

Link to Online Lesson [“For a Wise Purpose”](#)

Class Member Reading: Enos, Jarom, Omni, Words of Mormon

Enos

I love the Book of Enos. It is a true gem. My favorite thing about it is how it models the expansion of heart and soul, concern from self to pure love for all people, all creation. Enos becomes a being who loves as God loves. Note the virtuous cycle reflected in Enos and God’s dialog.

1 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—

2 And I will tell you of the **wrestle which I had before God**, before I received a remission of my sins. It seems clear that Enos is looking back on his life and wants to share the most impactful experience of his life. It is worth examining step by step in detail.

- 1) Enos thinks about the source of his information: his father, their relationship
- 2) God both nurtures and admonishes.. we need a balance of encouragement and rigor and accountability.
- 3) The process of receiving a remission of sins is engaged, intensive, difficult. It is a “wrestle” (Fascinatingly, the Greek word “agonia” used for Jesus’ suffering in Gethsemane can also be translated “struggle” or “wrestle” since it means exertion during an athletic contest)

3 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**.

- 4) Enos is going about his normal activities, an activity that allows for reflection while fulfilling his responsibilities.
- 5) He is out in nature, among God’s creations.
- 6) Notice he focuses on *positive* elements. Eternal life and joy.
- 7) He meditates on these positives until they impact him, move him to action.

4 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.

8) “My soul hungered” may be my favorite wording in this narrative.

What a perfect description! What causes our soul to “hunger”? Do we have an aching yearning to improve, to become our best selves?

9) Notice the **effort** involved in Enos “wrestle before God”. He engages in **mighty** prayer. He “supplicates” for his soul. He cries to God all day and into the night. I actually have seen how long I could pray and got to over two hours, but I think the **effort** is much more important than the time. I don’t think this is about speaking words, either, but rather working things out in our soul.

5 And there came a voice unto me, saying: Enos, **thy sins are forgiven thee, and thou shalt be blessed.**

6 And I, Enos, knew that God could not lie; wherefore, **my guilt was swept away.**

10) This is how we know we are forgiven... our “guilt is swept away”. Enos also had done everything in his power, which increased his faith and trust.

7 And I said: Lord, how is it done?

8 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.**

11) Enos didn’t know how he was forgiven, but he trusted God that he was.

9 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.

12) Note the relationship between God’s words and Enos’ actions. Enos now has a whole, healthy soul. His faith made him **whole**, and he used that wholeness to plead on behalf of his people. The circle of his love is increasing.

10 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.

13) The more Enos is blessed and answered, the greater his ability and determination to “struggle”.

14) God speaks to Enos “in his mind”

15) God is limited in his ability to answer prayers—note the emphasis on the Nephites own actions and agency.

11 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.

16) Enos is learning about God, developing a greater relationship. His faith “began to be unshaken”.

17) His faith and love increases to the point where he prays for his traditional enemies, the Lamanites. He not only prays for them, he “struggles”

12 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.

18) Again, note the emphasis on *prayer as work*. Enos is not only struggling in his soul, he does so with “all diligence”

13 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**—

19) Note how specific Enos’ prayer is, which suggests it was “given him what to pray” (3 Ne. 19:24). He prayed by prophecy. He is thinking beyond us/them mentality, but cares only about the salvation of all.

20) He sees the value of records and scriptures. People die, but records and artifacts allow for civilization.

14 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.

15 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.

16 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**.

17 And I, Enos, knew it would be according to the **covenant** which he had made; wherefore **my soul did rest**.

21) Enos' soul "resting" is a counterpoint to the mighty struggle. He trusts God to fulfill their part of the deal.

18 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.

19 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.

22) Enos *lives* his prayer. "I don't know how to get anything done except getting on my knees and pleading for help and then getting on my feet and going to work" (in Conference Report, Oct. 1997, 18; or *Ensign*, Nov. 1997, 16). Pray as if everything depends on the Lord then work as if everything depends on us...

20 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.

21 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.

22 And there were exceedingly many prophets among us. And the people were a stiffnecked people, hard to understand.

23 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. **Fear and punishment based motivation represents the lowest level.**

24 And I saw wars between the Nephites and Lamanites in the course of my days.

25 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.

26 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. **Note the differences between Jacob and Enos. I am glad that Enos was able to be happy and focus on joy rather than on sorrow.**

27 And I soon go to the **place of my rest**, which is with my Redeemer; for I know that in him I shall rest. And I **rejoice** in the day when my mortal shall put on immortality, and shall stand before him; then shall I see his face with **pleasure**, and he will say unto me: Come unto me, ye **blessed**, there is a place prepared for you in the mansions of my Father. Amen.

Striking to compare the goodbyes of Jacob vs. Enos

Jacob (7:26-27)	Enos (1:25-27)
26 And it came to pass that I, Jacob,	25 And it came to pass that I began

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**.

27 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.

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Jarom

1 Now behold, I, Jarom, write a **few words** according to the commandment of my father, Enos, that our genealogy may be kept.

2 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. **Jarom explains why he writes so little: He could be running out of room on the plates, and feels like those who have written before covered the important stuff.**

3 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. **Note how over time the Nephites become more resistant to truth and correction. This will become a standard theme—the majority are unrighteous, a minority tries to whip them into shape, only a minority pays attention. Widespread righteousness is exceptional.**

4 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.

5 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**. **Because that level of structure and oversight was necessary to keep**

people behaving.

6 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. It would make sense that the Nephites would only marry other Nephites (endogamy) while the Lamanites would marry members of other groups (exogamy).

7 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.

8 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. **Interesting detail. Was Jarom an artisan?**

9 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.

10 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.

11 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. “exhorting with all long suffering to diligence” what a great description of what teachers and coaches need to do. And living as if the

Kingdom has already come... so inspiring. That is how I want to live.

12 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**. Like Laman and Lemuel, the Nephites need to be externally motivated.

13 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 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. Interesting—the kings don’t write the records themselves anymore, but use professional scribes.

15 And I deliver these plates into the hands of my son Omni, that they may be kept according to the commandments of my fathers. Note the repetition of “commandments of my fathers”—these record keepers wrote out of duty.

Omni

The Book of Omni covers the writings of Omni (Jacob’s great-grandson), Amaron, Chemish (Amaron’s brother), Abinadom (son of Chemish), Amaleki.

1 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—

2 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. **Man of action, didn’t consider himself worthy of keeping the sacred record. Admirable honesty and frankness.**

3 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.

4 And now I, Amaron, write the things whatsoever I write, which are few, in the book of my father.

5 Behold, it came to pass that three hundred and twenty years had passed away, and **the more wicked part of the Nephites were destroyed.** I don't think we know anything else about this destruction. This is 277 BC. Destroyed by the Lamanites we have to presume.

6 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.

7 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.

8 And it came to pass that I did deliver the plates unto my brother Chemish.

9 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. I think this is one of the more amusing verses in the Book of Mormon.

10 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.

11 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.

12 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— This is important—Nephi was the location of the initial Lehite landing, or somewhere close (Remember that Nephi and his people leave and travel “many days” in 1 Ne. 5:7) The Nephites then migrated to Zarahemla.

13 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**.

14 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. The social structure described in the Book of Mormon would have required trade and other interaction with native peoples, but it is interesting they are explicitly mentioned here. Orson Scott Card has a fascinating theory that the Mulekites didn’t really come from Jerusalem, but rather tried to match and then one-up the Nephites’ story “Oh yeah, your forefather left Jerusalem in the days of Zedekiah? Well our forefather was Zedekiah’s SON! So there.”

15 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.

16 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. This story is also implausible (because we have a record of all of Zedekiah’s sons being put to death in 2 Kings 25:7, “They killed the sons of Zedekiah before his eyes. Then they put out his eyes, bound him with bronze shackles and took him to Babylon.” and suspiciously similar to the Lehite’s own narrative).

17 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. **More evidence that they were making up their story.**

18 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.

19 And it came to pass that the people of Zarahemla, and of Mosiah, did unite together; and Mosiah was appointed to be their king. **The Nephites likely took over most rulership positions, leaving the Mulekites as part of a lower caste.**

20 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.

21 And they gave an account of one Coriantumr, and the slaying of his people. And Coriantumr was discovered by the people of Zarahemla; and he dwelt with them for the space of nine moons. **This is the connecting point between the Jaredites and the Nephites. Coriantumr, last of the Jaredites, came across the Mulekites, who transferred the narrative and records to the Nephites. These brief books sure cover a great deal of territory!**

22 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 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.

24 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.

25 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. Since Benjamin was king, it is likely that he was a descendent of the kings who took upon themselves the name of Nephi (who likely could have been both Nephi’s and Sam’s descendants), thus bringing together the record keepers—Nephi’s line kept the Large Plates, Jacob’s line kept the Small Plates.

26 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. I love this wording—offer our souls as an offering to God. And the best part is God does not want our souls as a sacrifice, to be burnt up... God wants our souls as an offering, wants our souls to be transformed so we feel and behave as our Heavenly Parents do.

27 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.

28 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. The story of Zeniff, which begins in Mosiah 9. Zeniff was King Noah’s father.

29 And it came to pass that they also took others to a considerable number, and took their journey again into the wilderness.

30 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. Amaleki stating the plates are full confirms that one reason the record keepers kept their remarks so brief was because they only had a few plates left to write on. My friend KC Kern made the fascinating suggestion that Abinadi was

Amaleki’s brother. Note the similarities between all three names. Abinadom is the father, and the son’s name ends with –i.

Words of Mormon

1 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. **I remember being thrown off by this when I read the Book of Mormon as a child. These really are impressively complex narratives.**

2 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.

3 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.** **This wording suggests that there were many more of Nephi’s words on the Large Plates.**

4 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—

5 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.

6 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 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. **Mormon includes these records because they appeal to him, but God is also preparing for the loss of the first pages of the Book of Mormon.**

8 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.

9 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.

10 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.**

11 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.

12 And now, concerning this king Benjamin—he had somewhat of contentions among his own people. **Understatement, but Mormon also has quite the comparison.**

13 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. **I appreciate this verse because Mormon describes King Benjamin who is young and powerful, and we know the aged and feeble but wise prophet king.**

14 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.

15 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;

16 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—

17 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—

18 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.**

What a great summary, and then King Benjamin’s sermon represents the pinnacle and summary of his wisdom.

Additional Reading: N/A

Scripture Chain: N/A
