iri kuuya, hatizive kuti ndiriini. Dai Mwari vaita kuti zvive ndichiri mupenyu; asi zvive zvino kana imwe nguva, mazviri ndichapembera.
- 26 Uye zvichaziviswa kune vakarurama uye vatsvene, nemiromo yengirozi, panguva yekuuya kwake, kuti mazwi emadzibaba edu azadzikiswe, maererano nezvavakataura pamusoro pake, zvakange zvirimaererano nechiporofita chaive mavari.
- 27 Uye zvino, hama dzangu, ndinodisa nemwoyo wangu wose, hongu, neshungu huru dzinotorwadza, kuti dai mateerera kumazwi angu, uye murase zvitema zvenyu, uye musaverengere zuva rekutendeuka kwenyu;
- 28 Asi kuti muzvirereke pamberi paIshe, uye mudaidze zita ravo dzvene, uye mutarisire uye murambe muchinamata, kuti musaedzwe kudarika zvamunogona kukunda, uye kuti mutungamirwe neMweya Mutsvene, muchizvirereka, makapfava, muchibvuma, makatsiga, muzere nerudo nokushivirira.

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.

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;

29 Muine rutendo munaIshe; muine tariro yokuti muchagashira upenyu hwokusingaperi; muine rudo rwaMwari mumwoyo yenyu nguva dzose, kuti mugozosimudzwa musi wekupedzisira uye mugopinda muzororo ravo.

30 Uye Ishe vakupei rutendeuko, kuti musaunze kushatirwa kwavo pamusoro penyu, kuti musasungwe nengetani dzegehena, kuti musazofa rufu rwepiri.

31 Uye Aruma akataura mamwe mazwi akawanda kuvanhu, asina kunyorwa mubhuku rino.

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.

Aruma 14

- 1 Uye zvakaitika kuti apedza kutaura kuvanhu ava vazhinji vavo vakatenda kumazwi ake, vakatanga kutendeuka, nokunzvera magwaro matsvene.
- 2 Asi vazhinji vaida kuti dai vaparadza Aruma naAmureki; nokuti vakanga vashatirirwa Aruma, pamusana pekutaura zviripachena kuna Ziziromu; uye vakatiwo Amureki ainge avanyepera, uye akatuka mutemo wavo nemagweta avo nevatongi vavo.
- 3 Uye vakashatiriswawo naAruma naAmureki; nenzira yekuti hapana chavakanga vavanza pakuvataurira nezvehuipi hwavo, vakatsvaka kuvauraya muruvande.
- 4 Asi zvakaitika kuti havana kuzviita; asi vakavatora vakavasunga netambo dzakasimba, uye vakaenda navo kumutongi mukuru wenyika.
- 5 Uye vanhu vakaenda vakanovapomera—vachipupura kuti vakanga vatuka mutemo, nemagweta nevatongi venyika, uyezve nevanhu vose vemunyika; uye vachipupura kuti kuna Mwari mumwechete, uye vachatumira Mwanakomana wavo mukati mevanhu, asi haavaponise; nezvimwe zvizhinji zvakadaro zvakapomerwa Aruma naAmureki nevanhu. Zvino izvi zvakaitwa pamberi pemutongi mukuru wenyika.
- 6 Zvino zvakaitika kuti Ziziromu akashamiswa nemazwi akanga ataurwa; uye aizivawo nokupofomadzwa kwepfungwa, kwaakanga akonzera mukati mevanhu pamusana pemazwi ake ekunyepa; uye mweya wake ukatanga kunetswa nekuziva nokunyumwa kwake kuti ane mhosva; hongu, akatanga kunzwa kukomberedzwa nokurwadziwa kwegehena.
- 7 Uye zvakaitika kuti akatanga kuchema kuvanhu, achiti: Tarisai, ini ndine mhosva, ava varume havana kana kavara pamberi paMwari. Akatanga kuvareverera kubvira panguva iyoyo; asi vakamutuka, vachiti: Asi iwe wabatwawo nadhiabhorosi? Uye vakamusvipira, uyezve vakamubvisa mukati mavo, neavo vose vakanga vatenda kumazwi akanga ataurwa naAruma naAmureki; uye vakavatandira kunze, uye vakatuma vanhu kuti vanovatema nemabwe.

Alma 14

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.

- 8 Uye vakauya nevakadzi vavo nevana vavo pamwechete, uye ani zvake aitenda kana akanga adzidziswa kutenda mushoko raMwari vakaita kuti vakandwe mumoto; uye vakauyawo nezvinyorwa zvavo zvakange zviine magwaro matsvene, vakazvikandawo mumoto, kuti zvitsve zviparadzwe nemoto.
- 9 Uye zvakaitika kuti vakatora Aruma naAmureki, ndokuvatakura vachienda navo kunzvimbo yaiurairwa vatendi, kuti vaone kuparadzwa kwaitwa avo vaipiswa nemoto.
- 10 Uye Amureki paakaona kurwadziwa kwaiita vakadzi nevana vakanga vachitsva mumoto, akanzwawo kurwadzwa; uye akati kuna Aruma: Tinotarisa sei zvinhu zvakaipa kudai? Naizvozvo ngatitambanudzei maoko edu, tishandise simba raMwari riri matiri, tivaponise kubva murimi iri.
- 11 Asi Aruma akati kwaari: Mweya uri kundirambidza kuti ndisatambanudze ruoko rwangu; nokuti tarisai Ishe vari kuvatambira ivo pachavo, mukubwinya; uye vanobvumira kuti vaite chinhu ichi, kana kuti vanhu vaite izvi kwavari, maererano nokuoma kwemwoyo yavo, kuti kutonga kwavachavaita mukushatirwa kwavo kugove kwakakodzera; uye ropa revasina mhosva richavarovera, hongu, uye richichema nesimba muzuva rekupedzisira.
- 12 Zvino Amureki akati kuna Aruma: Tarisai, zvimwe nesuwo vachatipisa.
- 13 Uye Aruma akati: Ngazvive sekuda kwaIshe. Asi, tarisai, basa redu harisati rapera; naizvozvo havatipise.
- 14 Zvino zvakaitika kuti miviri yeavo vakanga vakandwa mumoto yatsva, uye nezvinyorwa zvakanga zvakandwawo nayo, mutongi mukuru wenyika akauya akamira pana Aruma naAmureki, vakasungwa; uye akavarova neruoko rwake pamatama, akati kwavari: Mushure mezvamaona, muchaparidzira vanhu ava zvakare here, kuti vachakandwa mudziva remoto nesuriferi?

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?

- 15 Tarisai, muri kuona kuti hamuna simba rekuponesa avo vakandwa mumoto; kana Mwari havana kuvayamura nokuti vange vari verutendo rwenyu. Uye mutongi akavarova zvakare pamatama, uye akavabvunza: Mungazvitaure muchitii?
- 16 Zvino mutongi uyu waive wegungano nerutendo rwaNehor, akauraya Gideoni.
- 17 Uye zvakaiteka kuti Aruma naAmureki havana chavakamupindura; uye akavarova zvakare, uye ndokuvapa kumapurisa kuti avaise mutirongo.
- 18 Uye vagara mutirongo kwemazuva matatu, kwakauya magweta akawanda, nevatongi, nevapirisita, nevadzidzisi, vakanga vaine basa seraNehor; uye vakapinda mutirongo kunovaona, uye vakavabvunza pamusoro pemazwi mazhinji, asi hapana chavakavapindura.
- 19 Uye zvakaiteka kuti mutongi akamira pamberi pavo, uye akati: Sei musiri kupindura mazwi evanhu ava? Hamuzive kuti ndine simba rekukutumirai kumoto? Uye akavati vataure; asi havana chavakapindura.
- 20 Uye zvakaiteka kuti vakabva vakaenda, asi vakadzoka zvakare ramangwana; uye mutongi akavarova zvakare nembama pamatama avo. Uye vazhinji vakauyawo, vakavarova, vachiti: Muchamira zvakare here muchitonga vanhu ava, muchishora mutemo wedu? Kana muine simba rakadaro muri kudii kuzviyamura?
- 21 Uye zvinhu zvizhinji zvakadaro zvavakataura kwavari, vachitsenga mazino avo kwavari, uye vachivasvipira, uye vachiti: Tichatarisika sei kana taraswa?
- 22 Uye zvinhu zvizhinji zvakadaro, hongu, zvose zvakadaro zvakasiyana siyana zvavakataura kwavari; uye vakavaseka kwemazuva mazhinji. Uye vakavanyima zvekudya kuti vanzwe nzara, nemvura kuti vanzwe nyota; uye vakavatorera nhumbi dzavo vakasara vasina chavakapfeka; uye vakasungwa netambo dzakasimba, vakaiswa mutirongo.

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.

- 23 Uye zvakaikita kuti mushure mekunge vatambudzika kwemazuva mazhinji, (uye raive zuva rechigumi nemaviri, mumwedzi wechigumi, mugore rechigumi rekutonga kwevatongi vanhu vaNifai) kuti mutongi mukuru munyika yaAmonaiha nevadzidzisi vavo vazhinji nemagweta avo vakaenda vakapinda mutirongo maive naAruma naAmureki vakasungwa netambo.
- 24 Uye mutongi mukuru akamira pamberi pavo, uye ndokuvarova zvakare, uye ndokuti kwavari: Kana muine simba raMwari zvibvisei mumajoto aya, uye zvino ndikwo kuti titende kuti Ishe vachaparadza vanhu ava maererano nemazwi enyu.
- 25 Uye zvakaikita kuti vose vakaenda vakavarova, vachitaura mazwi mamwecheteo, kusvika pane wekuperdzisira; uye wekuperdzisira ataura kwavari simba raMwari rakanga rava pana Aruma naAmureki, uye vakasimuka vakamira netsoka dzavo.
- 26 Uye Aruma akachema, achiti: Ko tichatambudzika kusvika riini nhai Ishe? Imi Ishe, tipei simba maererano nerutendo rwedu muna Kristu, kana mukuponeswa. Uye vakadambura tambo dzakanga dzakavasunga; uye vanhu zvavakaona izvi, vakatanga kutiza, nokuti kutya kuparadzwa kwakange kwave pavari.
- 27 Uye zvakaikita kuti kutya kwavo kwaive kukuru zvekuti vakawira pasi, vakatadza kusvika pamusiwo wekunze wetirongo; uye nyika yakandendemera zvikuru, uye madziro etirongo akatsemuka paviri, zvekuti akawira pasi; uye mutongi mukuru, nemagweta, uye vapirisita, nevadzidzisi, vakarova Aruma naAmureki, vakauraiwa nekuwirwa nemadziro.
- 28 Uye Aruma naAmureki vakabuda mutirongo, uye havana kukuvara; nokuti Ishe vakanga vavapa simba, maererano nokutenda kwavo kuri muna Kristu. Uye vakabva vabuda mutirongo; uye vakasunungurwa majoto avo; uye tirongo rakanga rawira pasi, nemweya wose wakanga urimo, kunze kwaAruma naAmureki, yakauraiwa; ndokubva pakarepo vapinda muguta.

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.

29 Zvino vanhu pavakanzwa zhowe-zhowe vakauya vachimhanya pamwechete vari mhomho kuti vazoona kuti vazive chikonzero chacho; uye pavakaona Aruma naAmureki vachibuda kubva mutirongo, uye icho chidziro chacho chawira pasi, uye vakatiza Aruma naAmureki kunge mbudzi ine vana yaona shumba mbiri; uye ndiko kutizwa kwakaita Aruma naAmureki.

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.

Aruma 15

- 1 Uye zvakaitika kuti Aruma naAmureki vakaudzwa kuti vabve muguta iri; uye vakabva, vakabuda vakapinda munyika yeSidhomu; uye tarisai, imomo vakasvikowana vanhu vose vakanga vabva munyika yaAmonaiha, vakanga vatandaniswa vakatemwa nematombo, pamusana pekuti vakanga vatenda kumazwi aAruma.
- 2 Uye vakavaudza zvose zvakanga zvaitika kuvakadzi vavo nekuvana vavo, nezvavowo, nesimba ravo rekuponesa.
- 3 Uye Ziziromuwo akanga arere achirwara ari Sidhomu, akabatwa nedziwa, rainge rakonzerwa nekunetseka kwepfungwa yake pamusoro pekuipa kwake, nokuti aifunga kuti Aruma naAmureki hakusisina; uye aifunga kuti vakauraiwa pamusana pekutadza kwake. Uye chitema chikuru ichi, nezvimwe zvitema zvake zvizhinji, zvakanetsa pfungwa dzake zvekuti akadakara kurwadziwa, pasina chiyamuro; nokudaro akatanga kupiswa nokupiswa kukuru.
- 4 Zvino zvaakanzwa kuti Aruma naAmureki vave munyika yeSidhomu, mwoyo wake wakatanga kunzwa kushinga; akabva atumira nhume kwavari nokukurumidza, achida kuti vauye kwaari.
- 5 Uye zvakaitika kuti vakabva vangoenda pakarepo, vachiteerera kunhume yaakanga avatumira; uye vakaenda vakapinda mumba maive naZiziromu; uye vakamuwana arere, achirwara, akaderera chaizvo nokurwara; uye pfungwa yakewo yakange ichirwadziwa kwazvo nekutadza kwake; uye zvaakavaona akatambanudza ruoko rwake, akavakumbira kuti vamurape.
- 6 Uye zvakaitika kuti Aruma akati kwaari, achimutora neruoko: Unotenda here simba raKristu kuti rinoponesa?
- 7 Uye akapindura akati: Hongu, ndinotenda ose mazwi amakadzidzisa.
- 8 Uye Aruma akati: Kana uchitenda murununuro rwaKristu unogona kuporeswa.
- 9 Uye iye akati: Hongu, ndinotenda maererano nemazwi enyu.

Alma 15

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.

- 10 Uye zvino Aruma akachema kuna Ishe achiti: Imi Ishe Mwari vedu, ivai netsitsi pane murume uyu, uye mumurape maererano nerutendo rwake rwuri munaKristu.
- 11 Uye Aruma zvaakange ataura mazwi aya, Ziziromu akasvetuka akamira netsoka dzake, akatanga kufamba; izvi zvakaitwa zvikashamisa vanhu vose; uye nyaya iyi yakafamba nenyika yose yeSidhomu.
- 12 Uye Aruma akabhabhatidza Ziziromu munaIshe; uye akatanga kubvira panguva iyoyo kuparidzira vanhu.
- 13 Uye Aruma akamisa chechi munyika yeSidhomu, uye akagadza vapirisita nevadzidzisi munyika umu, kuti vabhabhatidze muna Ishe ani zvake anenge ada kubhabhatidzwa.
- 14 Uye zvakaitika kuti vakange vakawanda; nokuti vakauya kubva kumatunhu ose akatenderedza Sidhomu, uye vakabhabhatidzwa.
- 15 Asi vanhu vakanga vari munyika yeAmonaiha, vakaramba vakaomesa mwoyo vari vanhu vane mitsipa yakaoma; uye havana kutendeuka pazvitema zvavo, vachiti rose simba raAruma naAmureki nderadhiabhorosi; nokuti vakanga vari vebasa raNehor, nokudaro vakange vasingatende nezvekutendeuka muzvitema zvavo.
- 16 Uye zvakaitika kuti Aruma naAmureki, Amureki ari akange asiya rose goridhe rake, nesirivha, nezvinokosha zvake, zvaive munyika yeAmonaiha, pamusana peshoko raMwari, achirambwa neavo vaive shamwari dzake nababa vake nehama dzake;
- 17 Naizvozvo, mushure mekunge Aruma aita chechi kuSidhomu, achiona kupinduka kukuru, hongu, achiona kuti vanhu vakange vapinduka mukudada kwemwoyo yavo, uye vakatanga kuzvirereka pamberi paMwari, uye vakatanga kuunganidzana pamwechete munzvimbo dzavo dzekusangana kuti vanamate Mwari vari paaritari, vachitarisa nokunamata nguva dzose, kuti vaponeswe panaSatani, nemurufu, nemukuparadzwa—

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.

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—

18 Zvino sekutaura kwandaita, Aruma aona zvinhu
zvose izvi, naizvozvo akatora Amureki vakaenda
kunyika yeZarahemura, uye akaenda naye kumba
kwake, uye akamunamatira mumatambudziko ake,
uye akamusimbisa muna Ishe.

19 Uye ndiko kupera kwakaita gore rechigumi
rekutonga kwevatongi vanhu vaNifai.

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.

Aruma 16

- 1 Uye zvakaitika kuti mugore regumi nerimwechete rekutonga kwevatongi vanhu vaNifai, muzuva rechishanu remwedzi wechipiri, mainge muine runyararo kwazvo munyika yeZarahemura, mainge musina hondo kana kupesana kwamakore akati, kana kudakara kusvika muzuva reshanu remwedzi wechipiri mugore rechigumi nerimwechete, kwakave nekuchema kwehondo kwakanzwikwa munyika yose.
- 2 Nokuti tarisai, mauto emaRamani akange auya nerutivi rwunerenje, kumiganhu kwenyika, kana muguta reAmonaiha, uye vakatanga kuuraya vanhu nokuparadza guta.
- 3 Uye zvino zvakaitika kuti, maNifai vasati vaunganidza mauto akawanda zvekuti aigona kuvadzanga munyika, vakange vaparadza vanhu vaive muguta reAmonaiha, nevamwewo vaive kumiganhu nenyika yaNoa, uye ndokutora vamwe vavakaenda navo murenje senhapwa.
- 4 Zvino zvakaitika kuti maNifai vakada kuti vawane avo vakanga vatakurwa vaendwa navo murenje senhapwa.
- 5 Naizvozvo, akanga aitwa mukuru wemauto emaNifai, (uye zita rake rainzi Zoram, uye aive nevanakomana vaviri, Rihai naAha)—zvino Zoram nevanakomana vake vaviri, vachiziva kuti Aruma akanga ari mupirisita wepamusoro pechechi, uye vari vakanga vanzwa kuti ane mweya wechiporofita, naizvozvo vakaenda kwaari uye vachida kunonzwa kuti Ishe vangade here kuti vaende mukunotsvaka hama dzavo, vakanga vatorwa nemaRamani senhapwa.
- 6 Uye zvakaitika kuti Aruma akabvunza kuna Ishe pamusoro penyaya iyi. Uye Aruma akadzoka akati kwavari: Tarisai, maRamani vachayambuka rwizi rweSidhoni nemurenje rechekuchamhembe, kure kupfuura muganhu wenyika yeMandi. Uye tarisai ikoko ndiko kwamuchasangana navo, kumabvazvuvu kwerwizi rweSidhoni, uye ipapo Ishe ndipo pavachakupai hama dzenyu vakatorwa senhapwa nemaRamani.

Alma 16

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.

- 7 Uye zvakaikita kuti Zoram nevanakomana vake vakayambuka rwizi rweSidhoni, nema auto avo, uye vakaenda kure kupfuura muganhu weMandi kusvika kurenje rechekuchamhembe, rakange riri kurutivi rwekumabvazuva kwerwizi rweSidhoni.
- 8 Uye vakasvika paive nema auto emaRamani, uye maRamani akaparadzwa uye akatandanisirwa murenje; uye vakatora hama dzavo dzakanga dzatorwa nema Ramani senhapwa, uye kwakange kusina kana mweya mumwechete wakarasika pavanhu vakanga vatorwa senhapwa. Uye vakauya nehama dzavo vakave nenyika yavo.
- 9 Uye ndiko kupera kwakaita gore regumi nerimwechete revatongi, maRamani atandaniswa munyika, uye vanhu veAmonaiha vaparadzwa; hongu, wose mweya waive mupenyu wemaAmonaiha wakaparadzwa, negutawo ravo guru, ravakati Mwari havakwanise kuriparadza, nenzira yembiri yaro.
- 10 Asi tarisai, nezuva rimwechete chete rakasara rave dongo; uye zvitunha zvakadyiwa nembwa nezvikara zverenje.
- 11 Zvakadaro, mushure memazuva mazhinji zvitunha zvavo zvakaunganidzwa pamusoro penyika, zvikafukidzwa zvishoma-shoma. Uye kwakave nokunhuwa kukuru zvekuti vanhu havana kuenda kunogara nyika yeAmonaiha kwemakore mazhinji. Uye ikadaidzwa kuti Nyika yeKuparadzwa kwemaNehor; nokuti vakanga vari vebasa raNehor, avo vakauraiwa; uye nyika dzavo dzikasara dziri magwenga.
- 12 Uye maRamani haana kuuya zvakare kuzoita hondo nemaNifai kudakara gore regumi nemakore mana ekutonga kwevatongi vanhu vaNifai. Uye naizvozvo kwemakore matatu vanhu vaNifai vakanga vaine runyararo munyika yose.
- 13 Uye Aruma naAmureki vakaenda vachiparidza rutendeuko kuvanhu mutemberi dzavo, nemunzvimbo dzavaisangana, nemumasinagogowo avo, akanga akavakwa netsika yemaJuda.
- 14 Uye vose vakanzwa mazwi avo, kwavari vakapa shoko raMwari, pasina avaisiya, nguva dzose.

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.

- 15 Uye ndiko kuenda kwakaita Aruma naAmureki, nevamwe vazhinji vakanga vasarudzwa kuti vaite basa iri, kuparidza shoko kunyika yose. Uye kuitwa kwechechi chakave chinhu chakati tekesho munyika yose, mumatunhu ose akatenderedza, mukati mevanhu vose vemaNifai.
- 16 Uye mukati mavo makange musina kusaenzana; Ishe vakadira Mweya wavo pamusoro pose penyika kugadzirira pfungwa dzevana vevanhu, kana kugadzirira mwoyo yavo kugashira shoko richadzidziswa pakati pavo panguva yekuuya kwavo—
- 17 Kuti vasaomeswe pashoko, kuti vasave vasingatende, zvovaendeswa kunoparadzwa, asi kuti vagashire shoko norufaro, uye sebazi rapinzaniswa nemunzabviringa wechokwadi, kuti vapinde muzororo raIshe Mwari vavo.
- 18 Zvino vose vapirisita vaienda muvanhu vaiparidza vachiramba nhema dzose, uye kunyengedza, nekuchiva, nokunetsana, nepfini, nokutukana, nokuba, kupamba, kupaza, kuponda, kupomba, nemabasa ose eupombwe hwakasiyana-siyana, vachichema kuti zvinhu izvi hazvifaniri kuvepo—
- 19 Vachiratidza zvinhu zvakange zvave kuda kuuya; hongu, vachiratidza kuuya kweMwanakomana waMwari, kutambudzika kwake nekufa, nokumuka kuvakafa.
- 20 Uye vanhu vazhinji vakabvunza vachida kuziva nzvimbo yaizouya Mwanakomana waMwari; uye vakaudzwa kuti aizouya kwavari mushure mekumuka kwake kuvakafa; uye izvi vanhu vakazvinzwa norufaro rwukuru.
- 21 Uye zvino chechi yamiswa kwose-kwose munyika —ichinge yakunda dhiabhorosi, uye shoko raMwari richiparidzwa nekuchena kwaro munyika yose, uye Ishe vachidira maropafadzo avo muvanhu ndikwo kupera kwakaita gore rechigumi nemakore mana ekutonga kwevatongi vanhu vaNifai.

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.

Nyaya yevanakomana vaMosaya, vakaramba nbaka yavo yekugara umambo nenzira yesboko raMwari, uye vakaenda kunyika yaNifai kunoparidzira maRamani; kutambudzika kwavo nokuponeswa kwavo—maererano nezvinyorwa zvaAruma.

Aruma 17

- 1 Uye zvino zvakaitika kuti Aruma zvaakanga ari parwendo kubva munyika yaGideoni akananga kuchamhembe, kure kunyika yaMandi, tarisai, akashamiswa, akasangana nevanakomana vaMosaya vari parwendo rwekuenda kunyika yeZarahemura.
- 2 Zvino vanakomana vaMosaya ava vaive naAruma ngirozi payakatanga kuuya kwaari; naizvozvo Aruma akafara kwazvo kuona hama dzake; uye chakapamidzira rufaro rwake, kuti vakanga vachiri hama dzake munaIshe; hongu, uye vakanga vasimba mukuziva kwavo chokwadi; nokuti vakanga vari varume vane ruzivo chairwo uye vakanga vanzvera magwaro matsvene nesimba, kuti vazive shoko raMwari.
- 3 Asi izvi hazvizizvo zvole; vakazvipira mukunamata zvakanyanya, nokutsanya; naizvozvo vaive nemweya wechiporofita, nemweya wekuzarurirwa, uye pavaidzidzisa, vaidzidzisa nesimba nemvumo yaMwari.
- 4 Uye vakanga vadzidzisa shoko raMwari kumaRamani kwegumi remakore rine makore mana, vakabudirira zvikuru mukuunza vazhinji kuti vazive chokwadi; hongu, nesimba remazwi avo vazhinji vakaunzwa pamberi pearitari yaMwari, kuti vashevedze zita ravo nokureurura zvitema zvavo pamberi pavo.
- 5 Zvino izvi ndizvo zvinhu zvavakasangana nazvo munzendo dzavo, nokuti vakasangana nematambudziko mazhinji; vakatambudzika zvikuru, zvole munyama nemupfungwa, zvinenge nzara, nyota nekuneta, nokushushikana kwemweya.
- 6 Zvino idzi ndidzo dzaive nzendo dzavo: Vaoneka baba wavo, Mosaya, mugore rekutanga rekutonga kwevatongi; varamba umambo hwavaida kupiwa nababa wavo, uye zviru izvowo zvakanga zviru mupfungwa dzevanhu;

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;

- 7 Zvakadaro vakabva munyika yeZarahemura, vakatora minondo yavo, nemapfumo avo, neuta hwavo, nemiseve yavo, nezvinziriri zvavo; uye izvi vakazviita kuti vagowana zvekudya nazvo vari murenje.
- 8 Uye ndiko kuenda kwavakaita murenje neavo vavakanga vasarudza, kuti vakwidze kuenda kunyika yaNifai, kuti vanoparidza shoko raMwari kumaRamani.
- 9 Uye zvakaitika kuti vakafamba mazuva mazhinji vari murenje, uye vakatsanya zvakanyanya nokunamata chaizvo kuti Ishe vavapewo chimedu cheMweya wavo kuti chiende navo, uye chigare navo, kuti vave mudziyo unounza mumaoko aMwari, kana zviri nyore, hama dzavo, maRamani, kuti vazive chokwadi, kuti vazive kushoreka kwetsika dzemadzibaba avo dzakanga dzisiri idzo.
- 10 Uye zvakaitika kuti Ishe vakavashanyira neMweya wavo, uye vakati kwavari: Nyaradzwai. Uye vakanyaradzwa.
- 11 Uye Ishe vakatiwo kwavari: Endai mukati memaRamani, hama dzenyu, munotaura shoko rangu; asi muve makatirira mukutambudzika nemukurwadziwa, kuti muratidze zvakanaka mandiri kwavari, uye ndichaita kuti muve mudziyo uri mumaoko angu unoponesa mweya yakawanda.
- 12 Uye zvakaitika kuti mwoyo yevanakomana vaMosaya, neyeavo vavakanga vainavo, yakatora kushinga kuti vaende kumaRamani kuti vanovataurira shoko raMwari.
- 13 Uye zvakaitika kuti pavakasvika mumiganhu yenyika yemaRamani, vakaparadzana vakati ava vachienda nekuku, ava nekuku, vachivimba kuti Ishe vachaita kuti vaungane zvakare mushure mekupedza kukohwa kwavo; nokuti vaiti basa ravakanga vaita raive guru chaizvo.

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.

- 14 Uye nechokwadi raive guru, nokuti vakange vazvipira kuparidza shoko raMwari kuvanhu vaipenga uye vakaoma uye magandanga evanhu; vanhu vaifadzwa nekuponda maNifai, nekupamba nokupaza; uye mwoyo yavo yaive paupfumi, kana pagoridhe nesirivha, nematombo akakosha; asi vaida kuwana zvinhu izvi nekuparadza, kuti vasazvishandire nemaoko avo.
- 15 Naizvozvo vaive vanhu vane nungo, vazhinji vavo vainamata zvifananidzo, uye kutuka kwaMwari kwakange kwave pavari nenzira yetsika dzemadzibaba avo; zvakadaro ruvimbiso rwaIshe rwakapiwa kwavari kana vari vatendeuka.
- 16 Naizvozvo, izvi ndizvo zvakakonzero kuti vanakomana vaMosaya vazvipire mubasa iri, kuti zvimwe vangavaite kuti vatendeuke; kuti zvimwe vangaite kuti vasvike pakuziva hurongwa hwerununuro.
- 17 Naizvozvo vakaparadzana vakati uyu kwake, uyu kwake, uye vakaenda mukati mavo, munhu ari ega, maererano neshoko nesimba raMwari raakapiwa.
- 18 Zvino Amoni semukuru mukati mavo, kana kuti sezvo ari iye aivatonga, uye akabva kwavari, mushure mekuvaropafadza maererano nezvavaikodzera, avapa shoko raMwari, kana kuti avaropafadza asati abva kwavari; uye ndokuenda kwavakaita panzendo dzavo uyu nekwake uyu nekwake nenyika yose.
- 19 Uye Amoni akapinda munyika yaIshmaeri, nyika yacho ichidaidzwa nezita revanakomana vaIshmaeri, avo vakazovewo maRamani.
- 20 Uye Amoni zvaapinda munyika yaIshmaeri, maRamani akamutora akamusunga, setsika yavo yekusunga ose maNifai ainge awira mumaoko avo, uye vovatakura voenda navo pamberi pamambo; saka zvainge zvave zvinofadza mambo kuvauraya, kana kuvaisa muutapwa, kana kuvaisa mutirongo, kana kuvatandanisa munyika make, maererano nezvaanenge ada nezvamufadza.

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.

- 21 Uye saka Amoni akatakurwa akaendwa naye pamberi pamambo akanga ari munyika yaIshmaeri; uye zita rake rainzi Ramonai; uye akange ari wechizvarwa chaIshmaeri.
- 22 Uye mambo akabvunza Amoni kuti chido chake ndechekuda kugara munyika mukati memaRamani here, kana kuti mukati mevanhu vekwake.
- 23 Uye Amoni akati kwaari: Hongu, ndinoda kugara mukati mevanhu ava kwechinguva; hongu, zvimwe kusvika musu wandinofa.
- 24 Uye zvakaitika kuti mambo Ramonai akafadzwa kwazvo naAmoni, uye akaita kuti majoto ake asunungurwe; uye akada kuti Amoni atore mumwe wevanasikana vake ave mukadzi wake.
- 25 Asi Amoni akati kwaari: Kwete, asi ndingave muranda wenyu. Saka Amoni akave muranda wamambo Ramonai. Uye zvakaitika kuti akaiswa mukati mevamwe varanda kuchengeta zvipfuyo zvaRamonai, maererano netsika yemaRamani.
- 26 Uye mushure mekunge ave nemazuva matatu achishandira mambo, sezvo akange ari nevaranda vechiRamani vachienda nezvipfuyo zvavo kunzvimbo yaive nemvura, yainzi mvura yeSebhusi, uye vose vaRamani vaienda nezvipfuyo zvavo ikoko, kuti zviwane mvura—
- 27 Naizvozvo, Amoni nevaranda vamambo vachitinha zvipfuyo zvavo vachienda kunzvimbo yemvura iyi, tarisai, vamwe vemaRamani, vakange vaenda kunonwisa zvipfuyo zvavo, vakamira vakatandanisa zvipfuyo zvaAmoni nezvevaranda vamambo, uye vakazvitandanisa zvekuti zvakatiza nekwakasiyana-siyana.
- 28 Zvino varanda vamambo vakatanga kutsutsumwa, vachiti: Zvino mambo achatiuraya, sezvaakaita hama dzedu nokuti zvipfuyo zvake zvakanga zvaparadzwa nekuipa kwevarume ava. Uye vakatanga kuchema zvikuru, vachiti: Tarisai, zvipfuyo zvedu zvatopararira kare.

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.

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.

- 29 Zvino vakachema pamusana pekutya kuuraiwa. Zvino Amoni paakaona izvi mwoyo wake wakafuta maari nokufara; ndokuti, ndicharatidza simba rangu kuvaranda vamwe vangu, kana kuti simba riri mandiri, mukudzorera zvipfuyo izvi kuna mambo, kuti nditore mwoyo yeava varanda vamwe vangu kuti ndivatungamirire mukutenda mazwi angu.
- 30 Uye zvino, idzi ndidzo dzaive pfungwa dzaAmoni, paakaona kurwadziwa kweavo vaaiti ihama dzake.
- 31 Uye zvakaikita kuti akavafadzwa nemazwi ake, achiti: Hama dzangu, farai uye ngatiende tinotsvaka zvipfuyo, uye tichazviunganidza pamwechete uye tigozvionza panzvimbo yemvura, nokudaro tichachengetedza zvipfuyo zvamambo uye haazotiuraya.
- 32 Uye zvakaikita kuti vakaenda kunotsvaka zvipfuyo, uye vakatevera Amoni, uye vakamhanya zvikuru uye vakadimbudzira zvipfuyo zvamambo, uye vakazviunganidza pamwechete zvakare vakaenda nazvo panzvimbo yemvura.
- 33 Uye varume vaye vakamirira kuti vaparadze zvakare zvipfuyo zvavo; asi Amoni akati kuhama dzake: Komberedzai zvipfuyo kuti zvisatize, uye ini ndiende ndinotaura nevanhu ava vari kuparadza zvipfuyo zvedu.
- 34 Naizvozvo, vakaita sezvavakanga vanzi vaite naAmoni, uye iye akaenda kunotaura neavo vakanga vamire kumvura yeSebhusi; uye vakanga vasiri vashoma kwete.
- 35 Naizvozvo havana kutya Amoni, nokuti vaifunga kuti mumwechete wevanhu vavo aigona kumuuraya zvichivafadza, nokuti havana kunge vachiziva kuti Ishe vakanga vavimbisa Mosaya kuti vachabvisa vanakomana vake mumaoko avo; hapana kana chavaiziva nezvaIshe; naizvozvo vaifara nokuparadza hama dzavo, uye ndizvo zvaiita kuti vamirire kuparadza zvipfuyo zvamambo.

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.

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.

- 36 Asi Amoni akamira akatanga kuvatema nematombo nechinziriri chake; hongu, nesimba rinotyisa akakanda matombo mukati mavo nechinziriri; uye naizvozvo akauraya vakati kuti zvekuti vakatanga kushamiswa nesimba rake; zvakadaro vakamushatirirwa nokuti akanga auraya hama dzavo, uye vakashingirira kuti atopunzikawo; saka, vaona kuti havana kukwanisa kumutema nematombo avo, vakauya netsvimbo kuzomuuraya.
- 37 Asi tarisai, wose munhu aisimudza tsvimbo kuti arove Amoni, aibva adimbura maoko avo nemunondo; nokuti akamira achidziva tsvimbo dzavo nekudimbura maoko avo nekumuromo kwemunondo wake, zvekuti vakatanga kushamiswa, vakatanga kutiza; hongu, uye vakanga vasiri vashoma; uye akaita kuti vatize nesimba reruoko rwake.
- 38 Zvino vatanhatu vavo vakanga vauraiwa nechinziriri, asi nemunondo hakuna waakauraya kunze kwemutungamiri wavo; uye akadimbura maoko evose vakaasimudza vachida kumurova, uye vakanga vasiri vashoma.
- 39 Uye avatinhira kure, akadzoka uye vakanwisa zvipfuyo zvavo uye vakadzokera kumafuro amambo, uye ndokubva vaenda kuna mambo, vakatakura maoko akanga adimburwa nemunondo waAmoni, evavo vakanga vachida kumuuraya; uye akaendwa nawo kuna mambo seuchapupu hwezvinhu zvavakanga vaita.

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.

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.

Aruma 18

- 1 Uye zvakaitika kuti mambo Ramonai akaita kuti varanda vake vasimuke uye vapupure zvose zvavakanga vaona maererano nenyaya yacho.
- 2 Uye vose vapedza kupupura pamusoro pezvinhu zvavakanga vaona, uye mambo akanga anzwa nekuvimbika kwaAmoni mukuchengetedza zvipfuyo zvake, nezvesimbawo rake guru mukurwisana neavo vaida kumuuraya, akashamiswa zvikuru, uye akati: Chokwadi, izvi hazviitwe nemunhu ega. Tarisai, uyu haaziye Mweya Mukuru here anotumira kuranga kukuru kuvanhu vano, pamusoro pekuponda kwavo?
- 3 Uye vakapindura mambo, uye vakati: Kana ari Mweya Mukuru kana munhu, hatizvize; asi zvatinoziva ndezvizvi, kuti haakwanise kuuraiwa nevavengi vamambo: Kana kuparadza zvipfuyo zvamambo kana ainesu, nenzira yeunyanzvi nesimba rake guru; naizvozvo, tinoziva kuti ishamwari yamambo. Uye zvino, imi mambo, hatibvume kuti munhu angaite simba guru kudaro, nokuti tinoziva kuti haagone kuuraiwa.
- 4 Uye zvino, mambo anzwa mazwi aya, akati kwavari: Zvino ndinoziva kuti uyu Mweya Mukuru; uye auya panguva ino kuti azoponesa upenyu hwenyu, kuti ndisakuurayi sezvandakaita hama dzenyu. Zvino uyu ndiwo Mweya Mukuru wakataurwa nemadzibaba edu.
- 5 Zvino izvi ndiyo yaive tsika yaRamonai, yaakanga atambira kubva kuna baba vake, kuti kune Mweya Mukuru. Zvisinei kuti vaitenda muMweya Mukuru kana kuti kwete, vaifunga kuti zvose zvavaiita zvakanga zvakana; zvakadaro, Ramonai akatanga kutya zvikuru, akave nekutya achiti zvimwe akanga atadza mukuuraya varanda vake.
- 6 Nokuti akanga auraya vazhinji vavo nokuti hama dzavo dzainge dzatandanisa zvipfuyo zvavo panzvimbo yemvura; uye saka, nokuti zvipfuyo zvavo zvaparadzirwa vaiuraiwa.
- 7 Zvino kwaive kuita kwemaRamani aya kumira pamvura dzeSebusi vachitandanisa zvipfuyo zvevanhu, kuti vagotinha zvizhinji zvainge zvapararira voenda nazvo kunyika kwavo, iri yakange iri tsika yekuparadza mukati mavo.

Alma 18

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.

8 Uye zvakaikita kuti mambo Ramonai akabvunza varanda vake, achiti: Ari kupi murume uyu ane simba guru kudai?

9 Uye vakati kwaari: Tarisai, ari kupa mabhiza enyu zvekudya. Zvino mambo akanga ataurira varanda vake, vasati vaenda kunonwisa zvipfuyo zvavo, kuti vagadzirire mabhiza ake nengorovhani, uye vagonwesa kunyika yaNifai; nokuti kwakange kuine mabiko makuru aita munyika yaNifai, nababa vaRamonai, akange ari mambo wenyika yose.

10 Zvino mambo Ramonai zvaakanzwa kuti Amoni ari kugadzira mabhiza nengorovhani dzake akashamiswa zvakare, pamusoro pekuvimbika kwaAmoni, achiti: Chokwadi hakuna kumboita muranda pakati pevaranda vangu vose akavimbika semurume uyu; nokuti kana iye anoyeuka mirairo yangu yose achiiita.

11 Zvino chokwadi ndave kuziva kuti uyu ndiwo Mweya Mukuru, uye ndingade kuti auye kwandiri, asi ndinoty.

12 Uye zvakaikita kuti Amoni apedza kugadzira mabhiza nengorovhani kuitira mambo nevaranda vake, akaenda kuna mambo, uye akaona kuti uso hwamambo hwakanga hwapinduka; saka akanga oda kudzokera kunze.

13 Uye mumwe wevaranda vamambo akati kwaari, Rabhana, zvinoreva kuti, zvichiturikirwa ane simba kana kuti mambo mukuru, vari vanotora madzimambo avo kuti ane simba; uye saka akati kwaari: Rabhana, mambo anoda kuti mugare.

14 Naizvozvo Amoni akatendeukira kuna mambo, akati kwaari: Munoda kuti ndikuitirei, imi mambo? Uye mambo haana kumupindura kwenguva inokwana awa, maererano nenguva yavo, nokuti haana kuziva kuti omutaurira kuti.

15 Uye zvakaikita kuti Amoni akati kwaari zvakare: Munodei kwandiri? Asi mambo haana kumupindura.

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.

16 Uye zvakaikwa kuti Amoni, azadzwa neMweya waMwari, naizvozvo akaona pfungwa dzamambo. Uye akati kwaari: Kunzwa kwamaita here kuti ndadzivirira varanda venyu nezvipfuyo zvenyu, uye ndikauraya vanomwe vehama dzavo nechinziriri nemunondo, uye ndikadimura maoko evamwe, kuti ndidzivirire varanda venyu nezvipfuyo zvenyu; tarisai, ndizvo izvi here zviru kukonzera kushamiswa kwenyu?

17 Ndinoti kwamuri, chii, chaita kuti kushamiswa kwenyu kuve kukuru zvakadaro? Tarisai, ndiri munhu, uye ndiri muranda wenyu; saka, chose chamunoda chiri chakanaka, ndinochiita.

18 Zvino mambo anzwa mazwi aya, akashamiswa zvakare, nokuti akaona kuti Amoni aiziva pfungwa dzake; asi zvakadaro, mambo Ramonai akazurura muromo wake, uye akati kwaari: Ndiwe ani? Ndiwe Mweya Mukuru uya here, unoziva zvose zvinhu?

19 Amoni akapindura akati kwaari: Handisi.

20 Uye mambo akati: Ko unoziva sei pfungwa dzemwoyo wangu? Nditaurire usingatye, unditaurire nezvezvinhu izvi; uye unditaurirewo kuti isimba raani raita kuti uuraye nokudimbura maoko ehama dzangu dzange dzichiparadza zvipfuyo zvangu—

21 Uye zvino, kana ukandiudza nezvezvinhu izvi, chose chaunoda ndichakupa; uye kana zvizhida, ndinokurinda nema auto angu; asi ndinoziva kuti une simba kupfuura vose, zvakadaro, chose chaunoda ndinokupa.

22 Zvino Amoni semunhu ane unguwaru, asi asingakuvadze, akati kuna Ramonai: Munganzwwe here mazwi angu, kana ndikakutaurirai kuti ndinoita nesimba raani zvinhu izvi? Uye ichi ndichochinhu chandinoda kwamuri.

23 Uye mambo akamupindura, uye akati: Hongu, ndichatenda ose mazwi ako. Uye nokudaro akabatwa nokunyengedzwa.

24 Uye Amoni akatanga kutaura kwaari nokushinga, uye akati kwaari: Unotenda here kuti kuna Mwari?

25 Uye akapindura, akati kwaari: Handizive kuti zvinorevei.

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.

26 Uye zvino Amoni akati: Unotenda here kuti kune Mweya Mukuru?

27 Uye akati, Hongu.

28 Uye Amoni akati: Ndivo Mwari. Uye Amoni akati kwaari zvakare: Unotenda here kuti iwo Mweya Mukuru uyu, unove Mwari, ndiwo wakasika zvose zvinhu zviru kudenga nezviru munyika?

29 Uye akati: Hongu, ndinotenda kuti akasika zvose zvinhu zviru pasi; asi handizive matenga.

30 Uye Amoni akati kwaari: Matenga ndiyo nzvimbo inogara Mwari nengirozi dzavo dzose tsvene.

31 Uye mambo Ramonai akati: Kuri pamusoro penyika here?

32 Uye Amoni akati: Hongu, uye anotarisa pasi pavana vevanhu vose; uye anoziva pfungwa dzose nezvinoda kuitwa nemwoyo; nokuti neruoko rwake zvose zvakasikwa kubvira pakutanga.

33 Uye mambo Ramonai akati: Ndinotenda zvose zvinhu izvi zvawataura. Wakatumirwa naMwari here?

34 Amoni akati kwaari: Ndiri munhu; uye munhu pakutanga akasikwa nemufananidzo waMwari, uye ndakadaidzwa neMweya Mutsvene wavo kuti ndizodzidzisa zvinhu izvi kuvanhu ava, kuti vapiwe ruzivo rwekuziva chinhu chakanaka nechechokwadi;

35 Uye chidimbu cheMweya iwoyo chiri mandiri, chinondipa ruzivo, nesimbawo maererano nerutendo rwangu nezvido zvangu zviru muna Mwari.

36 Zvino Amoni ataura mazwi aya, akatanga nekusikwa kwenyika, nokusikwawo kwaAdama, uye ndokumutaurirawo nezvezvinhu zvose zvekupunzika kwemunhu, uye akanyatso tsanangura uye ndokududzira zvinyorwa nemagwaro matsvene evanhu, akanga akataurwa nemaporofita, kana kusvika panguva yakabva baba vavo, Rihai, kuJerusarema.

37 Uye akadzororawo kwavari (nokuti zvakange zvave kuti iye mambo nevaranda vake) nzendo dzose dzemadzibaba avo murenje, uye nokutambudzika kwavo kwose nenzara nenyota, nokurwadziwa, nezvimwe zvakadaro.

And then Ammon said: Believest thou that there is a Great Spirit?

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.

- 38 Uye akavataurirawo nezvekupanduka kwaRamani naRemueri, nevanakomana vaIshmaeri, hongu, kwose kupanduka kwavo akavataurira; uye akadudzira kuna vose zvinyorwa nemagwaro ose kubvira panguva yakabva Rihai kuJerusarema kusvika panguva ino.
- 39 Asi izvi hazvizizvo zvose; nokuti akatsanangura kwavari urongwa hwerununuro, hwakagadzirwa kubvira pakutanga kwenyika; uye akavazivisawo maererano nekuuya kwaKristu, nemabasa ose aIshe vakaazivisa kwavari.
- 40 Uye zvakaitika kuti ataura zvose zvinhu izvi, nokuzvitsanangura kuna mambo, mambo akatenda mazwi ake ose.
- 41 Uye akatanga kuchema kuna Ishe, achiti: Imi Ishe, ivai netsitsi; maererano netsitsi dzenyu dzakawanda dzamakaitira vanhu vaNifai, itai kwandiri, nevanhu vangu.
- 42 Uye zvino, zvaakanga ataura izvi, akawira pasi, sekunge afa.
- 43 Uye zvakaitika kuti varanda vake vakamutakura vakaenda naye kumukadzi wake, uye vakamurinza pamubhedha; uye akarara sekunge akafa kwemazuva maviri neusiku huviri; uye mudzimai wake, nevanakomana vake, nevanasikana vake vakamuchema, setsika yemaRamani, vachichema zvikuru kurasikirwa kwavo.

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.

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.

Aruma 19

- 1 Uye zvakaitika kuti mushure memazuva maviri neusiku uviri vakanga vave kuda kutora chitunha chake kuti vanochiisa muguva, ravakanga waitira kuviga vakafa vavo.
- 2 Zvino mambokadzi anzwa mbiri yaAmoni, naizvozvo akamutumira kuti anoda kuti apinde maakanga ari.
- 3 Uye zvakaitika kuti Amoni akaita zvaakanga anzi aite, akapinda maive namambokadzi, akada kuziva kuti angade kuti amuitirei.
- 4 Uye akati kwaari: Varanda vemurume wangu vanditaurira kuti iwe uri muporofita waMwari mutsvene, uye vakati une simba rekuita zvinhu zvizhinji zvikuru muzita ravo;
- 5 Naizvozvo, kana izvi zviru izvo, ndinoda kuti upinde unoona murume wangu, nokuti arara pamubhedha kwemazuva maviri neusiku huviri; uye vamwe varikuti haana kufa, asi vamwe vari kuti akafa uye ave kunhuwa, nekuti akafanira kuiswa muguva; asi ini, kwandiri haazikunhuwa.
- 6 Zvino, izvi ndizvo zvaidiwa naAmoni, nokuti aiziva kuti mambo Ramonai akange ari pasi pesimba raMwari; aiziva kuti chidzikatidzo chitema chekusatenda chakange chava kubviswa mupfungwa make, uye chiedza chaivhenekera mupfungwa make, chaive chiedza chembiri yaMwari, chaive chiedza chinoshamisa chekunaka kwavo—hongu, chiedza ichi chakanga chaisa mufaro mukuru mumweya wake, gore rerima rabviswa, uye chiedza cheupenyu husingaperi chabatidzwa mumweya wake, hongu, akaziva kuti nyama yake yakange yakundwa, uye akanga atakurwa aendeswa muna Mwari—
- 7 Naizvozvo, zvaidiwa namambokadzi ndicho chaive chido chake choga. Naizvozvo, akapinda kunoona mambo maererano nechido chamambokadzi; uye akaona mambo, uye akaziva kuti haana kufa.
- 8 Uye akati kuna mambokadzi: Haana kufa, asi akarara muna Mwari, uye mangwana achamuka zvakare; naizvozvo musamuvige.

Alma 19

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.

- 9 Uye Amoni akati kwaari: Unotenda here izvi? Uye akati kwaari: Handina humwe uchapupu kunze kwezwi rako, nezwi revaranda vedu; zvakadaro ndinotenda kuti zvichaita maererano nezvawataura.
- 10 Uye Amoni akati kwaari: Wakaropafadzwa pamusana perutendo rwako rwukuru; ndinoti kwaari, mai, hakuna kumbove nerutendo rwukuru rwakadai muvanhu vose vaNifai.
- 11 Uye zvakaitika kuti akagaririra pamubhedha wemurume wake, kubvira panguva iyoyo kana kudakara kusvika nguva yamangwana acho yakanga yataurwa naAmoni kuti achamuka nayo.
- 12 Uye zvakaitika kuti akamuka, maererano nemazwi aAmoni; uye zvaaimuka, akatambanudzira ruoko rwake kumudzimai, uye akati: Rakaropafadzwa zita raMwari, uye iwe wakaropafadzwa.
- 13 Sekuve mupenyu kwaari, tarisai, ndaona Mununuri; uye achauya, ozvarwa nemukadzi, uye achanunura rwose rwudzi rwevanhu rwunotenda muzita rake. Zvino, ataura mazwi aya, mwoyo wake wakafuta maari, uye akaserera pakare norufaro; uye namambokadzi akasererawo, akundwa neMweya.
- 14 Zvino Amoni achiona Mweya waIshe uchidirwa kudaro maererano neminamato yake pamaRamani, hama dzake, vakanga vachikonzera kuchema kwakawanda muvanhu vaNifai, kana muvanhu vose vaMwari nenzira yekuipa kwavo netsika dzavo, akawira pamabvi ake, uye akatanga kudira mweya wake mumunamato nokutenda kuna Mwari nezvavakanga vaitira hama dzake; naiyewo akanga akundwa nerufaro; saka vose vari vatatu vakanga varara pasi.
- 15 Zvino, varanda vamambo pavakaona kuti vawira pasi, naivowo vakatanga kuchema kuna Mwari, nokuti kutya Ishe kwakange kwavabatawo, nokuti ndivo vakanga vamira pamberi pamambo vachipupura kwaari nezvesimba guru raAmoni.
- 16 Uye zvakaitika kuti vakadaidza zita raIshe, nesimba ravo, kusvika vose vawira pasi, kunze kwemukadzi mumwechete wechiRamani, zita rake ainzi Abhishi, iye ari munhu akange atendeukira kuna Ishe kwemakore mazhinji, pamusana penyaya inoshamisa yechiratidzo chababa vake—

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.

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—

17 Saka, sezvo akanga atendeuka kuna Ishe, asi asina kunge akazvizivisa, naizvozvo, paakaona kuti vose varanda vaRamonai vakanga vawira pasi, uye namambokadzi wake, namambo, naAmoni vakanga vazvambaradzwa pasi, akaziva kuti isimba raMwari; uye akafunga kuti mukana uyu, ndewekuti vanhu vaziviswe zvakanga zvaitika mukati mavo, kuti mukuona izvi zvingavakonzere kuti vatende musimba raMwari, naizvozvo akamhanya achiti apinda umu, apinda umu, achizvizivisa kuvanhu.

18 Uye vakatanga kuungana pamwechete pamba pamambo. Uye pakauya mhomho, uye vakashamiswa zvikuru, kuona mambo, namambokadzi, nevaranda vavo vakazvambarara pasi, uye vose varere sevakafa; uye vakaonawo Amoni, uye vakaona kuti muNifai.

19 Uye zvino vanhu vakatanga kuzevezana; vamwe vachiti vavingwa nechinhu chakaipa zvikuru, kana kuti chauya pana mambo nemba yake, pamusana pekuti akabvumira maNifai kuti varambe vari munyika.

20 Asi vamwe vakavatsiura, vachiti: Mambo akaunza ngozi iyi mumba make, nenzira yokuti akauraya varanda vake vakange vaparadzirwa zvipfuyo zvavo pamvura dzeSebhushi.

21 Uye vakatsiurwawo nevarume vaye vakanga vamire pamvura dzeSebhushi uye vachitandanisa zvipfuyo zvaive zviru zvamambo, nokuti vakanga vakashatirirwa Amoni nenzira yehama dzavo dzaakanga auraya pamvura dzeSebhushi, achidzivirira zvipfuyo zvamambo.

22 Zvino, mumwe wavo, akange aine mukoma wake akanga auraiwa nemunondo waAmoni, ashatiriswa zvikuru naAmoni, akatora munondo wake uye ndokuenda kuti anoita kuti munondo wake udonhere pana Amoni, amuuraye; uye kusimudza kwaakaita munondo wake kuti amubaye, tarisai, akapuzika akabva afa.

23 Zvino tinoona kuti Amoni akanga asingauraike, nokuti Ishe vakanga vati kuna Mosaya, baba vake: Ndichamuponesa, uye zvichave kwaari maererano norutendo rwako—naizvozvo Mosaya akamuisa muruvimbo rwaIshe.

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.

- 24 Uye zvakaitika kuti mhomho yevanhu payakaona kuti murume uyu apunzika akafa, uyo akange asimudza munondo kuti auraye Amoni, vakabatwa nekutya vose, vakasada kuisa maoko avo kuti vamubate kana avo vakanga vapunzika; uye vakatanga kushamisika zvakare kuti simba guru rose iri riri kukonzerwa nei, kana kuti zvose izvi zvinorevei.
- 25 Uye zvakaitika kuti kwakanga kuine vazhinji mukati mavo vaiti Amoni ndiye Mweya Mukuru, vamwe vachiti akatumwa neMweya Mukuru;
- 26 Asi vamwe vakavatsiura vose, vachiti raive zimhuka, rakatumirwa nemaNifai kuzovaonesha nhamo.
- 27 Uye kwaive nevamwe vaiti Amoni akanga atumirwa neMweya Mukuru kuti azovatambudza pamusoro pezvitadzo zvavo, uye vakati Mweya Mukuru uyu ndiwo wange uchibatsira maNifai nguva dzose, waigara uchivabvisa mumaoko avo; uye vakati ndiwo Mweya Mukuru uyu wakaparadza vazhinji vehama dzavo, maRamani.
- 28 Uye saka kupesana kwakatanga kukura pakati pavo. Uye vachinetsana kudaro, murandakadzi akanga aita kuti mhomho iungane akauya, uye paakaona mhomho yave kunetsana, akasuwa zvikuru, akachema misodzi.
- 29 Uye zvakaitika kuti akaenda akanobata ruoko rwamambokadzi, kuti zvimwe amusimudze kubva pasi; uye paakangobata ruoko rwake akasimuka akabva amira nemakumbo ake, uye akachema nezwi guru, achiti: Iwe wakaropafadzwa Jesu, wandiponesa kubva mugehena rakaipisisa! Imi Mwari makaropafadzwa, itirai vanhu ava tsitsi!
- 30 Uye ataura zvinhu izvi, akabatanidza maoko ake, azadzwa norufaro, achitaura mazwi mazhinji akanga asinganzwisike; uye aita izvi, akatora mambo, Ramonai, neruoko, uye tarisai akasimuka uye akamira netsoka dzake.
- 31 Uye iye, pakarepo, achiona kunetsana mukati mevanhu vake, akaenda kwavari akatanga kuvatsiura, nokuvadzidzisa mazwi aakanga anzwa nemuromo waAmoni; uye vose vakanzwa mazwi ake vakatenda, uye vakapindikira kuna Ishe.

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.

- 32 Asi kwaive nevazhinji mukati mavo vakange vasingade kunzwa mazwi ake; naizvozvo vakabva vabvapo.
- 33 Uye zvakaitika kuti Amoni paakasimuka naiyewo akataura kwavari, uye kana varanda vose vaRamonai vakadaro; uye vakataura vose kuvanhu chinhu chimwechetecho—kuti mwoyo yavo yakanga yapindurwa; kuti havasisina chido chekuita zvakaipa.
- 34 Uye tarisai, vazhinji vakataurira vanhu kuti vaona ngirozi uye vakataura nadzo; uye saka dzakavataurira zvinhu zvekwaMwari, uye nokururama kwake.
- 35 Uye zvakaitika kuti vazhinji vakatenda mazwi avo; uye vose vakatenda vakabhabhatidzwa; uye vakave vanhu vakarurama, uye vakamisa chechi pakati pavo.
- 36 Uye saka basa raIshe rakatanga mukati memaRamani; Ishe vakatanga kudira Mweya wavo kwavari; uye tinoona kuti ruoko rwavo rwunotambanudzirwa kuvanhu vose vanotendeuka uye vachitenda muzita ravo.

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.

Aruma 20

- 1 Uye zvakaitika kuti zvavakanga vavaka chechi munyika iyoyo, mambo Ramonai akada kuti Amoni aende naye kunyika yaNifai, kuti anomuratidza kuna baba vake.
- 2 Uye izwi raIshe rakauya kuna Amoni, richiti: Usaende kunyika yaNifai, nokuti tarisai, mambo achatsvaka upenyu hwako; asi uchaenda kunyika yaMidhoni; nokuti tarisai, mukoma wako Aroni, naMurokai naAma vari mutirongo.
- 3 Zvino zvakaitika kuti Amoni zvaakanzwa izvi, akati kuna Ramonai: Tarisai, mukoma wangu nehama dzangu vari mutirongo kuMidhoni, uye ndinoenda kuti ndinovaburitsa.
- 4 Zvino Ramonai akati kuna Amoni: Ndinoziva, musimba raIshe unogona kuita zvose zvinhu. Asi tarisai, ndichaenda newe kunyika yeMidhoni; nokuti mambo wenyika yeMidhoni, zita rake anonzi Andiomuno, ishamwari kwandiri; naizvozvo ndinoenda kunyika yeMidhoni, kuti ndinyengetedze mambo wenyika, uye agoburitsa hama dzako mutirongo. Zvino Ramonai akati kwaari: Ndiani akutaurira kuti hama dzako dziri mutirongo?
- 5 Uye Amoni akati kwaari: Hakuna anditaurira, kunze kwaMwari; uye ati kwandiri—Enda unoyamura hama dzako, nokuti vari mutirongo munyika yeMidhoni.
- 6 Zvino Ramonai zvaakanzwa izvi akaita kuti varanda vake vagadzire mabhiza ake nengorovhani dzake.
- 7 Uye akati kuna Amoni: Uya, ndichaenda newe kunyika yaMidhoni, uye ikoko ndichachemera mambo kuti aburitse hama dzako mutirongo.
- 8 Uye zvakaitika kuti Amoni naRamonai vari parwendo kudaro, vakasangana nababa vaRamonai, vaive mambo pamusoro penyika yose.
- 9 Uye tarisai, baba vaRamonai vakati kwaari: Sei usina kuuya kumabiko musu wezuva guru randakaitira mabiko vanakomana vangu, nevanhu vangu?
- 10 Uye akatiwo: Ko uri kuenda kupi nemuNifai uyu, ari mumwe wevana vemurevi wenhema?

Alma 20

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?

- 11 Uye zvakaikita kuti Ramonai akamutaurira kwaakanga achienda, nokuti aitya kumugumbura.
- 12 Uye akamutaurirawo zvose zvakaikita kuti agare munyika yeumambo hwake, asina kuenda kuna baba vake kumabiko avakanga vagadzira.
- 13 Uye zvino Ramonai zvaakanga apedza kumutaurira zvose zvinhu izvi, tarisai, akashamiswa; baba vake vakamushatirirwa, vakati: Ramonai, uri kuenda kunosunungura maNifai aya, vana vemurevi wenhema. Tarisai, akapamba madzibaba edu; uye zvino vana vake vauryawo matiri kuti, nokuchenjera kwavo nokunyepa kwavo, votinyengedza, kuti vagotipamba zvakare zvinhu zvedu.
- 14 Zvino baba vaRamonai vakamutaurira kuti abaye Amoni nemunondo. Uye akamutaurirawo kuti asaende kunyika yeMidhoni, asi kuti adzokere naye kunyika yaIshmaeri.
- 15 Asi Ramonai akati kwaari: Handizobaya Amoni, kana kudzokera kunyika yaIshmaeri, asi ndinoenda kunyika yaMidhoni kuti ndinosunungura hama dzaAmoni, nokuti ndinoziva kuti vanhu vakanaka uye vaporofita vatsvene vaMwari wechokwadi.
- 16 Zvino baba vake pavakanzwa mazwi aya, vakamushatirirwa, vakaburitsa munondo wavo kuti vamubaye nawo awire pasi.
- 17 Asi Amoni akamira akati kwaari: Tarisai, hauzouraya mwanakomana wako; zvisinei, zviri nani kuti iye apunzike panewe, nokuti tarisai, akatendeuka kubva muzvitema zvake; asi iwe ukafa panguva ino, mukushatirwa kwako, hauzoponeswa.
- 18 Uye zvakare, zvakafanira kuti usadaro; nokuti ukabaya mwanakomana wako, iye ari munhu asina mhosva, ropa rake rinochemera kubva pasi kuna Ishe Mwari vake, kuti utsiviwe; uye zvimwe ungarasikirwe nemweya wako.
- 19 Zvino Amoni ataura mazwi aya kwaari, akamupindura, achiti: Ndinoziva kuti ndikauraya mwanakomana wangu, ndadeura ropa risina mhosva, nokuti ndiwe watsvaka kumuparadza.

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.

20 Uye akatambanudza ruoko rwake kuti abaye Amoni. Asi Amoni akadziva, uye akamurova ruoko rwake kuti atadze kurwushandisa.

21 Zvino mambo zvaakaona kuti Amoni angangomuuraya, akatanga kukumbira Amoni kuti asamubaye.

22 Asi Amoni akasimudza munondo wake akati kwaari: Tarisai, ndinokubaya kunze kwekunge wabvuma kuti hama dzangu dziburitswe mutirongo.

23 Zvino mambo, achitya kuti angangorasikirwa neupenyu hwake, akati: Kana ukasandiuraya ndichabvuma chose chaunoda, kana kukupa chikamu chepakati cheumambo hwangu.

24 Zvino Amoni zvaakaona kuti atunha mambo akwegura kuita maererano nezvaaida, akati kwaari: Kana ukabvuma kuti hama dzangu dziburitswe mutirongo, nokutiwo Ramonai arambe aine umambo hwake, nokuti iwe usamushatirirwe, asi ubvume kuti aite zviri maererano nezvaanenge achida mune chero-chose chinhu chaanofunga, kana wadaro ndinokuregerera; kana zvisirizvo ndinokuwisira pasi.

25 Zvino Amoni zvaakanga ataura mazwi aya, mambo akatanga kufara pamusana peupenyu hwake.

26 Uye zvaakaona kuti Amoni akanga asingade kumuparadza, nezvaakaonawo kuti anoda mwanakomana wake Ramonai zvikuru, akamushamisa zvikuru, uye akati: Pamusana pekuti izvi ndizvo chete zvawada, kuti ndisunungure hama dzako, nokubvumira mwanakomana wangu Ramonai kuti arambe ari muumambo hwake, tarisai, ndinobvuma kwauri kuti mwanakomana wangu arambe ari muumambo hwake kubvira zvino kudakara nariini, uye ini handichazomutongazve—

27 Uye ndichabvumawo kwauri kuti hama dzako dziburitswe mutirongo, uye iwe nehama dzako munokwanisa kuuya kwandiri, muumambo hwangu, nokuti ndichadisa chaizvo kukuonai. Nokuti mambo akashamiswa zvikuru nemazwi aakanga ataura, nemazwiwo akanga ataurwa nemwanakomana wake Ramonai, saka akada kuadzidza.

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.

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.

28 Uye zvakaitika kuti Amoni naRamonai vakasimudzira nerwendo rwavo vachienda kuMidhoni. Uye Ramonai akadiwa namambo wenyika; naizvozvo hama dzaAmoni dzakaburitswa mutirongo.

29 Uye Amoni paakanosangana navo akasuwa zvikuru, nokuti vakanga vari musvo, uye makanda avo akanga akasvuuka-svuuka pamusana pekusungwa kwavo netambo dzakasimba. Uye vakanga vanzwa nenzara, nyota, nekurwadziwa kwakasiyana-siyana; asi zvakadaro vakanga vakatirira mukutambudzika kwavo kwose.

30 Uye sekuitika kwazvo, vakanga vaine rombo rakaipa rekuwira mumaoko evanhu vakaoma uye vakaoma mutsipa; naizvozvo havana kuteerera mazwi avo, uye vakavatandira kunze, uye vakavarova, uye vakavatandanisa mumba nemumba, nzvimbo nenzvimbo, kudakara vasvika munyika yaMidhoni; ikoko ndokubva vatorwa ndokukandwa mutirongo, uye vakasungwa netambo dzakasimba, vakachengetwa mutirongo kwemazuva akawanda, uye vakaponeswa naAmoni naRamonai.

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.

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.

Nboroondo yekuparidza kwaAroni, naMurokai, nehamama dzavo, kumaRamani.

Aruma 21

- 1 Zvino Amoni nehama dzake pavakanga vaparadzana kumiganhu kwenyika yemaRamani, tarisai Aroni akatora rwendo rwake akananga kunyika yaidaidzwa nemaRamani, kuti Jerusarema, vachiidaidza sekurangerira nyika yechizvarwa chemadzibaba avo; uye yakanga iri uko kwakabatana nenyika yaMormoni.
- 2 Zvino maRamani nemaAmarekai nevanhu vaAmuroni vakanga vavaka guta guru raidaidzwa kunzi Jerusarema.
- 3 Zvino maRamani pachavo vakanga vakaoma zvakakwana, asi maAmarekai nemaAmuroni vakanga vakaoma kupfuura ipapo; naizvozvo vakakonzera maRamani kuti vaomose mwoyo yavo, kuti vakure mukusimba muhuipi noruvengo rwavo.
- 4 Uye zvakaitika kuti Aroni akauya kuguta reJerusarema, uye akatanga nekuparidza kumaAmarekai. Uye akatanga kuvaparidzira mumasinagogo avo, nokuti vakanga vavaka masinagogo senehungwa remaNehor; nokuti vazhinji vemaAmarekai nemaAmuroni vakanga vari vegungano remaNehor.
- 5 Naizvozvo, Aroni achipinda mune imwe yemasinagogo avo kuti aparidzire vanhu, uye ari mukutaura kudaro, tarisai kwakasimuka muAmarekai uye ndokutanga kunetsana naye, achiti: Chii chauri kupupura? Wakaona ngirozi here? Ko idzo ngirozi dzinodii kuzviratidza kwatiri? Tarisai vanhu ava havana kuita zvakaita vanhu vekwenyu here?
- 6 Wataurawo kuti, kana tikasatendeuka tichafa. Unoziva sei pfungwa dzedu nezvinofunga mwoyo yedu? Unoziva sei kuti takafanira kutendeuka? Unoziva sei kuti hatizi vanhu vakarurama? Tarisai, takavaka nzvimbo dzekusanganirana, uye tinoungana pamwechete kuti tinamate Mwari. Tinodaira kuti Mwari vachaponesa vose vanhu.

An account of the preaching of Aaron, and Muloki, and their brethren, to the Lamanites.

Alma 21

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.

- 7 Zvino Aroni akati kwaari: Unotenda here kuti Mwanakomana waMwari achauya kuzonunura vanhu muzvitema zvavo?
- 8 Uye murume uyu akati kwaari: Hatidaira kuti iwe une chaunoziva nezvezvinhu izvi. Hatitende mutwutsika utwu tweurema. Hatitende kuti iwe unoziva nezvezvinhu zvichauya, hatitendewo kuti madzibaba ako nemadzibaba eduwo aiziva zvaaitaura, maererano nenyaya yezvinhu zvichauya.
- 9 Zvino Aroni akatanga kuvavhurira magwaro matsvene ari maererano nokuuya kwaKristu, neemaererano nokumuka kuvakafa, nekuti hakuna rununuro rwevanhu kunze kwekuti kuuye nerufu nekutambudzika kwaKristu, norudzikinuro rweropa rake.
- 10 Uye zvakaiteka kuti paakatanga kutsanangura mazwi aya kwavari vakamushatirirwa, vakatanga kumuseka; uye vakaramba kunzwa mazwi aakanga achitaura.
- 11 Naizvozvo, paakaona kuti havasi kuda kunzwa mazwi ake, akabva pasinagogo yavo, akauya kune mumwe musha wainzi Ani-Andi, kwaakasvikowana Murokai achivaparidzira shoko; ezvowo naAma nehama dzake. Uye vakanetsana nevazhinji pamusoro peshoko.
- 12 Uye zvakaiteka kuti vakaona kuti vanhu vakanga vave kuomesa mwoyo yavo, naizvozvo vakabva vabva vakauya munyika yeMidhoni. Uye vakaparidza shoko kuvazhinji, uye vashoma vakatenda zvavaidzidzisa.
- 13 Zvakadaro, Aroni nevamwe vehama dzake vakatorwa uye vakakandwa mutirongo, uye vakapunyuka vakatiza kubva munyika yeMidhoni vachienda mumatunhu akatenderedza.
- 14 Uye avo vakakandwa mutirongo vakatambudzwa nezvinhu zvizhinji, uye vakasunungurwa neruoko rwaRamonai naAmoni, uye vakapiwa zvekudya nezvipfeko.
- 15 Uye vakaenda zvakare vakanotaura shoko, uye ndokuburitswa kekutanga kubva mutirongo; uye ndikwo kutambudzika kwavakaita.

Now Aaron said unto him: Believest thou that the Son of God shall come to redeem mankind from their sins?

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.

- 16 Uye vakaenda kwose kwavaitungamirwa neMweya waIshe, vachiparidza shoko raMwari mumasinagogo ose emaAmarekai, kana munzvimbo dzemaRamani dzavainge vabvumirwa kupinda.
- 17 Uye zvakaitika kuti Ishe vakatanga kuvaropafadza, zvekuti vakaunza vazhinji kuruzivo rwechokwadi; hongu, vakapwisa vazhinji pamusoro pezvitema zvavo, nepamusoro petsika dzemadzibaba avo, dzakange dzisiri idzo.
- 18 Uye zvakaitika kuti Amoni naRamonai vakadzoka kubva munyika yaMidhoni vachidzokera kunyika yaIshmaeri, yakange iri nyika yenhaka yavo.
- 19 Uye mambo Ramonai haana kubvuma kuti Amoni amushandire, kana kuti ave muranda wake.
- 20 Asi akaita kuti kuvakwe masinagogo munyika yaIshmaeri; uye akaita kuti vanhu vake, kana kuti vaive pasi pake, vakafanira kuungana pamwechete.
- 21 Uye akafadzwa navo, uye akavadzidzisa zvinhu zvizhinji. Uye akavaudzawo kuti ivo vanhu vari pasi pake, akavati vanhu vakasununguka, nekuti vakanga vakasununguka vasisadzvinzirwe namambo, baba vake; nokuti baba vake vakanga vamupa mvumo yekutonga vanhu vakanga vari munyika yaIshmaeri, nemunyika yose yakatenderedza.
- 22 Uye akavaudzawo kuti vakasununguka kunamata Ishe Mwari vavo maererano nezvido zvavo, munzvimbo ipi zvayo yavanenge vari, kana muri munyika iri pasi pamambo Ramonai.
- 23 Uye Amoni akaparidzira vanhu vamambo Ramonai; uye zvakaitika kuti akavadzidzisa zvinhu zvose zviri maererano nokururama. Uye aivakurudzira zuva nezuva, nesimba rose; uye vakateerera shoko rake, uye vakada zvikuru kuchengetedza mirairo yaMwari.

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.

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.

Aruma 22

- 1 Zvino, sekudzidzisa kwakanga kuchiiita Amoni vanhu vaRamonai nguva dzose, tichadzokera kunyaya yaAroni nehama dzake; nokuti mushure mekubva kwake munyika yeMidhoni akatungamirirwa neMweya kunyika yaNifai, kana nekumba kwamambo akanga ari munyika yose kunze kwemunyika yaIshmaeri; uye aiva ndiye baba vaRamonai.
- 2 Uye zvakaikita kuti akaenda kwaari akapinda mumba mamambo, nehama dzake, akakotama kukudza mambo, akati kwaari: Tarisai, imi mambo, ndisu hama dzaAmoni, vamaburitsa mutirongo.
- 3 Uye zvino imi mambo, kana mukasatiuraya, tichave varanda venyu. Uye mambo akati kwavari: Simukai, nokuti ndichakupai upenyu hwenyu, uye handizobvuma kuti muve varanda vangu; asi ndinoti makafanira kundiparidzira; nokuti ndiri kunetseka mupfungwa pamusoro pemwoyochena nekukosha neukuru hwemazwi ehama yenyu Amoni; uye ndinoda kuziva kuti chikonzero chii asina kubuda nemi munyika yeMidhoni.
- 4 Uye Aroni akati kuna mambo: Tarisai, Mweya waIshe wamushevedzera kune imwe nzira; aenda kunyika yaIshmaeri, kuti adzidzise vanhu vaRamonai.
- 5 Zvino mambo akati kwavari: Chii ichi chamataura nezveMweya waIshe? Tarisai, ndichochinhu chiri kundinetsa ichocho.
- 6 Uyewo, chii ichi chakaturwa naAmoni—Kana mukatendeuka muchaponeswa, kana mukasatendeuka, mucharaswa nezuva rokupedzisira?
- 7 Uye Aroni akamupindura akati kwaari: Unotenda here iwe kuti kuna Mwari? Uye mambo akati: Ndinoziva kuti maAmarekai anoti kuna Mwari, uye ini ndakavabvumira kuti vavake nzvimbo, kuti vaungane pamwechete kuti vamunamate. Uye zvino kana iwe uchiti kuna Mwari, tarisai ndichazvitenda.
- 8 Uye zvino Aroni paakanzwa izvi, mwoyo wake wakatanga kufara; uye akati: Tarisai, nechokwadi sezvo muri mupenyu, imi mambo, Mwari variko.

Alma 22

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.

- 9 Uye mambo akati: Mwari ndiye here Mweya Mukuru uya wakabvisa madzibaba edu munyika yeJerusarema?
- 10 Aroni akati kwaari: Hongu, ndiye Mweya Mukuru uya, uye akasika zvinhu zvose zviri mudenga nezviri pasi. Munozvitenda here izvi?
- 11 Uye iye akati: Hongu, ndinotenda kuti Mweya Mukuru ndiwo wakasika zvinhu zvose, uye ndinoda kuti undiudze pamusoro pezvinhu zvose izvi, uye ndinobva ndatenda mazwi ako.
- 12 Uye zvakaitika kuti Aroni paakaona kuti mambo achatenda mazwi ake, akatangisa nekusikwa kwaAdama, achiverengera mambo magwaro matsvene kuti Mwari vakasika sei munhu nemufananidzo wavo, nokuti Mwari vakamupa mirairo, nokutiwo pamusana pekutadza, munhu akapunzika.
- 13 Uye Aroni akamutsanangurira magwaro kubvira pakusikwa kwaAdama, achimuratidza kupunzika kwemunhu, nokuita kwavo kwenyama neurongwa hwerununuro, hwakagadzirwa kubvira mukutanga kwenyika, nemuna Kristu, kumunhu wose uyo anotenda muzita rake.
- 14 Uye sezvo munhu akapunzika hakuna chaanogona kunatsa iye ega; asi kutambudzwa nekufa kwaKristu kunovadzikinura muzvitema zvavo, kuburikidza nerutendo nekutendeuka, nezvimwe zvakadaro; nokuti anodimbura majoto erufu, kuti guva ritadze kukunda, nokutiwo kuruma kwerufu kuchamedzwa netarisiro yekubwinya; uye Aroni akatsanangura zvose zvinhu izvi kuna mambo.
- 15 Uye zvakaitika kuti mushure mekunge Aroni atsanangura zvinhu zvose izvi kwaari, mambo akati: Chii chandingaite kuti ndiwane upenyu uhwu hwokusingaperi hwawataura? Hongu, ndingaitai kuti ndizvarwe naMwari, kuti mweya uyu wakaipa udzurwe muchipfuva changu, uye ndigotambira Mweya wake, kuti ndigozadzwa nerufaro, kuti ndisaraswe pazuva rokupedzisira? Tarisai, akadaro iye, ndichasiya zvose zvandinazvo, hongu, ndichasiya umambo hwangu, kuti ndigashire kufara kukuru uku.

And the king said: Is God that Great Spirit that brought our fathers out of the land of Jerusalem?

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.

- 16 Asi Aroni akati kwaari: Kana uchida chinhu ichi, kana ukapfugama pamberi paMwari, hongu, ukatendeuka kubva kuzvitadzo zvako zvose, uye ukapfugama pamberi paMwari, uchidaidza zita ravo nerutendo, uchitenda kuti uchagashira, ndipo pauchagashira tariro yauri kuda.
- 17 Uye zvakaitika kuti Aroni zvaakanga ataura mazwi aya, mambo akapfugama pamberi paIshe, nemabvi ake; hongu, kana iye akazvambarara pasi, akachema zvikuru, achiti:
- 18 Imi Mwari, Aroni andiudza kuti kuna Mwari; uye kana kuina Mwari, uye kana imi murimi Mwari, mungaite here kuti ndikuzivei, uye ndicharegera zvitema zvangu zvose kuti ndikuzivei, nekuti ndimutswe kubva kuvakafa, uye ndigoponeswa muzuva rekupedzisira. Uye zvino mambo ataura mazwi aya, akarohwa akaita seafa.
- 19 Uye zvakaitika kuti varanda vake vakamhanya vakanotaurira mambokadzi zvakanga zvaitika kuna mambo. Uye mambokadzi akabva auya kuna mambo; uye zvaakamuona akarara seakafa, uye achionawo Aroni nehama dzake sekunge ndivo vakanga vakonzera kupunzika kwamambo, akavashatirirwa, ndokubva atuma varanda vake, kana kuti varanda vamambo, kuti vavatore vavauraye.
- 20 Zvino varanda vakanga vaona chakanga chaita kuti mambo apunzike, naizvozvo vakatya kuisa maoko avo pana Aroni nehama dzake; uye vakanyengetedza mambokadzi vachiti: Sei muchititaurira kuti tiuraye varume ava, uye tarisai mumwechete wavo ane simba kupfuura tose? Naizvozvo tichapunzika pameso pavo.
- 21 Zvino mambokadzi paakaona kutya kwakanga kwabata varanda naiyewo akavamba kutya zvikuru, achitya kuti angangovingwa nechinhu chakaipa. Uye ndokubva ataurira varanda vake kuti vanodaidza vanhu, kuti vazouraya Aroni nehama dzake.

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.

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.

- 22 Zvino Aroni paakaona kushinga kwamambokadzi, iye, nekuzivawo ukukutu hwemwoyo yevanhu, akatya kuti pangangoungana mhomho yevanhu pamwechete, uye kwove nekupesana kukuru nokukanganisana mukati mavo; naizvozvo akatambanudza ruoko rwake akasimudza mambo kubva pasi, uye akati kwavari: Simukai. Akamira netsoka dzake, achiwana simba rake.
- 23 Zvino izvi zvakaitwa mumaziso amambokadzi nevazhinji vevaranda. Uye zvavakazviona zvakavashamisa zvikuru, uye vakatanga kutya. Uye mambo akamira, uye akatanga kuparidza kwavari. Uye akavaparidzira, zvekuti imba yake yose yakatendeukira kuna Ishe.
- 24 Zvino pakanga pane mhomho yakange yaungana pamwechete nenzira yekudaidzwa namambokadzi, kukatanga kuve nekutsutsumwa pakati pavo pamusoro paAroni nehama dzake.
- 25 Asi mambo akamira mukati mavo akavafundisa. Uye vakanyevenuka kuna Aroni nekune avo vaakanga ainavo.
- 26 Uye zvakaitika kuti mambo zvaakaona kuti vanhu vanyevenuka, akaita kuti Aroni nevamwe vake vamire pakati pemhomho yevanhu iyi, uye kuti vagovaparidzira shoko.
- 27 Uye zvakaitika kuti mambo akatumira chiziviso munyika yose, kuvanhu vake vose vaive munyika yake yose, vaive mumatunhu ose akatenderedza, aiganhurana negungwa, kumabvazuva nekumadokero, uye yakange yakaganurana nenyika yaZarahemura nekamutsetse kerenje kakamanika, kaibva kugungwa nechekumabvazuva kachidimbura kunosvika kugungwa nechekumadokero, nepedyo pegungwa, nekumiganhu yerenje raive kuchamhembe kwenyika yeZarahemura, nekumiganhu yeMandi, nekumusoro kwerwizi rweSidhoni, rwuchibva kumabvazuva rwuchienda kumadokero—ndiko kuganurwa kwakanga kwakaitwa maRamani nemaNifai.

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.

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.

- 28 Zvino, vazhinji vevakanga vaine nungo vemaRamani vaigara murenje, uye vachigaramumatende; uye vakanga vakapararira nerenje nechekumadokero, munyika yaNifai; hongu, nekumadokerowo enyika yaZarahemura, kumuganhu negungwa, nekumadokero munyika yaNifai, munzvimbo yenhaka yekutanga yemadzibaba avo, uye iri yakaganhurana negungwa.
- 29 Uye kwakanga kuinewo maRamani akawanda nechekumabvazuva nechekugungwa, kuri kwavakanga vatinhirwa nemaNifai. Naizvozvo maNifai akanga akakomberedzwa nemaRamani; zvisinei maNifai akanga akatora rutivi rwose rwekuchamhembe kwenyika rwakaganhurana nerenje, pakatangira rwizi rweSidhoni, kubvira kumabvazuva kusvika kumadokero, munzvimbo dziri pedyo nerenje; kuchamhembe, kana kusvika kunzvimbo yavaiti yeMaguta.
- 30 Uye yakanga yakaganhurana nenyika yavaidaidza kuti Nyika yeKuparadzwa, yakanga iri kure kuchamhembe zvekuti yaipinda munyika yakambenge iine vanhu uye ikaparadzwa, ine vanhu vane mapfupa atataura nezvawo, akawanikwa nevanhu vaZarahemura, iri iyo nzvimbo yavakatanga kusvika.
- 31 Uye vakabva ikoko vachikwira kuenda murenje rechekumaodzanyemba. Saka nyika yaive nechekuchamhembe yainzi Nyika yeKuparadzwa, uye nyika yaive nechekumaodzanyemba yainzi Maguta, riri renje rakanga rizere nemhuka dzemarudzi ose, dzimwe dzacho dziri dzakanga dzabva nechekuchamhembe dzichitsvaga zvekudya.
- 32 Uye zvino, waingova mufambo wezuva rimwe nechikamu kumuNifai, mumutsetse weMaguta nenyika yeKuparadzwa, kubva kumabvazuva kuenda kugungwa rekumadokero; uye saka nyika yaNifai nenyika yeZarahemura dzakanga dzakada kutenderedzwa nemvura, paine kamutsetse kenyika pakati penyika iri kuchamhembe nenyika iri kumaodzanyemba.

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.

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.

33 Uye zvakaitika kuti maNifai akanga agara munyika yeMaguta, kana kubvira kumabvazuva kusvika kugungwa rekumadokero, uye saka maNifai mukuchenjera kwavo, nevatariri vavo nemo avo, vakanga vamanikidzira maRamani nechekumaodzanyemba, kuti vashaye chavainacho kuchamhembe kwenyika, kuti vatadze kurwisa nyika nechekumusoro kwayo.

34 Naizvozvo maRamani havana kunge vaine chinhu munyika yaNifai, nemurenje rakatenderedza. Zvino uku kwaive kuchenjera kwemaNifai—sezvo maRamani vaive mhandu dzavo, havaibvuma kuti vatambudzwe kwose-kwose, uye nokuti vagowana nyika yekutizira, maererano nezvido zvavo.

35 Uye zvino ini, shure kwekunge ndataura izvi, ndinodzokera zvakare kunyaya yaAmoni naAroni, Omuna naHimunai, nehama dzavo.

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.

Aruma 23

- 1 Tarisai, zvino zvakaitika kuti mambo wemaRamani akatumira chiziviso kuvanhu vake vose, kuti vasabate-bate Amoni, kana Aroni, kana Omuna, kana Himunai, kana ani zvake wehama dzavo avo vachaenda vachiparidza shoko raMwari, kwose kwavanenge vari, murutivi rwupi rwenyika yavo.
- 2 Hongu, akatumira shoko kwavari, kuti vasavabate kuti vavasunge, kana kuti kuvaisa mutirongo; zve havafanire kuvasvipira, kana kuvarova, kana kuvabvisa mumasinagogo avo, kana kuvarova; havafanire kuvatema nematombo, asi kuti ivo vagone kupinda mudzimba dzavo vakasununguka, nemumatemberi avowo, nemunzvimbo dzavo dzavanosangana.
- 3 Uye ndiko kuti vaende vachiparidza shoko maererano nechido chavo, nokuti mambo akanga apindukira kuna Ishe, nemba yake yose; saka akatumira chiziviso chake munyika yose kuvanhu vake, shoko raMwari risawane chinoridzivisa, asi kuti shoko rake riende munyika yose, kuti vanhu vake vapwiswe pamusoro pekuipa kwetsika dzamadzibaba avo, nokutiwo vapwiswe kuti vose vaive hama, nokuti vasaponde, kana kupaza, kana kuba, kana kuita upombwe, kana kuita chimwe chinhu cheupi.
- 4 Uye zvino zvakaitika kuti mambo atumira shoko rake, Aroni nevamwe vake vakaenda guta neguta, uye kubva muimba yekunamatira kuenda mune imwe imba yekunamatira, vachimisa machechi, uye vachigadza vafundisi nevadzidzisi munyika yose mukati memaRamani, kuti vaparidze nokudzidzisa shoko raMwari mukati mavo; uye vakatanga kuva nekubudirira kukuru.
- 5 Uye zviuru zvakasvika mukuziva Ishe, hongu, zviuru zvakasvika mukutenda tsika dzemaNifai; uye vakadzidziswa zvinyorwa nezviporofita zvakatambidzanwa kudakara kusvika nhasi.

Alma 23

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.

6 Uye sezvo chiri chokwadi kuti Ishe mupenyu, nechokwadi vazhinji vakatenda, kana sezvo vazhinji vakasvitswa mukuziva chokwadi, kuburikidza nekuparidza kwaAmoni nehama dzake, maererano nemweya wekuzururirwa newechiporofita, nesimba raMwari richishanda zvishamiso mavari—hongu, ndinoti kwamuri, sezvo Ishe vari vapenyu, vazhinji vemaRamani vakatenda kuparidza kwavo, uye vakatendeukira kuna Ishe, havana kupunzika.

7 Nokuti vakave vanhu vakarurama; vakakanda pasi zvombo zvavo zveupanduki, zvokuti havana kuzorwisa Mwari zvakare, kana mumwe wehama dzavo.

8 Zvino, ava ndivo vakapindukira kuna Ishe:

9 Vanhu vemaRamani vakanga vari munyika yaIshmaeri;

10 Uye vanhu vemaRamaniwo vakanga vari munyika yeMidhoni;

11 Uye vanhu vemaRamaniwo vaive muguta raNifai;

12 Uyewo vanhu vemaRamani vaive munyika yeShiromu, nevaive munyika yeShemuroni, nemuguta raRemueri, nemuguta raShimuniromu.

13 Uye aya ndiwo mazita emaguta emaRamani akatendeukira kuna Ishe; uye ndiwo iwaya akakanda zvombo zvawo pasi zveupanduki, hongu, zvombo zvawo zvose zvehondo; uye vose vaive maRamani.

14 Uye maAmarekai vakanga vasina kutendeuka, kunze kwemumwechete oga; kana maAmuroni; asi vakaomesa mwoyo yavo, nemwoyo yemaRamani aivewo murutivi irworwo rwenyika mavaigara, hongu, uye misha yavo yose nemaguta avo ose.

15 Naizvozvo, tataura ose maguta emaRamani ane vakatendeuka nevakaziva chokwadi, uye vakapinduka.

16 Uye zvino zvakaitika kuti mambo neavo vakapindutswa vakada kuve nezita, kuti vagove vakatsaukana nehama dzavo; naizvozvo mambo akataura naAroni nevazhinji vevapisita vavo, maererano nezita ravangatore, kuti vagozivikanwa naro.

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.

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.

- 17 Uye zvakaitika kuti vakati zita ravo rinonzi
maAndi-Nifai-Rihai; uye vakadaidzwa nezita iri uye
vakasazodaidzwa kunzi maRamani.
- 18 Uye vakatanga kuve vanhu vanoshanda zvikuru;
hongu, uye vaishamwaridzana nemaNifai;
naizvozvo, vakazurura kuwirirana navo, uye kutuka
kwaMwari hakuna kuzovatevera zvakare.

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; there-
fore, they did open a correspondence with them, and
the curse of God did no more follow them.

Aruma 24

- 1 Uye zvakaitika kuti maAmarekai nemaAmuroi nemaRamani vakanga vari munyika yaAmuroi, nemunyikawo yaHerami, nevaive munyika yeJerusarema, nemuchidimbu, munyika yose yakakomberedza, vasina kunge vatendeutswa nevasina kunge vatora zita rekunzi maAndi-Nifai-Rihai, vakafurirwa nemaAmarekai nemaAmuroi kuti vashatirirwe hama dzavo.
- 2 Uye ruvengo rwavo rwukakura zvikuru, zvekuti vakatanga kupandukira mambo wavo, zvekuti vakanga vasisade kuti ave mambo wavo; naizvozvo, vakatora zvombo zvavo kurwisa maAndi-Nifai-Rihai.
- 3 Zvino mambo vakagadza mwanakomana wavo umambo, vakamudaidza zita rake kuti Andi-Nifai-Rihai.
- 4 Uye mambo vakafa mugore rimwechetero rakanga maRamani vachigadzirira kuita hondo nevanhu vaMwari.
- 5 Zvino Amoni nehama dzake pavakaona kugadzirira kwaitwa kwose uku nemaRamani kuti vaparadze hama dzavo, vakauya munyika yeMidhiani, uye ikoko Amoni akasangana nehama dzake dzose; uye vabva ikoko vakauya munyika yaIshmaeri kuti vaite dare naRamonai nehama yakewo Andi-Nifai-Rihai, kuti vaone kuti vangaite sei kuti vazvidzvirire kubva kumaRamani.
- 6 Zvino hakuna munhu kana mumwechete zvake mukati mevanhu vose vakanga vatendeukira kuna Ishe vaikwanisa kutora zvombo kurwisa hama dzavo; kwete, kana kugadzirira hondo havaigadzirira; hongu, uye kana mambo wavo akavarambidza kugadzirira.
- 7 Zvino aya ndiwo mazwi aakataura kuvanhu maererano nenyaya iyi: Ndinotenda Mwari vangu, vanhu vangu vanodikanwa, kuti Mwari vedu mukunaka kwavo vakatumira idzi hama dzedu, maNifai, kwatiri kuzotiparidzira, uye kuitira kutipwisa nezvetsika dzamadzibaba edu dzakaipa.
- 8 Uye tarisai, ndinotenda Mwari vangu mukuru kuti vakatipa kadimbu keMweya wavo kupfaviswa mwoyo yedu, kuti tiite chibvumirano nehama idzi, maNifai.

Alma 24

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.

- 9 Uye tarisai, ndinotendawo Mwari vangu, nokuti mukuzarura hurukuro iyi tave tinopwiswa pamusoro pezvitadzo zvedu, nezvekuponda kuzhinji kwatakaita.
- 10 Uye ndinotendawo Mwari vangu, hongu, Mwari vangu mukuru, kuti vakatibvumira kuti titendeuke kubva muzvinhu izvi, nokutiwo vakatiregerera zvitema zvedu zvakawanda neumhondi hwedu hwatakaita, uye vakabvisa mumwoyo yedu pfungwa yekunzwa tiine mhosva, kuburikidza nekukurama kweMwanakomana wavo.
- 11 Uye zvino tarisai, hama dzangu, sezvo zviri izvo zvose zvataikwanisa kuita (sezvo takanga tiri vakanga vakanyanya kurasika kurudzi rwevanhu) kutendeuka muzvitema zvedu zvose nekuponda kwose kwatakaita, nokuita kuti Mwari vazvibvise mumwoyo yedu, nokuti ndizvo zvose zvataikwanisa kuita kuti titendeuke zvakakwana pamberi paMwari kuti vabvise vara retsvina yedu—
- 12 Zvino hama dzangu dzakanaka dzinodiwa, sezvo Mwari vabvisa kuremerwa kwedu, uye minondo yedu yave kupenya, ngatichiregai kusvibisa minondo yedu zvakare neropa rehama dzedu.
- 13 Tarisai, ndinoti kwamuri Kwete, ngatichengetei minondo yedu kuti isasvibiswe neropa rehama dzedu; nokuti zvimwe, kana tikasvibisa minondo yedu zvakare haizogona kugezwa ichipenya neropa reMwanakomana waMwari vedu mukuru, richadeurwa kuti ridzikinure zvitema zvedu.
- 14 Uye ivo Mwari mukuru vatinzwira tsitsi, vakaita kuti zvinhu izvi zvizivikanwe nesu kuti tisafe; hongu, uye vakaita kuti zvinhu izvi tifanozviziva, nokuti vanoda mweya yedu sekuda kwavanoita vana vedu; naizvozvo, netsitsi dzavo vanotishanyira nengirozi dzavo, kuti urongwa hweruponeso huitwe kuti tihuzive nekuzvizvarwa zvedu zvamangwana.

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.

- 15 Imi, tsitsi dzina Mwari vedu! Uye zvino tarisai, sezvo zviru izvo zvataikwanisa kuita kuti kusviba kwedu kubviswe kwatiri, uye minondo yedu yichipenyiswa, ngatiyivigei kuti yirambe yichipenya, seuchapupu kuna Mwari vedu muzuva rekupedzisira, kana kuti musi watichaunzwa kuti timire pamberi pavo kuti titongwe, kuti hatina kusvibisa minondo yedu neropa rehama dzedu kubvira musi wavatipa shoko ravo uye vakabva vatichenesa pakare.
- 16 Uye zvino, hama dzangu, kana hama dzedu dzichitsvaka kutiparadza, tarisai, tichaviga minondo yedu, hongu, kana kuicherera pasi muvhu, kuti irambe ichipenya, seuchapupu hwekuti hatina kumboishandisa, muzuva rekupedzisira; uye kana hama dzedu dzikatiparadza, tarisai, tichaenda kuna Mwari vedu uye kwatinoponeswa.
- 17 Uye zvino zvakaiteka kuti mambo paakapedza kutaura uku, uye vanhu vose vaunganidzwa pamwechete, vakatora minondo yavo, nezvose zvombo zvaishandiswa mukuparadza ropa remunhu, uye vakazviviga pasi-pasi muvhu.
- 18 Uye vakaita izvi, kwavari huri uchapupu kuna Mwari, nekuvanhuwo, kuti havachazofa vakashandisa zvombo zvakare kuparadza ropa remunhu; uye vakazviita izvi, vachipupura nekubvumirana naMwari, kuti vanosarudza kurasikirwa neupenyu hwavo pane kuti vaparadze ropa rehama dzavo; uye pane kuti vatorere hama yavo vangatomupa zvavo; uye pane kuti vaparadze mazuva avo vasina chavari kuita vanozoshanda zvikuru nemaoko avo.
- 19 Naizvozvo ndiko kuona kwatinoita, kuti maRamani ava pavakaitwa kuti vatende nekuziva chokwadi, vakasimba, vakabvuma kana kufa pane kuti vaite chitema; uye ndizvo zvatinoona kuti vakaviga zvombo zvavo zverunyararo, kana kuti vakaviga zvombo zvehondo, kuti vawane runyararo.
- 20 Uye zvakaiteka kuti hama dzavo, maRamani, vakagadzirira hondo, uye vakaenda kunyika yaNifai vakanangana nekunoparadza mambo, uye nokugadza mumwe munzvimbo yake, nokuparadza vanhu maAndi-Nifai-Rihai kuabvisa munyika.

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.

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.

- 21 Zvino vanhu zvavakaona kuti vari kuvingwa vakabuda vakanovachingura, uye vakazvambarara pasi pamberi pavo, uye vakatanga kudaidza zita raIshe; uye ndizvo zvavakanga vakaita maRamani zvaakavamba kuvawira, uye vachitanga kuvauraya neminondo.
- 22 Uye vasina kurwiswa, vakauraya chiuru chimwechete chine vanhu vashanu; uye tinoziva kuti vakaropafadzwa, nokuti vakaenda kunogara naMwari wavo.
- 23 Zvino maRamani pavakaona kuti hama dzavo hadzisi kutiza kubaiwa, kana kupindukira kurudyi kana kuruboshwe, asi kuti vairara pasi uye vachiparara, uye vachikudza Mwari ivo vari mukuparara pasi peminondo kudaro—
- 24 Zvino maRamani pavakaona izvi, vakabva varega kuvabaya; uye kwaive nevazhinji vakanga vanzwa kurwadza kwemwoyo yavo pamusana pehama dzavo dzakanga dzafa nekubaiwa, nokuti vakatendeuka kubva muzvinhu zvavakanga vaita.
- 25 Uye zvakaitika kuti vakakanda pasi zvombo zvavo zvehondo, uye vakasazozvitora zvakare, nokuti vakange vabatwa nokutya kuponda kwose kwavakanga vaita; uye vakaenda sehama dzavo, vachivimba netsitsi dzeavo vakanga vasimudza maoko avo kuti vavabaye.
- 26 Uye zvakaitika kuti vanhu vaMwari vakabatanidzwa musi iwoyo nevanhu vakawanda kupfuura vakanga vauraiwa; uye avo vakanga vauraiwa vaive vanhu vakarurama, naizvozvo hatina chikonzero chekukahadzika asi kuti vakaponeswa.
- 27 Uye hakuna kana mumwechete akauraiwa akanga ari pakati pavo akanga aine huipi; asi pakange paine vaipfuura chiuru vakaunzwa muruzivo rwechokwadi; saka tinoona kuti Ishe vanoshanda nenzira dzakawanda muruponeso rwevanhu vavo.
- 28 Zvino, vazhinji vemaRamani vakauraya hama dzavo zhinji kudaro vaive maAmarekai nemaAmuroni, uye vazhinji vavo vaiveve hurongwa hwemaNeho.
- 29 Zvino, pane vakasangana nevanhu vaIshe, hamuna kunge muine maAmarekai, kana maAmuroni, kana vakanga vari vaNeho, asi vakanga vari zvizvarwa zvaRamani naRemueri.

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.

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.

30 Uye tinoona zviripachena, kuti kana vanhu vakadzimara vajekeserwa neMweya waMwari, uye vawana ruzivo rukuru rwezvinhu zvirimaererano nekururama, uye vagowira muchitema nekutadza, vanobva vaoma, saka zvinhu zvavo zvinobva zvanyanya kuipa kuita sevasina kumboziva zvinhu izvi.

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.

Aruma 25

- 1 Uye tarisai, zvino zvakaitika kuti maRamani ava vakashatirwa zvakanyanya nokuti vakanga vauraya hama dzavo; naizvozvo vakapika kuti vachatsividza pamaNifai; uye panguva iyoyo havana kuzoedza kuuraya vanhu vaAndi-Nifai-Rihai.
- 2 Asi vakatora mauto avo uye vakaenda mumiganhu yeZarahemura, vakarwisa vanhu vakanga vari munyika yaAmonaiha uye vakavaparadza.
- 3 Uye mumashure maizvozvo, vakarwisana nemaNifai muhondo zhinji, mavakakurirwa vakauraiwa.
- 4 Uye pakati pemaRamani vakauraiwa pakange paine vaikarove vose mapirisita aNoa vakange vari mbeu yaAmuroni nehama dzake, uye vakabaiwa nemaoko emaNifai;
- 5 Uye vakasara, vatizira kurenje rekumabvazuva, uye vatora simba nemvumo yekutonga kwemaRamani, vakaita kuti maRamani mazhinji vaparare nemoto pamusoro pekutenda kwavo—
- 6 Nokuti vazhinji vavo, mushure mekurasikirwa kwakanyanya nematambudziko akawanda, vakatanga kumutswa mukurangerira mazwi aAroni nehama dzake avakavaparidzira munyika mavo; naizvozvo vakatanga kusatenda tsika dzemadzibaba avo, nokutenda munaIshe, nekuti vakapa simba guru kumaNifai; uye ndiko kudzorwa kwakaitwa vazhinji vavo murenje.
- 7 Uye zvakaitika kuti avo vatongi vakange vari vakasara pavana vaAmuroni vakaita kuti vauraiwe, hongu, vose avo vaitenda mune zvinhu izvi.
- 8 Zvino uku kufira zvaunotenda uku kwakaita kuti hama dzavo zhinji vamuke mukushatirwa; uye kukatanga kuve nekupesana murenje; uye maRamani akatanga kuvhima mbeu yaAmuroni nehama dzake uye vakatanga kuvauraya; uye vakatizira murenje rekumabvazuva.

Alma 25

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.

9 Uye tarisai vari kuvhimwa nemaRamani muzuva rino. Ndizvo zvakaita kuti mazwi aAbhinadhai, ayo aakataura maererano nembeu yevapisita avo vakaita kuti afe nemoto aitike.

10 Nokuti akati kwavari: Zvamuchaita kwandiri zvichave chiratidzo chezvinhu zvichauya.

11 Uye zvino Abhinadhai ndiye aive wekutanga kutambudzika murufu rwemoto pamusana pekutenda kwake kuna Mwari; zvino izvi ndizvo zvaaireva, kuti vazhinji vachafa nemoto, maererano nokutambudzika kwaakanga aita iye.

12 Uye akati kumapisita aNoa mbeu yavo ichakonzera kuti vazhinji vauraiwe, sezvaakanga aitwa iye, nokuti vachapararira uye vagouraiwa, kana sezvinoita hwai isina mufudzi inotinhwa ichinouraiwa nezvikara; uye zvino tarisai, mazwi aya akatsinhirwa, nokuti vakatinhwa nemaRamani, uye vakavhimwa, uye vakarohwa.

13 Uye zvakaitika kuti maRamani pavakaona kuti havangakurire maNifai vakadzokera zvakare kunyika kwavo; uye vazhinji vavo vakauya kuzogara munyika yaIshmaeri nemunyika yaNifai, uye vakazviisa muvanhu vaMwari, vaive vanhu vaAndi-Nifai-Rihai.

14 Uye naivowo vakacherera pasi zvombo zvavo zvehondo, maererano nezvakanga zvaita hama dzavo, uye vakatanga kuve vanhu vakarurama; uye vakafamba munzira dzaIshe, uye vakacherechedza kuchengetedza mirau nemitemo yake.

15 Hongu, uye vaichengetedza mutemo waMosesi; nokuti zvaifanira kuti vambochengetedza mutemo waMosesi, nokuti wakanga usati wadzizikiswa wose. Asi kana dai zvazvo paive nemutemo waMosesi, vakanga vachitarisira kuuya kwaKristu, vachiti ivo mutemo waMosesi chiratidzo chekuuya kwake, uye vachitenda kuti vakafanira kuramba vachiita zvisungo zvekunze kudakara kusvika panguva yaacharatidzwa kwavari.

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.

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.

16 Zvino havana kunge vachiti ruponeso
rwunounzwa nemutemo waMosesi; asi mutemo
waMosesi waivayamura kusimbisa rutendo rwavo
muna Kristu; nokudaro vakaramba vaine tariro
kuburikidza nerutendo, ruponeso rwokusingaperi,
vachivimba neMweya wechiporofita, uyo wakataura
nezvezvinhu zvichauya.

17 Uye zvino tarisai, Amoni, naAroni, naOmuna,
naHimunai, nehama dzavo vakafara zvikuru,
nokubudirira kwavakanga vaita mukati
mamaRamani, vachiona kuti Mwari vakanga vavapa
maererano neminamoto yavo, nokutiwo vakanga
vatsinhira rose shoko kwavari pasina zvavakasiya.

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.

Aruma 26

- 1 Uye zvino, aya ndiwo mazwi aAmoni kuhama dzake, anoti: Vakoma nevanin'ina vangu nehama dzangu, tarisai ndinoti kwamuri, tine chikonzero chikuru chekufara; nokuti pane akambozvifunga here zvatakabva kunyika yaZarahemura kuti Mwari vaizotipa maropafadzo makuru akadai?
- 2 Uye zvino, ndinobvunza, maropafadzo makuru aakatipa ndeapi? Mungaataura here?
- 3 Tarisai, ndinokupindirirai; nokuti hama dzedu maRamani, vakanga vari murima, hongu, murima remugomba rakati ndoo, asi tarisai, kuti vangani vavo vaunzwa kuti vaone chiedza chinoshamisa chaMwari! Uye aya ndiwo maropafadzo akaiswa patiri, kuti takaitwa midziyo mumaoko aMwari kuti tiite basa guru iri.
- 4 Tarisai, zviuru zvavo zvinofara, uye zvakaunzwa mudanga raMwari.
- 5 Tarisai, munda wakange waibva, uye makaropafadzwa imi, nokuti makapinza jeko, uye mukakohwa nesimba renyu, hongu, muswere wose makashanda; uye tarisai uwandu hwezvimwanda zvenyu! Uye zvichaunganidzwa mutsapi, kuti zvisaparadzwe.
- 6 Hongu, havazotorwa nedutu pamusi wekupedzisira; hongu, havazotakurwa nechamupupuri; asi panouya dutu vachange vakaungana pamwechete munzvimbo mavo, zvekuti dutu harikwanise kuvapinda; hongu, havazotorwa nemhepo inotyisa vachiendeswa kwavanenge vachidiwa kuti vaende nemuvengi.
- 7 Asi tarisai, vari mumaoko maIshe vekukohwa, uye ndevavo; uye vachavamutsa musi wekupedzisira.
- 8 Ngariropafadzwe zita raMwari vedu; ngatiimbe kurukudzo rwavo, hongu, ngatipei kutenda kuzita ravo dzvene, nokuti vanoshanda kururama narinhi.
- 9 Nokuti dai takanga tisina kubva munyika yeZarahemura, idzi hama dzedu dzinodiwa zvikuru, vakatida zvikuru, vangadai vachiri kutongwa nokutivenga, hongu, uye vangadai vari vatorwa kuna Mwari.

Alma 26

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.

- 10 Uye zvakaitika kuti Amoni paakapedza kutaura mazwi aya, munin'ina wake Aroni akamutsiura, achiti: Amoni, tinotywa kuti rufaro rwako rwakutakura kunge wave kuzvirumbidza.
- 11 Asi Amoni akati kwaari: Handizvikudze nesimba rangu, kana neungwaru hwangu, asi tarisa, rufaro rwangu rwuzere, hongu, mwoyo wangu uzere nerufaro, uye ndichafara muna Mwari vangu.
- 12 Hongu, ndinozviziva kuti handisi chinhu; kana zviriri zvesimba rangu ndakarenda; naizvozvo handizozvikudza pachangu, asi ndichazvikudza naMwari vangu, nokuti musimba ravo ndinogona kuita zvinhu zvose; hongu, tarisai, takaunza zvishamiso zvikuru zvinoshamisa munyika ino, zvichaita kuti tikudze zita rake nariini.
- 13 Tarisai, zviuru zvingani zvehama dzedu dzavakasunungura kubva mukurwadza kwegehena; uye vanounzwa kuzoimba rudo rwunonunura, zvose izvi zvichikonzerwa nesimba reshoko rake riri matiri, saka hatina here chikonzero chikuru chekuti tifarere?
- 14 Hongu, tine chikonzero chekumukudza nariini wose, nokuti Ndiye Mwari Vekumusoro-soro, uye akasunungura hama dzedu kubva mungetani dzegehena.
- 15 Hongu, vakanga vakakomberedzwa nerima risingaperi nokuparadzwa; asi tarisai, akavaunza muchiedza chake chisingaperi, hongu, muruponeso rwusingaperi, uye vakomberedzwa nerudo rwavo rwakawanda rwusingaenzaniswe; hongu, uye isu tange tiri midziyo mumaoko avo yekuita basa guru rinoshamisa iri.
- 16 Naizvozvo, ngatirumbidzei, hongu, ticharumbidza muna Ishe; hongu, tichafara, nokuti rufaro rwedu rwuzere; hongu, ticharumbidza Mwari vedu nariini wose. Tarisai, ndiani angarumbidze zvakaupfuidza muna Ishe? Hongu, ndiani angataure zvakaupfuidza pamusoro pesimba ravo, netsitsi dzavo, nokunetswa kwavo kutambudzikira vana vevanhu? Tarisai ndinoti kwamuri, handigone kutaura kana kanhu kadiki-diki kandinonzwa.

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.

- 17 Ndiani akambozvifunga kuti Mwari vedu vangatiitire tsitsi dzakadai kuti vatibvise mune zvedu zvakaipa, zvizere nezvitema, uye zvakasvibisa unhu hwedu?
- 18 Tarisai, takaenda kana nemukushatirwa, tichimuudza kuti tinoparadza chechi yavo.
- 19 Ko zvino, vakarega nei kutitumira kunoparadzwa zvinotyisa, hongu, vakarega sei kuti munondo wekuranga kwavo uwire patiri, kuti utishuridzire kukundikana kwokusingaperi?
- 20 Iwe mweya wangu, sezvazvaive, unotiza pfungwa iyi. Tarisai, havana kuita kururamisa kwavo kwatiri, asi mutsitsi dzavo huru vakatiyambutsa hanwa yerufu nekusuwa iye isingaperi nariini wose, kana kutisvitsa muruponeso rwemweya yedu.
- 21 Uye zvino tarisai, hama dzangu, ndoupi munhu wenyama anoziva zvinhu izvi? Ndinoti kwamuri hakuna kana mumwechete anoziva zvinhu izvi, kunze kweavo vanobvuma kutadza kwavo.
- 22 Hongu, uyo anotendeuka uye achishandisa rutendo, uye achiunza mabasa akanaka, uye achinamata nguva dzose asingamire—kuna iyeyo ndiko kunopiwa kuziva zvakavanzika zvaMwari; hongu, kune vakadaro ndiko kuchapiwa kuburitsa pachena zvinhu zvisina kumbenge zvakaiswa pachena; hongu, uye kuchapiwa kuna ivavo kuti vaunze zviuru zvemweya mukutendeuka, kana sekupiwa kwatakaitwa isu kuti tiunze idzi hama dzedu mukutendeuka.
- 23 Zvino mucharangerira here, hama dzangu, kuti takati kuhama dzedu dziri munyika yeZarahemla, tinoenda kunyika yaNifai, kuti tinoparidza kuhama dzedu, maRamani, uye vakatiseka zvinonyadzisa?
- 24 Nokuti vakati kwatiri: Munofunga kuti mungaite kuti maRamani ave neruzivo rwechokwadi? Munofunga kuti mungapwise maRamani nezvekutsautsira kwetsika dzamadzibaba avo, ivo vari vanhu vakaoma mitsipa kudaro; vane mwoyo inofadzwa nekudeura ropa; vanoswera vari mukati mechakaipisisa; nzira dzavo dziri nzira dzemutadzi kubvira pakutanga? Zvino hama dzangu, munoyeuka kuti uyu ndiwo waive mutauro wavo.

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?

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.

- 25 Uye handiti ivo vakati: Ngatitorei zvombo
tivarwise, kuti tivaparadze nezvitadzo zvavo
tivabvise munyika, nokuti vangangotirwisa
vakatiparadza.
- 26 Asi tarisai, hama dzangu dzinodiwa, takauya
murenje tisina pfungwa yekuparadza hama dzedu,
asi pfungwa yedu yaive yekuti dai taponesa imwe
mweya yavo.
- 27 Zvino mwoyo yedu payakanga yaderera, uye tave
kuda kudzokera, tarisai, Ishe vakatinyaradza, uye
vakati: Endai mukati mehama dzenyu, maRamani,
uye mutakure nekutirira matambudziko enyu, uye
ini ndichakupai kuti mubudirire.
- 28 Uye zvino tarisai, tauya, tikaenda pakati pavo; uye
tange takagadzikana mukutambudzika kwedu, uye
tikatambudzika zvakasiyana-siyana pamusana
pekushaya; hongu, tafamba imba nembama, tichivimba
netsitsi dzenyika—kwete tsitsi dzenyika chete asi
netsitsi dzaMwari.
- 29 Uye takapinda mudzimba dzavo uye
tikavadzidzisa, uye takavadzidzisa mumigwagwa
yavo; hongu, uye takavadzidzisa mumakomo avo;
uye takapindawo nemumatemberi avo
nemumasinagogo avo uye tichivadzidzisa; uye
tikatandanisirwa kunze, tikasveeredzwa, uye
tikasvipirwa, tikarohwa matama nembama; uye
tikatemwa nematombo, uye tikatorwa tikasungwa
netambo dzakasimba, uye tikakandwa mutirongo;
uye kuburikidza nesimba neungwaru hwaMwari,
takasunungurwa zvakare.
- 30 Uye tatambudzika kwose kurwadziswa
kwakasiyana-siyana, uye zvose izvi, zviri zvataiita
tichiti zvimwe tingave nzira yekuponesa mweya
mumwechete zvavo; uye taifunga kuti rufaro rwedu
rwaizove rwuzere kana tainge tawana vataponesa.
- 31 Zvino tarisai, tave kugona kutarisa uye tichiona
michero yekushanda kwedu; ko mishoma here?
Ndinoti kwamuri, Kwete, yakawanda; hongu, uye
tinogona kuvapupurira kuti vamire pachokwadi,
pamusana perudo rwavo kuhama dzavo,
nekwatiriwo.

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.

And now behold, we have come, and been forth
amongst them; and we have been patient in our suf-
ferings, 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 syna-
gogues 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 sin-
cerity, because of their love towards their brethren
and also towards us.

- 32 Nokuti tarisai, vangatopira upenyu hwavo pane kuti vauraye kana vavengi vavo chaivo; uye vakacherera zvombo zvavo zvehondo pasi muvhu chaimo, pamusana perudo rwavainarwo nehama dzavo.
- 33 Zvino tarisai, ndinoti kwamuri, munyika yose ino mati mambove nerudo rwakakura kudai here? Tarisai, ndinoti kwamuri, Kwete, hakuna, kana pakati pemaNifai chaipo.
- 34 Nokuti tarisai, vaigona kutora zvombo zvavo vakarwisa hama dzavo; havaibvumira kuti vauraiwe. Asi tarisai kuti vangani vakazvipira neupenyu hwavo; uye tinoziva kuti vakaenda kuna Mwari vavo, nenzira yerudo rwavo nekuvenga kwavakanga vakaita chitadzo.
- 35 Ko zvino hatina chikonzero chekufara here? Hongu, ndinoti kwamuri, hakuna kumbove nevanhu vakanga vaine chikonzero chikuru chekufara kupfuura isu, kubvira kutanga kwakaita nyika; hongu, uye kufara kwangu kukuru zvekuti ndinozvikuudza naMwari vangu; nokuti ane simba rose, ungaru hwose, nokunzwisisa kwose; anoziva zvose zvinhu, uye iye Munhu ane tsitsi dzinosvika muruponeso, kune avo vanotendeuka uye vachitenda muzita ravo.
- 36 Zvino kana uku kuri kuzvikudza, saka ndichazvikudza; nokuti uhwu ndihwo upenyu hwangu nechiedza changu, rufaro rwangu neruponeso rwangu, nerununuro rwangu kubva munhamo isingaperi nariini. Hongu, rakaropafadzwa zita raMwari vangu, vanochengetedza vanhu ava, vari bazi remuti waIsraeri, uye vakarasika kubva kune vamwe vavo munyika yevatorwa; hongu, ndinoti, ngariropafadzwe zita raMwari vangu, vakatichengeta, isu vafambi venyika yatisingazive.
- 37 Zvino hama dzangu, tinoona kuti Mwari vanochengetedza vanhu vose, munyika ipi zvayo yavari; hongu, vanoverenga vanhu vavo, uye ura hwavo hwetsitsi huri pasi pose. Zvino uyu ndiwo mufaro wangu, nokutenda kwangu kukuru; hongu, ndichatenda Mwari vangu nariini. Amen.

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.

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.

Aruma 27

- 1 Zvino zvakaitika kuti maRamani ayo akanga aita hondo nemaNifai akaona kuti, mushure mekunetsana navo vachida kuvaparadza, vakaona kuti zvakaoma kuvaparadza, vakadzokera zvakare kunyika yaNifai.
- 2 Uye zvakaitika kuti maAmarekai, pamusana pekurasikirwa kwavo, vakashatirwa zvikuru. Uye zvavakaona kuti havakwanise kutsividza maNifai, vakatanga kumutsa vanhu kuti vashatirirwe hama dzavo, vanhu vaAndi-Nifai-Rihai; naizvozvo vakatanga zvakare kuvaparadza.
- 3 Zvino vanhu ava vakaramba zvakare kutora zvombo zvavo, uye vakabvuma kuti vauraiwe maererano nezvaida vavengi vavo.
- 4 Zvino Amoni nehama dzake pavakaona basa rekuparadzwa pakati pevanhu avo vavaida zvikuru, nepakati peavo vakange vachivada zvikuru—nokuti vaibatwa nevanhu sekunge ngirozi dzakatumirwa kubva kuna Mwari kuti vazovaponesa kubva mukuparadzwa kusingaperi—naizvozvo, Amoni nehama dzake pavakaona basa rekuparadzwa iri, vakanzwa tsitsi, uye vakati kuna mambo:
- 5 Ngatiunganidze vanhu vaIshe ava pamwechete, uye tiende kunyika yeZarahemura kuhama dzedu maNifai, titize tibve mumaoko emhandu dzedu, kuti tisaparadzwe.
- 6 Asi mambo akati kwavari: Tarisai, maNifai achatiparadza, pamusana pekuponda nezvitema zvakawanda zvatakaita kwavari.
- 7 Uye Amoni akati: Ndichaenda ndinobvunza kuna Ishe, uye kana vakati kwatiri, tiende kuhama dzedu, munobvuma kuenda here?
- 8 Uye mambo akati kwaari: Hongu, kana Ishe vakati kwatiri endai, tichaenda kuhama dzedu, uye tonove nhapwa dzavo kudakara taripa kwose kuponda nezvitema zvose zvatakaita kwavari.
- 9 Asi Amoni akati kwaari: Hazvisi mumutemo wehama dzedu, wakaiswa nababa vangu, kuti mukati mavo muve nenhapwa; naizvozvo handei uye tivimbe netsitsi dzehama dzedu.

Alma 27

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.

- 10 Asi mambo akati kwaari: Bvunza Ishe, uye kana vakati kwatiri endai, tinoenda; nokuti tingapararire munyika muno.
- 11 Uye zvakaitika kuti Amoni akaenda akanobvunza Ishe, uye Ishe vakati kwaari:
- 12 Bvisa vanhu ava munyika muno, kuti vasaparare; nokuti Satani abata zvikuru mwoyo yemaAmarekai, avo vari kumutsa maRamani kuti vashatirirwe hama dzavo vavauraye; naizvozvo budai munyika ino; uye vakaropafadzwa vanhu vechizvarwa chino, nokuti ndichavadzivirira.
- 13 Uye zvino zvakaitika kuti Amoni akaenda uye akanotaurira mambo mazwi ose akanga ataurwa naIshe kwaari.
- 14 Uye vakaunganidza vanhu vavo vose, hongu, vanhu vose vaIshe, uye vakaunganidza matanga avo ose, uye vakabva vabva munyika iyi, uye vakasvika murenje raiganhura nyika yaNifai nenyika yaZarahemura, uye vakauya pedyo nekumuganhu wenyika.
- 15 Uye zvakaitika kuti Amoni akati kwavari: Tarisai, ini nevamwe vangu tichaenda munyika yaZarahemura, uye imi muchasara pano kudakara tadzoka; uye tichanoedza mwoyo yehama dzedu, kuti vanobvuma here kuti muende munyika yavo.
- 16 Uye zvakaitika kuti Amoni zvaakanga achienda munyika umu, iye nehama dzake vakasangana naAruma, panzvimbo yakambotaurwa; uye tarisai, uku kwakave kusangana kwakafadza.
- 17 Zvino rufaro rwaAmoni rwakave rwukuru zvekuti akanzwa kuzadzwa; hongu, akanga amedzwa norufaro rwaMwari vake, zvekuti akabva apera simba; uye akawira pasi zvakare.
- 18 Zvino rwakanga rwusiri rufaro rwukuru here urwu? Tarisai, urwu rufaro rwusina anorwutambira kunze kweavo vanotendeuka uye vachitsvaka kufara nokupfava.
- 19 Zvino rufaro rwaAruma pakusangana nehama dzake rwakanga rwuri rukuru zvechokwadi, nerwaAroniwo, rwaOmuna, uye Himunai; asi tarisai rufaro rwavo harwuna kuvapedza simba.

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.

- 20 Uye zvakaikita kuti Aruma akatungamirira hama dzake vakadzokera kunyika yeZarahemura; nekumba kwake. Uye vakaenda vakanotaurira mutongi mukuru zvose zvinhu zvakanga zvaitika kwavari munyika yaNifai, pakati pehama dzavo, maRamani.
- 21 Uye zvakaikita kuti mutongi mukuru akatumira shoko munyika yose, achida kunzwa izwi revanhu maererano nokubvuma hama dzavo, idzo dzakanga dziri vanhu vaAndi-Nifai-Rihai.
- 22 Uye zvakaikita kuti izwi revanhu rakauya, richiti: Tarisai, tichavapa nyika yeJeshoni, iri kumabvazuva nechekugungwa, rinobatana nenyika yeMaguta, iri kumaodzanyemba kwenyika yeMaguta; uye nyika iyi yeJeshoni ndiyo nyika yatichapa hama dzedu senhaka yavo.
- 23 Uye tarisai, tichaisa mauto edu pakati penyika yaJeshoni nenyika yaNifai, kuti tidzivirire hama dzedu dziri munyika yeJeshoni; izvi tinozviitira hama dzedu, pamusoro pekutya kwavo kutora zvombo kuti varwisane nehama dzavo vachitya chitema; uye kutya kwavo kukuru uku kwavaiva nakwo kwakauya pamusana pekutendeuka nokusuwa kwavo kwavakaita, pamusoro pekuponda kwavo kwakawanda nokuipa kwavo kwanyanya.
- 24 Uye zvino tarisai, izvi tichazviitira hama dzedu, kuti vagare nhaka yenyika yaJeshoni; uye tichaisa mauto edu kuti avachengete kubva kuvavengi vavo, kana ivo vakatipawo chikamu chezvinhu zvavo kuti tiyamurike mukuriritira mauto edu.
- 25 Zvino, zvakaikita kuti Amoni anzwa izvi, akadzokera kuvanhu vaAndi-Nifai-Rihai, uye aina Arumawo, murenje, kwavakange vadzika tende dzavo, uye akavazivisa zvose zvinhu izvi. NaArumawo akavataurirawo kutendeutsa kwake, naAmoni naAroni, nehama dzake.
- 26 Uye zvakaikita kuti izvi zvakakonzerwa kufara kukuru pakati pavo. Uye vakadzika kunyika yeJeshoni, uye vakatora nyika yeJeshoni; uye vakadaidzwa nemaNifai kunzi vanhu vaAmoni; saka kubvira panguva iyoyo vakange vave kuzivikanwa nezita iroro.

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.

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.

27 Uye vakanga vari pakati pevanhu vaNifai, uye vakanga vachiverengerwawo kuvanhu vakanga vari vechechi yaMwari. Uye vakanga vachizivikanwawo nepamusana pekushinga kwavo muna Mwari, nekuvanhuwo; nokuti vakanga vari vanhu vanovimbika zvechokwadi uye vakati twasu muzvinhu zvose; uye vakanga vakasimba murutendo muna Kristu, kana kusvika kumagumo.

28 Uye vakanga vasingamboda zvavo kunzwa nezvekudeura ropa rehama dzavo; uye zvakanga zvisingamboita kuti vaudzwe kuti vatore zvombo zvekurwisa hama dzavo; uye vakanga vasingatarise rufu nekutya, pamusoro petariro nekuziva kwavo Kristu nekumuka kuvakafa; naizvozvo, rufu rwakanga rwakakurirwa kwavari mukukundwa kwarwakaitwa naKristu.

29 Naizvozvo, vaibvuma kufa nenzira inorwadza kwazvo vachirwadziswa nehama dzavo, vasati vatora munondo kana chipanga kuvabaya.

30 Uye saka vakanga vari vanhu vakashinga uye vanodiwa, vanhu vaidiwa zvikuru naIshe.

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.

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.

Aruma 28

- 1 Uye zvino zvakaitika kuti mushure mekunge vanhu vaAmoni vagadzwa munyika yeJeshoni, uye maiswawo chechi munyika yeJeshoni, uye mauto emaNifai adyarwa-dyarwa munyika yeJeshoni, hongu, kumuganhu yose yenyika yeZarahemura; tarisai mauto emaRamani akanga atevera hama dzavo murenje.
- 2 Uye nokudaro pakave nehondo yakaoma kwazvo; hongu, hakuna kumbenge kwakaita hondo yakadaro yakambozivikanwa kana kuonekwa nevanhu venyika iyi kubvira panguva yakabva Rihai kuJerusarema; hongu, uye makumi ezviuru zvamaRamani akauraiwa uye vakapararira kune dzimwe nzvimbo.
- 3 Hongu, uye kwakabaiwawo vazhinji mukati memaNifai; zvakadaro, maRamani akatinhwa akaita barara-mwanda, uye vanhu vaNifai vakadzokera zvakare kunyika yavo.
- 4 Uye zvino iyi yaive nguva yakanga iine kuchema nekuwuwura kukuru kwakanzwikwa munyika yose, mukati mevanhu vose vaNifai—
- 5 Hongu, kuchema kweshirikadzi dzaichemera varume vadzo, nekwemadzibaba aichemera vanakomana vavo, uye mwanasikana achichemera hanzvadzi, hongu, hanzvadzikomana ichichemera baba; saka kuchema kwakanzwikwa mukati mavo vose, vachichemera hama dzavo dzakanga dzabaiwa.
- 6 Uye zvino chokwadi iri raive zuva rizere nokusuwa; hongu, nguva yekudumbirwa, uye nguva yekutsanya kwakanyanya nekunamata.
- 7 Uye ndiko kupera kwakaita gore rechigumi nemashanu rekutonga kwevatongi muvanhu vaNifai;
- 8 Uye ndirwo rungano rwaAmoni nehama dzake, nzendo dzavo munyika yaNifai, kutambudzika kwavo munyika umu, kusuwa kwavo, nokurwadziiswa kwavo, norufaro rwavo rwusinganzwisike, nokutambirwa nokuchengetedzwa kwehama munyika yaJeshoni. Uye zvino Ishe, Mununuri wevanhu vose, vangaropafadze mweya yavo nokusingaperi.

Alma 28

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.

- 9 Uye urwu rwungano rwehondo nokupesana mukati memaNifai, nehondo pakati pemaNifai nemaRamani; negore rechigumi nemashanu rekutonga kwevatongi kupera kwaro.
- 10 Uye kubvira gore rekutanga kusvika kugore rechigumi nemashanu kwakauya kuparadzwa kweupenyu hwezviuru nezviuru; hongu, kwakaunza kuitika kwekuona kudeuka kweropa.
- 11 Uye mitumbi yezviuru zvakawanda yakarinzwa movhu, mimwe mitumbi yezviuru zvizhinji iri kuora yakaturikidzaniwa pamusoro penyika; hongu, uye zviuru zvizhinji zviru kuchema nokurasikirwa kwavakaitwa nehama dzavo, nokuti vane chikonzero chekuti vave vanoty, maererano nezvakavimbiswa naIshe, kuti vakaiswa munhamo isina magumo.
- 12 Zviuru nezviuru zvevamwe zvichichema kurasikirwa nehama dzavo, asi vanofara uye vachisimudzirwa mukutarisira, uye vanotoziva, maererano nevimbiso dzaIshe, kuti vanosimudzwa kuti vagare kuruoko rwerudyi rwaMwari, vari murufaro rwusingaperi.
- 13 Uye ndiko kuona kwatinoita kusaenzana kwemunhu kukuru kunokonzerwa nechitema nokutadza, nesimba radhiabhorosi, rinouya nemazano ekunyengedza raakaita kuteya mwoyo yevanhu.
- 14 Uye saka tinoona kudaidzwa kukuru kwekuti tibate zvine simba mubindu reminzabviringa raIshe; uye saka tinoona chikonzero chikuru chekusuwa, nechokufarawo—kusuwa nenzira yekufa nekuparadzwa kuri muvanhu, nerufaro nenzira yechiedza chaKristu muupenyu.

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.

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.

Aruma 29

- 1 Dai ndaiva ngirozi, uye ndichiwana zvinodiwa nemwoyo wangu, kuti ndiende ndichitaura sehwamanda yaMwari, nezwi rinozunguza nyika, uye ndichidaidzira kutendeuka kuvanhu vose!
- 2 Hongu, ndaizotaura kumweya yose nezwi rinenge mheni, kutendeuka nehurongwa kwerununuro, kuti vatendeuke uye vauye kuna Mwari vedu, kuti kusazove nekusuwa zvakare pamusoro penyika.
- 3 Asi tarisai, ndiri munhu, uye ndinoita zvitema mukuda kwangu; nokuti ndakafanira kugutswa nezvinhu zvandakagoverwa naIshe.
- 4 Handifanire kukanganisa chirevo chakasungwa chakasimba chaMwari vanoenzanisa pamusoro pezvandinoda, nokuti ndinoziva kuti vanopa vanhu sezvido zvavo, kana dai rwuri rufu kana upenyu; hongu, ndinoziva kuti vanogovera vanhu, hongu, vanovapa mirau isingapindurwe, maererano nokuda kwavo, kana zviri zveruponeso kana zvekuparadzwa.
- 5 Hongu, uye ndinoziva kuti zvakanaka nezvakaipa zvinouya kuvanhu vose; uyo asingazive chakaipa nechakanaka haashorwe; asi uyo anoziva zvakaipa nezvakanaka, kuna iyeyo kunopiwa maererano nezvaanenge achida, kana achida zvakanaka kana zvakaipa, upenyu kana rufu, kufara kana kusuwa mupfungwa.
- 6 Zvino, sezvo ndichiona kuti ndinoziva zvinhu izvi, ndinodirei zvimwe pane kuti ndiite basa randakadaidzirwa kuti ndiite?
- 7 Ko ndinodirei kuti dai ndiri ngirozi, kuti ndikwanise kutaura kumativi ose enyika?
- 8 Nokuti tarisai, Ishe vanopa kumarudzi ose, werudzi rwavo nerurimi rwavo, kuti adzidzise shoko ravo, hongu, muungwaru zvole zvavanoona kuti vakafanira kuve nazvo; naizvozvo tinoona kuti Ishe vanoraira neruzivo, maererano nezvakarurama uye zviri muchokwadi.

Alma 29

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.

- 9 Ndinoziva icho chandakarairwa naIshe, uye ndinochifarira. Handizvirumbidze ini pachangu, asi ndinorumbidza icho chandakaturirwa naIshe; hongu, uye ndiko kufara kwangu, kuti zvimwe ndingave mudziyo mumaoko aMwari wekuunza mumwe mweya mukutendeuka; uye urwu ndirwo rufaro rwangu.
- 10 Uye tarisai, kana ndichiona hama dzangu dzakatyoka zvechokwadi, uye vachiuya kuna Ishe Mwari vavo, ipapo mwoyo wangu unobva wazadzwa nerufaro; ipapo ndinobva ndayeuka izvo zvandakaitirwa naIshe, hongu, kana kuti vakanzwa muteuro wangu; hongu, ndinobva ndayeuka ruoko rwavo rwetsitsi rwavakanditambanudzira.
- 11 Hongu, uye ndinobva ndayeukawo usungwa hwemadzibaba angu; nokuti ndinoziva nechokwadi kuti Ishe vakavaburitsa muusungwa, uye naizvozvo akamisa chechi yavo; hongu, Ishe Mwari, Mwari vaAbrahama, Mwari vaIsaka, naMwari vaJakobo, vakavaburitsa muusungwa.
- 12 Hongu, ndinogarorangarira usungwa hwemadzibaba angu; uye ivavo Mwari vamwechetevo vakavabvisa mumaoko emaEgipita, vakavabvisa muusungwa.
- 13 Hongu, uye ivavo Mwari vamwechetevo vakamisa chechi yavo mukati mavo; hongu, uye Mwari vamwechetevo vakandidaidza kubasa dzvene, kuti ndiparidze shoko kuvanhu ava, uye vakandipa kubudirira kukuru, uko kunoita kuti rufaro rwangu rwuve rwakazara.
- 14 Asi handingofara nekubudirira kwangu ini ndega, asi rufaro rwangu rwunonyanya kuzara pamusana pekubudirira kwehama dzangu, avo vanga vari munyika yaNifai.
- 15 Tarisai, vakashanda zvakapfuuridza, uye vakaunza michero mizhinji; uye mubairo wavo uchakura sei!
- 16 Zvino, kana ndikafunga nokubudirira kwehama dzangu idzi mweya wangu unotakurwa, kana kunge uchasiyana nemuviri, sezvazvakange zviri ndiko kukura kwakaita rufaro rwangu.

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.

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.

17 Uye zvino dai Mwari vapa ava, hama dzangu idzi, kuti vagare muumambo hwaMwari; hongu, neavo vose vanove ndiyo michero yekushanda kwavo kuti vasazobuda zvakare, asi kuti vavakudze nariini. Uye Mwari vangaite here kuti zviitwe maererano nemazwi angu, kana sekutaura kwandaita. Ameni.

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.

Aruma 30

- 1 Tarisai, zvino zvakaitika kuti mushure mekunge vanhu vaAmoni vagodza munyika yeJeshoni, hongu, mushurewo mekunge maRamani atandaniswa munyika, uye vakafa vavo vavigwa nevanhu venyika iyi—
- 2 Zvino vakafa vavo havana kugona kuverengwa nenzira yekuwanda kwavo; kana vakafa vemaNifai havana kuverengwa—asi zvakaitika kuti mushure mekuviga vakafa vavo, uyewo mushure memazuva ekutsanya, nokuchema, nemunamoto, (uye zvakanga zviru mugore rechigumi nematanhatu rekutonga kwevatongi vanhu vaNifai) kwakatanga kuve nerunyararo munyika yose.
- 3 Hongu, uye vanhu vakacherechedza kuchengetedza mirairo yaIshe; uye vakanga vasingaseke mukutevedza zvisungo zvaMwari, maererano nemutemo waMosesi; nokuti vaidzidziswa kuchengeta mutemo waMosesi kudakara wadzidziswa.
- 4 Uye saka vanhu havana kuwana chakavapingaidza mugore rose rechigumi nematanhatu rekutonga kwevatongi vanhu vaNifai.
- 5 Uye zvakaitika kuti mukutanga kwegore rechigumi nemanomwe rekutonga kwevatongi, kwakaramba kuine runyararo.
- 6 Asi zvakaitika kuti mukupera kwegore rechigumi nemanomwe rekutonga kwevatongi, makauya mumwe murume munyika yeZarahemura, uye akange ari Asingade-Kristu, nokuti akatanga kuparidza achishora huporofita hwakataurwa nevaporofo, maererano nekuuya kwaKristu.
- 7 Zvino kwakanga kusina mutemo unorambidza munhu zvaanotenda; nokuti zvakanga zvisingapindirane nekura kwaMwari kuti kuve nemutemo unoita kuti vanhu vasaenzane.
- 8 Nokuti magwaro matsvene anoti: Sarudzai zuva ranhasi, kuti munoda kushandira ani.
- 9 Zvino kana munhu akanga achida kushandira Mwari, yaive pundutso yake; kana kuti, kana ainge achitenda muna Mwari yaive pundutso yake kuti avashandire; asi kana ari asingatende kwaari kwakange kusina mutemo wekumuranga.

Alma 30

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.

- 10 Asi akaponda airangwa nerufu; uye kana akapamba airangwawo; uye kana akaba airangwawo; uye akapomba airangwawo; hongu, vairangwa kana vaita zvakaipa zvose izvi.
- 11 Nokuti kwaive nemutemo waiti munhu anofanira kutongwa nemhosva dzake. Zvakadaro, kwakanga kusina mutemo wairambidza munhu zvaanotenda; naizvozvo, munhu airangwa nemhosva dzaainge aita chete; naizvozvo vose vanhu vaibatwa zvakaenzana.
- 12 Uye munhu uyu Asingade-Kristu, ainzi zita rake Koriho, (uye mutemo hawaigna kumubata) akatanga kuparidza kuvanhu kuti hakwaizoita Kristu. Uye ndiyo tsika yaaiparidza nayo, achiti:
- 13 Imi makasungirirwa pasi peurema noruvimbo rwusipo, ko munozvisungirei nezvinhu zvapakupa kudaro? Ko munotsvagirei Kristu? Nokuti hakuna munhu angazive nezvezvinhu zvichauya.
- 14 Tarisai, izvi zvinhu zvamunoti huporofita, hwamunoti hwakagashidzwa nevaporofita vatsvene, tarisai, itsika dzeurema hwemadzibaba enyu.
- 15 Munoziva sei chokwadi chazvo? Tarisai, hamungazive zvinhu zvamusingaone; naizvozvo hamungazive kuti kuchave naKristu.
- 16 Munotarisa mberi muchiti kuchave nekuregererwa kwezvitema zvenyu. Asi tarisai, zvinokonzerwa nepfungwa dzakapesana; uye kusatora zvakanaka kwepfungwa dzenyu kunounzwa netsika dzamadzibaba enyu, dzinoita kuti mutende zvinhu zvisiri izvo.
- 17 Uye nezvimwe zvizhinji zvaakataura kwavari, achivaudza kuti hakungambove nerudzikinuro rwungaitwe muzvitema zvevanhu, asi wose munhu anorarama maererano nokuzvichengetedza kunoita chisikwa; naizvozvo wose munhu anobudirira maererano nenjere dzake, nokutiwo wose munhu anokurira maererano nesimba rake; uye chiri chipi zvacho chingaitwe nemunhu haisi mhosva.
- 18 Uye ndiko kuparidza kwaakaita kwavari, achitsautsa mwoyo yevazhinji, achivaita kuti vazvikudze nekuipa kwavo, hongu, achitora vakadzi vakawanda, nevarumewo, kuti vanoita upombwe —achivaudza kuti kufa kwemunhu, ndiwo magumo emunhu.

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.

- 19 Zvino murume uyu akaendawo kunyika yeJeshoni, kunoparidza zvinhu izvi mukati mevanhu vaAmoni, vakambenge vari maRamani.
- 20 Asi tarisai vakanga vakachenjera kupfuura vazhinji vemaNifai; nokuti vakamutora, vakamusunga, uye vakamutakura vakaenda naye kuna Amoni, akanga ari mupirisita wepamusoro wevanhu ava.
- 21 Uye zvakaitika kuti akaita kuti atakurwe aburitswe munyika. Uye akauya munyika yaGideoni, uye akatanga kuparidza kwavariwo; uye umu haana kubudirira zvakananyanya, nokuti akatorwa akasungwa uye akatakurwa akaendwa naye kumupirisita wepamusoro, uye nekune mutongi mukuru wenyika.
- 22 Uye zvakaitika kuti mufundisi wepamusoro akati kwaari: Ko uri kufambirei uchikanganisa nzira dzaIshe? Ko unodzidzisirei vanhu ava kuti hakuchazove naKristu, uchikanganisa kufara kwavo? Ko unorwisiranei nehuporofita hwevaporofita vatsvene?
- 23 Zvino zita remupirisita wepamusoro rainzi Gidhona. Uye Koriho akati kwaari: Nokuti handidzidzise tsika dzakapusa dzamadzibaba enyu, nokutiwo handidzidzise vanhu ava kuti vazvidzvinzirire nemabasa eurema nokuita zvinhu zvakaiswa nemapirisita vechinyakare, kuti vavatorere simba nemvumo yavo, kuti vavagarise mukusaziva, kuti vasasimudze misoro yavo, asi kuti vaiswe pasi maererano nemazwi enyu.
- 24 Munoti vanhu ava vanhu vakasununguka. Tarisai, ndinoti vari muusungwa. Munoti zviporofita zvechinyakare izvi ndezvechokwadi. Tarisai, ini ndinoti hamuzive kuti ndezvechokwadi here.
- 25 Munoti vanhu ava vane mhosva uye vakapunzika, nenzira yekutadza kwemubereki. Tarisai, ini ndinoti mwana haangave nemhosva nenzira yevabereki vake.
- 26 Uye munotiwo Kristu achauya. Asi tarisai, ini ndinoti hamuzive kuti kuchave naKristu here. Uye munotiwo achaurairwa zvitadzo zvenyika—

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.

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—

- 27 Uye nokudaro munoisa vanhu ava mukutevedza zveurema hwetsika dzamadzibaba enyu, uye maererano nezvamunoda imi; uye munogara makavadzvinyirira, kana kunge vari muusungwa, kuti mupfume pamusana pebasa remaoko avo, kuti vasatarise nekushinga, kuti vasanakirwe nezvavainazvo nezvavanoda.
- 28 Hongu, havakwanise kushandisa zvinhu zvavo nokuti vanotyia kugumbura vapirisita, vanovaisa pajoki kana vachida, uye vakaita kuti vatende, netsika dzavo nekurota kwavo nepfungwa dzavo nezviratidzo zvavo nezvakavanzika zvavo zvekunyepera, kuti vazviite, kana vasina kuita maererano nemazwi avo, vanogumbura mumwe munhu asingazivikanwe, avanoti ndiMwari —munhu asina kumboonekwa kana kuzivikanwa, asina kumbovepo asingazombovepo.
- 29 Zvino mupirisita wepamusoro nemutongi mukuru pavakaona kuoma kwemwoyo wake, hongu, pavakaona kuti anogona kutuka kana Mwari, havana kupindura mazwi ake; asi vakaita kuti asungwe; uye ndokubva vamuisa mumaoko emapurisa, uye ndokumutumira kunyika yeZarahemura, kuti aendeswe kuna Aruma, nagavhuna akange ari kutonga nyika yose iyoyo.
- 30 Uye zvakaitika kuti paakaendeswa kuna Aruma nemutongi mukuru, akataura chaizvo sekataura kwaakanga amboita munyika yaGideoni; hongu, akataura zvekutuka Mwari.
- 31 Uye akasimuka akataura nemazwi ekushatirwa kuna Aruma, uye akatuka vapirisita nevadzidzisi, achivapa mhosva yekunyengera vanhu vachitevedza tsika dzisina maturo dzamadzibaba avo, kuti vagopfuma nebasa revanhu.
- 32 Zvino Aruma akati kwaari: Unozviziva kuti hatizvipfumise nebasa rinoitwa nevanhu ava; nokuti tarisai ndakashanda kana kubvira kutanga kwekutonga kwevatongi kusvika zvino, ndichishanda nemaoko angu aya kuzviriritira, ndisingaverenge nzendo dzangu zhinji ndichitenderera nenyika ndichiparidza shoko raMwari kuvanhu vangu.

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.

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.

33 Uye ndisingaverenge mabasa andaita mazhinji muchechi, handina kana senine imwe zvayo yandakambotambira semubairo webasa rangu; kana neumwe-wehama dzangu, kunze kwekunge ndichitonga ndiri muchigaro chekutonga; uye zvino tinotambiriswa zviri maererano nenguva yedu zviri zviri mumutemo wenguva yedu.

34 Uye zvino, kana pasina chatinotambira mubasa redu rechechi, ko zvinotibatsirei kuti tishande muchechi kunze kwekutura chokwadi, kuti tigofara mukufara kwehama dzedu?

35 Zvino ko notaurirei kuti tinoparidzira vanhu ava kuti tiwane mubairo, asi iwe pachako, uchiziva kuti hatigashire mubairo? Uye zvino, unoti here tiri kunyengedza vanhu ava, zvinokonzera kufara kwakadai mumwoyo yavo?

36 Uye Koriho akamupindura akati, Hongu.

37 Uye zvino Aruma akati kwaari: Unotenda here kuti kuna Mwari?

38 Uye akapindura kuti, Kwete.

39 Zvino Aruma akati kwaari: Unoramba zvakare here kuti kuna Mwari, uye unorambawo Kristu? Nokuti tarisai, ndinoti kwaari, ndinoziva kuti kuna Mwari, nokutiwo Kristu achauya.

40 Uye zvino iwe une uchapupu hwei hwekuti hakuna Mwari, kana hwekuti Kristu haauye? Ndinoti kwaari hauna, kunze kwekutura kwako chete.

41 Asi tarisai, ndine zvinhu zvose seuchapupu hwekuti zvinhu zvose izvi ndezvechokwadi; kana iwe une zvinhu zvose seuchapupu kwaari hwekuti ndezvechokwadi; uye ungazvirambe here? Unotenda here kuti zvinhu izvi ndezvechokwadi?

42 Tarisai, ndinoziva kuti unozvitenda, asi wakabatwa nemweya wekunyepa, uye wakabvisa Mweya waMwari kuti ushaye nzvimbo mauri; asi dhiabhorosi ane simba pauri, uye anokutakura kwose-kwose, achishanda nzira dzekuti aparadze vana vaMwari.

43 Zvino Koriho akati kuna Aruma: Kana ukandiratidza chiratidzo, kuti ndipwiswe kuti kuna Mwari, hongu, ndiratidze kuti vane simba, ndipo pandinozopwiswa nezvechokwadi chemazwi ako.

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?

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.

- 44 Asi Aruma akati kwaari: Wakaona zviratidzo zvakakwana; ungaedze Mwari vako here? Ungati here, Ndiratidze chiratidzo, uine uchapupu hwehama dzako dzose idzi, nevaporofta vatsvene vose? Magwaro matsvene akaiswa pamberi pako, hongu, uye zvose zvinhu zvinoratidza kuti kuna Mwari; hongu, kana nyika, nezvinhu zvose zviripamusoro payo, hongu, nokufamba kwayo, hongu, nezvinhuwo zvose zvinofamba nemurongerwo wazvo zvinopupura kuti kune Musiki Mukuru.
- 45 Uye iwe unoenda, uchirasisa mwoyo yevanhu ava, uchipupura kwavari kuti hakuna Mwari? Uye ungazvirambe here uchipokana pamberi pevapupuri vose ava? Uye akati: Hongu, ndichazviramba, kunze kwekunge wandiratidza chiratidzo.
- 46 Uye zvino zvakaitika kuti Aruma akati kwaari: Tarisai, ndasuwa pamusana pekuoma kwemwoyo wako, hongu, kuti uchiri kuramba mweya wechokwadi, kuti mweya wako uparadzwe.
- 47 Asi tarisai, zviripani kuti mweya wako uraswe pane kuti uve honzeri yekuti mweya mizhinji iende mukuparadzwa, nokunyepa kwako nemazwi ako ekunyengedza; saka kana ukaramba zvakare, tarisai Mwari achakurova, kuti uve chimumumu, kuti usazozurura muromo wako zvakare, kuti usazonyengedza vanhu ava zvakare.
- 48 Zvino Koriho akati kwaari: Handirambe kuvepo kwaMwari, asi handitende kuti kuna Mwari; uye ndinotiwo, iwe hauzive kuti kuna Mwari; uye kunze kwekunge wandiratidza chiratidzo, handizobvuma.
- 49 Zvino Aruma akati kwaari: Ichi ndicho chandichakupa sechiratidzo, kuti uchaitwa chimumumu, maererano nemazwi angu; uye ndinoti, muzita raMwari, uchaitwa chimumumu, kuti hauchazove anotaura.
- 50 Zvino Aruma ataura mazwi aya, Koriho akave chimumumu, zvekuti haana kuzogona kutaura, maererano nemazwi aAruma.

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.

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.

51 Uye zvino mutongi mukuru paakaona izvi, akatambanudza ruoko rwake akanyorera Koriho, achiti: Wapwiswa here pamusoro pesimba raMwari? Wati Aruma akuratidze chiratidzo chaani? Unoda kuti arove vamwe here, kuti akuratidze chiratidzo? Tarisai, akuratidza iwe chiratidzo; uye zvino uchine nharo here?

52 Uye Koriho akatambanudza ruoko rwake akanyora, achiti: Ndinoziva kuti ndave chimumumu, nokuti handichagona kutaura; uye ndinoziva kuti hakuna chimwe chingandidaro kunze kwesimba raMwari; hongu, ndagara ndichiziva kuti kuna Mwari.

53 Asi tarisai, dhiabhorosi akandinyengedza; nokuti akauya kwandiri sengirozi, uye akati kwandiri: Enda unodzora vanhu ava, nokuti varasika vachitevera Mwari vasingazivikanwe. Uye akati kwandiri: Hakuna Mwari; hongu, uye akandidzidzisa zvinhu zvekutaura. Uye ndakadzidzisa mazwi ake; uye ndakaadzidzisa nokuti aifadza kupfungwa yenyama; uye ndakaadzidzisa, zvekuti ndakabudirira kwazvo, zvekuti zvirokwazvo ndakatenda kuti ndeekhwadi; uye nenzira iyi ndakaramba chokwadi, kana kusvika pari zvino ndazviunzira kutukwa uku.

54 Zvino ataura izvi, akakumbira kuti Aruma anamate kuna Mwari, kuti abviswe kutukwa kwaakanga aitwa.

55 Asi Aruma akati kwaari: Kana kutukwa uku kukabviswa pauri uchanonyengedza mwoyo yevanhu ava zvakare; naizvozvo, zvicharamba zvakadaro sekuda kwaIshe.

56 Uye zvakaitika kuti kutukwa uku hakuna kubviswa pana Koriho; asi akatandirwa kunze, uye akafamba imba nemba achipemha zvekudya.

57 Zvino zvakanga zvaitika kuna Koriho zvakashambadzwa nokukurumidza zvikati tekeshe nenyika yose; hongu, gwaro rakatumirwa nemutongi mukuru kuvanhu vose vemunyika iyi, richitaura kuvanhu vose vakanga vatenda mazwi aKoriho kuti vakafanira kutendeuka nokukurumidza, nokuti kutongwa kwaakaitwa kungangoitwawo kwavari.

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.

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.

58 Uye zvakaitika kuti vose vakave vanopwiswa pamusoro pehuipi hwaKoriho; naizvozvo vose vakadzokera kunaIshe zvakare; uye izvi zvikamisa kutadza maererano netsika dzaKoriho. Uye Koriho aifamba imba nemba, achikumbira kudya kuti ararame.

59 Uye zvakaitika kuti zvaaifamba mukati mevanhu, hongu, mukati mevanhu vakanga vazvitsaura kubva kumaNifai uye vakazvidaidza kuti maZoram, uye waitungamirwa nemurume ainzi Zoram—uye nekufamba kwaaiita mukati mavo, tarisai, akapunzirwa pasi uye akatsikwa-tsikwa, kudakara atofa.

60 Uye saka tinoona gumisiro yeuyo akakanganisa nzira dzaIshe; uye saka tinoona kuti dhiabhorosi haazotsigira vana vake muzuva rekupedzisira, asi kuti anokurumidza kuvazvuzvurudzira kugehena.

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.

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.

Aruma 31

- 1 Zvino zvakaitika kuti mushure memagumo aKoriho, Aruma atambira nyaya dzekuti maZoramumu akanga achisvibisa nzira dzaIshe, nokuti Zoramumu, uyu akanga ari mutungamiri wavo, akange achitungamira mwoyo yevanhu kuti vafugamire zvifananidzo zvisingataure, mwoyo wake wakatanga kurwara zvakare nenzira yezvitadzo zvevanhu.
- 2 Nokuti zvaikonzera kusuwa kukuru kuna Aruma kuziva kuti mune kutadza mukati mevanhu vake; naizvozvo mwoyo wake wakasuwa zvikuru pamusana pekutsaurana kwakaita maZoramumu nemaNifai.
- 3 Zvino maZoramumu akanga aungana pamwechete munyika yavaidaidza kuti Andionumu, yakange iri kumabvazuva kwenyika yeZarahemura, yaive yakaganhurana negungwa, rakanga riri kumaodzanyemba kwenyika yaJeshoni, inoganhurana nerenje rekumaodzanyemba, renje iri riri rakanga rizere nemaRamani.
- 4 Zvino maNifai aitya zvikuru kwazvo kuti maZoramumu angapinde mukufambidzana nemaRamani, uye vachiti chaizove chikonzero chekurasikirwa kukuru kwazvo kwavari maNifai.
- 5 Uye zvino, sezvo kuparidzwa kweshoko kwaiita kuti vanhu vaite zvakarurama—hongu, rakanga rapinda mupfungwa dzevanhu kupfuura zvaitwa nemunondo, kana chimwe chinhu zvacho, chakanga chaitika kwavari—naizvozvo Aruma akafunga kuti zvaifanira kuti vamboedza kunaka kweshoko raMwari.
- 6 Saka akatora Amoni, naAroni, naOmuna; uye Himunai akamusiya muchechi kuZarahemura; asi vatatu vekutanga akaenda navo, naAmureki naZiziromu, vakanga vari kuMereki; uye akatorawo vaviri vevanakomana vake.
- 7 Zvino mwanakomana wake mukuru haana kuenda naye, uye zita rake rainzi Hiramani; asi mazita eavo vaakaenda navo vainzi Shibhuroni naKoriandoni; uye aya ndiwo mazita evaakaenda navo pakati pemaZoramumu, kuti vavaparidzire shoko.
- 8 Zvino maZoramumu vakanga vakatiza kubva kumaNifai; naizvozvo vakanga vakanzwa shoko raMwari richiparidzwa kwavari.

Alma 31

Now it came to pass that after the end of Koriho, 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.

- 9 Asi vakanga vawira mukukanganisa kukuru, nokuti vakanga vasisacherechedze kuchengetedza mirairo yaMwari, nemirau yake, maererano nemutemo waMosesi.
- 10 Vakanga vasisacherechedze zvemabasa echechi, kuramba vachinamata nokuchemera Mwari zuva rega-rega, kuti vasapinde mukuedzwa.
- 11 Hongu, muchidimbu, vakasvibisa nzira dzaIshe muzvinhu zvizhinji; naizvozvo, nenzira yechikonzero ichi, Aruma nevamwe vake vakaenda munyika iyi kunovaparidzira shoko.
- 12 Zvino, zvavakanga vasvika munyika umu, tarisai, vakashamiswa kwazvo kuona kuti maZoramu vakanga vavaka masinagogo, nokuti vaiungana pamwechete muzuva rimwechete resvondo, zuva iroro vairidaidza kuti zuva raIshe; uye vainamata netsika yakanga isina kumbenge yakaonekwa naAruma nevamwe vake;
- 13 Nokuti vaive nenzvimbo yakanga yakavakwa pakati pesinagogo yavo, nzvimbo yekumira, yakanga yakareba kupfuura musoro; uye kumusoro kwacho kwaikwana munhu mumwechete.
- 14 Naizvozvo, ani zvake ainge achida kunonamata aienda onomira pamusoro pachu, uye otambanudza maoko ake akatarisa kudenga, uye ochema nezwi guru, achiti:
- 15 Vatsvene, vatsvene Mwari; tinotenda kuti ndimi Mwari, uye tinotenda kuti muri vatsvene, uye nokuti maive mweya, nokuti muri mweya, nokuti muchagara muri mweya nariini.
- 16 Mwari vatsvene, tinotenda kuti makatitsautsanisa nehama dzedu; uye hatitenderane netsika dzehama dzedu, dzavakatambidzwa nehvana hudiki hwamadzibaba avo; asi tinotenda kuti makatisarudza kuti tive vana venyu vatsvene; uye makatiitawo kuti tizive kuti hakuchazove naKristu.

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.

17 Asi muri zvamakanga makaita nezuro, nhasi, nariini; uye makatisarudza kuti tizoponeswa, ava vose vakatikomberedza vakasarudzwa kuti vakandwe nehasha dzenyu pasi mugehena; nokutipatsvene uhwu, imi Mwari, tinokutendai; uye tinokutendaiwo kuti makatisarudza, kuti tisatorwe netsika dzeurema hwehama dzedu, dzinovasunga kuti vatende kuti kuna Kristu, zvinoita kuti mwoyo yavo iende kure nemi, Mwari vedu.

18 Uye zvakare tinokutendai imi, Mwari, kuti tiri vakasarudzwa uye vanhu vatsvene. Amen.

19 Zvino zvakaitika kuti mushure mekunge Aruma nevamwe vake nevanakomana vake vanzwa minamoto iyi, vakashamiswa zvakananyanya.

20 Nokuti tarisai, wose munhu aienda mberi kunoita minamoto mimwecheteyo.

21 Zvino nzvimbo iyi vaiidaidza kuti Rameumbutomu, iyo, kana zvadudzirwa, zvinoreva kuti nzvimbo tsvene.

22 Zvino, vari panzvimbo iyi vaiisa wose munhu, munamoto mumwechetewo kuna Mwari, vachitenda Mwari vavo kuti vakasarudzwa naiye, nokuti haana kuvati vatevedze tsika dzhama dzavo, nokuti mwoyo yavo haina kubiwa kuti vatende kuti kune zvinhu zvichauya, zvavakanga vasingazive.

23 Zvino, mushure mekunge vanhu vose vapatenda kwavo netsika iyi, vaidzokera kumisha yavo, vasingazotaura nezvaMwari vavo zvakare dakara vaungana zvakare panzvimbo tsvene, kuti vapire kutenda kwavo netsika yavo.

24 Zvino Aruma paakaona izvi mwoyo wake wakarwadza; nokuti akaona kuti vakanga vari vanhu vakaipa vakarasika vakasviba; hongu, akaona kuti mwoyo yavo yakanga iri pagoridhe, nepasirivha, nepazvinhu zvakasiyana-siyana zvakanaka.

25 Hongu, akaonawo kuti mwoyo yavo yakanga yakasimudzirwa mukuzvikudza, mukudada kwavo.

26 Uye akasimudza izwi rake kudenga, uye akachema, achiti: Imi Ishe, kusvika riini muchibvumira varanda venyu kuti vagare pano pasi munyama, vachiona kuipa kwakadai mukati mevana vevanhu?

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.

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?

- 27 Tarisai, Mwari, vanochema kwamuri, asi mwoyo yavo yakamedzwa nekuzvida kwavo. Tarisai, Mwari, vanochema kwamuri nemiromo yavo, asi ivo vakatutuma, nekuzvikudza, nezvinhu zvisina basa zvenyika.
- 28 Tarisai, Mwari vangu, nhumbi dzavo dzinokosha, nemhete dzavo, nemakoza avo, nezvishongo zvavo zvegoridhe, nezvose zvakakosha zvavakashonga; uye tarisai, mwoyo yavo igere pazviri, uye asi ivo vanochema kwamuri vachiti—Tinokutendai imi Mwari, nokuti tiri vanhu vakasarudzwa nemi, vamwe vachifa.
- 29 Hongu, uye vanoti makaita kuti zvizivikanwe kwavari kuti hakuchazove naKristu.
- 30 Ishe Mwari, kusvika riini muchibvumira kuti kuipa kwakadai nokusatenda uku kuve mukati mevanhu ava? Nhai Ishe, mungandipe simba here, kuti ndikurire kusasimba kwangu. Nokuti handina simba, uye kuipa kwakadai mukati mevanhu ava kunorwadzisa mweya wangu.
- 31 Ishe, mwoyo wangu wasuwa zvikuru kwazvo; mungazorodze mweya wangu muna Kristu. Nhai Ishe, mungandipe here kuti ndive nesimba, kuti nditambudzike nokupfava matambudziko achauya pandiri, nenzira yokutadza kwevanhu ava.
- 32 Ishe, mungazorodze mweya wangu here, uye mugondipa kubudirira, uyewo vashandi vamwe vaneni—hongu, Amoni naAroni, naOmuna, naAmurekiwo naZiziromu, nevanakomana vangu vaviri—hongu, kana vose ava muvape zororo, Ishe. Hongu, mungazorodze here mweya yavo muna Kristu.
- 33 Mungavape here kuti vawane simba, kuti vatakure matambudziko avo ayo achauya kwavari pamusoro pekutadza kwevanhu ava.
- 34 Ishe, mungape kwatiri kuti tiwane kubudirira mukuvaunza zvakare kwamuri muna Kristu.
- 35 Tarisai Ishe, mweya yavo inokosha, uye vazhinji vavo ihama dzedu; naizvozvo, tipei isu Ishe, simba nenjere kuti tiunze ava, hama dzedu, kwamuri zvakare.

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.

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.

36 Zvino zvakaitika kuti Aruma zvaakanga ataura mazwi aya, akaisa maoko ake pane vose avo vakanga vainaye. Uye tarisai, zvaaivarova nemaoko ake, vakazadzwa neMweya Mutsvene.

37 Uye mushure mezvo vakatsaukana, vasina kumbofunga nezvavo kuti vanodyei, kana kuti vachanwei, kana kuti vachapfekei.

38 Uye Ishe vakavapa zvekuti vasafe nenzara, kana kunzwa nyota; hongu, uye akavapawo simba, kuti vasazowana chinovatambudza, kunze kwekumedzwa murufaro rwaKristu. Zvino izvi zvaive maererano nemuteuro waAruma; uye izvi zvakaitika nokuti ainamata nerutendo.

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.

Aruma 32

- 1 Uye zvakaikita kuti vakaenda, vakatangisa kuparidza shoko raMwari kuvanhu, vachipinda mumasinagogo avo, nomudzimba dzavo; hongu, uye vaiparidza shoko kunyange mumigwagwa yavo.
- 2 Uye zvakaikita kuti shure kwokuita basa rakati kuti pakati pavo, vakatangisa kubudirira pakati pavanhu varombo; nokuti tarisai, vaitandirwa kunze kwemasinagogo nokuda kwekusatsvinda kwezvipfeko zvavo—
- 3 Naizvozvo vakanga vasingabvumidzwe kupinda mumasinagogo avo kuti vanamate Mwari, vachionekwa savanhu vane tsvina; naizvozvo vaiva varombo; hongu, vaionekwa nehama dzavo semarara; naizvozvo vakanga vari varombo kuzvinhu zvose zvenyika; uyewo vakanga vari varombo mumwoyo.
- 4 Zvino, apo Aruma aidzidzisa nokutaura kuvanhu pagomo rainzi Onaidha, kwakauya mhomho huru kwaari, vaiva avo veavo vatanga tichitaura nezvavo, avo vakanga vari varombo mumwoyo, pamusana pokushaya kwavo zvinhu zvenyika.
- 5 Uye vakauya kuna Aruma; uyo akanga ari pamberi pavo vose akati kwaari: Tarisai, idzi hama dzangu dzichaitei, nokuti dziri kushorwa navanhu vose pamusana pokushaya kwavo, hongu, kunyanya navapirisita vedu; nokuti vakatitandanisa mumasinagogo atakavaka nemaoko edu; uye vakatikanda kunze pamusana pokushaya kwedu kukuru; saka hatina nzvimbo yokunamatira Mwari vedu; uye tarisai, tichaita sei?
- 6 Uye zvino apo Aruma akanzwa izvi, akatendeuka kwaari, chiso chake chakamutarisa, akaona nokufara kukuru; nokuti akaona kuti zvechokwadi matambudziko avo akanga avaninipisa, uye kuti vakanga vagadzirira kunzwa shoko.
- 7 Naizvozvo haana kuzotaura zvakaanda kune rumwe ruzhinji, asi akatambanudza ruoko rwake, akachema kune avo vaakanga akatarisa, vakanga vakasuwa zvechokwadi, akati izvo kwavari.
- 8 Ndaona kuti makazvininipisa pamwoyo; kana zvakadaro, makakomborerwa imi.

Alma 32

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.

- 9 Tarisai mumwe wenyu ati, Ko zvino tichaita sei?— nokuti takatandaniswa kumasinagogo edu, kuti tisanamata Mwari vedu.
- 10 Tarisai ndinoti kwamuri, munofunga here kuti munonamata Mwari kana muri mumasinagogo enyu chete?
- 11 Zve zvakare, ndingakubvunzei, kuti munofunga here kuti hamunganamate Mwari kunze kwekamwechete pasvondo?
- 12 Ndinoti kwamuri, zvakanaka kuti makatandaniswa kumasinagogo enyu, kuti muzvininipise, uye kuti mudzidze ungaru; nokuti zvakafanira kuti mudzidze ungaru; nokuti ndicho chikonzero muri kukandwa kunze, nokuti muri kushorwa nehama dzenyu nokuda kwehurombo hwenyu hukuru, kuti maunzwa pakuzvininipisa kwemwoyo; nokuti zvakafanira kuti muunzwe pakuzvininipisa.
- 13 Uye zvino, nokuti manganikidzwa kuti muzvininipise makomborerwa; nokuti munhu pane dzimwe nguva, kana amanganikidzwa kuzvininipisa, anotsvaka kutendeuka; uye zvino zvechokwadi, uyo wose anotendeuka achawana tsitsi; uye uyo anowana tsitsi achishinga kusvika kumagumo iyeye achaponeswa.
- 14 Uye zvino, sezvadataura kwamuri, nokuti makanganikidzwa kuti muve munozvininipisa makakomborerwa, ko hamufunge here kuti vanofanirwa kunge vakakomborerwa zvikuru avo vanozvininipisa zvechokwadi nenzira yeshoko?
- 15 Hongu, uyo anozvininipisa zvechokwadi, achitendeuka kubva pazvivi zvake, achishingirira kusvika kumagumo, iyeye achakomborerwa —hongu, achakomborerwa kupfuura avo vanozvininipisa nenzira yeurombo hwavo.
- 16 Naizvozvo, vakakomborerwa avo vanozvininipisa vasina kanganikidzwa kuti vazvininipise; kana kuti, namamwe mazwi, akakomborerwa uyo anotenda kushoko raMwari, uye achibhabhatidzwa asina musikanzwa pamwoyo, hongu, uye asati aunzwa pakuziva shoko, kana kanganikidzwa kuti azive, asati atenda.
- 17 Hongu, vakawanda avo vanoti: Kana mukatiratidza chiratidzo kubva kudenga, ndipo patichaziva zvechokwadi; uye tozotenda.

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 cannot 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 exceeding 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 compelled 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 themselves 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 stubbornness 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.

- 18 Zvino ndinobvunza, uku ndiko kutenda here? Tarisai, ndinoti kwamuri, Kwete; nokuti kana munhu achiziva chinhu haana chikonzero chokutenda, nokuti anochiziva.
- 19 Uye zvino, anotukwa zvakadii uyo anoziva zvinoda Mwari asi asingazviite, pane uyo anotenda, kana kuti uyo anechikonzero chete chekutenda, uye owira mukutadza?
- 20 Zvino pachinhu ichi munofanira kutonga. Tarisai, ndinoti kwamuri, zviru kuruoko rwumwechete sezvazviru kune rumwe; uye zvichazove kumunhu wose maererano namabasa ake.
- 21 Uye zvino sekutaura kwandaita maererano nokutenda—kutenda hakuzi kuva noruzivo chairwo rwezvinhu; naizvozvo kana mune kutenda munotarisa zvinhu zvamusingaone, asi zviru zvechokwadi.
- 22 Uye zvino, tarisai, ndinoti kwamuri, ndinoda murangarire, kuti Mwari vane tsitsi kune vose vanotenda muzita ravo; naizvozvo vanoda, chokutanga, kuti mutende, hongu, kutenda shoko ravo.
- 23 Uye zvino, vanotumira shoko ravo kuvanhu nengirozi, hongu, kwete kuvarume chete asi kuti nokuvakadziwo. Zvino izvi hazvisizvo chete; vana vaduku vanopiwa mazwi panguva dzakawanda, ayo anonyadzisa vakachenjera nevakadzidza.
- 24 Uye zvino, hama dzangu dzinodiwa, sezvo mada kundiziva muchaita sei sezvo muri kurwadziwa nokurasirwa kunze—zvino handidi kuti muve munofunga kuti ndave kukutongai maererano neizvo chete zvinova zviru zvechokwadi—
- 25 Nokuti handirevi kuti imi mose makamanikidzwa kuti muzvininipise; nokuti zvirokwasvo ndinotenda kuti pane vamwe pakati penyu vanozvininipisa, nyangwe pari papi pavangave.
- 26 Zvino, sezvandakataura maererano nokutenda—kutiri rwakanga rwusiri ruzivo chairwo—nemazwi angu akadarowo. Hamungazive chokwadi chawo pakutanga, kupfuura kuziva kuti kutenda ruzivo chairwo.

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.

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.

- 27 Asi tarisai, kana mukange mamuka nokusimudzira pfungwa dzenyu, kunyange nokuedza mazwi angu, nokuita chimedu chokutenda, hongu, kunyange mukada zvenyu kusada kutenda, itai kuti chido ichi chishande mamuri, kunyange kusvikira matenda kuti mupe nzvimbo kune mamwe emazwi angu.
- 28 Zvino, tichaenzanisa shoko nembeu. Zvino, kana muchinge mapa nzvimbo, kuti mbeu idyarwe mumwoyo yenyu, tarisai, kana iri mbeu yechokwadi, kana kuti mbeu yakanaka, kana musingairasire kunze nokusatenda kwenyu, kuti muchiramba Mweya waIshe, tarisai, inotangisa kuzvimba muzvipfuva zvenyu; uye kana monzwa kuzvimba uku, muchatanga kuti pachenyu—Iyi inofanirwa kunge iri mbeu yakanaka, kana kuti shoko racho rakanaka, nokuti inotanga kukudza mweya wangu; hongu, inotangisa kujekesa kunzwisisa kwangu, hongu, inotangisa kutapira zvikuru kwandiri.
- 29 Zvino tarisai, izvi hazvingapamhidzire kutenda kwenyu here? Ndinoti kwamuri, Hongu; zvisinei hazvo haruna kusvika pakuve ruzivo chairwo.
- 30 Asi tarisai, mbeu zvainofuta, uye, nokutungira, yotangisa kukura, zvino makafanira kuti iyi imbeu yakanaka; nokuti tarisai inofuta, nokutungira, nokutangisa kukura. Uye zvino, tarisai, hazvizosimbise rutendo rwenyu here? Hongu, zvichasimbisa kutenda kwenyu: nokuti muchati ndinoziva kuti iyi imbeu yakanaka; nokuti tarisai yatungira ikatanga kukura.
- 31 Uye zvino, tarisai, mune chokwadi here kuti iyi imbeu yakanaka? Ndinoti kwamuri, Hongu; nokuti mbeu imwe neimwe inounza zvakafanana nayo.
- 32 Naizvozvo, kana mbeu ikakura yakanaka, asi ikarega kukura, tarisai, haina kunaka, naizvozvo inorasirwa kunze.
- 33 Uye zvino tarisai, nokuti makaedza zvinhu izvi, mukadyara mbeu, uye ikafuta nokutungira, ikatangisa kukura, munofanira kuziva kuti imbeu yakanaka.

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.

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.

34 Uye zvino, tarisai, ruzivo rwenyu ndirwo chairwo here? Hongu, ruzivo rwenyu ndirwo chairwo muchinhu ichocho, kutenda kwenyu kwakakotsira; uye izvi nokuti munoziva, nokuti munoziva kuti shoko rakafuta mumweya yenyu, uye munozivawo kuti rakatungira, uye kuti kunzwisisa kwenyu kunotangisa kujekeswa, uye pfungwa dzenyu dzinotanga kukura.

35 Ko zvino, ichi hachisi chokwadi here? Ndinoti kwamuri, Hongu, nokuti ichi chiedza; uye chose chiri chiedza chakanaka, nokuti chinonekwa; naizvozvo munofanira kuziva kuti chakanaka; zvino tarisai, kana muchinge maedza chiedza ichi ruzivo rwenyu rwave chairwo here?

36 Tarisai ndinoti kwamuri, Kwete; zve hamufanire kuisa parutivi kutenda kwenyu, nokuti maratidza kutenda kwenyu nokudyara mbeu sokuedza kuti muzive kuti mbeu yakanaka here.

37 Uye tarisai, muti zvauchatanga kukura muchati: Ngatiuchengetedze zvakakanaka, kuti uite midzi, uye kuti ukure, uye utiunzire michero. Uye zvino tarisai, kana mukauchengetedza zvakakwana unoita midzi, nokukura, nokubereka michero.

38 Asi mukarega kuuchengetedza, musina hanya nezvaunoda, tarisai hauzoita midzi; uye kana kupisa kwezvava kwauya kunoupisa, zve nokushaya midzi unosvava, imi moudzura mourasira kunze.

39 Zvino, hazvirevi kuti mbeu iyi yange isina kunaka, kana kuti muchero wacho hawaidiwa; asi pamusana pekuti ivhu renyu harina chinhu, uye hamuzopi zvokudya kumuti, naizvozvo hamuzowana michero yawo.

40 Uye ndizvo, kana mukasachengetedza shoko, muchitarisira neziso rokutenda kumuchero wacho, hamuchazokwanisi kutanha muchero womuti woupenyu.

41 Asi kana mukachengetedza shoko, hongu, nokupa muti kudya apo unenge wave kutangisa kukura, nokutenda kwenyu nesimba rose, nokutirira, muchitarisira kumuchero, uchava nomudzi; tarisai uchazova muti uchakura nokuva muti woupenyu husingaperi.

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?

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.

42 Uye nokuda kwokusimba kwenyu nokutenda kwenyu mukupfavirira nokuchengetedza shoko, kuti ritore midzi mamuri, tarisai mukufamba kwenguva muchatemha michero, inova yakakoshesesa, iyo inotapira kupfuura zvinhu zvose zvinotapira, yakachena kupfuura zvinhu zvose zvakachena, hongu, nokururama kupfuura zvinhu zvose zvakarurama; uye muchadya muchero uyu kusvikira mazadzwa, kuti musazova nenzara, kana kuva nenyota.

43 Zvino, hama dzangu, muchakohwa mibairo yokutenda kwenyu, nokusimba kwenyu, nokupfavirira kwenyu, nemwoyo murefu, muchimirira muti kuti ukupei zvibereko.

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.

Aruma 33

- 1 Zvino mushure mekunge Aruma ataura mazwi aya, vakatumira kwaari vachida kuudzwa kuti vangadaire muna Mwari vamwechete, kuti vawane muchero uyu waakanga ataura, kana kuti vangadyare sei mbeu iyi, kana shoko raakanga ataura, raakati rakafanira kudyarwa mumwoyo yavo; kana tsika yavangatange nayo kushandisa rutendo rwavo.
- 2 Uye Aruma akati kwavari: Tarisai, makati hamaikwanisa kunamata Mwari wenyu nokuti makabviswa mumasinagogo enyu. Asi tarisai, ndinoti kwamuri, kana muchifunga kuti hamunganamate Mwari, muri kukanganisa zvikuru, uye makafanira kunzvera magwaro matsvene; kana muchifunga kuti izvi ndizvo zvaakakudzidzisi, hamuanzwise.
- 3 Munorangarira here muchiverenga zvakataurwa naZenosi, muporofita wepasichigare, maererano nokunamata kana kurumbidza?
- 4 Nokuti akati: Imi mune tsitsi, Mwari, nokuti makanzwa munamato wangu, kana zvandakange ndiri murenje; hongu, makanga muzere netsitsi pandakanamata pamusoro pevakanga vari vavengi vangu, uye imi mukavatendeudzira kwandiri.
- 5 Hongu Mwari, uye makanga muzere netsitsi kwandiri zvandaichema kwamuri ndiri mumunda mangu; zvandakachema kwamuri mumunamato wangu, uye makandinzwa.
- 6 Uye zvakare Mwari, zvandakaenda kumba kwangu makandinzwa mumunamato wangu.
- 7 Uye pandakapinda mukamba kangu kemukati, Ishe, uye ndikanamata kwamuri, makandinzwa.
- 8 Hongu, imi muzere netsitsi kuvana venyu kana vachinge vachema kwamuri, kuti vanzwikwe nemi kwete nevanhu, uye imi munozovanzwa.
- 9 Hongu Mwari, makazadzwa netsitsi pamusoro pangu, uye mukanzwa kuchema kwangu pakati pemakungano enyu.
- 10 Hongu, uye makandinzwawo ndaraswa nokushorwa nevavengi vangu; hongu, makanzwa kuchema kwangu, uye mukashatirirwa vavengi vangu, uye mukavaranga mukushatirwa kwenyu nekuvaparadza nokukurumidza.

Alma 33

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.

- 11 Uye makandinzwa pamusana pematambudziko angu nekumira pachokwadi kwangu; uye zviru zvakonzwerwa neMwanakomana wenyu kuti muve netsitsi dzakadaro kwandiri, naizvozvo ndichachema kwamuri mumatambudziko angu ose, nokuti mamuri ndimo mune rufaro rwangu; nokuti makabvisa kwandiri kunditonga kwenyu, nenzira yeMwanakomana wenyu.
- 12 Uye zvino Aruma akati kwavari: Munoatenda here iwayo magwaro matsvene akanyorwa nevechinyakare?
- 13 Tarisai, kana muchiatenda, makafanira kutenda zvakataurwa naZenosi; nokuti, tarisai akati: Mabvisa kunditonga kwenyu nenzira yeMwanakomana wenyu.
- 14 Zvino tarisai, hama dzangu, ndinobvunza kuti makaverenga magwaro here? Kana makaverenga, munotadza sei kutenda muMwanakomana waMwari?
- 15 Nokuti hazvina kunyorwa kuti Zenosi ega ndiye akataura nezvezvinhu izvi, asi kana Zenoki akataurawo pamusoro pezvinhu izvi—
- 16 Nokuti tarisai, akati: Mashatirwa Ishe, nevanhu ava, nokuti havanzwisise tsitsi dzenyu dzamakavaitira nenzira yeMwanakomana wenyu.
- 17 Uye zvino, hama dzangu, munoona kuti muporofita wepachigare wechipiri apupura nezveMwanakomana waMwari, uye nenzira yekuti vanhu havana kunzwisisa mazwi ake vakamutema nematombo akafa.
- 18 Asi tarisai, izvi hazvizizvo zvose; ava havazivo vega vakataura zviru maererano neMwanakomana waMwari.
- 19 Tarisai, akataurwa nezvake naMosesi; hongu, uye chiratidzo chacho chakasimudzwa murenje, kuti ani zvake aichitarisa aipona. Uye vazhinji vakatarisa vakapona.
- 20 Asi vashoma vakazvinzwisisa zvazvaireva zvinhu, uye izvi zwichikonzerwa neukukutu hwemwoyo yavo. Asi kwaive nevazhinji vakanga vakaoma zvekuti havana kumbotarisa, naizvozvo vakafa. Zvino chikonzero chakaita kuti vasatarise ndechekuti vakanga vasingatende kuti chaizovarapa.

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.

21 Hama dzangu, dai maiponeswa nekungokanda maziso enyu chete kuti muponeswe, hamaizviita nokukurumidza here, kana kuti maiomesa mwoyo yenyu nokusatenda, uye moita nungo, zvekuti hamaizokanda kanda maziso enyu, zvekuti maifa?

22 Kana zvakadaro, nhamo ichauya kwamuri: asi kana zvisiri izvo, saka kandai-kandai maziso enyu mutange kutenda muMwanakomana waMwari, kuti achauya kuzonunura vanhu vake, uye nekuti achatambudzika agofa kuti adzikinure zvitema zvavo; uye nokuti achamuka zvakare kuvakafa, zvichaita kuti kuite kumuka kwevakafa, kuti vanhu vose vachamira pamberi pake, kuti vatongwe muzuva rekupedzisira rekutongwa, maererano nemabasa avo.

23 Uye zvino, hama dzangu, ndinodisa kuti dai madyara shoko iri mumwoyo yenyu, uye kana richitanga kufuta ridiridzirei nerutendo rwenyu. Uye tarisai, uchaita muti, uchimera kubva mamuri kusvika muupenyu husingaperi. Uye zvino Mwari vachakuitai kuti mitoro yenyu ireruke, kuburikidza nerufaro rweMwanakomana wavo. Uye zvose izvi munogona kuzviita kana muchida. Amen.

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?

If so, wo 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.

Aruma 34

- 1 Uye zvino zvakaitika kuti shure kwokunge Aruma ataura mazwi aya kwavari akagara pasi, uye Amureki akasimuka akatangisa kuvadzidzisa, achiti:
- 2 Hama dzangu, ndinofunga kuti hazvizi nyore kuti muve vanhu vasingazive zvinhu zvakataurwa pamusana pokuuya kwaKristu, anodzidziswa nesu kuti Mwanakomana waMwari; hongu, ndinoziva kuti zvinhu izvi zvakadzidziswa kwamuri kazhinji musati mabva matiri.
- 3 Uye sezvo makumbira hama yangu inodiwa kuti akuzivisei kuti mungaite sei, pamusoro pematambudziko enyu; uye ataura kwamuri kuti mugadzirire pfungwa dzenyu; hongu, uye akukurudzirai kuti mutende nokupfava—
- 4 Hongu, kana kuti muve nokutenda kukuru kuti mudyare shoko mumwoyo yenyu, kuti muedze kunaka kwaro.
- 5 Uye tiri kuona kuti mubvunzo mukuru uri mupfungwa dzenyu ndewekuti shoko ringave muMwanakomana waMwari here, kana kuti hapachazove naKristu.
- 6 Uye zvakare maona kuti mumwe wangu akuratidzai, panguva dzakawanda, kuti shoko riri muna Kristu pakuponeswa.
- 7 Mukoma wangu akataura mazwi aZenosi, kuti rununuro rwunouya kuburikidza noMwanakomana waMwari, uyezve napamazwi aZenoki, uyezve akataura kuna Mosesi kuti aratidze kuti zvinhu izvi ndezvechokwadi.
- 8 Uye zvino, tarisai, ndinopupura kwamuri pachangu kuti zvinhu izvi ndezvechokwadi. Tarisai, ndinoti kwamuri, ndinoziva kuti Kristu achauya pakati pavana vavanhu, kuti atakure zvitadzo zvavanhu vake, uye nokuti ave anoripira zvivi zvenyika, nokuti Mwari Ishe vakazvitaure.

Alma 34

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 appealed 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.

9 Nokuti zvinofanira kuti rudzikinuro rwunofanira kuitwa; nokuti nenzira yehurongwa hukuru hwaMwari Wokusingaperi kunotofanirwa kuva nokudzikinurwa, kana kuti marudzi ose haaizodzivirirwa mukufa; hongu, vose vakaoma; hongu, vose vakapunzika nokurasika, uye munofanira kufa kunze kwokunge kudzikinurwa kwavapo uko kunofanira kuitwa.

10 Nokuti zvinofanira kuti kupirwe mupiro mukuru wekupedzisira, hongu, kwete mupiro wemunhu, kana wemhuka, kana weshiri ipi zvayo, nokuti hauzova mupiro wemunhu, asi kuti uve mupiro usingaverengeke uye wokusingaperi.

11 Zvino hakuna munhu angapire ropa rake kuti riripire zvivi zvomumwe. Zvino, kana munhu achinge aponda, tarisai mutemo wedu, wakarurama, unoti mukoma wake ngaauraiwe here? Ndinoti kwamuri, Kwete.

12 Asi mutemo unoda upenyu hwaiye anenge auraya; naizvozvo hakuna chimwe chinhu chisiri rudzikinuro rwusingaverengeke chinokwanisa kuripira zvivi zvenyika.

13 Naizvozvo, kunofanirwa kunge kune kupira kukuru kwekupedzisira, zvino kwozove, kana kuti kunofanirwa kunge kune, kumiswa kwekudeuka kweropa; zvino mutemo waMosesi unozozadzikiswa, hongu, uchazadzikiswa wose, kose kamhunzi nekose katsanga uye hapana chinenge chapfuura.

14 Uye tarisai, izvi ndizvo zvinoreva mutemo, chinhu chose chinonongedzera kumupiro mukuru wekupedzisira, uye mupiro mukuru uyu wekupedzisira anenge ari Mwanakomana waMwari, hongu, anogara nokusingaperi.

15 Uye nokudaro achazounza ruponeso kune avo vose vachatenda muzita rake; ichi chiri chinangwa chemupiro wekupedzisira uyu, kuti aunze tsitsi dziri muura, idzo dzinokunda kuenzanisa, uye nokuunza nzira kuvanhu kuti vave nokutenda mukutendeuka.

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.

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.

16 Uye zvararo tsitsi dzingagutse kuda kwose kwokuenzanisa, nokuvafungata nemaoko anochengetedza, kune uyo asingaratidze kutenda mukutendeuka anoiswa kumutemo wose wezvinodikanwa nekuenzanisa; naizvozvo iyeyo chete anotenda mukutendeuka ndiye anopiwa hurongwa hukuru hwerununuro rwokusingaperi.

17 Naizvozvo Mwari ngavakubvumirei, hama dzangu, kuti mutange kuratidza kutenda kwenyu mukutendeuka, kuti mutangise kudaidza zita ravo dzvene, kuti vakunzwirei tsitsi;

18 Hongu, chemerai tsitsi kwavari; nokuti mukuru pakuponesa.

19 Hongu, zvininipisei, murambe muchinyengetera kwaari.

20 Chemai kwavari kana muri muminda yenyu, hongu, nepamusoro pezvipfuyo zvenyu.

21 Chemai kwavari mudzimba dzenyu, hongu, pamusoro pezvemudzimba dzenyu zvose, mangwanani, masikati, namauro.

22 Hongu, chemai kwavari kuti mukunde masimba emhandu dzenyu.

23 Hongu, chemai kwavari pamusana padhiaborosi, anova mhandu yokururama kwose.

24 Chemai kwavari pamusana pezvirimwa zveminda yenyu, kuti mugobudirira mazviri.

25 Chemerai zvipfuyo zvemumakura enyu, kuti zviwande.

26 Asi izvi hazvizi zvose; munofanira kudurura mweya yenyu twumba twenyu twomukati, nenzvimbo dzenyu dzakavanzika, nomumarenje enyu.

27 Hongu, kana musingacheme kuna Ishe, itai kuti mwoyo yenyu izare, muri mumunamoto kwavari nguva dzose pamusoro pemagariro akanaka enyu, namagariro akanaka avavo vakakutenderedzai.

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.

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.

- 28 Uye zvino tarisai hama dzangu dzinodiwa, ndinoti kwamuri, musafunge kuti izvi ndizvo zvose; nokuti shure kwokunge maita zvinhu izvi zvose, kana mukatandanisa vanoshaya, nevasina zvokupfeka, musingashanyire vanorwara navanotambudzika, musingapewo kana munazvo, kune avo vasina —ndinoti kwamuri, kana musingaite chimwe chezvinhu izvi, tarisai, minamoto yenyu hairevi chinhu, haikupii chinhu, uye muri vanyengedzi avo vanoramba kutenda.
- 29 Naizvozvo, kana musingarangarire kuvanetsitsi, makaita semarara anorasirwa kunze, (chinova chinhu chisingakoshi) uye anotsikwa pasi petsoka dzavanhu.
- 30 Uye zvino hama dzangu, ndingade kuti, shure kwokunge mawana vapupuri vakawanda kudai, muchiona kuti magwaro matsvene anopupura pamusana pezvinhu izvi, uyai muunze muchero wokutendeuka.
- 31 Hongu, ndingade kuti muuye musaomesa mwoyo yenyu zvakare; nokuti tarisai, iye zvino inguva nezuva rokuponeswa kwenyu; naizvozvo mukatendeuka nokusaomesa mwoyo yenyu, izvozwi zano guru rorununuro rinobva ratoiswa pamuri.
- 32 Nokuti tarisai, upenyu huno ndiyo nguva yokuti vanhu vagadzirire kusangana naMwari, hongu, tarisai zuva reupenyu huno izuva rokuti munhu ave anoita mabasa ake.
- 33 Uye zvino sezvo ndambotaura kwamuri kare, sezvo makanzwa uchapupu hwakawanda, naizvozvo, ndinokukumbirai kuti musaverengere zuva renyu rokutendeuka kusvikira kumagumo; nokuti shure kwezuya rino roupenyu, iro rakapiwa kwatiri kuti tigadzirire upenyu husingaperi, tarisai, kana tisingashandise nguva yedu zvakawanda tichiri paupenyu huno, kunozouya usiku hutema apo kunenge kuisina basa rinoitwa.
- 34 Hamuzokwanisa kuti, apo muchaunzwa panguva inotyisa iyoyo, kuti ndichatendeuka, kuti ndichadzokera kuna Mwari vangu. Kwete, hamuzogona kudaro; nokuti mweya mumwechete iwoyo uri mumiviri yenyu panguva yamuchabva muupenyu huno, mweya iwoyo unenge uine simba rokugara mumiviri yenyu munyika yokusingaperi.

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.

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.

- 35 Nokuti tarisai, kana mukaverengera zuva renyu rokutendeuka kusvikira mafa, tarisai, mava pasi pemweya wadhiabhorosi, anokubatanidzai kuva vake; naizvozvo, Mweya waIshe unobva mamuri, uye hauna nzvimbo mamuri, dhiabhorosi ane simba rose pamuri; uye izvi ndizvo zvinenge zvaita vakaipa mukupedzisira.
- 36 Uye izvi ndinozviziva, nokuti Ishe vakati havagare mutemberi dzisiri tsvene, asi mumwoyo yavakarurama ndimo mavanogara; hongu, uyewo zvakare vakati vakarurama vachagara navo muumambo hwavo, havazoenda kunze zvakare; asi nguwo dzavo dzinofanirwa kuitwa chena kuburikidza neropa reGwayana.
- 37 Uye zvino hama dzangu dzinodiwa, ndinoda kuti murangarire zvinhu izvi, nokutiwo muve munoshandira ruponeso rwenyu muchitya Mwari; uye nokuti muchirega kuramba zvekuuya kwaKristu;
- 38 Kuti musanyunyute pamusoro peMweya Mutsvene, asi kuti muugamuchire, mutakure zita raKristu; kuti muzvinipise kusvikira muguruva, uye muchinamata Mwari, panzvimbo iri yose yamunenge muri, mumweya nomuchokwadi; muchigara mukutenda mazuva ose, pamusoro petsitsi zhinji nemakomborero avanokupai.
- 39 Hongu, uyezve ndinokukuridzirai, hama dzangu, kuti mugare makarindira mukunamata nguva dzose, kuti murege kutungamirirwa nemiedzo yadhiabhorosi, kuti asakukurirei, kuti musava vanhu vake nezuva rokupedzisira; nokuti tarisai, hapana chinhu chakanaka chaanokupai.
- 40 Uye zvino hama dzangu dzinodiwa, ndinokurudzirai kuti muve makatirira, kuti mutakure kurwadza kwose zvako; kuti musamukire avo vanokutandirai kunze pamusana pokushaya kwenyu kukuru; nokuti mungazova vatadzi saivo.
- 41 Asi kuti muve makapfava, nokushivirira nhamo dzenyu, mune tariro yakasimba yokuti nerimwe zuva muchazorora kubva mumatambudziko enyu.

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.

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.

Aruma 35

- 1 Zvino zvakaitika kuti Amureki apedza kutaura mazwi aya, vakabva mukati memhomho yevanhu uye vakabva vaenda kunyika yeJeshoni.
- 2 Hongu, nevamwe vose vehama, mushure mekunge vaparidza shoko kumaZoramamu, naivowo vakaenda kunyika yeJeshoni.
- 3 Uye zvakaitika kuti avo vakanga vachizivikanwa zvakanyanya pakati pemaZoramamu pavakabvunzana maererano nemazwi akanga aparidzwa kwavari, vakashatiriswa neshoko iri, nokuti raiparadza unyengedzi hwavo; saka havana kuda kuteerera kumazwi aya.
- 4 Uye vakatumira kuti vanhu vose munyika yose vaungane pamwechete, vakavabvunza pamusana pemazwi akanga ataurwa.
- 5 Zvino vatongi vavo nevapirisita vavo nevadzidzisi vavo havana kuzivisa vanhu maererano nezvido zvavo; naizvozvo vakatsvaka muruvande zvaifungwa nevanhu.
- 6 Uye zvakaitika kuti mushure mekunge vaona zvaifungwa nevanhu, avo vakanga vachida mazwi akanga ataurwa naAruma nehama dzake vakatandanisirwa kunze kwenyika; uye vakanga vakawanda; uye vakauyawo kunyika yeJeshoni.
- 7 Uye zvakaitika kuti Aruma nehama dzake vakavaparidzira.
- 8 Zvino vanhu vemaZoramamu vakashatirirwa vanhu vaAmoni vakanga vari muJeshoni, uye mutongi mukuru wemaZoramamu, semunhu aive neuipi, akaraira kuvanhu vaAmoni kuti vatandanise vanhu vakanga vapinda munyika yavo.
- 9 Uye akataura zvizhinji zvekuvatyisidzira. Uye zvino vanhu vaAmoni havana kutya mazwi aya; naizvozvo havana kuvatandanisa, asi vakagashira vose varombo vemaZoramamu avo vakauya kwavari; uye vakavapa zvokudya, uye vakavapfekedza, uye vakavapa nyika kuti ive nhaka yavo; uye vakavaitira sezvavaida.

Alma 35

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.

10 Zvino izvi zvakamutsa kushatirwa kwemaZoramu kuti varwisane nevanhu vaAmoni, uye vakatanga kusangana nemaRamani nekuvamutsawo kuti vavashatirirwewo.

11 Uye ndokutanga kwakaita maZoramu nemaRamani kugadzirira hondo yekurwisa vanhu vaAmoni, nemaNifai.

12 Uye ndokupera kwakaita gore rechigumi nemanomwe rekutonga kwevatongi vanhu vaNifai.

13 Uye vanhu vaAmoni vakabva munyika yaJeshoni, uye vakaenda munyika yaMereki, uye vakapa nzvimbo munyika yaJeshoni kumauto emaNifai, kuti varwisane nema auto emaRamani nema auto emaZoramu; uye ndokutanga kwakaita hondo pakati pemaRamani nemaNifai, mugore rechigumi nemasere ekutonga kwevatongi; uye rungano rwavo rwuchataurwa zvarwo maererano nehondo dzavo mushure.

14 Uye Aruma, naAmoni, nehama dzavo, nevanakomana vaviri vaAruma vakadzokera kunyika yeZarahemura, mushure mekunge vanga vari midziyo mumaoko aMwari yekuunza maZoramu mazhinji mukutendeuka; uye vose vakatendeuka vakabviswa munyika yavo; asi vane nyika dzavo dzenhaka munyika yaJeshoni, uye vakatora zvombo zvekuzvidzimirira, uye nevakadzi vavo, nevana, nenzvimbo dzavo.

15 Zvino Aruma, asuwiswa nokutadza kwevanhu vake, hongu nehondo, nekudeura ropa, nekunetsana kwaive pakati pavo; uye ari akanga achitaura shoko, kana kuti ari ange atumwa kundotaura shoko, kuvanhu vose muguta rega-rega; nokuona kuti mwoyo yevanhu yakanga yototanga kuoma, nokuti vakanga votanga kugumburwa nokuoma kweshoko, mwoyo wake wakasuwa zvikuru.

16 Naizvozvo, akaita kuti vanakomana vake vaungane pamwechete, kuti avagovanise mabasa, mumwe nomumwe, zvinhu zviru maererano nokururama. Uye tine rungano rwemirairo yake, yaakapa kwavari maererano nezvinyorwa zvake.

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.

Aruma 36

- 1 Mwanakomana wangu, isa nzeve kumazwi angu; nokuti ndinopika kwauri, kuti kana uchiteerera chete mirairo ya Mwari uchabudirira munyika.
- 2 Ndinoti dai waita sezvandakaita ini, mukuyeuika usungwa hwemadzibaba edu; nokuti vakanga vari muusungwa, uye hakuna akagona kuvasunungura kunze kwa Mwari va Abrahamama, na Mwari va Isaka, na Mwari va Jakobo; uye akavabvisa chokwadi mumatambudziko avo.
- 3 Uye zvino iwe mwana'ngu Hiramani, tarisai, uchiri muujaya hwako, naizvozvo, ndinokunyengetedza kuti dai wanzwa mazwi angu ugodzidza kwandiri; nokuti ndinoziva kuti ani zvake achaisa ruvimbo rwavo muna Mwari vachatsigirwa mukuedzwa kwavo, nemumatambudziko avo, nemukurwadziwa kwavo, uye vachasimudzwa muzuva rekupedzisira.
- 4 Uye handidi kuti mufunge kuti ndinoziva ndega—kwete zvenyika asi zvemweya, kwete zvepfungwa yenyama asi zva Mwari.
- 5 Zvino tarisai, ndinoti kwamuri, dai ndakanga ndisina kuzvarwa na Mwari ndingadai ndisina kuziva zvinhu izvi; asi Mwari, nemuromo wengirozi yavo tsvene, vakaita kuti ndizive zvinhu izvi, kwete kuti ndakanga ndakakodzera;
- 6 Nokuti ndaifamba nevanakomana va Mosaya, tichitsvaka kuparadza chechi ya Mwari; asi tarisai, Mwari vakatumira ngirozi yavo kuti itimise munzira.
- 7 Uye tarisai, yakataura nesu, nezwi raiita sekutinhira kwemabhanan'ana, uye nyika yose yakazunguzika pasi petsoka dzedu; tose tikawira pasi, nokuti takanga tabatwa nokutya Ishe.
- 8 Asi tarisai, izwi rakati kwandiri: Simuka. Uye ndikasimuka ndikamira, ndikaona ngirozi.
- 9 Uye ikati kwandiri: Kana iwe pachako ungaparadzwe, rega kuramba uchitsvaka kuparadza chechi ya Mwari.

Alma 36

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.

- 10 Uye zvakaitika kuti ndakawira pasi; uye kukapera mazuva matatu neusiku hutatu ndisingagone kuzurura muromo wangu, kana kushandisa maoko kana makumbo angu.
- 11 Uye ngirozi ikataura mamwe mazwi kwandiri, akanzwikwa nevamwe vangu, asi ini handina kuanzwa; nokuti pandakanzwa mazwi aya—Kana iwe uchida pachako kuparadzwa, rega kutsvaka kuparadza chechi yaMwari—ndakabatwa nekutya kukuru nokushamiswa kukuru zvekuti ndakati ndingangoparadzwa, zvekuti ndakabva ndawira pasi uye ndikasazonzwa chinhu.
- 12 Asi ndakaparadzwa nokutambudzika kwokusingaperi, nokuti mweya wangu wakanga wanetswa zvakakura nokuparadzwa nezvitema zvangu zvose.
- 13 Hongu, ndakayeuka zvitadzo zvangu zvose nehuipe hwangu, zvandakanetswa nazvo nekurwadza kwegehena; hongu, ndakaona kuti ndakanga ndapandukira Mwari vangu, nokutiwo ndakanga ndisina kuchengetedza mirairo yavo mitsvene.
- 14 Hongu, uye ndakanga ndaponda vazhinji vevana vavo, kana kuti ndakanga ndavatungamirira kunoparadzwa; hongu, uye muchidimbu zvitadzo zvangu zvakanga zvakura, zvekuti pfungwa yekuti ndiuye pamberi paMwari yainetsa mweya wangu nokutya kusingataurike.
- 15 Ndaifunga, kuti ndingangotandaniswa ndikasazovepo mumweya zvose nemunyama, kuti handichazounzwa kuti ndimire pamberi paMwari vangu, kuti nditongwe nezviito zvangu.
- 16 Uye zvino, kwemazuva matatu neusiku hutatu ndakanga ndichinetswa, kana nokurwadziwa kwemweya wakaraswa.
- 17 Uye zvakaitika kuti zvandakanga ndichinetswa nokushushikana, ndichidiyiwa nendangariro dzezvitema zvangu zvakanwanda, tarisai, ndakarangarirawo kuti ndakambonzwa baba vangu vachiporofita kuvanhu maererano nezvekuuya kwemumwe anonzi Jesu Kristu, Mwanakomana waMwari, kuzodzikinura zvitema zvenyika.

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.

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.

- 18 Zvino, ndangariro yangu payakabata papfungwa iyi, ndakachema nechemumwoyo: Jesu Mwanakomana waMwari, ndinzwirei tsitsi, ini ndiri mukati mekuipirwa, uye ndakakomberedzwa nengetani dzekufa dzisingaperi.
- 19 Uye zvino tarisai, pandakafunga izvi, handina kuzoyeuka kurwadziwa kwangu kwete; hongu, handina kuzodyiwa nendangariro dzezvitema zvangu.
- 20 Uye ndakanzwa kufara, uye ndikaona chiedza chinoshamisa; hongu, mweya wangu wakazadzwa nerufaro rwaipfuura kurwadziwa kwangu!
- 21 Hongu, ndinoti kwauri mwana'ngu, hakuna chingarwadze kupfuura kurwadziwa kwandaitwa. Hongu, uye ndinoti zvakare kwauri, mwanangu, nerumwe rutivi, ndinoti hakuna kumwe kutapira kunopfuura rufaro rwangu.
- 22 Hongu, ini ndinofunga kuti ndakaona, sekuona kwakaita baba vedu Rihai, Mwari vagere pachigaro chavo chekutonga, vakakombwa nemhomho dzengirozi dzisingaverengeke, uye dzichiimba nokurumbidza Mwari vavo; hongu, uye mweya wangu wakashuwa kuveko.
- 23 Asi tarisai, maoko nemakumbo angu zvakawana simba razvo zvakare, uye ndikamira nemakumbo angu, uye ndikaratidza kuvanhu kuti ndakanga ndazvarwa munaMwari.
- 24 Hongu, uye kubvira panguva iyoyo kana kusvika zvino, ndinoshanda ndisingamire, kuti ndiunze mweya mukutendeuka; kuti zvimwe vangarairewo rufaro rwukuru rwandakanzwa ini; kuti naivowo vazvarwe munaMwari, uye vagozadzwa neMweya Mutsvene.
- 25 Hongu, uye zvino tarisai, mwana wangu, Ishe vanondipa mufaro mukuru mumichero yekushanda kwangu;
- 26 Nokuti pamusoro peshoko ravakandipa, tarisai, vazhinji vakazvarwa muna Mwari, uye vakaraira zvandakaraira, uye vakaona vakatarisana nezvandakaona; naizvozvo vanoziwa nezvezvinhu zvandataura, sekuziva kwandinoita; uye ruzivo rwandiinarwo nderwaMwari.

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!

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.

- 27 Uye ndakatsigirwa mukuedzwa nematambudziko erudzi rwose, hongu, uye nemukurwadziwa kwose, hongu, Mwari vakandibvisa mutirongo, nemumajoto, nemurufu; hongu, uye ndinoisa ruvimbo rwangu mavari, uye vanondibvisa nokundiburitsa.
- 28 Uye ndinoziva kuti vachandisimudza musi wekupedzisira, kuti ndigare navo mukubwinya; hongu, uye ndichavarumbidza nariini, nokuti vakaburitsa madzibaba edu munyika yeEgipita, uye vakamedzesa maEgipita neGungwa Dzvuku; uye vakavatungamirira nesimba ravo kuenda kunyika yavakavimbiswa; hongu, uye vaivabvisa muusungwa nehutapwa nguva nenguva.
- 29 Hongu, uye akabvisawo madzibaba edu munyika yeJerusarema; uye vakavabvisa, pamusana pesimba ravo risingaperi, muusungwa nemuhutapwa, nguva nenguva kana kusvika nhasi uno; uye ndinogara ndakayeuka kuiswa kwavo muhusungwa; hongu, uye kana nemiwo makafanira kuyeuka, sezvandaite, utapwa hwavo.
- 30 Asi tarisai, mwana'ngu, izvi hazvizizvo zvose; nokuti wakafanira kuziva sezvandinoziva, kuti kana uchichengetedza mirairo yaMwari uhabudirira munyika; uye wakafanira kuzivawo, kuti kana usingateerere mirairo yaMwari uhabviswa pamberi pavo. Zvino izvi zvirima maererano neshoko ravo.

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.

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.

Aruma 37

- 1 Uye zvino mwanakomana wangu Hiramani, ndinokuti utore zvinyorwa zvandakapiwa kuti ndichengete;
- 2 Uye ndinokutiwo uchengete zvinyorwa zvevanhu ava, sekuita kwandakaita ini, pamahwendefa aNifai, uye wochengetedza zvoze zvinhu izvi wakazvieresa zvandakachengeta, kana sekuchengeta kwandakazviita; nokuti pane chikonzero chakanaka chekuti zvichengetedzwe.
- 3 Uye aya mahwendefa endarira, ane zvinyorwa izvi, ane zvinyorwa zve magwaro matsvene paari, ane nhoroondo yekuberekwa kwemadzibaba edu, kana kubvira pakutanga—
- 4 Tarisai, zvakaporofitwa namadzibaba edu, kuti zvichengetwe uye zvikotswe zvichipiwa kuchizvarwa nechizvarwa, uye zvigochengetedzwa nokukotswa neruoko rwaIshe kusvika panguva yazvichaenda kumarudzi ose, hama, ndimi, nevanhu, kuti vagoziva zvakananzika zvirimo.
- 5 Uye zvino tarisai, kana zvikachengetedzwa zvakananzira kuramba zviine kupenya kwazvo; hongu, uye zvicharamba zviine kupenya kwazvo; hongu, uye kana ose mahwendefa ane zvinyorwa zvitsvene.
- 6 Zvino ungangunge kuti kushaya maturo kwangu; asi tarisai ndinoti kwauri, muzvinhu zvidiki nezvakareruka ndimo munobva zvinhu zvikuru; uye zvinhu zvidiki kazhinji ndizvo zvinovhiringidza zvikuru zvakanzenjera.
- 7 Uye Ishe Mwari vanoshandisa zvinhu kuti vaite mabasa avo makuru okusingaperi; uye nezvinhu zvidiki Ishe vanonyadzisa vachenjeri uye vachiunza mweya mizhinji muruponeso.
- 8 Uye zvino, kubvira riini kwange kuri kungwara kwaMwari kuti zvinhu izvi zvichengetedzwe; nokuti tarisai, zvakanzira ndangariro dzevanhu, hongu, vakapwisa vazhinji pamusoro pekukanganisika kwenzira dzavo, uye vakanzwa mukuziva Mwari vavo nokuponeswa kwemweya yavo.

Alma 37

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.

- 9 Hongu, ndinoti kwamuri, dai pasina zvinhu izvi zviru muzvinyorwa izvi, zviru pamahwendefa aya, Amoni nehama dzake havangadai vakakwanisa kupwisa zviuru zvakawanda kudayi zvemaRamani pamusoro pekukanganisa kwetsika dzemadzibaba avo; hongu, zvinyorwa izvi nemazwi azvo zvakavaita kuti vatendeuke, zvinoreva kuti, zvakavaita kuti vave neruzivo rwaIshe Mwari vavo, uye nokuti vafare munaJesu Kristu Mununuri wavo.
- 10 Ko ndiani angazvize zvimwe zvingangoita kuti zviuru zvakawanda zvavo zviuye, hongu, uye nezviuru zvakawanda zvehama dzedu dzakaoma mitsipa, maNifai, avo vari kuomesa mwoyo yavo muzvitema uye nemuzvitadzo, kuti vasvike mukuziva Mununuri wavo?
- 11 Zvino zvakavandika izvi hazvisati zvaziviswa kwandiri zvakakwana; nokudaro ndombomira ndakadaro.
- 12 Uye zvingakwane kana ndikangoti zvakachengeterwa basa rakanaka, basa iri richizivikanwa kuna Mwari; nokuti vanoraira neungwaru mumabasa avo ose, uye nzira dzavo dzakatwasanuka, uye nzira yavo yokusingaperi inogara yakadaro.
- 13 Rangarira, rangarira, mwanakomana wangu Hiramani, kuti mirairo yaMwari yakaoma zvakaita sei. Uye vakati: Kana mukachengeta mirairo yangu muchabudirira munyika—asi kana musingachengete mirau yake muchabviswa pamberi pake.
- 14 Uye zvino rangarira, mwanakomana wangu, kuti Mwari vavimba newe muzvinhu izvi, zviru zvinhu zvinoera, zvakachengetedza zvichiera, uyewo zviru zvavachengetedza nokuzvikotsa kuitira basa ravo rakachenjera, kuti vagoratidza simba ravo kuzvizvarwa zvamangwana.
- 15 Uye zvino tarisai, ndinokutaurira nemweya wechiporofita, kuti kana ukatyora mirairo yaMwari, tarisai, zvinhu izvi zvinoera zvichabviswa kwauri nesimba raMwari, uye iwe uchaendeswa kuna Satani, kuti agokuurutsa sekunge ari kuurutsa makoto nemhepo.

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.

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.

- 16 Asi ukachengetedza mirairo yaMwari, ukaita nezvinhu zvinoera izvi maererano nezvataurwa naIshe kuti uite, (nokuti wakafanira kukumbira kuna Ishe pane zvose zvaunoda kuita nazvo) tarisai, hakuna simba renyika kana regehena ringazvibvute kwauri, nokuti Mwari vane simba rekuzadzikisa mazwi avo ose.
- 17 Nokuti vachazadzikisa zvivimbiso zvavo zvose zvavachaita kwauri, nokuti vakazadzikisa zvavakavimbisa madzibaba edu.
- 18 Nokuti vakavavimbisa kuti vachachengetedza zvinhu izvi nokuti zvine basa kwavari, kuti vagoratidza simba ravo kumarudzi amangwana.
- 19 Uye zvino tarisai, basa rimwechete varizadzikisa, kana nokudzorera zviuru zvizhinji zvemaRamani mukuziva chokwadi; uye vakaratidza simba ravo mavari, uye vacharatidza zve simba ravo mavari nemuzvizvarwa zvamangwana; naizvozvo vachachengetedzwa.
- 20 Naizvozvo ndinokuudza, mwanakomana wangu Hiramani, kuti simba mukuzadzikisa mazwi angu ose, uye usimbewo mukuchengeta mirairo yaMwari sekunyorwa kwayakaitwa.
- 21 Uye zvino, ndichataura newe pamusoro pemahwendefa makumi maviri nemana aya, kuti uachengete, kuti zvakavandika nemabasa erima, nemabasa emuruvande, kana mabasa emuruvande evanhu avo vakaparadzwa, aiswe pachena kuvanhu ava; hongu, kwose kuponda kwavo, nokupamba, nokuparadza kwavo, nokuipa noruvengo rwavo, kuti kuiswe pachena kuvanhu ava; hongu, uye nokuti iwe uchengetedze zvidudziriso izvi.
- 22 Nokuti tarisai, Ishe vakaona kuti vanhu vavo vave kutanga kushanda murima, hongu, kushanda mukuponda muruvande noruvengo rwakavanzwa; naizvozvo Ishe vakati, kana vasina kutendeuka vachaparadzwa vakabviswa pamusoro penyika.
- 23 Uye Ishe vakati: Ndichagadzirira muranda wangu Gaziremu, dombo, richapenya murima kunge mwenje, kuti ndiratidze vanhu vangu vanondishandira, kuti ndivaratidze mabasa ehama dzavo, hongu, mabasa avo emuruvande, mabasa avo erima, nokuipa noruvengo rwavo.

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.

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.

- 24 Uye zvino mwanakomana wangu, zvidudziriso izvi zvakagadzirwa kuti shoko raMwari rizadzikiswe, ravakataura, vachiti:
- 25 Ndichaburitsa murima ndichiisa muchiedza mabasa avo ose emuruvande noruvengo rwavo; uye kunze kwokunge vatendeuka ndichavaparadza nokuvabvisa pamusoro penyika; uye ndichaisa pachena zvose zvakavandika zvavo noruvengo rwavo, kurudzi rwose rwuchagara munyika ino.
- 26 Uye zvino, mwanakomana wangu, tinoona kuti havana kutendeuka; naizvozvo vakaparadzwa, uye nokudaro shoko raMwari rakazadzikiswa; hongu, ruvengo rwavo rwakavanda rwakabviswa murima kukaitwa kuti isu tirwuzive.
- 27 Uye zvino, mwanakomana wangu, ndinokutaurira kuti utore mhiko dzavo dzose, nezvitenderano zvavo, nezvibvumirano zvavo mukuipa kwavo kwakavandika; hongu, nezviratidzo zvavo neminana yavo uchazvivanza kuvanhu ava, kuti vasazvize, nokuti mumwe musu vangawirewo murima vakaparadzwa.
- 28 Nokuti tarisai, nyika ino yose yakatukwa, kuti kuparadzwa kuchauya kune avo vose vashandi verima, maererano nesimba raMwari, kana vanyatsoibva; naizvozvo handidi kuti vanhu ava vaparadzwe.
- 29 Naizvozvo uchachengeta zvirongwa zvemuruvande zvemhiko dzavo nezvibvumirano zvavo usingavitaurire vanhu ava, uye zveruvengo rwavo nekuponda kwavo nezvekuipa kwavo ndizvo chete zvauchavaita kuti vazive; uye uchavadzidzisa kusema uipi hwakadaro neruvengo rwakadaro nokuponda kwakadaro; uye uchavadzidzisawo kuti vanhu ava vakaparadzwa nepamusana pekuipa noruvengo rwavo nekuponda kwavo.
- 30 Nokuti tarisai, vakaponda vose vaporofita vaIshe vaiuya mavari kuzovataurira pamusoro pezvitadzo zvavo; uye ropa reavo vavakaponda rakachema kuna Ishe Mwari vavo kuti vadzorere avo vakanga vavauraya; uye saka kutonga kwaMwari kwakauya pamusoro peava vashandi verima nezvikwata zvemuruvande.

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.

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.

- 31 Hongu, uye yakatukwa iyo nyika nariini nariini ine vashandi verima nezvikwata zvemuruvande, kana kusvika mukuparadzwa, kunze kwekunge vatotendeuka vasati vandingindira.
- 32 Uye zvino, mwanakomana wangu, rangarira mazwi andataura kwauri; usataurire zviye zvirongwa zvemuruvande kuvanhu ava, asi vadzidzise ruvengo rwusingaperi rwechitema nekutadza.
- 33 Vaparidzire rutendeuko, nerutendo munaIshe Jesu Kristu; vadzidzise kuzvirereka nekuve vakapfava nokuzvideredza mumwoyo; vadzidzise kukunda chose chiedzo chadhiabhorosi, nerutendo rwavo munaIshe Jesu Kristu.
- 34 Vadzidzise kuti vasamboneta kuita basa rakanaka, asi kuti vapfave nekuzvideredza mumwoyo; nokuti ivavo vachawana zororo remweya yavo.
- 35 Rangarira, mwanakomana wangu, uye udzidze unguwaru muujaya hwako; hongu, dzidza muujaya hwako kuchengeta mirairo yaMwari.
- 36 Hongu, uye chemera kuna Mwari kutsigirwa kwako kwose; hongu, ita kuita kwako kwose kuve muna Ishe, uye kana kwose kwaunoenda ita kuti kuve muna Ishe; hongu, ita kuti pfungwa dzako dzose dziende kuna Ishe; hongu, ita kuti rudo rwemwoyo wako rwuiswe muna Ishe nariini.
- 37 Rangana naIshe mune zvole zvaunoita, uye anokutungamirira kune zvakanaka; hongu, kana wave kurara mauro rara uri munaIshe, kuti akuchengete mukurara kwako; uye paunomuka mangwanani mwoyo wako ngauve wakazadzwa nekutenda kuna Mwari; uye kana ukaita zvinhu izvi, uchasimudzwa musi wekupedzisira.
- 38 Uye zvino, mwanakomana wangu, ndine zvimwe zvandinoda kutaura pamusoro pechimwe chinhu chinodaizwa navanababa vedu kuti bhora, kana kuti munongedzo—kana kuti madzibaba edu aichiti, Riahona, kana zvadudzirwa zvinoreva kuti, chinongedzo; uye Ishe ndivo vakachigadzira.
- 39 Uye tarisai, hakuna munhu angakwanisa kuita basa rine umhizha hunoshamisa kudaro. Uye tarisa, chakagadzirirwa kuti chigoratidza madzibaba edu gwara rokutevedza mukufamba kwavo murenje.

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.

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.

- 40 Uye chakavashandira maererano nerutendo rwavo munaMwari; naizvozvo, kana vakanga vaine rutendo rwekudaira kuti Mwari vaikwanisa kuita kuti maoko acho anongedzere nzira yavaifanira kuenda nayo, tarisai, ndizvo zvaiitika; naizvozvo vakanga vaine chishamiso ichi, nezvimwewo zvishamiso zvizhinji zvaitwa nesimba raMwari, zuva nezuva.
- 41 Zvisinei, nenzira yekuti zvishamiso izvi zvaitwa nezvinhu zvidiki zvakavaratidza mabasa anoshamisa. Vakaita nungo, uye vakakanganwa kuita mabasa erutendo nesimba ravo uye saka mabasa anoshamisa aya haana kuzoitika, uye ivo vakatadza kufambira mberi nerwendo rwavo.
- 42 Naizvozvo, vakagara murenje, kana kuti havana kufamba negwara rakati swatu, uye vakanetswa nenzara nenyota, pamusana pezvitadzo zvavo.
- 43 Uye zvino, mwanakomana wangu, ndinoda kuti unzwisise kuti zvinhu hazvizi zvinhu zvisina mifananidzo; sezvo madzibaba edu akaita nungo dzekuteerera chinongedzo ichi (zvino zvinhu izvi zvaingove zvechinguvana) havana kukwanisa kubudirira; kana saizvozvo ndizvo zvakaita zvinhu zvemweya.
- 44 Nokuti tarisai, zviri nyore kuteerera shoko raKristu, iro rinokunongedzera gwara rakatwasanuka rinoenda kurufaro rwokusingaperi, sezvazvakanga zvakaita kumadzibaba edu kuti vateerere chinongedzo ichi, icho chaivanongedzera gwara rakatwasuka rekuenda kunyika yechipikirwa.
- 45 Uye zvino ndinoti, ko hamuna chiratidzo here muchinhu ichi? Nokuti chokwadi sezvo munongedzo uyu waiunza vababa vedu kunyika yechitsidzo, nekutevedza gwara racho, nemazwi aKristu, kana tikaatevedza negwara rawo, achatitakura kuti tibve muupenyu huno hwekusuwa tichipinda munyika yechipikirwa yakanaka.
- 46 Iwe mwanakomana wangu, usatirege tichiita nungo pamusoro pekureruka kwenzira yacho; nokuti ndizvo zvazvakange zvakaita nemadzibaba edu; ndiko kusaka chakanga chakagadzirirwa ivo, kuti kana vakachitarisa vanopona; kana zvino ndizvo zvazviri kwatiri. Nzira yakagadzirwa, uye kana tikatarisa tichagara nekusingaperi.

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.

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.

47 Uye zvino, mwanakomana wangu, ona kuti wachengetedza zvinhu zvinoera izvi, hongu, ona kuti unotarisa kuna Mwari kuti upone. Enda kuvanhu ava uye unotaura shoko, uye iva wakatsiga Mwanakomana wangu, chisara.

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.

Aruma 38

- 1 Mwanakomana wangu, teereresu mazwi angu, nokuti ndinoti kwauri, kana sezvandakataura kuna Hiramani, kuti kana muri munochengeta mirairo ya Mwari muchabudirira munyika; uye kana muri musingachengete mirau ya Mwari muchabviswa pamberi pake.
- 2 Uye zvino mwanakomana wangu, ndinovimba kuti ndichawana mufaro mukuru mauri iwe, nenzira yekutsiga kwako nokutendeka kwako kuna Mwari; sezvo watangisa uri jaya kutarisa kuna Ishe Mwari vako, naizvozvo ndinovimba kuti ucharamba uchichengeta mirairo yavo; nokuti akakomborerwa uyo anoshingirira kusvika kumagumo.
- 3 Ndinoti kwauri mwanakomana wangu, ndakatofadzwa newe zvikuru kare, nenzira yekuvimbika kwako nekusimba kwako, uye kutsiga kwako nekushivirira kwako mukati mevanhu vaZoramu.
- 4 Nokuti ndinoziva kuti wakanga uri muusungwa; hongu, uye ndinozivawo kuti wakatemwa nemabwe uchitemerwa shoko; uye ukatirira zvole zvinhu izvi nokupfava nokuti Ishe vakanga vainewe; uye zvino wave kuziva kuti wakaponeswa na Ishe.
- 5 Uye zvino mwanakomana wangu, Shibhuroni, ndinoda kuti urangarire, kuti kana uchiisa ruvimbo rwako muna Mwari kana naizvozvo uchabviswa mukuedzwa kwako, nenhamo dzako, nematambudziko ako, uye ugosimudzwa nomusi wezuva rekupedzisira.
- 6 Zvino mwanakomana wangu, handidi kuti ufunge kuti zvinhu izvi ndinozviziva nenjere dzangu, asi Mweya wa Mwari uri mandiri unoita kuti ndizive zvinhu izvi; nokuti dai ndisina kuzvarwa muna Mwari handaiziva zvinhu izvi.
- 7 Asi tarisai, Ishe netsitsi dzavo huru vakatumira ngirozi yavo kuti izotaura kwandiri kuti ndiregere basa rekuparadza pakati pevanhu vavo; hongu, uye ndakaona ngirozi tikatarisana, uye ikataura neni, uye izwi rake raiita semabhanan'ana, uye rikazunza nyika yose.

Alma 38

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.

- 8 Uye zvakaikita kuti kwemazuva matatu neusiku hutatu ndakanga ndiri mukurwadziwa mumweya zvisingataurike; uye handina chandakawana, kudakara ndachema kuna Ishe Jesu Kristu kuti ndiitirwe tsitsi, ndokubva ndaregererwa zvitadzo zvangu. Asi tarisai, ndakachema kwavari uye ndikawana runyararo mumweya wangu.
- 9 Uye zvino, mwanakomana wangu, ndakutaurira izvi kuti udzidze ungaru, kuti udzidze kwandiri kuti hakuna zvimwe kana nzira inoita kuti munhu apone, chete nemuna Kristu. Tarisai, ndiye upenyu nechiedza chenyika. Tarisai, ndiye shoko rechokwadi nekukurama.
- 10 Uye zvino, zvawatangisa kudzidzisa shoko ndinoti chiramba uchidzidzisa; uye ini ndinoti dai wave nesimba nekuzvibata muzvinhu zvose.
- 11 Ona kuti hausimudzwe ukave une rudado; hongu, ona kuti hauzvikuudze nokuchenjera kwako, kana nesimba rako rakawanda.
- 12 Shandisa kusatya, asi usadzvinyirire; uye ona kuti wakazvibata muzvinhu zvose, kuti uzadzwe nerudo; ona kuti hauite zvenungo.
- 13 Usanamate sezvinoita maZoramamu, nokuti wakatowona kuti vanonamata kuti vaonekwe nokunzwikwa nevanhu, nekuti vagorumbidzwa neungwaru hwavo.
- 14 Usazoti: Mwari, ndinokutendai nokuti tiri nani pane hama dzedu; asi kuti uti: Ishe, ndiregererei mukusakodzera kwangu, uye murangarire hama dzangu netsitsi—hongu, bvuma kuti hauna kukodzera pamberi paMwari nguva dzose.
- 15 Uye Ishe ngavaropafadze mweya wako, vagokugashira nezuva rekupedzisira muumambo hwavo, kuti ugare murunyararo. Zvino enda, mwanakomana wangu, unodzidzisa shoko kuvanhu ava. Zvibate. Mwanakomana wangu, chisara.

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.

Aruma 39

- 1 Uye zvino, mwanakomana wangu, ndine zvimwe zvakawanda zvandinoda kutaura kwauri zvandisina kutaura kuvakoma wako; nokuti tarisai, hauna kucherechedza here kuzvibata kwomukoma wako, kutendeseka kwake, nekusimba kwake mukuchengeta mirairo ya Mwari? Tarisai, haana kuratidza muenzaniso wakanaka here kwauri?
- 2 Nokuti hauna kunyatsoteererera kumazwi angu sokuteerera kwakaita mukoma wako, pakati pavanhu vama Zoramu. Zvino izvi ndizvo zvandinopokana nazvo newe; iwe wakaenda uchizvikudza nesimba nounngwaru hwako.
- 3 Uye hazvisizvo zvose izvi, mwanakomana wangu. Wakaita zvinhu zvinonditsamwisa; nokuti wakasiya hushumiri, ukaenda kunyika ye Sironi mukati mavanhu vama Ramani, uchitevera pfambi iya Izabheri.
- 4 Hongu, akatora mwoyo yevazhinji; asi hazvizizvo zvingaite kuti ushaye mhosva, mwanakomana wangu. Ungadai wakaramba uchiita hushumiri hwawakanga wapiwa.
- 5 Hauzive here, mwanakomana wangu, kuti zvinhu izvi zvakaipa pamberi pa Ishe, hongu, chinhu chakaipisisa kudarika zvose zvazvo kunze kwokudeura ropa rousina mhosva kana kuramba Mweya Mutsvene?
- 6 Nokuti tarisai, kana ukaramba Mweya Mutsvene wakambenge une nzvimbo mauri, iwe uchiziva kuti uri kuuramba, tarisai, ichi chivi chisingaregererwi, hongu, uyo anouraya pamberi pechiedza noruzivo rwa Mwari, hazvizove nyore kuti agamuchire ruregerero; hongu, ndinoti kwauri, mwanakomana wangu, hazvizinyore kuti agamuchire ruregerero.
- 7 Uye zvino, mwanakomana wangu, ndinoti kuna Mwari dai wakanga usina kuita mhosva yakaipa kudai. Handaitaura nezvemhosva dzako, kuti ndiparadze mweya wako, dai zvisiri zvinoyamura iwe.

Alma 39

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.

- 8 Asi tarisai, haungavige mhosva dzako kuna Mwari, zve kunze kwokunge watendeuka dzinozomira dzichipupura pamberi pako pazuva rokupedzisira.
- 9 Zvino mwanakomana wangu, ndingade kuti utendeuke urege zvivi zvako, usingadzokere mukuchiva kwemaziso ako, asi zvibvise iwe muzvinhu zvose izvi; nokuti kunze kwokudaro haungazopindi muumambo hwaMwari. Rangarira, uzvitore pauri, uzvibvise pachako muzvinhu izvi.
- 10 Uye ndinokuraira kuti urangane nevakoma vako pazvinhu zvaunoita; nokuti tarisai, uchiri mudiki, unofanira kuti umbodzidziswa nevakoma vako. Uye uteerere kune zvavanokuraira.
- 11 Usabvume iwe kuti unyengedzwe nechinhu chisina maturo; usabvume kuti dhiabhorosi atungamirire mwoyo wako kune pfambi dziya dzakaipa. Tarisai, mwanakomana wangu, waunza kuipa kwakakura sei kumaZoramu; nokuti zvavakaona kuita kwako havana kuzotenda kumazwi angu.
- 12 Uye zvino Mweya waIshe uri kuti kwandiri: Raira vana vako kuti vaite zvakanaka, nokuti vangazotungamirira mwoyo yavanhu vakawanda mukuparadzwa; zvino ndinokuraira, mwanakomana wangu, mukutya Mwari, kuti ubve mune zvakaipa zvako.
- 13 Kuti utendeukire kuna Ishe nepfungwa dzako dzose, chido, nesimba rako rose; kuti usazotungamirira mwoyo yevamwezve mukuita zvakaipa; asi kuti udzokere kwavari, ugobvuma kutadza kwako nokukanganisa kwawakaita.
- 14 Usave unotsvaga upfumi kana zvinhu zvisina maturo zvenyika ino nokuti tarisai, hauzvitaure.
- 15 Uye zvino, mwanakomana wangu, ndinotaura zvimwewo maererano nokuuya kwaKristu. Tarisai, ndinoti kwauri, zvechokwadi ndiye achauya kuzobvisa zvitadzo zvenyika; hongu, anouya kuzotaura mashoko anofadza noruponeso kuvanhu vake.

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.

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.

- 16 Uye zvino, mwanakomana wangu, uwu ndiwo hupirisita hwawakanga wakadaidzirwa, kuti utaure mashoko anofadza aya kuvanhu ava, kuti vagadzirire pfungwa dzavo; kana kuti ruponeso rwuuye kwavari, kuti vagogadzira pfungwa dzevana vavo kuti vagonzwa shoko iri panguva yokuuya kwake.
- 17 Uye zvino ndichanyevenutsa pfungwa dzako kuzvinhu izvi. Tarisai, unoshamiswa kuti sei zvinhu izvi zvichifanira kuzivikanwa nguva yacho isati yasvika. Tarisai, ndinoti kwauri, ko mweya panguva ino haukoshe here kunaMwari somweya unenge uri panguva yokuuya kwake?
- 18 Hazvifanire here kuti hurongwa hwenunuro huve hunozivikanwa kuvanhu ava uye nokune vana vavo?
- 19 Ko haisi nyore here pane nguva ino kuti Ishe vatumire ngirozi yavo kuti itaure mashoko anofadza kwatiri nokune vana vedu, kana sekuve shure kwenguva yokuuya kwavo?

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?

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?

Aruma 40

- 1 Zvino mwanakomana wangu, izvi zvimwe zvakawanda zvandinokutaurira; nokuti ndaona kuti pfungwa dzako dziri kunetseka pamusana pokumutswa kwavakafa.
- 2 Tarisai, ndinoti kwauri, hakuna kumutswa—kana kuti, ndingati, namamwe mazwi, muviri uno unofa haungafuke kusafa, kuipa uku hakungafuke kusaipa—kusvikira kuuya kwaKristu.
- 3 Tarisai, anonunza kumutswa kwavakafa. Asi tarisai, mwanakomana wangu, kumutswa hakusati kwavapo. Zvino, ndichaburitsa kwauri zvishamiso; zvisinei, kune zvishamiso zvakawanda zvinovanzwa, zvokuti hakuna munhu anozviziva kunze kwaMwari vega. Asi ndinokuratidza chinhu chimwechete chandakakumbira kuna Mwari nesimba kuti ndizive—chinove pamusoro pokumutswa kuvakafa.
- 4 Tarisai, pane nguva yakatarwa kunzi munhu wose achamuka kuvakafa. Zvino nguva iyi ichauya riini hakuna anoziva; asi Mwari vanoziva nguva yakatarwa.
- 5 Zvino, kuti kuchava nenguva yokutanga, kana yechipiri, kana yechitatu, apo vanhu vachamuka kuvafi, hazvinei; nokuti Mwari vanozviziva zvose; uye zvakakwana kuti ndizive kuti aya ndiwo mamiriro acho—kuti pane nguva yakatarwa apo vose vachamutswa kuvakafa.
- 6 Zvino panofanira kunge pane nguva pakati pokufa nokumutswa.
- 7 Uye zvino ndinoda kuziva zvinoitika kumweya yevanhu vose kubva panguva yorufu kusvikira nguva yakatarwa yokumutswa?
- 8 Zvino kuti kune nguva dzinopfuura imwechete dzokumutswa kwavanhu hazvina mhosva; nokuti vose havafi pamwechete, uye izvi hazvina mhosva; zvose zvakangoita sezuva rimwechete kuna Mwari, nguva inoerwa chete kuvanhu.

Alma 40

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.

9 Naizvozvo, pane nguva yakatarwa kuvanhu apo vachamutswa muvafi; uye pane nguva pakati porufu nokumutswa. Uye zvino maererano nenguva iyi, chinoitika kumweya yavanhu vakamirira kumuka ndicho chandaka kumbira Ishe nesimba kuti ndizive; uye ichi ndichochinhu chandinoziva.

10 Uye kana nguva yasvika apo vose vachamutswa, zvino vachazoziva kuti Mwari vanoziva nguva dzose dzakatarirwa munhu.

11 Zvino, maererano nekuti mweya unenge wakaita sei pakati penguva yaunofa nenguva yaunozomutswa—Tarisai, zvakaziviswa kwandiri nomutumwa, kuti mweya yavanhu vose, shure kwokunge yasiya muviri uno, hongu, mweya yavanhu vose, yakanaka kana yakaipa, inotorwa yoenda kumusha kuna Mwari ivavo vakavapa upenyu.

12 Uye ipapo zvichaitika kuti nguva ichasvika, yekuti mweya yaavo vakarurama igamuchirwe mukufara, munzvimbo inodaidzwa kuti paradiso, mukuzorora, murunyararo, apo vachazorora kubva kumatambudziko avo ose, nomukusuwa.

13 Uye zvichaitika, kuti mweya yevakaipa, hongu, avo vakaipisisa—nokuti tarisai, havana chidiki zvacho cheMweya waIshe; nokuti tarisai, vakasarudza mabasa akaipa pane akanaka; naizvozvo mweya wadhiabhorosi wakapinda mavari, ukatora imba yavo—uye ava vachakandwa kurima rokunze; kuchava nokuchema, nokuyaura, nokugeda-geda kwameno, uku kuri kuda kwokuipa kwavo, nokuva vanotungamirirwa muuranda nokuda kwadhiabhorosi.

14 Zvino izvi ndizvo zvinenge zvakaita mweya yakaipa, hongu, murima, munguva yakaipisisa, nokutya hashu huru dzaMwari pavari; saka vachange vari munzvimbo iyi, vatsvene vanenge vari muparadiso, kusvikira nguva yavo yokumutswa kuvakafa.

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.

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.

- 15 Zvino, kuna vamwe vakanzwa kuti nguva iyoyi yorufaro nenguva iyoyo yokusuwa kwemweya, tisati tasvika mukumutswa, ndiko kumutswa kwokutanga. Hongu, ndinobvuma kungangodaidzwa kuti kumutswa, kumutswa kwemweya nokuzoiswa kwaunoitwa murufaro kana mukusuwa maererano namazwi akataurwa.
- 16 Uye zvino tarisai, zvakataurwa zvakare, kuti kune kumutswa kwokutanga, kumutswa kweavo vose vakanga vari, kana vari, kana vachazova, kusvika pakumuka kwaKristu kubva muvafi.
- 17 Zvino, hatifunge kuti kumutswa uku kwokutanga, kunotaurwa munzira iyi, kungave kumutswa kwomweya nokuendeswa murufaro kana mukusuwa. Haungafungi kuti izvi ndizvo zvazvinaireva.
- 18 Tarisai, ndinoti kwauri, Kwete; asi zvinoreva kubatana zvakare kwomweya nomuviri, kweavo kubva mumazuva aAdama kusvika pakumuka kwaKristu.
- 19 Zvino, kuti mweya nemiviri yaavo vambotaurwa ichabatanidzwawo pakarepo, vasakarurama nevakarurama, handizi kutaura; ngazvive zvakakwana, kuti nditi vose vachamuka; kana kuti namamwe mazwi, kumutswa kwavo kunouya kumutswa kweavo vakafa shure kwokumuka kwaKristu vasati vamutswa.
- 20 Zvino, mwanakomana wangu, handina kuti kumutswa kwavo kunouya pakumuka kwaKristu; asi tarisai, ndinongopa sokufungawo kwangu, kuti mweya nomuviri zvichabatana, pautsvene, pakumutswa kwaKristu, nokukwira kwake kudenga.
- 21 Asi nyangwe zvikave pakumutswa kwake kana kuti shure, handitaure; asi izvi ndinotaura, kuti pane nguva pakati porufu nokumutswa kwomuviri, kuti mweya uri mukufara kana nokusuwa kusvikira nguva yakatarwa naMwari kuti vakafa vachabuda, vogobatanidzwa, zvakare mweya nomuviri, vogounzwa kuti vamire pamberi paMwari, vogotongwa maererano namabasa avo.
- 22 Hongu, izvi zvinounza kudzorera pakare kwezvinhu zvose zvakambotaurwa nemiromo yavaporofita.

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.

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.

- 23 Mweya uchadzorerwa kumuviri, uye muviri kumweya; hongu, yose nhengo nebvupa rimwe nerimwe richadzorerwa kumuviri waro; hongu, hakuna kana kavhudzi kemusoro kanorasika; asi zvinhu zvose zvichadzorerwa panzvimbo yazvo chaiyo zvakakwana.
- 24 Uye zvino mwanakomana wangu, uku ndiko kudzorera kwezvinhu kwaitaurwa nemiromo yamaporofita—
- 25 Uye zvino avo vatsvene vachazopenya muumambo hwaMwari.
- 26 Asi tarisai, kufa kunorwadza kunouya pane vakaipa; nokuti vanofa pazvinhu zvirima maererano neutsvene; nokuti havana kuchena, uye hakuna chinhu chine tsvina chingagare nhaka yoomambo hwaMwari; asi vanorasirwa kunze, uye vanotumirwa kunodya michero yamabasa avo, anga akaipa; vanonwa mabvondwe emukombe unovava.

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.

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.

Aruma 41

- 1 Uye zvino, mwanakomana wangu, ndine zvimwe zvokutaura maererano nezvokudzorerwa pakare izvo zvakataurwa; nokuti tarisai, vamwe havana kunzwisisa magwaro, vakarasika zvikuru nokuda kwechinhu ichi. Uye ndinoona kuti pfungwa dzako dziri kutambudzika pamusoro pechinhu ichi. Asi tarisai, ndichakutsanangurira.
- 2 Ndinoti kwauri, mwanakomana wangu, zano rokudzorerwa rinopindirana nokutonga kwakarurama kwaMwari, nokuti zvakafanira kuti zvinhu zvose zvidzororwe zvazvakange zvakaite. Tarisai, zvakafanira zve zvakarurama, maererano nesimba nokumuka kwaKristu, kuti mweya womunhu unofanira kudzororwa mumuviri, uye kuti nhengo iri yose yomuviri inofanira kudzororwa pakare.
- 3 Uyezve zvinopindirana nokuenzanisa kwaMwari kwakanaka kuti munhu anofanira kutongwa maererano namabasa ake; uye kana mabasa avo anga akanaka muupenyu huno, nezvido zvemwoyo yavo zvanga zvakanaka, kuti ivowo zvakare, pazuva rokupedzisira, vadzorerwe kune izvo zvakanaka.
- 4 Uye kana mabasa avo anga akaipa vachadzorerwawo kune zvakaipa. Naizvozvo, zvinhu zvose zvichadzorerwa panzvimbo yazvo chaiyo, chinhu chose pachakabva—kufa kuitwe kusafa, chinoora chisazooro—kumutswa muchipinda murufaro rwusingaperi kuti mugare nhaka youmambo hwaMwari, kana kuti musuwe kusingaperi nokugara nhaka youmambo hwadhiabhorosi, chimwe kune rumwe ruoko, nechimwewo kune rumwe—
- 5 Mumwe anenge amutswa mukufara maererano nezvido zvake zvorufaro, kana muzvakanaka maererano nezvido zvake zvezvakanaka; mumwe mune zvakaipa maererano nezvido zvake zvakaipa; sezvo akasarudza kuita zvakaipa muswere wose wezuva zvakadarowo achawana mubairo wake wezvakaipa kana usiku hwauya.
- 6 Uye zvakangodarowo kune rumwe rutivi. Kana achinge atendeuka pazvivi zvake, akada utsvene kusvikira kumagumo emazuva ake, kana naizvozvo achawana mubairo woutsvene.

Alma 41

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.

- 7 Ava ndivo vakanunurwa naIshe; hongu, ava ndivo vakatorwa, vakabviswa muusiku nerima risingaperi; saka vachamira kana kuputsika; nokuti tarisai, vanozvitongera pachavo, kuita zvakanaka kana zvakaipa.
- 8 Zvino, kutonga kwaMwari hakushandurwi; naizvozvo, nzira yakagadzirwa kuti uyo wose anoda akafamba mairi achaponeswa.
- 9 Uye zvino tarisai, mwanakomana wangu, usava nokumwe kutadzira Mwari wako pamusoro pemirau yedzidziso yake, iyo yakataura kuti usaita chivi.
- 10 Usafunge kuti, zvakataurwa maererano nokudzorerwa, kuti iwe uchazozorerwa kubva muchivi uchienda murufaro. Tarisai, ndinoti kwauri, kuipa hakuna kumbove kufara.
- 11 Uye zvino, mwanakomana wangu, vanhu vose vari muugaro hwenyika, kana kuti ndingati muugaro hwenyama, kana kuti ndingati, vari munduru inovava nemumangetani ekuipa; Havana Mwari munyika, vanopikisana nezvaMwari, naizvozvo, vari muugaro hunoita kuti varwisane nezvinoita kuti vafare.
- 12 Uye zvino tarisai, kudzorera kunoreva here kutora chinhu pachiri uchichiisa pasiri pacho, kana kuchiisa pane chinhu chakasiyana nacho?
- 13 Mwanakomana wangu, izvi hazvisizvo kwete; asi zvinoreva izwi rinoti kudzorera zvinoreva kudzorera zvakare chakaipa nechakaipa, cheniyama nechenyama, cheutsinye necheutsinye—chakanaka nechakanaka; chitsvene nechitsvene; chakarurama nechakarurama; chine tsitsi nechine tsitsi.
- 14 Naizvozvo, mwanakomana wangu, ona kuti une tsitsi kune hama dzako; ita zvakarurama, tonga zvakarurama, nokuita zvakanaka nguva dzose; kana uchinge waita zvinhu zvose izvi uchagamuchira mubairo wako; hongu, uchazova netsitsi dzichapiwa kwauri zvakare; uchave nokururama kuchadzorerwa kwauri zvakare; uchave unodzorerwa kutonga kwakarurama zvakare; uchazowana mibairo yakanaka zvakare.
- 15 Nokuti icho chose chaunotumira kunze chichadzoka zvakare kwauri, chodzorerwa; naizvozvo, izwi rokuti kudzorera zvechokwadi rinorasa mutadzi, harimbomururamisa kana.

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.

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.

Aruma 42

- 1 Uye zvino, mwanakomana wangu, ndinoona kuti une zvimwe zvinhu zviru kunetsa pfungwa dzako, zvausiri kunzwisisa—zviru pamusoro pokutanga kwakanaka kwaMwari mukuranga vatadzi; nokuti uri kufunga kuti hazvina kururama kuti mutadzi aiswe mukusuwa.
- 2 Zvino tarisai, mwanakomana wangu, ndichatsanangura zvinhu izvi kwauri. Nokuti tarisai, shure kwokunge Ishe Mwari vatumira vabereki vedu vokutanga kubva mubindu reEdeni, kuti vanorima ivhu, kwavakanga vambotorwa—hongu, vakaburitsa munhu, vakaisa kumabvazuva ebindu reEdeni, makerubi, nemunondo waibvira ichitendeuka kutarisa mativi ose, kuti ichengete muti woupenyu—
- 3 Zvino, tinoona kuti munhu akanga aita saMwari, ava kuziva chakanaka nechakaipa; tarisai kuti akatambanudza ruoko rwake, akatora muti woupenyu, akaudya akazogara nokusingaperi, Ishe Mwari vakaisa makerubi nomunondo unobvira, kuti munhu asazodya muchero uyu—
- 4 Uye saka tinoona, kuti kwakapiwa munhu nguva yokutendeuka, hongu, nguva yokugadzirira, nguva yokutendeuka nokushandira Mwari.
- 5 Nokuti tarisai, dai Adama akaisa ruoko rwake nguva iyoyo, akadya muti woupenyu, angadai akagara nokusingaperi, maererano neshoko raMwari, asina mukana wokutendeuka; hongu, uyewo shoko raMwari pangadai pasina, uye zano guru roruponeso ringadai rakakanganiswa.
- 6 Asi tarisai, zvakanga zvakataurwa kumunhu kuti achafa—naizvozvo, sezvo vakabviswa pamuti woupenyu vanofanirwa kubviswa pamusoro penyika—uye munhu akazorasika zvachose, hongu, vakave munhu akapanzika.
- 7 Uye zvino, tinoona kuti vabereki vedu vokutanga vakabviswa vose panyama nepamweya kubva pamberi paIshe; saka tinoona kuti vakazova vanhu vaiita kuda kwavo.
- 8 Zvino tarisai, zvakanga zvisakafanira kuti munhu ave anozomutswa zvakare murufu rwenyama urwu, nokuti zvaizoparadza hurongwa hukuru hwerufaro.

Alma 42

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 con-signed 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.

- 9 Naizvozvo, sezvo mweya wakanga usingafi, uye kuputsika kuri kwakanga kwaunza kumarudzi ose kufa pamweya nokufa kwomuviri, kuri kuti, vakabviswa pamberi paIshe, zvakanga zvakakodzera kuti marudzi ose amutswe zvakare parufu rwomweya urwu.
- 10 Naizvozvo, sezvo vakanga vave kuita zvenyama, nokutevedzera zvaida miviri yavo, nezvakaipa, nguva ino yokuedzwa yakave nguva yavo yokugadzirira, yakave nguva yekugadzirira.
- 11 Uye zvino rangerira, mwanakomana wangu, dai hwakange husiri hurongwa hwenunuro (tichihuisa parutivi) vaingoti mweya yavo yaibva yasuwa zvikuru, nokuti vainge vachibviswa pamberi paIshe.
- 12 Uye zvino, pakanga pasina nzira yokubvisa vanhu ava mukuputsika uku, kwakaunzwa nomunhu pachake nokuda kwokusateerera kwake.
- 13 Naizvozvo, maererano nokururama, hurongwa hwerununuro hawaizokwanisa kuunzwa, kunze kwokunge kuine kutendeuka kwomunhu panguva ino yokuedzwa, hongu, nguva ino yokuedzwa; nokuti dai pakanga pasina zvinangwa izvi, tsitsi dzaishaikwa dzoparadza mabasa akarurama. Zvino mabasa akarurama haangaparadzike, dai zvakadaro, Mwari haangave Mwari.
- 14 Uye saka tinoona kuti vanhu vose uye vanga vakaputsika, vanga vari mukutongwa; hongu, mukutonga kwaMwari, uko kwaivabvisa nokusingaperi pamberi pake.
- 15 Uye zvino, zano retsitsi haraizoitwa kunze kwokunge rudzikinuro rwaitwa, naizvozvo, Mwari pachavo vakaripira zvivi zvenyika, kuti vaunze zano retsitsi, kuti kugutse zvinodiwa mukutonga kwakanaka, kuti Mwari vave vakakwana, Mwari vakarurama, uyewo naMwari vane tsitsi.
- 16 Zvino, kutendeuka hakwaiuya kuvanhu kunze kwokunge pane kurangwa, uko kwakanga kusingaperi soupenyu hwemweya uhwo husingaperi, hwakabatanidzwa nenzira yorufaro, iyo yokusingaperiwo soupenyu hwemweya.
- 17 Zvino, ko munhu angatendeuka sei kunze kwokunge atadza? Angatadza sei kana pasina mutemo? Pangave nomutemo sei kunze kwokunge pane kurangwa?

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?

- 18 Zvino, pakaiswa kurangwa, nomutemo wakarurama, wakaunza kusuwa kupfungwa yomunhu.
- 19 Zvino, dai pakanga pasina kupiwa mutemo—kana munhu akaponda anofanira kufa— aizoty here kuti achafa kana akaponda?
- 20 Uye zvakare, dai mutemo usina kupiwa kumunhu anotadza munhu haaizoty kutadza.
- 21 Uye dai pasina mutemo wakapiwa, kana munhu achinge atadza ko zvino kutonga kwaizova kwei, kana tsitsi, nokuti hapana chavaizotaura pamusoro pechisikwa?
- 22 Asi pane mutemo wakapiwa, nokurangwa kwakaiswa, nokutendeuka kwakapiwa kutendeuka uku, kunodiwa netsitsi; kana, kutonga kunoda chisikwa uye, mutemo wobva waranga; kana zvisina kudaro, mabasa ekutonga anoparadzwa, uye Mwari vanobva varega kuve Mwari.
- 23 Asi Mwari havashaye kuva Mwari, uye tsitsi dzinoda vanozvityora, uye tsitsi dzinouya nokuda kwokudzikinurwa; uye kudzikinurwa kunounza kumutswa kwevakafa; kumutswa kwevakafa kunounza vanhu zvakare kuna Mwari; nokudaro vanodzorerwa pamberi pavo zvakare, kuti vazotongwa maererano namabasa avo, maererano nomutemo wokutonga.
- 24 Nokuti tarisai, kutonga kunoenzanisa kunonzi ngakuitwe, tsitsi ngadzivepowo kune vose vadzo, saka, ivavo chete vakazvinipisa pachokwadi ndivo vachaponeswa.
- 25 Chii, unofunga here kuti tsitsi dzingapambe kururama? Ndinoti kwaari, Kwete; hazviitike. Dai zvakadaro, Mwari vaimira kuva Mwari.
- 26 Uye saka Mwari anounza nzira yake huru yezvinangwa zvokusingaperi, iyo yakagadzirwa kubvira kumavambo enyika. Apo kunouya ruponeso norununuro rwomunhu, nokuparadzwa nokusuwa.
- 27 Naizvozvo, iwe mwanakomana wangu, uyo-wose anouya anogona kuuya achinwa mvura youpenyu akasununguka; uyo asingauye haazomanikidzwa kuti auye; asi pazuva rokupedzisira zvichazodzoserwa kwaari maererano nezviito zvake.

Now, there was a punishment affixed, and a just law given, which brought remorse of conscience unto man.

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.

- 28 Kana ari anoda kuita zvakaipa, uye asina kutendeuka pamazuva ake, tarisai, kuipa kuchaitwa kwaari, maererano nokudzorera pakare kwaMwari.
- 29 Uye zvino, mwanakomana wangu, ndinoda kuti zvinhu izvi zvisakutambudze zvakare, utambudzwe nezvivi zvako chete, nedambudziko iro richakuunza pakutendeuka.
- 30 Mwanakomana wangu, ndinoda kuti usave unoramba kutonga kwaMwari zvakare. Usave unozviisa pachinzvimbo chokunzvenga zvivi zvako, nokuramba kutonga kwaMwari; asi iva unoregera kutonga kwaMwari, netsitsi dzavo, nomwoyo wavo murefu uye unopa mhiko izere mumwoyo mako; uye ita kuti zvikuunze pasi muguruva nokuzvininipisa.
- 31 Uye zvino iwe mwanakomana wangu, wakadaidzwa naMwari kuti uparidze shoko kuvanhu ava. Uye zvino, mwanakomana wangu, enda nzira yako, taura shoko nechokwadi chose chizere, kuti uunze vanhu mukutendeuka, kuti hurongwa hukuru hwetsitsi huve nechahunowana pamusoro pavo. Uye Mwari vave vanokupa maererano nemazwi angu. Amen.

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.

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.

Aruma 43

- 1 Uye zvino zvakaitika kuti vanakomana vaAruma vakaenda mukati mevanhu, vakaparidza shoko kwavari. Uye Arumawo, iye pachake, haana kuti ndozorora, uye akaendawo.
- 2 Zvino hapana chaticharamba tichitaura nezvekuparidza kwavo, kunze kwekuti vakaparidza shoko, nechokwadi, maererano nemweya wechiporofita nezvakazarurwa; uye vaiparidza nehurongwa hutsvene hwaMwari hwavakadaidzwa nahwo.
- 3 Uye zvino ndinodzokera kurungano rwehondo pakati pemaNifai nemaRamani, mugore rechigumi nemasere rekutonga kwevatongi.
- 4 Nokuti tarisai, zvakaitika kuti maZoramumu akave maRamani; naizvozvo mukutanga kwegore rechigumi nemasere vanhu vaNifai vakaona kuti maRamani akanga achiuya kuzovarwisa; naizvozvo vakagadzirira hondo; hongu, vakaunganidza pamwechete mauto avo munyika yeJeshoni.
- 5 Uye zvakaitika kuti maRamani vakauya nezviuru zvavo; uye vakauya munyika yaAndionumu, iri iyo nyika yemaZoramumu; uye murume ainzi Zerahemuna ndiye aive mutungamiri wavo.
- 6 Uye zvino, sezvo maAmarekai vakanga vaine huipi neumhondi kupfuura maRamani, ivo pachavo, naizvozvo, Zerahemuna akaisa vakuru pamusoro pemaRamani, vose vakanga vari maAmarekai nemaZoramumu.
- 7 Zvino izvi akazviita kuti arambe akachengetedza ruvengo rwavo kumaNifai, kuti avaise pasi pake kuti zvaakanga aronga zvizadzikiswe.
- 8 Nokuti tarisai, akanga akaronga kuti apesvere maRamani kuti ashatirirwe maNifai; izvi akazviita kuti avatorere simba avatonge, nokutiwo awane simba pamusoro pemaNifai nokuvaisa muusungwa.

Alma 43

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.

- 9 Uye zvino urongwa hwemaNifai hwaive hwekuda kutsigira nyika yavo, nedzimba dzavo, nevakadzi vavo, nevana vavo, kuti vavadzivirire kumaoko evavengi vavo; nokutiwo vadzivirire rusununguko rwekuita zvavanoda, hongu, nokusununguka kwavo, kuti vanamate Mwari maererano nezvido zvavo.
- 10 Nokuti vaiziva kuti kana vakawira mumaoko emaRamani, kuti ani nani zvake achanamata Mwari mumweya nemuchokwadi, Mwari vechokwadi vapyenyu, maRamani vachaparadza.
- 11 Hongu, uye vaizivawo ruvengo rwakaipa rwemaRamani kuhama dzavo, vakanga vari maAndi-Nifai-Rihai, vainzi vanhu vaAmoni—uye vakanga vasingade kutora zvombo, hongu, vakanga vaita chibvumirano uye vakanga vasingade kuchityora—naizvozvo, kana vaiwira mumaoko emaRamani vaizoparadzwa.
- 12 Uye maNifai havaibvumira kuti vaparadzwe; naizvozvo vakavapa nyika senhaka yavo.
- 13 Uye vanhu vaAmoni vakapa kumaNifai chidimbu chikuru chepfuma yavo kuti vatsigire mauto avo; uye saka maNifai vakamanikidzwa kuti vamisikidzane nemaRamani, vega, uye vakanga vakasangana naRamani naRemueri, nevanakomana vaIshmaeri, neavo vose vakanga vapanduka kumaNifai, vave maAmarekai nemaZoramumu, nezvizvarwa zvevapirisita vaNoa.
- 14 Zvino zvizvarwa izvi zvakanga zvakawanda, uye kunge sekuwanda kwemaNifai; nokudaro maNifai vakamanikidzwa kuti vanetsane nehama dzavo, zvekuti zvakasvika mukudeuka kweropa.
- 15 Uye zvakaite kuti mawuto emaRamani aungana pamwechete munyika yaAndionumu, tarisai, mawuto emaNifai akanga akagadzirira kusangana nawo munyika yeJeshoni.
- 16 Zvino, mutungamiri wemaNifai, kana kuti murume akanga anzi ndiye mukuru wemauto emaNifai—zvino mukuru wemauto ndiye akatungamirira mauto ose emaNifai—uye zita rake ainzi Moronai;

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.

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;

- 17 Uye Moronai ndiye akatora ukuru hwise, nokutonga hondo dzavo. Uye akange aine makumi maviri emakore nemashanu chete ekuberekwa paakaitwa mukuru wemauto emaNifai.
- 18 Uye zvakaikita kuti akasangana nemaRamani munyika yeJeshoni, uye vanhu vake vakanga vaine minondo, nezvipanga, nezvimwe zvakasiyana siyana zvezvombo zvehondo.
- 19 Uye mauto emaRamani paakaona kuti vanhu vaNifai, kana kuti Moronai, akanga agadzirira vanhu vake nokuvapa zvidzitiro zvepazvipfuva nenhowo, hongu, nenhowo dzokudzivirira misoro yavo, uyewo vakapfeka nhumbi hobvu—
- 20 Zvino mauto aZerahemuna akanga asina kunge agadzirira zvinhu zvakadaro; vakanga vaine minondo yavo chete nezvipanga zvavo, uta hwavo, nemiseve, matombo avo nezvinziriri zvavo; uye vakanga vasina kusimira, kunze kwekatehwe kakanga kakasunga zviuno zvavo; hongu, vose vakanga vasina chavakapfeka, kunze kwemaZoramuna nemaAmarekai;
- 21 Asi vakanga vasina zvidzitiro zvepazvipfuva, kana nhowo—naizvozvo, vakatya zvikuru mauto emaNifai nenzira yenhumbi dzavo, kana dai zvazvo vakanga vakawanda kupfuura maNifai.
- 22 Tarisai, zvino zvakaikita kuti vakatya kurwisa maNifai munyika yeJeshoni; naizvozvo vakabva munyika yeAndionumu vakapinda murenje, vakatora rwendo rwavo vachipota nerenje, kure nechekumusoro kwewizi rweSidhoni, kuti vaue munyika yeMandi uye kuti vaitore; nokuti havana kufunga kuti mauto aMoronai angazive kuti vaenda kupi.
- 23 Asi zvakaikita kuti, pavakangopinda murenje chete Moronai akatuma vasori murenje kunotarisa misasa yavo; uye Moronaiwo, achiziva zviporofita zvaAruma, akatumira vanhu kwaari, achimukumbira kuti abvunze kuna Ishe kuti mauto emaNifai angaende here kunorwisana nemaRamani kuti azvidzivirire.

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.

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.

24 Uye zvakaikita kuti shoko raIshe rakauya kuna Aruma, uye Aruma akataurira nhumwa dzaMoronai, kuti mauto emaRamani ari kufamba nenzira inotenderera murenje, kuti agobuda ave munyika yaMandi, kuti agotanga kurwisa kune vanhu vasina kusimba. Uye nhumwa idzi dzakaenda dzikapa mashoko aya kuna Moronai.

25 Zvino Moronai, akasiya mamwe emauto ake munyika yeJeshoni, achiitira kuti zvimwe vamwe vemaRamani vangangouya munyika umu uye vakavatorera guta ravo, ndokubva atora vamwe vemauto ake ndokubva avatora akaenda kunyika yeMandi.

26 Uye akaita kuti vanhu vose vemuchikamu chenyika ichocho vaungane pamwechete kuti varwisane nemaRamani, kuti vadzivirire nyika yavo neminda yavo, zvinhu zvavo nerusununguko rwavo; naizvozvo vakagadzirira nguva yaizouya maRamani.

27 Uye zvakaikita kuti Moronai akaita mauto ake kuti ahwandire munhika yaive pedyo nerwizi rweSidhoni, rwakanga rwuri nekumadokero erwizi rweSidhoni murenje.

28 Uye Moronai akaisa vasori kwose-kwose, kuti azive kana maRamani ouya.

29 Uye zvino, sezvo Moronai akange achiziva zvaida kuitwa nemaRamani, kuti vakanga vachida kuparadza hama dzavo, kana kuti kuvabata kuti vavaise muusungwa kuti vagozviitira umambo hwenyika yose;

30 Uye iyewo aiziva kuti chido chemaNifai chaive chekuti vachengetedze nyika yavo, nerusununguko rwavo, nechechi yavo, naizvozvo akafunga kuti hachingave chitema kuti azvidzivirire neunyengedzi; naizvozvo, akaziva, nenzira yevasori vake, gwara rakanga richizotorwa nemaRamani.

31 Naizvozvo, akapatsanura mauto ake ndokuisa mamwe mauto munhika, uye ndokuvahwandisa vari nechekumabvazuva, nechekumaodzanyemba echikomo chinonzi Ripura;

32 Uye vakasara akavahwandisa munhika yekumadokero, kumadokero kwerwizi rweSidhoni, uye zvichidzika kumiganhu yenyika yeMandi.

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.

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.

33 Uye apedza kuisa mauto ake maakanga achida, akanga agadzirira kusangana navo.

34 Uye zvakaitika kuti maRamani akauya nechekuchamhembe kwechikomo, uko kwakanga kwakahwanda chimwe chidimbu chemauto aMoronai.

35 Uye sezvo maRamani akanga apfuura chikomo cheRipura, uye vakauya munhika, ndokutanga kuyambuka rwizi rweSidhoni, mauto akanga akahwandira ari kumaodzanyemba kwechikomo, akanga achitungamirwa nemurume ainzi Rihai, uye akabva atungamirira mauto ake uye akakomberedza maRamani nechekumabvazuva vari shure kwavo.

36 Uye zvakaitika kuti maRamani paakaona maNifai vachiuya neshure kwavo, vakatendeuka vakatanga kurwa nemo auto aRihai.

37 Uye basa rekuurayana rakatanga kumativi ose, asi zvakanga zvakanyanya kuipa kumaRamani, nokuti kusasimira kwavo kwakavafumura kukaita kuti kubaiwa kwavo kuve nyore kumaNifai vaive neminondo yavo nezvipanga zvavo, zvaikurumidza kuvauraya.

38 Kune rumwe rutivi kune muNifai aipunzika nenguva iri kure, vabaiwa neminondo yavo nokurasikirwa neropa, ivo vakadzivirirwa nenhowo kuti vasabaiwe munzvimbo dzakaipa dzemuviri, kana kuti nzvimbo dzakaipa dzemuviri dzainge dzakadzivirirwa kuti vasabaiwe nemaRamani nezvidzitiro zvavo zvepazvipfuva, nenhowo dzavo dzemumaoko, nezvidzitiro zvemisoro yavo; uye saka maNifai akaita basa rerufu mukati memaRamani.

39 Uye zvakaitika kuti maRamani akapindwa nekutya, pamusoro pekuona kuparadzwa kukuru kwavakanga vachiitwa, zvekuti vakatanga kutiza vakananga kurwizi rweSidhoni.

40 Uye vakatandaniswa naRihai nevanhu vake; uye Rihai akavatinhira kumvura dzeSidhoni, uye vakayambuka mvura dzeSidhoni. Uye Rihai akamisa mauto ake pamahombekombe erwizi rweSidhoni kuti vasayambuke.

41 Uye zvakaitika kuti Moronai nemo auto ake vakasangana nemaRamani munhika, kumhiri imwe yerwizi rweSidhoni, uye vakatanga kuwira pavari vachivauraya.

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.

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.

42 Uye maRamani akatiza zvakare, vakananga kunyika yeMandi; uye vakasanganyikwa navo zvakare nemauto aMoronai.

43 Zvino panguva iyoyi maRamani akarwisa zvinotyisa; hongu, maRamani haana kumbozivikanwa kuti angarwe zvikuru kudaro nesimba guru nekusatya, kwete, kana kubvira pakutanga.

44 Uye vakakuridzirwa nemaZoramumu nemaAmarekai, avo vakanga vakavatungamirira sevakuru vemauto, naZerahemuna, akanga ari mukuru wemauto, kana kuti mutungamiri wavo mukuru uye ari mukuru wemauto; hongu, vakarwa sezvikara, uye vazhinji vemaNifai vakauraiwa nemaoko avo, hongu, nokuti vakave vanotsemura nepakati zvizhinji zvezvidzitiro zvemisoro yavo, uye vakaboora zvidzitiro zvavo zvepazvipfuva, uye vakavadimbura maoko mazhinji, saka ndiko kurwisa kwakaita maRamani vadya marasha nehasha.

45 Zvakadaro maNifai akakuridzirwa nechimwe chikonzero chiri nani, nokuti vakange vasingarwire umambo kana simba asi vakanga vachirwira misha yavo, norusununguko rwavo, vakadzi vavo nevana vavo, nezvinhu zvavo zvoise, hongu, mvumo yavo yekunamata nechechi yavo.

46 Uye vakanga vachiita zvavaifunga kuti ibasa ravaifanira kuitira Mwari vavo; nokuti Ishe vakanga vati kwavari, nekumadzibaba avo, kuti: Kana musina chete kubatwa nemhosva yekutanga, kana yechipiri, hamuzobvumira kuti mubaiwe neruoko rwevavengi venyu.

47 Uye zvakare, Ishe vakati: Muchadzivirira mhuri dzenyu kana dai zvichireva kuti mudeure ropa. Naizvozvo ndicho chikonzero chakaita kuti maNifai arwisane nemaRamani, kuti vazvidzivirire, nemhuri dzavo, neminda yavo, nezvavo, nekunamata kwavo.

48 Uye zvakaitika kuti vanhu vaMoronai pavakaona hashu dzinotyisa dzemaRamani, vakanga vave kuda kuti vadududze vatize. Uye Moronai, aona zvavakanga vachida kuita, akatumira akakurudzira mwoyo yavo nepfungwa idzi—hongu, pfungwa dzeminda yavo, rusununguko rwavo, hongu, rusununguko rwavo kubva muusungwa.

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.

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.

49 Uye zvakaitika kuti vakapindukira maRamani, vakachema nezwi rimwechete kuna Mwari vavo, kuti vawane rusununguko rwavo nekusunungurwa kubva muusungwa.

50 Uye vakatanga kumisikidzana nemaRamani nesimba; uye munguva iyoyo yavakachema kuna Ishe kuchemera rusununguko rwavo, maRamani akatanga kutiza; uye vakatiza vakasvika kumvura dzeSidhoni.

51 Zvino, maRamani akanga akawanda kuvapfuura, hongu, vakanga vakawanda zvapaketwa kaviri kupfuura maNifai; zvakadaro, vakaunganidzana pamwechete munhika pamahombekombe perwizi rweSidhoni vave chinhu chimwechete.

52 Naizvozvo mauto aMoronai akavatenderedza, hongu, kana nekumhiri dzose dzerwizi, nokuti tarisai, kumadokero kwakanga kuine vanhu vaRihai.

53 Naizvozvo Zerahemuna paakaona vanhu vaRihai vari nechekumabvazuva erwizi rweSidhoni, uye mauto aMoronai ari kumadokero kwerwizi rweSidhoni, kuti vakanga vakakombwa nemaNifai, vakapindwa nokutya.

54 Zvino Moronai, paakaona kutya kwavo, akatuma vanhu vake kuti vachirega kudeura ropa.

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.

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.

Aruma 44

- 1 Uye zvakaitika kuti vakamira kurwa vakadududza. Uye Moronai akati kuna Zerahemuna: Tarisai, Zerahemuna, hatidi kuve vanhu veropa. Unoziva kuti muri mumaoko edu, asi hatidi kukuurayai.
- 2 Tarisai, hatina kuuya kuzorwa nemi kuti tiparadze ropa renyu nenzira yekuda simba; zve hatidi kuti tiwane watinoisa muusungwa. Asi ichochi ndicho chikonzero chaita kuti imi muzotirwisa; hongu, uye makatishatirirwa pamusana pekunamata kwedu.
- 3 Asi zvino, muri kuona kuti Ishe vanesu; uye muri kuzviona kuti akuisai mumaoko edu. Uye zvino ndinoda kuti muzive kuti izvi zvinoitirwa isu pamusana pekunamata kwedu norutendo rwedu muna Kristu. Uye zvino maona kuti hamungaparadze rutendo rwedu urwu.
- 4 Zvino maona kuti urwu ndirwo rutendo rwechokwadi rwaMwari; hongu, munoona kuti Mwari vanotitsigira, uye vachitichengeta, uye vachitichengetedza, kana tiri tine rutendo mavari; nemurutendo rwedu, nemukunamata kwedu; uye Ishe havafe vakabvumira kuti tiparadzwe kunze kwekunge tatowira mukutadza uye taramba rutendo rwedu.
- 5 Uye zvino, Zerahemuna, ndinokuraira kuti, muzita raivo Mwari Samasimba, avo vakasimbisa maoko edu kuti tiwane simba pamusoro penyu, nerutendo rwedu, nekunamata kwedu, netsika yedu yekunamata, nechechi yedu, nerutsigiro runoyera rwatinopa kuvakadzi vedu nevana vedu, nerusununguko urwo rwunotisunganidza nenzvimbo yedu nenyika yedu; uye hongu, nokuchengetedzawo shoko rinoyera raMwari, uko kwatipa rufaro rwedu rwose; nezvose zvinokosha zvikuru kwatiri—
- 6 Hongu, uye izvi hazvizizvo zvose; ndinokutaurira nokushuwa kwako kwose upenyu, kuti zvombo zvenyu zvose zvehondo muzvipe kwatiri, uye hatizotsvaka ropa renyu, tinokusiyayi muri vapenyu, kana mukaenda mukasadzokazve kuzotirwisa zvakare.

Alma 44

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.

- 7 Uye zvino, kana mukasaita izvi, tarisa, muri mumaoko edu, uye ndinoudza vanhu vangu kuti vakusvetukirei, uye vagokupai maronda orufu mumiviri yenyu, kuti musazomboonekwa zve; uye tigozoono kuti anesimba pamusoro pevanhu ava ndiani; hongu, tichaona kuti ndiani achaiswa muusungwa.
- 8 Uye zvino zvakaaitika kuti Zerahemuna paakanzwa kutaura uku akauya akapa munondo wake nechipanga chake, neuta hwake mumaoko aMoronai, uye akati kwaari: Tarisai, hezvino zvombo zvedu zvehondo; tinozvipa kwauri, asi hatibvume kuti tiite chitsidzo kwauri, chatinoziva kuti tinozochityora, uye kana nevana vedu; asi tora zvombo zvedu zvehondo, uye utibvumire kuti tibve tiende murenje; kana usingade tinoramba tiine minondo yedu, uye zvinoita kuti tife kana kukunda.
- 9 Tarisai, hatizi verutendo rwenyu; hatitende kuti ndiMwari atiisa mumaoko enyu; asi tinotenda kuti kuchenjera kwenyu kwakunzvingesai kubaiwa neminondo yedu. Tarisai, zvidzitiro zvepazvipfuva nenhowo dzenyu dzakudzivirirai.
- 10 Uye zvino Zerahemuna zvaakanga agumisa kutaura mazwi aya, Moronai akadzora munondo nezvombo zvehondo, zvaakanga agashidzwa, kuna Zerahemuna, achiti: Tarisai, tichapedza hondo yacho.
- 11 Zvino handigone kudzora mazwi andataura, naizvozvo sekuve mupenyu kwaIshe, hamubve pano kunze kwekunge maita chitsidzo chekuti hamuchazodzoka zvakare kuzorwisana nesu. Zvino sezvo muri mumaoko edu ticha deurira ropa renyu pasi, kana kuti muchatevedza zvandakupai.
- 12 Uye zvino Moronai apedza kutaura mazwi aya, Zerahemuna akaramba aine munondo wake, uye akashatirirwa Moronai, uye akamhanya kuti zvimwe amubaye Moronai; asi paaisimudza munondo wake, tarisai, mumwe wemauto aMoronai akaurova zvekuti wakadonhera pasi, uye ukatyoka nechekumupakato; uye akabva abayawo Zerahemuna zvekuti akamukwadabura mhanza uye ikawira pasi. Uye Zerahemuna akabva mavari akapinda pakati pemauto ake.

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.

- 13 Uye zvakaitika kuti muuto akanga amire zvake, akatema Zerahemuna nepachipande chichibva chadonha, akachinonga kubva pasi akabata vhudzi, uye ndokubva achibairira pamunondo wake, uye ndokuchisimudzira kwavari, achiti kwavari nezwi guru:
- 14 Sekuwira pasi kwaita chipande ichi, chiri chipande chemukuru wenyu, ndokuwira kwamuchaita pasi imi kunze kwekunge matipa zvombo zvenyu zvehondo uye moenda muine chibvumirano cherunyararo.
- 15 Zvino vakanga vakawanda, pavakanzwa mazwi aya nokuona chipande chakanga chiri pamunondo, vakabatwa nokutya; uye vazhinji vakauya uye vakakanda zvombo zvavo zvehondo pamakumbo aMoronai, vakapinda muchibvumirano cherunyararo. Uye vose vakaita chibvumirano vakabvumirwa kubva vachienda murenje.
- 16 Zvino zvakaitika kuti Zerahemuna akashatirwa zvikuru, uye akaita kuti avo vevarwi vake vakanga vasara vashatirwewo, kuti varwe nesimba nemaNifai.
- 17 Uye zvino Moronai akashatirwa, pamusoro pehushwindi hwemaRamani; naizvozvo akaudza vanhu vake kuti vawire pamusoro pavo vavauraye. Uye zvakaitika kuti vakatanga kuvauraya; hongu, uye maRamani akarwisa neminondo yavo nesimba ravo.
- 18 Asi tarisai, miviri yavo isina kusimira nemisoro yakanga isina chakadzivirira yakapindwa neminondo yaipinza yemaNifai; hongu, tarisai vakabaiwa vakatemwa, hongu, uye vakapunzwa zvakaipa nokukurumidza neminondo yemaNifai; uye vakatanga kurakashwa, sekuporofita kwakanga kwaita muuto waMoronai.
- 19 Zvino Zerahemuna, paakaona kuti vose vakanga voda kuparadzwa, akachema zvikuru kuna Moronai, achivimbisa kuti anoita chibvumirano navo iye nevanhu vake, kana vakabvuma kusauraya vakanga vasara, kuti havachazofa vakauya kuzoita hondo navo zvakare.

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.

- 20 Uye zvakaitika kuti Moronai akaita kuti basa rekuuraya rimiswe zvakare. Uye akatora zvombo zvehondo kubva kumaRamani; uye mushure mekunge vaita chibvumirano naye cherunyararo vakabvumirwa kuti vabve vaende murenje.
- 21 Zvino uwandu hwevanhu vavo vakanga vafa hauna kuverengwa nokuti vakanga vakawandisa; hongu, uwandu hwevakanga vafa vavo hwakanga huri hukuru zvikuru, mativi ose kumaNifai nekumaRamani.
- 22 Uye zvakaitika kuti vakakanda zvitunha zvevakafa vavo mumvura dzeSidhoni, uye zvakatoenda uye zvakafusirwa muudzamu hwegungwa.
- 23 Uye mauto emaNifai kana kuti aMoronai, akadzokera kudzimba neminda yavo.
- 24 Uye ndiko kupera kwakaita gore rechigumi nesere rekutongwa kwemaNifai nevatongi. Uye ndiko kupera kwakaita zvinyorwa zvaAruma, zvakanyorwa pamahwendefa aNifai.

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.

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.

Rungano rwevanhu vaNifai, nebondo dzavo nokupesana kwavo, mumazuva aHiramani, maererano nezvinyorwa zvaHiramani, zvaakachengeta mumazuva ake.

Aruma 45

- 1 Tarisai, zvino zvakaitika kuti vanhu vaNifai vakafara zvikuru, nokuti Ishe vakanga vavabvisa zvakare mumaoko evavengi vavo; naizvozvo vakatenda Ishe Mwari vavo; hongu, uye vakatsanya zvikuru nokunamata zvikuru, uye vakarumbidza Mwari nemufaro mukuru kwazvo.
- 2 Uye zvakaitika kuti mugore rechigumi nepfumbamwe rekutongwa kwevanhu vaNifai nevatongi, Aruma akauya kumwanakomana wake Hiramani uye akati kwaari: Unotenda here mazwi andakataura kwauri maererano nezvinyorwa zviya zvakachengetwa?
- 3 Uye Hiramani akati kwaari: Hongu, ndinotenda.
- 4 Uye Aruma akati zvakare: Unotenda here muna Jesu Kristu, uyo achauya?
- 5 Uye iye akati: Hongu, ndinotenda ose mazwi amakataura.
- 6 Uye Aruma akati kwaari zvakare: Uchachengeta mirairo yangu here?
- 7 Uye akati: Hongu, ndichachengeta mirau yenyu nemwoyo wangu wose.
- 8 Zvino Aruma akati kwaari: Wakaropafadzwa iwe; uye Ishe vachakuita kuti ubudirire munyika.
- 9 Asi tarisai, ndine chimwe chandinoda kuporofita kwauri; asi zvandichakuporofita hauna waunofanira kutaurira; hongu, zvandichakuporofita hazvifanire kuzivikanwa, kana kusvika pakuzadzikiswa kwazvo; saka nyora mazwi andichataura.
- 10 Uye aya ndiwo mazwi acho: Tarisai, ndiri kuona kuti ivava vanhu ava, vaNifai, maererano nemweya wekuzarurirwa uri mandiri, mushure memazana mana emakore kubvira panguva Jesu Kristu yaanenge azviratidza kwavari, vachaderera mukusatenda.

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.

Alma 45

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.

- 11 Hongu, uye vachaona hondo nezvirwere, hongu, nzara nekudeuka kweropa, kana kusvika mukupera kwevanhu vaNifai—
- 12 Hongu, nepamusana pekuti vachaderera mukusatenda uye vowira mumabasa erima, neupombwe, nezvitadzo zvakasiyana-siyana; hongu, ndinoti kwamuri, nenzira yekuti vanotadza ivo vari muchiedza uye vaine ruzivo, hongu, ndinoti kwauri, kubvira zuva iroro, kana chizvarwa chechina hachichapfuura kutadza kukuru uku kusati kwauya.
- 13 Uye kana zuva iroro richiuya, tarisai, nguva irikuuya zvinozuno yekuti avo vari, kana kuti mbeu yaavo pari zvino vari kuverengerwa mukati mevanhu vaNifai, havazoverengwa mukati mevanhu vaNifai.
- 14 Asi avo vanenge vasara, uye vakasaparadzwa muzuva rinotyisa iro, vachaverengerwa kumaRamani, uye vachafanana navo, kune zvole, kunze kwevashoma vachadaidzwa kuti vadzidzi vaIshe; uye ivavo vachavhimwa nemaRamani kana kusvikira vatopera. Uye zvino, nenzira yezvitadzo, huporofita huno huchazadzikiswa.
- 15 Uye zvino zvakaitika kuti mushure mekunge Aruma ataura zvinhu izvi kuna Hiramani, akamuropafadza, nevamwe vana vakewo; uye akaropafadzawo nyika nokuda kwevakarurama.
- 16 Uye akati: Ishe Mwari vanoti—Nyika ino ichatukwa, hongu, nyika ino, kumarudzi ose, hama, rurimi, nevanhu, kusvika mukuparadzwa, avo vanoita zvakaipa, ivo vari vaibva zvakakwana; uye sekutaura kwandaita ndozvazvichaita; nokuti uku kutuka nekuropafadza kwaMwari munyika, nokuti Ishe havagone kutarisa pachitadzo vaine chimwe chavanganatse pachiri.
- 17 Uye zvino, Aruma ataura mazwi aya akaropafadza chechi, hongu, vose avo vachasimba murutendo kubvira panguva iyo.
- 18 Uye Aruma aita izvi akabva munyika yeZarahemura, sekunge ari kuenda munyika yeMereki. Uye zvakaitika kuti haana kuzonzwikwa kubva kwaari zvakare; kufa nekuvigwa kwake hatikuzive.

Yea, and then shall they see wars and pestilences, yea, famines and bloodshed, even until the people of Nephi shall become extinct—

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.

- 19 Tarisai, izvi ndizvo zvatinoziva, kuti akanga ari murume akarurama; uye kutaura kwakafamba nechechi rose kuti akatorwa neMweya, kana kuti akavigwa neruoko rwaIshe, sezvakaitwa Mosesi. Asi tarisai, magwaro anoti Ishe vakatora Mosesi; uye tinofungawo kuti akagashirawo Aruma mumweya; naizvozvo, nechikonzero ichi hapana chatinoziva maererano nokufa kana kuvigwa kwake.
- 20 Uye zvino zvakaitika kuti mukutanga kwegore rechigumi nepfumbamwe rekutongwa kwemaNifai nevatongi, Hiramani akaenda mukati mevanhu akanotaura shoko kwavari.
- 21 Nokuti tarisai, pamusana pehondo dzavo nemaRamani netwuzhinji tweekupesana kwavo twusina maturo nokukanganisana kwaive pakati pevanhu, zvakaonekwa zvakafanira kuti shoko raMwari ritaurwe kwavari, hongu, nokutiwo kuitwe chisungo muchechi kwose-kwose.
- 22 Naizvozvo, Hiramani nevamwe vake vakaenda kunovandudzira nokumutsidzira chechi munyika, hongu, muguta rega-rega munyika yose yakanga iri yevanhu vaNifai. Uye zvakaitika kuti vakaisa vapirisita nevadzidzisi munyika yose, mumachechi ose.
- 23 Uye zvino zvakaitika kuti mushure mekunge Hiramani nevamwe vake vaisa vapirisita nevadzidzisi mumachechi pakave nekunetsana pakati pavo, uye havana kuteerera kumazwi aHiramani nehama dzake.
- 24 Asi vakavamba kudada, vakazvikudza mumwoyo mavo, pamusoro peupfumi hwavo hwakawanda; naizvozvo vakakura muupfumi hwavo mumaziso avo, uye vakasateerera mazwi avo, kuti vafambe vakatwasanuka pamberi paMwari.

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.

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.

Aruma 46

- 1 Uye zvakaitika kuti uzhinji hweavo vakanga vasingade kuteerera kumazwi aHiramani nevamwe vake vakaunganidzana pamwechete kuti varwise hama dzavo.
- 2 Uye zvino tarisai, vakashatirwa zvikuru, zvokuti vakashinga kuti vavauraye.
- 3 Zvino mutungamiri weavo vakanga vashatirirwa hama dzavo akanga ari rimwe rume hombe rakasimba; uye zita rake ainzi Amarikaya.
- 4 Uye Amarikaya aida kuti ave mambo; uye avo vanhu vakanga vashatirwa vaidawo kuti ave mambo wavo; uye vakanga vari ivo vakawanda pavatongi vadiki venyika, uye vakanga vachitsvaka simba.
- 5 Uye vakanga vatorwa nekunyengedzwa naAmarikaya, kuti vakamutsigira uye vakamuita kuti ave mambo aizovaita kuti vave vatongi vevanhu.
- 6 Ndokunyengedzwa kwavakaitwa naAmarikaya vakapinda mukupesana, kana dai zvazvo Hiramani nevamwe vavo vaivaparidzira, hongu, kana dai zvazvo vakanga vachichengetedza chechi zvikuru, nokuti ndivo vakanga vari vapirisita vepamusoro pechechi.
- 7 Uye kwakanga kuine vazhinji muchechi waitenda mazwi ekunyengedza aAmarikaya, naizvozvo naivo vakabva muchechi; uye ndokusaka nyaya dzevanhu vaNifai dzakanga dzisina kunyatsoti twasa uye dziine ngozi, kana dai zvazvo vakanga vakurira maRamani, nokufara kwavo kukuru kwavakanga vaita pamusana pokuti Ishe vakanga vavaponesa.
- 8 Naizvozvo tinoona kuti vana vevanhu vanokurumidza sei kukanganwa Ishe Mwari vavo, hongu, vanokurumidza sei kuita zvitadzo, nokutakurwa nadhiabhorosi.
- 9 Hongu, uye tinoonawo kuti huipi hukuru hunogona kukonzerwa nemunhu mumwechete akaipa kwazvo pakati pevana vevanhu.

Alma 46

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, in-somuch 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.

- 10 Hongu, uye tinoona kuti Amarikaya, pamusana pekuti aive murume ane hudzvotsvo, uye ari murume ane mazwi mazhinji ekunyengedza, zvekuti akanyengedza mwoyo yevanhu vazhinji vakapinda mukuita zveuipe; hongu, nokutsvaka kuparadza chechi yaMwari, nokuparadza hwaro hwerusununguko rwavakanga vapihwa naMwari, kana kuti maropafadzo akanga atumirwa pamusoro penyika kuitira vakarurama.
- 11 Uye zvino zvakaitika kuti Moronai, uyo akanga ari iye mukuru wemauto amaNifai, paakanzwa nezvekupesana kwose uku, akashatirirwa Amarikaya.
- 12 Uye zvakaitika kuti akatsemura bhatye rake; uye akatora chipenga charo, akanyora pachiri kuti—Mukurangarira Mwari vedu, kunamata kwedu, nerusununguko, nerunyararo rwedu, vakadzi vedu, nevana vedu—ndokubva achisungirira kumuromo kwebango.
- 13 Uye ndokubva asunga chidzitiro chake chemumusoro, nechidzitiro chake chepachipfuva, nenhowo dzake, ndokusunga chiuno chake nenguwo yehondo; uye ndokutora bango, raakanga akasungirira chipenga chebhatye rake, (uye ndokuchidaidza kuti mureza werusununguko) uye akapfugama pasi, akanamata zvikuru kuna Mwari vake pamusoro pamaropafadzo erusununguko kuti rwuve pahama dzake, kana paine chikwata chemaKristu chiripo chasara kuti chitore nyika—
- 14 Nokuti vose vakanga vari vatendi vechokwadi muna Kristu, vaive vechechi yaMwari, ndiko kudaidzwa kwavaiitwa neavo vakanga vasiri vechechi.
- 15 Uye vose avo vakanga vari vechechi vakanga vaine rutendo; hongu, vose avo vaive vatendi vechokwadi muna Kristu vakatora, nokufara, zita raKristu, kana rekunzi maKristu sekudaidzwa kwavaiitwa, pamusana perudairo rwavo muna Kristu uyo akanga achizouya.
- 16 Uye naizvozvo, panguva iyi, Moronai akanamata kuti basa remaKristu, nerusununguko rwenyika zvikomborerwe.

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.

- 17 Uye zvakaikita kuti paakanga adira mweya wake kuna Mwari, akadaidza dunhu rose rakanga riri kumaodzanyemba enyika yeKuparadzwa, hongu, uye muchidimbu, yose nyika, kwose kuchamhembe nekumaodzanyemba—kuti nyika yakasarudzwa, nenyika yerusununguko.
- 18 Uye akati: Chokwadi Mwari havazobvumira kuti isu, tinoshorwa pamusana pekuti tinotakura zita raKristu, titsikirirwe nokuparadzwa, kudakara tatozvidenhera nokutadza kwedu.
- 19 Uye Moronai zvaakanga ataura mazwi aya, akaenda mukati mevanhu, achisimudzira chipenga chenhumbi yake mudenga, kuti vose vaone zvaakanga anyora pachipenga, uye achidaidzira nezwi guru, achiti:
- 20 Tarisai, ani zvake achadzivirira mureza uyu munyika, ngavauye vari musimba raIshe, uye vaite chibvumirano chekuti vachachengetedza zvinofanira kuve zvavo, uye nekunamata kwavo, kuti Ishe Mwari vavaropafadze.
- 21 Uye zvakaikita kuti Moronai paakanga ataura mazwi aya, tarisai, vanhu vakauya vachimhanya pamwechete nezvombo zvavo zvakasangirirwa muzviuno zvavo, vachitsemura nhumbi dzavo sechiratidzo, kana sechibvumirano, chokuti havafe vakasiya Ishe Mwari vavo; kana kuti, nemamwe mazwi, kana vakatyora mirairo yaMwari, kana kuwira muzvitadzo, uye vagonyara kutora zita raKristu, Ishe vachavatsamura kana sekutsemura kwavaita nhumbi dzavo.
- 22 Zvino ichi ndicho chaive chibvumirano chavakaita, uye vakakanda nhumbi dzavo pamakumbo aMoronai, vachiti: Tinoita chibvumirano naMwari vedu, kuti tichaparadzwa, kana sezvakaitwa hama dzedu munyika iri nechekuchamhembe, kana tikapinda mukutadza; hongu, ngaatikande pasi petsoka dzevavengi vedu, kana sekukanda kwataita nhumbi dzedu patsoka dzako kuti dzitsikirirwe netsoka, kana tikawira mukutadza.

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.

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.

23 Moronai akati kwavari: Tarisai, tiri vakasara vembeu yaJakobo; hongu, tiri vakasara vembeu yaJosefa, uyo anebhatye rakabvarurwa nevakoma vake rikaitwa zvipenga-zvipenga zvakawanda; hongu, uye zvino tarisai, ngatirangarirei kuchengeta mirairo yaMwari, kana kuti nhumbi dzedu dzichatsemurwa nehama dzedu, uye isu tigokandwa mutirongo, kana kutengeswa, kana kuuraiwa.

24 Hongu, ngatichengetedzei rusununguko rwedu sevasara vaJosefa; hongu, ngatirangarirei mazwi aJakobo, asati afa, nokuti tarisai, akaona kuti chipenga chebhatye vaJosefa chakachengetedzwa uye hachina kuora. Uye akati—Kana sekuchengetedzwa kwakaitwa ichi chipenga chebhatyi remwanakomana wangu, saka avo vakasara vembeu yemwanakomana wangu vachachengetedzwa neruoko rwaMwari, uye vagotorwa naivo, apo vakasara vembeu yaJosefa vachafa, kana sechipenga chakasara chebhatye rake.

25 Zvino tarisai, izvi zvinopa mweya wangu kusuwa; zvakadaro, mweya wangu unerufaro mumwanakomana wangu, pamusoro pechidimu chembeu yake chichatorwa naMwari.

26 Zvino tarisai, uyu ndiwo waiva mutauro waJakobo.

27 Uye zvino ndiani anoziva kuti avo vembeu yaJosefa vakasara, vachafa sekufa kwakaita nhumbi dzake, ndivo vakapanduka kubva kwatiri? Hongu, uye tichadarowo nesu kana tisingamire takasimba murutendo muna Kristu.

28 Uye zvino zvakaitika kuti Moronai zvaakanga ataura mazwi aya akabva aenda, uye akatumirawo vamwe kumativi ose enyika kwakanga kuine kupesana, uye akaunganidza pamwechete vanhu vose vaida kuchengetedza rusununguko rwavo, kuti varwisane naAmarikaya neavo vakanga vabva mune vamwe, vakanga vave vanhu vaAmarikaya.

29 Uye zvakaitika kuti Amarikaya paakaona kuti vanhu vaMoronai vakanga vakawanda kupfuura vaAmarikaya—uye akaonawo kuti vanhu vake vakanga vasina chokwadi nekururama kwebasa ravakange vatora—naizvozvo nekutya kuti angazotadza kuita zvaaida kuita, akatora avo vevanhu vake vaida uye ndokubva aenda kunyika yaNifai.

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.

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.

- 30 Zvino Moronai akafunga kuti hazvina kufanira kuti maRamani vave nesimba zvakare; naizvozvo akafunga kuti vanhu vaAmarikaya avabvise kune vamwe, kana kuvatora nekuvadzosa, nokuuraya Amarikaya; hongu, nokuti aiziva kuti anogona kuita kuti maRamani vavamukire nehasha, uye achiita kuti vaite hondo navo; uye izvi aizviziva kuti Amarikaya anoita kuti azadzikise chido chake.
- 31 Naizvozvo Moronai akafunga kuti zvakafanira kuti atore mauto ake, ayo akanga aungana pamwechete, uye vazvipa zvombo, uye ndokuita chibvumirano cherunyararo—uye zvakaitika kuti akatora mauto ake akaenda nematende ake murenje, kuti adimbudzire gwara remaAmarikaya murenje.
- 32 Uye zvakaitika kuti akaita maererano nezvaaida, akafamba achienda murenje, uye akadimbudzira mauto aAmarikaya.
- 33 Uye zvakaitika kuti Amarikaya akatiza nevanhu vashoma-shoma, uye vakasara vakaiswa mumaoko aMoronai uye vakatorwa vakadzorerwa kunyika yeZarahemura.
- 34 Zvino, Moronai semunhu akanga akaiswa nevatongi nezwi revanhu, naizvozvo akanga aine simba rekuita zvaanoda nemauro emaNifai, kuamisa nekuatonga.
- 35 Uye zvakaitika kuti ani nani zvake wevaAmarikaya akanga asingade kupinda muchibvumirano chekutsigira rusununguko, kuti vachengetedze hurumende yakasununguka, aiita kuti auraiwe; uye vakanga varipo vakati kuti vairamba kuita chibvumirano cherusununguko.
- 36 Uye zvakaitikawo zvakare kuti, akaita kuti mureza werusununguko uturikwe pane nharire yega-yega yaive munyika, yakanga iri yemaNifai; saka Moronai ndiko kudyara kwaakaita mureza werusununguko pakati pemaNifai.
- 37 Uye vakatanga kuve nerunyararo zvakare munyika; uye ndiko kuchengetedza kwavakaita runyararo munyika kudakara kusvika pedyo nepakupera kwegore rechigumi nepfumbamwe rekutonga kwevatongi.

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.

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.

- 38 Uye Hiramani nevapisita vepamusoro
vaichengetedza urongwa hwakanaka muchechi;
hongu, kana kwemakore mana chaiwo vakanga
vaine runyararo nokufara kukuru muchechi.
- 39 Uye zvakaitika kuti kune vazhinji vakafa,
vachitenda zvakasimba kuti mweya yavo yakanga
yanunurwa naIshe Jesu Kristu; naizvozvo vakabva
munyika vachifara.
- 40 Uye kwaive nevamwe vakafa pamusana
pezvirwere, izvo zvaiti pane imwe nguva yegore
zvowanda munyika—asi vakanga vasiri vakawanda
vaifa nezvirwere, nokuti kwakange kuine miti
yakanaka kwazvo nemidzi zvakanga zvakagadzirwa
naMwari zvaibvisa zvikonzero zvezvirwere,
zvaikonzerwa nekupinduka kwekunze—
- 41 Asi kwaive nevazhinji vaifa nekukura; uye avo
vakafa vari murutendo rwaKristu vanofara maari,
sezvatakafanira kufunga.

And Helaman and the high priests did also main-
tain 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 dis-
eases, 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.

Aruma 47

- 1 Zvino tichadzokera muzvinyorwa zvedu kunaAmarikaya neavo vakange vatiza naye vachienda murenje; nokuti tarisai, akange atora avo vakaenda naye, uye akaenda kunyika yaNifai pakati pemaRamani, ndokupesvera maRamani kuti vashatirirwe maNifai, zvekuti mambo wamaRamani akatumira shoko munyika yose yake, kuvanhu vake vose, kuti vaungane pamwechete zvakare kuti vanorwisana nemaNifai.
- 2 Uye zvakaitika kuti shoko ratimirwa kwavari vakabatwa nokutya kukuru; hongu, vaitya kugumbura mambo, uye vachityawo kuenda kunorwisana nemaNifai nokuti vaitya kurasikirwa neupenyu hwavo. Uye zvakaitika kuti havana kuda, kana kuti uzhinji hwavo hauna kuda kuteerera shoko ramambo.
- 3 Zvino zvakaitika kuti mambo akashatirwa pamusana pekusateerera kwavo; naizvozvo akati kuna Amarikaya atungamire chidimbu chemauto ake chaiteerera mirairo yake, uye ndokumuudza kuti aende anovamanikidza kutora zvombo.
- 4 Zvino tarisai, izvi ndizvo zvaidiwa naAmarikaya; semunhu akanga akangwarira kuita zvakaipa saka akaronga mumwoyo make kuti abvise mambo wemaRamani pachigaro cheushe.
- 5 Uye zvino akanga ava kutonga chidimbu chemaRamani avo vakanga vachida mambo; uye akatsvaka kuti adiwe neavo vakanga vasingateerere mambo; saka akaenda kunzvimbo yainzi Onaidha, nokuti ndiko kwakanga kwatizira maRamani ose; nokuti vakaona mauto achiuya, uye, vachifunga kuti aiuya kuzovaparadza, naizvozvo vakatizira kuOnaidha, kunzvimbo yezvombo.
- 6 Uye vakanga vaisa munhu wekuti ave mambo uye nemutungamiri wavo, vari vashinga mupfungwa dzavo nepfungwa yekuti havaizofa vakamanikidzwa kuti vaende kunorwisana nemaNifai.
- 7 Uye zvakaitika kuti vakanga vaungana pamwechete pamusoro pegomo rainzi Andipasi, vachigadzirira kurwa.

Alma 47

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.

- 8 Zvino chakanga chisiri chido chaAmarikaya kurwa navo sekutumwa kwaakanga aitwa namambo; asi tarisai, pfungwa yake yaive yekuti adiwe nemauto emaRamani, kuti agove mukuru wavo agobvisa mambo paumambo uye agotora nyika.
- 9 Uye tarisai, zvakaitika kuti akaita kuti mauto ake adzike tende dzawo munhika yaive pedyo negomo reAndipasi.
- 10 Uye zvakaitika kuti hwava usiku akatuma munhu muruvande kugomo reAndipasi, achikumbira kuti mutungamiri weavo vakanga vari mugomo, zita rake ainzi Rehondi, adzike mujinga pasi pegomo, nokuti aida kutaura naye.
- 11 Uye zvakaitika kuti Rehondi zvaakatambira shoko iri akatya kudzika pasi pegomo. Uye zvakaitika kuti Amarikaya akatumira zvakare kechipiri, achiti adzike. Uye zvakaitika kuti Rehondi akaramba; uye akatumira zvakare rwechitatu.
- 12 Uye zvakaitika kuti Amarikaya zvaakaona kuti haagone kuita kuti Rehondi adzike pasi kubva mugomo, akakwira iye mugomo, pedyo nepakange paine musasa waRehondi; uye akatumira shoko rake zvakare kechina kuna Rehondi, achiti ngaadzike pasi, nokuti auye nevachengeti vake.
- 13 Uye zvakaitika kuti Rehondi zvaakanga adzika pasi nevachengeti vake kuna Amarikaya, Amarikaya akamuti adzike nemauto ake panguva dzeusiku, uye osvikokomberedza vanhu ava vari mumisasa yavo, avo vaakapiwa namambo kuti vave pasi pake, uye akati aizovaisa mumaoko aRehondi, kana akamuita iye (Amarikaya) muteveri wake kumauto ose.
- 14 Uye zvakaitika kuti Rehondi akadzika pasi nehondo yake vakakomberedza vanhu vaAmarikaya, zvekuti vasati vamuka mambakwedza vakanga vatokombwa nemauto aRehondi.
- 15 Uye zvakaitika kuti zvavakaona kuti vakakombwa, vakakumbira kuna Amarikaya kuti avabvumire kuti vasangane nehama dzavo, kuti vasaparadzwe. Zvino izvi ndizvo zvaida Amarikaya.

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.

- 16 Uye zvakaitika kuti akaendesa vanhu vake, zvakanga zvisiri izvo zvakanga zvataurwa namambo. Zvino izvi zvaidiwa naAmarikaya, kuti aite njere dzake dzekuti abvise mambo pachigaro cheumambo.
- 17 Zvino yakanga iri tsika yemaRamani kuti mutungamiri wavo mukuru akauraiwa, vaisarudza muteveri wake kuti ave mutungamiri wavo mukuru.
- 18 Uye zvakaitika kuti Amarikaya akaita kuti mumwe wevaranda vake vape chepfu kuna Rehondi zvishoma nezvishoma, kudakara afa.
- 19 Zvino, Rehondi afa, maRamani akaisa Amarikaya kuti ave mutungamiri wavo uye nemukuru wemauto.
- 20 Uye zvakaitika kuti Amarikaya akaenda nemauto ake (nokuti akanga awana zvaaida) kunyika yaNifai, kuguta raNifai, rakanga riri iro guta guru.
- 21 Uye mambo akauya kuzovachingura nevachengeti vake, nokuti akafunga kuti Amarikaya akange aita zvaakange amuudza kuti aite, nokutiwo Amarikaya aunganidza mauto akawanda zvikuru kuti vanorwisa maNifai.
- 22 Asi tarisai, mambo zvaaiuya kuzosangana naye Amarikaya akaita kuti varanda vake vanosangana namambo. Uye vakaenda vakakotama pamberi pamambo, sekunge vari kumukudza pamusana pekutyisa kwake.
- 23 Uye zvakaitika kuti mambo akatambanudza ruoko rwake kuti avasimudze, setsika yemaRamani, sechiratidzo cherunyararo, iri tsika yavakanga vatora kumaNifai.
- 24 Uye zvakaitika kuti paakanga asimudza wekutanga kubva pasi, tarisai akabaya mambo nepamwoyo chaipo, uye akabva awira pasi.
- 25 Zvino varanda vamambo vakatiza; uye varanda vaAmarikaya vakadaidzira, vachiti:
- 26 Tarisai, varanda vamambo vamubaya pamwoyo, uye apunzika uye ivo vatiza; tarisai, uyayi muone.

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.

27 Uye zvakaitika kuti Amarikaya akaunza mauto ake kuti afore achinoona kuti chii chaitika kuna mambo; uye pavakanga vauya panzvimbo pachu, uye vachiona mambo arere muropa rake, Amarikaya akanyepera kushatirwa, uye akati: Ani zvake aida mambo, ngaauye, atevere varanda vake kuti vauraiwe.

28 Uye zvakaitika kuti vose avo vaida mambo, pavakanzwa mazwi aya, vakaenda vakatandanisa varanda vamambo.

29 Zvino varanda vamambo pavakaona kuti vari kuteverwa nemo, zvakavatyisa zvake, uye vakatizira murenje, uye vakaenda kunyika yeZarahemura uye vakasangana nevanhu vaAmoni.

30 Uye mauto akanga achivatandanisa akadzoka, vavatandanisa vakatadza kuvabata; uye saka Amarikaya, nekunyengedza kwake, akatora mwoyo yevanhu.

31 Uye zvakaitika kuti ramangwana akapinda muguta raNifai nemo ake, akatora gutaro.

32 Uye zvino zvakaitika kuti mambokadzi, paakanzwa kuti mambo auraiwa—nokuti Amarikaya akanga atumira nhume kuna mambokadzi achimuudza kuti mambo akanga auraiwa nevaranda vake, kuti iye akanga avatandanisa nemo ake, asi vakatadza kuvabata, nokuti vakanga vapunyuka—

33 Naizvozvo, mambokadzi zvaakagashira shoko iri akatumira kuna Amarikaya, achimukumbira kuti asauraye vanhu vemuguta; uye akakumbirawo kuti auye kwaari; uye mambokadzi akatiwo auye nevanopupura maererano nekufa kwamambo.

34 Uye zvakaitika kuti Amarikaya akatora uye muranda iyeyo akanga auraya mambo, nevose vaakanga ainavo, uye ndokubva vaenda kuna mambokadzi, kunzvimbo yaakanga agere; uye vose vakapupura kuti mambo akanga auraiwa nevaranda vake; uye vakatiwo: Vatiza; izvi hazvivaroverere here? Uye naizvozvo vakagutsa mambokadzi maererano nerufu rwamambo.

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.

35 Uye zvakaitika kuti Amarikaya akatsvaka kuti afarirwe namambokadzi, uye akamutora kuti ave mukadzi wake; uye saka nokunyengedza kwake, nokuyamurwa neudzvotsvo hwevaranda vake, akawana umambo; hongu, akazivikanwa samambo munyika yose, muvanhu vose vemaRamani, vakange vari maRamani nemaRemueri nemaIshmaeri, nevose vakanga vabva kumaNifai, kubvira panguva yekutonga kwaNifai kusvika nguva ino.

36 Zvino ava vapanduki, vadzidziswa zvimwechetezvo nezvavaiziva maererano nemaNifai, hongu, vakanga vadzidziswa nezveruzivo rwumwecheterwo nezvaIshe, zvisinei, zvinoshamisa kutaura kuti, kanguva kadiki diki vapanduka vakave vanhu vakaoma zvikuru nekusada kutendeuka, uye vakanyanya kupenga, uipi nehugandanga kupfuura maRamani—kunwa netsika yemaRamani; kuzviisa munungo, netsika dzose dzeufefe; hongu, kukanganwa Ishe Mwari vavo zvachose.

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.

Aruma 48

- 1 Uye zvino zvakaitika kuti, Amarikaya paakangowana umambo akatanga kutunha mwoyo yemaRamani kuti vavenge vanhu vaNifai; hongu, akaisa vanhu vekuti vanotaura nemaRamani vari munharire dzavo kuti vamukire maNifai.
- 2 Uye saka akatunha mwoyo yavo kuti vavenge maNifai, zvekuti mukupera kwegore rechigumi nemapfumbamwe rekutonga kwevatongi, iye akwanisa kuita zvaakanga akaronga kusvika panguva iyoyo, hongu, aitwa mambo wemaRamani, akatsvakawo kuti atonge yose nyika, hongu, nevanhu vose vaive munyika, maNifai zvose nemaRamani.
- 3 Naizvozvo akanga akwanisa zvaakanga achida, nokuti akanga aita kuti mwoyo yema Ramani iome uye ndokupofomadza pfungwa dzavo, uye ndokuvafurira kuti vashatirwe, zvekuti akaunganidza vakawanda kuti vaende kunorwisana nemaNifai.
- 4 Nokuti akanga akashingirira kuti, pamusana pekuwanda kwevanhu vake, akurire maNifai uye agovaisa muusungwa.
- 5 Uye saka akasarudza maZoramam kuti vave vakuru vemauto, sezvo vari ivo vaiziva kuti maNifai ane simba rakadii, nokuziva nzvimbo dzavo dzavaitambira, nenzvimbo dzisina kusimba dzemaguta avo; naizvozvo akavaisa kuti vave vatungamiri vakuru vemauto ake.
- 6 Uye zvakaitika kuti vakatakura zvinhu zvavo, vakaenda vakananga kunyika yeZarahemura vari murenje.
- 7 Zvino zvakaitika kuti Amarikaya paakanga achitora simba nekunyepa nekunyengedza, Moronai, kune rumwe rutivi, akanga achigadzira pfungwa dzevanhu kuti vave nerutendo ruzere muna Ishe Mwari vavo.
- 8 Hongu, akanga achisimbisa mauto emaNifai, uye akavaka tsvingo diki, kana kuti nzvimbo dzekuzororerwa; vachiita zvidziro zvevhu zvekudzivirira mauto ake, uye ndokuvaka zvidziro zvemambwe zvekuatenderedza, vakakomberedza maguta avo nemiganhu yeminda yavo; hongu, kutenderedza yose nyika.

Alma 48

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.

- 9 Uye makanga musina kudzivirirwa zvakasimba aiisa vanhu vakawanda; uye ndokudzivirira nokusimbisa nyika yakanga iri yemaNifai.
- 10 Uye nokudaro akanga akagadzirira kutsigira kuzvitonga, minda yavo, vakadzi vavo, nevana vavo, nerunyararo rwavo, nekuti vagare vari muna Ishe Mwari vavo, nekuti vachengetedze icho chainzi nevavengi vavo chinangwa chema chemaKristu.
- 11 Uye Moronai aive murume akasimba uye ari gamba; aive murume aive nokunzwisisa kuzere; hongu, murume akanga asingafadzwe nokudeura ropa; murume aive nemweya waifadzwa nekuzvitonga nerusununguko rwenyika yake, nekuti hama dzake dzisunungurwe muusungwa nemuhutapwa;
- 12 Hongu, murume aive nemwoyo waizara nekutenda kuna Mwari vake, nokubatwa zvakana namaropafadzo akawanda aakaisa pavanhu vake; murume aishanda zvine simba kushandira magariro akanaka nekuchengetedzeka kwevanhu vake.
- 13 Hongu, uye akanga ari murume akasimba murutendo muna Kristu, uye akanga akatsidza nechitsidzo kuti achadzivirira vanhu vake, zvake, nenyika yake, nokunamata kwake, kana kusvika mukurasikirwa neropa rake.
- 14 Zvino maNifai akanga akadzidziswa kuzvidzivirira kuvavengi vavo, kana pakusvika mukudeura ropa kana zvichifanira; hongu, uye vakanga vakadzidziswa kuti vasambofa vakashatirisa, hongu, kuti vasasimudze munondo kunze kwekunge vachirwisana nemuvengi, nekunge vari kuchengetedza upenyu hwavo.
- 15 Uye urwu ndirwo rwaive rutendo rwavo, kuti nokudaro Mwari vaiita kuti vabudirire munyika, kana kuti nemamwe mazwi, kana vaine rutendo rwekuchengeta mirairo yaMwari vaizovaita kuti vabudirire munyika; hongu, kuvayambira kuti vatize, kana kugadzirira hondo, maererano nenjodzi yavanenge vari.

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;

- 16 Uye nokutiwo, Mwari vaivazivisa kuti vangaende here kunorwisa vavengi vavo kana kuti kwete, nokudaro Ishe vaivakundisa; uye urwu ndirwo rwaive ruvimbo rwaMoronai, uye mwoyo wake waifara nazvo; kwete mukudeura ropa asi mukuita zvakanaka, mukuchengetedza vanhu vake, hongu, mukuchengeta mirairo yaMwari, hongu, nokuramba kupinda mukutadza.
- 17 Hongu, zviro kwazvo, zviro kwazvo ndinoti kwamuri, dai vose vanhu vaive, uye vakange, uye vave nariini, vakaita saMoronai, tarisai, masimba chaiwo egehena angadai akazunguzwa nokusingaperi; hongu, dhiabhorosi angadai asina kumbove nesimba mumwoyo yevana vevanhu.
- 18 Tarisai, akanga ari murume akanga akaita saAmoni, mwanakomana waMosaya, hongu, uye kana nevamwe vanakomana vaMosaya, hongu, naArumawo nevanakomana vake, nokuti vose vakanga vari vanhu vaMwari.
- 19 Zvino tarisai, hazvireve kuti Hiramani aitira vanhu zvishoma pane zvaitwa naMoronai; nokuti vaiparidza shoko raMwari, uye vaibhabhatidza vaininge vatendeuka vose vari vana ani zvavo vaininge vateerera kumazwi avo.
- 20 Uye ndiko kufamba kwavakaita, uye vanhu vakazvirereka pamusana pemazwi avo, zvekuti vakadiwa zvikuru naIshe, naizvozvo vakasunungurwa mudzihondo nokupesana pakati pavo, hongu, kana kwemakore mana.
- 21 Asi, sekutaura kwandaita, mukupera kwegore rechigumi nepfumbamwe, hongu, kana dai zvazvo ivo vakanga vaine runyararo pachavo, vakamanikidzwa ivo vasingade kuti varwisane nehama dzavo, maRamani.
- 22 Hongu, uye muchidimbu, hondo dzavo hadzina kupera kwemakore mazhinji nemaRamani, kana dai zvazvo ivo vakanga vasingade.
- 23 Zvino, zvakavasuwisa kuti vatore zvombo zvavo kuti varwisane nemaRamani, nokuti vakanga vasingafarire zvekudeura ropa; hongu, uye izvi hazvizizvo zvose—vakanga vachisuwa kuti vabvise vazhinji vehama dzavo munyika ino vachivaisa munyika yokusingaperi, vasati vagadzirira kusangana naMwari vavo.

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.

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, inasmuch 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.

- 24 Zvakadaro, havaibvumira kuti vaise upenyu hwavo pasi, kuti vakadzi vavo nevana vavo vapondwe neugandanga hwevanhu vaive hama dzavo, hongu, uye vakanga vabva muchechi yavo, uye vakavasiya uye vakaenda kunovaparadza nekusangana nemaRamani.
- 25 Hongu, havaikwanisa kutarisa hama dzavo dzichifarira ropa remaNifai, kana paine avo vanochengeta mirairo yaMwari, nokuti Ishe vakavimbisa kuti, kana vakachengeta mirairo yavo vachabudirira munyika.

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.

Aruma 49

- 1 Uye zvino zvakaitika kuti mumwedzi wechigumi nemumwechete wegore rechigumi nemapfumbamwe, muzuva rechigumi remwedzi, mauto emaRamani akaonekwa ave kusvika akananga munyika yaAmonaiha.
- 2 Uye tarisai, guta rakanga ravakwa patsva, uye Moronai akanga aisa mawuto kumuganhu weguta, uye vakanga vaunganidza marara vakatenderedza kuti vasasvikwe nemiseve nematombo emaRamani; nokuti tarisai, vairwa nematombo nemiseve.
- 3 Tarisai, ndati guta reAmonaiha rakanga ravakwa patsva. Ndinoti kwamuri, hongu, rakavakwa patsva dzimwe nzvimbo; nenzira yekuti maRamani akambenge amboriparadza pamusana pezvitadzo zvevanhu, vakafunga kuti zvichave nyore kuriparadza zvakare.
- 4 Asi tarisai, vakagumbuka zvikuru; nokuti tarisai, maNifai akanga achera ivhu ndokuriunganidza rakavakomberedza, rakareba zvekuti maRamani akatadza kukanda matombo nemiseve yavo kuti ivasvike, havaikwanisa kusvika pavari kunze kwekunge vatopinda nepaipindwa napo.
- 5 Zvino panguva iyi vatungamiri vakuru vemaRamani vakashamiswa zvikuru, neungwaru hwemaNifai mukugadzirira nzvimbo dzavo dzekuzvidzivirira.
- 6 Zvino vatungamiri vemaRamani vaifunga kuti, pamusana peuhwandu hwavo, hongu, vaifunga kuti vaizove nepundutso yekuvasvikira sezvavakambenge vaita; hongu, uye vakanga vazvigadzirirawo nenhowo, nezvidzitiro zvepazvipfuva; uye vakanga vazvigadzirirawo nhumbi dzematehwe, hongu, nhumbi hobvu chaidzo kuti vazvipfekedze.
- 7 Uye vakagadzirira kudai vakafunga kuti zvichave nyore kuti vakunde nekuisa hama dzavo mujoki reusingwa, kana kuvauraya nokuvaponda maererano nokuzvifadza zvavo.

Alma 49

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.

- 8 Asi tarisai, vakashamiswa kwazvo, vakaona vakagadzirirwa, netsika isina kumbenge yakaonekwa kana kuzivikanwa pakati pevana vaRihai. Zvino vakanga vakagadzirira maRamani, kuti varwe netsika yokudzidziswa kwavo naMoronai.
- 9 Uye zvakaitika kuti maRamani, kana kuti vaAmarikaya, vakashamiswa zvikuru nokugadzirira kwavo hondo.
- 10 Zvino, dai mambo Amarikaya akanga adzika kubva munyika yaNifai, ari pamberi pemaoto ake, zvimwe angadai akaita kuti maRamani atange maNifai paguta reAmonaiha; nokuti tarisai, akanga asina hanyin'anga neropa revanhu.
- 11 Asi tarisai, Amarikaya haana kuuya iye pachake kuzorwa. Uye tarisai, vatungamiri vakuru vemaoto ake vakazeza kudenha maNifai paguta reAmonaiha, nokuti Moronai akanga apindura maitirwo ezvinhu mukati memaNifai, zvekuti maRamani akagumbuka kwazvo kuona nzvimbo dzavo dzekuhwanda dzaiita kuti vatadze kuvarwisa.
- 12 Naizvozvo vakatizira murenje, uye ndokubva vapaza misasa yavo uye ndokubva vafora vakananga kunyika yaNoa, vachifunga kuti iyoyo ndiyo yaive nzvimbo yakanaka kuti vasangane nemaNifai.
- 13 Nokuti havana kuziva kuti Moronai akanga adzivirira, kana kuti akanga avaka tsvingo munyika yose yaka tenderedza; naizvozvo, vakafora vachienda kunyika yaNoa nekushinga kukuru; hongu, vatungamiri vavo vakuru vakauya vakaita chitsidzo kuti vanoparadza vanhu veguta iroro.
- 14 Asi tarisai, vakashamiswa kwazvo, guta raNoa, iro rakanga risina kusimba kusvika zvino, rakanga rasimba, pamusana paMoronai, hongu, kana kusimba kupfuura guta reAmonaiha.
- 15 Uye zvino tarisai, uku kwaive kuchenjera kwaMoronai; nokuti akanga aona kuti vangatye kutanga guta raAmonaiha; uye sezvo guta raNoa riri iro rakanga risina kusimba kusvika zvino, akaziva kuti ndiko kwavangade kupinda nako kuti vaite hondo; naizvozvo zvakaitika sekuda kwake.
- 16 Uye tarisai, Moronai akanga aisa Rihai kuti ave mutungamiri mukuru wevanhu veguta iri; uye ndiye Rihai mumwecheteyo akarwa nemaRamani munhika iri kumabvazuva kwerwizi rweSidhoni.

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.

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.

- 17 Uye zvino tarisai zvakaitika kuti, maRamani pavakaona kuti guta iri raive pasi paRihai, vakagumbuka, nokuti Rihai vaimutya zvikuru; zvakadaro vatungamiri vavo vakuru vakanga vaita chitsidzo kuti vacharwisa guta iri; saka vakauya nemauto avo.
- 18 Zvino tarisai, maRamani haaikwanisa kupinda mutsvingo dzavo dzekuzvidzivirira neimwe nzira kunze kwekunge vatopinda nepasuwo guru, nenzira yekureba kwechidziro chevhu rakanga raunganidzwa, uye nekudzika kwakanga kwakaita mugero wakanga wakacherwa wakakomberedza, kunze kwekutopinda nepanopindwa napo.
- 19 Uye ndiko kugadzirira kwakanga kwakaita maNifai kuparadza avo vose vainge vachida kuedza kukwira kuti vapinde mutsvingo neimwe nzira, vachivatema nematombo nokuvabaya nemiseve.
- 20 Ndiko kugadzirira kwavakanga vakaita, hongu, chikwata chevarume vakasimba, vaine minondo nezvinziriri zvavo, votema nekubaya vanenge voda kuedza kupinda munzvimbo yavo yekuzvidzivirira nepanzvimbo yekupinda nayo; uye ndiko kugadzirira kwavakanga vakaita kuzvidzivirira kurwiswa nemaRamani.
- 21 Uye zvakaitika kuti vatungamiri vemaRamani vakauya nemauto avo pasuo guru paipindwa napo, uye ndokutanga kurwisana nemaNifai, kuti vapinde musvingo ravo; asi tarisai, vaisaidzirwa kunze nguva dzose, zvekuti vakauraiwa nekuuraiwa kukuru.
- 22 Zvino zvavakaona kuti vatadza kukurira maNifai, nekupinda munzvimbo mavo, vakatanga kukoromora zvidziro zvevhu rakanga raunganidzwa kuti vakwanise kuti mauto avo apinde kuti vakwanise kurwisana navo; asi tarisai, mukuedza uku, vaibva vatsvairwa nematombo nemiseve zvaikandwa kwavari; uye kunze kwekuti vafushire migero nevhu rakaunganidzwa, migero yakafushirwa nezvitunha zvavo neavo vakanga vakuvara.

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.

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.

- 23 Naizvozvo maNifai vakanga vaine simba rose kuvavengi vavo; uye ndiko kuedza kwakaita maRamani kuti vaparadze maNifai kudakara vatungamiri vavo vakuru vauraiwa vose; hongu, uye maRamani anopfuura chiuru akauraiwa; asi kune rumwe rutivi kumaNifai hakuna kana mumwechete zvake akafa.
- 24 Paive nemakumi mashanu evanhu vakakuvadzwa, vakabaiwa nemiseve yemaRamani yaipinda nepasuo guru, asi vakanga vakadzivirirwa nenhowo dzavo, nezvidzitiro zvavo zvepazvipfuva, nezvidzitiro zvemisoro yavo, zvekuti maronda avo aive mumakumbo, mazhinji acho akanga akaipa chaizvo.
- 25 Uye zvakaitika kuti, maRamani paakaona kuti vatungamiri vavo vakuru vose vauraiwa vakatizira murenje. Uye zvakaitika kuti vakadzokera kunyika yaNifai kunoudza mambo wavo Amarikaya, akazvarwa ari muNifai, nezvekurasikirwa kwavakanga vaita.
- 26 Uye zvakaitika kuti akashatirirwa vanhu vake zvikuru, nokuti akanga atadza kuita maNifai zvaakanga achida kuvaita; akanga atadza kuvaisa mujoki reusungwa.
- 27 Hongu, akashatirwa zvikuru, uye akatuka Mwari, uyewo naMoronai, akapika nechitsidzo kuti achanwa ropa rake; uye izvi pamusana pekuti Moronai akanga achengeta mirairo yaMwari mukugadzirira vanhu vake kuti vasapinde mungozi.
- 28 Uye zvakaitika kuti, kune rumwe rutivi, vanhu vaNifai vakatenda Ishe Mwari vavo, pamusoro pesimba ravo risingaenzaniswe, mukuvabvisa mumaoko evavengi vavo.
- 29 Uye ndiko kupera kwakaita gore rechigumi nepfumbamwe rekutongwa kwemaNifai nevatongi.
- 30 Hongu, uye makave nerunyararo pakati pavo, uye chechi ikabudirira zvinoshamisa pamusana pekuteerera kwavo nokusimba kwavo mushoko raMwari, iro rakataurwa kwavari naHiramani, naShibhuroni, naKoriandoni, naAmoni nehama dzavo, hongu, uye neavo vose vakanga vaiswa nehurongwa hutsvene hwaMwari, vachibhabhatidzwa vatendeuka, uye vachitumirwa kunoparidzira vanhu.

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.

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.

Aruma 50

- 1 Uye zvino zvakaitika kuti Moronai haana kuregera kugadzirira hondo, kana kudzivirira vanhu vake kumaRamani; nokuti akaita kuti mauto ake atangise mukutanga kwegore rechimakumi maviri rekutonga kwevatongi, kuti vatange kuchera mirwi yevhu vachitenderedza ose maguta, munyika yose yakanga iri yemaNifai.
- 2 Uye pamusoro pevhu rakaunganidzwa iri akati paiswe mapango, hongu, matanda anorongwa kudakara areba kuenzana nemunhu, akakomberedza maguta.
- 3 Uye akaita kuti pamusoro pemapango iwayo padzikwe hoko dzakatendererawo; uye dzakanga dzakasimba uye dzakareba.
- 4 Uye akaita kuti kumiswe nharire dzakatarisa pahoko dziye, uye akaita kuti pamusoro penharire pavaakwe twumba, kuti matombo nemiseve yemaRamani isavasvike ichivakuvadza.
- 5 Uye vakanga vakagadzirirwa zvekuti vaikwanisa kukanda matombo vari pamusoro ipapo, maererano nokuda kwavo nesimba ravo, uye vachigona kuuraya uyo anenge aedza kusvika pedyo nechidziro cheguta.
- 6 Ndiko kugadzira kwakaita Moronai nzvimbo dzakasimba achitenderedza guta rega-rega munyika, kugadzirira panenge pazouya vavengi.
- 7 Uye zvakaitika kuti Moronai akati mauto ake aende kurenje rekumabvazuva; hongu, uye vakaenda vakanotandanisa vose maRamani vaive murenje rekumabvazuva vachivatandanisira kunyika yavo, yakanga iri kumaodzanyemba enyika yaZarahemura.
- 8 Uye nyika yaNifai yakanga iine muganhu wakati twasa kubvira kugungwa rekumabvazuva kusvika kumadokero.

Alma 50

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.

- 9 Uye zvakaikita kuti Moronai zvaakanga atandanisa vose maRamani murenje rekumabvazuva, rakanga riri kuchamhembe kwenyika yavo ivo, akaita kuti vanhu vakanga vagere munyika yaZarahemura nemumatunhu akatenderedza vaende murenje rekumabvazuva, kana kunosvika kumuganhu negungwa, uye vatore nyikayo.
- 10 Uye akaisawo mauto kumaodzanyemba, kumuganhu nezvinhu zvavo, uye ndokuvati vavake tsvingo kuti vadzivirire mauto avo nevanhu vavo mumaoko evavengi vavo.
- 11 Uye naizvozvo akabvisa dzose nzvimbo dzaisimbwa nadzo nemaRamani murenje rekumabvazuva, hongu, nekumadokerowo, nekudzivirira muganhu waive pakati pemaNifai nemaRamani pakati penyika yeZarahemura nenyika yaNifai, kubvira kugungwa rekumadokero, zvichienda kwakatangira rwizi rweSidhoni—nyika yose iri kuchamhembe iri yemaNifai, hongu, kana nyika yose yaive kuchamhembe kwenyika yainzi Maguta, sezvainge zvavafadza kuita.
- 12 Naizvozvo Moronai, nemauto ake ayo aiwanda zuva nezuva pamusana pekuziva kuti vakadzivirirwa nemabasa ake, akatsvika kubvisa simba remaRamani munyika dzaive dzavo, kuti vashaye simba pamusoro penyika dzavo.
- 13 Uye zvakaikita kuti maNifai vakatangisa hwaro hweguta idzva, uye vakadaidza guta idzva iri kuti Moronai; uye rakanga riri pedyo negungwa rekumabvazuva; uye raive kumaodzanyemba mumutsetse wezvinhu zvaive zvemaRamani.
- 14 Uye vakatangisawo humwe hwaro hwirimwe guta pakati peguta raMoronai neguta raAroni, richisangana nemiganhu yeMoronai neAroni; uye vakadaidza guta iri, kana nzvimbo yacho, kuti Nifaiha.
- 15 Uye vakatangawo gore iroro kuvaka maguta akawanda nechekuchamhembe, rimwe neimwe tsika yavakadaidza kuti Rihai, rakanga riri kuchamhembe pedyo negungwa.
- 16 Uye ndiko kupera kwakaita gore rechimakumi maviri.

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.

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.

- 17 Vanhu vaNifai vakanga vari mukati mekubudirira mukutanga kwegore rechimakumi maviri nerimwechete ekutongwa kwemaNifai nevatongi.
- 18 Uye vakabudirira zvikuru, uye vakapfuma zvikuru; hongu, uye vakawanda uye vakasimba munyika.
- 19 Uye naizvozvo tinoona kuti Ishe vane tsitsi nekururama muzviito zvavo, mukuzadzikisa mazwi avo ose kuvana vevanhu; hongu, tinoona kuti mazwi avo akasimbiswa, kana panguva ino, zvakataura kuna Rihai, vachiti:
- 20 Wakaropafadzwa iwe nevana vako, uye vacharopafadzwa, kana vari vanochengeta mirairo yangu vachabudirira munyika. Asi yeukai, kuti kana vasingachengete mirairo yangu vachabviswa pamberi paIshe.
- 21 Uye tinoona kuti zvivimbiso izvi zvakasimbiswa kuvanhu vaNifai; nokuti kwange kuri kukakavadzana kwavo nokurwisana kwavo, hongu, kupondana kwavo, nokuparadza kwavo, kunamata mifananidzo kwavo, upombwe hwavo, nekuipa kwavo, kwaive mukati mavo, zvakavakonzera hondo nokuparadzwa kwavo.
- 22 Uye avo vakanga vaine rutendo vakachengeta mirairo yaIshe vaiponeswa nguva dzose, zviuru nezviuru zvehama dzavo zvichiiswa muusungwa, kana kurufu rwekubaiwa nemunondo, kana kuderera mukusatenda, nokusangana nemaRamani.
- 23 Asi tarisai hakuna kumbove nekufara pakati pemaNifai, kubvira kunguva dzaNifai, kupfuura nguva yaMoronai, hongu, kana panguva ino, mugore rechimakumi maviri ane rimwechete ekutonga kwevatongi.
- 24 Uye zvakaitika kuti kana gore rechimakumi maviri nemaviri rekutonga kwevatongi nairowo rakapera murunyararo; hongu, uye nairowo gore rechimakumi maviri nematatu rakaperawo murunyararo.

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.

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.

- 25 Uye zvakaitika kuti mukutanga kwegore rechimakumi maviri nemana rekutonga kwevatongi, mungadai makanga muine runyararo mukati mevanhu vaNifai dai pasina kuti vakanetsana pamusana penyika yaRihai, nenyika yaMoriandoni, yaiganhurana nenyika yaRihai; dzose dzakange dzichiganhurana negungwa.
- 26 Nokuti tarisai, vanhu vaive varidzi venyika yaMoriandoni vaiti chimwe chidimu chenyika yaRihai ndechavo; naizvozvo pakatanga kuita nharo dzinopisa pakati pavo, zvekuti vanhu veMoriandoni vakatora zvombo zvekuruswa hama dzavo, uye vakashinga kuti vavabaye vafe nemunondo.
- 27 Asi tarisai, vanhu vakanga vari varidzi venyika yaRihai vakatizira kunzvimbo yeMoronai, vakanomukumbira ruyamuro; nokuti tarisai havana chavakanga vakanganisa.
- 28 Uye zvakaitika kuti vanhu veMoriandoni, vaitungamirwa nemurume ainzi Moriandoni zita rake, zvavakaona kuti vanhu veRihai vatizira kuna Moronai, vakatya zvikuru kuti zvimwe mauto aMoronai angauye akavaparadza.
- 29 Naizvozvo, Moriandoni akazviisa mumwoyo yavo kuti vatizire kunyika yaive nechekuchamhembe, yakanga izere nemadziva emvura, uye vatore nyika yaive nechekuchamhembe.
- 30 Uye tarisai, zano iri vangadai vakariita, (chingadai chakave chinhu chavaizochema) asi tarisai, Moriandoni semunhu akanga aine hasha dzakanyanya, naizvozvo akashatirirwa mumwe wevarandakadzi vake, akamutsika-tsika akamurova kwazvo.
- 31 Uye zvakaitika kuti akatiza, uye akauya kunzvimbo yaMoronai, uye akataurira Moronai zvose maererano nenyaya iyi, nezvemaererano nokuda kwavo kuti vatizire kunyika iri kuchamhembe.

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.

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.

32 Zvino tarisai, vanhu vaive munyika yeMaguta kana kuti yaMoronai, vakatya kuti vachateerera kumazwi aMoriandoni uye vobatana nevanhu vake, uye obva atora matunhu enyika, izvo zvaibva zvadzika hwaro hwematambudziko akanyanya pakati pevanhu vaNifai, hongu, uye matambudziko acho anoita kuti varasikirwe nerusununguko rwavo.

33 Naizvozvo Moronai akatumira mauto, nezvinhu zvavo, kuti vadimbudzire vanhu vaMoriandoni, kuti vavamise mukutizira kwavo kunyika yeche kuchamhembe.

34 Uye zvakaitika kuti havana kuvadimbudzira kudakara vasvika kumuganhu wenyika yainzi yeKuparadzwa; uye ikoko ndiko kwavakavadimbudzira, mukamupata kakamanika kaienda kudunhu raive kuchamhembe, hongu, nechekugungwa, kumadokero nokumabvazuva.

35 Uye zvakaitika kuti mauto akatumirwa naMoronai, akanga achitungamirwa nemurume ainzi Teangumu, akasangana nevanhu vaMoriandoni; uye vanhu vaMoriandoni vakaita umwe hushwindi hunoshamisa (vachitunhwa neupi uye nemazwi ake ekunyengedza) zvekuti pakatanga hondo pakati pavo, muhondo umu Teangumu akabaya Moriandoni uye akakurira mauto ake, uye akavatora sevasungwa, uye akadzokera kunzvimbo yaMoronai. Uye ndiko kupera kwakaita gore rechimakumi maviri nemana ekutongwa kwevanhu vaNifai nevatongi.

36 Uye ndiko kudzorwa kwakaitwa vanhu vaMoriandoni. Uye vaita chibvumirano chavo chekuti havachazokonzera hondo zvakare vachigara murunyararo vakadzorerwa kunyika yaMoriandoni, uye pakaita kubatana pakati pavo nevanhu vaRihai; uye vakadzorerwawo kunyika kwavo.

37 Uye zvakaitika kuti mugore rimwechetero vanhu vaNifai ravakawana runyararo rwuchidzorerwa kwavari, kuti Nifaiha, mutevedzi wemutongi mukuru, akafa, atora chigaro chokutonga nekutwasuka kwuzere pamberi paMwari.

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.

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 Nephiah, the second chief judge, died, having filled the judgment-seat with perfect uprightness before God.

- 38 Zvakadaro, akanga arambidza Aruma kuti atore izvo zvinyorwa neizvo zvinhu zvaikosha kuna Aruma nemadzibaba ake sezvinhu zvinoera; naizvozvo Aruma akanga azvipa kumwanakomana wake Hiramani.
- 39 Tarisai, zvakaitika kuti mwanakomana waNifaiha akasarudzwa kuti atore nzvimbo yekutonga yababa vake, semutongi; hongu, akaitwa mutongi mukuru nagavhuna wevanhu, nechitsidzo nechisungo chekutonga zvakarurama, nekuchengetedza runyararo nerusununguko rwevanhu, nekuvapa zvakakodzera zvavo zvinoera kunamata Ishe Mwari vavo, hongu, kutsigira nokuchengeta zvinodiwa naMwari mazuva ake ose, uye kuranga vakaipa maererano nemhosva dzavo.
- 40 Zvino tarisai, zita rake ainzi Pahorani. Uye Pahorani akagara chigaro chababa vake, uye akatanga kutonga kwake mukupera kwegore rechimakumi maviri nemana, ekutongwa kwevanhu vaNifai.

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.

Aruma 51

- 1 Uye zvino zvakaitika kuti mukutanga kwegore rechimakumi maviri nemashanu ekutongwa kwemaNifai nevatongi, ivo vange vadzika runyararo pakati pevanhu vaRihai nevanhu vaMoriandoni maererano nenyika dzavo, uye vari vakanga vatangisa gore rechimakumi maviri nemashanu murunyararo.
- 2 Zvakadaro, havana kukwanisa kuti nyika irambe iri murunyararo kwenguva huru, nokuti pakatanga kuve nokupesana pakati pevanhu pamusoro penyaya yemutongi mukuru Pahorani; nokuti tarisai, kwaive nechimwe chidimu chevanhu chaida kuti zvimwe zvinhu zvemutemo dai zvapindurwa.
- 3 Asi tarisai, Pahorani haana kubvuma kupinduka kana kubvumira kuti mutemo upindurwe; naizvozvo, haana kuteerera avo vakanga vatumira zvichemo zvavo maererano nokuti mutemo upindurwe.
- 4 Naizvozvo, avo vakanga vachida kuti mutemo upindurwe vakamushatirirwa, uye vakati ngaachirega kuve mutongi mukuru wenyika; naizvozvo pakave nenharo dzinopisa maererano nenyaya iyi, asi pasina kudeura ropa.
- 5 Uye zvakaitika kuti avo vakanga vachida kuti Pahorani abviswe pachigaro chekutonga vakadaidzwa kuti vanhu vamambo, nokuti vaida kuti mutemo upindurwe netsika inobvisa hurumende yakasununguka uye kuiswe mambo anotonga nyika.
- 6 Uye avo vaida kuti Pahorani arambe ari mukuru wevatongi wenyika vakazvidaidza kuti vasununguki; saka pakave nekupesana pakati pavo, nokuti vasununguki vakanga vatsidza kana kuti vakanga vabvumirana kuti vanochengetedza zvose zvavo nezvekunamata kwavo muhurumende yakasununguka.

Alma 51

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.

- 7 Uye zvakaitika kuti nyaya yekupesana kwavo uku yakapedzwa nezwi revanhu. Uye zvakaitika kuti izwi revanhu rakareverera vasununguki, uye Pahorani akaramba ari pachigaro chekutonga, zvakakonzero kufara kukuru pakati pehama dzaPahorani nevazhinji vevanhu vekuzvitonga, vakaitawo kuti vanhu vamambo vanyarare, kuti vasashore asi kuti vachengetedze rusununguko.
- 8 Zvino avo vakanga vachida madzimambo ndeavo vakanga vakazvarwa kudzimba huru, uye vaitsvaka kuti vave madzishe; uye vaitsigirwa neavo vaida simba nemvumo muvanhu.
- 9 Asi tarisai, iyi yakanga iri nguva yakaipa yekuti kuve nekupesana kwakadaro mukati mevanhu vaNifai; nokuti tarisai, Amarikaya akanga aita zvakare kuti mwoyo yevanhu vaRamani imukire vanhu vaNifai, uye akanga achiunganidza varwi kubva kumativi ose enyika, nokuvapa zvombo, nokugadzirira hondo nesimba rose; nokuti akanga apika kuti achanwa ropa raMoronai.
- 10 Asi tarisai, tichaona kuti akavimbisa izvi asina kufunga; zvakadaro, akazvigadzirira nemo ake kuti azorwisa maNifai.
- 11 Zvino mauto ake akanga asisina kuwanda sezvaakambenge akaita, pamusana pezviuru zvakanga zvaauraiwa neruoko rwemaNifai; asi kana dai zvazvo vakarasikirwa zvikuru kudai, Amarikaya akanga aunganidza mauto akawanda zvinoshamisa, zvekuti haana kutya kudzika kunyika yeZarahemura.
- 12 Hongu, kana Amarikaya pachake akauya, akatungamira maRamani. Uye maive mugore rechimakumi maviri nemashanu ekutonga kwevatongi; uye yaive nguva imwecheteyo yavakanga vatanga kugadzirisa nyaya yavo yekupesana kwavo pamusana pezvemukuru wevatongi, Pahorani.
- 13 Uye zvakaitika kuti varume vaidaidzwa kuti vanhu vamambo pavakanzwa kuti maRamani vari kuuya kuzovarwisa, vakafara mumwoyo yavo; uye vakaramba kutora zvombo, nokuti vakanga vakashatirirwa mukuru wevatongi, nevanhu vekuzvitonga, zvekuti vakati havatore zvombo zvekudzivirira nyika yavo.

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.

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.

14 Uye zvakaitika kuti Moronai paakaona izvi, uye akaonawo kuti maRamani vakanga vave kupinda munyika, akashatirwa zvikuru pamusana pehushwindi hwevanhu vaakanga atambudzikira nesimba kudaro; hongu, akashatirwa zvikuru, mweya wake wakazara nekuvashatirirwa.

15 Uye zvakaitika kuti akatumira chichemo, chinezwi revanhu, kugavhuna wenyika, achimuti achiverenge, agopa iye (Moronai) simba rekumanikidza avo vakanga vasingade kurwira nyika yavo kana kuti avauraye.

16 Nokuti ndichochinhu chaaida kutanga kuita kuti apedze kupesana nokupanduka pakati pevanhu; nokuti tarisai, ichi ndichochinhu kusvika zvino chaita kuti vaparadzwe. Uye zvakaitika kuti zvakabvumwa sekukumbirwa kwazvakaitwa nezwi revanhu.

17 Uye zvakaitika kuti Moronai akaudza mauto ake kuti anorwisa vaye vanhu vamambo, kuti avaturure mukuzvida kwavo noushe hwavo avapfukudzire kuenzana nevhu, kana kuti vatore zvombo vatsigire kuzvitonga.

18 Uye zvakaitika kuti mauto akafora kunovarwisa; uye vakaturura mukuzvida kwavo neushe hwavo, zvekuti pose pavaiedza kurwisa vanhu vaMoronai vaibva varakashwa vopfukudzirwa kuita sevhu.

19 Uye zvakaitika kuti kwakave nezviuru zvina zvevapanduki ava zvakarakashwa nemunondo; uye avo vevatungamiri vavo vasina kuuraisa muhondo vakatorwa vakanokandwa mutirongo, nokuti pakange pasina nguva yekuvatonga panguva iyoyo.

20 Uye avo vevapanduki vakanga vasara, pane kuuraisa nemunondo, vakatya mureza wekuzvitonga, uye vakamanikidzwa kuturika mureza wekuzvitonga panharire dzavo, uye mumaguta avo, nokutora zvombo kuti varwire nyika yavo.

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.

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.

- 21 Uye Moronai akapedza zveavo vanhu vamambo, zvekuti hakuna akazozivikanwa nokunzi vanhu vamambo; uye ndiko kupedza kwaakaita hushwindi nekuzvida kweavo vaiti vane ropa reushe; asi vakatururwa kuti vazvirereke sehama dzavo, nokurwa semagamba kurwira rusununguko rwavo kubva muusungwa.
- 22 Tarisai, zvakaitika kuti Moronai zvaakanga achirwisana nehondo nekupesana mukati mevanhu vake, uye achivaita kuti vave nerunyararo nokupunduka, uye achiita zvimiswa zvekugadzirira hondo nemaRamani, tarisai, maRamani akanga atopinda munyika yeMoronai, divi rakange rakaganhurana negungwa.
- 23 Uye zvakaitika kuti maNifai vakanga vasina kunyatsosimba muguta raMoronai; naizvozvo Amarikaya akavatandanisa, achiuraya vakawanda. Uye zvakaitika kuti Amarikaya akatora guta iri, hongu, akatora dzose tsvingo dzavo.
- 24 Uye avo vakatiza kuguta reMoronai vakauya kuguta raNifaiha; uye vanhuwo veguta raRihai vakaungana pamwechete, uye vakagadzirira vakamirira maRamani kuti vauye kuzorwa.
- 25 Asi zvakaitika kuti Amarikaya haana kubvumira maRamani kuti vanorwisa guta raNifaiha, asi akaita kuti vagare pedyo negungwa, achisiya varume muguta rega-rega vekuridzimirira.
- 26 Uye ndiko kufamba kwaaita, achitora maguta akawanda, guta reNifaiha, neguta raRihai, neguta raMoriandoni, neguta reOmuna, neguta raGidhi, neguta raMureki, ose aive nechekumuganhu pedyo negungwa.
- 27 Uye ndiko kuwana kwakaita maRamani, nekuchenjera kwaAmarikaya, maguta akawanda kudai, nevanhu vacho vasingaverengeke, ose ari akanga akavakirirwa zvakasimba netsika yetsvingo dzaMoronai; ose aipa nzvimbo dzakasimba kumaRamani.
- 28 Uye zvakaitika kuti vakafora vakananga kumiganhu yenyika yeMaguta, vachitandanisa maNifai uye vachivauraya.
- 29 Asi zvakaitika kuti vakasangana naTeangumu, uyo akanga auraya Moriandoni nokudimbudzira vanhu vake mukutiza kwavo.

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.

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.

30 Uye zvakaitika kuti akadimbudzira Amarikayawo, zvaakanga achifora nema auto ake akawanda achida kunотора nyika yeMaguta, nenyikawo yaive kuchamhembe.

31 Asi tarisai akagumburwa nekurwiswa naTeangumu nevanhu vake, nokuti vaive magamba; nokuti wose munhu waTeangumu aikunda maRamani musimba uye mukuziva kurwa, zvekuti vakanga vari pamusoro pemaRamani.

32 Uye zvakaitika kuti vakavanetsa, zvekuti vakavauraya kudakara kunze kwasviba. Uye zvakaitika kuti Teangumu nevanhu vake vakadzika matende avo mukati menyika yeMaguta; uye Amarikaya akadzika dzake mumuganhu nechekugungwa, netsika iyoyi vakabviswa.

33 Uye zvakaitika kuti hwave usiku, Teangumu nemuranda wake vakaverera vakabuda usiku, uye vakaenda mumusasa waAmarikaya; uye tarisai, vakanga vakundwa nehope pamusana pekuneta kwavo, kwakanga kwakonzwa nemabasa avaiita nekupisa kwekunze.

34 Uye zvakaitika kuti Teangumu akanopinda mutende yamambo asingaonekwe, akamubaya pamwoyo nechipfumo; uye zvakaita kuti mambo afe pakarepo asina kumutsa varanda vake.

35 Uye akadzokera zvakare asingaonekwe kumusasa wake, uye tarisai, vanhu vake vakanga vakakotsira, uye akavamutsa akavaudza zvose zvaakanga aiita.

36 Uye akaita kuti mauto ake agare akagadzirira, achityira kuti maRamani zvimwe angamuke akauya kuzovarwisa.

37 Uye ndiko kupera kwakaita gore rechimakumi maviri nemashanu ekutongwa kwemaNifai nevatongi; uye ndiko kupera kwakaita mazuva aAmarikaya.

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.

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.

Aruma 52

- 1 Uye zvino zvakaitika kuti mugore rechimakumi maviri nemakore matanhatu ekutongwa kwemaNifai nevatongi, tarisai, maRamani pavakamuka murungwanani rwekutanga rwemwedzi, tarisai, vakaona Amarikaya akafa mutende make; uye vakaonawo kuti Teangumu akanga agadzirira kuvarwisa musu iwoyo.
- 2 Uye zvino, maRamani pavakaona izvi vakatya; uye vakabva varega pfungwa yavo yekuti vafere vachipinda munyika yaive nechekuchamhembe, vakabva vadududza nema auto avo ose vakapinda muguta reMureki, uye vakatsvaka kuzvidzivirira mutsvingo dzavo.
- 3 Uye zvakaitika kuti munin'ina waAmarikaya akaitwa mambo wevanhu; uye zita rake ainzi Amoroni; naizvozvo mambo Amoroni, munin'ina wamambo Amarikaya, akaitwa kuti atonge munzvimbo yake.
- 4 Uye zvakaitika kuti akaudza vanhu vake kuti vachengete ayo maguta, avakanga vatora nekudeura ropa; nokuti hapana guta ravakatora vasina kurasikirwa neropa rakawanda.
- 5 Uye zvino, Teangumu akaona kuti maRamani vakanga vakashinga kuchengetedza ayo maguta avakanga vatora, nematunhu avakanga vatorawo; uye achiona nekuwanda kwavakanga vakaita, Teangumu akaona kuti hazvifanire kuti aedze kuvatanga vari mutsvingo dzavo.
- 6 Asi akaita kuti vanhu vake vangotenderera-tenderera vachiita sevari kugadzirira hondo; hongu, ichokwadi akanga achigadzirira kuzvidzivirira, nokumisa zvidziro zvakatenderedza nokugadzira nzvimbo dzekuhwanda.
- 7 Uye zvakaitika kuti akaramba achigadzirira hondo kudaro kudakara Moronai atumira varume vazhinji vekuzosimbisa mauto ake.
- 8 Uye Moronai akatumirawo shoko kwaari kuti achengete vose vasungwa vanenge vawira mumaoko ake; nokuti sezvo maRamani akanga atora vasungwa vakawanda, iye achengete vose vasungwa vemaRamani kuti vagotsikinura avo vakatorwa nemaRamani.

Alma 52

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.

- 9 Uye akatumirawo shoko kwaari kuti adzivirire nyika yeMaguta, uye atore kamupata kakamanika kanopinda munyika yekuchamhembe, nokuti maRamani vangangokatora vakawana simba rekuvanetsa kumativi ose.
- 10 Uye Moronai akamutumirawo shoko, achimuda kuti ave anovimbika mukuchengetedza divi renyika iroro, nokuti pose paanenge awana mukana arove maRamani ari divi iroro, sezvaanenge akwanisa, kuti zvimwe angatore zvakare nemazano ose aanokwanisa kana nedzimwe nzira ayo maguta akanga abvutwa mumaoko avo; uye kuti avakirire ruzhowa nekusimbisa maguta akatenderedza, akanga asina kuwira mumaoko emaRamani.
- 11 Uye akatiwo kwaari, ndingadai ndauya kwauri, asi tarisai, maRamani anesu mumiganhu yenyika iri kugungwa rechekumadokero; uye tarisai, ndiri kuenda kunovarwisa, saka handikwanise kuuya kwauri.
- 12 Zvino, mambo (Amoroni) akanga abva munyika yeZarahemura, uye akanga azivisa mambokadzi nezvekufa kwemukoma wake, uye akaunganidza pamwechete varume vakawanda, uye akafora akaenda kunorwisa maNifai kumuganhu wechekugungwa rekumadokero.
- 13 Uye ndiko kuedza kwaakanga achiita kupfuvisa maNifai, nekuti akwezvere chidimbu chemauto avo kudivi renyika iroro, avo vaakasiya shure ndokuvaudza kuti vagare mumaguta aakanga atora, kuti naivowo vapfuvise maNifai kumiganhu yegungwa rekumabvazuva, uye vatore matunhu avo sekukwanisa nesimba ravo, uye maererano nesimba remauto avo.
- 14 Uye ndiyo ngozi yakanga iine maNifai mukupera kwegore rechimakumi maviri nematanhatu ekutongwa kwevanhu vaNifai nevatongi.

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.

- 15 Asi tarisai, zvakaitika kuti mugore rechimakumi maviri nemanomwe ekutonga kwevatongi, Teangumu, audzwa naMoronai—uyo akanga aisa mauto kuti adzivirire miganzhu yekumaodzanyemba nekumadokero kwenyika, uye atangisa kufora achienda kunyika yeMaguta, kuti anoyamura Teangumu nevanhu kuti vatore zvakare maguta avakanga vatorerwa—
- 16 Uye zvakaitika kuti Teangumu akanga audzwa kuti arwise guta raMureki, kuti aritore zvakare kana zvaibvira.
- 17 Uye zvakaitika kuti Teangumu akagadzirira kurwisa guta raMureki, uye kuti afore nematico ake kunoita hondo nemaRamani; asi akaona kuti zvakaoma kuti angavakurire ivo vari mutsvingo dzavo; naizvozvo akasiya pfungwa idzi akabva adzokera kuguta reMaguta zvakare, kuti anomirira kuuya kwaMoronai, kuti awane kupamhidzirwa masimba emauto ake.
- 18 Uye zvakaitika kuti Moronai akasvika nematico ake munyika yeMaguta, mukupera kwegore rechimakumi maviri nemanomwe ekutongwa kwemaNifai nevatongi.
- 19 Uye mukutanga kwegore rechimakumi maviri nemasere, Moronai naTeangumu nevazhinji vevatungamiri vakuru vakaita dare rehondo—kuti vangaitei kuti maRamani abude auye kuzovarwisa; kana kuti imwe nzira ingaite kuti vavanyengedze kuti vabude mutsvingo dzavo, kuti vagovawanikidza uye vagatora zvakare guta raMureki.
- 20 Uye zvakaitika kuti vakatumira nhumwa kumauto emaRamani, akanga achidzivirira guta reMureki, kumutungamiri wavo, ainzi Jakobho, vachimukumbira kuti auye nematico ake vasangane murenje raive pakati pemaguta maviri aya. Asi tarisai, Jakobho, akanga ari muZoramu, akaramba kuuya nematico ake kuzosangana navo mumarenje.
- 21 Uye zvakaitika kuti Moronai aona kuti hazvikuzoita kuti asangane navo panzvimbo pakanaka, naizvozvo akafunga rimwe zano rekuti anyengedze maRamani kuti vabude mutsvingo dzavo.

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—

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.

- 22 Naizvozvo akaita kuti Teangumu atore vanhu vashoma uye vofora vakadzika pedyo negungwa; uye Moronai nemauto ake, usiku, vakafora vakaenda murenje, kumadokero kweguta reMureki; uye saka, rave ramangwana, varindi vemaRamani pavakaona Teangumu, vakamhanya vakanotaurira Jakobho, mutungamiri wavo.
- 23 Uye zvakaikita kuti mauto emaRamani akauya kuzorwisa Teangumu, vachifunga kuti nekuwanda kwavo vanokurira Teangumu nenzira yekuti aive nevanhu vashoma. Uye Teangumu zvaakaona mauto emaRamani achiuya kuzomurwisa akatanga kudududza achitevedza gungwa, akananga kuchamhembe.
- 24 Uye zvakaikita kuti maRamani paakaona kuti atanga kutiza, vakanzwa kusatya vakavatandanisa nesimba. Uye Teangumu achingunokwezva maRamani kudaro avo vakanga vachimutandanisira pasina, tarisai, Moronai akaudza chikamu chemauto aakanga ainawo kuti vafore vachipinda muguta, uye aritore.
- 25 Uye ndizvo zvavakaita, uye vakauraya vose avo vakanga vasiwa vachidzivirira guta, hongu, vose vakaramba kukanda pasi zvombo zvavo zvehondo.
- 26 Uye naizvozvo Moronai ndiko kutora kwaakaita guta reMureki nechidimbu chemauto ake, iye achifora nevakanga vasara kuti agosangana nemaRamani kana vodzoka kwavakange vachitandanisa Teangumu.
- 27 Uye zvakaikita kuti maRamani akatevera Teangumu kudakara vasvika pedyo neguta reMaguta, uye ndokubva vasanganikwa navo pedyo neguta reMaguta, uye ndokubva vasanganikwa navo naRihai nemauto mashomanani, vakanga vasiwa vachidzivirira guta reMaguta.
- 28 Uye zvino tarisai, vatungamiri vakuru vemaRamani pavakaona Rihai achiuya nemauto ake kuzovarwisa, vakatiza mukati mekudzungaira kukuru, vave kutya kuti vachatadza kusvika kuguta raMureki Rihai asati avabata; nokuti vakanga vaneta nekufora kwavakanga vaita, uye vanhu vaRihai vakanga vari vatsva zvavo.
- 29 Zvino maRamani haana kuziva kuti Moronai akanga ari shure kwavo nemauto ake; ivo vaingotya Rihai nevanhu vake.

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.

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.

30 Zvino Rihai haana kuda kuti asvike pakuvabata kudakara vasangana naMoronai nemauto ake.

31 Uye zvakaitika kuti maRamani vasati vasvika kure vakakombwa nemaNifai, nevanhu vaMoronai kune rumwe ruoko, uye vaRihai kune rumwe ruoko, uye vose vakanga vari vachiri vatsva vazere nesimba; asi maRamani vakanga vaneta pamusana perwendo rwavo rwurefu.

32 Uye Moronai akaudza vanhu vake kuti vararwise kudakara varasa zvombo zvavo zvehondo.

33 Uye zvakaitika kuti Jakobho, semutungamiri wavo, ari muZoram, uye aine mweya wekusada kukundwa, akatungamira maRamani kuti varwe zvikuru nehasha vachirwisa Moronai.

34 Moronai sezvo akanga ari mugwara ravo ravaifora naro, saka Jakobho akazvipira kuvauraya kuti uye apenzure nzira yake yekuenda kuguta reMureki. Asi tarisai, Moronai nevanhu vake vakanga vaine simba kupfuura ravo; naizvozvo havana kupenzurira maRamani.

35 Uye zvakaitika kuti vakarwa nhivi dzose nehasha dzinotyisa; uye vazhinji vakauraiwa mativi ose; hongu, Moronai akakuvadzwa uye Jakobho akauraiwa.

36 Uye Rihai akarwisa kwazvo nehasha mumashure umu nevanhu vake vakasimba, zvekuti maRamani vaive shure vakakanda pasi zvombo zvavo zvehondo; uye avo vavo vakasara, vadzungaidzwa zvikuru, havana kuziva kuti vorwa here kana kuti vatize.

37 Zvino Moronai aona kudzungaira kwavo, akati kwavari: Kana mukauya nezvombo zvenyu zvehondo uye mukandipa, tarisai tinorega kudeura ropa renyu.

38 Uye zvakaitika kuti maRamani pavakanzwa mazwi aya, vatungamiri vavo vakuru, vose avo vakanga vasina kuuraira, vakauya vakakanda zvombo zvavo pasi patsoka dzaMoronai, uye vakaudza vanhu vavo kuti vadarowo.

39 Asi tarisai, kwaive nevazhinji vakaramba; uye vakaramba kupa minondo yavo vakatorwa vakasungwa, uye vakatorerwa zvombo zvavo zvehondo, uye vakamanikidzwa kufora vachienda nehama dzavo kunyika yeMaguta.

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.

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.

40 Uye zvino uwandu hwevasungwa hwaipfuura
hweavo vakanga vauraiwa, hongu, hwaipfuura
hwevakange vauraiwa mativi ose.

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.

Aruma 53

- 1 Uye zvakaatika kuti vakaisa varindi vekutarisa vasungwa vemaRamani, uye vachivamanikidza kuti vanoviga vakafa vavo, hongu, nevakafawo vemaNifai vakanga vauraiwa; uye Moronai akaisa varume vekuvachengeta vachiita basa ravo.
- 2 Uye Moronai akaenda kuguta raMureki aina Rihai, uye ndokuritora ndokuripa kuna Rihai. Zvino tarisai, Rihai uyu aive murume akanga arwa hondo zhinji aina Moronai; uye aive murume akanga akafanana naMoronai, uye vaifara kana vari pamwechete vachiziva kuti hapana chinoitika; hongu, vaidanana, uye vaidiwawo nevanhu vose vaNifai.
- 3 Uye zvakaatika kuti mushure mekunge maRamani apedza kuviga vakafa vavo neavowo vemaNifai, vakafeswa vachidzokera kunyika yeMaguta; uye Teangumu, sekutaurirwa kwaakanga aitwa naMoronai, akaita kuti vachitanga kushanda vachichera mugero wakatenderedza nyika, kana kuti guta reMaguta.
- 4 Uye akaita kuti kuvakwe chidzitiro nemapango nechemukati memugero, achiturikanidzwa, uye onamwa nevhurinobva mumugero pachidzitiro chemapango, uye saka vakaita kuti maRamani vafondoke kudakara vakomberedza guta reMaguta nechidziro chakasimba chemapango nevhurinobva, chakareba zvikuru.
- 5 Uye guta iri rakave nzvimbo yakasimba kwazvo nariini; uye muguta iri ndimo mavaichengetera vasungwa vemaRamani; hongu, kana vari mukati mechidziro chavakanga vavaita kuti vavake nemaoko avo. Zvino Moronai akamanikidzwa kuti aite kuti maRamani vashande, nokuti zvakanga zviri nyore kuvatarisa kana vari papabasa; uye akada kuziva kumauto ake ose kuti angatange maRamani riini.
- 6 Uye zvakaatika kuti Moronai akanga akurira imwe yehondo huru yemaRamani, uye akatora guta reMureki, rakanga riri rimwe remaguta akasimba zvikuru remaRamani munyika yaNifai; uye naizvozvo iye akanga azvivakirawo nzvimbo yakasimba yekuchengetera vasungwa.

Alma 53

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.

- 7 Uye zvakaikita kuti haana kuzoedza kurwisana nemaRamani zvakare gore iroro, asi akapa vanhu vake basa rekugadzirira hondo, hongu, uye nokuita svingo dzekuzvidzimirira kumaRamani, hongu, nokubvisa vakadzi vavo nevana vavo munzara nematambudziko, nokupa zvekudya kumauto avo.
- 8 Uye zvino zvakaikita kuti mauto emaRamani, akanga ari kugungwa rekumadokero, kuchamhembe, Moronai asiko pamusana pedzimwe nharo pakati pemaNifai dzakakonzerwa kuti vamwe vapanduke, mukati mavo, akanga atotora dzimwe nzvimbo dzemaNifai, hongu, zvekuti vakanga vatotora mamwe maguta avo akati kuti kudivi iroro renyika.
- 9 Uye naizvozvo nenzira yekutadza pakati pavo, hongu, pamusana pekupanduka nekunetsana pakati pavo vakaiswa mukati mezvinhu zvine ngozi huru.
- 10 Uye zvino tarisai, ndine zvimwe zvandinoda kutaura maererano nevanhu vaAmoni, avo, kubvira pakutanga, vakanga vari maRamani; asi pamusana paAmoni nehama dzake, kana kuti nesimba neshoko raMwari, uye vakanga vatendeutsirwa kuna Ishe; uye vakaiswa munyika yaZarahemura, uye kubvira nguva iyoyo vange vachidzimirirwa nemaNifai.
- 11 Uye nenzira yechitsidzo chavo vakanga vasingagone kutora zvombo vachirwisa hama dzavo; nokuti vakanga vakaita chitsidzo chekuti havazofa vakadeura ropa nariini; uye maererano nechitsidzo chavo vaifa; hongu, vangadai vakazvibvumira kuwira mumaoko ehama dzavo, dai pasina tsitsi nerudo rwunoshamisa rwaive naAmoni nehama dzake kwavari.
- 12 Uye nechikonzero ichi vakaiswa munyika yaZarahemura; uye vakangogara vachidzimirirwa nemaNifai.
- 13 Asi zvakaikita kuti pavakaona ngozi iyi, nematambudziko mazhinji nokushushikana kwavakanga vakatakurirwa nemaNifai, vakabatwa netsitsi uye vakada kuti vatore zvombo kuti vadzimirire nyika yavo.

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 amongst 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.

- 14 Asi tarisai, pavakanga vave kuda kutora zvombo zvavo zvehondo, vakakundwa nekunyengetedzwa naHiramani nevamwe vake, nokuti vakange vave kuda kutyora chitsidzo chavakanga vaita.
- 15 Uye Hiramani akatya kuti zvimwe vakadaro vangarasikirwe nemweya yavo; naizvozvo vose avo vakanga vapinda muchibvumirano ichi vakamanikidzwa kuti vatarise hama dzavo dzichifamba nemumadhaka ematambudziko, mune zvainetsa munguva iyoyo.
- 16 Asi tarisai, zvakaitika kuti vaive nevanakomana vakawanda vakanga vasina kupinda muchibvumirano ichi chekuti havazatora zvombo zvavo zvehondo kuti vazvidzivirire kuvavengi vavo; naizvozvo vakaungana pamwechete panguva iyi, vose vaikwanisa kutora zvombo, uye vakazviti maNifai.
- 17 Uye vakapinda muchibvumirano chekurwira kuzvitonga kwemaNifai, hongu, kudzivirira nyika nekupira upenyu hwavo; hongu, kana ivo vakatsidza kuti havaizofa vakaregera rusununguko rwavo, asi vaizorwa nguva dzose kudzivirira maNifai naivo kuti vasaiswe muusungwa.
- 18 Zvino tarisai, paive nezviuru zviviri zvevakomana ava, vakapinda muchibvumirano ichi uye vakatora zvombo zvavo zvehondo kudzivirira nyika yavo.
- 19 Uye zvino tarisai, sezvo vakanga vasina kumbove chipingaidzo kumaNifai kusvika zvino, munguva ino vakavewo vatsigiri vakuru; nokuti vakatora zvombo zvavo zvehondo, uye vakada kuti Hiramani ave mutungamiri wavo.
- 20 Uye vose vakanga vari majaya, uye vakanga vasingatye vakashinga, uye vakasimba uye vakachangamuka; asi tarisai, izvi zvakanga zvisiri izvo zvose—varume vaive pachokwadi nguva dzose muchinhu chose chavainzi vaite.
- 21 Hongu, vaive varume vechokwadi vakatsiga, nokuti vakanga vakadzidziswa kuchengeta mirau yaMwari nokufamba vakatwasanuka pamberi pake.
- 22 Uye zvino zvakaitika kuti Hiramani akafora akatungamira majaya aye masoja zviuru zviviri, kunotsigira vanhu vaive munyika yaive kumaodzanyemba egungwa rekumadokero.
- 23 Uye ndiko kupera kwakaita gore rechimakumi maviri nemasere ekutongwa kwemaNifai nevatongi.

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.

Aruma 54

- 1 Uye zvino zvakaitika kuti mukutanga kwegore rechimakumi maviri nemakore mapfumbamwe revatongi, Amaroni akatumira shoko kuna Moronai achida kuti vadzorerane vasungwa.
- 2 Uye zvakaitika kuti Moronai akanzwa nokufara kwazvo nechikumbiro ichi, nokuti akada zvirongwa zvakanga zvakaisirwa kutsigira vasungwa vemaRamani nokuti zvaitsigirawo vanhu vake; uye aidawo vanhu kuti vazosimbisa mauto ake.
- 3 Zvino maRamani akanga atora vakadzi nevana vazhinji, uye pakati pevasungwa vose vaMoronai, pakanga pasina mukadzi kana mwana mumwechete zvake kana kuti kuvasungwa vakanga vatorwa naMoronai; naizvozvo Moronai akafunga njere dzekuti atore vasungwa vechiNifai kubva kumaRamani vakawanda sekukwanisa kwake.
- 4 Naizvozvo akanyora tsamba, uye ndokuitumira nemuranda waAmaroni, uye mumwecheteyo akanga auya netsamba kuna Moronai. Zvino aya ndiwo mazwi aakanyorera Amaroni, achiti:
- 5 Tarisai, Amaroni, ndakunyorera pamusoro pehondo iyi yauri kuita nevanhu vangu, kana kuti iri kuitwa nemukoma wako kwavari, uye yauri kuda iwe kuti urambe uchiita mushure mekufa kwake.
- 6 Tarisai, ndinoti ndikutaurire chimwe chinhu pamusoro pekuenzanisa zvinhu kwaMwari, nemunondo wekushatirwa kwake kukuru, uri pamusoro pako kunze kwekunge watotendeuka uye ukadzorerera mauto ako munyika mako, kana kuti nyika yawakatora, iri nyika yaNifai.
- 7 Hongu, ndaikuudza zvinhu izvi dai wange uchikwanisa kuzviteerera; hongu, ndaikutaurira nezvekutyisa kwegehena riya rakamirira kugashira mhondi dzakaita sewe nemukoma wako, kunze kwekunge matotendeuka uye mugobvisa mabasa enyu eumhondi, uye mugodzokera kunyika kwenyu nemo auto enyu.
- 8 Asi sezvo wakamboramba zvinhu izvi, uye ukarwisa vanhu vaIshe, kana izvozvi ndinofunga kuti uchazviita zvakare.

Alma 54

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.

- 9 Uye zvino tarisai, takagadzirira kukutambira; hongu, uye kunze kwekunge wabvisa mabasa ako, tarisai, uchaunza kushatirwa kwaMwari wawakaramba pauri, kana mukuparadzwa kwako zvachose.
- 10 Asi, sezvo Mwari vari mupenyu, mauto edu achauya pamusoro pako kunze kwekunge wabva, uye iye zvino uchashanyirwa nerufu, nokuti tichachengeta maguta edu neminda yedu; hongu, uye tichachengetedza kunamata kwedu nezvaMwari vedu.
- 11 Asi tarisai, ini ndinofunga kuti ndiri kutaura zvinhu izvi kwauri pasina; kana kuti ndinofunga kuti iwe uri mwana wegehena; naizvozvo ndichapedzisa tsamba yangu ndichiti handidi zvekudzorerana vasungwa, kunze kwekunge wabvuma kuti unondipa murume nemukadzi wake nevana vake, pamusungwa mumwechete; kana izvi wati ndizvo zvauchaita, ndinobvuma kudzorera.
- 12 Uye tarisai, kana usingaite izvi, ndinouya kuzokurwisa nematico angu; hongu, kana ini ndichapa zvombo madzimai angu nevana vangu, uye ndigokuinga, uye ndigokutevera kana nemunyika mako, inove ndiyo nyika yenhaka yedu yekutanga; hongu, uye richave ropa neropa, hongu, upenyu neupenyu; uye ndichakurwisa kudakara waparara wabva pamusoro penyika.
- 13 Tarisai, ndiri mukati mekushatirwa, nevanhu vanguwo; wakatsvaka kutiponda, uye isu takatsvaka kuzvidzivirira chete. Asi tarisai, kana ukaramba uchitsvaka kutiparadza tichatsvaka kukuparadzai; hongu, tichatsvaka nyika yedu, nyika yenhaka yedu yekutanga.
- 14 Zvino ndave kuvhara tsamba yangu. Ndini Moronai; Ndiri mutungamiri wevanhu vaNifai.
- 15 Zvino zvakaite kuti Amaroni, paakatambira tsamba iyi, akashatirwa; uye akanyora imwe tsamba kuna Moronai, uye aya ndiwo mazwi aakanyora, achiti:
- 16 Ndini Amaroni, mambo wemaRamani; Ndini munin'ina waAmarikaya wawakaponda. Tarisai, ndichatsvidza ropa rake pauri, hongu, uye ndichauya kwauri nematico angu nokuti handitye kutyisidzira kwako.

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 Amaron, 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 Amaron, 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.

- 17 Nokuti tarisai, madzibaba ako akatadzira hama dzavo, zvekuti vakavapamba mvumo yavo yekuti vatonge ivo vari ivo vaive varidzi.
- 18 Uye zvino tarisai, kana mukaisa zvombo zvenyu pasi, uye mukazviita kuti mutongwe neavo vane mvumo yekutonga, zvino ndinobva ndaita kuti vanhu vangu vaise zvombo zvavo pasi uye vasingazoita hondo zvakare.
- 19 Tarisai, wandityisidzira kakawanda kwazvo ini nevanhu vangu; asi tarisai, hatitye kutyisidzira kwako.
- 20 Zvisinei, ndinobvuma kudzorera vasungwa maererano nezvawakumbira, nokufara, kuti ndichengetedze kudya kwangu kuitira vanhu vangu vehondo; uye tichaita hondo isingaperi, yekuti tiise maNifai pasi pesimba redu kana kuti tivaparadze zvachose.
- 21 Uye maererano neavo Mwari vawati takaramba, tarisai, hatizive munhu akadaro; kana imi; asi kana kuine munhu akadaro, hatizive asi kuti vakatiita sezvamakaita imi.
- 22 Uye kana kuine chinhu chinonzi dhiabhorosi negehena, tarisai haangakutumire ikoko here kuti unogara nemukoma wangu wawakaponda, uyo wawakati akaenda kunzvimbo yakadaro? Asi tarisai zvinhu izvi hazvina mhosva.
- 23 Ndini Amaroni, uye ndiri chizvarwa chaZoram, uyo akamanikidzwa nemadzibaba ako kuti abve Jerusarema.
- 24 Uye tarisai zvino, ndiri muRamani asingatye; tarisai, hondo iyi yakaitwa kutsividza kutadzirwa kwavo, nokuchengetedza nokuwana mvumo yavo yemuhurumende; uye ndinovhara tsamba yangu kuna Moronai.

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.

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.

Aruma 55

- 1 Zvino zvakaitika kuti Moronai paakatambira tsamba iyi akabva atonyanya kushatirwa, nokuti aiziva kuti Amoroni ane ruzivo rwuzere rwekuba kwake nekunyengedza; hongu, aiziva kuti Amoroni aiziva kuti chikonzero chake chekuita hondo nemaNifai hachizi chakarurama.
- 2 Uye akati: Tarisai, handizodzorerana vasungwa naAmoroni kunze kwekunge arega zvaari kuda, sekutaura kwandaita mutsamba mangu; nokuti handichaita kuti awane rimwe simba rinopfuura raainaro.
- 3 Tarisai, ndinoziva nzvimbo iyo maRamani ari kuchengetera vanhu vangu vavakatora sevasungwa; uye sezvo Amoroni asingade kuita zvataurwa netsamba yangu, tarisai, ndichamupa zvirimaererano nemazwi angu; hongu, ndichavatsvaka nerufu kudakara vakumbira runyararo.
- 4 Uye zvino zvakaitika kuti Moronai zvaakanga ataura mazwi aya, akaita kuti mukati mevanhu vake mutarisiswe kuti zvimwe mune mumwe wechizvarwa chemaRamani, mukati mavo.
- 5 Uye zvakaitika kuti vakawana mumwechete, zita rake ainzi Ramani; uye akanga ari mumwe wevaranda vamambo akapondwa naAmarikaya.
- 6 Zvino Moronai akaita kuti Ramani nevanhu vake vashoma-shoma vaende kuvatariri vakanga vakachengeta maNifai.
- 7 Zvino maNifai aichengeterwa muguta reGidhi; naizvozvo Moronai akasarudza Ramani akaita kuti vanhu vashoma vaende naye.
- 8 Uye ave mauro Ramani akaenda kuvatariri vakanga vakachengeta maNifai, uye tarisai, vakamuona achiuya uye vakamumhoresa; asi akati kwavari: Musatye; tarisai, ndiri muRamani. Tarisai, tatiza kubva kumaNifai, uye vakakotsira; uye tarisai tatora waini yavo uye ndokubva tauya nayo.
- 9 Zvino maRamani zvaakanzwa mazwi aya vakamugashira nokufara; uye vakati kwaari: Tipe waini yako, kuti tinwe; tinofara kuti watora waini ukauya nayo nokuti taneta.

Alma 55

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.

10 Asi Ramani akati kwavari: Ngatichengete waini yedu kudakara taenda kunorwa nemaNifai. Asi kutaura uku kwakaita kuti vatonyanya kuda kuinwa waini iyi;

11 Nokuti, vakati ivo: Taneta, naizvozvo rega tinwe waini, uye mushure tichatambiriswa waini, zvinotipa simba rekuti tinorwisa maNifai.

12 Uye Ramani akati kwavari: Itai sekuda kwenyu.

13 Uye zvakaitika kuti vakanwa waini iya vakasununguka; uye yainaka chaizvo kwavari, saka vakainwa vakasununguka; uye yakanga iine simba, nokuti yakanga yakagadzirwa iine simba rayo.

14 Uye zvakaitika kuti vakanwa vakafara, nekufamba kwenguva vose vakanga vararadza.

15 Uye zvino Ramani nevamwe vake zvavakaona kuti vose vakanga vararadza, uye vakanga vakotsira zvekukotsira zviya, vakadzokera kuna Moronai ndokumutaurira zvinhu zvose zvakanga zvaitika.

16 Uye zvino izvi ndizvo zvaive maererano nezano raMoronai. Uye Moronai akanga agadzirira vanhu vake zvombo zvehondo; uye akaenda kuguta reGidhi, maRamani ari mukukotsira kwokunge vakafa uye vakararadza, uye ndokukandira vasungwa zvombo zvehondo, zvekuti vose vakanga vave nezvombo;

17 Hongu, kana madzimai avo, nevana vavo vose, vose vaigona kushandisa zvombo zvehondo, Moronai akange apa vose vasungwa zvombo; uye zvose zvinhu izvi zvaitwa pasina anokosora vakanyarara kuti zii.

18 Asi dai vakanga vamutsa maRamani, tarisai, vakanga vakararadza uye maNifai angadai akavauraya.

19 Asi tarisai, hazvizizvo zvaida Moronai; akanga asingafadzwe nekuponda kana kudeura ropa, asi aifadzwa mukuponesa vanhu vake kuti vasaparadzwe; uye nechikonzero ichi haana kuda kukanganisa kutonga kwakarurama, haana kuda kuwira pamusoro pemaRamani uye kuti avaparadze vakararadza.

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, inasmuch 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.

20 Asi akanga awana zvaaida; nokuti akanga apa zvombo kune avo vasungwa vemaNifai vakanga vari mukati muguta, uye akanga avapa simba rekuti vatore idzo nzvimbo dzaive mukati mechidziro.

21 Uye ndokubva aita kuti vanhu vakanga vainaye vadzokere mushure kachinhambwe kubva pavari, uye vagokomba mauto emaRamani.

22 Zvino tarisai izvi zvakaitwa nguva yeusiku, zvekuti maRamani pavakamuka rungwanani vakaona vakakombwa nemaNifai kunze, nevasungwa vavo vaive mukati vakanga vaine zvombo.

23 Uye ndokubva vaona kuti maNifai ane simba pamusoro pavo; uye mukuita uku vakaona kuti hazvaigona kuti varwe nemaNifai; naizvozvo vatungamiri vavo vakuru vakati vapiwe zvombo zvavo zvehondo, uye vakauya nazvo vakazvikanda pamakumbo emaNifai, vachikumbira kuitirwa tsitsi.

24 Zvino tarisai, izvi ndiko kwaive kuda kwaMoronai. Akavatora akavaita vasungwa vehondo, uye akabva atora guta iroro, uye akaita kuti vose vasungwa vapiwe rusununguko, avo vakanga vari maNifai; uye vakapinda mumauto aMoronai, uye vakasimbisa mauto ake zvikuru.

25 Uye zvakaitika kuti akaita kuti maRamani, avo vaakanga atora sevasungwa, vatange kuita basa rekusimbisa nzvimbo dzekuzvidzivirira dzakatenderedza guta reGidhi.

26 Uye zvakaitika kuti avakirira guta reGidhi, maererano nezvaaida, akaita kuti vasungwa vake vaendeswe kuguta reMaguta; uye akachengetawo guta iri nemauto akasimba zvikuru.

27 Uye zvakaitika kuti vakazviita, kana dai maRamani akaedza zvole zvavaikwanisa, vakachengeta uye vakadzivirira vose vasungwa vavo vavakanga vatora, uye vakachengetawo ose matunhu nezvole zvavakanga vatora zvakare.

28 Uye zvakaitika kuti maNifai vakatanga zvakare kukurira, nokutora zvakare zvaive zvavo nezvavakakodzera.

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.

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.

- 29 Nguva zhinji maRamani aiedza kuti vavakomboredze usiku, asi mukuedza uku vairasikirwa nevasungwa vakawanda.
- 30 Uye nguva zhinji vaiedza kunwisa maNifai waini yavo, kuti zvimwe vavaparadze nechepfu kana nekuvati vararadze.
- 31 Asi tarisai, maNifai akanga asinganonoke kurangarira Ishe Mwari vavo munguva dzavo dzematambudziko. Vakanga vasingabatike nezvavaivateya nazvo; hongu, vakanga vasinganwe waini yavo, kunze kwekunge vatanga vaipa kune mumwe wevasungwa vechiRamani.
- 32 Uye naizvozvo vakanga vakachenjerera kuti kusave nechepfu yavanopiwa; nokuti kana waini yavo yaigona kukuvadza muRamani yaigonawo kukuvadza muNifai; naizvozvo vakaedza doro ravo rose.
- 33 Uye zvino zvakaitika kuti zvakanga zvafanira kuti Moronai achigadzirira kurwisa guta reMoriandoni; nokuti tarisai, maRamani, nokushanda kwavo, vakanga vavakirira guta reMoriandoni kudakara rave rakasimba zvikuru.
- 34 Uye vakanga vachiramba vachiuyisa mauto matsva muguta iroro, nezvokudyawo.
- 35 Uye ndiko kupera kwakaita gore rechimakumi maviri nemakore mapfumbamwe ekutongwa kwemaNifai nevatongi.

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.

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.

Aruma 56

- 1 Uye zvino zvakaitika kuti mukutanga kwegore rechimakumi matatu rekutonga kwevatongi, muzuva rechipiri mumwedzi wekutanga, Moronai akatambira tsamba kubva kuna Hiramani, ichitaura nezvekugara kwevanhu mudivi renyika iroro.
- 2 Uye aya ndiwo mazwi aakanyora, achiti: Hama yangu inodikanwa zvikuru, Moronai, muna Ishe nemumatambudziko edu muhondo; tarisai, hama yangu inodiwa, ndinoda kuti ndikutaurire nekufamba kuri kuita hondo kudivi rino renyika.
- 3 Tarisai, zviuru zviviri zvevanakomana vevarume avo vakaunzwa naAmoni kubva munyika yaNifai—zvino wave kuziva kuti ava vaive vechizvarwa chaRamani, akanga ari mwanakomana mukuru wababa wedu Rihai;
- 4 Zvino handina chandingakutaurire nezvetsika dzavo kana kusatenda kwavo, nokuti unoziva nezvazvo zvose zvinhu izvi—
- 5 Naizvozvo ndinoti zvakakwana kwandiri kuti ndikutaurire kuti zviuru zviviri zvevakomana ava vakatora zvombo zvavo zvehondo, uye vachida kuti ini ndive mutungamiri wavo; uye tauya kuzodzivirira nyika yedu.
- 6 Uye zvino iwe unozivawo nezvechibvumirano chakaitwa nemadzibaba avo, kuti havazotora zvombo zvavo zvehondo kuti varwise hama dzavo kuti vadeure ropa.
- 7 Asi mugore rechimakumi maviri nematanhatu, pavakaona dambudziko redu tichitambudzikira ivo, vakanga voda kutyora chibvumirano chavakanga vaita uye kuti vatore zvombo zvavo zvehondo kuti vatidzivirire.
- 8 Asi handina kuvabvumira kuti vatyore chibvumirano ichi chavakanga vaita, ndichifunga kuti Mwari vachatisimbisa, zvekuti hataizotambudzika zvizhinji nekuda kwekuzadzikisa chitsidzo chavakanga vaita.

Alma 56

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.

- 9 Asi tarisai, hechino chinhu chimwechete chingaita kuti tive nerufaro rwukuru. Nokuti tarisai, mugore rechimakumi maviri ane makore matanhatu, ini, Hiramani, ndakafora ndiri pamberi peava zviuru zviviri zvevakomana tichienda kuguta reJuda, kunoyamura Andipusi, uyo wawakanga wamisa semutungamiri wevanhu vedivi renyika iroro.
- 10 Uye ndakabatana nevanakomama vangu zviuru zviviri (nokuti vanokodzera kunzi vanakomana) kumauto aAndipusi, uye Andipusi akafara zvikuru; nokuti tarisai, mauto ake akanga akamurwa nemaRamani nokuti mauto avo akanga auraya vanhu vedu vakawanda zvikuru, zvinotipa chikonzero chekuchema.
- 11 Zvakadaro, tinogona kuzvinyaradza nezvizvi, kuti vakafa vachiitira nyika yavo naMwari vavo, hongu, uye vari kufara.
- 12 Uye maRamani vakanga vasara nevasungwa vakawanda, vose vari vatungamiri vakuru, nokuti hapana vamwe vavakasiya vari vapenyu. Uye tinofunga kuti iye zvino panguva ino vave munyika yaNifai; ndizvo zvazviri kana vasina kuuraiwa.
- 13 Uye zvino aya ndiwo maguta ayo akatorwa nemaRamani vakaaaita avo mushure mekudeura ropa remagamba asingatyete akawanda:
- 14 Nyika yeMandi, kana kuti guta reMandi, uye guta reZiziromu, neguta reKumeni, neguta reAndipara.
- 15 Uye aya ndiwo maguta avaive nawo pandakasvika muguta reJuda; uye ndakaona Andipusi nevanhu vake vachifondoka nesimba ravo kuti vavakirire guta.
- 16 Hongu, uye vakangoneta-neta pamuviri nemumweya, nokuti vairwa zvakaipa masakati uye usiku vofondoka kuti vachengetedze maguta avo; uye saka vakanetswa nematambudziko akasiyana-siyana.
- 17 Uye zvino vazvipira kuti vakunde munzvimbo ino kana kufa; naizvozvo ungafunge kuti mauto mashoma-shoma andakauya nawo, hongu, vaye vanakomana vangu, vakavapa tariro nokufara kwakawanda.

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.

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.

18 Uye zvino zvakaitika kuti maRamani pavakaona kuti Andipusi agashira mamwe mauto asimbisa mauto ake kwazvo, vakamanikidzwa nemirairo yaAmoroni kuti vasarwise guta reJuda, kana isu.

19 Uye ndiko kudiwa kwatakaitwa naIshe; nokuti dai vakanga vauya kuzotirwisa isu tisina kusimba kudaro vangadai zvimwe vakaparadza mauto edu mashoma; asi ndiko kuchengetedzwa kwatakaitwa.

20 Vakaudzwa naAmoroni kuti vachengetedze ayo maguta avakanga vatora. Uye ndiko kupera kwakaita gore rechimakumi maviri ane makore matanhatu. Uye mukutanga kwegore rechimakumi maviri ane makore manomwe takagadzirira guta redu nesuwo kuzvidzivirira.

21 Zvino takange tave kuda kuti dai maRamani vauya kuzotirwisa; nokuti takanga tisingade kuti tivatange isu vari munzvimbo dzavo dzakasimba.

22 Uye zvakaitika kuti takaisa vasori vakatenderedza kwose, kuti vatarise kufamba kwemaRamani, kuti vasatipfuure usiku kana vachienda kunorwisa mamwe maguta edu akanga ari nechekuchamhembe.

23 Nokuti mumaguta iwayo taiziva kuti havana kusimba zvekuti vangarwisane navo; naizvozvo takanga tichida, kuti kana vainge vatipfuura, tovavinga neshure, uye tovarwisa shure nguva imwecheteyo yavanenge vachirwiswa mberi. Taifunga kuti tinobva tavakurira; asi tarisai, zvataida hazvina kuitika.

24 Vaitya kuti vapfuure nepatiri nemauto avo ose, kana nechidimu, vachitya kuti vangangosave vakasimba uye zvekuti vaibva vapunzika.

25 Kana kuti vafore vakadzika kuguta raZarahemura vaizvitya; kana kuyambuka rwizi rweSidhoni nekumusoro kwarwo, kuti vasvike kuguta reNifaiha.

26 Uye naizvozvo, nemauto avo, vakazvipira kuti vachengetedze ayo maguta avakanga vatora.

27 Uye zvino zvakaitika kuti mumwedzi wechipiri wegore iri, kwakauiswa zvekudya nezvimwe zvakadaro zvakabva kune madzibaba evana vangu vaye zviuru zviviri.

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.

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 Nephihah.

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.

28 Uye kwakatumirwawo varume vanoita zviuru zviviri kubva kunyika yeZarahemura. Uye saka takanga takagadzirira tave nezviuru gumi zvevanhu, uye nezvekudya zvavo, nekwevakadzi vavo nekwevana vavo.

29 Uye maRamani, vachiona mauto edu achiwanda zuva nezuva, nezvekudya zvichisvika kuzotitsigira, vakatanga kutya, uye vakatanga kutirwisa, kuti kana zvichibvira vatadzise kuuya kwezvekudya kwatiri nokupamhidzirwa simba kwataitwa.

30 Zvino zvatakaona kuti maRamani akanga atanga kushushikana nezvizvi, takada kuti titsvake zano rekuvanyengedza; naizvozvo Andipusi akanditi ndifore nevanakomana vangu tiende kuguta raive mudunhu imomo, sekunge tiri kutakura zvekudya tichienda nazvo kune rimwe guta.

31 Uye taizofora nepedyo peguta reAndipara, sekunge tiri kuenda kuguta riri mberi, kumiganhu iri kugungwa.

32 Uye zvakaitika kuti takafora, sekunge tine zvekudya zvedu, zvekuendesa kuguta iroro.

33 Uye zvakaitika kuti Andipusi akafora nechimwe chidimu chemauto ake, akasiya vamwe kuti vachengete guta. Asi haana kufora akamirira kuti ini nditange ndaenda nemauto angu evadiki, uye tauya pedyo neguta reAndipara.

34 Uye zvino, muguta reAndipara ndimo makanga makaiswa mauto emaRamani akasimba kupfuura mamwe ose; hongu, ndiwo akanga akawanda kupfuura mamwe ose.

35 Uye zvakaitika kuti zvavakanga vaudzwa nevasori vavo, vakauya nemauto avo uye vakafora kuzotirwisa.

36 Uye zvakaitika kuti takavatiza, takananga kuchamhembe. Uye nokudaro takakwezva mauto akasimba kupfuura mamwe ose emaRamani;

37 Hongu, takavakwezvera kure, zvekuti pavakaona mauto aAndipusi achivatevera, nesimba ravo rose, havana kupindukira kuruboshwe kana kurudyi, asi vakaramba vachifora vakatwasanuka mugwara ravo vachititevera; uye, sekufunga kwedu, yaive pfungwa yavo yekuti vatiuraye Andipusi asati avabata, uye izvi vachiitira kuti vasakombwe nevanhu vedu.

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.

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.

38 Uye zvino Andipusi, achiona ngozi yedu, akaita kuti mauto ake afambise. Asi tarisa, hwaive usiku; naizvozvo havana kutibata, kana Andipusi haana kuvabata; saka takaita musasa kuti tirare.

39 Uye zvakaita kuti kusati kwaedza, tarisai, maRamani akanga atove kutotitandanisa. Zvino takange tisina kunyatsosimba zvekuti taikwanisa kuvarwisa; hongu, handaibvumira vanakomana vangu kuti vawire mumaoko avo; saka takaramba tichifamba, uye tikafamba tichienda murenje.

40 Zvino vaitya kuti vapindukire kurudyi kana kuruboshwe kuti vangazokombwa; kana iniwo handaikwanisa kupindukira kurudyi kana kurwisana navo, asi taitouraiwa, uye vobva vapunyuka; uye naizvozvo takatiza muswere wose wezuva tichienda murenje, kudakara kwasviba.

41 Uye zvakaitika kuti zvakare, kunze kuchichena takaona maRamani ave pamusoro pedu, uye tikavatiza.

42 Asi zvakaitika kuti havana kutitandanisa kwechinambwe chirefu vasati vamira; uye aive mangwanani ezuva rechitatu remwedzi wechinomwe.

43 Uye zvino, hatina kuziva kuti vabatwa naAndipusi kana kuti kwete, asi ndakati kuvanhu vangu: Tarisai, hatizive asi vamira kuti isu tigovavinga, kuti vagotibata mavatiteya;

44 Naizvozvo munotii imi, vanakomana vangu, mungaende kunorwa navo here?

45 Uye zvino ndinoti kwauri hama yangu inodiwa Moronai, handina kumbenge ndakaona kusatya kwakadaro, kwete, handina kumbozviona mukati memaNifai ose.

46 Nokuti sekudaidza kwandinovaita kuti vanakomana vangu (nokuti vose vakanga vari vadiki chaizvo) zvekuti vakati kwandiri: Baba, tarisai Mwari vedu anesu, uye haambobvuma kuti tikundwe; naizvozvo ngatiendei; hataida zvekuuraya hama dzedu dai vaitisiya; naizvozvo handei, pamwe vangakurire mauto aAndipusi.

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.

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.

47 Zvino havana kunge vakamborwa, asi vakanga vasingatye rufu; uye vaifunga zvizhinji nezverusununguko rwemadzibaba avo pane kufunga nezveupenyu hwavo; hongu, vakanga vakadzidziswa naanamai vavo, kuti vakasakahadzika, Mwari vanovaponesa.

48 Uye vakadzokorora kwandiri mazwi aanamai vavo, vachiti: Hatikahadzike kuti vanaamai vedu vaizviziva.

49 Uye zvakaitika kuti ndakadzokera nezviuru zvangu zviviri kunorwisa maRamani avo vakanga vatitevera. Uye zvino tarisai, mauto aAndipusi akanga avabata, uye hondo yakaipa yakanga yatanga.

50 Mauto aAndipusi ari akanga akaneta, pamusana pekufamba rwendo rwurefu rwakadaro nenguva diki-diki kudai, vakanga vave pedyo pokuwira mumaoko emaRamani; uye dai ndakanga ndisina kudzokera nezviuru zviviri zvangu vangadai vakawana zvavaida.

51 Nokuti Andipusi akanga apunzwa nemunondo nevazhinji vevatungamiri vake, pamusana pekuneta kwavo, kwakakonzerwa nekukurumidza kwavakaita pakufora kwavo—naizvozvo vanhu vaAndipusi vavhiringidzwa nokuuraiwa kwevatungamiri vavo, vakatanga kukundwa nemaRamani.

52 Uye zvakaitika kuti maRamani akatora kusatya, vakatanga kuvatandanisa; uye kuvatandanisa kwaiita maRamani nesimba guru pakabva pauya Hiramani neshure kwavo nezviuru zvake zviviri, zvekuti mauto ose emaRamani akamira uye akatendeukira kuna Hiramani.

53 Zvino vanhu vaAndipusi pavakaona kuti maRamani atendeuka, vakaunganidza vanhu vavo ndokuuya zvakare neshure kwemaRamani.

54 Uye zvino zvakaitika kuti isu, vanhu vaNifai, vanhu vaAndipusi, neni nezviuru zvangu zviviri, takakomba maRamani, uye tikavauraya; hongu, zvekuti vakamanikidzwa kutipa zvombo zvavo zvehondo uye vakazviisawo ivo sevasungwa vehondo.

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.

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.

55 Uye zvino zvakaitika kuti pavakanga vati vatya ndokuzvipira kwatiri, tarisai, ndakaverenga avo vakomana vakarwa vaineni, ndichitya kuti zvimwe vauraiwa vakawanda.

56 Asi tarisai, ndakafara zvikuru, pakanga pasina kana mweya mumwechete zvawo wavo wakanga wawira pasi; hongu, uye vakanga varwa sekunge vaive nesimba raMwari; hongu, hakuna vanhu vati vambozivikanwa kurwa vaine simba rinoshamisa kudaro; nesimba guru vakawira pamusoro pemaRamani, zvekuti vakavatyisa; nechikonzero ichi maRamani akazvipira kwavari sevasungwa vehondo.

57 Uye sezvo takanga tisina nzvimbo yevasungwa vedu, kuti tivatarise kuti vasaonane nematico emaRamani, naizvozvo takavatumira kunyika yaZarahemura, nechidimbu chevanhu vaAndipusi vakanga vasina kuuraiwa, takavati vaende navo; uye vakasara ndakavatora ndikavasanganisa nemajaya angu echiAmoni, uye ndokubva tafora takadzokera kuguta reJuda.

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.

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.

Aruma 57

- 1 Uye zvino zvakaitika kuti ndakatambira tsamba kubva kuna Amoroni, mambo, achiti kana ndikamupa vasungwa vehondo avo vatakanga tatora akati iye aizopa guta reAndipara kwatiri.
- 2 Asi ndakatumira tsamba kuna mambo, ndichiti tine chokwadi chekuti mauto edu akanga akakwana zvekuti tinogona kutora guta reAndipara nesimba; uye kupa vasungwa veguta iri tinofunga hazvina kungwara, nokutiwo isu tinopa vasungwa vedu chete kana tiri kudzorerana.
- 3 Uye Amoroni akaramba tsamba yangu, nokuti akanga asingade kudzorerana vasungwa; saka takatanga kugadzirira kuti tinorwisa guta reAndipara.
- 4 Asi vanhu veguta reAndipara vakasiya guta, uye vakatizira kune mamwe maguta avo, akanga ari avo, kuti vaadzivirire; uye saka guta reAndipara rakawira mumaoko edu.
- 5 Uye ndiko kupera kwakaita gore rechimakumi maviri ane makore masere ekutonga kwemadzishe.
- 6 Uye zvakaitika kuti mukutanga kwegore rechimakumi maviri nemakore mapfumbamwe, takatambira zvekudya, nemamwe mauto, kubva kunyika yeZarahemura, uye nokubva mumatunhu akanga akatitenderedza, aisvika zviuru zvitanzhatu, kunze kwemakumi matanzhatu evanakomana vemaAmoni vakanga vauya kuzobatana nehama dzavo, kaya kachikwata kangu kezviuru zviviri. Uye zvino tarisai, takabva tasimba, hongu, uye takanga tave nezvekudya zvakanwanda kwazvo zvatakanga tavigirwa.
- 7 Uye zvakaitika kuti takanga tave kuda kuti tirwisane nauto akanga aiswa kuti achengete guta reKumeni.
- 8 Uye zvino tarisai, ndichakuratidza kuti takakurumidza kwazvo kuita zvataida; hongu, nauto edu akasimba, kana kuti nechidimu chemauto edu ane simba, takakomba, usiku, guta reKumeni, kanguva kadiki-diki vasati vatambira zvekudya.

Alma 57

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.

- 9 Uye zvakaiteka kuti takagara takakomba guta iri kweusiku hwakawanda; asi tairara takatsamira minondo yedu, uye takatarisa, kuti maRamani vangauye usiku vakatiuraya, zviru zvavakaedza kazhinji; asi nguva dzavaizviedza ropa ravo raideuka.
- 10 Pava paye zvekudya zvavo zvakasvika, uye vakanga vave kuda kupinda muguta usiku. Uye isu, kunze kwekuve maRamani, takave maNifai; naizvozvo takavatora ivo nezvekudya zvavo.
- 11 Uye kana dai zvazvo maRamani akanga abvisirwa rutsigiro rwavo netsika iyi, vakanga vakazvipira kuchengetedza guta iri; naizvozvo takaona zvakafanira kuti titore zvekudya zviya tizviendese kuJuda, uye vasungwa vedu tovaendesa kunyika yeZarahemura.
- 12 Uye zvakaiteka kuti hakuna kupfuura mazuva akawanda maRamani asati arasikirwa neruvimbo rwekuti vachawana ruyamuro; naizvozvo vakatya vakaisa guta iri mumaoko edu; uye naizvozvo takakwanisa kuita zvataida zvekutora guta reKumeni.
- 13 Asi zvakaiteka kuti vasungwa vedu vakanga vakawanda zvekuti, kana dai zvedu takanga takawanda zvinotyisa, taimanikidzwa kuti mauto edu ose aite basa rekuvachengeta, kana kutovauraya.
- 14 Nokuti tarisai, vaibuda vakawanda zvikuru, uye vorwisa nematombo, netsvimbo, nechose zvacho chavaikwanisa kuwana, zvekuti takatouraya vaisvika kana kupfuura zviuru zviru mushure mekunge vatya vakazviita vasungwa vehondo.
- 15 Naizvozvo takaona kuti zvafanira, kuti takafanira kuvauraya, kana kuti kuvatarisa munondo uri muruoko, kunosvika kunyika yeZarahemura; nekudya kwedu kwakanga kwangokwanirana nevanhu vedu, kana dai zvazvo takanga tabvutira maRamani kwavo.
- 16 Uye zvino, munguva yezvinhu zvakamanikidzana kudai, yaive nguva inokosha yekufunga nezvevasungwa vehondo ava; zvakadaro, takafunga kuti tivatumire kunyika yaZarahemura; naizvozvo takasarudza chikamu chevanhu vedu, uye ndokuvati vachengete vasungwa vachienda navo kunyika yeZarahemura.

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.

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, inasmuch 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.

- 17 Asi zvakaitika kuti mangwana acho vakadzoka. Uye zvino tarisai, hatina kuvabvunza nezvevasungwa; nokuti tarisai, maRamani akanga ave nesu, uye naizvozvo vakadzoka nenguva yakanaka yekuti tisawire mumaoko avo. Nokuti tarisai, Amaroni sekuvatsigira akanga avatumira kumwe kudya nemauto akawanda.
- 18 Uye zvakaitika kuti avo varume vatakatumira nevasungwa vakasvika nenguva yakanaka yekuvakanganisa, sezvo vakanga vave kuda kutikurira.
- 19 Asi tarisai, kachikwata kangu kezviuru zviviri nemakumi matanhatu vakarwa zvinotyisa; hongu, vakanga vakasimba pamberi pemaRamani, uye vakauraya avo vose vakaedza kuvarwisa.
- 20 Uye pakanga poda kuti vakasara vemauto edu vakundwe nemaRamani, tarisai, vaye zviuru zviviri nemakumi matanhatu vakasimba vasingatye.
- 21 Hongu, uye vaiteerera uye vachiita zvose zvavaiudzwa nemazvo; hongu, uye kana maererano nokutenda kwavo vakazviitirwa; uye ndakarangarira mazwi avakanditaurira avakanga vadzidziswa naanamai vavo.
- 22 Uye zvino tarisai, vaive ava vanakomana vangu, neavo varume vakanga vanzi vaperekedze vasungwa, ndivo vakaita kuti tigone kukurira zvikuru kudai; nokuti ndivo vakakurira maRamani; naizvozvo vakatandanisirwa shure kuguta reMandi.
- 23 Uye isu tikachengeta guta redu Kumeni, uye hatina kuparadzwa tose nehondo; zvakadaro, takarasikirwa zvikuru.
- 24 Uye zvakaitika kuti mushure mekunge maRamani atiza, ipapo ndakabva ndati vose vanhu vangu vakanga vakuvadzwa vabviswe mukati mevakanga vafa, ndokuita kuti varapwe.
- 25 Uye zvakaitika kuti paive nemazana maviri, pane zviuru zvangu zviviri zvine makumi matanhatu vakanga vakomoka pamusana pekurasikirwa neropa; zvisinei, maererano nokunaka kwaMwari, takashamiswa zvikuru, uye tikafara kwazvo mauto ose edu, hapana kana mumwechete wavo akanga afa; hongu, uye hakuna kana mumwechete wavo akanga asina kuwana maronda akawanda.

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.

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.

- 26 Uye zvino, kuchengetedzwa kwavo kwakashamisa mauto edu ose, hongu, kuti ivo havana kufa asi kuine chiuru chehama dzedu vakauraiwa. Uye izvi tinozviisa kusimba rinoshamisa raMwari, pamusana perutendo rwavo rukuru mune izvo zvavakanga vakadzidziswa kuti vatende—kuti kuna Mwari vanotonga zvakanaka, uye ani zvake asingakahadzike, kuti vachachengetedzwa nesimba rake rinoshamisa.
- 27 Zvino urwu ndirwo rwaive rutendo rweava vandataura nezvavo; vana vadiki, uye pfungwa dzavo dzakasimba, uye vanogara vachiisa ruvimbo rwavo munaMwari nguva dzose.
- 28 Uye zvino zvakaitika kuti mushure mekunge tarapa vakanga vakuvava vedu, uye taviga vedu vakanga vafa nevakafa vemaRamani, avo vakanga vakawanda, tarisai, takabvunza Gidhi nezvevasungwa vavakanga vatanga kuenda navo kunyika yeZarahemura.
- 29 Zvino Gidhi ndiye akanga ari mutungamiri mukuru wechikwata chakanga chaiswa kuti chivatarise vachidzika kunyika iyi.
- 30 Uye zvino, aya ndiwo mazwi akataurwa naGidhi kwandiri: Tarisai, takatangisa kudzika tichienda kunyika yeZarahemura nevasungwa vedu. Uye zvakaitika kuti takasangana nevasori vemauto edu, vakanga vatumwa kunotarisa musasa vemaRamani.
- 31 Uye vakadaidzira kwatiri, vachiti—Tarisai, mauto emaRamani ari kufora achienda kuguta reKumeni; uye tarisai, vachavarwisa, hongu, uye voparadza vanhu vedu.
- 32 Uye zvakaitika kuti vasungwa vedu vakanzwa kudaidzira kwavo, zvakaita kuti vasatye; uye vakabva vasimuka vakatipandukira.
- 33 Uye zvakaitika kuti pamusoro pekutipandukira kwavo takashandisa minondo yedu pavari. Uye zvakaitika kuti vakabatana vakamhanyira paminondo yedu, mukudaro vazhinji vavo vakauraiwa; uye vakasara vakarwisa vakatitiza.
- 34 Uye tarisai, pavakanga vatiza uye isu takatadza kuvabata, takakurumidza kufora tichikurumidza tichienda kuguta reKumeni; uye tarisai, takasvika nenguva yekuti tiyamure hama dzedu mukuchengetedza guta.

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.

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.

35 Uye tarisai, tabviswa zvakare mumaoko evavengi vedu. Uye rakaropafadzwa zita raMwari vedu; nokuti tarisai, ndiye atiponesa; hongu, ndiye atitira chinhu chikuru ichi.

36 Zvino zvakaitika kuti ini, Hiramani, ndanzwa mazwi aya kubva kuna Gidhi, ndakazadzwa nokufara kukuru pamusana pekunaka kwaMwari mukutichengetedza, kuti tisafe tose; hongu, uye ndinovimba kuti mweya yeavo vakauraiwa yapinda muzororo raMwari vavo.

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.

Aruma 58

- 1 Zvino tarisai, zvino zvakaitika kuti chechipiri chataida kuita kutora guta reMandi; asi tarisai, pakange pasina nzira yataita kuti tivakwezve kubva muguta nekushomeka kwatakanga takaita. Nokuti tarisai, vakayeuka zvatakanga tamboita; naizvozvo hataikwanisa kuvakwezva kuti vabve mumisimboti yavo.
- 2 Uye vakanga vakawanda kupfuura mauto edu kure kure zvekuti hataimbozviita kuti tiende tinovatanga munzvimbo dzavo dzakasimba.
- 3 Hongu, uye takaona kuti zvaifanira kuti tiise vanhu vedu kuti vachengetedze ayo mativi enyika atakanga tatora zvakare aive edu; naizvozvo zvakararidza kuti taifanira kumbomira, kuti zvimwe tingatambire zvimwe zvekudya kubva kunyika yeZarahemura nevamwe vekupamhidzira simba redu.
- 4 Uye zvakaitika kuti ndakatumira nhume kuna gavhuna wenyika yedu, kuti ndimuzivise nezvevanhu vedu. Uye zvakaitika kuti takamirira kuti tiwane zvekudya nekusimbiswa kubva kunyika yeZarahemura.
- 5 Asi tarisai, izvi hazvina vizhinji zvazvakatiyamura; nokuti maRamani akanga achiwana simba guru zuva nezuva, nezvekudya zvakawanda; uye ndizvo zvakanga zvakaita zvinhu zvedu panguva iyoyi.
- 6 Uye maRamani vaiuya vachitinetisa nguva nenguva, vachida kutiparadza nenjere; zvakadaro hataikwanisa kurwisana navo, pamusoro penzvimbo dzavo dzekuhwanda nenzvimbo dzavo dzakasimba.
- 7 Uye zvakaitika kuti takamirira muzvinhu zvakaoma kudai kwenguva yemwedzi mizhinji, kudakara tave kuita setichafa nekuda zvekudya.
- 8 Asi zvakaitika kuti takagashira zvekudya, zvakanga zvakachengetedzwa nevarume vaisvika zviuru zviviri vakanga vauya kuzotiyamura; uye ndirwo ruyamuro rwose rwatakatambira, kuti tizvirwire nenyika yedu kuti tisawire mumaoko evavengi vedu, hongu, kuti tirwisane nemuvengi akanga asingaverengeke.

Alma 58

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.

- 9 Uye zvino chikonzero chekunyadziswa kwedu uku kana chikonzero chavakaregerera kutitumira vamwe vanhu kuzotisimbisa, hatina kuziva; naizvozvo zvakatisuwisa uye zvikatizadzawo nekutya, kuti zvimwe nekumwe kutonga Mwari vangangotongera nyika yedu, zvinotibvisa panzvimbo nokubva taparadzwa zvachose.
- 10 Naizvozvo takaburitsa mweya yedu mumunamato kuna Mwari, kuti vatisimbise nekuti vatibvise mumaoko evavengi vedu, hongu, nokutipawo simba rekuti tirambe tiine maguta edu, neminda yedu, nezvinhu zvedu, zvekuriritira vanhu vedu.
- 11 Hongu, uye zvakaitika kuti Ishe Mwari vedu vakatishanyira vakatisimbisa kuti vanotiponesa; hongu, zvekuti vakataura runyararo kumweya yedu, uye vakatipa rutendo rukuru, vakatiita kuti tivimbe kuti vachatiponesa.
- 12 Uye takave nekusatya nemauto edu mashoma atakanga tatambira, ndokubva tava nokushinga kuti tikurire muvengi wedu, nokuchengetedza nyika yedu, nezvinhu zvedu, nevakadzi vedu, nevana vedu, nerusununguko rwedu.
- 13 Uye naizvozvo takaenda kunorwisa maRamani nesimba redu rose, vakanga vari muguta reMandi; uye tikadzika matende edu munyasi merenje, raive pedyo neguta.
- 14 Uye zvakaitika kuti rave ramangwana, maRamani pavakaona kuti takanga tiri kumuganhu munyasi merenje rakanga riri pedyo neguta, kuti vakatumira vasori vavo kwatiri kuti vaone kuti tiri vangani nokuti mauto edu akawanda zvakadii.
- 15 Uye zvakaitika kuti pavakaona kuti takanga tisina kusimba, maererano neuwandu hwedu, nokutya kuti tingangove pakati pavo neavo vanovatsigira kunze kwekunge vatouya kuzorwa nesu nekutiuraya, nokufungawo kuti vaikwanisa kutiparadza nyore-nyore nenzira yevanhu vavo vakanga vakawandisa, naizvozvo vakatanga kugadzirira kuti vauye vazorwa nesu.

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.

- 16 Uye zvatakaona kuti vari kugadzirira kuti vazotirwisa, tarisai, ndakaita kuti Gidhi nevarume vashoma-shoma vaverere vapinde murenje, uye ndikaitawo kuti Teomneri nevamwe varume vashoma-shoma vaverere vaende murenje.
- 17 Zvino Gidhi nevanhu vake vakaenda nechekurudyi uye vamwe vakaenda nechekuruboshwe; uye zvavakanga vahwanda kudaro, tarisai, ndakasara nevakanga vasara vemaauto angu, munzvimbo iyoyo yatakanga tadzika matende pakutanga tikamirira nguva yekuuya kwemaRamani kuzotirwisa.
- 18 Uye zvakaitika kuti maRamani akauya kuzotirwisa nemauto avo akanga akawandisa. Uye zvavakanga vauya vave kuda kutanga kutirwisa neminondo, ndakaita kuti vanhu vangu, avo vakanga vaineni, kuti vatizire murenje.
- 19 Uye zvakaitika kuti maRamani akatitevera achimhanya zvikuru, nokuti vakanga vachida chaizvo kuti vatibate vatiuraye; naizvozvo vakatitevera murenje; uye isu takapfuura nepakati paGidhi naTeomneri, zvekuti maRamani haana kuvaona.
- 20 Uye zvakaitika kuti maRamani paakanga apfuura, kana mauto paakanga apfuura, Gidhi naTeomneri vakasimuka kubva munzvimbo dzavo dzekuhwanda, uye vakabva vadzivirira vasori vemaRamani kuti vasadzokere kuguta.
- 21 Uye zvakaitika kuti vavadimburira kudaro, vakamhanyira kuguta vakanorwisa vatariri vakanga vasiwa kuti vachengete guta, zvekuti vakavaparadza uye vakabva vatora guta.
- 22 Zvino izvi zvakaitwa nokuti maRamani akanga arasikirwa nemauto avo ose akwezverwa kurenje, kunze kwevatariri vashoma-shoma.
- 23 Uye zvakaitika kuti Gidhi naTeomneri nezvizvi vakanga vatora nzvimbo dzavo dzakasimba. Uye zvakaitika kuti takatora gwara redu, mushure mekufamba zvikuru murenje tikananga kunyika yeZarahemura.

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.

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.

24 Uye zvino maRamani vakanga vachifora vakananga kunyika yeZarahemura, vakatya zvikuru, kuti zvimwe kune zano rekuti vapinzwe mukuparadzwa; naizvozvo vakatanga kudzokera shure kupinda murenje zvakare, hongu, kana kudzokera nenzira yavakambenge vambouya nayo.

25 Uye tarisai, hwakanga hwave usiku uye vakadzika matende avo, nokuti mutungamiri mukuru wemaRamani akanga afunga kuti maNifai aneta nekufamba kwavo; uye vachifungawo kuti vakanga vatandanisa mauto avo ose naizvozvo havana kuzombofunga nezveguta reMandi.

26 Zvino zvakaitika kuti hwave usiku, ndakaita kuti vanhu vangu vasarare, asi kuti vafore neimwe nzira vachienda kunyika yaMandi.

27 Uye nenzira yekufora kwedu uku nguva dzeusiku, tarisai, ave mangwana takanga tave kure namaRamani, zvekuti takavatangira kusvika kuguta reMandi.

28 Uye naizvozvo zvakaitika kuti, nenjere idzi takatora guta reMandi pasina ropa rakadeurwa.

29 Uye zvakaitika kuti pakasvika mauto emaRamani pedyo neguta, ndokuona kuti takanga takagadzirira kusangana navo, vakashamiswa zvikuru uye vakapindwa nokutya kukuru, zvekuti vakatizira murenje.

30 Hongu, uye zvakaitika kuti mauto emaRamani akatiza munzvimbo ino yose yenyika. Asi tarisai, vakatakura vakadzi vazhinji nevana kubva munyikamo.

31 Uye ayo maguta akanga atorwa nemaRamani, ose panguva ino ari mumaoko edu; uye madzibaba edu nemadzimai edu nevana vedu vave kudzokera kumisha yavo, vose kunze kweavo vakatorwa sevasungwa, uye vakatakurwa nemaRamani.

32 Asi tarisai, mauto edu mashoma kuti agone kuchengetedza maguta akawanda zvakadai nezvinhu zvakawanda kudaro.

33 Asi tarisai, tinovimba naMwari vedu atiita kuti tikunde munyika idzodzo, zvekuti tikwanise kutora maguta iwayo nenyika idzodzo, zvakanga zviriri zvedu.

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.

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.

- 34 Zvino hatizive chikonzero chiri kuita kuti hurumende isatipe vamwe vanhu vekutisimbisa; kana avo varume vakauya kwatiri havazive kuti sei tisina kutambira simba rakapfuura ipapa.
- 35 Tarisai, hatidi kutsutsumwa kana paine zviri kukutadzisai, sezvo makabvisa mauto muchiaisa kurutivi irworwo rwenyika.
- 36 Uye kana zvisirizvo, tarisai, kune kupesana muhurumende, zvekuti kana vakasatitumira vamwe vanhu kuti vazotipa ruyamuro; nokuti tinoziva kune vanhu vazhinji kwazvo kupfuura avo vatakatumirwa.
- 37 Asi tarisai, hazvina mhosva zvazvo—ndinovimba kuti Mwari vachatiponesa, kana dai zvazvo mauto edu asina kuwanda, hongu, uye vanotibvisa mumaoko evavengi vedu.
- 38 Tarisai, iri igore rechimakumi maviri nemapfumbamwe, mukupera kwaro, uye tine matunhu enyika yedu; uye maRamani atizira kunyika yaNifai.
- 39 Uye avo vanakomana vevanhu vaAmoni, uye vandataura zvikuru nezvavo, vaneni muguta reMandi; uye Ishe vakavariritira, hongu, uye vakavaita kuti vasapunzwe nemunondo, zvekuti hakuna kana mumwechete wavo akauraiwa.
- 40 Asi tarisai, vakaitwa maronda akawanda; zvakadaro vakasimba murusununguko rwavakapiwa naMwari avo vakavasunungura; uye vakaoma mukurangarira Ishe Mwari vavo zuva nezuva; hongu, vanochedza kuchengeta mirau yavo, nokutonga kwavo, nemirairo yavo nguva dzose; uye rutendo rwavo rwakasimba muhuporofita huri maererano nezvichauya.
- 41 Uye zvino, mukoma wangu anodiwa, Moronai, Ishe Mwari vedu, avo vakatinunura uye vakatiita kuti tive takasununguka, vakuchengete uri pamberi pavo nguva dzose; hongu, uye vavade vanhu ava, kana kukuita kuti ubudirire mukutora zvose izvo zvatakatorerwa nemaRamani, zvakanga zviri zvinhu zvaiita tizviriritire. Uye zvino, tarisai, ndinopedzera pano tsamba yangu. Ndini Hiramani, mwanakomana waAruma.

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.

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.

Aruma 59

- 1 Zvino zvakaitika mugore rechimakumi matatu rekutongwa kwemaNifai nevatongi, mushure mekunge Moronai atambira uye ndokuverenga tsamba yaHiramani, akafara zvikuru nemagariro akanaka, hongu, uye nokubudirira kukuru kwakanga kwaita Hiramani mukutora idzo nyika zvakare dzavakambenge vamborasikirwa nadzo.
- 2 Hongu, uye akazviita kuti zvizivikanwe nevanhu vake vose, munyika yose yakakomberedza kudivi kwaakanga iye ari, kuti naivowo vafare.
- 3 Uye zvakaitika kuti pakarepo akabva atumira tsamba kuna Pahorani, achimukumbira kuti aite kuti vanhu vaungane pamwechete kuti vanosimbisa Hiramani, kana kuti mauto aHiramani, zvinoita kuti zvimuitire nyore kuti achengetedze iro dunhu renyika raakakundiswa nezvishamiso kuti aritore zvakare.
- 4 Uye zvakaitika kuti Moronai zvaakanga atumira tsamba iyi kunyika yeZarahemura, akatanga kufunga zano rekuti atore zvakare izvo zvinhu nemaguta akanga asara akatorwa nemaRamani.
- 5 Uye zvakaitika kuti zvakanga Moronai achigadzirira kuti aende kunorwisana nemaRamani, tarisai, vanhu vaNifaiha, vakanga vaungana pamwechete kubva kuguta raMoronai nekuguta raRihai neguta raMoriandoni, vakarwiswa nemaRamani.
- 6 Hongu, kana avo vakanga vamanikidzwa kutiza kubva kunyika yeMandi, nemumatunhu akatenderedza, vakanga vauya vakazobatana nemaRamani mudivi rino renyika.
- 7 Uye sezvo vakanga vakawanda zvikuru, hongu, vaiwanda zuva nezuva, zvichibva kuna Amaroni vakauya vakanorwisana nevanhu veNifaiha, uye vakatanga kuvauraya zvakaipa kwazvo.
- 8 Uye mauto avo akanga akawanda zvekuti vakasara nevanhu veNifaiha vakati rutsoka ndibereke; uye vakauya uye vakasvikobatana nema auto aMoronai.

Alma 59

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 Nephiah, 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 Nephiah, 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 Nephiah were obliged to flee before them; and they came even and joined the army of Moroni.

- 9 Uye zvino sekufunga kwaMoronai kuti dai kwatumirwa vanhu kuguta raNifaiha, kuti vanhu vayamurwe kuchengetedza guta iri, uye nokuziva kuti zvaive nyore kudzivirira guta kuti risawire mumaoko emaRamani pane kuzoritora kwavari, akafunga kuti zvichave nyore kuti vachengetedze guta iri.
- 10 Naizvozvo akachengeta ose mauto ake kuti akwanise kuchengetedza nzvimbo dzose dzaakanga atora.
- 11 Uye zvino, Moronai zvaakaona kuti guta reNifaiha rakanga ratorwa akasuwa zvikuru, uye akatanga kukahadzika, pamusana peuipi hwevanhu, kuti havangangowira mumaoko ehama dzavo.
- 12 Zvino izvi ndizvo zvakanga zviriviri vatungamiri vakuru vake. Vaikahadzika nokushamiswawo pamusana peuipi hwevanhu, uye izvi zvichikonzerwa nokukurirwa kwavo nemaRamani.
- 13 Uye zvakaikwa kuti Moronai akashatirirwa hurumende, pamusana pekushaya hanyn'a kwavo nezvekusununguka kwenyika yavo.

And now as Moroni had supposed that there should be men sent to the city of Nephiah, 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 Nephiah 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.

Aruma 60

- 1 Uye zvakaatika kuti akanyorera zvakare kuna gavhuna wenyika, akanga ari Pahorani, uye aya ndiwo mazwi aakanyora, achiti: Tarisai, ndinonangisa tsamba yangu kuna Pahorani, ari muguta reZarahemura, anove ndiye mutongi mukuru uye ari gavhuna wenyika, uye nekune avo vakasarudzwa nevanhu kuti vatonge nokufambisa nyaya dzehondo ino.
- 2 Nokuti tarisai, ndine zvandinoda kutaura kwavari ndichivapa mhosva; nokuti tarisai, imi munoziva pachenyu kuti makanzi muunganidze vanhu, uye movapa minondo, nezvipanga, nezvombo zvehondo zvole zvakasiyana-siyana, uye movatumira kuti vanorwisa maRamani, kwose kurutivi kwavanenge vauya munyika medu.
- 3 Uye zvino tarisai, ndinoti kwamuri ini pachangu, nevanhu vanguwo, naHiramaniwo nevanhu vake, takatambudzika zvikuru; hongu, kana kufa nenzara, nyota, nokuneta, nemamwe matambudziko emarudzi akasiyana-siyana.
- 4 Asi tarisai, dai izvi kuri iko kutambudzika kwedu kwose tingadai tisingatsutsumwe kana kunyunyuta.
- 5 Asi tarisai, vanhu vedu vakauraiwa zvikuru; hongu, zviuru nezviuru zvakapunzwa nemunondo, zvingadai zvisina kuitika dai makanga makapa mawuto edu simba uye neruyamuro rwakakwana. Hongu, makatiregerera zvakaipa chaizvo.
- 6 Uye zvino tarisai, tinoda kuziva chikonzero chekutiregerera zvakakura kudai; hongu, tinoda kuziva chikonzero chekusafunga kwenyu.
- 7 Mungafunge here kugara pachigaro chenyu chekutonga murere mukusafunga, ivo vavengi venyu vachikudza basa rekuuraya rakakutenderedzai? Hongu, vachiponda zviuru nezviuru zvehama dzenyu—
- 8 Hongu, kana ivavo vakatarisira kwamuri kuti muvadzivirire, hongu, vakakuisai munzvimbo yokuti mungadai makavayamura, hongu, mungadai makatumira mauto kwavari, kuti muvasimbise, uye makaponesa vazhinji kuti vasapunzwe nemunondo.

Alma 60

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.

- 9 Asi tarisai, izvi hazvizizvo zvose—makavanyima zvekudya, zvekuti vazhinji vavo vakarwa vakabuda ropa kudakara kufa pamusana peshungu dzavo dzikuru dzavaive nadzo pamusoro pemagariro akanaka evanhu ava; hongu, izvi vakazviita ivo vave kuda kufa nokuziya nenzara, pamusana pekuvaregerera kwenyu kunotyisa.
- 10 Uye zvino, hama dzangu dzinodiwa—nokuti munofanira kuve munodiwa; hongu, uye mungadai makashanda nesimba kupinda iri kuitira magariro akanaka nerusununguko zvevanhu ava; asi tarisai, makavaregerera zvekuti ropa rezviuru richauya pamusoro penyu kutsividza, hongu, nokuti Mwari vaiziva kuchema kwavo kwose, nokutambudzika kwavo kwose—
- 11 Tarisai, munofunga here kuti munogona kugara pazvigarro zvenyu zveushe, nepamusana pekunaka kwaMwari musina chamuri kuita moponeswa zvenyu? Tarisai, kana zviri izvo zvamaifunga muri kufunga pasina.
- 12 Munofunga here kuti, nenzira yekuti vazhinji vehama dzenyu vakauraiwa pamusana peuipi hwavo? Ndinoti kwamuri, kana zviri izvo zvamakafunga makafunga pasina; nokuti ndinoti kwamuri, kune vazhinji vakapunzwa nemunondo; uye tarisai zvinopisa imi mhosva;
- 13 Nokuti Ishe vanobvumira kuti vakarurama vauraiwe kuti kuranga nekutonga kwake kuuye pamusoro pevakaipa; naizvozvo hamufanire kufunga kuti vakanaka varasika nokuti vauraiwa; asi tarisai, vanopinda muzororo raIshe Mwari vavo.
- 14 Uye zvino tarisai, ndinoti kwamuri, ndirikutya zvikuru kuti kutonga kwaMwari kuchauya pamusoro pevanhu ava, pamusana penungo dzavo dzisingaite, hongu, kana nenungo dzehurumende yedu, nokushaya hanyin'a kukuru nehama dzavo, hongu, kune avo vakauraiwa.
- 15 Nokuti dai hwakanga husiri huipi hwakatanga nevari kumusoro, tingadai takakunda vavengi vedu zvekuti vangadai vasina kuwana simba pamusoro pedu.

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.

16 Hongu, dai pasina hondo yakaitika pakati pedu; hongu, dai vakanga vasiri vanhu vamambo ava, vakaita kuti kuparadzike ropa rakawanda pakati pedu; hongu, panguva iyoyo takanga tichirwisana pachedu, dai takanga tasanganisa simba redu sekuita kwataichimboita; hongu, dai pakanga pasina kuda simba nemvumo yekutonga iro raive nevanhu vamambo pamusoro pedu; dai vakanga vari pachokwadi nepfungwa dzerusununguko rwedu, vakabatana nesu, uye vakaenda kunorwisana nevavengi vedu, kunze kwekutora minondo yavo kubaya isu, zvakakonzera kudeuka kweropa kukuru pakati pedu; hongu, dai takanga tavaendera musimba raIshe, tingadai takaparadza vavengi vedu, nokuti zvingadai zvakaitwa, maererano nokuzadzikiswa kweshoko ravo.

17 Asi tarisai, zvino maRamani ave kutikurira achitora nyika yedu, uye vari kuponda vanhu vedu nemunondo, hongu, vakadzi vedu nevana vedu, nekuvatora kunovaita nhapwa, vachiita kuti vatambudzike zvakasiyana-siyana, uye zvose izvi zvichikonzerwa neuipi hukuru hunoitwa neavo vanoda simba nemvumo, hongu, kana ivo vanhu vamambo.

18 Ko ndinotaurirei zvakanyanya nezvenyaya iyi? Nokuti hatina chatinoziva kunze kwekuti imi pachenyu muri kutsvaka simba. Hatizive asi tinoona kuti imi muri vatengesi venyika yenyu.

19 Kana kuti makashaya hanyn'a nesu pamusana pekuti imi mugere pakati penyika yedu uye makakomberedzwa naizvozvo makadzivirirwa, kuti hamuite kuti zvekudya zvitumirwe kwatiri, nevarume vekuzosimbisa mauto edu?

20 Makanganwa here mirairo yaIshe Mwari venyu? Hongu, makanganwa utapwa hwamadzibaba edu? Makanganwa here nguva dzakawanda dzatakabviswa mumaoko evavengi vedu?

21 Kana kuti munofunga here kuti Ishe vachangotiponesa, tigere zvedu pazvigarro zvedu zvekutonga uye tisingashandise zvaakatipa kuti tishandise?

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?

- 22 Hongu, munogara musina chamuri kuita imi makakombwa nezviuru zveavo, hongu, uye makumi ezviuru, zvevagerewo chete vasina chavari kuita, kuine zviuru zvevari mukati memiganhu yenyika vari kurigwa nemunondo, hongu, vakakuvara uye vari kubuda ropa?
- 23 Munofunga kuti Mwari vanokutarisai vachiti hamuna mhosva imi mugere uye makatarisa zvinhu izvi? Tarisai ndinoti kwamuri, Kwete. Zvino ndinoti dai marangarira kuti Mwari vakati mudziyo wemukati ndiwo unotanga kusukwa, uye ndipo pozosukwawo mudziyo wekunze.
- 24 Uye zvino, kunze kwekunge mapinduka pane zvamakaita, uye motanga kusimuka muchishanda, uye motumira zvekudya nevanhu kwatiri, nekuna Hiramaniwo, kuti atsigire ayo matunhu enyika aakatora zvakare, nekutiwo titore zvinhu zvakare zvirira mumatunhu iwaya, tarisai zvichave zvakafanira kuti timbomira kurwisana nemaRamani kudakara tatanga kusuka mudziyo wedu wemukati, hongu, kana musoro mukuru wehurumende yedu.
- 25 Uye kunze kwekunge mandipa zvandataura mutsamba yangu, uye mukauya kwandiri nokundiratidza pachena mweya wechokwadi werusununguko, nokuedza kusimbisa nekudzivirira mauto edu, nokuvapa zvekudya zvekuvariritira, tarisai tichasiya chikamu chevanhu vangu vakasununguka kuti vachengete divi rino renyika, uye ndovasiira simba neparopafadzo aMwari pavari, kuti pashaye rimwe simba ringavarwise—
- 26 Uye izvi zvinoitika pamusana perutendo rwavo rwukuru, nokushivirira kwavo mukutambudzika kwavo—
- 27 Uye ndichauya kwamuri, uye kana paine mumwe pakati penyu anoda rusununguko, hongu, kana paine unyiri-nyiri hwerusununguko rwasara, tarisai tichamutsa kumukirana pakati penyu, kudakara avo vanoda kutora masimba nemvumo vachapera.
- 28 Hongu, tarisai handitye simba renyu kana mvumo yenyu, asi Mwari vangu ndivo vandinoty; uye zvirira maererano nemirairo yavo zvinoita kuti nditore munondo wangu kuti ndirwire nyika yangu, uye kuda kwekuipa kwenyu kwakaita kuti tirasikirwe zvakadai.

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?

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.

- 29 Tarisai yave nguva, hongu, nguva yasvika zvino, kuti mukasamuka mukurwira nyika yenyu nevadiki yenyu, munondo wekuranga wuri kurembera wuri pamusoro penyū; hongu, uye wuchawira pamuri uye wugokushanyirai kudakara kuparara kwenyu zvachose.
- 30 Tarisai, ndakamirira ruyamuro kubva kwamuri; uye, kunze kwekunge matiyamura, tarisai, ndinouya kwamuri, kana munyika yaZarahemura, uye ndokubayai nemunondo, zvekuti hamuzowana simba rekukanganisa kufambira mberi kwevanhu ava mukuda rusununguko.
- 31 Nokuti tarisai, Ishe havabvumire kuti mugare uye mugosimba mukuipa kwenyu kuti muparadze vanhu vake vakarurama.
- 32 Tarisai, munofunga here kuti Ishe vangaponese imi uye vagotonga maRamani, iko kuri kuita kwemadzibaba avo kwakakonzero ruvengo rwavo, hongu, uye rwakawanzwa neavo vakapanduka kubva kwatiri, iko kuipa kwenyu kuri kwekuda kwenyu kuita mbiri nezvinhu zvisina maturo zvenyika?
- 33 Munoziva kuti munotyora mitemo yaMwari, uye munoziva kuti munoitsikirira pasi petsoka dzenyu. Kana avo vamakaita magavhuna enyu vakasatendeuka muzvitema zvavo nezvitadzo zvavo, muchaenda kunorwisana navo.
- 34 Uye zvino tarisai, ini, Moronai, ndakatunhwa, maererano nechibvumirano chandakaita kuti ndichachengeta mirairo yaMwari vangu, naizvozvo ndinoti dai mabatirira kushoko raMwari, uye munditumire nekukurumidza zvekudya zvenyu nevanhu venyu, nekuna Hiramaniwo.
- 35 Uye tarisai, kana mukasaita izvi ndiri kuuya kwamuri nokukurumidza; nokuti tarisai, Mwari havabvumire kuti tife nenzara; naizvozvo achatipa isu kudya kwenyu, kana dai zvichireva kushandisa munondo. Zvino onai kuti mazadzikisa shoko raMwari.

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.

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.

36 Tarisai, ndini Moronai, mutungamiri mukuru
wemauto enyu. Handitsvake simba, asi
kurikoromora. Handitsvake kukudzwa nenyika, asi
mbiri yaMwari vangu, nerusununguko nemagariro
akanaka enyika yangu. Uye ndiko kupedza
kwandinoita tsamba yangu.

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.

Aruma 61

- 1 Tarisai, zvino zvakaitika kuti Moronai achangobva mukutumira tsamba yake kuna gavhuna wenyika mukuru, akatambira tsamba yakabva kuna Pahorani, gavhuna wenyika mukuru. Uye aya ndiwo mazwi aakatambira:
- 2 Ini Pahorani, ndinova ndini gavhuna wenyika ino, ndinotumira mazwi aya kuna Moronai, mutungamiri mukuru wemauto. Tarisai, ndinoti kwauri Moronai, handifadzwe nematambudziko ako akakura zvikuru, hongu, zvinosuwisa mweya wangu.
- 3 Asi tarisai, kune avo vanofadzwa nekutambudzika kwako, hongu, zvekuti vasvika mukundipandukira, nevanhu vangu vakasununguka, hongu, uye avo vapanduka vakawandisa.
- 4 Uye ndevavo vanotsvaka kutora chigaro chekutonga kubva kwandiri vanove ndivo chikonzero chekuipa kukuru uku, nokuti vakashandisa kunyengedza kukuru, uye vakanyengedza mwoyo yevanhu vazhinji, chichave chikonzero chekurwadzisana pakati pedu; vakabata zvekudya zvedu, uye vakatyisidzira vanhu vedu vakasununguka kuti vatadze kuuya kwauri.
- 5 Uye tarisai, vakanditandanisa pamberi pavo, uye ndatizira kunyika yaGideoni, nevanhu vakawanda vandaikwanisa kuwana.
- 6 Uye tarisai, ndatumira shoko kurutivi rwuno rwose rwenyika; uye tarisai, vari kuuya kwatiri mazuva ose, nezvombo zvavo, vachirwira nyika yavo nerusununguko rwavo, nekutsividza kutadzirwa kwedu.
- 7 Uye vauya kwatiri, zvekuti avo vakatimukira muchimurenga vakanyadziswa, hongu, zvekuti vave kutitya uye havachauya kuti vazotirwisa.

Alma 61

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.

8 Vakatora nyika kana kuti guta reZarahemura; vakagadza mambo wekuvatonga, uye akanyorera mambo wemaRamani, achibva abatana naye; mukubatana uku abvuma kuchengeta guta reZarahemura, kuchengeta uku anofunga kuti kuchaita kuti maRamani akunde matunhu asara enyika, uye iye oitwa mambo wevanhu ava vari vakundwa vave pasi pemaRamani.

9 Uye zvino, mutsamba yako wandipa mhosva, asi hazvina mhosva; handina kushatirwa, asi ndinofara nekukura kwemwoyo wako. Ini Pahorani, handitsvake simba, kunze kwekuti ndirambe ndiine chigaro changu chekutonga kuti ndigogona kuchengetedza zvinhu nekuzvitonga kwevanhu vangu. Mweya wangu unomira wakasimba mukuzvitonga uko kwakaita kuti Mwari atiite vakasununguka.

10 Uye zvino, tarisai, ticharamba uipi kana dai zvichireva kudeuka kweropa. Hataideura ropa remaRamani dai vaigara kunyika kwavo.

11 Hataideura ropa rehama dzedu dai vasingatimukire muchimurenga uye vachitirwisa nemunondo.

12 Taizviisa mujoki reusungwa isu pachedu dai zvainge zvichidiwa nekutonga kwakanaka kwaMwari, kana dai aitiudza kuti tidaro.

13 Asi tarisai haatiudze kuti tizviise pasi pevavengi vedu, asi kuti tiise ruvimbo rwedu maari, uye iye anotiponesa.

14 Naizvozvo, hama yangu inodiwa, Moronai, ngatirambei chakaipa, uye chose chakaipa chatingagone kuramba nemiromo yedu, hongu, chakafanana nechimurenga neupanduki, ngatizvirambei neminondo yedu, kuti tirambe tiine rusununguko rwedu, kuti tigofara mupundutso huru yechechi yedu, nemune Mununuri wedu mukuru naMwari wedu.

15 Naizvozvo, uya kwandiri nokukurumidza nevashoma vevanhu vako, uye usiye vamwe vacho vari mumaoko aRihai naTeangumu; uvape simba rekutungamira hondo mudivi iroro renyika, maererano neMweya waMwari, uri iwoyo mweya werusununguko uri mavari.

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.

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.

16 Tarisai ndatumira zvekudya zvishoma kwavari,
kuti vasafe nenzara kudakara iwe wauya kwandiri.

17 Unganidza pamwechete vose avo vaunokwanisa
pakuuya kwako kuno, uye tigoenda nokukurumidza
kunorwisa avo vapanduki, musimba raMwari vedu
maererano nerutendo rwuri matiri.

18 Uye tigotora guta reZarahemura, kuti tigowana
zvekudya zvizhinji zvekutumira kuna Rihai uye
naTeangumu; hongu, tichaenda kunovarwisa tiri
musimba raIshe, uye tobva tapedza kutadza nekuipa
kukuru uku.

19 Uye zvino, Moronai, ndinofara nokutambira
tsamba yako, nokuti ndakanga ndichinetseka nokuti
tingaitai, kuti zvingave zvakanaka here kuti tirwise
hama dzedu.

20 Asi iwe wakati, kunze kwekunge vatendeuka Ishe
akakuudza kuti unovarwisa.

21 Ona kuti wasimbisa Rihai naTeangumu muna
Ishe; vaudze kuti vasatye, nokuti Mwari
vachavaponesa, hongu, neavowo vakasimba
mukuzvitonga kwavakaitwa naMwari kuti vave
vakasununguka. Uye zvino ndave kupedza tsamba
yangu kuhamu yangu inodiwa Moronai.

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 accord-
ing 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.

And now, Moroni, I do joy in receiving your epis-
tle, 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.

Aruma 62

- 1 Uye zvino zvakaitika kuti Moronai paakanga atambira tsamba iyi mwoyo wake wakashinga, uye akazadzwa nemufaro mukuru pamusoro perutendo rwaPahorani, kuti akanga asiri naiyewo mutengeswi werusununguko nenyika yake.
- 2 Asi akachemawo zvikuru pamusana pekuipa kweavo vakanga vabvisa Pahorani pachigaro chake chekutonga, hongu, muchidimbu nepamusana peavo vakanga vapandukira nyika yavo naMwari vavowo.
- 3 Uye zvakaitika kuti Moronai akatora vanhu vashoma-shoma, maererano nezvaida Pahorani, uye ndokubva apa kuna Rihai naTeangumu ukuru hwekutarisa mauto ake akanga asara, uye ndokubva aenda parwendo rwake akananga kunyika yeGideoni.
- 4 Uye akasimudza mureza werusununguko munzvimbo yose yaakapinda, uye akatora mauto aaikwanisa mukufamba kwake kwose achienda kunyika yeGideoni.
- 5 Uye zvakaitika kuti zviuru zvakauya kumureza wake, uye vakatora minondo yekuti varwire rusununguko rwavo, kuti vasaiswe muusungwa.
- 6 Uye naizvozvo, Moronai paakanga aunganidza vanhu vose vaaikwanisa kuwana mukufamba kwake kwose, akasvika kunyika yeGideoni; uye ndokubatanidza mauto ake neayo aPahorani vakabva vasimba zvikuru, kana kusimba kupfuura vanhu vaPakusi, uyo akanga ari mambo weavo vapanduki vakanga vatandanisa avo vaida rusununguko munyika yeZarahemura uye vakatora nyika iyoyo.
- 7 Uye zvakaitika kuti Moronai naPahorani vakaenda nauto avo kunyika yeZarahemura, uye vakanorwisa guta iri, uye vakasangana nevanhu vaPakusi, zvekuti vakauya kuzorwa.
- 8 Uye tarisai, Pakusi akauraiwa uye vanhu vake vakatorwa vakaitwa vasungwa, uye Pahorani akadzorerwa pachigaro chake chekutonga.

Alma 62

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.

- 9 Uye vanhu vaPakusi vakatongwa, maererano nemutemo, neavo vanhu vamambo vakanga vatorwa vakakandwa mutirongo; uye vakatongerwa kufa vakauraiwa maererano nemutemo; hongu, avo vanhu vaPakusi neavo vanhu vamambo, vose zvavo vairamba kutora zvombo kuti varwire nyika yavo, asi vachitoirwisa, vakauraiwa.
- 10 Uye zvakaonekwa kuti mutemo uyu wakafanira kuomeswa chaizvo kuti nyika isapinde mungozi; hongu, uye uyo aiwanikwa achirambidza vanhu rusununguko rwavo aiuraiwa nokukurumidza kwazvo maererano nemutemo.
- 11 Uye ndiko kupera kwakaita gore rechimakumi matatu ekutongwa kwevanhu vaNifai nevatongi; Moronai naPahorani vadzorera runyararo munyika yaZarahemura, pakati pevanhu vavo, vauraya avo vose vakanga vasiri pachokwadi munyaya dzerusununguko.
- 12 Uye zvakaitika kuti mugore rechimakumi matatu nerimwechete rekutongwa kwevanhu vaNifai nevatongi, Moronai nokukurumidza akaita kuti zvekudya zvitumirwe, nemauto anokwana zviuru zvitanzhatu atumirwe kuna Hiramani, kunomuyamura mukuchengetedza divi iroro renyika.
- 13 Uye akaitawo kuti mauto anokwana zviuru zvitanzhatu, vaine kudya kwakakwana, vatumirwe kumauto aRihai naTeangumu. Uye zvakaitika kuti izvi zvakaitwa kudzivirira nyika kumaRamani.
- 14 Uye zvakaitika kuti Moronai naPahorani, vasiya chikwata chevarume vakawanda munyika yeZarahemura, vakatora rwendo rwekuenda kunyika yaNifaiha vaine chikwata chevarume vakawanda kwazvo, vazvipira kuti vanotandanisa maRamani aive muguta umu.
- 15 Uye zvakaitika kuti zvavakanga vachifamba vakananga kunyika iyi, vakatora chikwata chikuru chevarume vechiRamani, vakauraya vazhinji vavo, uye vakatora zvekudya zvavo nezvombo zvavo zvehondo.
- 16 Uye zvakaitika kuti mushure mekuvatora kwavo, vakavaita kuti vaite chibvumirano chekuti havachazotora zvombo zvavo zvehondo vachirwisa maNifai zvakare.

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.

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.

- 17 Uye vaita chibvumirano ichi vakavatumira kunogara nevanhu vaAmoni, uye vakanga vari vaisvika zviuru zvina vakanga vasina kuuraiwa.
- 18 Uye zvakaitika kuti vavatumira kudai vakasimudzira kufamba kwavo vachienda kunyika yeNifaiha. Uye zvakaitika kuti zvavakanga vasvika muguta reNifaiha, vakadzika matende avo mumarenje eNifaiha, ari pedyo neguta reNifaiha.
- 19 Zvino Moronai akanga achida kuti maRamani auye kuzorwisana naye, mumarenje; asi maRamani nokuziva ugamba hwavo nekuona kuwanda kwavakanga vakaita, naizvozvo havana kuda kubuda kuti vanovarwisa; naizvozvo havana kuuya kuzorwa musi iwoyo.
- 20 Uye hwave usiku, Moronai akaenda murima reusiku, akasvika pamusoro pechidziro kuti asore kuti maRamani nemauto avo vakanga vari rutivi rwupi.
- 21 Uye zvakaitika kuti vakanga vari kumabvazuva, nechepaipindwa napo; uye vose vakanga vakarara. Uye zvino Moronai akadzokera kumauto ake, akaita kuti vagadzire nokukurumidza tambo dzakasimba nemanera, kuti vagozvidzikisa kubva pamusoro pechidziro vachidzikira mukati mechidziro.
- 22 Uye zvakaitika kuti Moronai akaita kuti vanhu vake vaende vanokwira pamusoro pechidziro, uye vagozvidzikisa kuti vapinde nerutivi irworwo rweguta, hongu, nechekumadokero, kwakanga kusina maRamani nemauto avo.
- 23 Uye zvakaitika kuti vose vakadzikiswa vakapinda muguta neusiku, vachishandisa tambo dzavo dzakasimba nemanera avo; naizvozvo kuchiedza vose vakanga vave mukati mechidziro cheguta.
- 24 Uye zvino, maRamani paakamuka uye akaona mauto aMoronai ave mukati mechidziro, vakatya zvikuru, zvekuti vakabva vatiza vakabuda nepokupinda napo.

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.

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.

25 Uye zvino Moronai paakaona kuti vave kumutiza, akaita kuti vanhu vake vavavinge, uye vakauraya vazhinji, uye akakomba vazhinjiwo, uye akavatora sevasungwa; uye vazhinji vavo vakatizira kunyika yaMoronai, yakange iri kumuganhu negungwa.

26 Ndiko kutora kwakaita Moronai naPahorani guta reNifaiha pasina kurasikirwa kana nemweya mumwechete; uye pakauraiwa maRamani akawanda.

27 Zvino zvakaitika kuti vazhinji vemaRamani vakanga vari vasungwa vaida kubatana nevanhu vaAmoni uye kuti vagove vanhu vakasununguka.

28 Uye zvakaitika kuti vose vaida, ivavo vakabvumirwa maererano nezvido zvavo.

29 Naizvo, vose vasungwa vechiRamani vakabatana nevanhu vaAmoni, uye vakatanga kushanda zvikuru, vachirima, nekukudza mbeu dzakasiyana-siyana, uye matanga emarudzi akasiyana-siyana; ndiko kuturwa kwakaitwa maNifai mutoro mukuru; hongu, zvekuti vakasunungurwa kubva kuvasungwa vose vechiRamani.

30 Zvino zvakaitika kuti Moronai, mushure mekunge atora guta reNifaiha, uye atora vasungwa vakawanda, zvakaita kuti mauto emaRamani ave mashoma kwazvo, uye awana maNifai akanga akatorwa sevasungwa, zvakaita kuti mauto aMoronai asimbe zvikuru; naizvozvo Moronai akabva munyika yaNifaiha achienda kunyika yaRihai.

31 Uye zvakaitika kuti maRamani paakaona kuti Moronai ari kuvavinga, vakatya zvakare vakatiza mauto aMoronai.

32 Uye zvakaitika kuti Moronai nemauto ake vakavatevera guta neguta, kudakara vasangana naRihai naTeangumu; uye maRamani akatiza Rihai naTeangumu, kana kunosvika kumuganhu negungwa, dakara vasvika kunyika yaMoronai.

33 Uye mauto emaRamani akanga aunganidzwa ose pamwechete, zvekuti vose vakange vari muchikwata chimwechete munyika yaMoronai. Zvino Amoron, mambo wemaRamani, akange naiyewo ainavo.

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.

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 Nephiah, 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 Nephiah 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.

- 34 Uye zvakaitika kuti Moronai naRihai naTeangumu vakaita misasa yavo nemauto avo mumatunhu enyika yaMoronai, zvekuti maRamani akanga akomberedzwa nechekumuganhu werenje nechekumaodzanyemba, nekumuganhu werenje kumabvazuva.
- 35 Uye vakaita musasa kweusiku ihwohwo. Nokuti tarisai, maNifai naivowo maRamani vakanga vaneta pamusana pekureba kwerwendo rwacho; naizvozvo hapana zano ravakambofunga usiku, kunze kwaTeangumu; nokuti akanga akashatirirwa Amaroni zvikuru, zvekuti aifunga kuti Amaroni naAmarikaya mukoma wake, ndivo vakanga vakonzera kuti pave nehondo isingapere iyi pakati pavo nemaRamani, yakakonzera kurwa kwakawanda nekudeurwa kweropa, hongu, nenzara huru.
- 36 Uye zvakaitika kuti Teangumu nekushatirwa kwake akaenda kumisasa yemaRamani, uye akazvidzikisa mukati mechidziro. Uye akaenda netambo, nzvimbo nenzvimbo, zvekuti akawana pakanga paina mambo; uye akakanda pfumo kwaari, rikabva rapinda nepedyo nepamwoyo. Asi tarisai, mambo akamutsa vanhu vake asati afa, zvekuti vakatandanisa Teangumu vakamuuraya.
- 37 Zvino zvakaitika kuti Rihai naMoronai pavakaziva kuti Teangumu afa vakasuwa zvikuru; nokuti tarisai, aive murume akanga arwira nyika yake segamba pasina kutya, hongu, shamwari yechokwadi mukuzvitonga; uye akanga atambudzika zvinorwadza zvikuru. Asi tarisai, akanga afa, uye akanga aenda nenzira yenyika yose.
- 38 Zvino zvakaitika kuti Moronai akabva afumofora mangwana acho, akabva asvika nepaive nemaRamani, zvekuti akavauraya zvakaipa; uye vakavatandanisa munyika; uye ivo vakatiza, zvekuti havana kudzoka panguva iyoyo kuzorwisana nemaNifai.
- 39 Uye ndiko kupera kwakaita gore rechimakumi matatu anegore rimwechete rekutongwa kwevanhu vaNifai nevatongi; uye naizvozvo vakanga vaita hondo, nekudeuka kweropa, nenzara, nematambudziko, kwemakore akati kuti.

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.

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.

40 Uye kwakanga kwave nekuponda, nokurwisana, nekupanduka, nokuipa kwose kwakasiyana-siyana pakati pevanhu vaNifai; zvisinei pamusana pevakarurama, hongu, nenzira yeminamoto yevakarurama, vakaponeswa.

41 Asi tarisai, nenzira yekurebesa kwehondo pakati pemaNifai nemaRamani vazhinji vakanga vaoma, pamusana pekurebesa kwehondo; uye vazhinji vakapfaviswa pamusana pematambudziko, zvekuti vakazvirereka pamberi paMwari, kana muudzamu hwekupfava.

42 Uye zvakaitika kuti mushure mekunge Moronai avakirira idzo nzvimbo dzaaiona kuti hadzina kusimba kunge maRamani auya, kudakara dzasimba zvakakwana, akadzokera kuguta reZarahemura; naHiramaniwo akadzokera kunzvimbo yenhaka yake; uye makadzika nerunyararo zvakare mukati mevanhu vaNifai.

43 Uye Moronai akaisa simba rekutungamira mauto ake mumaoko emwanakomana wake, zita rake ainzi Moronaiha; uye ndokubva iye anozorora ari kumba kwake kuti agare murunyararo mazuva akanga asara eupenyu hwake.

44 Uye Pahorani akadzokera pachigaro chake chekutonga; uye Hiramani akasimudzira zvakare kuparidzira vanhu shoko raMwari; nokuti pamusana pehondo dzakawanda nekunetsana zvakanga zvafanira kuti kuitwe chisungo chechechi zvakare.

45 Naizvozvo, Hiramani nehama dzake vakaenda, uye vakataura shoko raMwari nesimba guru zvekuti vazhinji vakapwiswa pamusoro pehuipi hwavo, zvakaita kuti vatendeuke muzvitema zvavo uye vakabhabhatidzwa muna Ishe Mwari vavo.

46 Uye zvakaitika kuti vakamisa zvakare chechi yaMwari munyika yose.

47 Hongu, zvisungo zvakaitwa maererano nemutemo. Uye vatongi vavo, nevatongi vavo vakuru vakasarudzwa.

48 Uye vanhu vaNifai vakatanga kubudirira munyika zvakare, uye vakatanga kuwanda zvakare nekusimba zvikuru zvakare munyika. Uye vakatanga kupfuma zvikuru.

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.

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.

- 49 Asi kana dai zvazvo vakanga vapfuma, kana kuve nesimba, kana kubudirira kwavo, havana kunge vakazvikudza nokudada nemaziso avo; havana kunge vachinonoka kurangarira Ishe Mwari vavo; asi vakazvirereka zvikuru pamberi pake.
- 50 Hongu, vakarangarira zvinhu zvikuru zvavakanga vaitirwa naIshe, kuti vakanga vavaponesa parufu, nemumajoto, nemumatirongo, nemumatambudziko akasiyana-siyana, uye vakanga vavabvisa mumaoko evavengi vavo.
- 51 Uye vainamata kuna Ishe Mwari vavo nguva dzose, zvekuti Ishe vakavaropafadza, mayererano nezwi ravo, zvekuti vakasimba vakabudirira munyika.
- 52 Uye zvakaitika kuti zvose zvinhu izvi zvakaitwa. Uye Hiramani akafa, mugore rechimakumi matatu nemashanu rekutongwa kwemaNifai nevatongi.

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.

Aruma 63

- 1 Uye zvakaitika kuti mukutanga kwegore rechimakumi matatu nemakore matanhatu ekutongwa kwevanhu vaNifai nevatongi, kuti Shibhuroni akatora izvo zvinhu zvinoera zvakanga zvaiswa kuna Hiramani naAruma.
- 2 Uye akanga ari munhu akanaka, uye aifamba akatwasanuka pamberi paMwari; uye aicherechedza kuita zvakanaka nguva dzose, kuchengeta mirau yaIshe Mwari vake; nemunin'ina wake ndizvo zvaakanga akaita.
- 3 Uye zvakaitika kuti Moronai akafawo. Uye ndiko kupera kwakaita gore rechimakumi matatu nemakore matanhatu rekutonga kwevatongi.
- 4 Uye zvakaitika kuti mugore rechimakumi matatu nemakore manomwe kwevatongi, kwaive neboka guru revarume, kana kusvika kuzviuru zvishanu zvine mazana mana, nevakadzi vavo nevana vavo, vakabva munyika yaZarahemura vachienda kunyika yaive nechekuchamhembe.
- 5 Uye zvakaitika kuti Hagoti, semunhu akanga asingade kupfuurwa nechinhu, naizvozvo akaenda akanovaka ngarava huru kwazvo, pamuganhu wenyika yeMaguta, nechekunyika yeKuparadzwa, uye ndokuiisa mugungwa rechekumadokero, nechepakamupata kakamanika kaienda munyika yekuchamhembe.
- 6 Uye tarisai, kune maNifai mazhinji akapindamo mungarava iyi uye vakaenda nezvekudya zvakawanda, nevakadzi nevana vakawanda; uye vakatora gwara ravo vakananga kumaodzanyemba. Uye ndiko kupera kwakaita gore rechimakumi matatu nemakore manomwe.
- 7 Uye mugore rechimakumi matatu nemakore masere, murume uyu akavaka dzimwe ngarava. Uye ngarava yekutanga yakadzokawo, uye vanhu vazhinji vakakwira mairi; naivowo vakatora zvekudya zvakawanda, uye vakasimuka vakananga kunyika yekuchamhembe.
- 8 Uye zvakaitika kuti havana kuzombonzwikwa nezvavo zvakare. Uye tinofunga kuti vakanyura muudzamu hwegungwa. Uye zvakaitika kuti imwe ngarava yakaendawo; kana yakasvika hatizive.

Alma 63

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 Shiblon 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.

- 9 Uye zvakaikita kuti mugore iri kune vanhu vazhinji vakaenda munyika yekuchamhembe. Uye ndiko kupera kwakaita gore rechimakumi matatu nemakore masere.
- 10 Uye zvakaikita kuti mugore rechimakumi matatu nemapfumbamwe ekutonga kwevatongi, Shibhuroni akafawo, uye Koriandoni akanga aenda nengarava kunyika yekuchamhembe, kutakurira zvekudya vanhu vakanga vaenda kunyika iyoyo.
- 11 Naizvozvo zvakanga zvafanira kuti Shibhuroni achipa zviye zvinhu zvaiera, asati afa, kumwanakomana waHiramani, ainzi Hiramani, achidaidzwa zita rababa vake.
- 12 Zvino tarisai, zvose zvinyorwa izvo zvaive mumaoko aHiramani zvakanyorwa uye zvikatumirwa kuvana vevanhu munyika yose, kunze kweayo matunhu akanga anzi naAruma hazviende.
- 13 Zvisinei, zvinhu izvi zvaiereswa, zvichitambidzwa kuchizvarwa nechizvarwa; naizvozvo, mugore iri, zvakanga zvapiwa kuna Hiramani, Shibhuroni asati afa.
- 14 Uye zvakaikita kuti mugore iri makaita vapanduki vakanga vaenda kuma Ramani; uye vakamutswa kuti vashatirirwe maNifai zvakare.
- 15 Uye zvakare mugore irori vakauya nemauto akawanda kuhondo vachirwisana nevanhu vaMoronaiha, kana kuti vachirwisana nemauto aMoronaiha, mavakakundwa uye vakatandanisirwa kunyika dzavo, varasikirwa zvakaipa.
- 16 Uye ndikwo kupera kwakaita gore rechimakumi matatu nemapfumbamwe ekutongwa kwemaNifai nevatongi.
- 17 Uye ndiko kupera kwenyaya yaAruma, nemwanakomana wake Hiramani, naShibhuroniwo, akanga ari mwanakomana wake.

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.

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.

Bhuku raHiramani

Rungano rwemaNifai. Hondo dzavo nekupesana kwavo, nokupanduka kwavo. Uye buporofitawo bwewaporofita vatsvene vazbinji, Kristu asati auya, maererano nezvinyorwa zvaHiramani, aive mwana waHiramani, Uyewo maererano nezvinyorwa zvevanakomana vake, kana kusvika mukuuya kwaKristu. Uyewo vazbinji vemaRamani vanopinduka. Rungano rwekupinduka kwavo. Rungano rwekururama kwemaRamani, nouipi noruvengo korwemaNifai, maererano nezvinyorwa zvaHiramani nezvevanakomana vake, kana kusvika mukuuya kwaKristu, rwunodaizwa kuti bhuku raHiramani, nezvimweho.

Hiramani 1

- 1 Uye zvino tarisai, zvakaitika mukutanga kwegore rechimakumi mana ekutongwa kwemaNifai nevatongi, pakatanga kuve nekuoma kwakanyanya pakati pevanhu vemaNifai.
- 2 Nokuti tarisai, Pahorani akanga afa, aenda nenzira yenyika yose; naizvozvo pakatanga kuita nharo dzakaipa maererano nokuti ndiani angatore chigaro chekutonga pakati pevakoma nevanin'ina, vaive vanakomana vaPahorani.
- 3 Zvino aya ndiwo mazita avo vairwira chigaro chekutonga, vakaitawo kuti vanhu vapesane: Pahorani, Paanikai naPakumenai.
- 4 Zvino ava havazivo vana vose va Pahorani (nokuti aive nevakawanda), asi ava ndivo vairwira chigaro chekutonga; naizvozvo vakakonzera mapoka matatu pakati pevanhu.
- 5 Zvisinei, zvakaitika kuti Pahorani akasarudzwa nezwi revanhu kuti aite mutongi mukuru nagavhuna wehurumende yevanhu vaNifai.
- 6 Uye zvakaitika kuti Pakumenai paakaona kuti atadza kuwana chigaro chekutonga, akabatana nezwi revanhu.
- 7 Asi tarisai, Paanikai, neboka revanhu vaida kuti ave gavhuna wavo, akashatirwa zvikuru; naizvozvo, akanga ave kuda kuti akwezve vanhu ivavo kuti vapandukire hama dzavo.

The Book of Helaman

An account of the Nephites. Their wars and contentions, and their dissensions. And also the prophecies of many holy prophets, before the coming of Christ, according to the records of Helaman, who was the son of Helaman, and also according to the records of his sons, even down to the coming of Christ. And also many of the Lamanites are converted. An account of their conversion. An account of the righteousness of the Lamanites, and the wickedness and abominations of the Nephites, according to the record of Helaman and his sons, even down to the coming of Christ, which is called the book of Helaman, and so forth.

Helaman 1

And now behold, it came to pass in the commencement of the fortieth year of the reign of the judges over the people of Nephi, there began to be a serious difficulty among the people of the Nephites.

For behold, Pahoran had died, and gone the way of all the earth; therefore there began to be a serious contention concerning who should have the judgment-seat among the brethren, who were the sons of Pahoran.

Now these are their names who did contend for the judgment-seat, who did also cause the people to contend: Pahoran, Paanchi, and Pacumeni.

Now these are not all the sons of Pahoran (for he had many), but these are they who did contend for the judgment-seat; therefore, they did cause three divisions among the people.

Nevertheless, it came to pass that Pahoran was appointed by the voice of the people to be chief judge and a governor over the people of Nephi.

And it came to pass that Pacumeni, when he saw that he could not obtain the judgment-seat, he did unite with the voice of the people.

But behold, Paanchi, and that part of the people that were desirous that he should be their governor, was exceedingly wroth; therefore, he was about to flatter away those people to rise up in rebellion against their brethren.

- 8 Uye zvakaitika kuti paakanga ave kuda kuita izvi, tarisai, akabva atorwa, uye akatongwa maererano nezwi revanhu, akabva atongerwa kufa; nokuti akanga amutsa chimurenga uye ndokutsvaka kuparadza rusununguko rwevanhu.
- 9 Zvino vanhu avo vaidi kuti aitwe gavhuna wavo pavakaona kuti atongerwa kufa, naizvozvo vakashatirwa, uye tarisai, vakatumira mumwe ainzi Kishikumeni, kana kuchigaro chekutonga chaPahorani, akasvikoponda Pahorani agere pachigaro chekutonga.
- 10 Uye akateverwa nevaranda vaPahorani; asi tarisai, Kishikumeni aimhanya zvekuti hakuna munhu aikwanisa kumubata.
- 11 Uye akaenda kune avo vakanga vamutuma, uye vose vakaita chibvumirano, hongu, vachipika neMusiki wavo asingaperi, kuti hapana wavanotaurira kuti Kishikumeni aponda Pahorani.
- 12 Naizvozvo, Kishikumeni akanga asingazivikanwe muvanhu vaNifai, nokuti akanga akavanza uso hwake panguva yaakaponda Pahorani. Uye Kishikumeni neboka rake, vakanga vabvumirana naye, vakapinda mukati mevanhu, zvekuti vose hakuna akawanikwa; asi vose vakawanikwa vakatongerwa kufa.
- 13 Uye zvino tarisai, Pakumenai akaitwa kuti ave mutongi mukuru nagavhuna pamusoro pavanhu, maererano nezwi revanhu, kuti atonge panzvimbo yemukoma wake Pahorani; uye zvainge zviri zvakafanira kuti anzarwo. Uye zvose izvi zvakaitwa mugore rechimakumi mana rekutonga kwevatongi; uye rakange riine magumo.
- 14 Uye zvakaitika kuti mugore rechimakumi mana nerimwechete revatongi, maRamani akanga aunganidza pamwechete mauto akawanda zvisingaverengeke, uye ndokuvapa minondo, nezvipanga neuta, nemiseve, nezvidzitiro zvemumisoro, nezvidzitiro zvepazvipfuva, nenhoo dzakasiyana-siyana dzemarudzi ose.
- 15 Uye vakauya zvakare kuti vaedze kurwa nemaNifai. Uye vaitungamirwa nemurume ainzi Korianduma; uye akanga ari wechizvarwa chaZarahemura; uye akanga ari mupanduki akabva kumaNifai; uye aive rume hombe uye rine simba guru.

And it came to pass as he was about to do this, behold, he was taken, and was tried according to the voice of the people, and condemned unto death; for he had raised up in rebellion and sought to destroy the liberty of the people.

Now when those people who were desirous that he should be their governor saw that he was condemned unto death, therefore they were angry, and behold, they sent forth one Kishkumen, even to the judgment-seat of Pahoran, and murdered Pahoran as he sat upon the judgment-seat.

And he was pursued by the servants of Pahoran; but behold, so speedy was the flight of Kishkumen that no man could overtake him.

And he went unto those that sent him, and they all entered into a covenant, yea, swearing by their everlasting Maker, that they would tell no man that Kishkumen had murdered Pahoran.

Therefore, Kishkumen was not known among the people of Nephi, for he was in disguise at the time that he murdered Pahoran. And Kishkumen and his band, who had covenanted with him, did mingle themselves among the people, in a manner that they all could not be found; but as many as were found were condemned unto death.

And now behold, Pacumeni was appointed, according to the voice of the people, to be a chief judge and a governor over the people, to reign in the stead of his brother Pahoran; and it was according to his right. And all this was done in the fortieth year of the reign of the judges; and it had an end.

And it came to pass in the forty and first year of the reign of the judges, that the Lamanites had gathered together an innumerable army of men, and armed them with swords, and with cimeters and with bows, and with arrows, and with head-plates, and with breastplates, and with all manner of shields of every kind.

And they came down again that they might pitch battle against the Nephites. And they were led by a man whose name was Coriantumr; and he was a descendant of Zarahemla; and he was a dissenter from among the Nephites; and he was a large and a mighty man.

- 16 Naizvozvo, mambo wamaRamani, zita rake ainzi Tubharoti, aive mwanakomana wa Amoroni, achifunga sezvo Korianduma, riri rume rine simba guru, aikwanisa kurwisana nemaNifai, nesimba nokuchenjera kwakewo, zvekuti nokumutumira kwake aifanira kukurira maNifai—
- 17 Naizvozvo akavamutsa kuti vashatirwe, uye akaunganidza mauto ake, uye akaisa Korianduma kuti ave mutungamiri wavo, uye akaita kuti vaende kunyika yeZarahemura kunorwa nemaNifai.
- 18 Uye zvakaitika kuti pamusana pekupesana nekuoma kwezvinhu muhurumende, vakanga vasina vatariri vakakwana munyika yeZarahemura; nokuti vaifunga kuti maRamani anoty kupinda pakati penyika yavo kuti vazorwisa guta guru reZarahemura.
- 19 Asi zvakaitika kuti Korianduma akafamba ari pamberi pemauto ake akawanda, uye akasvika pavagari veguta, uye kufamba kwavo vaifamba vachikurumidza zvekuti maNifai akashaya nguva yekuunganidza mauto avo.
- 20 Naizvozvo Korianduma akasvikouraya vose vakanga vakachengeta paipindwa napo muguta, uye akafora nemauto ake ose achipinda muguta, uye vakauraya vose vaiedza kuvarwisa, zvekuti vakatora guta rose.
- 21 Uye zvakaitika kuti Pakumenai, akanga ari mutongi mukuru, akatiza Korianduma, kana kusvika kuchidziro cheguta. Uye zvakaitika kuti Korianduma akamubaira pachidziro, zvekuti akafa. Uye ndiko kupera kwakaita mazuva aPakumenai.
- 22 Uye zvino Korianduma zvaakaona kuti akanga atora guta reZarahemura, uye akaona kuti maNifai amutiza, uye vakauraiwa, uye vakatorwa, uye vakaiswa mutirongo, uye akaona kuti akanga atora nzvimbo yakasimba kupfuura dzimwe dzose munyika yose, mwoyo wake wakatora kusatyia zvekuti akanga oda kuti achirwisa nyika yose.

Therefore, the king of the Lamanites, whose name was Tubaloth, who was the son of Ammoron, supposing that Coriantumr, being a mighty man, could stand against the Nephites, with his strength and also with his great wisdom, insomuch that by sending him forth he should gain power over the Nephites—

Therefore he did stir them up to anger, and he did gather together his armies, and he did appoint Coriantumr to be their leader, and did cause that they should march down to the land of Zarahemla to battle against the Nephites.

And it came to pass that because of so much contention and so much difficulty in the government, that they had not kept sufficient guards in the land of Zarahemla; for they had supposed that the Lamanites durst not come into the heart of their lands to attack that great city Zarahemla.

But it came to pass that Coriantumr did march forth at the head of his numerous host, and came upon the inhabitants of the city, and their march was with such exceedingly great speed that there was no time for the Nephites to gather together their armies.

Therefore Coriantumr did cut down the watch by the entrance of the city, and did march forth with his whole army into the city, and they did slay every one who did oppose them, insomuch that they did take possession of the whole city.

And it came to pass that Pacumeni, who was the chief judge, did flee before Coriantumr, even to the walls of the city. And it came to pass that Coriantumr did smite him against the wall, insomuch that he died. And thus ended the days of Pacumeni.

And now when Coriantumr saw that he was in possession of the city of Zarahemla, and saw that the Nephites had fled before them, and were slain, and were taken, and were cast into prison, and that he had obtained the possession of the strongest hold in all the land, his heart took courage insomuch that he was about to go forth against all the land.

- 23 Uye zvino haana kugara munyika yeZarahemura, asi akafora nemauto akawanda, akananga kuguta reMaguta; nokuti akanga azvipira kuti aende anovhura nzira yake nemunondo, kuti atore matunhu ekuchamhembe kwenyika.
- 24 Uye, achifunga kuti simba ravo guru riri pakati penyika, naizvozvo akaenda, achivashaisa nguva yekuti vaungane pamwechete kunze kwezvikuwata zvidiki; uye netsika iyi vakavasvikira uye vakavatsikirira muvhu.
- 25 Asi tarisai, kufamba kwaKorianduma uku nepakati penyika kwakayamura Moronaiha zvikuru, kana dai zvazvo vakanga vauraiwa vemaNifai vakanga vakawanda zvikuru.
- 26 Nokuti tarisai, Moronaiha aifunga kuti maRamani anoty kupinda pakati penyika, asi kuti vangangorwisa maguta ekunze ari kumiganhu sezvavaichiita; naizvozvo Moronaiha akanga aita kuti mauto avo akasimba achengete idzo nzvimbo dziri kumiganhu.
- 27 Asi tarisai, maRamani havana kutya sezvaaida iye, asi vakanga vauya pakati penyika, uye vakanga vatora guta remuzinda raive guta reZarahemura, uye vakanga vave kufora nemunzvimbo huru dzenyika, vachiuraya vanhu zvakaipa, varume, vakadzi nevana, vachitora maguta akawanda nenzvimbo dzakasimba.
- 28 Asi Moronaiha zvaakaona izvi, pakarepo akatumira Rihai nemauto nenzira yekudimbudzira kuti avadimbudzire vasati vasvika kunyika yeMaguta.
- 29 Uye ndizvo zvaakaita; uye akavadinbudzira vasati vasvika kunyika yeMaguta, uye akavarwisa, zvekuti vakatanga kudududza vachidzokera kunyika yeZarahemura.
- 30 Uye zvakaikita kuti Moronaiha akavagashira mukudududza kwavo, uye akavarwisa, zvekuti yakave hondo yakaita ropa rakanyanya; hongu, vazhinji vakauraiwa, uye mukati meavo vakauraiwa Korianduma akawanikwa arimo.

And now he did not tarry in the land of Zarahemla, but he did march forth with a large army, even towards the city of Bountiful; for it was his determination to go forth and cut his way through with the sword, that he might obtain the north parts of the land.

And, supposing that their greatest strength was in the center of the land, therefore he did march forth, giving them no time to assemble themselves together save it were in small bodies; and in this manner they did fall upon them and cut them down to the earth.

But behold, this march of Coriantumr through the center of the land gave Moronihah great advantage over them, notwithstanding the greatness of the number of the Nephites who were slain.

For behold, Moronihah had supposed that the Lamanites durst not come into the center of the land, but that they would attack the cities round about in the borders as they had hitherto done; therefore Moronihah had caused that their strong armies should maintain those parts round about by the borders.

But behold, the Lamanites were not frightened according to his desire, but they had come into the center of the land, and had taken the capital city which was the city of Zarahemla, and were marching through the most capital parts of the land, slaying the people with a great slaughter, both men, women, and children, taking possession of many cities and of many strongholds.

But when Moronihah had discovered this, he immediately sent forth Lehi with an army round about to head them before they should come to the land Bountiful.

And thus he did; and he did head them before they came to the land Bountiful, and gave unto them battle, insomuch that they began to retreat back towards the land of Zarahemla.

And it came to pass that Moronihah did head them in their retreat, and did give unto them battle, insomuch that it became an exceedingly bloody battle; yea, many were slain, and among the number who were slain Coriantumr was also found.

- 31 Uye zvino, tarisai, maRamani akange asisakwanise kutizira uku kana uko, kana kuchamhembe, kana kumaodzanyemba, kana kumabvazuva, kana kumadokero, nokuti vakanga vakombwa mativi ose nemaNifai.
- 32 Uye saka Korianduma akanga aisa maRamani pakati pemaNifai, zvekuti vakanga vave mumaoko emaNifai, uye iye pachake akauraiwa, uye maRamani akazviisa mumaoko emaNifai.
- 33 Uye zvakaitika kuti Moronaiha akatora guta reZarahemura zvakare, uye akaita kuti maRamani akanga atorwa sevasungwa vabude munyika nerunyararo.
- 34 Uye ndiko kupera kwakaita gore rechimakumi mana nerimwechete rekutonga kwevatongi.

And now, behold, the Lamanites could not retreat either way, neither on the north, nor on the south, nor on the east, nor on the west, for they were surrounded on every hand by the Nephites.

And thus had Coriantumr plunged the Lamanites into the midst of the Nephites, insomuch that they were in the power of the Nephites, and he himself was slain, and the Lamanites did yield themselves into the hands of the Nephites.

And it came to pass that Moronihah took possession of the city of Zarahemla again, and caused that the Lamanites who had been taken prisoners should depart out of the land in peace.

And thus ended the forty and first year of the reign of the judges.

Hiramani 2

- 1 Uye zvakaitika kuti mugore rechimakumi mana nemaviri rekutonga kwevatongi, mushure mekunge Moronaiha adzikazve runyararo pakati pemaNifai nemaRamani, tarisai pakanga pasina wekuisa pachigaro chekutonga; naizvozvo pakatanga kuve nekunetsana zvakare pakati pevanhu nezvekuti ndiani angaiswe pachigaro chekutonga.
- 2 Uye zvakaitika kuti Hiramani, akanga ari mwanakomana waHiramani, akaiswa kuti atore chigaro chekutonga, nezwi revanhu.
- 3 Asi tarisai, Kishikumeni, akanga aponda Pahorani, akahwandira Hiramani kuti amuparadzewo; uye akanga akatsigirwa nechikwata chake chakanga chaita chibvumirano kuti hakuna anofanira kuziva utsinye hwake.
- 4 Nokuti kwaive nemumwe Gadhiandoni akanga ari nyanzvi nemazwi akawanda, uye nekungwara kwake, kuti aite basa rakavandika iri, rekuponda nerokupamba; naizvozvo akave mutungamiri wechikwata chaKishikumeni.
- 5 Naizvozvo akavanyengedza, uye naKishikumeniwo, kuti vakamuise muchigaro chekutonga aizoita kuti avo vari muchikwata chake vaiswe munzvimbo dzesimba nemvumo mukati mevanhu; naizvozvo Kishikumeni akatsvaka kuparadza Hiramani.
- 6 Uye zvakaitika kuti zvaakanga achienda nechekuchigaro chekutonga kuti aparadze Hiramani, tarisai, mumwe wevaranda vaHiramani, akange ari panze usiku, uye aziva nokuzvivanza, ruzivo rweurongwa hwechikwata ichi kuti vaparadze Hiramani—
- 7 Uye zvakaitika kuti akasangana naKishikumeni, ndokubva amupa chiratidzo, naizvozvo Kishikumeni akamuita kuti azive chinangwa chezvaaida, achimukumbira kuti amutungamirire kuchigaro chekutonga kuti aponde Hiramani.

Helaman 2

And it came to pass in the forty and second year of the reign of the judges, after Moronihah had established again peace between the Nephites and the Lamanites, behold there was no one to fill the judgment-seat; therefore there began to be a contention again among the people concerning who should fill the judgment-seat.

And it came to pass that Helaman, who was the son of Helaman, was appointed to fill the judgment-seat, by the voice of the people.

But behold, Kishkumen, who had murdered Pahoran, did lay wait to destroy Helaman also; and he was upheld by his band, who had entered into a covenant that no one should know his wickedness.

For there was one Gadianton, who was exceedingly expert in many words, and also in his craft, to carry on the secret work of murder and of robbery; therefore he became the leader of the band of Kishkumen.

Therefore he did flatter them, and also Kishkumen, that if they would place him in the judgment-seat he would grant unto those who belonged to his band that they should be placed in power and authority among the people; therefore Kishkumen sought to destroy Helaman.

And it came to pass as he went forth towards the judgment-seat to destroy Helaman, behold one of the servants of Helaman, having been out by night, and having obtained, through disguise, a knowledge of those plans which had been laid by this band to destroy Helaman—

And it came to pass that he met Kishkumen, and he gave unto him a sign; therefore Kishkumen made known unto him the object of his desire, desiring that he would conduct him to the judgment-seat that he might murder Helaman.

- 8 Uye muranda waHiramani paakanga aziva zvakanga zviru mumwoyo maKishikumeni zvose, uye kuti chinangwa chake chaive chekuponda, nokutiwo ndicho chaive chinangwa cheavo vaive vechikwata chake, nokubvuta, nekuwana simba, (uye ichi ndicho chakange chiri chirongwawa chavo muruvande, nerangano yavo) muranda waHiramani akati kuna Kishikumeni: Handei kuchigaro chekutonga.
- 9 Zvino izvi zvakafadza Kishikumeni zvikuru, nokuti akafunga kuti achaiita zvaakaronga; asi tarisai, muranda wa Hiramani, zvavakanga vachienda kuchigaro chekutonga, akabaya Kishikumeni nepamwoyo chaipo, akabva awira pasi asina kana kugomera. Uye ndokubva amhanya kunotaurira Hiramani zvose zvinhu zvaakanga aona uye anzwa, nezvaakanga aita.
- 10 Uye zvakaitika kuti Hiramani akatuma varindi kuti vanobata chikwata chemakororo nemhondi dzemuchivande, kuti vagouraiwa maererano nemutemo.
- 11 Asi tarisai, Gadhiandoni paakaona kuti Kishikumeni haana kunge adzoka akatya kuti zvimwe aparadzwa; naizvozvo akaita kuti chikwata chake chimutevere. Uye vakatiza vachibva munyika, nenzira yakavandika, vachienda murenje; uye saka Hiramani paakatumira kuti vanotorwa hapana kwavakanga vachawanikwa.
- 12 Uye zvizhinji nezvaGadhiandoni uyu zvichataurwa nezvazvo mushure. Uye ndiko kupera kwakaita gore rechimakumi mana nemaviri rekutongwa kwevanhu vaNifai nevatongi.
- 13 Uye tarisai, mukupera kwebhuku rino muchaona kuti Gadhiandoni uyu akave mupunzi, hongu, kupotsa ave anoparadza zvachose vanhu vaNifai.
- 14 Tarisai handizi kureva kupera kwebhuku raHiramani, asi ndiri kureva kupera kwebhuku raNifai, umo mandatora zvose zvandanyora.

And when the servant of Helaman had known all the heart of Kishkumen, and how that it was his object to murder, and also that it was the object of all those who belonged to his band to murder, and to rob, and to gain power, (and this was their secret plan, and their combination) the servant of Helaman said unto Kishkumen: Let us go forth unto the judgment-seat.

Now this did please Kishkumen exceedingly, for he did suppose that he should accomplish his design; but behold, the servant of Helaman, as they were going forth unto the judgment-seat, did stab Kishkumen even to the heart, that he fell dead without a groan. And he ran and told Helaman all the things which he had seen, and heard, and done.

And it came to pass that Helaman did send forth to take this band of robbers and secret murderers, that they might be executed according to the law.

But behold, when Gadianton had found that Kishkumen did not return he feared lest that he should be destroyed; therefore he caused that his band should follow him. And they took their flight out of the land, by a secret way, into the wilderness; and thus when Helaman sent forth to take them they could nowhere be found.

And more of this Gadianton shall be spoken hereafter. And thus ended the forty and second year of the reign of the judges over the people of Nephi.

And behold, in the end of this book ye shall see that this Gadianton did prove the overthrow, yea, almost the entire destruction of the people of Nephi.

Behold I do not mean the end of the book of Helaman, but I mean the end of the book of Nephi, from which I have taken all the account which I have written.

Hiramani 3

- 1 Uye zvino zvakaitika kuti mugore rechimakumi mana nematatu ekutonga kwevatongi, pakanga pasina kupesana pakati pevanhu vaNifai kunze kwekakuzvida kaive muchechi, kwakakonzero kuti vamwe vapanduke mukati mevanhu, nyaya idzi dziri dzakagadziriswa mukupera kwegore rechimakore makumi mana nematatu.
- 2 Uye pakanga pasina kupesana kwevanhu mugore rechimakumi mana nemana; kana mugore rechimakumi mana nemashanu makanga musina kupesana kwakanyanya.
- 3 Uye zvakaitika kuti mugore rechimakumi mana nematanhatu, hongu, kwakange kuine kupesana nekupanduka kwakanyanya; nokudaro kwakaita kuti vazhinji kwazvo vabve munyika yeZarahemura, uye vachienda kunyika yekuchamhembe kunodya nhaka yenyika.
- 4 Uye vakafamba chindhambwe chikuru kwazvo, zvekuti vakasvika kwaive nemvura yakawanda nehova zhinji.
- 5 Hongu, uye kana naivo vakapararira kumativi ose enyika iyi, kumatunhu ose akanga asina kuitwa gwenga nekushaya miti, pamusana pevanhu vazhinji vakambogaramo kare.
- 6 Uye zvino hakuna dunhu renyika iyi rakanga riri gwenga, kunze kwekushaikwa kwemiti; asi nenzira yekuparadza kukuru kwakanga kwaitwa nevanhu vakambogaramo munyika iyi yakanga yave kudaidzwa kunzi gwenga.
- 7 Uye sezvo kwakanga kuine miti mishoma-shoma munyika umu, zvakadaro vanhu vakaendako vakave nyanzvi huru dzekugadzira semende; saka vakavaka dzimba dzosemende, idzo dzavaigara.
- 8 Uye zvakaitika kuti vakawanda vakapararira, uye vakabva munyika yekumaodzanyemba vakaenda kunyika yekuchamhembe, vakapararira zvekuti vakatanga kuzadza pasi pose, kubvira kugungwa rekumaodzanyemba kusvika kugungwa rekuchamhembe, kubvira kugungwa rekumadokero kusvika kugungwa rekumabvazuva.

Helaman 3

And now it came to pass in the forty and third year of the reign of the judges, there was no contention among the people of Nephi save it were a little pride which was in the church, which did cause some little dissensions among the people, which affairs were settled in the ending of the forty and third year.

And there was no contention among the people in the forty and fourth year; neither was there much contention in the forty and fifth year.

And it came to pass in the forty and sixth, yea, there was much contention and many dissensions; in the which there were an exceedingly great many who departed out of the land of Zarahemla, and went forth unto the land northward to inherit the land.

And they did travel to an exceedingly great distance, insomuch that they came to large bodies of water and many rivers.

Yea, and even they did spread forth into all parts of the land, into whatever parts it had not been rendered desolate and without timber, because of the many inhabitants who had before inherited the land.

And now no part of the land was desolate, save it were for timber; but because of the greatness of the destruction of the people who had before inhabited the land it was called desolate.

And there being but little timber upon the face of the land, nevertheless the people who went forth became exceedingly expert in the working of cement; therefore they did build houses of cement, in the which they did dwell.

And it came to pass that they did multiply and spread, and did go forth from the land southward to the land northward, and did spread insomuch that they began to cover the face of the whole earth, from the sea south to the sea north, from the sea west to the sea east.

- 9 Uye vanhu vakanga vari munyika yekuchamhembe vaigara mumatende, nemudzimba dzesemende, uye vaibvumira kose kamuti kanenge kamera kuti kakure, kuti nekufamba kwenguva vagozowana mapango ekuvakisa dzimba dzavo; hongu, maguta avo, netemberi dzavo, nemasinagogo avo, nenzvimbo dzekunamatira, nemarudzi akasiyana-siyana edzimba.
- 10 Uye zvakaitika kuti miti yakanga iri mishoma chaizvo kunyika yekuchamhembe, uye vaitotumira mapango akawanda nengarava.
- 11 Uye ndiko kuyamura kwavakaita vanhu vaive mumatunhu ekuchamhembe kuti vakwanise kuvaka maguta akawanda, emapango nesemende.
- 12 Uye zvakaitika kuti kune vanhu vazhinji vekwaAmoni vakanga vakazvarwa vari maRamani, vakaendawo kunyika iyi.
- 13 Uye zvine kune zvinyorwa zvizhinji zvakachengetwa zvekafambiro kevanhu ava, zvakachengetwa nevazhinji vevanhu ava, uye zvinonyatsotsanangura uye zvakakura, maererano nevanhu ava.
- 14 Asi tarisai, kadimbu kadikidiki kemafambiro evanhu ava, hongu, rungano rwemaRamani nerwemaNifai, nehondo dzavo, nekunetsana kwavo, nekupandukirana, nekuparidza kwavo, nehuporofita hwavo, nezvengarava dzavo, nekuvaka kwavo ngarava, nokuvaka kwavo matemberi, nemasinagogo nenzvimbo dzavo dzekunamatira, nekukurama kwavo, neuipi hwavo, uye kuponda kwavo, uye kupamba kwavo, uye kupaza kwavo, nemarudzi ose ekuipa neufeve, hazvikwane kunyorwa mubasa rino.
- 15 Asi tarisai, kune mabhuku akawanda nezvinyorwa zvakawanda zvemarudzi akasiyana siyana, uye zvakachengetwa kunyanya nemaNifai.
- 16 Uye zvakagashidzwa kubva kuchizvarwa zvichienda kune chimwe chizvarwa nemaNifai, kana zvavainge vawira mukutadza uye vachiponda, vachipazwa, uye vachivhimwa, uye vachitinhwa, uye vachiuraiwa, uye vachipararira pamusoro penyika, uye vakasangana nemaRamani kudakara vasisadaidzwe kuti maNifai, vave neuipi, uye vave kupenga, uye vave magandanga, hongu, kana kutove maRamani.

And the people who were in the land northward did dwell in tents, and in houses of cement, and they did suffer whatsoever tree should spring up upon the face of the land that it should grow up, that in time they might have timber to build their houses, yea, their cities, and their temples, and their synagogues, and their sanctuaries, and all manner of their buildings.

And it came to pass as timber was exceedingly scarce in the land northward, they did send forth much by the way of shipping.

And thus they did enable the people in the land northward that they might build many cities, both of wood and of cement.

And it came to pass that there were many of the people of Ammon, who were Lamanites by birth, did also go forth into this land.

And now there are many records kept of the proceedings of this people, by many of this people, which are particular and very large, concerning them.

But behold, a hundredth part of the proceedings of this people, yea, the account of the Lamanites and of the Nephites, and their wars, and contentions, and dissensions, and their preaching, and their prophecies, and their shipping and their building of ships, and their building of temples, and of synagogues and their sanctuaries, and their righteousness, and their wickedness, and their murders, and their robberies, and their plundering, and all manner of abominations and whoredoms, cannot be contained in this work.

But behold, there are many books and many records of every kind, and they have been kept chiefly by the Nephites.

And they have been handed down from one generation to another by the Nephites, even until they have fallen into transgression and have been murdered, plundered, and hunted, and driven forth, and slain, and scattered upon the face of the earth, and mixed with the Lamanites until they are no more called the Nephites, becoming wicked, and wild, and ferocious, yea, even becoming Lamanites.

17 Uye zvino ndave kudzokera zvakare kurungano rwangu; naizvozvo, zvandataura zvakanga zvaitika mushure mekunge maita kupesana kukuru, nemhere-mhere; nehondo, nekupanduka, mukati mevanhu vaNifai.

18 Gore rechimakumi mana nematanhatu rekutonga kwevatongi rakapera;

19 Uye zvakaitika kuti kwakange kuchine kupesana kukuru mukati menyika, hongu, kana mugore rechimakumi mana nemanomwe, uyewo nemugore rechimakumi mana nemasere.

20 Zvisinei Hiramani akagara pachigaro chekutonga nokururama nekuenzanisa, hongu, aicherechedza kuchengeta zvisungo, nezvirango, nemirairo yaMwari; uye aiita izvo zvakana mumaziso aMwari nguva dzose; uye aifamba nenzira dzababavake, zvekuti akabudirira munyika.

21 Uye zvakaitika kuti akave nevanakomana vaviri. Akapa kumukuru zita rekuti Nifai, uye kumudiki, zita rekuti Rihai. Uye vakatanga kukura vari muna Ishe.

22 Uye zvakaitika kuti hondo nokupesana zvakatanga kupera, zvisishomanani, pakati pevanhu vaNifai, mukupera kwegore rechimakumi mana nemasere rekutongwa kwemaNifai nevatongi.

23 Uye zvakaitika kuti mugore rechimakumi mana nemapfumbamwe ekutonga kwevatongi, munyika makadzikwa runyararo rwunoyenderera, kwose kunze kwezvikuwata zvemuruvande zvakaiswa negororo Gadhiandoni munzvimbo dzakange dzigerwe dzenyika, panguva idzodzo dzakanga dzisingazivikanwe nevakuru vehurumende; saka havana kukwanisa kuzviparadza munyika.

24 Uye zvakaitika kuti mugore irori muchechi makave nokubudirira kukuru, zvekuti kwakave nezviuru zvakapinda chechi uye vakabhabhatidzwa mukutendeuka.

25 Uye chechi yakabudirira zvikuru zvekuti, kwakave neparopafadzo mazhinji akadirwa vanhu, zvekuti kana vapirisita vepamusoro nevadzidzisi naivo vakashamiswa zvikuru.

And now I return again to mine account; therefore, what I have spoken had passed after there had been great contentions, and disturbances, and wars, and dissensions, among the people of Nephi.

The forty and sixth year of the reign of the judges ended;

And it came to pass that there was still great contention in the land, yea, even in the forty and seventh year, and also in the forty and eighth year.

Nevertheless Helaman did fill the judgment-seat with justice and equity; yea, he did observe to keep the statutes, and the judgments, and the commandments of God; and he did do that which was right in the sight of God continually; and he did walk after the ways of his father, insomuch that he did prosper in the land.

And it came to pass that he had two sons. He gave unto the eldest the name of Nephi, and unto the youngest, the name of Lehi. And they began to grow up unto the Lord.

And it came to pass that the wars and contentions began to cease, in a small degree, among the people of the Nephites, in the latter end of the forty and eighth year of the reign of the judges over the people of Nephi.

And it came to pass in the forty and ninth year of the reign of the judges, there was continual peace established in the land, all save it were the secret combinations which Gadianton the robber had established in the more settled parts of the land, which at that time were not known unto those who were at the head of government; therefore they were not destroyed out of the land.

And it came to pass that in this same year there was exceedingly great prosperity in the church, insomuch that there were thousands who did join themselves unto the church and were baptized unto repentance.

And so great was the prosperity of the church, and so many the blessings which were poured out upon the people, that even the high priests and the teachers were themselves astonished beyond measure.

- 26 Uye zvakaitika kuti basa raIshe rakabudirira zvekuti kwakabhabhatidzwa uye kukabatanidzwa muchechi yaMwari, mweya mizhinji, hongu, kana makumi ezviuru.
- 27 Saka tinoona kuti Ishe vane tsitsi kune vose vanoda, nemwoyo yavo yose, kudaidza zita ravo dzvene.
- 28 Hongu, saka tinoona kuti musiwu wekudenga wakazururirwa vose, kana kune avo vanotenda muzita raJesu Kristu, anove mwanakomana waMwari.
- 29 Hongu, tinoona kuti ani zvake anoda anogona kubatirira pashoko raMwari, benyu uye rine simba, richapatsanura kunyengedza kwose nezvikachikiro, nemisungo nezano rakaipa radhiabhorosi, nokutungamira munhu waKristu munzira yakamanikana uye yakamanika inoyambuka gomba rekusuwa kusingaperi rakagadzirirwa kumedza vane uipi—
- 30 Uye zvichiisa mweya yavo, hongu, mweya yavo isingafe, kuruoko rwerudyi rwaMwari muumambo hwekudenga, kuti vagare pasi naAbrahama, naIsaka, naJakobo, madzibaba edu matsvene ose, vasingazobuda zvakare.
- 31 Uye mugore iri kwakava nokupembera kwaienderera munyika yeZarahemura, nemumatunhu ose akatenderedza, kana nemunyika dzose dzaigarwa nemaNifai.
- 32 Uye zvakaitika kuti kwakave nerunyararo nokufara kukuru muchidimbu chakanga chasara chegore rechimakumi mana nemapfumbamwe; hongu, uye maigara muine runyararo nomufaro mukuru mugore rechimakumi mashanu ekutonga kwevatongi.
- 33 Uye mugore rechimakumi mashanu nerimwechete rekutonga kwevatongi kwaive nerunyararowo, kunze kwekudada kwakatanga kupinda muchechi—kwete muchechi yaMwari, asi mumwoyo yevanhu vaizviti ndevechечи yaMwari—
- 34 Uye vakazvikudza nekudada, kana nokunetsa hama dzavo. Zvino ichi chaive chinhu chakaipa chaizvo, chakaita kuti vaye vanhu vakanga vakapfava vaone nhamo yekunetswa kukuru, uye vapinde mukati mekurwadziswa kukuru.

And it came to pass that the work of the Lord did prosper unto the baptizing and uniting to the church of God, many souls, yea, even tens of thousands.

Thus we may see that the Lord is merciful unto all who will, in the sincerity of their hearts, call upon his holy name.

Yea, thus we see that the gate of heaven is open unto all, even to those who will believe on the name of Jesus Christ, who is the Son of God.

Yea, we see that whosoever will may lay hold upon the word of God, which is quick and powerful, which shall divide asunder all the cunning and the snares and the wiles of the devil, and lead the man of Christ in a strait and narrow course across that everlasting gulf of misery which is prepared to engulf the wicked—

And land their souls, yea, their immortal souls, at the right hand of God in the kingdom of heaven, to sit down with Abraham, and Isaac, and with Jacob, and with all our holy fathers, to go no more out.

And in this year there was continual rejoicing in the land of Zarahemla, and in all the regions round about, even in all the land which was possessed by the Nephites.

And it came to pass that there was peace and exceedingly great joy in the remainder of the forty and ninth year; yea, and also there was continual peace and great joy in the fiftieth year of the reign of the judges.

And in the fifty and first year of the reign of the judges there was peace also, save it were the pride which began to enter into the church—not into the church of God, but into the hearts of the people who professed to belong to the church of God—

And they were lifted up in pride, even to the persecution of many of their brethren. Now this was a great evil, which did cause the more humble part of the people to suffer great persecutions, and to wade through much affliction.

35 Zvisinei waitsanya nekunamata nguva nenguva, vakasimba uye zvisishoma nezvisishoma mukuzvirereka kwavo, nokubata zvakasimba murutendo rwavo muna Kristu, mukuzadzwa kwemweya yavo nemufaro nokunyaradzwa, hongu, kana nokuchenesa nokuita kuti mwoyo yavo ive mitsvene, ukwu kuitwa vatsvene pamusana pekupa mwoyo yavo kuna Mwari.

36 Uye zvakaitika kuti gore rechimakumi mashanu nemaviri rakapera murunyararo nairowo, kunze kwekudada kukuru kwakanga kwapinda mumwoyo yevanhu; uye zvakanga zviripamusana peupfumi hwavo ukuru nokubudirira kwavo munyika; uye zvaikura mavari zuva nezuva.

37 Uye zvakaitika kuti mugore rechimakumi mashanu nematatu rekutonga kwevatongi, Hiramani akafa, uye mwanakomana wake mukuru Nifai akatanga kutonga munzvimbo yake. Uye zvakaita kuti akatora chigaro chekutonga nekururama nekuenzanisa; hongu, aichengeta mirairo yaMwari, uye akafamba munzira dzababavake.

Nevertheless they did fast and pray oft, and did wax stronger and stronger in their humility, and firmer and firmer in the faith of Christ, unto the filling their souls with joy and consolation, yea, even to the purifying and the sanctification of their hearts, which sanctification cometh because of their yielding their hearts unto God.

And it came to pass that the fifty and second year ended in peace also, save it were the exceedingly great pride which had gotten into the hearts of the people; and it was because of their exceedingly great riches and their prosperity in the land; and it did grow upon them from day to day.

And it came to pass in the fifty and third year of the reign of the judges, Helaman died, and his eldest son Nephi began to reign in his stead. And it came to pass that he did fill the judgment-seat with justice and equity; yea, he did keep the commandments of God, and did walk in the ways of his father.

Hiramani 4

- 1 Uye zvakaikita kuti mugore rechimakumi mashanu nemana kwakaita kuti vazhinji vasiye chechi, uye kwaivewo nekupesana mukati mevanhu, zvekuti kwakave nekudeuka kwero rakawanda.
- 2 Uye avo vakanga vapanduka vakauraiwa uye vakatandaniswa munyika, uye vakaenda kuna mambo wemaRamani.
- 3 Uye zvakaikita kuti vakaedza kufurira maRamani kuti varwisane arwisane nemaNifai; asi tarisai, maRamani aitya zvikuru, zvekuti havana kuteerera mazwi eavo vapanduki.
- 4 Asi zvakaikita kuti mugore rechimakumi mashanu nematanhatu rekutonga kwevatongi, kwaive nevapanduki vakabva kumaNifai vachienda kumaRamani; uye vakabudirira nevamwe vava kupesvera kuti vashatirirwe maNifai; uye vakanga, vapedza gore rose iroro, vachigadzirira hondo.
- 5 Uye mugore rechimakumi nemanomwe vakauya kuzorwa nemaNifai, uye vakatangisa basa rekuuraya; hongu, zvekuti mugore rechimakumi mashanu nemasere rekutonga kwevatongi vakabudirira mukutora nyika ye Zarahemura; hongu, nematunhuwo ose, kana nyika yaive pedyo nenyika yeMaguta.
- 6 Uye maNifai nemo auto aMoroniha akatandaniswa kana kusvika munyika yeMaguta.
- 7 Uye ikoko vakazvidzimirira kuti maRamani asavike kwavari, kubvira kugungwa rekumadokero, kana kusvika kumabvazuva; zviri zvaitorera muNifai zuva rimwechete kufamba, mumutsara wavakanga vavakirira uye vakaisa mauto avo kuti varwire nyika yavo yekuchamhembe.
- 8 Uye saka avo vapanduki vemaNifai, vachiyamurwa nemo auto asingaverengeke emaRamani, vakanga vatora zvose zvaive zvemaNifai zvaive munyika yaive kumaodzanyemba. Uye zvose izvi zvakaikita mugore rechimakumi mashanu nemasere nerepfumbamwe rekutonga kwevatongi.

Helaman 4

And it came to pass in the fifty and fourth year there were many dissensions in the church, and there was also a contention among the people, insomuch that there was much bloodshed.

And the rebellious part were slain and driven out of the land, and they did go unto the king of the Lamanites.

And it came to pass that they did endeavor to stir up the Lamanites to war against the Nephites; but behold, the Lamanites were exceedingly afraid, insomuch that they would not hearken to the words of those dissenters.

But it came to pass in the fifty and sixth year of the reign of the judges, there were dissenters who went up from the Nephites unto the Lamanites; and they succeeded with those others in stirring them up to anger against the Nephites; and they were all that year preparing for war.

And in the fifty and seventh year they did come down against the Nephites to battle, and they did commence the work of death; yea, insomuch that in the fifty and eighth year of the reign of the judges they succeeded in obtaining possession of the land of Zarahemla; yea, and also all the lands, even unto the land which was near the land Bountiful.

And the Nephites and the armies of Moroniha were driven even into the land of Bountiful;

And there they did fortify against the Lamanites, from the west sea, even unto the east; it being a day's journey for a Nephite, on the line which they had fortified and stationed their armies to defend their north country.

And thus those dissenters of the Nephites, with the help of a numerous army of the Lamanites, had obtained all the possession of the Nephites which was in the land southward. And all this was done in the fifty and eighth and ninth years of the reign of the judges.

- 9 Uye zvakaikita kuti mugore rechimakumi matanhatu rekutonga kwevatongi, Moronaiha akakwanisa nemauto ake kutora matunhu mazhinji enyika; hongu, vakatora zvakare maguta mazhinji akanga awira mumaoko emaRamani.
- 10 Uye zvakaikita kuti mugore rechimakumi matanhatu nerimwechete rekutonga kwevatongi vakakwanisa kutora zvakare kana chikamu chepakati chezvinhu zvavo zvose.
- 11 Zvino kurasikirwa kukuru uku kwemaNifai, nokuurayana kwakaipa kwaive pakati pavo, kungadai kusina kuitika dai kusiri kuipa kwavo noruvengo rwavo rwaive mukati mavo; hongu, uye zvaive pakati peavo vaizviti ndevechechi yaMwari.
- 12 Uye zvaive pamusana pekudada kwemwoyo yavo, pamusana peupfumi hwavo hwakanyanya, hongu, zvaive pamusana peudzvanyiriri hwavo kuvarombo, vachinyima kudya kwavo vane nzara, vachinyima nhumbi dzavo kune vasina kusimira, uye vachirova nembama matama ehama dzavo, vachiseka icho chinoera, vachiramba mweya wekuporofita newekuzururirwa, vachiponda, kupaza, kunyepa, kuba, kupomba, kumukirana mukurwa kukuru, uye kutizira munyika yaNifai, mukati memaRamani—
- 13 Uye pamusana peuipi hwavo uhwu hukuru, uye nokuzvitutumadza nesimba ravo, vakasiiwa musimba ravo; naizvozvo havana kubudirira, asi vakatambudzwa vakarohwa, uye vakatinhwa pamberi pemaRamani, kudakara vange vacharasikirwa nenyika dzavo dzose.
- 14 Asi tarisai, Moronaiha akaparidza zvinhu zvizhinji kuvanhu pamusana pekuipa kwavo, naNifai naRihaiwo, vakanga vari vanakomana vaHiramani, vakaparidza zvinhu zvizhinji kuvanhu, hongu, uye vakaporofita zvinhu zvizhinji kwavari maererano nekuipa kwavo, nezvichaitika kwavari kana vasina kutendeuka muzvitema zvavo.
- 15 Uye zvakaikita kuti vakatendeuka, uye mukutendeuka kwavaiita vakatanga kubudirira.

And it came to pass in the sixtieth year of the reign of the judges, Moronihah did succeed with his armies in obtaining many parts of the land; yea, they regained many cities which had fallen into the hands of the Lamanites.

And it came to pass in the sixty and first year of the reign of the judges they succeeded in regaining even the half of all their possessions.

Now this great loss of the Nephites, and the great slaughter which was among them, would not have happened had it not been for their wickedness and their abomination which was among them; yea, and it was among those also who professed to belong to the church of God.

And it was because of the pride of their hearts, because of their exceeding riches, yea, it was because of their oppression to the poor, withholding their food from the hungry, withholding their clothing from the naked, and smiting their humble brethren upon the cheek, making a mock of that which was sacred, denying the spirit of prophecy and of revelation, murdering, plundering, lying, stealing, committing adultery, rising up in great contentions, and deserting away into the land of Nephi, among the Lamanites—

And because of this their great wickedness, and their boastings in their own strength, they were left in their own strength; therefore they did not prosper, but were afflicted and smitten, and driven before the Lamanites, until they had lost possession of almost all their lands.

But behold, Moronihah did preach many things unto the people because of their iniquity, and also Nephi and Lehi, who were the sons of Helaman, did preach many things unto the people, yea, and did prophesy many things unto them concerning their iniquities, and what should come unto them if they did not repent of their sins.

And it came to pass that they did repent, and inasmuch as they did repent they did begin to prosper.

- 16 Nokuti Moronaiha paakaona kuti vave kutendeuka akaedza kuvatungamira kunzvimbo nenzvimbo, uye kuguta neguta, kana kusvika vatora chikamu chepakati chepfuma yavo nechikamu chepakati chematunhu avo ose.
- 17 Uye ndikwo kupera kwakaita gore rechimakumi matanhatu nerimwechete rekutonga kwevatongi.
- 18 Uye zvakaitika kuti mugore rechimakumi matanhatu nemaviri ekutonga kwevatongi, kuti Moronaiha akanga asisagone kuwana zvimwe zvinhu kumaRamani.
- 19 Naizvozvo vakabva varegera pfungwa dzavo dzekuti vatore matunhu akanga asara, nokuti maRamani akanga akawanda zvekuti zvakanga zvaoma kuti maNifai vavakurire; naizvozvo Moronaiha akaisa mauto ake ose mubasa rekuchengeta idzo nzvimbo dzaakanga atora.
- 20 Uye zvakaitika kuti, pamusana peuwandu hwemaRamani maNifai akapindwa nekutya kukuru, kuti vangangokurirwa, uye vakatsikwa-tsikwa, uye vakauraiwa, uye vakaparadzwa.
- 21 Hongu, vakatanga kurangarira zviporofita zvaAruma, nemazwiwo aMosaya; uye vakaona kuti vakanga vakaomesa mitsipa, nokuti vakanga vazvidza mirairo yaMwari;
- 22 Uye nokuti vakanga vapindura uye vatsikirira pasi petsoka dzavo mitemo yaMosaya, kana kuti iyo yaakanzi naIshe ape kuvanhu; uye vakaona kuti mitemo yavo yakanga yaora, nokuti ivo vakange vave vanhu vake nehuipe, zvekuti vakanga vane huipe kunyange semaRamani.
- 23 Uye pamusana pekuipa kwavo, chechi yakange yatanga kuderera; uye vakatanga kusatenda mweya wehuporofita nemumweya wezvazarurwa; uye kutonga kwaMwari kunovadongorera kumeso.
- 24 Uye vakaona kuti havasisina simba, sehama dzavo, maRamani, nokutiwo Mweya waIshe wakanga usisavachengetedze; hongu, wakanga wabva kwavari nokuti Mweya waIshe haugare mutemberi dzisiri tsvene—

For when Moronihah saw that they did repent he did venture to lead them forth from place to place, and from city to city, even until they had regained the one-half of their property and the one-half of all their lands.

And thus ended the sixty and first year of the reign of the judges.

And it came to pass in the sixty and second year of the reign of the judges, that Moronihah could obtain no more possessions over the Lamanites.

Therefore they did abandon their design to obtain the remainder of their lands, for so numerous were the Lamanites that it became impossible for the Nephites to obtain more power over them; therefore Moronihah did employ all his armies in maintaining those parts which he had taken.

And it came to pass, because of the greatness of the number of the Lamanites the Nephites were in great fear, lest they should be overpowered, and trodden down, and slain, and destroyed.

Yea, they began to remember the prophecies of Alma, and also the words of Mosiah; and they saw that they had been a stiffnecked people, and that they had set at naught the commandments of God;

And that they had altered and trampled under their feet the laws of Mosiah, or that which the Lord commanded him to give unto the people; and they saw that their laws had become corrupted, and that they had become a wicked people, insomuch that they were wicked even like unto the Lamanites.

And because of their iniquity the church had begun to dwindle; and they began to disbelieve in the spirit of prophecy and in the spirit of revelation; and the judgments of God did stare them in the face.

And they saw that they had become weak, like unto their brethren, the Lamanites, and that the Spirit of the Lord did no more preserve them; yea, it had withdrawn from them because the Spirit of the Lord doth not dwell in unholy temples—

25 Naizvozvo Ishe vakarega kuvachengetedza nemasimba avo anoshamisa asina mumwe anawo, nokuti vakanga vawira mukati mekusatenda nehuipi hwakaipa; uye vakaona kuti maRamani akanga akawanda zvikuru kupfuura ivo, uye kunze kwekunge vanamatira kuna Ishe Mwari vavo vanofanira kufa zvisingadziviririke.

26 Nokuti tarisai, vakaona kuti simba remaRamani rakangoita sesimba ravo, kana kumunhu nemunhu. Uye ndiko kusaka vawira mukutadza kukuru uku; hongu, saka vakanga vasisina simba, pamusana pekutadza kwavo; mukati memakore mashomanani.

Therefore the Lord did cease to preserve them by his miraculous and matchless power, for they had fallen into a state of unbelief and awful wickedness; and they saw that the Lamanites were exceedingly more numerous than they, and except they should cleave unto the Lord their God they must unavoidably perish.

For behold, they saw that the strength of the Lamanites was as great as their strength, even man for man. And thus had they fallen into this great transgression; yea, thus had they become weak, because of their transgression, in the space of not many years.

Hiramani 5

- 1 Uye zvakaitika kuti mugore irori, tarisai, Nifai akapa chigaro chekutonga kumurume ainzi Sizoram.
- 2 Nokuti sezvo mitemo yavo nehurumende dzavo dzaiiswa nezwi revanhu, uye avo vaisarudza zvakaipa vakanga vakawanda kupfuura avo vaisarudza zvakanaka, naizvozvo vakanga voibvira kuparadzwa, nokuti mitemo yakanga yaipiswa.
- 3 Hongu, uye izvi hazvisizvo zvose; vakanga vari vanhu vakaomesa mitsipa, zvekuti vakanga vasisatongeke nemutemo kana nekukurama, kunze kwekunge zviriri zvekuzviparadza.
- 4 Uye zvakaitika kuti Nifai akanga aneta pamusana pekutadza kwavo; uye akabva aregera chigaro chekutonga, uye akazvipira kuti aparidze shoko raMwari mazuva ose eupenyu hwake, nemunin'ina wake Rihai naiyewo, mazuva ake ose;
- 5 Nokuti vairangarira mazwi akataurwa nababa wavo Hiramani kwavari. Uye aya ndiwo mazwi aakataura:
- 6 Tarisai, vanakomana vangu, ndinoda kuti murangarira kuchengeta mirairo yaMwari; uye ndinoda kuti mutaurire vanhu aya mazwi. Tarisai, ndakakupai mazita evabereki vedu vekutanga vakabva kunyika yeJerusarema; izvi ndazviita kuti pamunofunga mazita enyu munobva mavafungawo; kana mavafunga munobva marangarira mabasa avo; uye kana marangarira mabasa avo munozoziva zviye zvinonzi, uye zvakanyorwawo, kuti vakanga vakanaka.
- 7 Naizvozvo, vanakomana vangu, ndinoda kuti dai maita zvakanaka, kuti zvigonzi nezvenyu, nokunyorwawo, kana sekutaurwa nekunyorwa kwazvakaitwa nezvavo.
- 8 Uye zvino vanakomana vangu, tarisai ndine zvimwe zvandinoda kwamuri, zvandinoda zviriri izvi, kuti musaite zvinhu izvi kuti mugozozvikudza nazvo, asi kuti muite izvi zvinhu kuzvigadzirira pfuma kudenga, hongu, yokusingaperi, uye isingapume; hongu, kuti muwane chiye chipo chinokosha cheupenyu hwokusingapere, uhwo hwatiine chikonzero chekufunga kuti hwakapiwa madzibaba edu.

Helaman 5

And it came to pass that in this same year, behold, Nephi delivered up the judgment-seat to a man whose name was Cezoram.

For as their laws and their governments were established by the voice of the people, and they who chose evil were more numerous than they who chose good, therefore they were ripening for destruction, for the laws had become corrupted.

Yea, and this was not all; they were a stiffnecked people, insomuch that they could not be governed by the law nor justice, save it were to their destruction.

And it came to pass that Nephi had become weary because of their iniquity; and he yielded up the judgment-seat, and took it upon him to preach the word of God all the remainder of his days, and his brother Lehi also, all the remainder of his days;

For they remembered the words which their father Helaman spake unto them. And these are the words which he spake:

Behold, my sons, I desire that ye should remember to keep the commandments of God; and I would that ye should declare unto the people these words. Behold, I have given unto you the names of our first parents who came out of the land of Jerusalem; and this I have done that when you remember your names ye may remember them; and when ye remember them ye may remember their works; and when ye remember their works ye may know how that it is said, and also written, that they were good.

Therefore, my sons, I would that ye should do that which is good, that it may be said of you, and also written, even as it has been said and written of them.

And now my sons, behold I have somewhat more to desire of you, which desire is, that ye may not do these things that ye may boast, but that ye may do these things to lay up for yourselves a treasure in heaven, yea, which is eternal, and which fadeth not away; yea, that ye may have that precious gift of eternal life, which we have reason to suppose hath been given to our fathers.

- 9 Imi rangarirai, rangarirai, vanakomana vangu, mazwi akataurwa namambo Benjamini kuvanhu vake; hongu, rangarirai hakuna imwe nzira kana zvimwe zvingaitwe kuti munhu aponeswe, chete nekudzikinura kweropa raJesu Kristu, achauya; hongu, rangarirai kuti anouya kuzonunura nyika.
- 10 Uye rangariraiwo mazwi akataurwa naAmureki kuna Ziziromu, muguta reAmonaiha; nokuti akati kwaari Ishe chokwadi vachauya kuzonunura vanhu vavo, asi kuti havazouya kuzovanunura vari muzvitema zvavo, asi kuzovanunura kubva muzvitema zvavo.
- 11 Uye ane simba raakapiwa naBaba rekuvanunura kubva muzvitema zvavo pamusana pekutendeuka; saka akatumira ngirozi dzake kuti dzizotaura nyaya yezvinodiwa pakutendeuka, zvinounza simba reMununuri, mukuponeswa kwemweya yavo.
- 12 Uye zvino, vanakomana vangu, rangarirai, rangarirai kuti padombo reMununuri wedu, anove ndiye Kristu, Mwanakomana waMwari, pamakafanira kuvakira hwaro hwenyu; kuti kana dhiabhorosi otumira mhelo dzake huru, hongu, miseve yake muchinyamupupuri, hongu, kana chivhuramahwe chake nedutu rine simba zvichakurovai, zvichashaya simba pamuri rekukukweverai muhanwa yekusuwa nenhamo isina magumo, pamusana pedombo pamakavakirwa, rinove hwaro hwakasimba, hwaro hwekuti kana vanhu vavaka hakuna kupunzika.
- 13 Uye zvakaite kuti aya ndiwo mazwi akadzidziswa naHiramani kuvanakomana vake; hongu, akavadzidzisa zvinhu zvizhinji zvisina kunyorwa, nezvimwewo zvizhinji zvakanyorwa.
- 14 Uye vakarangerira mazwi ake; uye naizvozvo vakaenda, vachichengeta mirairo ya Mwari, kunodzidzisa shoko raMwari muvanhu vose vaNifai, kutangira kuguta reMaguta;
- 15 Uye kubva ipapo vakaenda kuguta raGidhi; uye kubva muguta raGidhi kuguta reMureki;
- 16 Kana kubva kune iri guta vachienda kune iro, dakara vaenda kuvanhu vose vaNifai vakanga vari munyika nechekumaodzanyemba; uye kubva ikoko vachibva vapinda munyika yeZarahemura, mukati memaRamani.

O remember, remember, my sons, the words which king Benjamin spake unto his people; yea, remember that there is no other way nor means whereby man can be saved, only through the atoning blood of Jesus Christ, who shall come; yea, remember that he cometh to redeem the world.

And remember also the words which Amulek spake unto Zeezrom, in the city of Ammonihah; for he said unto him that the Lord surely should come to redeem his people, but that he should not come to redeem them in their sins, but to redeem them from their sins.

And he hath power given unto him from the Father to redeem them from their sins because of repentance; therefore he hath sent his angels to declare the tidings of the conditions of repentance, which bringeth unto the power of the Redeemer, unto the salvation of their souls.

And now, my sons, remember, remember that it is upon the rock of our Redeemer, who is Christ, the Son of God, that ye must build your foundation; that when the devil shall send forth his mighty winds, yea, his shafts in the whirlwind, yea, when all his hail and his mighty storm shall beat upon you, it shall have no power over you to drag you down to the gulf of misery and endless wo, because of the rock upon which ye are built, which is a sure foundation, a foundation whereon if men build they cannot fall.

And it came to pass that these were the words which Helaman taught to his sons; yea, he did teach them many things which are not written, and also many things which are written.

And they did remember his words; and therefore they went forth, keeping the commandments of God, to teach the word of God among all the people of Nephi, beginning at the city Bountiful;

And from thenceforth to the city of Gid; and from the city of Gid to the city of Mulek;

And even from one city to another, until they had gone forth among all the people of Nephi who were in the land southward; and from thence into the land of Zarahemla, among the Lamanites.

17 Uye zvakaitika kuti vakaparidza nesimba guru, zvekuti vakavhiringidza vaye vapanduki vakanga vabva kumaNifai, zvekuti vakauya vakareurura zvitema zvavo uye vakabhabhatidzwa mukutendeuka, uye vachibva vadzokera kumaNifai, nokukurumidza vachiedza kugadziridza zvinhu zvavakanga vakanganisa kwavari.

18 Uye zvakaitika kuti Nifai naRihai vakaparidzira maRamani nesimba nemvumo, nokuti vaive nesimba nemvumo zvavakanga vapiwa kuti vataure, uye zvavaitaura vaizvipiwa—

19 Naizvozvo vaitaura zvaishamisa maRamani zvikuru, zvekuvapwisa, zvekuti kwakaita zviuru zvisere zvemaRamani vaive munyika yeZarahemura nemamwe matunhu vakabhabhatidzwa mukutendeuka, uye vakapwiswa pamusoro pekuipa kwetsika dzamadzibaba avo.

20 Uye zvakaitika kuti Nifai naRihai vakabva apa kuti vaende kunyika yaNifai.

21 Uye zvakaita kuti vakatorwa nemauro emaRamani uye ndokubva vakandwa mutirongo; hongu, mutirongo iroro rakamboiswa Amoni nevamwe vake vabatwa nevaranda vaRimuhai.

22 Uye mushure mekunge vakandwa mutirongo kwemazuva mazhinji vasina kudya, tarisai, vakaenda kutirongo kuti vanovatora vavauraye.

23 Uye zvakaitika kuti Nifai naRihai vakanga vakakomberedzwa sekunge nemoto, zvekuti vakatya kuti vangaise maoko avo pavari vakatsva. Zvakadaro, Nifai naRihai vakanga vasingatsve; uye vaive vakamira pakati pemoto uye vasingatsve.

24 Uye zvavakaona kuti vakakomberedzwa neshongwe yemoto, uye kuti wakanga usingavapise, mwoyo yavo yakavamba kushinga.

25 Nokuti vakaona kuti maRamani aitya kuisa maoko avo pavari; kana kusvika pedyo navo vaitya, asi vakamira sevanhu vakaitwa zvimumumu nokushamiswa.

And it came to pass that they did preach with great power, insomuch that they did confound many of those dissenters who had gone over from the Nephites, insomuch that they came forth and did confess their sins and were baptized unto repentance, and immediately returned to the Nephites to endeavor to repair unto them the wrongs which they had done.

And it came to pass that Nephi and Lehi did preach unto the Lamanites with such great power and authority, for they had power and authority given unto them that they might speak, and they also had what they should speak given unto them—

Therefore they did speak unto the great astonishment of the Lamanites, to the convincing them, insomuch that there were eight thousand of the Lamanites who were in the land of Zarahemla and round about baptized unto repentance, and were convinced of the wickedness of the traditions of their fathers.

And it came to pass that Nephi and Lehi did proceed from thence to go to the land of Nephi.

And it came to pass that they were taken by an army of the Lamanites and cast into prison; yea, even in that same prison in which Ammon and his brethren were cast by the servants of Limhi.

And after they had been cast into prison many days without food, behold, they went forth into the prison to take them that they might slay them.

And it came to pass that Nephi and Lehi were encircled about as if by fire, even insomuch that they durst not lay their hands upon them for fear lest they should be burned. Nevertheless, Nephi and Lehi were not burned; and they were as standing in the midst of fire and were not burned.

And when they saw that they were encircled about with a pillar of fire, and that it burned them not, their hearts did take courage.

For they saw that the Lamanites durst not lay their hands upon them; neither durst they come near unto them, but stood as if they were struck dumb with amazement.

- 26 Uye zvakaitika kuti Nifai naRihai vakamira vakatanga kutaura kwavari, vachiti: Musatye nokuti tarisai, ndiMwari vari kukuratidzai chinhu chinoshamisa ichi, chiri kuratidzwa kwamuri kuti hamungaise maoko enyu patiri kuti mutiuraye.
- 27 Uye tarisai, pavakanga vataura mazwi aya, nyika yakandendemera zvinotyisa, uye nemadziro etirongo akazunguzuka kunge achakoromokera pasi; asi tarisai, haana kukoromoka. Uye tarisai, avo vakanga vari mutirongo vaive maRamani nemaNifai akapanduka.
- 28 Uye zvakaitika kuti vakaputirwa negore rerima, uye vakavingwa nokutya kwakaipa.
- 29 Uye zvakaitika kuti kwakauya izwi raiita seriri pamusoro pegore, richiti: Tendeukai imi, tendeukai imi, uye mubva marega zvekuparadza varanda vangu avo vandakatumira kwamuri kuti vakutaurirei mashoko akanaka.
- 30 Uye zvakaitika kuti pavakanzwa izwi, uye vakaona kuti harizi izwi remabanan'ana, rakanga risiri izwi reruzha rukuru, asi tarisai, rakanga riri izwi rakanyarara rakafanira, sekunge kazevezeve, uye raipinda kusvika kumweya chaiwo—
- 31 Uye kana dai izwi iri rakanga rakapfava, tarisai nyika yakandendemera zvikuru, uye madziro etirongo akazunguzuka zvakare, kunge ave kuda kukoromokera pasi; uye tarisai gore rerima, rakanga ravafukidza, harina kubva—
- 32 Uye tarisai izwi rakadzoka zvakare, richiti: Tendeukai imi, tendeukai imi, nokuti umambo hwekudenga hwave pedyo; uye murege kutsvaka kuparadza varanda vangu. Uye zvakaitika kuti nyika yakandendemera zvakare, uye madziro akazunguzuka.
- 33 Uye kechitatu izwi rakauya zvakare, uye rikataura kwavari mazwi anoshamisa asingagone kutaurwa nemunhu; uye madziro akazunguzuka zvakare, uye nyika ikandendemera sekunge ichatsemuka nepakati.
- 34 Uye zvakaitika kuti maRamani akatadza kutiza pamusana pegore rerima rakanga rakavafukidza; hongu, uye zvakare vakanga vasisagone kufamba nokuti vakanga vave kutya.

And it came to pass that Nephi and Lehi did stand forth and began to speak unto them, saying: Fear not, for behold, it is God that has shown unto you this marvelous thing, in the which is shown unto you that ye cannot lay your hands on us to slay us.

And behold, when they had said these words, the earth shook exceedingly, and the walls of the prison did shake as if they were about to tumble to the earth; but behold, they did not fall. And behold, they that were in the prison were Lamanites and Nephites who were dissenters.

And it came to pass that they were overshadowed with a cloud of darkness, and an awful solemn fear came upon them.

And it came to pass that there came a voice as if it were above the cloud of darkness, saying: Repent ye, repent ye, and seek no more to destroy my servants whom I have sent unto you to declare good tidings.

And it came to pass when they heard this voice, and beheld that it was not a voice of thunder, neither was it a voice of a great tumultuous noise, but behold, it was a still voice of perfect mildness, as if it had been a whisper, and it did pierce even to the very soul—

And notwithstanding the mildness of the voice, behold the earth shook exceedingly, and the walls of the prison trembled again, as if it were about to tumble to the earth; and behold the cloud of darkness, which had overshadowed them, did not disperse—

And behold the voice came again, saying: Repent ye, repent ye, for the kingdom of heaven is at hand; and seek no more to destroy my servants. And it came to pass that the earth shook again, and the walls trembled.

And also again the third time the voice came, and did speak unto them marvelous words which cannot be uttered by man; and the walls did tremble again, and the earth shook as if it were about to divide asunder.

And it came to pass that the Lamanites could not flee because of the cloud of darkness which did overshadow them; yea, and also they were immovable because of the fear which did come upon them.

35 Zvino pakati pavo paive nemumwe akange akazvarwa ari mu Nifai, akambenge ari wechechi yaMwari asi akanga apanduka abva kwavari.

36 Uye zvakaitika kuti akatendeuka, uye tarisai, akaona nemukati megore rerima zviso zvaNifai naRihai; uye tarisai, akaona zvichipenya zvikuru, kana sezviso zvengirozi. Uye akaona kuti vakanga vakatarisa kudenga; uye vakanga vachiita sevari kutaura kana kuti vari kusimudza mazwi avo kunge vari kutaura nemumwe wavaiona.

37 Uye zvakaitika kuti uyu murume akadaidzira kumhomho yevanhu, kuti vatendeuke uye vatarise. Uye tarisai, vakapiwa simba vakakwanisa kucheuka vakatarisa; uye vakaona zviso zvaNifai naRihai.

38 Uye vakati kumurume uyu: Tarisai, zvose zvinhu izvi zvinorevei, uye ndiani wavari kutaura naye vanhu ava?

39 Zvino zita remurume uyu rainzi Aminadabi. Uye Aminadabi akati kwavari: Vari kutaura nengirozi dza Mwari.

40 Uye zvakaitika kuti maRamani akati kwaari: Chii chatingaite, kuti gore rerima iri ribviswe kutifukidza kwarakaita?

41 Uye Aminadabi akati kwavari: Makafanira kutendeuka, uye mochemera kuizwi, kana kusvika mave nerutendo muna Kristu, amakadzidziswa naAruma, naAmureki, naZiziromu; uye kana maita izvi, gore rerima richabviswa kuti risatifugidze.

42 Uye zvakaitika kuti vose vakatanga kuchema kunezwi riya rakanga randendemesa nyika; hongu, vakachema kudakara kana gore rerima raparara.

43 Uye zvakaitika kuti zvavakatarisa-tarisa, uye vakaona kuti gore rerima rakanga rapararira risisavafukidze, tarisai vakaona kuti vakanga vakakomberedzwa, hongu wose munhu, nemutswi wemoto.

44 Uye Nifai naRihai vaive pakati pavo; hongu, vakanga vakakomberedzwa; hongu, vaiita sevari pakati perimi remoto, asi wakanga usingavapise, hauna kana kupisa madziro etirongo; uye vakazadzwa nemufaro uya wakapfuuridza uye uzere nekubwinya.

Now there was one among them who was a Nephite by birth, who had once belonged to the church of God but had dissented from them.

And it came to pass that he turned him about, and behold, he saw through the cloud of darkness the faces of Nephi and Lehi; and behold, they did shine exceedingly, even as the faces of angels. And he beheld that they did lift their eyes to heaven; and they were in the attitude as if talking or lifting their voices to some being whom they beheld.

And it came to pass that this man did cry unto the multitude, that they might turn and look. And behold, there was power given unto them that they did turn and look; and they did behold the faces of Nephi and Lehi.

And they said unto the man: Behold, what do all these things mean, and who is it with whom these men do converse?

Now the man's name was Aminadab. And Aminadab said unto them: They do converse with the angels of God.

And it came to pass that the Lamanites said unto him: What shall we do, that this cloud of darkness may be removed from overshadowing us?

And Aminadab said unto them: You must repent, and cry unto the voice, even until ye shall have faith in Christ, who was taught unto you by Alma, and Amulek, and Zeezrom; and when ye shall do this, the cloud of darkness shall be removed from overshadowing you.

And it came to pass that they all did begin to cry unto the voice of him who had shaken the earth; yea, they did cry even until the cloud of darkness was dispersed.

And it came to pass that when they cast their eyes about, and saw that the cloud of darkness was dispersed from overshadowing them, behold, they saw that they were encircled about, yea every soul, by a pillar of fire.

And Nephi and Lehi were in the midst of them; yea, they were encircled about; yea, they were as if in the midst of a flaming fire, yet it did harm them not, neither did it take hold upon the walls of the prison; and they were filled with that joy which is unspeakable and full of glory.

45 Uye tarisai, Mweya Mutsvene waMwari wakauya kubva kudenga, uye ukapinda mumwoyo yavo, uye vakazadzwa kunge vazadzwa nemoto, uye vakakwanisa kutaura ipapo mazwi anoshamisira.

46 Uye zvakaitika kuti kwakauya izwi kwavari, hongu, izwi rinotapira, raiita sekazeve-zeve, richiti:

47 Runyararo, runyararo kwamuri, pamusana perutendo rwenyu mune Andinodisira, akanga aripo kubvira pakutanga kwenyika.

48 Uye zvino, zvavakanzwa izvi vakatarisa mudenga kuti zvimwe vangaone kwaibva izwi; uye tarisai, vakawona matenga achizuruka; uye ngirozi dzikadzika kubva kudenga uye dzikavaparidzira.

49 Uye paive nemweya yaisvika mazana matatu yakanzwa nekuona zvinhu izvi; uye vakaudzwa kuti vaende uye varege kushamisira, havafanire kukahadzika.

50 Uye zvakaitika kuti vakaenda, uye vakanoparidzira vanhu, vachitaura kumatunhu ose akatenderedza zvinhu zvavakanga vanzwa nezvavakanga vaona, zvekuti vazhinji vemaRamani vakapwiswa navo, pamusana pekukura kweumbowo hwavakanga vagashira.

51 Uye vose vazhinji vakapwiswa vakakanda pasi zvombo zvavo zvehondo, noruvengo rwavo netsika dzamadzibaba avo.

52 Uye zvakaitika kuti vakapa kumaNifai nyika yakanga iri yavo.

And behold, the Holy Spirit of God did come down from heaven, and did enter into their hearts, and they were filled as if with fire, and they could speak forth marvelous words.

And it came to pass that there came a voice unto them, yea, a pleasant voice, as if it were a whisper, saying:

Peace, peace be unto you, because of your faith in my Well Beloved, who was from the foundation of the world.

And now, when they heard this they cast up their eyes as if to behold from whence the voice came; and behold, they saw the heavens open; and angels came down out of heaven and ministered unto them.

And there were about three hundred souls who saw and heard these things; and they were bidden to go forth and marvel not, neither should they doubt.

And it came to pass that they did go forth, and did minister unto the people, declaring throughout all the regions round about all the things which they had heard and seen, insomuch that the more part of the Lamanites were convinced of them, because of the greatness of the evidences which they had received.

And as many as were convinced did lay down their weapons of war, and also their hatred and the tradition of their fathers.

And it came to pass that they did yield up unto the Nephites the lands of their possession.

Hiramani 6

- 1 Uye zvakaitika kuti pakapera gore rechimakumi matanhatu nemaviri rekutonga kwevatongi, zvose zvinhu izvi zvakanga zvaitika uye maRamani, chikamu chavo chikuru, chakanga chava vanhu vakarurama, zvekuti kururama kwavo kwakapfuura kwemaNifai, pamusana pekusimba kwavo nekutsiga kwavo murutendo rwavo.
- 2 Nokuti tarisai, kwakange kuine vazhinji vemaNifai vakanga vaoma uye vasingadzoke uye vaine uipi hwakanyanya, zvekuti vakaramba shoko raMwari nekuparidza kwose uye nekuporofita kwaiyaya pakati pavo.
- 3 Zvakadaro, vanhu vechechi vakave nemufaro mukuru pamusana pekupinduka kwemaRamani, hongu, pamusana pechechi yaMwari, yakanga yaiswa mukati mavo. Uye vakashamwaridzana, uye vakafara pamwechete, uye vakaita mufaro mukuru.
- 4 Uye zvakaitika kuti vazhinji vemaRamani vakauya kunyika yeZarahemura, uye vakataurira vanhu vaNifai tsika yekutendeuka kwavo, uye vakava kurudzira kuti vave nerutendo nokutendeuka.
- 5 Hongu, uye vazhinji vavo vakaparidza nesimba guru kwazvo nemvumo, kusvika vazhinji vavo vaburuka kusvika muudzamu hwekupfava, kuti vave vakapfava vateveri vaMwari neGwayana.
- 6 Uye zvakaitika kuti vazhinji vemaRamani vakaenda vakanopinda munyika yechekuchamhembe; uye kana Nifai naRihai vakaenda vakapindawo munyika iri kuchamhembe, kunoparidzira vanhu. Uye ndikwo kupera kwakaita gore rechimakumi matanhatu nematatu.
- 7 Uye tarisai, munyika makanga muine runyararo, zvekuti maNifai aienda kudunhu ripi ravainge vachida, kana dai muri mukati memaNifai kana maRamani.
- 8 Uye zvakaitika kuti kana maRamani vaikwanisa kuenda kwose kwose zvakwo kwavainge vachida, kana dai pari pakati pemaRamani kana pemaNifai; uye saka vaifambidzana zvakasununguka, kunotenga uye kana kunotengesa, uye kuti vawane, maererano nezvavainge vachida.

Helaman 6

And it came to pass that when the sixty and second year of the reign of the judges had ended, all these things had happened and the Lamanites had become, the more part of them, a righteous people, inasmuch that their righteousness did exceed that of the Nephites, because of their firmness and their steadiness in the faith.

For behold, there were many of the Nephites who had become hardened and impenitent and grossly wicked, inasmuch that they did reject the word of God and all the preaching and prophesying which did come among them.

Nevertheless, the people of the church did have great joy because of the conversion of the Lamanites, yea, because of the church of God, which had been established among them. And they did fellowship one with another, and did rejoice one with another, and did have great joy.

And it came to pass that many of the Lamanites did come down into the land of Zarahemla, and did declare unto the people of the Nephites the manner of their conversion, and did exhort them to faith and repentance.

Yea, and many did preach with exceedingly great power and authority, unto the bringing down many of them into the depths of humility, to be the humble followers of God and the Lamb.

And it came to pass that many of the Lamanites did go into the land northward; and also Nephi and Lehi went into the land northward, to preach unto the people. And thus ended the sixty and third year.

And behold, there was peace in all the land, inasmuch that the Nephites did go into whatsoever part of the land they would, whether among the Nephites or the Lamanites.

And it came to pass that the Lamanites did also go whithersoever they would, whether it were among the Lamanites or among the Nephites; and thus they did have free intercourse one with another, to buy and to sell, and to get gain, according to their desire.

- 9 Uye zvakaikita kuti vakapfuma zvikuru, vose maRamani nemaNifai; uye vakanga vaine goridhe yakawanda zvikuru, nesirivha, nemarudzi akasiyana-siyana ezvinokosha, kwose munyika yekumaodzanyemba nenyika yekuchamhembe.
- 10 Zvino nyika yekumaodzanyemba yainzi Rihai, uye nyika yekuchamhembe yainzi Mureki, yakanga yakadaidzwa zita remwanakomana waZedekia; nokuti Ishe vakaisa Mureki munyika yekuchamhembe, uye Rihai kunyika yekumaodzanyemba.
- 11 Uye tarisai, makanga muine goridhe rakasiyana-siyana mose munyika idzi, nesirivha, nematombo anokosha emarudzi ose; uye kwaive nemhizha, dzaikwanisa kushanda simbi dzakasiyana-siyana, uye vaidzigadzira; uye saka vakapfuma.
- 12 Vakakohwa zvakawanda, kwose kuchamhembe nekumaodzanyemba; uye vakafambira mberi zvikuru, kwose kuchamhembe nekumaodzanyemba. Uye vakawanda uye vakasimba zvikuru munyika. Uye vakakudza matanga mazhinji, hongu, nemhuru zhinji dzekukodza.
- 13 Tarisai madzimai ayo aishanda zvakasimba uye achiruka, uye aiita machira akasiyana siyana, emachira akarukwa zvinoyevedza nemachira emarudzi akasiyana-siyana, kuti vapfekedze miviri yavo yakanga isina kusimira. Uye saka gore rechimakumi matanhatu nemana rakapfuura murunyararo.
- 14 Uye mugore rechimakumi matanhatu nemashanu vakanga vainewo rufaro nerunyararo, hongu, kuparidzirwa kwakawanda nehuporofita hwakawanda maererano neicho chakanga chichauya. Uye ndikwo kupfuura kwakaita gore rechimakumi matanhatu nemashanu.
- 15 Uye zvakaikita kuti mugore rechimakumi matanhatu nematanhatu rekutonga kwevatongi, tarisai, Sizoram akapondwa nemunhu asina kuzivikanwa agere pachigaro chekutonga. Uye zvakaikita kuti mugore rimwechetero, mwanakomana wake, akanga aiswa nevanhu munzvimbo yake, naiyewo akapondwa. Uye ndiko kupera kwakaita gore rechimakumi matanhatu nematanhatu.

And it came to pass that they became exceedingly rich, both the Lamanites and the Nephites; and they did have an exceeding plenty of gold, and of silver, and of all manner of precious metals, both in the land south and in the land north.

Now the land south was called Lehi, and the land north was called Mulek, which was after the son of Zedekiah; for the Lord did bring Mulek into the land north, and Lehi into the land south.

And behold, there was all manner of gold in both these lands, and of silver, and of precious ore of every kind; and there were also curious workmen, who did work all kinds of ore and did refine it; and thus they did become rich.

They did raise grain in abundance, both in the north and in the south; and they did flourish exceedingly, both in the north and in the south. And they did multiply and wax exceedingly strong in the land. And they did raise many flocks and herds, yea, many fatlings.

Behold their women did toil and spin, and did make all manner of cloth, of fine-twined linen and cloth of every kind, to clothe their nakedness. And thus the sixty and fourth year did pass away in peace.

And in the sixty and fifth year they did also have great joy and peace, yea, much preaching and many prophecies concerning that which was to come. And thus passed away the sixty and fifth year.

And it came to pass that in the sixty and sixth year of the reign of the judges, behold, Cezoram was murdered by an unknown hand as he sat upon the judgment-seat. And it came to pass that in the same year, that his son, who had been appointed by the people in his stead, was also murdered. And thus ended the sixty and sixth year.

- 16 Uye mukutanga kwegore rechimakumi matanhatu nemanomwe vanhu vakatanga kukura muuipi zvakare.
- 17 Nokuti tarisai, Ishe vakanga vavaropafadza kwenguva huru neupfumi hwenyika zvekuti havana kumbomutswa kuti vashatirwe, kana kuita hondo, kana mukudeura ropa; naizvozvo vakatanga kuisa mwoyo yavo paupfumi hwavo; hongu, vakatanga kutsvaka kupunduka kuti vagoiswa pamusoro pevamwe; naizvozvo vakatanga kuponda muruvande, nekuba nokupamba, kuti vapunduke.
- 18 Uye zvino tarisai, idzo mhondi nevapambi chaive chikwata chakanga chatangiswa naKishikumeni naGadhiandoni. Uye zvino zvakaitika kuti vakanga vakawanda, kana nemukati memaNifai, vechikwata chaGadhiandoni. Asi tarisai, vakanga vakanyanya kuwanda mune avo vemaRamani vakanga vakanyanya kuipa. Uye vainzi makororo nemhondi dzaGadhiandoni.
- 19 Uye vaive ivo vakaponda mutongi mukuru Sizeramu, nemwanakomana wake, ari pachigaro chekutonga; uye tarisai, havana kuwanikwa.
- 20 Uye zvino zvakaitika kuti maRamani paakawona kuti mukati mavo maive nemakororo vakasuwa zvikuru; uye vakashandisa nzira dzose dzavaikwanisa kuti vaaparadze vabve pamusoro penyika.
- 21 Asi tarisai, Satani akamutsa mwoyo yevazhinji vemaNifai, zvekuti vakabva vabatana neizvo zvikwata zvekororo, uye vakapinda muzvibvumirano zvavo nezvitsidzo zvavo, kuti vanozochengetedzana nokudzivirirana kana mumwe akapinda mumatambudziko akaita sei, kuti havafanire kutambudzwa pamusana peumhondi hwavo, nokupamba kwavo, nokuba kwavo.
- 22 Uye zvakaitika kuti vaive nezviratidzo zvavo, hongu, zviratidzo zvavo zve muruvande, nemazwi avo akange asingazivikanwe; uye zvaitirwa kuti vazive hama inenge yakapinda muchibvumirano, kuti kana dai hama yake ikaita zvakaipa sei haafanire kukuvadzwa nehama yake, kana neavo vari vechikwata chake, vakaitawo chibvumirano ichi.

And in the commencement of the sixty and seventh year the people began to grow exceedingly wicked again.

For behold, the Lord had blessed them so long with the riches of the world that they had not been stirred up to anger, to wars, nor to bloodshed; therefore they began to set their hearts upon their riches; yea, they began to seek to get gain that they might be lifted up one above another; therefore they began to commit secret murders, and to rob and to plunder, that they might get gain.

And now behold, those murderers and plunderers were a band who had been formed by Kishkumen and Gadianton. And now it had come to pass that there were many, even among the Nephites, of Gadianton's band. But behold, they were more numerous among the more wicked part of the Lamanites. And they were called Gadianton's robbers and murderers.

And it was they who did murder the chief judge Cezoram, and his son, while in the judgment-seat; and behold, they were not found.

And now it came to pass that when the Lamanites found that there were robbers among them they were exceedingly sorrowful; and they did use every means in their power to destroy them off the face of the earth.

But behold, Satan did stir up the hearts of the more part of the Nephites, insomuch that they did unite with those bands of robbers, and did enter into their covenants and their oaths, that they would protect and preserve one another in whatsoever difficult circumstances they should be placed, that they should not suffer for their murders, and their plunderings, and their stealings.

And it came to pass that they did have their signs, yea, their secret signs, and their secret words; and this that they might distinguish a brother who had entered into the covenant, that whatsoever wickedness his brother should do he should not be injured by his brother, nor by those who did belong to his band, who had taken this covenant.

- 23 Uye saka vaikwanisa kuponda, nokupamba, uye vabe, uye vaite upombwe netsika dzose dzakaipa, dzisiri mumutemo wenyika yavo nemitemowo yaMwari vavo.
- 24 Uye ani zvake wechikwata chavo anotaurira nyika nezvekuipa neruvengo rwavo nekutadza kwavo, anotongwa, kwete maererano nemitemo yenyika yavo, asi maererano nemitemo yeuipi hwavo, yakanga yaitwa naGadhiandoni naKishikumeni.
- 25 Zvino tarisai, ndizvo zviyvumirano nezvitsidzo zvemuruvande zvakanzi naAruma achiudza mwanakomana wake kuti hazvifanire kuenda munyika, nokuti ingangove nzira yekuunza vanhu mukuparadzwa.
- 26 Zvino tarisai, izvo zvitsidzo nezviyvumirano zvemuruvande hazvina kuuya kuna Gadhiandoni zvichibva muzvinyorwa zvakapiwa kuna Hiramani; asi tarisai, zvakaiswa mumwoyo maGadhiandoni nemunhu mumwecheteyo akafurira vabereki vedu vekutanga kuti vadye muchero wairambidzwa—
- 27 Hongu, uye munhu mumwecheteyo akarangana naKaini, kuti kana akaponda munin'ina wake Aberi hazvizozivikanwa munyika. Uye akarangana naKaini nevateveri vake kubvira panguva iyoyo.
- 28 Uye zvakare ndiye uye munhu mumwechete iyeyu akaisa mumwoyo yevanhu pfungwa yekuti vavake shongwe yakareba zvekuti yaizovika kudenga. Uye aive munhu mumwechete iyeyo akatungamirira vanhu vakabva pashongwe iya vachiuya munyika ino; akaparadzira mabasa erima neekuipa pamusoro penyika yose, kudakara akwezvera vanhu kunoparadzwa zvachose, nokugehena rekusingaperi.
- 29 Hongu, ndiye munhu mumwechete iyeyo akaisa mumwoyo maGadhiandoni kuti arambe achiita mabasa erima, neekuponda muruvande; uye akavamba ainazvo kubvira pakutanga kwemunhu kusvika munguva ino.

And thus they might murder, and plunder, and steal, and commit whoredoms and all manner of wickedness, contrary to the laws of their country and also the laws of their God.

And whosoever of those who belonged to their band should reveal unto the world of their wickedness and their abominations, should be tried, not according to the laws of their country, but according to the laws of their wickedness, which had been given by Gadianton and Kishkumen.

Now behold, it is these secret oaths and covenants which Alma commanded his son should not go forth unto the world, lest they should be a means of bringing down the people unto destruction.

Now behold, those secret oaths and covenants did not come forth unto Gadianton from the records which were delivered unto Helaman; but behold, they were put into the heart of Gadianton by that same being who did entice our first parents to partake of the forbidden fruit—

Yea, that same being who did plot with Cain, that if he would murder his brother Abel it should not be known unto the world. And he did plot with Cain and his followers from that time forth.

And also it is that same being who put it into the hearts of the people to build a tower sufficiently high that they might get to heaven. And it was that same being who led on the people who came from that tower into this land; who spread the works of darkness and abominations over all the face of the land, until he dragged the people down to an entire destruction, and to an everlasting hell.

Yea, it is that same being who put it into the heart of Gadianton to still carry on the work of darkness, and of secret murder; and he has brought it forth from the beginning of man even down to this time.

- 30 Uye tarisai, ndiye uyu munyori wezvitema zvose. Uye tarisai, anoita mabasa ake erima nokuponda muruvande, uye vanogashidzana zvavanorangana, nezvitsidzo zvavo, nezvibvumirano zvavo, nekuronga kwavo kweuipi hwakanyanya, kubva kuchizvarwa nechizvarwa namaererano nekubata kwaanoita mwoyo yevana vevanhu.
- 31 Uye zvino tarisai, akanga abata zvikuru mwoyo yemaNifai; hongu, zvekuti vakanga vave vanhu vaipa zvikuru; hongu, vazhinji vavo vakanga vasiya nzira yekururama, uye vakatsika-tsika mirairo yaMwari netsoka dzavo, uye vakaenda nedzavo nzira, uye vakazvivakira mifananidzo yegoridhe yavo nesirivha yavo.
- 32 Uye zvakaitika kuti kwose kutadza uku kwakauya kwavari mukati memakore mashomanani, zvekuti zvizhinji zvacho zvakaitika mugore rechimakumi matanhatu nemanomwe rekutongwa kwevanhu vaNifai nevatongi.
- 33 Uye vakakura nezvitadzo zvavo mugore rechimakumi matanhatu nemaserewo, vakarurama vakasuwa zvikuru nokuchema.
- 34 Uye saka tinoona kuti maNifai akatanga kuderera mukusatenda, uye vakakura mukuipa nezvitadzo, maRamani akatanga kukura muruzivo rwaMwari vavo zvikuru; hongu, vakatanga kuchengeta zvisungo zvake nemirau, nekufamba muchokwadi uye vakati twasa pamberi pake.
- 35 Uye saka tinoona kuti Mweya waIshe wakatanga kubva kumaNifai, pamusana peuipi nekuoma kwemwoyo yavo.
- 36 Uye saka tinoona kuti Ishe wakatanga kudira Mweya wake kumaRamani, pamusana pekupfava kwavo nokuda kwavo kutenda mumazwi ake.
- 37 Uye zvakaitika kuti maRamani vakavhima chikwata chemakororo aGadhiondoni; uye vakaparidza shoko raMwari mukati mevakanyanya kuipa vavo, zvekuti chikwata chiye chemakororo chakaparadzwa zvachose mukati memaRamani.

And behold, it is he who is the author of all sin. And behold, he doth carry on his works of darkness and secret murder, and doth hand down their plots, and their oaths, and their covenants, and their plans of awful wickedness, from generation to generation according as he can get hold upon the hearts of the children of men.

And now behold, he had got great hold upon the hearts of the Nephites; yea, insomuch that they had become exceedingly wicked; yea, the more part of them had turned out of the way of righteousness, and did trample under their feet the commandments of God, and did turn unto their own ways, and did build up unto themselves idols of their gold and their silver.

And it came to pass that all these iniquities did come unto them in the space of not many years, insomuch that a more part of it had come unto them in the sixty and seventh year of the reign of the judges over the people of Nephi.

And they did grow in their iniquities in the sixty and eighth year also, to the great sorrow and lamentation of the righteous.

And thus we see that the Nephites did begin to dwindle in unbelief, and grow in wickedness and abominations, while the Lamanites began to grow exceedingly in the knowledge of their God; yea, they did begin to keep his statutes and commandments, and to walk in truth and uprightness before him.

And thus we see that the Spirit of the Lord began to withdraw from the Nephites, because of the wickedness and the hardness of their hearts.

And thus we see that the Lord began to pour out his Spirit upon the Lamanites, because of their easiness and willingness to believe in his words.

And it came to pass that the Lamanites did hunt the band of robbers of Gadianton; and they did preach the word of God among the more wicked part of them, insomuch that this band of robbers was utterly destroyed from among the Lamanites.

38 Uye zvakaitika kuti kune rumwe rutivi, maNifai vakavavaka uye vakavatsigira, zvichitanga nekune vakanga vakanyanya kuipa vavo, kudakara vazara nenyika yose yemaNifai, uye vakafurira vazhinji vevakanga vari vakarurama kusvika vaburuka vave kutenda mabasa avo vave kutambira zvakapambwa, uye nokubatana navo mukuponda nemuzvikwata zvemuruvande.

39 Uye saka vakatora, vakawana kufambiswa kwehurumende, zvekuti vakatsikirira pasi petsoka dzavo, uye vakarova nekubvarura uye vakafukatira varombo nevakapfava, nevateveri vaMwari vakazvirereka.

40 Uye tinoona kuti vakanga vave pakaipa, uye vave kuibvira kuparadzwa kusingaperi.

41 Uye zvakaitika kuti ndiko kupera kwakaita gore rechimakumi matanhatu nemasere rekutongwa kwemaNifai nevatongi.

And it came to pass on the other hand, that the Nephites did build them up and support them, beginning at the more wicked part of them, until they had overspread all the land of the Nephites, and had seduced the more part of the righteous until they had come down to believe in their works and partake of their spoils, and to join with them in their secret murders and combinations.

And thus they did obtain the sole management of the government, insomuch that they did trample under their feet and smite and rend and turn their backs upon the poor and the meek, and the humble followers of God.

And thus we see that they were in an awful state, and ripening for an everlasting destruction.

And it came to pass that thus ended the sixty and eighth year of the reign of the judges over the people of Nephi.

HUPOROFITA HWANIFAI, MWANAKOMANA WAHIRAMANI—Mwari vanotyisidzira maNifai kuti vachavashanyira mukushatirwa kwavo, vagovaparadza zvacchose kunze kwekunge vatotendeuka pabuipi bwavo. Mwari vanorova vanhu vaNifai nezvirwere; vanotendeuka uye vobva vapindukira kwavari. Samuuri, muRamani, anoporofita kumaNifai.

Hiramani 7

- 1 Tarisai, zvino zvakaitika kuti mugore rechimakumi matanhatu nemapfumbamwe rekutongwa kwemaNifai nevatongi, kuti Nifai, mwanakomana waHiramani, akadzokera kunyika yeZarahemura achibva kunyika yekuchamhembe.
- 2 Nokuti akanga amboenda mukati mevanhu vakanga vari munyika yechekuchamhembe, uye akaparidza shoko raMwari kwavari, uye akaporofita zvinhu zvizhinji kwavari.
- 3 Uye vakaramba mashoko ake ose, zvekuti haana kuzokwanisa kugara pakati pavo, asi akadzokera zvakare kunyika yechizvarwa chake.
- 4 Uye achiona vanhu vari mukati mehugaro hwechakaipa hunotyisa, uye aye makororo aGadhiandoni ari iwo ari muzvigaro zvekutonga—vakaba simba nemvumo yekutonga nyika; vasiya parutivi mirau ya Mwari, uye vasina chimwe chakanaka chavanoita pamberi pake; vasingaite zvakarurama kuvana vevanhu;
- 5 Vachitongera rufu vakarurama pamusana pekururama kwavo; vachiregera vane mhosva nevakaipa vachienda vasingarangwe pamusana pemari yavo; uye pamusoro paizvozvo vovabumira kutungamira hurumende, kuti vatonge vachiita zvanoda, kuti vapunduke, uye nokuwana mbiri munyika, uye, pamusoro paizvozvo vagokwanisa kuita upombwe nyore-nyore, nokuba, nokuraya, uye vachiita maererano nokuda kwavo—
- 6 Zvino kuipa kukuru uku kwakanga kwauya kumaNifai, muchinguva chemakore mashomanani; uye Nifai zvaakazviona, mwoyo wake wakafuta nekusuwa mukati mechipfuva chake; uye akakanuka mukurwadziwa kwemweya wake:

THE PROPHECY OF NEPHI, THE SON OF HELAMAN—God threatens the people of Nephi that he will visit them in his anger, to their utter destruction except they repent of their wickedness. God smiteth the people of Nephi with pestilence; they repent and turn unto him. Samuel, a Lamanite, prophesies unto the Nephites.

Helaman 7

Behold, now it came to pass in the sixty and ninth year of the reign of the judges over the people of the Nephites, that Nephi, the son of Helaman, returned to the land of Zarahemla from the land northward.

For he had been forth among the people who were in the land northward, and did preach the word of God unto them, and did prophesy many things unto them;

And they did reject all his words, insomuch that he could not stay among them, but returned again unto the land of his nativity.

And seeing the people in a state of such awful wickedness, and those Gadianton robbers filling the judgment-seats—having usurped the power and authority of the land; laying aside the commandments of God, and not in the least aright before him; doing no justice unto the children of men;

Condemning the righteous because of their righteousness; letting the guilty and the wicked go unpunished because of their money; and moreover to be held in office at the head of government, to rule and do according to their wills, that they might get gain and glory of the world, and, moreover, that they might the more easily commit adultery, and steal, and kill, and do according to their own wills—

Now this great iniquity had come upon the Nephites, in the space of not many years; and when Nephi saw it, his heart was swollen with sorrow within his breast; and he did exclaim in the agony of his soul:

- 7 Ini zvangu, dai ndakanga ndakawana mazuva angu mumazuva ababa vangu Nifai vakatanga kubva munyika yeJerusarema, kuti ndainge ndakafara naye munyika yechipikirwa; iyoyo nguva vanhu vake vaive nyore kunyengetedza, vakasimba mukuchengeta mirairo yaMwari, uye vachinonoka kuiswa mukutadza; uye vaikurumidza kuteerera kumazwi aIshe—
- 8 Hongu, dai mazuva angu akanga ari mumazuva iwayo, zvino mweya wangu ungapai wakawana mufaro mukururama kwehama dzangu.
- 9 Asi tarisai, ndakapiwa kuti ano ndiwo mazuva angu, nokuti mweya wangu uchazara nekusuwa pamusana pehutsinye hwehama dzangu.
- 10 Uye tarisai, zvino zvakaitika kuti pakanga pari panharire, yaive mubindu raNifai, raive munzira huru yaienda kumusika mukuru, waive muguta reZarahemura; naizvozvo, Nifai akanga apfugama panharire yaive mubindu make, nharire iyi yaivewo pedyo nemusiwo webindu raibuda nekunzira huru.
- 11 Uye zvakaitika kuti paive nevamwe varume vakanga vachipfuura nepo uye vakaona Nifai achidira mweya wake kuna Mwari ari panharire; uye vakamhanya vakanotaurira vanhu zvavakanga vaona, uye vanhu vakauya pamwechete vari mhomho kuti vazona kuti chii chikonzero chekuchemera kuipa kwevanhu zvakadaro.
- 12 Uye zvino, Nifai paakasimuka akaona mhomho yevanhu vakanga vaungana pamwechete.
- 13 Uye zvakaitika kuti akashama muromo wake akati kwavari: Tarisai, ko maunganirei? Kutu ndikutaurirei nezvezvitadzo zvenyu?
- 14 Hongu, pamusana pekuti ndakwira panharire pangu kuti ndidire mweya wangu kuna Mwari wangu, pamusana pekusuwa kukuru kwemwoyo wangu, kwakonzerwa nezvitadzo zvenyu!
- 15 Uye nenzira yekuchema kwangu nokugununa maungana pamwechete, uye muchishamiswa; hongu, uye munofanira kushamiswa zvikuru; hongu, makafanira kushamiswa nokuti makatorwa zvekuti dhiaborosi akabata mwoyo yenyu zvikuru.

Oh, that I could have had my days in the days when my father Nephi first came out of the land of Jerusalem, that I could have joyed with him in the promised land; then were his people easy to be entreated, firm to keep the commandments of God, and slow to be led to do iniquity; and they were quick to hearken unto the words of the Lord—

Yea, if my days could have been in those days, then would my soul have had joy in the righteousness of my brethren.

But behold, I am consigned that these are my days, and that my soul shall be filled with sorrow because of this the wickedness of my brethren.

And behold, now it came to pass that it was upon a tower, which was in the garden of Nephi, which was by the highway which led to the chief market, which was in the city of Zarahemla; therefore, Nephi had bowed himself upon the tower which was in his garden, which tower was also near unto the garden gate by which led the highway.

And it came to pass that there were certain men passing by and saw Nephi as he was pouring out his soul unto God upon the tower; and they ran and told the people what they had seen, and the people came together in multitudes that they might know the cause of so great mourning for the wickedness of the people.

And now, when Nephi arose he beheld the multitudes of people who had gathered together.

And it came to pass that he opened his mouth and said unto them: Behold, why have ye gathered yourselves together? That I may tell you of your iniquities?

Yea, because I have got upon my tower that I might pour out my soul unto my God, because of the exceeding sorrow of my heart, which is because of your iniquities!

And because of my mourning and lamentation ye have gathered yourselves together, and do marvel; yea, and ye have great need to marvel; yea, ye ought to marvel because ye are given away that the devil has got so great hold upon your hearts.

- 16 Hongu, makabvuma sei kuti mufurirwe neuyo ari kutsvaka kurasa mweya yenyu mukusuwa kusingaperi nenhamo isina magumo?
- 17 Imi tendeukai, tendeukai imi! Ko munofirei? Dzokai imi, dzokai imi kuna Ishe Mwari venyu. Ko akuramwirei?
- 18 Pamusana pekuti maomesa mwoyo yenyu; hongu, hamuteerere kuzwi remufudzi akanaka; hongu, makamuita kuti akushatirirwei.
- 19 Uye tarisai, kunze kwekuti akuunganidzei, kana mukasatendeuka, tarisai, achakuparadzai kuti muve nyama yembwa nezvikara.
- 20 Imi, mungakanganwe sei Mwari wenyu muzuva iroro raakuponesai?
- 21 Asi tarisai, zvaive zvekuda kupunduka, kuti vagorumbidzwa nevanhu, hongu, uye kuti mungawane goridhe nesirivha. Uye maisa mwoyo yenyu paupfumi nezvinhu zvisina maturo zvenyika ino, zvamunopondera, muchipaza, uye muchiba, nokupupura nhema nezvemuvakidzani wenyu, nokuita kwose kutadza.
- 22 Uye nechikonzero ichi nhamo ichauya kwamuri kunze kwekunge matendeuka. Nokuti kana musina kutendeuka, tarisai, guta guru rino, nemamwe maguta ose akatenderedza, ari munyika yedu ino, achatorwa zvekuti munenge musisina nzvimbo maari; nokuti tarisai, Ishe havape kwamuri simba, sezvavanga vachiita kusvika zvino, kuti mugone kurwisana nevavengi venyu.
- 23 Nokuti tarisai, Ishe vanotaura achiti: Handizoratidza simba rangu kune vatadzi, kune uyu kupfuura uyo, kunze kwekune avo vanenge vatendeuka muzvitema zvavo, uye vagoteerera mazwi angu. Zvino naizvozvo, ndinoda kuti dai matarisa, hama dzangu, kuti zvichave nani kumaRamani pane kwamuri kunze kwekunge matotendeuka.
- 24 Nokuti tarisai, vakarurama kupfuura imi, nokuti havana kutadzira ruzivo rwukuru rwuya rwamakatabira imi; naizvozvo Ishe vachavanzwira tsitsi; hongu, vacharebesa mazuva avo uye vagopamhidzira mbeu yavo, kana dai imi muchinge maparadzwa zvachose kunze kwekunge matendeuka.

Yea, how could you have given way to the enticing of him who is seeking to hurl away your souls down to everlasting misery and endless wo?

O repent ye, repent ye! Why will ye die? Turn ye, turn ye unto the Lord your God. Why has he forsaken you?

It is because you have hardened your hearts; yea, ye will not hearken unto the voice of the good shepherd; yea, ye have provoked him to anger against you.

And behold, instead of gathering you, except ye will repent, behold, he shall scatter you forth that ye shall become meat for dogs and wild beasts.

O, how could you have forgotten your God in the very day that he has delivered you?

But behold, it is to get gain, to be praised of men, yea, and that ye might get gold and silver. And ye have set your hearts upon the riches and the vain things of this world, for the which ye do murder, and plunder, and steal, and bear false witness against your neighbor, and do all manner of iniquity.

And for this cause wo shall come unto you except ye shall repent. For if ye will not repent, behold, this great city, and also all those great cities which are round about, which are in the land of our possession, shall be taken away that ye shall have no place in them; for behold, the Lord will not grant unto you strength, as he has hitherto done, to withstand against your enemies.

For behold, thus saith the Lord: I will not show unto the wicked of my strength, to one more than the other, save it be unto those who repent of their sins, and hearken unto my words. Now therefore, I would that ye should behold, my brethren, that it shall be better for the Lamanites than for you except ye shall repent.

For behold, they are more righteous than you, for they have not sinned against that great knowledge which ye have received; therefore the Lord will be merciful unto them; yea, he will lengthen out their days and increase their seed, even when thou shalt be utterly destroyed except thou shalt repent.

- 25 Hongu, nhamo kwamuri pamusana pekutadza kwenyu kwauya mukati menyu; uye imi makabva mabatana mazviri, hongu, kuchikwata chemuruvande chiya chakaitwa naGadhiandoni!
- 26 Hongu, nhamo ichauya kwamuri pamusana pekuzvida kuya kwamabvumira kuti kupinde mumwoyo yenyu, kwakusimudzai pamusoro kupfuura pane chakanaka pamusana pekupfuma kwenyu kukuru!
- 27 Hongu, nhamo kwamuri pamusana pekuipa kwenyu nekutadza kwenyu.
- 28 Uye kunze kwekunge matendeuka muchafa; hongu, kana nyika dzenyu muchadzitorerwa, uye muchaparadzwa kubviswa pamusoro penyika.
- 29 Tarisai zvino, handizi kuti zvinhu izvi zvichaitika, ini pachangu, nokuti handizirini ndinoziva kuti zvinhu izvi ndezvechokwadi nokuti Ishe Mwari vakaita kuti ndizvizive, naizvozvo ndinopupura kuti zvichave.

Yea, wo be unto you because of that great abomination which has come among you; and ye have united yourselves unto it, yea, to that secret band which was established by Gadianton!

Yea, wo shall come unto you because of that pride which ye have suffered to enter your hearts, which has lifted you up beyond that which is good because of your exceedingly great riches!

Yea, wo be unto you because of your wickedness and abominations!

And except ye repent ye shall perish; yea, even your lands shall be taken from you, and ye shall be destroyed from off the face of the earth.

Behold now, I do not say that these things shall be, of myself, because it is not of myself that I know these things; but behold, I know that these things are true because the Lord God has made them known unto me, therefore I testify that they shall be.

Hiramani 8

- 1 Uye zvino zvakaitika kuti Nifai ataura mazwi aya, tarisai, paive nevarume vakanga vari vatongi, vakanga vari vechikwata cheruvande chaGadhiandoni, uye vakashatirwa, uye vakachema vachimurwisa, vachiti kuvanhu: Sei musingabate munhu uyu muuye naye, kuti arangwe maererano nemhosva yaaita?
- 2 Sei muchiona murume uyu, uye muchimunzwa achituka vanhu ava nemitemo yedu?
- 3 Nokuti tarisai, Nifai akanga ataura navo maererano nekuora kwakaita mutemo wavo; hongu, Nifai akataura zvinhu zvizhinji zvisingagone kunyorwa; uye hapana chaakataura chaipesana nemirairo yaMwari.
- 4 Uye vatongi avo vakamushatirirwa nokuti aitura kwavari zviripachena maererano nemabasa avo emuruvande erima; zvakadaro, havana kukwanisa kuisa maoko avo paari, nokuti vaitya kuti vanhu vangachemere kuvarwisa.
- 5 Naizvozvo vakachemera kuvanhu, vachiti: Sei muchibvumira munhu uyu kuti atituke? Nokuti tarisai anopa vanhu vano vose mhosva, kana mukuparadzwa, hongu, uye nokutiwo maguta edu makuru aya tichaatorerwa, kuti tichashaya nzvimbo maari.
- 6 Uye zvino tinoziva kuti izvi hazviitike, nokuti tarisai, tine simba, uye maguta edu makuru, saka vavengi vedu havagone kutikurira.
- 7 Uye zvakaitika kuti ndiko kumutsa kwavakaita vanhu kuti vashatirirwe Nifai, uye ndokuisa kupesana mukati mavo; nokuti kune vamwe vakachema vachiti: Muregei murume uyu ega, nokuti munhu akanaka, uye izvo zvinhu zvaari kutaura chokwadi zvichaitika kunze kwekunge tatendeuka.
- 8 Hongu, tarisai, kwose kutongwa kuchauya patiri kwaapupura kwatiri; nokuti tinoziva kuti apupura chaizvo kwatiri maererano nokutadza kwedu. Uye tarisai zvakanwanda, uye anoziva zvose zvinhu zvichatiwira sekuziva kwaanoita zvitadzo zvedu;

Helaman 8

And now it came to pass that when Nephi had said these words, behold, there were men who were judges, who also belonged to the secret band of Gadianton, and they were angry, and they cried out against him, saying unto the people: Why do ye not seize upon this man and bring him forth, that he may be condemned according to the crime which he has done?

Why seest thou this man, and hearest him revile against this people and against our law?

For behold, Nephi had spoken unto them concerning the corruptness of their law; yea, many things did Nephi speak which cannot be written; and nothing did he speak which was contrary to the commandments of God.

And those judges were angry with him because he spake plainly unto them concerning their secret works of darkness; nevertheless, they durst not lay their own hands upon him, for they feared the people lest they should cry out against them.

Therefore they did cry unto the people, saying: Why do you suffer this man to revile against us? For behold he doth condemn all this people, even unto destruction; yea, and also that these our great cities shall be taken from us, that we shall have no place in them.

And now we know that this is impossible, for behold, we are powerful, and our cities great, therefore our enemies can have no power over us.

And it came to pass that thus they did stir up the people to anger against Nephi, and raised contentions among them; for there were some who did cry out: Let this man alone, for he is a good man, and those things which he saith will surely come to pass except we repent;

Yea, behold, all the judgments will come upon us which he has testified unto us; for we know that he has testified aright unto us concerning our iniquities. And behold they are many, and he knoweth as well all things which shall befall us as he knoweth of our iniquities;

- 9 Hongu, uye tarisai, dai anga asiri muporofita haaipupura maererano nezvinhu izvozvo.
- 10 Uye zvakaitika kuti avo vanhu vaitsvaka kuparadza Nifai vakamanikidzwa pamusana pekutya kwavo, kuti vasaise maoko avo paari; saka akatanga zvakare kutaura kwavari, aona kuti kune vamwe vakanga vachimuda, zvekuti vamwe vacho vakabva vatya.
- 11 Naizvozvo akatunhwa kuti arambe achitaura zvakananda kwavari achiti: Tarisai, hama dzangu, hamuna kuverenga here kuti Mwari vakapa simba kumunhu mumwechete, Mosesi, kuti arove mvura dzeGungwa Dzvuku, dzikabva dzapatsanuka uko nekoko, zvekuti maIsraeri, avo vakanga vari madzibaba edu, vakayambuka nepakaoma, uye mvura ikadzokera pakare pamauto emaEgipita uye ikaamedza?
- 12 Uye zvino tarisai, kana Mwari vakapa murume uyu simba rakadaro, zvino sei muchiitirana nharo pachenyu, uye muchiti haana simba raakandipa rinoita kuti ndizive kutongwa kuchauya pamuri kunze kwekunge matendeuka?
- 13 Asi, tarisai, hamusi kuramba mazwi angu chete, asi muri kurambawo ose mazwi akataurwa namadzibaba edu, nemazwiwo akataurwa nemurume uyu, Mosesi, uyo akanga akapiwa simba guru rakadai, hongu, mazwi aakataura maererano nezvekuuya kwaMesia.
- 14 Hongu, haana kutaura zvinyorwa zvinoti Mwanakomana waMwari achauya? Uye kusimudza kwaakaita nyoka yedare murenje, kana iye achauya achasimudzwawo.
- 15 Uye vose vachatarisa panyoka iyoyo vachapona, kana naizvozvo vose vachatarisa kune Mwanakomana waMwari nerutendo, vaine mweya wakatyoka, vachava vapenyu, kana kusvika kuupenyu huya hwokusingapere.
- 16 Uye zvino tarisai, Mosesi haana kungopupura nezvezvinhu izvi chete, asi nevose maporofita vatsvene vakapupurawo, kubvira kumazuva ake kusvika kumazuva aAbrahama.
- 17 Hongu, uye tarisai, Abrahama akaona nezvekuuya kwake, uye akazadzwa nomufaro uye akapembera.

Yea, and behold, if he had not been a prophet he could not have testified concerning those things.

And it came to pass that those people who sought to destroy Nephi were compelled because of their fear, that they did not lay their hands on him; therefore he began again to speak unto them, seeing that he had gained favor in the eyes of some, insomuch that the remainder of them did fear.

Therefore he was constrained to speak more unto them saying: Behold, my brethren, have ye not read that God gave power unto one man, even Moses, to smite upon the waters of the Red Sea, and they parted hither and thither, insomuch that the Israelites, who were our fathers, came through upon dry ground, and the waters closed upon the armies of the Egyptians and swallowed them up?

And now behold, if God gave unto this man such power, then why should ye dispute among yourselves, and say that he hath given unto me no power whereby I may know concerning the judgments that shall come upon you except ye repent?

But, behold, ye not only deny my words, but ye also deny all the words which have been spoken by our fathers, and also the words which were spoken by this man, Moses, who had such great power given unto him, yea, the words which he hath spoken concerning the coming of the Messiah.

Yea, did he not bear record that the Son of God should come? And as he lifted up the brazen serpent in the wilderness, even so shall he be lifted up who should come.

And as many as should look upon that serpent should live, even so as many as should look upon the Son of God with faith, having a contrite spirit, might live, even unto that life which is eternal.

And now behold, Moses did not only testify of these things, but also all the holy prophets, from his days even to the days of Abraham.

Yea, and behold, Abraham saw of his coming, and was filled with gladness and did rejoice.

- 18 Hongu, uye ndinoti kwamuri, hazvizizvo chete izvi zvaizivikanwa naAbrahama, asi kwaive nevazhinji Abrahama asati aveko vakanga vakadaidzwa nehurongwa hwaMwari; hongu, kana negungano reMwanakomana wake; uye kuti zviratidzwe kuvanhu, zviuru nezviuru zve makore asati auya, kuti kana rununuro rwuchauya kwavari.
- 19 Uye zvino ndinoti makafanira kuziva, kuti kana kubvira mumazuva aAbrahama kwainge kuine vaporofita vazhinji vakapupura zvinhu izvi; hongu, tarisai, muporofita Zenosi akataura asingatye; zvakaita kuti auraiwe.
- 20 Uye tarisai, naZenokiwo, naEziasiwu, Isayawo, naJeremia, (Jeremia ari iye muporofita mumwecheteyo akapupura nezve kuparadzwa kweJerusarema) uye zvino tinoziva kuti Jerusarema yakaparadzwa maererano nemazwi aJeremia. Ko zvino Mwanakomana waMwari anotadza nei kuuya maererano nechiporofita chake?
- 21 Uye zvino munoita nharo kuti Jerusarema hayina kuparadzwa? Mungati here vanakomana vaZedekia havana kuuraiwa here, kusara kwaMureki? Hongu, uye hamuone here kuti mbeu yaZedekia inesu, uye vakatandaniswa munyika yeJerusarema? Asi tarisai izvi hazvizizvo zvose—
- 22 Baba wedu Rihai akabviswa muJerusarema pamusana pekuti akapupura pamusoro pezvinhu izvi. Nifai naiyewo akapupura pamusoro pezvinhu izvi, uye kunge esewo madzibaba, edu akapupura, kana kusvika kunguva ino; hongu, vakapupura nezvekuuya kwaKristu, uye vakatarisira, uye vakafara muzuva rake richauya.
- 23 Uye tarisai, ndiye Mwari, uye ndiye anavo, uye akazviratidza kwavari, kuti vakanunurwa naye; uye vakapa kwaari mbiri, pamusana peicho chichauya.
- 24 Uye zvino, ndichiona kuti munozviziva zvinhu uye hamugone kuzviramba kunze kwekunge mave kunyepa, naizvozvo munaizvozvi matotadza, nokuti makaramba zvose zvinhu izvi, kana dai paine umbowo hwakawanda hwamakatabira; hongu, kana imi makagashira zvinhu zvose, zvinhu zviri kudenga, nezvinhu zvose zviri munyika pasi, seumbowo kuti ndezvechokwadi.

Yea, and behold I say unto you, that Abraham not only knew of these things, but there were many before the days of Abraham who were called by the order of God; yea, even after the order of his Son; and this that it should be shown unto the people, a great many thousand years before his coming, that even redemption should come unto them.

And now I would that ye should know, that even since the days of Abraham there have been many prophets that have testified these things; yea, behold, the prophet Zenos did testify boldly; for the which he was slain.

And behold, also Zenock, and also Ezias, and also Isaiah, and Jeremiah, (Jeremiah being that same prophet who testified of the destruction of Jerusalem) and now we know that Jerusalem was destroyed according to the words of Jeremiah. O then why not the Son of God come, according to his prophecy?

And now will you dispute that Jerusalem was destroyed? Will ye say that the sons of Zedekiah were not slain, all except it were Mulek? Yea, and do ye not behold that the seed of Zedekiah are with us, and they were driven out of the land of Jerusalem? But behold, this is not all—

Our father Lehi was driven out of Jerusalem because he testified of these things. Nephi also testified of these things, and also almost all of our fathers, even down to this time; yea, they have testified of the coming of Christ, and have looked forward, and have rejoiced in his day which is to come.

And behold, he is God, and he is with them, and he did manifest himself unto them, that they were redeemed by him; and they gave unto him glory, because of that which is to come.

And now, seeing ye know these things and cannot deny them except ye shall lie, therefore in this ye have sinned, for ye have rejected all these things, notwithstanding so many evidences which ye have received; yea, even ye have received all things, both things in heaven, and all things which are in the earth, as a witness that they are true.

- 25 Asi tarisai, imi makaramba chokwadi, uye mukapandukira Mwari venyu mutsvene; uye kana panguva ino, kunze kwekuti muzviisire upfumi kudenga, uko kusina chinoora, uye uko kusina chakasviba chingauyeko, muri kuzviunganidzira hashu muzuva rekutongwa.
- 26 Hongu, kana panguva ino muri kuibva, pamusana pekuponda kwenyu nokupomba kwenyu uye nehuipe, kuparadzwa kusingaperi; hongu, uye kunze kwekunge matendeuka zvichauya nokukurumidza kwamuri.
- 27 Hongu, tarisai kana iye zvino zvatove pamisiwo yenyu; hongu, endai imi kuchigaro chekutonga, uye mutsvake; uye tarisai, mutongi wenyu apondwa, uye arere muropa rake; uye apondwa nemunin'ina wake, ari kutsvaka kugara muchigaro chekutonga.
- 28 Uye tarisai, vose ndevchikwata chenyu chemuruvande, chakaitwa naGadhiandoni neuyo akaipa anotsvaka kuparadza mweya yevanhu.

But behold, ye have rejected the truth, and rebelled against your holy God; and even at this time, instead of laying up for yourselves treasures in heaven, where nothing doth corrupt, and where nothing can come which is unclean, ye are heaping up for yourselves wrath against the day of judgment.

Yea, even at this time ye are ripening, because of your murders and your fornication and wickedness, for everlasting destruction; yea, and except ye repent it will come unto you soon.

Yea, behold it is now even at your doors; yea, go ye in unto the judgment-seat, and search; and behold, your judge is murdered, and he lieth in his blood; and he hath been murdered by his brother, who seeketh to sit in the judgment-seat.

And behold, they both belong to your secret band, whose author is Gadianton and the evil one who seeketh to destroy the souls of men.

Hiramani 9

- 1 Tarisai, zvino zvakaitika kuti Nifai ataura mazwi aya, vamwe vanhu vakanga vari mukati mavo vakamhanyira kuchigaro chekutonga; hongu, kana vanosvika vashanu vakaenda, uye vakati pachavo, vachienda:
- 2 Tarisai, zvino tichaziva zvechokwadi kana murume uyu ari muporofita uye kana Mwari vamutuma kuti aporofite zvinhu zvinoshamisa kudai kwatiri. Tarisai, hatitende kuti akatumwa; hongu, hatitende kuti muporofita; zvisinei, kana chinhu ichi chaatura nezvemutongi mukuru chiri chechokwadi, kuti afa, saka tichatenda kuti mamwe mazwi aatura ndechokwadi.
- 3 Uye zvakaitika kuti vakamhanya nesimba ravo rose, uye vakapinda kuchigaro chekutonga; uye tarisai, mutongi mukuru akanga awira pasi, uye arere muropa rake.
- 4 Uye zvino tarisai, pavakaona izvi vakashamiswa zvikuru, zvekuti vakabva vawira pasi; nokuti havana kunge vatenda mazwi akanga ataurwa naNifai maererano nezvemutongi mukuru.
- 5 Asi zvino, pavakaona vakatenda, uye vakabatwa nokutya kuti kutongwa kwose kwakanga kwataurwa naNifai kungauye kuvanhu; naizvozvo vakadedera, uye vakawira pasi.
- 6 Zvino, pakarepo mutongi apondwa—iye abaiwa nemunin'ina wake akapfeka zvekuzvivanza, uye akatiza, uye varanda vakamhanya uye vakanotaurira vanhu, vachidaidzira kuponda pakati pavo;
- 7 Uye tarisai vanhu vakaungana pamwechete panzvimbo yechigaro chekutonga—uye tarisai, vakashamiswa vachiona varume vaye vashanu vakanga vakawira pasi.
- 8 Uye zvino tarisai, vanhu havana chavaiziva nezve mhomho yevanhu vakanga vaungana pamwechete kubindu raNifai; naizvozvo vakati pachavo: Ava varume ndivo vaponda mutongi, uye Mwari avarova kuti vatadze kutitiza.

Helaman 9

Behold, now it came to pass that when Nephi had spoken these words, certain men who were among them ran to the judgment-seat; yea, even there were five who went, and they said among themselves, as they went:

Behold, now we will know of a surety whether this man be a prophet and God hath commanded him to prophesy such marvelous things unto us. Behold, we do not believe that he hath; yea, we do not believe that he is a prophet; nevertheless, if this thing which he has said concerning the chief judge be true, that he be dead, then will we believe that the other words which he has spoken are true.

And it came to pass that they ran in their might, and came in unto the judgment-seat; and behold, the chief judge had fallen to the earth, and did lie in his blood.

And now behold, when they saw this they were astonished exceedingly, insomuch that they fell to the earth; for they had not believed the words which Nephi had spoken concerning the chief judge.

But now, when they saw they believed, and fear came upon them lest all the judgments which Nephi had spoken should come upon the people; therefore they did quake, and had fallen to the earth.

Now, immediately when the judge had been murdered—he being stabbed by his brother by a garb of secrecy, and he fled, and the servants ran and told the people, raising the cry of murder among them;

And behold the people did gather themselves together unto the place of the judgment-seat—and behold, to their astonishment they saw those five men who had fallen to the earth.

And now behold, the people knew nothing concerning the multitude who had gathered together at the garden of Nephi; therefore they said among themselves: These men are they who have murdered the judge, and God has smitten them that they could not flee from us.

9 Uye zvakaikita kuti vakavabata, uye vakavasunga uye vakavakanda mutirongo. Uye kwaive neshoko rakatumirwa kwose kuti mutongi akauraiwa, nokuti vapondi vakabatwa vakakandwa mutirongo.

10 Uye zvakaikita kuti mangwana acho vanhu vakaunganidzana pamwechete kuti vacheme nokutsanya, pakuvigwa kwegamba mutongi mukuru akanga auraiwa.

11 Uye kana neavo vatongi vaive kubindu raNifai, uye vakanzwa mazwi ake, vakanga vakaunganawo parufu apa.

12 Uye zvakaikita kuti vakavhunza kuvanhu, vachiti: Ko varipiko vava vashanu vatumwa kuzobvunza nezvemutongi mukuru kuti afa here? Uye vakapindura uye vakati: Nezve ava vashanu vamuri kuti matuma, hapana chatinoziva; asi pane vashanu vanove ndivo vapondi, vatakakanda mutirongo.

13 Uye zvakaikita kuti vatongi vakati vanhu ava ngavauswe; uye vakauiswa, uye tarisai, ndivo vaye vashanu vakanga vatumwa; uye tarisai vatongi vakabvunza kwavari kuti vazive maererano nenyaya iyi, uye vakavataurira zvose zvavakanga vaita, vachiti:

14 Takamhanya tikauya panzvimbo yechigaro chekutonga, uye taona zvose zvinhu kana sekupupura kwakanga kwaita Nifai, takashamiswa zvekuti takawira pasi; uye patakanga tamuka, tarisai ndipo pavakabva vatikanda mutirongo.

15 Zvino, kana zviriri zvekupondwa kwemurume uyu, hatizive azviita; uye izvi chete ndizvo zvatinoziva, takamhanya tikauya sezvamakanga muchida, uye tarisai akanga afa, sekutaura kwemazwi aNifai.

16 Uye zvino zvakaikita kuti vatongi vakataura nyaya kuvanhu, uye vakachema kurwisa Nifai, vachiti: Tarisai, tinoziva kuti iye Nifai uyu akanga akabvumirana nemumwe kuti vauraye mutongi uyu, uye kuti kana ozotitaurira isu, angangotipindutsira mukutenda kwake, kuti agozvisimudzira segamba, rakasarudzwa naMwari, uye arimuporofita.

17 Uye zvino tarisai, tichamuwana munhu uyu, uye achareurura mhosva yake uye oita kuti tizive isu chaiye akaponda mutongi uyu.

And it came to pass that they laid hold on them, and bound them and cast them into prison. And there was a proclamation sent abroad that the judge was slain, and that the murderers had been taken and were cast into prison.

And it came to pass that on the morrow the people did assemble themselves together to mourn and to fast, at the burial of the great chief judge who had been slain.

And thus also those judges who were at the garden of Nephi, and heard his words, were also gathered together at the burial.

And it came to pass that they inquired among the people, saying: Where are the five who were sent to inquire concerning the chief judge whether he was dead? And they answered and said: Concerning this five whom ye say ye have sent, we know not; but there are five who are the murderers, whom we have cast into prison.

And it came to pass that the judges desired that they should be brought; and they were brought, and behold they were the five who were sent; and behold the judges inquired of them to know concerning the matter, and they told them all that they had done, saying:

We ran and came to the place of the judgment-seat, and when we saw all things even as Nephi had testified, we were astonished insomuch that we fell to the earth; and when we were recovered from our astonishment, behold they cast us into prison.

Now, as for the murder of this man, we know not who has done it; and only this much we know, we ran and came according as ye desired, and behold he was dead, according to the words of Nephi.

And now it came to pass that the judges did expound the matter unto the people, and did cry out against Nephi, saying: Behold, we know that this Nephi must have agreed with some one to slay the judge, and then he might declare it unto us, that he might convert us unto his faith, that he might raise himself to be a great man, chosen of God, and a prophet.

And now behold, we will detect this man, and he shall confess his fault and make known unto us the true murderer of this judge.

- 18 Uye zvakaikita kuti vashanu vaye vakasunungurwa musu wekuvigwa kwemutungu. Zvakadaro, vakatsiura vatongi pamusoro pemazwi avakanga vataura maererano naNifai, uye vakarwisana navo mumwe nomumwe kudakara vavanyadzisa.
- 19 Zvakadaro, vakaita kuti Nifai atorwe asungwe uye auiswe kumhomho yevanhu, uye vakatanga kumubvunza mibvunzo yakasiyana-siyana kuti zvimwe vanga muwane, kuti vagomupa mhosva yekufa—
- 20 Vachiti kwaari: Une mumwe wawakarangana naye; ndiani munhu aponda? Zvino titaure, uye ubvume kutadza kwako; vachiti: Tarisai heino mari; uye tinokupa upenyu hwako kana ukatitaurira, uye bvuma chitenderano chawakaita naye.
- 21 Asi Nifai akati kwavari: Imi zvirema, imi musina kudzingiswa mumwoyo, imi mapofu, uye imi vanhu makaomesa mitsipa, munoziva here kuti Ishe Mwari venyu vachakubvimirai kwenguva yakadii kuti mufambe naidzo nzira dzenyu idzi dzechitema?
- 22 Imi makafanira kutanga kuridza mhere nokuchema, pamusana pekuparadzwa kukuru kwakakumirirai pane ino nguva, kunze kwekunge matendeuka.
- 23 Tarisai munoti ndakarangana nemumwe munhu kuti aponde Sizoram, mutongi wedu mukuru. Asi tarisai, ndinoti kwamuri, izvi zvakonzera pamusana pekuti ndakapupura kwamuri kuti muzive maererano nechinhu ichi; hongu, kuti ugove umbowo kwamuri, kuti ndaiziva nezve uipi neruvengo rwuri mukati menyu.
- 24 Uye pamusana pekuti ndaita izvi, munoti ndarangana nemunhu kuti aite chinhu ichi; hongu, pamusana pekuti ndakakuratidzai chiratidzo ichi mandishatirirwa, uye mave kutsvaka kundiparadza.
- 25 Uye zvino tarisai, ndichakuratidzai chimwe chiratidzo, uye tigoona kuti muchinhu ichi muchatsvaka kundiparadza here.
- 26 Tarisai ndinoti kwamuri: Endai kumba kwaSeandumu, iye munin'ina waSizoram, munoti kwaari—

And it came to pass that the five were liberated on the day of the burial. Nevertheless, they did rebuke the judges in the words which they had spoken against Nephi, and did contend with them one by one, insomuch that they did confound them.

Nevertheless, they caused that Nephi should be taken and bound and brought before the multitude, and they began to question him in divers ways that they might cross him, that they might accuse him to death—

Saying unto him: Thou art confederate; who is this man that hath done this murder? Now tell us, and acknowledge thy fault; saying, Behold here is money; and also we will grant unto thee thy life if thou wilt tell us, and acknowledge the agreement which thou hast made with him.

But Nephi said unto them: O ye fools, ye uncircumcised of heart, ye blind, and ye stiffnecked people, do ye know how long the Lord your God will suffer you that ye shall go on in this your way of sin?

O ye ought to begin to howl and mourn, because of the great destruction which at this time doth await you, except ye shall repent.

Behold ye say that I have agreed with a man that he should murder Seezoram, our chief judge. But behold, I say unto you, that this is because I have testified unto you that ye might know concerning this thing; yea, even for a witness unto you, that I did know of the wickedness and abominations which are among you.

And because I have done this, ye say that I have agreed with a man that he should do this thing; yea, because I showed unto you this sign ye are angry with me, and seek to destroy my life.

And now behold, I will show unto you another sign, and see if ye will in this thing seek to destroy me.

Behold I say unto you: Go to the house of Seantum, who is the brother of Seezoram, and say unto him—

27 Ko Nifai, anonyepera kuve muporofita,
anoporofita kuipa kwakanyanya nezvevanhu ava,
akabvumirana newe here, zvaita kuti uponde
Sizoram, uyo mukoma wako?

28 Uye tarisai, achati kwamuri, Kwete.

29 Uye imi muchati kwaari: Wakaponda mukoma
wako here?

30 Uye achamira achitya, uye achishaya chekutura.
Uye tarisai, acharamba kwamuri; uye achaita
sezvatomushamisa; zvakadaro, achatura kwamuri
kuti haana mhosva.

31 Asi tarisai, imi muchamutarisisa, uye muchaona
ropa panhumbi dzake.

32 Uye kana maona izvi, imi muchati: Ko ropa iri
rabva kupi? Hatizive here kuti iri iropa remukoma
wako?

33 Uye zvino achadedera, uye agobva apinduka
kumeso, kana kuita seavingwa nerufu.

34 Uye zvino imi muchati: Pamusana pekutya uko
nokupinduka kwaita uso hwako, tarisai tinoziva kuti
une mhosva.

35 Uye zvino achabatwa nekutya kukuru; uye zvino
achareurura kwamuri, uye asisarambe kuti akaita
kuponda uku.

36 Uye zvino achati kwamuri, kuti ini Nifai, hapana
chandinoziva nezvenyaya iyi kunze kwekuti
yakapiwa kwandiri nesimba raMwari. Uye zvino
muchaziva kuti ndiri murume akavimbika, nekuti
ndakatumirwa kwamuri naMwari.

37 Uye zvakaite kuti vakaenda vakanoita, kana
sekutaurirwa kwavakanga vaitwa na Nifai. Uye
tarisai, mazwi aakanga ataura aive echokwadi;
nokuti maererano nemazwi akaramba; uye
mayereranawo nemazwi akareurura.

38 Uye akaitwa kuti aratidze kuti iye ndiye mhondi,
zvokuti vaye vashanu vakabva vasunungurwa, uye
kana naNifaiwo.

39 Uye kwaive nevamwe vemaNifai vakatenda
mazwi aNifai; uye kwaive nevamwewo, vakatenda
pamusana peuchapupu hwevashanu vaye, nokuti
vakanga vapinduka vari mutirongo.

40 Uye zvino kwaive nevamwe muvanhu, vaiti Nifai
muporofita.

Has Nephi, the pretended prophet, who doth
prophesy so much evil concerning this people,
agreed with thee, in the which ye have murdered
Seezoram, who is your brother?

And behold, he shall say unto you, Nay.

And ye shall say unto him: Have ye murdered your
brother?

And he shall stand with fear, and wist not what to
say. And behold, he shall deny unto you; and he shall
make as if he were astonished; nevertheless, he shall
declare unto you that he is innocent.

But behold, ye shall examine him, and ye shall
find blood upon the skirts of his cloak.

And when ye have seen this, ye shall say: From
whence cometh this blood? Do we not know that it is
the blood of your brother?

And then shall he tremble, and shall look pale,
even as if death had come upon him.

And then shall ye say: Because of this fear and this
paleness which has come upon your face, behold, we
know that thou art guilty.

And then shall greater fear come upon him; and
then shall he confess unto you, and deny no more
that he has done this murder.

And then shall he say unto you, that I, Nephi,
know nothing concerning the matter save it were
given unto me by the power of God. And then shall
ye know that I am an honest man, and that I am sent
unto you from God.

And it came to pass that they went and did, even
according as Nephi had said unto them. And behold,
the words which he had said were true; for accord-
ing to the words he did deny; and also according to
the words he did confess.

And he was brought to prove that he himself was
the very murderer, insomuch that the five were set at
liberty, and also was Nephi.

And there were some of the Nephites who be-
lieved on the words of Nephi; and there were some
also, who believed because of the testimony of the
five, for they had been converted while they were in
prison.

And now there were some among the people, who
said that Nephi was a prophet.

41 Uye kwaive nevamwe vaiti: Tarisai, ivo ndiMwari, nokuti kunze kwekunge vari mwari havaiziva zvinhu zvose izvi. Nokuti tarisai, vatiudza pfungwa dzemwoyo yedu, uye vatiudzawo zvinhu; uye vakatiudzawo munhu chaiye akaponda mutongi wedu mukuru.

And there were others who said: Behold, he is a god, for except he was a god he could not know of all things. For behold, he has told us the thoughts of our hearts, and also has told us things; and even he has brought unto our knowledge the true murderer of our chief judge.

Hiramani 10

- 1 Uye zvakaikita kuti pakave nekutsaukana pakati pevanhu, zvekuti vakapatsanurana ava nekuku avo nekoko uye vakaenda nzira dzakasiyana, vachisiya Nifai ega, amire pakati pavo.
- 2 Uye zvakaikita kuti Nifai akatora nzira yake akaenda kumba kwake, achifungisisa pamusoro pezvinhu zvaakanga aratidzwa naIshe.
- 3 Uye zvakaikita kuti zvaakanga achifungisisa kudaro—akasuwa zvikuru pamusana pekuipa kwevanhu vaNifai, mabasa avo erima akavandika, nokuponda kwavo, nokupunza kwavo, nokutadza kwakasiyana-siyana—uye zvakaikita kuti zvaakanga achifungisisa kudaro mumwoyo make, tarisai, izwi rakauya kwaari richiti:
- 4 Wakaropafadzwa iwe Nifai, pamusoro pezvinhu zvawaita; nokuti ndaona matauriro awakaita shoko usina kuneta, randakakupa kuti upe vanhu ava. Uye hauna kuvatya, uye hauna kutsvaka upenyu hwako, asi wakatsvaka kuda kwangu, nokuchengeta mirairo yangu.
- 5 Uye zvino, nokuti wakaita izvi usina kuneta, tarisai, ndichakuropafadza nariini; uye ndichakuita uve mukuru mukutaura nemuzviito, murutendo nemumabasa; hongu, kana zvinhu zvose zviitirwe iwe maererano neshoko rako, nokuti hauzokumbira izvo zvisiri mukuda kwangu.
- 6 Tarisai, ndiwe Nifai, uye ndini Mwari. Tarisai, ndiri kuzviturea kwauri pamberi pengirozi dzangu, kuti uchave nesimba kuvanhu ava, uye ucharova pasi nenzara, nezvirwere, nekuparadza, maererano nekuipa kwevanhu ava.
- 7 Tarisai, ndinopa kwauri simba, rekuti chose chauchasunga panyika chichasungwa kudenga; uye chose chauchasunungura panyika chichasunungurwa kudenga; uye saka uchave nesimba kuvanhu ava.
- 8 Uye saka ukati kutemberi iyi ngaitsemuke nepakati, zvichaitika.
- 9 Uye kana ukati kugomo iri, koromoka uye uti sandara, zvichaitika.
- 10 Uye tarisai, kana ukati Mwari vacharova vanhu ava, zvichaitika.

Helaman 10

And it came to pass that there arose a division among the people, insomuch that they divided hither and thither and went their ways, leaving Nephi alone, as he was standing in the midst of them.

And it came to pass that Nephi went his way towards his own house, pondering upon the things which the Lord had shown unto him.

And it came to pass as he was thus pondering—being much cast down because of the wickedness of the people of the Nephites, their secret works of darkness, and their murderings, and their plunderings, and all manner of iniquities—and it came to pass as he was thus pondering in his heart, behold, a voice came unto him saying:

Blessed art thou, Nephi, for those things which thou hast done; for I have beheld how thou hast with unweariness declared the word, which I have given unto thee, unto this people. And thou hast not feared them, and hast not sought thine own life, but hast sought my will, and to keep my commandments.

And now, because thou hast done this with such unweariness, behold, I will bless thee forever; and I will make thee mighty in word and in deed, in faith and in works; yea, even that all things shall be done unto thee according to thy word, for thou shalt not ask that which is contrary to my will.

Behold, thou art Nephi, and I am God. Behold, I declare it unto thee in the presence of mine angels, that ye shall have power over this people, and shall smite the earth with famine, and with pestilence, and destruction, according to the wickedness of this people.

Behold, I give unto you power, that whatsoever ye shall seal on earth shall be sealed in heaven; and whatsoever ye shall loose on earth shall be loosed in heaven; and thus shall ye have power among this people.

And thus, if ye shall say unto this temple it shall be rent in twain, it shall be done.

And if ye shall say unto this mountain, Be thou cast down and become smooth, it shall be done.

And behold, if ye shall say that God shall smite this people, it shall come to pass.

- 11 Uye zvino tarisai, ndinokutuma, kuti uende unotaura kuvanhu ava, kuti Ishe Mwari vanova ndivo Samasimba anoti: Kunze kwekunge matendeuka mucharohwa, kana kuparadzwa.
- 12 Uye tarisai, zvino zvakaitika kuti Ishe pavakanga vataura mazwi aya kuna Nifai, akamira akasaenda kumba kwake, asi akadzokera kumhomho dzevanhu vakanga vakapararira pamusoro penyika, uye akatanga kuvaudza shoko raIshe rakanga rataurwa kwaari, nezvekuparadzwa kana vasina kutendeuka.
- 13 Zvino tarisai, kana dai zvazvo Nifai akaita chishamiso chikuru chekuvataurira nezve kufa kwemutongi mukuru, vakaomesa mwoyo yavo, uye vakasateerera kumazwi aIshe.
- 14 Naizvozvo Nifai akavaudza shoko raIshe, achiti: Kunze kwekunge matendeuka, Ishe vanodaro, mucharohwa kana kusvika mukuparadzwa.
- 15 Uye zvakaitika kuti Nifai zvaakanga avataurira shoko, tarisai, vakaramba vakaomesa mwoyo yavo uye vakaramba kuteerera mazwi ake; naizvozvo vakamutuka, uye vakatsvika kuti vamubate kuti vamukande mutirongo.
- 16 Asi tarisai, simba raMwari raive naye, uye vakatadza kumutora kuti vamukande mutirongo, nokuti akatorwa neMweya akabviswa pakati pavo.
- 17 Uye zvakaitika kuti ndokuenda ari muMweya, kumhomho nemhomho, achitaura shoko raMwari, kusvika aritaura kwavari vose, kana kuritumira mukati mevanhu vose.
- 18 Uye zvakaitika kuti havana kuda kuteerera kumazwi ake; uye kukatanga kuve nekupesana, zvekuti vakanga vaparadzana pachavo uye vakatanga kuurayana nemunondo.
- 19 Uye ndiko kupera kwakaita gore rechimakumi manomwe nerimwechete rekutongwa kwevanhu vaNifai nevatongi.

And now behold, I command you, that ye shall go and declare unto this people, that thus saith the Lord God, who is the Almighty: Except ye repent ye shall be smitten, even unto destruction.

And behold, now it came to pass that when the Lord had spoken these words unto Nephi, he did stop and did not go unto his own house, but did return unto the multitudes who were scattered about upon the face of the land, and began to declare unto them the word of the Lord which had been spoken unto him, concerning their destruction if they did not repent.

Now behold, notwithstanding that great miracle which Nephi had done in telling them concerning the death of the chief judge, they did harden their hearts and did not hearken unto the words of the Lord.

Therefore Nephi did declare unto them the word of the Lord, saying: Except ye repent, thus saith the Lord, ye shall be smitten even unto destruction.

And it came to pass that when Nephi had declared unto them the word, behold, they did still harden their hearts and would not hearken unto his words; therefore they did revile against him, and did seek to lay their hands upon him that they might cast him into prison.

But behold, the power of God was with him, and they could not take him to cast him into prison, for he was taken by the Spirit and conveyed away out of the midst of them.

And it came to pass that thus he did go forth in the Spirit, from multitude to multitude, declaring the word of God, even until he had declared it unto them all, or sent it forth among all the people.

And it came to pass that they would not hearken unto his words; and there began to be contentions, insomuch that they were divided against themselves and began to slay one another with the sword.

And thus ended the seventy and first year of the reign of the judges over the people of Nephi.

Hiramani 11

- 1 Uye zvino zvakaitika kuti mugore rechimakumi manonwe nemaviri rekutonga kwevatongi kupesana kwakawanda, zvekuti kwakaita hondo munyika yose mukati mevanhu vose vaNifai.
- 2 Uye chaive ichochi chikwata chemuruvande chemakororo chaita mabasa ekuparadza aya neuipi. Uye hondo iyi yakatora gore rose iroro; uye kana mugore rechimakumi manomwe nematatu yakanga iriko.
- 3 Uye zvakaitika kuti mugore iri Nifai akachema kunaIshe achiti:
- 4 Ishe, musabvumire kuti vanhu ava vaparadzwe nemunondo; asi Ishe, itai kuti kuve nenzara munyika, kuvamutsa kuti varangarire Ishe Mwari vavo, uye zvimwe vangatendeuke vakadzokera kwamuri.
- 5 Uye saka zvakaitwa, maererano nemazwi aNifai. Uye pakave nenzara huru munyika, muvanhu vose vaNifai. Uye saka mugore rechimakumi manomwe nemana nzara yakaenderera, uye basa rekuparadza nemunondo rakamira asi rikarwadza nenzara.
- 6 Uye iri basa rekuparadza rakaendererawo mugore rechimakumi manomwe nemashanu. Nokuti nyika yakarohwa zvekuti yakaoma, uye ikasaita mbeu mumwaka wembeu; uye nyika yose yakanga yarohwa, kana kumaRamani nekumaNifai, zvekuti vakarohwa vakafa zviuru nezviuru munzvimbo dzakanga dzakanyanya kutadza.
- 7 Uye zvakaitika kuti vanhu vakaona kuti vakanga voda kupera nenzara, uye vakatanga kurangarira Ishe Mwari vavo; uye vakatanga kurangarira mazwi aNifai.
- 8 Uye vanhu vakatanga kuchema kuvatongi vakuru vavo nekuvatungamiri vavo, kuti vati kuna Nifai: Tarisa, tinoziva kuti iwe uri munhu waMwari, uye naizvozvo chemera kuna Ishe Mwari vedu kuti abvise kwatiri nzara iyi, tichitya kuti mazwi ose awakataura kwatiri maererano nokuparadzwa kwedu angazadzikiswe.

Helaman 11

And now it came to pass in the seventy and second year of the reign of the judges that the contentions did increase, insomuch that there were wars throughout all the land among all the people of Nephi.

And it was this secret band of robbers who did carry on this work of destruction and wickedness. And this war did last all that year; and in the seventy and third year it did also last.

And it came to pass that in this year Nephi did cry unto the Lord, saying:

O Lord, do not suffer that this people shall be destroyed by the sword; but O Lord, rather let there be a famine in the land, to stir them up in remembrance of the Lord their God, and perhaps they will repent and turn unto thee.

And so it was done, according to the words of Nephi. And there was a great famine upon the land, among all the people of Nephi. And thus in the seventy and fourth year the famine did continue, and the work of destruction did cease by the sword but became sore by famine.

And this work of destruction did also continue in the seventy and fifth year. For the earth was smitten that it was dry, and did not yield forth grain in the season of grain; and the whole earth was smitten, even among the Lamanites as well as among the Nephites, so that they were smitten that they did perish by thousands in the more wicked parts of the land.

And it came to pass that the people saw that they were about to perish by famine, and they began to remember the Lord their God; and they began to remember the words of Nephi.

And the people began to plead with their chief judges and their leaders, that they would say unto Nephi: Behold, we know that thou art a man of God, and therefore cry unto the Lord our God that he turn away from us this famine, lest all the words which thou hast spoken concerning our destruction be fulfilled.

- 9 Uye zvakaikita kuti vatongi vakataura kuna Nifai, semazwi aidiwa kuti vataure. Uye zvakaikita kuti Nifai akaona kuti vanhu vakanga vatendeuka uye vakazvirereka pachavo nenhumbi dzemasaga, akachema zvakare kuna Ishe, achiti:
- 10 Ishe, tarisai vanhu ava vari kutendeuka; uye vakatsvaira chiya chikwata chaGadhiandoni kuchibvisa mukati mavo zvekuti hakusisina, uye kana mazano emuruvande vakaaviga muvhu.
- 11 Zvino Ishe, pamusana pekuzvirereka kwavo mungabvise here kushatirwa kwenyu, uye regai kushatirwa kwenyu kunyaradzwe nekuparadza avo vanhu vane uipi avo vamakatoparadza kare.
- 12 Ishe, mungabvise kushatirwa kwenyu here, hongu, kushatirwa kwenyu kunotyisa, uye muite kuti nzara iyi ipere munyika ino.
- 13 Ishe, mungateerere kwandiri here, uye itai kuti zviitike semazwi angu, uye mutumire mvura pamusoro penyika, kuti iburitse michero yayo, nembeu dzavo mumwaka wembeu.
- 14 Ishe, makateerera kumazwi angu zvandakati, Ngakuve nenzara, kuti nhamo yemunondo ipere; uye ndinoziva kuti munozviita, kana panguva ino, teererai kumazwi angu, nokuti makati: Kana vanhu ava vakatendeuka ndinovaponesa.
- 15 Hongu Ishe, uye munoono kuti vatendeuka, pamusana penzara nezvinonetsa nokuparadzwa kwakauya kwavari.
- 16 Uye zvino Ishe, mungabvise kushatirwa kwenyu here, uye muvaedze zvakare kuti havangakushandirei here? Uye kana zvakadaro Ishe, munogona kuvaropafadza maererano nemazwi enyu amakataura.
- 17 Uye zvakaikita kuti mugore rechimakumi manomwe nematanhatu Ishe vakabvisa kushatirwa kwavo kuvanhu, uye vakaita kuti mvura inaye panyika, zvekuti yakaburitsa michero yayo mumwaka wemichero yayo. Uye zvakaikita kuti yakaburitsa mbeu dzayo mumwaka wembeu dzayo.

And it came to pass that the judges did say unto Nephi, according to the words which had been desired. And it came to pass that when Nephi saw that the people had repented and did humble themselves in sackcloth, he cried again unto the Lord, saying:

O Lord, behold this people repenteth; and they have swept away the band of Gadianton from amongst them insomuch that they have become extinct, and they have concealed their secret plans in the earth.

Now, O Lord, because of this their humility wilt thou turn away thine anger, and let thine anger be appeased in the destruction of those wicked men whom thou hast already destroyed.

O Lord, wilt thou turn away thine anger, yea, thy fierce anger, and cause that this famine may cease in this land.

O Lord, wilt thou hearken unto me, and cause that it may be done according to my words, and send forth rain upon the face of the earth, that she may bring forth her fruit, and her grain in the season of grain.

O Lord, thou didst hearken unto my words when I said, Let there be a famine, that the pestilence of the sword might cease; and I know that thou wilt, even at this time, hearken unto my words, for thou saidst that: If this people repent I will spare them.

Yea, O Lord, and thou seest that they have repented, because of the famine and the pestilence and destruction which has come unto them.

And now, O Lord, wilt thou turn away thine anger, and try again if they will serve thee? And if so, O Lord, thou canst bless them according to thy words which thou hast said.

And it came to pass that in the seventy and sixth year the Lord did turn away his anger from the people, and caused that rain should fall upon the earth, insomuch that it did bring forth her fruit in the season of her fruit. And it came to pass that it did bring forth her grain in the season of her grain.

- 18 Uye tarisai, vanhu vakafara uye vakarumbidza Mwari, uye pamusoro penyika pose pakazadzwa nokufara; uye vakaregera zvekutsvaka kuparadza Nifai, asi vakamukudza semuporofita mukuru, uye semunhu waMwari, ane simba nemvumo zvaakapiwa naMwari.
- 19 Uye tarisai, Rihai, munin'ina wake, akanga asingasarire shure kwake kana padiki muzvinhu zviriri maererano nokurarama.
- 20 Uye saka zvakaitika kuti vanhu vaNifai vakatanga kubudirira zvakare munyika, uye vakatanga kuvaka matongo avo, uye vakatanga kuwanda nekupararira, kana kudakara vazadza pamusoro penyika, kwose kuchamhembe nekumaodzanyemba, kubvira kugungwa kumadokero kusvika kugungwa kumabvazuva.
- 21 Uye zvakaitika kuti gore rechimakumi manomwe nematanhatu rakapera murunyararo. Uye gore rechimakumi manomwe nemakore manomwe rakatanga murunyararo; uye chechi ikapararira kwose pamusoro penyika; uye vazhinji vevanhu, kwose kumaNifai nekumaRamani, vakanga vave vechechi; uye vakawana runyararo rwukuru kwazvo munyika; uye ndiko kupera kwakaita gore rechimakumi manomwe nemanomwe.
- 22 Uye kana mugore rechimakumi manomwe nemasere makanga muine runyararo, kunze kwekupesana kushomanani pamusoro pezvimwe zvakange zvakanorwa nemaporofita mudzidziso.
- 23 Uye mugore rechimakumi manomwe nemapfumbamwe kwakatanga kuve nekusagarisana. Asi zvakaitika kuti Nifai naRihai, nevazhinji vehama dzavo avo vaiziva zvinangwa zvedzidziso zvechokwadi, vari vaive nezvakazururwa zvizhinji zuva nezuva, saka vakaparidzira vanhu, zvekuti vakakwanisa kumisa kusagarisana mugore iroro.

And behold, the people did rejoice and glorify God, and the whole face of the land was filled with rejoicing; and they did no more seek to destroy Nephi, but they did esteem him as a great prophet, and a man of God, having great power and authority given unto him from God.

And behold, Lehi, his brother, was not a whit behind him as to things pertaining to righteousness.

And thus it did come to pass that the people of Nephi began to prosper again in the land, and began to build up their waste places, and began to multiply and spread, even until they did cover the whole face of the land, both on the northward and on the southward, from the sea west to the sea east.

And it came to pass that the seventy and sixth year did end in peace. And the seventy and seventh year began in peace; and the church did spread throughout the face of all the land; and the more part of the people, both the Nephites and the Lamanites, did belong to the church; and they did have exceedingly great peace in the land; and thus ended the seventy and seventh year.

And also they had peace in the seventy and eighth year, save it were a few contentions concerning the points of doctrine which had been laid down by the prophets.

And in the seventy and ninth year there began to be much strife. But it came to pass that Nephi and Lehi, and many of their brethren who knew concerning the true points of doctrine, having many revelations daily, therefore they did preach unto the people, insomuch that they did put an end to their strife in that same year.

24 Uye zvakaitika kuti mugore rechimakumi masere rekutongwa kwevanhu vaNifai nevatongi, paive nevamwe vevapanduki kubva kumaNifai, vakanga vatove nemakore vakaenda kumaRamani, vatotora zita rekunzi maRamani, uye nevamwe vaive vechizvarwa chaicho chemaRamani, vari vaimutswa kuti vashatirwe neavo vakanga vapanduka, naizvozvo vakatanga hondo nehama dzavo.

25 Uye vakaponda nokupamba; uye vobva vatizira kumakomo, nekurenje nenzvimbo dzakahwanda, vachihwanda zvekuti havaiwanikwa, zuva nezuva vachitambira vamwe vaiuya kwavari, zvakwaive nevapanduki vaienda kwavari.

26 Uye saka nenguva, hongu, kana mukanguva kemakore mashomanani, vakanga vave chikwata chikuru kwazvo chemakororo; uye vakatsvaka ose mazano emuruvande aGadhiandoni; saka vakave makororo aGadhiandoni.

27 Zvino tarisai, makororo aya akakonzera kuparadza kukuru, hongu, kana kuparadza kukuru mukati mevanhu vaNifai, nekuvanhuwo vemaRamani.

28 Uye zvakaitika kuti zvakanga zvanhira kuti basa rekuparadza iri richimiswa; naizvozvo vakatumira mauto ane varume vakasimba murenje nemumakomo kuti vanotsvaka chikwata chemakororo ichi, nokuchiparadza.

29 Asi tarisai, zvakaitika kuti mugore rimwechete iri vakatinhirwa shure kusvika mumatunhu avo. Uye ndiko kupera kwakaita gore rechimakumi masere rekutongwa kwevanhu vaNifai nevatongi.

30 Uye zvakaitika kuti mukutanga kwegore rechimakumi masere nerimwechete vakaenda zvakare kunorwisana nechikwata chiye chemakororo, uye vakaparadza vazhinji; kana ivowo vakawanikwa nokuparadzwa kukuruwo.

31 Uye vakamanikidzwa zvakare kubva murenje nemumakomo kudzokera kunyika kwavo, pamusana pekuwanda kwakanga kwakaita makororo aye akanga azere mumakomo nemumarenje.

And it came to pass that in the eightieth year of the reign of the judges over the people of Nephi, there were a certain number of the dissenters from the people of Nephi, who had some years before gone over unto the Lamanites, and taken upon themselves the name of Lamanites, and also a certain number who were real descendants of the Lamanites, being stirred up to anger by them, or by those dissenters, therefore they commenced a war with their brethren.

And they did commit murder and plunder; and then they would retreat back into the mountains, and into the wilderness and secret places, hiding themselves that they could not be discovered, receiving daily an addition to their numbers, inasmuch as there were dissenters that went forth unto them.

And thus in time, yea, even in the space of not many years, they became an exceedingly great band of robbers; and they did search out all the secret plans of Gadianton; and thus they became robbers of Gadianton.

Now behold, these robbers did make great havoc, yea, even great destruction among the people of Nephi, and also among the people of the Lamanites.

And it came to pass that it was expedient that there should be a stop put to this work of destruction; therefore they sent an army of strong men into the wilderness and upon the mountains to search out this band of robbers, and to destroy them.

But behold, it came to pass that in that same year they were driven back even into their own lands. And thus ended the eightieth year of the reign of the judges over the people of Nephi.

And it came to pass in the commencement of the eighty and first year they did go forth again against this band of robbers, and did destroy many; and they were also visited with much destruction.

And they were again obliged to return out of the wilderness and out of the mountains unto their own lands, because of the exceeding greatness of the numbers of those robbers who infested the mountains and the wilderness.

32 Uye zvakaikita kuti ndikwo kupera kwakaita gore iri. Uye makororo akawanda uye akasimba, zvekuti haana kuita hanyn'a nemo auto ose emaNifai, uye kana emaRamaniwo; uye vakakonzera kuti vabatwe nokutya vanhu vose pamusoro penyika yose.

33 Hongu, nokuti vakafambira nhivi dzakawanda dzenyika, uye vakaita kuparadza kukuru kwavari; hongu, vakauraya vazhinji, uye vakatakura vazhinji sevasungwa vakaenda navo murenje, hongu, kunyanya vakadzi vavo nevana.

34 Zvino kuipa kukuru uku, kwakauya kuvanhu pamusana pekutadza kwavo, kwakavamutsa zvakare mukurangerira Ishe Mwari vavo.

35 Uye ndiko kupera kwakaita gore rechimakumi masere nerimwechete rekutonga kwevatongi.

36 Uye mugore rechimakumi masere nemaviri vakatanga zvakare kukanganwa Ishe Mwari vavo. Uye mugore rechimakumi masere nematatu vakatanga kusimba muzvitadzo. Uye mugore rechimakumi masere nemana havana kugadziridza nzira dzavo.

37 Uye zvakaikita kuti mugore rechimakumi masere nemashanu vakaramba vachisimba mukudada kwavo, nemuzvitadzo zvavo; uye saka vakanga vachitoibvira kuti vaparadzwe.

38 Uye ndiko kupera kwakaita gore rechimakumi masere nemashanu.

And it came to pass that thus ended this year. And the robbers did still increase and wax strong, inso-much that they did defy the whole armies of the Nephites, and also of the Lamanites; and they did cause great fear to come unto the people upon all the face of the land.

Yea, for they did visit many parts of the land, and did do great destruction unto them; yea, did kill many, and did carry away others captive into the wilderness, yea, and more especially their women and their children.

Now this great evil, which came unto the people because of their iniquity, did stir them up again in remembrance of the Lord their God.

And thus ended the eighty and first year of the reign of the judges.

And in the eighty and second year they began again to forget the Lord their God. And in the eighty and third year they began to wax strong in iniquity. And in the eighty and fourth year they did not mend their ways.

And it came to pass in the eighty and fifth year they did wax stronger and stronger in their pride, and in their wickedness; and thus they were ripening again for destruction.

And thus ended the eighty and fifth year.

Hiramani 12

- 1 Uye saka tinowana manyepo nokusatsiga kwemwoyo yevana vevanhu; hongu, tinoona kuti Ishe mukunaka kwavo kusingaverengeke vanoropafadza nekuita kuti avo vanoisa ruvimbo rwavo mavari vabudirire.
- 2 Hongu, uye tinoona panguva yacho chaiyo yaanopa budiriro kuvanhu vake, hongu, mukupamhidzirwa kweminda yavo, matanga avo, uye mugoridhe, nemusirivha, nemuzvinhu zvose zvinokosha zveimarudzi akasiyana-siyana zveumhizha; kuvapa upenyu hwavo, nekuvabvisa mumaoko evavengi vavo; kupfaviswa mwoyo yevavengi vavo kuti vasaite hondo navo; hongu, uye muchidimbu, kuita zvose zvinhu zveimariri akanaka evanhu vake; hongu, zvino ndiyo nguva yavanoomesa mwoyo yavo, uye vachikanganwa Ishe Mwari vavo, uye votsikirira pasi petsoka dzavo Mutsvene—hongu, uye izvi zvichikonzerwa nokupfava, nekubudirira kwavo kukuru.
- 3 Uye saka tinoona kunze kwekunge Ishe varanga vanhu vavo nematambudziko mazhinji, hongu, kunze kwekunge vavashanyira nerufu nezvinovatyisa, nenzara nezvirwere zvakasiyana-siyana, havavarangarire.
- 4 Hunzenza hwakadii, uye kushaya maturo kwakadii, uye kuipa kwakadii, nehudhiabhorosi, nokukurumidza kuita zvakaipa, nokunonoka kuita zvakanaka, zvakaite vana vevanhu; hongu, vanokurumidza sei kuteerera kumazwi ewakaipa, nokuisa mwoyo yavo pazvinhu zvisina maturo zvenyika!
- 5 Hongu, vanokurumidza sei kusimudzwa murudado; hongu, vanokurumidza sei kuzuwa, uye vachiita zvikasiyana-siyana zviru zvitadzo; uye vanonoka zvakadii mukurangerira Ishe Mwari vavo, hongu, nokutendeka nzeve mukuraira kwake, hongu, vanonoka sei kufamba munzira dzeungwaru.
- 6 Tarisai, havadi kuti Ishe Mwari vavo, avo vakavasika, vavatonge; kana dai zvazvo vaine kunaka kukuru netsitsi kwavari, vanozvidza kuraira kwavo, uye havabvume kuti vave vanovararidza pekufamba napo.

Helaman 12

And thus we can behold how false, and also the unsteadiness of the hearts of the children of men; yea, we can see that the Lord in his great infinite goodness doth bless and prosper those who put their trust in him.

Yea, and we may see at the very time when he doth prosper his people, yea, in the increase of their fields, their flocks and their herds, and in gold, and in silver, and in all manner of precious things of every kind and art; sparing their lives, and delivering them out of the hands of their enemies; softening the hearts of their enemies that they should not declare wars against them; yea, and in fine, doing all things for the welfare and happiness of his people; yea, then is the time that they do harden their hearts, and do forget the Lord their God, and do trample under their feet the Holy One—yea, and this because of their ease, and their exceedingly great prosperity.

And thus we see that except the Lord doth chasten his people with many afflictions, yea, except he doth visit them with death and with terror, and with famine and with all manner of pestilence, they will not remember him.

O how foolish, and how vain, and how evil, and devilish, and how quick to do iniquity, and how slow to do good, are the children of men; yea, how quick to hearken unto the words of the evil one, and to set their hearts upon the vain things of the world!

Yea, how quick to be lifted up in pride; yea, how quick to boast, and do all manner of that which is iniquity; and how slow are they to remember the Lord their God, and to give ear unto his counsels, yea, how slow to walk in wisdom's paths!

Behold, they do not desire that the Lord their God, who hath created them, should rule and reign over them; notwithstanding his great goodness and his mercy towards them, they do set at naught his counsels, and they will not that he should be their guide.

7 Kwakakura sei kusave chinhu kwevana vevanhu; hongu, kana kusvika kuve seguruva renyika, havasvike.

8 Nokuti tarisai, guruva renyika rinoenda uko nekoko, richitsemuka nepakati, pakutaura kwa Mwari vedu mukuru vasingaperi.

9 Hongu, tarisai nezwi ravo zvikomo nemakomo anozunguzuka nokundendemera.

10 Uye nesimba rezwi ravo zvinokoromoka, uye zvoti kwasvata, hongu, kana kubva zvaita senhika.

11 Hongu, nesimba rezwi ravo nyika yose inondendemera.

12 Hongu, nesimba rezwi ravo, hwaro hunozunguzika, kana kusvika pakati chaipo.

13 Hongu, uye kana vakati kunyika—ibva—inobva.

14 Hongu, kana akati kunyika—Uchadzokera shure, kuti irebese zuva nenguva yakakura—zvinoitwa;

15 Uye saka, maererano nezwi ravo nyika inodzokera shure, uye zvinoratidzika kumunhu kuti zuva rimire; hongu, uye tarisai, ndizvozvo; nokuti chokwadi nyika ndiyo inofamba kwete zuva.

16 Uye tarisai, zvakare, vakati kumvura dzeudzamu hwukuru—Oma—zvinoitika.

17 Tarisai, vakati kugomo iri—Simuka, uye uuye uzowira pamusoro peguta iro, kuti ivigwe—tarisai, zvinoitika.

18 Uye tarisai, kana munhu akaviga pfuma muvhu, uye Ishe vagozoti—Ngaitukwe, pamusana pekuipa kweuyo aiviga—tarisai, inotukwa.

19 Uye kana Ishe vakati—iwe iva wakatukwa, kuti hapana munhu achakuwana kubvira zvino kudakara nariini—tarisai, hapana munhu anokuwana kudakara nariini.

20 Uye tarisai, kana Ishe vakati kumunhu—Pamusana pezvitadzo zvako, uchave wakatukwa nariini—zvinoitika.

21 Uye kana Ishe vakati—Pamusana pezvitadzo zvako iwe uchabviswa pamberi pangu—vanoita kuti zvive saizvozvo.

O how great is the nothingness of the children of men; yea, even they are less than the dust of the earth.

For behold, the dust of the earth moveth hither and thither, to the dividing asunder, at the command of our great and everlasting God.

Yea, behold at his voice do the hills and the mountains tremble and quake.

And by the power of his voice they are broken up, and become smooth, yea, even like unto a valley.

Yea, by the power of his voice doth the whole earth shake;

Yea, by the power of his voice, do the foundations rock, even to the very center.

Yea, and if he say unto the earth—Move—it is moved.

Yea, if he say unto the earth—Thou shalt go back, that it lengthen out the day for many hours—it is done;

And thus, according to his word the earth goeth back, and it appeareth unto man that the sun standeth still; yea, and behold, this is so; for surely it is the earth that moveth and not the sun.

And behold, also, if he say unto the waters of the great deep—Be thou dried up—it is done.

Behold, if he say unto this mountain—Be thou raised up, and come over and fall upon that city, that it be buried up—behold it is done.

And behold, if a man hide up a treasure in the earth, and the Lord shall say—Let it be accursed, because of the iniquity of him who hath hid it up—behold, it shall be accursed.

And if the Lord shall say—Be thou accursed, that no man shall find thee from this time henceforth and forever—behold, no man getteth it henceforth and forever.

And behold, if the Lord shall say unto a man—Because of thine iniquities, thou shalt be accursed forever—it shall be done.

And if the Lord shall say—Because of thine iniquities thou shalt be cut off from my presence—he will cause that it shall be so.

- 22 Uye nhamo kune uyo wavachataurira izvi, nokuti zvichave kune uyo anoita zvitadzo, uye haagone kuponeswa; naizvozvo, nechikonzero ichi, kuti vanhu vaponeswe, kwakaiswa kutendeuka.
- 23 Naizvozvo, vakaropafadzwa avo vanotendeuka uye vachiteerera izwi raIshe Mwari vavo; nokuti ava ndivo vachaponeswa.
- 24 Uye dai Mwari vapa, mukuzara kwavo kukuru, kuti vanhu vaunzwe mukutendeuka nemabasa akanaka, kuti vadzorerwe kunyasha nyenya, maererano nemabasa avo.
- 25 Uye ndinoti dai vanhu vose vaponeswa. Asi tinoverenga kuti muzuva guru rekupedzisira kune vamwe vacharasirwa kunze, hongu, vachabviswa pamberi paIshe.
- 26 Hongu, vachaiswa kunzvimbo yekusuwa kusingaperi, zvichizadzikisa mazwi anoti: Avo vakaita zvakanaka vachawana upenyu husingaperi; uye avo vakaita zvakaipa vacharaswa zvisingaperi. Uye ndizvo zvazviri. Amen.

And wo unto him to whom he shall say this, for it shall be unto him that will do iniquity, and he cannot be saved; therefore, for this cause, that men might be saved, hath repentance been declared.

Therefore, blessed are they who will repent and hearken unto the voice of the Lord their God; for these are they that shall be saved.

And may God grant, in his great fulness, that men might be brought unto repentance and good works, that they might be restored unto grace for grace, according to their works.

And I would that all men might be saved. But we read that in the great and last day there are some who shall be cast out, yea, who shall be cast off from the presence of the Lord;

Yea, who shall be consigned to a state of endless misery, fulfilling the words which say: They that have done good shall have everlasting life; and they that have done evil shall have everlasting damnation. And thus it is. Amen.

Hiramani 13

- 1 Uye zvino zvakaitika kuti mugore rechimakumi masere namatanhatu, maNifai akaramba ari mune zvakaipa, hongu, kuipa kukuru, maRamani aichichengetedza mirairo yaMwari, maererano nomutemo waMosesi.
- 2 Uye zvakaitika kuti mugore iri pakanga paina Samuери, muRamani, akauya munyika yeZarahemura, akatanga kuparidza kuvanhu. Zvakaitika kuti akaparidza, mazuva akawanda, nezvekutendeuka kuvanhu, vakamukanda kunze, akanga avakuda kudzokera kunyika kwake.
- 3 Asi tarisai, izwi raIshe rakauya kwaari, richiti anofanirwa kudzokera zvakare, kuti aporofite kuvanhu chero chinhu chinenge chauya mumwoyo make.
- 4 Zvakaitika kuti vakaramba kuti apinde muguta; naizvozvo akaenda akakwira pamusoro pamasvingo emo, akatambanudza maoko ake akasheedzera nezwi rakakwira, akaporofita kuvanhu chero zvinhu izvo Ishe vakange vaisa mumwoyo make.
- 5 Akati kwavari: Tarisai, ini, Samuери muRamani, ndinotaura mazwi ayo Ishe avanoisa mumwoyo mangu; zvino tarisai aisa mumwoyo mangu kuti nditaure kuvanhu vano kuti munondo wekuranga wakarembedzwa pamusoro penyu; uye makore mazana mana haapfuure munondo wekuranga usati wawira pamusoro pevanhu vano.
- 6 Hongu, kuparadzwa kukuru kwakamirira vanhu ava, zvechokwadi kuri kuuya kuvanhu ava, hakuna chingaponese vanhu ava kunze kwokutendeuka nokutenda munaIshe Jesu Kristu, avo vachauya zvechokwadi munyika, vachaona matambudziko akawanda vachaurairwa vanhu vake.
- 7 Uye tarisai, ngirozi yaIshe yataura izvi kwandiri, ikaunza mashoko anofadza kumweya wangu. Zvino tarisai, ndakatumwa kwamuri kuti ndikutaurireiwo, kuti muvewo nemazwi anofadza; asi tarisai maramba kundigamuchira.

Helaman 13

And now it came to pass in the eighty and sixth year, the Nephites did still remain in wickedness, yea, in great wickedness, while the Lamanites did observe strictly to keep the commandments of God, according to the law of Moses.

And it came to pass that in this year there was one Samuel, a Lamanite, came into the land of Zarahemla, and began to preach unto the people. And it came to pass that he did preach, many days, repentance unto the people, and they did cast him out, and he was about to return to his own land.

But behold, the voice of the Lord came unto him, that he should return again, and prophesy unto the people whatsoever things should come into his heart.

And it came to pass that they would not suffer that he should enter into the city; therefore he went and got upon the wall thereof, and stretched forth his hand and cried with a loud voice, and prophesied unto the people whatsoever things the Lord put into his heart.

And he said unto them: Behold, I, Samuel, a Lamanite, do speak the words of the Lord which he doth put into my heart; and behold he hath put it into my heart to say unto this people that the sword of justice hangeth over this people; and four hundred years pass not away save the sword of justice falleth upon this people.

Yea, heavy destruction awaiteth this people, and it surely cometh unto this people, and nothing can save this people save it be repentance and faith on the Lord Jesus Christ, who surely shall come into the world, and shall suffer many things and shall be slain for his people.

And behold, an angel of the Lord hath declared it unto me, and he did bring glad tidings to my soul. And behold, I was sent unto you to declare it unto you also, that ye might have glad tidings; but behold ye would not receive me.

- 8 Naizvozvo, ndizvo zvinotaura Ishe: Nokuda kwokuoma kwemwoyo yevanhu vemaNifai, kunze kwokunge vatendeuka ndichatora shoko rangu kubva kwavari, uye ndinobvisa Mweya wangu kubva kwavari, handizovachengeta, ndichatendeudza mwoyo yehama dzavo kuti dzivapandukire.
- 9 Mazana mana emakore haapfuure ndisati ndaita kuti varwadziwe; hongu, ndichavashanyira nehondo, nenzara, nezvirwere.
- 10 Hongu, ndichavashanyira ndiri muhasha dzangu dzinotyisa, kuchazove naavo vechizvarwa chechina avo vachararama, vemhandu dzenyu, kuti vaone kuparadzwa chose kwenyu; izvi zvechokwadi zvichauya kunze kwokunge matendeuka, ndizvo zvinotaura Ishe; avo vechizvarwa chechina ndivo vachakuparadzai.
- 11 Asi mukatendeuka mukadzoka kunaIshe Mwari venyu, handizoshatirwa, vanodaro Ishe; hongu, izvi ndizvo zvinotaura Ishe, vakakomborerwa avo vanotendeuka nokutarisa kwandiri, asi nhamo kwaari uyo asingatendeuke.
- 12 Hongu, nhamo kuguta guru iri reZarahemura; nokuti tarisai, nokuda kweavo vatsvene raponeswa; hongu, nhamo kune guta iri, vanodaro Ishe, nokuti ndinoona kuti kune vakawanda, vanova ndivo chikamu chikuru chevanhu veguta rino, vachaomesa mwoyo yavo kwandiri, vanodaro Ishe.
- 13 Asi vakakomborerwa avo vachatendeuka, nokuti ivo ndichavaponesa. Asi tarisai, dai kwanga kusina vanhu vatsvene vari muguta guru rino, tarisai, ndaikonzera kuti moto udzike kubva kudenga uriparadze.
- 14 Asi tarisai, kuda kwekuti mune vatsvene kwaita kuti risaparadzwe. Asi tarisai, nguva ichasvika, vanodaro Ishe, yekuti muchabvisa vatsvene kubva pakati penyu, ndipo pamuchazenge magadzirira kuparadzwa; hongu, nhamo ngaive kuguta rino, nokuda kwekuipi nezvitema zviru mariri.
- 15 Hongu, uye nhamo kuguta reGidhioni nokuda kwehuipi nezvinyangadzo zviru mariri.
- 16 Hongu, uye nhamo kumaguta ose ari akatenderedza nzvimbo ino nokuda kwehuipi nezvinyangadzo zviru maari.

Therefore, thus saith the Lord: Because of the hardness of the hearts of the people of the Nephites, except they repent I will take away my word from them, and I will withdraw my Spirit from them, and I will suffer them no longer, and I will turn the hearts of their brethren against them.

And four hundred years shall not pass away before I will cause that they shall be smitten; yea, I will visit them with the sword and with famine and with pestilence.

Yea, I will visit them in my fierce anger, and there shall be those of the fourth generation who shall live, of your enemies, to behold your utter destruction; and this shall surely come except ye repent, saith the Lord; and those of the fourth generation shall visit your destruction.

But if ye will repent and return unto the Lord your God I will turn away mine anger, saith the Lord; yea, thus saith the Lord, blessed are they who will repent and turn unto me, but wo unto him that repenteth not.

Yea, wo unto this great city of Zarahemla; for behold, it is because of those who are righteous that it is saved; yea, wo unto this great city, for I perceive, saith the Lord, that there are many, yea, even the more part of this great city, that will harden their hearts against me, saith the Lord.

But blessed are they who will repent, for them will I spare. But behold, if it were not for the righteous who are in this great city, behold, I would cause that fire should come down out of heaven and destroy it.

But behold, it is for the righteous' sake that it is spared. But behold, the time cometh, saith the Lord, that when ye shall cast out the righteous from among you, then shall ye be ripe for destruction; yea, wo be unto this great city, because of the wickedness and abominations which are in her.

Yea, and wo be unto the city of Gideon, for the wickedness and abominations which are in her.

Yea, and wo be unto all the cities which are in the land round about, which are possessed by the Nephites, because of the wickedness and abominations which are in them.

- 17 Uye tarisai kutukwa kuchauya panyika, vanodaro Ishe veHondo, nokuita kwavanhu vari panyika, hongu, nokuda kwokuipa kwavo nezvinonyadzisa zvavo.
- 18 Zvino zvichaitika, kuti vanodaro Ishe veHondo, ivo Mwari vedu vakuru vechokwadi, kuti uyo achaviga upfumi muvhu haazouwanizve nokuda kwokutukwa kukuru kwenyika, kunze kwekunge ari munhu mutsvene ogohuviga kunaIshe.
- 19 Nokuti, vanodaro Ishe, ndichaita kuti vavige upfumi hwavo kwandiri; vanotukwa avo vasingavige upfumi hwavo kwandiri; nokuti hakuna vanoviga hwavo upfumi kwandiri kunze kwokunge vari vatsvene; uyo asingavige upfumi hwake kwandiri, akatukwa, neupfumi hwacho hapana achahuwana nokuda kwekutukwa kwenyika.
- 20 Zuva richauya ravachaviga upfumi hwavo, nokuti vakaisa mwoyo yavo paupfumi; zvino nokuti vaisa mwoyo yavo paupfumi hwavo, ndichaviga upfumi hwavo pavachatiza mhandu dzavo; nokuti havahuvige kwandiri, Ivo vachitukwa pamwechete neupfumi hwavo; pazuva iroro vacharangwa, vanodaro Ishe.
- 21 Tarisai imi, vanhu veguta guru rino, teerera kumazwi angu; hongu, teerera kumazwi anotaurwa naIshe, nokuti tarisai, anoti makatukwa nemhaka yeupfumi hwenyu, upfumi hwenyu hwakatukwa nokuti makaisa mwoyo yenyu pahuri, mukasateerera mazwi euyo akahupa kwamuri.
- 22 Hamurangarire Ishe Mwari venyu muzvinhu izvo zvaakakukomborerai, asi munorangarira upfumi hwenyu nguva dzose, asi kwete kutenda Ishe Mwari venyu akazvipa kwamuri; hongu, mwoyo yenyu haisi pedyo naIshe, asi inozvimba kusvika mukuzvikudza, nokushamisira, nokuzvitutumadza kukuru, ruchiva, zvitadzo, ruvengo, kutambudza vamwe, umhondi, netsika dzose dzekuipa kwose.
- 23 Nokuda kwechikonzero ichi Ishe Mwari vaita kuti nyika iyi ive yakatukwa, pamwechete neupfumi hwenyu, izvi nenzira yezvitadzo zvenyu.

And behold, a curse shall come upon the land, saith the Lord of Hosts, because of the people's sake who are upon the land, yea, because of their wickedness and their abominations.

And it shall come to pass, saith the Lord of Hosts, yea, our great and true God, that whoso shall hide up treasures in the earth shall find them again no more, because of the great curse of the land, save he be a righteous man and shall hide it up unto the Lord.

For I will, saith the Lord, that they shall hide up their treasures unto me; and cursed be they who hide not up their treasures unto me; for none hideth up their treasures unto me save it be the righteous; and he that hideth not up his treasures unto me, cursed is he, and also the treasure, and none shall redeem it because of the curse of the land.

And the day shall come that they shall hide up their treasures, because they have set their hearts upon riches; and because they have set their hearts upon their riches, and will hide up their treasures when they shall flee before their enemies; because they will not hide them up unto me, cursed be they and also their treasures; and in that day shall they be smitten, saith the Lord.

Behold ye, the people of this great city, and hearken unto my words; yea, hearken unto the words which the Lord saith; for behold, he saith that ye are cursed because of your riches, and also are your riches cursed because ye have set your hearts upon them, and have not hearkened unto the words of him who gave them unto you.

Ye do not remember the Lord your God in the things with which he hath blessed you, but ye do always remember your riches, not to thank the Lord your God for them; yea, your hearts are not drawn out unto the Lord, but they do swell with great pride, unto boasting, and unto great swelling, envyings, strifes, malice, persecutions, and murders, and all manner of iniquities.

For this cause hath the Lord God caused that a curse should come upon the land, and also upon your riches, and this because of your iniquities.

- 24 Hongu, nhamo kuvanhu ava, nokuda kwenguva ino yasvika, munodzanga maporofita, muchivaseka nekuvatsvinyira, nokuvakandira matombo, nokuauraya, nokuvaitira zvakaipa zvose, sezvavaiita kare.
- 25 Zvino kana muchinge motaura, munoti: Dai takanga tiri mumazuva amadzibaba edu akare, tingadai tisina kuuraya vaporofita; tingadai tisina kuvatema namatombo, nokuvarasira kunze.
- 26 Tarisai makaipa kuvadarika; sezvo Ishe vachirarama, kana muporofita akauya kwamuri akakutaurirai mazwi aIshe anopupura nezve zvivi zvenyu nokuipa kwenyu, munomushatirirwa, momuisa kunze moedza nzira dzose dzokumuparadza; munoti muporofita wenhema, uye mutadzi, uye ndewadhiabhorosi, nokuti anopupura kuti zviito zvenyu zvakaipa.
- 27 Asi tarisai, kana munhu akauya kwamuri akati: Itai izvi, hazvina kuipa; zviitei hamuzombotambudzika, akati: Fambai mukuzvikudza kwomwoyo yenyu; Fambai mukuzvikudza kwamaziso enyu, muite zvose zvinoda mwoyo yenyu—kana munhu akauya kwamuri akataura izvi, munomugamuchira, moti muporofita.
- 28 Hongu, munomusimudza, modyidzana naye; munomupawo imwe yegoridhe renyu, nesirivha yenyu, muchamushongedza nembatya dzinodhura; nokuti anotaura mazwi anofadza kwamuri, anoti zvose zvakanaka, zvino hamuone chakaipa paari.
- 29 Imi chizvarwa chakashata chakasvipa; imi vanhu vakaomesa mwoyo nemitsipa, munofunga kuti Ishe vachasvika rinhi vachikunzwirai tsitsi? Muchatambudzika kwenguva yakadini nokutungamirirwa navatungamiri marema akapofomara? Hongu, muchagara nguva yakadini muchisarudza rima pane chiedza?
- 30 Tarisai, Ishe vakatokushatirirwai kare; tarisai, vatuka nyika ino nokuda kwokuipa kwenyu.

Yea, wo unto this people, because of this time which has arrived, that ye do cast out the prophets, and do mock them, and cast stones at them, and do slay them, and do all manner of iniquity unto them, even as they did of old time.

And now when ye talk, ye say: If our days had been in the days of our fathers of old, we would not have slain the prophets; we would not have stoned them, and cast them out.

Behold ye are worse than they; for as the Lord liveth, if a prophet come among you and declareth unto you the word of the Lord, which testifieth of your sins and iniquities, ye are angry with him, and cast him out and seek all manner of ways to destroy him; yea, you will say that he is a false prophet, and that he is a sinner, and of the devil, because he testifieth that your deeds are evil.

But behold, if a man shall come among you and shall say: Do this, and there is no iniquity; do that and ye shall not suffer; yea, he will say: Walk after the pride of your own hearts; yea, walk after the pride of your eyes, and do whatsoever your heart desireth—and if a man shall come among you and say this, ye will receive him, and say that he is a prophet.

Yea, ye will lift him up, and ye will give unto him of your substance; ye will give unto him of your gold, and of your silver, and ye will clothe him with costly apparel; and because he speaketh flattering words unto you, and he saith that all is well, then ye will not find fault with him.

O ye wicked and ye perverse generation; ye hardened and ye stiffnecked people, how long will ye suppose that the Lord will suffer you? Yea, how long will ye suffer yourselves to be led by foolish and blind guides? Yea, how long will ye choose darkness rather than light?

Yea, behold, the anger of the Lord is already kindled against you; behold, he hath cursed the land because of your iniquity.

31 Zvino tarisai, nguva iri kuuya yavachatuka upfumi hwenyu, kuti huve hunotsvedza, zvokuti hamukwanise kuhuchengeta mumaoko enyu; mumazuva eurombo hwenyu hamukwanise kuhuchengeta.

32 Mumazuva eurombo hwenyu muchachema kuna Ishe; muchachemera pasina, nokuti dambudziko renyu rinenge rauya kare matomirira kuparadzwa kwenyu; ndipo pamuchachema nokuhuta nezuva iroro, vanodaro Ishe veHondo. Ndipo pamuchachema, moti:

33 Dai ndakatendeuka, ndisina kuuraya maporofita, nekuvatema namatombo, nokuvakanda kunze. Hongu, nezuva iroro muchati: Dai takarangarira Ishe Mwari vedu muzuva raakatipa upfumi hwedu, hungadai husina kuve hunotsvedza zvekuti taitadza kuhuchengeta; nokuti tarisai upfumi hwedu hwaenda kubva kwatiri.

34 Tarisai, tinoisa chinhu pano asi mangwana chinenge chaenda; tarisai minondo yedu inotorwa musi watinenge taitsvaga kuti tinorwa.

35 Hongu, tarisai taviga upfumi hwedu hukabva hwatsvedza, nokuda kwokutukwa kwenyika.

36 Dai takatendeuka zuva rakauya shoko raIshe kwatiri; nokuti tarisai nyika yakatukwa, zvinhu zvose zvavakutsvedza, hatikwanise kuzvichengeta.

37 Tarisai, takakomberedzwa namadhimoni, takatenderedzwa nengirozi dzake uyo anotsvaga kuparadza mweya yedu. Tarisai, zvitadzo zvedu zvikuru. Ishe, ko hamungabvisi here hasha dzenyu kwatiri? Uku ndiko kuchave kutaura kwenyu mazuva iwayo.

38 Asi tarisai, mazuva enyu ekuedzwa apfuura; maramba muchiverengera zuva rokuponeswa kwenyu zvokuti, kudakara manonoka zvokusingaperi, kuparadzwa kwenyu; hongu, nokuti mazuva ose eupenyu hwenyu makaparadza muchitsvaka chamusingawane; uye munotsvaga rufaro mukuita zvakaipa, zvinova zvisingabvumirane netsika yeutsvene huri mune Mutungamiri wedu mukuru Vokusingaperi.

And behold, the time cometh that he curseth your riches, that they become slippery, that ye cannot hold them; and in the days of your poverty ye cannot retain them.

And in the days of your poverty ye shall cry unto the Lord; and in vain shall ye cry, for your desolation is already come upon you, and your destruction is made sure; and then shall ye weep and howl in that day, saith the Lord of Hosts. And then shall ye lament, and say:

O that I had repented, and had not killed the prophets, and stoned them, and cast them out. Yea, in that day ye shall say: O that we had remembered the Lord our God in the day that he gave us our riches, and then they would not have become slippery that we should lose them; for behold, our riches are gone from us.

Behold, we lay a tool here and on the morrow it is gone; and behold, our swords are taken from us in the day we have sought them for battle.

Yea, we have hid up our treasures and they have slipped away from us, because of the curse of the land.

O that we had repented in the day that the word of the Lord came unto us; for behold the land is cursed, and all things are become slippery, and we cannot hold them.

Behold, we are surrounded by demons, yea, we are encircled about by the angels of him who hath sought to destroy our souls. Behold, our iniquities are great. O Lord, canst thou not turn away thine anger from us? And this shall be your language in those days.

But behold, your days of probation are past; ye have procrastinated the day of your salvation until it is everlastingly too late, and your destruction is made sure; yea, for ye have sought all the days of your lives for that which ye could not obtain; and ye have sought for happiness in doing iniquity, which thing is contrary to the nature of that righteousness which is in our great and Eternal Head.

39 Imi vanhu venyika, dai mateerera mazwi angu!
Ndinonamata kuti hasha dzaIshe dzibviswe
kwamuri, kuti mutendeuke mugoponeswa.

O ye people of the land, that ye would hear my
words! And I pray that the anger of the Lord be
turned away from you, and that ye would repent and
be saved.

Hiramani 14

- 1 Zvakaitika kuti Samuere muRamani, akaporofta zvinhu zvokuru zvakawanda zvisingakwanise kunyorwa.
- 2 Zvino tarisai, akati kwavari: Tarisai, ndinokupai chiratidzo; nokuti kuchauya makore mamwe mashanu, kwozouya Mwanakomana waMwari kuzodzikinura avo vose vachatenda muzita rake.
- 3 Zvino tarisai, izvi ndizvo zvandichakupai sechiratidzo panguva yekuuya kwake; nokuti tarisai kuchave nechiedza chikuru kudenga, zvokuti usiku ihwohwo asati auya hakuite rima, zvekuti vanhu vachaona sekunge usiri usiku.
- 4 Naizvozvo, kuchave nezuva rimwe, nousiku nezuva, zvichaita kunge zuva rimwechete risina usiku; izvi zvichava sechiratidzo kwamuri; nokuti muchaziva nezvekubuda kwezuva nokunyura kwaro zvakare; nokudaro vachaziva zvechokwadi kuti kuchava namazuva maviri nousiku; asi usiku hauzosviba; uhwu hwunenge huri usiku uhwo asati azvarwa.
- 5 Zvino tarisai, nyenyedzi itsva ichabuda, yerudzi rwamusati mamboona; ichiwo chichave chiratidzo kwamuri.
- 6 Tarisai izvi hazvisizvo zvose, kuchave nezviratidzo neminana yakawanda kudenga.
- 7 Zvichaitika kuti mose muchashamiswa, mugofunga, zvokuti muchawira pasi.
- 8 Zvichaitika kuti avo vose vachatenda kuMwanakomana waMwari ndivo vachava noupenyu husingaperi.
- 9 Zvino tarisai, izvi ndizvo Ishe vandiraira, nenzira yengirozi, kuti ndiuye ndikuudzei chinhu ichi; hongu, andituma kuti ndiporofta zvinhu izvi kwamuri, akati kwandiri: chema kune vanhu ava, uchiti tendeukai mugadzire nzira yaIshe.
- 10 Zvino, nokuti ndiri muRamani, uye ndataura kwamuri mazwi ayo Ishe vandiraira, uye nokuti anga akuomerai, mandishatirirwa uye munotsvaga kundiparadza, uye mandikanda kunze kubva pakati penyu.

Helaman 14

And now it came to pass that Samuel, the Lamanite, did prophesy a great many more things which cannot be written.

And behold, he said unto them: Behold, I give unto you a sign; for five years more cometh, and behold, then cometh the Son of God to redeem all those who shall believe on his name.

And behold, this will I give unto you for a sign at the time of his coming; for behold, there shall be great lights in heaven, insomuch that in the night before he cometh there shall be no darkness, insomuch that it shall appear unto man as if it was day.

Therefore, there shall be one day and a night and a day, as if it were one day and there were no night; and this shall be unto you for a sign; for ye shall know of the rising of the sun and also of its setting; therefore they shall know of a surety that there shall be two days and a night; nevertheless the night shall not be darkened; and it shall be the night before he is born.

And behold, there shall a new star arise, such an one as ye never have beheld; and this also shall be a sign unto you.

And behold this is not all, there shall be many signs and wonders in heaven.

And it shall come to pass that ye shall all be amazed, and wonder, insomuch that ye shall fall to the earth.

And it shall come to pass that whosoever shall believe on the Son of God, the same shall have everlasting life.

And behold, thus hath the Lord commanded me, by his angel, that I should come and tell this thing unto you; yea, he hath commanded that I should prophesy these things unto you; yea, he hath said unto me: Cry unto this people, repent and prepare the way of the Lord.

And now, because I am a Lamanite, and have spoken unto you the words which the Lord hath commanded me, and because it was hard against you, ye are angry with me and do seek to destroy me, and have cast me out from among you.

- 11 Uye muchanzwa mazwi angu, nokuti ndizvo zvandakwirira masvingo eguta rino, kuti munzwe muzive nezvekutonga kwaMwari uko kwakakumirirai nokuda kwokuipa kwenyu, uye zvakare kuti mugoziva zvinodiwa kuti mutendeuke.
- 12 Uye kuti muzive kuuya kwaJesu Kristu, Mwanakomana waMwari, Baba vokudenga napasi, Musiki wezvinhu zvose kubvira kumavambo; uye kuti muzive nezvezviratidzo zvokuuya kwake kuti muve nokutenda kuzita rake.
- 13 Mukatenda kuzita rake muchatendeuka pazvivi zvenyu zvose kuti nokudaro muve munowana ruregerero rwazvo nokuda kwake.
- 14 Zvino tarisai, zvakare, chimwe chiratidzo chandinokupai, chiratidzo chokufa kwake.
- 15 Nokuti tarisai, zvechokwadi anofanira kufa kuti ruponeso rwuwuye; anofanira kuti afe, kuti aunze kumutswa kwevakafa, kuti nokudaro vanhu vagounzwa kunaIshe.
- 16 Hongu, tarisai, rufu urwu runounza kumutswa, uye rwuchinunura vanhu vose kubva murufu rwokutanga—kufa pamweya kuye; nokuti vanhu vose, nokuda kwekupunzika kwaAdama vakabviswa pamberi paIshe, vanoonekwa sevakafa, muzvinhu zvenyika pamwe nezvinhu zvomweya.
- 17 Asi tarisai, kumutswa kwaKristu kunonunura vanhu vose, hongu, kuchivaunzazve kunaIshe.
- 18 Hongu, zvinoita kuti mutendeuke, kuti uyo wose anotendeuka iyeye haachazoraswi nokukandwa mumoto, asi uyo asingatendeuke acharaswa nokukandwa mumoto; kwozouya zvakare kwavari kufa pamweya, rufu rwechipiri, nokuti vakaraswa zvakare muzvinhu zvirima maererano noutsvene.
- 19 Naizvozvo tendeukai, tendeukai, nokuti mukuziva zvinhu izvi asi musingazviite muchazvipinza mukuraswa, moiswa mukufa kwechipiri.

And ye shall hear my words, for, for this intent have I come up upon the walls of this city, that ye might hear and know of the judgments of God which do await you because of your iniquities, and also that ye might know the conditions of repentance;

And also that ye might know of the coming of Jesus Christ, the Son of God, the Father of heaven and of earth, the Creator of all things from the beginning; and that ye might know of the signs of his coming, to the intent that ye might believe on his name.

And if ye believe on his name ye will repent of all your sins, that thereby ye may have a remission of them through his merits.

And behold, again, another sign I give unto you, yea, a sign of his death.

For behold, he surely must die that salvation may come; yea, it behooveth him and becometh expedient that he dieth, to bring to pass the resurrection of the dead, that thereby men may be brought into the presence of the Lord.

Yea, behold, this death bringeth to pass the resurrection, and redeemeth all mankind from the first death—that spiritual death; for all mankind, by the fall of Adam being cut off from the presence of the Lord, are considered as dead, both as to things temporal and to things spiritual.

But behold, the resurrection of Christ redeemeth mankind, yea, even all mankind, and bringeth them back into the presence of the Lord.

Yea, and it bringeth to pass the condition of repentance, that whosoever repenteth the same is not hewn down and cast into the fire; but whosoever repenteth not is hewn down and cast into the fire; and there cometh upon them again a spiritual death, yea, a second death, for they are cut off again as to things pertaining to righteousness.

Therefore repent ye, repent ye, lest by knowing these things and not doing them ye shall suffer yourselves to come under condemnation, and ye are brought down unto this second death.

- 20 Asi tarisai, sezvandataura kwamuri pamusoro pechimwe chiratidzo, chiratidzo chorufu rwake, tarisai, nezuva iroro raachafa zuva richadzima rigoramba kukupai chiedza charo, pamwechete nemwedzi nenyenyedzi; kunenge kusina chiedza pamusoro penyika ino, kubvira panguva yaachafa, kwamazuva matatu, kusvikira panguva iyo achamuka zvakare kubva muvafi.
- 21 Panguva iyoyo yaachafa kuchave nemabhanan'ana, nemheni kwenguva yakareba, uye nyika ichandengendeka; matombo ose ari panyika ino, ose ari pamusoro napasi penyika, amunoziva kuti parizvino akasimba, kana kuti chikamu chacho chikuru chakabatana, achapwanywa;
- 22 Hongu, achatsemurwa nepakati, akazove anogara aine mitswe, ari muzvidimbu zvidimbu pasi rose, zvose pamusoro nepasi penyika.
- 23 Uye tarisai, kuchave nemhepo nedutu guru, uye kuchava namakomo mazhinji achakoromoka, kuve senhika, kuchave nenzvimbo dzakawanda dziri pakati pemakomo dzichazove makomo, akareba zvikuru.
- 24 Nenzira zhinji dzichaparadzwa, maguta akawanda achasara asina vanhu.
- 25 Makuva akawanda achazarurwa, achaburitsa vakawanda vakafa; vatendi vakawanda vachaonekwa nevakawanda.
- 26 Zvino tarisai, uku ndiko kutaura kwakaitwa nengirozi kwandiri; nokuti yakati kwandiri kuchava namabhanan'ana nemheni kwenguva yakareba.
- 27 Uye yakati kwandiri apo pakunenge kuchiita mabhanan'ana nemheni, nemhepo nedutu, zvinhu izvi zvinofanirwa kuitika, uye kuti rima rinofanirwa kufukidza pasi rose kwamazuva matatu.
- 28 Uye ngirozi yakati kwandiri vanhu vakawanda vachaona zvakakura kupfuura izvi, kuti vave nokutenda kuti zviratidzo neminana izvi zvinofanirwa kuitika pamusoro penyika ino kuti kusava nokusatenda pakati pavana vavanhu—

But behold, as I said unto you concerning another sign, a sign of his death, behold, in that day that he shall suffer death the sun shall be darkened and refuse to give his light unto you; and also the moon and the stars; and there shall be no light upon the face of this land, even from the time that he shall suffer death, for the space of three days, to the time that he shall rise again from the dead.

Yea, at the time that he shall yield up the ghost there shall be thunderings and lightnings for the space of many hours, and the earth shall shake and tremble; and the rocks which are upon the face of this earth, which are both above the earth and beneath, which ye know at this time are solid, or the more part of it is one solid mass, shall be broken up;

Yea, they shall be rent in twain, and shall ever after be found in seams and in cracks, and in broken fragments upon the face of the whole earth, yea, both above the earth and beneath.

And behold, there shall be great tempests, and there shall be many mountains laid low, like unto a valley, and there shall be many places which are now called valleys which shall become mountains, whose height is great.

And many highways shall be broken up, and many cities shall become desolate.

And many graves shall be opened, and shall yield up many of their dead; and many saints shall appear unto many.

And behold, thus hath the angel spoken unto me; for he said unto me that there should be thunderings and lightnings for the space of many hours.

And he said unto me that while the thunder and the lightning lasted, and the tempest, that these things should be, and that darkness should cover the face of the whole earth for the space of three days.

And the angel said unto me that many shall see greater things than these, to the intent that they might believe that these signs and these wonders should come to pass upon all the face of this land, to the intent that there should be no cause for unbelief among the children of men—

29 Uye kuti uyo wose achatenda achaponeswa, uye kuti avo vose vacharamba kutenda kutongwa kutsvene kuchauya pavari; uye kana vakaraswa inenge iri mhosva yavo.

30 Zvino rangarirai, rangarirai, hama dzangu, kuti uyo wose anofa, anozvikonzera kufa; uye uyo wose anoita zvakaipa, anozviitira pachake; nokuti tarisai, makasununguka; Mune mvumo yekuita zvinhu zvenyu pachenyu; nokuti tarisai, Mwari vakakupai ruzivo vakakuitai vanhu vakasununguka.

31 Vakakupai kuti muzive chakanaka nechakaipa, uye vakakupai kuti muzvisarudzire upenyu kana rufu; munokwanisa kuita zvakanaka mugodzorerwa kune izvo zvakanaka, kana kuti izvo zvakanaka zvidzorerwe kwamuri; kana kuti munokwanisa kuita zvakaipa, mogodzorerwa izvo zvakaipa.

And this to the intent that whosoever will believe might be saved, and that whosoever will not believe, a righteous judgment might come upon them; and also if they are condemned they bring upon themselves their own condemnation.

And now remember, remember, my brethren, that whosoever perisheth, perisheth unto himself; and whosoever doeth iniquity, doeth it unto himself; for behold, ye are free; ye are permitted to act for yourselves; for behold, God hath given unto you a knowledge and he hath made you free.

He hath given unto you that ye might know good from evil, and he hath given unto you that ye might choose life or death; and ye can do good and be restored unto that which is good, or have that which is good restored unto you; or ye can do evil, and have that which is evil restored unto you.

Hiramani 15

- 1 Zvino, hama dzangu dzinodiwa, tarisai, ndinotaura kwamuri kuti kana mukasatendeuka dzimba dzenyu dzichasara dzisina chinhu.
- 2 Kunze kwokunge matendeuka madzimai enyu achave anotongerwa kuchema kukuru pazuva iro vachayamwisa; nokuti muchaedza kutiza asi kunenge kusina kwokuhwanda; hongu, uye nhamo kune avo vane vana vaduku, nokuti vacharemerwa votadza kutiza; naizvozvo vachatsikirirwa pasi vachasiyiwa vachifa.
- 3 Hongu, nhamo kuvanhu ava vanonzi vanhu vaNifai kana vasina kutendeuka, kana vachinge vaona zviratidzo neminana izvi zvose kana zvichinge zvaratidzwa kwavari; nokuti tarisai, vanhu vakasarudzwa vaIshe; vanhu vaNifai vakavada, vakavaranga; mumazuva ekuipa kwavo, vakavaranga nokuti vanovada.
- 4 Asi tarisai hama dzangu, maRamani akaavenga nokuti kuita kwavo kwakaipa nguva dzose, uku kuipa kwetsika dzamadzibaba avo. Asi tarisai, ruponeso rwakauya kwavari kuburikidza nokuparidza kwamaNifai; nokuda kweizvi Ishe vakapamhidzira mazuva avo.
- 5 Zvino ndinoti tarisai vazhinji vavo vari munzira yebasa ravo, vanofamba zvakarurama pamberi paMwari, vanoedza kuchengetedza mirairo nemirau yavo nokutonga maererano nemitemo yaMosesi.
- 6 Hongu, ndinoti kwamuri, vazhinji vavo vari kuita zvinhu izvi, vari kuedza nesimba ravo rose kuti vaudze avo vakasara vehama dzavo kuti vazive chokwadi; naizvozvo vakawanda vanopamhidzirwa kwavari zuva nezuva.
- 7 Tarisai, munozviziva imi pachenyu, nokuti makazviona, sezvo vakawanda vavo vakaunzwa pakuziva chokwadi, nokuziva kuipa nokurwadza kwetsika dzamadzibaba avo, vachitungamirirwa kutenda magwaro matsvene, kuporofita kwavaporofita vatsvene, izvo zvakanyorwa, zvinovaita kuti vavimbe naMwari, uye nokutendeuka, kutenda uku nokutendeuka kunounza kushanduka kwomwoyo kwavari—

Helaman 15

And now, my beloved brethren, behold, I declare unto you that except ye shall repent your houses shall be left unto you desolate.

Yea, except ye repent, your women shall have great cause to mourn in the day that they shall give suck; for ye shall attempt to flee and there shall be no place for refuge; yea, and wo unto them which are with child, for they shall be heavy and cannot flee; therefore, they shall be trodden down and shall be left to perish.

Yea, wo unto this people who are called the people of Nephi except they shall repent, when they shall see all these signs and wonders which shall be showed unto them; for behold, they have been a chosen people of the Lord; yea, the people of Nephi hath he loved, and also hath he chastened them; yea, in the days of their iniquities hath he chastened them because he loveth them.

But behold my brethren, the Lamanites hath he hated because their deeds have been evil continually, and this because of the iniquity of the tradition of their fathers. But behold, salvation hath come unto them through the preaching of the Nephites; and for this intent hath the Lord prolonged their days.

And I would that ye should behold that the more part of them are in the path of their duty, and they do walk circumspectly before God, and they do observe to keep his commandments and his statutes and his judgments according to the law of Moses.

Yea, I say unto you, that the more part of them are doing this, and they are striving with unwearied diligence that they may bring the remainder of their brethren to the knowledge of the truth; therefore there are many who do add to their numbers daily.

And behold, ye do know of yourselves, for ye have witnessed it, that as many of them as are brought to the knowledge of the truth, and to know of the wicked and abominable traditions of their fathers, and are led to believe the holy scriptures, yea, the prophecies of the holy prophets, which are written, which leadeth them to faith on the Lord, and unto repentance, which faith and repentance bringeth a change of heart unto them—

- 8 Naizvozvo vose vakawanda vakauya kuzvinhu izvi, munozviziva imi pachenyu kuti vakatakamara uye vakasimba mukutenda, nomuzvinhu izvo zvakaita kuti vasunungurwe.
- 9 Uye zvakare munoziva kuti vakaviga zvombo zvavo zvehondo, vanotyva kuzvitora nokuti vanofunga kuti vangaerekana vaita chitema; hongu, munoono kuti vanotyva kutadza—nokuti tarisai vanobvuma kuti vatsikirirwe nokuuraiwa nemhandu dzavo, vasingasimudzi minondo yavo kuvarwisa, nokuda kworutendo rwavo muna Kristu.
- 10 Uye zvino, nokuda kwokusimba kwavo pakutenda muzvinhu zvavanenge vachitenda, nokushinga kwavo apo vanenge vapiwa rujeko, tarisai, Ishe vachavakomborerwa nokupamhidzira mazuva avo asingarangarire kutadza kwavo—
- 11 Hongu, kana dai vakave vanoderera mukusatenda Ishe vachapamhidzira mazuva avo, kudakara nguva iyo yakambotaurwa namadzibaba edu, nemuporofita Zenosi, navamwe maporofita vakawanda, maererano nokudzorerwa kwehama dzedu, maRamani, zvakare kuruzivo rwechokwadi—
- 12 Hongu, ndinoti kwamuri, mumazuva ekupedzisira vimbiso dzaIshe dzichasvitswa kuhama dzedu, maRamani; kana dai vari vanhu vachatambudzika zvikuru, vari vanhu vachatinhwa pamusoro penyika vasina pavo, vachivhimwa, vachiurayiwa nokuparadzaniswa vachitizira kune dzimwe nyika, vasina pokuhwanda, Ishe vachava netsitsi navo.
- 13 Izvi zviriri maererano nehuporofita, kuti vachaunzwa zvakare paruzivo rwechokwadi, urwo rwuri ruzivo rwoMununuri wavo, mufudzi wavo mukuru wechokwadi, vagoverengwa samakwai ake.
- 14 Naizvozvo ndinoti kwamuri, zvichave nani kwavari pane kwamuri kana muchinge musina kutendeuka.
- 15 Nokuti tarisai, dai mabasa makuru akaratidzwa kwavari ayo akaratidzwa kwamuri, hongu, kune avo vaderera mukusatenda nokuda kwetsika namagariri amadzibaba avo, munozviona pachenyu kuti havaizomboderera zvakare mukusatenda.

Therefore, as many as have come to this, ye know of yourselves are firm and steadfast in the faith, and in the thing wherewith they have been made free.

And ye know also that they have buried their weapons of war, and they fear to take them up lest by any means they should sin; yea, ye can see that they fear to sin—for behold they will suffer themselves that they be trodden down and slain by their enemies, and will not lift their swords against them, and this because of their faith in Christ.

And now, because of their steadfastness when they do believe in that thing which they do believe, for because of their firmness when they are once enlightened, behold, the Lord shall bless them and prolong their days, notwithstanding their iniquity—

Yea, even if they should dwindle in unbelief the Lord shall prolong their days, until the time shall come which hath been spoken of by our fathers, and also by the prophet Zenos, and many other prophets, concerning the restoration of our brethren, the Lamanites, again to the knowledge of the truth—

Yea, I say unto you, that in the latter times the promises of the Lord have been extended to our brethren, the Lamanites; and notwithstanding the many afflictions which they shall have, and notwithstanding they shall be driven to and fro upon the face of the earth, and be hunted, and shall be smitten and scattered abroad, having no place for refuge, the Lord shall be merciful unto them.

And this is according to the prophecy, that they shall again be brought to the true knowledge, which is the knowledge of their Redeemer, and their great and true shepherd, and be numbered among his sheep.

Therefore I say unto you, it shall be better for them than for you except ye repent.

For behold, had the mighty works been shown unto them which have been shown unto you, yea, unto them who have dwindled in unbelief because of the traditions of their fathers, ye can see of yourselves that they never would again have dwindled in unbelief.

16 Naizvozvo, vanodaro Ishe:
Handichazovaparadzira zvachose, asi ndichaita kuti
pazuva rangu rokuziva vachadzokera zvakare
kwandiri, vanodaro Ishe.

17 Zvino tarisai, vanodaro Ishe, pamusoro pevanhu
vamaNifai; kana vasina kutendeuka,
nokucherechedza kuita kuda kwangu,
ndichavaparadza zvachose, vanodaro Ishe, nokuda
kwokusatenda kwavo ivo vaona mabasa akawanda
makuru andakaita pakati pavo: nokuti zvechokwadi
sokururama kwaIshe zvinhu izvi zvichavepo,
vanodaro Ishe.

Therefore, saith the Lord: I will not utterly destroy
them, but I will cause that in the day of my wisdom
they shall return again unto me, saith the Lord.

And now behold, saith the Lord, concerning the
people of the Nephites: If they will not repent, and
observe to do my will, I will utterly destroy them,
saith the Lord, because of their unbelief notwith-
standing the many mighty works which I have done
among them; and as surely as the Lord liveth shall
these things be, saith the Lord.

Hiramani 16

- 1 Zvino zvakaitika kuti kwaiva, nevakawanda vakanzwa mazwi aSamueri, muRamani, izvo akataura pachidziro cheguta. Vose vavo vakatenda mazwi ake, vakaenda vakanotsvaga Nifai; zvino vauya vamuona vakareurura zvivi zvavo kwaari vakasaramba vakada kuti vabhabhatidzwe munaIshe.
- 2 Asi vakawanda avo vasina kutenda mumazwi aSamueri vakamushatirirwa; vakamukandira matombo nemiseve pachidziro paakanga akamira; asi Mweya waIshe wakanga unaye zvokuti havana kukwanisa kumutema namatombo kana kumupfura nemiseve yavo.
- 3 Zvino zvavakaona kuti vatadza kumutema, kwakava nevakawanda vakatenda kumazwi ake, mukudaro vakaenda kuna Nifai kuti vabhabhatidzwe naye.
- 4 Zvino tarisai, Nifai aibhabhatidza, achiporofita, nokuparidza, achichemera kutendeuka kwevanhu, achivaratidza zviratidzo neminana, achiita zvishamiso pakati pavanhu, kuti vazive kuti Kristu ave pedyo kuuya—
- 5 Achivataurira pamusoro pezvinhu zvakange zvave pedyo kuuya, kuti vazive nokurangarira panguva yazvichauya kuti zvakaziviswa kwavari kare, kuti vagotenda; naizvozvo vakawanda vakatenda kumazwi aSamueri vakaenda kunobhabhatidzwa, nokuti vaiuya nokutendeuka nokureurura zvivi zvavo.
- 6 Asi vazhinji vavo havana kutenda kumazwi aSamueri; naizvozvo zvavakaona kuti vakanga vatadza kumutema namatombo nemiseve yavo, vakachema kuvatungamiri vavo vachiti. Torai munhu uyu mumusunge nokuti ana dhiabhorosi; nokuda kwesimba radhiabhorosi riri maari tatadza kumutema namatombo nemiseve yedu; saka mutorei mumusunge muende naye.
- 7 Zvavaienda kuti vaise maoko avo paari, tarisai, akazvikanda pasi kubva pachidziro, akatiza kubva munyika yavo, akatizira kunyika yake, akatangisa kuparidza nokuporofita pakati pavanhu vake.

Helaman 16

And now, it came to pass that there were many who heard the words of Samuel, the Lamanite, which he spake upon the walls of the city. And as many as believed on his word went forth and sought for Nephi; and when they had come forth and found him they confessed unto him their sins and denied not, desiring that they might be baptized unto the Lord.

But as many as there were who did not believe in the words of Samuel were angry with him; and they cast stones at him upon the wall, and also many shot arrows at him as he stood upon the wall; but the Spirit of the Lord was with him, insomuch that they could not hit him with their stones neither with their arrows.

Now when they saw that they could not hit him, there were many more who did believe on his words, insomuch that they went away unto Nephi to be baptized.

For behold, Nephi was baptizing, and prophesying, and preaching, crying repentance unto the people, showing signs and wonders, working miracles among the people, that they might know that the Christ must shortly come—

Telling them of things which must shortly come, that they might know and remember at the time of their coming that they had been made known unto them beforehand, to the intent that they might believe; therefore as many as believed on the words of Samuel went forth unto him to be baptized, for they came repenting and confessing their sins.

But the more part of them did not believe in the words of Samuel; therefore when they saw that they could not hit him with their stones and their arrows, they cried unto their captains, saying: Take this fellow and bind him, for behold he hath a devil; and because of the power of the devil which is in him we cannot hit him with our stones and our arrows; therefore take him and bind him, and away with him.

And as they went forth to lay their hands on him, behold, he did cast himself down from the wall, and did flee out of their lands, yea, even unto his own country, and began to preach and to prophesy among his own people.

8 Zvino tarisai, haana kuzombonzwikwa nezvake pakati pamaNifai zvakare; uku ndiko kugara kwavanhu ava.

9 Uku ndiko kwaive kupera kwamakore makumi masere namatanhatu ekutongwa navatongi kwavanhu vaNifai.

10 Saka ndiko kumagumowo kwamakore makumi masere namanomwe ekutongwa navatongi, chikamu chakawanda chakaramba chiri mukuzvikudza nomukuita zvakaipa, chikamu chiduku chikasara chichifamba zvakarurama, pamberi paMwari.

11 Izvi ndizvo zvaiitika zvakare mugore ramakumi masere namasere ekutongwa nevatongi.

12 Kwakave nokushanduka kushoma-shoma pamagariro aiita vanhu, kunze kwekuti vanhu vakatangisa kuva vakaoma mukuita zvakaipa, vachiita izvo zvakaipa zvakawanda izvo zvaipikisa mirairo yaMwari, mugore ramakumi masere namapfumbamwe rokutonga kwevatongi.

13 Asi zvakaitika kuti mugore rechimakumi mapfumbamwe rokutonga kwevatongi, kwakave nezviratidzo zvikuru zvakapiwa vanhu, neminana; mazwi emaporofita akatangisa kuzadzikiswa.

14 Uye ngirozi dzakazviratidza kuvanhu, vanhu vakachenjera, dzikataura kwavari zvinhu zvinofadza nomufaro mukuru; mugore irori magwaro akatangisa kuzadzikiswa.

15 Kana dai zvakadaro, vanhu vakatanga kuomesa mwoyo yavo, vose kunze kweavo vaitenda vose vamaNifai uye namaRamani vakatangisa kuita zvesimba ravo, nouchenjeri hwavo vachiti:

16 Zvimwe zvinhu vaiita zvokufembera, pakati pezvakanwanda; asi tarisai, tinoziva kuti zvinhu izvi zvose zvikuru nemabasa anoshamisa hazvingaitike, izvo zviriri zvakataurwa.

17 Vakatanga kufunga nokutaura pakati pavo vachiti:

18 Hazvina musoro kuti munhu uyu Kristu anzi achauya; kana zvakadaro, iye ari Mwanakomana waMwari, Baba vedenga napasi, sokutaurwa kwazvakaitwa, ko zvino sei asingazviratidzi kwatiri sekuzviratidza kwaachaita kune vanenge vari kuJerusarema?

And behold, he was never heard of more among the Nephites; and thus were the affairs of the people.

And thus ended the eighty and sixth year of the reign of the judges over the people of Nephi.

And thus ended also the eighty and seventh year of the reign of the judges, the more part of the people remaining in their pride and wickedness, and the lesser part walking more circumspectly before God.

And these were the conditions also, in the eighty and eighth year of the reign of the judges.

And there was but little alteration in the affairs of the people, save it were the people began to be more hardened in iniquity, and do more and more of that which was contrary to the commandments of God, in the eighty and ninth year of the reign of the judges.

But it came to pass in the ninetieth year of the reign of the judges, there were great signs given unto the people, and wonders; and the words of the prophets began to be fulfilled.

And angels did appear unto men, wise men, and did declare unto them glad tidings of great joy; thus in this year the scriptures began to be fulfilled.

Nevertheless, the people began to harden their hearts, all save it were the most believing part of them, both of the Nephites and also of the Lamanites, and began to depend upon their own strength and upon their own wisdom, saying:

Some things they may have guessed right, among so many; but behold, we know that all these great and marvelous works cannot come to pass, of which has been spoken.

And they began to reason and to contend among themselves, saying:

That it is not reasonable that such a being as a Christ shall come; if so, and he be the Son of God, the Father of heaven and of earth, as it has been spoken, why will he not show himself unto us as well as unto them who shall be at Jerusalem?

- 19 Sei asingazviratidzi iye pachake munyika ino nemunyika yeJerusarema?
- 20 Asi tarisai, tinoziva kuti itsika yakaipa, yatakapiwa namadzibaba edu, kuita kuti titende kuzvinhu zvikuru zvinoshamisa zvichaitika, kwete pakati pedu, asi kune imwe nyika iri kure, nyika yatisingazive; saka vanoita kuti tigare tisingazive, nokuti hatikwanisi kuona namaziso edu kuti ndezvechokwadi.
- 21 Vachaita, nokunyengedza namashiripiti ewakaipa, voita mashiripiti makuru ayo atisinganzwisise, ayo anotigarisa tiri pasi savaranda vamazwi avo, uye savaranda vavo, nokuti tinotarisa kwavari kuti vatidzidzise shoko; saka vachaita kuti tigare tisingazive kana tikateerera zvanoreva, mazuva ose eupenyu hwedu.
- 22 Zvinhu zvakawanda zvavakafungidzira mumwoyo yavo, zvaiva zvisina maturo; vakakanganiswa zvikuru, nokuti Satani aivafurira kuti varambe vachiita zvakaipa; aienda kuri kwose achitaura makuhwa nokupesana munyika yose. Kuti aomese mwoyo yavanhu maererano nezvainge zvichauya.
- 23 Vasingatarise zviratidzo neminana izvo zvavaiona pakati pavanhu vaIshe, nezvishamiso zvakawanda zvavaiita, Satani akabata zvikuru mwoyo yavanhu pamusoro penyika yose.
- 24 Uku ndiko kuguma kwegore remakumi mapfumbamwe ekutongwa navatongi kwavanhu vaNifai.
- 25 Uku ndiko kupera kwebhuku raHiramani, maererano nezvinyorwa zvaHiramani navanakomana vake.

Yea, why will he not show himself in this land as well as in the land of Jerusalem?

But behold, we know that this is a wicked tradition, which has been handed down unto us by our fathers, to cause us that we should believe in some great and marvelous thing which should come to pass, but not among us, but in a land which is far distant, a land which we know not; therefore they can keep us in ignorance, for we cannot witness with our own eyes that they are true.

And they will, by the cunning and the mysterious arts of the evil one, work some great mystery which we cannot understand, which will keep us down to be servants to their words, and also servants unto them, for we depend upon them to teach us the word; and thus will they keep us in ignorance if we will yield ourselves unto them, all the days of our lives.

And many more things did the people imagine up in their hearts, which were foolish and vain; and they were much disturbed, for Satan did stir them up to do iniquity continually; yea, he did go about spreading rumors and contentions upon all the face of the land, that he might harden the hearts of the people against that which was good and against that which should come.

And notwithstanding the signs and the wonders which were wrought among the people of the Lord, and the many miracles which they did, Satan did get great hold upon the hearts of the people upon all the face of the land.

And thus ended the ninetieth year of the reign of the judges over the people of Nephi.

And thus ended the book of Helaman, according to the record of Helaman and his sons.

Nifai weChitatu

Bhuku raNifai

Mwanakomana waNifai, Uyo Akanga Ari Mwanakomana waHiramani

Uye Hiramani akanga ari mwanakomana waHiramani, akanga ari mwanakomana waAruma, akanga ari mwanakomana waAruma, akanga ari chizvarwa chaNifai akanga ari mwanakomana waRibai, uyo akabva kuJerusarema mugore rokutanga rokutonga kwaZedekia; mambo weJudah.

3 Nifai 1

- 1 Zvino zvakaitika kuti gore rechimakumi mapfumbamwe nerimwechete rapfuura pakanga pane makore mazana matanhatu kubva panguva yakabva Rihai kuJerusarema; ndiro gore rakanga Rakoniasi ari mutongi mukuru nagavhuna wenyika iyi.
- 2 Uye Nifai, mwanakomana waHiramani akabva munyika yeZarahemura, akaisa mumaoko emwanakomana wake Nifai, akanga ari mwanakomana wake mukuru, mahwendefa endarira, nezvinyorwa zvole zvakanga zvakanyorwa, nezvinhu zvole zvakachengetwa zvaiera kubva panguva yakabva Rihai kuJerusarema.
- 3 Zvino akabva abuda munyika umu, uko kwaakaenda, hakuna munhu anoziva; mwanakomana wake Nifai akachengeta zvinyorwa pachinzvimbo chake, hongu, zvinyorwa zvanhu vake.
- 4 Uye zvakaitika kuti mukutanga kwegore ramakumi mapfumbamwe nemaviri, tarisai, zviporofita zvevaporofita zvakatanga kuzadzikiswa zvizere; nokuti kwakatanga kuva nezviratidzo zvikuru nezvishamiso zvikuru zvakaonekwa pakati pavanhu.
- 5 Asi kwakanga kune vamwe vakatanga kuti nguva yakanga yapfuura kuti mazwi aya achizadzikiswa, ayo akataurwa naSamueri muRamani.

Third Nephi

The Book of Nephi

the Son of Nephi, Who Was the Son of Helaman

And Helaman was the son of Helaman, who was the son of Alma, who was the son of Alma, being a descendant of Nephi who was the son of Lehi, who came out of Jerusalem in the first year of the reign of Zedekiah, the king of Judah.

3 Nephi 1

Now it came to pass that the ninety and first year had passed away and it was six hundred years from the time that Lehi left Jerusalem; and it was in the year that Lachoneus was the chief judge and the governor over the land.

And Nephi, the son of Helaman, had departed out of the land of Zarahemla, giving charge unto his son Nephi, who was his eldest son, concerning the plates of brass, and all the records which had been kept, and all those things which had been kept sacred from the departure of Lehi out of Jerusalem.

Then he departed out of the land, and whither he went, no man knoweth; and his son Nephi did keep the records in his stead, yea, the record of this people.

And it came to pass that in the commencement of the ninety and second year, behold, the prophecies of the prophets began to be fulfilled more fully; for there began to be greater signs and greater miracles wrought among the people.

But there were some who began to say that the time was past for the words to be fulfilled, which were spoken by Samuel, the Lamanite.

- 6 Uye vakatangisa kufara kune kunyomba pamusoro pehama dzavo vachiti: Tarisai nguva yapfuura, mazwi aSamueri haasati azadzikiswa; naizvozvo, kutenda kwenyu nokufara kwenyu maererano nezvinhu izvi hakuna zvakwakayamura.
- 7 Uye zvakaitika kuti makava nezhowe-zhowe munyika yose; vanhu vanotenda vakatanga kuva nokutya kuti zvimwe zvinhu zvakataurwa zvingangotadza kuitika.
- 8 Asi tarisai, vakatarisira zvikuru pazuva iroro nousiku hwaro, nezuva iroro iro raizova zuva iro rinenge risina usiku, kuti vagoziva kuti kutenda kwavo kwanga kusiri kwenhando.
- 9 Zvakaitika kuti, kwakave nezuva rakaiswa parutivi neavo vakanga vasingatende, kuti avo vose waitenda kutsika idzi vaifanirwa kuuraiwa kunze kwokunge chiratidzo ichi chaitika, zvakataurwa naSamueri muporofita.
- 10 Zvino zvakaitika kuti apo Nifai, mwanakomana waNifai, akaona kuipa kwavanhu vake, mwoyo wake wakava unorwadzwa zvikuru.
- 11 Uye zvakaitika kuti akaenda akandopfugama pasi, akachema zvikuru kuna Mwari vake akachemera vanhu vake, hongu, avo vakange vave kuda kutoparadzwa nokuda kwetsika dzamadzibaba avo.
- 12 Uye zvakaitika kuti akachema zvikuru kuna Ishe, zuva rose; zvino tarisai, izwi raIshe rakauya kwaari richiti:
- 13 Simudza musoro wako uve munhu anofara; nokuti tarisai, nguva yasvika, uye usiku hwuno chiratidzo chichapiwa, ramangwana ini ndichava panyika, kuzoratidza nyika kuti ndinozadzikisa izvo zvose zvandakaita kuti zvitaurewe nemiromo yevaporofita vangu vatsvene.
- 14 Tarisai, ndinouya kune vangu, kuzozadzikisa zvinhu zvose zvandakaita kuti zvizivikanwe kuvana vavanhu kubvira kumavambo enyika, nokuzoita kuda kwevose kwaBaba nokweMwanakomana —kwaBaba pamusana pangu, nokweMwanakomana pamusana penyama yangu. Uye tarisai nguva yasvika, usiku huno chiratidzo chichapiwa.

And they began to rejoice over their brethren, saying: Behold the time is past, and the words of Samuel are not fulfilled; therefore, your joy and your faith concerning this thing hath been vain.

And it came to pass that they did make a great uproar throughout the land; and the people who believed began to be very sorrowful, lest by any means those things which had been spoken might not come to pass.

But behold, they did watch steadfastly for that day and that night and that day which should be as one day as if there were no night, that they might know that their faith had not been vain.

Now it came to pass that there was a day set apart by the unbelievers, that all those who believed in those traditions should be put to death except the sign should come to pass, which had been given by Samuel the prophet.

Now it came to pass that when Nephi, the son of Nephi, saw this wickedness of his people, his heart was exceedingly sorrowful.

And it came to pass that he went out and bowed himself down upon the earth, and cried mightily to his God in behalf of his people, yea, those who were about to be destroyed because of their faith in the tradition of their fathers.

And it came to pass that he cried mightily unto the Lord all that day; and behold, the voice of the Lord came unto him, saying:

Lift up your head and be of good cheer; for behold, the time is at hand, and on this night shall the sign be given, and on the morrow come I into the world, to show unto the world that I will fulfil all that which I have caused to be spoken by the mouth of my holy prophets.

Behold, I come unto my own, to fulfil all things which I have made known unto the children of men from the foundation of the world, and to do the will, both of the Father and of the Son—of the Father because of me, and of the Son because of my flesh. And behold, the time is at hand, and this night shall the sign be given.

- 15 Uye zvakaikita kuti mazwi akauya kuna Nifai akazadzikiswa, sokutaurwa kwaakanga aitwa; nokuti tarisai, pakudoka kwezuva hakuna kuita rima; vanhu vakatanga kushamiswa nokuti kwakanga kusina rima apo usiku hwakauya.
- 16 Uye kwakange kuine vakawanda, avo vakange vasina kutenda mazwi emaporofita, vakapunzikira pasi vakaita sevakafa, nokuti vakanga vavakuziva kuti hurongwa hukuru huya hwavakanga vagadzirira avo vose vakatenda mazwi emaporofita rakanga ratoraswa, nokuti chiratidzo chakanga chapiwa chakanga chatova pedyo.
- 17 Uye vakatanga kuziva kuti Mwanakomana waMwari akanga ava pedyo nokuzviratidza mukunaka, hongu, zve muchidimbu vanhu vose vakanga vari panyika kubva kumabvazuva nokumadokero, vose vari kumaodzanyemba nokuchamhembe vakashamiswa zvikuru vakawira pasi.
- 18 Nokuti vaiziva kuti maporofita vakanga vapupura kuzvinhu izvi kwemakore akawanda, uye nechiratidzo chakanga chapiwa chakanga chasvika; vakatangisa kutya pamusana pokuipa kwavo nokusatenda kwavo.
- 19 Zvakaitika kuti hakuna kumboita rima pausiku ihwohwo hwose, asi kwakanga kwakachena semasikati. Uye zvakaikita kuti zuva rakabuda mangwanani zvakare sekuita kwaro kwemazuva ose; vakaziva kuti izuva iro Ishe ravachaberekwa nokuda kwechiratidzo chakapiwa.
- 20 Uye zvakanga zvaitika, hongu, zvinhu zvose, nekakaita sei zvako, maererano nemashoko amaporofita.
- 21 Uye zvakaikikawo kuti nyenyedzi itsva yakaonekwa, maererano neshoko.
- 22 Uye zvakaikita kuti kubvira panguva iyoyi kwakatangisa kuva namanyepo akataurwa pakati pavanhu, naSatani, kuti aomese mwoyo yavo, kuti vasave nokutenda muzviratidzo neminana zvavakanga vaona; kana dai pakange paine manyepo aya nokunyengedza, vanhu vazhinji vakatenda, vakatendeuka vakadzokera kuna Ishe.

And it came to pass that the words which came unto Nephi were fulfilled, according as they had been spoken; for behold, at the going down of the sun there was no darkness; and the people began to be astonished because there was no darkness when the night came.

And there were many, who had not believed the words of the prophets, who fell to the earth and became as if they were dead, for they knew that the great plan of destruction which they had laid for those who believed in the words of the prophets had been frustrated; for the sign which had been given was already at hand.

And they began to know that the Son of God must shortly appear; yea, in fine, all the people upon the face of the whole earth from the west to the east, both in the land north and in the land south, were so exceedingly astonished that they fell to the earth.

For they knew that the prophets had testified of these things for many years, and that the sign which had been given was already at hand; and they began to fear because of their iniquity and their unbelief.

And it came to pass that there was no darkness in all that night, but it was as light as though it was mid-day. And it came to pass that the sun did rise in the morning again, according to its proper order; and they knew that it was the day that the Lord should be born, because of the sign which had been given.

And it had come to pass, yea, all things, every whit, according to the words of the prophets.

And it came to pass also that a new star did appear, according to the word.

And it came to pass that from this time forth there began to be lyings sent forth among the people, by Satan, to harden their hearts, to the intent that they might not believe in those signs and wonders which they had seen; but notwithstanding these lyings and deceivings the more part of the people did believe, and were converted unto the Lord.

- 23 Uye zvakaitika kuti Nifai akaenda mukati mavanhu, navamwe vakawanda, akabhabhatidza mukutendeuka, mukudaro pakava nokuregererwa kwezvivi kukuru. Uye saka vanhu vakatanga kuva norunyararo zvakare munyika.
- 24 Uye pakanga pasisina kupesana, kunze kwevashoma vakatanga kuparidza, vachiedza kuratidza nemagwaro kuti zvakanga zvisisakoshe kuchengetedza mutemo waMosesi. Zvino muchinhu ichi vakakanganisa, nenzira yekunge vasina kunzwisisa magwaro.
- 25 Asi zvakaitika kuti vakazove vakadzorwa, uye vakapwiswa pamusoro pekukanganisa kwavo, nokuti vakazoziviswa kuti mutemo wakanga usati wazadzikiswa, nokuti unotofanirwa kuzadzikiswa mukantu kose; hongu, shoko rakauya kwavari kuti zvakafanira kuzadzikiswa; hongu, kuti kana kai zvako hakafanire kupfuura kudakara zvose zvazadzikiswa; naizvozvo mugore irori vakasvika pakuziva kutadza kwavo uye vakareurura kukanganisa kwavo.
- 26 Uye ndiko kupfuura kwakaita gore rechimakumi mapfumbamwe namaviri, richiunza zvinhu zvinofadza kuvanhu pamusana pezviratidzo izvo zvakanga zvaitika, maererano namazwi echiporofita chamaporofita vatsvene vose.
- 27 Uye zvakaitika kuti gore rechimakumi mapfumbamwe nematatu rakapfuurawo murunyararo, kunze kwemakororo aGadhiondoni, aigara mumakomo, akanga azere nyika yose; nokuti nzvimbo dzavo dzakange dzakasimba nenzvimbo dzavo dzakavanzika zvekuti vanhu havaikwanisa kuakurira; naizvozvo akauraya vanhu vakawanda zvikuru, akaponda vakawanda pakati pavanhu.
- 28 Uye zvakaitika kuti mugore ramakumi mapfumbamwe namana vakatanga kuwanda zvikuru, nokuti kwakava navanhu vakawanda vechiNifai vakatizira kwavari, zvakakonzera kusuwa kukuru kuvanhu vechiNifai vakasara vagere munzvimbo iyi.

And it came to pass that Nephi went forth among the people, and also many others, baptizing unto repentance, in the which there was a great remission of sins. And thus the people began again to have peace in the land.

And there were no contentions, save it were a few that began to preach, endeavoring to prove by the scriptures that it was no more expedient to observe the law of Moses. Now in this thing they did err, having not understood the scriptures.

But it came to pass that they soon became converted, and were convinced of the error which they were in, for it was made known unto them that the law was not yet fulfilled, and that it must be fulfilled in every whit; yea, the word came unto them that it must be fulfilled; yea, that one jot or tittle should not pass away till it should all be fulfilled; therefore in this same year were they brought to a knowledge of their error and did confess their faults.

And thus the ninety and second year did pass away, bringing glad tidings unto the people because of the signs which did come to pass, according to the words of the prophecy of all the holy prophets.

And it came to pass that the ninety and third year did also pass away in peace, save it were for the Gadianon robbers, who dwelt upon the mountains, who did infest the land; for so strong were their holds and their secret places that the people could not overpower them; therefore they did commit many murders, and did do much slaughter among the people.

And it came to pass that in the ninety and fourth year they began to increase in a great degree, because there were many dissenters of the Nephites who did flee unto them, which did cause much sorrow unto those Nephites who did remain in the land.

29 Uye chakave chikonzero zvakare chokusuwa kukuru pakati pamaRamani; nokuti tarisai, vakava navana vakawanda avo vakakura vakava vanhu vakuru vanozviriritira, vakada kuve pachavo, uye vakatungamirirwa navamwe vamaZoramu, nokuda kwamanyepo namazwi avo anonyengedza, kuti vabatane namakororo aGadhiandoni.

30 Uye saka namaRamani akatambudzikawo zvikuru, vakatanga kudzikira pakutenda noutsvene hwavo, nokuda kwekuipa kwechizvarwa chakanga chichikura.

And there was also a cause of much sorrow among the Lamanites; for behold, they had many children who did grow up and began to wax strong in years, that they became for themselves, and were led away by some who were Zoramites, by their lyings and their flattering words, to join those Gadianton robbers.

And thus were the Lamanites afflicted also, and began to decrease as to their faith and righteousness, because of the wickedness of the rising generation.

3 Nifai 2

- 1 Uye zvakaikita kuti ndiko kupfuura kwakaita gore rechimakumi mapfumbamwe nemashanuwo, uye vanhu vakatanga kukanganwa zviya zviratidzo neminana zvavakanga vanzwa, vakatanga kusashamiswa zvakananyanya nechiratidzo kana munana wabva kudenga, zvekuti vakatanga kuoma mumwoyo yavo, nekupofomara mupfungwa, uye vakatanga kusatenda zvose zvavakanga vanzwa nezvavakaona—
- 2 Vachifunga zvinhu zvisina maturo mumwoyo yavo, kuti zvakaunzwa nevanhu nesimba radhiabhorosi, kutora nokunyengedza mwoyo yevanhu; uye ndikwo kutora kwakaita Satani mwoyo yevanhu zvakare, zvekuti akavapofomadza maziso uye akavatungamirira mukudaira kuti dzidziso yaKristu ndeyeurema uye isina maturo.
- 3 Uye zvakaikita kuti vanhu vakatanga kusimba muuipi noruvengo; uye vakasatenda kuti kuchaita zviratidzo kana minana zvichapiwa; uye Satani akafamba-famba, achitora mwoyo yevanhu, achivaedza nokuita kuti vaite uipi hwakananyanya munyika.
- 4 Uye saka ndiko kupfuura kwakaita gore rechimakumi mapfumbamwe nematanhatu; uye rechimakumi mapfumbamwe nemanomwewo; uye kana rechimakumi mapfumbamwe nemasere; nairowo rechimakumi mapfumbamwe nemapfumbamwe;
- 5 Uye zvakare kwakanga kwaperawo zana remakore kubvira kumazuva aMosaya, akanga ari mambo wevanhu vemaNifai.
- 6 Uye mazana matanhatu emakore ane makore mapfumbamwe akanga apfuura kubvira nguva yakabva Rihai kuJerusarema.
- 7 Uye kwakanga kwapfuura makore mapfumbamwe kubvira panguva yakapiwa chiratidzo, icho chakanga chataurwa nezvacho nemaporofita, kuti Kristu achauya panyika.
- 8 Zvino maNifai akatanga kuverenga nguva kubvira panguva iyoyo pakapiwa chiratidzo, kana kubvira pakuuya kwaKristu; naizvozvo, makore mapfumbamwe akanga apfuura.

3 Nephi 2

And it came to pass that thus passed away the ninety and fifth year also, and the people began to forget those signs and wonders which they had heard, and began to be less and less astonished at a sign or a wonder from heaven, insomuch that they began to be hard in their hearts, and blind in their minds, and began to disbelieve all which they had heard and seen—

Imagining up some vain thing in their hearts, that it was wrought by men and by the power of the devil, to lead away and deceive the hearts of the people; and thus did Satan get possession of the hearts of the people again, insomuch that he did blind their eyes and lead them away to believe that the doctrine of Christ was a foolish and a vain thing.

And it came to pass that the people began to wax strong in wickedness and abominations; and they did not believe that there should be any more signs or wonders given; and Satan did go about, leading away the hearts of the people, tempting them and causing them that they should do great wickedness in the land.

And thus did pass away the ninety and sixth year; and also the ninety and seventh year; and also the ninety and eighth year; and also the ninety and ninth year;

And also an hundred years had passed away since the days of Mosiah, who was king over the people of the Nephites.

And six hundred and nine years had passed away since Lehi left Jerusalem.

And nine years had passed away from the time when the sign was given, which was spoken of by the prophets, that Christ should come into the world.

Now the Nephites began to reckon their time from this period when the sign was given, or from the coming of Christ; therefore, nine years had passed away.

- 9 Uye Nifai, akanga ari baba waNifai, akanga akachengeta zvinyorwa, haana kudzokera kunyika yeZarahemura, uye akanga asisawanikwe kupi zvakwo munyika yose.
- 10 Uye zvakaitika kuti vanhu vakaramba vari mukuipa, zvisinei nekuparidzirwa nekuporofitwa kwakanyanya kwakanga kwatumirwa mukati mavo; uye ndikwo kupfuura kwakaita gore rechigumiwo; uye kana rechigumi nerimwechete rakapfuurawo muuipi.
- 11 Uye zvakaitika kuti mugore regumi nematatu kwakatanga kuve nehondo nekupesana munyika; nokuti makororo aGadhiondoni akanga awanda zvikuru, uye akauraya vanhu vakawanda, uye akaparadza maguta mazhinji, uye akaparadzira rufu nokuponda kukuru munyika yose, zvekuti zvakaonekwa kuti zvinofanira kuti vose vanhu, vose maNifai nemaRamani, vakafanira kutora zvombo kuti vaarwise.
- 12 Naizvozvo, vose maRamani vakanga vapindukira kunaIshe vakabatana nehama dzavo, maNifai, uye vakamanikidzwa, nokuda kwekudzivirira upenyu hwavo nehwe madzimai avo nevana vavo, kuti vatore zvombo varwise vava makororo aGadhiondoni, hongu, uye nokuti vachengetedze kodzero dzavo, dzechечи yavo nokunamata kwavo, nerusununguko rwavo nokuzvitonga kwavo.
- 13 Uye zvakaitika kuti gore iri rechigumi nematatu risati rapfuura maNifai vakanga vovhundutsirwa nokuparadzwa zvachose nehondo iyi, yakanga yatoipa chaizvo.
- 14 Uye zvakaitika kuti ayo maRamani akanga abatana nemaNifai akanga ave kuverengerwa kumaNifai;
- 15 Uye kutukwa kwavo kwakabviswa pavari, uye ganda ravo rikave jena seremaNifai;
- 16 Uye majaya avo nevanasikana vavo vakaita runako rwakachena zvikuru, uye vakaverengerwa kumaNifai, uye vakadaidzwa kunzi maNifai. Uye ndiko kupera kwakaita gore regumi nematatu.

And Nephi, who was the father of Nephi, who had the charge of the records, did not return to the land of Zarahemla, and could nowhere be found in all the land.

And it came to pass that the people did still remain in wickedness, notwithstanding the much preaching and prophesying which was sent among them; and thus passed away the tenth year also; and the eleventh year also passed away in iniquity.

And it came to pass in the thirteenth year there began to be wars and contentions throughout all the land; for the Gadianton robbers had become so numerous, and did slay so many of the people, and did lay waste so many cities, and did spread so much death and carnage throughout the land, that it became expedient that all the people, both the Nephites and the Lamanites, should take up arms against them.

Therefore, all the Lamanites who had become converted unto the Lord did unite with their brethren, the Nephites, and were compelled, for the safety of their lives and their women and their children, to take up arms against those Gadianton robbers, yea, and also to maintain their rights, and the privileges of their church and of their worship, and their freedom and their liberty.

And it came to pass that before this thirteenth year had passed away the Nephites were threatened with utter destruction because of this war, which had become exceedingly sore.

And it came to pass that those Lamanites who had united with the Nephites were numbered among the Nephites;

And their curse was taken from them, and their skin became white like unto the Nephites;

And their young men and their daughters became exceedingly fair, and they were numbered among the Nephites, and were called Nephites. And thus ended the thirteenth year.

- 17 Uye zvakaitika kuti mukutanga kwegore rechigumi nemana, hondo yaive pakati pemakororo nevanhu vaNifai yakaenderera uye ikave inorwadza zvikuru; zvisinei, vanhu vaNifai vakawana simba kupfuura remakororo, zvekuti vakaatandanisa munyika mavo vakaatinhira kumakomo nekunzvimbo dzao dzeruvande.
- 18 Uye ndiko kupera kwakaita gore regumi nemana. Uye mugore rechigumi nemashanu vakauya kuzorwisa vanhu vaNifai; uye pamusana peupi hwevanhu vaNifai, nokupesana kwavo kwakawanda nokupanduka, makororo aGadhiandoni akavakurira kwazvo.
- 19 Uye ndikwo kupera kwakaita gore rechigumi nemashanu, uye saka vanhu vakanga vari mukati mekurwadziswa kwakanyanya; uye munondo wekuperadzwa wakanga uchiremba pamusoro pavo, zvekuti vakanga vave pedyo pekubaiwa nawo, uye izvi zvichikonzerwa nekutadza kwavo.

And it came to pass in the commencement of the fourteenth year, the war between the robbers and the people of Nephi did continue and did become exceedingly sore; nevertheless, the people of Nephi did gain some advantage of the robbers, insomuch that they did drive them back out of their lands into the mountains and into their secret places.

And thus ended the fourteenth year. And in the fifteenth year they did come forth against the people of Nephi; and because of the wickedness of the people of Nephi, and their many contentions and dissensions, the Gadianton robbers did gain many advantages over them.

And thus ended the fifteenth year, and thus were the people in a state of many afflictions; and the sword of destruction did hang over them, insomuch that they were about to be smitten down by it, and this because of their iniquity.

3 Nifai 3

- 1 Uye zvino zvakaitika kuti mugore rechigumi nematanhatu kubva mukuuya kwaKristu, Rakoniasi, gavhuna wenyika, akatambira tsamba yakabva kune mutungamiri nagavhuna wechikwata ichi chemakororo; uye aya ndiwo mazwi akanga akanyorwa, achiti:
- 2 Rakoniasi, unokudzwa uye gavhuna mukuru wenyika, tarisa, ndinonyora iyi tsamba kwauri, uye ndinokurumbidza zvikuru pamusoro pekuoma kwako, nokusimba kwevanhu vako, mukuchengetedza izvo zvamunofunga kuti ikodzero yenyu nerusununguko rwenyu; hongu, munomira zvakanaka, sekunge makatsigirwa neruoko rwechimwari, mukurwira kuzvitonga kwenyu, nepfuma yenyu, nenyika yenyu, kana kuti icho chamunodaizwa kudaro.
- 3 Uye zvinondiitisa tsitsi ini, iwe anokudzwa zvikuru Rakoniasi, kuti uremare zvakadaro uye uzvikudze kuti ufunge kuti ungarwisane nevanhu vakawanda zvakadai vasingatye vari pasi pangu, iye zvino panguva ino vamire nezvombo zvavo, uye vamire vachida zvikuru kuudzwa izwi rekuti—Endai kumaNifai muvaparadze.
- 4 Uye ini, nokuziva kwandinoita mweya wavo wekusakurirwa, zvandakaona vachirwa, uye nokuziva ruvengo rwavo rwusingaperi kwamuri pamusana pezvamakavatadzira zvakawanda, saka vakauya kuzokurwisai vanokushanyirai nokukuparadzai zvachose.
- 5 Naizvozvo ndanyora tsamba iyi, ndichinama neruoko rwangu pachangu, ndichinzwira magariro ako akanaka, pamusana pekusimba kwako mune zvaunovimba kuti zvitsvene, nemweya wako unokudzwa muhondo.
- 6 Naizvozvo ndinonyora kwauri, ndichikumbira kuti uzvipire kune vanhu vangu ava, maguta enyu, nyika dzenyu, nezvinhu zvenyu, pane kuti vakushanyirei nemunondo uye kuparadzwa kugouya kwamuri.
- 7 Kana kuti nemamwe mazwi, zvipirei kwatiri, uye batanai nesu uye mugojairana nemabasa edu emuruvande, uye muve hama dzedu uye mugove sesu—kwete nhapwa dzedu, asi hama dzedu uye mugove vamwe vedu muzvinhu zvose zvedu.

3 Nephi 3

And now it came to pass that in the sixteenth year from the coming of Christ, Lachoneus, the governor of the land, received an epistle from the leader and the governor of this band of robbers; and these were the words which were written, saying:

Lachoneus, most noble and chief governor of the land, behold, I write this epistle unto you, and do give unto you exceedingly great praise because of your firmness, and also the firmness of your people, in maintaining that which ye suppose to be your right and liberty; yea, ye do stand well, as if ye were supported by the hand of a god, in the defence of your liberty, and your property, and your country, or that which ye do call so.

And it seemeth a pity unto me, most noble Lachoneus, that ye should be so foolish and vain as to suppose that ye can stand against so many brave men who are at my command, who do now at this time stand in their arms, and do await with great anxiety for the word—Go down upon the Nephites and destroy them.

And I, knowing of their unconquerable spirit, having proved them in the field of battle, and knowing of their everlasting hatred towards you because of the many wrongs which ye have done unto them, therefore if they should come down against you they would visit you with utter destruction.

Therefore I have written this epistle, sealing it with mine own hand, feeling for your welfare, because of your firmness in that which ye believe to be right, and your noble spirit in the field of battle.

Therefore I write unto you, desiring that ye would yield up unto this my people, your cities, your lands, and your possessions, rather than that they should visit you with the sword and that destruction should come upon you.

Or in other words, yield yourselves up unto us, and unite with us and become acquainted with our secret works, and become our brethren that ye may be like unto us—not our slaves, but our brethren and partners of all our substance.

8 Uye tarisai, ndinopika kwauri kana mukaita izvi, nechitsidzo, hamuzoparadzwa; asi kana mukasaita izvi, ndinopika kwauri nechitsidzo, kuti mumwedzi wamangwana ndichaudza mauto angu kuti azokurwisai, uye havazosikiza kana kusiya, asi vachakuurayai, uye vacharegerera munondo pamuri kudakara musisipo.

9 Uye tarisai, ini ndini Gidhiyanihai; uye ndini gavhuna weboka reruvande iri rinonzi raGadhiandoni; riiri boka rakanaka nemabasa aro akanaka; uye ndeepasichigare uye akagashidzwa kwatiri.

10 Uye ndinonyora iyi tsamba kwauri, Rakoniasi, uye ndinovimba kuti uchatipa nyika dzako nezvinhu zvenyu, pasina kudeurwa kweropa, kuti ava vanhu vangu vatore zvinovakodzera nehurumende, avo vakabuda kubva kwauri pamusana peuipi hwako mukuvatorera mvumo yavo nehurumende, uye kunze kwekunge waita izvi, ndichatsividza kutadzirwa kwavo. Ndini Gidhiyanihai.

11 Uye zvino zvakaitika kuti Rakoniasi akashamiswa kwazvo paakatambira tsamba iyi, pamusana pekusatya kwaGidhiyanihai kuti ati anoda nyika yemaNifai, nokutyisidzira vanhu nokutsividza kutadzirwa kweavo vasina kumbotadzirwa, kunze kwekuti ivo vakanga vazvitadzira nekupanduka vachienda kumakororo aye ane uipi neruvengo.

12 Zvino tarisai, Rakoniasi uyu, gavhuna wenyika, akanga ari munhu akarurama, uye asingatye kana kutyisidzirwa nezvinodiwa negororo; naizvozvo haana kuteerera tsamba yaGidhiyanihai, gavhuna wemakororo, asi akaita kuti vanhu vake vachemere simba kuna Ishe kuitira nguva ichauya makororo aya kuzovarwisa.

13 Hongu, akatumira shoko mukati mevanhu vose, kuti vaunganidze pamwechete madzimai avo, nevana vavo, matanga avo, nezvinhu zvavo, kunze kweminda yavo, panzvimbo imwechete.

And behold, I swear unto you, if ye will do this, with an oath, ye shall not be destroyed; but if ye will not do this, I swear unto you with an oath, that on the morrow month I will command that my armies shall come down against you, and they shall not stay their hand and shall spare not, but shall slay you, and shall let fall the sword upon you even until ye shall become extinct.

And behold, I am Giddianhi; and I am the governor of this the secret society of Gadianon; which society and the works thereof I know to be good; and they are of ancient date and they have been handed down unto us.

And I write this epistle unto you, Lachoneus, and I hope that ye will deliver up your lands and your possessions, without the shedding of blood, that this my people may recover their rights and government, who have dissented away from you because of your wickedness in retaining from them their rights of government, and except ye do this, I will avenge their wrongs. I am Giddianhi.

And now it came to pass when Lachoneus received this epistle he was exceedingly astonished, because of the boldness of Giddianhi demanding the possession of the land of the Nephites, and also of threatening the people and avenging the wrongs of those that had received no wrong, save it were they had wronged themselves by dissenting away unto those wicked and abominable robbers.

Now behold, this Lachoneus, the governor, was a just man, and could not be frightened by the demands and the threatenings of a robber; therefore he did not hearken to the epistle of Giddianhi, the governor of the robbers, but he did cause that his people should cry unto the Lord for strength against the time that the robbers should come down against them.

Yea, he sent a proclamation among all the people, that they should gather together their women, and their children, their flocks and their herds, and all their substance, save it were their land, unto one place.

- 14 Uye akaita kuti nzvimbo idzodzo dzivakirirwe kuti dzidzivirirwe, uye simba racho richibva rakura chaizvo. Uye akaita kuti mauto, ose emaNifai neemaRamani, kana kuti kune vose vaiverengerwa kumaNifai, vaitwe varindi vanotarisa zvose zvakavakomberedza, nokuvatarira nokuvadzivirira kumakororo siku nesikati.
- 15 Hongu, akati kwavari: Sezvo Ishe vari mupenyu, kunze kwekunge matendeuka mukuipa kwenyu kwose, uye mugochema kuna Ishe, hakuna nzira yamungabviswe nayo mumaoko emakororo aya aGadhiandoni.
- 16 Uye mazwi nekuporofita kwaRakoniasi zvaive zvikuru zvichishamisa zvekuti zvakakonzera kutya muvanhu; uye vakaisa simba ravo mukuita zviri maererano nemazwi aRakoniasi.
- 17 Uye zvakaitika kuti Rakoniasi akaisa vatungamiri vakuru kumauto ose emaNifai, kuti vavutungamire panguva ichauya makororo kubva murenje kuzovarwisa.
- 18 Zvino mukurukuru pakati pevatungamiri vakuru vose uye mukuru wemauto ose emaNifai akagadzwa, uye zita rake raive Gidhigidhonai.
- 19 Zvino yaive tsika mukati memaNifai ose kuisa semukuru mukuru wemauto avo, (kunze kwenguva dzavainge vari muchitema) munhu ainge aine mweya wekuzarurirwa nemweyawo wechiporofita; naizvozvo, Gidhigidhonai uyu, aive muporofita mukuru mukati mavo, sezvakanga zvakaitawo mutongi mukuru.
- 20 Zvino vanhu vakati kuna Gidhigidhonai: Namata kuna Ishe, uye vatirege tiende kumakomo nemurenje, kuti tiwire pamusoro pemakororo uye tiaparadze munyika dzao iwo.
- 21 Asi Gidhigidhonai akati kwavari: Ishe havadi; nokuti kana tikaenda kunovarwisa Ishe vachatiisa mumaoko avo; naizvozvo tichazvigadzirira tiri pakati penyika yedu, uye tichaunganidza mauto edu pamwechete, uye hativaendere, asi tinomira kusvika ivo vauya kuzotirwisa; naizvozvo sezvo Ishe vari mupenyu, kana tikaita izvi vachavaisa mumaoko edu.

And he caused that fortifications should be built round about them, and the strength thereof should be exceedingly great. And he caused that armies, both of the Nephites and of the Lamanites, or of all them who were numbered among the Nephites, should be placed as guards round about to watch them, and to guard them from the robbers day and night.

Yea, he said unto them: As the Lord liveth, except ye repent of all your iniquities, and cry unto the Lord, ye will in nowise be delivered out of the hands of those Gadianon robbers.

And so great and marvelous were the words and prophecies of Lachoneus that they did cause fear to come upon all the people; and they did exert themselves in their might to do according to the words of Lachoneus.

And it came to pass that Lachoneus did appoint chief captains over all the armies of the Nephites, to command them at the time that the robbers should come down out of the wilderness against them.

Now the chiefest among all the chief captains and the great commander of all the armies of the Nephites was appointed, and his name was Gidgiddoni.

Now it was the custom among all the Nephites to appoint for their chief captains, (save it were in their times of wickedness) some one that had the spirit of revelation and also prophecy; therefore, this Gidgiddoni was a great prophet among them, as also was the chief judge.

Now the people said unto Gidgiddoni: Pray unto the Lord, and let us go up upon the mountains and into the wilderness, that we may fall upon the robbers and destroy them in their own lands.

But Gidgiddoni saith unto them: The Lord forbid; for if we should go up against them the Lord would deliver us into their hands; therefore we will prepare ourselves in the center of our lands, and we will gather all our armies together, and we will not go against them, but we will wait till they shall come against us; therefore as the Lord liveth, if we do this he will deliver them into our hands.

- 22 Uye zvakaikita kuti mugore rechigumi nemanomwe, mukupera kwegore, shoko raRakoniasi rakanga raenda pauso hwose hwenyika, uye vakanga vatora mahachi avo, nengorovhani dzavo, nemombe dzavo, nematanga avo, nembeu dzavo, nezvinhu zvavo zvose, uye vakafora vari zviuru nezviuru nemakumi ezviuru, kudakara vose vaenda kunzvimbo yakanga yanzi ndiyo yavanoungana pamwechete, kuti vazvidzivirire kuvavengi vavo.
- 23 Uye nyika yakanga yataurwa yaiva nyika yeZarahemura, nenyika yaive pakati penyika yeZarahemura nenyika yeMaguta, hongu, nokumutsetse waive pakati penyika yeMaguta nenyika yeKuparadzwa.
- 24 Uye kwaive nezviuru zvizhinji zvevanhu vainzi maNifai, vakaungana pamwechete munyika iyi. Zvino Rakoniasi akaita kuti vaungane pamwechete munyika yechekumaodzanyemba, pamusana pekutukwa kukuru kwaive munyika yechekuchamhembe.
- 25 Uye vakazvivakirira kuzvidzivirira kuvavengi vavo; uye vakagara munyika imwechete, uye vari boka rimwechete, uye vaitya mazwi akanga ataurwa naRakoniasi, zvekuti vakatendeuka muzvitema zvavo zvose; uye vakaisa minamoto yavo kuna Ishe Mwari vavo, kuti vavaponese munguva ichauya vavengi vavo kuzovarwisa.
- 26 Uye vakanga vakasuwa zvikuru pamusana pevavengi vavo. Uye Gidhigidhonai akaita kuti vagadzire zvombo zvehondo zvemarudzi ose, uye vaifanira kuve vakasimba nezvipfeko zvehondo, nenhowo, nezvimwe, vachitevedza zvavakanga varairwa naye.

And it came to pass in the seventeenth year, in the latter end of the year, the proclamation of Lachoneus had gone forth throughout all the face of the land, and they had taken their horses, and their chariots, and their cattle, and all their flocks, and their herds, and their grain, and all their substance, and did march forth by thousands and by tens of thousands, until they had all gone forth to the place which had been appointed that they should gather themselves together, to defend themselves against their enemies.

And the land which was appointed was the land of Zarahemla, and the land which was between the land Zarahemla and the land Bountiful, yea, to the line which was between the land Bountiful and the land Desolation.

And there were a great many thousand people who were called Nephites, who did gather themselves together in this land. Now Lachoneus did cause that they should gather themselves together in the land southward, because of the great curse which was upon the land northward.

And they did fortify themselves against their enemies; and they did dwell in one land, and in one body, and they did fear the words which had been spoken by Lachoneus, insomuch that they did repent of all their sins; and they did put up their prayers unto the Lord their God, that he would deliver them in the time that their enemies should come down against them to battle.

And they were exceedingly sorrowful because of their enemies. And Gidgiddoni did cause that they should make weapons of war of every kind, and they should be strong with armor, and with shields, and with bucklers, after the manner of his instruction.

3 Nifai 4

- 1 Uye zvakaitika kuti mukupera kwegore rechigumi nemasere mauto aye emakororo akanga agadzirira hondo, uye akatanga kudzika uye achikurumidza kubva muzvikomo, nemumakomo, nemurenje, nemunzvimbo dzao dzakasimba, nenzvimbo dzao dzemuruvande, uye akatanga kutora nyika, dzose dzaive kumaodzanyemba nedzaive kuchamhembe, uye akatanga kutora matunhu ose akanga asiwa nemaNifai, nemaguta akanga asiwa ave matongo.
- 2 Asi tarisai, makanga musina mhuka dzesango kana dzenyama munzvimbo idzodzo dzakanga dzasiwa nemaNifai, uye makanga musina mhuka dzekuti makororo abaye, kunze kwekunge aenda murenje.
- 3 Uye makororo haaikwanisa kurarama kunze kwekunge ari murenje, nokushaika kwekudya; nokuti maNifai akanga asiya nyika yavo yave gwenga, uye vakanga vaunganidza matanga avo nezvose zvavaive nazvo, uye zvakanga zviripamwechete sechinhu chimwechete.
- 4 Naizvozvo, pakanga pasina mukana wekuti makororo apwanye agowana zvekudya, kunze kwekutouya pachena ozorwa nemaNifai; uye maNifai vakanga vave boka rimwechete, uye vari vakawanda zvikuru, uye vakazvirongedzera zvekudya, nemahachi nemombe, nezvipfuyo zvakasiyana zveimarudzi ose, kuti vagorarama kwemakore anokwana manomwe, munguva iyi vaivimba kuti vainge vakwanisa kuparadza makororo aya asisiri panyika; uye ndiko kupfuura kwakaita gore rechigumi nemasere.
- 5 Uye zvakaitika kuti mugore rechigumi nepfumbamwe Gidhiyanihai akaona kuti zvaitofanira kuti aende anorwisana nemaNifai, nokuti havana imwe nzira yavaipona nayo kunze kwekupaza nekuba nokuponda.
- 6 Uye vaitya kuti vapararire nenyika kuti varime mbeu, nokuti maNifai aigona kuvavinga akavauraya; naizvozvo Gidhiyanihai akapa murau kumauto ake kuti mugore iri vakafanira kuenda kunorwisa maNifai.

3 Nephi 4

And it came to pass that in the latter end of the eighteenth year those armies of robbers had prepared for battle, and began to come down and to sally forth from the hills, and out of the mountains, and the wilderness, and their strongholds, and their secret places, and began to take possession of the lands, both which were in the land south and which were in the land north, and began to take possession of all the lands which had been deserted by the Nephites, and the cities which had been left desolate.

But behold, there were no wild beasts nor game in those lands which had been deserted by the Nephites, and there was no game for the robbers save it were in the wilderness.

And the robbers could not exist save it were in the wilderness, for the want of food; for the Nephites had left their lands desolate, and had gathered their flocks and their herds and all their substance, and they were in one body.

Therefore, there was no chance for the robbers to plunder and to obtain food, save it were to come up in open battle against the Nephites; and the Nephites being in one body, and having so great a number, and having reserved for themselves provisions, and horses and cattle, and flocks of every kind, that they might subsist for the space of seven years, in the which time they did hope to destroy the robbers from off the face of the land; and thus the eighteenth year did pass away.

And it came to pass that in the nineteenth year Giddianhi found that it was expedient that he should go up to battle against the Nephites, for there was no way that they could subsist save it were to plunder and rob and murder.

And they durst not spread themselves upon the face of the land insomuch that they could raise grain, lest the Nephites should come upon them and slay them; therefore Giddianhi gave commandment unto his armies that in this year they should go up to battle against the Nephites.

- 7 Uye zvakaitika kuti vakauya kuzorwa; uye makanga muri mumwedzi wechitanhatu; uye tarisai, zuva iroro ravakauya kuzorwa rakave guru raityisa; uye vakanga vakapfeka sekupfeka kunoita makororo; uye vakange vaine dehwe rehwei muchiuno, uye vakazvizora ropa, uye misoro yavo yakanga yakaguswa, uye vakanga vaine zvidzitiro zvemumisoro; uye mauto aGidhiyanihai airatidzika zvinotyisa, pamusana pezvavakanga vakapfeka, nepamusana pekuzvizora ropa.
- 8 Uye zvakaitika kuti mauto emaNifai, zvaakaona kusvika kwemauto aGidhiyanihai, akawira pasi ose, vakasimudzira kuchema kwavo kuna Ishe Mwari wavo, kuti avaponise uye avabvise mumaoko evavengi vavo.
- 9 Uye zvakaitika kuti mauto aGidhiyanihai paakaona izvi akatanga kudaidzira nezwi guru, pamusana pekufara kwavo, nokuti vakafunga kuti maNifai awira pasi pamusana pekutya kutyisa kwemauto avo.
- 10 Asi muchinhu ichi vakagumburwa, nokuti maNifai akanga asingavaty; asi vaitya Mwari vavo uye vakamukumbira kuti avadzivirire; naizvozvo, mauto aGidhiyanihai paakamhanyira kwavari vakanga vakagadzirira kusangana navo; hongu, musimba raIshe vakavagashira.
- 11 Uye hondo yakatanga mumwedzi uyu wechitanhatu; uye pakaita hondo yakaipa kwazvo yakarwiwa, hongu, pakaurayanwa pakabayanwa zvakaipa, zvekuti hakuna kumboonekwa kuuraiwa kwakadaro muvanhu vose vaRihai kubvira kubva kwaakaita kuJerusarema.
- 12 Uye zvisinei nekutyisidzira nezvitsidzo zvakaitwa naGidhiyanihai, tarisai, maNifai vakavakurira, zvekuti vakavamba kudududza vachibva kwavari.
- 13 Uye zvakaitika kuti Gidhigidhonai akati mauto ake avatandanise kudakara kumuganhu nerenje, uye nokuti havaifanira kuregerera kana mumwechete zvake anenge awira mumaoko avo mukutiza kwavo, uye saka vakavatevera vakavauraya, kusvika kumuganhu werenje, kusvika vazadzikisa murairo waGidhigidhonai.

And it came to pass that they did come up to battle; and it was in the sixth month; and behold, great and terrible was the day that they did come up to battle; and they were girded about after the manner of robbers; and they had a lamb-skin about their loins, and they were dyed in blood, and their heads were shorn, and they had head-plates upon them; and great and terrible was the appearance of the armies of Giddianhi, because of their armor, and because of their being dyed in blood.

And it came to pass that the armies of the Nephites, when they saw the appearance of the army of Giddianhi, had all fallen to the earth, and did lift their cries to the Lord their God, that he would spare them and deliver them out of the hands of their enemies.

And it came to pass that when the armies of Giddianhi saw this they began to shout with a loud voice, because of their joy, for they had supposed that the Nephites had fallen with fear because of the terror of their armies.

But in this thing they were disappointed, for the Nephites did not fear them; but they did fear their God and did supplicate him for protection; therefore, when the armies of Giddianhi did rush upon them they were prepared to meet them; yea, in the strength of the Lord they did receive them.

And the battle commenced in this the sixth month; and great and terrible was the battle thereof, yea, great and terrible was the slaughter thereof, inasmuch that there never was known so great a slaughter among all the people of Lehi since he left Jerusalem.

And notwithstanding the threatenings and the oaths which Giddianhi had made, behold, the Nephites did beat them, inasmuch that they did fall back from before them.

And it came to pass that Gidgiddoni commanded that his armies should pursue them as far as the borders of the wilderness, and that they should not spare any that should fall into their hands by the way; and thus they did pursue them and did slay them, to the borders of the wilderness, even until they had fulfilled the commandment of Gidgiddoni.

- 14 Uye zvakaitika kuti Gidhiyanihai, akanga amira akarwa asingatye, akateverwa ave kutiza; uye sezvo akanga aneta nokurwa zvakanyanya akabatwa akauraiwa. Uye ndiko kupera kwakaita Gidhiyanihai gororo.
- 15 Uye zvakaitika kuti mauto emaNifai akadzokera zvakare kunzvimbo dzavo dzakadzivirirwa. Uye zvikaitika kuti gore rechigumi nemapfumbamwe rakapfuura, uye makororo haana kuuya zvakare kuzorwa; kana mugore rechimakumi maviri haana kuuya zvakare.
- 16 Uye mugore rechimakumi maviri nerimwechete haana kuuya kuzorwa, asi akauya nemativi ose akakomberedza vanhu vaNifai; nokuti aifunga kuti akavadi-mura vanhu vaNifai kusvika kuminda yavo, uye akavakomberedza kunhivi dzose, uye akavachengetedza vasingakwanisi kuenda kunze, aizovaita kuti vazvipire kwaari zviri izvo zvaaida.
- 17 Zvino vazvisarudzira pachezvavo akanga aisa mumwe mutungamiri, zita rake ainzi Zemunaraya; naizvozvo ndiye Zemunaraya akakonzera ati kukomberedzwa uku kutore nzvimbo.
- 18 Asi tarisai, izvi zvakanga zvakanakira maNifai; nokuti zvakanga zvakaoma kuti makororo aya akombe kwenguva refu ingazorwadza maNifai, nenzira yekudya kwakawanda kwavakanga vachengeta,
- 19 Uye nepamusana pekushomeka kwezvokudya pakati pemakororo; nokuti tarisai, hapana chavaive nacho kunze kwenyama chete kuti apone, iri nyama yavaiwana murenje;
- 20 Uye zvakaitika kuti mhuka dzesango dzakaita shoma murenje zvekuti makororo aya akada kupera kufa nenzara.
- 21 Uye maNifai vakaramba vachifora kunze siku nesikati, uye vachiwira pamusoro pemaoto awo, uye vachiadimura zviuru nemakumi ezviuru.
- 22 Uye saka chakave chido chevanhu vaZemunaraya kuti vabve mukuronga kwavo, pamusana pekuparadzwa kukuru kwaiuya kwavari usiku nemasikati.

And it came to pass that Giddianhi, who had stood and fought with boldness, was pursued as he fled; and being weary because of his much fighting he was overtaken and slain. And thus was the end of Giddianhi the robber.

And it came to pass that the armies of the Nephites did return again to their place of security. And it came to pass that this nineteenth year did pass away, and the robbers did not come again to battle; neither did they come again in the twentieth year.

And in the twenty and first year they did not come up to battle, but they came up on all sides to lay siege round about the people of Nephi; for they did suppose that if they should cut off the people of Nephi from their lands, and should hem them in on every side, and if they should cut them off from all their outward privileges, that they could cause them to yield themselves up according to their wishes.

Now they had appointed unto themselves another leader, whose name was Zemnariyah; therefore it was Zemnariyah that did cause that this siege should take place.

But behold, this was an advantage to the Nephites; for it was impossible for the robbers to lay siege sufficiently long to have any effect upon the Nephites, because of their much provision which they had laid up in store,

And because of the scantiness of provisions among the robbers; for behold, they had nothing save it were meat for their subsistence, which meat they did obtain in the wilderness;

And it came to pass that the wild game became scarce in the wilderness insomuch that the robbers were about to perish with hunger.

And the Nephites were continually marching out by day and by night, and falling upon their armies, and cutting them off by thousands and by tens of thousands.

And thus it became the desire of the people of Zemnariyah to withdraw from their design, because of the great destruction which came upon them by night and by day.

23 Uye zvakaitika kuti Zemunaraya akati vanhu vake vabve mukukomba kwavakanga vakaita, uye vaende kumusoro-soro kwenyika yekuchamhembe.

24 Uye zvino, Gidhigidhonai aziva zano ravo, uye achizivawo kusasimba kwavo pamusana pekushaya zvekudya, nokuuraiwa kwakaipa kwavakanga vaitwa, naizvozvo akatumira mauto ake munguva yeusiku, uye akavadimudzira mukudududza kwavo, uye akaisa mauto ake munzira mavaitiza namo.

25 Uye izvi vakazviita munguva yeusiku, uye vakafora kupfuurira makororo aya, zvekuti ave mangwana, makororo paakatanga kufora kwawo, akasanganikwa nawo nemo auto emaNifai kwose mberi kwawo neshure kwawo.

26 Uye makororo akanga ari nechekumaodzanyemba akadimurirwawo nzvimbo dzawo dzekutizira. Uye zvose zvinhu izvi zvakaitwa nekutuma kwaGidhigidhonai.

27 Uye kwakaita vazhinji vavo zviuru zvakanwanda vakazvipira sevasungwa kumaNifai, uye vamwe vavo vose vakauraiwa.

28 Uye mutungamiri wavo, Zemunaraya, akatorwa akasungirirwa mumuti, hongu, kana pamusoro pawo kudakara afa. Uye pavakanga vamusungirira kudakara afa, vakatema muti ukawira pasi, uye vakachema nezwi guru, vachiti:

29 Ishe ngavachengetedze vanhu vavo vari mukururama nomuutsvene hwemwoyo, kuti vagoita kuti vawisirwe pasi avo vose vanotsvaka kuvauraya pamusana pesimba nezvikwata zvemuruvande, sekurugirwa kwaitwa murume uyu pasi.

30 Uye vakafara vakachema zvakanwanda nezwi rimwechete, vachiti: Mwari vaAbrahama, naMwari vaIsaka, naMwari vaJakobo, dzivirirai vanhu avo mukururama, kana vari vanodaidza zita raMwari vavo kuti vadzivirirwe.

31 Uye zvakaitika kuti vakatanga vose, semunhu mumwechete, kuimba, nokurumbidza Mwari vavo nechinhu chikuru chaakanga avaitira, nokuvachengetedza kuti vasawire mumaoko evavengi vavo.

And it came to pass that Zemnariyah did give command unto his people that they should withdraw themselves from the siege, and march into the furthest parts of the land northward.

And now, Gidgiddoni being aware of their design, and knowing of their weakness because of the want of food, and the great slaughter which had been made among them, therefore he did send out his armies in the night-time, and did cut off the way of their retreat, and did place his armies in the way of their retreat.

And this did they do in the night-time, and got on their march beyond the robbers, so that on the morrow, when the robbers began their march, they were met by the armies of the Nephites both in their front and in their rear.

And the robbers who were on the south were also cut off in their places of retreat. And all these things were done by command of Gidgiddoni.

And there were many thousands who did yield themselves up prisoners unto the Nephites, and the remainder of them were slain.

And their leader, Zemnariyah, was taken and hanged upon a tree, yea, even upon the top thereof until he was dead. And when they had hanged him until he was dead they did fell the tree to the earth, and did cry with a loud voice, saying:

May the Lord preserve his people in righteousness and in holiness of heart, that they may cause to be felled to the earth all who shall seek to slay them because of power and secret combinations, even as this man hath been felled to the earth.

And they did rejoice and cry again with one voice, saying: May the God of Abraham, and the God of Isaac, and the God of Jacob, protect this people in righteousness, so long as they shall call on the name of their God for protection.

And it came to pass that they did break forth, all as one, in singing, and praising their God for the great thing which he had done for them, in preserving them from falling into the hands of their enemies.

32 Hongu, vakachema: Hosana kuna Mwari
Vekumusoro-soro. Uye vakachema kuti:
Ngaripafadzwe zita raIshe Mwari Samasimba,
Mwari Vekumusoro-soro.

33 Uye mwoyo yavo yakafuta nemufaro, zvekuti
vakasvimha misodzi, pamusana pekunaka kukuru
kwaMwari mukuvabvisa mumaoko evavengi vavo;
uye vaiziva kuti izvi zvakanga zvakonzwerwa
nekutendeuka kwavo nokupfava kwavo kuti
vabviswe mukuparadzwa kusingaperi.

Yea, they did cry: Hosanna to the Most High God.
And they did cry: Blessed be the name of the Lord
God Almighty, the Most High God.

And their hearts were swollen with joy, unto the
gushing out of many tears, because of the great good-
ness of God in delivering them out of the hands of
their enemies; and they knew it was because of their
repentance and their humility that they had been de-
livered from an everlasting destruction.

3 Nifai 5

- 1 Uye zvino tarisai, kwakanga kusina kana mweya mumwechete zvawo kuvanhu vaNifai vose waikahadzika kana zvisomanani mazwi emaporofita vose vatsvene avakanga vataura; nokuti vaiziva kuti aifanira kuti azadzikiswe.
- 2 Uye vaiziva kuti zvaive zviriri zvakafanira kuti Kristu ange akauya, pamusana pezviratidzo zvizhinji zvakanga zvapiwa, maererano nemazwi emaporofita; uye nepamusana pezvinhu zvakanga zvatoitika kare vaiziva kuti zvakafanira kuti zvose zvinhu zviitike maererano neizvo zvakataurwa.
- 3 Naizvozvo vakasiya zvitema zvavo zvose, noruvengo rwavo, neupombwe hwavo, uye vakashandira Mwari nokusimba kwose siku nesikati.
- 4 Uye zvino zvakaitika kuti vatora ose makororo sevasungwa, zvekuti hapana akapunyuka pane asina kuuraiwa, vakakanda vasungwa vavo mutirongo, uye ndokuita kuti shoko raMwari riparidzwe kwavari; uye vose vakatendeuka muzvitema zvavo uye vakaita chibvumirano chekuti havachazopondazve vakasunungurwa.
- 5 Asi vose avo vasina kupinda muchibvumirano, uye vairamba vaine pfungwa dzekuponda kwakavandika mumwoyo yavo, hongu, vose vaiwanikwa vachityisidzira hama dzavo vaiyiwa mhosva uye vorangwa maererano nemutemo.
- 6 Uye ndiko kupedza zvose izvo zvikwata zvakaipa, zvakavanzika, uye zvakashoreka izvo zvakakonzera kuti huipi hwakanyanyisa nekuponda kwakawanda kuitwe.
- 7 Uye ndiko kupera kwakaita gore rechimakumi maviri nemaviri, kana nerechimakumi maviri nematatuwo, nerechimakumi maviri nemana, nerechimakumi maviri nemashanu; uye kwakanga kwapfuura makumi maviri emakore ane makore mashanu.

3 Nephi 5

And now behold, there was not a living soul among all the people of the Nephites who did doubt in the least the words of all the holy prophets who had spoken; for they knew that it must needs be that they must be fulfilled.

And they knew that it must be expedient that Christ had come, because of the many signs which had been given, according to the words of the prophets; and because of the things which had come to pass already they knew that it must needs be that all things should come to pass according to that which had been spoken.

Therefore they did forsake all their sins, and their abominations, and their whoredoms, and did serve God with all diligence day and night.

And now it came to pass that when they had taken all the robbers prisoners, insomuch that none did escape who were not slain, they did cast their prisoners into prison, and did cause the word of God to be preached unto them; and as many as would repent of their sins and enter into a covenant that they would murder no more were set at liberty.

But as many as there were who did not enter into a covenant, and who did still continue to have those secret murders in their hearts, yea, as many as were found breathing out threatenings against their brethren were condemned and punished according to the law.

And thus they did put an end to all those wicked, and secret, and abominable combinations, in the which there was so much wickedness, and so many murders committed.

And thus had the twenty and second year passed away, and the twenty and third year also, and the twenty and fourth, and the twenty and fifth; and thus had twenty and five years passed away.

- 8 Uye kwaive nezvinhu zvizhinji zvakanga zvaitika zvainge, mumaziso evamwe, zviri zvinhu zvikuru uye zvinoshamisa; zvakadaro, hazvinganyorwe zvose mubhuku rino; hongu, bhuku rino haringakwane kana chikamu chimwe kubva muzana chezvinhu zvakaitwa muvanhu vazhinji kudai muchinguva chemakumi maviri emakore ane mashanu.
- 9 Asi tarisai kune zvinyorwa zvine zvose zvemafambiro aiita vanhu ava; uye rungano rwupfupi asi rwuri rwechokwadi rwakapihwa naNifai.
- 10 Naizvozvo ndaita zvinyorwa zvangu zvezvinhu izvi maererano nezviri muzvinyorwa zvaNifai, zvakanyorwa pamahwendefa aidaidzwa kuti mahwendefa aNifai.
- 11 Uye tarisai, ndinoita zvinyorwa pamahwendefa andagadzira nemaoko angu.
- 12 Uye tarisai, ndinonzi Mormoni, ndichidaidzwa nezita renyika inonzi Mormoni, munyika makaiswa chechi naAruma muvanhu, hongu, chechi yekutanga yakaitwa mukati mavo mushure mekutadza kwavo.
- 13 Tarisai, ndiri mudzidzi waJesu Kristu, Mwanakomana waMwari. Ndakadaidzwa naiye kuti ndizotaura shoko rake mukati mevanhu vake, kuti vawane upenyu husingaperi.
- 14 Uye zvakafanira kuti ini, maererano nekuda kwaMwari, kuti minamoto yeavo vakaenda kare, vakanga vari vatsvene, yakafanira kuzadzikiswa maererano nerutendo rwavo, kuti ndiite zvinyorwa zvezvinhu izvi zvakaitwa—
- 15 Hongu, zvinyorwa zvizhinji zveizvo zvakaitika kubvira panguva yakabva Rihai kuJerusarema, kana zvichidzika kusvika panguva ino.
- 16 Naizvozvo ndiri kuita rungano rwangu kubva kungano dzakapiwa neavo vaive pamberi pangu, kusvika mukutanga kwenguva yangu;
- 17 Uye zvino ndinobva ndaita zvinyorwa zvezvinhu zvandakaona nemaziso angu.
- 18 Uye ndinoziva kuti zvinyorwa zvandinoita zvakana uye ndezvechokwadi; zvakadaro kune zvinhu zvizhinji zvekuti, maererano nemutauro wedu, hatigone kuzvinyora.

And there had many things transpired which, in the eyes of some, would be great and marvelous; nevertheless, they cannot all be written in this book; yea, this book cannot contain even a hundredth part of what was done among so many people in the space of twenty and five years;

But behold there are records which do contain all the proceedings of this people; and a shorter but true account was given by Nephi.

Therefore I have made my record of these things according to the record of Nephi, which was engraven on the plates which were called the plates of Nephi.

And behold, I do make the record on plates which I have made with mine own hands.

And behold, I am called Mormon, being called after the land of Mormon, the land in which Alma did establish the church among the people, yea, the first church which was established among them after their transgression.

Behold, I am a disciple of Jesus Christ, the Son of God. I have been called of him to declare his word among his people, that they might have everlasting life.

And it hath become expedient that I, according to the will of God, that the prayers of those who have gone hence, who were the holy ones, should be fulfilled according to their faith, should make a record of these things which have been done—

Yea, a small record of that which hath taken place from the time that Lehi left Jerusalem, even down until the present time.

Therefore I do make my record from the accounts which have been given by those who were before me, until the commencement of my day;

And then I do make a record of the things which I have seen with mine own eyes.

And I know the record which I make to be a just and a true record; nevertheless there are many things which, according to our language, we are not able to write.

- 19 Uye zvino ndinopedza zvandiri kutaura, zviri nezvangu, uye ndoenda mberi nokutaura nezvezvinhu zvakaitika ndisati ndavepo.
- 20 Ndini Mormoni, uye wechizvarwa chaRihai chechokwadi. Ndine chikonzero chekurumbidza Mwari vangu neMuponesi wangu Jesu Kristu, nokuti akaburitsa madzibaba edu munyika yeJerusarema, (uye hapana mumwe aizviziva kunze kwake iye neavo vaakabuda navo munyika) nekuti akandipa ini nevanhu vangu ruzivo rwakawanda rwakaponesa mweya yedu.
- 21 Chokwadi akaropafadza imba yaJakobo, uye akanzwira tsitsi kumbeu yaJosefa.
- 22 Uye mukuchengeta kwevana vaRihai mirairo yavo vakavaropafadza uye vakavapa kubudirira maererano neshoko ravo.
- 23 Hongu, uye chokwadi achaunza zvakare vakasara vembeu yaJosefa kuruzivo rwaIshe Mwari vavo.
- 24 Uye chokwadi sezvo Ishe vari mupenyu, vachaunganidza kubva kumativi mana enyika vose vakasara vembeu yaJakobo, vakapararira mhiri kwose pamusoro penyika.
- 25 Uye sezvo vakabvumirana nembu yose yaJakobo, saka chibvumirano chavakabvumirana nembu yaJakobo chichazadzikiswa munguva yavo, mukudzorera yose imba yaJakobo muruzivo rwechibvumirano chavakabvumirana navo.
- 26 Uye zvino ndipo pavachaziva Mununuri wavo, anove ndiye Jesu Kristu, Mwanakomana waMwari; uye ndipo pavachaunganidzwa kubva kumativi mana enyika vachienda kunyika dzavo, kwavakanga vabviswa; hongu, sezvo Ishe vachirarama ndizvo zvazvichaita. Amen.

And now I make an end of my saying, which is of myself, and proceed to give my account of the things which have been before me.

I am Mormon, and a pure descendant of Lehi. I have reason to bless my God and my Savior Jesus Christ, that he brought our fathers out of the land of Jerusalem, (and no one knew it save it were himself and those whom he brought out of that land) and that he hath given me and my people so much knowledge unto the salvation of our souls.

Surely he hath blessed the house of Jacob, and hath been merciful unto the seed of Joseph.

And insomuch as the children of Lehi have kept his commandments he hath blessed them and prospered them according to his word.

Yea, and surely shall he again bring a remnant of the seed of Joseph to the knowledge of the Lord their God.

And as surely as the Lord liveth, will he gather in from the four quarters of the earth all the remnant of the seed of Jacob, who are scattered abroad upon all the face of the earth.

And as he hath covenanted with all the house of Jacob, even so shall the covenant wherewith he hath covenanted with the house of Jacob be fulfilled in his own due time, unto the restoring all the house of Jacob unto the knowledge of the covenant that he hath covenanted with them.

And then shall they know their Redeemer, who is Jesus Christ, the Son of God; and then shall they be gathered in from the four quarters of the earth unto their own lands, from whence they have been dispersed; yea, as the Lord liveth so shall it be. Amen.

3 Nifai 6

- 1 Uye zvino zvakaitika kuti vanhu vaNifai vakadzokera vose kunyika dzavo mugore rechimakumi maviri nematanhatu, wose munhu, nemhuri yake, matanga ake, mahachi ake nemombe dzake, nezvinhu zvose zvainge zvirizvavo.
- 2 Uye zvakaitika kuti vakanga vasina kupedza mbuva dzavo dzose; naizvozvo vakatora zvose zvavakanga vasina kudya vakaenda nazvo, ose marudzi embeu dzavo, negoridhe ravo, nesirivha yavo, nezvinhu zvavo zvose zvinokosha, uye vakadzokera kunyika dzavo nezvinhu zvavo, kwose kuchamhembe nokumaodzanyemba, kwose kunyika yaive kuchamhembe neyaive kumaodzanyemba.
- 3 Uye vakapa avo vemakororo aya vakanga vaita chibvumirano kuti vanozochengetedza runyararo rwenyika, vachida kuramba vari maRamani, minda, maererano nekuwanda kwavo, kuti vawane, nokushanda kwavo, pekuzviriritira napo; uye ndiko kudzika kwavakaita runyararo munyika yose.
- 4 Uye vakatanga zvakare kubudirira nokukura; uye gore rechimakumi maviri nematanhatu nere makumi maviri nemanomwe akapfuura, uye nyika yakanga yakagadzikana; uye vakanga vaita mitemo yavo maererano nokuenzanisa nokutonga kwakanaka.
- 5 Uye zvino makanga musina chimwe chinhu munyika yose chaikanganisa kuti vasarambe vachibudirira, kunze kwekunge vawira mukutadza.
- 6 Uye zvino akanga ari Gidhigidhonai, nemutongi, Rakoniasi, uye neavo vakanga vaitwa vatungamiri, vakanga vadzika runyararo rwukuru urwu munyika.
- 7 Uye zvakaitika kuti kwaive nemaguta mazhinji akavakwa patsva, uye kwaive nemaguta matsaru akagadziriswa.
- 8 Uye kwaive nemigwagwa mikuru yakagadzirwa, nenzira dzakaitwa, dzaibva nokuenda guta neguta, uye nyika nenyika, uye nzvimbo nenzvimbo.
- 9 Uye ndiko kupfuura kwakaita gore rechimakumi maviri nemasere, uye vanhu vaingove murunyararo.

3 Nephi 6

And now it came to pass that the people of the Nephites did all return to their own lands in the twenty and sixth year, every man, with his family, his flocks and his herds, his horses and his cattle, and all things whatsoever did belong unto them.

And it came to pass that they had not eaten up all their provisions; therefore they did take with them all that they had not devoured, of all their grain of every kind, and their gold, and their silver, and all their precious things, and they did return to their own lands and their possessions, both on the north and on the south, both on the land northward and on the land southward.

And they granted unto those robbers who had entered into a covenant to keep the peace of the land, who were desirous to remain Lamanites, lands, according to their numbers, that they might have, with their labors, wherewith to subsist upon; and thus they did establish peace in all the land.

And they began again to prosper and to wax great; and the twenty and sixth and seventh years passed away, and there was great order in the land; and they had formed their laws according to equity and justice.

And now there was nothing in all the land to hinder the people from prospering continually, except they should fall into transgression.

And now it was Gidgiddoni, and the judge, Lachoneus, and those who had been appointed leaders, who had established this great peace in the land.

And it came to pass that there were many cities built anew, and there were many old cities repaired.

And there were many highways cast up, and many roads made, which led from city to city, and from land to land, and from place to place.

And thus passed away the twenty and eighth year, and the people had continual peace.

- 10 Asi zvakaitika kuti mugore rechimakumi maviri nemapfumbamwe kwakatanga kuitiranwa nharo muvanhu; uye vamwe vakazvikudza nokudada pamusana pepfuma yavo yakawanda, hongu, kana kusvika pakunetsa vamwe zvikuru.
- 11 Nokuti munyika maive nevatengesi vazhinji, nemagweta akawandawo, nemakurukota akawanda.
- 12 Uye vanhu vakatanga kuzivikanwa nezvavari, maererano neupfumi hwavo nekuwana kwavo mukana wekudzidza; hongu, vamwe vakanga vasina kudzidza pamusana peurombo hwavo, uye vamwe vakagashira kudzidza kukuru pamusana pekupfuma kwavo.
- 13 Vamwe vakasimudzwa mukudada, uye vamwe vakanga vakapfava zvikuru; vamwe vaidzorera kutuka nekutuka, asi vamwe vaigashira kutukwa nekunetswa nokutambudzwa kwose, uye havaipinduka vachitukawo, asi vakanga vakapfava uye vakatyoka pamberi paMwari.
- 14 Uye saka munyika makave nekusaenzana kukuru, zvekuti chechi yakatanga kuparara; hongu, zvekuti mugore rechigumi nematatu chechi yakanga yaparara munyika yose kunze kwekumaRamani vakanga vapindukira kurutendo rwechokwadi; uye vakaramba kubva marwuri, nokuti vakanga vakatakamara, uye vakasimba, uye vasingazungunuke, vachida nesimba ravo rose kuchengeta mirau yaIshe.
- 15 Zvino chikonzero chekutadza kwevanhu uku chaive ichi—Satani aive nesimba guru, raimutsa vanhu kuti vaite zvitadzo zvemarudzi ose, nokuvadzadza nokudada, nokuvaedza kuti vatsvake simba nemvumo, nokutonga, neupfumi, nezvinhu zvisina maturo zvenyika.
- 16 Uye ndiko kunyengedza kwakaita Satani mwoyo yevanhu kuti vaite zvakaipa zvakasiyana-siyana; naizvozvo vakanga vamboita runyararo kwemakore mashoma chete.

But it came to pass in the twenty and ninth year there began to be some disputings among the people; and some were lifted up unto pride and boastings because of their exceedingly great riches, yea, even unto great persecutions;

For there were many merchants in the land, and also many lawyers, and many officers.

And the people began to be distinguished by ranks, according to their riches and their chances for learning; yea, some were ignorant because of their poverty, and others did receive great learning because of their riches.

Some were lifted up in pride, and others were exceedingly humble; some did return railing for railing, while others would receive railing and persecution and all manner of afflictions, and would not turn and revile again, but were humble and penitent before God.

And thus there became a great inequality in all the land, insomuch that the church began to be broken up; yea, insomuch that in the thirtieth year the church was broken up in all the land save it were among a few of the Lamanites who were converted unto the true faith; and they would not depart from it, for they were firm, and steadfast, and immovable, willing with all diligence to keep the commandments of the Lord.

Now the cause of this iniquity of the people was this—Satan had great power, unto the stirring up of the people to do all manner of iniquity, and to the puffing them up with pride, tempting them to seek for power, and authority, and riches, and the vain things of the world.

And thus Satan did lead away the hearts of the people to do all manner of iniquity; therefore they had enjoyed peace but a few years.

17 Uye saka, mukutanga kwegore rechimakumi matatu—vanhu vachibvumirwa kwenguva huru kuti vatakurwe muzviedzo zvadhiabhorosi achivaendesa kwose kwainge achida kuti vaende—uye saka mukutanga kwaro, gore iri rechimakumi matatu, vakanga vari mukati mekutadza kunotyisa.

18 Zvino havana kunge vachiita zvitema vasingazive, nokuti vaiziva chido chaMwari maererano navo, nokuti chakanga chakadzidziswa kwavari; naizvozvo vakapandukira Mwari nokuda.

19 Uye zvino zvaive mumazuva aRakoniasi, mwanakomana waRakoniasi, nokuti Rakoniasi akanga atora chigaro chababa vake uye akatonga vanhu mugore iroro.

20 Uye kwakatanga kuve nevanhu vakanga vafemerwa kubva kudenga uye vakatumwa, vachimira mukati mevanhu munyika yose, vachiparidza nokupupura vasingatye nezvezvitema nezvitadzo zvevanhu, uye vachipupura maererano nerununuro rwuchaitwa naIshe kuvanhu vake, kana nemamwe mazwi, kumuka kuvakafa kwaKristu; uye vakapupura pasina kutya nezverufu nekutambudzika kwake.

21 Zvino kwaive nevamwe vevanhu vakawanda vakashatirwa zvikuru pamusana peavo vaipupura zvinhu izvi; uye vakanga vakashatirwa vazhinji vavo vaive vatongi vakuru, neavo vaive vapirisita vepamusoro nemagweta; hongu, vose avo vaive magweta vakashatirwa neavo vaipupura zvinhu izvi.

22 Zvino hakuna gweta kana mutongi kana mupirisita wepamusoro aive nesimba rokutongera munhu kufa kunze kwekunge kutongwa kwavo kwanyorwa nagavhuna wenyika.

23 Zvino kwaive nevazhinji veavo vaipupura pamusoro pezvinhu zvaKristu vaipupura vasina chavanotyia, vakatorwa uye vakauraiwa mukaverevere nevatongi, zvekuti ruzivo rwekufa kwavo harwuna kusvika kuna gavhuna wenyika kudakara vatouraiwa kare.

24 Zvino tarisai, izvi zvakanga zvisiri maererano nemitemo yenyika, kuti ani zvake auraiwe kunze kwekunge vaneimba ragavhuna wenyika—

And thus, in the commencement of the thirtieth year—the people having been delivered up for the space of a long time to be carried about by the temptations of the devil whithersoever he desired to carry them, and to do whatsoever iniquity he desired they should—and thus in the commencement of this, the thirtieth year, they were in a state of awful wickedness.

Now they did not sin ignorantly, for they knew the will of God concerning them, for it had been taught unto them; therefore they did wilfully rebel against God.

And now it was in the days of Lachoneus, the son of Lachoneus, for Lachoneus did fill the seat of his father and did govern the people that year.

And there began to be men inspired from heaven and sent forth, standing among the people in all the land, preaching and testifying boldly of the sins and iniquities of the people, and testifying unto them concerning the redemption which the Lord would make for his people, or in other words, the resurrection of Christ; and they did testify boldly of his death and sufferings.

Now there were many of the people who were exceedingly angry because of those who testified of these things; and those who were angry were chiefly the chief judges, and they who had been high priests and lawyers; yea, all those who were lawyers were angry with those who testified of these things.

Now there was no lawyer nor judge nor high priest that could have power to condemn any one to death save their condemnation was signed by the governor of the land.

Now there were many of those who testified of the things pertaining to Christ who testified boldly, who were taken and put to death secretly by the judges, that the knowledge of their death came not unto the governor of the land until after their death.

Now behold, this was contrary to the laws of the land, that any man should be put to death except they had power from the governor of the land—

- 25 Naizvozvo chichemo chakauya munyika yeZarahemura, kuna gavhuna wenyika, pamusoro pevatongi ava vakanga vatongera vaporofita vaIshe kufa, zvisiri mumutemo.
- 26 Zvino zvakaitika kuti vakatorwa vakaendwa navo pamberi pemutongi, kuti vatongwe nemhosva yavakanga vaita, maererano nemutemo wakanga wapiwa nevanhu.
- 27 Zvino zvakaitika kuti vatongi ava vaive neshamwari zhinji nehama; uye vakasara, hongu, kana kunge ose magweta nevapirisita vepamusoro, vakaungana pamwechete, vakabatana nehama dzevatongi avo vakanga vachitongwa maererano nemutemo.
- 28 Uye vakapinda muchibvumirano pachavo, hongu, kana chibvumirano chiya chavakaita kare, chiri chibvumirano chakanga chaitwa nadhiabhorosi, kuti vabatane mukurwisana nevakarurama vose.
- 29 Naizvozvo vakabatana vachirwisana nevanhu vaIshe, uye ndokupinda muchibvumirano chekuvaparadza, nokubvisa avo vaive nemhosva yekuponda kuti vasarangwe, chiri chinhu chakange chava kuda kuitwa maererano nemutemo.
- 30 Uye vakashora mutemo nekodzero dzenyika yavo; uye vakarangana kuti vaparadze gavhuna wenyika, nekuti vaise mambo anotonga nyika, kuti nyika ichirega kuve yakasununguka asi kuti ive pasi pemadzimambo.

Therefore a complaint came up unto the land of Zarahemla, to the governor of the land, against these judges who had condemned the prophets of the Lord unto death, not according to the law.

Now it came to pass that they were taken and brought up before the judge, to be judged of the crime which they had done, according to the law which had been given by the people.

Now it came to pass that those judges had many friends and kindreds; and the remainder, yea, even almost all the lawyers and the high priests, did gather themselves together, and unite with the kindreds of those judges who were to be tried according to the law.

And they did enter into a covenant one with another, yea, even into that covenant which was given by them of old, which covenant was given and administered by the devil, to combine against all righteousness.

Therefore they did combine against the people of the Lord, and enter into a covenant to destroy them, and to deliver those who were guilty of murder from the grasp of justice, which was about to be administered according to the law.

And they did set at defiance the law and the rights of their country; and they did covenant one with another to destroy the governor, and to establish a king over the land, that the land should no more be at liberty but should be subject unto kings.

3 Nifai 7

- 1 Zvino tarisai, ndichakuratidzai kuti havana kuisa mambo wekutonga nyika; asi mugore irori, hongu, gore rechigumi nematatu, vakaparadza chigaro chekutonga, hongu, vakaponda mutongi mukuru wenyika.
- 2 Uye vanhu vakamukirana, uye vakaparadzana nemarudzi, wose munhu maererano nemhuri yake nehama dzake neshamwari; uye ndiko kuparadza kwavakaita hurumende yenyika.
- 3 Uye rwose rudzi rwakaisa ishe kana mutungamiri pamusoro pavo; uye saka vakave marudzi nevatungamiri vemarudzi.
- 4 Zvino tarisai, hakuna munhu pakati pavo akanga asina mhuri huru nehama dzakawanda neshamwari; naizvozvo marudzi avo akakura zvikuru.
- 5 Zvino zvose izvi zvakaitwa, uye kwakanga kusati kwave nehondo pakati pavo; uye kwose kuipa uku kwakauya kuvanhu pamusana pekuti vaizvipira kusimba raSatani.
- 6 Uye zvisungo zvehurumende zvakaparadzwa, pamusana pechikwata chemuruvande cheshamwari nehama dzeavo vaiponda maporofita.
- 7 Uye vakakonzera kupesana kukuru munyika, zvekuti vazhinji vevanhu vakanga vakarurama vakanga vada kuva vose vakaipa; hongu, makange mave nevakarurama vashoma pakati pavo.
- 8 Uye saka kwakange kusati kwapfuura makore matanhatu kubvira panguva vanhu vazhinji vakabva mukururama kwavo, sembwa inodzokera kumarutsi ayo, kana kuti sedunzvi renguruve rinonoumburuka mumatope.
- 9 Zvino chikwata ichi chemuruvande, chakanga chaunza kutadza kukuru muvanhu, chakaunganidzana pamwechete, uye chakaisa pamusoro pachu murume wachaiti Jakobho;
- 10 Uye vakamudaidza kuti mambo wavo; naizvozvo akave mambo wechikwata chine uipi ichi; uye aive mumwe weavo vakataura zvikuru kwazvo kurwisa vaporofita vaipupura nezvaJesu.

3 Nephi 7

Now behold, I will show unto you that they did not establish a king over the land; but in this same year, yea, the thirtieth year, they did destroy upon the judgment-seat, yea, did murder the chief judge of the land.

And the people were divided one against another; and they did separate one from another into tribes, every man according to his family and his kindred and friends; and thus they did destroy the government of the land.

And every tribe did appoint a chief or a leader over them; and thus they became tribes and leaders of tribes.

Now behold, there was no man among them save he had much family and many kindreds and friends; therefore their tribes became exceedingly great.

Now all this was done, and there were no wars as yet among them; and all this iniquity had come upon the people because they did yield themselves unto the power of Satan.

And the regulations of the government were destroyed, because of the secret combination of the friends and kindreds of those who murdered the prophets.

And they did cause a great contention in the land, insomuch that the more righteous part of the people had nearly all become wicked; yea, there were but few righteous men among them.

And thus six years had not passed away since the more part of the people had turned from their righteousness, like the dog to his vomit, or like the sow to her wallowing in the mire.

Now this secret combination, which had brought so great iniquity upon the people, did gather themselves together, and did place at their head a man whom they did call Jacob;

And they did call him their king; therefore he became a king over this wicked band; and he was one of the chiefest who had given his voice against the prophets who testified of Jesus.

- 11 Uye zvakaikita kuti vakanga vasina kusimba muuwandu semarudzi evanhu, vakanga vakabatana pamwechete kunze kwevatungamiri vavo vakaisa mitemo yavo, wose maererano nerudzi rwake; zvakadaro vaiva mhandu; kana dai zvazvo vakanga vasiri vanhu vakarurama, asi vakanga vakabatana muruvengo rweavo vakanga vaine chibvumirano chekuperadza hurumende.
- 12 Naizvozvo, Jakobho achiona kuti vavengi vavo vakanga vakawanda kupfuura ivo, iye samambo wechikwata ichi, naizvozvo akaudza vanhu vake kuti vatizire kumusoro-soro kwenyika yekuchamhembe, uye ikoko vagovaka umambo hwavo, kusvika vatorana nevanopanduka (nokuti aivanyepera kuti kuchapanduka vazhinji) uye vobva vave vakasimba zvakakwana zvekuti varwisane nemarudzi evanhu; uye ndizvo zvavakaita.
- 13 Uye vakafamba nokukurumidza zvekuti hakuna chaikwanisa kuvakanganisa kudakara vave kure zvekusabatwa nevanhu. Uye ndikwo kupera kwakaita gore rechimakumi matatu; uye ndizvo zvakanga zvakaita zvinhu zvevanhu vaNifai.
- 14 Uye zvakaikita kuti mugore rechimakumi matatu nerimwechete vakakamurana mumarudzi, wose munhu maererano nemhuri yake, hama neshamwari; zvakadaro vakanga vakabvumirana kuti ivo pachavo havafanire kuti varwisane; asi vakanga vasina kubatana kumitemo yavo, netsika yehurumende dzavo, nokuti dzaitwa maererano nepfungwa dzeavo vaive vakuru nevatungamiri vavo. Asi vakanga vakaisa mitemo yakaoma yekuti rudzi harwaibvumirwa kupinda kwevamwe, zvekuti zvakaita kuti munyika muve nerunyararo; zvakadaro, mwoyo yavo yakabva kuna Ishe Mwari vavo, vakatema maporofita nematombo vakavatandanisa pakati pavo.
- 15 Uye zvakaikita kuti Nifai—ashanyirwa nengirozi nezwi raIshewo, naizvozvo aona ngirozi, uye aine umbowo hwekuona nemaziso ake, uye aine simba raakanga apiwa kuti azive neufundisi hwaKristu, uye ari akaonawo kukurumidza kwavo kubva mukururama vachienda mukuipa kwavo neruvengo rwavo;

And it came to pass that they were not so strong in number as the tribes of the people, who were united together save it were their leaders did establish their laws, every one according to his tribe; nevertheless they were enemies; notwithstanding they were not a righteous people, yet they were united in the hatred of those who had entered into a covenant to destroy the government.

Therefore, Jacob seeing that their enemies were more numerous than they, he being the king of the band, therefore he commanded his people that they should take their flight into the northernmost part of the land, and there build up unto themselves a kingdom, until they were joined by dissenters, (for he flattered them that there would be many dissenters) and they become sufficiently strong to contend with the tribes of the people; and they did so.

And so speedy was their march that it could not be impeded until they had gone forth out of the reach of the people. And thus ended the thirtieth year; and thus were the affairs of the people of Nephi.

And it came to pass in the thirty and first year that they were divided into tribes, every man according to his family, kindred and friends; nevertheless they had come to an agreement that they would not go to war one with another; but they were not united as to their laws, and their manner of government, for they were established according to the minds of those who were their chiefs and their leaders. But they did establish very strict laws that one tribe should not trespass against another, insomuch that in some degree they had peace in the land; nevertheless, their hearts were turned from the Lord their God, and they did stone the prophets and did cast them out from among them.

And it came to pass that Nephi—having been visited by angels and also the voice of the Lord, therefore having seen angels, and being eye-witness, and having had power given unto him that he might know concerning the ministry of Christ, and also being eye-witness to their quick return from righteousness unto their wickedness and abominations;

- 16 Naizvozvo, nokusuwiswa pamusana pekuoma kwemwoyo yavo neupofu hwepfungwa dzavo— akaenda pakati pavo mugore rimwechete iroro, uye akatanga kupupura, asingatye, kutendeuka nokuregererwa kwezvitema mukutenda muna Ishe Jesu Kristu.
- 17 Uye akavadzidzisa zvinhu zvizhinji; uye zvose hazvinganyorwe, uye chidimu chazvo hachingakwane, naizvozvo hazvina kunyorwa mubhuku rino. Uye Nifai akadzidzisa nesimba nemvumo huru.
- 18 Uye zvakaitika kuti vakamushatirirwa, pamusana pekuti aive nesimba kupfuura ravo, nokuti hazvaitika kuti vasatende mazwi ake, nokuti rutendo rwake muna Ishe Jesu Kristu rwaive rwukuru zvekuti ngirozi dzaimudzidzisa mazuva ose.
- 19 Uye muzita raJesu aitandanisa vana dhiabhorosi nemweya yetsvina; uye kana munin'ina wake akamumutsa kuvakafa, mushure mekunge atemwa nematombo akauraiwa nevanhu.
- 20 Uye vanhu vakazviona, uye vakapa umbowo hwazvo, uye vakamushatirirwa pamusoro pesimba rake; uye akaita zvimwe zvishamiso zvizhinji zvakare, mumaziso evanhu, muzita raJesu.
- 21 Uye zvakaitika kuti gore rechimakumi matatu nerimwechete rakapfuura, uye pakanga paine vashoma vakanga vapindukira kuna Ishe; asi ivavo vakapinduka vakaratidza zvechokwadi kuvanhu kuti vakashanyirwa nesimba neMweya waMwari, waive muna Jesu Kristu, wavaitenda maari.
- 22 Uye vose vakabviswa vana dhiabhorosi mavari, uye vakarapwa zvirwere zvavo nekuremara kwavo, vakaratidza zvechokwadi kuvanhu kuti zvakaitwa neMweya waMwari, uye vakarapwa; uye vakaratidza zviratidzo naivowo uye vakaita zvishamiso muvanhu.
- 23 Ndiko kupfurawo kwakaita gore rechimakumi matatu nemaviri. Uye Nifai akachema kuvanhu mukutanga kwegore rechimakumi matatu nematatu; uye akaparidza kwavari kutendeuka nokuregererwa kwezvitema.
- 24 Zvino ndingade kuti dai marangarira zvakare, kuti hakuna vakatendeuka vásina kubhabhatidzwa nemvura.

Therefore, being grieved for the hardness of their hearts and the blindness of their minds—went forth among them in that same year, and began to testify, boldly, repentance and remission of sins through faith on the Lord Jesus Christ.

And he did minister many things unto them; and all of them cannot be written, and a part of them would not suffice, therefore they are not written in this book. And Nephi did minister with power and with great authority.

And it came to pass that they were angry with him, even because he had greater power than they, for it were not possible that they could disbelieve his words, for so great was his faith on the Lord Jesus Christ that angels did minister unto him daily.

And in the name of Jesus did he cast out devils and unclean spirits; and even his brother did he raise from the dead, after he had been stoned and suffered death by the people.

And the people saw it, and did witness of it, and were angry with him because of his power; and he did also do many more miracles, in the sight of the people, in the name of Jesus.

And it came to pass that the thirty and first year did pass away, and there were but few who were converted unto the Lord; but as many as were converted did truly signify unto the people that they had been visited by the power and Spirit of God, which was in Jesus Christ, in whom they believed.

And as many as had devils cast out from them, and were healed of their sicknesses and their infirmities, did truly manifest unto the people that they had been wrought upon by the Spirit of God, and had been healed; and they did show forth signs also and did do some miracles among the people.

Thus passed away the thirty and second year also. And Nephi did cry unto the people in the commencement of the thirty and third year; and he did preach unto them repentance and remission of sins.

Now I would have you to remember also, that there were none who were brought unto repentance who were not baptized with water.

- 25 Naizvozvo, vakagadzwa naNifai, varume
muhupirisita uhu, kuti avo vose vachauya kwavari
vakafanira kunge vari vavakabhabhatidza nemvura,
uye izvi umbowo neuchapupu kuna Mwari,
nokuvanhu, kuti vakatendeuka vakawana
kuregererwa kwezvitadzo zvavo.
- 26 Uye kwakanga kuine vazhinji mukutanga
kwegore iri vakabhabhatidzwa mukutendeuka; uye
ndiko kupfuura kwakaita chikamu chikuru chegore.

Therefore, there were ordained of Nephi, men
unto this ministry, that all such as should come unto
them should be baptized with water, and this as a
witness and a testimony before God, and unto the
people, that they had repented and received a remis-
sion of their sins.

And there were many in the commencement of
this year that were baptized unto repentance; and
thus the more part of the year did pass away.

3 Nifai 8

- 1 Uye zvakaikita kuti maererano nezvinyorwa zvedu, tinoziva kuti zvinyorwa zvedu ndezvechokwadi, nokuti tarisai, akanga ari munhu akarurama akachengeta zvinyorwa—nokuti zvechokwadi akaita zvishamiso zvizhinji muzita raJesu; uye hakuna munhu angaite zvishamiso muzita raJesu kunze kwokunge akacheneswa kubva patsvina iri yose zvayo—
- 2 Uye zvino zvakaikita kuti, kana pakanga pasina kukanganisa kwakaikita nomurume uyu pakuverenga nguva yedu, gore rechimakumi matatu namatatu rakanga rapfuura;
- 3 Uye vanhu vakatanga kutarisa vane chivimbo chikuru kuti vaone chiratidzo chakanga chapiwa nomuporofita Samueri, muRamani, hongu, kunguva yekuti kuchave nerima kwemazuva matatu pasi pose.
- 4 Uye kwakatanga kuva nokukahadzika kukuru nokupesana pakati pavanhu, kunyangwe hazvo zviratidzo zvakaawanda zvakanga zvapiwa.
- 5 Uye zvakaikita kuti mugore rechimakumi matatu nemana, mumwedzi wokutanga, pazuva rechina romwedzi, kwakatanga dutu guru, rerudzi rwakanga rwusati rwamboonekwa munyika yose.
- 6 Uye kwakava nemhepo huru yaityisa zvikuru; kwakave namabanan'ana akaipa, zvakandengendetsa nyika yose ikaita kunge yakange yave kuda kutsemuka nepakati.
- 7 Uye kwakava nemheni dzaityisa zvikuru, dzerudzi rwakanga rwusati rwamboonekwa munyika yose.
- 8 Uye guta reZarahemura rakabvira.
- 9 Uye guta reMoronai rikanyura pasi pegungwa, vagari vemo vakanyudzwa.
- 10 Uye nyika yaive neguta reMoronaiha yakasimudzwa, zvekuti panzvimbo paive neguta iri pakave negomo guru.
- 11 Uye kwakave nekuparadzwa kukuru kwaityisa kudivi rokumaodzanyemba.

3 Nephi 8

And now it came to pass that according to our record, and we know our record to be true, for behold, it was a just man who did keep the record—for he truly did many miracles in the name of Jesus; and there was not any man who could do a miracle in the name of Jesus save he were cleansed every whit from his iniquity—

And now it came to pass, if there was no mistake made by this man in the reckoning of our time, the thirty and third year had passed away;

And the people began to look with great earnestness for the sign which had been given by the prophet Samuel, the Lamanite, yea, for the time that there should be darkness for the space of three days over the face of the land.

And there began to be great doubtings and disputations among the people, notwithstanding so many signs had been given.

And it came to pass in the thirty and fourth year, in the first month, on the fourth day of the month, there arose a great storm, such an one as never had been known in all the land.

And there was also a great and terrible tempest; and there was terrible thunder, insomuch that it did shake the whole earth as if it was about to divide asunder.

And there were exceedingly sharp lightnings, such as never had been known in all the land.

And the city of Zarahemla did take fire.

And the city of Moroni did sink into the depths of the sea, and the inhabitants thereof were drowned.

And the earth was carried up upon the city of Moronihah, that in the place of the city there became a great mountain.

And there was a great and terrible destruction in the land southward.

- 12 Asi tarisai, kwakave nokuparadzwa kukuru kwaityisa kupfuura ipapo nechekuchamhembe; nokuti tarisai, nyika yose yakashandurwa, nokuda kwemhepo nechamupupuri, nemabhanan'ana nemheni, nekundengendeka kukuru kwepasi rose;
- 13 Uye nzira huru dzakaparadzwa, nzira dzepasi dzikakanganiswa, uye nzvimbo dzakawanda dzakange dzakanaka dzikave nemakombamakomba.
- 14 Uye maguta makuru aionekera akanyudzwa, uye mazhinji akapiswa, uye mazhinji akandengendetswa kusvikira dzimba dzemo dzawira pasi, vagari vemo vakauraiwa, nzvimbo dzikasara dzisisina vanhu.
- 15 Uye paive nemamwe maguta akasara; asi kukuvara kwawo kwakanga kuri kukuru zvakapfuridza, uye maive nevakawanda maari vakauraiwa.
- 16 Uye kwaive nevamwe vakatakurwa nechamupupuri; kwavakaenda hakuna anoziva, vanongoziva chete kuti vakatakurwa.
- 17 Uye uku ndiko kunyangadzwa kwakaitwa pasi rose, nokuda kwemhepo huru, nemabhanan'ana, nemheni, nokundengendeka kwenyika.
- 18 Uye tarisai, matombo akatsemurwa nepakati; akapwanywa, akazara pasi rose, zvokuti akazowanika akangopwanyika aine mitswe makatsemuka nemakoronga, pasi rose.
- 19 Uye zvakaitika kuti apo mabhanan'ana, nemheni, nedutu guru, nemhepo, nekundengendeka kwakamira—nokuti tarisai, zvatora nguva inokwana maawa matatu; uye zvakanzi nevamwe nguva yacho yakange yakareba kupfuura ipapo; zvisinei, zvinhu zvikuru zvaityisa izvi zvose zvakaitika munguva yaida kukwana maawa matatu—zvino tarisai, kwakave nerima panyika.
- 20 Uye zvakaitika kuti kwakave nerima guru rakafukidza nyika yose, rekuti vagari vemo vakanga vasina kufa vainzwa kurema kwemhute;

But behold, there was a more great and terrible destruction in the land northward; for behold, the whole face of the land was changed, because of the tempest and the whirlwinds, and the thunderings and the lightnings, and the exceedingly great quaking of the whole earth;

And the highways were broken up, and the level roads were spoiled, and many smooth places became rough.

And many great and notable cities were sunk, and many were burned, and many were shaken till the buildings thereof had fallen to the earth, and the inhabitants thereof were slain, and the places were left desolate.

And there were some cities which remained; but the damage thereof was exceedingly great, and there were many in them who were slain.

And there were some who were carried away in the whirlwind; and whither they went no man knoweth, save they know that they were carried away.

And thus the face of the whole earth became deformed, because of the tempests, and the thunderings, and the lightnings, and the quaking of the earth.

And behold, the rocks were rent in twain; they were broken up upon the face of the whole earth, inasmuch that they were found in broken fragments, and in seams and in cracks, upon all the face of the land.

And it came to pass that when the thunderings, and the lightnings, and the storm, and the tempest, and the quakings of the earth did cease—for behold, they did last for about the space of three hours; and it was said by some that the time was greater; nevertheless, all these great and terrible things were done in about the space of three hours—and then behold, there was darkness upon the face of the land.

And it came to pass that there was thick darkness upon all the face of the land, inasmuch that the inhabitants thereof who had not fallen could feel the vapor of darkness;

21 Uye kwakanga kusingakwanise kuva nechiedza, nokuda kwerima, kana makanduru, kana marambi; kana kuva nemoto wakabatidzwa nehuni dzavo dzakanga dzakaoma zvakanakisisa, zvekuti kwakanga kusingambokwanisa kuva kana nechiedza zvacho;

22 Uye hakuna kana chiedza chakamboonekwa, kana moto, kana kuvaima, kana zuva, kana mwedzi, kana nyenyedzi, ndiko kusviba kwakange kwakaita rima rakange riri panyika.

23 Uye zvakaitika kuti kwakapera mazuva matatu kusina chiedza chakaoneka; uye kwakave nokusuwa nokuchema nokuridza mhere kwakanga kusingamiri pakati pavanhu; hongu, kugunun'una kwavanhu kwakanga kuri kukuru, nokuda kwerima nokuparadzwa kwakanga kwavawira.

24 Uye mune imwe nzvimbo vakanzwikwa vachichema, vachiti: Dai takatendeuka zuva guru iri risati rasvika, hama dzedu dzingadai dzakaregererwa, uye vangadai vasina kupiswa muguta guru iro reZarahemura.

25 Uye mune imwe nzvimbo vakanzwikwa vachichema nokusuwa vachiti: Dai takatendeuka zuva guru rinotyisa iri risati rasvika, uye tisina kuuraya nekutema vaporofita nematombo, nokuvakanda kunze; vanamai vedu nevanasikana vedu vakanaka, nevana vedu vangadai varegererwa, vasina kufusirwa muguta iro reMoronaiha. Uku ndiko kuchema kunotyisa kukuru kwaiita vanhu.

And there could be no light, because of the darkness, neither candles, neither torches; neither could there be fire kindled with their fine and exceedingly dry wood, so that there could not be any light at all;

And there was not any light seen, neither fire, nor glimmer, neither the sun, nor the moon, nor the stars, for so great were the mists of darkness which were upon the face of the land.

And it came to pass that it did last for the space of three days that there was no light seen; and there was great mourning and howling and weeping among all the people continually; yea, great were the groanings of the people, because of the darkness and the great destruction which had come upon them.

And in one place they were heard to cry, saying: O that we had repented before this great and terrible day, and then would our brethren have been spared, and they would not have been burned in that great city Zarahemla.

And in another place they were heard to cry and mourn, saying: O that we had repented before this great and terrible day, and had not killed and stoned the prophets, and cast them out; then would our mothers and our fair daughters, and our children have been spared, and not have been buried up in that great city Moronihah. And thus were the howlings of the people great and terrible.

3 Nifai 9

- 1 Uye zvakaikwa kuti pane izwi rakanzwikwa muvanhu vose vaigara munyika, pamusoro penyika ino yose, richichema:
- 2 Nhamo, nhamo, nedambudziko kuvanhu ava; nhamo kuvagari vose vari panyika kunze kwekunge vatendeuka; nokuti dhiabhorosi ari kuseka, uye ngirozi dzake dziri kupembera, pamusana pekuuraiwa kwevanakomana nevanasikana vakanaka vevanhu vangu; uye zviri pamusana pekuipa nokutadza kwavo zvaita kuti vapunzike!
- 3 Tarisai, guta guru riya reZarahemura ndakaripisa nemoto, nevagari varo vaivemo.
- 4 Uye tarisai, guta riye guru raMoronai ndakaita kuti rinyure muudzamu hwegungwa, nevagari vemo kuti vanyudzwe.
- 5 Uye tarisai, guta guru riya reMoronaiha ndakarifushira nevhu, nevagari vacho, kuti ndivige kuipa kwavo neruvengo rwavo pameso pangu, kuti ropa remaporofita nerevatendi risazouya kwandiri zvakare richivarwisa.
- 6 Uye tarisai, guta reGirgari ndakaita kuti rinyudzwe, uye vagari vacho kuti vavigwe muudzamu hwevhu;
- 7 Hongu, neguta reOnaiha nevagari varo, neguta raMokamu nevagari varo, neguta reJerusarema nevagari varo; uye ndikaita kuti muve nemvura, kuviga kuipa kwavo nokutadza kwavo pamberi pameso angu, kuti ropa remaporofita nerevatendi risazouya kwandiri zvakare richivarwisa.
- 8 Uye tarisai, guta reGadhiandi, neguta reGadhiomuna, neguta raJakobho, neguta reGimugimuno, ose ndakaita kuti anyudzwe, ndikaita zvikomo nenhika munzvimbo dzawo; uye vagari vacho ndikavafushira muudzamu hwepasi, kuviga kuipa nokutadza kwavo kubva kumeso kwangu, kuti ropa remaporofita nerevatendi risauye zvakare kwandiri kuzovarwisa.

3 Nephi 9

And it came to pass that there was a voice heard among all the inhabitants of the earth, upon all the face of this land, crying:

Wo, wo, wo unto this people; wo unto the inhabitants of the whole earth except they shall repent; for the devil laugheth, and his angels rejoice, because of the slain of the fair sons and daughters of my people; and it is because of their iniquity and abominations that they are fallen!

Behold, that great city Zarahemla have I burned with fire, and the inhabitants thereof.

And behold, that great city Moroni have I caused to be sunk in the depths of the sea, and the inhabitants thereof to be drowned.

And behold, that great city Moronihah have I covered with earth, and the inhabitants thereof, to hide their iniquities and their abominations from before my face, that the blood of the prophets and the saints shall not come any more unto me against them.

And behold, the city of Gilgal have I caused to be sunk, and the inhabitants thereof to be buried up in the depths of the earth;

Yea, and the city of Onihah and the inhabitants thereof, and the city of Mocom and the inhabitants thereof, and the city of Jerusalem and the inhabitants thereof; and waters have I caused to come up in the stead thereof, to hide their wickedness and abominations from before my face, that the blood of the prophets and the saints shall not come up any more unto me against them.

And behold, the city of Gadiandi, and the city of Gadiomnah, and the city of Jacob, and the city of Gimgimno, all these have I caused to be sunk, and made hills and valleys in the places thereof; and the inhabitants thereof have I buried up in the depths of the earth, to hide their wickedness and abominations from before my face, that the blood of the prophets and the saints should not come up any more unto me against them.

9 Uye tarisai, guta riya guru Jakobhugati, rakanga rigerwe nevanhu vamambo Jakobho, ndakariita kuti ritsve nemoto pamusana pezvitema zvavo neuipi hwavo, hwakanga hwakapfuura uipi hwepasi pose, pamusana pekuponda nezvikwata zvavo zvemuruvande; nokuti ndivo vakaparadza runyararo rvevanhu vangu nehurumende yenyika; naizvozvo ndakaita kuti vapiswe, kuti ndivaparadze pameso pangu, kuti ropa remaporofita nerevatendi risauye kwandiri zvakare kuzovarwisa.

10 Uye tarisai, guta raRamani, neguta raJosh, neguta raGadi, neguta raKishikumeni, ndakaita kuti apiswe nemoto, nevaigara maari, pamusana pekuipa kwavo mukutandanisa maporofita, nekutema nematombo avo vandakatuma kuzotaura kwavari pamusoro peuipi hwavo neruvengo rwavo.

11 Uye pamusana pekuti vakavakanda kunze, zvekuti mukati mavo makanga musisina akarurama, ndakatumira moto kuti uvaparadze, kuti uipi hwavo nokutadza kwavo kuvigwe pauso hwangu, kuti ropa remaporofita nerevatendi vandakatumira pakati pavo risacheme kwandiri richibva pasi kuti rivarwise.

12 Uye ndakakonzera kuparara kwakawanda kukuru kuti kuuye munyika muno, nekuvanhu ava, pamusana peuipi hwavo noruvengo rwavo.

13 Imi mose makaponeswa nokuti makanga makarurama kupfuura ivo, hamungachidzoka kwandiri zvino here, motendeuka pazvitadzo zvenyu, uye mopinduka, kuti ndikurapei?

14 Hongu, zvirokwazvo ndinoti kwamuri, kana mukauya kwandiri muchawana upenyu hwokusingaperi. Tarisai, ruoko rwangu rwetsitsi dzakatambanudzirwa kwamuri, uye wose uyo achauya, iyeye ndichamugashira; uye vakaropafadzwa avo vanouya kwandiri.

15 Tarisai, ndini Jesu Kristu Mwanakomana waMwari. Ndakasika matenga nepasi, nezvinhu zvose zviri mazviri. Ndaive naBaba kubvira pakutanga. Ndiri muna Baba, uye Baba vari mandiri; uye mandiri Baba vakarumbidza zita ravo.

And behold, that great city Jacobugath, which was inhabited by the people of king Jacob, have I caused to be burned with fire because of their sins and their wickedness, which was above all the wickedness of the whole earth, because of their secret murders and combinations; for it was they that did destroy the peace of my people and the government of the land; therefore I did cause them to be burned, to destroy them from before my face, that the blood of the prophets and the saints should not come up unto me any more against them.

And behold, the city of Laman, and the city of Josh, and the city of Gad, and the city of Kishkumen, have I caused to be burned with fire, and the inhabitants thereof, because of their wickedness in casting out the prophets, and stoning those whom I did send to declare unto them concerning their wickedness and their abominations.

And because they did cast them all out, that there were none righteous among them, I did send down fire and destroy them, that their wickedness and abominations might be hid from before my face, that the blood of the prophets and the saints whom I sent among them might not cry unto me from the ground against them.

And many great destructions have I caused to come upon this land, and upon this people, because of their wickedness and their abominations.

O all ye that are spared because ye were more righteous than they, will ye not now return unto me, and repent of your sins, and be converted, that I may heal you?

Yea, verily I say unto you, if ye will come unto me ye shall have eternal life. Behold, mine arm of mercy is extended towards you, and whosoever will come, him will I receive; and blessed are those who come unto me.

Behold, I am Jesus Christ the Son of God. I created the heavens and the earth, and all things that in them are. I was with the Father from the beginning. I am in the Father, and the Father in me; and in me hath the Father glorified his name.

- 16 Ndakauya kune vangu, uye vangu vakasandigashira. Uye magwaro anotaure nezvekuuya kwangu akazadzikiswa.
- 17 Uye vose avo vakandigashira, kwavari ndakapa kuti vave vanakomana vaMwari; uye ndichadaro kana kune avo vachatenda muzita rangu, nokuti tarisai, mandiri ndimo munouya nerununuro, uye mandiri ndimo munozadzikiswa mutemo waMosesi.
- 18 Ini ndini chiedza neupenyu hwenyika. Ndini Arfa naOmega, kutanga nokupedzisira.
- 19 Uye hamuchazoita zvekudeura ropa kuti mupire kwandiri; hongu, mupiro yenyu nekupira kwenyu zvakapiswa zvicharegerwa, nokuti handichabvuma mipiro yenyu nemipiro yenyu yezvakapiswa.
- 20 Uye muchapira kwandiri mwoyo wakatyoka nemweya wakapfava. Uye ani nani anouya kwandiri nemwoyo wakatyoka nemweya wakapfava, iyeye ndichamubhabhatidza nemoto neMweya Mutsvene, kana semaRamani, pamusana perutendo rwavo mandiri munguva dzavo dzekupinduka, vakabhabhatidzwa nemoto neMweya Mutsvene, uye ivo havana kuzviziva.
- 21 Tarisai, ndakauya munyika kuti ndiunze rununuro kunyika, kuti ndiponese nyika muzvitema.
- 22 Naizvozvo, wose anotendeuka uye achiuya kwandiri semwana mudiki, iyeye ndichamugashira, nokuti vakadaro ndivo veumambo hwaMwari. Tarisai, nokuti ivavo ndivo vandakasiira upenyu hwangu pasi, uye ndikahutora zvakare; naizvozvo tendeukai, uye muuye kwandiri imi mativi mana enyika, uye muzoponeswa.

I came unto my own, and my own received me not. And the scriptures concerning my coming are fulfilled.

And as many as have received me, to them have I given to become the sons of God; and even so will I to as many as shall believe on my name, for behold, by me redemption cometh, and in me is the law of Moses fulfilled.

I am the light and the life of the world. I am Alpha and Omega, the beginning and the end.

And ye shall offer up unto me no more the shedding of blood; yea, your sacrifices and your burnt offerings shall be done away, for I will accept none of your sacrifices and your burnt offerings.

And ye shall offer for a sacrifice unto me a broken heart and a contrite spirit. And whoso cometh unto me with a broken heart and a contrite spirit, him will I baptize with fire and with the Holy Ghost, even as the Lamanites, because of their faith in me at the time of their conversion, were baptized with fire and with the Holy Ghost, and they knew it not.

Behold, I have come unto the world to bring redemption unto the world, to save the world from sin.

Therefore, whoso repenteth and cometh unto me as a little child, him will I receive, for of such is the kingdom of God. Behold, for such I have laid down my life, and have taken it up again; therefore repent, and come unto me ye ends of the earth, and be saved.

3 Nifai 10

- 1 Uye zvino tarisai, zvakaiteka kuti vose vanhu vemunyika vakanzwa zvakaiteka izvi, uye vakazvipupura. Uye mushure mekutura uku munyika makava norunyararo kwechinguva chakati;
- 2 Nokuti vanhu vakashamiswa zvikuru kwazvo zvekuti vakamira kunyonyuta nekuuwura pamusana pekurasikirwa nehama dzavo dzakanga dzauraiwa; nokudaro munyika makava norunyararo kwechinguva chakati.
- 3 Uye zvakaiteka kuti kwakauya izwi zvakare kuvanhu, uye vose vanhu vakarinzwa, uye vakazvipupura, richiti:
- 4 Imi vanhu vemaguta makuru aya akapuzika, muri vechizvarwa chaJakobo, hongu, muri vemba yaIsraeri, kangani ndichikuvhumbamirai sekuvhumbamira kunoita huku hukwana dzayo, uye ndichikuriritirai.
- 5 Uye zvakare, kangani ndichikuvhumbamirai sehuku inovhumbamira hukwana dzayo pasi pemapapiro ayo, hongu, imi vanhu vemba yaIsraeri, makapuzika; hongu, imi vanhu vemba yaIsraeri, imi mugere kuJerusarema, semi makapuzika; kangani kandingadai ndakakuvhumbamirai sehuku inovhumbamira hukwana dzayo, asi imi musingade.
- 6 Imi vemba yaIsraeri vandakaponesa, ndokuvhumbirai kangani sehuku inovhumbamira hukwana dzayo pasi pemapapiro ayo, kuti mutendeuke uye mudzoke kwandiri nemwoyo izere nechido.
- 7 Asi kana zvisiri izvo, imba yaIsraeri, nzvimbo dzenyu dzamugere dzichave matongo kudakara nguva yekuzadzikiswa kwechibvumirano kune madzibaba enyu.
- 8 Uye zvino zvakaiteka kuti mushure mekunge vanhu vanzwa mazwi aya, tarisai, vakatanga kuchema nokuwuura zvakare pamusoro pekurasikirwa kwavo nehama neshamwari.

3 Nephi 10

And now behold, it came to pass that all the people of the land did hear these sayings, and did witness of it. And after these sayings there was silence in the land for the space of many hours;

For so great was the astonishment of the people that they did cease lamenting and howling for the loss of their kindred which had been slain; therefore there was silence in all the land for the space of many hours.

And it came to pass that there came a voice again unto the people, and all the people did hear, and did witness of it, saying:

O ye people of these great cities which have fallen, who are descendants of Jacob, yea, who are of the house of Israel, how oft have I gathered you as a hen gathereth her chickens under her wings, and have nourished you.

And again, how oft would I have gathered you as a hen gathereth her chickens under her wings, yea, O ye people of the house of Israel, who have fallen; yea, O ye people of the house of Israel, ye that dwell at Jerusalem, as ye that have fallen; yea, how oft would I have gathered you as a hen gathereth her chickens, and ye would not.

O ye house of Israel whom I have spared, how oft will I gather you as a hen gathereth her chickens under her wings, if ye will repent and return unto me with full purpose of heart.

But if not, O house of Israel, the places of your dwellings shall become desolate until the time of the fulfilling of the covenant to your fathers.

And now it came to pass that after the people had heard these words, behold, they began to weep and howl again because of the loss of their kindred and friends.

- 9 Uye zvakaikita kuti ndiko kupfuura kwakaita mazuva matatu. Uye akanga ari mangwanani, uye rima rikabva pamusoro penyika, uye nyika ikamira kundendemera, uye mabwe akamira kutsemuka, nekugomera kunotyisa kwose kwakamira, neruzha rwose rwekutinhira rwakapfuura.
- 10 Uye nyika yakabatana zvakare, zvekuti yakamira; kudukura, nokuchema, uye kuhwihwidza kwevanhu vakanga vasiwa vari vapenyu kwakapera; uye kudukura kwavo kwakave mufaro, uye kunyunyuta kwavo kukave kurumbidza nekutenda Ishe Jesu Kristu, Mununuri wavo.
- 11 Uye ndipo pakasvika kuzadzikiswa kwemagwaro matsvene akanga ataurwa nemaporofita.
- 12 Uye vakanga vari avo vanhu vakarurama kupfuura vamwe vakaponeswa, uye ndivo vakagashira vaporofita vakasavatema nematombo; uye ndivo vakanga vasina kudeura ropa revatendi, vasina kuuraiwa—
- 13 Uye vakaponeswa vakasanyudzwa nokufushirwa muvhu; uye havana kunyudzwa muudzamu hwegungwa; uye havana kupiswa nemoto, kana kuwirwa vakatswanywa vakafa; uye havana kutakurwa nechamupupuri; kana kukundwa neutsi nerima.
- 14 Uye zvino, uyo anoverenga, ngaanzwisise; uyo ane magwaro matsvene, ngaanzvere, uye atarise aone kana rwose rufu nokuparadzwa uku nemoto, neutsi, nemhepo, nechamupupuri, nekuzaruka kwepasi kuti kuvagashire, uye zvose zvinhu izvi hazvizi zvekuzadzikisa huporofita hwevaporofita vatsvene vazhinji.
- 15 Tarisai, ndinoti kwamuri, Hongu, vazhinji vakapupura nezvezvinhu izvi pakuuya kwaKristu, uye vakauraiwa pamusana pekuti vakapupura zvinhu izvi.
- 16 Hongu, muporofita Zenosi akapupura pamusoro pezvinhu izvi, uye kana Zenoki akataura nezvezvinhu izvi, pamusana pekuti vakapupura kunyanya nezvedu, isu tiri vakasara vembeu yavo.

And it came to pass that thus did the three days pass away. And it was in the morning, and the darkness dispersed from off the face of the land, and the earth did cease to tremble, and the rocks did cease to rend, and the dreadful groanings did cease, and all the tumultuous noises did pass away.

And the earth did cleave together again, that it stood; and the mourning, and the weeping, and the wailing of the people who were spared alive did cease; and their mourning was turned into joy, and their lamentations into the praise and thanksgiving unto the Lord Jesus Christ, their Redeemer.

And thus far were the scriptures fulfilled which had been spoken by the prophets.

And it was the more righteous part of the people who were saved, and it was they who received the prophets and stoned them not; and it was they who had not shed the blood of the saints, who were spared—

And they were spared and were not sunk and buried up in the earth; and they were not drowned in the depths of the sea; and they were not burned by fire, neither were they fallen upon and crushed to death; and they were not carried away in the whirlwind; neither were they overpowered by the vapor of smoke and of darkness.

And now, whoso readeth, let him understand; he that hath the scriptures, let him search them, and see and behold if all these deaths and destructions by fire, and by smoke, and by tempests, and by whirlwinds, and by the opening of the earth to receive them, and all these things are not unto the fulfilling of the prophecies of many of the holy prophets.

Behold, I say unto you, Yea, many have testified of these things at the coming of Christ, and were slain because they testified of these things.

Yea, the prophet Zenos did testify of these things, and also Zenock spake concerning these things, because they testified particularly concerning us, who are the remnant of their seed.

- 17 Tarisai, baba vedu Jakobo vakapupurawo pamusoro pevakasara vembeu yaJosefa. Uye tarisai, hatizi isu here vakasara vembeu yaJosefa? Uye zvinhu izvi zvinopupura nezvedu, hazvina kunyorwa here pamahwendefa endarira ayo akauya nababa vedu Rihai vachibva Jerusarema?
- 18 Uye zvakaitika kuti mukupera kwegore rechimakumi matatu nemana, tarisai, ndichakuratidzai kuti vanhu vaNifai vakapona, neavo vakadaidzwawo kuti maRamani, vakanga vapona, vakaratidzwa kudiwa kukuru, uye maropafadzo makuru akadirwa pamusoro pavo, zvekuti mushure mekunge Kristu achangokwira kudenga akazviratidza zvechokwadi kwavari—
- 19 Achiratidza muviri wake kwavari, nokuvadzidzisa; uye rungano rweushumiri hwake rwuchataurwa pano mushure. Naizvozvo kwenguva ino ndinomira kutaura kwangu.

Behold, our father Jacob also testified concerning a remnant of the seed of Joseph. And behold, are not we a remnant of the seed of Joseph? And these things which testify of us, are they not written upon the plates of brass which our father Lehi brought out of Jerusalem?

And it came to pass that in the ending of the thirty and fourth year, behold, I will show unto you that the people of Nephi who were spared, and also those who had been called Lamanites, who had been spared, did have great favors shown unto them, and great blessings poured out upon their heads, inasmuch that soon after the ascension of Christ into heaven he did truly manifest himself unto them—

Showing his body unto them, and ministering unto them; and an account of his ministry shall be given hereafter. Therefore for this time I make an end of my sayings.

Jesu Kristu akazviratidza kuvanhu vaNifai, pakuungana kwakange kwakaita vanhu pamwechete munyika yeMaguta, uye akavaparidzira; uye netsika iyi akazviratidza kwavari.

3 Nifai 11

- 1 Uye zvino zvakaitika kuti pakanga pane gungano guru rakanga raungana pamwechete, revanhu vaNifai, vakatenderedza temberi yakanga yakavakwa munyika yeMaguta; vaishamiswa vachibvunzana, vachiratidzana kupinduka kukuru kwakanga kwaita zvinhu.
- 2 Uye vakanga vachitaura nezvaJesu Kristu uyu, ane chiratidzo chakanga chapiwa maererano nokufa kwake.
- 3 Uye zvakaitika kuti apo vaingunotaura pachavo, vakanzwa izwi seraibva kudenga, vakakanda maziso avo uko nouko, nokuti havana kunzwisisa izwi ravakanga vanzwa; rakanga risiri izwi rine hashu, kana kuti rakakwirira; zvisinei, kana dai zvazvo kaive kazwi kadiki kakabaya avo vakakanzwa mukati, zvekuti hakuna nhengo yomuviri wavo isina kubvunda; hongu, rakava rinobaya kusvika pamweya chaipo, rikava rinoita kuti mwoyo yavo itsve.
- 4 Uye zvakaitika kuti vakanzwa izwi zvakare, vakatadza kunzwa zvaraiva.
- 5 Uye zvakare kechitatu vakarinzwa izwi, vakazarura nzeve dzavo kuti varinzwe; maziso avo akatarisa kwaibva izwi iri; vakaramba vakatarisa kudenga, uko kwaibva izwi iri.
- 6 Uye tarisai, kechitatu vakanzwisisa zvairehwa nezwi iri; rikati kwavari:
- 7 Tarisai uyo Mwanakomana wangu Wandinoda, maari ndinofadzwa, maari ndinobwinyisa zita rangu—munzwei.

Jesus Christ did show himself unto the people of Nephi, as the multitude were gathered together in the land Bountiful, and did minister unto them; and on this wise did he show himself unto them.

3 Nephi 11

And now it came to pass that there were a great multitude gathered together, of the people of Nephi, round about the temple which was in the land Bountiful; and they were marveling and wondering one with another, and were showing one to another the great and marvelous change which had taken place.

And they were also conversing about this Jesus Christ, of whom the sign had been given concerning his death.

And it came to pass that while they were thus conversing one with another, they heard a voice as if it came out of heaven; and they cast their eyes round about, for they understood not the voice which they heard; and it was not a harsh voice, neither was it a loud voice; nevertheless, and notwithstanding it being a small voice it did pierce them that did hear to the center, insomuch that there was no part of their frame that it did not cause to quake; yea, it did pierce them to the very soul, and did cause their hearts to burn.

And it came to pass that again they heard the voice, and they understood it not.

And again the third time they did hear the voice, and did open their ears to hear it; and their eyes were towards the sound thereof; and they did look steadfastly towards heaven, from whence the sound came.

And behold, the third time they did understand the voice which they heard; and it said unto them:

Behold my Beloved Son, in whom I am well pleased, in whom I have glorified my name—hear ye him.

- 8 Uye zvakaitika kuti, zvavakanzwa vakatarisa zvakare kudenga; uye tarisai, vakaona Murume achiburuka kubva kudenga; akanga akapfeka nguwo chena; akauya pasi akamira pakati pavo; maziso egungano rose akatarisa kwaari, vakatya kuzarura miromo yavo, kana kutaura pachavo, havana kuziva kuti zvairevei, nokuti vaifunga kuti ingirozi yakanga yazviratidza kwavari.
- 9 Uye zvakaitika kuti akatambanudza ruoko rwake akataura kuvanhu achiti:
- 10 Tarisai, ndini Jesu Kristu uyo maporofita vakapupura kuti achauya pano panyika.
- 11 Uye zvino tarisai, ndini chiedza noupenyu hwenyika; ndakanwa kubva mumukombe unovava uyo Baba vakandipa, ndikava ndinobwinyisa Baba nokutora pandiri zvivi zvenyika, umo mandakaita kuda kwaBaba pazvinhu zvose kubva pakutanga.
- 12 Uye zvakaitika kuti apo Jesu akanga ataura mazwi aya gungano rose rakawira pasi; nokuti vakayeuka kuti zvakanga zvaaporofitwa pakati pavo kuti Kristu achazviratidza kwavari shure kwokunge akwira kudenga.
- 13 Uye zvakaitika kuti Ishe vakataura kwavari achiti:
- 14 Simukai muuye kwandiri, kuti muisse maoko enyu murutivi rwangu, uye zvakare kuti munzwe mavanga ezvipikiri mumaoko nomumakumbo angu, kuti muzive kuti ndini Mwari vaIsraeri, naMwari wenyika yose, uye ndakaurairwa zvivi zvenyika.
- 15 Uye zvakaitika kuti gungano rakaenda mberi, vakaisa maoko avo murutivi rwake, vakanzwa mavanga ezvipikiri mumaoko nomumakumbo ake; izvi vakazviita, vachienda mumwe nomumwe kusvikira vose vaenda, uye vakaona namaziso avo vakabata namaoko avo, vakaziva chokwadi vakapupura, kuti akanga ari iye, akange akanyorwa namaporofita, kuti achauya.
- 16 Uye vose zvavakanga vaenda vakazvionera pachavo, vakachema vose nezwi rimwe chete, vachiti:

And it came to pass, as they understood they cast their eyes up again towards heaven; and behold, they saw a Man descending out of heaven; and he was clothed in a white robe; and he came down and stood in the midst of them; and the eyes of the whole multitude were turned upon him, and they durst not open their mouths, even one to another, and wist not what it meant, for they thought it was an angel that had appeared unto them.

And it came to pass that he stretched forth his hand and spake unto the people, saying:

Behold, I am Jesus Christ, whom the prophets testified shall come into the world.

And behold, I am the light and the life of the world; and I have drunk out of that bitter cup which the Father hath given me, and have glorified the Father in taking upon me the sins of the world, in the which I have suffered the will of the Father in all things from the beginning.

And it came to pass that when Jesus had spoken these words the whole multitude fell to the earth; for they remembered that it had been prophesied among them that Christ should show himself unto them after his ascension into heaven.

And it came to pass that the Lord spake unto them saying:

Arise and come forth unto me, that ye may thrust your hands into my side, and also that ye may feel the prints of the nails in my hands and in my feet, that ye may know that I am the God of Israel, and the God of the whole earth, and have been slain for the sins of the world.

And it came to pass that the multitude went forth, and thrust their hands into his side, and did feel the prints of the nails in his hands and in his feet; and this they did do, going forth one by one until they had all gone forth, and did see with their eyes and did feel with their hands, and did know of a surety and did bear record, that it was he, of whom it was written by the prophets, that should come.

And when they had all gone forth and had witnessed for themselves, they did cry out with one accord, saying:

17 Hosana! Ngarikomborerwe zita raMwari vari
Kumusoro-soro! Uye vakawira pasi pamakumbo
aJesu, vakamunamata.

18 Uye zvakaitika kuti akataura naNifai (nokuti Nifai
akanga ari pakati pegungano) akamuraira kuti auye
kwaari.

19 Uye Nifai akasimuka akaenda kwaari, akakotama
pamberi paIshe akatsvoda tsoka dzavo.

20 Uye Ishe vakamuraira kuti asimuke. Uye
akasimuka akamira pamberi pavo.

21 Uye Ishe vakati kwaari: Ndinokupa simba rokuti
uchabhabhatidza vanhu ava kana ndichinge
ndakwira zvakare kudenga.

22 Uye zvakare Ishe vakadaidza vamwe, vakataura
kwavari zvakangofanana; vakavapa simba
rokubhabhatidza. Uye vakati kwavari: Ndiko
kubhabhatidza kwamuchaita; Hapazova
nokusawirirana pakati penyu.

23 Zvirokwazvo ndinoti kwamuri, uyo anotendeuka
kubva muzvivi zvake kuburikidza namashoko enyu,
ova nechido chokubhabhatidzwa muzita rangu,
ivavo muchavabhabhatidza netsika iyi—Tarisai,
muchienda monomira mumvura, uye muzita rangu
muchavabhabhatidza.

24 Uye zvino tarisai, aya ndiwo mazwi amuchataura,
muchivadaidza nezita, muchiti:

25 Nemvumo yandakapihwa naJesu Kristu,
ndinokubhabhatidza muzita raBaba,
nereMwanakomana, nereMweya Mutsvene. Amen.

26 Uye zvino movanyudza mumvura, mobuda
zvakare kubva mumvura.

27 Uye mutsika iyoyi muchabhabhatidza muzita
rangu; nokuti tarisai, zvirokwazvo ndinoti kwamuri,
Baba, noMwanakomana noMweya Mutsvene
vamwechete; Ini ndiri munaBaba, uye Baba vari
mandiri, Baba pamwe neni tiri vamwechete.

28 Uye sokuraira kwandakuitai ndiko kubhabhatidza
kwamuchaita. Uye hapachazove nokusawirirana
pakati penyu, sezvangazviripo kusvika zvino;
hapafanire kuva nokusawirirana pakati penyu
maererano nezvinangwa zvedzidziso dzangu,
sezvanga zviripo.

Hosanna! Blessed be the name of the Most High
God! And they did fall down at the feet of Jesus, and
did worship him.

And it came to pass that he spake unto Nephi (for
Nephi was among the multitude) and he commanded
him that he should come forth.

And Nephi arose and went forth, and bowed him-
self before the Lord and did kiss his feet.

And the Lord commanded him that he should
arise. And he arose and stood before him.

And the Lord said unto him: I give unto you power
that ye shall baptize this people when I am again as-
cended into heaven.

And again the Lord called others, and said unto
them likewise; and he gave unto them power to bap-
tize. And he said unto them: On this wise shall ye
baptize; and there shall be no disputations among
you.

Verily I say unto you, that whoso repenteth of his
sins through your words, and desireth to be baptized
in my name, on this wise shall ye baptize them—
Behold, ye shall go down and stand in the water, and
in my name shall ye baptize them.

And now behold, these are the words which ye
shall say, calling them by name, saying:

Having authority given me of Jesus Christ, I bap-
tize you in the name of the Father, and of the Son,
and of the Holy Ghost. Amen.

And then shall ye immerse them in the water, and
come forth again out of the water.

And after this manner shall ye baptize in my
name; for behold, verily I say unto you, that the
Father, and the Son, and the Holy Ghost are one; and
I am in the Father, and the Father in me, and the
Father and I are one.

And according as I have commanded you thus
shall ye baptize. And there shall be no disputations
among you, as there have hitherto been; neither
shall there be disputations among you concerning
the points of my doctrine, as there have hitherto
been.

29 Nokuti zvirokwazvo, zvirokwazvo ndinoti kwamuri, uyo ane mweya wokukakavadzana haasi wangu, asi wadhiabhorosi anova baba vokukakavadzana uye anonyukura mwoyo yavanhu nehasha, mumwe kune mumwe.

30 Tarisai, iyi haizi dzidziso yangu, kuti ndizadze mwoyo yavanhu nehasha, vachishatirisana, asi iyi ndiyo dzidziso yangu, kuti zvinhu izvi zvinofanira kubviswa.

31 Tarisai, zvirokwazvo, zvirokwazvo, ndinoti kwamuri, ndichataura kwamuri dzidziso yangu.

32 Uye iyi ndiyo dzidziso yangu, inova dzidziso yandakapiwa naBaba; uye ndinopupurira Baba, uye Baba vanopupurira ini, Mweya Mutsvene unopupurira Baba neni, ini ndinopupura kuti Baba vanoraira vanhu vose, kuri kwose, kuti vatendeuke vatende mandiri.

33 Uye uyo zvake anotenda mandiri, agobhabhatidzwa, ivavo vachaponeswa; ivo ndivo vachagara muumambo hwaMwari.

34 Uye uyo asingatendi mandiri, uye asingabhabhatidzwe, acharaswa.

35 Zvirokwazvo, zvirokwazvo, ndinoti kwamuri, iyi ndiyo dzidziso yangu, uye ndinotaura izvi kubva kuna Baba; uyo anotenda mandiri anotendawo kuna Baba; kwaari Baba vachapupura nezvangu, nokuti vachamushanyira nomoto noMweya Mutsvene.

36 Uye, uku ndiko kupupurirwa kwandichaitwa naBaba, Mweya Mutsvene uchapupurira Baba, neni; nokuti Baba neni, noMweya Mutsvene tiri vamwechete.

37 Uye zvakare ndinoti kwamuri, munofanira kutendeuka, muve semwana muduku, mobhabhatidzwa muzita rangu, nokuti hakuna imwe nzira yamungagamuchire nayo zvinhu izvi.

38 Uye zvakare ndinoti kwamuri, munofanira kutendeuka, mugobhabhatidzwa muzita rangu, muve semwana muduku, nokuti hakuna imwe nzira yamungawane nayo umambo hwaMwari.

39 Zvirokwazvo, zvirokwazvo, ndinoti kwamuri, iyi idzidziso yangu, uyo anovaka pamusoro payo anovaka pamusoro pedombo rangu, masuwo egehena haana simba pamusoro pavo.

For verily, verily I say unto you, he that hath the spirit of contention is not of me, but is of the devil, who is the father of contention, and he stirreth up the hearts of men to contend with anger, one with another.

Behold, this is not my doctrine, to stir up the hearts of men with anger, one against another; but this is my doctrine, that such things should be done away.

Behold, verily, verily, I say unto you, I will declare unto you my doctrine.

And this is my doctrine, and it is the doctrine which the Father hath given unto me; and I bear record of the Father, and the Father beareth record of me, and the Holy Ghost beareth record of the Father and me; and I bear record that the Father commandeth all men, everywhere, to repent and believe in me.

And whoso believeth in me, and is baptized, the same shall be saved; and they are they who shall inherit the kingdom of God.

And whoso believeth not in me, and is not baptized, shall be damned.

Verily, verily, I say unto you, that this is my doctrine, and I bear record of it from the Father; and whoso believeth in me believeth in the Father also; and unto him will the Father bear record of me, for he will visit him with fire and with the Holy Ghost.

And thus will the Father bear record of me, and the Holy Ghost will bear record unto him of the Father and me; for the Father, and I, and the Holy Ghost are one.

And again I say unto you, ye must repent, and become as a little child, and be baptized in my name, or ye can in nowise receive these things.

And again I say unto you, ye must repent, and be baptized in my name, and become as a little child, or ye can in nowise inherit the kingdom of God.

Verily, verily, I say unto you, that this is my doctrine, and whoso buildeth upon this buildeth upon my rock, and the gates of hell shall not prevail against them.

40 Uye uyo achataura zvakawanda kana zvisoma pane izvi, achizviti ndezvedzidziso yangu, iyeye anobva kuzvivi, uye haana kuvakwa padombo rangu; asi anovaka pahwaro hwejecha, uye masuwo egehena akashama kuti avagamuchire pachauya mvura zhinji nemhepo ichivarova.

41 Naizvozvo, endai kuvanhu ava, mutaure mazwi andataura, kumativi ose enyika.

And whoso shall declare more or less than this, and establish it for my doctrine, the same cometh of evil, and is not built upon my rock; but he buildeth upon a sandy foundation, and the gates of hell stand open to receive such when the floods come and the winds beat upon them.

Therefore, go forth unto this people, and declare the words which I have spoken, unto the ends of the earth.

3 Nifai 12

- 1 Uye zvakaitika kuti apo Jesu akanga ataura mashoko aya kuna Nifai, nokuna avo vakanga vadaidzwa (zvino huwandu hweavo vakange vadaidzwa, nokugamuchira simba nemvumo yokubhabhatidza hwaiva gumi nevaviri) uye tarisai, akatambanudza ruoko rwake kugungano, akachema kwavari, achiti: Makakomborerwa imi mukateerera mashoko evanegumi nevaviri ava vandasarudza kubva pakati penyuru kuti vakuparidzirei, nokuva varanda venyu; uye kwavari ndapa simba rokuti vakubhabhatidzei nemvura; shure kwekunge mabhabhatidzwa nemvura, tarisai, ini ndichakubhabhatidzai nomoto uye noMweya Mutsvene; naizvozvo makakomborerwa kana muchitenda mandiri nokubhabhatidzwa, shure kwekundiona mukandiziva kuti ndini ini.
- 2 Uye zvakare, vakakomborerwa zvizhinji avo vachatenda kumazwi enyu nokuti muchapupura kuti makandiona, uye kuti munoziva kuti ndini. Hongu, vakakomborerwa avo vachatenda mazwi enyu, vachiuya vakazvininipisa kuzobhabhatidzwa, nokuti vachashanyirwa nomoto noMweya Mutsvene, uye vachagamuchira kangawiro yezvivi zvavo.
- 3 Hongu, vakakomborerwa varombo pamweya vanouya kwandiri, nokuti umambo hwokudenga ndohwavo.
- 4 Uye zvakare, vakakomborerwa avo vanochemba, nokuti vachanyaradzwa.
- 5 Uye vakakomborerwa vanyoro, nokuti vachagara nhaka yenyika.
- 6 Uye vakakomborerwa vane nzara nenyota yokururama, nokuti vachagutswa noMweya Mutsvene.
- 7 Uye vakakomborerwa vane tsitsi, nokuti vachanzwirwa tsitsi.
- 8 Uye vakakomborerwa vane mwoyo yakachena nokuti vachaona Mwari.
- 9 Uye vakakomborerwa vayanani nokuti vachanzi vana vaMwari.
- 10 Uye vakakomborerwa vose avo vanotambudzwa nokuda kwezita rangu, nokuti umambo hwokudenga ndohwavo.

3 Nephi 12

And it came to pass that when Jesus had spoken these words unto Nephi, and to those who had been called, (now the number of them who had been called, and received power and authority to baptize, was twelve) and behold, he stretched forth his hand unto the multitude, and cried unto them, saying: Blessed are ye if ye shall give heed unto the words of these twelve whom I have chosen from among you to minister unto you, and to be your servants; and unto them I have given power that they may baptize you with water; and after that ye are baptized with water, behold, I will baptize you with fire and with the Holy Ghost; therefore blessed are ye if ye shall believe in me and be baptized, after that ye have seen me and know that I am.

And again, more blessed are they who shall believe in your words because that ye shall testify that ye have seen me, and that ye know that I am. Yea, blessed are they who shall believe in your words, and come down into the depths of humility and be baptized, for they shall be visited with fire and with the Holy Ghost, and shall receive a remission of their sins.

Yea, blessed are the poor in spirit who come unto me, for theirs is the kingdom of heaven.

And again, blessed are all they that mourn, for they shall be comforted.

And blessed are the meek, for they shall inherit the earth.

And blessed are all they who do hunger and thirst after righteousness, for they shall be filled with the Holy Ghost.

And blessed are the merciful, for they shall obtain mercy.

And blessed are all the pure in heart, for they shall see God.

And blessed are all the peacemakers, for they shall be called the children of God.

And blessed are all they who are persecuted for my name's sake, for theirs is the kingdom of heaven.

- 11 Uye makakomborerwa imi, kana vanhu vachikutukai, vachikutambudzai vachitaura zvakaipa zvose dziri nhema nokuda kwangu.
- 12 Nokuti muchawana rufaro rwukuru kwazvo, mugofara zvakanyanya nokuti mubairo wenyu uchave mukuru kudenga; nokuti vakatambudza saizvozvi maporofita vakakutangirai.
- 13 Zvirokwazvo, zvirokwazvo, ndinoti kwamuri, ndinokupai kuti muve munyu wenyika; asi kana munyu usisavavi, nyika ingarungwa neiko? Munyu uyu hauchabatsiri chinhu, asi kurasirwa kunze wotsikwa netsoka dzevanhu.
- 14 Zvirokwazvo, zvirokwazvo, ndinoti kwamuri, ndinokupai kuti muve chiedza chavanhu ava, Guta rakavakwa pamusoro pegomo haringavanzike.
- 15 Tarisai, vanhu vanotungidza mwenje vouisa pasi pedengu here? Kwete, asi pachigadziko, kuti uvhenekere vose vari mumba.
- 16 Naizvozvo chiedza chenye ngachivhenekere pamberi pavanhu ava, kuti vaone mabasa enyu akanaka vogokudza Baba venyu vari kudenga.
- 17 Musafunge kuti ndauya kuzoparadza murairo kana vaporofita. Handina kuuya kuzoparadza asi kuzozadzikisa;
- 18 Nokuti, zvirokwazvo, ndinoti kwamuri, hakuna chimwechete kana kaduku-duku zvako kabviswa pamutemo, asi kuti mandiri zvose zvazadzikiswa.
- 19 Uye tarisai, ndakupai mutemo nomurairo waBaba vangu, kuti muchatenda mandiri, nekuti muchatendeuka pazvivi zvenyu, mouya kwandiri, nomwoyo wakatyoka nemweya wakazvirereka. Tarisai, mune mirairo pamberi penyu, uye mutemo wazadzikiswa.
- 20 Naizvozvo uyai kwandiri mugoponeswa; nokuti zvirokwazvo ndinoti kwamuri, kunze kwokunge machengeta mirairo yangu, iyo ndakurairai panguva ino, hamuna nzira yamungapinde nayo muumambo hwokudenga.
- 21 Makanzwa kuti zvakanzi nevekare; uye zvakare zvakanorwa pamberi penyu, kuti musauraya, nokuti uyo wose anouraya achave munjodzi yekutongwa.

And blessed are ye when men shall revile you and persecute, and shall say all manner of evil against you falsely, for my sake;

For ye shall have great joy and be exceedingly glad, for great shall be your reward in heaven; for so persecuted they the prophets who were before you.

Verily, verily, I say unto you, I give unto you to be the salt of the earth; but if the salt shall lose its savor wherewith shall the earth be salted? The salt shall be thenceforth good for nothing, but to be cast out and to be trodden under foot of men.

Verily, verily, I say unto you, I give unto you to be the light of this people. A city that is set on a hill cannot be hid.

Behold, do men light a candle and put it under a bushel? Nay, but on a candlestick, and it giveth light to all that are in the house;

Therefore let your light so shine before this people, that they may see your good works and glorify your Father who is in heaven.

Think not that I am come to destroy the law or the prophets. I am not come to destroy but to fulfil;

For verily I say unto you, one jot nor one tittle hath not passed away from the law, but in me it hath all been fulfilled.

And behold, I have given you the law and the commandments of my Father, that ye shall believe in me, and that ye shall repent of your sins, and come unto me with a broken heart and a contrite spirit. Behold, ye have the commandments before you, and the law is fulfilled.

Therefore come unto me and be ye saved; for verily I say unto you, that except ye shall keep my commandments, which I have commanded you at this time, ye shall in no case enter into the kingdom of heaven.

Ye have heard that it hath been said by them of old time, and it is also written before you, that thou shalt not kill, and whosoever shall kill shall be in danger of the judgment of God;

22 Asi ndinoti kwamuri, uyo wose akatsamwira hama yake achave munjodzi yekutongwa naye. Uye uyo wose anoti kuhama yake, Benzi, achave munjodzi yokutongwa nedare, uye uyo wose anoti: Zibenzi; achave munjodzi yegehena romoto.

23 Naizvozvo, kana muchinge mauya kwandiri, kana kuti muine chido chokuuya kwandiri, muchirangarira kuti hama yenyu ine mhosva nemi—

24 Endai kuhama yenyu, mumbondoyanana nehama yenyu, mugozouya kwandiri nehudzami hwemwoyo wenyu wose, ndinokutambirai.

25 Kurumidzai kuwirirana nomuvengi wenyu muchiri munzira naye, nokutya kuti dzimwe nguva akakubatai muchazoiswa mutirongo.

26 Zvirokwazvo, zvirokwazvo, ndinoti kwamuri, hamungatongobudimo, musati maripa senine rokupedzisira. Uye muchiri mutirongo kudaro mungaripe kana senine zvaro? Zvirokwazvo, zvirokwazvo, ndinoti kwamuri, Kwete.

27 Tarisai, zvakanyorwa nevekare kuti, musaita upombwe;

28 Asi ndinoti kwamuri, uyo anotarira mukadzi, achimuchiva, watoita upombwe mumwoyo make.

29 Tarisai, ndinokupai murairo, kuti musabvumire zvinhu izvi kuti zvipinde mumwoyo yenyu.

30 Nokuti zviru nani kuti murambe pachenyu zvinhu izvi, zvekuti musimudze muchinjikwa wenyu, pane kuti mukandwe mugehena.

31 Zvakanyorwa, kuti anoramba mukadzi wake, ngaamupe rugwaro rwokurambana.

32 Zvirokwazvo, zvirokwazvo, ndinoti kwamuri: Uyo anoramba mukadzi wake, kunze kwechikonzero cheupombwe, anomuitisa upombwe, uye achawana wakarambwa, anoita upombwe.

33 Uye zvakare zvakanyorwa; usapika zvenhema, asi itira Ishe zvawakamupikira nemhiko;

34 Asi zvirokwazvo, zvirokwazvo, ndinoti kwamuri: Musatongopika, kunyange nokudenga, nokuti ndicho chigaro choushe hwaMwari.

35 Kunyange nenyika nokuti ndicho chitsiko chetsoka dzavo.

But I say unto you, that whosoever is angry with his brother shall be in danger of his judgment. And whosoever shall say to his brother, Raca, shall be in danger of the council; and whosoever shall say, Thou fool, shall be in danger of hell fire.

Therefore, if ye shall come unto me, or shall desire to come unto me, and rememberest that thy brother hath aught against thee—

Go thy way unto thy brother, and first be reconciled to thy brother, and then come unto me with full purpose of heart, and I will receive you.

Agree with thine adversary quickly while thou art in the way with him, lest at any time he shall get thee, and thou shalt be cast into prison.

Verily, verily, I say unto thee, thou shalt by no means come out thence until thou hast paid the uttermost senine. And while ye are in prison can ye pay even one senine? Verily, verily, I say unto you, Nay.

Behold, it is written by them of old time, that thou shalt not commit adultery;

But I say unto you, that whosoever looketh on a woman, to lust after her, hath committed adultery already in his heart.

Behold, I give unto you a commandment, that ye suffer none of these things to enter into your heart;

For it is better that ye should deny yourselves of these things, wherein ye will take up your cross, than that ye should be cast into hell.

It hath been written, that whosoever shall put away his wife, let him give her a writing of divorcement.

Verily, verily, I say unto you, that whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery; and whoso shall marry her who is divorced committeth adultery.

And again it is written, thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths;

But verily, verily, I say unto you, swear not at all; neither by heaven, for it is God's throne;

Nor by the earth, for it is his footstool;

36 Kana kupika nomusoro wenyu, nokuti hamugoni
kushandura ruvhudzi rumwe kuti ruve rwutema
kana rwuchena.

37 Asi shoko renyu rive: Hongu, hongu; Kwete,
kwete, nokuti zvinotaurwa zvinopfuura izvozvi,
zvinobva kuno wakaipa.

38 Uye tarisai, zvakanyorwa kuti ziso neziso, zino
nezino;

39 Asi ndinoti kwamuri: Musatsiva kuipa, asi
anokurova padama rorudyi, mupezve
rekuruboshwe;

40 Uye kana munhu achikumhan'arira, kuti
akutorere bhatyi rako, umutendere nehanzu
yokunze.

41 Uye anokumanikidza kufamba chinhabwe
chimwe, enda naye zviviri.

42 Ipa anokumbira kwauri, usafuratira uyo anoda
kukwereta kwauri.

43 Uye tarisai zvakanyorwa zvakare kunzi: Ude
wokwako, uvenge muvengi wako;

44 Asi tarisai ini ndinoti kwamuri: Idai vavengi
venyu, muropafadze vanokutukai, muitire
zvakanaka vanokuvengai, munamatire
vanokutambudzai nekukushorai;

45 Kuti muve vana vaBaba venyu vari kudenga;
nokuti vanoita kuti zuva rivhenekere vakaipa
nevanakana.

46 Naizvozvo zvinhu zvose zvakanga zviru zvakare,
zvaive pasi pomutemo, mandiri, zvazadzikiswa
zvose.

47 Zvinhu zvakare zvaguma, uye zvinhu zvose zvava
zvitsva.

48 Naizvozvo ndinoda kuti muve vatsvene seni, kana
saBaba venyu vari kudenga vanova vatsvene.

Neither shalt thou swear by thy head, because
thou canst not make one hair black or white;

But let your communication be Yea, yea; Nay, nay;
for whatsoever cometh of more than these is evil.

And behold, it is written, an eye for an eye, and a
tooth for a tooth;

But I say unto you, that ye shall not resist evil, but
whosoever shall smite thee on thy right cheek, turn
to him the other also;

And if any man will sue thee at the law and take
away thy coat, let him have thy cloak also;

And whosoever shall compel thee to go a mile, go
with him twain.

Give to him that asketh thee, and from him that
would borrow of thee turn thou not away.

And behold it is written also, that thou shalt love
thy neighbor and hate thine enemy;

But behold I say unto you, love your enemies,
bless them that curse you, do good to them that hate
you, and pray for them who despitefully use you and
persecute you;

That ye may be the children of your Father who is
in heaven; for he maketh his sun to rise on the evil
and on the good.

Therefore those things which were of old time,
which were under the law, in me are all fulfilled.

Old things are done away, and all things have be-
come new.

Therefore I would that ye should be perfect even
as I, or your Father who is in heaven is perfect.

3 Nifai 13

- 1 Zvirokwazvo, zvirokwazvo, ndinoti dai muchipa kuvarombo; asi chenjererai kuti musaita zvinhu izvi kuti muonekwe navanhu; nokuti mukadaro hamuna mubairo kuna Baba venyu vokudenga.
- 2 Naizvozvo, kana mopa musaridze hwamanda yenyu, sezvinoita vanyengeri mumasinagogo nomunzira, kuti vakudzwe nevanhu. Zvirokwazvo ndinoti kwamuri, vane mubairo wavo.
- 3 Asi kana muchipa musaita kuti ruoko rwenyu rworuboshwe rwuzive chinaitwa noruoko rwenyu rworudyi.
- 4 Kuti kupa kwenyu kuve muruvande; Baba venyu avo vanoona muruvande, ivavo vachakupai mubairo pachena.
- 5 Uye kana muchinamata musava savanyengeri, nokuti vanofarira kunamata, vakamira mumasinagogo nepamharadzano dzenzira, kuti vaonekwe nevanhu. Zvirokwazvo ndinoti kwamuri, vane mubairo wavo.
- 6 Asi iwe, kana uchinamata pinda mumba yako yomukati, kana wapfiga musuo wako, wonamata kuna Baba vako vari pakavanda, uye Baba vako vanoona pakavanda vachakupa mubairo pachena.
- 7 Asi kana muchinamata, musadzokerere zvisina maturo, samaJentairi, nokuti vanofunga kuti vachanzwika nokutaurisa kwavo.
- 8 Naizvozvo musafanana navo; nokuti Baba venyu vanoziwa zvamunoda musati mavakumbira.
- 9 Naizvozvo mutsika iyi imi namatai: Baba vedu muri kudenga, zita renyu ngarikudzwe.
- 10 Kuda kwenyu kuitwe panyika sezvinoitwa kudenga.
- 11 Uye mutiregerere zvikwereti zvedu sekuregerera kwatinoita vane zvikwereti nesu.
- 12 Uye musatitungamirire mukuedzwa, asi mutisunungure pane zvakaipa.
- 13 Nokuti umambo ndohwenyu, nemasimba; nokubwinya, nokusingaperi. Amen.
- 14 Nokuti, kana mukaregerera vanhu kukutadzirai kwavo, Baba venyu vekudenga vachakuregereraiwo;

3 Nephi 13

Verily, verily, I say that I would that ye should do alms unto the poor; but take heed that ye do not your alms before men to be seen of them; otherwise ye have no reward of your Father who is in heaven.

Therefore, when ye shall do your alms do not sound a trumpet before you, as will hypocrites do in the synagogues and in the streets, that they may have glory of men. Verily I say unto you, they have their reward.

But when thou doest alms let not thy left hand know what thy right hand doeth;

That thine alms may be in secret; and thy Father who seeth in secret, himself shall reward thee openly.

And when thou prayest thou shalt not do as the hypocrites, for they love to pray, standing in the synagogues and in the corners of the streets, that they may be seen of men. Verily I say unto you, they have their reward.

But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father who is in secret; and thy Father, who seeth in secret, shall reward thee openly.

But when ye pray, use not vain repetitions, as the heathen, for they think that they shall be heard for their much speaking.

Be not ye therefore like unto them, for your Father knoweth what things ye have need of before ye ask him.

After this manner therefore pray ye: Our Father who art in heaven, hallowed be thy name.

Thy will be done on earth as it is in heaven.

And forgive us our debts, as we forgive our debtors.

And lead us not into temptation, but deliver us from evil.

For thine is the kingdom, and the power, and the glory, forever. Amen.

For, if ye forgive men their trespasses your heavenly Father will also forgive you;

15 Asi mukasaregerera vanhu kukutadzirai kwavo, Baba venyu havangakuregerereiwo kutadza kwenyu.

16 Zvakare, kana muchitsanya regai kuva savanyengeri nechiso chakasuwa, nokuti vanoipisa zviso zvavo kuti vagoonekwa navanhu kuti vari kutsanya. Zvirokwazvo ndinoti kwamuri, vane mubairo wavo.

17 Asi iwe, kana uchitsanya, zora musoro wako ugeze kumeso kwako;

18 Kuti urege kuonekwa navanhu kuti uri kutsanya, asi kuna naBaba vako, vari pakavanda; uye Baba vako, vanoona pakavanda, vachakupa mubairo pachena.

19 Regai kuzviunganidzira pfuma panyika, padzinoparadzwa nezvipfukuto kana ngura, uye mbavha dzinopaza dzichiba;

20 Asi muzviunganidzire pfuma kudenga, kusina zvipfukuto kana ngura zvinoparadza, uye kusina mbavha dzinopaza kana kuba.

21 Nokuti pane pfuma yako, nomwoyo wako uchavapowo.

22 Mwenje womuviri iziso; kana, naizvozvo, ziso rako rakatarisa chinhu chimwechete, muviri wako wose uchazara nechiedza.

23 Asi kana ziso rako rakaipa, muviri wako wose uchazara nerima. Naizvozvo, kana chiedza chiri mauri riri rima, irima rakakura sei iroro!

24 Hapana munhu angashandire vatenzi vaviri; nokuti achavenga mumwe oгода mumwe, kana kuti achavimbika kune mumwe ogozvidza mumwe. Hamugoni kushandira Mwari nePfuma.

25 Uye zvino zvakaitika kuti apo Jesu akanga ataura mazwi aya akatarisa kune vanegumi navaviri vaakanga asarudza, akati kwavari: Rangarirai mazwi andataura. Nokuti tarisai, ndimi vandasarudza kuti mushumire kuvanhu ava. Naizvozvo ndinoti kwamuri, musafunge pamusana poupenyu hwenyu, chamuchadya, kana chamuchanwa; kana pamusoro pomuviri wenyu, zvamuchapfeka. Upenyu haupfuuri zvokudya here, kana muviri haupfuuri zvokupfeka here?

But if ye forgive not men their trespasses neither will your Father forgive your trespasses.

Moreover, when ye fast be not as the hypocrites, of a sad countenance, for they disfigure their faces that they may appear unto men to fast. Verily I say unto you, they have their reward.

But thou, when thou fastest, anoint thy head, and wash thy face;

That thou appear not unto men to fast, but unto thy Father, who is in secret; and thy Father, who seeth in secret, shall reward thee openly.

Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and thieves break through and steal;

But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal.

For where your treasure is, there will your heart be also.

The light of the body is the eye; if, therefore, thine eye be single, thy whole body shall be full of light.

But if thine eye be evil, thy whole body shall be full of darkness. If, therefore, the light that is in thee be darkness, how great is that darkness!

No man can serve two masters; for either he will hate the one and love the other, or else he will hold to the one and despise the other. Ye cannot serve God and Mammon.

And now it came to pass that when Jesus had spoken these words he looked upon the twelve whom he had chosen, and said unto them: Remember the words which I have spoken. For behold, ye are they whom I have chosen to minister unto this people. Therefore I say unto you, take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment?

26 Tarisai shiri dzedenga, nokuti hadzidyari,
hadzikohwe kana kututira mumatura; asi Baba
venyu vekudenga vanodzipa zvokudya. Imi hamusi
nani chaizvo kwadziri here?

27 Ndianiko pamuri angawedzere kubiti imwechete
yekureba kwake nokufunga chete?

28 Uye munofungireiko pamusana pezvokupfeka?
Fungai maruva omusango kukura kwaanoita;
haashandi, haaruki;

29 Asi ini ndinoti kwamuri, kunyange Soromoni,
nembiri yake yose, haana kunge akashongedzwa
serimwe rawo.

30 Naizvozvo, kana Mwari vachipfekedza uswa
hwesango kudai, huripo nhasi, mangwana
huchikandwa muchoto, nezvo vachakupfekedzai,
kana kutenda kwenyu kusiri kushoma.

31 Naizvozvo musafunge, muchiti: Tichadyei? kana,
Tichanwei? kana, Tichapfekeiko?

32 Nokuti Baba venyu vekudenga vanoziwa kuti
izvozvi zvole munozvida.

33 Asi tangai kutsvaka umambo hwaMwari
nokururama kwavo, zvole izvozvi
muchazvipamhidzirwa.

34 Naizvozvo musafunge pamusoro
pezvamangwana, nokuti mangwana anozvifungira
zvawo. Zuva rimwe nerimwe rinokwanirana
nenhamo dzaro.

Behold the fowls of the air, for they sow not, nei-
ther do they reap nor gather into barns; yet your
heavenly Father feedeth them. Are ye not much bet-
ter than they?

Which of you by taking thought can add one cubit
unto his stature?

And why take ye thought for raiment? Consider
the lilies of the field how they grow; they toil not,
neither do they spin;

And yet I say unto you, that even Solomon, in all
his glory, was not arrayed like one of these.

Wherefore, if God so clothe the grass of the field,
which today is, and tomorrow is cast into the oven,
even so will he clothe you, if ye are not of little faith.

Therefore take no thought, saying, What shall we
eat? or, What shall we drink? or, Wherewithal shall
we be clothed?

For your heavenly Father knoweth that ye have
need of all these things.

But seek ye first the kingdom of God and his right-
eousness, and all these things shall be added unto
you.

Take therefore no thought for the morrow, for the
morrow shall take thought for the things of itself.
Sufficient is the day unto the evil thereof.

3 Nifai 14

- 1 Uye zvakaitika kuti apo Jesu akanga ataura mazwi aya akatarira zvakare kugungano, akazarura muromo wake zvakare kwavari, achiti: Zvirokwazvo zvirokwazvo, ndinoti kwamuri, Musatonga, kuti murege kutongwawo.
- 2 Nokuti kutonga kwamunotonga nakwo, muchatongwa nakwowo; nechiero chamunoera nacho, muchaerwa nachowo.
- 3 Uye unotarisiwei rubanzu rwuri muziso rehama yako, asi hauoni danda riri muziso rako?
- 4 Kana ungataura seiko nehama yako uchiti: Rega ndibvise rubanzu muziso rako—uye tarisai, muziso rako mune danda?
- 5 Iwe munyengeri, tanga wabvisa danda riri muziso rako, ugoona zvakanaka kubvisa rubanzu rwuri muziso rehama yako.
- 6 Musapa imbwa zvinhu zvitvene, kana kukanda chuma chenyu kunguruve, nokuti dzinochitsika netsoka dzadzo, dzokutendeukirai dzokurumai.
- 7 Kumbirai, muchapiwa; tsvakai, muchawana; gogodzai, muchazarurirwa.
- 8 Nokuti wose anokumbira, achagashira; uye anotsvaka, anowana; uyezve kune uyo anogugudza, anozarurirwa.
- 9 Kana kuti ndiani pamuri, anoti, kana mwanakomana wake akumbira chingwa, omupa ibwe?
- 10 Kana kuti akakumbira hove, angamupe nyoka?
- 11 Kana zvino imi makaipa, muchiziva kupa vana venyu zvipo zvakanaka, ko Baba venyu vari kudenga vachapa zvipo zvakanaka sei kune vanokumbira kwavari?
- 12 Naizvozvo, zvinhu zvose zvamunoda kuti vanhu vakuitirei, nemi vaitireiwo, nokuti uyu ndiwo murairo namaporofita.
- 13 Pindai nesuwo rakamanikana; nokuti suwo rakafara, nenzira yakapamhama, inoenda mukuparadzwa; uye kune vazhinji vanopinda namo;
- 14 Nokuti suwo rakamanikana, nenzira yakamanika, inoenda kuupenyu, uye vanoiwana vashoma.

3 Nephi 14

And now it came to pass that when Jesus had spoken these words he turned again to the multitude, and did open his mouth unto them again, saying: Verily, verily, I say unto you, Judge not, that ye be not judged.

For with what judgment ye judge, ye shall be judged; and with what measure ye mete, it shall be measured to you again.

And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye?

Or how wilt thou say to thy brother: Let me pull the mote out of thine eye—and behold, a beam is in thine own eye?

Thou hypocrite, first cast the beam out of thine own eye; and then shalt thou see clearly to cast the mote out of thy brother's eye.

Give not that which is holy unto the dogs, neither cast ye your pearls before swine, lest they trample them under their feet, and turn again and rend you.

Ask, and it shall be given unto you; seek, and ye shall find; knock, and it shall be opened unto you.

For every one that asketh, receiveth; and he that seeketh, findeth; and to him that knocketh, it shall be opened.

Or what man is there of you, who, if his son ask bread, will give him a stone?

Or if he ask a fish, will he give him a serpent?

If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father who is in heaven give good things to them that ask him?

Therefore, all things whatsoever ye would that men should do to you, do ye even so to them, for this is the law and the prophets.

Enter ye in at the strait gate; for wide is the gate, and broad is the way, which leadeth to destruction, and many there be who go in thereat;

Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it.

15 Chenjererai maporofita venhema, vanouya kwamuri nenguwo dzamakwai, asi mukati mapumhi anoparadza.

16 Muchavaziva nezvibereko zvavo. Vanhu vanotanha madzamviringa paminzwa here kana maonde parukato here?

17 Saizvozvo muti wose wakanaka unobereka zvibereko zvakanaka; asi muti wakaipa unobereka zvibereko zvakaipa.

18 Muti wakanaka haungabereki zvibereko zvakaipa, kana muti wakaipa haungabereki zvibereko zvakanaka.

19 Muti wose usingabereki zvibereko zvakanaka unotemwa, wokandwa mumoto.

20 Nokudaro, nezvibereko zvavo muchavaziva.

21 Havasi vose vanoti kwandiri, Ishe, Ishe, vachapinda mumambo hwokudenga; asi uyo anoita kuda kwaBaba vangu vari kudenga.

22 Vazhinji vachati kwandiri nezuva iroro, Ishe, Ishe, hatina kuporofita muzita renyu here, nokudzanga mweya yakaipa muzita renyu, nokuita mabasa anoshamisa muzita renyu?

23 Uye zvino ndichavaudza pachena ndichiti: Handina kutombokuzivai; ibvai kwandiri, imi vokuita zvisakarurama.

24 Naizvozvo, uyo anonzwa mashoko angu aya akaaita, ndinomufananidza nomurume akachenjera, akavaka imba yake paruwere—

25 Uye mvura ikaturuka, mvura zhinji ikauya, mhupo ikavhuvhuta, ikarova imba iyi; ikasawa, nokuti yakanga yakavakirwa paruwere.

26 Uyezve wose anonzwa mashoko angu aya akasaaita angafananidzwe nomurume benzi, akavaka imba yake pajecha—

27 Mvura ikaturuka, mvura zhinji ikauya, mhupo ikavhuvhuta, ikarova imba iyi; ikawa, kuwa kwayo kukava kukuru.

Beware of false prophets, who come to you in sheep's clothing, but inwardly they are ravening wolves.

Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles?

Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit.

A good tree cannot bring forth evil fruit, neither a corrupt tree bring forth good fruit.

Every tree that bringeth not forth good fruit is hewn down, and cast into the fire.

Wherefore, by their fruits ye shall know them.

Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father who is in heaven.

Many will say to me in that day: Lord, Lord, have we not prophesied in thy name, and in thy name have cast out devils, and in thy name done many wonderful works?

And then will I profess unto them: I never knew you; depart from me, ye that work iniquity.

Therefore, whoso heareth these sayings of mine and doeth them, I will liken him unto a wise man, who built his house upon a rock—

And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not, for it was founded upon a rock.

And every one that heareth these sayings of mine and doeth them not shall be likened unto a foolish man, who built his house upon the sand—

And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell, and great was the fall of it.

3 Nifai 15

- 1 Uye zvino zvakaitika kuti Jesu akati apedza kutaura uku akatarisa kugungano, akati kwavari: Tarisai, manzwa mashoko andadzidzisa ndisati ndakwira kuna Baba vangu; naizvozvo, uyo wose acharangarira kutaura kwangu uku nokukuita, iyeye ndichamumutsa pazuva rokupedzisira.
- 2 Uye zvakaitika kuti apo Jesu akanga ataura mashoko iwaya akaona kuti pakati pavo pakange pane vamwe vaishamiswa, nokukahadzika kuti achaita sei nomutemo waMosesi; nokuti havana kunge vanzwa kuti zvakare zvakanga zvapfuura, uye kuti zvinhu zvose zvakanga zvava zvitsva.
- 3 Uye akati kwavari; Musashamiswa kuti ndataura kwamuri kuti zvinhu zvakare zvapfuura, uye kuti zvinhu zvose zvava zvitsva.
- 4 Tarisai, ndinoti kwamuri mutemo wakazadzikiswa uyo wakapiwa kuna Mosesi.
- 5 Tarisai, ndini ndakapa murairo, ndini ndakabvumirana nevanhu vangu veIsraeri; naizvozvo, mutemo mandiri wakazadzikiswa, nokuti ndakauya kuzozadzikisa mutemo; naizvozvo une magumo.
- 6 Tarisai, handiparadze maporofita, nokuti avo vose vasati vazadzikiswa mandiri, zvirokwazvo ndinoti kwamuri, vose vachazadzikiswa.
- 7 Uye nokuti ndati kwamuri zvinhu zvakare zvapfuura, handingaparadze izvo zvakataurwa pamusoro pezvinhu zvichauya.
- 8 Nokuti tarisai, chibvumirano chandakaita nevanhu vangu hachisati chazadzikiswa chose; asi mutemo uyo wakapiwa kuna Mosesi une magumo mandiri.
- 9 Tarisai, ndiri mutemo, nechiedza. Tarisai kwandiri, mushingirire kusvikira kumagumo, muchararama; nokuti kune uyo achashingirira kusvika kumagumo ndichapa upenyu hwokusingaperi.
- 10 Tarisai, ndakakupai mirairo; naizvozvo chengetai mirairo yangu. Uye ndiwo murairo nemaporofita, nokuti zvechokwadi vanopupura pamusana pangu.

3 Nephi 15

And now it came to pass that when Jesus had ended these sayings he cast his eyes round about on the multitude, and said unto them: Behold, ye have heard the things which I taught before I ascended to my Father; therefore, whoso remembereth these sayings of mine and doeth them, him will I raise up at the last day.

And it came to pass that when Jesus had said these words he perceived that there were some among them who marveled, and wondered what he would concerning the law of Moses; for they understood not the saying that old things had passed away, and that all things had become new.

And he said unto them: Marvel not that I said unto you that old things had passed away, and that all things had become new.

Behold, I say unto you that the law is fulfilled that was given unto Moses.

Behold, I am he that gave the law, and I am he who covenanted with my people Israel; therefore, the law in me is fulfilled, for I have come to fulfil the law; therefore it hath an end.

Behold, I do not destroy the prophets, for as many as have not been fulfilled in me, verily I say unto you, shall all be fulfilled.

And because I said unto you that old things have passed away, I do not destroy that which hath been spoken concerning things which are to come.

For behold, the covenant which I have made with my people is not all fulfilled; but the law which was given unto Moses hath an end in me.

Behold, I am the law, and the light. Look unto me, and endure to the end, and ye shall live; for unto him that endureth to the end will I give eternal life.

Behold, I have given unto you the commandments; therefore keep my commandments. And this is the law and the prophets, for they truly testified of me.

11 Uye zvino zvakaitika kuti Jesu akati ataura mazwi aya, akati kune gumi nevaviri vaye vaakanga asarudza:

12 Muri vadzidzi vangu; uye muri chiedza kuvanhu ava, vakasara vechizvarwa chemba yaJosefa.

13 Uye tarisai, iyi inyika yenhaka yenyu; Baba vakaipa kwamuri.

14 Uye hakuna imwe nguva apo Baba vakandipa mirairo yokuti nditaure izvi kuhama dzenyu muJerusarema.

15 Kana imwe nguva apo Baba vakandipa mirairo yokuti nditaure maererano namamwe marudzi emba yaIsraeri, ayo akatungamirirwa naBaba kubva munyika iyoyo.

16 Izvi ndizvo zvandakarairwa chete naBaba, kuti nditaure kwavari:

17 Kuti ndine mamwe makwai asiri edanga rino; iwayo ndinofanira kuuya nawoo, achanzwa izwi rangu; uye richazova danga rimwechete, nomufudzi mumwechete.

18 Uye zvino, nenzira yokuoma mitsipa nokusatenda kwavo havana kunzwisisa shoko rangu; naizvozvo ndakarairwa naBaba kuti ndisataure zvakare pamusana pechinhu ichi kwavari.

19 Asi zvirokwazvo, ndinoti kwamuri Baba vakandiraira ini, uye ndinokutaurirai, kuti makapatsanurwa kubva kwavari nokuda kwokusarurama kwavo; naizvozvo inzira yokusarurama kwavo inoita kuti vasakuzivei.

20 Uye zvirokwazvo, ndinoti kwamuri zvakare mamwe marudzi Baba vakapatsanura kubva kwavari; uye inzira yokusarurama kwavo kuti vasavazive.

21 Uye zvirokwazvo ndinoti kwamuri, ndimi avo vandakataura ndichiti: Ndina mamwe makwai asati ari edanga rino, iwo zvekare ndinofanira kuuya nawo, uye achanzwa izwi rangu, rikazova danga rimwechete, nomufudzi mumwechete.

22 Uye havana kundinzwisisa, nokuti vaifungidzira kuti ndaireva maJentairi; nokuti havainzwisisa kuti maJentairi vaifanira kudzorwa nokuparidza kwavo.

And now it came to pass that when Jesus had spoken these words, he said unto those twelve whom he had chosen:

Ye are my disciples; and ye are a light unto this people, who are a remnant of the house of Joseph.

And behold, this is the land of your inheritance; and the Father hath given it unto you.

And not at any time hath the Father given me commandment that I should tell it unto your brethren at Jerusalem.

Neither at any time hath the Father given me commandment that I should tell unto them concerning the other tribes of the house of Israel, whom the Father hath led away out of the land.

This much did the Father command me, that I should tell unto them:

That other sheep I have which are not of this fold; them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd.

And now, because of stiffneckedness and unbelief they understood not my word; therefore I was commanded to say no more of the Father concerning this thing unto them.

But, verily, I say unto you that the Father hath commanded me, and I tell it unto you, that ye were separated from among them because of their iniquity; therefore it is because of their iniquity that they know not of you.

And verily, I say unto you again that the other tribes hath the Father separated from them; and it is because of their iniquity that they know not of them.

And verily I say unto you, that ye are they of whom I said: Other sheep I have which are not of this fold; them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd.

And they understood me not, for they supposed it had been the Gentiles; for they understood not that the Gentiles should be converted through their preaching.

23 Uye havana kundinzwisisa kuti ndakati
vachanzwa izwi rangu; havana kundinzwisisa
zvakare zvakandakati maJentairi haafanire kuti
nerimwe zuva vanzwe izwi rangu—nokuti
handaifanira kuzviratidza kwavari kunze kwokunge
zvaitwa neMweya Mutsvene.

24 Asi tarisai, mose manzwa izwi rangu,
mukandiona; uye muri makwai angu,
makaverengerwa pakati peavo vandakapiwa
naBaba.

And they understood me not that I said they shall
hear my voice; and they understood me not that the
Gentiles should not at any time hear my voice—that I
should not manifest myself unto them save it were by
the Holy Ghost.

But behold, ye have both heard my voice, and seen
me; and ye are my sheep, and ye are numbered
among those whom the Father hath given me.

3 Nifai 16

- 1 Uye zvirokwazvo, zvirokwazvo, ndinoti kwamuri ndine mamwe makwai, asati ari enyika ino, kana enyika yeJerusarema, kana edzimwe nzvimbo dzenyika dzakatenderedza uko kwose ndaiparidza.
- 2 Nokuti avo vandiri kutaura ndeavo vasati vanzwa izwi rangu; kana ini kuzviratidza kwavari neimwe zvayo nguva handisati.
- 3 Asi ndakagamuchira murairo kubva kuna Baba kuti ndakafanira kuenda kwavari, uye kuti vachanzwa izwi rangu, uye vachazoverengerwa pamwe namakwai angu, kuti rive danga rimwechete nomufudzi mumwechete; naizvozvo ndinoenda kundozviratidza kwavari.
- 4 Uye ndinokurairai kuti munofanira kunyora zvinhu izvi shure kwokuenda kwangu, kuti kana zvichibvira vanhu vangu vekuJerusarema, avo vakandiona uye vaive neni muushumiri hwangu, havakumbiri Baba nomuzita rangu, kuti vakuziviswei noMweya Mutsvene, uye nokuziva mamwe marudzi avasina kumboziva, kuti zvinhu izvi zvamuchanyora zvichachengetwa zvozoratidzwa kumaJentairi, kuti nenzira yokuzara kwemaJentairi, vakasara vembeu yavo, yakapararira pamusoro penyika nenzira yokusatenda kwavo, kuti zvimwe vangaunzwe, kana kuti vangaunzwe kuti vazive ini, Mununuri wavo.
- 5 Uye ipapo ndichavaunganidza kubva kumativi mana enyika; zvino ndichazadzikisa chibvumirano chakaitwa naBaba navanhu vose vemba yaIsraeri.
- 6 Uye vakakomborerwa maJentairi, nokuda kwokutenda kwavo mandiri, nomuMweya Mutsvene nezveMweya Mutsvene, uyo unopupura kwavari pamusoro pangu naBaba.
- 7 Tarisai, nokuda kwokutenda kwavo mandiri, Baba vanodaro, zve nokuda kwokusatenda kwenyu, imba yaIsraeri, mumazuva ekupedzisira chokwadi chichauya kumaJentairi, kuti chokwadi chezvinhu izvi chichazivikanwa kwavari.

3 Nephi 16

And verily, verily, I say unto you that I have other sheep, which are not of this land, neither of the land of Jerusalem, neither in any parts of that land round about whither I have been to minister.

For they of whom I speak are they who have not as yet heard my voice; neither have I at any time manifested myself unto them.

But I have received a commandment of the Father that I shall go unto them, and that they shall hear my voice, and shall be numbered among my sheep, that there may be one fold and one shepherd; therefore I go to show myself unto them.

And I command you that ye shall write these sayings after I am gone, that if it so be that my people at Jerusalem, they who have seen me and been with me in my ministry, do not ask the Father in my name, that they may receive a knowledge of you by the Holy Ghost, and also of the other tribes whom they know not of, that these sayings which ye shall write shall be kept and shall be manifested unto the Gentiles, that through the fulness of the Gentiles, the remnant of their seed, who shall be scattered forth upon the face of the earth because of their unbelief, may be brought in, or may be brought to a knowledge of me, their Redeemer.

And then will I gather them in from the four quarters of the earth; and then will I fulfil the covenant which the Father hath made unto all the people of the house of Israel.

And blessed are the Gentiles, because of their belief in me, in and of the Holy Ghost, which witnesses unto them of me and of the Father.

Behold, because of their belief in me, saith the Father, and because of the unbelief of you, O house of Israel, in the latter day shall the truth come unto the Gentiles, that the fulness of these things shall be made known unto them.

- 8 Asi nhamo, vanodaro Baba, kune vasingatendi vemaJentairi—kana dai vakauya pamusoro penyika ino, vakaparadzira vanhu vangu vemba yaIsraeri; uye vanhu vangu vanova vemba yaIsraeri vakadzingwa pakati pavo, vakatsikirirwa pasi petsoka dzavo.
- 9 Uye nokuda kwetsitsi dzababa kumaJentairi, uye nokutonga kwaBaba kuvanhu vangu avo vemba yaIsraeri, zvirokwazvo, zvirokwazvo, ndinoti kwamuri, shure kwezvinhu izvi zvose, ndaita kuti vanhu vangu vemba yaIsraeri varohwe, nokurwadziswa, nokuuraiwa, nokuva vanobviswa mukati mavo, nokuti vave vanovengwa navo, nokuvaita chitukiso nokuvareva pakati pavo—
- 10 Uye ndizvo zvandarairwa naBaba kuti ndikutaurirei: Pazuva iro maJentairi vachatadzira vhangeri rangu, uye vachiramba kuzara kwevhangeri rangu, uye vachasimuka nokuzvikudza kwemwoyo yavo pamusoro pamarudzi ose, nepamusoro pevanhu vose vepasi rose, uye vachazadzwa nokunyepa kwemarudzi ose, nokunyengedza, nokusanzwa, nenzira dzose dzokunyengedza, noumhondi, nehupirisita husakarurama, noupfambi, nokutadza kwakavanzika; kana vakaita zvinhu zvose izvi, vakaramba kukwana kweshoko rangu, tarisai, Baba vanotaura, ndichabvisa shoko rangu rizere kwavari.
- 11 Uye ndichazorangarira chibvumirano chandakaita navanhu vangu, imba yaIsraeri, ndichazounza shoko rangu mukati mavo.
- 12 Uye ndicharatidza kwauri, imba yaIsraeri, kuti maJentairi havazowana simba kupfuura iwe; asi ndicharangarira chibvumirano changu kwauri, imba yaIsraeri, uye uchazouya pakuziva ruzivo rwekuzara kwevhangeri rangu.
- 13 Asi kana maJentairi vakatendeuka nokudzokera kwandiri, Baba vanoti, tarisai vachazoverengerwa pamwe nevanhu vangu, vemba yaIsraeri.
- 14 Uye handizobvumira vanhu vangu, avo vemba yaIsraeri, kuti vaende pakati pavo, vachivatsikirira, Baba vanodaro.

But wo, saith the Father, unto the unbelieving of the Gentiles—for notwithstanding they have come forth upon the face of this land, and have scattered my people who are of the house of Israel; and my people who are of the house of Israel have been cast out from among them, and have been trodden under feet by them;

And because of the mercies of the Father unto the Gentiles, and also the judgments of the Father upon my people who are of the house of Israel, verily, verily, I say unto you, that after all this, and I have caused my people who are of the house of Israel to be smitten, and to be afflicted, and to be slain, and to be cast out from among them, and to become hated by them, and to become a hiss and a byword among them—

And thus commandeth the Father that I should say unto you: At that day when the Gentiles shall sin against my gospel, and shall reject the fulness of my gospel, and shall be lifted up in the pride of their hearts above all nations, and above all the people of the whole earth, and shall be filled with all manner of lyings, and of deceits, and of mischiefs, and all manner of hypocrisy, and murders, and priestcrafts, and whoredoms, and of secret abominations; and if they shall do all those things, and shall reject the fulness of my gospel, behold, saith the Father, I will bring the fulness of my gospel from among them.

And then will I remember my covenant which I have made unto my people, O house of Israel, and I will bring my gospel unto them.

And I will show unto thee, O house of Israel, that the Gentiles shall not have power over you; but I will remember my covenant unto you, O house of Israel, and ye shall come unto the knowledge of the fulness of my gospel.

But if the Gentiles will repent and return unto me, saith the Father, behold they shall be numbered among my people, O house of Israel.

And I will not suffer my people, who are of the house of Israel, to go through among them, and tread them down, saith the Father.

15 Asi kana vasingadzokere kwandiri, nokuteerera kuzwi rangu, ndichabvumira; hongu, ndichabvumira vanhu vangu, imba yaIsraeri, kuti vaende pakati pavo, vavatsikirire, vazove somunyu warunduka, usisina basa asi kuti ungoraswa kunze, nokutsikwa netsoka dzevanhu vangu, imba yaIsraeri.

16 Zvirokwazvo, zvirokwazvo, ndinoti kwamuri, izvi ndizvo zvandakarairwa naBaba—kuti ndinofanira kupa kuvanhu ava nyika ino senhaka yavo.

17 Uye zvino mazwi emuporofita Isaya achazadzikiswa, ayo anoti:

18 Muchengeti wenyu achasimudza izwi; neizwi pamwechete vachaimba, nokuti vachawirirana apo Ishe vachaunza zvakare Zioni.

19 Pindai mukufara, imbai pamwechete, imi nzvimbo dzakaparadzwa dzeJerusarema; nokuti Ishe vanonyaradza vanhu vavo, vanunura Jerusarema.

20 Ishe aisa ruoko rwake rwutsvene pachena mumaziso emarudzi ose; nekumagumo kwenyika kwose kwuchaona ruponeso rwaMwari.

But if they will not turn unto me, and hearken unto my voice, I will suffer them, yea, I will suffer my people, O house of Israel, that they shall go through among them, and shall tread them down, and they shall be as salt that hath lost its savor, which is thenceforth good for nothing but to be cast out, and to be trodden under foot of my people, O house of Israel.

Verily, verily, I say unto you, thus hath the Father commanded me—that I should give unto this people this land for their inheritance.

And then the words of the prophet Isaiah shall be fulfilled, which say:

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 God.

3 Nifai 17

- 1 Tarisai, zvino zvakaitika kuti apo Jesu akanga ataura mazwi aya akatarisa zvakare kugungano, ndokuti kwavari: Tarisai, nguva yangu yasvika.
- 2 Ndinoona kuti makaneta, kuti hamunzwise mazwi angu ose ayo andakarairwa naBaba kuti nditaure kwamuri panguva ino.
- 3 Naizvozvo, endai kudzimba dzenyu, mufungisise pamusoro pezvinhu zvandataura, mukumbire Baba, muzita rangu, kuti muve munonzwisisa, mugogadzirira pfungwa dzenyu zvamangwana, ndichauya kwamuri zvakare.
- 4 Asi iye zvino ndinoenda kuna Baba, nokunozviratidzawo kumarudzi eIsraeri akarasika, nokuti havana kurasika kuna Baba, nokuti vanoziva kwavakavaendesa.
- 5 Uye zvakaitika kuti Jesu ataura kudaro, akatarisa zvakare kugungano, akaona vaine misodzi, vakaramba vakamutarisa kunge vachamukumbira kuti agare navo kwechinguvana.
- 6 Uye akati kwavari: Tarisai, ura hwangu huzere netsitsi kwamuri.
- 7 Ko mune vanorwara here pakati penyu? Vaunzei kwandiri. Mune zvirema here, kana mapofu, kana vanokamhina, kana vakaremadzwa, kana vane maperemadzai, kana avo vakakokonyara, kana vasinganzwi, kana avo vanorwadziwa nedzimwe nzira? Vaunzei kwandiri ndichavaporesa, nokuti ndine tsitsi nemi; ura hwangu huzere netsitsi.
- 8 Nokuti ndinoona kuti muri kuda kuti ndikuratidzei zvakaitika kuhama dzenyu kuJerusarema, nokuti ndinoona kuti kutenda kwenyu kwakakwana kuti ndikuporesei.
- 9 Uye zvakaitika kuti ataura kudaro, gungano rose, riri pamwechete, vakaenda nevarwere vavo vairwadziwa, nezvirema zvavo, namapofu avo, neavo vasingataure, neavo vose vairwadziwa zvakasiyana-siyana; vose akavaporesa apo vaiunzwa kwaari.

3 Nephi 17

Behold, now it came to pass that when Jesus had spoken these words he looked round about again on the multitude, and he said unto them: Behold, my time is at hand.

I perceive that ye are weak, that ye cannot understand all my words which I am commanded of the Father to speak unto you at this time.

Therefore, go ye unto your homes, and ponder upon the things which I have said, and ask of the Father, in my name, that ye may understand, and prepare your minds for the morrow, and I come unto you again.

But now I go unto the Father, and also to show myself unto the lost tribes of Israel, for they are not lost unto the Father, for he knoweth whither he hath taken them.

And it came to pass that when Jesus had thus spoken, he cast his eyes round about again on the multitude, and beheld they were in tears, and did look steadfastly upon him as if they would ask him to tarry a little longer with them.

And he said unto them: Behold, my bowels are filled with compassion towards you.

Have ye any that are sick among you? Bring them hither. Have ye any that are lame, or blind, or halt, or maimed, or leprous, or that are withered, or that are deaf, or that are afflicted in any manner? Bring them hither and I will heal them, for I have compassion upon you; my bowels are filled with mercy.

For I perceive that ye desire that I should show unto you what I have done unto your brethren at Jerusalem, for I see that your faith is sufficient that I should heal you.

And it came to pass that when he had thus spoken, all the multitude, with one accord, did go forth with their sick and their afflicted, and their lame, and with their blind, and with their dumb, and with all them that were afflicted in any manner; and he did heal them every one as they were brought forth unto him.

10 Uye vose, vose vakange vaporeswa neavo vakange vakanaka, vakapfugama patsoka dzake, vakamunamata; uye avo vakakwanisa vegungano vakauya vakatsvoda tsoka dzake, zvekuti vakashambidza tsoka dzake nemisodzi yavo.

11 Uye zvakaitika kuti akaraira kuti vana vavo vaduku vaunzwe kwaari.

12 Saka vakaunza vana vavo vaduku vakavagadzika pasi vakamutenderedza, uye Jesu akamira pakati pavo; gungano rakapeura nzira kusvikira vose vaunzwa kwaari.

13 Uye zvakaitika kuti apo vose vakange vaunzwa kwaari, Jesu akamira pakati, akaraira gungano kuti ripfugame pasi.

14 Uye zvakaitika kuti apo vakanga vapfugama pasi, Jesu akagomera nechemumwoyo, akati: Baba, ndiri kutambudzika pamusana pokuipa kwavanhu vemba yaIsraeri.

15 Uye ataura mazwi aya, iyewo pachake akapfugama pasi; tarisai akanamata kuna Baba, zvinhu zvaakanamatira hazvinganyorwe, avo vakanzwa vakapupura.

16 Uye mutsika iyoyi vanopupura vachiti: Ziso harisati ramboona, kana nzeve haisati yambonzwa, zvinhu zvikuru zvinoshamisa zvatakaona nokunzwa Jesu achitaura kuna Baba;

17 Zve hakuna rurimi rwungataure, zve hakuna munhu anga zvinyore, zve hakuna mwoyo yavanhu ingafunge zvinhu zvikuru zvinoshamisa zvatakaona tikanzwa Jesu achitaura; zve hapana munhu angazive rufaro rwakazadza mweya yedu panguva yatakanzwa achitinamatira kuna Baba.

18 Uye zvakaitika kuti apo Jesu akanga apedza kunamata kuna Baba; akasimuka; asi rufaro rwevanhu rwakatura zvekuti havana kukwanisa kusimuka.

19 Uye zvakaitika kuti Jesu akataura kwavari, akavati vasimuke.

20 Uye vakasimuka kubva pasi, akati kwavari: Makakomborerwa imi nokuda kwokutenda kwenyu. Zvino tarisai, kufara kwangu kwazadzikiswa.

And they did all, both they who had been healed and they who were whole, bow down at his feet, and did worship him; and as many as could come for the multitude did kiss his feet, insomuch that they did bathe his feet with their tears.

And it came to pass that he commanded that their little children should be brought.

So they brought their little children and set them down upon the ground round about him, and Jesus stood in the midst; and the multitude gave way till they had all been brought unto him.

And it came to pass that when they had all been brought, and Jesus stood in the midst, he commanded the multitude that they should kneel down upon the ground.

And it came to pass that when they had knelt upon the ground, Jesus groaned within himself, and said: Father, I am troubled because of the wickedness of the people of the house of Israel.

And when he had said these words, he himself also knelt upon the earth; and behold he prayed unto the Father, and the things which he prayed cannot be written, and the multitude did bear record who heard him.

And after this manner do they bear record: The eye hath never seen, neither hath the ear heard, before, so great and marvelous things as we saw and heard Jesus speak unto the Father;

And no tongue can speak, neither can there be written by any man, neither can the hearts of men conceive so great and marvelous things as we both saw and heard Jesus speak; and no one can conceive of the joy which filled our souls at the time we heard him pray for us unto the Father.

And it came to pass that when Jesus had made an end of praying unto the Father, he arose; but so great was the joy of the multitude that they were overcome.

And it came to pass that Jesus spake unto them, and bade them arise.

And they arose from the earth, and he said unto them: Blessed are ye because of your faith. And now behold, my joy is full.

- 21 Uye apo akanga ataura mazwi aya, akachema, gungano rikazvipupura, zve akatora vana vaduku vavo, mumwe nomumwe, akavakomborera, akanamata kuna Baba pamusana pavo.
- 22 Uye apo akanga aita izvi akachema zvakare;
- 23 Uye akataura kugungano, akati kwavari: Tarisai vaduku venyu.
- 24 Uye apo vakatarisa vakaisa maziso avo kudenga, vakaona matenga achizaruka, vakaona ngirozi dzichiburuka kubva kudenga dzichiita kunge dziri pakati pomoto; dzakauya dzikakomberedza vaduku vose, vakakomberedzwa nomoto; ngirozi dzikaparidza kwavari.
- 25 Uye gungano rakaona nokunzwa rikapupura; zve vanoziwa kuti kupupura kwavo ndekwechokwadi nokuti vose vakaona nokunzwa, munhu wose pachake; mukuverenga vaikwana zviuru zviviri namazana mashanu emweya; kusanganisa varume, vakadzi navana.

And when he had said these words, he wept, and the multitude bare record of it, and he took their little children, one by one, and blessed them, and prayed unto the Father for them.

And when he had done this he wept again;

And he spake unto the multitude, and said unto them: Behold your little ones.

And as they looked to behold they cast their eyes towards heaven, and they saw the heavens open, and they saw angels descending out of heaven as it were in the midst of fire; and they came down and encircled those little ones about, and they were encircled about with fire; and the angels did minister unto them.

And the multitude did see and hear and bear record; and they know that their record is true for they all of them did see and hear, every man for himself; and they were in number about two thousand and five hundred souls; and they did consist of men, women, and children.

3 Nifai 18

- 1 Uye zvakaitika kuti Jesu akatuma vadzidzi vake kuti vaunze chingwa newaini kwaari.
- 2 Uye apo vakanga vaenda kunotora chingwa newaini, akaudza gungano kuti rigare pasi.
- 3 Uye zvino vadzidzi vauya nechingwa newaini, akatora chingwa akachimedura akachikomborera; akapa vadzidzi akavaudza kuti vadye.
- 4 Uye vadya vaguta, akavaraira kuti vape kugungano.
- 5 Uye gungano radya raguta, akati kuvadzidzi: Tarisai mumwechete wenyu achagadzwa, kwaari ndichapa simba rokuti achazomedura chingwa nokuchikomborera achipa kuvanhu vechechi yangu, kune avo vose vachatenda nokubhabhatidzwa muzita rangu.
- 6 Uye izvi muchaona kuti mazviita nguva dzose, sokuita kwandaita, sokumedura kwandaita chingwa nokuchikomborera ndikachipa kwamuri.
- 7 Uye izvi muchazviita mukurangerira muviri wangu, uyo wandaratidza kwamuri. Uye uchazove uchapupu kuna Baba kuti muchandirangerira nguva dzose. Uye mukandirangerira nguva dzose Mweya wangu uchazova nemi.
- 8 Uye zvakaitika kuti ataura mazwi aya, akatuma vadzidzi vake kuti vatore waini yaive mumukombe vanwe, uyewo kuti vape kugungano kuti rinwewo.
- 9 Uye zvakaitika kuti vakaita saizvozvo, vakainwa vakaguta; vakapa kugungano, rikanwa, rikagutawo.
- 10 Uye vadzidzi vaita izvi, Jesu akati kwavari: Makakomborerwa imi nokuda kwechinhu ichi chamaita, nokuti uku kuzadzikisa mirairo yangu, uye izvi zvinopupura kuna Baba kuti munoda kuita zvandakurairai.

3 Nephi 18

And it came to pass that Jesus commanded his disciples that they should bring forth some bread and wine unto him.

And while they were gone for bread and wine, he commanded the multitude that they should sit themselves down upon the earth.

And when the disciples had come with bread and wine, he took of the bread and brake and blessed it; and he gave unto the disciples and commanded that they should eat.

And when they had eaten and were filled, he commanded that they should give unto the multitude.

And when the multitude had eaten and were filled, he said unto the disciples: Behold there shall one be ordained among you, and to him will I give power that he shall break bread and bless it and give it unto the people of my church, unto all those who shall believe and be baptized in my name.

And this shall ye always observe to do, even as I have done, even as I have broken bread and blessed it and given it unto you.

And this shall ye do in remembrance of my body, which I have shown unto you. And it shall be a testimony unto the Father that ye do always remember me. And if ye do always remember me ye shall have my Spirit to be with you.

And it came to pass that when he said these words, he commanded his disciples that they should take of the wine of the cup and drink of it, and that they should also give unto the multitude that they might drink of it.

And it came to pass that they did so, and did drink of it and were filled; and they gave unto the multitude, and they did drink, and they were filled.

And when the disciples had done this, Jesus said unto them: Blessed are ye for this thing which ye have done, for this is fulfilling my commandments, and this doth witness unto the Father that ye are willing to do that which I have commanded you.

- 11 Uye izvi muchazviita kune avo vose vanenge vatendeuka nokubhabhatidzwa muzita rangu; muchazviita mukurangerira ropa rangu, iro randakudeurirai, kuti muzopupura kuna Baba kuti munondirangerira nguva dzose. Uye mukandirangerira nguva dzose Mweya wangu uchave nemi.
- 12 Uye ndinopa kwamuri murairo wokuti muchaita zvinhu izvi. Zve mukaita zvinhu izvi nguva dzose makakomborerwa, nokuti makavakwa padombo rangu.
- 13 Asi avo vachaita zvakapfuuridza kana zvisoma pane izvi ivavo havana kuvakwa padombo rangu, asi vakavakwa pahwaro hwejecha; kana mvura ichinge yoturuka, nzizi dzozara, mhopo yovhuvhuta, ichivarova, vachapuzika, zve misuwo yokugehena yakagadzirira kuzaruka ivagamuchire.
- 14 Naizvozvo makakomborerwa kana mukachengeta mirairo yangu, iyo Baba vakandiraira kuti ndipe kwamuri.
- 15 Zvirokwazvo, zvirokwazvo, ndinoti kwamuri, munofanira kutarisa nokunamata nguva dzose, kuti musave munoedzwa nadhiabhorosi, mugotungamirwa muusungwa naye.
- 16 Uye sekunamata kwandaita pakati penyu ndiko kunamata kwamuchaita muchechi yangu, mukati mevanhu vangu vanotendeuka nokubhabhatidzwa muzita rangu. Tarisai ndini chiedza; ndakupai muenzaniso.
- 17 Uye zvakaiteka kuti Jesu akati ataura mazwi aya kuvadzidzi vake, akatendeuka kugungano akati kwariri:
- 18 Tarisai, zvirokwazvo, zvirokwazvo, ndinoti kwamuri, munofanira kutarisa nokunamata kuti musapinde mukuedzwa; nokuti Satani anoda kukutorai, kuti agokusefai segorosi.
- 19 Naizvozvo munofanira kunamata nguva dzose kuna Baba muzita rangu;
- 20 Uyezve chosezvacho chamuchakumbira Baba muzita rangu, chakarurama, muchitenda kuti muchagamuchira, tarisai chichapiwa kwamuri.
- 21 Namatai mumhuri dzenyu kuna Baba, nguva dzose muzita rangu, kuti vakadzi venyu nevana venyu vakomborerwe.

And this shall ye always do to those who repent and are baptized in my name; and ye shall do it in remembrance of my blood, which I have shed for you, that ye may witness unto the Father that ye do always remember me. And if ye do always remember me ye shall have my Spirit to be with you.

And I give unto you a commandment that ye shall do these things. And if ye shall always do these things blessed are ye, for ye are built upon my rock.

But whoso among you shall do more or less than these are not built upon my rock, but are built upon a sandy foundation; and when the rain descends, and the floods come, and the winds blow, and beat upon them, they shall fall, and the gates of hell are ready open to receive them.

Therefore blessed are ye if ye shall keep my commandments, which the Father hath commanded me that I should give unto you.

Verily, verily, I say unto you, ye must watch and pray always, lest ye be tempted by the devil, and ye be led away captive by him.

And as I have prayed among you even so shall ye pray in my church, among my people who do repent and are baptized in my name. Behold I am the light; I have set an example for you.

And it came to pass that when Jesus had spoken these words unto his disciples, he turned again unto the multitude and said unto them:

Behold, verily, verily, I say unto you, ye must watch and pray always lest ye enter into temptation; for Satan desireth to have you, that he may sift you as wheat.

Therefore ye must always pray unto the Father in my name;

And whatsoever ye shall ask the Father in my name, which is right, believing that ye shall receive, behold it shall be given unto you.

Pray in your families unto the Father, always in my name, that your wives and your children may be blessed.

- 22 Uye tarisai, muchagara muchisangana; uye hamuzorambidza mumwe munhu kuuya pamunenge muri kana muchinge maungana pamwechete, asi vasiyei vauye kwamuri musavarambidze;
- 23 Asi muchavanamatira, uye hamuvadzinge; kana vachiuya kwamuri nguva dzose muchavanamatira kuna Baba, muzita rangu.
- 24 Naizvozvo, simudzai mwenje wenyu kuti uvhenekere nyika yose. Tarisai ndini chiedza chamuchasimudza—izvo zvamaona ndichiita. Tarisai maona kuti ndanamata kuna Baba, mose mazviona.
- 25 Uye munoona kuti ndataura kuti pasave nomumwe wenyu anoenda, asi ndataura kuti muuye kwandiri, kuti munzwe muone; ndizvo zvamuchaita kunyika; zve uyo wose anotyora murairo uyu anozvikonzera kuti atungamirirwe mukuedzwa.
- 26 Uye zvino zvakaitika kuti Jesu ataura mazwi aya, akadzosa zvakare maziso ake kuvadzidzi vaakanga asarudza, akati kwavari:
- 27 Tarisai, zvirokwazvo, zvirokwazvo, ndinoti kwamuri, ndinopa kwamuri mumwe murairo, ndadaro ndinofanirwa kuenda kuna Baba vangu kuti ndizadzikise mimwe mirairo iyo yavakandipa.
- 28 Uye zvino tarisai, uyu ndiwo murairo wandinopa kwamuri, kuti musaregere munhu wamunoziva kuti haana kukodzera kuti adye nyama yangu nokunwa ropa rangu, kana muchinge mave kuvapa;
- 29 Nokuti uyo anodya nokunwa nyama neropa rangu asingakodzeri anodya nokunwa kuraswa kwemweya wake; naizvozvo kana muchiziva kuti munhu wacho haakodzeri kudya nokunwa nyama neropa rangu muchamurambidza.
- 30 Zvisinei hazvo, hamuzomudzanga kubva pakati penyu, asi muchamuparidzira uye muchamunamatira kuna Baba, muzita rangu; zve kana akatendeuka akabhabhatidzwa muzita rangu, ndipo pamuchamugamuchira, mozoparidza kwaari nezveropa rangu nemuviri wangu.
- 31 Asi kana akasatendeuka haazoverengwa pavanhu vangu, kuti asazoparadza vanhu vangu, nokuti tarisai ndinoziva hwai dzangu, zve dzakaverengwa.

And behold, ye shall meet together oft; and ye shall not forbid any man from coming unto you when ye shall meet together, but suffer them that they may come unto you and forbid them not;

But ye shall pray for them, and shall not cast them out; and if it so be that they come unto you oft ye shall pray for them unto the Father, in my name.

Therefore, hold up your light that it may shine unto the world. Behold I am the light which ye shall hold up—that which ye have seen me do. Behold ye see that I have prayed unto the Father, and ye all have witnessed.

And ye see that I have commanded that none of you should go away, but rather have commanded that ye should come unto me, that ye might feel and see; even so shall ye do unto the world; and whosoever breaketh this commandment suffereth himself to be led into temptation.

And now it came to pass that when Jesus had spoken these words, he turned his eyes again upon the disciples whom he had chosen, and said unto them:

Behold verily, verily, I say unto you, I give unto you another commandment, and then I must go unto my Father that I may fulfil other commandments which he hath given me.

And now behold, this is the commandment which I give unto you, that ye shall not suffer any one knowingly to partake of my flesh and blood unworthily, when ye shall minister it;

For whoso eateth and drinketh my flesh and blood unworthily eateth and drinketh damnation to his soul; therefore if ye know that a man is unworthy to eat and drink of my flesh and blood ye shall forbid him.

Nevertheless, ye shall not cast him out from among you, but ye shall minister unto him and shall pray for him unto the Father, in my name; and if it so be that he repenteth and is baptized in my name, then shall ye receive him, and shall minister unto him of my flesh and blood.

But if he repent not he shall not be numbered among my people, that he may not destroy my people, for behold I know my sheep, and they are numbered.

- 32 Zvisinei hazvo, hamuzomudzanga mumasinagogo enyu, kana nzvimbo dzenyu dzokunamatira; nokuti kune akadaro mucharamba muchiparidza; nokuti hamuzivi kuti vachadzoka nokutendeuka riini, vachiuya kwandiri nechido chemwoyo chose, ndigovaporesa; zve muchazova nzira yokuunza ruponeso kwavari.
- 33 Naizvozvo, chengetai zvinhu izvi zvandakutumai kuti musaraswe; nokuti ane nhamo uyo anoraswa naBaba.
- 34 Uye ndinokupai mirairo iyi nokuda kwokusawirirana kwakanga kuri pakati penyu. Nokuti makakomborerwa imi kana pasina kusawirirana pakati penyu.
- 35 Uye zvino ndinoenda kuna Baba, nokuti zvinofanira kuti ndiende kuna Baba nepamusana penyu.
- 36 Uye zvakaikwa kuti apo Jesu akapedza kutaura izvi, akabata neruoko rwake vadzidzi vaakanga asarudza, mumwe nomumwe, kusvikira avabata vose, akataura kwavari zvaaivabata.
- 37 Uye gungano harina kunzwa mazwi aakataura, naizvozvo havana kuzvinyora; asi vadzidzi vakanyora kuti akavapa simba rokupa Mweya Mutsvene. Uye ndicharatidza kuti zvinyorwa izvi ndezvechokwadi.
- 38 Uye zvakaikwa kuti shure kwekunge Jesu avabata vose, kwakauya gore rikafukidza gungano zvekuti vakanga vasisakwanise kuona Jesu:
- 39 Uye apo vakanga vakafukidzwa kudaro akavasiya, akakwira kudenga. Zve vadzidzi vakaona vakanyora pasi kuti akakwira zvakare kudenga.

Nevertheless, ye shall not cast him out of your synagogues, or your places of worship, for unto such shall ye continue to minister; for ye know not but what they will return and repent, and come unto me with full purpose of heart, and I shall heal them; and ye shall be the means of bringing salvation unto them.

Therefore, keep these sayings which I have commanded you that ye come not under condemnation; for wo unto him whom the Father condemneth.

And I give you these commandments because of the disputations which have been among you. And blessed are ye if ye have no disputations among you.

And now I go unto the Father, because it is expedient that I should go unto the Father for your sakes.

And it came to pass that when Jesus had made an end of these sayings, he touched with his hand the disciples whom he had chosen, one by one, even until he had touched them all, and spake unto them as he touched them.

And the multitude heard not the words which he spake, therefore they did not bear record; but the disciples bare record that he gave them power to give the Holy Ghost. And I will show unto you hereafter that this record is true.

And it came to pass that when Jesus had touched them all, there came a cloud and overshadowed the multitude that they could not see Jesus.

And while they were overshadowed he departed from them, and ascended into heaven. And the disciples saw and did bear record that he ascended again into heaven.

3 Nifai 19

- 1 Uye zvino zvakaitika kuti apo Jesu akanga akwira kudenga, gungano rakaparara, murume wose akatora mukadzi nevana vake akadzokera kumba kwake.
- 2 Uye zvakataurwa kuvanhu vose panguva iyoyo, kusati kwasviba, kuti gungano rakanga raona Jesu, uye kuti akanga aparidza kwavari, uye kuti aizozviratidza kugungano mangwana.
- 3 Hongu, zve kunyange usiku hwose kwakange kuchitaurwa pamusana paJesu; mukudaro vakatumira shoko kuvanhu vakawanda, hongu, vakawanda zvikuru, vakasevenza zvikuru usiku ihwohwo, kuti vazovepo mangwana panzvimbo iye Jesu akanga achazozviratidza kugungano.
- 4 Uye zvakaitika kuti ave mangwana, gungano rakaungana pamwechete, tarisai, Nifai nemunin'ina wake uyo waakanga amutsa mukufa, ainzi Timotio, uye nemwanakomana wake, ainzi Jonasi, uye naMatoni, naMatoniha, mukoma wake, naKumeni, naKumenionihai, naJeremia, naShemunoni, naJonasi, naZedekia, naIsaya—zvino aya ndiwo mazita evadzidzi vakange vasarudzwa naJesu—uye zvakaitika kuti vakaenda vakamira pakati pegungano.
- 5 Uye tarisai, gungano rakanga rakakura zvikuru zvekuti vakaita kuti vaparadzane muzvikamu gumi nezviviri.
- 6 Uye vanegumi nevaviri vakadzidzisa gungano; zve tarisai, vakaita kuti gungano ripfugame pamusoro penyika, vagonamata kuna Baba muzita raJesu.
- 7 Uye vadzidzi vakanamatawo kuna Baba muzita raJesu. Zve zvakaitika kuti vakasimuka vakaparidza kuvanhu.
- 8 Uye apo vakanga vaparidza mazwi mamwechetewo Jesu akanga ataura—pasina kusiyana nemazwi akataurwa naJesu—tarisai, vakapfugama zvakare vakanamata kuna Baba muzita raJesu.

3 Nephi 19

And now it came to pass that when Jesus had ascended into heaven, the multitude did disperse, and every man did take his wife and his children and did return to his own home.

And it was noised abroad among the people immediately, before it was yet dark, that the multitude had seen Jesus, and that he had ministered unto them, and that he would also show himself on the morrow unto the multitude.

Yea, and even all the night it was noised abroad concerning Jesus; and insomuch did they send forth unto the people that there were many, yea, an exceedingly great number, did labor exceedingly all that night, that they might be on the morrow in the place where Jesus should show himself unto the multitude.

And it came to pass that on the morrow, when the multitude was gathered together, behold, Nephi and his brother whom he had raised from the dead, whose name was Timothy, and also his son, whose name was Jonas, and also Mathoni, and Mathonihah, his brother, and Kumen, and Kumenonhi, and Jeremiah, and Shemnon, and Jonas, and Zedekiah, and Isaiah—now these were the names of the disciples whom Jesus had chosen—and it came to pass that they went forth and stood in the midst of the multitude.

And behold, the multitude was so great that they did cause that they should be separated into twelve bodies.

And the twelve did teach the multitude; and behold, they did cause that the multitude should kneel down upon the face of the earth, and should pray unto the Father in the name of Jesus.

And the disciples did pray unto the Father also in the name of Jesus. And it came to pass that they arose and ministered unto the people.

And when they had ministered those same words which Jesus had spoken—nothing varying from the words which Jesus had spoken—behold, they knelt again and prayed to the Father in the name of Jesus.

- 9 Uye vakanamatira izvo vaidisisa zvikuru; uye vakanga vane chido chokuti Mweya Mutsvene upiwe kwavari.
- 10 Uye apo vakange vanamata kudai vakaenda kwakatangira mvura, gungano rikavatevera.
- 11 Uye zvakaitika kuti Nifai akapinda mumvura akabhabhatidzwa.
- 12 Uye akabuda mumvura akatangisa kubhabhatidza. Uye akabhabhatidza avo vose vakanga vasarudzwa naJesu.
- 13 Uye zvakaitika kuti apo vose vakange vabhabhatidzwa vabuda mumvura, Mweya Mutsvene wakauya pamusoro pavo, vakazadzwa neMweya Mutsvene nemoto.
- 14 Zve tarisai, vakakomberedzwa nezvairatidzika somoto; zvakaburuka kubva kudenga, gungano rakazviona izvi, vakapupura; ngirozi dzakaburuka kubva kudenga dzikavaparidzira.
- 15 Uye zvakaitika kuti apo ngirozi dzichingunoparidza kuvadzidzi, tarisai, Jesu akauya akamira pakati pavo akaparidza kwavari.
- 16 Uye zvakaitika kuti akataura kugungano, akaraira kuti vapfugame pasi zvakare, uyewo kuti vadzidzi vake vapfugamewo.
- 17 Uye zvakaitika kuti apo vakanga vapfugama vose, akaraira vadzidzi vake kuti vanamate.
- 18 Zve tarisai, vakatangisa kunamata; vakanamata kuna Jesu, vachimudaidza kuti Ishe naMwari wavo.
- 19 Uye zvakaitika kuti Jesu akabva pakati pavo, akaenda kachinhambwe kubva pavari akapfugama pasi, akati:
- 20 Baba, ndinokutendai kuti mapa Mweya Mutsvene kune avo vandakasarudza; kutenda kwavo mandiri kwaita kuti ndivasarudze kubva munyika.
- 21 Baba, ndinokukumbirai kuti mupe Mweya Mutsvene kune avo vose vachatenda kumazwi avo.

And they did pray for that which they most desired; and they desired that the Holy Ghost should be given unto them.

And when they had thus prayed they went down unto the water's edge, and the multitude followed them.

And it came to pass that Nephi went down into the water and was baptized.

And he came up out of the water and began to baptize. And he baptized all those whom Jesus had chosen.

And it came to pass when they were all baptized and had come up out of the water, the Holy Ghost did fall upon them, and they were filled with the Holy Ghost and with fire.

And behold, they were encircled about as if it were by fire; and it came down from heaven, and the multitude did witness it, and did bear record; and angels did come down out of heaven and did minister unto them.

And it came to pass that while the angels were ministering unto the disciples, behold, Jesus came and stood in the midst and ministered unto them.

And it came to pass that he spake unto the multitude, and commanded them that they should kneel down again upon the earth, and also that his disciples should kneel down upon the earth.

And it came to pass that when they had all knelt down upon the earth, he commanded his disciples that they should pray.

And behold, they began to pray; and they did pray unto Jesus, calling him their Lord and their God.

And it came to pass that Jesus departed out of the midst of them, and went a little way off from them and bowed himself to the earth, and he said:

Father, I thank thee that thou hast given the Holy Ghost unto these whom I have chosen; and it is because of their belief in me that I have chosen them out of the world.

Father, I pray thee that thou wilt give the Holy Ghost unto all them that shall believe in their words.

- 22 Baba, mavapa Mweya Mutsvene nokuti vanotenda mandiri; munooona kuti vanotenda mandiri nokuti munovanzwa, uye vanonamata kwandiri; uye vanonamata kwandiri nokuti ndinavo.
- 23 Uye zvino Baba, ndinonamata kwamuri pamusana pavo, neavo vose vachatenda kumazwi avo, kuti vatende mandiri, kuti ndive mavari semi, Baba, muri mandiri, kuti tive mumwechete.
- 24 Uye zvakaiteka kuti apo Jesu akanga anamata seizvi kuna Baba, akauya kune vadzidzi vake, zve tarisai, vakaramba vachienderera mberi, vasingamire, kunamata kwaari; uye havana kuwanza mazwi, nokuti zvakanga zvakapiwa kwavari kuti vanonamatei, zve vakazadzwa nechido.
- 25 Uye zvakaiteka kuti Jesu akavaropafadza apo vainamata kwaari; uso hwake hwakanyemwerera kwavari, uye chiedza cheuso hwake chakavheneka pavari, zvakare tarisai vakave vachena seuso nenguwo dzaJesu; zve tarisai kuchena kwakapfuura kuchena kwose, hongu, tarisai hakuna chimwe chinhu chakachena kudarika kuchena uku pano pasi.
- 26 Uye Jesu akati kwavari: Rambai muchinamata; zvakadaro havana kumira kunamata.
- 27 Uye akabva kwavari zvakare, akaenda chinhambwe chiduku kubva pavari akapfugama pasi; akanamata zvakare kuna Baba, achiti:
- 28 Baba, ndinokutendai kuti matsveneswa avo vandakasarudza, nenzira yokutenda kwavo, zve ndinovanamatira, neavo vachatenda mazwi avo, kuti vave vanocheneswa mandiri, kuburikidza nokutenda kumazwi avo, sezvo vakacheneswa mandiri.
- 29 Baba, handinamatire nyika, asi avo vamakandipa kubva munyika, nokuda kwokutenda kwavo, kuti vacheneswe mandiri, kuti ndizova mavari semi, Baba, muri mandiri, kuti tive mumwe, kuti ndizobwinya mavari.
- 30 Uye apo Jesu akanga ataura mazwi aya akauya zvakare kuvadzidzi vake; zve tarisai vainamata zvikuru, vasingamire, iye; akavanyemwerera zvakare; zve tarisai vakanga vachena, kana saJesu.

Father, thou hast given them the Holy Ghost because they believe in me; and thou seest that they believe in me because thou hearest them, and they pray unto me; and they pray unto me because I am with them.

And now Father, I pray unto thee for them, and also for all those who shall believe on their words, that they may believe in me, that I may be in them as thou, Father, art in me, that we may be one.

And it came to pass that when Jesus had thus prayed unto the Father, he came unto his disciples, and behold, they did still continue, without ceasing, to pray unto him; and they did not multiply many words, for it was given unto them what they should pray, and they were filled with desire.

And it came to pass that Jesus blessed them as they did pray unto him; and his countenance did smile upon them, and the light of his countenance did shine upon them, and behold they were as white as the countenance and also the garments of Jesus; and behold the whiteness thereof did exceed all the whiteness, yea, even there could be nothing upon earth so white as the whiteness thereof.

And Jesus said unto them: Pray on; nevertheless they did not cease to pray.

And he turned from them again, and went a little way off and bowed himself to the earth; and he prayed again unto the Father, saying:

Father, I thank thee that thou hast purified those whom I have chosen, because of their faith, and I pray for them, and also for them who shall believe on their words, that they may be purified in me, through faith on their words, even as they are purified in me.

Father, I pray not for the world, but for those whom thou hast given me out of the world, because of their faith, that they may be purified in me, that I may be in them as thou, Father, art in me, that we may be one, that I may be glorified in them.

And when Jesus had spoken these words he came again unto his disciples; and behold they did pray steadfastly, without ceasing, unto him; and he did smile upon them again; and behold they were white, even as Jesus.

- 31 Uye zvakaitika kuti akaenda kachinhambwe
zvakare akanamata kuna Baba;
- 32 Uye rurimi harungataure mazwi aakanamata,
kana kunyorwa nomunhu mazwi aakanamata.
- 33 Uye gungano rakanzwa rikapupura; mwoyo yavo
yakazarurwa vakanzwisisa mumwoyo yavo mazwi
aakanamata.
- 34 Zvisinei, mazwi ake akanga ari makuru
anoshamisa ayo aakanamata zvekuti haakwaniswe
kunyorwa, kana kutaurwa nomunhu.
- 35 Uye zvakaitika kuti Jesu paakamira kunamata
akauya zvakare kune vadzidzi vake, akati kwavari:
Kutenda kukuru kwakadai handisati ndambokuona
pakati pemaJuda ose: Naizvozvo handaivaratidza
zvishamiso zvikuru zvakadai, nokuda
kwokusatenda kwavo.
- 36 Zvirokwazvo ndinoti kwamuri, hakuna kunyange
mumwe wavo akaona zvinhu zvikuru sezvamaona;
kana kunzwa zvinhu zvikuru sezvamanzwa imi.

And it came to pass that he went again a little way
off and prayed unto the Father;

And tongue cannot speak the words which he
prayed, neither can be written by man the words
which he prayed.

And the multitude did hear and do bear record;
and their hearts were open and they did understand
in their hearts the words which he prayed.

Nevertheless, so great and marvelous were the
words which he prayed that they cannot be written,
neither can they be uttered by man.

And it came to pass that when Jesus had made an
end of praying he came again to the disciples, and
said unto them: So great faith have I never seen
among all the Jews; wherefore I could not show unto
them so great miracles, because of their unbelief.

Verily I say unto you, there are none of them that
have seen so great things as ye have seen; neither
have they heard so great things as ye have heard.

3 Nifai 20

- 1 Uye zvakaitika kuti akaraira gungano kuti rimire kunamata, uye nevadzidzi vake. Uye akavaraira kuti vasamire kunamata mumwoyo yavo.
- 2 Uye akavaraira kuti vasimuke vamire namakumbo avo. Zve vakasimuka vakamira namakumbo avo.
- 3 Uye zvakaitika kuti akamedura chingwa zvakare akachiropafadza, akapa kuvadzidzi kuti vadye.
- 4 Uye shure kwokunge vadya akavaraira kuti vamedure chingwa, vape kugungano.
- 5 Uye shure kwokunge vapa gungano akavapa zvakare waini kuti vanwe, akavaraira kuti vape kugungano.
- 6 Zvino, pakanga pasina chingwa, kana waini, zvakanga zvaunzwa navadzidzi, kana negungano;
- 7 Asi zvechokwadi akapa kwavari chingwa chokudya, uye newaini yokunwa.
- 8 Uye akati kwavari: Uyo anodya chingwa ichi anodya muviri wangu pamweya wake; zve uyo anonwa waini iyi ari kunwa ropa rangu pamusoro pomweya wake; zve mweya wake hauzoiti nzara kana nyota, asi kuti uchazadzwa.
- 9 Zvino, gungano rose zvarakanga radya nokunwa, tarisai, vakazadzwa nomweya; vakachema nezwi rimwechete, vakapa mbiri kuna Jesu, uyo wavakaona nokunzwa.
- 10 Uye zvakaitika kuti apo vose vakanga vapa mbiri kuna Jesu, akati kwavari: Tarisai ndapedza murairo wandakarairwa naBaba kuti ndiite kuvanhu, vanova vakasara vemba yaIsraeri.
- 11 Mucharangerira kuti ndakataura nemi, ndichiti kana mazwi aIsaya ave kuzadzikiswa—tarisai akanyorwa, munawo pamberi penyu, naizvozvo anzverei—
- 12 Uye zvirokwazvo, zvirokwazvo, ndinoti kwamuri, kana achinge ava kuzadzikiswa ndipo pachave nekuzadzikiswa kwechibvumirano icho Baba vakaita kuvanhu vavo, imba yaIsraeri.

3 Nephi 20

And it came to pass that he commanded the multitude that they should cease to pray, and also his disciples. And he commanded them that they should not cease to pray in their hearts.

And he commanded them that they should arise and stand up upon their feet. And they arose up and stood upon their feet.

And it came to pass that he brake bread again and blessed it, and gave to the disciples to eat.

And when they had eaten he commanded them that they should break bread, and give unto the multitude.

And when they had given unto the multitude he also gave them wine to drink, and commanded them that they should give unto the multitude.

Now, there had been no bread, neither wine, brought by the disciples, neither by the multitude;

But he truly gave unto them bread to eat, and also wine to drink.

And he said unto them: He that eateth this bread eateth of my body to his soul; and he that drinketh of this wine drinketh of my blood to his soul; and his soul shall never hunger nor thirst, but shall be filled.

Now, when the multitude had all eaten and drunk, behold, they were filled with the Spirit; and they did cry out with one voice, and gave glory to Jesus, whom they both saw and heard.

And it came to pass that when they had all given glory unto Jesus, he said unto them: Behold now I finish the commandment which the Father hath commanded me concerning this people, who are a remnant of the house of Israel.

Ye remember that I spake unto you, and said that when the words of Isaiah should be fulfilled—behold they are written, ye have them before you, therefore search them—

And verily, verily, I say unto you, that when they shall be fulfilled then is the fulfilling of the covenant which the Father hath made unto his people, O house of Israel.

- 13 Uye zvino vakasara avo, vachapararira kwose-
kwose munyika, vachaunganidzwa kubva
kumabvazuva nokumadokero, nokuchamhembe
nokumaodzanyemba; zve vachazounzwa mukuziva
Ishe Mwari vavo, uyo akavanunura.
- 14 Uye Baba vakandiraira kuti ndinofanira kukupai
nyika ino, kuti ive nhaka yenyu.
- 15 Uye ndinoti kwamuri, kana maJentairi
vakasatendeuka shure kwamakomborero
avachawana, shure kwokunge vaparadza vanhu
vangu—
- 16 Ndipo imi, vakasara vemba yaJakobo, muchaenda
mukati mavo; muchazova pakati pavo ivo
vakawanda; muchazova pakati pavo seshumba iri
pakati pemhuka dzesango, uye seshumba diki
mukati mamatanga amakwai, iyo, kana ichinge iri
mukati mawo inoatsikirira ichiabvanzura kuita
zvidimbu-zvidimbu, hapana angaanunure.
- 17 Ruoko rwako rwuchasimudzwa pavavengi vako,
uye mhandu dzako dzose dzicharaswa.
- 18 Uye ndichaunganidza vanhu vangu pamwechete
somunhu anounganidza uswa pauriri.
- 19 Nokuti ndichaita vanhu vangu avo Baba vakaita
navo chibvumirano, hongu, ndichaita nyanga yako
ive simbi, ndigoita matsimba ako ave ndarira. Uye
uchazodimbura-dimbura vanhu vazhinji; zve
ndichaisa zvinhu zvavo kuna Ishe, nezvavanazvo
kuna Ishe venyika yose. Zve tarisai, ndini
ndinozviita.
- 20 Uye zvichaitika, Baba vanodaro, kuti munondo
wokuranga kwangu uchaturikwa pamusoro pavo
zuva iroro; uye kunze kwokunge vatendeuka
uchadonhedzerwa pamusoro pavo, Baba vanodaro,
hongu, kunyange pamusoro pamarudzi ose
emaJentairi.
- 21 Uye zvichaitika kuti ndichamisa vanhu vangu,
imba yaIsraeri.
- 22 Uye tarisai, vanhu ava ndichavaisa munyika ino,
mukuzadzikisa chibvumirano chandakaita nababa
venyu Jakobo; richazova Jerusarema Idzva. Zve
masimba ekudenga achazova pakati pavanhu ava;
hongu, kunyange ini ndinenge ndiri pakati penyu.

And then shall the remnants, which shall be scat-
tered abroad upon the face of the earth, be gathered
in from the east and from the west, and from the
south and from the north; and they shall be brought
to the knowledge of the Lord their God, who hath re-
deemed them.

And the Father hath commanded me that I should
give unto you this land, for your inheritance.

And I say unto you, that if the Gentiles do not re-
pent after the blessing which they shall receive, after
they have scattered my people—

Then shall ye, who are a remnant of the house of
Jacob, go forth among them; and ye shall be in the
midst of them who shall be many; and ye shall be
among them as a lion among the beasts of the forest,
and as a young lion among the flocks of sheep, who,
if he goeth through both treadeth down and teareth
in pieces, and none can deliver.

Thy hand shall be lifted up upon thine adver-
saries, and all thine enemies shall be cut off.

And I will gather my people together as a man
gathereth his sheaves into the floor.

For I will make my people with whom the Father
hath covenanted, yea, I will make thy horn iron, and
I will make thy hoofs brass. And thou shalt beat in
pieces many people; and I will consecrate their gain
unto the Lord, and their substance unto the Lord of
the whole earth. And behold, I am he who doeth it.

And it shall come to pass, saith the Father, that the
sword of my justice shall hang over them at that day;
and except they repent it shall fall upon them, saith
the Father, yea, even upon all the nations of the
Gentiles.

And it shall come to pass that I will establish my
people, O house of Israel.

And behold, this people will I establish in this
land, unto the fulfilling of the covenant which I
made with your father Jacob; and it shall be a New
Jerusalem. And the powers of heaven shall be in the
midst of this people; yea, even I will be in the midst
of you.

- 23 Tarisai, ndini uyo aita urwa na Mosesi, achiti: Ishe Mwari venyu achakumutsirai muporofita werudzi rwenyu, akaita seni; mumuteerere muzvinhu zvose zvaachataura kwamuri. Ichasvika nguva apo mweya yose isinganzwe muporofita uyu ichabviswa pakati pavanhu.
- 24 Zvirokwazvo ndinoti kwamuri, hongu, vaporofita vose kubva panguva ya Samuuri neavo vakazotevera, neavo vakawanda vakataura, vakapupura pamusana pangu.
- 25 Uye tarisai, muri vana vevaporofita; uye muri vema ya Israeri; muri vechibvumirano chakaitwa na Baba namadzibaba enyu, vachiti kuna Abrahamu: Uye mumbeu yako ndudzi dzose dzenyika dzichakomborerwa.
- 26 Baba vandimutsira kwamuri kutanga, vakandituma kuti ndikuropafadzei mukubvisa mumwe nomumwe wenyu mukuipa kwake; izvi nokuda kwokuti muri vana vechibvumirano—
- 27 Uye mushure mekunge maropafadzwa ndipo Baba vanozadzikisa chibvumirano icho vakaita na Abrahamu, vachiti: Mumbeu yako marudzi ose enyika acharopafadzwa—mukudurura Mweya Mutsvene nemandiri kuma Jentairi, kuropafadzwa kwama Jentairi uku kuchavaita kuti vave vanhu vane mukurumbira pamusoro pevamwe vose, vachiparadza vanhu vangu, imba ya Israeri.
- 28 Uye vachazove seshamhu kune vanhu venyika ino. Zvisinei, kana vachinge vagamuchira kuzara kwevhangeri rangu, kana zvino vakazoomesa mwoyo yavo kwandiri ndichadzorera kuipa kwavo pamusoro pavo, Baba vanodaro.
- 29 Uye ndicharangarira chibvumirano icho ndakaita nevanhu vangu; ndakabvumirana navo kuti ndichavaunganidza pamwechete munguva yangu, kuti ndichavapa zve nyika yemadzibaba senhaka yavo, inova nyika yeJerusarema, inova nyika yechipikirwa kwavari nokusingaperi, Baba vanodaro.
- 30 Uye zvichaitika kuti nguva ichasvika, apo kuzara kwevhangeri rangu kuchaparidzwa kwavari;
- 31 Uye vachatenda mandiri, kuti ndini Jesu Kristu, Mwanakomana wa Mwari, uye vachanamata kuna Baba muzita rangu.

Behold, I am he of whom Moses spake, saying: A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto you. And it shall come to pass that every soul who will not hear that prophet shall be cut off from among the people.

Verily I say unto you, yea, and all the prophets from Samuel and those that follow after, as many as have spoken, have testified of me.

And behold, ye are the children of the prophets; and ye are of the house of Israel; and ye are of the covenant which the Father made with your fathers, saying unto Abraham: And in thy seed shall all the kindreds of the earth be blessed.

The Father having raised me up unto you first, and sent me to bless you in turning away every one of you from his iniquities; and this because ye are the children of the covenant—

And after that ye were blessed then fulfilleth the Father the covenant which he made with Abraham, saying: In thy seed shall all the kindreds of the earth be blessed—unto the pouring out of the Holy Ghost through me upon the Gentiles, which blessing upon the Gentiles shall make them mighty above all, unto the scattering of my people, O house of Israel.

And they shall be a scourge unto the people of this land. Nevertheless, when they shall have received the fulness of my gospel, then if they shall harden their hearts against me I will return their iniquities upon their own heads, saith the Father.

And I will remember the covenant which I have made with my people; and I have covenanted with them that I would gather them together in mine own due time, that I would give unto them again the land of their fathers for their inheritance, which is the land of Jerusalem, which is the promised land unto them forever, saith the Father.

And it shall come to pass that the time cometh, when the fulness of my gospel shall be preached unto them;

And they shall believe in me, that I am Jesus Christ, the Son of God, and shall pray unto the Father in my name.

32 Ndipo vachengeti vavo vachazosimudza mazwi avo, nezwi pamwechete vachaimba; nokuti vachawirirana.

33 Zvino Baba vachavaunganidza zvakare pamwechete, vovapa Jerusarema senyika yenhaka yavo.

34 Ndipo pavachapinda murufaro—Voimba pamwechete, imi nzvimbo dzisina maturo dzeJerusarema; nokuti Baba akanyaradza vanhu vake, akanunura Jerusarema.

35 Baba vaisa ruoko rwavo rwutsvene pachena mumaziso emarudzi ose; nemativi enyika dzose achaona ruponeso rwaBaba; uye Baba neni tiri vamwechete.

36 Uye zvino zvakanyorwa zvichaitwa; Mukai, mukai zvakare, mupfeke simba renyu, Zion; pfekai nguwo dzenyu dzakanaka, Jerusarema, guta dzvene, nokuti kubvira zvino hakuna kunyange mumwe zvake achauya kwauri asina kudzingiswa aine tsvina.

37 Zvizunze kubva muguruva; simuka, gara pasi, Jerusarema; zvisunungure patambo dziri muhuro mako, murandakadzi akasungwa weZioni.

38 Nokuti Ishe vanoti: Makazvitengesa pasina, zve muchazonunurwa pasina mari.

39 Zvirokwazvo, zvirokwazvo, ndinoti kwamuri, vanhu vangu vachaziva zita rangu; hongu, nezuva iroro vachaziva kuti ndini iye ari kutaura.

40 Uye ndipo ivo pavachati: Makumbo ake akanaka sei pamakomo evyo anounza zvinhu zvakakanaka kwavari, anoshambadza runyararo; anounza nhau dzakanaka kune vakanaka, idzo dzinoshambadza ruponeso; anoti kuZioni: Mwari venyu vanotonga!

41 Zve ndipo pachabuda kuchema; Endai imi, endai imi, budai kubva umo, musabate chisina kuchena; ibvai maari; ivai makachena imi makatakura midziyo yaIshe.

42 Nokuti hamuende muchikurumidza kana kuenda muchitiza; nokuti Ishe achaenda pamberi penyu, uye Mwari vaIsraeri achatsigira shure kwenyu.

43 Tarisai, muranda wangu achaita zvakangwara; achakwidziridzwa nokuva anoiswa pamusoro-soro.

Then shall their watchmen lift up their voice, and with the voice together shall they sing; for they shall see eye to eye.

Then will the Father gather them together again, and give unto them Jerusalem for the land of their inheritance.

Then shall they break forth into joy—Sing together, ye waste places of Jerusalem; for the Father hath comforted his people, he hath redeemed Jerusalem.

The Father 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 the Father; and the Father and I are one.

And then shall be brought to pass that which is written: Awake, awake again, and 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.

For thus saith the Lord: Ye have sold yourselves for naught, and ye shall be redeemed without money.

Verily, verily, I say unto you, that my people shall know my name; yea, in that day they shall know that I am he that doth speak.

And then shall they say: How beautiful upon the mountains are the feet of him that bringeth good tidings unto them, that publisheth peace; that bringeth good tidings unto them of good, that publisheth salvation; that saith unto Zion: Thy God reigneth!

And then shall a cry go forth: Depart ye, depart ye, go ye out from thence, touch not that which is unclean; go ye out of the midst of her; be ye clean that bear the vessels of the Lord.

For ye shall not go out with haste nor go by flight; for the Lord will go before you, and the God of Israel shall be your rearward.

Behold, my servant shall deal prudently; he shall be exalted and extolled and be very high.

44 Vazhinji vakashamiswa nemi—chiso chake
chakakanganisika kupfuura chaani zvake munhu,
chimiro chake chakanga chakapfuura vanakomana
vevanhu—

45 Saka achamwaya marudzi akawanda;
madzimambo achavhara miromo yavo kwaari,
nokuti izvo zvisina kunge zvakataurwa kwavari
vachazviona; zve izvo zvavasina kunge vakanzwa
vachazvifunga.

46 Zvirokwazvo, zvirokwazvo, ndinoti kwamuri,
zvechokwadi zvinhu zvose izvi zvichauya,
sokurairwa kwazvakaitwa kwandiri naBaba. Ndipo
chibvumirano icho Baba vakabvumirana nevanhu
vavo chichazadzikiswa; ndipo Jerusarema
ichagarwa nevanhu vangu, zvakare ichazova nyika
yenhaka yavo.

As many were astonished at thee—his visage was
so marred, more than any man, and his form more
than the sons of men—

So shall he sprinkle many nations; the kings shall
shut their mouths at him, for that which had not
been told them shall they see; and that which they
had not heard shall they consider.

Verily, verily, I say unto you, all these things shall
surely come, even as the Father hath commanded
me. Then shall this covenant which the Father hath
covenanted with his people be fulfilled; and then
shall Jerusalem be inhabited again with my people,
and it shall be the land of their inheritance.

3 Nifai 21

- 1 Uye zvirokwazvo ndinoti kwamuri, ndinokupai chiratidzo, kuti mugoziva nguva yekuti zvinhu izvi zvave kuda kuitika—ndichaunganidza, kubva mukupararira kwavo kwenguva refu, vanhu vangu, imba yaIsraeri, ndichatangisa zvakare pakati pavo Zioni yangu;
- 2 Zve tarisai, ichi ndichochinhu chandichapa kwamuri sechiratidzo—nokuti zvirokwazvo ndinoti kwamuri kana zvinhu izvi zvandinotaura kwamuri, nezvandichataura kwamuri shure kwenguva ino nezvangu, uye nesimba reMweya Mutsvene uyo uchapiwa kwamuri naBaba; zvichaitwa kuti zvizivikanwe kumaJentairi kuti vave vanoziva nezvevanhu ava vanova vakasara vemba yaJakobo, uye nezveava vanhu vangu vavachaparadza;
- 3 Zvirokwazvo, zvirokwazvo, ndinoti kwamuri, kana zvinhu izvi zvaziviswa kwavari naBaba, zvogouya nekunaBaba, kubva kwavari zvichiuya kwamuri;
- 4 Nokuti injere dzaBaba kuti vave vanogara munyika ino, uye vagoitwa vanhu vakasununguka nesimba raBaba, kuti zvinhu izvi zviuye kubva kwavari zvichienda kune vakasara vembeu yenyu, kuti chibvumirano chaBaba chizadzikiswe icho chavakabvumirana nevanhu vavo, imba yaIsraeri;
- 5 Naizvozvo, apo mabasa aya nemabasa ayo achaitwa nemi achabva kumaJentairi, zvichiuya kumbeu yenyu ichaderera mukusatenda nokuda kwezvitadzo;
- 6 Nokuti ndizvo zvaidiwa naBaba kuti zviuye kubva kumaJentairi, kuti ave anoratidza simba rake kumaJentairi, chikonzero chiri chekuti maJentairi, akasaomesa mwoyo yavo, kuti vatendeuke nokuuya kwandiri nokubhabhatidzwa muzita rangu nokuziva chokwadi chezinhu zvedzidziso yangu, kuti vagoverengwa pane vanhu vangu, imba yaIsraeri;

3 Nephi 21

And verily I say unto you, I give unto you a sign, that ye may know the time when these things shall be about to take place—that I shall gather in, from their long dispersion, my people, O house of Israel, and shall establish again among them my Zion;

And behold, this is the thing which I will give unto you for a sign—for verily I say unto you that when these things which I declare unto you, and which I shall declare unto you hereafter of myself, and by the power of the Holy Ghost which shall be given unto you of the Father, shall be made known unto the Gentiles that they may know concerning this people who are a remnant of the house of Jacob, and concerning this my people who shall be scattered by them;

Verily, verily, I say unto you, when these things shall be made known unto them of the Father, and shall come forth of the Father, from them unto you;

For it is wisdom in the Father that they should be established in this land, and be set up as a free people by the power of the Father, that these things might come forth from them unto a remnant of your seed, that the covenant of the Father may be fulfilled which he hath covenanted with his people, O house of Israel;

Therefore, when these works and the works which shall be wrought among you hereafter shall come forth from the Gentiles, unto your seed which shall dwindle in unbelief because of iniquity;

For thus it behooveth the Father that it should come forth from the Gentiles, that he may show forth his power unto the Gentiles, for this cause that the Gentiles, if they will not harden their hearts, that they may repent and come unto me and be baptized in my name and know of the true points of my doctrine, that they may be numbered among my people, O house of Israel;

- 7 Uye apo zvinhu izvi zvoitika kuti mbeu yenyu yavakutanga kuziva zvinhu izvi—chichava chiratidzo kwavari kuti vave vanoziwa kuti basa raBaba ratotanga mukuzadzikisa chibvumirano icho vakaita nevanhu avo vari veimba yaIsraeri.
- 8 Zve apo zuva iroro richasvika, zvichaitika kuti madzimambo achavhara miromo yawo; nokuti izvo zvavakanga vasina kuudzwa vachazviona; uye izvo zvavakanga vasina kunzwa vachazvifunga.
- 9 Nokuti nezuva iroro, nokuda kwangu Baba vachashanda basa, richazova basa guru rinoshamisa pakati pavo; zve pachazova pakati pavo avo vacharamba kuzvitenda, kunyangwe zvazvo vavziudzwa nemunhu.
- 10 Asi tarisai, upenyu hwemuranda wangu huchange huri muruoko rwangu; naizvozvo havazomukuvadza, kunyangwe zvavo vachazomukanganisa pavo. Asi ndichamuporesa, nokuti ndichavaratidza kuti njere dzangu ihuru kupinda udzvotsvo hwaSatani.
- 11 Naizvozvo zvichaitika kuti uyo wose acharamba kutenda mazwi angu, ini Jesu Kristu, ayo Baba vachaita kuti iye aende kumaJentairi, vogomupa simba rekuti aaunze kumaJentairi, (zvichaitwa sekutaurwa kwazvakaitwa naMosesi) vachazova vanobviswa pakati pevanhu vangu vanova vechibvumirano.
- 12 Uye vanhu vangu vanova vakasara vechizvarwa chaJakobo vachave pakati pemaJentairi, hongu, pakati pavo seshumba iri pakati pemhuka dzesango, seshumba diki iri mukati mamatanga ehwai, iyo, inoti ikapfuura nepakati padzo inodzitsikirira nokudzibvarura-bvarura, hapana angadzinunure.
- 13 Ruoko rwavo rwuchasimudzirwa vavengi vavo, uye mhandu dzavo dzose dzicharaswa.
- 14 Hongu, nhamo kumaJentairi kunze kwokunge vatendeuka, nokuti zvichaitika muzuva iroro, Baba vanodaro, ndichakutorerai mabhiza enyu, uye ndichaparadza ngoro dzenyu;
- 15 Uye ndicharasa maguta enyika yenyu, ndogoputsa misimbota yenyu yose;
- 16 Uye ndichabvisa uroyi munyika menyu, uye hamuchazovi nevafemberi.

And when these things come to pass that thy seed shall begin to know these things—it shall be a sign unto them, that they may know that the work of the Father hath already commenced unto the fulfilling of the covenant which he hath made unto the people who are of the house of Israel.

And when that day shall come, it shall come to pass that kings shall shut their mouths; for that which had not been told them shall they see; and that which they had not heard shall they consider.

For in that day, for my sake shall the Father work a work, which shall be a great and a marvelous work among them; and there shall be among them those who will not believe it, although a man shall declare it unto them.

But behold, the life of my servant shall be in my hand; therefore they shall not hurt him, although he shall be marred because of them. Yet I will heal him, for I will show unto them that my wisdom is greater than the cunning of the devil.

Therefore it shall come to pass that whosoever will not believe in my words, who am Jesus Christ, which the Father shall cause him to bring forth unto the Gentiles, and shall give unto him power that he shall bring them forth unto the Gentiles, (it shall be done even as Moses said) they shall be cut off from among my people who are of the covenant.

And my people who are a remnant of Jacob shall be among the Gentiles, yea, in the midst of them as a lion among the beasts of the forest, as a young lion among the flocks of sheep, who, if he go through both treadeth down and teareth in pieces, and none can deliver.

Their hand shall be lifted up upon their adversaries, and all their enemies shall be cut off.

Yea, wo be unto the Gentiles except they repent; for it shall come to pass in that day, saith the Father, that I will cut off thy horses out of the midst of thee, and I will destroy thy chariots;

And I will cut off the cities of thy land, and throw down all thy strongholds;

And I will cut off witchcrafts out of thy land, and thou shalt have no more soothsayers;

17 Mifananidzo yenyu yekuveza ndichabvisa
zvakare, nezvivezwa zvenyu zvimire ndichazvibvisa
pakati penyu, uye hamuchazonamate zvinhu
zvamunogadzira nemaoko enyu;

18 Uye ndichabvisa masango enyu pakati penyu,
ndiwo muparadziro wandichaita maguta enyu.

19 Uye zvichaitika kuti nhema dzose,
nekunyengedza, nokuchiva, nokurwisana,
hupirisita husakarurama, noupombwe,
zvichabviswa.

20 Nokuti zvichaitika kuti, Baba vanoti, muzuva
iroro avo vose vanoramba kutendeuka vakauya
kuMwanakomana wangu Wandinoda,
ndichavabvisa mukati mevanhu vangu, imba
yaIsraeri;

21 Uye ndichatsiva nehasha dzangu pavari, kana
semaJentairi, zvavasati vambonzwa.

22 Asi kana vakatendeuka vakateerera mazwi angu,
vakasaomesa mwoyo yavo, ndichamisa chechi yangu
mukati mavo, vogopinda muchibvumirano
vogoverengerwa mukati mevakasara vezvizvarwa
zvaJakobo, vandakapa nyika ino senhaka yavo;

23 Uye vachabatsira vanhu vangu, chizvarwa
chaJakobo, pamwe nevose veimba yaIsraeri
vachauya, kuti vavake guta, iro rinozodaidzwa kuti
Jerusarema Idzva.

24 Uye vozobatsira vanhu vangu kuti
vazounganidzwa pamwechete, avo vakapararira pasi
rose, muJerusarema Idzva.

25 Zve ndipo pachazodzika simba rokudenga
richiuya mukati mavo; iniwo ndinenge ndiri pakati
pavo.

26 Uye zvino ndiro zuva richatanga basa raBaba, apo
shoko rino richaparidzwa mukati mechizvarwa
chavanhu vano. Zvirokwazvo ndinoti kwamuri,
nezuva iroro basa raBaba richatangwa mukati
mevanhu vose vakapararira, hongu, kana marudzi
aye ange akarasika, ayo Baba vakatungamirira kubva
muJerusarema.

27 Hongu, basa richatangisa pakati peavo vose
vakapararira vevanhu vangu, naBaba kugadzira
nzira yavangauye nayo kwandiri, kuti vave
vanosheedzera kuna Baba muzita rangu.

Thy graven images I will also cut off, and thy
standing images out of the midst of thee, and thou
shalt no more worship the works of thy hands;

And I will pluck up thy groves out of the midst of
thee; so will I destroy thy cities.

And it shall come to pass that all lyings, and de-
ceivings, and envyings, and strifes, and priestcrafts,
and whoredoms, shall be done away.

For it shall come to pass, saith the Father, that at
that day whosoever will not repent and come unto
my Beloved Son, them will I cut off from among my
people, O house of Israel;

And I will execute vengeance and fury upon them,
even as upon the heathen, such as they have not
heard.

But if they will repent and hearken unto my
words, and harden not their hearts, I will establish
my church among them, and they shall come in unto
the covenant and be numbered among this the rem-
nant of Jacob, unto whom I have given this land for
their inheritance;

And they shall assist my people, the remnant of
Jacob, and also as many of the house of Israel as shall
come, that they may build a city, which shall be
called the New Jerusalem.

And then shall they assist my people that they may
be gathered in, who are scattered upon all the face of
the land, in unto the New Jerusalem.

And then shall the power of heaven come down
among them; and I also will be in the midst.

And then shall the work of the Father commence
at that day, even when this gospel shall be preached
among the remnant of this people. Verily I say unto
you, at that day shall the work of the Father com-
mence among all the dispersed of my people, yea,
even the tribes which have been lost, which the
Father hath led away out of Jerusalem.

Yea, the work shall commence among all the dis-
persed of my people, with the Father to prepare the
way whereby they may come unto me, that they may
call on the Father in my name.

28 Hongu, ndipo pachatangira basa racho, naBaba vari munyika dzose mukugadzira nzira yekuti vanhu vavo vave vanounganidzwa vauye kumusha kunyika yenhaka yavo.

29 Zve vachaenda vachibva mumarudzi ose; uye vachaenda vasingakurumidze, kana kutiza, nokuti ndichaenda mberi kwavo, Baba vanodaro, zve ndichatsigira shure kwavo.

Yea, and then shall the work commence, with the Father among all nations in preparing the way whereby his people may be gathered home to the land of their inheritance.

And they shall go out from all nations; and they shall not go out in haste, nor go by flight, for I will go before them, saith the Father, and I will be their rearward.

3 Nifai 22

- 1 Uye zvino izvo zvose zvakanyorwa zvichaitika: Imba, iwe ngomwa, iwe usina kubereka; pinda mukuimba, uchemese, iwe usina kumborwadziwa nenhumbu; nokuti vazhinji vana vemhandye kupfuura vemadzimai akaroorwa, vanodaro Ishe.
- 2 Kudza nzvimbo yetende yako, utambanudze machira epaunogara; usarega, asi urebese tambo dzako usimbise mbambo dzako;
- 3 Nokuti uchatyoka kuruoko rworudyi nokuruboshwe, uye vana vako vachatora maJentairi vagoita kuti maguta akanga ava matongo agarwe nevanhu.
- 4 Usatya hako, nokuti hauchazoniyari; kana kushaiswa chokuita; nokuti hauchazoiswa mukunyara; nokuti uchakanganwa kunyara kwokukura kwako, hauzorangariri kuzvidzwa kwokukura kwako; uye hauzofa wakarangarira kuzvidzwa kwohushirikadzi kwako.
- 5 Nokuti musiki wako, murume wako, Ishe veHondo ndiro zita rake; neMununuri wako, Mutsvene weIsraeri—Iye achanzi Mwari wenyika yose.
- 6 Nokuti Ishe akakudana somukadzi wakasiwa, akasuwa pamweya, somudzimai achiri muduku, pawakarambwa, vanodaro Mwari vako.
- 7 Ndakakusiya kwenguva duku, asi ndichakutora zve netsitsi huru.
- 8 Muhasha shoma ndavanza chiso changu kwauri kwechinguvana, asi ndichakunzwira tsitsi dzisingaperi, vanodaro Ishe Mununuri vako.
- 9 Nokuti idzi, mvura dzaNoa kwandiri, nokuti sezvandakapika kuti mvura yaNoa haichazofukidzizve nyika, naizvozvo ndakapika kuti handichazokutsamwirai.
- 10 Nokuti makomo achaenda nezvikomo zvichabviswa, asi nyasha dzangu hadzingabvi pauri, kunyange chibvumirano cherunyararo rwangu hachibviswi, vanodaro Ishe vane tsitsi newe.
- 11 Haiwa iwe unotambudzika, unokandwa uku nekuku nedutu remhepo, usina kunyaradzwa! Tarisai, ndichaisa mabwe ako mavara akanaka, ndichateya nheyo dzako namabwe esafiri.

3 Nephi 22

And then shall that which is written come to pass: Sing, O barren, thou that didst not bear; break forth into singing, and cry aloud, thou that didst not travail with child; for more are the children of the desolate than the children of the married wife, saith the Lord.

Enlarge the place of thy tent, and let them stretch forth the curtains of thy habitations; spare not, lengthen thy cords and strengthen thy stakes;

For thou shalt break forth on the right hand and on the left, and thy seed shall inherit the Gentiles and make the desolate cities to be inhabited.

Fear not, for thou shalt not be ashamed; neither be thou confounded, for thou shalt not be put to shame; for thou shalt forget the shame of thy youth, and shalt not remember the reproach of thy youth, and shalt not remember the reproach of thy widowhood any more.

For thy maker, thy husband, the Lord of Hosts is his name; and thy Redeemer, the Holy One of Israel—the God of the whole earth shall he be called.

For the Lord hath called thee as a woman forsaken and grieved in spirit, and a wife of youth, when thou wast refused, saith thy God.

For a small moment have I forsaken thee, but with great mercies will I gather thee.

In a little wrath I hid my face from thee for a moment, but with everlasting kindness will I have mercy on thee, saith the Lord thy Redeemer.

For this, the waters of Noah unto me, for as I have sworn that the waters of Noah should no more go over the earth, so have I sworn that I would not be wroth with thee.

For the mountains shall depart and the hills be removed, but my kindness shall not depart from thee, neither shall the covenant of my peace be removed, saith the Lord that hath mercy on thee.

O thou afflicted, tossed with tempest, and not comforted! Behold, I will lay thy stones with fair colors, and lay thy foundations with sapphires.

- 12 Uye ndichaita mafafitera ako namabwe anovaima, namasuwo ako namabwe anopenya, nomiganhu yako yose namabwe akanaka.
- 13 Uye vana vako vose vachadzidziswa naIshe; rugare rwavana vako rwuchava rwukuru.
- 14 Uchasimbiswa mukururama; uchavakure nokudzvinyirirwa, nokuti hauzoty, uye kure nekuty, nokuti hakuna chingasvika pedyo newe.
- 15 Tarisai, vachaungana zvechokwadi kuti vakurwise, zvisingabve kwandiri; ani nani anokuvamba achaparadzwa nokuda kwako.
- 16 Tarisai, ndini ndakasika mhizha inopfutidza moto wamazimbe, anouya nesimbi yebasa rake; ndakasika anorasa kuti aparadze.
- 17 Hakuna chombo chinoitirwa kuzokurwisa chingashande; uye rurimi rwose rwunotaura zvakaipa nezvako mukutonga rwuchakundwa newe. Ndiyo nhaka yavaranda vaJehova, nokururama kwavo kunobva kwandiri, ndizvo vanodaro Ishe.

And I will make thy windows of agates, and thy gates of carbuncles, and all thy borders of pleasant stones.

And all thy children shall be taught of the Lord; and great shall be the peace of thy children.

In righteousness shalt thou be established; thou shalt be far from oppression for thou shalt not fear, and from terror for it shall not come near thee.

Behold, they shall surely gather together against thee, not by me; whosoever shall gather together against thee shall fall for thy sake.

Behold, I have created the smith that bloweth the coals in the fire, and that bringeth forth an instrument for his work; and I have created the waster to destroy.

No weapon that is formed against thee shall prosper; and every tongue that shall revile against thee in judgment thou shalt condemn. This is the heritage of the servants of the Lord, and their righteousness is of me, saith the Lord.

3 Nifai 23

- 1 Uye zvino, tarisai, ndinoti kwamuri, munofanira kunzvera zvinhu izvi. Hongu, murairo wandinokupai kuti munzvere zvinhu izvi nesimba; nokuti mashoko alsaya makuru.
- 2 Nokuti zvechokwadi akataura achibata zvinhu izvi zvose maererano navanhu vangu avo vemba yaIsraeri; naizvozvo zvinofanira kuti ataure nokumaJentairiwo.
- 3 Uye zvinhu zvose zvaakataura zvakaitwa zve zvichaitwa, kunyange semazwi aakataura.
- 4 Naizvozvo teererai kumazwi angu; nyorai zvinhu zvandakakuudzai; uye maererano nenguva nokuda kwaBaba zvichaenda kumaJentairi.
- 5 Uye uyo wose achagamuchira mazwi angu nokutendeuka akabhabhatidzwa, iyeye achaponeswa. Nzverai vaporofita, nokuti vakawanda vanopupura pazvinhu izvi.
- 6 Uye zvakaitika kuti apo Jesu akanga ataura mazwi aya akati kwavari zvakare, shure kwokunge atsanangura magwaro ose ayo vakanga vagamuchira, akati kwavari: Tarisai, mamwe magwaro ndinoti imi munyore, amusina.
- 7 Uye zvakaitika kuti akati kuna Nifai: Unza kuno zvinyorwa izvo zvawakachengeta.
- 8 Uye apo Nifai akaunza zvinyorwa izvi, akazviisa pamberi pake, akaisa maziso ake pazviri akati:
- 9 Zvirokwazvo ndinoti kwaUri, ndakaraira muranda wangu Samuiri, muRamani, kuti apupure kuvanhu ava, kuti pazuva iroro Baba vachaisa kubwinya kwezita ravo mandiri kuchave navatendi vakawanda avo vachamuka kubva muvakafa, vachaonekwa novakawanda, uye vachavaparidzira. Akati kwavari: Ko zvanga zvisina kudaro here?
- 10 Uye vadzidzi vake vakapindura vakati: Hongu, Ishe, Samuiri akaporofita maererano namashoko enyu, uye ose akazadzikiswa.
- 11 Uye Jesu akati kwavari: Ko seiko musina kunyora zvinhu izvi, kuti vatendi vakawanda vakamutswa vakazviratidza kune vakawanda vakaparidza kwavari?

3 Nephi 23

And now, behold, I say unto you, that ye ought to search these things. Yea, a commandment I give unto you that ye search these things diligently; for great are the words of Isaiah.

For surely he spake as touching all things concerning my people which are of the house of Israel; therefore it must needs be that he must speak also to the Gentiles.

And all things that he spake have been and shall be, even according to the words which he spake.

Therefore give heed to my words; write the things which I have told you; and according to the time and the will of the Father they shall go forth unto the Gentiles.

And whosoever will hearken unto my words and repenteth and is baptized, the same shall be saved. Search the prophets, for many there be that testify of these things.

And now it came to pass that when Jesus had said these words he said unto them again, after he had expounded all the scriptures unto them which they had received, he said unto them: Behold, other scriptures I would that ye should write, that ye have not.

And it came to pass that he said unto Nephi: Bring forth the record which ye have kept.

And when Nephi had brought forth the records, and laid them before him, he cast his eyes upon them and said:

Verily I say unto you, I commanded my servant Samuel, the Lamanite, that he should testify unto this people, that at the day that the Father should glorify his name in me that there were many saints who should arise from the dead, and should appear unto many, and should minister unto them. And he said unto them: Was it not so?

And his disciples answered him and said: Yea, Lord, Samuel did prophesy according to thy words, and they were all fulfilled.

And Jesus said unto them: How be it that ye have not written this thing, that many saints did arise and appear unto many and did minister unto them?

12 Uye zvakaitika kuti Nifai akayeuka kuti zvinhu izvi zvakanga zvisina kunyorwa.

13 Uye zvakaitika kuti Jesu akaraira kuti zvinyorwe; naizvozvo zvakanyorwa sokuraira kwaakanga aita.

14 Uye zvino zvakaitika kuti apo Jesu akanga atsanangura magwaro aya kamwechete, avakanga vanyora, akavaraira kuti vadzidzise zvinhu izvo zvaakanga atsanangura kwavari.

And it came to pass that Nephi remembered that this thing had not been written.

And it came to pass that Jesus commanded that it should be written; therefore it was written according as he commanded.

And now it came to pass that when Jesus had expounded all the scriptures in one, which they had written, he commanded them that they should teach the things which he had expounded unto them.

3 Nifai 24

- 1 Uye zvakaitika kuti akavaraira kuti vanyore mazwi ayo Baba vakanga vapa kuna Maraki, ayo aazitaura kwavari. Uye zvakaitika kuti shure kwokunge anyorwa pasi akaatsanangura. Zve aya ndiwo mazwi aakataura kwavari, achiti: Ndizvo zvinotaura Baba kuna Maraki—Tarisai, ndichatuma nhumwa yangu, iye achagadzira nzira pamberi pangu; uye Ishe vamunotsvaka vachaerekana asvika patemberi yake, kana mutumwa wechibvumirano, wamunoda; tarisai, achauya, vanodaro Ishe veHondo.
- 2 Asi ndiani angamirire pazuva rokuuya kwake, uye ndiani angamira kana aonekwa? Nokuti wakafanana nomoto wemunatsi, nesipo yemusuki.
- 3 Uye achagara somusuki nomuchenesi wesirivha; uchachenesa vanakomana vaRevi, nokuvachenesa sesirivha negoridhe; kuti vagopira kuna Ishe nokururama.
- 4 Zvino mupiro waJuda neJerusarema uchafadza Ishe, somumazuva akare, somumakore okutangatanga.
- 5 Uye ndichaswewera kwamuri kuti nditonge; ndichava mupupuri anokurumidza pamusoro n'anga, napamusoro pemhombwe, napamusoro pavanopika nhema, napamusoro pavanodzvinzirira mushandi pamubairo wake, chirikadzi nevasina baba, navanodzinga vatorwa, vasingandiyi, vanodaro Ishe veHondo.
- 6 Nokuti ndini Ishe, zve handishanduki; naizvozvo imi vanakomana vaJakobo hamuna kuparadzwa.
- 7 Kana kubva pamazuva emadzibaba enyu makatsauka pazvisungu, uye hamuna kuzvichengeta. Dzokerai kwandiri neni ndichadzokera kwamuri, vanodaro Ishe veHondo. Asi munoti: Tichadzokera kupi?
- 8 Ko munhu angapambe Mwari here? Asi imi makandipamba. Asi munoti: Takakupambai pazvinhu zvipi? Pane chegumi nemipiro.
- 9 Makatukwa nokutuka, nokuti munondipamba, rudzi rwenyu rwose.

3 Nephi 24

And it came to pass that he commanded them that they should write the words which the Father had given unto Malachi, which he should tell unto them. And it came to pass that after they were written he expounded them. And these are the words which he did tell unto them, saying: Thus said the Father unto Malachi—Behold, I will send my messenger, and he shall prepare the way before me, and the Lord whom ye seek shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in; behold, he shall come, saith the Lord of Hosts.

But who may abide the day of his coming, and who shall stand when he appeareth? For he is like a refiner's fire, and like fuller's soap.

And he shall sit as a refiner and purifier of silver; and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness.

Then shall the offering of Judah and Jerusalem be pleasant unto the Lord, as in the days of old, and as in former years.

And I will come near to you to judgment; and I will be a swift witness against the sorcerers, and against the adulterers, and against false swearers, and against those that oppress the hireling in his wages, the widow and the fatherless, and that turn aside the stranger, and fear not me, saith the Lord of Hosts.

For I am the Lord, I change not; therefore ye sons of Jacob are not consumed.

Even from the days of your fathers ye are gone away from mine ordinances, and have not kept them. Return unto me and I will return unto you, saith the Lord of Hosts. But ye say: Wherein shall we return?

Will a man rob God? Yet ye have robbed me. But ye say: Wherein have we robbed thee? In tithes and offerings.

Ye are cursed with a curse, for ye have robbed me, even this whole nation.

- 10 Uyai nechegumi chose kudura, kuti mumba mangu muve nezvekudya, mundiedze naizvozvo, ndizvo zvinotaura Ishe weHondo, muone kana ndisingakuzarurirei mafafitera okudenga, ndikudururirei makomborero amuchashaya pokuaisa.
- 11 Uye ndichatukawo mudyi nokuda kwenyu, arege kuparadza michero yeminda yenyu; nemidzamviringa yenyu haingazozunzi zvibereko zvayo muminda nguva isati yasvika, vanodaro Ishe veHondo.
- 12 Uye marudzi ose achati muri vanhu vakaropafadzwa, nokuti muchava nyika inofadza, vanodaro Ishe veHondo.
- 13 Mashoko enyu anga ari makobvu kwandiri, vanodaro Ishe. Asi munoti: Takataura zvipi kwamuri?
- 14 Imi makati: Hazvina maturo kushandira Mwari, takawaneiko zvatakachengeta mirairo yake nezvatakafamba tichichema pamberi paIshe veHondo?
- 15 Uye zvino tinoti anozvikudza ndivo vakafara, hongu, avo vanoita zvakaipa ndivo vagere; hongu, avo vanoedza Mwari ndivo vanosunungurwa.
- 16 Zvino avo vaitya Ishe vaitaurirana nguva zhinji, uye Ishe vakateerera, vakanzwa; bhuku rokurangarira rikanyorwa pamberi pake, richinyorerwa vanotya Ishe, nevanofunga zita ravo.
- 17 Uye vachava vangu, vanodaro Ishe veHondo, muzuvairo randichaunganidza zvisihongo zvinokosha zvangu; ndichavanzwira tsitsi, somunhu anonzwira tsitsi mwanakomana wake anomubatsira.
- 18 Zvino ndipo pamuchadzokera nokunozivisa pakati kwowakarurama nowakaipa, kwounoshumira Mwari nousingamushumiri.

Bring ye all the tithes into the storehouse, that there may be meat in my house; and prove me now herewith, saith the Lord of Hosts, if I will not open you the windows of heaven, and pour you out a blessing that there shall not be room enough to receive it.

And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the fields, saith the Lord of Hosts.

And all nations shall call you blessed, for ye shall be a delightsome land, saith the Lord of Hosts.

Your words have been stout against me, saith the Lord. Yet ye say: What have we spoken against thee?

Ye have said: It is vain to serve God, and what doth it profit that we have kept his ordinances and that we have walked mournfully before the Lord of Hosts?

And now we call the proud happy; yea, they that work wickedness are set up; yea, they that tempt God are even delivered.

Then they that feared the Lord spake often one to another, and the Lord hearkened and heard; and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name.

And they shall be mine, saith the Lord of Hosts, in that day when I make up my jewels; and I will spare them as a man spareth his own son that serveth him.

Then shall ye return and discern between the righteous and the wicked, between him that serveth God and him that serveth him not.

3 Nifai 25

- 1 Nokuti tarisai, zuva rinouya richapisa semuchoto; uye vose vanozvikudza, hongu, navose vanoita zvakaipa, vachava samashanga; zve zuva rinouya richavapisa kupera, ndizvo zvinotaura Ishe weHondo, harizovasiira mudzi kana bazi.
- 2 Asi kunemi munotywa zita rangu, Mwanakomana Wokururama achamuka aine simba rokurapa mumapapiro ake; zve muchaenda mugokura semhuru dziri mudanga.
- 3 Uye muchatsikirira vakaipa pasi; nokuti vachava madota pasi petsoka dzenyu muzuva randichaita izvi, vanodaro Ishe veHondo.
- 4 Rangarirai mutemo waMosesi, muranda wangu, wandakamuraira paHorebi kuvaIsraeri vose, nemirau yekutonga.
- 5 Tarisai, ndichakutumirai muporofita Erija zuva guru rinotyisa raIshe risati rasvika;
- 6 Uye iye uchadzorerwa mwoyo yamadzibaba kuvana, nemwoyo yevana kumadzibaba avo, kuti ndirege kuuya ndichirova nyika nomurango wakaipa.

3 Nephi 25

For behold, the day cometh that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble; and the day that cometh shall burn them up, saith the Lord of Hosts, that it shall leave them neither root nor branch.

But unto you that fear my name, shall the Son of Righteousness arise with healing in his wings; and ye shall go forth and grow up as calves in the stall.

And ye shall tread down the wicked; for they shall be ashes under the soles of your feet in the day that I shall do this, saith the Lord of Hosts.

Remember ye the law of Moses, my servant, which I commanded unto him in Horeb for all Israel, with the statutes and judgments.

Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord;

And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse.

3 Nifai 26

- 1 Uye zvakaikita kuti apo Jesu ataura zvinhu izvi akazvitsanangura kugungano; akavatsanangurira zvinhu zvose, zvikuru nezviduku.
- 2 Uye akati: Magwaro aya, amanga musina, Baba vakandiraira kuti ndikupei; nokuti hwanga huri uchenjeri mavari kuti azopiwa kuzvizvarwa zvaitevera.
- 3 Uye akavatsanangurira zvinhu zvose, kunyange kubva pakutanga kusvikira panguva yaachauya nokubwinya kwake—hongu, kunyange zvinhu zvose zvichauya pamusoro penyika, kunyange kusvika zvinhu zvichanyungudutswa nokupisa kukuru, nyika ichapetwa serukukwe, uye denga nenyika zvichapfuura.
- 4 Uye kunyange pazuva guru rokupedzisira, apo vanhu vose, marudzi ose, nenyika dzose nendimi dzichamira pamberi paMwari, kuti vatongwe namabasa avo, kana dai akanaka kana akaipa—
- 5 Kana vakanaka, vanomutswa kuvakafa muupenyu husingaperi; kana vakaipa, vanomutswa kuvakafa muupenyu hwedambudziko; somunhu ari panzira dzakaererana, mumwe kune rumwe ruoko mumwewo kune rumwe ruoko, maererano netsitsi, nokururama, noutsvene huri munaKristu, akanga aripo nyika isati yatangisa.
- 6 Uye zvino hazvinganyorwe mubhuku rino kunyange chikamu chimwechete chezana pazvinhu zvakadzidziswa zvechokwadi naJesu kuvanhu.
- 7 Asi tarisai mahwendefa aNifai ane zvinhu zvakawanda zvaakadzidzisa vanhu.
- 8 Uye zvinhu izvi zvandakanyora, zvinova zvishoma pane zvaakadzidzisa vanhu; ndakava ndinozvinyora nokuda kuti zvizounzwa zvakare kuvanhu, kubva kumaJentairi, maererano nemazwi akataurwa naJesu.
- 9 Uye kana vachinge vagamuchira izvi, zvinova zvavanofanira kuwana pakutanga, kuyedza kutenda kwavo, kana zvichinge zvakadaro vakatenda zvinhu izvi zvino zvinhu zvikuru zvichaitwa kuti zvive zvinoratidzwa kwavari.

3 Nephi 26

And now it came to pass that when Jesus had told these things he expounded them unto the multitude; and he did expound all things unto them, both great and small.

And he saith: These scriptures, which ye had not with you, the Father commanded that I should give unto you; for it was wisdom in him that they should be given unto future generations.

And he did expound all things, even from the beginning until the time that he should come in his glory—yea, even all things which should come upon the face of the earth, even until the elements should melt with fervent heat, and the earth should be wrapt together as a scroll, and the heavens and the earth should pass away;

And even unto the great and last day, when all people, and all kindreds, and all nations and tongues shall stand before God, to be judged of their works, whether they be good or whether they be evil—

If they be good, to the resurrection of everlasting life; and if they be evil, to the resurrection of damnation; being on a parallel, the one on the one hand and the other on the other hand, according to the mercy, and the justice, and the holiness which is in Christ, who was before the world began.

And now there cannot be written in this book even a hundredth part of the things which Jesus did truly teach unto the people;

But behold the plates of Nephi do contain the more part of the things which he taught the people.

And these things have I written, which are a lesser part of the things which he taught the people; and I have written them to the intent that they may be brought again unto this people, from the Gentiles, according to the words which Jesus hath spoken.

And when they shall have received this, which is expedient that they should have first, to try their faith, and if it shall so be that they shall believe these things then shall the greater things be made manifest unto them.

- 10 Uye kana zvakadaro vakasatenda zvinhu izvi, zvinu zvinhu zvikuru hazvivoratidzwa kwavari, ivo vachibva varaswa.
- 11 Tarisai, ndanga ndava kuda kuzvinyora, zvose zvanga zvakanyorwa pamahwendefa aNifai, asi Ishe vakandirambidza, vachiti: Ndichayedza kutenda kwevanhu vangu.
- 12 Naizvozvo ini Mormon, ndinonyora zvinhu zvandakarairwa naIshe. Uye zvinu ini Mormon, ndinogumisa kutaura kwangu, ndoenderera mberi nokunyora zvinhu zvandakarairwa.
- 13 Naizvozvo, ndinoda kuti muone kuti zvechokwadi Ishe vakadzidzisa vanhu, kwenguva yakaita samazuva matatu; shure kwaizvozvo akazviratidza kwavari nguva nenguva, achimedura chingwa nguva nenguva, achichirofapadza, achivapa.
- 14 Uye zvakaitika kuti akadzidzisa akaparidza kuvana vegungano iro rataurwa nezvaro, akasunungura rurimi rwavo, vakataura kumadzibaba avo zvinhu zvikuru zvinoshamisa, zvinhu zvikuru kupfuura zvaakange azarurira vanhu; uye akasunungura rurimi rwavo kuti vataure.
- 15 Uye zvakaitika kuti shure kwokunge akwira kudenga—nguva yechipiri apo akanga azviratidza kwavari, aenda kuna Baba, shure kwokunge aporesa varwere vavo vose, vaikamhina, akazarura maziso emapofu avo, akabvisa kusanzwa pamatsi, uye akaita kuporesa kwose kunoitwa pakati pavo, akamutsa munhu muvakafa, akaratidza simba rake kwavari, akakwira kuna Baba—
- 16 Tarisai, zvakaitika kuti remangwana gungano rakaungana pamwechete, vose vakaona nokunzwa vana ava; hongu, kunyange vacheche vakazarura miromo yavo vakataura zvinhu zvinoshamisa; uye zvinhu zvakataura zvakarambidzwa kuti pasazove nomunhu kana mumwechete zvake angazvinyore.
- 17 Uye zvakaitika kuti vadzidzi avo Jesu akanga asarudza kubva panguva iyoyo vakatangisa kubhabhatidza nokudzidzisa vakawanda vakauya kwavari; avo vakawanda vakabhabhatidzwa muzita raJesu vose vakazadzwa noMweya Mutsvene.

And if it so be that they will not believe these things, then shall the greater things be withheld from them, unto their condemnation.

Behold, I was about to write them, all which were engraven upon the plates of Nephi, but the Lord forbade it, saying: I will try the faith of my people.

Therefore I, Mormon, do write the things which have been commanded me of the Lord. And now I, Mormon, make an end of my sayings, and proceed to write the things which have been commanded me.

Therefore, I would that ye should behold that the Lord truly did teach the people, for the space of three days; and after that he did show himself unto them oft, and did break bread oft, and bless it, and give it unto them.

And it came to pass that he did teach and minister unto the children of the multitude of whom hath been spoken, and he did loose their tongues, and they did speak unto their fathers great and marvelous things, even greater than he had revealed unto the people; and he loosed their tongues that they could utter.

And it came to pass that after he had ascended into heaven—the second time that he showed himself unto them, and had gone unto the Father, after having healed all their sick, and their lame, and opened the eyes of their blind and unstopped the ears of the deaf, and even had done all manner of cures among them, and raised a man from the dead, and had shown forth his power unto them, and had ascended unto the Father—

Behold, it came to pass on the morrow that the multitude gathered themselves together, and they both saw and heard these children; yea, even babes did open their mouths and utter marvelous things; and the things which they did utter were forbidden that there should not any man write them.

And it came to pass that the disciples whom Jesus had chosen began from that time forth to baptize and to teach as many as did come unto them; and as many as were baptized in the name of Jesus were filled with the Holy Ghost.

18 Uye vazhinji vavo vakaona nokunzwa zvinhu zvisingatauriki, zvisingakodzeri kuti zvinyorwe.

19 Uye vakadzidzisa, nokuparidzirana; vakave nezvinhu zvose zvakafanana pakati pavo, wose munhu achiita zvakarurama, umwe kune mumwe.

20 Uye zvakaitika kuti vakaita zvinhu zvose sekurairwa kwavakange waitwa naJesu.

21 Uye avo vakanga vabhabhatidzwa muzita raJesu vakadaidzwa kuti chechi yaKristu.

And many of them saw and heard unspeakable things, which are not lawful to be written.

And they taught, and did minister one to another; and they had all things common among them, every man dealing justly, one with another.

And it came to pass that they did do all things even as Jesus had commanded them.

And they who were baptized in the name of Jesus were called the church of Christ.

3 Nifai 27

- 1 Uye zvakaikita kuti vadzidzi vaJesu zvavaifamba vachiparidza zvinhu zvavakanzwa nokuona, vachibhabhatidza muzita raJesu, zvakaikita kuti vadzidzi vakaungana pamwechete vakabatana mumunamato mukuru nokutsanya.
- 2 Uye Jesu akazviratidza zvakare kwavari, nokuti vainamata kuna Baba muzita rake; Jesu akauya akamira pakati pavo, akati kwavari; Ko imi munoda kuti ndikupei chii?
- 3 Uye ivo vakati kwaari: Ishe, tinoda kuti mutitaurire zita ratingaidzwe nayo chechi ino; nokuti pane kupesana muvanhu pamusana penyaya iyoyi.
- 4 Uye Ishe akati kwavari: Zvirokwazvo, zvirokwazvo, ndinoti kwamuri, sei vanhu vachitsutsumwa nokuitirana nharo pamusoro pechinhu ichi?
- 5 Ko havana here kuverenga magwaro, anoti munofanira kutakura zita raKristu, rinova zita rangu? Nokuti nezita irori muchaidzwa nezuva rokupedzisira;
- 6 Uye uyo wose achatora zita rangu paari, agoshinga kusvika kumagumo, iyeye achaponeswa musi wokugumisira.
- 7 Naizvozvo, zvose zvamuchaita, muchaziita muzita rangu; naizvozvo muchaidza chechi muzita rangu; uye muchaidza Baba muzita rangu kuti varopafadze chechi pamusana pangu.
- 8 Uye ko ingave chechi yangu sei kunze kwokuti ridaidzwe nezita rangu? Nokuti chechi ikaidzwa nezita raMosesi ichechi yaMosesi; kana kuti ikaidzwa nezita romunhu ichechi yomunhu; asi ikaidzwa nezita rangu ichechi yangu, kana yakavakwa pamusoro peshoko rangu.
- 9 Zvirokwazvo ndinoti kwamuri, makavakwa pamusoro pevhangeri rangu; naizvozvo muchaidza zvamunenge muchaidza, muzita rangu; naizvozvo mukaidza kuna Baba, chechi iyi, kana iri muzita rangu Baba vachakunzwai;
- 10 Zve kana zvirizvo kuti chechi yakavakwa pamusoro pevhangeri rangu Baba vacharatidza mabasa avo mariri.

3 Nephi 27

And it came to pass that as the disciples of Jesus were journeying and were preaching the things which they had both heard and seen, and were baptizing in the name of Jesus, it came to pass that the disciples were gathered together and were united in mighty prayer and fasting.

And Jesus again showed himself unto them, for they were praying unto the Father in his name; and Jesus came and stood in the midst of them, and said unto them: What will ye that I shall give unto you?

And they said unto him: Lord, we will that thou wouldst tell us the name whereby we shall call this church; for there are disputations among the people concerning this matter.

And the Lord said unto them: Verily, verily, I say unto you, why is it that the people should murmur and dispute because of this thing?

Have they not read the scriptures, which say ye must take upon you the name of Christ, which is my name? For by this name shall ye be called at the last day;

And whoso taketh upon him my name, and endureth to the end, the same shall be saved at the last day.

Therefore, whatsoever ye shall do, ye shall do it in my name; therefore ye shall call the church in my name; and ye shall call upon the Father in my name that he will bless the church for my sake.

And how be it my church save it be called in my name? For if a church be called in Moses' name then it be Moses' church; or if it be called in the name of a man then it be the church of a man; but if it be called in my name then it is my church, if it so be that they are built upon my gospel.

Verily I say unto you, that ye are built upon my gospel; therefore ye shall call whatsoever things ye do call, in my name; therefore if ye call upon the Father, for the church, if it be in my name the Father will hear you;

And if it so be that the church is built upon my gospel then will the Father show forth his own works in it.

- 11 Asi kana isina kuvakwa pamusoro pevhangeri rangu, yakavakwa pamusoro pamabasa avanhu, kana kuti pamusoro pemabasa adhiabhorosi, zvirokwazvo ndinoti kwamuri vane rufaro mumabasa avo kwenguvana, uye mukufamba kwenguva vanosvika kumagumo, vanozotemwa vokandwa mumoto, mavasingakwanisi kubuda.
- 12 Nokuti mabasa avo anovatevera, nokuti mabasa avo anoita kuti vatemwe; naizvozvo yeukai zvinhu zvandakutaurirai.
- 13 Tarisai ndakakupai vhangeri rangu, zve iri ndiro shoko randakupai—kuti ndakauya panyika kuzoita kuda kwaBaba vangu, nokuti Baba vangu vakandituma.
- 14 Uye Baba vangu vakandituma kuti ndizoturikwa pamuchinjikwa; kuti shure kwokunge ndaturikwa pamuchinjikwa, ndozounza vanhu vose kwandiri, kuti sezvo ndakasimudzwa nomunhu kana munhu agosimudzwa naBaba, kuti amire pamberi pangu, kuti vazotongwa namabasa avo; kuti anga akanaka here kana kuti anga akaipa—
- 15 Uye nokuda kwaizvozvo ndakasimudzwa; naizvozvo, maererano nesimba raBaba ndichakwevera vanhu vose kwandiri, kuti vazotongwa maererano nemabasa avo.
- 16 Uye zvichaitika, kuti avo vanenge vatendeuka uye obhabhatidzwa muzita rangu achazadzwa; uye kana akashingirira kusvika kumagumo, tarisai, ndichamuita munhu asina mhosva pamberi paBaba vangu pazuva randichamira ndichitonga nyika.
- 17 Uye uyo asingashingirire kusvika kumagumo, iyeye achemwa ogokandwa mumoto, umo maasingazodzoki zvakare, nokuda kwokutonga kwaBaba.
- 18 Uye iri ndiro shoko ravakapa kuvana vevanhu. Uye nokuda kwaizvozvo vanozadzikisa mazwi ayo vakapa, uye havataure nhema, asi vanozadzikisa mazwi avo.
- 19 Uye hakuna chinhu chine tsvina chingapinde muumambo hwake; naizvozvo hakuna chinopinda mukuzorora kwake kunze kweavo vashambidza nguwo dzavo neropa rangu, nokuda kwokutenda kwavo, nokutendeuka kubva pazvivi zvavo zvose, nokutendeseka kwavo kusvika kumagumo.

But if it be not built upon my gospel, and is built upon the works of men, or upon the works of the devil, verily I say unto you they have joy in their works for a season, and by and by the end cometh, and they are hewn down and cast into the fire, from whence there is no return.

For their works do follow them, for it is because of their works that they are hewn down; therefore remember the things that I have told you.

Behold I have given unto you my gospel, and this is the gospel which I have given unto you—that I came into the world to do the will of my Father, because my Father sent me.

And my Father sent me that I might be lifted up upon the cross; and after that I had been lifted up upon the cross, that I might draw all men unto me, that as I have been lifted up by men even so should men be lifted up by the Father, to stand before me, to be judged of their works, whether they be good or whether they be evil—

And for this cause have I been lifted up; therefore, according to the power of the Father I will draw all men unto me, that they may be judged according to their works.

And it shall come to pass, that whoso repenteth and is baptized in my name shall be filled; and if he endureth to the end, behold, him will I hold guiltless before my Father at that day when I shall stand to judge the world.

And he that endureth not unto the end, the same is he that is also hewn down and cast into the fire, from whence they can no more return, because of the justice of the Father.

And this is the word which he hath given unto the children of men. And for this cause he fulfilled the words which he hath given, and he lieth not, but fulfilled all his words.

And no unclean thing can enter into his kingdom; therefore nothing entereth into his rest save it be those who have washed their garments in my blood, because of their faith, and the repentance of all their sins, and their faithfulness unto the end.

20 Zvino uyu ndiwo murairo: Tendeukai, imi mativi ose enyika, muuye kwandiri mugobhabhatidzwa muzita rangu, kuti mugoitwa kuti mutsveneswe nokutambira Mweya Mutsvene, kuti mugomira musina kavara pamberi pangu nezuva rokupedzisira.

21 Zvirokwazvo, zvirokwazvo, ndinoti kwamuri, iri ndiro vhangeri rangu; uye munoziva zvinhu zvamunofanira kuita muhechi yangu; nokuti mabasa amakandiona ndichiita nemiwo munofanira kuaita; nokuti zvose zvakandiona ndichiita nemiwo munofanira kuita:

22 Naizvozvo, mukaita zvinhu izvi makakomborerwa imi, nokuti muchasimudzwa pazuva rokupedzisira.

23 Nyorai zvinhu zvamaona nezvamanzwa, kunze kweizvo zvinorambidzwa.

24 Nyorai mabasa evanhu ava, ayo achava, kunyange ayo akanyorwa, pane zvakanga zviripo.

25 Nokuti tarisai, kubva pamabhuku akanyorwa, neachanyorwa, vanhu ava vachatongwa, nokuti naiwaya mabhuku mabasa avo achazivikanwa navanhu.

26 Uye tarisai, zvinhu zvose zvakanyorwa naBaba; naizvozvo kubva kumabhuku achanyorwa nyika ichatongwa.

27 Uye zivai kuti muchazova vatongi vevanhu ava, maererano nokutonga kwandichakupai, kunenge kwakarurama. Naizvozvo, makafanira kuve vanhu vakaita seiko? Zvirokwazvo ndinoti kwamuri, sezvandakaita ini.

28 Uye zvino ndinoenda kunaBaba. Zve zvirokwazvo ndinoti kwamuri, chiri chose chinhu chamuchakumbira Baba muzita rangu vachakupai.

29 Naizvozvo kumbirai, muchagamuchira; gogodzai, muchazarurirwa; nokuti uyo anokumbira, achagamuchira; nouyo anogogodza, achazarurirwa.

30 Uye zvino, tarisai, rufaro rwangu rwukuru, zvekuzara, nokuda kwenyu, nechizvarwa chino; hongu, kunyange Baba vanofara, uye nengirozi dzose tsvene, nokuda kwenyu nechizvarwa chino; nokuti hakuna akarasika.

Now this is the commandment: Repent, all ye ends of the earth, and come unto me and be baptized in my name, that ye may be sanctified by the reception of the Holy Ghost, that ye may stand spotless before me at the last day.

Verily, verily, I say unto you, this is my gospel; and ye know the things that ye must do in my church; for the works which ye have seen me do that shall ye also do; for that which ye have seen me do even that shall ye do;

Therefore, if ye do these things blessed are ye, for ye shall be lifted up at the last day.

Write the things which ye have seen and heard, save it be those which are forbidden.

Write the works of this people, which shall be, even as hath been written, of that which hath been.

For behold, out of the books which have been written, and which shall be written, shall this people be judged, for by them shall their works be known unto men.

And behold, all things are written by the Father; therefore out of the books which shall be written shall the world be judged.

And know ye that ye shall be judges of this people, according to the judgment which I shall give unto you, which shall be just. Therefore, what manner of men ought ye to be? Verily I say unto you, even as I am.

And now I go unto the Father. And verily I say unto you, whatsoever things ye shall ask the Father in my name shall be given unto you.

Therefore, ask, and ye shall receive; knock, and it shall be opened unto you; for he that asketh, receiveth; and unto him that knocketh, it shall be opened.

And now, behold, my joy is great, even unto fullness, because of you, and also this generation; yea, and even the Father rejoiceth, and also all the holy angels, because of you and this generation; for none of them are lost.

- 31 Tarisai, ndinoda kuti munzwise; nokuti ndinoreva avo vopenyu zvino pachizvarwa chino; hakuna mumwe wavo akarasika; mavari ndine rufaro ruzere.
- 32 Asi tarisai, zvinondisuwisa ini nokuti chizvarwa chechina kubva pane chino, nokuti vanotungamirwa muusungwa naye kana sezvakanga zvakaitwa mwanakomana wekuraswa; nokuti vachanditengesa nesirivha negoridhe, neicho zvipfukuto zvinopfukuta icho mbavha dzinopaza nokuba. Uye pazuva iroro ndichavashanyira, uye kunyange kuisa mabasa avo pamusoro pavo.
- 33 Uye zvakaitika kuti apo Jesu akanga apedza kutaura kwake akati kuvadzidzi vake: Pindai nepasuwo rakamanikana; nokuti suwo rakamanikana, uye nzira yakamanika inoenda kuopenyu, zve vashoma vachaiwana; asi suwo rakapamhama, nenzira yakapamhama inoenda kurufu, uye vakawanda vachafamba nayo, kusvika usiku hwauya, uhwo husina munhu angashande mahwuri.

Behold, I would that ye should understand; for I mean them who are now alive of this generation; and none of them are lost; and in them I have fulness of joy.

But behold, it sorroweth me because of the fourth generation from this generation, for they are led away captive by him even as was the son of perdition; for they will sell me for silver and for gold, and for that which moth doth corrupt and which thieves can break through and steal. And in that day will I visit them, even in turning their works upon their own heads.

And it came to pass that when Jesus had ended these sayings he said unto his disciples: Enter ye in at the strait gate; for strait is the gate, and narrow is the way that leads to life, and few there be that find it; but wide is the gate, and broad the way which leads to death, and many there be that travel therein, until the night cometh, wherein no man can work.

3 Nifai 28

- 1 Uye zvakaitika kuti apo Jesu akanga ataura mazwi aya, akataura kuvadzidzi vake, mumwe nomumwe, achiti kwavari: Chiiko chamunoda kwandiri, shure kwokunge ndaenda kuna Baba?
- 2 Uye vose vakataura, kunze kwavatatu, vachiti: Tine chido chokuti kana tasvika pakukura kwomunhu, kuti hupirisita hwedu, uwo wamakatidaidzira, ugume, kuti tiuye nokukurumidza muumambo hwenyu.
- 3 Uye akati kwavari: Makakomborerwa imi nokuti munoda zvinhu izvi kubva kwandiri; naizvozvo, kana mave nemakore makumi manomwe nemaviri muchauya kwandiri munyika youmambo hwangu; uye neni muchawana zororo.
- 4 Uye apo akange ataura kwavari, akatendeukira kuvatatu vaye, akati kwavari: Munoda kuti ndikuitirei, kana ndichinge ndaenda kuna Baba?
- 5 Uye vakarwadziwa mumwoyo yavo, nokuti vakatya kutaura kwaari chinhu chavaida.
- 6 Uye akati kwavari: Tarisai, ndinoziva zvamunofunga, munoda chinhu icho Johane, wandinoda, uyo akanga aneni muufundisi hwangu, ndisati ndaroverwa namaJuda, aida kwandiri.
- 7 Nokudaro, makakomborerwa zvakanyanya, nokuti hamuchazoziva rufu; asi muchararama mogoona mabasa aBaba kuvana vevanhu, kusvikira zvinhu zvose zvazadzikiswa maererano nokuda kwaBaba, pandichauya muumambo hwangu nemasimba okudenga.
- 8 Uye hamuchazombozivi kurwadza kworufu; asi pandichauya muumambo hwangu muchashandurwa nekubwaira kweziso kubva mukuve vanhu vanofa kuenda mukuve vanhu vasingafe; ndipo pamuchakomborerwa muumambo hwaBaba vangu.
- 9 Uye zvakare, hamuzonzwi kurwadziwa apo munenge muchirarama munyama, kana kusuwa kunze kwokunge kuri kusuwira zvivi zvenyika; izvi zvose ndichazviita nokuda kwechinhu chamada kwandiri; nokuti mada kuti muunze mweya yevanhu kwandiri, nyika ichararama.

3 Nephi 28

And it came to pass when Jesus had said these words, he spake unto his disciples, one by one, saying unto them: What is it that ye desire of me, after that I am gone to the Father?

And they all spake, save it were three, saying: We desire that after we have lived unto the age of man, that our ministry, wherein thou hast called us, may have an end, that we may speedily come unto thee in thy kingdom.

And he said unto them: Blessed are ye because ye desired this thing of me; therefore, after that ye are seventy and two years old ye shall come unto me in my kingdom; and with me ye shall find rest.

And when he had spoken unto them, he turned himself unto the three, and said unto them: What will ye that I should do unto you, when I am gone unto the Father?

And they sorrowed in their hearts, for they durst not speak unto him the thing which they desired.

And he said unto them: Behold, I know your thoughts, and ye have desired the thing which John, my beloved, who was with me in my ministry, before that I was lifted up by the Jews, desired of me.

Therefore, more blessed are ye, for ye shall never taste of death; but ye shall live to behold all the doings of the Father unto the children of men, even until all things shall be fulfilled according to the will of the Father, when I shall come in my glory with the powers of heaven.

And ye shall never endure the pains of death; but when I shall come in my glory ye shall be changed in the twinkling of an eye from mortality to immortality; and then shall ye be blessed in the kingdom of my Father.

And again, ye shall not have pain while ye shall dwell in the flesh, neither sorrow save it be for the sins of the world; and all this will I do because of the thing which ye have desired of me, for ye have desired that ye might bring the souls of men unto me, while the world shall stand.

- 10 Uye nokuda kwechikonzero ichi muchava nomufaro uzere; muchagara pasi munyika youmambo hwaBaba vangu; hongu, rufaro rwenyu rwuchave ruzere, sekupiwa kwandakaitwa ini rufaro ruzere naBaba; muchave seni, ini ndakaita saBaba; uye Baba Neni tiri vamwechete;
- 11 Uye Mweya Mutsvene unopupura pamusana paBaba neni; Baba vanopa Mweya Mutsvene kuvana vevanhu, nokuda kwangu.
- 12 Uye zvakaitika kuti Jesu ataura mazwi aya, akabata mumwe nomumwe wavo nemunwe wake kunze kweavo vatatu vaizorarama, ndokubva aenda.
- 13 Uye tarisai, matenga akazarurwa, vakapinda kudenga, vakaona nokunzwa zvinhu zvisingataurike.
- 14 Uye vakarambidzwa kuti vazvitaure; uye havana kupiwa simba rokuti vataure zvinhu zvavakaona nekunzwa;
- 15 Uye kuti vakange vari mumiviri kana kuti kunze kwemiviri, vakatadza kuziva; nokuti kwavari zvakaita sekunge kushandurwa kwavo, kuti vakashandurwa kubva pamuviri uno wenyama kuenda kumuviri usingafe, kuti vaone zvinhu zvaMwari.
- 16 Asi zvakaitika kuti vakazoparidza zvakare panyika, asi zvavo havana kuparidza pamusana pezvinhu zvavakanzwa nokuona, nokuda kwomutemo wvakapiwa kudenga.
- 17 Uye zvino, kana vaive vanofa kana vasingafi, kubvira pazuva rokushandurwa kwavo, handizivi;
- 18 Asi ndinoziva izvi, maererano nezvinyorwa izvo zvakapiwa—vakafamba panyika, vakaparidza kuvanhu vose, vachibatanidza avo vose muchechi vaitenda mune zvavaiparidza; vachivabhabhatidza, zve vose vakabhabhatidzwa vakagamuchira Mweya Mutsvene.
- 19 Uye vakaiswa mutirongo neavo vakanga vasiri vechechi. Uye matorongo akatadza kuvachengeta, nokuti akatsemurwa nepakati.

And for this cause ye shall have fulness of joy; and ye shall sit down in the kingdom of my Father; yea, your joy shall be full, even as the Father hath given me fulness of joy; and ye shall be even as I am, and I am even as the Father; and the Father and I are one;

And the Holy Ghost beareth record of the Father and me; and the Father giveth the Holy Ghost unto the children of men, because of me.

And it came to pass that when Jesus had spoken these words, he touched every one of them with his finger save it were the three who were to tarry, and then he departed.

And behold, the heavens were opened, and they were caught up into heaven, and saw and heard unspeakable things.

And it was forbidden them that they should utter; neither was it given unto them power that they could utter the things which they saw and heard;

And whether they were in the body or out of the body, they could not tell; for it did seem unto them like a transfiguration of them, that they were changed from this body of flesh into an immortal state, that they could behold the things of God.

But it came to pass that they did again minister upon the face of the earth; nevertheless they did not minister of the things which they had heard and seen, because of the commandment which was given them in heaven.

And now, whether they were mortal or immortal, from the day of their transfiguration, I know not;

But this much I know, according to the record which hath been given—they did go forth upon the face of the land, and did minister unto all the people, uniting as many to the church as would believe in their preaching; baptizing them, and as many as were baptized did receive the Holy Ghost.

And they were cast into prison by them who did not belong to the church. And the prisons could not hold them, for they were rent in twain.

20 Uye vakakandwa mumakomba; asi vakarova pasi neshoko raMwari zvokuti, nesimba ravo vakaburitswa kubva muudzamu hwepasi; nokudaro havaikwanisa kuchera makomba aigona kuvachengeta.

21 Uye katatu vakakandwa muchoto vakasakuvara.

22 Uye kaviri vakakandwa mugomba remhuka dzemusango; asi tarisai vakatamba nemhuka dzesango somwana ane hwayana iri kuyamwa, vakasakuvara.

23 Uye zvakaitika kuti ndiko kupinda kwavakaita mukati mavanhu vose vaNifai, vakaparidza vhangeri raKristu kuvanhu vose panyika; vakauya kuna Ishe, vakabatanidzwa muchechi yaKristu, zve vanhu vechizvarwa ichocho vakakomborerwa, maererano neshoko raJesu.

24 Uye zvino ini, Mormoni, ndinombomira kutaura pamusoro pezvinhu izvi kwechinguva.

25 Tarisai, ndanga ndava kuda kunyora mazita eavo vaisazoziva rufu, asi Ishe vandirambidza; naizvozvo handianyori, nokuti akavigwa kunyika.

26 Asi tarisai, ndakavaona, uye vakaparidza kwandiri.

27 Zve tarisai vachazove pakati pamaJentairi, maJentairi vakasavaziva.

28 Vachazova zve pakati pemaJuda, maJuda akasavaziva.

29 Uye zvichaitika kuti kana Ishe vaona muruzivo rwavo kuti nguva yacho yakwana vachaparidza kumarudzi ose akapararira eIsraeri, nekunyika dzose, marudzi, ndimi navanhu, uye vachaunza kubva mavari vakawanda kuna Jesu, kuti zvido zvavo zvigozadzikiswa, uye nokuda kwesimba rinopwisa raMwari riri mavari.

30 Uye vakaita sengirozi dzaMwari, kana vakanamata kuna Baba muzita raJesu vanokwanisa kuzviratidza kune munhu wose wavada.

31 Naizvozvo, vachaita mabasa makuru anoshamisa, zuva guru raanouya risati rasvika apo vanhu vose vachafanirwa kumira pamberi pechigaro cheutongi hwaKristu;

And they were cast down into the earth; but they did smite the earth with the word of God, insomuch that by his power they were delivered out of the depths of the earth; and therefore they could not dig pits sufficient to hold them.

And thrice they were cast into a furnace and received no harm.

And twice were they cast into a den of wild beasts; and behold they did play with the beasts as a child with a suckling lamb, and received no harm.

And it came to pass that thus they did go forth among all the people of Nephi, and did preach the gospel of Christ unto all people upon the face of the land; and they were converted unto the Lord, and were united unto the church of Christ, and thus the people of that generation were blessed, according to the word of Jesus.

And now I, Mormon, make an end of speaking concerning these things for a time.

Behold, I was about to write the names of those who were never to taste of death, but the Lord forbade; therefore I write them not, for they are hid from the world.

But behold, I have seen them, and they have ministered unto me.

And behold they will be among the Gentiles, and the Gentiles shall know them not.

They will also be among the Jews, and the Jews shall know them not.

And it shall come to pass, when the Lord seeth fit in his wisdom that they shall minister unto all the scattered tribes of Israel, and unto all nations, kindreds, tongues and people, and shall bring out of them unto Jesus many souls, that their desire may be fulfilled, and also because of the convincing power of God which is in them.

And they are as the angels of God, and if they shall pray unto the Father in the name of Jesus they can show themselves unto whatsoever man it seemeth them good.

Therefore, great and marvelous works shall be wrought by them, before the great and coming day when all people must surely stand before the judgment-seat of Christ;

- 32 Hongu kunyange kumaJentairi vachaita basa guru rinoshamisa, zuva rokutongwa risati rauya.
- 33 Uye kana manga muine zvinyorwa zvose zvinotaura nezvemabasa anoshamisa aKristu, mungadai, maererano namazwi aKristu, muchiziva kuti zvechokwadi zvinhu izvi zvichauya.
- 34 Uye nhamo kune uyo acharamba kuteerera kumazwi aJesu, nekune avowo vaakasarudza akavatuma mukati mavo; nokuti uyo asingagamuchire mazwi aJesu nemazwi eavo vaakatuma haamugamuchire; naizvozvo haazovagamuchira nezuva rokupedzisira;
- 35 Uye zvingadai zvakave nani kwavari dai vanga vasina kuberekwa. Nokuti munofunga here kuti mungabvise kutonga kwaMwari vanenge vatadzirwa, avo vatsikwa-tsikwa netsoka dzevanhu, kuti ruponeso rwuuye?
- 36 Zve zvino tarisai, ndichitaura pamusoro peavo vakasarudzwa naIshe, hongu, vatatu vakapinda kudenga, vandisingazive kuti vakacheneswa kubva mukuva vanofa kunova vasingafe—
- 37 Asi tarisai, kubvira kunyora, kwandakaita, ndakabvunza kuna Ishe, vakaita kuti ndione kuti panofanirwa kunge paine kushandurwa kwakaitwa miviri yavo, kana kuti vaizofanirwa kuziva rufu;
- 38 Naizvozvo, kuti vasazoziva rufu pakave nokushandurwa kwemiviri yavo, kuti vasazorwadziwa kana kutambudzika kunze kwekunge kuri kwekuda kwezvivi zvenyika yose.
- 39 Zvino kushanduka uku hakuna kuenzana nokuchaitika musu wokupedzisira; asi pakave nokushanduka pavari, zvekuti Satani akatadza kuvakurira, kuti asavaedza; vakatveneswa munyama, zvokuti vakava vatsvene, nokuti masimba enyika akatadza kuvabata.
- 40 Uye vaizogara vakadaro kusvika zuva rokutonga raKristu; zve pazuva iroro vaizogamuchira rushanduko rwukuru, nokuzogamuchirwa muumambo hwaBaba uye nokusazoenda kunze zvakare, asi kuzogara naMwari nokusingaperi kumatenga.

Yea even among the Gentiles shall there be a great and marvelous work wrought by them, before that judgment day.

And if ye had all the scriptures which give an account of all the marvelous works of Christ, ye would, according to the words of Christ, know that these things must surely come.

And wo be unto him that will not hearken unto the words of Jesus, and also to them whom he hath chosen and sent among them; for whoso receiveth not the words of Jesus and the words of those whom he hath sent receiveth not him; and therefore he will not receive them at the last day;

And it would be better for them if they had not been born. For do ye suppose that ye can get rid of the justice of an offended God, who hath been trampled under feet of men, that thereby salvation might come?

And now behold, as I spake concerning those whom the Lord hath chosen, yea, even three who were caught up into the heavens, that I knew not whether they were cleansed from mortality to immortality—

But behold, since I wrote, I have inquired of the Lord, and he hath made it manifest unto me that there must needs be a change wrought upon their bodies, or else it needs be that they must taste of death;

Therefore, that they might not taste of death there was a change wrought upon their bodies, that they might not suffer pain nor sorrow save it were for the sins of the world.

Now this change was not equal to that which shall take place at the last day; but there was a change wrought upon them, insomuch that Satan could have no power over them, that he could not tempt them; and they were sanctified in the flesh, that they were holy, and that the powers of the earth could not hold them.

And in this state they were to remain until the judgment day of Christ; and at that day they were to receive a greater change, and to be received into the kingdom of the Father to go no more out, but to dwell with God eternally in the heavens.

3 Nifai 29

- 1 Uye zvino tarisai, ndinoti kwamuri kana Ishe vakaona zvakakodzera, muungwaru hwavo, kuti kutaura uku kuchauya kumaJentairi maererano neshoko ravo, zvino munozoziva kuti chibvumirano chaBaba chavakaita navana vaIsraeri maererano nokudzoserwa kwavo kunyika yamadzibaba avo, chave kutotanga kuzadzikiswa.
- 2 Uye muchazoziva kuti mazwi aIshe, ayo akataurwa navaporofita vatsvene, ose achazadzikiswa; uye hamuzoti Ishe vanonoka kuuya kuvana vaIsraeri.
- 3 Uye hamufanire kufunga mumwoyo yenyu kuti mazwi akataurwa aya haana chaanoreva, nokuti tarisai, Ishe vacharangarira chibvumirano chavo chavakaita navanhu vavo vemba yaIsraeri.
- 4 Uye mukange mave kuona zvakataurwa izvi zvave kuuya pakati penyu, hamuchafanira kuramba muchituka Ishe, nokuti munondo wokutonga kwavo wave muruoko rwavo rworudyi; uye tarisai, pazuva iroro, mukashora mabasa avo vachaita kuti rikupfuurei.
- 5 Ane nhamo anotuka mabasa aIshe; hongu, ane nhamo uyo acharamba Kristu namabasa ake!
- 6 Hongu, ane nhamo acharamba zvinozarurwa naIshe, nouyo achati Ishe havachashandi nekuzururira, kana nehuporofita, kana nezvipo, kana nendimi, kana nokurapa, kana kuti nesimba roMweya Mutsvene.
- 7 Hongu, ane nhamo uyo achati nezuva iroro, kuti awane upfumi, kuti hakuna chishamiso chingaitwa naJesu Kristu; nokuti uyo anoita izvi achaita somwanakomana wekuraswa, uyo asina kuitirwa tsitsi, maererano neshoko raKristu!
- 8 Hongu, hamuchafanira kushinyira, kana kutuka, kana kuseka maJuda, kana nezvimwe zvezvizvarwa zvemba yaIsraeri; nokuti tarisai, Ishe vanorangarira chibvumirano chavo kwavari, uye vanoita kwavari sezvavakatsidza.
- 9 Naizvozvo musafunge kuti mungaite kuti ruoko rwaIshe rworudyi rwuende kuruboshwe, kuti vasatonge mukuzadzikisa chibvumirano chavakaita kuvana vaIsraeri.

3 Nephi 29

And now behold, I say unto you that when the Lord shall see fit, in his wisdom, that these sayings shall come unto the Gentiles according to his word, then ye may know that the covenant which the Father hath made with the children of Israel, concerning their restoration to the lands of their inheritance, is already beginning to be fulfilled.

And ye may know that the words of the Lord, which have been spoken by the holy prophets, shall all be fulfilled; and ye need not say that the Lord delays his coming unto the children of Israel.

And ye need not imagine in your hearts that the words which have been spoken are vain, for behold, the Lord will remember his covenant which he hath made unto his people of the house of Israel.

And when ye shall see these sayings coming forth among you, then ye need not any longer spurn at the doings of the Lord, for the sword of his justice is in his right hand; and behold, at that day, if ye shall spurn at his doings he will cause that it shall soon overtake you.

Wo unto him that spurneth at the doings of the Lord; yea, wo unto him that shall deny the Christ and his works!

Yea, wo unto him that shall deny the revelations of the Lord, and that shall say the Lord no longer worketh by revelation, or by prophecy, or by gifts, or by tongues, or by healings, or by the power of the Holy Ghost!

Yea, and wo unto him that shall say at that day, to get gain, that there can be no miracle wrought by Jesus Christ; for he that doeth this shall become like unto the son of perdition, for whom there was no mercy, according to the word of Christ!

Yea, and ye need not any longer hiss, nor spurn, nor make game of the Jews, nor any of the remnant of the house of Israel; for behold, the Lord remembereth his covenant unto them, and he will do unto them according to that which he hath sworn.

Therefore ye need not suppose that ye can turn the right hand of the Lord unto the left, that he may not execute judgment unto the fulfilling of the covenant which he hath made unto the house of Israel.

3 Nifai 30

- 1 Teerera, imi majentairi, munzwe mazwi aJesu Kristu, Mwanakomana waMwari mupenyu, aakandiraira kuti nditaure pamusana penyu, nokuti, tarisai andiraira kuti ndinyore, ndichiti:

- 2 Tendeukai, imi majentairi mose, kubva munzira dzenyu dzakaipa; mutendeuke kubva mukuita zvakaipa kwenyu, munhema dzenyu nomukunyengedza, noupombwe hwenyu, nekutadza kwenyu kuri muchivande, nokunamata zvifananidzo kwenyu, noumhondi hwenyu, noufundisi husakarurama hwenyu, nokuchiva kwenyu, nekukakavadzana kwenyu, mubve mune kuipa kwenyu kwose nezvakaipa zvenyu zvose, muuye kwandiri, mubhabhatidzwe muzita rangu, kuti mukanganwirwe zvivi zvenyu, muzadzwe neMweya Mutsvene, kuti muzoverengerwa kuvanhu vangu vanova vemba yaIsraeri.

3 Nephi 30

Hearken, O ye Gentiles, and hear the words of Jesus Christ, the Son of the living God, which he hath commanded me that I should speak concerning you, for, behold he commandeth me that I should write, saying:

Turn, all ye Gentiles, from your wicked ways; and repent of your evil doings, of your lyings and deceivings, and of your whoredoms, and of your secret abominations, and your idolatries, and of your murders, and your priestcrafts, and your envyings, and your strifes, and from all your wickedness and abominations, and come unto me, and be baptized in my name, that ye may receive a remission of your sins, and be filled with the Holy Ghost, that ye may be numbered with my people who are of the house of Israel.

Nifai weChina

Bhuku raNifai

Anove Mwanakomana waNifai —Mumwe weVadzidzi vaJesusu Kristu

Nhoroondo yavanhu vaNifai maererano nezvinyorwa zvake.

- 1 Uye zvakaitika kuti makore makumi matatu namana apfuura, uye negore remakumi matatu namashanu, tarisai vadzidzi vaJesusu vakanga vatangisa chechi yaKristu munyika dzose dzakakomberedza. vose vakauya kwavari, vakatendeuka zvechokwadi kubva pazvivi zvavo, vakabhabhatidzwa muzita raJesusu; uyewo vakagamuchira Mwema Mutsvene.
- 2 Uye zvakaitika kuti mugore remakumi matatu namatanhatu, vanhu vose vakatendeukira kuna Ishe, pamusoro penyika yose, vose maNifai nemaRamani, pakasava nokupesana kana kukakavadzana pakati pavo, uye munhu wose akaita zvakafanira kune mumwe.
- 3 Uye vakanga vakaenzana muzvinhu zvose zvavaive nazvo; naizvozvo pakanga pasina vapfumi kana varombo, akasungwa neasina, asi vose vakasunungurwa, nokuva vagamuchiri vezvipu zvokudenga.
- 4 Uye zvakaitika kuti gore ramakumi matatu nemanomwe rakapfuurawo zvakare, runyararo rwakaramba rwuchienderera mberi munyika iyi.
- 5 Uye pakave namabasa makuru anoshamisa akaitwa navadzidzi vaJesusu, mukudaro vakaporesa varwere, vakamutsa vakafa, vakaita kuti vakaremara vafambe, namapofu kuti aone, nematsi kuti dzinzwe; nezvimwewo zvishamiso zvakasiyana vakazviita pakati pavana vevanhu; uye hakuna imwe nzira yavaiita nayo zvishamiso kunze kwemuzita raJesusu.

Fourth Nephi

The Book of Nephi

Who Is the Son of Nephi—One of the Disciples of Jesus Christ

An account of the people of Nephi, according to his record.

And it came to pass that the thirty and fourth year passed away, and also the thirty and fifth, and behold the disciples of Jesus had formed a church of Christ in all the lands round about. And as many as did come unto them, and did truly repent of their sins, were baptized in the name of Jesus; and they did also receive the Holy Ghost.

And it came to pass in the thirty and sixth year, the people were all converted unto the Lord, upon all the face of the land, both Nephites and Lamanites, and there were no contentions and disputations among them, and every man did deal justly one with another.

And they had all things common among them; therefore there were not rich and poor, bond and free, but they were all made free, and partakers of the heavenly gift.

And it came to pass that the thirty and seventh year passed away also, and there still continued to be peace in the land.

And there were great and marvelous works wrought by the disciples of Jesus, insomuch that they did heal the sick, and raise the dead, and cause the lame to walk, and the blind to receive their sight, and the deaf to hear; and all manner of miracles did they work among the children of men; and in nothing did they work miracles save it were in the name of Jesus.

6 Uye ndiko kupfuura kwakaita gore rechimakumi matatu nemasere, negore rechimakumi matatu nemapfumbamwe, negore ramakumi mana nerimwe, neremakumi mana nemairi, hongu, kunyange neremakumi mana nemapfumbamwe rakanga rapfuura, uye neremakumi mashanu nerimwe, neremakumi mashanu nemaviri; hongu, kunyange neremakumi mashanu nemapfumbamwe rakanga rapfuura.

7 Uye Ishe vakaita kuti vabudirire zvikuru munyika iyi; hongu, mukudaro vakavaka maguta zvakare umo makange mune maguta akanga apiswa.

8 Hongu, kunyange guta guru reZarahemura vakaita kuti rivakwe zvakare.

9 Asi kwakanga kune maguta akawanda akanga akanyura, pakabva paita mvura imomo; naizvozvo maguta aya haana kuzovakwa patsva zvakare.

10 Uye zvino, tarisai, zvakaitika kuti vanhu vaNifai vakasimba, vakawanda zvikuru nokukurumidza, vakava vanhu vakarurama vanofadza.

11 Uye vakaroorana, vakapiwa mukuroorana, vakakomborerwa sekuwanda kwezvivimbiso zvavakanga vavimbiswa naIshe kuti achavaitira.

12 Uye havana kuzofamba muzviito zvemutemo waMosesi; asi vakafamba vachitevedza mirairo iyo vakagamuchira kubva kuna Ishe Mwari vavo, vachiramba vachinamata nokutsanya, nemukusangana pamwechete nguva dzose kuti vanamate nokunzwa shoko raIshe.

13 Uye zvakaitika kuti pakanga pasina kupesana pakati pevanhu, munyika yose; asi kwakave nezvishamiso zvikuru zvakaitwa pakati pevadzidzi vaJesusu.

14 Uye zvakaitika kuti gore rechimakumi manomwe nerimwe rakapfuura, uye negore rechimakumi manomwe namaviri, hongu, zve muchidimbu kusvikira gore rechimakumi manomwe nemapfumbamwe rakapfuura; hongu, kunyange makore zana akanga apfuura, vadzidzi vaJesusu, avo akanga asarudza, vose vakanga vaenda kuparadiso yaMwari, kunze kwaavo vatatu vaifanira kusara; pakava navamwe vadzidzi vakagadzwa munzvimbo dzavo; vanhu vazhinji vechizvarwa ichochi vakanga vapfuura.

And thus did the thirty and eighth year pass away, and also the thirty and ninth, and forty and first, and the forty and second, yea, even until forty and nine years had passed away, and also the fifty and first, and the fifty and second; yea, and even until fifty and nine years had passed away.

And the Lord did prosper them exceedingly in the land; yea, insomuch that they did build cities again where there had been cities burned.

Yea, even that great city Zarahemla did they cause to be built again.

But there were many cities which had been sunk, and waters came up in the stead thereof; therefore these cities could not be renewed.

And now, behold, it came to pass that the people of Nephi did wax strong, and did multiply exceedingly fast, and became an exceedingly fair and delightful people.

And they were married, and given in marriage, and were blessed according to the multitude of the promises which the Lord had made unto them.

And they did not walk any more after the performances and ordinances of the law of Moses; but they did walk after the commandments which they had received from their Lord and their God, continuing in fasting and prayer, and in meeting together oft both to pray and to hear the word of the Lord.

And it came to pass that there was no contention among all the people, in all the land; but there were mighty miracles wrought among the disciples of Jesus.

And it came to pass that the seventy and first year passed away, and also the seventy and second year, yea, and in fine, till the seventy and ninth year had passed away; yea, even an hundred years had passed away, and the disciples of Jesus, whom he had chosen, had all gone to the paradise of God, save it were the three who should tarry; and there were other disciples ordained in their stead; and also many of that generation had passed away.

- 15 Uye zvakaitika kuti pakanga pasina kupesana munyika, nokuda kwerudo rwaMwari urwo rwakagara mumwoyo yavanhu.
- 16 Uye pakanga pasina ruchiva, kana gakava, kana kumukirana, kana upombwe, kana nhema, kana kuponda, kana nzira dzeruchiva dzipi zvadzo; zvechokwadi hakuna vamwe vanhu vaifara kupfuura vanhu ava pavanhu vakasikwa noruoko rwaMwari.
- 17 Pakanga pasina makororo, kana mhondi, kana maRamani, kana mamwe madzinza zvawo; asi vakanga vari muhumwe, vana vaKristu, nevagari venhaka yeumambo hwaMwari.
- 18 Uye vakakomborerwa sei! Nokuti Ishe vaivakomborerwa mukuita kwavo kwose; hongu, vakakomborerwa vakabudirira kusvikira makore zana negumi apfuura; chizvarwa chokutanga kubva pana Kristu chakanga chapfuura, uye pakanga pasina kupesana munyika yose.
- 19 Uye zvakaitika kuti Nifai, uyo akachengeta zvinyorwa izvi zvekupedzisira, (akazvichengeta pamahwendefa aNifai) akafa, mwanakomana wake Amosi akazvichengeta pachinzvimbo chake; akazvichengeta pamahwendefa aNifai zvakare.
- 20 Uye akazvichengeta kwemakore makumi masere namana, zvakadaro makange mune runyararo munyika umu, kunze kwechikamu chiduku chavanhu avo vakanga vapanduka kubva muhechi vakatora zita remaRamani; naizvozvo makave nemaRamani zvakare munyika iyi.
- 21 Uye zvakaitika kuti Amosi akafawo, (rakanga riri gore rezana namakumi mapfumbamwe namana kubva pakuuya kwakaita Kristu) mwanakomana wake Amosi akachengeta zvinyorwa pachinzvimbo chake; akazvichengetawo pamahwendefa aNifai; uyewo zvakanorwa mubhuku raNifai, rinova bhuku rino.
- 22 Uye zvakaitika kuti makore mazana maviri akanga apfuura; chizvarwa chechipiri chakanga chapfuura kunze kwavashoma.
- 23 Uye zvino ini, Mormoni, ndinoda kuti muzive kuti vanhu vakanga vawanda, zvekuti vakanga vafararira nenyika yose, zve vakange vapfuma zvikuru, nokuda kwokubudirira kwavo munaKristu.

And it came to pass that there was no contention in the land, because of the love of God which did dwell in the hearts of the people.

And there were no envyings, nor strifes, nor tumults, nor whoredoms, nor lyings, nor murders, nor any manner of lasciviousness; and surely there could not be a happier people among all the people who had been created by the hand of God.

There were no robbers, nor murderers, neither were there Lamanites, nor any manner of -ites; but they were in one, the children of Christ, and heirs to the kingdom of God.

And how blessed were they! For the Lord did bless them in all their doings; yea, even they were blessed and prospered until an hundred and ten years had passed away; and the first generation from Christ had passed away, and there was no contention in all the land.

And it came to pass that Nephi, he that kept this last record, (and he kept it upon the plates of Nephi) died, and his son Amos kept it in his stead; and he kept it upon the plates of Nephi also.

And he kept it eighty and four years, and there was still peace in the land, save it were a small part of the people who had revolted from the church and taken upon them the name of Lamanites; therefore there began to be Lamanites again in the land.

And it came to pass that Amos died also, (and it was an hundred and ninety and four years from the coming of Christ) and his son Amos kept the record in his stead; and he also kept it upon the plates of Nephi; and it was also written in the book of Nephi, which is this book.

And it came to pass that two hundred years had passed away; and the second generation had all passed away save it were a few.

And now I, Mormon, would that ye should know that the people had multiplied, insomuch that they were spread upon all the face of the land, and that they had become exceedingly rich, because of their prosperity in Christ.

24 Uye zvino, mugore iri remazana maviri nerimwe vamwe vavo vakatangisa kuzvikudza, sezvakaita kuzvishongedza nembatya dzinodaidza mari yakawanda, nezvuma zvinokosha zvemhando dzose, nezvinhu zvakana zvenyika.

25 Uye kubva panguva iyoyo vakanga vasisaise zvinhu zvavo pamwechete.

26 Uye vakatangisa kuparadzana muzvikwata, vakatangisa kuzvivakira kereke dzavo kuti vawane upfumi, vakatangisa kuramba chechi yechokwadi raKristu.

27 Uye zvakaitika kuti gore ramazana maviri negumi rapfuura pakava nechechi dzakawanda munyika; hongu, pakave nechechi dzakawanda aiti anoziva Kristu, asi ivo vairamba zvikamu zvakawanda zvehangeri rake, mukudaro vakagamuchira zvinhu zvose zvakaipa, vakapa izvo zvinoera kune avo vakanga varambidzwa nokuda kwokusakodzera kwavo.

28 Uye chechi iyi rakakura zvikuru nokuda kwokuipa kwaro, uye nokuda kwaSatani nesimba rake rakabata mwoyo yavo.

29 Uye zvakare, pakanga pane imwe chechi yairamba Kristu; uye vaitambudza chechi yechokwadi yaKristu, nokuda kwokuzvinipisa nokutenda kwavo muna Kristu; uye vakavashora nokuda kwezvishamiso izvi zvaitwa pakati pavo.

30 Naizvozvo vakaratidza simba nemvumo pamusoro pevadzidzi vaJesu avo vaigara navo, vakavaisa mutorongo; asi nokuda kwesimba raMwari, rakanga riri mavari, matirongo akatsemuka nepakati, vakaenda vachiita zvishamiso pakati pavo.

31 Kunyange zvakadaro hazvo, zvisinei nezvishamiso izvi, vanhu vakaomesa mwoyo yavo, vakatsvaka kuvauraya, kana samaJuda kuJerusarema vakatsvaka kuuraya Jesu, maererano neshoko rake.

32 Uye vakavakanda muzvoto zvemoto, asi vakabuda vasina kukuvara.

33 Uye vakavakanda zvakare mumakomba emhuka dzesango, asi vakatamba nemhuka somwana ari kutamba negwayana; vakabuda madziri, vasina kukuvadzwa.

And now, in this two hundred and first year there began to be among them those who were lifted up in pride, such as the wearing of costly apparel, and all manner of fine pearls, and of the fine things of the world.

And from that time forth they did have their goods and their substance no more common among them.

And they began to be divided into classes; and they began to build up churches unto themselves to get gain, and began to deny the true church of Christ.

And it came to pass that when two hundred and ten years had passed away there were many churches in the land; yea, there were many churches which professed to know the Christ, and yet they did deny the more parts of his gospel, insomuch that they did receive all manner of wickedness, and did administer that which was sacred unto him to whom it had been forbidden because of unworthiness.

And this church did multiply exceedingly because of iniquity, and because of the power of Satan who did get hold upon their hearts.

And again, there was another church which denied the Christ; and they did persecute the true church of Christ, because of their humility and their belief in Christ; and they did despise them because of the many miracles which were wrought among them.

Therefore they did exercise power and authority over the disciples of Jesus who did tarry with them, and they did cast them into prison; but by the power of the word of God, which was in them, the prisons were rent in twain, and they went forth doing mighty miracles among them.

Nevertheless, and notwithstanding all these miracles, the people did harden their hearts, and did seek to kill them, even as the Jews at Jerusalem sought to kill Jesus, according to his word.

And they did cast them into furnaces of fire, and they came forth receiving no harm.

And they also cast them into dens of wild beasts, and they did play with the wild beasts even as a child with a lamb; and they did come forth from among them, receiving no harm.

34 Zvakadaro, vanhu vakaomesa mwoyo yavo, nokuti
vaitungamirirwa namapirisita namaporofita
vakawanda venhema kuti vavake chechi
dzakawanda, nokuita kuipa kwose. Uye vakarwisa
vanhu vose vaJesus; asi vanhu vaJesus havana
kurwisawo. Izvi zvakaita kuti vaderere mukusatenda
vakave vanhu vakaipa, gore negore, kusvika makore
mazana maviri namakumi matatu apfuura.

35 Uye zvakaitika kuti mugore irori, hongu,
ramazana maviri namakumi matatu nerimwe,
pakave nokupesana kukuru pakati pavanhu.

36 Uye zvakaitika kuti mugore iroro kwakamuka
vanhu vainzi maNifai, vakanga vari vatendi
vechokwadi muna Kristu; uye pakati pavo pakange
pane vaidaidzwa kuti maRamani—maJakobho,
maJosefa, namaZoramumu;

37 Naizvozvo vatendi vechokwadi munaKristu,
navanamati vechokwadi vaKristu, (pakati pavo
pakanga pane vadzidzi vatatu vaJesus vaifanira
kugara) vaidaidzwa kuti maNifai, nemaJakobho,
nemaJosefa, namaZoramumu.

38 Uye zvakaitika kuti avo vakaramba shoko
vakadaidzwa kuti maRamani, nemaRemueri,
nemaIshmaeri; uye havana kunge vaderera
mukusatenda, asi vakapanduka kubva pashoko
raKristu vachida; vakadzidzisa vana vavo kuti
vasatende, semadzibaba avo, kubvira pakutanga,
vakadererawo.

39 Uye kwaiva kuda kwokutadza nokuipa
kwamadzibaba avo, sezvazvakaita pakutanga. Uye
vakadzidziswa kuvenga vana vaMwari,
sekudzidziswa kwakaitwa maRamani kuvenga vana
vemaNifai kubvira kumavambo.

40 Uye zvakaitika kuti makore mazana maviri
nemakumi mana nemana akanga apfuura, uye
ndizvo zvakanga zvakaita nyaya dzevanhu. Uye
chikamu chavanhu vakaipa vakawanda vakave
nesimba, vakave vanhu vakawanda kupfuura vanhu
vaMwari.

41 Uye vakaenderera mberi nokuzvivakira kereke
dzavo, vachidzishongedza nezvinhu zvakasiyana-
siyana zvinokosha. Zve makore mazana maviri
namakumi mashanu akapfuura saizvozvo,
namakore mazana maviri namakumi matanhatu
akapfuurawo saizvozvo.

Nevertheless, the people did harden their hearts,
for they were led by many priests and false prophets
to build up many churches, and to do all manner of
iniquity. And they did smite upon the people of
Jesus; but the people of Jesus did not smite again.
And thus they did dwindle in unbelief and wicked-
ness, from year to year, even until two hundred and
thirty years had passed away.

And now it came to pass in this year, yea, in the
two hundred and thirty and first year, there was a
great division among the people.

And it came to pass that in this year there arose a
people who were called the Nephites, and they were
true believers in Christ; and among them there were
those who were called by the Lamanites—Jacobites,
and Josephites, and Zoramites;

Therefore the true believers in Christ, and the true
worshippers of Christ, (among whom were the three
disciples of Jesus who should tarry) were called
Nephites, and Jacobites, and Josephites, and
Zoramites.

And it came to pass that they who rejected the
gospel were called Lamanites, and Lemuelites, and
Ishmaelites; and they did not dwindle in unbelief,
but they did wilfully rebel against the gospel of
Christ; and they did teach their children that they
should not believe, even as their fathers, from the be-
ginning, did dwindle.

And it was because of the wickedness and abomi-
nation of their fathers, even as it was in the begin-
ning. And they were taught to hate the children of
God, even as the Lamanites were taught to hate the
children of Nephi from the beginning.

And it came to pass that two hundred and forty
and four years had passed away, and thus were the
affairs of the people. And the more wicked part of
the people did wax strong, and became exceedingly
more numerous than were the people of God.

And they did still continue to build up churches
unto themselves, and adorn them with all manner of
precious things. And thus did two hundred and fifty
years pass away, and also two hundred and sixty
years.

- 42 Uye zvakaitika kuti chikamu chavanhu vakaipa chakatanga kuvaka mhiko nezvikwata zvemuruvande zvaGadhiandoni.
- 43 Uye navanhuwo avo vaidaidzwa kuti vanhu vaNifai vakatangisa kuzvikudza mumwoyo yavo, nokuda kwoupfumi hwavo hwakapfuuridza, vakaita zvisina maturo sehama dzavo, maRamani.
- 44 Uye kubva panguva iyoyi vadzidzi vakatangisa kusuwa pamusana pezvivi zvenyika.
- 45 Uye zvakaitika kuti apo makore mazana matatu akanga apfuura, vose vanhu vaNifai nemaRamani vakanga vaipa zvakapfuuridza pasina anonzi uyu ari nani.
- 46 Uye zvakaitika kuti makororo aGadhiandoni akapararira kunyika dzose dzapasi; zve hakuna umwe akanga achiri mutsvene kunze kwavadzidzi vaJesus. Goridhe nesirivha vakachengeta zvakawandisa, vakaita zvose zvavaigona.
- 47 Uye zvakaitika kuti shure kwemakore anokwana mazana matatu nemashanu apfuura, (vanhu vakaipa vakaramba vari muzvakaipa). Amosi akafa; munin'ina wake Amaroni, akachengeta zvinyorwa izvi pachinzvimbo chake.
- 48 Uye zvakaitika kuti apo makore mazana matatu ane makumi maviri akanga apfuura, Amaroni, akatunhwa neMweya Mutsvene, akaviga zvinyorwa izvo zvaiera—hongu, kunyange zvinyorwa zvose zvinoera zvakapiwa kwaari kubva kuchizvarwa nechizvarwa, izvo zvaiera—kusvikira pamakore mazana matatu nemakumi maviri kubva pakuuya kwaKristu.
- 49 Zve akazviviga kuna Ishe, kuti zvizouya zvakare kune zvizvarwa zvemba yaJakobo, maererano nehuporofita nevimbiso dzaIshe. Uku ndiko kuguma kwezvinyorwa zvaAmaroni.

And it came to pass that the wicked part of the people began again to build up the secret oaths and combinations of Gadianton.

And also the people who were called the people of Nephi began to be proud in their hearts, because of their exceeding riches, and become vain like unto their brethren, the Lamanites.

And from this time the disciples began to sorrow for the sins of the world.

And it came to pass that when three hundred years had passed away, both the people of Nephi and the Lamanites had become exceedingly wicked one like unto another.

And it came to pass that the robbers of Gadianton did spread over all the face of the land; and there were none that were righteous save it were the disciples of Jesus. And gold and silver did they lay up in store in abundance, and did traffic in all manner of traffic.

And it came to pass that after three hundred and five years had passed away, (and the people did still remain in wickedness) Amos died; and his brother, Ammaron, did keep the record in his stead.

And it came to pass that when three hundred and twenty years had passed away, Ammaron, being constrained by the Holy Ghost, did hide up the records which were sacred—yea, even all the sacred records which had been handed down from generation to generation, which were sacred—even until the three hundred and twentieth year from the coming of Christ.

And he did hide them up unto the Lord, that they might come again unto the remnant of the house of Jacob, according to the prophecies and the promises of the Lord. And thus is the end of the record of Ammaron.

Bhuku raMormoni

Mormoni 1

- 1 Uye zvino ini Mormoni, ndinoita chinyorwa chezvinhu zvandakaona nokunzwa, zve ndinozvidaidza kuti Bhuku raMormoni.
- 2 Uye panguva iyo Amaroni ave kuzoviga zvinyorwa kuna Ishe, akauya kwandiri (Ini ndiine makore gumi ekuberekwa, uye ndakatanga kudzidza zvakanwanda setsika yokudzidza kwavanhu vekwedu) uye Amaroni akati kwandiri: Ndinoona kuti uri mwana akatsiga uye unokasika kuona zvinhu;
- 3 Naizvozvo, kana wava namakore makumi maviri namana ndinoda kuti urangarire zvinhu izvo waona muvanhu ava; uye kana uchinge wasvika pamakore iwayo enda kunyika yeAndumu, kune gomo rinenge richinzi Shimu, ipapo ndipo pandakaisa zvinyorwa zvole zvinoera zvaIshe zvinotaura pamusana pavanhu ava.
- 4 Uye tarisai, uchatora mahwendefa aNifai pachako, zvinenge zvasara uchazvirega zviri panzvimbo pazviri; zve uchanyora pamahwendefa aNifai zvinhu zvole izvo waona pamusana pavanhu ava.
- 5 Uye ini Mormoni, sowedinza raNifai (zita rababa vangu rainzi Mormoni) ndakarangarira zvinhu izvo Amaroni akandiraira.
- 6 Uye zvakaikwa kuti ini, ndava namakore gumi nerimwechete, ndakatakurwa nababa vangu ndikaenda kunyika yakanga iri kuchamhembe, kunyika yeZarahemura.
- 7 Nyika yose yakanga yazadzwa nedzimba, navanhu vakanga vawanda, sejecha regungwa.
- 8 Uye zvakaikwa kuti mugore iroro hondo yakatangisa pakati pemaNifai, avo vaisanganisa maNifai namaJakobho namaJosefa namaZoramumu; hondo iyi yakanga iri pakati pemaNifai namaRamani uye maRemueri namaIshmaeri.
- 9 Zvino maRamani namaRemueri namaIshmaeri vaidaidzwa kuti maRamani, uye mapoka maviri aiva maNifai namaRamani.

The Book of Mormon

Mormon 1

And now I, Mormon, make a record of the things which I have both seen and heard, and call it the Book of Mormon.

And about the time that Ammaron hid up the records unto the Lord, he came unto me, (I being about ten years of age, and I began to be learned somewhat after the manner of the learning of my people) and Ammaron said unto me: I perceive that thou art a sober child, and art quick to observe;

Therefore, when ye are about twenty and four years old I would that ye should remember the things that ye have observed concerning this people; and when ye are of that age go to the land Antum, unto a hill which shall be called Shim; and there have I deposited unto the Lord all the sacred engravings concerning this people.

And behold, ye shall take the plates of Nephi unto yourself, and the remainder shall ye leave in the place where they are; and ye shall engrave on the plates of Nephi all the things that ye have observed concerning this people.

And I, Mormon, being a descendant of Nephi, (and my father's name was Mormon) I remembered the things which Ammaron commanded me.

And it came to pass that I, being eleven years old, was carried by my father into the land southward, even to the land of Zarahemla.

The whole face of the land had become covered with buildings, and the people were as numerous almost, as it were the sand of the sea.

And it came to pass in this year there began to be a war between the Nephites, who consisted of the Nephites and the Jacobites and the Josephites and the Zoramites; and this war was between the Nephites, and the Lamanites and the Lemuelites and the Ishmaelites.

Now the Lamanites and the Lemuelites and the Ishmaelites were called Lamanites, and the two parties were Nephites and Lamanites.

10 Uye zvakaitika kuti hondo yakatangisa pakati pavo mukati meZarahemura, mumvura dzeSidhoni.

11 Uye zvakaitika kuti maNifai akaunganidza varume vakawanda zvikuru, kana vakapfuura zviuru makumi matatu. Uye zvakaitika kuti vakarwa kakati wandei mugore iroro, apo maNifai akakurira maRamani vakauraya vazhinji vavo.

12 Uye zvakaitika kuti maRamani vakaregera chirongwa chavo, mukava norunyararo munyika; runyararo rwakavepo kwenguva inoita makore mana, kusina kudeuka kweropa.

13 Asi kuipa kwakanga kuripo munyika yose, zvekuti Ishe vakatora vadzidzi vavo vanodiwa, mabasa ezvishamiso neekuporesa akamira nenzira yokuipa kwavanhu.

14 Uye kwakanga kusina zvipo kubva kuna Ishe, Mweya Mutsvene hauna kuuya kana pana ani, nenzira yokuipa kwavo nokusatenda.

15 Uye ini, ndava namakore gumi namashanu, somunhu akanga akatsiga, zvino ndakashanyirwa naIshe, ndikaraira ndikaziva kunaka kwaJesu.

16 Uye ndakada kuedza kuparidza kuvanhu ava, asi muromo wangu wakabatwa, ndikarambidzwa kuparidza kwavari; nokuti tarisai vakanga vapandukira Mwari vavo vachida; uye vadzidzi vanodiwa vakanga vabviswa munyika nenzira yokuipa kwavo.

17 Asi ndakaramba ndinavo, asi ndakarambidzwa kuparidza kwavari, nokuda kwekuoma kwemwoyo yavo; nekuoma kwemwoyo yavo nyika yakatukwa nokuda kwavo.

18 Uye makororo aya aGadhiandoni, ayo akanga ari pakati pamaRamani, akakanganisa nyika, zvekuti vagari vakatangisa kucherera upfumi hwavo pasi; zvikatanga kutsvedza, nokuti Ishe vakanga vatuka nyika, kuti vasazozvibate kana kuzviwana zvakare.

19 Uye zvakaitika kuti pakava nounyengedzi hwemashiripiti, nouroyi, namapipi; simba radhiabhorosi rakanga rava panyika yose, kana kusvika mukuzadzikisa mazwi ose aAbhinadhai, uye naSamueri muRamani.

And it came to pass that the war began to be among them in the borders of Zarahemla, by the waters of Sidon.

And it came to pass that the Nephites had gathered together a great number of men, even to exceed the number of thirty thousand. And it came to pass that they did have in this same year a number of battles, in which the Nephites did beat the Lamanites and did slay many of them.

And it came to pass that the Lamanites withdrew their design, and there was peace settled in the land; and peace did remain for the space of about four years, that there was no bloodshed.

But wickedness did prevail upon the face of the whole land, insomuch that the Lord did take away his beloved disciples, and the work of miracles and of healing did cease because of the iniquity of the people.

And there were no gifts from the Lord, and the Holy Ghost did not come upon any, because of their wickedness and unbelief.

And I, being fifteen years of age and being somewhat of a sober mind, therefore I was visited of the Lord, and tasted and knew of the goodness of Jesus.

And I did endeavor to preach unto this people, but my mouth was shut, and I was forbidden that I should preach unto them; for behold they had wilfully rebelled against their God; and the beloved disciples were taken away out of the land, because of their iniquity.

But I did remain among them, but I was forbidden to preach unto them, because of the hardness of their hearts; and because of the hardness of their hearts the land was cursed for their sake.

And these Gadianton robbers, who were among the Lamanites, did infest the land, insomuch that the inhabitants thereof began to hide up their treasures in the earth; and they became slippery, because the Lord had cursed the land, that they could not hold them, nor retain them again.

And it came to pass that there were sorceries, and witchcrafts, and magics; and the power of the evil one was wrought upon all the face of the land, even unto the fulfilling of all the words of Abinadi, and also Samuel the Lamanite.

Mormoni 2

- 1 Uye zvakaitika kuti mugore rakarero pakatangisa hondo pakati pemaNifai nemaRamani. Uye kana dai zvazvo ndaive mudiki, ndaive ndiine mumhu mukuru; naizvozvo vanhu vaNifai vakandiita kuti ndive mutungamiri wavo, kana kuti mutungamiri wemauto avo.
- 2 Naizvozvo zvakaitika kuti mugore rangu rechigumi nematanhatu ndakaenda ndakatungamira mauto emaNifai, tichinorwisa maRamani; naizvozvo makore mazana matatu ane makumi maviri nematanhatu akanga apfuura.
- 3 Uye zvakaitika kuti mugore rechimazana matatu ane makumi maviri ane makore manomwe maRamani akatinga nesimba rakapfuuridza, zvekuti vakavhundutsa mauto angu; naizvozvo havana kuda kurwa, uye vakatanga kutizira kunyika dzechekuchamhembe.
- 4 Uye zvakaitika kuti takasvika muguta reAngora, uye tikabva taritora guta iri, uye tikabva tagadzirira kuzvidzivirira kumaRamani. Uye zvikaitika kuti takavakirira guta iri nesimba redu; asi zvisinei nekuti takanga takaita zvose izvi maRamani akauya akatitandanisa muguta iri.
- 5 Uye vakatitandanisawo munyika yaDavidi.
- 6 Uye takafora tikauya kunyika yaJoshua, yakanga iri kumuganhu wekumadokero nechekugungwa.
- 7 Uye zvakaitika kuti takaunganidza vanhu vedu nokukurumidza kwataikwanisa, kuti tivaise muboka rimwechete.
- 8 Asi tarisai, nyika yakanga yazara nemakororo nemaRamani; uye zvisinei zvazvo nekuti vanhu vangu vakanga vakatarisana nekuparadzwa kukuru, havana kutendeuka mukuita kwavo kwakaipa; saka kwakave neropa nekudeuka kwero pa kwakapararira pamusoro penyika yose, kwose kurutivi rwemaNifai nekurutiviwo rwemaRamani; uye kukave nekumukirana pamusoro penyika yose kwakakwana.

Mormon 2

And it came to pass in that same year there began to be a war again between the Nephites and the Lamanites. And notwithstanding I being young, was large in stature; therefore the people of Nephi appointed me that I should be their leader, or the leader of their armies.

Therefore it came to pass that in my sixteenth year I did go forth at the head of an army of the Nephites, against the Lamanites; therefore three hundred and twenty and six years had passed away.

And it came to pass that in the three hundred and twenty and seventh year the Lamanites did come upon us with exceedingly great power, insomuch that they did frighten my armies; therefore they would not fight, and they began to retreat towards the north countries.

And it came to pass that we did come to the city of Angola, and we did take possession of the city, and make preparations to defend ourselves against the Lamanites. And it came to pass that we did fortify the city with our might; but notwithstanding all our fortifications the Lamanites did come upon us and did drive us out of the city.

And they did also drive us forth out of the land of David.

And we marched forth and came to the land of Joshua, which was in the borders west by the seashore.

And it came to pass that we did gather in our people as fast as it were possible, that we might get them together in one body.

But behold, the land was filled with robbers and with Lamanites; and notwithstanding the great destruction which hung over my people, they did not repent of their evil doings; therefore there was blood and carnage spread throughout all the face of the land, both on the part of the Nephites and also on the part of the Lamanites; and it was one complete revolution throughout all the face of the land.

9 Uye zvino, maRamani vakanga vaina mambo, uye zita rake ainzi Aroni; uye akauya kuzotirwisa nemauto aikwana makumi mana ezviuru ane zviuru zvina. Uye tarisai, ndakamurwisa nezviuru makumi mana ane zviuru zviviri. Uye zvakaitika kuti ndakamukurira nemauto angu zvekuti akatiza. Uye tarisai, zvose izvi zvakaitwa, uye mazana matatu ane makumi matatu emakore apfuura.

10 Uye zvakaitika kuti maNifai vakatanga kutendeuka mukutadza kwavo, vakatanga kuchema sezvakanga zvaporofitwa naSamueri muporofita; nokuti tarisai, hakuna munhu aigona kuchengeta chainge chiri chake, pamusana pembavha, nemakororo, nemhondi, nezvemapipi, neuroyi zvaive munyika.

11 Saka kwakatanga kuve nekunyunyuta nekuchema munyika yose pamusana pezvinhu izvi, uye kunyanya mukati mevanhu vaNifai.

12 Uye zvakaitika kuti apo ini, Mormoni, ndakaona kunyunyuta kwavo nokuchema kwavo nokusuwa kwavo pamberi paIshe, mwoyo wangu wakatanga kufara mukati mangu, nokuziva tsitsi nemwoyo murefu waIshe, naizvozvo ndakafunga kuti achavanzwira tsitsi nokutiwo ivo vachave vanhu vakarurama zvakare.

13 Asi tarisai kufara kwangu uku kwakava kwenhando, nokuti kusuwa kwavo kwakanga kusiri kwekutendeuka, pamusana pekunaka kwaMwari; asi kwaive kusuwa kwevakaraswa, pamusana pekuti Ishe havaivabvumira nguva dzose kuti vawane rufaro muchitema.

14 Uye havana kunge vauya kuna Jesu nemwoyo yakatyoka nemweya yakapfava, asi vakatuka Mwari, uye vakati dai vafa. Zvakadaro vaitambura nemunondo kuzviriritira.

15 Uye zvakaitika kuti kusuwa kwangu kwakadzoka kwandiri zvakare, uye ndikaona kuti vakatenge vatopfuura zuva renyasha, zvose mune zvenyama nezvemweya; nokuti ndakaona zviuru zvavo zvichirakashwa zvapandukira Mwari wazvo pachena, uye zvaunganidzwa semupfudze pamusoro penyika. Uye ndiko kupfuura kwakanga kwaita makore mazana matatu ane makumi mana nemana.

And now, the Lamanites had a king, and his name was Aaron; and he came against us with an army of forty and four thousand. And behold, I withstood him with forty and two thousand. And it came to pass that I beat him with my army that he fled before me. And behold, all this was done, and three hundred and thirty years had passed away.

And it came to pass that the Nephites began to repent of their iniquity, and began to cry even as had been prophesied by Samuel the prophet; for behold no man could keep that which was his own, for the thieves, and the robbers, and the murderers, and the magic art, and the witchcraft which was in the land.

Thus there began to be a mourning and a lamentation in all the land because of these things, and more especially among the people of Nephi.

And it came to pass that when I, Mormon, saw their lamentation and their mourning and their sorrow before the Lord, my heart did begin to rejoice within me, knowing the mercies and the long-suffering of the Lord, therefore supposing that he would be merciful unto them that they would again become a righteous people.

But behold this my joy was vain, for their sorrowing was not unto repentance, because of the goodness of God; but it was rather the sorrowing of the damned, because the Lord would not always suffer them to take happiness in sin.

And they did not come unto Jesus with broken hearts and contrite spirits, but they did curse God, and wish to die. Nevertheless they would struggle with the sword for their lives.

And it came to pass that my sorrow did return unto me again, and I saw that the day of grace was passed with them, both temporally and spiritually; for I saw thousands of them hewn down in open rebellion against their God, and heaped up as dung upon the face of the land. And thus three hundred and forty and four years had passed away.

- 16 Uye zvakaitika kuti mugore remazana matatu nemakumi mana ane mashanu maNifai akatanga kutiza maRamani; uye vakateverwa kudakara vasvika kunyika yeJashoni, vasati vakwanisa kuvamisa mukutiza kwavo.
- 17 Uye zvino, guta reJashoni raive pedyo nedunhu rakanga Amaroni aisa zvinyorwa kuna Ishe, kuti zvisaparadzwe. Uye tarisai ndakanga ndaenda maererano nemazwi aAmaroni, ndikanotora mahwendefa aNifai, uye ndikaita zvinyorwa maererano nemazwi aAmaroni.
- 18 Uye pamahwendefa aNifai ini ndakanyora rungano rwakakwana rwekuipa noruvengo rwose; asi pamahwendefa aya ndakarega kunyora rungano rwuzere rwehuipi noruvengo rwavo, nokuti tarisai, chiratidzo chehuipi noruvengo hachina kumbobva mumaziso angu kubvira panguva yandakanga ndave kuziva nekuona nzira dzemunhu.
- 19 Uye nhamo ndeyangu pamusana pehuipi hwavo; nokuti mwoyo wangu wakazadzwa nokusuwa pamusana peuipi hwavo, upenyu hwangu hwose; zvakadaro, ndinoziva kuti ndichasimudzwa muzuva rekupedzisira.
- 20 Uye zvakaitika kuti mugore irori vanhu vaNifai vakatanga kuvhimwa nokutinhwa zvakare. Uye zvakaitika kuti takatandaniwa kudakara tasvika kuchamhembe kunyika yainzi Shemi.
- 21 Uye zvakaitika kuti takavakirira guta reShemi, uye tikaunganidza vanhu vedu vataikwanisa, kuti zvimwe tivadzivirire kubva mukuparadzwa.
- 22 Uye zvakaitika kuti mugore remazana matatu nemakumi mana ane makore matanhatu vakatanga kutivinga zvakare.
- 23 Uye zvakaitika kuti ndakataura kuvanhu vangu, uye ndikavakuridzira nesimba rangu guru, kuti vamire varege kutya maRamani uye varwire vakadzi vavo, nevana vavo, nedzimba dzavo, nemisha yavo.
- 24 Uye mazwi angu anenge akavamutsa akavapa simba, zvekuti havana kuzotiza vaona maRamani, asi vakamira nokusatya vakavarwisa.

And it came to pass that in the three hundred and forty and fifth year the Nephites did begin to flee before the Lamanites; and they were pursued until they came even to the land of Jashon, before it was possible to stop them in their retreat.

And now, the city of Jashon was near the land where Ammaron had deposited the records unto the Lord, that they might not be destroyed. And behold I had gone according to the word of Ammaron, and taken the plates of Nephi, and did make a record according to the words of Ammaron.

And upon the plates of Nephi I did make a full account of all the wickedness and abominations; but upon these plates I did forbear to make a full account of their wickedness and abominations, for behold, a continual scene of wickedness and abominations has been before mine eyes ever since I have been sufficient to behold the ways of man.

And wo is me because of their wickedness; for my heart has been filled with sorrow because of their wickedness, all my days; nevertheless, I know that I shall be lifted up at the last day.

And it came to pass that in this year the people of Nephi again were hunted and driven. And it came to pass that we were driven forth until we had come northward to the land which was called Shem.

And it came to pass that we did fortify the city of Shem, and we did gather in our people as much as it were possible, that perhaps we might save them from destruction.

And it came to pass in the three hundred and forty and sixth year they began to come upon us again.

And it came to pass that I did speak unto my people, and did urge them with great energy, that they would stand boldly before the Lamanites and fight for their wives, and their children, and their houses, and their homes.

And my words did arouse them somewhat to vigor, insomuch that they did not flee from before the Lamanites, but did stand with boldness against them.

25 Uye zvakaitika kuti nemauto aikwana zviuru makumi matatu takarwa nehondo yaive nemakumi mashanu ezviuru zvemauto. Uye zvakaitika kuti takamira nesimba zvekuti vakatitiza.

26 Uye zvakaitika kuti zvavakatiza takavatandanisa nemauto edu, uye tikasangana navo zvakare, tikavakurira; zvakadaro simba raIshe rakanga risi nesu; hongu, takasiiwa tega, zvekuti mweya waIshe hauna kugara matiri; naizvozvo takashaya simba sehama dzedu.

27 Uye mwoyo wangu wakasuwa pamusana pedambudziko guru iri revanhu vangu, pamusana pekuipa kwavo neruvengo rwavo. Asi tarisai, takaenda kunorwisa maRamani nemakororo aGadhiandoni, kudakara tatora zvakare nzvimbo dzenhaka yedu.

28 Uye gore remazana matatu ane makumi mana ane makore mapfumbamwe rakanga rapfuura. Uye mugore remazana matatu nemakumi mashanu takaita chibvumirano nemaRamani nemakororo aGadhiandoni, tikaita kuti nzvimbo dzenhaka yedu dzigovewe.

29 Uye maRamani akatipa nyika yekuchamhembe, hongu, kana kamupata kakamanika kaipinda munyika yekumaodzanyemba. Uye tikapa maRamani yose nyika yekumaodzanyemba.

And it came to pass that we did contend with an army of thirty thousand against an army of fifty thousand. And it came to pass that we did stand before them with such firmness that they did flee from before us.

And it came to pass that when they had fled we did pursue them with our armies, and did meet them again, and did beat them; nevertheless the strength of the Lord was not with us; yea, we were left to ourselves, that the Spirit of the Lord did not abide in us; therefore we had become weak like unto our brethren.

And my heart did sorrow because of this the great calamity of my people, because of their wickedness and their abominations. But behold, we did go forth against the Lamanites and the robbers of Gadianton, until we had again taken possession of the lands of our inheritance.

And the three hundred and forty and ninth year had passed away. And in the three hundred and fiftieth year we made a treaty with the Lamanites and the robbers of Gadianton, in which we did get the lands of our inheritance divided.

And the Lamanites did give unto us the land northward, yea, even to the narrow passage which led into the land southward. And we did give unto the Lamanites all the land southward.

Mormoni 3

- 1 Uye zvakaikita kuti maRamani havana kuuya kuzorwa zvakare dakara mamwe makore gumi apfuura. Uye tarisai, ndakanga ndapa basa vanhu vangu, maNifai, mukugadzira minda yavo nezvombo zvavo kuitira nguva yehondo.
- 2 Uye zvakaikita kuti Ishe vakati kwandiri: Chema kuvanhu ava—Tendeukai imi, muuye kwandiri, uye muhabhatidzwe, uye mugovaka zvakare chechi yangu, uye mugoponeswa.
- 3 Uye ndakachema kuvanhu ava, asi hazvina chazvakaita; uye havana kuona kuti vakanga vaponeswa naIshe, uye akavapa mukana wekuti vatendeuke. Uye tarisai vakaomesa mwoyo yavo kuna Ishe Mwari vavo.
- 4 Uye zvakaikita kuti mushure megore rechigumi iri, richiita, pamwechete, makore mazana matatu ane makumi matanhatu kubvira pakuuya kwaKristu, mambo wemaRamani akatumira tsamba kwandiri, yakaita kuti ndizive kuti vakanga vachigadzirira kuuya kuzorwa nesu zvakare.
- 5 Uye zvakaikita kuti ndakaita kuti vanhu vangu vaungane pamwechete munyika yeKuparadzwa, kuguta raive kumuganhu, nechekukamupata kakamanika kaienda kunyika yekumaodzanyemba.
- 6 Uye ikoko ndiko kwatakaisa mauto edu, kuti tigame mauto emaRamani, kuti vatadze kutora ipi zvayo yenyika dzedu; naizvozvo takavadzivirira nesimba redu rose.
- 7 Uye zvakaikita kuti mugore remazana matatu ane makumi matanhatu negore rimwechete maRamani vakauya kwatiri kuguta reKuparadzwa kuzoita hondo nesu; uye zvakaikita kuti mugore iroro takavakunda, zvekuti vakabva vadzokera kunyika kwavo zvakare.
- 8 Uye mugore remazana matatu ane makumi matanhatu nemakore maviri vakauya zvakare kuzorwa. Uye tikavakunda zvakare, uye tikauraya vakawanda vavo, uye vakafa vavo vakakandwa mugungwa.

Mormon 3

And it came to pass that the Lamanites did not come to battle again until ten years more had passed away. And behold, I had employed my people, the Nephites, in preparing their lands and their arms against the time of battle.

And it came to pass that the Lord did say unto me: Cry unto this people—Repent ye, and come unto me, and be ye baptized, and build up again my church, and ye shall be spared.

And I did cry unto this people, but it was in vain; and they did not realize that it was the Lord that had spared them, and granted unto them a chance for repentance. And behold they did harden their hearts against the Lord their God.

And it came to pass that after this tenth year had passed away, making, in the whole, three hundred and sixty years from the coming of Christ, the king of the Lamanites sent an epistle unto me, which gave unto me to know that they were preparing to come again to battle against us.

And it came to pass that I did cause my people that they should gather themselves together at the land Desolation, to a city which was in the borders, by the narrow pass which led into the land southward.

And there we did place our armies, that we might stop the armies of the Lamanites, that they might not get possession of any of our lands; therefore we did fortify against them with all our force.

And it came to pass that in the three hundred and sixty and first year the Lamanites did come down to the city of Desolation to battle against us; and it came to pass that in that year we did beat them, insomuch that they did return to their own lands again.

And in the three hundred and sixty and second year they did come down again to battle. And we did beat them again, and did slay a great number of them, and their dead were cast into the sea.

- 9 Uye zvino, pamusana pechinhu chikuru ichi chakanga chaitwa nevanhu vangu, maNifai, vakatanga kuzvikudza nesimba ravo, uye vakatanga kupika pamberi pedenga kuti vachatsividza ropa rehama dzavo dzakanga dzaauraiwa nevavengi.
- 10 Uye vaipika nematenga, nechigarro cheumambo hwaMwari, kuti vachaenda kunorwa nevavengi vavo, uye vagovabvisa pamusoro penyika.
- 11 Uye zvakaitika kuti ini, Mormoni, ndakaramba zvachose kubvira panguva iyi kuti ndive mukuru nemutungamiri wevanhu ava, pamusana peupi noruvengo rwavo.
- 12 Tarisai, ndakange ndavatungamira, kana dai vakanga vaine uipi ndakanga ndavatungamira kazhinji kwazvo muhondo, uye ndichivada, maererano nerudo rwaMwari rwaive mandiri, nemwoyo wangu wose; uye mweya wangu wakanga wadirwa mumuteuro kuna Mwari vangu muswere wose ndichinamatira ivo; zvakadaro, zvakanga zvisina rutendo, pamusana pekuoma kwemwoyo yavo.
- 13 Uye katatu ndichivabvisa mumaoko evavengi vavo, uye havana kutendeuka pazvitema zvavo.
- 14 Uye vapika nezvose zvavairambidzwa kupika nazvo naIshe vedu neMuponesi Jesu Kristu, kuti vachaenda kuvavengi vavo kunorwa, uye vagotsividza ropa rehama dzavo, tarisai izwi raIshe rakauya kwandiri, richiti:
- 15 Kutsividza ndekwangu, uye ndichadzorera, uye pamusana pekuti vanhu ava havana kutendeuka mushure mekunge ndavabvisa, tarisai, vachabviswa pamusoro penyika.
- 16 Uye zvakaitika kuti ndakaramba zvachose kunorwisana nevavengi vangu; uye ndikaita sezvandakanga ndaudzwa naIshe; uye ndikamira semupupuri asina basa kuti ndiise pachena kunyika zvinhu zvandakanga ndaona ndikanzwa, maererano nokuiswa pachena kweMweya uyo wakanga wapupura pamusana pezvinhu zvakanga zvichauya.

And now, because of this great thing which my people, the Nephites, had done, they began to boast in their own strength, and began to swear before the heavens that they would avenge themselves of the blood of their brethren who had been slain by their enemies.

And they did swear by the heavens, and also by the throne of God, that they would go up to battle against their enemies, and would cut them off from the face of the land.

And it came to pass that I, Mormon, did utterly refuse from this time forth to be a commander and a leader of this people, because of their wickedness and abomination.

Behold, I had led them, notwithstanding their wickedness I had led them many times to battle, and had loved them, according to the love of God which was in me, with all my heart; and my soul had been poured out in prayer unto my God all the day long for them; nevertheless, it was without faith, because of the hardness of their hearts.

And thrice have I delivered them out of the hands of their enemies, and they have repented not of their sins.

And when they had sworn by all that had been forbidden them by our Lord and Savior Jesus Christ, that they would go up unto their enemies to battle, and avenge themselves of the blood of their brethren, behold the voice of the Lord came unto me, saying:

Vengeance is mine, and I will repay; and because this people repented not after I had delivered them, behold, they shall be cut off from the face of the earth.

And it came to pass that I utterly refused to go up against mine enemies; and I did even as the Lord had commanded me; and I did stand as an idle witness to manifest unto the world the things which I saw and heard, according to the manifestations of the Spirit which had testified of things to come.

- 17 Naizvozvo ndinonyorera kwamuri, maJentairi, nek kwamuriwo, imba yaIsraeri, kana basa rave kutanga, kuti munge mave pedyo nekugadzirira kudzokera kunyika yenhaka;
- 18 Hongu, tarisai, ndiri kunyorera kumativi ose enyika; hongu, kwamuri, marudzi aIsraeri gumi nemaviri, muchatongwa maererano nemabasa enyu muchitongwa negumi nevaviri vava vakasarudzwa naJesu kuti vave vadzidzi vake munyika yenyu yeJerusarema.
- 19 Uye ndinonyorera kune vakasara vevanhu ava, vachatongwawo negumi nevaviri vakasarudzwa naJesu munyika ino; uye vachatongwa ivo nevamwe vaye gumi nevaviri vakasarudzwa naJesu munyika yeJerusarema.
- 20 Uye zvinhu izvi ndinozviritidzwa neMweya; naizvozvo ndinonyorera kwamuri mose. Uye nechikonzero ichi ndinokunyorera, kuti muzive mose kuti munofanirwa kumira mose pamberi pechigaro chekutonga chaKristu, hongu, wose mweya wevanhu vemhuri yaAdama; uye makafanira kuti mutongwe nemabasa enyu, kana akanaka kana kuipa;
- 21 Uye nokutiwo mutende vhangeri raJesu Kristu, ramuchawana mukati menyu; nokutiwo maJuda, vanhu vechibvumirano chaIshe, vachawana umwe umbowo kunze kwake uyo avakaona uye vakanzwa, iye Jesu, avakauraya, aive iye chaiye Kristu uye Mwari chaiye.
- 22 Uye ndinoda kuti ndinyengetedze mose mativi enyika kuti mutendeuke uye mugadzirire kumira pamberi pechigaro chekutonga chaKristu.

Therefore I write unto you, Gentiles, and also unto you, house of Israel, when the work shall commence, that ye shall be about to prepare to return to the land of your inheritance;

Yea, behold, I write unto all the ends of the earth; yea, unto you, twelve tribes of Israel, who shall be judged according to your works by the twelve whom Jesus chose to be his disciples in the land of Jerusalem.

And I write also unto the remnant of this people, who shall also be judged by the twelve whom Jesus chose in this land; and they shall be judged by the other twelve whom Jesus chose in the land of Jerusalem.

And these things doth the Spirit manifest unto me; therefore I write unto you all. And for this cause I write unto you, that ye may know that ye must all stand before the judgment-seat of Christ, yea, every soul who belongs to the whole human family of Adam; and ye must stand to be judged of your works, whether they be good or evil;

And also that ye may believe the gospel of Jesus Christ, which ye shall have among you; and also that the Jews, the covenant people of the Lord, shall have other witness besides him whom they saw and heard, that Jesus, whom they slew, was the very Christ and the very God.

And I would that I could persuade all ye ends of the earth to repent and prepare to stand before the judgment-seat of Christ.

Mormoni 4

- 1 Uye zvakaitika kuti mugore ramazana matatu namakumi matanhatu namatatu maNifai akaenda namauto avo kundorwisana nemaRamani, kunze kwenyika yeKuparadzwa.
- 2 Uye zvakaitika kuti mauto amaNifai akatinhwa akadzorerwa kunyika yeKuparadzwa zvakare. Uye apo vakanga vakaneta kudaro, mamwe mauto matsva emaRamani akauya akavarwisa; vakave nokurwa kunorwadza, mukudaro maRamani akakwanisa kutora guta reKuparadzwa, vakauraya maNifai akawanda, vakatora vasungwa vakawanda.
- 3 Uye vakasara vakatiza vakandobatana navagari veguta reTeangumu. Zvino guta reTeangumu rakanga riri pakati pemuganhu wenyika rakatarisana negungwa; rakanga riri pedyo neguta reKuparadzwa.
- 4 Uye izvi zvakave pamusana pemauto emaNifai akaenda kunodenha maRamani; dai kusiri kudaro, maRamani haaimbowana simba kupfuura ivo.
- 5 Asi, tarisai, kutonga kwaMwari kunoita kuti wakaipa akundwe; zve wakaipa vanorangwa nevakaipa; nokuti ndevakaipa vanokonzera mwoyo yavana vavanhu kuti vadeure ropa.
- 6 Uye zvakaitika kuti maRamani akagadzirira kundorwisa guta reTeangumu.
- 7 Uye zvakaitika kuti mugore remazana matatu namakumi matanhatu namana maRamani akauya kuzorwisa guta reTeangumu, kuti zvimwe vangatore guta reTeangumu zvakare.
- 8 Uye zvakaitika kuti vakatinhwa vakadzorerwa shure namaNifai. Apo maNifai akaona kuti akanga adzorera maRamani shure vakatanga kuzvikudza nesimba ravo; vakaenda voita zvavanoda, vakatora zvakare guta reKuparadzwa.
- 9 Uye zvino zvinhu zvose izvi zvakanga zvaitwa, uye kwakanga kune zviuru nezviuru zvakauriwa zvamativi ose kumaNifai nekumaRamani.

Mormon 4

And now it came to pass that in the three hundred and sixty and third year the Nephites did go up with their armies to battle against the Lamanites, out of the land Desolation.

And it came to pass that the armies of the Nephites were driven back again to the land of Desolation. And while they were yet weary, a fresh army of the Lamanites did come upon them; and they had a sore battle, insomuch that the Lamanites did take possession of the city Desolation, and did slay many of the Nephites, and did take many prisoners.

And the remainder did flee and join the inhabitants of the city Teancum. Now the city Teancum lay in the borders by the seashore; and it was also near the city Desolation.

And it was because the armies of the Nephites went up unto the Lamanites that they began to be smitten; for were it not for that, the Lamanites could have had no power over them.

But, behold, the judgments of God will overtake the wicked; and it is by the wicked that the wicked are punished; for it is the wicked that stir up the hearts of the children of men unto bloodshed.

And it came to pass that the Lamanites did make preparations to come against the city Teancum.

And it came to pass in the three hundred and sixty and fourth year the Lamanites did come against the city Teancum, that they might take possession of the city Teancum also.

And it came to pass that they were repulsed and driven back by the Nephites. And when the Nephites saw that they had driven the Lamanites they did again boast of their own strength; and they went forth in their own might, and took possession again of the city Desolation.

And now all these things had been done, and there had been thousands slain on both sides, both the Nephites and the Lamanites.

- 10 Uye zvakaikita kuti makore mazana matatu ane makumi matanhatu, nematanhatu akanga apfuura, maRamani akauya zvakare kumaNifai kuti vavarwise; asi maNifai haana kutendeuka pazvinhu zvakaipa zvavakanga vaita, asi vakaramba vachiita zvakaipa.
- 11 Uye rurimi harukwanise kutsanangura, kana kuti munhu anyore tsananguro yakakwana yezvakaikita zvinotyisa izvi zveropa nokuurayana pakati pavanhu, vose maNifai namaRamani; wose mwoyo wakaomeswa, zvekuti vakafadzwa nokuramba vachideura ropa nguva dzose.
- 12 Uye kwakanga kusina kumboita huipi hukuru hwakadai pakati pavana vose vaRihai, kana pakati pavana vose veIsraeri, maererano namazwi aIshe, sekwakanga kuri pakati pavanhu ava.
- 13 Uye zvakaikita kuti maRamani vakatora guta reKuparadzwa, nokuti huwandu hwavo hwaidarika huwandu hwemaNifai.
- 14 Uye vakafamba zvakare vakananga kuguta reTeangumu, vakaburitsa vagari vemo, vakatora vasungwa vakawanda zvose vakadzi nevana, vakavaita semupiro kunaana mwari vavo vezvifananidzo.
- 15 Uye zvakaikita kuti mugore ramazana matatu namakumi matanhatu anemanomwe, maNifai akatsamwa zvikuru kuti maRamani akanga apa sechibairo vakadzi vavo nevana vavo, vakava vanoenda kumaRamani nokutsamwa kukuru, zvekuti vakakurira maRamani, vakavaburitsa munyika yavo.
- 16 Uye maRamani havana kuuya zvakare kuzorwisa maNifai kusvika mugore remazana matatu ane makumi manomwe nemashanu.
- 17 Uye mugore irori vakauya zvakare kuzorwisa maNifai nesimba ravo rose; zve havana kunge vakaverengwa nokuti vakanga vakawandisa.
- 18 Uye kubva panguva iyoyi maNifai havana kuzowana simba kupfuura maRamani, asi vakatanga kutsvairwa sedova riri muzuva.
- 19 Uye zvakaikita kuti maRamani vakauya kuguta reKuparadzwa; kwakave nokurwisana kunorwadza munyika yeKuparadzwa, umo maNifai akakurirwa.

And it came to pass that the three hundred and sixty and sixth year had passed away, and the Lamanites came again upon the Nephites to battle; and yet the Nephites repented not of the evil they had done, but persisted in their wickedness continually.

And it is impossible for the tongue to describe, or for man to write a perfect description of the horrible scene of the blood and carnage which was among the people, both of the Nephites and of the Lamanites; and every heart was hardened, so that they delighted in the shedding of blood continually.

And there never had been so great wickedness among all the children of Lehi, nor even among all the house of Israel, according to the words of the Lord, as was among this people.

And it came to pass that the Lamanites did take possession of the city Desolation, and this because their number did exceed the number of the Nephites.

And they did also march forward against the city Teancum, and did drive the inhabitants forth out of her, and did take many prisoners both women and children, and did offer them up as sacrifices unto their idol gods.

And it came to pass that in the three hundred and sixty and seventh year, the Nephites being angry because the Lamanites had sacrificed their women and their children, that they did go against the Lamanites with exceedingly great anger, insomuch that they did beat again the Lamanites, and drive them out of their lands.

And the Lamanites did not come again against the Nephites until the three hundred and seventy and fifth year.

And in this year they did come down against the Nephites with all their powers; and they were not numbered because of the greatness of their number.

And from this time forth did the Nephites gain no power over the Lamanites, but began to be swept off by them even as a dew before the sun.

And it came to pass that the Lamanites did come down against the city Desolation; and there was an exceedingly sore battle fought in the land Desolation, in the which they did beat the Nephites.

20 Uye vakatiza zvakare kubva kwavari, vakaenda kuguta rainzi Boazi; uko vakarwisa zvinotyisa maRamani, zvekuti maRamani haana kuvakurira kusvikira vadzoka zvakare kechipiri.

21 Uye apo vakanga vauya kechipiri, maNifai akatinhirwa kunze vakaurayiwa zvikuru, vakadzi nevana vavo vakapirwa zvekare kuzvifananidzo.

22 Uye zvakaitika kuti maNifai akatiza zvakare, vachitora vanhu vose, mumaguta nomumisha.

23 Uye zvino ini Mormon, ndichiona kuti maRamani akanga ava kuda kutora nyika, naizvozvo ndakaenda kugomo reShimu, ndikatora zvinyorwa zvose izvo Amaroni akanga aviga kunaIshe.

And they fled again from before them, and they came to the city Boaz; and there they did stand against the Lamanites with exceeding boldness, in-
somuch that the Lamanites did not beat them until they had come again the second time.

And when they had come the second time, the Nephites were driven and slaughtered with an ex-
ceedingly great slaughter; their women and their children were again sacrificed unto idols.

And it came to pass that the Nephites did again flee from before them, taking all the inhabitants with them, both in towns and villages.

And now I, Mormon, seeing that the Lamanites were about to overthrow the land, therefore I did go to the hill Shim, and did take up all the records which Ammaron had hid up unto the Lord.

Mormoni 5

- 1 Uye zvakaikita kuti ndakaenda mukati memaNifai, ndikatendeuka pamhiko chandakanga ndaita kuti handichazovayamura; uye vakandipa zvakare kuti nditungamire mauto avo, nokuti vaitarisira kwandiri sekunge ndingakwanise kuvabvisa mumatambudziko avo.
- 2 Asi tarisai, ndakanga ndisina ruvimbo, nokuti ndaiziva kutonga kwaIshe kwaiuya kwavari; nokuti havana kunge vatendeuka muzvitadzo zvavo, asi vaingotambudzikira upenyu hwavo vasingadaidzire kuna Iye akavasika.
- 3 Uye zvakaikita kuti maRamani akativinga zvakare zvatakanga tatizira kuguta reJorodhani; asi tarisai, vakatinhirwa shure zvekuti havana kutora guta iri panguva iyoyo.
- 4 Uye zvakaikita kuti vakativinga zvakare, uye tikadzivirira guta iri. Uye kwakange kuine mamwe maguta akanga akachengetwa nemaNifai, kusimba kwawo kwakavatadzisa kuti vapinde mukati menyika, kuti vanoparadza vagari venyika yedu.
- 5 Asi zvakaikita kuti yose nzvimbo yataipfuura nemo, uye vanhu vemo vasina kuungana pamwechete, vakaparadzwa nemaRamani, uye misha yavo nemadhorobha avo, zve nemaguta zvakapiswa nemoto; saka mazana matatu emakore nemakumi manomwe ane mapfumbamwe akapfuura.
- 6 Uye zvakaikita kuti mugore remazana matatu nemakumi masere maRamani vakativinga zvakare kuzorwa, uye tikavarwisa pasina kutya takashinga; asi zvakashaya maturo, nokuti vakanga vakawanda zvekuti vaitoita zvekutsika maNifai netsoka.
- 7 Uye zvakaikita kuti takatiza zvakare, avo vakamhanya kupfuura maRamani vakapona, uye vakatadza kusiya maRamani vakarakashwa vakaparadzwa.

Mormon 5

And it came to pass that I did go forth among the Nephites, and did repent of the oath which I had made that I would no more assist them; and they gave me command again of their armies, for they looked upon me as though I could deliver them from their afflictions.

But behold, I was without hope, for I knew the judgments of the Lord which should come upon them; for they repented not of their iniquities, but did struggle for their lives without calling upon that Being who created them.

And it came to pass that the Lamanites did come against us as we had fled to the city of Jordan; but behold, they were driven back that they did not take the city at that time.

And it came to pass that they came against us again, and we did maintain the city. And there were also other cities which were maintained by the Nephites, which strongholds did cut them off that they could not get into the country which lay before us, to destroy the inhabitants of our land.

But it came to pass that whatsoever lands we had passed by, and the inhabitants thereof were not gathered in, were destroyed by the Lamanites, and their towns, and villages, and cities were burned with fire; and thus three hundred and seventy and nine years passed away.

And it came to pass that in the three hundred and eightieth year the Lamanites did come again against us to battle, and we did stand against them boldly; but it was all in vain, for so great were their numbers that they did tread the people of the Nephites under their feet.

And it came to pass that we did again take to flight, and those whose flight was swifter than the Lamanites' did escape, and those whose flight did not exceed the Lamanites' were swept down and destroyed.

8 Uye zvino tarisai, ini Mormoni, handidi kuti ndimise mwoyo yevanhu nokuisa pamberi pavo ropa nokudeuka kweropa kwakadaro kuipa sezvakaiswa pamberi pemaziso angu; asi ini, nokuziva kuti zvinhu izvi zvakafanira chokwadi kuitwa kuti zvizivikanwe, nekuti zvose zvinhu zvakavanzwa zvinofanira kuziviswa pachena pamatenga edzimba—

9 Uye nokutiwo ruzivo rwezvinhu izvi rwakafanira kuuya kune vakasara vevanhu ava, nokumaJentairiwo, avo vakanzi naIshe vachaita kuti vanhu ava vapararire, uye vanhu ava vasingazoverengwa sechinhu pakati pavo—naizvozvo ndinonyora chidimbu chete, ndisingaedze kupa rungano rwuzere rwezvinhu zvandaona, pamusana pemurairo wandatambira, nokutiwo musanyanye kusuwa zvakanyanya pamusoro pekuipa kwevanhu ava.

10 Uye zvino tarisai, izvi ndiri kuzvitauro kumbeu yavo, nekuvaJentairiwo vane hany'a namba yaIsraeri, vanoziva nekuona kunobva maropafadzo avo.

11 Nokuti ndinoziva kuti ivavo vanosuwira dambudziko remba yaIsraeri; hongu, kuti vanosuwira kuparadzwa kwevanhu ava; vanosuwa kuti vanhu ava havana kutendeuka zvekuti vangadai vakagumbatirwa mumaoko aJesu.

12 Zvino zvinhu izvi zvirikunyorerwa vakasara vemba yaJakobo; uye zvirikunyorwa netsika iyi, nokuti zvinozivikanwa naMwari kuti kuipa kwavo hakuiti kuti zvinhu zviende kwavari; uye zvinovigwa kuna Ishe kuti zvigozouya nenguva yavo.

13 Uye uyu ndiwo murairo wandatambira; uye tarisai, zvichauya maererano nemurairo waIshe, kana azviona zvakafanira, muuchenjeri hwavo.

And now behold, I, Mormon, do not desire to harrow up the souls of men in casting before them such an awful scene of blood and carnage as was laid before mine eyes; but I, knowing that these things must surely be made known, and that all things which are hid must be revealed upon the housetops—

And also that a knowledge of these things must come unto the remnant of these people, and also unto the Gentiles, who the Lord hath said should scatter this people, and this people should be counted as naught among them—therefore I write a small abridgment, daring not to give a full account of the things which I have seen, because of the commandment which I have received, and also that ye might not have too great sorrow because of the wickedness of this people.

And now behold, this I speak unto their seed, and also to the Gentiles who have care for the house of Israel, that realize and know from whence their blessings come.

For I know that such will sorrow for the calamity of the house of Israel; yea, they will sorrow for the destruction of this people; they will sorrow that this people had not repented that they might have been clasped in the arms of Jesus.

Now these things are written unto the remnant of the house of Jacob; and they are written after this manner, because it is known of God that wickedness will not bring them forth unto them; and they are to be hid up unto the Lord that they may come forth in his own due time.

And this is the commandment which I have received; and behold, they shall come forth according to the commandment of the Lord, when he shall see fit, in his wisdom.

- 14 Uye tarisai, vachaenda kune avo vemaJuda vasingatende; uye pamusana pekuda uku vachaenda—kuti vanyengetedzwe kuti Jesu ndiye Kristu, Mwanakomana waMwari vapenyu; kuti Baba vaunze, kuburikidza nekune Wavanodisisa, chinangwa chavo chikuru chokusingapere, mukudzorera pakare maJuda, kana imba yose yaIsraeri, kunyika yenhaka yavo, yavakapiwa naIshe Mwari vavo, mukuzadzikiswa kwechibvumirano chavo.
- 15 Uye kutiwo mbeu yevanhu ava inyatsotenda zvizere vhangeri ravo, richaenda kwavari richibva kumaJentairi; nokuti vanhu ava vachange vakapararira, uye vachave vatema, vane tsvina, uye vanhu vanosemesa, kupfuura chii zvacho chati chambove pakati pedu, hongu, kana chakambove pakati pemaRamani, uye zvichikonzerwa nokusatenda kwavo nokunamata mifananidzo.
- 16 Nokuti tarisai, Mweya waIshe wakatorega kare kushanda nemadzibaba avo; uye havana Kristu naMwari munyika; uye vanopupurutswa nemhepo kunge hundi.
- 17 Vakambenge vari vanhu vaifadza, uye vaina Kristu semufudzi wavo; hongu, vakanga vachitungamirwa naMwari Baba.
- 18 Asi zvino, tarisai, vave kutungamirwa naSatani, sekuurutswa kunoitwa hundi nemhepo, uye kana sekukandwa kunoitwa ngarava nemasaisai, kana isina mutsigiso, kana kuti isina chimwe chinhu chekuifambisa; uye sezvainenge yakaita, ndizvo zvavanenge vakaita.
- 19 Uye tarisai, Ishe vakavachengetera maropafadzo avo, avangadai vakagashira munyika, kuitira maJentairi vachatora nyika.
- 20 Asi tarisai, zvichaitika kuti vachatinhwa vakapararaniswa nemaJentairi, uye shure kwekunge vatinhwa nekupararaniswa nemaJentairi, tarisai, zvino Ishe ndipo pavachangarira chibvumirano chaakaita naAbrahama nekuimba yose yaIsraeri.
- 21 Uye Ishe vachangarirawo minamoto yevakarurama, yavakavaitira kwaari.

And behold, they shall go unto the unbelieving of the Jews; and for this intent shall they go—that they may be persuaded that Jesus is the Christ, the Son of the living God; that the Father may bring about, through his most Beloved, his great and eternal purpose, in restoring the Jews, or all the house of Israel, to the land of their inheritance, which the Lord their God hath given them, unto the fulfilling of his covenant;

And also that the seed of this people may more fully believe his gospel, which shall go forth unto them from the Gentiles; for this people shall be scattered, and shall become a dark, a filthy, and a loathsome people, beyond the description of that which ever hath been amongst us, yea, even that which hath been among the Lamanites, and this because of their unbelief and idolatry.

For behold, the Spirit of the Lord hath already ceased to strive with their fathers; and they are without Christ and God in the world; and they are driven about as chaff before the wind.

They were once a delightsome people, and they had Christ for their shepherd; yea, they were led even by God the Father.

But now, behold, they are led about by Satan, even as chaff is driven before the wind, or as a vessel is tossed about upon the waves, without sail or anchor, or without anything wherewith to steer her; and even as she is, so are they.

And behold, the Lord hath reserved their blessings, which they might have received in the land, for the Gentiles who shall possess the land.

But behold, it shall come to pass that they shall be driven and scattered by the Gentiles; and after they have been driven and scattered by the Gentiles, behold, then will the Lord remember the covenant which he made unto Abraham and unto all the house of Israel.

And also the Lord will remember the prayers of the righteous, which have been put up unto him for them.

- 22 Uye zvino, imi maJentairi, mungamisikidzane sei nesimba raMwari, kunze kwekuti mutendeuke mubve kunzira dzenyu dzakaipa?
- 23 Hamuzive here imi kuti muri mumaoko aMwari? Hamuzive here iye ane simba rose, uye pakuraira kwake kukuru nyika ichapetwa serukukwe?
- 24 Naizvozvo, tendeukai imi, uye muzvirereke pamberi pake, nokuti angangouya akazokurangai —nokuti vakasara vembeu yaJakobo vangangofamba mukati menyu seshumba, vakakubvarura bvarurai kuita zvidimbu, uye hapana anokuponesai.

And then, O ye Gentiles, how can ye stand before the power of God, except ye shall repent and turn from your evil ways?

Know ye not that ye are in the hands of God? Know ye not that he hath all power, and at his great command the earth shall be rolled together as a scroll?

Therefore, repent ye, and humble yourselves before him, lest he shall come out in justice against you—lest a remnant of the seed of Jacob shall go forth among you as a lion, and tear you in pieces, and there is none to deliver.

Mormoni 6

- 1 Uye zvino ndinopedza zvinyorwa zvangu maererano nokuparadzwa kwevanhu vangu, maNifai. Uye zvakaitika kuti takafora tichienda kumaRamani.
- 2 Uye ini, Mormoni, ndakanyora tsamba kuna mambo wamaRamani, ndichimukumbira kuti atibvumire kuti tiunganidze pamwechete vanhu vedu munyika yeKumora, pedyo negomo rainzi Kumora, kuti tigorwa zvakare.
- 3 Uye zvakaitika kuti mambo wemaRamani akabvuma zvataida.
- 4 Uye zvakaitika kuti takafora tichienda kunyika yeKumora, tikamisa matende edu takatenderedza gomo reKumora; rakanga riri munyika yemvura yakawanda, nzizi, nezvisipiti; zve apa ndipo patakatarisira kukunda maRamani.
- 5 Uye zvino makore mazana matatu namakumi masere namana apfuura, takanga taunganidza vanhu vedu vose vakanga vasara munyika yeKumora.
- 6 Uye zvakaitika kuti apo takanga taunganidza vanhu vedu munyika yeKumora, tarisai ini Mormoni, ndakatanga kukwegura; uye ndichiziva kuti kwaiva kurwisa kwavanhu vangu kwokupedzisira, somunhu akanga arairwa naIshe kuti ndisabvumire kuti zvinyorwa zvakanga zvapiwa isu namadzibaba edu, izvo zvaiera, kuti zviwire mumaoko emaRamani (nokuti maRamani aizozviparadza) naizvozvo ndakaita chinyorwa ichi kubva kune mahwendefa aNifai, ndikazviviga mugomo reKumora zvinyorwa zvose zvakanga zvapiwa kwandiri noruoko rwaIshe, kunze kwezvinyorwa zvishoma izvi zvandakapa mwanakomana wangu, Moronai.
- 7 Uye zvakaitika kuti vanhu vangu, nevakadzi vavo navana vavo, vakaona mauto emaRamani achifora achiuya kwavari; nokutya kukuru kworufu uko kunozadza zvipfuva zvavakaipa, vakamirira kuti vavagamuchire.
- 8 Uye zvakaitika kuti vakauya kuti vazotirwisa, zve mweya wose wakazadzwa nokutya nokuda kwokuwanda kwavo.

Mormon 6

And now I finish my record concerning the destruction of my people, the Nephites. And it came to pass that we did march forth before the Lamanites.

And I, Mormon, wrote an epistle unto the king of the Lamanites, and desired of him that he would grant unto us that we might gather together our people unto the land of Cumorah, by a hill which was called Cumorah, and there we could give them battle.

And it came to pass that the king of the Lamanites did grant unto me the thing which I desired.

And it came to pass that we did march forth to the land of Cumorah, and we did pitch our tents around about the hill Cumorah; and it was in a land of many waters, rivers, and fountains; and here we had hope to gain advantage over the Lamanites.

And when three hundred and eighty and four years had passed away, we had gathered in all the remainder of our people unto the land of Cumorah.

And it came to pass that when we had gathered in all our people in one to the land of Cumorah, behold I, Mormon, began to be old; and knowing it to be the last struggle of my people, and having been commanded of the Lord that I should not suffer the records which had been handed down by our fathers, which were sacred, to fall into the hands of the Lamanites, (for the Lamanites would destroy them) therefore I made this record out of the plates of Nephi, and hid up in the hill Cumorah all the records which had been entrusted to me by the hand of the Lord, save it were these few plates which I gave unto my son Moroni.

And it came to pass that my people, with their wives and their children, did now behold the armies of the Lamanites marching towards them; and with that awful fear of death which fills the breasts of all the wicked, did they await to receive them.

And it came to pass that they came to battle against us, and every soul was filled with terror because of the greatness of their numbers.

- 9 Uye zvakaitika kuti vakawira pavanhu vangu neminondo, nouta, nemiseve, namatemo, nezvombo zvoze zvehondo.
- 10 Uye zvakaitika kuti vanhu vangu vakawisirwa pasi, hongu, kunyange zviuru zvangu gumi izvo zvakange zvineni, ini ndikawira pakati pavo ndakuvadzwa; vakapfuura nepandakanga ndiri asi havana kundipfuudza.
- 11 Uye apo vakanga vaenda vachiuraya vanhu vangu vose kunze kwavanokwana makumi maviri navana, (pakati pavo pakanga pano mwanakomana wangu Moronai) uye isu takanga tararama pavanhu vedu vakafa, takaona mangwana acho, apo maRamani akanga adzokera kumakamba avo, kubva pamusoro pegomo reKumora, zviuru gumi zvevanhu vangu avo vakanga vaurayiwa vachitungamirirwa neni.
- 12 Uye zvakare takaona zviuru gumi zvevanhu vangu zvaitungamirirwa nomwanakomana wangu Moronai.
- 13 Uye tarisai, zviuru gumi zviye zvaGidhigidhona zvakanga zvafa, iyewo ari pakati pavo.
- 14 Uye Rama akanga afa navanhu vake zviuru gumi; Girgari akanga afa nezviuru gumi zvavanhu vake; zve Rimuha akanga afa nezviuru gumi zvevanhu vake; naJenemu akanga afa nezviuru gumi zvavanhu vake; naKumenaiha; naMoronaiha, naAndionumu, naShibhuromu, naShemi, naJoshi, vakanga vafa nezviuru gumi zveumwe nomumwe wavo.
- 15 Uye zvakaitika kuti kwakanga kune vamwe gumi vakanga vafa nomunondo, nezviuru gumi zvavo pamunhu; hongu, kunyange vose vanhu vangu, kunze kwavaye makumi maviri namana vakanga vaneni, navashoma vakanga vatizira kunyika dziri kuchamhembe, neavo vashoma vakanga vaenda kumaRamani, vakange vafa; nyama yavo, mapfupa, neropa ravo zvakanga zvakangoti kata-kata nenyika, zvakasiwa namaoko akavauraya kuti vamweuke vari panyika, kuti vadzokere kuvhuramai vavo.
- 16 Uye mweya wangu wakarwadziwa zvikuru pamusana, pokuuraiwa kwavanhu vangu, ndikachema:
- 17 Imi makanaka, ko makagobva sei munzira dzaIshe! Imi makanaka, ko makagoramba seiko iye Jesu, akamira namaoko akatambanudza kuti akugamuchirei!

And it came to pass that they did fall upon my people with the sword, and with the bow, and with the arrow, and with the ax, and with all manner of weapons of war.

And it came to pass that my men were hewn down, yea, even my ten thousand who were with me, and I fell wounded in the midst; and they passed by me that they did not put an end to my life.

And when they had gone through and hewn down all my people save it were twenty and four of us, (among whom was my son Moroni) and we having survived the dead of our people, did behold on the morrow, when the Lamanites had returned unto their camps, from the top of the hill Cumorah, the ten thousand of my people who were hewn down, being led in the front by me.

And we also beheld the ten thousand of my people who were led by my son Moroni.

And behold, the ten thousand of Gidgiddonah had fallen, and he also in the midst.

And Lamah had fallen with his ten thousand; and Gilgal had fallen with his ten thousand; and Limhah had fallen with his ten thousand; and Jeneum had fallen with his ten thousand; and Cumenihah, and Moronihah, and Antionum, and Shiblom, and Shem, and Josh, had fallen with their ten thousand each.

And it came to pass that there were ten more who did fall by the sword, with their ten thousand each; yea, even all my people, save it were those twenty and four who were with me, and also a few who had escaped into the south countries, and a few who had deserted over unto the Lamanites, had fallen; and their flesh, and bones, and blood lay upon the face of the earth, being left by the hands of those who slew them to molder upon the land, and to crumble and to return to their mother earth.

And my soul was rent with anguish, because of the slain of my people, and I cried:

O ye fair ones, how could ye have departed from the ways of the Lord! O ye fair ones, how could ye have rejected that Jesus, who stood with open arms to receive you!

- 18 Tarisai, dai musina kuita izvi, mungadai musina kupunzika. Asi tarisai, makapunzika, uye ndinochema pamusana pokurasikirwa nemi.
- 19 Imi makanaka vanakomana navanasikana, imi vana baba navana mai, imi varume namadzimai, imi makanaka, ko zvino makapunzika wani!
- 20 Asi tarisai, maenda, uye kusuwa kwangu hakungakudzorei.
- 21 Uye zuva richasvika zvino kuti miviri yenyu inofa itore isingafe, kuti miviri ino iyi iri kuora isaore; kuti ipapo muzomira pachigaro chokutonga chaKristu, kuti mugotongwa maererano nemabasa enyu; kuti kana muri vatsvene, ipapo muchakomborerwa pamwechete nemadzibaba enyu ayo akaenda pamberi penyu.
- 22 Dai makanga makatendeuka kuparadzwa kukuru uku kusati kwauya kwamuri. Asi tarisai, maenda, uye Baba, hongu, Baba Vokusingaperi vokudenga, vanoziwa zvamuri; uye vanoita kwamuri maererano nekururama kwavo netsitsi.

Behold, if ye had not done this, ye would not have fallen. But behold, ye are fallen, and I mourn your loss.

O ye fair sons and daughters, ye fathers and mothers, ye husbands and wives, ye fair ones, how is it that ye could have fallen!

But behold, ye are gone, and my sorrows cannot bring your return.

And the day soon cometh that your mortal must put on immortality, and these bodies which are now mouldering in corruption must soon become incorruptible bodies; and then ye must stand before the judgment-seat of Christ, to be judged according to your works; and if it so be that ye are righteous, then are ye blessed with your fathers who have gone before you.

O that ye had repented before this great destruction had come upon you. But behold, ye are gone, and the Father, yea, the Eternal Father of heaven, knoweth your state; and he doeth with you according to his justice and mercy.

Mormoni 7

- 1 Uye zvino, tarisai, ndichataura kune zvimwe zvizvarwa zvavanhu ava izvo zvakasara; kana zvikaitika kuti Mwari vavape mazwi angu, kuti vagoziva nezvezvinhu zvamadzibaba avo; hongu, ndinotaura kwamuri, imi vechizvarwa cheimba yaIsraeri; aya ndiwo mazwi andinotaura:
- 2 Zivai kuti muri veimba yaIsraeri.
- 3 Zivai kuti munofanira kuuya mutendeuke, kana kuti hamuzoponeswa.
- 4 Zivai kuti munofanira kuisa pasi zvombo zvenyu zvehondo, uye musazofara zvakare mukudeura ropa, musazovitora zvakare, kunze kwokunge Mwari vakurairai.
- 5 Zivai kuti munofanira kuziva madzibaba enyu, mutendeuke kubva muzvivi zvenyu nokuipa kwenyu, uye mutende muna Jesu Kristu, kuti ndiye Mwanakomana waMwari, uye kuti akauraiwa namaJuda, uye nesimba raBaba akamuka zvakare, nokudaro akawana kukunda guva; uye maari kuruma kwerufu kuchamedzwa.
- 6 Uye anounza kumutswa kwevakafa, kunoita kuti munhu agomutswa kuti amire pamberi pachigaro chokutonga kwake.
- 7 Uye akaunza rununuro rwepasi, runoita kuti uyo anozoonekwa asina mhosva pamberi pake nezuva rokutongwa achazogara naMwari muumambo hwavo, kuti aimbe dzimbo dzisingaperi dzokumurumbidza navaimbi vokumusoro, kuna Baba, nokune Mwanakomana, nekune Mweya Mutsvene, zvinova Mwari mumwechete, mukufara kusina magumo.
- 8 Nokudaro tendeukai, mubhabhatidzwe muzita raJesu, mugobatirira pavhangeri raKristu, iro richaiswa pamberi penyu, kwete muchinyorwa chino chete asi muchinyorwa chichauya kumaJentairi kubva kumaJuda, chiri icho chinyorwa chichabva kumaJentairi chichiuya kwamuri.
- 9 Nokuti tarisai, izvi zvakanyorwa kuitira kuti imi muzvitende; kana mukatenda izvozvo muchatenda izviwo; uye kana muchinge matenda muchaziva zvakare nezvemadzibaba enyu, nemabasa anoshamisa zvikuru akaitwa nesimba raMwari pakati pavo.

Mormon 7

And now, behold, I would speak somewhat unto the remnant of this people who are spared, if it so be that God may give unto them my words, that they may know of the things of their fathers; yea, I speak unto you, ye remnant of the house of Israel; and these are the words which I speak:

Know ye that ye are of the house of Israel.

Know ye that ye must come unto repentance, or ye cannot be saved.

Know ye that ye must lay down your weapons of war, and delight no more in the shedding of blood, and take them not again, save it be that God shall command you.

Know ye that ye must come to the knowledge of your fathers, and repent of all your sins and iniquities, and believe in Jesus Christ, that he is the Son of God, and that he was slain by the Jews, and by the power of the Father he hath risen again, whereby he hath gained the victory over the grave; and also in him is the sting of death swallowed up.

And he bringeth to pass the resurrection of the dead, whereby man must be raised to stand before his judgment-seat.

And he hath brought to pass the redemption of the world, whereby he that is found guiltless before him at the judgment day hath it given unto him to dwell in the presence of God in his kingdom, to sing ceaseless praises with the choirs above, unto the Father, and unto the Son, and unto the Holy Ghost, which are one God, in a state of happiness which hath no end.

Therefore repent, and be baptized in the name of Jesus, and lay hold upon the gospel of Christ, which shall be set before you, not only in this record but also in the record which shall come unto the Gentiles from the Jews, which record shall come from the Gentiles unto you.

For behold, this is written for the intent that ye may believe that; and if ye believe that ye will believe this also; and if ye believe this ye will know concerning your fathers, and also the marvelous works which were wrought by the power of God among them.

10 Uye muchaziva zve kuti muri zvizvarwa zvembeu yaJakobo; naizvozvo munoverengwa pamwechete navanhu vechibvumirano chokutanga; uye mukava munotenda munaKristu, mukabhabhatidzwa, kekutanga nemvura, kwozouya moto noMweya Mutsvene, muchiteedza mufananidzo woMuponesi wedu, maererano neizvo akatituma, zvichazova zvichakunakirai nezuva rokutongwa. Amen.

And ye will also know that ye are a remnant of the seed of Jacob; therefore ye are numbered among the people of the first covenant; and if it so be that ye believe in Christ, and are baptized, first with water, then with fire and with the Holy Ghost, following the example of our Savior, according to that which he hath commanded us, it shall be well with you in the day of judgment. Amen.

Mormoni 8

- 1 Tarisai ini Moronai, ndinopedzisa chinyorwa chababa vangu, Mormoni. Tarisai, ndine zvinhu zvisihoma zvekunyora, izvo zvinhu zvandakarairwa nababa vangu.
- 2 Uye zvino zvakaitika kuti shure kwekurwa kukuru kunotyisa paKumora, tarisai, maNifai ayo akanga atizira akananga kuchamhembe akavhimwa nemaRamani, kusvika vose zvavo vaparadzwa.
- 3 Uye baba vangu vakauraiwawo, ini ndakasara ndega kuti ndinyore zvinhu zvinopisa tsitsi zvekuparadzwa kwevanhu vangu. Asi tarisai, vakaenda, uye ndinozadzikisa mirairo yababa vangu. Kana vachandiurayawo, handizive.
- 4 Naizvozvo ndichanyora zvinyorwa ndigozvicherera pasi; kana dai ndikazoenda zvinenge zvisinei.
- 5 Tarisai, baba vangu vakaita chinyorwa ichi, vakanyora zvinangwa zvazvo. Uye tarisai, ndainyora dai ndanga ndiine nzvimbo pamahwendefa, asi handina; kana dare handina, nokuti ndiri ndoga. Baba vangu vakauraiwa muhondo, nehama dzangu dzose, zvino handina shamwari kana kwokuenda; uye kuti Ishe vachabvuma kuti ini ndirarame kwenguva yakadii handizive.
- 6 Tarisai, makore mazana mana apfuura kubvira kuuya kwaIshe Muponesi vedu.
- 7 Uye tarisai, maRamani akavhima vanhu vangu, maNifai, guta neguta, nzvimbo nenzvimbo, kusvikira kuisina; kupunzika kwavo kukuru; hongu, kuparadzwa kukuru uye kunoshamisa kwakaitika kuvanhu vangu, maNifai.
- 8 Uye tarisai, ruoko rwaIshe rwakazviita. Uye tarisai zve, maRamani pahondo pachawo; nyika yose yangova neumhondi nokudeuka kweropa; uye hapana anoziva kupera kwehondo.
- 9 Uye zvino, tarisai, handichataura zvimwe pamusana pavo, nokuti hakuna mumwe akapona kunze kwamaRamani namakororo avo vachiri kurarama panyika.

Mormon 8

Behold I, Moroni, do finish the record of my father, Mormon. Behold, I have but few things to write, which things I have been commanded by my father.

And now it came to pass that after the great and tremendous battle at Cumorah, behold, the Nephites who had escaped into the country southward were hunted by the Lamanites, until they were all destroyed.

And my father also was killed by them, and I even remain alone to write the sad tale of the destruction of my people. But behold, they are gone, and I fulfil the commandment of my father. And whether they will slay me, I know not.

Therefore I will write and hide up the records in the earth; and whither I go it mattereth not.

Behold, my father hath made this record, and he hath written the intent thereof. And behold, I would write it also if I had room upon the plates, but I have not; and ore I have none, for I am alone. My father hath been slain in battle, and all my kinsfolk, and I have not friends nor whither to go; and how long the Lord will suffer that I may live I know not.

Behold, four hundred years have passed away since the coming of our Lord and Savior.

And behold, the Lamanites have hunted my people, the Nephites, down from city to city and from place to place, even until they are no more; and great has been their fall; yea, great and marvelous is the destruction of my people, the Nephites.

And behold, it is the hand of the Lord which hath done it. And behold also, the Lamanites are at war one with another; and the whole face of this land is one continual round of murder and bloodshed; and no one knoweth the end of the war.

And now, behold, I say no more concerning them, for there are none save it be the Lamanites and robbers that do exist upon the face of the land.

- 10 Uye hapana kana mumwe anoziva Mwari vechokwadi kunze kwevadzidzi vaJesu, avo vakagara munyika kusvikira pava nokuipa kukuru kuti Ishe havana kuzoita kuti varambe vari pakati pevanhu; uye kana kuti vachiri pano pasi hakuna munhu anoziva.
- 11 Asi tarisai, baba vangu pamwe neni takavaona, uye vakaparidza kwatiri.
- 12 Uye ani zvake anogamuchira zvinyorwa izvi, asingazovishora nokuda kwezvinhu zvakakanganiswa zviru mazviri, iyeye achaziva zvinhu zvikuru kupfuura izvozvi. Tarisai, ndini Moronai; uye dai zvaibvira, ndaiita kuti muzive zvinhu zvose.
- 13 Tarisai, ndinopedzisa kutaura maererano nevanhu ava. Ndiri mwanakomana waMormoni, baba vangu vakanga vari chizvarwa chaNifai.
- 14 Uye ndini mumwecheteyo akaviga zvinyorwa izvi kuna Ishe; mahwendefa aya haakoshi, nokuda kwomurairo waIshe. Nokuti vechokwadi akati hakuna munhu anozova nawo kuti awane upfumi; asi kuti zvinyorwa izvi zvinhu zvinokosha zvikuru, uye achazoviunza pachena, iyeye Ishe achamukomborera.
- 15 Nokuti hakuna kana mumwe ane simba rokuzviunza pachiedza kunze kwokunge aripihwa naMwari; nokuti Mwari vanoda kuti zviitwe neziso rakatarisa pakubwinya kwavo chete, kana magariro akanaka evanhu vaMwari avo vechipikirwa vakare vagara vapararira kubvira kare.
- 16 Uye akakomborerwa uyo achaunza zvinhu izvi pachiedza; nokuti zvichaunzwa kubva kurima kuuya muchiedza, maererano neshoko raMwari; hongu, zvichaunzwa kubva muvhu, uye zvichavenekera mune rima, zvigozivilkanwa nevanhu; uye zvichaita kuburikidza nesimba raMwari.
- 17 Uye kana pane zvakakanganiswa kukanganisa kwomunhu. Asi tarisai, hatizivi chakakanganiswa; zvisinei Mwari vanoziva zvinhu zvose; naizvozvo, uyo anoshora, ngaave anogara akaziva kuti kuchave nenjodzi yemoto wegehena.
- 18 Uye uyo anoti: Ndiratidzei ini, kana kuti ucharohwa—muchenjererei kuti angangoitisa vanhu izvo zvakarambidzwa naIshe.

And there are none that do know the true God save it be the disciples of Jesus, who did tarry in the land until the wickedness of the people was so great that the Lord would not suffer them to remain with the people; and whether they be upon the face of the land no man knoweth.

But behold, my father and I have seen them, and they have ministered unto us.

And whoso receiveth this record, and shall not condemn it because of the imperfections which are in it, the same shall know of greater things than these. Behold, I am Moroni; and were it possible, I would make all things known unto you.

Behold, I make an end of speaking concerning this people. I am the son of Mormon, and my father was a descendant of Nephi.

And I am the same who hideth up this record unto the Lord; the plates thereof are of no worth, because of the commandment of the Lord. For he truly saith that no one shall have them to get gain; but the record thereof is of great worth; and whoso shall bring it to light, him will the Lord bless.

For none can have power to bring it to light save it be given him of God; for God wills that it shall be done with an eye single to his glory, or the welfare of the ancient and long dispersed covenant people of the Lord.

And blessed be he that shall bring this thing to light; for it shall be brought out of darkness unto light, according to the word of God; yea, it shall be brought out of the earth, and it shall shine forth out of darkness, and come unto the knowledge of the people; and it shall be done by the power of God.

And if there be faults they be the faults of a man. But behold, we know no fault; nevertheless God knoweth all things; therefore, he that condemneth, let him be aware lest he shall be in danger of hell fire.

And he that saith: Show unto me, or ye shall be smitten—let him beware lest he commandeth that which is forbidden of the Lord.

- 19 Nokuti tarisai, uyo anokurumidza kutonga naiye achakurumidza kutongwawo, mubairo wake uchaenzanirana namabasa ake; naizvozvo, uyo anorova achazorohwawo, naIshe.
- 20 Tarisai zvinotaurwa nemagwaro—munhu haazorovi, kana kutonga; nokuti kutonga ndokwangu, Ishe vanodaro, nokutsiva ndokwangu zvakare, uye ndicharipira ini.
- 21 Uye uyo achafema kutsamwa nokuita nharo nebasa raIshe, nokupikisa vanhu vechibvumirano vaIshe avo vemba yaIsraeri, uye achiti: Tichaparadza basa raIshe, uye Ishe havacharangerira chibvumirano chavakaita kune vemba yaIsraeri—iye ari munjodzi yokutemwa nokukandwa mumoto.
- 22 Nokuti chinangwa chaIshe chokusingaperi chichaenderera mberi, kusvikira zvivimbiso zvavo zvose zvazadzikiswa.
- 23 Nzverai huporofita hwaIsaya. Tarisai, handikwanise kuzvinyora. Hongu, tarisai ndinoti kwamuri, vatendi vakatungamira mberi kwangu, avo vakambogara munyika ino, vachachema, hongu, kunyange kubva muguruva vachachema kuna Ishe; uye Ishe vachirarama vacharangerira chibvumirano chavakaita navo.
- 24 Uye vanoziva minamoto yavo, kuti vakanga vachinamatira hama dzavo. Uye vanoziva kutenda kwavo, nokuti muzita ravo vaisimudza makomo; nomuzita ravo vaiita kuti nyika indengendeke; zve nesimba reshoko ravo vaiita kuti matorongo akoromoke; hongu, kunyange moto muzhinji hawaivapisa, kana mhuka dzesango, kunyange nyoka dzine uturu hadzaivakwanisa nenzira yesimba reshoko ravo.
- 25 Uye tarisai, minamoto yavo yakanga yakamirira iye kuti Ishe vagobvumira kuti zvinhu izvi zviuye.
- 26 Uye hakuna anofanira kuti hazviuye, nokuti zvechokwadi zvichauya, nokuti Ishe vakazviture; nokuti kubva pasi zvichauya, noruoko rwaIshe, hakuna achazvirambidza; uye zvichauya pazuva iro richanzi zvishamiso zvabviswa; zvichauya kunyange munhu achataura kubva mukufa.

For behold, the same that judgeth rashly shall be judged rashly again; for according to his works shall his wages be; therefore, he that smiteth shall be smitten again, of the Lord.

Behold what the scripture says—man shall not smite, neither shall he judge; for judgment is mine, saith the Lord, and vengeance is mine also, and I will repay.

And he that shall breathe out wrath and strifes against the work of the Lord, and against the covenant people of the Lord who are the house of Israel, and shall say: We will destroy the work of the Lord, and the Lord will not remember his covenant which he hath made unto the house of Israel—the same is in danger to be hewn down and cast into the fire;

For the eternal purposes of the Lord shall roll on, until all his promises shall be fulfilled.

Search the prophecies of Isaiah. Behold, I cannot write them. Yea, behold I say unto you, that those saints who have gone before me, who have possessed this land, shall cry, yea, even from the dust will they cry unto the Lord; and as the Lord liveth he will remember the covenant which he hath made with them.

And he knoweth their prayers, that they were in behalf of their brethren. And he knoweth their faith, for in his name could they remove mountains; and in his name could they cause the earth to shake; and by the power of his word did they cause prisons to tumble to the earth; yea, even the fiery furnace could not harm them, neither wild beasts nor poisonous serpents, because of the power of his word.

And behold, their prayers were also in behalf of him that the Lord should suffer to bring these things forth.

And no one need say they shall not come, for they surely shall, for the Lord hath spoken it; for out of the earth shall they come, by the hand of the Lord, and none can stay it; and it shall come in a day when it shall be said that miracles are done away; and it shall come even as if one should speak from the dead.

- 27 Uye zvichauya pazuva iro ropa revatendi richachema kuna Ishe, nokuda kwezvikuwata zvemuruvande nemabasa erima.
- 28 Hongu, zvichauya pazuva iro simba raMwari richarambwa, chechi dzichasvibiswa nokusimudzira kuzvikudza mumwoyo yavo; hongu, kunyange pazuva iro vatungamiri vechechi nevadzidzisi vachasimuka mukuzvikudza mumwoyo yavo, kunyange nokuchiva vechechi avo.
- 29 Hongu, zvichauya pazuva iro kuchanzwika nezvemoto, nemadutu emhepo, nokunhuhwa kwemoto munyika dzevamwe;
- 30 Uye kuchanzwikawo hondo, runyerekupe rwehondo, nokundengendeka kwenzvimbo dzakasiyana-siyana.
- 31 Hongu, zvichauya pazuva iro kuchave nokusvibiswa kukuru kwenyika; kuchave nokupondana, nokupamba, nokunyepa, nokunyengedza, noupombwe nokumwe kutadza kwose kwakaipisisa; apo kuchave nevazhinji vachati, Ita izvi, kana ita izvo, hazvina mhosva, nokuti Ishe vachazvitunha pazuva rokupedzisira. Asi vane nhamo ivavo, nokuti vari mugomba remarwadzo nokusungwa muzvakaipa.
- 32 Hongu, zvichauya pazuva iro panenge pane kereke dzinenge dzavakwa idzo dzichati: Uyai kwandiri, nokuda kwemari yenyu zvivi zvenyu zvicharegererwa.
- 33 Imi vanhu vakaipisisa nevanhu vasinganzwisise, ko makavakirei chechi kuti mugowana upfumi? Ko sei makashandura mazwi matsvene aMwari, kuti muunze kuraswa pamweya yenyu? Tarisai, tarisai pane zvakazarurwa zvaMwari; nokuti tarisai, nguva ichasvika pazuva iroro apo zvinhu zvose izvi pazvichazadzikiswa.
- 34 Tarisai, Ishe vakandiratidza zvinhu zvikuru zvinoshamisa maererano neizvo zviru pedyo kuuya, pazuva iro zvinhu zvose izvi zvichauya kwamuri,
- 35 Tarisai, ndinotaura kwamuri semuripo, asi hamupo. Asi tarisai, Jesu Kristu akuratidzai kwandiri, uye ndinoziva kuita kwenyu.

And it shall come in a day when the blood of saints shall cry unto the Lord, because of secret combinations and the works of darkness.

Yea, it shall come in a day when the power of God shall be denied, and churches become defiled and be lifted up in the pride of their hearts; yea, even in a day when leaders of churches and teachers shall rise in the pride of their hearts, even to the envying of them who belong to their churches.

Yea, it shall come in a day when there shall be heard of fires, and tempests, and vapors of smoke in foreign lands;

And there shall also be heard of wars, rumors of wars, and earthquakes in divers places.

Yea, it shall come in a day when there shall be great pollutions upon the face of the earth; there shall be murders, and robbing, and lying, and deceivings, and whoredoms, and all manner of abominations; when there shall be many who will say, Do this, or do that, and it mattereth not, for the Lord will uphold such at the last day. But wo unto such, for they are in the gall of bitterness and in the bonds of iniquity.

Yea, it shall come in a day when there shall be churches built up that shall say: Come unto me, and for your money you shall be forgiven of your sins.

O ye wicked and perverse and stiffnecked people, why have ye built up churches unto yourselves to get gain? Why have ye transfigured the holy word of God, that ye might bring damnation upon your souls? Behold, look ye unto the revelations of God; for behold, the time cometh at that day when all these things must be fulfilled.

Behold, the Lord hath shown unto me great and marvelous things concerning that which must shortly come, at that day when these things shall come forth among you.

Behold, I speak unto you as if ye were present, and yet ye are not. But behold, Jesus Christ hath shown you unto me, and I know your doing.

- 36 Uye ndinoziva kuti munofamba mukuzvikudza kwemwoyo yenyu; hakuna mumwe kunze kwevashoma avo vasingazvisimudzire pakuzvikudza mumwoyo yavo, mukupfeka nguwo dzakanaka chaizvo, nomukuchiva, nokunetsana, nokushora, nokuvengana nokumwe kuipa kwose; uye chechi dzenyu, hongu, ose zvawo, asvibiswa pamusana pekuzvikudza kwemwoyo yenyu.
- 37 Nokuti tarisai, munoda mari, nezvamuinazvo, nenguwo dzenyu dzakanaka, nokushongedza makereke enyu, kupfuura kuda kwamunoita varombo nevanoshaya, varwere nevanotambudzika.
- 38 Imi tsvina, imi vanyengedzi, imi vadzidzisi, munozvitengesa nokuda kwezvinoora, seiko masvibisa chechi tsvene yaMwari? Seiko muchinyara kutakura zita raKristu? Seiko musingafunge kuti kufara kusingapere kukuru pane kusuwa kusina magumo—nokuda kukudzwa kwenyika?
- 39 Seiko muchizvishongedza nezvisina upenyu, asi muchibvumira kuti vane nzara, nevanoshaya, nevasina kupfeka, nevanorwara nevakaremara vapfuure nepamuri, musingavatarise?
- 40 Hongu, sei muchivaka kuipa kwenyu kwemuchivande kuti muwane, muchiita kuti shirikadzi dzicheme kuna Ishe, uye nenherera kuti dzicheme pamberi paIshe, uye zvakare neropa remadzibaba avo nevarume vavo kuti richeme kuna Ishe kubva pasi, kuti vakutsividzei?
- 41 Tarisai, munondo wokutsividza wakarembera pamusoro penyu; uye nguva iri pedyo kusvika yokutsividza ropa revatendi pamusoro penyu, nokuti haachada kunzwa kuchema kwavo.

And I know that ye do walk in the pride of your hearts; and there are none save a few only who do not lift themselves up in the pride of their hearts, unto the wearing of very fine apparel, unto envying, and strifes, and malice, and persecutions, and all manner of iniquities; and your churches, yea, even every one, have become polluted because of the pride of your hearts.

For behold, ye do love money, and your substance, and your fine apparel, and the adorning of your churches, more than ye love the poor and the needy, the sick and the afflicted.

O ye pollutions, ye hypocrites, ye teachers, who sell yourselves for that which will canker, why have ye polluted the holy church of God? Why are ye ashamed to take upon you the name of Christ? Why do ye not think that greater is the value of an endless happiness than that misery which never dies—because of the praise of the world?

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

Yea, why do ye build up your secret abominations to get gain, and cause that widows should mourn before the Lord, and also orphans to mourn before the Lord, and also the blood of their fathers and their husbands to cry unto the Lord from the ground, for vengeance upon your heads?

Behold, the sword of vengeance hangeth over you; and the time soon cometh that he avengeth the blood of the saints upon you, for he will not suffer their cries any longer.

Mormoni 9

- 1 Uye zvino, ndinotaura zve maererano neavo vasingatendi muna Kristu.
- 2 Tarisai, muchatenda here pazuva renyu rekurangwa—tarisai, apo Ishe pavachauya, hongu, kunyangwe pazuva guru iro nyika ichapetwa serukukwe, zvinhu zvose zvichanyungudika nokupisa kukuru, hongu, pazuva iroro guru ramuchaunzwa kuzomira pamberi peGwayana raMwari—zvino muchati here hakuna Mwari?
- 3 Zvino muchazoenderera mberi muchiramba Kristu here, kana kuti mungaone Gwayana raMwari? Munofunga kuti muchagara naye here muchiziva mhosva yenyu? Munofunga here kuti mungafarire kugara noMunhu mutsvene iyeyo, iyo mweya yenyu ichiziva mhosva yenyu yekuti maigarotyora mitemo yake?
- 4 Tarisai, ndinoti kwamuri muchazova munosuwa zvikuru kuti mugare naMwari vatsvene avo vakarurama, muchiziva kusviba kwenyu pamberi pavo, mungatoda kuti mugare nemweya yakaraswa mugehena.
- 5 Nokuti tarisai, pamuchaunzwa kuti muone kusasimira kwenyu pamberi paMwari, uye zvakare noukuru hwaMwari, noutsvene hwaJesu Kristu, zvichamutsa rimi remoto risingadzimurike pamuri.
- 6 Zvino imi musingatendi, tendeukirai kuna Ishe; chemai zvikuru kuna Baba muzita raJesu, kuti zvimwe mungaonekwe musina kana vara, makachena, makarurama, mashambidzwa neropa reGwayana, nezuva guru iroro rokupedzisira.
- 7 Uye zvakare ndinotaura kwamuri imi munoramba zvakazarurwa zvaMwari, muchiti zvakaopera, uye muchiti hapana zvakazarurwa, kana huporofita, kana zvipo, kana kuporesa, kana kutaura nendimi, nokududzirwa kwendimi.
- 8 Tarisai ndinoti kwamuri, uyo anoramba zvinhu izvi haazive vhangeri raKristu; hongu, haana kuverenga magwaro; kana zvakadaro, haanzwisisi.
- 9 Nokuti hativerenge here kuti Mwari ndivo vamwechetevo nezuro, nhasi, nokusingaperi, uye mavari hamuna kana kakushanduka kana mumvuri wekushanduka?

Mormon 9

And now, I speak also concerning those who do not believe in Christ.

Behold, will ye believe in the day of your visitation—behold, when the Lord shall come, yea, even that great day when the earth shall be rolled together as a scroll, and the elements shall melt with fervent heat, yea, in that great day when ye shall be brought to stand before the Lamb of God—then will ye say that there is no God?

Then will ye longer deny the Christ, or can ye behold the Lamb of God? Do ye suppose that ye shall dwell with him under a consciousness of your guilt? Do ye suppose that ye could be happy to dwell with that holy Being, when your souls are racked with a consciousness of guilt that ye have ever abused his laws?

Behold, I say unto you that ye would be more miserable to dwell with a holy and just God, under a consciousness of your filthiness before him, than ye would to dwell with the damned souls in hell.

For behold, when ye shall be brought to see your nakedness before God, and also the glory of God, and the holiness of Jesus Christ, it will kindle a flame of unquenchable fire upon you.

O then ye unbelieving, turn ye unto the Lord; cry mightily unto the Father in the name of Jesus, that perhaps ye may be found spotless, pure, fair, and white, having been cleansed by the blood of the Lamb, at that great and last day.

And again I speak unto you who deny the revelations of God, and say that they are done away, that there are no revelations, nor prophecies, nor gifts, nor healing, nor speaking with tongues, and the interpretation of tongues;

Behold I say unto you, he that denieth these things knoweth not the gospel of Christ; yea, he has not read the scriptures; if so, he does not understand them.

For do we not read that God is the same yesterday, today, and forever, and in him there is no variable-ness neither shadow of changing?

- 10 Uye zvino, kana muchifungidzira pachenyu mwari anoshanduka, anova asiri munhu anoramba ari zvaari, zvino mazvifungidzira mwari asiri Mwari wezvishamiso.
- 11 Asi tarisai, ndichakuratidzai Mwari vezvishamiso, kana Mwari vaAbrahama, naMwari vaIsaka, naMwari vaJakobo; uye anova ndivo Mwari vamwechete ivavo vakasika denga nenyika, nezvinhu zvose zviru mazviri.
- 12 Tarisai, vakasika Adama, nenzira yaAdama kukauya kupunzika kwevanhu. Nokuda kwekupunzika kwevanhu kwakauya Jesu Kristu, Baba neMwanakomana; uye nokuda kwaJesu Kristu kwakauya rununuro rwavanhu.
- 13 Uye nokuda kwerununuro rwavanhu, urwoo rwakauya naJesu Kristu, vanounzwa zvakare pamberi paIshe; hongu, iyi ndiyo nzira yokuti vanhu vose varegererwe, nokuti rufu rwaKristu rwunounza kumutswa kwevakafa, kunounza rununuro kubva muhope dzisingaperi, munhu wose achamutswa kubva pakurara ikoku nesimba raMwari hwamanda paicharira; vachabuda, vose vaduku navakuru, vose vachamira pamberi pechigaro chavo chokutonga, vadzikinurwa nokusunungurwa kubva mungetani dzokusingaperi dzerufu, rwunova rufu rwenyama.
- 14 Uye kwozouya kutonga kweUyo Mutsvene pavari; kwozouya nguva yokuti uyo ane tsvina acharamba aine tsvina; uyo mutsvene acharamba ari mutsvene; uyo anofara acharamba achifara; uye uyo akasuwa acharamba akasuwa.
- 15 Uye zvino, imi mose mazvifungira mwari uyo asingakwanise kuita zvishamiso, ndinokubvunzai imi, zvinhu zvose izvi zvati zvaitika here, zvandataura nezvazvo? Magumo ati asvika here? Tarisai ndinoti kwamuri, Kwete; uye Mwari havana kurega kuva Mwari vezvishamiso.
- 16 Tarisai, hazvishamise here mumaziso medu zvinhu zvakaitwa naMwari? Hongu, ko ndiani anokwanisa kunzwisisa mabasa aMwari anoshamisa?

And now, if ye have imagined up unto yourselves a god who doth vary, and in whom there is shadow of changing, then have ye imagined up unto yourselves a god who is not a God of miracles.

But behold, I will show unto you a God of miracles, even the God of Abraham, and the God of Isaac, and the God of Jacob; and it is that same God who created the heavens and the earth, and all things that in them are.

Behold, he created Adam, and by Adam came the fall of man. And because of the fall of man came Jesus Christ, even the Father and the Son; and because of Jesus Christ came the redemption of man.

And because of the redemption of man, which came by Jesus Christ, they are brought back into the presence of the Lord; yea, this is wherein all men are redeemed, because the death of Christ bringeth to pass the resurrection, which bringeth to pass a redemption from an endless sleep, from which sleep all men shall be awakened by the power of God when the trump shall sound; and they shall come forth, both small and great, and all shall stand before his bar, being redeemed and loosed from this eternal band of death, which death is a temporal death.

And then cometh the judgment of the Holy One upon them; and then cometh the time that he that is filthy shall be filthy still; and he that is righteous shall be righteous still; he that is happy shall be happy still; and he that is unhappy shall be unhappy still.

And now, O all ye that have imagined up unto yourselves a god who can do no miracles, I would ask of you, have all these things passed, of which I have spoken? Has the end come yet? Behold I say unto you, Nay; and God has not ceased to be a God of miracles.

Behold, are not the things that God hath wrought marvelous in our eyes? Yea, and who can comprehend the marvelous works of God?

- 17 Ndiani ahati changa chisiri chishamiso kuti neizwi ravo denga nenyika zvakavepo; uye nesimba rezwi ravo munhu akasikwa kubva paguruva renyika; uye nesimba reshoko ravo zvishamiso zvakaitwa?
- 18 Uye ndiani ahati Jesu Kristu haana kuita zvishamiso zvikuru zvakawanda? Uye kwakave kune zvishamiso zvakawanda zvakaitwa namaoko evaapositori.
- 19 Uye kana kwaive nezvishamiso zvakaitwa ipapo, ko zvino sei Mwari varega kuva Mwari vezvishamiso asi ivo vari Munhu asingashanduki? Uye tarisai, ndinoti kwamuri havashanduke kwete; kana zvakadaro vairega kuva Mwari; asi havana kurega kuva Mwari, uye ndiMwari vezvishamiso.
- 20 Uye chikonzero chaakaregerera kuita zvishamiso mukati mevana vavanhu ndechokuti vanoderera mukusatenda, vachibva munzira kwayo, uye havazive Mwari vavanofanirwa kuvimba naye.
- 21 Tarisai, ndinoti kwamuri uyo wose anotenda muna Kristu, asina kupokana, chose chaachakumbira kuna Baba muzita raKristu chichapiwa kwaari; vimbiso iyi iri kune vose, kusvika kumagumo enyika.
- 22 Nokuti tarisai, izvi ndizvo zvikataurwa naJesu Kristu, Mwanakomana waMwari, kuvadzidzi vake avo vasisafe, hongu, uye zvakare kuvadzidzi vake vose, zvichinzwikwa negungano: Endai munyika dzose, muparidze vhangeri kune zvisikwa zvose;
- 23 Uye uyo anotenda akabhabhatidzwa achaponeswa, asi uyo asingatendi acharaswa.
- 24 Uye zviratidzo izvi zvichatevera avo vanotenda—muzita rangu vachaburitsa ana dhiabhorosi; vachataura nendimi itsva; vachasimudza nyoka; zve vakanwa zvinhu zvinouraya hazvizovakuvadzi; vachaisa maoko pamusoro pevanorwara vachipona.
- 25 Uye uyo wose ahatenda muzita rangu, asingapokane, ndichazadzisa mazwi angu ose kwaari, kana kusvika kumagumo enyika.

Who shall say that it was not a miracle that by his word the heaven and the earth should be; and by the power of his word man was created of the dust of the earth; and by the power of his word have miracles been wrought?

And who shall say that Jesus Christ did not do many mighty miracles? And there were many mighty miracles wrought by the hands of the apostles.

And if there were miracles wrought then, why has God ceased to be a God of miracles and yet be an unchangeable Being? And behold, I say unto you he changeth not; if so he would cease to be God; and he ceaseth not to be God, and is a God of miracles.

And the reason why he ceaseth to do miracles among the children of men is because that they dwindle in unbelief, and depart from the right way, and know not the God in whom they should trust.

Behold, I say unto you that whoso believeth in Christ, doubting nothing, whatsoever he shall ask the Father in the name of Christ it shall be granted him; and this promise is unto all, even unto the ends of the earth.

For behold, thus said Jesus Christ, the Son of God, unto his disciples who should tarry, yea, and also to all his disciples, in the hearing of the multitude: Go ye into all the world, and preach the gospel to every creature;

And he that believeth and is baptized shall be saved, but he that believeth not shall be damned;

And these signs shall follow them that believe—in my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing it shall not hurt them; they shall lay hands on the sick and they shall recover;

And whosoever shall believe in my name, doubting nothing, unto him will I confirm all my words, even unto the ends of the earth.

- 26 Uye zvino, tarisai, ndiani angapikisane namabasa aIshe? Ndiani angarambe mashoko ake? Ndiani achamukira simba guru raIshe? Ndiani achashora mabasa aIshe? Ndiani achashora vana vaKristu? Tarisai, imi mose munova vashori mabasa aIshe, muchashamiswa mukafa.
- 27 Zvino musashore, musashamiswe, asi teererai kumazwi aIshe, mukumbire Baba muzita raJesu zvinhu zvose zvamunenge muchida. Musakahadzike, asi ivai munotenda, mutangise semumazuva akare, muuye kuna Ishe nemwoyo yenyu yose, mushandire ruponeso rwenyu nokutya nokudera pamberi pavo.
- 28 Ivai makachenjera mumazuva enyu ekuedzwa; zvibvisei tsvina yose; musakumbire, kuti muzozviparadza nhafu yenyu, asi kumbirai makashinga, kuti musakurirwe nezviedzo zvose, kuti muve munoshandira Mwari vapenyu vechokwadi.
- 29 Muone kuti hamuna kubhabhatidzwa musingakodzeri; muone kuti hamutore sakaramende yaKristu musingakodzeri; asi onai kuti munoita zvinhu mukukodzera, muchiva munozviita muzita raJesu Kristu, Mwanakomana waMwari mupenyu; kana mukaita izvi, mukashingirira kusvika kumagumo, hamuzomborasirwa kunze.
- 30 Tarisai, ndinotaura kwamuri ndichiita kunge ndiri kutaura ndiri kuvakafa, nokuti ndinoziva kuti muchava nemazwi angu.
- 31 Musandishore nokuda kwokusarurama kwangu, kana baba vangu, nokuda kwokusarurama kwavo, kana avo vakanyora shure kwavo; asi kuti tendai kuna Mwari kuti vakakuratidzai kusarurama kwedu, kuti muve munodzidza uchenjeri hwakapfuura zvatange takaita.
- 32 Uye zvino, tarisai, tanyora chinyorwa ichi maererano noruzivo rwedu, nemavara atinosheedza kuti mavara matsva echiEgipita, atakatambidzwa nekushandura, maererano nomutauro wedu.

And now, behold, who can stand against the works of the Lord? Who can deny his sayings? Who will rise up against the almighty power of the Lord? Who will despise the works of the Lord? Who will despise the children of Christ? Behold, all ye who are despisers of the works of the Lord, for ye shall wonder and perish.

O then despise not, and wonder not, but hearken unto the words of the Lord, and ask the Father in the name of Jesus for what things soever ye shall stand in need. Doubt not, but be believing, and begin as in times of old, and come unto the Lord with all your heart, and work out your own salvation with fear and trembling before him.

Be wise in the days of your probation; strip yourselves of all uncleanness; ask not, that ye may consume it on your lusts, but ask with a firmness unshaken, that ye will yield to no temptation, but that ye will serve the true and living God.

See that ye are not baptized unworthily; see that ye partake not of the sacrament of Christ unworthily; but see that ye do all things in worthiness, and do it in the name of Jesus Christ, the Son of the living God; and if ye do this, and endure to the end, ye will in nowise be cast out.

Behold, I speak unto you as though I spake from the dead; for I know that ye shall have my words.

Condemn me not because of mine imperfection, neither my father, because of his imperfection, neither them who have written before him; but rather give thanks unto God that he hath made manifest unto you our imperfections, that ye may learn to be more wise than we have been.

And now, behold, we have written this record according to our knowledge, in the characters which are called among us the reformed Egyptian, being handed down and altered by us, according to our manner of speech.

- 33 Uye dai mahwendefa edu akange ari mahombe zvakakodzera tingadai takanyora muchiHeberu; asi chiHeberu chakapindurwa zvakare nesu; dai takakwanisa kunyora muchiHeberu, tarisai, mungadai musina kuwana chakakanganiswa muzvinyorwa zvedu.
- 34 Asi Ishe vanoziva zvinhu zvatanyora, uye kuti hakuna vamwe vanhu vanoziva mutauro wedu, zve nekuti hakuna vamwe vanoziva mutauro wedu, nokudaro agadzira nzira dzekududzirwa kwazvo.
- 35 Uye zvinhu izvi zvakanyorwa kuti tibvise pambatya dzedu ropa rehama dzedu, vaderera mukusatenda.
- 36 Uye tarisai, zvinhu izvi zvatakada maererano nezvehama dzedu, hongu, nezvekudzorerwa kwavo mukuziva Kristu, zviru maererano neminamoto yavatendi vose avo vakagara munyika ino.
- 37 Uye Ishe Jesu Kristu ngaave anoita kuti minamoto yavo ive inopindurwa maererano nokutenda kwavo; uye Mwari Baba ngavarangarire chibvumirano icho chavakaita neveimba yaIsraeri; vave vanovakomborera nokusingaperi, nokutenda nezita raJesu Kristu. Amen.

And if our plates had been sufficiently large we should have written in Hebrew; but the Hebrew hath been altered by us also; and if we could have written in Hebrew, behold, ye would have had no imperfection in our record.

But the Lord knoweth the things which we have written, and also that none other people knoweth our language; and because that none other people knoweth our language, therefore he hath prepared means for the interpretation thereof.

And these things are written that we may rid our garments of the blood of our brethren, who have dwindled in unbelief.

And behold, these things which we have desired concerning our brethren, yea, even their restoration to the knowledge of Christ, are according to the prayers of all the saints who have dwelt in the land.

And may the Lord Jesus Christ grant that their prayers may be answered according to their faith; and may God the Father remember the covenant which he hath made with the house of Israel; and may he bless them forever, through faith on the name of Jesus Christ. Amen.

Bhuku raEta

Zvinyorwa zveMaJaredhi, zvakatorwa pamahwendefa makumi maviri nemana akawanikwa nevanhu vaRimubai mumazuva amambo Mosaya.

Eta 1

- 1 Uye zvino ini Moronai, ndinoda kuti ndipe rungano rweavo vagari vepasi chigare vakaparadzwa neruoko rwaIshe kubva pamusoro penyika iyi yekuchamhembe.
- 2 Uye ini ndinotora rungano rwangu kubva pamahwendefa makumi maviri ane mana akawanikwa nevanhu vaRimuhai, anonzi Bhuku raEta.
- 3 Uye sezvandinofungidzira kuti chidimu chekutanga chezvinyorwa izvi, chinotaura pamusoro pekusikwa kwenyika, naAdamawo, nenhoroondowo yekubva panguva iyoyo kana kusvika kunguva yepa shongwe huru, nechose chinhu chakaitika kuvana vevanhu kubvira panguva iyoyo, chiri kumaJuda—
- 4 Naizvozvo handinyore zvinhu zvakaitika kubvira mumazuva aAdama kusvika nguva iyoyo; asi zviri pamahwendefa; uye ani zvake anozviwana, iyeye achawana simba rekuwana rungano rwose rwuzere.
- 5 Asi tarisai, handizi kupa rungano rwose, asi chidimu cherungano ndicho chandiri kupa, kubvira panguva yepashongwe kusvika panguva yavakaparadzwa.
- 6 Uye muneizvozvi ndimo mandichapa rungano. Uyo akanyora zvinyorwa izvi ndiEta, uye akanga ari chizvarwa chaKoriando.
- 7 Koriando aive mwanakomana waMoroni.
- 8 Uye Moroni aive mwanakomana waEtemu.
- 9 Uye Etemu aive mwanakomana waAhaha.
- 10 Uye Ahaha aive mwanakomana waSeti.
- 11 Uye Seti aive mwanakomana waShibhuroni.
- 12 Uye Shibhuroni aive mwanakomana waKomu.
- 13 Uye Komu aive mwanakomana waKoriandumu.
- 14 Uye Koriandumu aiva mwanakomana waAmunigadha.

The Book of Ether

The record of the Jaredites, taken from the twenty-four plates found by the people of Limbi in the days of King Mosiah.

Ether 1

And now I, Moroni, proceed to give an account of those ancient inhabitants who were destroyed by the hand of the Lord upon the face of this north country.

And I take mine account from the twenty and four plates which were found by the people of Limhi, which is called the Book of Ether.

And as I suppose that the first part of this record, which speaks concerning the creation of the world, and also of Adam, and an account from that time even to the great tower, and whatsoever things transpired among the children of men until that time, is had among the Jews—

Therefore I do not write those things which transpired from the days of Adam until that time; but they are had upon the plates; and whoso findeth them, the same will have power that he may get the full account.

But behold, I give not the full account, but a part of the account I give, from the tower down until they were destroyed.

And on this wise do I give the account. He that wrote this record was Ether, and he was a descendant of Coriantor.

Coriantor was the son of Moron.

And Moron was the son of Ethem.

And Ethem was the son of Ahah.

And Ahah was the son of Seth.

And Seth was the son of Shiblön.

And Shiblön was the son of Com.

And Com was the son of Coriantum.

And Coriantum was the son of Amnigaddah.

15 Uye Amunigadha aive mwanakomana waAroni.
 16 Uye Aroni aive wechizvarwa chaHeti, aive mwanakomana waHaritomu.
 17 Uye Haritomu aive mwanakomana waRibhi.
 18 Uye Ribhi aive mwanakomana waKishi.
 19 Uye Kishi aive mwanakomana waKoromu.
 20 Uye Koromu aive mwanakomana waRevhi.
 21 Uye Revhi aive mwanakomana waKimu.
 22 Uye Kimu aive mwanakomana waMoriandoni.
 23 Uye Moriandoni aive wechizvarwa chaRipurakishi.
 24 Uye Ripurakishi aive mwanakomana waShezi.
 25 Uye Shezi aive mwanakomana waHeti.
 26 Uye Heti aive mwanakomana waKomu.
 27 Uye Komu aive, mwanakomana waKoriandumu.
 28 Uye Koriandumu aiva mwanakomana waEma.
 29 Uye Ema aive mwanakomana waOma.
 30 Uye Oma aive mwanakomana waShuru.
 31 Uye Shuru aive mwanakomana waKibhu.
 32 Uye Kibhu aive mwanakomana waOraiha, aive mwanakomana waJaredhi;
 33 Ari Jaredhi uya akauya nemukoma wake nemhuri dzavo, nevamwe vaive nemhuri dzavowo, vachibva pashongwe huru, panguva Ishe yavakavhiringa mutauro wevanhu, uye vakapika mukushatirwa kuti vachaparadzirwa pamusoro penyika yose; uye maererano neshoko raIshe vanhu vakapararira.
 34 Uye mukoma waJaredhi ari munhu mukuru ane muviri mukuru uye ari murume akanga adiwa kwazvo naIshe, Jaredhi, mukoma wake, akati kwaari; Chemera kuna Ishe, kuti asativhiringe kuti titadze kunzwa mazwi edu.
 35 Uye zvakaitika kuti mukoma waJaredhi akachema kuna Ishe, uye Ishe vakanzwira tsitsi Jaredhi; naizvozvo havana kuvhiringidza mutauro waJaredhi; uye Jaredhi nemukoma wake havana kuvhiringwa.
 36 Zvino Jaredhi akati kumukoma wake: Chema zvakare kuna Ishe, uye zvimwe vangabvise hashu dzavo kune shamwari dzedu, kuti vasavhiringe mutauro wavo.

And Amnigaddah was the son of Aaron.
 And Aaron was a descendant of Heth, who was the son of Hearthom.
 And Hearthom was the son of Lib.
 And Lib was the son of Kish.
 And Kish was the son of Corom.
 And Corom was the son of Levi.
 And Levi was the son of Kim.
 And Kim was the son of Morianton.
 And Morianton was a descendant of Riplakish.
 And Riplakish was the son of Shez.
 And Shez was the son of Heth.
 And Heth was the son of Com.
 And Com was the son of Coriantum.
 And Coriantum was the son of Emer.
 And Emer was the son of Omer.
 And Omer was the son of Shule.
 And Shule was the son of Kib.
 And Kib was the son of Orihah, who was the son of Jared;
 Which Jared came forth with his brother and their families, with some others and their families, from the great tower, at the time the Lord confounded the language of the people, and swore in his wrath that they should be scattered upon all the face of the earth; and according to the word of the Lord the people were scattered.
 And the brother of Jared being a large and mighty man, and a man highly favored of the Lord, Jared, his brother, said unto him: Cry unto the Lord, that he will not confound us that we may not understand our words.
 And it came to pass that the brother of Jared did cry unto the Lord, and the Lord had compassion upon Jared; therefore he did not confound the language of Jared; and Jared and his brother were not confounded.
 Then Jared said unto his brother: Cry again unto the Lord, and it may be that he will turn away his anger from them who are our friends, that he confound not their language.

37 Uye zvakaitika kuti mukoma waJaredhi akachema kuna Ishe, uye Ishe vakave netsitsi kushamwari dzavo nemhuri dzavowo, zvekuti havana kuzovhiringidzwa.

38 Uye zvakaitika kuti Jaredhi akataura zvakare kumukoma wake, achiti: Enda unobvunza Ishe kuti vachatibvisa munyika here, uye kana vachatibvisa munyika, chema kwavari kuti tinoenda kupi. Uye ndiani anoziva kuti Ishe vanotitakura vakanotiisa munyika yakanaka zvikuru kukunda dzimwe dzose? Uye kana zvakadaro, ngativei nerutendo muna Ishe, kuti tigoitambira senhaka yedu.

39 Uye zvakaitika kuti mukoma waJaredhi akachema kuna Ishe maererano neizvo zvakanga zvataurwa nemuromo waJaredhi.

40 Uye zvakaitika, kuti Ishe vakanzwa mukoma waJaredhi, uye vakamunzwira tsitsi, uye vakati kwaari:

41 Enda unounganidza pamwechete matanga ako, dzose hadzi nehono, dzendudzi dzose; nembeu yemuvhu yemarudzi ose; nemhuri dzako; naJaredhi munin'ina wako nemhuri yake; neshamwari dzakowo nemhuri dzavo, neshamwari dzaJaredhi nemhuri dzavo.

42 Uye kana waita izvi uchaenda uri pamberi pavo modzika kunhika yechekuchamhembe. Uye ikoko ndichasangana newe, uye ndichaenda ndiri mberi kwenyu kunyika yakanaka kupfuura dzose nyika dzepasi.

43 Uye ikoko ndichakuropafadza nembeu yako, uye wondikudzira mbeu yako, nembeu yemunin'ina wako, neavo vachaenda newe, rudzi rwukuru. Uye hakuna rumwe rwuchakura kupfuura rudzi rwandichakudza kwandiri nembeu yako, pamusoro penyika pose. Uye ndizvo zvandichaita kwauri pamusana pekuti wachema kwandiri kwenguva refu iyi.

And it came to pass that the brother of Jared did cry unto the Lord, and the Lord had compassion upon their friends and their families also, that they were not confounded.

And it came to pass that Jared spake again unto his brother, saying: Go and inquire of the Lord whether he will drive us out of the land, and if he will drive us out of the land, cry unto him whither we shall go. And who knoweth but the Lord will carry us forth into a land which is choice above all the earth? And if it so be, let us be faithful unto the Lord, that we may receive it for our inheritance.

And it came to pass that the brother of Jared did cry unto the Lord according to that which had been spoken by the mouth of Jared.

And it came to pass that the Lord did hear the brother of Jared, and had compassion upon him, and said unto him:

Go to and gather together thy flocks, both male and female, of every kind; and also of the seed of the earth of every kind; and thy families; and also Jared thy brother and his family; and also thy friends and their families, and the friends of Jared and their families.

And when thou hast done this thou shalt go at the head of them down into the valley which is northward. And there will I meet thee, and I will go before thee into a land which is choice above all the lands of the earth.

And there will I bless thee and thy seed, and raise up unto me of thy seed, and of the seed of thy brother, and they who shall go with thee, a great nation. And there shall be none greater than the nation which I will raise up unto me of thy seed, upon all the face of the earth. And thus I will do unto thee because this long time ye have cried unto me.

Eta 2

- 1 Uye zvakaitika kuti Jaredhi nemukoma wake, nemhuri dzavo, neshamwari dzaJaredhi nedzemukoma wake nemhuri dzavo, vakaenda munhika yaive nechekuchamhembe, (uye zita renhika iyi yainzi Nimirodi, ichinge ichidaidzwa nezita renyanzvi iya yekuvhima) nematanga avo avakanga vaunganidza, hono nehadzi, dzendudzi dzose.
- 2 Uye vakateyawo ugombe uye vakabata shiri dzemumhepo; uye vakagadzirawo igwa, mavakabatawo hove dzemumvura.
- 3 Uye vakatakurawo chimwe chinonzi dhezereti, kana izwi iri radudzirwa, rinoreva nyuchi; uye saka vakatakura mikuze yenyuchi, nezvimwe zvose zvaive pamusoro penyika, mbeu dzemarudzi ose.
- 4 Uye zvakaitika kuti pavakasvika munhika yeNimirodi Ishe vakadzika vakazotaura nemukoma waJaredhi; uye vakanga ari mugore, uye mukoma waJaredhi haana kuvaona.
- 5 Uye zvakaitika kuti Ishe vakavaudza kuti vaende murenje, hongu, kudivi kusina kumbenge kwakasvikwa nemunhu. Uye zvakaitika kuti Ishe vakaenda mberi kwavo, uye vakataura navo vamire mukati megore, uye vachivaudza pekufamba napo.
- 6 Uye zvakaitika kuti vakafamba murenje, uye vakavaka magwa, avaiyambukisa nawo hova zhinji kwazvo, vari vairatidzwa nguva dzose zvekuita neruoko rwaIshe.
- 7 Uye Ishe havana kubvuma kuti vamire varimhiri kwegungwa murenje, asi vakada kuti vauye kudakara kusvika munyika yechipikirwa, yakanga yakanaka kupfuura dzimwe nyika dzose, yakanga yakachengeterwa vakarurama naIshe Mwari.
- 8 Uye vakanga vapika mukushatirwa kwavo kune mukoma waJaredhi, kuti ani zvake anotora nyika iyi yechipikirwa, kubvira nguva iyoyo uye nariini, akafanira kuvashandira ivo, Mwari vechokwadi vega, kana kuti vaizotsvairwa kana kushatirwa kwavo kuzere kwauya pavari.

Ether 2

And it came to pass that Jared and his brother, and their families, and also the friends of Jared and his brother and their families, went down into the valley which was northward, (and the name of the valley was Nimrod, being called after the mighty hunter) with their flocks which they had gathered together, male and female, of every kind.

And they did also lay snares and catch fowls of the air; and they did also prepare a vessel, in which they did carry with them the fish of the waters.

And they did also carry with them deseret, which, by interpretation, is a honey bee; and thus they did carry with them swarms of bees, and all manner of that which was upon the face of the land, seeds of every kind.

And it came to pass that when they had come down into the valley of Nimrod the Lord came down and talked with the brother of Jared; and he was in a cloud, and the brother of Jared saw him not.

And it came to pass that the Lord commanded them that they should go forth into the wilderness, yea, into that quarter where there never had man been. And it came to pass that the Lord did go before them, and did talk with them as he stood in a cloud, and gave directions whither they should travel.

And it came to pass that they did travel in the wilderness, and did build barges, in which they did cross many waters, being directed continually by the hand of the Lord.

And the Lord would not suffer that they should stop beyond the sea in the wilderness, but he would that they should come forth even unto the land of promise, which was choice above all other lands, which the Lord God had preserved for a righteous people.

And he had sworn in his wrath unto the brother of Jared, that whoso should possess this land of promise, from that time henceforth and forever, should serve him, the true and only God, or they should be swept off when the fulness of his wrath should come upon them.

9 Uye zvino, tinogona kuwana mirau yaMwari nezvenyika ino, kuti inyika yechipikirwa; uye rudzi rwupi zvarwo rwuchaitora rwakafanira kushandira Mwari, kana vakasadaro, vanokukurwa kana hasha dzavo dzizere dzauya pavari vaibva mukuipa.

10 Nokuti tarisai, iyi inyika yakanaka kupfuura dzose dzimwe nyika; nokudaro wose achaiwana anofanira kushandira Mwari kana asina anokukurwa; nokuti murau usingaperi waMwari. Uye hazviitike dakara kuzara kwekuipa pakati pevana venyika iyi, kuti vakukurwe.

11 Uye izvi zviru kuuya kwamuri maJentairi, kuti muzive mirau yaMwari—kuti mutendeuke, uye musaenderere mukuipa kwenyu kudakara kuzara kusvike, kuti musazviunzire hasha dzaMwari dzizere pamuri sezvinoita vagari venyika ino kusvika zvino.

12 Tarisai, ino inyika yakanaka, uye rudzi rwupi zvarwo rwuchaitora rwuchagara zvakasununguka pasina usungwa, neutapwa, uye vasiri kune mamwe marudzi ose ari pasi pedenga, kana vari vanoshandira Mwari venyika, ari iye Jesu Kristu, uyo akaratidzwa nezvinhu zvatakanyora.

13 Uye zvino ndinoenda mberi nezvinyorwa zvangu; nokuti tarisai, zvakaitika kuti Ishe akaenda naJaredhi nehama dzake kugungwa guru riya rinoganhura matunhu. Uye pavakasvika kugungwa vakadzika matende avo; uye vakaidza nzvimbo iyi kuti Morianguma; uye vakagara mumatende, uye vakagara mumatende mujinga megungwa kwemakore mana.

14 Uye zvakaitika kuti mukupera kwemakore mana Ishe vakauya zvakare kumukoma waJaredhi, uye vakamira mugore vakataura kwaari. Uye kwenguva inokwana maawa matatu Ishe, vakataura nemukoma waJaredhi, uye vakamutsiura pamusana pekusarangirira kwake kudaidza zita raIshe.

And now, we can behold the decrees of God concerning this land, that it is a land of promise; and whatsoever nation shall possess it shall serve God, or they shall be swept off when the fulness of his wrath shall come upon them. And the fulness of his wrath cometh upon them when they are ripened in iniquity.

For behold, this is a land which is choice above all other lands; wherefore he that doth possess it shall serve God or shall be swept off; for it is the everlasting decree of God. And it is not until the fulness of iniquity among the children of the land, that they are swept off.

And this cometh unto you, O ye Gentiles, that ye may know the decrees of God—that ye may repent, and not continue in your iniquities until the fulness come, that ye may not bring down the fulness of the wrath of God upon you as the inhabitants of the land have hitherto done.

Behold, this is a choice land, and whatsoever nation shall possess it shall be free from bondage, and from captivity, and from all other nations under heaven, if they will but serve the God of the land, who is Jesus Christ, who hath been manifested by the things which we have written.

And now I proceed with my record; for behold, it came to pass that the Lord did bring Jared and his brethren forth even to that great sea which divideth the lands. And as they came to the sea they pitched their tents; and they called the name of the place Moriancumer; and they dwelt in tents, and dwelt in tents upon the seashore for the space of four years.

And it came to pass at the end of four years that the Lord came again unto the brother of Jared, and stood in a cloud and talked with him. And for the space of three hours did the Lord talk with the brother of Jared, and chastened him because he remembered not to call upon the name of the Lord.

- 15 Uye mukoma waJaredhi akatendeuka pachitadzo chaakanga aita, uye akadaidza zita raIshe achiitira hama dzake dzaakanga ainadzo. Uye Ishe vakati kwaari: Ndichakuregerera iwe nehama dzako zvitema zvavo; asi musazotadza zvakare, nokuti mucharangerira kuti Mweya wangu haungagare nguva dzose uchishanda nevanhu; nokudaro, kana mukaita zvitema kudakara maibva nazvo zvakazara, muchabviswa pamberi paIshe. Uye ndidzo pfungwa dzangu pamusoro penyika yandichakupai kuti ive nhaka yenyu, nokuti ichave nyika yakanaka kupfuura nyika dzose.
- 16 Uye Ishe vakati: Enda kubasa uye unovaka, sekuvaka kwawakamboita magwa. Uye zvakaitika kuti mukoma waJaredhi akashanda, nehama dzake, uye vakavaka magwa netsika yavakamboavaka nayo, maererano nokurairwa kwavaiitwa naIshe. Uye akanga ari madiki, uye akanga akareruka mumvura, kana kutoita kureruka sehuku iri mumvura.
- 17 Uye akavakwa netsika yakaita kuti abatanidzwe zvakasimba chaizvo, kuti agone kubata mvura kunge mudziyo; nepasi pawo pakanga pakasimbawo seipasi pedhishi; nenhivi dzakanga dzakabatana sedzedhishi; uye kwekupedzisira kwacho kwakanga kwakavezwa; uye pamusoro pacho pakanga pakabatanidzwa zvakasimba sedhishi; uye urefu hwacho hwaive urefu hwemuti; uye gonhi racho, kana razarirwa, raivhara zvakasimba kunge dhishi.
- 18 Uye zvakaitika kuti mukoma waJaredhi akachema kunaIshe, achiti: Ishe, ndaita basa ramakati ndiite, uye ndaita magwa sezvamakati ndiaite.
- 19 Uye tarisai, Ishe, maari hamuna mwenje; ko tingafambe sei? Uye zvakare tichafa, nokuti tiri mukati hatikwanise kufema, kunze kwemweya urimo; saka tichafa.
- 20 Uye Ishe vakati kumukoma waJaredhi; Tarisai, uchaboora buri pamusoro, nepasi; uye kana mave kuda mweya munodziura buri mobva mawana mweya. Uye kana zvika kuti mapinda mumvura, tarisai, munodziura buri kuti musauraiwa nekunyura mumvura.
- 21 Uye zvakaitika kuti mukoma waJaredhi akaita saizvozvo, maererano nezvaakanga audzwa naIshe.

And the brother of Jared repented of the evil which he had done, and did call upon the name of the Lord for his brethren who were with him. And the Lord said unto him: I will forgive thee and thy brethren of their sins; but thou shalt not sin any more, for ye shall remember that my Spirit will not always strive with man; wherefore, if ye will sin until ye are fully ripe ye shall be cut off from the presence of the Lord. And these are my thoughts upon the land which I shall give you for your inheritance; for it shall be a land choice above all other lands.

And the Lord said: Go to work and build, after the manner of barges which ye have hitherto built. And it came to pass that the brother of Jared did go to work, and also his brethren, and built barges after the manner which they had built, according to the instructions of the Lord. And they were small, and they were light upon the water, even like unto the lightness of a fowl upon the water.

And they were built after a manner that they were exceedingly tight, even that they would hold water like unto a dish; and the bottom thereof was tight like unto a dish; and the sides thereof were tight like unto a dish; and the ends thereof were peaked; and the top thereof was tight like unto a dish; and the length thereof was the length of a tree; and the door thereof, when it was shut, was tight like unto a dish.

And it came to pass that the brother of Jared cried unto the Lord, saying: O Lord, I have performed the work which thou hast commanded me, and I have made the barges according as thou hast directed me.

And behold, O Lord, in them there is no light; whither shall we steer? And also we shall perish, for in them we cannot breathe, save it is the air which is in them; therefore we shall perish.

And the Lord said unto the brother of Jared: Behold, thou shalt make a hole in the top, and also in the bottom; and when thou shalt suffer for air thou shalt unstop the hole and receive air. And if it be so that the water come in upon thee, behold, ye shall stop the hole, that ye may not perish in the flood.

And it came to pass that the brother of Jared did so, according as the Lord had commanded.

22 Uye akachema zvakare kuna Ishe achiti: Imi Ishe, tarisai ndaita sekundituma kwenyu; uye ndagadzira ngarava dzevanhu vangu, uye tarisai hamuna mwenje madziri. Tarisai, imi Ishe, munobvuma here kuti tiyambuke gungwa iri murima?

23 Uye Ishe vakati kune mukoma waJaredhi: Chii chaunoda kuti ndiite kuti mumagwa mako muve nemwenje? Nokuti tarisai, haugone kuita mafafitera, nokuti anopwanywa akaita zvidimu-zvidimu; haufanire kuisa moto, nokuti hamuzi kuzoenda nemwenje wemoto.

24 Nokuti tarisai, muchaita sejeka-wacheka pakati pegungwa; nokuti masaisai anenge makomo achakurovai. Zvakadaro, ndichakunyururai zvakare kubva muudzame hwegungwa; nokuti mhupo yakaenda ichitobva mumuromo mangu, uye mvura nokuzara kwehova ndini ndakazvituma.

25 Uye tarisai, ndinokugadzirira kuti ukwanisane nezvinhu izvi; nokuti hamungambokwanisa kuyambuka zigungwa iri kunze kwekunge ndatokugadzirirai kuti mukunde masaisai egungwa, nemhupo yakatoenda kare, nokuzara kwehova kuchauya. Naizvozvo chii chaunoda kuti ndikugadzirire kuti uve nemwenje kana mamedzwa muudzame hwegungwa?

And he cried again unto the Lord saying: O Lord, behold I have done even as thou hast commanded me; and I have prepared the vessels for my people, and behold there is no light in them. Behold, O Lord, wilt thou suffer that we shall cross this great water in darkness?

And the Lord said unto the brother of Jared: What will ye that I should do that ye may have light in your vessels? For behold, ye cannot have windows, for they will be dashed in pieces; neither shall ye take fire with you, for ye shall not go by the light of fire.

For behold, ye shall be as a whale in the midst of the sea; for the mountain waves shall dash upon you. Nevertheless, I will bring you up again out of the depths of the sea; for the winds have gone forth out of my mouth, and also the rains and the floods have I sent forth.

And behold, I prepare you against these things; for ye cannot cross this great deep save I prepare you against the waves of the sea, and the winds which have gone forth, and the floods which shall come. Therefore what will ye that I should prepare for you that ye may have light when ye are swallowed up in the depths of the sea?

Eta 3

- 1 Uye zvakaitika kuti mukoma waJaredhi, (zvino magwa akanga agadzirwa akanga ave masere) akaenda mugomo, ravaidaidza kuti Sheremu, pamusana pekureba kwaro, ndokubva anamanura pabwe matombo aikwana gumi nematanhatu; uye akange akachena achiringirira, uye achioneka sekunge zvirvingiro uye akaatakura ari mumaoko ake ndokuenda pamusoro pegomo, uye ndokuchema zvakare kuna Ishe, achiti:
- 2 Ishe, imi mataura kuti takafanira kukomberedzwa nemvura yakazara. Zvino tarisai, imi Ishe, uye musashatirirwe muranda wenyu pamusana pekusasimba kwake pamberi penyu; nokuti tinoziva kuti imi muri mutsvene uye munogara kumatenga, nokuti hatisi chinhu pamberi penyu; pamusana pekupunzika tsika yokugara kwedu yave yekutadza nguva dzose; zvakadaro, imi Ishe, makatipa murau wekuti tidaidze kwamuri, kuti kubva kwamuri titambire zviriri maererano nezvatinoda.
- 3 Tarisai Ishe, imi makatirova pamusana pekuipa kwedu, uye mukatitinha, uye kwemakore ose akawanda aya atanga tiri murenje; zvakadaro, manga muchitinzwira tsitsi. Ishe, imi nditarisei netsitsi, uye mubvise kushatirwa kwenyu kuvanhu venyu ava, uye musabvumire kuti vayambuke udzamu hwakashatirwa uhwu vari murima; asi tarisai zvinhu izvi zvandanyungudutsa kubva mubwe.
- 4 Uye ndinoziva, imi Ishe, kuti mune simba rose, uye munogona kuita zvose zvamunoda zvinopundutsa munhu; saka batai matombo aya, imi Ishe, nemunwe wenyu, muagadzire kuti apenye murima; uye achativhenekera kana tiri mungarava dzatagadzira, kuti tiwane mwenje patichayambuka gungwa.
- 5 Tarisai Ishe, imi munogona kuzviita izvi. Tinoziva kuti munogona kuratidza simba guru, rinoita sediki mukusanzwisisa kwevanhu.

Ether 3

And it came to pass that the brother of Jared, (now the number of the vessels which had been prepared was eight) went forth unto the mount, which they called the mount Shelem, because of its exceeding height, and did molten out of a rock sixteen small stones; and they were white and clear, even as transparent glass; and he did carry them in his hands upon the top of the mount, and cried again unto the Lord, saying:

O Lord, thou hast said that we must be encompassed about by the floods. Now behold, O Lord, and do not be angry with thy servant because of his weakness before thee; for we know that thou art holy and dwellest in the heavens, and that we are unworthy before thee; because of the fall our natures have become evil continually; nevertheless, O Lord, thou hast given us a commandment that we must call upon thee, that from thee we may receive according to our desires.

Behold, O Lord, thou hast smitten us because of our iniquity, and hast driven us forth, and for these many years we have been in the wilderness; nevertheless, thou hast been merciful unto us. O Lord, look upon me in pity, and turn away thine anger from this thy people, and suffer not that they shall go forth across this raging deep in darkness; but behold these things which I have molten out of the rock.

And I know, O Lord, that thou hast all power, and can do whatsoever thou wilt for the benefit of man; therefore touch these stones, O Lord, with thy finger, and prepare them that they may shine forth in darkness; and they shall shine forth unto us in the vessels which we have prepared, that we may have light while we shall cross the sea.

Behold, O Lord, thou canst do this. We know that thou art able to show forth great power, which looks small unto the understanding of men.

- 6 Uye zvakaitika kuti mukoma waJaredhi ataura mazwi aya, tarisai, Ishe vakatambanudza ruoko rwavo uye vakabata matombo aya rimwe nerimwe nemunwe wavo. Uye chidzikatidzo chakabviswa kumaziso emukoma waJaredhi, uye akaona munwe waIshe; uye wakanga wakaita semunwe wemunhu, wenyama neropa; uye mukoma waJaredhi akawira pasi pamberi paIshe, nokuti akanga arohwa nekutya.
- 7 Uye Ishe vakaona kuti mukoma waJaredhi akanga awira pasi; uye Ishe vakati kwaari: Simuka, ko wapunzikirei?
- 8 Uye iye akati kunaIshe: Ndaona munwe waIshe, uye ndikabva ndatya kuti zvimwe angangondirova; nokuti handina kunge ndichiziva kuti Ishe vane nyama neropa.
- 9 Uye Ishe vakati kwaari: Pamusana perutendo rwako waona kuti ndinitora pandiri nyama neropa; uye hakuna munhu ati auya kwandiri ane rutendo rwukuru serwaunarwo; nokuti dai pakanga pasina izvozvo hawaikwanisa kuona munwe wangu. Wakaona zvapakfuura izvi here?
- 10 Uye akapindura achiti: Kwete; Ishe, zviratidzei kwandiri.
- 11 Uye Ishe vakati kwaari: Uchatenda here mazwi andichataura?
- 12 Uye akapindura: Hongu, Ishe, ndinoziva kuti munotaura chokwadi, nokuti imi muri Mwari vechokwadi, uye hamunganyepe.
- 13 Uye paakanga ataura mazwi aya, tarisai, Ishe vakazviratidza kwaari, uye akati: Pamusana pekuti unoziva zvinhu izvi wanunurwa mukupunzika; naizvozvo wadzorwa pamberi pangu; naizvozvo ndinozviratidza kwaari.
- 14 Tarisai, ini ndini iyeye akanga akagadzirirwa kubvira pakutanga kwenyika kuti ndinunure vanhu vangu. Tarisai, ndini Jesu Kristu. Ndini Baba neMwanakomana. Mandiri marudzi ose evanhu achawana upenyu, uye husingapere, kana avo vachatenda muzita rangu; uye vachave vanakomana vangu nevanasikana vangu.

And it came to pass that when the brother of Jared had said these words, behold, the Lord stretched forth his hand and touched the stones one by one with his finger. And the veil was taken from off the eyes of the brother of Jared, and he saw the finger of the Lord; and it was as the finger of a man, like unto flesh and blood; and the brother of Jared fell down before the Lord, for he was struck with fear.

And the Lord saw that the brother of Jared had fallen to the earth; and the Lord said unto him: Arise, why hast thou fallen?

And he saith unto the Lord: I saw the finger of the Lord, and I feared lest he should smite me; for I knew not that the Lord had flesh and blood.

And the Lord said unto him: Because of thy faith thou hast seen that I shall take upon me flesh and blood; and never has man come before me with such exceeding faith as thou hast; for were it not so ye could not have seen my finger. Sawest thou more than this?

And he answered: Nay; Lord, show thyself unto me.

And the Lord said unto him: Believest thou the words which I shall speak?

And he answered: Yea, Lord, I know that thou speakest the truth, for thou art a God of truth, and canst not lie.

And when he had said these words, behold, the Lord showed himself unto him, and said: Because thou knowest these things ye are redeemed from the fall; therefore ye are brought back into my presence; therefore I show myself unto you.

Behold, I am he who was prepared from the foundation of the world to redeem my people. Behold, I am Jesus Christ. I am the Father and the Son. In me shall all mankind have life, and that eternally, even they who shall believe on my name; and they shall become my sons and my daughters.

- 15 Uye handisati ndambozviritidza kumunhu wandakasika, nokuti hakuna munhu ati ambotenda mandiri sekutenda kwawaita. Waona here kuti wakasikwa nomufananidzo wangu? Hongu, vose vanhu vakasikwa pakutanga nemufananidzo wangu.
- 16 Tarisai, muviri uyu, wawakatarisa iye zvino, muviri wemweya wangu; uye vanhu ndakavasika nemufananidzo wemuviri wemweya wangu; uye kana zvandiri kuzviratidza kwauri ndiri mumweya ndichazviratidza kuvanhu vangu ndiri munyama.
- 17 Uye zvino, uye ini, Moronai, ndati handikwanise kuita rungano ruzere rwezvinhu izvi zvakanyorwa, naizvozvo zvakakwana kwandiri kuti nditi Jesu akazviratidza kumurume uyu mumweya, kana netsika zve nokufanana kwemuviri mumwecheteyo sewaakaraidza iye kumaNifai.
- 18 Uye akamudzidzisa kana sekudzidzisa kwaakaita maNifai; uye zvose izvi, zviri zvekuti murume uyu azive kuti ndiMwari, pamusana pemabasa makuru aakanga araidzwa naIshe.
- 19 Uye pamusana peruzivo rwemurume uyu haaigona kuti asatarise mukati mechidzikatidzo; uye akaona munwe waJesu, uyu waakati aona, akapuzika nekutya; nokuti akaziva kuti munwe waIshe; uye akabva ave asisina rutendo, nokuti akaziva, pasina kukahadzika.
- 20 Nokudaro, aine ruzivo rwakakwana urwu rwaMwari, haaikwaniswa kuti arambidzwe ari kunze kwechidzikatidzo; naizvozvo akaona Jesu; uye akamudzidzisa.
- 21 Uye zvakaikwa kuti Ishe vakati kumukoma waJaredhi: Tarisai, usazobvumira kuti zvinhu izvi zvawaona nezvawanzwa kuti zviende munyika, kudakara nguva yasvika yekuti ndirumbidze muviri wangu munyama; nokudaro, uchakoshesa zvinhu zvawaona nezvawanzwa, uye usina munhu waunozviratidza.
- 22 Uye tarisai, kana wauya kwandiri, uchazvinyora uye wozvinama, kuti pashaye angazvidudzire; nokuti uchazvinyora nechirudzi chavasingagone kuverenga.
- 23 Uye tarisai, matombo maviri aya ndinokupa, uye uchaanamira pamwechete nezvinhu zvauchanyora.

And never have I showed myself unto man whom I have created, for never has man believed in me as thou hast. Seest thou that ye are created after mine own image? Yea, even all men were created in the beginning after mine own image.

Behold, this body, which ye now behold, is the body of my spirit; and man have I created after the body of my spirit; and even as I appear unto thee to be in the spirit will I appear unto my people in the flesh.

And now, as I, Moroni, said I could not make a full account of these things which are written, therefore it sufficeth me to say that Jesus showed himself unto this man in the spirit, even after the manner and in the likeness of the same body even as he showed himself unto the Nephites.

And he ministered unto him even as he ministered unto the Nephites; and all this, that this man might know that he was God, because of the many great works which the Lord had showed unto him.

And because of the knowledge of this man he could not be kept from beholding within the veil; and he saw the finger of Jesus, which, when he saw, he fell with fear; for he knew that it was the finger of the Lord; and he had faith no longer, for he knew, nothing doubting.

Wherefore, having this perfect knowledge of God, he could not be kept from within the veil; therefore he saw Jesus; and he did minister unto him.

And it came to pass that the Lord said unto the brother of Jared: Behold, thou shalt not suffer these things which ye have seen and heard to go forth unto the world, until the time cometh that I shall glorify my name in the flesh; wherefore, ye shall treasure up the things which ye have seen and heard, and show it to no man.

And behold, when ye shall come unto me, ye shall write them and shall seal them up, that no one can interpret them; for ye shall write them in a language that they cannot be read.

And behold, these two stones will I give unto thee, and ye shall seal them up also with the things which ye shall write.

- 24 Nokuti tarisai, chirudzi chauchanyora ndakachivhiringa; nokudaro ndichaita kuti munguva yangu matombo aya aratidze kumaziso evanhu zvinhu izvi zvauchanyora.
- 25 Uye Ishe pavakanga vataura mazwi aya, vakaratidza mukoma waJaredhi vanhu vose vakambenge vagere munyika, neavo vose vakanga vachizouya; uye havana kuvavanza kumaziso ake, kana kusvika kumagumo kwenyika.
- 26 Nokuti vakambenge vati kwaari, kana akatenda kwavari vaikwanisa kuzomuratidza zvinhu zvose—zvakananira kuratidzwa kwaari; naizvozvo Ishe havaimurambidza kuona kana chimwe chinhu, nokuti aiziva kuti Ishe vaikwanisa kumuratidza zvinhu zvose.
- 27 Uye Ishe vakati kwaari: Nyora zvinhu izvi uzviname; uye ndichazviratidza munguva yangu ini kuvana vevanhu.
- 28 Uye zvakananira kuti Ishe vakamuudza kuti anamire matombo maviri aakanga atambira, arege kuaratidza, kudakara Ishe vaaratidza kuvana vevanhu.

For behold, the language which ye shall write I have confounded; wherefore I will cause in my own due time that these stones shall magnify to the eyes of men these things which ye shall write.

And when the Lord had said these words, he showed unto the brother of Jared all the inhabitants of the earth which had been, and also all that would be; and he withheld them not from his sight, even unto the ends of the earth.

For he had said unto him in times before, that if he would believe in him that he could show unto him all things—it should be shown unto him; therefore the Lord could not withhold anything from him, for he knew that the Lord could show him all things.

And the Lord said unto him: Write these things and seal them up; and I will show them in mine own due time unto the children of men.

And it came to pass that the Lord commanded him that he should seal up the two stones which he had received, and show them not, until the Lord should show them unto the children of men.

Eta 4

- 1 Uye Ishe vakaudza mukoma waJaredhi kuti aburuke kubva mugomo nepamberi paIshe, uye anonyora zvinhu zvaakanga aona; uye zvikarambidzwa kuti zviuye kuvana vevanhu kudakara mushure mekunge aturikwa pamuchinjikwa; nechikonzero ichi zvakachengetwa namambo Mosaya, kuti zvisauye munyika kudakara Kristu azviratidza pachake kuvanhu vake.
- 2 Uye mushure mekunge Kristu zvechokwadi azviratidza iye pachake kuvanhu vake akataura kuti zwichiburitswa pachena.
- 3 Uye zvino, mushure maizvozvo, vose vaderera mukusatenda; uye hakuna vamwe kunze kwemaRamani, uye vakaramba vhangeri raKristu; naizvozvo ndataurirwa kuti ndizvivige zvakare muvhu.
- 4 Tarisai, ndanyora pamahwendefa aya zvinhu chaizvo zvakaonekwa nemukoma waJaredhi; uye hakuna zvimwe zvinhu zvingave zvikuru pane zvinhu zvakaratidzwa kupfuura izvo zvakaratidzwa kumukoma waJaredhi.
- 5 Nokudaro Ishe vandiudza kuti ndizvinyore; uye ini ndazvinyora. Uye vandiudza kuti ndizviname; uye vandiudzawo kuti ndiname nedudziro yacho; nokudaro ndanamira nezvidudziriso, maererano nemurairo waIshe.
- 6 Nokuti Ishe vakati kwandiri: Hazvizoenda kumaJentairi kudakara zuva ravanenge vatendeuka kubva muzvitadzo zvavo, uye vave vakachena pamberi paIshe.
- 7 Uye muzuva iroro vachashandisa rutendo mandiri, vanodaro Ishe, kana sezvakaita mukoma waJaredhi, kuti vagoitwa kuti vave vatsvene mandiri, zvino ndipo pandinozovaridza zvinhu zvakaonekwa nemukoma waJaredhi, kana nekuvapfunzurira zvose zvakazarurwa zvangu, anodaro Jesu Kristu, Mwanakomana waMwari, Baba wematenga newenyika, nezvinhu zvose zvirimo.
- 8 Uye uyo anorwisana neshoko raIshe, iyeye ngaave akatukwa; uye uyo acharamba zvinhu izvi, iyeye ngaatukwe; nokuti kwavari handiratidze zvinhu zvikuru, anodaro Jesu Kristu; nokuti ndini ndiri kultura.

Ether 4

And the Lord commanded the brother of Jared to go down out of the mount from the presence of the Lord, and write the things which he had seen; and they were forbidden to come unto the children of men until after that he should be lifted up upon the cross; and for this cause did king Mosiah keep them, that they should not come unto the world until after Christ should show himself unto his people.

And after Christ truly had showed himself unto his people he commanded that they should be made manifest.

And now, after that, they have all dwindled in unbelief; and there is none save it be the Lamanites, and they have rejected the gospel of Christ; therefore I am commanded that I should hide them up again in the earth.

Behold, I have written upon these plates the very things which the brother of Jared saw; and there never were greater things made manifest than those which were made manifest unto the brother of Jared.

Wherefore the Lord hath commanded me to write them; and I have written them. And he commanded me that I should seal them up; and he also hath commanded that I should seal up the interpretation thereof; wherefore I have sealed up the interpreters, according to the commandment of the Lord.

For the Lord said unto me: They shall not go forth unto the Gentiles until the day that they shall repent of their iniquity, and become clean before the Lord.

And in that day that they shall exercise faith in me, saith the Lord, even as the brother of Jared did, that they may become sanctified in me, then will I manifest unto them the things which the brother of Jared saw, even to the unfolding unto them all my revelations, saith Jesus Christ, the Son of God, the Father of the heavens and of the earth, and all things that in them are.

And he that will contend against the word of the Lord, let him be accursed; and he that shall deny these things, let him be accursed; for unto them will I show no greater things, saith Jesus Christ; for I am he who speaketh.

- 9 Uye nekutaura kwangu matenga anozaruka uye achipfigwa; uye nezwi rangu nyika ichadedera; uye ndikataura vagari vemo vachafa, sekunge nemoto.
- 10 Uye uyo asingatende mazwi angu haatende vazidzi vangu; uye kana zvikave zvekuti handitaure, tongai imi; nokuti muchaziva kuti ndini ndiri kutaura, muzuva rekupedzisira.
- 11 Asi uyo anotenda zvinhu zvandataura izvi, iyeye ndichamushanyira nezviratidzo zveMweya wangu, uye achaziva agozvichengeta. Nokuti pamusana peMweya wangu achaziva kuti zvinhu izvi ndezvechokwadi; nokuti unoita kuti vanhu vaite zvakanaka.
- 12 Uye chose chinoita kuti vanhu vaite zvakanaka ndeche kwangu; nokuti kunaka kunobva pasina kumwe kunze kwekwandiri. Ndini wakare anotungamira vanhu kune zvakanaka zvole; uyo asingatende mazwi angu haangatende ini—kuti ndini; uye asingatende ini haangatende Baba vakandituma. Nokuti tarisai, ndini Baba, ndini chiedza, neupenyu, nechokwadi chenyika.
- 13 Uyai kwandiri, imi maJentairi, uye ndikuratidzei zvinhu zvikuru, ruzivo rwakavigwa pamusana pekusatenda.
- 14 Uyai kwandiri, imi vemba yaIsraeri, uye zvicharatidzwa kwamuri kuti kune zvikuru zvakadii zvamakachengeterwa naBaba, kubvira pakutanga kwenyika; uye hazvisati zvauya kwamuri, pamusana pekusatenda.
- 15 Tarisai, kana matsemura icho chidzikatidzo chekusatenda chinoita kuti murambe muri mukusatenda kwenyu nokuipa kwenyu, noukukutu hwemwoyo, neupofu hwepfungwa, ndipo pachati zvinhu zvikuru zvinoshamisa zvanga zvakavigwa kubvira mukutanga kwenyika—hongu, pamuchadaidza Baba muzita rangu, nemwoyo wakatyoka nemweya wakapfava, ndipo pamuchazoziva kuti Baba vakayeuka chibvumirano chavakaita kumadzibaba enyu, imba yaIsraeri.
- 16 Uye ipapo ndipo pachati zvakazururwa zvangu zvandakaita kuti zvinyorwe nemuranda wangu Johane kuti zvichipetenurwa mumaziso evanhu vose. Yeukai, kana moona zvinhu izvi, muchaziva kuti nguva yave pedyo yekuti zvichiburitswa kwose.

And at my command the heavens are opened and are shut; and at my word the earth shall shake; and at my command the inhabitants thereof shall pass away, even so as by fire.

And he that believeth not my words believeth not my disciples; and if it so be that I do not speak, judge ye; for ye shall know that it is I that speaketh, at the last day.

But he that believeth these things which I have spoken, him will I visit with the manifestations of my Spirit, and he shall know and bear record. For because of my Spirit he shall know that these things are true; for it persuadeth men to do good.

And whatsoever thing persuadeth men to do good is of me; for good cometh of none save it be of me. I am the same that leadeth men to all good; he that will not believe my words will not believe me—that I am; and he that will not believe me will not believe the Father who sent me. For behold, I am the Father, I am the light, and the life, and the truth of the world.

Come unto me, O ye Gentiles, and I will show unto you the greater things, the knowledge which is hid up because of unbelief.

Come unto me, O ye house of Israel, and it shall be made manifest unto you how great things the Father hath laid up for you, from the foundation of the world; and it hath not come unto you, because of unbelief.

Behold, when ye shall rend that veil of unbelief which doth cause you to remain in your awful state of wickedness, and hardness of heart, and blindness of mind, then shall the great and marvelous things which have been hid up from the foundation of the world from you—yea, when ye shall call upon the Father in my name, with a broken heart and a contrite spirit, then shall ye know that the Father hath remembered the covenant which he made unto your fathers, O house of Israel.

And then shall my revelations which I have caused to be written by my servant John be unfolded in the eyes of all the people. Remember, when ye see these things, ye shall know that the time is at hand that they shall be made manifest in very deed.

17 Naizvozvo, apo muchagashira zvinyorwa izvi munobva maziva kuti basa raBaba ratanga pamusoro penyika yose.

18 Naizvozvo, tendeukai imi muri mumativi ose enyika, uye muuye kwandiri, uye mutende muvhangeri rangu, uye mubhabhatidzwe muzita rangu; nokuti uyo achatenda uye akabhabhatidzwa achapona; asi uyo asingatende acharaswa; uye zviratidzo zvichatevera avo vanotenda muzita rangu.

19 Uye akaropafadzwa uyo anowanikwa aine rutendo muzita rangu muzuva rekupedzisira, nokuti achasimudzwa kunogara muumambo hwaakagadzirirwa kubvira mukutanga kwenyika. Uye tarisai ndini ndazvitaure. Amen.

Therefore, when ye shall receive this record ye may know that the work of the Father has commenced upon all the face of the land.

Therefore, repent all ye ends of the earth, and come unto me, and believe in my gospel, and be baptized in my name; for he that believeth and is baptized shall be saved; but he that believeth not shall be damned; and signs shall follow them that believe in my name.

And blessed is he that is found faithful unto my name at the last day, for he shall be lifted up to dwell in the kingdom prepared for him from the foundation of the world. And behold it is I that hath spoken it. Amen.

Eta 5

- 1 Uye zvino ini Moronai, ndanyora mazwi andakaudzwa, maererano nendangariro yangu; uye ndakakutaurirai zvinhu zvandakanama; naizvozvo musazvibate, nokuda kwokuti muzvidudzire; nokuti chinhu ichocho muri kuchirambidzwa, kunze kwekunge kana pava paye zvafanira kuna Mwari.
- 2 Uye tarisai, mungangopundutswa mukaratidza mahwendefa aya kune avo vachayamura kuburitsa basa iri.
- 3 Uye kuvatatu vacharatidzwa nesimba raMwari; nokudaro vachaziva zvirokwazvo kuti zvinhu izvi ndezvechokwadi.
- 4 Uye mumiro mo yevapupuri vatatu zvinhu izvi zvichataurwa; uye uchapupu hwevatatu, nebasa rino, umo mucharatidzwa simba raMwari neshokoravo, iro rinoti Baba neMwanakomana, neMweya Mutsvene vanopupura—uye zvole izvi zvichamira seuchapupu hucharovera nyika musi wekupedzisira.
- 5 Uye kana zvikadaro kuti vanotendeuka uye vakauya kuna Baba muzita raJesusu, vachagashirwa muumambo hwaMwari.
- 6 Uye zvino, kana ndisina simba rezvinhu izvi, tongai; nokuti muchaziva kuti ndine simba pamuchandiona, uye tichamira pamberi paMwari musi wekupedzisira. Amen.

Ether 5

And now I, Moroni, have written the words which were commanded me, according to my memory; and I have told you the things which I have sealed up; therefore touch them not in order that ye may translate; for that thing is forbidden you, except by and by it shall be wisdom in God.

And behold, ye may be privileged that ye may show the plates unto those who shall assist to bring forth this work;

And unto three shall they be shown by the power of God; wherefore they shall know of a surety that these things are true.

And in the mouth of three witnesses shall these things be established; and the testimony of three, and this work, in the which shall be shown forth the power of God and also his word, of which the Father, and the Son, and the Holy Ghost bear record—and all this shall stand as a testimony against the world at the last day.

And if it so be that they repent and come unto the Father in the name of Jesus, they shall be received into the kingdom of God.

And now, if I have no authority for these things, judge ye; for ye shall know that I have authority when ye shall see me, and we shall stand before God at the last day. Amen.

Eta 6

- 1 Uye zvino ini Moronai, ndinoenderera nokupa zvinyorwa zvaJaredhi nemukoma wake.
- 2 Nokuti zvakaitika kuti Ishe vakanga vagadzira matombo akakwira mugomo nemukoma waJaredhi, mukoma waJaredhi akaburuka mugomo, uye akaisa matombo aya mungarava dzakanga dzagadzirwa, rimwechete nhivi nenhivi; uye tarisai, akapa chiedza mungarava.
- 3 Uye saka Ishe vakaita kuti matombo apenye murima, kuti avhenekere varume, vakadzi, nevana, kuti vasayambuke mvura dzegungwa guru murima.
- 4 Uye zvakaitika kuti zvavakanga vagadzirira zvose zvekudya zvakasiyana-siyana, kuti vagozoviriritira vave mumvura, nezvekudya zvezvipfuyo zvavo, nezvemhuka kana mombe kana huku kana shiri ipi zvayo yavakatakura—uye zvakaitika kuti pavakanga vaita zvose zvinhu izvi vakapinda mumagwa kana kuti ngarava dzavo, uye ndokubva vapinda mugungwa, vachizviisa kuna Ishe Mwari vavo.
- 5 Uye zvakaitika kuti Ishe Mwari vakaita kuti kuuye mhopo yedutu ine hasha mumvura, yakananga kunyika yechipikirwa; uye saka vakakandwa uko nokoko mumasaisai egungwa nemhepo.
- 6 Uye zvakaitika kuti kazhinji vaifusirwa muudzamu hwegungwa, pamusoro pemasaisai ainge makomo aivanyudza, nedutu raikonzerwa nemhepo yaityisa.
- 7 Uye zvakaitika kuti pavainge vafushirwa pasi pemvura hakuna mvura yaivakuvadza, nokuti ngarava dzavo dzainge dzakasimba sedhishi, uye dzakanga dzakasimba sengarava yaNoa; naizvozvo vaiti kana vakomberedzwa nemvura vochema kuna Ishe wavo, uye iye ovaburitsa ovaisa pamusoro pemvura zvakare.
- 8 Uye zvakaitika kuti mhopo haina kumborega kuvhuvhuta nechekunyika yechipikirwa nguva yose yavaive mugungwa; uye saka vakanga vachifambiswa nemhepo.

Ether 6

And now I, Moroni, proceed to give the record of Jared and his brother.

For it came to pass after the Lord had prepared the stones which the brother of Jared had carried up into the mount, the brother of Jared came down out of the mount, and he did put forth the stones into the vessels which were prepared, one in each end thereof; and behold, they did give light unto the vessels.

And thus the Lord caused stones to shine in darkness, to give light unto men, women, and children, that they might not cross the great waters in darkness.

And it came to pass that when they had prepared all manner of food, that thereby they might subsist upon the water, and also food for their flocks and herds, and whatsoever beast or animal or fowl that they should carry with them—and it came to pass that when they had done all these things they got aboard of their vessels or barges, and set forth into the sea, commending themselves unto the Lord their God.

And it came to pass that the Lord God caused that there should be a furious wind blow upon the face of the waters, towards the promised land; and thus they were tossed upon the waves of the sea before the wind.

And it came to pass that they were many times buried in the depths of the sea, because of the mountain waves which broke upon them, and also the great and terrible tempests which were caused by the fierceness of the wind.

And it came to pass that when they were buried in the deep there was no water that could hurt them, their vessels being tight like unto a dish, and also they were tight like unto the ark of Noah; therefore when they were encompassed about by many waters they did cry unto the Lord, and he did bring them forth again upon the top of the waters.

And it came to pass that the wind did never cease to blow towards the promised land while they were upon the waters; and thus they were driven forth before the wind.

- 9 Uye vaiimba vachirumbidza Ishe; hongu, mukoma waJaredhi aiimba kurumbidza kwake kuna Ishe, uye aitenda nokurumbidza Ishe muswere wose wezuva; uye kana hwave usiku, vaisamira kurumbidza Ishe.
- 10 Uye ndikokufambiswa kwavakaitwa; uye hakuna chikara chemugungwa chaigona kuvatyora, hakuna kana jekawacheka raigona kuvakanganisa; uye vaive neruvheneko nguva dzose, kana dai vaive pasi pemvura uye kana pamusoro pemvura.
- 11 Uye ndiko kufambiswa kwavakaitwa, mazuva mazana matatu ane makumi mana nemazuva mana vari mumvura.
- 12 Uye vakasvika munyika yechipikirwa. Uye pavakanga vatsika pavhu renyika yechipikirwa vakakotama pamusoro penyika, uye vakazvirereka pamberi paIshe, uye vakachema misodzi yerufaro pamberi paIshe, pamusoro pekuwanda kwetsitsi dzavo kwavari.
- 13 Uye zvakaitika kuti vakaenda pamusoro penyika, uye vakatanga kurima ivhu.
- 14 Uye Jaredhi akaita vanakomana vana; uye vainzi Jakomu, naGiriga, uye Maha, naOraiha.
- 15 Uye nemukoma waJaredhi akaberekawo vanakomana nevanasikana.
- 16 Uye shamwari dzaJaredhi nemukoma wake vaikwana mweya yaisvika makumi maviri nemiviri; uye vakaitawo vanasikana nevanakomana vasati vauya kunyika yechipikirwa; naizvozvo vakatanga kuwanda.
- 17 Uye vakadzidziswa kufamba vakazvirereka pamberi paIshe; uye vaidzidziswa kubva kumusoro.
- 18 Uye zvakaitika kuti vakatanga kupararira nenyika, nokuwanda nekurima minda; uye vakasimba munyika.
- 19 Uye mukoma waJaredhi akatanga kukwegura, uye akaona kuti akange ave pedyo nokuenda kuguva; nokudaro akati kuna Jaredhi: Ngatiunganidze vanhu vedu kuti tivaverenge, kuti tigoziva kwavari kuti vanoda kuti tivaitirei tisati taenda kumakuva edu.

And they did sing praises unto the Lord; yea, the brother of Jared did sing praises unto the Lord, and he did thank and praise the Lord all the day long; and when the night came, they did not cease to praise the Lord.

And thus they were driven forth; and no monster of the sea could break them, neither whale that could mar them; and they did have light continually, whether it was above the water or under the water.

And thus they were driven forth, three hundred and forty and four days upon the water.

And they did land upon the shore of the promised land. And when they had set their feet upon the shores of the promised land they bowed themselves down upon the face of the land, and did humble themselves before the Lord, and did shed tears of joy before the Lord, because of the multitude of his tender mercies over them.

And it came to pass that they went forth upon the face of the land, and began to till the earth.

And Jared had four sons; and they were called Jacom, and Gilgah, and Mahah, and Orihah.

And the brother of Jared also begat sons and daughters.

And the friends of Jared and his brother were in number about twenty and two souls; and they also begat sons and daughters before they came to the promised land; and therefore they began to be many.

And they were taught to walk humbly before the Lord; and they were also taught from on high.

And it came to pass that they began to spread upon the face of the land, and to multiply and to till the earth; and they did wax strong in the land.

And the brother of Jared began to be old, and saw that he must soon go down to the grave; wherefore he said unto Jared: Let us gather together our people that we may number them, that we may know of them what they will desire of us before we go down to our graves.

20 Uye naizvozvo vanhu vakaunganidzwa pamwechete. Zvino uwandu hwevanakomana nevanasikana vemukoma waJaredhi hwaive mweya makumi maviri anemiviri; uye uwandu hwevanakomana nevanasikana vaJaredhi, hwaive gumi nevaviri, iye aive nevanakomana vana.

21 Uye zvakaitika kuti vakaverenga vanhu ava; uye mushure mekunge vavaverenga, vakavakumbira zvinhu zvavaida kuti vavaitire vasati vaenda pasi kumakuva avo.

22 Uye zvakaitika kuti vanhu vakavakumbira kuti mumwe wevanakomana vavo agadzwe kuti ave mambo pamusoro pavo.

23 Uye zvino tarisai, izvi zvinhu zvaisuwisa kwavari. Uye mukoma waJaredhi akati kwavari: Chokwadi chinhu ichi chinokapinza muutapwa.

24 Asi Jaredhi akati kumukoma wake; Vabvumire vave namambo. Uye naizvozvo akati kwavari: Sarudzai imi pakati pevanakomana vedu mambo, kana wamunenge mada.

25 Uye zvakaitika kuti vakasarudza dangwe remukoma waJaredhi; uye zita rake ainzi Pagagi. Uye zvakaitika kuti akaramba kuti ave mambo wavo. Uye vanhu vakada kuti baba vake vamutunhe, asi baba vake vakaramba; uye akavaudza kuti havafanire kutunha munhu kuti ave mambo wavo.

26 Uye zvakaitika kuti vakasarudza vose vanin'ina vaPagagi, uye vakaramba.

27 Uye zvakaitika kuti kana vana vaJaredhi vakaramba, kana vose kunze kwemumwechete; uye Oriha akazodzwa kuti ave mambo wevanhu.

28 Uye akatanga kutonga, uye vanhu vakatanga kubudirira; uye vakapfuma zvikuru.

29 Uye zvakaitika kuti Jaredhi akafa, nemukoma wakewo.

30 Uye zvakaitika kuti Oriha aifamba akazvirereka pamberi paIshe, uye akarangerira zvinhu zvikuru zvakaitirwa baba vake naIshe, uye akadzidzisawo vanhu vake kuti Ishe vakanga vaitira madzibaba avo zvinhu zvikuru sei.

And accordingly the people were gathered together. Now the number of the sons and the daughters of the brother of Jared were twenty and two souls; and the number of sons and daughters of Jared were twelve, he having four sons.

And it came to pass that they did number their people; and after that they had numbered them, they did desire of them the things which they would that they should do before they went down to their graves.

And it came to pass that the people desired of them that they should anoint one of their sons to be a king over them.

And now behold, this was grievous unto them. And the brother of Jared said unto them: Surely this thing leadeth into captivity.

But Jared said unto his brother: Suffer them that they may have a king. And therefore he said unto them: Choose ye out from among our sons a king, even whom ye will.

And it came to pass that they chose even the first-born of the brother of Jared; and his name was Pagag. And it came to pass that he refused and would not be their king. And the people would that his father should constrain him, but his father would not; and he commanded them that they should constrain no man to be their king.

And it came to pass that they chose all the brothers of Pagag, and they would not.

And it came to pass that neither would the sons of Jared, even all save it were one; and Orihah was anointed to be king over the people.

And he began to reign, and the people began to prosper; and they became exceedingly rich.

And it came to pass that Jared died, and his brother also.

And it came to pass that Orihah did walk humbly before the Lord, and did remember how great things the Lord had done for his father, and also taught his people how great things the Lord had done for their fathers.

Eta 7

- 1 Uye zvakaitika kuti Oriha akatonga nyika mukururama mazuva ake ose, mazuva ake akanga akawanda zvikuru.
- 2 Uye akabereka vanakomana nevanasikana; hongu, akabereka makumi matatu nemumwechete, pakati pavo paive nevakomana makumi maviri nevatatu.
- 3 Uye zvakaitika kuti akaberekawo Kibhu atokwegura. Uye zvakaitika kuti Kibhu akatonga munzvimbo yake; uye Kibhu akabereka Koriho.
- 4 Uye Koriho paakanga ave nemakumi matatu emakore ane makore maviri, akapandukira baba vake, akaenda kunogara kunyika yeNehor; uye akabereka vanakomana nevanasikana, uye vakanga vakanakisa zvikuru; nokudaro Koriho akakwezvera vanhu vazhinji kwaari.
- 5 Uye zvaakanga aunganidza mauto pamwechete akauya kunyika yaMoroni kwaigara mambo, uye ndokubva amutora senhapwa, zvakaita kuti chirevo chemukoma waJaredhi chekuti vachaiswa muutapwa, chizadzikiswe.
- 6 Zvino nyika yaMoroni, maigara mambo, yaive pedyo nenyika yaidaidzwa kuti Kugaradzwa namaNifai.
- 7 Uye zvakaitika kuti Kibhu akagara muutapwa, nevanhu vake vari pasi paKoriho mwanakomana wake, kudakara akwegura zvikuru; zvakadaro Kibhu akabereka Shuru muuharaha hwake, achiri muutapwa.
- 8 Uye zvakaitika kuti Shuru akashatirirwa mukoma wake; uye Shuru akaita simba, uye akave mukuru nesimba rechirume; uye akanga ari mukuru kana mukutonga.
- 9 Nokudaro, akauya kuchikomo chainzi Efraimi, akanyungudutsa simbi muchikomo umu, akapfura minondo akaipa kune avo vaakanga akwezva; uye mushure mekunge avapa minondo akadzokera kuguta reNehor; uye ndokurwisa mukoma wake Koriho, iri iyo nzira yaakatora nayo umambo achibva ahudzorera kuna baba vake Kibhu.
- 10 Uye zvino pamusoro pechinhu chakanga chaitwa naShuru, baba vake vakapa iye umambo; saka akatanga kutonga munzvimbo yababa vake.

Ether 7

And it came to pass that Orihah did execute judgment upon the land in righteousness all his days, whose days were exceedingly many.

And he begat sons and daughters; yea, he begat thirty and one, among whom were twenty and three sons.

And it came to pass that he also begat Kib in his old age. And it came to pass that Kib reigned in his stead; and Kib begat Corihor.

And when Corihor was thirty and two years old he rebelled against his father, and went over and dwelt in the land of Nehor; and he begat sons and daughters, and they became exceedingly fair; wherefore Corihor drew away many people after him.

And when he had gathered together an army he came up unto the land of Moron where the king dwelt, and took him captive, which brought to pass the saying of the brother of Jared that they would be brought into captivity.

Now the land of Moron, where the king dwelt, was near the land which is called Desolation by the Nephites.

And it came to pass that Kib dwelt in captivity, and his people under Corihor his son, until he became exceedingly old; nevertheless Kib begat Shule in his old age, while he was yet in captivity.

And it came to pass that Shule was angry with his brother; and Shule waxed strong, and became mighty as to the strength of a man; and he was also mighty in judgment.

Wherefore, he came to the hill Ephraim, and he did molten out of the hill, and made swords out of steel for those whom he had drawn away with him; and after he had armed them with swords he returned to the city Nehor, and gave battle unto his brother Corihor, by which means he obtained the kingdom and restored it unto his father Kib.

And now because of the thing which Shule had done, his father bestowed upon him the kingdom; therefore he began to reign in the stead of his father.

11 Uye zvakaitika kuti akatonga mukururama; uye akaparadzira umambo hwake pamusoro penyika yose, nokuti vanhu vakanga vawanda zvikuru.

12 Uye zvakaitika kuti Shuru akabereka vana vakawanda vakomana nevasikana.

13 Uye Koriho akatendeuka kubva kuzvitema zvake zvaakanga aita; nokudaro Shuru akamupa simba muumambo hwake.

14 Uye zvakaitika kuti Koriho akanga aine vanakomana nevanasikana vazhinji. Uye pakati pevanakomana vaKoriho paive nemumwe ainzi Noa.

15 Uye zvakaitika kuti Noa akapandukira Shuru, mambo, nababa vakewo Koriho, uye ndokubva akwezva mukoma wake Koho, nehama dzake dzose nevakawanda vevanhu.

16 Uye ndokubva arwisa Shuru, mambo, ndokutora nyika yenhaka yavo yekutanga; uye akave mambo kuchidumu chenyika ichocho.

17 Uye zvakaitika kuti akarwisa Shuru zvakare, mambo; uye akatora Shuru, mambo, akamutakura senhapwa akaenda naye kuMoroni.

18 Uye zvakaitika kuti paakanga ave kuda kumuuraya, vana vaShuru vakanyangira vakapinda mumba maNoa usiku vakamuuraya, uye vakatyora gonhi retirongo vakaburitsa baba wavo, uye vakamuisa pachigaro chake muumambo hwake.

19 Nokudaro, mwana waNoa akavaka umambo hwake munzvimbo yake; zvakadaro havana kuzowana simba zvakare pamusoro pamambo Shuru, uye vanhu vaive pasi pamambo Shuru vakafambira mberi zvikuru uye vabudira zvikuru.

20 Uye nyika yakanga yakagovaniswa; uye maive neumambo huviri, umambo hwaShuru neumambo hwaKoho, mwanakomana waNoa.

21 Uye Koho, mwanakomana waNoa, akaita kuti vanhu vake varwise Shuru, mukumurwisa uku Shuru akavakunda akauraya Koho.

22 Uye zvino Koho aive nemwanakomana ainzi Nimirodi; uye Nimirodi akapa nyika youmambo hwaKoho kuna Shuru, uye akadiwa mumaziso aShuru; nokudaro Shuru akamuitira zvinhu zvakanaka zvizhinji, uye akaita zvaanoda munyika youmambo hwaShuru.

And it came to pass that he did execute judgment in righteousness; and he did spread his kingdom upon all the face of the land, for the people had become exceedingly numerous.

And it came to pass that Shule also begat many sons and daughters.

And Corihor repented of the many evils which he had done; wherefore Shule gave him power in his kingdom.

And it came to pass that Corihor had many sons and daughters. And among the sons of Corihor there was one whose name was Noah.

And it came to pass that Noah rebelled against Shule, the king, and also his father Corihor, and drew away Cohor his brother, and also all his brethren and many of the people.

And he gave battle unto Shule, the king, in which he did obtain the land of their first inheritance; and he became a king over that part of the land.

And it came to pass that he gave battle again unto Shule, the king; and he took Shule, the king, and carried him away captive into Moron.

And it came to pass as he was about to put him to death, the sons of Shule crept into the house of Noah by night and slew him, and broke down the door of the prison and brought out their father, and placed him upon his throne in his own kingdom.

Wherefore, the son of Noah did build up his kingdom in his stead; nevertheless they did not gain power any more over Shule the king, and the people who were under the reign of Shule the king did prosper exceedingly and wax great.

And the country was divided; and there were two kingdoms, the kingdom of Shule, and the kingdom of Cohor, the son of Noah.

And Cohor, the son of Noah, caused that his people should give battle unto Shule, in which Shule did beat them and did slay Cohor.

And now Cohor had a son who was called Nimrod; and Nimrod gave up the kingdom of Cohor unto Shule, and he did gain favor in the eyes of Shule; wherefore Shule did bestow great favors upon him, and he did do in the kingdom of Shule according to his desires.

- 23 Uye munguva yekutonga kwaShuru kwakauya vaporofita mukati mevanhu, vaitumwa kubva kuna Ishe, vachiporofita kuti uipi nekunamata zvifananidzo kwevanhu kwave kuunza kutukwa kwenyika, uye vachaparadzwa kana vasina kutendeuka.
- 24 Uye zvakaitika kuti vanhu vakatuka vaporofita, uye vachivaseka. Uye zvakaitika kuti mambo Shuru akaisa murau unopa vose vaituka vaporofita mhosva.
- 25 Uye akaisa mutemo munyika yose, waipa simba kuvaporofita kuti vaende kwose kwavaida; nenzira yekudaro vanhu vakauya mukutendeuka.
- 26 Uye pamusana pekuti vanhu vakatendeuka muzvitema zvavo nekunamata zvifananidzo Ishe vakavaregerera, uye vakatanga kubudirira zvakare munyika. Uye zvakaita kuti Shuru akabereka vanakomana nevanasikana mukukwegura kwake.
- 27 Uye kwakange kuisina hondo mumazuva aShuru; uye akarangarira zvinhu zvikuru zvakaitirwa madzibaba ake naIshe mukuvayambutsa mhiri kwamakungwa nokuvasvitsa kunyika yechipikirwa; nokudaro akatonga nekururama mazuva ake ose.

And also in the reign of Shule there came prophets among the people, who were sent from the Lord, prophesying that the wickedness and idolatry of the people was bringing a curse upon the land, and they should be destroyed if they did not repent.

And it came to pass that the people did revile against the prophets, and did mock them. And it came to pass that king Shule did execute judgment against all those who did revile against the prophets.

And he did execute a law throughout all the land, which gave power unto the prophets that they should go whithersoever they would; and by this cause the people were brought unto repentance.

And because the people did repent of their iniquities and idolatries the Lord did spare them, and they began to prosper again in the land. And it came to pass that Shule begat sons and daughters in his old age.

And there were no more wars in the days of Shule; and he remembered the great things that the Lord had done for his fathers in bringing them across the great deep into the promised land; wherefore he did execute judgment in righteousness all his days.

Eta 8

- 1 Uye zvakaikita kuti akabereka Oma, uye Oma akatonga munzvimbo yake. Uye Oma akabereka Jaredhi; uye Jaredhi akabereka vanakomana nevanasikana.
- 2 Uye Jaredhi akapandukira baba vake, akauya kuzogara munyika yaHeti. Uye zvakaikita kuti akanyengedza vanhu vazhinji, pamusana pemazwi ake anonyengedza, kudakara awana chikamu cheumambo.
- 3 Uye awana chikamu cheumambo akarwisa baba vake, uye akatakura baba vake muutapwa, uye akavaita kuti vashande muutapwa.
- 4 Uye zvino, mumazuva ekutonga kwaOma akanga ari muutapwa chikamu chemazuva ake. Uye zvakaikita kuti akabereka vanakomana nevanasikana pakati pavo paive naEsromi naKorianduma;
- 5 Uye vakashatirwa zvikuru nekuita kwemukoma wavo Jaredhi, zvekuti vakaunganidza mauto vakarwisa Jaredhi. Uye zvakaikita kuti vakamurwisa usiku.
- 6 Uye zvakaikita kuti pavakanga vauraya mauto aJaredhi vakanga vave kuda kumuuraya iyewo; uye akavakumbira kuti vasamuuraye, uye akati aizopa umambo kuna baba vake. Uye zvakaikita kuti vakamupa upenyu hwake.
- 7 Uye zvino Jaredhi akasuwa zvikuru pamusana pekurasikirwa neumambo, nokuti akanga aisa mwoyo wake paumambo nembiri yenyika.
- 8 Zvino mwanasikana waJaredhi semunhu akanga akachenjera zvikuru, uye achiona kusuwa kwababa vake, akafunga zano rekuti agogona kudzorera umambo kuna baba vake.
- 9 Zvino mwanasikana waJaredhi akanga akanakiswa zvikuru. Uye zvakaikita kuti akataura nababa vake, uye akati kwavari: Sei baba vangu vakasuwa zvakadai? Havana kuverenga here zvinyorwa zvakauya namadzibaba edu kubva mhiri kwemakungwa? Tarisai, hamuna rungano here nezvevekare ivavo, zvekuti vaiwana umambo nekuronga muruvande zvaivaitisa mbiri?

Ether 8

And it came to pass that he begat Omer, and Omer reigned in his stead. And Omer begat Jared; and Jared begat sons and daughters.

And Jared rebelled against his father, and came and dwelt in the land of Heth. And it came to pass that he did flatter many people, because of his cunning words, until he had gained the half of the kingdom.

And when he had gained the half of the kingdom he gave battle unto his father, and he did carry away his father into captivity, and did make him serve in captivity;

And now, in the days of the reign of Omer he was in captivity the half of his days. And it came to pass that he begat sons and daughters, among whom were Esrom and Coriantumr;

And they were exceedingly angry because of the doings of Jared their brother, insomuch that they did raise an army and gave battle unto Jared. And it came to pass that they did give battle unto him by night.

And it came to pass that when they had slain the army of Jared they were about to slay him also; and he pled with them that they would not slay him, and he would give up the kingdom unto his father. And it came to pass that they did grant unto him his life.

And now Jared became exceedingly sorrowful because of the loss of the kingdom, for he had set his heart upon the kingdom and upon the glory of the world.

Now the daughter of Jared being exceedingly expert, and seeing the sorrows of her father, thought to devise a plan whereby she could redeem the kingdom unto her father.

Now the daughter of Jared was exceedingly fair. And it came to pass that she did talk with her father, and said unto him: Whereby hath my father so much sorrow? Hath he not read the record which our fathers brought across the great deep? Behold, is there not an account concerning them of old, that they by their secret plans did obtain kingdoms and great glory?

- 10 Uye zvino, naizvozvo baba vangu ngavadaidze Akishi, mwanakomana waKimuno; uye tarisai, ini ndakanakisa, uye ndichatamba pamberi pake, uye ndichamufadza, zvekuti anozoda kuti ndive mukadzi wake; nokudaro kana akukumbirai kuti ndive mukadzi wake, zvino imi muchati: Ndinomupa kwauri kana wauya nemusoro wababa vangu, mambo.
- 11 Uye zvino Oma aive shamwari yaAkishi; nokudaro, Jaredhi paakadaidza Akishi, mwanasikana waJaredhi akatamba pamberi pake zvekuti akamufadza, zvekuti akamukumbira kuti ave mukadzi wake. Uye zvakaitika kuti akati kuna Jaredhi: Mupe kwandiri ave mukadzi wangu.
- 12 Uye Jaredhi akati kwaari: Ndichamupa kwauri, kana ukauya kwandiri nemusoro wababa vangu, mambo.
- 13 Uye zvakaitika kuti Akishi akaunganidza mumba maJaredhi vanhu vake vose, akati kwavari: mungapike kwandiri here kuti muchavimbika kwandiri muchinhu chandiri kuda kwamuri?
- 14 Uye zvakaitika kuti vose vakapika kwaari, naMwari vari kudenga, nematengawo, nairo ivhuwo, nemisoro yavo, kuti uyo anenge abva muruyamuro rwaidiwa naAkishi anodimurwa musoro; uye kana uyo anozotaura chinhu chipi zvacho chavanenge vaudzwa naAkishi, iyeye anorasikirwa neupenyu hwake.
- 15 Uye zvakaitika kuti ndikwo kubvumirana kwavakaita naAkishi. Uye Akishi akavaitisa mhiko zvaitiswa vakare vainge vachitsvagawo masimba, zvakange zvakagashidzanwa kubvira kuna Kaini, akanga ari mhondi kubvira pakutanga.
- 16 Uye zvachachengetwa nesimba radhiabhorosi kuti zvigoitiswa vanhu izvi zvitsidzo, kuti vagare vari murima, kuyamura avo vaitsvaka simba kuti vawane simba, nokuponda, nokupwanya, nokunyepa, nokuita zvakaipa zvakasiyana-siyana neupombwe.
- 17 Uye aive mwanasikana waJaredhi akazviisa mumwoyo make kuti atsvake zvinhu izvi zvakare; uye Jaredhi akazviisa mumwoyo maAkishi; nokudaro, Akishi akazviita kuhamu dzake neshamwari, achivavimbisa zvinhu zvakanaka kuti vaite chinhu chose chaainge avakumbira.

And now, therefore, let my father send for Akish, the son of Kimnor; and behold, I am fair, and I will dance before him, and I will please him, that he will desire me to wife; wherefore if he shall desire of thee that ye shall give unto him me to wife, then shall ye say: I will give her if ye will bring unto me the head of my father, the king.

And now Omer was a friend to Akish; wherefore, when Jared had sent for Akish, the daughter of Jared danced before him that she pleased him, insomuch that he desired her to wife. And it came to pass that he said unto Jared: Give her unto me to wife.

And Jared said unto him: I will give her unto you, if ye will bring unto me the head of my father, the king.

And it came to pass that Akish gathered in unto the house of Jared all his kinsfolk, and said unto them: Will ye swear unto me that ye will be faithful unto me in the thing which I shall desire of you?

And it came to pass that they all swore unto him, by the God of heaven, and also by the heavens, and also by the earth, and by their heads, that whoso should vary from the assistance which Akish desired should lose his head; and whoso should divulge whatsoever thing Akish made known unto them, the same should lose his life.

And it came to pass that thus they did agree with Akish. And Akish did administer unto them the oaths which were given by them of old who also sought power, which had been handed down even from Cain, who was a murderer from the beginning.

And they were kept up by the power of the devil to administer these oaths unto the people, to keep them in darkness, to help such as sought power to gain power, and to murder, and to plunder, and to lie, and to commit all manner of wickedness and whoredoms.

And it was the daughter of Jared who put it into his heart to search up these things of old; and Jared put it into the heart of Akish; wherefore, Akish administered it unto his kindred and friends, leading them away by fair promises to do whatsoever thing he desired.

- 18 Uye zvakaitika kuti vakavamba chikwata chemuruvande, kana zvaiitwa nevekare; chikwata ichi chinova chakashoreka nekuipa kupfuura zvose, mumaziso aMwari;
- 19 Nokuti Mwari havashande muzvikwata zvemuruvande, havadi kana kuti munhu adeure ropa, uye muzvinhu zvose akazvirambidza, kubvira pakutanga kwemunhu.
- 20 Uye zvino ini, Moronai, handinyore maitirwo ezvitsidzo zvavo nezvikwata zvavo, nokuti ndakaziviswa kuti zviri mukati mevanhu vose, uye zviri kumaRamani.
- 21 Uye vakakonzera kuparadzwa kwevanhu ava vandiri kutaura nezvavo zvino, zvakare nokuparadzwa kwevanhu vaNifai.
- 22 Uye rudzi rwose zvarwo rwuchatsigira zvikwata izvi muruvande, kuti vawane simba nokuwana, kudakara zvapararira nerudzi, tarisai, vachaparadzwa; nokuti Ishe havazobvumira kuti ropa revatendi vavo, richadeurwa navo, rigare richichema kwavari kubva pasi kuti vatsividze uye ivo vasingavatsividze.
- 23 Nokudaro, imi maJentairi, kuda kwaMwari kuti zvinhu izvi zviratidzwe kwamuri, kuti ipapo mugotendeuka muzvitema zvenyu, uye musabvumire kuti zvikwata zveumhondi izvi zvive pamusoro penyu, zvakaitirwa kutora simba nekuwana upfumi—uye nebasa, hongu, kana nebasa rekuparadzwa richauya pamuri, hongu, kana munondo wekuranga kwaMwari Vokusingaperi vachawira pamuri, zvinoita kuti mukurirwe nokuparadzwa kana mukabvumira kuti zvinhu izvi zvinepo.
- 24 Nokudaro, Ishe vakakutaurirai, kana mave kuona zvinhu izvi zvichiuya pakati penyu kuti muchamuka kuti muone kuti muri muzvinhu zvakaipa, pamusana pechikwata chemuruvande chinenge chave mukati menyu; kana kuti nhamo kwachiri, pamusoro peropa reavo vakauraiwa; nokuti vanochema kubva muguruva kuti vatsividze pachiri, nepane avo vakachiita.

And it came to pass that they formed a secret combination, even as they of old; which combination is most abominable and wicked above all, in the sight of God;

For the Lord worketh not in secret combinations, neither doth he will that man should shed blood, but in all things hath forbidden it, from the beginning of man.

And now I, Moroni, do not write the manner of their oaths and combinations, for it hath been made known unto me that they are had among all people, and they are had among the Lamanites.

And they have caused the destruction of this people of whom I am now speaking, and also the destruction of the people of Nephi.

And whatsoever nation shall uphold such secret combinations, to get power and gain, until they shall spread over the nation, behold, they shall be destroyed; for the Lord will not suffer that the blood of his saints, which shall be shed by them, shall always cry unto him from the ground for vengeance upon them and yet he avenge them not.

Wherefore, O ye Gentiles, it is wisdom in God that these things should be shown unto you, that thereby ye may repent of your sins, and suffer not that these murderous combinations shall get above you, which are built up to get power and gain—and the work, yea, even the work of destruction come upon you, yea, even the sword of the justice of the Eternal God shall fall upon you, to your overthrow and destruction if ye shall suffer these things to be.

Wherefore, the Lord commandeth you, when ye shall see these things come among you that ye shall awake to a sense of your awful situation, because of this secret combination which shall be among you; or wo be unto it, because of the blood of them who have been slain; for they cry from the dust for vengeance upon it, and also upon those who built it up.

25 Nokuti zvinoitika kuti uyo wose anovaka chikwata ichi ari kutsvaka kupunza rusununguko rwenyika dzose, marudzi, nenyika; uye zvinoita kuti kuve nekuparadzwa kwevanhu vose, nokuti chakavakwa nadhiabhorosi, anova ndiye baba wenhema dzose; kana uye iyeye munyepi mumwecheteyo akanyengedza vabereki vedu vekutanga, hongu, kana iyeye munyepi mumwecheteyo akakonzera kuti munhu aponde kubvira pakutanga; akaomesa mwoyo yevanhu kuti vaponde vaporofita, uye vakavatemala nemabwe, nekuvatandanisira kunze kubvira pakutanga.

26 Nokudaro, ini Moronai, ndataurirwa kuti ndinyore zvinhu izvi kuti kuipa kubviswe, nokuti kuchasvika nguva yekuti Satani achashaya simba mumwoyo yevana vevanhu, asi kuti vakurudzirwe kuita zvakanaka nguva dzose, kuti vagouya kutsime rekururama kwose uye vagoponeswa.

For it cometh to pass that whoso buildeth it up seeketh to overthrow the freedom of all lands, nations, and countries; and it bringeth to pass the destruction of all people, for it is built up by the devil, who is the father of all lies; even that same liar who beguiled our first parents, yea, even that same liar who hath caused man to commit murder from the beginning; who hath hardened the hearts of men that they have murdered the prophets, and stoned them, and cast them out from the beginning.

Wherefore, I, Moroni, am commanded to write these things that evil may be done away, and that the time may come that Satan may have no power upon the hearts of the children of men, but that they may be persuaded to do good continually, that they may come unto the fountain of all righteousness and be saved.

Eta 9

- 1 Uye zvino ini Moronai, ndinoenda mberi nezvinyorwa zvangu. Nokudaro, tarisai, zvakaitika kuti pamusana pezvikiwata zvemuruvande zvaAkishi neshamwari dzake, tarisai, vakapunza umambo hwaOma.
- 2 Zvakadaro, Ishe vakanzwira Oma tsitsi, nekuvanakomana nekuvanarikana vake vakanga vasingatsvake kuparadzwa kwake.
- 3 Uye Ishe vakayambira Oma kuhope kuti akafanira kubuda munyika; nokudaro Oma akabuda munyika nemhuri yake, uye akafamba kwemazuva mazhinji, uye akasvika uye ndokupfuura nepachikomo chainzi Shimu, uye ndokuuya nepanzvimbo apo pakaparadzirwa maNifai, uye kubva apa ndokubva ananga kumabvazuva, uye ndokubva asvika panzvimbo yainzi Abhuromu, nechekugungwa, uye ipapo ndokubva adzika tende yake, nevanakomana vake nevanarikana vake, nemba yake yose, kunze kweya Jaredhi nemhuri yake.
- 4 Uye zvakaitika kuti Jaredhi akazodzwa kuti ave mambo wevanhu, neruoko rweuipi; uye akapa Akishi mwanarikana wake kuti ave mukadzi wake.
- 5 Uye zvakaitika kuti Akishi akatsvaka upenyu hwavatezvara vake; uye akakumbira avo vaakanga aitisira zvitsidzo zvevekare vepasichigare, uye vakadimura musoro wavatezvara vake, zvavakanga vagere pachigaro chavo chekutonga, vachiteerera kuvanhu vavo.
- 6 Nokuti utsinye hwechikwata chekavere-vere ichi hwakanga hwapararira zvekuti hwakasvibisa mwoyo yevanhu vose; saka Jaredhi akapondwa ari pachigaro chake chekutonga, uye Akishi akatonga munzvimbo yake.
- 7 Uye zvakaitika kuti Akishi akatanga kuitira mwanakomana wake shanje, nokudaro akamupfigira mutirongo, uye akamuchengeta achimupa kudya kushomanani kana kumunyima kusvika afa.
- 8 Uye zvino munin'ina weuya akafa, (uye zita rake rainzi Nimra) akashatirirwa baba vake pamusana peicho chakanga chaitwa nababa vake kumukoma wake.

Ether 9

And now I, Moroni, proceed with my record. Therefore, behold, it came to pass that because of the secret combinations of Akish and his friends, behold, they did overthrow the kingdom of Omer.

Nevertheless, the Lord was merciful unto Omer, and also to his sons and to his daughters who did not seek his destruction.

And the Lord warned Omer in a dream that he should depart out of the land; wherefore Omer departed out of the land with his family, and traveled many days, and came over and passed by the hill of Shim, and came over by the place where the Nephites were destroyed, and from thence eastward, and came to a place which was called Ablom, by the seashore, and there he pitched his tent, and also his sons and his daughters, and all his household, save it were Jared and his family.

And it came to pass that Jared was anointed king over the people, by the hand of wickedness; and he gave unto Akish his daughter to wife.

And it came to pass that Akish sought the life of his father-in-law; and he applied unto those whom he had sworn by the oath of the ancients, and they obtained the head of his father-in-law, as he sat upon his throne, giving audience to his people.

For so great had been the spreading of this wicked and secret society that it had corrupted the hearts of all the people; therefore Jared was murdered upon his throne, and Akish reigned in his stead.

And it came to pass that Akish began to be jealous of his son, therefore he shut him up in prison, and kept him upon little or no food until he had suffered death.

And now the brother of him that suffered death, (and his name was Nimrah) was angry with his father because of that which his father had done unto his brother.

- 9 Uye zvakaikita kuti Nimra akaunganidza varume vashomanani, ndokubva atiza munyika, uye ndokuuya ndokuzogara naOma.
- 10 Uye zvakaikita kuti Akishi akabereka vamwe vana, uye vakatora mwoyo yevanhu, kana dai zvazvo vakanga vakatsidza kwaari kuita zvose zvakaipa maererano nezvaanenge achida.
- 11 Zvino vanhu vaAkishi vaida upfumi, kana saAkishi aida simba; nokudaro, vana vaAkishi vakavapa mari, zvakaikita kuti vakwezvere vanhu vazhinji kwavari.
- 12 Uye pakatanga kuve nehondo pakati pevana vaAkishi uye naiye Akishi, yakatora makore mazhinji, hongu, kusvikira pakuda kuparadza vanhu vose vemunyika, hongu, kana vose, kusara kwemakumi matatu emweya, uye vakatiza neveimba yaOma.
- 13 Nokudaro, Oma akadzorerwa zvakare kunyika yake yenhaka.
- 14 Uye zvakaikita kuti Oma akatanga kukwegura; zvakadaro, mukukwegura kwake akabereka Ema; uye akazodza Ema kuti ave mambo atonge munzvimbo yake.
- 15 Uye mushure mekunge azodza Ema kuti ave mambo akaona runyararo munyika kwemakore maviri, uye ndokubva afa, ari akanga ararama kwemazuva akawanda zvikuru, akanga azere nokusuwa. Uye zvakaikita kuti Ema akatonga munzvimbo make, uye akatevedza tsoka dzababa vake.
- 16 Uye Ishe vakatanga kubvisa kutukwa kwenyika iyi, uye imba yaEma ikabudirira zvikuru pasi pekutonga kwaEma; uye muchinguva chemakore makumi matanhatu anemaviri vakanga vasimba zvikuru, zvekuti vakabva vapfuma zvikuru—
- 17 Vaine michero yakasiyana-siyana, nezvirimwa, nesirika, nemachira akanaka samare, negoridhe, nesirivha, nezvinhu zvinokosha;
- 18 Uyewo mombe dzakasiyana-siyana, madhonzwa, mhou, nehwai, nenguruve, nembudzi, nemamwe marudzi emhuka dzaive dzekudya kumunhu.

And it came to pass that Nimrah gathered together a small number of men, and fled out of the land, and came over and dwelt with Omer.

And it came to pass that Akish begat other sons, and they won the hearts of the people, notwithstanding they had sworn unto him to do all manner of iniquity according to that which he desired.

Now the people of Akish were desirous for gain, even as Akish was desirous for power; wherefore, the sons of Akish did offer them money, by which means they drew away the more part of the people after them.

And there began to be a war between the sons of Akish and Akish, which lasted for the space of many years, yea, unto the destruction of nearly all the people of the kingdom, yea, even all, save it were thirty souls, and they who fled with the house of Omer.

Wherefore, Omer was restored again to the land of his inheritance.

And it came to pass that Omer began to be old; nevertheless, in his old age he begat Emer; and he anointed Emer to be king to reign in his stead.

And after that he had anointed Emer to be king he saw peace in the land for the space of two years, and he died, having seen exceedingly many days, which were full of sorrow. And it came to pass that Emer did reign in his stead, and did fill the steps of his father.

And the Lord began again to take the curse from off the land, and the house of Emer did prosper exceedingly under the reign of Emer; and in the space of sixty and two years they had become exceedingly strong, insomuch that they became exceedingly rich—

Having all manner of fruit, and of grain, and of silks, and of fine linen, and of gold, and of silver, and of precious things;

And also all manner of cattle, of oxen, and cows, and of sheep, and of swine, and of goats, and also many other kinds of animals which were useful for the food of man.

- 19 Uyewo vakanga vaine mahachi, nemadhongi, uye kwaive nenzou, nemakureromu nemakumomu; zvole zvakanga zviine basa kumunhu, kunyanya kunzou nemakureromu nemakumomu.
- 20 Uye saka Ishe vakadira maropafadzo avo munyika iyi, yakanga yakanaka kupfuura dzimwe dzose nyika; uye vakataura kuti wose anenge aine nzvimbo akafanira kuiita yaIshe, kana kuti vaizoparadzwa kana vaibva mukuipa; nokuti pane vakadaro, Ishe vanoti; Ndichadira kushatirwa kwangu kwose kuzere.
- 21 Uye Ema akatonga nokururama mazuva ake ose, uye akabereka vanakomana nevanasikana vazhinji; uye akabereka Koriandumu, uye akazodza Koriandumu kuti atonge munzvimbo yake.
- 22 Uye mushure mekuzodza Koriandumu kuti atonge munzvimbo make akagara makore mana, uye akaona runyararo munyika; hongu, uye akatoonawo Mwanakomana Wekururama, uye akafara nokukudza muzuva rake, uye akafa murunyararo.
- 23 Uye zvakaitika kuti Koriandumu akafamba mutsoka dzababa vake, uye akavaka maguta makuru mazhinji, uye akadzidzisa icho chakanga chakanakira vanhu vake mumazuva ake ose. Uye zvakaitika kuti haana kumboita vana kudakara akwegura zvikuru.
- 24 Uye zvakaitika kuti mukadzi wake akafa, ave nemakore zana nemaviri. Uye zvakaitika kuti Koriandumu akatora mudzimai, mukukwegura kwake, murandakadzi mudiki, uye akabereka vanakomana nevanasikana; nokudaro akararama kudakara ave nezana remakore rine makumi mana nemakore maviri.
- 25 Uye zvakaitika kuti akabereka Komu, uye Komu akatonga munzvimbo yake; uye akatonga kwemakumi mana emakore ane makore mapfumbamwe, uye akabereka Heti; uye iyewo akabereka vanakomana nevanasikana.
- 26 Uye vanhu vakanga vapararira zvakare kwose pamusoro penyika, uye kukatanga zvakare kuve neuipi hukuru pamusoro penyika, uye Heti akatanga kugashira urongwa hwekavere-vere hwakare, kuti aparadze baba vake.

And they also had horses, and asses, and there were elephants and cureloms and cumoms; all of which were useful unto man, and more especially the elephants and cureloms and cumoms.

And thus the Lord did pour out his blessings upon this land, which was choice above all other lands; and he commanded that whoso should possess the land should possess it unto the Lord, or they should be destroyed when they were ripened in iniquity; for upon such, saith the Lord: I will pour out the fulness of my wrath.

And Emer did execute judgment in righteousness all his days, and he begat many sons and daughters; and he begat Coriantum, and he anointed Coriantum to reign in his stead.

And after he had anointed Coriantum to reign in his stead he lived four years, and he saw peace in the land; yea, and he even saw the Son of Righteousness, and did rejoice and glory in his day; and he died in peace.

And it came to pass that Coriantum did walk in the steps of his father, and did build many mighty cities, and did administer that which was good unto his people in all his days. And it came to pass that he had no children even until he was exceedingly old.

And it came to pass that his wife died, being an hundred and two years old. And it came to pass that Coriantum took to wife, in his old age, a young maid, and begat sons and daughters; wherefore he lived until he was an hundred and forty and two years old.

And it came to pass that he begat Com, and Com reigned in his stead; and he reigned forty and nine years, and he begat Heth; and he also begat other sons and daughters.

And the people had spread again over all the face of the land, and there began again to be an exceedingly great wickedness upon the face of the land, and Heth began to embrace the secret plans again of old, to destroy his father.

- 27 Uye zvakaitika kuti akabvisa baba vake pachigaro cheumambo, nokuti akavauraya nemunondo wake; uye akatonga munzvimbo yavo.
- 28 Uye kwakauya maporofita munyika zvakare, vachichema rutendeuko kwavari—kuti vagadzire nzira yaIshe, kana kuti kuchauya kutukwa pamusoro penyika; hongu, kana kuve nenzara huru, ichavaparadza kana vasina kutendeuka.
- 29 Asi vanhu havana kutenda mazwi emaporofita, asi vakavatandira kunze; uye vamwe vavo vakavakanda mumakomba uye vakavasiya kuti vafe. Uye zvakaitika kuti vaiita zvose zvinhu izvi maererano nezvaitaurwa namambo, Heti.
- 30 Uye zvakaitika kuti pakatanga kuve nekufa kukuru munyika, uye vagari vakatanga kuparadzwa nokukurumidza kwazvo pamusana pekufa uku, nokuti pakanga pasina mvura yekunaya pamusoro penyika.
- 31 Uye kukauya nyoka dzine huturu pamusorowo penyika, uye dzikauraya vanhu vazhinji. Uye zvakaitika kuti zvipfuyo zvavo zvakatanga kutiza nyoka idzi, zvakanga kunyika yekumaodzanyemba, yaidaidzwa nemaNifai kuti Zarahemura.
- 32 Uye zvakaitika kuti kune zvizhinji zvakafira munzira; zvakadaro, kune zvimwe zvakatizira munyika yekumaodzanyemba.
- 33 Uye zvakaitika kuti Ishe vakaita kuti nyoka dzichirega kuramba dzichizvitandanisa, asi kuti dzidzivire nzira kuti vanhu vasapfuure, kuti ani zvake anenge aedza kupfuura auraiwe nenyoka.
- 34 Uye zvakaitika kuti vanhu vakatevedza gwara rezvipfuwo, uye vachidya mitumbi yeizvo zvakanga zvafira munzira, kudakara vazvidya zvose. Zvino vanhu zvavakaona kuti vave kuzofa vakatanga kutendeuka mukutadza kwavo uye vachichema kuna Ishe.

And it came to pass that he did dethrone his father, for he slew him with his own sword; and he did reign in his stead.

And there came prophets in the land again, crying repentance unto them—that they must prepare the way of the Lord or there should come a curse upon the face of the land; yea, even there should be a great famine, in which they should be destroyed if they did not repent.

But the people believed not the words of the prophets, but they cast them out; and some of them they cast into pits and left them to perish. And it came to pass that they did all these things according to the commandment of the king, Heth.

And it came to pass that there began to be a great dearth upon the land, and the inhabitants began to be destroyed exceedingly fast because of the dearth, for there was no rain upon the face of the earth.

And there came forth poisonous serpents also upon the face of the land, and did poison many people. And it came to pass that their flocks began to flee before the poisonous serpents, towards the land southward, which was called by the Nephites Zarahemla.

And it came to pass that there were many of them which did perish by the way; nevertheless, there were some which fled into the land southward.

And it came to pass that the Lord did cause the serpents that they should pursue them no more, but that they should hedge up the way that the people could not pass, that whoso should attempt to pass might fall by the poisonous serpents.

And it came to pass that the people did follow the course of the beasts, and did devour the carcasses of them which fell by the way, until they had devoured them all. Now when the people saw that they must perish they began to repent of their iniquities and cry unto the Lord.

35 Uye zvakaitika kuti pavakanga vazvinipisa
pamberi paIshe zvakakwana akatumira mvura
pamusoro penyika; uye vanhu vakatanga kupona
zvakare, uye kukatanga kuve nemichero munyika
dzekuchamhembe, nemunyika dzose
dzakakomberedza. Uye Ishe vakaratidza simba ravo
kwavari mukuvachengetedza munzara.

And it came to pass that when they had humbled
themselves sufficiently before the Lord he did send
rain upon the face of the earth; and the people began
to revive again, and there began to be fruit in the
north countries, and in all the countries round
about. And the Lord did show forth his power unto
them in preserving them from famine.

Eta 10

- 1 Uye zvakaikita kuti Shezi, uyo akanga ari wechizvarwa chaHeti—nokuti Heti akanga afa munzara, namba yake yose kusara kwaShezi —nokudaro, Shezi akatanga zvakare kusimbisa vanhu vakanga varendeswa.
- 2 Uye zvakaikita kuti Shezi akarangarira kuparadzwa kwamadzibaba ake, uye akavaka umambo hwakarurama; nokuti akarangarira zvakanga zvaitwawo naIshe mukuunza Jaredhi nemukoma wake mukuyambuka mhiri kwegungwa; uye akafamba munzira dzaIshe; uye akabereka vanakomana nevanasikana.
- 3 Uye mwanakomana wake mukuru, zita rake ainzi Shezi, akamupandukira; zvakadaro, Shezi akauraiwa neruoko rwegororo, pamusana peupfumi hwake hwakanyanyisa, zvakaikita kuti baba vake vawane runyararo zvakare.
- 4 Uye zvakaikita kuti baba vake vakavaka maguta akawanda pamusoro penyika, uye vanhu vakatanga zvakare kupararira pamusora penyika yose. Uye Shezi akararama kusvika akwegura zvikuru; uye akabereka Ripurakishi. Uye akafa, uye Ripurakishi akatonga munzvimbo yake.
- 5 Uye zvakaikita kuti Ripurakishi haana kuita izvo zvainge zvakanaka mumaziso aIshe, nokuti aive nevakadzi vazhinji nepfambi, uye akaisa pamapfudzi evanhu izvo zvairema kutakura; hongu, akavateresa nemitero inorema; nemitero iyi akavaka mazimba makuru.
- 6 Uye akazvigadzirira chigaro chekutonga chakatambura kunaka; uye akavaka matirongo akawanda, uye uyo wose airamba kutera, aimukanda mutirongo; uye uyo ainge asingakwanise kutera aikandwa mutirongo; uye aiita kuti vachokore nebasa kuti vazviriritire; uye uyo airamba kuita basa aiita kuti auraiwe.
- 7 Nokudaro akakwanisa kuita basa rose raaida, hongu, kana goridhe yake aiita kuti ibikwe mutirongo; nemabasa ose ehumhizha akanga achiyevedza aiita kuti ashandwe mutirongo. Uye zvakaikita kuti akarwadzisa vanhu neupombwe nokuipa kwake.

Ether 10

And it came to pass that Shez, who was a descendant of Heth—for Heth had perished by the famine, and all his household save it were Shez—wherefore, Shez began to build up again a broken people.

And it came to pass that Shez did remember the destruction of his fathers, and he did build up a righteous kingdom; for he remembered what the Lord had done in bringing Jared and his brother across the deep; and he did walk in the ways of the Lord; and he begat sons and daughters.

And his eldest son, whose name was Shez, did rebel against him; nevertheless, Shez was smitten by the hand of a robber, because of his exceeding riches, which brought peace again unto his father.

And it came to pass that his father did build up many cities upon the face of the land, and the people began again to spread over all the face of the land. And Shez did live to an exceedingly old age; and he begat Riplakish. And he died, and Riplakish reigned in his stead.

And it came to pass that Riplakish did not do that which was right in the sight of the Lord, for he did have many wives and concubines, and did lay that upon men's shoulders which was grievous to be borne; yea, he did tax them with heavy taxes; and with the taxes he did build many spacious buildings.

And he did erect him an exceedingly beautiful throne; and he did build many prisons, and whoso would not be subject unto taxes he did cast into prison; and whoso was not able to pay taxes he did cast into prison; and he did cause that they should labor continually for their support; and whoso refused to labor he did cause to be put to death.

Wherefore he did obtain all his fine work, yea, even his fine gold he did cause to be refined in prison; and all manner of fine workmanship he did cause to be wrought in prison. And it came to pass that he did afflict the people with his whoredoms and abominations.

- 8 Uye paakanga atonga kwemakore makumi mana nemaviri vanhu vakamuka vakamupandukira; uye kukatanga kuve nehondo zvakare munyika, zvekuti Ripurakishi akauraiwa, uye zvizvarwa zvake zvikatandaniswa munyika.
- 9 Uye zvakaitika kuti mushure memakore mazhinji, Moriandoni, (iye ari chizvarwa chaRipurakishi) akaunganidza pamwechete mauto evanhu vakanga vakatandaniswa munyika, uye akaenda akanorwisa vanhu; uye akawana simba mumaguta mazhinji; uye hondo ikarwadza zvikuru, uye ikarwiwa kwemakore mazhinji; uye akawana simba munyika yose, uye akazviita mambo wenyika yose.
- 10 Uye mushure mekunge azvigadza umambo akarerutsa mutoro wevanhu, zvakaita kuti vanhu vamutarise zvakana, uye vakamuzodza kuti ave mambo wavo.
- 11 Uye akaita zvakarurama kune vanhu, asi kwete kuzviitira iye pamusoro peupombwe hwake; nokudaro akabviswa pamberi paIshe.
- 12 Uye zvakaitika kuti Moriandoni akavaka maguta akawanda, uye vanhu vakapfuma zvikuru pasi pekutonga kwake, kwose muzvivakwa, nemugoridhe nesirivha, nemukurima, nemumatanga, nezvimwe zvavakanga vadzorera.
- 13 Uye Moriandoni akararama kudakara akwegura zvikuru, uye ndokubva abereka Kimu; uye Kimu akatonga munzvimbo yababa vake; uye akatonga kwemakore masere, uye baba vake ndokubva vafa. Uye zvakaitika kuti Kimu haana kutonga nokururama, nokudaro haana kudiwa naIshe.
- 14 Uye mukoma wake akamuka akamupandukira, naizvozvo akamuisa muutapwa; uye akagara muutapwa mazuva ake ose; uye akabereka vanasikana nevanakomana ari muutapwa, uye mukukwegura kwake akabereka Revhi; uye akabva afa.
- 15 Uye zvakaitika kuti Revhi akashanda ari muutapwa mushure mekufa kwababa vake, kwemakumi mana emakore ane makore maviri. Uye akaita hondo namambo wenyika, naizvozvo akawana umambo.

And when he had reigned for the space of forty and two years the people did rise up in rebellion against him; and there began to be war again in the land, insomuch that Riplakish was killed, and his descendants were driven out of the land.

And it came to pass after the space of many years, Morianton, (he being a descendant of Riplakish) gathered together an army of outcasts, and went forth and gave battle unto the people; and he gained power over many cities; and the war became exceedingly sore, and did last for the space of many years; and he did gain power over all the land, and did establish himself king over all the land.

And after that he had established himself king he did ease the burden of the people, by which he did gain favor in the eyes of the people, and they did anoint him to be their king.

And he did do justice unto the people, but not unto himself because of his many whoredoms; wherefore he was cut off from the presence of the Lord.

And it came to pass that Morianton built up many cities, and the people became exceedingly rich under his reign, both in buildings, and in gold and silver, and in raising grain, and in flocks, and herds, and such things which had been restored unto them.

And Morianton did live to an exceedingly great age, and then he begat Kim; and Kim did reign in the stead of his father; and he did reign eight years, and his father died. And it came to pass that Kim did not reign in righteousness, wherefore he was not favored of the Lord.

And his brother did rise up in rebellion against him, by which he did bring him into captivity; and he did remain in captivity all his days; and he begat sons and daughters in captivity, and in his old age he begat Levi; and he died.

And it came to pass that Levi did serve in captivity after the death of his father, for the space of forty and two years. And he did make war against the king of the land, by which he did obtain unto himself the kingdom.

- 16 Uye mushure mekunge atora umambo akaita izvo zvakanga zvakanaka mumaziso aIshe; uye vanhu vakabudirira munyika; uye iye akagara kudakara akwegura zvakanakawo, uye akabereka vanakomana nevanasikana; uye akaberekawo Koromu, uyo waakazodza kuti ave mambo munzvimbo yake.
- 17 Uye zvakaitika kuti Koromu akaita izvo zvaive zvakanaka mumaziso aIshe mazuva ake ose; uye akabereka vanakomana nevanasikana vakawanda; uye mushure mekunge aona mazuva akawanda chaizvo, akafa, sezvinoita pasi pose; uye Kishi akatonga munzvimbo make.
- 18 Uye zvakaitika kuti naKishi akafawo, uye Ribhi akatonga munzvimbo make.
- 19 Uye zvakaitika kuti Ribhi akaitawo icho chaive chakanaka mumaziso aIshe. Uye mumazuva aRibhi nyoka dziye dzine uturu dzakaparadzwa. Nokudaro vakaenda kunyika yaive kumaodzanyemba, kunovhimira vanhu venyika zvekudya, nokuti nyika iyi yakange izere mhuka dzesango. Uye Ribhi pachakewo akave muvhimi mukuru.
- 20 Uye vakavaka guta guru nekwakange kwakamika kwenyika, panzvimbo yaiganhurwa nyika negungwa.
- 21 Uye vakachengetedza nyika yekumaodzanyemba serenje, kuti vawane mhuka. Uye pamusoro penyika yose yekuchamhembe yakange izere nevanhu vaigaramo.
- 22 Uye vaive vanhu vaishanda zvikuru, uye vaitenga vachitengesa uye vachitambidzana kuti vawane.
- 23 Uye vaishanda nematare akasiyana-siyana, uye vaiita goridhe, nesirivha, nesimbi, nendarira nesimbi dzose dzakasiyana-siyana; uye vaizvichera muvhu; nokudaro vaiburitsa mirwi mikuru kwazvo yevhu kuti vawane simbi yegoridhe, uye yesirivha, uye yemhangura. Uye vaiita zvinhu zvakasiyana-siyana zvinoyevedza.
- 24 Uye vaive nesirika, nemachira akarukwa zvakanaka semare; uye vaigadzira machira akasiyana-siyana, kuti vawane chekufukidza kusasimira kwavo.

And after he had obtained unto himself the kingdom he did that which was right in the sight of the Lord; and the people did prosper in the land; and he did live to a good old age, and begat sons and daughters; and he also begat Corom, whom he anointed king in his stead.

And it came to pass that Corom did that which was good in the sight of the Lord all his days; and he begat many sons and daughters; and after he had seen many days he did pass away, even like unto the rest of the earth; and Kish reigned in his stead.

And it came to pass that Kish passed away also, and Lib reigned in his stead.

And it came to pass that Lib also did that which was good in the sight of the Lord. And in the days of Lib the poisonous serpents were destroyed. Wherefore they did go into the land southward, to hunt food for the people of the land, for the land was covered with animals of the forest. And Lib also himself became a great hunter.

And they built a great city by the narrow neck of land, by the place where the sea divides the land.

And they did preserve the land southward for a wilderness, to get game. And the whole face of the land northward was covered with inhabitants.

And they were exceedingly industrious, and they did buy and sell and traffic one with another, that they might get gain.

And they did work in all manner of ore, and they did make gold, and silver, and iron, and brass, and all manner of metals; and they did dig it out of the earth; wherefore, they did cast up mighty heaps of earth to get ore, of gold, and of silver, and of iron, and of copper. And they did work all manner of fine work.

And they did have silks, and fine-twined linen; and they did work all manner of cloth, that they might clothe themselves from their nakedness.

25 Uye vaiita zvinhu zvakasiyana-siyana zvekurima ivhu nazvo, zvose zvekurimisa nezvekudyarisa, zvekukohwesa nezvekusakurisa, uye kana nezvekupurisa.

26 Uye vakaitawo zvinhu zvakasiyana-siyana zvavaishanda nazvo zvipfuwo zvavo.

27 Uye vaiita zvombo zvehondo zvakasiyana-siyana. Uye vaiita zvinhu zvinoshamisa zvinoratidza umhizha.

28 Uye hakuna kunge kuine vanhu vakanga vakaropafadzwa kupfuura ava, kana vainge vakabudirira kuvapfuura neruoko rwaIshe. Uye vakanga vari munyika yakanga yakanaka kupfuura dzimwe nyika dzose, nokuti Ishe vakanga vazvitaura.

29 Uye zvakaitika kuti Ribhi akararama kwemakore mazhinji, uye akabereka vanakomana nevanasikana; uye akaberekawo Haritomu.

30 Uye zvakaitika kuti Haritomu akatonga munzvimbo yababa vake. Uye Haritomu atonga kwemakumi maviri emakore nemana, tarisai, akatorerwa umambo. Uye akagara makore mazhinji ari muutapwa, hongu, kana mazuva ekupedzisira ose eupenyu hwake.

31 Uye akabereka Heti, uye Heti akagara muutapwa mazuva ake ose. Uye Heti akabereka Aroni, uye Aroni akagara muutapwa mazuva ake ose; uye iye akabereka Amunigadha, uye naAmunigadha akagarawo muutapwa mazuva ake ose; uye akabereka Koriandumu, uye Koriandumu akagara muutapwa mazuva ake ose; uye akabereka Komu.

32 Uye zvakaitika kuti Komu akakwezva chikamu cheumambo. Uye akatonga chikamu cheumambo uhwu kwemakumi mana emakore anemaviri; uye akanorwisana namambo, Amugidhi, uye vakarwa kwemakore mazhinji, munguva iyi Komu akakunda Amugidhi, uye akabva atora umambo hwose.

33 Uye mumazuva aKomu munyika makatanga kuve nemakororo; uye akashandisa urongwa hwakare, uye akaitisa mhiko netsika yepasi chigare uye akatsvaka kuparadza umambo.

34 Zvino Komu akaarwisa zvikuru; zvakadaro, haana kuvakunda.

And they did make all manner of tools to till the earth, both to plow and to sow, to reap and to hoe, and also to thrash.

And they did make all manner of tools with which they did work their beasts.

And they did make all manner of weapons of war. And they did work all manner of work of exceedingly curious workmanship.

And never could be a people more blessed than were they, and more prospered by the hand of the Lord. And they were in a land that was choice above all lands, for the Lord had spoken it.

And it came to pass that Lib did live many years, and begat sons and daughters; and he also begat Hearthom.

And it came to pass that Hearthom reigned in the stead of his father. And when Hearthom had reigned twenty and four years, behold, the kingdom was taken away from him. And he served many years in captivity, yea, even all the remainder of his days.

And he begat Heth, and Heth lived in captivity all his days. And Heth begat Aaron, and Aaron dwelt in captivity all his days; and he begat Amnigaddah, and Amnigaddah also dwelt in captivity all his days; and he begat Coriantum, and Coriantum dwelt in captivity all his days; and he begat Com.

And it came to pass that Com drew away the half of the kingdom. And he reigned over the half of the kingdom forty and two years; and he went to battle against the king, Amgid, and they fought for the space of many years, during which time Com gained power over Amgid, and obtained power over the remainder of the kingdom.

And in the days of Com there began to be robbers in the land; and they adopted the old plans, and administered oaths after the manner of the ancients, and sought again to destroy the kingdom.

Now Com did fight against them much; nevertheless, he did not prevail against them.

Eta 11

- 1 Uye kwakauyawo mumazuva aKomu vaporofita vazhinji, uye vakaporofita kuparadzwa kwerudzi rwukuru urwu kunze kwekunge vatotendeuka, uye vadzokera kuna Ishe, uye vosiya kuponda nehuipi hwavo.
- 2 Uye zvakaitika kuti vaporofita vakarambwa nevanhu, uye vakatizira kuna Komu kuti vadzivirirwe, nokuti vanhu vaitsvaka kuvaparadza.
- 3 Uye vakaporofita kuna Komu zvinhu zvizhinji; uye akaropafadzwa mumazuva akanga asara eupenyu hwake.
- 4 Uye akararama akakwegura zvakanakawo, uye akabereka Shibhuromu; uye Shibhuromu akatonga munzvimbo make. Uye mukoma waShibhuromu akamupandukira, uye mukatanga kuve nehondo huru kwazvo munyika yose.
- 5 Uye zvakaitika kuti mukoma waShibhuromu akaita kuti vose vaporofita vaiporofita nezvekuparadzwa kwevanhu vauraiwe.
- 6 Uye kwakave nedambudziko guru munyika yose, nokuti vakanga vapupura kuti kutukwa kukuru kuchauya munyika, nekuvanhuwo, nokuparadzwa kukuru pakati pavo, kusati kwamboonekwa pamusoro penyika, uye mapfupa avo achaita semirwi yevhu pamusoro penyika kunze kwekunge vatendeuka kubva muuipi hwavo.
- 7 Uye havana kuteerera shoko raIshe, pamusana pezvikiwata zvavo zvakaipa; nokudaro, kwakatanga kuve nehondo nekupesana munyika yose, nenzara nezvirwere, zvekuti kwakave nokuparadzwa kukuru, zvisina kumbenge zvakaonekwa pamusoro penyika; uye zvose izvi zvakaitika mumazuva aShibhuromu.
- 8 Uye vanhu vakatendeuka mukuipa kwavo; uye zvekuti nokutendeuka kwavaiita Ishe vaivanzwira tsitsi.
- 9 Uye zvakaitika kuti Shibhuromu akauraiwa, uye Seti akaiswa muutapwa uye akagara muutapwa mazuva ake ose.

Ether 11

And there came also in the days of Com many prophets, and prophesied of the destruction of that great people except they should repent, and turn unto the Lord, and forsake their murders and wickedness.

And it came to pass that the prophets were rejected by the people, and they fled unto Com for protection, for the people sought to destroy them.

And they prophesied unto Com many things; and he was blessed in all the remainder of his days.

And he lived to a good old age, and begat Shiblom; and Shiblom reigned in his stead. And the brother of Shiblom rebelled against him, and there began to be an exceedingly great war in all the land.

And it came to pass that the brother of Shiblom caused that all the prophets who prophesied of the destruction of the people should be put to death;

And there was great calamity in all the land, for they had testified that a great curse should come upon the land, and also upon the people, and that there should be a great destruction among them, such an one as never had been upon the face of the earth, and their bones should become as heaps of earth upon the face of the land except they should repent of their wickedness.

And they hearkened not unto the voice of the Lord, because of their wicked combinations; wherefore, there began to be wars and contentions in all the land, and also many famines and pestilences, inasmuch that there was a great destruction, such an one as never had been known upon the face of the earth; and all this came to pass in the days of Shiblom.

And the people began to repent of their iniquity; and inasmuch as they did the Lord did have mercy on them.

And it came to pass that Shiblom was slain, and Seth was brought into captivity, and did dwell in captivity all his days.

- 10 Uye zvakaitsa kuti Ahaha, mwanakomana wake, akatora umambo; uye akatonga vanhu mazuva ake ose. Uye akaita zvakaipa zvakasiyana-siyana mumazuva ake, zvakaitsa kuti kuve nekudeuka kwerope zhinji; uye mazuva ake aive mashoma.
- 11 Uye Etemu, sechizvarwa chaAhaha, akatora umambo; uye naiyewo akaita izvo zvakaipa mumazuva ake.
- 12 Uye zvakaitsa kuti mumazuva aEtemu kwakauya vaporofita, vakawanda, uye vakaporofita vanhu zvakare; hongu, vakaporofita kuti Ishe vachavaparadza zvachose kubva pamusoro penyika kunze kwekunge vatendeuka mukutadza kwavo.
- 13 Uye zvakaitsa kuti vanhu vakaomesa mwoyo yavo, uye vakaramba kuteerera kumazwi avo; uye maporofita vakachema vakabva vabva mukati mevanhu.
- 14 Uye zvakaitsa kuti Etemu akatonga neupi mazuva ake ose; uye akabereka Moroni. Uye zvakaitsa kuti Moroni akatonga munzvimbo yake; uye Moroni akaita izvo zvakanganda zvakaipa pamberi paIshe.
- 15 Uye zvakaitsa kuti pakamuka kupanduka pakati pevanhu, pamusana pechikwata chiye chemuruvande chakaitirwa kuwana nekutora simba; uye kukabuda murume mukuru mukutadza pakati pavo, uye akarwisa Moroni, uye akapunza chikamu cheumambo; uye akachengeta chikamu cheumambo ichi kwemakore mazhinji.
- 16 Uye zvakaitsa kuti Moroni akamubvisa, uye akatora umambo zvakare.
- 17 Uye zvakaitsa kuti kwakaitsa mumwe murume anotyisa zvakare; uye akanga ari wechizvarwa chemukoma waJaredhi.
- 18 Uye zvakaitsa kuti akabvisa Moroni uye ndokutora umambo; nokudaro, Moroni akagara muutapwa mazuva ose akanga asara eupenyu hwake; uye akabereka Koriando.
- 19 Uye zvakaitsa kuti Koriando akagara muutapwa mazuva ake ose.

And it came to pass that Ahah, his son, did obtain the kingdom; and he did reign over the people all his days. And he did do all manner of iniquity in his days, by which he did cause the shedding of much blood; and few were his days.

And Ethem, being a descendant of Ahah, did obtain the kingdom; and he also did do that which was wicked in his days.

And it came to pass that in the days of Ethem there came many prophets, and prophesied again unto the people; yea, they did prophesy that the Lord would utterly destroy them from off the face of the earth except they repented of their iniquities.

And it came to pass that the people hardened their hearts, and would not hearken unto their words; and the prophets mourned and withdrew from among the people.

And it came to pass that Ethem did execute judgment in wickedness all his days; and he begat Moron. And it came to pass that Moron did reign in his stead; and Moron did that which was wicked before the Lord.

And it came to pass that there arose a rebellion among the people, because of that secret combination which was built up to get power and gain; and there arose a mighty man among them in iniquity, and gave battle unto Moron, in which he did overthrow the half of the kingdom; and he did maintain the half of the kingdom for many years.

And it came to pass that Moron did overthrow him, and did obtain the kingdom again.

And it came to pass that there arose another mighty man; and he was a descendant of the brother of Jared.

And it came to pass that he did overthrow Moron and obtain the kingdom; wherefore, Moron dwelt in captivity all the remainder of his days; and he begat Coriantor.

And it came to pass that Coriantor dwelt in captivity all his days.

20 Uye mumazuva aKoriando kwakauyawo vaporofita vazhinji, uye vakaporofita zvinhu zvikuru zvinoshamisa, uye vakachema rutendeuko kuvanhu, uye kunze kwekunge vatendeuka Ishe Mwari vanovatongera kuparadzwa zvachose.

21 Uye kuti Ishe Mwari vanozotumira kana kuunza vamwe vanhu kuzotora nyika, nesimba rake, netsika yavakaunza nayo madzibaba avo.

22 Uye vakaramba ose mazwi evaporofita, pamusana pezvikwata zvavo zvekavere-vere uye neuipi hwavo hwakanyanya.

23 Uye zvakaitika kuti Koriando akabereka Eta, uye ndokubva afa, ari akanga agara muutapwa upenyu hwake hwose.

And in the days of Coriantor there also came many prophets, and prophesied of great and marvelous things, and cried repentance unto the people, and except they should repent the Lord God would execute judgment against them to their utter destruction;

And that the Lord God would send or bring forth another people to possess the land, by his power, after the manner by which he brought their fathers.

And they did reject all the words of the prophets, because of their secret society and wicked abominations.

And it came to pass that Coriantor begat Ether, and he died, having dwelt in captivity all his days.

Eta 12

- 1 Uye zvakaikita kuti mazuva aEta aive mumazuva aKorianduma; uye Korianduma aive mambo wenyika yose.
- 2 Uye Eta aive muporofita waIshe; nokudaro Eta akauya mumazuva aKorianduma, uye akatanga kuporofita kuvanhu, nokuti haaikwaniswa kurambidzwa pamusana peMweya waIshe wakanga uri maari.
- 3 Nokuti aichema kubvira mangwanani, kana kusvika mukunyura kwezuya, achikurudzira vanhu kuti vatende kuna Mwari mukutendeuka nokuti vangazoparadzwa, achiti kwavari nerutendo zvose zvinhu zvinozadzikiswa—
- 4 Nokudaro, ani zvake anotenda kuna Mwari anogona kuve nechokwadi netarisiro yenyika iri nani, hongu, kana nzvimbo kurudzi rwaMwari, iri tariro inouya nerutendo, uchive musimbote kumweya yevanhu, zvinovaita kuti vave nechokwadi uye vasimbe, vakawanza mabasa akanaka nguva dzose, vachitungamirirwa mukurumbidza Mwari.
- 5 Uye zvakaikita kuti Eta akaporofita zvinhu zvikuru nezvinoshamisa kuvanhu, zvavasina kutenda, nokuti vakanga vasingazvione.
- 6 Uye zvino ini Moronai, ndinotaura maererano nezvinhu izvi; ndingaratidze kunyika kuti rutendo zvinhu zvinotarisirwa uye zvisingaonekwe; nokudaro musaite nharo nokuti hamuzi kuzviona, nokuti hamuwane umbowo kudakara rutendo rwenyu rwaedzwa.
- 7 Nokuti rwaive rutendo rwakaita kuti Kristu azviratidze kumadzibaba edu, mushure mekunge amuka muvafi; uye haana kuzviratidza kwavari kudakara vave nerutendo maari, nokudaro, zvinoreva kuti vamwe vaive nerutendo maari, nokuti haana kuzviratidza kunyika.
- 8 Asi pamusana perutendo rwevanhu akazviratidza kunyika, uye akarumbidza zita raBaba, uye akagadzira nzira kuti vamwe vagove vadyi vechipo chekudenga, kuti vatarisire zvavasati vaona.
- 9 Nokudaro, nemiwo makafanira kuve netariro, uye mugove vadyi vechipo, kana mukangoita rutendo chete.

Ether 12

And it came to pass that the days of Ether were in the days of Coriantumr; and Coriantumr was king over all the land.

And Ether was a prophet of the Lord; wherefore Ether came forth in the days of Coriantumr, and began to prophesy unto the people, for he could not be restrained because of the Spirit of the Lord which was in him.

For he did cry from the morning, even until the going down of the sun, exhorting the people to believe in God unto repentance lest they should be destroyed, saying unto them that by faith all things are fulfilled—

Wherefore, whoso believeth in God might with surety hope for a better world, yea, even a place at the right hand of God, which hope cometh of faith, maketh an anchor to the souls of men, which would make them sure and steadfast, always abounding in good works, being led to glorify God.

And it came to pass that Ether did prophesy great and marvelous things unto the people, which they did not believe, because they saw them not.

And now, I, Moroni, would speak somewhat concerning these things; I would show unto the world that faith is things which are hoped for and not seen; wherefore, dispute not because ye see not, for ye receive no witness until after the trial of your faith.

For it was by faith that Christ showed himself unto our fathers, after he had risen from the dead; and he showed not himself unto them until after they had faith in him; wherefore, it must needs be that some had faith in him, for he showed himself not unto the world.

But because of the faith of men he has shown himself unto the world, and glorified the name of the Father, and prepared a way that thereby others might be partakers of the heavenly gift, that they might hope for those things which they have not seen.

Wherefore, ye may also have hope, and be partakers of the gift, if ye will but have faith.

10 Tarisai rwaive rutendo rwakaita kuti vekare vadaidzwe muhurongwa hutsvene hwaMwari.

11 Nokudaro, nerutendo mutemo waMosesi wakapiwa. Asi muchipo cheMwanakomana wavo Mwari vakagadzira imwe nzira yakanyanya kunaka; uye rutendo rwakaita kuti zvizadzikiswe.

12 Nokuti kana pasina rutendo muvana vevanhu Mwari havagone kuita chishamiso mukati mavo; nokudaro, havana kuzviratidza kudakara vave nerutendo.

13 Tarisai, rwaive rutendo rwaAruma naAmureki rwakaita kuti tirongo rikoromokere pasi.

14 Tarisai, rwaive rutendo rwaNifai naRihai rwakauyisa kushanduka kwemaRamani, zvekuti vakabhabhatidzwa nemoto neMweya Mutsvene.

15 Tarisai, rwaive rutendo rwaAmoni nehama dzake rwakaunza chishamiso chikuru kumaRamani.

16 Hongu, kana avo vose vakaita zvishamiso vakazviita nerutendo, kana avo vakanga varipo Kristu asati auya neavowo vakauya shure kwake.

17 Uye rutendo rwakaita kuti vadzidzi vatatu vavimbiswe kuti havazofa; uye havana kuvimbiswa izvi kudakara vave neruvimbo.

18 Uye hakuna kana panguva ipi zvayo akamboita zvishamiso asina kutanga aratidza rutendo; nokudaro vakatanga vatenda muMwanakomana waMwari.

19 Uye kwaive nevazhinji vaive nerutendo rwakasimba zvikuru, kana Kristu asati auya, vasina kuchengetwa vari kunze kwechidzikatidzo, asi zvirokwazvo vakaona nemaziso avo zvinhu zvavakanga vaona neziso rerutendo, uye vakafara.

20 Uye tarisai, taona muzvinyorwa zvino kuti mumwe wavo mukoma waJaredhi; nokuti rutendo rwake rwaive rwukuru muna Mwari, zvekuti Mwari pavakaisa munwe wavo havana kuuvanza kuti usaonekwe nemukoma waJaredhi, pamusana peshoko ravakanga vataura kwaari, shoko iri riri raakanga awana nerutendo.

Behold it was by faith that they of old were called after the holy order of God.

Wherefore, by faith was the law of Moses given. But in the gift of his Son hath God prepared a more excellent way; and it is by faith that it hath been fulfilled.

For if there be no faith among the children of men God can do no miracle among them; wherefore, he showed not himself until after their faith.

Behold, it was the faith of Alma and Amulek that caused the prison to tumble to the earth.

Behold, it was the faith of Nephi and Lehi that wrought the change upon the Lamanites, that they were baptized with fire and with the Holy Ghost.

Behold, it was the faith of Ammon and his brethren which wrought so great a miracle among the Lamanites.

Yea, and even all they who wrought miracles wrought them by faith, even those who were before Christ and also those who were after.

And it was by faith that the three disciples obtained a promise that they should not taste of death; and they obtained not the promise until after their faith.

And neither at any time hath any wrought miracles until after their faith; wherefore they first believed in the Son of God.

And there were many whose faith was so exceedingly strong, even before Christ came, who could not be kept from within the veil, but truly saw with their eyes the things which they had beheld with an eye of faith, and they were glad.

And behold, we have seen in this record that one of these was the brother of Jared; for so great was his faith in God, that when God put forth his finger he could not hide it from the sight of the brother of Jared, because of his word which he had spoken unto him, which word he had obtained by faith.

- 21 Uye mushure mekunge mukoma waJaredhi aona munwe waIshe, pamusoro pekuvimbiswa kwakanga kwaitwa mukoma waJaredhi pamusana perutendo, Ishe havana kuzogona kumuvanzira kana chimwe chinhu; nokudaro vakamuratidza zvinhu zvose, nokuti akanga asisagone kuchengetwa ari kunze kwechidzikatidzo.
- 22 Uye rutendo rwakaita kuti madzibaba angu vavimbiswe kuti zvinhu izvi zvichauya kuhama dzavo nekumaJentairi; naizvozvo Ishe vandiudza ini, hongu, kunyange Jesu Kristu.
- 23 Uye ndakati kwavari: Ishe maJentairi achaseka zvinhu izvi, pamusana pekusasimba kwedu mukunyora; nokuti Ishe makatiita vakuru mukutaura mazwi nerutendo, asi hamuna kutiita vakuru mukunyora; nokuti makaita vanhu vose kuti vagone kutaura chaizvo, nekuda kweMweya Mutsvene uyo wamakavapa;
- 24 Uye makatiita kuti tinyore zvishoma-shoma, pamusana pekuipa kwemaoko edu. Tarisai, hamuna kutiita vakuru mukukunyora sezvamakaita mukoma waJaredhi, nokuti makamuita kuti zvinhu zvaakanyora zvikure kana sekuita zvamakaita, kuita kuti vanhu vazviverenge.
- 25 Makaitawo kuti mazwi edu ave nesimba uye ari makuru, kana tisingagone kuanyora; nokudaro, kana tave kunyora tinobva taona kusasimba kwedu, uye tonetsekana nekuronga mazwi edu; uye ndinotyta kuti maJentairi achaseka mazwi edu.
- 26 Uye zvino pandakange ndataura izvi, Ishe vakataura kwandiri, vachiti: Zvirema zvinoseka, asi vachachema; uye nyasha dzangu dzakakwana kune vanyoro, kuti havazoita zvinhu pamusana pekusasimba kwenyu;
- 27 Uye kana vanhu vakauya kwandiri ndichavaratidza kusasimba kwavo. Ndinopa kuvanhu kushaya simba kuti vave vakapfava; uye nyasha dzangu dzinokwana kuvanhu vose vanozvinipisa pamberi pangu, nokuti kana vakazvirereka pamberi pangu, uye vaine rutendo mandiri, zvino ndichaita kuti zvisina simba zvive nesimba kwavari.

And after the brother of Jared had beheld the finger of the Lord, because of the promise which the brother of Jared had obtained by faith, the Lord could not withhold anything from his sight; wherefore he showed him all things, for he could no longer be kept without the veil.

And it is by faith that my fathers have obtained the promise that these things should come unto their brethren through the Gentiles; therefore the Lord hath commanded me, yea, even Jesus Christ.

And I said unto him: Lord, the Gentiles will mock at these things, because of our weakness in writing; for Lord thou hast made us mighty in word by faith, but thou hast not made us mighty in writing; for thou hast made all this people that they could speak much, because of the Holy Ghost which thou hast given them;

And thou hast made us that we could write but little, because of the awkwardness of our hands. Behold, thou hast not made us mighty in writing like unto the brother of Jared, for thou madest him that the things which he wrote were mighty even as thou art, unto the overpowering of man to read them.

Thou hast also made our words powerful and great, even that we cannot write them; wherefore, when we write we behold our weakness, and stumble because of the placing of our words; and I fear lest the Gentiles shall mock at our words.

And when I had said this, the Lord spake unto me, saying: Fools mock, but they shall mourn; and my grace is sufficient for the meek, that they shall take no advantage of your weakness;

And if men come unto me I will show unto them their weakness. I give unto men weakness that they may be humble; and my grace is sufficient for all men that humble themselves before me; for if they humble themselves before me, and have faith in me, then will I make weak things become strong unto them.

28 Tarisai, ndicharatidza kumaJentairi kusasimba kwavo, uye ndicharatidza kwavari kuti rutendo, ruvimbo nerudo rwakadzama zvinounza kwandiri —chisipiti chekururama kwose.

29 Uye ini Moronai, ndanzwa mazwi aya, ndakanyaradzwa, uye ndikati: Imi Ishe, kuda kwenyu kwakarurama ngakuitwe, nokuti ndinoziva kuti munoshanda muvana vevanhu maererano nerutendo rwavo;

30 Nokuti mukoma waJaredhi akati kugomo Zerini, Ibva—uye rikabva. Uye dai akanga asina rutendo ringadai risina kubva; nokudaro munoshanda kana vanhu vave nerutendo.

31 Nokuti ndiko kuzviratidza kwamakaita kuvadzidzi venyu; nokuti pavakanga vave nerutendo, uye vachitaura nemuzita renyu, imi makabva mazviratidza kwavari nesimba guru.

32 Uye ndinoyeukawo kuti makati makagadzirira munhu imba, hongu, kana pakati pemazimba-makuru aBaba venyu, umo munoita kuti munhu ave netariro yakanyanya kunaka; nokudaro munhu anofanira kutarisira, kana kuti haangazogashira nhaka munzvimbo yamakagadzira.

33 Uye zvakare, ndakarangarira kuti makati makada nyika, kana kusvika pakupa upenyu hwenyu kuti mufire nyika, kuti mungahutore zvakare kuti mugogadzirira nzvimbo vana vevanhu.

34 Uye zvino ndave kuziva kuti rudo urwu rwamuinarwo kuvana vevanhu rudo rwakadzama; nokudaro, kunze kwekunge vanhu vave nerudo rwakadzama havagone kugara nzvimbo iya yamakavagadzirira muzimba guru raBaba venyu.

35 Nokudaro, ndinoziva nechinhu ichi chamataura, kuti kana maJentairi asina rudo rwakadzama, pamusoro pekusasimba kwedu, kuti muchavaratidza, uye movatorera chipo chavo, hongu, kana icho chavakanga vatogashira, uye mopa avo vachazowana zvakanyanya.

36 Uye zvakaitika kuti ndakanamata kuna Ishe kuti vanzwire maJentairi nyasha, kuti vave nerudo rwakadzama.

Behold, I will show unto the Gentiles their weakness, and I will show unto them that faith, hope and charity bringeth unto me—the fountain of all righteousness.

And I, Moroni, having heard these words, was comforted, and said: O Lord, thy righteous will be done, for I know that thou workest unto the children of men according to their faith;

For the brother of Jared said unto the mountain Zerim, Remove—and it was removed. And if he had not had faith it would not have moved; wherefore thou workest after men have faith.

For thus didst thou manifest thyself unto thy disciples; for after they had faith, and did speak in thy name, thou didst show thyself unto them in great power.

And I also remember that thou hast said that thou hast prepared a house for man, yea, even among the mansions of thy Father, in which man might have a more excellent hope; wherefore man must hope, or he cannot receive an inheritance in the place which thou hast prepared.

And again, I remember that thou hast said that thou hast loved the world, even unto the laying down of thy life for the world, that thou mightest take it again to prepare a place for the children of men.

And now I know that this love which thou hast had for the children of men is charity; wherefore, except men shall have charity they cannot inherit that place which thou hast prepared in the mansions of thy Father.

Wherefore, I know by this thing which thou hast said, that if the Gentiles have not charity, because of our weakness, that thou wilt prove them, and take away their talent, yea, even that which they have received, and give unto them who shall have more abundantly.

And it came to pass that I prayed unto the Lord that he would give unto the Gentiles grace, that they might have charity.

37 Uye zvakaitika kuti Ishe vakati kwandiri: Kana vasina rudo rwakadzama hazvinei kwauri, iwe une rutendo; nokudaro, nhumbi dzako dzichacheneswa. Uye pamusana pekuti waona kusasimba kwako uchasimbiswa, kana kusvika mukugara munzvimbo iyo yandakagadzira muzimba guru raBaba vangu.

38 Uye zvino ini Moronai, ndinooneka maJentairi, hongu, nekuhama dzanguwo dzandinoda, kudakara tasangana pamberi pechigaro chekutonga chaKristu, apo pachaziva vose vanhu kuti nhumbi dzangu hadzina kusvibiswa neropa renyu.

39 Uye zvino ndipo pamuchaziva kuti ndakaona Jesu, nekuti akataura neni takatarisana, nokuti akanditaurira nokupfava kuri pachena, sekutaura kunoita munhu kune mumwe nemururimi rwangu, maererano nezvinhu izvi;

40 Uye ndakanyora mashomanani chete, pamusana pekutadza kunyora kwangu.

41 Uye zvino, ndinokukuridzirai kuti mutsvake iye Jesu uyu akanyorwa nezvake nevaporofta nevaapostori, kuti nyasha dzaMwari Baba, naiyewo Ishe Jesu Kristu, neMweya Mutsvene, unopupura nezvavo, ungave uye ugogara mamuri nariini. Amen.

And it came to pass that the Lord said unto me: If they have not charity it mattereth not unto thee, thou hast been faithful; wherefore, thy garments shall be made clean. And because thou hast seen thy weakness thou shalt be made strong, even unto the sitting down in the place which I have prepared in the mansions of my Father.

And now I, Moroni, bid farewell unto the Gentiles, yea, and also unto my brethren whom I love, until we shall meet before the judgment-seat of Christ, where all men shall know that my garments are not spotted with your blood.

And then shall ye know that I have seen Jesus, and that he hath talked with me face to face, and that he told me in plain humility, even as a man telleth another in mine own language, concerning these things;

And only a few have I written, because of my weakness in writing.

And now, I would commend you to seek this Jesus of whom the prophets and apostles have written, that the grace of God the Father, and also the Lord Jesus Christ, and the Holy Ghost, which beareth record of them, may be and abide in you forever. Amen.

Eta 13

- 1 Uye zvino ini Moronai, ndinoenda mberi kuti ndipedze zvinyorwa zvangu pamusoro pekuparadzwa kwevanhu vandanga ndichinyora nezvavo.
- 2 Nokuti tarisai, vakaramba ose mazwi aEta; nokuti zvirokwazvo akavaudza nezvezvinhu zvole, kubvira pakutanga kwemunhu; nokuti mushure mekunge mvura dzapera pamusoro penyika iyi yakave nyika yakanaka kupfuura dzimwe nyika dzose, nyika yakasarudzwa naIshe; nokudaro Ishe vakada kuti vose vanhu vachagara munyika umu vanofanira kumushandira;
- 3 Uye nokuti yaive nzvimbo yeJerusarema Idzva, richauya richabva kudenga, uye iri nzvimbo tsvene yaIshe.
- 4 Tarisai, Eta akaona mazuva aKristu, uye akataura nezveJerusarema Idzva munyika muno.
- 5 Uye akataurawo nezvemba yaIsraeri, neJerusarema kwaizobva Rihai—mushure mekunge raparadzwa raizovakwa zvakare, guta dzvene kuna Ishe; nokudaro, haraizove Jerusarema idzva nokuti rakanga ririko munguva yakare; asi richavakwa zvakare, uye rove guta dzvene raIshe; uye richavakwa kumba kwaIsraeri—
- 6 Uye kuti Jerusarema Idzva richavakwa munyika ino, kune vakasara vembeu yaJosefa, zviru zvinhu zvagara zviine chiratidzo.
- 7 Uye Josefa akaunza baba vake kunyika yeEgipita, kana izvozvo akafirako; naizvozvo Ishe vakaunza vakasara vembeu yaJosefa kubva munyika yeJerusarema, kuti vave netsitsi kumbeu yaJosefa kuti vasafe, kana zvavakaitira baba vaJosefa tsitsi zvekuti vasafe.
- 8 Nokudaro, vakasara vemba yaJosefa vachavakwa munyika ino; uye ichave nyika yenhaka yavo; uye ivo vachavaka guta dzvene kuna Ishe, seJerusarema rakare; uye havachazovhiringidzwa zvakare, kudakara kuguma kwauya pachapfuura nyika.

Ether 13

And now I, Moroni, proceed to finish my record concerning the destruction of the people of whom I have been writing.

For behold, they rejected all the words of Ether; for he truly told them of all things, from the beginning of man; and that after the waters had receded from off the face of this land it became a choice land above all other lands, a chosen land of the Lord; wherefore the Lord would have that all men should serve him who dwell upon the face thereof;

And that it was the place of the New Jerusalem, which should come down out of heaven, and the holy sanctuary of the Lord.

Behold, Ether saw the days of Christ, and he spake concerning a New Jerusalem upon this land.

And he spake also concerning the house of Israel, and the Jerusalem from whence Lehi should come—after it should be destroyed it should be built up again, a holy city unto the Lord; wherefore, it could not be a new Jerusalem for it had been in a time of old; but it should be built up again, and become a holy city of the Lord; and it should be built unto the house of Israel—

And that a New Jerusalem should be built up upon this land, unto the remnant of the seed of Joseph, for which things there has been a type.

For as Joseph brought his father down into the land of Egypt, even so he died there; wherefore, the Lord brought a remnant of the seed of Joseph out of the land of Jerusalem, that he might be merciful unto the seed of Joseph that they should perish not, even as he was merciful unto the father of Joseph that he should perish not.

Wherefore, the remnant of the house of Joseph shall be built upon this land; and it shall be a land of their inheritance; and they shall build up a holy city unto the Lord, like unto the Jerusalem of old; and they shall no more be confounded, until the end come when the earth shall pass away.

- 9 Uye kuchave nedenga idzva nyenika itsva; uye zvichangoita sezvakare chete zvakare zvinenge zvakapfuura, uye zvose zvinhu zvinenge zvave zvitsva.
- 10 Uye zvino kwobva kwauya Jerusarema Idzva; uye vakaropafadzwa avo vanogara mariri, nokuti ndivo ivavo vane nhumbi dzakachena pamusana peropa reGwayana; uye ndivo ivavo vanoverengerwa mune vakasara vembeu yaJosefa, vakanga vari vemba yaIsraeri.
- 11 Uye ipapo pobva pauyawo Jerusarema rekare; uye vagari vemo, vakaropafadzwa, nokuti vakagezwa muropa reGwayana; uye ndivo vaye vakanga vakapararira uye vakaunganidzwa kubva kumativi mana enyika, nekubva kunyika dzekuchamhembe, uye vari vadyi vekuzadzikiswa kwechibvumirano icho chakaitwa naMwari nababa vavo Abrahamu.
- 12 Uye kana zvinhu izvi zvouya, zvinozadzikisa gwaro rinoti, ndivo vakanga vari vekutanga, vachave vekupedzisira; uye ndivo vakanga vari vekupedzisira, vachave vekutanga.
- 13 Uye ndange ndave kuda kunyora zvimwe, asi ndiri kurambidzwa; asi zviporofita zvaEta zvaive zvikuru zvinoshamisa; asi vakanga vasingamuverenge sechinhu, uye vakamukanda kunze; uye aihwanda mubako redombo masikati, uye aienda achitarisa zvinhu zvaida kuuya kuvanhu.
- 14 Uye zvaakanga agere mubako iri akanyora zvakanga zvasara muzvinyorwa zvino, achitarisa kuparadzwa kwaiuya pavanhu, neusiku.
- 15 Uye zvakaikita kuti mugore rakarero raakanga akandwa kunze kubva muvanhu kwakatanga kuve nehondo huru pakati pevanhu, nokuti kune vazhinji vakamuka, vakanga vari vanhu vaityisa, vaitsvaka kuparadza Korianduma nezvikwata zvavo zvekavere-vere zveuipi, izvo zvambotaurwa nezvazvo.
- 16 Uye zvino Korianduma, adzidza, pachake, muzvinhu zvose zvehondo neudzvotsvo hwose hwemunyika, nokudaro akavarwiswa avo vaida kumuparadza.

And there shall be a new heaven and a new earth; and they shall be like unto the old save the old have passed away, and all things have become new.

And then cometh the New Jerusalem; and blessed are they who dwell therein, for it is they whose garments are white through the blood of the Lamb; and they are they who are numbered among the remnant of the seed of Joseph, who were of the house of Israel.

And then also cometh the Jerusalem of old; and the inhabitants thereof, blessed are they, for they have been washed in the blood of the Lamb; and they are they who were scattered and gathered in from the four quarters of the earth, and from the north countries, and are partakers of the fulfilling of the covenant which God made with their father, Abraham.

And when these things come, bringeth to pass the scripture which saith, there are they who were first, who shall be last; and there are they who were last, who shall be first.

And I was about to write more, but I am forbidden; but great and marvelous were the prophecies of Ether; but they esteemed him as naught, and cast him out; and he hid himself in the cavity of a rock by day, and by night he went forth viewing the things which should come upon the people.

And as he dwelt in the cavity of a rock he made the remainder of this record, viewing the destructions which came upon the people, by night.

And it came to pass that in that same year in which he was cast out from among the people there began to be a great war among the people, for there were many who rose up, who were mighty men, and sought to destroy Coriantumr by their secret plans of wickedness, of which hath been spoken.

And now Coriantumr, having studied, himself, in all the arts of war and all the cunning of the world, wherefore he gave battle unto them who sought to destroy him.

- 17 Asi haana kutendeuka, kana vanakomana vake vakanga vakanakisisa kana vanasikana vake; kana vanakomana nevanasikana vakanakisisa vaKoho; kana vanakomana nevanasikana vakanakisisa vaKoriho; uye muchidimbu, hakuna mwanakomana kana mwanasikana pamusoro penyika yose akatendeuka muzvitema zvavo.
- 18 Nokudaro, zvakaitika kuti mugore rekutanga rakagara Eta mubako, kune vanhu vazhinji vakauraiwa nemunondo wezvikiwata zviye zvemuruvande, vairwisa Korianduma kuti zvimwe vangatore umambo.
- 19 Uye zvakaitika kuti vanakomana vaKorianduma vakarwa zvikuru uye vakarasa ropa rakawanda.
- 20 Uye mugore rechipiri shoko raIshe rakauya kuna Eta, kuti aende anoporofita kuna Korianduma kuti, kana akatendeuka, nemba yake yose, Ishe vaizomupa umambo hwake nokuponesa vanhu—
- 21 Nokuti angangoparadzwa, nemhuri yake yose kunze kwake iye pachake. Uye achangorarama chete kuti aone kuzadzikiswa kwezviporofita zvakanga zvakataurwa maererano nevamwe vanhu vaitambira nyika senhaka yavo; uye Korianduma akafanira kugashira kuvigwa navo; uye wose mweya uchaparadzwa kunze kwaKorianduma.
- 22 Uye zvakaitika kuti Korianduma haana kutendeuka, kana imba yake, kana vanhu; uye hondo hadzina kupera; uye vakatsvaka kuuraya Eta, asi akatiza akanohwanda zvakare mubako.
- 23 Uye zvakaitika kuti kwakamuka Sharedhi, naiyewo akarwisa Korianduma; uye akamukunda, zvekuti mugore rechitatu akamuisa muutapwa.
- 24 Uye vana vaKorianduma, mugore rechina, vakakunda Sharedhi, uye vakatora umambo zvakare vakahupa baba wavo.
- 25 Zvino kwakatanga kuve nehondo pamusoro penyika yose, wose munhu nechikwata chake achirwira icho chainge chichidiwa naye.
- 26 Uye kwaive nemakororo, uye muchidimbu, kwakaita hwise uipi pamusoro penyika.

But he repented not, neither his fair sons nor daughters; neither the fair sons and daughters of Cohor; neither the fair sons and daughters of Corihor; and in fine, there were none of the fair sons and daughters upon the face of the whole earth who repented of their sins.

Wherefore, it came to pass that in the first year that Ether dwelt in the cavity of a rock, there were many people who were slain by the sword of those secret combinations, fighting against Coriantumr that they might obtain the kingdom.

And it came to pass that the sons of Coriantumr fought much and bled much.

And in the second year the word of the Lord came to Ether, that he should go and prophesy unto Coriantumr that, if he would repent, and all his household, the Lord would give unto him his kingdom and spare the people—

Otherwise they should be destroyed, and all his household save it were himself. And he should only live to see the fulfilling of the prophecies which had been spoken concerning another people receiving the land for their inheritance; and Coriantumr should receive a burial by them; and every soul should be destroyed save it were Coriantumr.

And it came to pass that Coriantumr repented not, neither his household, neither the people; and the wars ceased not; and they sought to kill Ether, but he fled from before them and hid again in the cavity of the rock.

And it came to pass that there arose up Shared, and he also gave battle unto Coriantumr; and he did beat him, insomuch that in the third year he did bring him into captivity.

And the sons of Coriantumr, in the fourth year, did beat Shared, and did obtain the kingdom again unto their father.

Now there began to be a war upon all the face of the land, every man with his band fighting for that which he desired.

And there were robbers, and in fine, all manner of wickedness upon all the face of the land.

- 27 Uye zvakaitika kuti Korianduma akashatirirwa Sharedhi zvikuru, uye akaenda nemauto ake kunomurwisa; uye vakasangana vose vaine hashha dzakanyanya, uye vakasangana munhika yeGirgari; uye hondo yacho ikarwadza zvikuru.
- 28 Uye zvakaitika kuti Sharedhi akamurwisa kwemazuva matatu. Uye zvakaitika kuti Korianduma akamukurira, uye akamutandanisa kudakara asvika kumarenje eHeshironi.
- 29 Uye zvakaitika kuti Sharedhi akamurwisa zvakare ave mumarenje; uye tarisai, akakurira Korianduma, uye ndokumutinhira zvakare kunhika yeGirgari.
- 30 Uye Korianduma akarwisa zvakare Sharedhi munhika yeGirgari, maakakunda Sharedhi akabva amuuraya.
- 31 Uye Sharedhi akakuvadza Korianduma pachidya, zvekuti haana kuenda kuhondo zvakare kwemakore maviri, munguva iyoyo yose vanhu pamusoro penyika vakanga vachideura ropa, uye pakanga pasina aivarambidza.

And it came to pass that Coriantumr was exceedingly angry with Shared, and he went against him with his armies to battle; and they did meet in great anger, and they did meet in the valley of Gilgal; and the battle became exceedingly sore.

And it came to pass that Shared fought against him for the space of three days. And it came to pass that Coriantumr beat him, and did pursue him until he came to the plains of Heshlon.

And it came to pass that Shared gave him battle again upon the plains; and behold, he did beat Coriantumr, and drove him back again to the valley of Gilgal.

And Coriantumr gave Shared battle again in the valley of Gilgal, in which he beat Shared and slew him.

And Shared wounded Coriantumr in his thigh, that he did not go to battle again for the space of two years, in which time all the people upon the face of the land were shedding blood, and there was none to restrain them.

Eta 14

- 1 Uye zvino kwakatanga kuve nekutukwa kwenyika kukuru pamusana pekutadza kwevanhu, zvekuti munhu aiti akaisa chinhu chake kana munondo wake panzvimbo yawo, kana panzvimbo paaiwuchengetera, tarisai, mangwana acho, haairiwana, ndiko kukura kwekutukwa kwakanga kuri munyika.
- 2 Nokudaro wose munhu akatobatisa icho chaive chake, nemaoko ake, uye haaimbochikumbidza kana iye kukumbira; uye wose murume aigara chipakatiro chemunondo wake chiri muruoko rwake rwerudyi mukudzivirira zvinhu zvake neupenyu hwake nehwevakadzi vake nevana.
- 3 Uye zvino, mushure memakore maviri, uye mushure mekufa kwaSharedhi, tarisai, kwakamuka munin'ina waSharedhi uye akarwisana naKorianduma, maakakundwa naKorianduma uye akamutandanisa kusvika kurenje raAkishi.
- 4 Uye zvakaitika kuti munin'ina waSharedhi akamurwisa ari murenje raAkishi, uye hondo ikarwadza zvikuru, uye zviuru zvizhinji zvikapunzwa nemunondo.
- 5 Uye zvakaitika kuti Korianduma akakomba renje; uye munin'ina waSharedhi akaenda usiku achibuda murenje, uye akauraya chimwe chidimu chemauto aKorianduma, uye vakanga vakararadza.
- 6 Uye ndokubva auya kunyika yeMoroni, uye ndokuzviisa pachigaro chekutonga chaKorianduma.
- 7 Uye zvakaitika kuti Korianduma akagara nemauto ake murenje kwemakore maviri, munguva iyoyi akatambira kusimbiswa kukuru kumauto ake.
- 8 Zvino munin'ina waSharedhi, ainzi Gireadi, naiyewo akagashira kusimbiswa kukuru kwemauto ake, pamusana pezvikwata zvemuruvande.
- 9 Uye zvakaitika kuti mupirisita wake wepamusoro akamuponda agere pachigaro chake chekutonga.
- 10 Uye zvakaitika kuti mumwe wechikwata chemuruvande akamuponda mune mumwe mupata wakavanzika, uye ndokubva atora umambo; uye zita rake rainzi Ribhi; uye Ribhi aive rume hombe, kupfuura vose vamwe varume pakati pevanhu vose.

Ether 14

And now there began to be a great curse upon all the land because of the iniquity of the people, in which, if a man should lay his tool or his sword upon his shelf, or upon the place whither he would keep it, behold, upon the morrow, he could not find it, so great was the curse upon the land.

Wherefore every man did cleave unto that which was his own, with his hands, and would not borrow neither would he lend; and every man kept the hilt of his sword in his right hand, in the defence of his property and his own life and of his wives and children.

And now, after the space of two years, and after the death of Shared, behold, there arose the brother of Shared and he gave battle unto Coriantumr, in which Coriantumr did beat him and did pursue him to the wilderness of Akish.

And it came to pass that the brother of Shared did give battle unto him in the wilderness of Akish; and the battle became exceedingly sore, and many thousands fell by the sword.

And it came to pass that Coriantumr did lay siege to the wilderness; and the brother of Shared did march forth out of the wilderness by night, and slew a part of the army of Coriantumr, as they were drunken.

And he came forth to the land of Moron, and placed himself upon the throne of Coriantumr.

And it came to pass that Coriantumr dwelt with his army in the wilderness for the space of two years, in which he did receive great strength to his army.

Now the brother of Shared, whose name was Gilead, also received great strength to his army, because of secret combinations.

And it came to pass that his high priest murdered him as he sat upon his throne.

And it came to pass that one of the secret combinations murdered him in a secret pass, and obtained unto himself the kingdom; and his name was Lib; and Lib was a man of great stature, more than any other man among all the people.

- 11 Uye zvakaitika kuti mugore rekutanga raRibhi Korianduma akauya kunyika yeMoroni, uye akasvikorwisa Ribhi.
- 12 Uye zvakaitika kuti akarwa naRibhi, mukudaro Ribhi akarova ruoko rwake zvekuti akabva akuvara; zvakadaro, mauto aKorianduma akaramba achienda kuna Ribhi, zvekuti akatizira kumuganhu wegungwa.
- 13 Uye zvakaitika kuti Korianduma akamutevera; uye Ribhi akamurwisa ave pedyo negungwa.
- 14 Uye zvakaitika kuti Ribhi akakurira mauto aKorianduma zvekuti vakatizira zvakare kurenje reAkishi.
- 15 Uye zvakaitika kuti Ribhi akamutevera kudakara vasvika kumarenje eAgoshi. Uye Korianduma akanga atora vanhu vose zvaaitiza Ribhi kudivi renyika iroro raaitiza naro.
- 16 Uye paakanga asvika kumarenje eAgoshi akarwisa Ribhi, uye akamubaya kudakara afa; zvakadaro, munin'ina waRibhi akauya kuzorwisa Korianduma munzvimbo memukoma wake, uye kurwa kukarwadza zvikuru, mukudaro Korianduma akatiza zvakare mauto emunin'ina waRibhi.
- 17 Zvino zita remunin'ina waRibhi rainzi Shizi. Uye zvakaitika kuti Shizi akatevera Korianduma, uye akaparadza maguta mazhinji, uye akauraya vakadzi zvose nevana, uye akapisa maguta acho.
- 18 Uye kwakave nokutya Shizi munyika yose; hongu, kwakabuda chichemo munyika yose—ndiani angagona kurwisa mauto aShizi? Tarisai, anokukura nevhu rose pamberi pake!
- 19 Uye zvakaitika kuti vanhu vakatanga kufamba pamwe-chete semauto, kwose munyika yose.
- 20 Uye vakanga vakapatsanurana; vamwe vavo vakatizira kumauto aShizi, uye vamwe vakatizira kumauto aKorianduma.
- 21 Uye hondo yakanga yakura zvekuti yakatora nguva huru, zvekuti kudeuka kweropa nekuparadzwa, pamusoro penyika yose zvekuti nyika yose yakanga yakati kata-kata nemitumbi yevakafa.

And it came to pass that in the first year of Lib, Coriantumr came up unto the land of Moron, and gave battle unto Lib.

And it came to pass that he fought with Lib, in which Lib did smite upon his arm that he was wounded; nevertheless, the army of Coriantumr did press forward upon Lib, that he fled to the borders upon the seashore.

And it came to pass that Coriantumr pursued him; and Lib gave battle unto him upon the seashore.

And it came to pass that Lib did smite the army of Coriantumr, that they fled again to the wilderness of Akish.

And it came to pass that Lib did pursue him until he came to the plains of Agosh. And Coriantumr had taken all the people with him as he fled before Lib in that quarter of the land whither he fled.

And when he had come to the plains of Agosh he gave battle unto Lib, and he smote upon him until he died; nevertheless, the brother of Lib did come against Coriantumr in the stead thereof, and the battle became exceedingly sore, in the which Coriantumr fled again before the army of the brother of Lib.

Now the name of the brother of Lib was called Shiz. And it came to pass that Shiz pursued after Coriantumr, and he did overthrow many cities, and he did slay both women and children, and he did burn the cities.

And there went a fear of Shiz throughout all the land; yea, a cry went forth throughout the land—Who can stand before the army of Shiz? Behold, he sweepeth the earth before him!

And it came to pass that the people began to flock together in armies, throughout all the face of the land.

And they were divided; and a part of them fled to the army of Shiz, and a part of them fled to the army of Coriantumr.

And so great and lasting had been the war, and so long had been the scene of bloodshed and carnage, that the whole face of the land was covered with the bodies of the dead.

- 22 Uye hondo iyi yaikurumidzwa zvekuti hakuna vakasara kuti vavige vainge vafa, asi vaifamba kubva mukudeura ropa vachienda kunodeura ropa, vachisiya zvitunha zvose zvevakadzi, varume nezvevana zvakangoti kata-kata pamusoro penyika, pazvaisiwa zviri kuti zvizove nyama yehonye.
- 23 Uye kunhuwa kwacho kwakavepo pamusoro penyika, kana pamusoro penyika yose; nokudaro vanhu waitambudzika siku nesikati nekunhuwa kwacho.
- 24 Zvakadaro, Shizi haana kumira kutevera Korianduma; nokuti akanga atsidza kuti anotsividza ropa remukoma wake pana Korianduma akanga amuuraya, uye neshoko raIshe rakauya kuna Eta richiti Korianduma haauraiwe nemunondo.
- 25 Uye saka tinoona kuti Ishe vakanga vavashanyira nehasha dzavo dzose, uye nehupi hwavo neutsinye hwavo hwakanga hwazurura nzira yekuparadzwa kwavo kusingapere.
- 26 Uye zvakaitika kuti Shizi akatevera Korianduma kumabvazuva, kana kusvika kumiganhu negungwa, uye ikoko akarwisana naShizi kwemazuva matatu.
- 27 Uye mauto aShizi akauraiwa zvakaipa zvekuti akatanga kutya, uye akatanga kutiza mauto aKorianduma; uye vakatizira kunyika yaKoriho, uye vakakukura vanhu vaive munzira mavo, vose avo vairamba kubatana navo.
- 28 Uye vakadzika matende avo munhika yeKoriho; uye Korianduma akadzika matende ake munhika yeShuri. Zvino nhika yeShuri yaive pedyo nechikomo cheKomuno; nokudaro, Korianduma akaunganidza mauto ake pachikomo cheKomuno, uye ndokuridza hwamanda achiridzira mauto aShizi achivakoka kuti vazorwa.
- 29 Uye zvakaitika kuti vakauya, asi vakatinhwa zvakare; uye vakauya kechipiri, uye vakatinhwa zvakare kechipiri. Uye zvakaitika kuti vakauya zvakare kechitatu, uye hondo ikabva yarwadza zvikuru.

And so swift and speedy was the war that there was none left to bury the dead, but they did march forth from the shedding of blood to the shedding of blood, leaving the bodies of both men, women, and children strewed upon the face of the land, to become a prey to the worms of the flesh.

And the scent thereof went forth upon the face of the land, even upon all the face of the land; wherefore the people became troubled by day and by night, because of the scent thereof.

Nevertheless, Shiz did not cease to pursue Coriantumr; for he had sworn to avenge himself upon Coriantumr of the blood of his brother, who had been slain, and the word of the Lord which came to Ether that Coriantumr should not fall by the sword.

And thus we see that the Lord did visit them in the fulness of his wrath, and their wickedness and abominations had prepared a way for their everlasting destruction.

And it came to pass that Shiz did pursue Coriantumr eastward, even to the borders by the seashore, and there he gave battle unto Shiz for the space of three days.

And so terrible was the destruction among the armies of Shiz that the people began to be frightened, and began to flee before the armies of Coriantumr; and they fled to the land of Corihor, and swept off the inhabitants before them, all them that would not join them.

And they pitched their tents in the valley of Corihor; and Coriantumr pitched his tents in the valley of Shurr. Now the valley of Shurr was near the hill Comnor; wherefore, Coriantumr did gather his armies together upon the hill Comnor, and did sound a trumpet unto the armies of Shiz to invite them forth to battle.

And it came to pass that they came forth, but were driven again; and they came the second time, and they were driven again the second time. And it came to pass that they came again the third time, and the battle became exceedingly sore.

30 Uye zvakaitika kuti Shizi akabaya Korianduma
akamuita maronda mazhinji kwazvo akadzika; uye
Korianduma, uye akarasikirwa neropa rake,
akarukutika uye akabva atakurwa seafa.

31 Zvino kurasikirwa nevarume, vakadzi nevana
kumativi ose kwakanga kwakakura zvekuti Shizi
akaudza vanhu vake kuti vasatandanise mauto
aKorianduma; nokudaro, vakadzokera kumusasa
wavo.

And it came to pass that Shiz smote upon
Coriantumr that he gave him many deep wounds;
and Coriantumr, having lost his blood, fainted, and
was carried away as though he were dead.

Now the loss of men, women and children on both
sides was so great that Shiz commanded his people
that they should not pursue the armies of
Coriantumr; wherefore, they returned to their camp.

Eta 15

- 1 Uye zvakaitika kuti Korianduma paakanga apora maronda ake, akatanga kuyeuka mazwi akanga ataurwa kwaari naEta.
- 2 Akaona kuti kwakange kwatove nevanhu vake vakanga vauraiwa nemunondo vangatoda kusvika mamirioni maviri, uye akatanga kusuwa mumwoyo make; hongu, kwakanga kwaauraiwa zviuru zvezviuru zviviri zvemagamba evarume, nevakadzi vavo nevana vavo.
- 3 Akatanga kutendeuka kuzvitema zvaakanga aita; akatanga kurangarira mazwi akanga ataurwa nemiro mo yemaporofita vose, uye akaona kuti kusvika nguva iyoyo akanga azadzikiswa, mune zvose; uye mweya wake wakachema ukaramba kunyaradzwa.
- 4 Uye zvakaitika kuti akanyora tsamba kuna Shizi, achimukumbira kuti asauraye vanhu, uye iye aizorega umambo pamusana peupenyu hwevanhu.
- 5 Uye zvakaitika kuti Shizi paakatambira tsamba yake akanyorawo tsamba kuna Korianduma, akati kana iye akazvipira kuti iye amuuraye nemunondo wake, aizopa vanhu upenyu hwavo.
- 6 Uye zvakaitika kuti vanhu havana kutendeuka kuzvitadzo zvavo; uye vanhu vaKorianduma vakamutswa kuita hashha nevanhu vaShizi; uye vanhu vaShizi vakamutswa kuita hashha nevanhu vaKorianduma; nokudaro, vanhu vaShizi vakarwisa vanhu vaKorianduma.
- 7 Uye Korianduma paakaona kuti ave kuda kukurirwa akatiza vanhu vaShizi.
- 8 Uye zvakaitika kuti akauya kurwizi rweRipuriangumu, zvinoreva, zvadudzirwa rwukuru, kana kuti rwukuru kupfuura ose; nokudaro, pavakasvika pamvura idzi vakadzika matende avo; uye Shizi akadzikawo matende ake pedyo navo; uye naizvozvo mangwana acho vakauya kuzorwa.
- 9 Uye zvakaitika kuti vakarwa hondo yakarwadza kwazvo, iyo yakaita kuti Korianduma akuvadzwe zvakare, akakomoka zvakare nepamusana pekurasikirwa neropa.

Ether 15

And it came to pass when Coriantumr had recovered of his wounds, he began to remember the words which Ether had spoken unto him.

He saw that there had been slain by the sword already nearly two millions of his people, and he began to sorrow in his heart; yea, there had been slain two millions of mighty men, and also their wives and their children.

He began to repent of the evil which he had done; he began to remember the words which had been spoken by the mouth of all the prophets, and he saw them that they were fulfilled thus far, every whit; and his soul mourned and refused to be comforted.

And it came to pass that he wrote an epistle unto Shiz, desiring him that he would spare the people, and he would give up the kingdom for the sake of the lives of the people.

And it came to pass that when Shiz had received his epistle he wrote an epistle unto Coriantumr, that if he would give himself up, that he might slay him with his own sword, that he would spare the lives of the people.

And it came to pass that the people repented not of their iniquity; and the people of Coriantumr were stirred up to anger against the people of Shiz; and the people of Shiz were stirred up to anger against the people of Coriantumr; wherefore, the people of Shiz did give battle unto the people of Coriantumr.

And when Coriantumr saw that he was about to fall he fled again before the people of Shiz.

And it came to pass that he came to the waters of Ripliancum, which, by interpretation, is large, or to exceed all; wherefore, when they came to these waters they pitched their tents; and Shiz also pitched his tents near unto them; and therefore on the morrow they did come to battle.

And it came to pass that they fought an exceedingly sore battle, in which Coriantumr was wounded again, and he fainted with the loss of blood.

- 10 Uye zvakaikita kuti mauto aKorianduma akadzvinirira zvikuru pamauto aShizi zvekuti vakavakunda, zvekuti vakaita kuti vavavize; uye vakatiza nechekumaodzanyemba, uye ndokubva vadzika matende avo munzvimbo yainzi Ogati.
- 11 Uye zvakaikita kuti mauto aKorianduma akadzika matende avo pachikomo chainzi Rama; uye ndicho chikomo chimwechetecho makavigwa zvinyorwa nababa vangu Mormoni kuna Ishe, zvakanga zviri zvaiera.
- 12 Uye zvakaikita kuti vakaunganidza vanhu vose pamwechete vakanga vasina kuurairwa pamusoro penyika yose, kunze kwaEta.
- 13 Uye zvakaikita kuti Eta akaona kuita kwose kwevanhu; uye akaona kuti vanhu vaida Korianduma vakaungana pamwechete nematico aKorianduma; uye vanhu vakanga vachida Shizi vakaungana pamwechete nematico aShizi.
- 14 Nokudaro, kwemakore mana vakanga vachiunganidza vanhu pamwechete, kuti vatore vose vaive pamusoro penyika, uye kuti vangango wana simba rose raigona kuwanikwa.
- 15 Uye zvakaikita kuti pavakanga vaunganidzwa vose, munhu nemunhu kumauto aaida, nevakadzi vavo nevana vavo—vose varume nevakadzi nevana vachipiwa zvombo zvehondo, vaine nhowo, nezvidzitiro zvepazvipfuva, nezvidzitiro zveumusoro, uye vakapfekedzwa zvehondo—vakaenderana vakarwisana; uye muswere wose zuva iroro, pasina akakundwa.
- 16 Uye zvakaikita kuti hwave usiku vakanga vaneta, uye vakabva vaenda kumisasa yavo; uye zvavakanga vaenda kumisasa yavo vakawuura uye vakanyunyuta pamusana pekurasikirwa nevanhu vavo vakanga vauraiwa; uye vakachema zvikuru nokunyunyuta, zvekuti zvakazara mumhepo.
- 17 Uye zvakaikita kuti ave mangwana vakaenda zvakare kunorwa, uye rakave zuva rakatyisa zvikuru; zvakadaro, hakuna akakundwa, uye hwave usiku zvakare vakazadza mhupo nokuchema kwavo, nokuwuura kwavo, nokurungaira kwavo, pamusoro pekurasika kweavo vevanhu vavo vakanga vauraiwa.

And it came to pass that the armies of Coriantumr did press upon the armies of Shiz that they beat them, that they caused them to flee before them; and they did flee southward, and did pitch their tents in a place which was called Ogath.

And it came to pass that the army of Coriantumr did pitch their tents by the hill Ramah; and it was that same hill where my father Mormon did hide up the records unto the Lord, which were sacred.

And it came to pass that they did gather together all the people upon all the face of the land, who had not been slain, save it was Ether.

And it came to pass that Ether did behold all the doings of the people; and he beheld that the people who were for Coriantumr were gathered together to the army of Coriantumr; and the people who were for Shiz were gathered together to the army of Shiz.

Wherefore, they were for the space of four years gathering together the people, that they might get all who were upon the face of the land, and that they might receive all the strength which it was possible that they could receive.

And it came to pass that when they were all gathered together, every one to the army which he would, with their wives and their children—both men, women and children being armed with weapons of war, having shields, and breastplates, and headplates, and being clothed after the manner of war—they did march forth one against another to battle; and they fought all that day, and conquered not.

And it came to pass that when it was night they were weary, and retired to their camps; and after they had retired to their camps they took up a howling and a lamentation for the loss of the slain of their people; and so great were their cries, their howlings and lamentations, that they did rend the air exceedingly.

And it came to pass that on the morrow they did go again to battle, and great and terrible was that day; nevertheless, they conquered not, and when the night came again they did rend the air with their cries, and their howlings, and their mournings, for the loss of the slain of their people.

18 Uye zvakaitika kuti Korianduma akanyora tsamba zvakare kuna Shizi, achimukumbira kuti asauye zvekare kuzorwa, asi kuti atore umambo arege kuparadza upenyu hwevanhu.

19 Asi tarisai, Mweya waIshe wakanga usisashande navo, uye Satani akange ave nesimba mumwoyo yevanhu; nokuti vakanga vazvipira mukuoma kwemwoyo yavo, neupofu hwepfungwa dzavo kuti vave vanoparadzwa; nokudaro vakaenda zvakare kunorwa.

20 Uye zvakaitika kuti vakarwa muswere wose zuva iroro, uye hwave usiku vakarara vakatsamhira minondo yavo.

21 Uye mangwana acho vakarwa kudakara kusvika usiku.

22 Uye hwave usiku vakange vadhakwa nehasha, sezvinoita munhu adhakwa newaini; uye vakarara vakatsamhira minondo yavo zvakare.

23 Uye ramangwana vakarwa zvakare; uye pakauya usiku vose vakanga vafa kusara kwemakumi mashanu nevaviri vevanhu vaKorianduma, nemakumi matanhatu nevapfumbamwe vevanhu vaShizi.

24 Uye zvakaitika kuti vakarara vakatsamhira minondo yavo usiku ihwohwo, uye ramangwana vakarwa zvakare, uye vakanetsana nesimba ravo neminondo yavo nenhoo dzavo, muswere wose zuva iroro.

25 Uye hwave usiku pakanga pasara makumi matatu nevaviri kuvanhu vaShizi, uye kuvanhu vaKorianduma kwakanga kwasara makumi maviri nevanhu vanomwe.

26 Uye zvakaitika kuti vakadya uye vakarara, uye vakagadzirira kufa ramangwana. Uye vakanga vari mazirume mahombe uye magamba makuru ane simba.

27 Uye zvakaitika kuti vakarwa kwenguva yaikwana maawa matatu, uye vakakomoka nokurasikirwa neropa.

28 Uye zvakaitika kuti vanhu vaKorianduma pavakanga vave nesimba rekuti vaikwanisa kufamba, vakanga vave kuda kuti vatize neupenyu hwavo; asi tarisai, Shizi akamuka, nevanhu vakewo, akatsidza mukushatirwa kwake kuti achatouraya Korianduma kana kuti iye aizofa nemunondo.

And it came to pass that Coriantumr wrote again an epistle unto Shiz, desiring that he would not come again to battle, but that he would take the kingdom, and spare the lives of the people.

But behold, the Spirit of the Lord had ceased striving with them, and Satan had full power over the hearts of the people; for they were given up unto the hardness of their hearts, and the blindness of their minds that they might be destroyed; wherefore they went again to battle.

And it came to pass that they fought all that day, and when the night came they slept upon their swords.

And on the morrow they fought even until the night came.

And when the night came they were drunken with anger, even as a man who is drunken with wine; and they slept again upon their swords.

And on the morrow they fought again; and when the night came they had all fallen by the sword save it were fifty and two of the people of Coriantumr, and sixty and nine of the people of Shiz.

And it came to pass that they slept upon their swords that night, and on the morrow they fought again, and they contended in their might with their swords and with their shields, all that day.

And when the night came there were thirty and two of the people of Shiz, and twenty and seven of the people of Coriantumr.

And it came to pass that they ate and slept, and prepared for death on the morrow. And they were large and mighty men as to the strength of men.

And it came to pass that they fought for the space of three hours, and they fainted with the loss of blood.

And it came to pass that when the men of Coriantumr had received sufficient strength that they could walk, they were about to flee for their lives; but behold, Shiz arose, and also his men, and he swore in his wrath that he would slay Coriantumr or he would perish by the sword.

- 29 Nokudaro, akavatevera, uye ramangwana racho akavabata; uye vakarwa zvakare neminondo. Uye zvakaitika kuti vose pavakange vapunzwa nemunondo, kusara kwaKorianduma naShizi, tarisai Shizi akakomoka pamusana pekurasikirwa neropa.
- 30 Uye zvakaitika kuti Korianduma paakanga azendama munondo wake, achizorora zvisomanani, akadimbura musoro waShizi.
- 31 Uye zvakaitika kuti paakanga adimbura musoro waShizi, Shizi akaita seave kumuka ndokubva awira pakare; uye mushure mekuedza kuti awane mweya, akafa.
- 32 Uye zvakaitika kuti Korianduma akawira pasi, uye akaita seasiri mupenyu.
- 33 Uye Ishe vakataura kuna Eta, vakati kwaari: Enda. Uye akaenda, uye akaona kuti mazwi aIshe ose akanga azadzikiswa; uye akabva apedzisa zvinyorwa zvake; (uye chidimu chezana handina kuchinyora) uye akazviviga netsika yazvakawanikwa zviriviri nevanhu vaRimuhai.
- 34 Zvino mazwi ekupedzisira akanyorwa naEta ndeaya: Kana zvimwe Ishe vanoda kuti ndishandurwe, kana kuti ndinzwe chido chaIshe munyama, hazvina mhosva, kana zviriviri zvekuti ndaponeswa muumambo hwaMwari. Amen.

Wherefore, he did pursue them, and on the morrow he did overtake them; and they fought again with the sword. And it came to pass that when they had all fallen by the sword, save it were Coriantumr and Shiz, behold Shiz had fainted with the loss of blood.

And it came to pass that when Coriantumr had leaned upon his sword, that he rested a little, he smote off the head of Shiz.

And it came to pass that after he had smitten off the head of Shiz, that Shiz raised up on his hands and fell; and after that he had struggled for breath, he died.

And it came to pass that Coriantumr fell to the earth, and became as if he had no life.

And the Lord spake unto Ether, and said unto him: Go forth. And he went forth, and beheld that the words of the Lord had all been fulfilled; and he finished his record; (and the hundredth part I have not written) and he hid them in a manner that the people of Limhi did find them.

Now the last words which are written by Ether are these: Whether the Lord will that I be translated, or that I suffer the will of the Lord in the flesh, it mattereth not, if it so be that I am saved in the kingdom of God. Amen.

Bhuku raMoronai

Moronai 1

- 1 Zvino ini Moronai, ndapedza kupfupikisa zvinyorwa zvevanhu vaJaredhi, ndakafunga kuti handifanire kunge ndichanyora zvimwe; asi handisati ndafa; handiite kuti maRamani andizive nokuti vangandiuraye.
- 2 Nokuti tarisai, hondo dzavo pachavo dzinotyisa zvikuru; uye nokuda kworuvengo rwavo vayiuraya chero muNifai asingarambe Kristu.
- 3 Uye ini Moronai, handingarambe Kristu; nokudaro, handizivi kwandinokwanisa kuti ndichengetedze upenyu hwangu.
- 4 Nokudaro, ndinonyora zvimwe zvinhu zvishoma, zvisingawirirane neizvo zvandanga ndichifunga; nokuti ndanga ndafunga kuti ndisanyore; asi ndinonyora zvimwe zvinhu zvishoma, kuti zvimwe zvingave zvinobatsira kuhama dzangu, maRamani, nerimwe zuva riri mberi, maererano nokuda kwaIshe.

The Book of Moroni

Moroni 1

Now I, Moroni, after having made an end of abridging the account of the people of Jared, I had supposed not to have written more, but I have not as yet perished; and I make not myself known to the Lamanites lest they should destroy me.

For behold, their wars are exceedingly fierce among themselves; and because of their hatred they put to death every Nephite that will not deny the Christ.

And I, Moroni, will not deny the Christ; wherefore, I wander whithersoever I can for the safety of mine own life.

Wherefore, I write a few more things, contrary to that which I had supposed; for I had supposed not to have written any more; but I write a few more things, that perhaps they may be of worth unto my brethren, the Lamanites, in some future day, according to the will of the Lord.

Moronai 2

- 1 Mazwi aKristu, ayo aakataura kuvadzidzi vake, vanegumi nevaviri vaakasarudza, apo aiisa maoko pamusoro pavo—
- 2 Zve akavadaidza nemazita, achiti: Muchadaidza kuna Baba muzita rangu, mumunamato mukuru; shure kwekunge maita izvi muchave nesimba kuti kune uyo wamunenge maisa maoko pamusoro, muchamupa Mweya Mutsvene; uye muzita rangu muchaupa, nokuti ndiko kuita kwavaapostori vangu.
- 3 Zvino Kristu akataura mazwi aya kwavari panguva yokuzviratidza kwake kwokutanga; zve gungano harina kuzvinzwa, asi vadzidzi vakazvinzwa; kuna vose vavakaisa maoko, Mweya Mutsvene wakauya pavari.

Moroni 2

The words of Christ, which he spake unto his disciples, the twelve whom he had chosen, as he laid his hands upon them—

And he called them by name, saying: Ye shall call on the Father in my name, in mighty prayer; and after ye have done this ye shall have power that to him upon whom ye shall lay your hands, ye shall give the Holy Ghost; and in my name shall ye give it, for thus do mine apostles.

Now Christ spake these words unto them at the time of his first appearing; and the multitude heard it not, but the disciples heard it; and on as many as they laid their hands, fell the Holy Ghost.

Moronai 3

- 1 Nzira iyo vadzidzi, vakadaidzwa kuve magosa echechi, yavaigadzwa nayo vapirisita nevadzidzisi—
- 2 Shure kwokunge vanamata kuna Baba muzita raKristu, vakaisa maoko pamusoro pavo, vakati:
- 3 Muzita raJesu Kristu ndinokugadza kuti uve mufundisi (kana ari mudzidzisi, ndinokugadza kuti uve mudzidzisi) kuti uparidze kutendeuka nokuregererwa kwezvivi kuburikidza naJesu Kristu, nokushingirira mukutenda muzita rake kusvika kumagumo. Amen.
- 4 Uye netsika iyi vakagadza vapirisita nevadzidzisi, maererano nezvipo nokudaidzwa naMwari kwevanhu; uye vakavagadza kuburikidza nesimba roMweya Mutsvene, wakanga uri mavari.

Moroni 3

The manner which the disciples, who were called the elders of the church, ordained priests and teachers—

After they had prayed unto the Father in the name of Christ, they laid their hands upon them, and said:

In the name of Jesus Christ I ordain you to be a priest (or if he be a teacher, I ordain you to be a teacher) to preach repentance and remission of sins through Jesus Christ, by the endurance of faith on his name to the end. Amen.

And after this manner did they ordain priests and teachers, according to the gifts and callings of God unto men; and they ordained them by the power of the Holy Ghost, which was in them.

Moronai 4

- 1 Nzira yemagosa nevapirisita vavo pakupa nyama neropa raKristu muchechi; vaipa maererano nemurairo waKristu; nokudaro tinoziva kuti nzira iyi ndeye chokwadi; uye gosa kana mupirisita ndiye aipa—
- 2 Uye vaipfugama vose nechechi, vachinamata kuna Baba muzita raKristu, vachiti:
- 3 Mwari Baba Vokusingaperi, tinokukumbirai muzita reMwanakomana wenyu, Jesu Kristu, kuti muropafadze nekutsvenesa chingwa ichi kumweya yeavo vose vanochidya; kuti vagochidya mukurangarira muviri weMwanakomana wenyu, uye vapupure kwamuri, Mwari Baba Vokusingaperi, kuti vanoda kutora pavari zita reMwanakomana wenyu, nokumurangarira nguva dzose, nokuchengeta mirairo yake iyo yaakavapa, kuti vave neMweya wake nguva dzose. Amen.

Moroni 4

The manner of their elders and priests administering the flesh and blood of Christ unto the church; and they administered it according to the commandments of Christ; wherefore we know the manner to be true; and the elder or priest did minister it—

And they did kneel down with the church, and pray to the Father in the name of Christ, saying:

O God, the Eternal Father, we ask thee in the name of thy Son, Jesus Christ, to bless and sanctify this bread to the souls of all those who partake of it; that they may eat in remembrance of the body of thy Son, and witness unto thee, O God, the Eternal Father, that they are willing to take upon them the name of thy Son, and always remember him, and keep his commandments which he hath given them, that they may always have his Spirit to be with them. Amen.

Moronai 5

- 1 Nzira yokunamatira nayo waini—Tarisai, vaitora mukombe, voti:
- 2 Mwari Baba Vokusingaperi, tinokukumbirai, muzita reMwanakomana wenyu, Jesu Kristu, kuti muropafadze nekutsvenesa waini iyi kumweya yeavo vose vanoinwa, kuti vave vanozviita mukurangerira ropa reMwanakomana wenyu, iro rakadeurirwa; kuti vagopupura kwamuri, Mwari Baba Vokusingaperi, kuti vagomurangerira nguva dzose, kuti vave neMweya wake. Ameni.

Moroni 5

The manner of administering the wine—Behold, they took the cup, and said:

O God, the Eternal Father, we ask thee, in the name of thy Son, Jesus Christ, to bless and sanctify this wine to the souls of all those who drink of it, that they may do it in remembrance of the blood of thy Son, which was shed for them; that they may witness unto thee, O God, the Eternal Father, that they do always remember him, that they may have his Spirit to be with them. Amen.

Moronai 6

- 1 Uye zvino ndinotaura maererano norubhabhatidzo. Tarisai, magosa, vapirisita, nevadzidzisi vakabhabhatidzwa; havaibhabhatidzwa kunze kwokunge vaunza michero yakafanira yairatidza kuti vakakodzera.
- 2 Havaigamuchira munhu murubhabhatidzo kunze kwokunge auya nemwoyo wakatyoka nomweya wakapfava, vachipupura kucheche kuti vatendeuka zvechokwadi pazvivi zvavo zvose.
- 3 Uye hakuna kana mumwe akagamuchira rubhabhatidzo kunze kwokunge vatakura pavari zita raKristu, akashinga kumushandira kusvika kumagumo.
- 4 Uye shure kwokunge vagamuchirwa parubhabhatidzo, vakava vanotunhwa nokucheneswa nesimba roMweya Mutsvene, vakaverengerwa mukati mevanhu vechechi yaKristu; mazita avo akatorwa, kuti zvimwe vangarangarirwa nokugutswa neshoko rakanaka raMwari, kuti vachengetwe munzira kwayo, vachigara vakavimba nomunamato nguva dzose, vachivimba chete nemabasa akanaka aKristu, akava munyori nomupedzisi wokutenda kwavo.
- 5 Uye chechi yaigara ichisangana pamwechete, kuti vatsanye nokunamata, nokukurukurirana maererano nezvemagariro akanaka emweya yavo.
- 6 Uye vaigara vachisangana pamwechete kuti vadye chingwa newaini, mukurangarira Ishe Jesu.
- 7 Uye vakanga vakaoma vachitarisisa kuti hapana ari kutadza pakati pavo; avo vaizoonekwa vachitadza, vapupuri vatatu vechechi vaivapa mhosva pamberi pemagosa, kana vasina kutendeuka, vasina kureurura, mazita avo aibviswa, uye havaizoverengerwa pakati pevanhu vaKristu.
- 8 Asi pose apo vaitendeuka nokutsvaga kukanganwirwa, nomwoyo wose, vairegererwa.
- 9 Uye misangano yavo yaitungamirirwa nechechi sekushanda kweMweya, uye nesimba roMweya Mutsvene; sokutungamirwa kwavaitwa neMweya Mutsvene kuparidza, kana kukurudzira, kana kunamata, nokukumbira vakazvinipisa, kana kuimba, zvakadaro zvaitwa.

Moroni 6

And now I speak concerning baptism. Behold, elders, priests, and teachers were baptized; and they were not baptized save they brought forth fruit meet that they were worthy of it.

Neither did they receive any unto baptism save they came forth with a broken heart and a contrite spirit, and witnessed unto the church that they truly repented of all their sins.

And none were received unto baptism save they took upon them the name of Christ, having a determination to serve him to the end.

And after they had been received unto baptism, and were wrought upon and cleansed by the power of the Holy Ghost, they were numbered among the people of the church of Christ; and their names were taken, that they might be remembered and nourished by the good word of God, to keep them in the right way, to keep them continually watchful unto prayer, relying alone upon the merits of Christ, who was the author and the finisher of their faith.

And the church did meet together oft, to fast and to pray, and to speak one with another concerning the welfare of their souls.

And they did meet together oft to partake of bread and wine, in remembrance of the Lord Jesus.

And they were strict to observe that there should be no iniquity among them; and whoso was found to commit iniquity, and three witnesses of the church did condemn them before the elders, and if they repented not, and confessed not, their names were blotted out, and they were not numbered among the people of Christ.

But as oft as they repented and sought forgiveness, with real intent, they were forgiven.

And their meetings were conducted by the church after the manner of the workings of the Spirit, and by the power of the Holy Ghost; for as the power of the Holy Ghost led them whether to preach, or to exhort, or to pray, or to supplicate, or to sing, even so it was done.

Moronai 7

- 1 Uye zvino ini Moronai, ndinonyora mazwi mashoma ababa vangu Mormoni, avakataura pamusoro pokutenda, tariro, norudo rwakadzama; nokuti nokuita uku vakataura kuvanhu, vachivadzidzisa musinagogo yavakanga vavaka senzvimbo yokunamatira.
- 2 Uye zvino ini Mormoni, ndinotaura kwamuri, hama dzangu dzinodiwa; kunova kuburikidza nenyasha dzaMwari Baba, naIshe vedu Jesu Kristu, nokuda kwavo kutsvene, nokuda kwechipo chokundaidza kwavo, kuti ndatenderwa kuti nditaure kwamuri panguva ino.
- 3 Nokudaro, ndinotaura kwamuri imi muri muchechi, imi muri vateveri vorunyararo vaKristu, kuti mune tariro yakakwana inoita kuti mupinde muzororo raIshe, kubvira panguva ino kusvikira muchazorora naye kudenga.
- 4 Zve zvino hama dzangu, ndinotaura zvinhu izvi pamusoro penyu nokuda kwekufamba kwenyu murunyararo nevana vevanhu.
- 5 Nokuti ndinorangarira shoko raMwari rinoti nemabasa avo muchavaziva; nokuti kana mabasa avo akanaka, ivo vakanakawo.
- 6 Nokuti tarisai, Mwari vakati munhu kana achinge akaipa haangaite chakanaka; nokuti kana akapa chipo, kana kunamata kuna Mwari, kunze kwokunge azviita nomwoyo wose hazvina zvazvinomupa.
- 7 Nokuti tarisai, hazviverengerwe kwaari pautsvene.
- 8 Nokuti tarisai, kana munhu achinge akaipa achipa chipo, anoita achigununa; naizvozvo zvinoverengerwa kwaari seasina kupa chipo; naizvozvo anoverengwa seakaipa pamberi paMwari.
- 9 Uye saizvozvo zvinoverengerwa sezvakaipa kumunhu, kana achinge anamata asingaite nechido chaicho chemwoyo; hongu, hazvina chazvinomupa, nokuti Mwari havagamuchiri zvakadaro.
- 10 Nokudaro, munhu uyo akaipa haangaite icho chakanaka; kana kuti angape chipo chakanaka.

Moroni 7

And now I, Moroni, write a few of the words of my father Mormon, which he spake concerning faith, hope, and charity; for after this manner did he speak unto the people, as he taught them in the synagogue which they had built for the place of worship.

And now I, Mormon, speak unto you, my beloved brethren; and it is by the grace of God the Father, and our Lord Jesus Christ, and his holy will, because of the gift of his calling unto me, that I am permitted to speak unto you at this time.

Wherefore, I would speak unto you that are of the church, that are the peaceable followers of Christ, and that have obtained a sufficient hope by which ye can enter into the rest of the Lord, from this time henceforth until ye shall rest with him in heaven.

And now my brethren, I judge these things of you because of your peaceable walk with the children of men.

For I remember the word of God which saith by their works ye shall know them; for if their works be good, then they are good also.

For behold, God hath said a man being evil cannot do that which is good; for if he offereth a gift, or prayeth unto God, except he shall do it with real intent it profiteth him nothing.

For behold, it is not counted unto him for righteousness.

For behold, if a man being evil giveth a gift, he doeth it grudgingly; wherefore it is counted unto him the same as if he had retained the gift; wherefore he is counted evil before God.

And likewise also is it counted evil unto a man, if he shall pray and not with real intent of heart; yea, and it profiteth him nothing, for God receiveth none such.

Wherefore, a man being evil cannot do that which is good; neither will he give a good gift.

- 11 Nokuti tarisai, tsime rinovava haringape mvura inonaka; kana kuti tsime rakanaka robuda mvura inovava; nokudaro, munhu kana ari muranda wadhiabhorosi haangateveri Kristu; uye kana achitevera Kristu haangave muranda wadhiabhorosi.
- 12 Nokudaro, zvinhu zvose zvakanaka zvinobva kuna Mwari; icho chakaipa chinobva kuna dhiabhorosi; nokuti dhiabhorosi imhandu kuna Mwari, anomurwisa nguva dzose, achikoka nokukwezvera kuchitadzo, nokuita izvo zvakaipa nguva dzose.
- 13 Asi tarisai, izvo zvose zvaMwari zvinokoka nokukwezvera kuzvinhu zvakanaka nguva dzose; nokudaro, izvo zvose zvinokoka nokukwezvera kuita zvakanaka, nokuda Mwari, nokumushandira, zvinofemerwa naMwari.
- 14 Nokudaro, yambirwai, hama dzangu dzinodiwa, kuti musatonge izvo zvakaipa muchiti ndezvaMwari, kana kuti izvo zvinenge zvakanaka zvaMwari muchiti ndezvadhiabhorosi.
- 15 Nokuti tarisai, hama dzangu, zvakapiwa kwamuri kuti mutonge, kuti muzive zvakanaka kubva kunezvakaipa; uye nzira yokutonga nayo iri pachena, kuti muzive noruzivo rwakakwana, sechiedza chezuva kubva murima rousiku.
- 16 Nokuti tarisai, Mweya waKristu unopiwa kumunhu wose, kuti azive zvakanaka nezvakaipa; nokudaro ndinokuratidzai, nzira yokutonga nayo; nokuti icho chose chinokoka kuita zvakanaka, nokunyengetedza kuti mutende muna Kristu, chinotumirwa nesimba nechipa chaKristu; nokudaro munozoziva neruzivo rwuzere kuti ndechaMwari.
- 17 Asi icho chose chinonyengetedza munhu kuita zvakaipa, nokusatenda munaKristu, nokumuramba, nokusashandira Mwari, zvino munobva maziva zvakakwana kuti ndechadhiabhorosi; nokuti ndiko kushanda kwadhiabhorosi, nokuti hapana waanoti aite zvakanaka, kwete, kana mumwe zvake; kunyange ngirozi dzake; kunyange avo vano zvipa kwaari.

For behold, a bitter fountain cannot bring forth good water; neither can a good fountain bring forth bitter water; wherefore, a man being a servant of the devil cannot follow Christ; and if he follow Christ he cannot be a servant of the devil.

Wherefore, all things which are good cometh of God; and that which is evil cometh of the devil; for the devil is an enemy unto God, and fighteth against him continually, and inviteth and enticeth to sin, and to do that which is evil continually.

But behold, that which is of God inviteth and enticeth to do good continually; wherefore, every thing which inviteth and enticeth to do good, and to love God, and to serve him, is inspired of God.

Wherefore, take heed, my beloved brethren, that ye do not judge that which is evil to be of God, or that which is good and of God to be of the devil.

For behold, my brethren, it is given unto you to judge, that ye may know good from evil; and the way to judge is as plain, that ye may know with a perfect knowledge, as the daylight is from the dark night.

For behold, the Spirit of Christ is given to every man, that he may know good from evil; wherefore, I show unto you the way to judge; for every thing which inviteth to do good, and to persuade to believe in Christ, is sent forth by the power and gift of Christ; wherefore ye may know with a perfect knowledge it is of God.

But whatsoever thing persuadeth men to do evil, and believe not in Christ, and deny him, and serve not God, then ye may know with a perfect knowledge it is of the devil; for after this manner doth the devil work, for he persuadeth no man to do good, no, not one; neither do his angels; neither do they who subject themselves unto him.

- 18 Uye zvino, hama dzangu, ndichiona kuti mava kuziva chiedza icho mungatonge nacho, icho chiri chiedza chaKristu, onai kuti hamukanganise kutonga; nokuti nokutonga kumwe chete ikoko kwamuchatonga muchazovawo munotongwa.
- 19 Nokudaro, ndinokukumbirai, hama, kuti mutsvake nesimba chiedza chaKristu kuti muzive zvakanaka nezvakaipa; uye kana mukabafirira pachinhu chose chakanaka, musingachituke, muchazova chokwadi mwana waKristu.
- 20 Uye zvino, hama dzangu, zvingaitika sei kuti mungabafirira pazvinhu zvose zvakanaka?
- 21 Uye zvino ndinouya pakutenda kuya, uko ndakati ndichataura nezvako; ndinokuudzai nzira iyo ingaite kuti muve munobafirira pazvinhu zvose zvakanaka.
- 22 Nokuti tarisai, Mwari vachiziva zvinhu zvose, kubva kusingaperi kusvika kusingaperi tarisai, akatumira ngirozi kuti dziparidze kuvana vevanhu, kuti dzizivise pamusana pokuuya kwaKristu; uye muna Kristu munouya zvinhu zvose zvakanaka.
- 23 Uye Mwari vakataura zvakare kuvaporofita, nomuromo wake, kuti Kristu achauya.
- 24 Uye zvino tarisai, kwakave nenzira dzakawanda dzaakaradidza nadzo zvinhu kuvana vevanhu, zvakanga zvakanaka; zvinhu zvose zvakanaka zvinobva kuna Kristu; sekuti vanhu vakanga vapunzika, uye hakuna chinhu chakanaka chingabve kwavari.
- 25 Nokudaro, nokushumira kwengirozi, uye nemazwi ose ayo aibuda mumuromo waMwari, vanhu vakatangisa kushandisa rutendo muna Kristu; saka nokutenda, vakabafirira pazvinhu zvose zvakanaka; kusvikira kuuya kwaKristu.
- 26 Uye shure kwekuuya kwake vanhu vakaponeswa nokutenda muzita rake; nokutenda, vakave vanakomana vaMwari. Uye sekurama kwaKristu akataura mazwi aya kumadzibaba edu, achiti: Chiri chose chinhu chamunokumbira kuna Baba muzita rangu, chiri chakanaka, mukutenda nokutenda kuti muchagashira, tarisai, muchachiitirwa.

And now, my brethren, seeing that ye know the light by which ye may judge, which light is the light of Christ, see that ye do not judge wrongfully; for with that same judgment which ye judge ye shall also be judged.

Wherefore, I beseech of you, brethren, that ye should search diligently in the light of Christ that ye may know good from evil; and if ye will lay hold upon every good thing, and condemn it not, ye certainly will be a child of Christ.

And now, my brethren, how is it possible that ye can lay hold upon every good thing?

And now I come to that faith, of which I said I would speak; and I will tell you the way whereby ye may lay hold on every good thing.

For behold, God knowing all things, being from everlasting to everlasting, behold, he sent angels to minister unto the children of men, to make manifest concerning the coming of Christ; and in Christ there should come every good thing.

And God also declared unto prophets, by his own mouth, that Christ should come.

And behold, there were divers ways that he did manifest things unto the children of men, which were good; and all things which are good cometh of Christ; otherwise men were fallen, and there could no good thing come unto them.

Wherefore, by the ministering of angels, and by every word which proceeded forth out of the mouth of God, men began to exercise faith in Christ; and thus by faith, they did lay hold upon every good thing; and thus it was until the coming of Christ.

And after that he came men also were saved by faith in his name; and by faith, they become the sons of God. And as surely as Christ liveth he spake these words unto our fathers, saying: Whatsoever thing ye shall ask the Father in my name, which is good, in faith believing that ye shall receive, behold, it shall be done unto you.

- 27 Nokudaro, hama dzangu dzinodiwa, zvishamiso zvakamira here nokuti Kristu akakwira kudenga, akagara kuruoko rworudyi rwaMwari, kuti ave anokumbira kuna Baba kuti tsitsi dziitwe kune vana vevanhu?
- 28 Nokuti akagutsa magumo emitemo, uye anatora avo vose vanokutenda maari; avo vose vanotenda maari vachanamatira kuzvinhu zvakanaka; nokudaro anomiririra vana vevanhu; uye anogara nokusingaperi kumatenga.
- 29 Uye nokuti akaita izvi, hama dzangu dzinodiwa, zvishamiso zvakamira here? Tarisai ndinoti kwamuri, Kwete; kana ngirozi hadzina kumira kuparidza kuvana vevanhu.
- 30 Nokuti tarisai, dziri pasi pake, kuti dziparidze maererano neshoko rokuraira kwake, dzichizviratidza kune avo vanokutenda kwakasimba nepfungwa dzakasimba mune zvose zveumwari.
- 31 Uye chinhanho chohupirisita hwavo ndechokudaidza vanhu kuti vatendeuke, nokuzadzikisa nokuita basa rechibvumirano chaBaba, icho chavakaita kuvana vevanhu, kuti vagadzire nzira pakati pevana vevanhu, nokutaura mazwi aKristu kune midziyo yakasarudzwa yaIshe, kuti vagopupura pamusana pake.
- 32 Uye nokuita izvozvo, Ishe Mwari vakagadzira nzira yokuti vanhu vawane kutenda muna Kristu, kuti Mweya Mutsvene uwane nzvimbo mumwoyo yavo, maererano nesimba ravo; netsika iyoyi Baba vanounza, zvibvumirano zvavakaita nevana vevanhu.
- 33 Uye zvino Kristu akati: Kana mune kutenda mandiri muchava nesimba rokuita chiri chose chakanaka mandiri.
- 34 Uye zvino iye akati: Tendeukai imi mativi ose enyika, muuye kwandiri, mugobhabhatidzwa muzita rangu, muve nokutenda mandiri, kuti muve munoponeswa.
- 35 Uye zvino, hama dzangu dzinodiwa, kana zviri izvo kuti zvinhu izvi ndezvechokwadi zvandataura kwamuri, uye Mwari vachakuratidzai, nesimba nokubwinya kukuru pazuva iroro rokupedzisira, kuti ndezvechokwadi, kana zviri zvechokwadi zvino zuva rezvishamiso ramira here?

Wherefore, my beloved brethren, have miracles ceased because Christ hath ascended into heaven, and hath sat down on the right hand of God, to claim of the Father his rights of mercy which he hath upon the children of men?

For he hath answered the ends of the law, and he claimeth all those who have faith in him; and they who have faith in him will cleave unto every good thing; wherefore he advocateth the cause of the children of men; and he dwelleth eternally in the heavens.

And because he hath done this, my beloved brethren, have miracles ceased? Behold I say unto you, Nay; neither have angels ceased to minister unto the children of men.

For behold, they are subject unto him, to minister according to the word of his command, showing themselves unto them of strong faith and a firm mind in every form of godliness.

And the office of their ministry is to call men unto repentance, and to fulfil and to do the work of the covenants of the Father, which he hath made unto the children of men, to prepare the way among the children of men, by declaring the word of Christ unto the chosen vessels of the Lord, that they may bear testimony of him.

And by so doing, the Lord God prepareth the way that the residue of men may have faith in Christ, that the Holy Ghost may have place in their hearts, according to the power thereof; and after this manner bringeth to pass the Father, the covenants which he hath made unto the children of men.

And Christ hath said: If ye will have faith in me ye shall have power to do whatsoever thing is expedient in me.

And he hath said: Repent all ye ends of the earth, and come unto me, and be baptized in my name, and have faith in me, that ye may be saved.

And now, my beloved brethren, if this be the case that these things are true which I have spoken unto you, and God will show unto you, with power and great glory at the last day, that they are true, and if they are true has the day of miracles ceased?

36 Kana kuti ngirozi dzakamira kuzviratidza kuvana vevanhu here? Kana kuti vakabvisa here simba roMweya Mutsvene kwavari? Kana kuti vachazviita here, iyo nguva ichipfuura, kana kuti nyika ichimira, kana kuti pasara munhu mumwechete panyika achaponeswa?

37 Tarisai ndinoti kwamuri, Kwete; nokuti kutenda kunoita kuti zvishamiso zvionekwe; uye nokutenda ngirozi dzinozviratidza nokuparidza kuvanhu; nokudaro, kana zvinhu izvi zvikamira nhamo kuvana vevanhu, nokuti zvakadaro nenzira yokusatenda, saka zvoze zvinoshaika.

38 Nokuti hakuna munhu angaponeswa, maererano nemazwi aKristu, kunze kwokunge vane kutenda muzita rake; nokudaro, kana zvinhu izvi zvamira, naizvozvo kutendawo kwamira; munhu achazomira zvinorwadza, nokuti zvinozoratidzika sokunge kwakanga kusina rununuro rwakaitwa.

39 Asi tarisai, hama dzangu dzinodiwa, ndinotonga zvinhu zvakana zvenyu, nokuti ndinotonga kuti mune kutenda muna Kristu nokuda kwokunyarara kwenyu; nokuti kana musina kutenda maari hamuna kukodzere kuzoverengerwa kuvanhu vechechi yake.

40 Uye zvakare zvino, hama dzangu dzinodiwa, ndinotaura kwamuri pamusana petariro. Ko zvino mungawane sei kutenda, kunze kwokunge mune tariro?

41 Uye ko zvino munotarisisira chii? Tarisai ndinoti kwamuri muchawana tariro kuburikidza norudzikinuro rwaKristu nesimba rokumutswa kwake, kuti mugomutswa kuupenyu hwokusingaperi, izvi nokuda kwokutenda maari maererano nechivimbiso.

42 Nokudaro, kana munhu ane kutenda anofanira kuve netariro; nokuti kana pasina kutenda hapangave netariro.

43 Uye zvakare, tarisai ndinoti kwamuri haangave nokutenda netariro, kunze kwokunge akazvinipisa ane mwoyo munyoro.

Or have angels ceased to appear unto the children of men? Or has he withheld the power of the Holy Ghost from them? Or will he, so long as time shall last, or the earth shall stand, or there shall be one man upon the face thereof to be saved?

Behold I say unto you, Nay; for it is by faith that miracles are wrought; and it is by faith that angels appear and minister unto men; wherefore, if these things have ceased to be unto the children of men, for it is because of unbelief, and all is vain.

For no man can be saved, according to the words of Christ, save they shall have faith in his name; wherefore, if these things have ceased, then has faith ceased also; and awful is the state of man, for they are as though there had been no redemption made.

But behold, my beloved brethren, I judge better things of you, for I judge that ye have faith in Christ because of your meekness; for if ye have not faith in him then ye are not fit to be numbered among the people of his church.

And again, my beloved brethren, I would speak unto you concerning hope. How is it that ye can attain unto faith, save ye shall have hope?

And what is it that ye shall hope for? Behold I say unto you that ye shall have hope through the atonement of Christ and the power of his resurrection, to be raised unto life eternal, and this because of your faith in him according to the promise.

Wherefore, if a man have faith he must needs have hope; for without faith there cannot be any hope.

And again, behold I say unto you that he cannot have faith and hope, save he shall be meek, and lowly of heart.

44 Kana zvakadaro, kutenda kwake netariro yake hapana, nokuti hakuna anogamuchirwa naMwari, kunze kwevanozvinipisa nevane mwoyo minyoro; uye kana munhu achizvinipisa ane mwoyo munyoro, achitaura nesimba roMweya Mutsvene kuti Jesu ndiKristu, anofanirwa kuva norudo rwakadzama; nokuti kana asina rudo rwakadzama haana chaari; nokudaro anofanirwa kuva norudo rwakadzama.

45 Uye rudo rwakadzama rwune mwoyo murefu, rwune mwoyo munyoro, harwuchive, harwuzvikudzi, harwuzvitsvakire zvarwo, harwuzi nyore kutsamwisa, harwufunge zvakaipa, harwufarire zvakaipa asi rwunofarira chokwadi, rwunotakura zvose, nokutenda zvinhu zvose, rwune tariro pazvinhu zvose, rwunotsungirira zvinhu zvose.

46 Nokudaro, hama dzangu dzinodiwa, kana musina rudo rwakadzama, hamuna chamuri, nokuti rudo rwakadzama harwukundikane. Nokudaro garai murudo rwakadzama, chinova ndichochinhu chikuru pane zvose, nokuti zvinhu zvose zvinofanira kukundikana—

47 Asi rudo rwakadzama ndirwo rudo rwutsvene rwaKristu, uye rwunogara nokusingaperi; uyo anozoonekwa anarwo pazuva rokupedzisira, zvichazova zvakana kwaari.

48 Nokudaro, hama dzangu dzinodiwa, namatai kuna Baba nesimba rose romwoyo, kuti muzadzwe norudo urwu, urwo rwaakapa kune avo vose vateveri vechokwadi voMwanakomana wavo, Jesu Kristu; kuti muzova vanakomana vaMwari; kuti kana ava kuzviratidza tichazova saiye, nokuti tichamuona sezvaari; kuti tive netariro iyi; kuti tigoitwa vatsvene saiye mutsvene. Amen.

If so, his faith and hope is vain, for none is acceptable before God, save the meek and lowly in heart; and if a man be meek and lowly in heart, and confesses by the power of the Holy Ghost that Jesus is the Christ, he must needs have charity; for if he have not charity he is nothing; wherefore he must needs have charity.

And charity suffereth long, and is kind, and envieth not, and is not puffed up, seeketh not her own, is not easily provoked, thinketh no evil, and rejoiceth not in iniquity but rejoiceth in the truth, beareth all things, believeth all things, hopeth all things, endureth all things.

Wherefore, my beloved brethren, if ye have not charity, ye are nothing, for charity never faileth. Wherefore, cleave unto charity, which is the greatest of all, for all things must fail—

But charity is the pure love of Christ, and it endureth forever; and whoso is found possessed of it at the last day, it shall be well with him.

Wherefore, my beloved brethren, pray unto the Father with all the energy of heart, that ye may be filled with this love, which he hath bestowed upon all who are true followers of his Son, Jesus Christ; that ye may become the sons of God; that when he shall appear we shall be like him, for we shall see him as he is; that we may have this hope; that we may be purified even as he is pure. Amen.

Moronai 8

- 1 Tsamba yababa vangu Mormoni, yakanyorerwa kwandiri, Moronai; yakanyorwa kwandiri shure kwokunge ndadaidzwa kuushumiri. Pamusoro paizvozvo vakanyora kwandiri vachiti:
- 2 Mwanakomana wangu wandinodisisa, Moronai, ndinofara zvikuru kuti Ishe vako Jesu Kristu akufunga zvikuru, akakudaidza murushumiro rwake, nekubasa dzvene.
- 3 Ndinogara ndichikufunga zvikuru muminamato yangu, kunamata nguva dzose kuna Mwari Baba muzita roMwana wavo Mutsvene, Jesu, kuti iye, kuburikidza nokunaka kwavo nenyasha zvisingaverengeke, vakuchengete kuburikidza nekushinga mukutenda muzita ravo kudakara kusvika kwokupedzisira.
- 4 Uye zvino, mwanakomana wangu, ndinotaura kwauri pamusana pezvinhu zvinondisuwisa zvikuru; zvinondisuwisa nokuti mune kupesana pakati penyu.
- 5 Nokuti, kana zvandakanzwa zviru chokwadi, pakanga pane nokupesana pakati penyu pamusana pekubhabhatidzwa kwevana vaduku venyu.
- 6 Uye zvino, mwanakomana wangu, ndinoda kuti ushande nesimba, kuti uku kukanganisa kukuru kuve kunobviswa pakati penyu; nokuti, nokuda kwaizvozvo ndanyora tsamba iyi.
- 7 Nokuti pandakangonzwa zvinhu izvi nezvake ndakabvunza kuna Ishe pamusoro pezvizvi. Uye shoko raIshe rakauya kwandiri nesimba roMweya Mutsvene, richiti:
- 8 Teererai kumazwi aKristu, Mununuri wenyu, Ishe wenyu naMwari wenyu. Tarisai, ndakauya panyika kwete kuzodaidza vatsvene asi vatadzi kuti vatendeuke; vasingarware havadi murapi, asi avo vanorwara; nokudaro, vana vaduku vakachena, nokuti havakwanise kuita chitadzo; nokudaro kutukwa kwaAdama kunobviswa pavari mandiri, zvekuti hakuna simba pamusoro pavo; mutemo wokudzingiswa unobviswa nemandiri.

Moroni 8

An epistle of my father Mormon, written to me, Moroni; and it was written unto me soon after my calling to the ministry. And on this wise did he write unto me, saying:

My beloved son, Moroni, I rejoice exceedingly that your Lord Jesus Christ hath been mindful of you, and hath called you to his ministry, and to his holy work.

I am mindful of you always in my prayers, continually praying unto God the Father in the name of his Holy Child, Jesus, that he, through his infinite goodness and grace, will keep you through the endurance of faith on his name to the end.

And now, my son, I speak unto you concerning that which grieveth me exceedingly; for it grieveth me that there should disputations rise among you.

For, if I have learned the truth, there have been disputations among you concerning the baptism of your little children.

And now, my son, I desire that ye should labor diligently, that this gross error should be removed from among you; for, for this intent I have written this epistle.

For immediately after I had learned these things of you I inquired of the Lord concerning the matter. And the word of the Lord came to me by the power of the Holy Ghost, saying:

Listen to the words of Christ, your Redeemer, your Lord and your God. Behold, I came into the world not to call the righteous but sinners to repentance; the whole need no physician, but they that are sick; wherefore, little children are whole, for they are not capable of committing sin; wherefore the curse of Adam is taken from them in me, that it hath no power over them; and the law of circumcision is done away in me.

- 9 Uye ndiyo nzira yandakaratidzwa nayo shoko raMwari noMweya Mutsvene; nokudaro, mwanakomana wangu wandinodisisa, ndinoziva kuti kutuka pamberi paMwari, kuti mubhabhatidze vana vaduku.
- 10 Tarisai ndinoti kwamuri ichi ndichochinhu chamuchadzidzisa—kutendeuka nokubhabhatidza kune avo vanoziva nokukwanisa kuita zvivi; hongu, dzidzisa vabereki kuti izvo vanofanirwa kutendeuka nokubhabhatidzwa, nokuzvinipisa sevana vavo vaduku, uye vose vachazoponeswa nevana vaduku vavo.
- 11 Uye vana vavo vaduku havana chikonzero chekutendeuka kana kubhabhatidzwa. Tarisai, kubhabhatidzwa kuri mukutendeuka kusvika pakuzadzikisa mirairo inopa kuregererwa kwezvivi.
- 12 Asi vana vaduku vapenyu muna Kristu, kubvira kumavambo enyika; kana zvisina kudaro, Mwari ndiMwari vane rusaruro, uye zvakare ndiMwari vanoshanduka; uye vanotsaura vanhu; nokuti kune vana vadiki vangani vakafa vasina kubhabhatidzwa!
- 13 Nokudaro, kana vana vaduku vasingaponeswe vasina kubhabhatidzwa, ava vanofanira kunge vakaenda kugehena risingaperi.
- 14 Tarisai ndinoti kwamuri, uyo anofunga kuti vana vaduku vanofanira kubhabhatidzwa ari mukuvava kwenduru nokusungwa kwokuipa; nokuti haana rutendo, tariro, kana rudo rwakadzama; nokudaro, anofanirwa kudimurwa achiri kufunga, anofanira kuenda kugehena.
- 15 Nokuti kungave kufunga kwakaipa kuti Mwari vangaponeswe mwana mumwechete nokuti akabhabhatidzwa, uye mumwe ofanira kufa nokuti haana kubhabhatidzwa.
- 16 Vane nhamo avo vanoda kusvibisa nzira yaIshe nokuita uku, nokuti vachafa kunze kwokunge vatendeuka. Tarisai, ndinotaura nesimba, ndine mvumo kubva kuna Mwari; handitye kuti munhu angandiitei; nokuti rudo rwuzere runobvisa kutya kwose.
- 17 Uye ndakazadzwa nerudo rwakadzama, rwunova rudo rwusingaperi; nokudaro, vana vose vakafanana kwandiri; nokudaro, ndinoda vana vaduku norudo rwuzere; uye vose vakafanana uye vatori veruponeso.

And after this manner did the Holy Ghost manifest the word of God unto me; wherefore, my beloved son, I know that it is solemn mockery before God, that ye should baptize little children.

Behold I say unto you that this thing shall ye teach—repentance and baptism unto those who are accountable and capable of committing sin; yea, teach parents that they must repent and be baptized, and humble themselves as their little children, and they shall all be saved with their little children.

And their little children need no repentance, neither baptism. Behold, baptism is unto repentance to the fulfilling the commandments unto the remission of sins.

But little children are alive in Christ, even from the foundation of the world; if not so, God is a partial God, and also a changeable God, and a respecter to persons; for how many little children have died without baptism!

Wherefore, if little children could not be saved without baptism, these must have gone to an endless hell.

Behold I say unto you, that he that supposeth that little children need baptism is in the gall of bitterness and in the bonds of iniquity; for he hath neither faith, hope, nor charity; wherefore, should he be cut off while in the thought, he must go down to hell.

For awful is the wickedness to suppose that God saveth one child because of baptism, and the other must perish because he hath no baptism.

Wo be unto them that shall pervert the ways of the Lord after this manner, for they shall perish except they repent. Behold, I speak with boldness, having authority from God; and I fear not what man can do; for perfect love casteth out all fear.

And I am filled with charity, which is everlasting love; wherefore, all children are alike unto me; wherefore, I love little children with a perfect love; and they are all alike and partakers of salvation.

- 18 Nokuti ndinoziva kuti Mwari havasi Mwari vane rusarura kana vanoshanduka; asi munhu asingashanduki kubva kusingaperi kose kusvika kusingaperi.
- 19 Vana vaduku havangatendeuke, nokudaro, chinhu chakaipisisa kurambidza tsitsi tsvene dzaMwari kwavari, nokuti vose vapenyu mavari nokuda kwetsitsi dzavo.
- 20 Uyo anoti vana vaduku vanofanira kubhabhatidzwa anoramba tsitsi dzaKristu, nokuzvidza rudzikinuro rwake nesimba rorununuro rwake.
- 21 Vane nhamo ivavo, nokuti vari munjodzi yerufu, gehena, nokurwadziwa kusingaperi. Ndinotaura izvi ndisingatyey; Mwari vandiraira. Teererai kwavari mungwarire, kana kuti vachamira vachitongesana nemi pachigaro chokutonga chaKristu.
- 22 Nokuti tarisai vana vose vaduku vapenyu muna Kristu, uyezve ivo ndivo vasina mutemo. Nokuti simba rorununuro rwunouya kuna vose vasina mutemo; nokudaro, uyo asina kurambwa, kana kuti uyo asiri pakuraswa, haangatendeuke; uye kuna ivavo kubhabhatidzwa hakurevi chinhu—
- 23 Asi kunova kutuka pamberi paMwari, kurambidza tsitsi dzaKristu, nesimba roMweya Mutsvene wavo, nokuisa ruvimbo mumabasa akafa.
- 24 Tarisai, mwanakomana wangu, chinhu ichi hachina kufanira kudaro, nokuti kutendeuka ndekweavo vakaraswa neavo vane mitemo yavakatyora.
- 25 Uye zvibereko zvokutanga zvekutendeuka rubhabhatidzo; kubhabhatidzwa kunouya nokutenda mukuzadzikisa mirairo; kuzadzikisa mirairo kunounza kuregererwa zvivi;
- 26 Uye kuregererwa kwezvivi kunounza kuzvininipisa, nomwoyo munyoro; nenzira yokuzvininipisa nomwoyo munyoro kunouya kushanyirwa noMweya Mutsvene, uyo Munyaradzi anozadza netariro norudo rwakakwana, urwo rudo rwunoshinga nesimba akumunamoto wakasimba, kusvika kumagumo, apo vatendi vose vachagara naMwari.

For I know that God is not a partial God, neither a changeable being; but he is unchangeable from all eternity to all eternity.

Little children cannot repent; wherefore, it is awful wickedness to deny the pure mercies of God unto them, for they are all alive in him because of his mercy.

And he that saith that little children need baptism denieth the mercies of Christ, and setteth at naught the atonement of him and the power of his redemption.

Wo unto such, for they are in danger of death, hell, and an endless torment. I speak it boldly; God hath commanded me. Listen unto them and give heed, or they stand against you at the judgment-seat of Christ.

For behold that all little children are alive in Christ, and also all they that are without the law. For the power of redemption cometh on all them that have no law; wherefore, he that is not condemned, or he that is under no condemnation, cannot repent; and unto such baptism availeth nothing—

But it is mockery before God, denying the mercies of Christ, and the power of his Holy Spirit, and putting trust in dead works.

Behold, my son, this thing ought not to be; for repentance is unto them that are under condemnation and under the curse of a broken law.

And the first fruits of repentance is baptism; and baptism cometh by faith unto the fulfilling the commandments; and the fulfilling the commandments bringeth remission of sins;

And the remission of sins bringeth meekness, and lowliness of heart; and because of meekness and lowliness of heart cometh the visitation of the Holy Ghost, which Comforter filleth with hope and perfect love, which love endureth by diligence unto prayer, until the end shall come, when all the saints shall dwell with God.

- 27 Tarisai, mwanakomana wangu, ndichanyora kwauri zvakare ndikasaenda kunorwisana nemaRamani. Tarisai, kuzvikudza kwerudzi rwuno, kana kuti vanhu vemaNifai, kwave ndikwo kuparadzwa kwavo kunze kwokunge vatendeuka.
- 28 Vanamatirei, mwanakomana wangu, kuti kutendeuka kuuye kwavari. Asi tarisai, ndinoty kuti zvimwe Mweya wakarega zvekushanda navo; muchikamu chino chenyika vari kutsvaka kuramba zvose zvesimba nemvumo yaMwari; uye vari kuramba Mweya Mutsvene.
- 29 Uye shure kweturamba ruzivo rwukuru urwu, mwanakomana wangu, vanofanira kufanekuchimbidza, mukuzadzikisa huporofita uhwo hwakataurwa ne vaporofita, zvakare nemazwi oMuponesi wedu pachake.
- 30 Chisara, mwanakomana wangu, kusvikira ndazonzora kwauri, kana ndazosangana newe zvakare. Amen.

Behold, my son, I will write unto you again if I go not out soon against the Lamanites. Behold, the pride of this nation, or the people of the Nephites, hath proven their destruction except they should repent.

Pray for them, my son, that repentance may come unto them. But behold, I fear lest the Spirit hath ceased striving with them; and in this part of the land they are also seeking to put down all power and authority which cometh from God; and they are denying the Holy Ghost.

And after rejecting so great a knowledge, my son, they must perish soon, unto the fulfilling of the prophecies which were spoken by the prophets, as well as the words of our Savior himself.

Farewell, my son, until I shall write unto you, or shall meet you again. Amen.

Moronai 9

- 1 Mwanakomana wangu wandinodisisa, ndinonyora zvakare kwauri, kuti uzive kuti ndichiri mupenyu; asi ndinonyora nezvezvinhu zvinosuwisa.
- 2 Nokuti tarisai, ndarwa hondo yakaomarara namaRamani, asi hatina kuvakurira; uye Arikeandusi akaurayiwa nomunondo, pamwe-chete naRuramu naEmuroni; hongu, uye tarasikirwa nevakawanda vevarume vedu vanogona zvehondo.
- 3 Uye zvino tarisai, mwanakomana wangu, ndinotyta kuti zvimwe maRamani achaparadza vanhu ava; nokuti havatendeuke, Satani anovakonzera kuti vapopotedzane pachavo.
- 4 Tarisai, ndiri kushanda navo nguva dzose; uye ndikataura mazwi aMwari zvakasimba vanodedera vonditsamwira; ndikasataura zvakasimba vanoomesa mwoyo yavo; nokudaro, ndinotyta kuti Mweya waIshe pamwe warega kushanda navo.
- 5 Nokuti vanoshatirwa zvokuti ndinoona sekunge vasingatye rufu; uye havasisina rudo, mumwe kune mumwe; vanonzwa nyota yeropa nokutsividza nguva dzose.
- 6 Uye zvino, mwanakomana wangu wandinoda, kunyange zvavo vakaoma mwoyo, tinofanirwa kushanda nesimba; nokuti tikarega kushanda, tichatongwa nemutongo wekurangwa; nokuti tine basa rekuita tichiri mutabernakeri yevhu, rekuti tikunde mhandu yezvinhu zvose zvitsvene, tizorodze mweya yedu munyika yaMwari.
- 7 Zvino ndinonyora zvishoma nezvekutambudzika kwevanhu ava. Nokuti maererano noruzivo rwandakagamuchira kubva kuna Amrone, tarisai, maRamani ane vasungwa vakawanda, avo vavakatora kubva panharira yeSheriza; uye pakange pane varume, vakadzi, navana.
- 8 Uye varume namadzibaba evakadzi nevana avo vavauraya; vanovadyisa nyama dzevarume vavo, vana vachidyiswa nyama dzemadzibaba avo; pasina mvura, kusara kweshoma, yavanovapa.

Moroni 9

My beloved son, I write unto you again that ye may know that I am yet alive; but I write somewhat of that which is grievous.

For behold, I have had a sore battle with the Lamanites, in which we did not conquer; and Archeantus has fallen by the sword, and also Luram and Emron; yea, and we have lost a great number of our choice men.

And now behold, my son, I fear lest the Lamanites shall destroy this people; for they do not repent, and Satan stirreth them up continually to anger one with another.

Behold, I am laboring with them continually; and when I speak the word of God with sharpness they tremble and anger against me; and when I use no sharpness they harden their hearts against it; wherefore, I fear lest the Spirit of the Lord hath ceased striving with them.

For so exceedingly do they anger that it seemeth me that they have no fear of death; and they have lost their love, one towards another; and they thirst after blood and revenge continually.

And now, my beloved son, notwithstanding their hardness, let us labor diligently; for if we should cease to labor, we should be brought under condemnation; for we have a labor to perform whilst in this tabernacle of clay, that we may conquer the enemy of all righteousness, and rest our souls in the kingdom of God.

And now I write somewhat concerning the sufferings of this people. For according to the knowledge which I have received from Amron, behold, the Lamanites have many prisoners, which they took from the tower of Sherrizah; and there were men, women, and children.

And the husbands and fathers of those women and children they have slain; and they feed the women upon the flesh of their husbands, and the children upon the flesh of their fathers; and no water, save a little, do they give unto them.

- 9 Kunyange zvavo vaine chitema chikuru ichi ivo maRamani, hachipfuure chevanhu vedu veMoriandumu. Nokuti tarisai, vanasikana vakawanda vemaRamani vakatorwa sevasungwa; shure kwokuvatorera icho chakanga chakakoshesesa kupfuura zvimwe zvose, chinova kusapomba noumhandara—
- 10 Uye shure kwokunge vadai, vakavauraya nenzira yakaipisisa zvikuru, vachirwadzisa miviri yavo kusvikira vafa; shure kwokunge vaita izvi, vanodya nyama yavo kunge mhuka dzesango, nokuda kwekuoma kwemwoyo yavo; vanozviita nokuda kuratidza kushinga kwavo.
- 11 Mwanakomana wangu wandinodisa, ko vanhu vakadai, vasina rujeko—
- 12 (Uye makore mashoma apfuura, vakanga vari vanhu vaive nerujeko vaifadza)
- 13 Asi mwanakomana wangu, vanhu vakadai, vanowana mufaro mune zvinhu zvakaipa kudai—
- 14 Tingatarisire sei kuti Mwari vanozorega kutitonga?
- 15 Tarisai, mwoyo wangu unochema: Nhamo kune vanhu ava. Tongai, Mwari, muvige zvivi zvavo, nokuipa kwavo, neruvengo kubva pamberi pechiso chenyu!
- 16 Uyezve, mwanakomana wangu, pane shirikadzi dzakawanda navanasikana vadzo vanoramba vari muSheriza; nezvekudya zvisina kutorwa namaRamani, tarisai, zvatakurwa namauto aZenefai, akavasiya vachitsvaka kwose-kwose zvokudya; madzimai mazhinji achembera anokomoka achifira munzira.
- 17 Uye mauto angu haana kusimba; uyezve mauto amaRamani ari pakati pangu neSheriza; avo vose vakatizira kumauto aAroni vakawira munjodzi nokuda kwouipi hwavo.
- 18 Kuipa kwevanhu vangu! Havana gwara kana tsitsi. Tarisai, ini ndiri murumewo zvangu, ndingoriwo nesimba remunhu chete, uye handichakwanisa kumanikidza vanhu kuti vateedze mirairo yangu.

And notwithstanding this great abomination of the Lamanites, it doth not exceed that of our people in Moriantum. For behold, many of the daughters of the Lamanites have they taken prisoners; and after depriving them of that which was most dear and precious above all things, which is chastity and virtue—

And after they had done this thing, they did murder them in a most cruel manner, torturing their bodies even unto death; and after they have done this, they devour their flesh like unto wild beasts, because of the hardness of their hearts; and they do it for a token of bravery.

O my beloved son, how can a people like this, that are without civilization—

(And only a few years have passed away, and they were a civil and a delightful people)

But O my son, how can a people like this, whose delight is in so much abomination—

How can we expect that God will stay his hand in judgment against us?

Behold, my heart cries: Wo unto this people. Come out in judgment, O God, and hide their sins, and wickedness, and abominations from before thy face!

And again, my son, there are many widows and their daughters who remain in Sherrizah; and that part of the provisions which the Lamanites did not carry away, behold, the army of Zenephi has carried away, and left them to wander whithersoever they can for food; and many old women do faint by the way and die.

And the army which is with me is weak; and the armies of the Lamanites are betwixt Sherrizah and me; and as many as have fled to the army of Aaron have fallen victims to their awful brutality.

O the depravity of my people! They are without order and without mercy. Behold, I am but a man, and I have but the strength of a man, and I cannot any longer enforce my commands.

- 19 Uye vava nesimba guru rokurasika; vakaita sevapondi, vasingasii mumwe, kunyange vakuru kana vaduku; vanofadzwa muzvinhu zvose kunze kweizvo zvakanaka; kutambudzika kwevakadzi navana vedu pamusoro pechiso chenyika kunopfuura zvose; hongu, rurimi harungatauri, kana kunyorwa hazvinganyorwe.
- 20 Uye zvino, mwanakomana wangu, handichagara pano zvakare pane zviitiko zvakaipa kudai. Tarisai, unoziva kuipa kwevanhu ava; unoziva kuti havana zvinangwa, kana pfungwa dzezvakare; kuipa kwavo kunopfuura kwemaRamani.
- 21 Tarisai, mwanakomana wangu, handingavarumbidze kuna Mwari nokuti vangandirange.
- 22 Asi tarisai, mwanakomana wangu, ndinokuisa kuna Mwari, ndinovimba muna Kristu kuti uchaponeswa; ndinonamata kuna Mwari kuti vachengetedze upenyu hwako, kuti uone kudzoka kwavanhu vavo kwavari, kana kuparadzwa kwavo zvachose; nokuti ndinoziva kuti vanofanira kufa kunze kwokunge vatendeuka nokudzokera kwaari.
- 23 Uye kana vakafa vanenge vafanana nemaJaredhi, pamusana pokuoma kwemwoyo yavo, nokutsvaga ropa nokuda kutsividza.
- 24 Zve kana vakafa, tinoziva kuti hama dzedu dzakawanda dzakatizira kumaRamani, uye zvakare vakawanda vachatizira kwavari; nokudaro, nyora zvisoma; kana uchinge wasiwa ini ndikafa ndikasazokuona; asi ndinovimba kuti ndichakuona munguva pfupi; nokuti ndine zvinyorwa zvinoera izvo ndakafanira kupa kwaari.
- 25 Mwanakomana wangu, vimbika muna Kristu; izvo zvinhu zvandanyora zvisakurwadze, kuti zvidzamare zvikusvitse kurufu; asi Kristu akusimudzire, kutambudzika kwake nerufu, nokuzviratidza muviri wake kumadzibaba edu, netsitsi dzake nomwoyo wake murefu, netariro yokubwinya kwake yeupenyu hwokusingaperi, zvizorore mupfungwa dzako nokusingaperi.
- 26 Uye nyasha dzaMwari Baba, chigaro chavo chiri kumusoro kumatenga, naIshe vedu Jesu Kristu, anogara kuruoko rwerudyi rwesimba ravo, kusvikira zvinhu zvose zvave pasi pavo, zvive, nokugara newe nokusingaperi. Amen.

And they have become strong in their perversion; and they are alike brutal, sparing none, neither old nor young; and they delight in everything save that which is good; and the suffering of our women and our children upon all the face of this land doth exceed everything; yea, tongue cannot tell, neither can it be written.

And now, my son, I dwell no longer upon this horrible scene. Behold, thou knowest the wickedness of this people; thou knowest that they are without principle, and past feeling; and their wickedness doth exceed that of the Lamanites.

Behold, my son, I cannot recommend them unto God lest he should smite me.

But behold, my son, I recommend thee unto God, and I trust in Christ that thou wilt be saved; and I pray unto God that he will spare thy life, to witness the return of his people unto him, or their utter destruction; for I know that they must perish except they repent and return unto him.

And if they perish it will be like unto the Jaredites, because of the wilfulness of their hearts, seeking for blood and revenge.

And if it so be that they perish, we know that many of our brethren have deserted over unto the Lamanites, and many more will also desert over unto them; wherefore, write somewhat a few things, if thou art spared and I shall perish and not see thee; but I trust that I may see thee soon; for I have sacred records that I would deliver up unto thee.

My son, be faithful in Christ; and may not the things which I have written grieve thee, to weigh thee down unto death; but may Christ lift thee up, and may his sufferings and death, and the showing his body unto our fathers, and his mercy and long-suffering, and the hope of his glory and of eternal life, rest in your mind forever.

And may the grace of God the Father, whose throne is high in the heavens, and our Lord Jesus Christ, who sitteth on the right hand of his power, until all things shall become subject unto him, be, and abide with you forever. Amen.

Moronai 10

- 1 Zvino ini Moronai, ndinonyora zvimwe zvandinoona sezvakanaka; zve ndinonyora kuhama dzangu; maRamani; ndinoita kuti vazive kuti makore anopfuura mazana mana nemakumi maviri apfuura kubvira chiratidzo chokuuya kwaKristu chakapiwa.
- 2 Uye ndinonama zvinyorwa izvi, shure kwekutura mazwi mashoma maererano nokukurudzira kwamuri.
- 3 Tarisai, ndinokukurudzirai kuti kana muchinge maverenga zvinhu izvi, kana huri uchenjeri munaMwari kuti muzviverenge, kuti murangarire kuti Ishe vakaita tsitsi dzakaita sei kuvana vevanhu, kubvira kusika kwaakaita Adama kusvikira panguva iyo muchagamuchira zvinhu izvi, uye mugozvifungisisa mumwoyo yenyu.
- 4 Uye pamuchange magamuchira zvinhu izvi, ndinokukurudzirai kuti mubvunze Mwari Baba Vokusingaperi, muzita raKristu, kana zvinhu izvi zvisiri zvechokwadi; kana muchinge makumbira nomwoyo wose, nechido chaicho, mune kutenda muna Kristu, achakuburitsirai chokwadi chazvo, nesimba roMweya Mutsvene.
- 5 Uye nesimba roMweya Mutsvene muchaziva chokwadi chezvinhu zvose.
- 6 Zve chinhu chose chakanaka chakarurama uye chiripachokwadi; nokudaro, chakanaka hachingarambe Kristu, asi chinotenda kuti ndiye.
- 7 Uye munozoziva kuti ndiye; nesimba roMweya Mutsvene; nokudaro ndinokukurudzirai kuti musarambe simba raMwari; nokuti anoshanda nesimba, maererano nokutenda kwevana vevanhu, zvimwechete nhasi, mangwana, nokusingaperi.
- 8 Uye zvakare, ndinokukurudzirai, hama dzangu, kuti musarambe zvipo zvaMwari, nokuti zvakawanda; zve zvinobva kuna Mwari vamwechete. Uye kune nzira dzakasiyana dzinopiwa nadzo zvipo izvi; asi ndiMwari vamwechete vanoshanda madziri dzose; zvinopiwa nezviratidzo zveMweya waMwari kuvanhu, kuti zviwedzerwe kwavari.
- 9 Nokuti tarisai, kune mumwe anopihwa noMweya waMwari, kuti agodzidzisa shoko rounwaru.

Moroni 10

Now I, Moroni, write somewhat as seemeth me good; and I write unto my brethren, the Lamanites; and I would that they should know that more than four hundred and twenty years have passed away since the sign was given of the coming of Christ.

And I seal up these records, after I have spoken a few words by way of exhortation unto you.

Behold, I would exhort you that when ye shall read these things, if it be wisdom in God that ye should read them, that ye would remember how merciful the Lord hath been unto the children of men, from the creation of Adam even down until the time that ye shall receive these things, and ponder it in your hearts.

And when ye shall receive these things, I would exhort you that ye would ask God, the Eternal Father, in the name of Christ, if these things are not true; and if ye shall ask with a sincere heart, with real intent, having faith in Christ, he will manifest the truth of it unto you, by the power of the Holy Ghost.

And by the power of the Holy Ghost ye may know the truth of all things.

And whatsoever thing is good is just and true; wherefore, nothing that is good denieth the Christ, but acknowledgeth that he is.

And ye may know that he is, by the power of the Holy Ghost; wherefore I would exhort you that ye deny not the power of God; for he worketh by power, according to the faith of the children of men, the same today and tomorrow, and forever.

And again, I exhort you, my brethren, that ye deny not the gifts of God, for they are many; and they come from the same God. And there are different ways that these gifts are administered; but it is the same God who worketh all in all; and they are given by the manifestations of the Spirit of God unto men, to profit them.

For behold, to one is given by the Spirit of God, that he may teach the word of wisdom;

10 Uye kune mumwe, kuti adzidzise shoko roruzivo
noMweya mumwecheteoyo.

11 Uye kune mumwe, kutenda kukuru; kune
mumwe, zvipo zvokuporesa noMweya
mumwecheteoyo;

12 Uye zvakare, kune mumwe, kuti ashande
zvishamiso zvikuru;

13 Uye zvakare, kune mumwe, kuti aporofite
pamusana pezvinhu zvose;

14 Uye zvakare, kune mumwe, kuona ngirozi
nokuparidza kwomweya;

15 Uye zvakare, kune mumwe, marudzi ose endimi.

16 Uye zvakare, kune mumwe, kududzira
kwemitauro yakasiyana yendimi dzose.

17 Uye zvose zvipo izvi zvinouya noMweya
waKristu; zvinouya kune mumwe nemumwe,
maererano nokuda kwake.

18 Uye ndinokukurudzirai, hama dzangu dzinodiwa,
kuti murangarire kuti chipo chose chakanaka
chinobva kuna Kristu.

19 Uye ndinokukurudzirai, hama dzangu dzinodiwa,
kuti murangarire kuti ndiye mumwecheteoyo zuro,
nanhasi, nokusingaperi, uye kuti zvipo zvose izvi
zvandataura, izvo zvomweya, hazvizobviswi, kana
nyika ichimire, chete nokusatenda kwevana
vevanhu.

20 Nokudaro, kunofanirwa kuve nokutenda; uye
kana pane kutenda panofanirwa kunge pane tariro;
kana pane tariro panofanirwa kunge pane rudo
rwakadzama zvakare.

21 Uye kunze kwokunge une rudo rwakadzama
hakuna imwe nzira yaungaponeswa nayo
muumambo hwaMwari; kana kuti haungaponeswe
muumambo hwaMwari usina kutenda; kana
kuponeswa usina tariro.

22 Uye kana musina tariro munenge makarasa
mwoyo; kurasa mwoyo kunouya nokuda
kwezvitadzo.

23 Uye Kristu akati zvechokwadi kumadzibaba edu;
kana mune kutenda munokwanisa kuita zvinhu
zvose zvinofadza kwandiri.

And to another, that he may teach the word of
knowledge by the same Spirit;

And to another, exceedingly great faith; and to an-
other, the gifts of healing by the same Spirit;

And again, to another, that he may work mighty
miracles;

And again, to another, that he may prophesy con-
cerning all things;

And again, to another, the beholding of angels and
ministering spirits;

And again, to another, all kinds of tongues;

And again, to another, the interpretation of lan-
guages and of divers kinds of tongues.

And all these gifts come by the Spirit of Christ;
and they come unto every man severally, according
as he will.

And I would exhort you, my beloved brethren,
that ye remember that every good gift cometh of
Christ.

And I would exhort you, my beloved brethren,
that ye remember that he is the same yesterday, to-
day, and forever, and that all these gifts of which I
have spoken, which are spiritual, never will be done
away, even as long as the world shall stand, only ac-
cording to the unbelief of the children of men.

Wherefore, there must be faith; and if there must
be faith there must also be hope; and if there must be
hope there must also be charity.

And except ye have charity ye can in nowise be
saved in the kingdom of God; neither can ye be saved
in the kingdom of God if ye have not faith; neither
can ye if ye have no hope.

And if ye have no hope ye must needs be in de-
spair; and despair cometh because of iniquity.

And Christ truly said unto our fathers: If ye have
faith ye can do all things which are expedient unto
me.

- 24 Uye zvino ndinotaura kumagumo enyika—kuti kana zuva rasvika kuti simba nezvipo zvaMwari hazvichazoitika pakati penyu, zvinozoitika pamusana pokusatenda kwenyu.
- 25 Uye vane nhamo vana vevanhu kana zvikadaro; nokuti panenge pasina kana mumwechete achaita zvakanaka pakati penyu, kunyange mumwe zvake. Nokuti kana pane mumwe pakati penyu anoita zvakanaka, achashanda nesimba nezvipo zvaMwari.
- 26 Uye vane nhamo avo vachaita zvinhu izvi zvibve, nokuti vachafira muzvivi zvavo, havazoponiswi muumambo hwaMwari; ndinozvitaura maererano nemazwi aKristu; uye handinyepi kwete.
- 27 Uye ndinokukurudzirai kuti murangarire zvinhu izvi; kuti nguva ichasvika nokukurumidza apo muchaziva kuti handinyepi, nokuti muchandiona pachigaro chekutonga chaMwari; Ishe Mwari vachati kwamuri: Handina kutaura here mazwi angu kwamuri, ayo akanyorwa nemurume uyu, achichema somunhu akafa, hongu, kunyange somunhu ari kutaura kubva muguruva?
- 28 Ndinotaura zvinhu izvi kwamuri mukuzadzikisa huporofita. Uye tarisai, zvichabuda kubva mumuromo waMwari vasingaperi; shoko ravo richashinyira kubva kuzvizvarwa kuenda kuzvizvarwa.
- 29 Uye Mwari vachakuratidzai, kuti zvandakanyora ndezvechokwadi.
- 30 Uye zvakare ndinokukurudzirai kuti muuye kuna Kristu, muve munobatirira kune zvipo zvose zvakanaka, musabate zvipo zvakaipa, kana zvinhu zvine tsvina.
- 31 Uye mukai, musimuke kubva muguruva, Jerusarema; hongu, upfeke hanzu dzako dzakanaka, mwanasikana weZioni; simbisa mbambo dzako uye pamhidzira miganhuru yako nokusingaperi, kuti urege kuzokanganiswa, kuti zvivimbiso zvaBaba Vokusingaperi zvaakaita kwauri, imba yaIsraeri, zvigozadzikiswa.

And now I speak unto all the ends of the earth—that if the day cometh that the power and gifts of God shall be done away among you, it shall be because of unbelief.

And wo be unto the children of men if this be the case; for there shall be none that doeth good among you, no not one. For if there be one among you that doeth good, he shall work by the power and gifts of God.

And wo unto them who shall do these things away and die, for they die in their sins, and they cannot be saved in the kingdom of God; and I speak it according to the words of Christ; and I lie not.

And I exhort you to remember these things; for the time speedily cometh that ye shall know that I lie not, for ye shall see me at the bar of God; and the Lord God will say unto you: Did I not declare my words unto you, which were written by this man, like as one crying from the dead, yea, even as one speaking out of the dust?

I declare these things unto the fulfilling of the prophecies. And behold, they shall proceed forth out of the mouth of the everlasting God; and his word shall hiss forth from generation to generation.

And God shall show unto you, that that which I have written is true.

And again I would exhort you that ye would come unto Christ, and lay hold upon every good gift, and touch not the evil gift, nor the unclean thing.

And awake, and arise from the dust, O Jerusalem; yea, and put on thy beautiful garments, O daughter of Zion; and strengthen thy stakes and enlarge thy borders forever, that thou mayest no more be confounded, that the covenants of the Eternal Father which he hath made unto thee, O house of Israel, may be fulfilled.

- 32 Hongu, uyai kuna Kristu, munatswe maari, uye rambai kusarurama kwose; asi mukaramba kusarurama kwose, moda Mwari nekugwinya kwenyu kwose, nepfungwa dzenyu dzose, nesimba renyu rose nokudaro nyasha dzavo dzinokwanirana nemi, kuti nenyasha dzavo mugova vakakwana muna Kristu, kana nenyasha dzaMwari makakwana muna Kristu, hamuna nzira yamungagoni kuramba nayo simba raMwari.
- 33 Uye zvakare, kana makanaka nenyasha dzaMwari muna Kristu, musingarambe simba rake, naizvozvo munoitwa kuti muve vatsvene muna Kristu nenyasha dzaMwari, kuburikidza nokudeurwa kwerope raKristu, riri muchibvumirano chaBaba chokuti muregererwe zvitema zvenyu, kuti mugova vatsvene, vasina kavara.
- 34 Uye zvino kwamuri mose, ndinokuwonekai. Ndichaenda muchinguvana kundozorora muparadiso raMwari, kudzamara mweya wangu nomuviri zvazosanganiswa zvakare, ndichizounzwa nokukunda nomumhepo, kuzosangana nemi pamberi pechigaro chinofadza chaJehova vakuru, Mutongi Vokusingaperi wavose vapenyu novakafa. Amen.

Magumo

Yea, come unto Christ, and be perfected in him, and deny yourselves of all ungodliness; and if ye shall deny yourselves of all ungodliness, and love God with all your might, mind and strength, then is his grace sufficient for you, that by his grace ye may be perfect in Christ; and if by the grace of God ye are perfect in Christ, ye can in nowise deny the power of God.

And again, if ye by the grace of God are perfect in Christ, and deny not his power, then are ye sanctified in Christ by the grace of God, through the shedding of the blood of Christ, which is in the covenant of the Father unto the remission of your sins, that ye become holy, without spot.

And now I bid unto all, farewell. I soon go to rest in the paradise of God, until my spirit and body shall again reunite, and I am brought forth triumphant through the air, to meet you before the pleasing bar of the great Jehovah, the Eternal Judge of both quick and dead. Amen.

The End