

A Wonderful Farewell Address by an Ancient Native American King

Part 2

The following was recorded around BC 125

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 you; 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 you that you may rejoice; and that you may 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 reigns, who was, and is from all eternity to all eternity, shall come down from heaven among the children of men, and shall dwell in a tabernacle of clay, and shall go forth amongst men, working mighty miracles, such as healing the sick, raising the dead, causing the lame to walk, the blind to receive their sight, and the deaf to hear, and curing all manner of diseases. And he shall cast out devils, or the evil spirits which dwell in the hearts of the children of men.

And lo, he shall suffer temptations, and pain of body, hunger, thirst, and fatigue, even more than man can suffer, except it be unto death; for behold, blood cometh from every pore, so great shall be his anguish for the wickedness and the abominations of his people. And he shall be called Jesus Christ, the Son of God, the Father of heaven and

earth, the Creator of all things from the beginning; and his mother shall be called Mary.

And lo, he cometh unto his own, that salvation might come unto the children of men even through faith on his name; and even after all this they shall consider him a man, and say that he hath a devil, and shall scourge him, and shall crucify him. And he shall rise the third day from the dead; and behold, he stands 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 atones 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 woe, woe unto him who knows that he rebels 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 spoke

unto them concerning his coming; and yet they hardened their hearts, and understood not that the Law of Moses availeth nothing except it were through the atonement of his blood.

And even if it were possible that little children could sin they could not be saved; but I say unto you they are blessed; for behold, as in Adam, or by nature, they fall, even so the blood of Christ atones 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.

For behold he judges, and his judgment is just; and the infant perishes not that dies 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 puts off the natural man and becomes a saint through the atonement of Christ the Lord, and becomes as a child, submissive, meek, humble, patient, full of love, willing to submit to all things which the Lord sees 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 the 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 you shalt have taught thy people the things which the Lord thy God hath commanded you, even then are they found no more blameless in the sight of God, only according to the words which I have spoken unto you. 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. Therefore, they have drunk out of the cup of the wrath of God, which justice could no more deny unto them than it could deny that Adam should fall because of his partaking of the forbidden fruit; therefore, mercy could have claim on them no more forever. And their torment is as a lake of fire and brimstone, whose flames are unquenchable, and whose smoke ascends up forever and ever. Thus hath the Lord commanded me. Amen

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 you may hear and understand the remainder of my words which I shall speak unto you. For behold, if the knowledge of the goodness of God at this time has awakened you to a sense of your nothingness, and your worthless and fallen state --

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

I say, that this is the man who receives 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 whoever shall be, even unto the end of the world. And this is the means whereby salvation comes. And there is none other salvation save this which hath been spoken of; neither are there any conditions whereby man can be saved except the conditions which I have told you.

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

And again, believe that ye must repent of your sins and forsake them, and humble yourselves before God; and ask in sincerity of heart that he would forgive you; and now, if you believe all these things see that ye do them.

And again I say unto you as I have said before, that as ye have come to the knowledge of the glory of God, or if ye have known of his goodness and have tasted of his love, and have received a remission of your sins, which causes 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 stands in need; and ye will not suffer that the beggar puts up his petition to you in vain, and turn him out to perish.

Perhaps you shalt say: The man has brought upon himself his misery; therefore I will stay my hand, and will not give unto him of my food, nor impart unto him of my substance that he may not suffer, for his punishments are just. But I say unto you, O man, whosoever does this the same hath great cause to repent; and except he repents of that which he hath done he perishes 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 you 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 you have and are, does grant unto you whatsoever ye ask that is right, in faith, believing that you shall receive, O then, how you ought to impart of the substance that you have one to another.

And if you judge the man who puts 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 belongs; and yet you put up no petition, nor repent of the thing which you hast done. I say unto you, woe 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 you have not; I would that you say in your hearts that: I give not because I have not, but if I had I would give. And now, if you say this in your hearts you remain guiltless, otherwise you are condemned; and your condemnation is just for you covet that which you have not received.

And now, for the sake of these things which I have spoken unto you -- that is, for the sake of retaining a remission of your sins

from day to day, that you 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 borrows of his neighbor should return the thing that he borrows, according as he doth agree, or else you shalt commit sin; and perhaps you shalt cause thy neighbor to commit sin also.

And finally, I cannot tell you all the things whereby you 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, Oh man, remember, and perish not.