

## Chapter 3

{Original 1830 Chapter 1 – continued}

### King Benjamin Has Been Instructed by an Angel

1 And again my brethren

I [king Benjamin] would call your attention

aa

For I [king Benjamin] have somewhat more [see Moroni 9:1, 10:1]  
to speak unto you

for behold I [king Benjamin] have \_\_\_\_\_ things

to tell you

concerning That Which Is to Come

bb

[Note the general (but irregular) literary repetition of the word “come” in this chapter.]

2

which I [king Benjamin] shall And the things  
tell you  
are made known unto me

by an angel from God

cc

And he [the angel from God] said unto me

and I [king Benjamin] Awake  
awoke

and behold he [the angel from God] stood before me

3 And he [the angel from God] said unto me

Awake  
and hear the words  
which I [an angel from God] shall tell thee

for behold I [an angel from God] am come {AG}  
to declare unto you

the glad tidings of GREAT joy

[Par. aa – Like beginnings “I king Benjamin”]

[Par. bb – Irregular repetition “come”]

[Par. cc – Circular repetition “an angel from God”]

[Mosiah 3]

[Note: According to John Welch, a fine example of **chiasmus** appears in the midst of the words spoken by the angel to King Benjamin. In **Mosiah 3:1-3** we find the following:

- 1 And again my brethren, I would call your attention, for I have somewhat more to speak unto you;
  - A. for behold, I have things to tell you concerning
  - B. that which is to come
- 2
  - C. And the things which I shall tell you
  - D. are made known unto me by an angel from God
  - E. And he said unto me: Awake;
  - F. and I awoke, and behold he stood before me.
- 3
  - E' And he said unto me: Awake,
  - D' and hear the words
  - C' which I shall tell thee:
  - B' for behold, I am come
  - A' to declare unto you the glad tidings of great joy.

*This may be a case in which either the angel or Benjamin used chiasmus in order to speak to the people "after the manner of their own language" (D&C 1:24), or this elevated structure may have come entirely from the angel and then may have become a pattern that subsequent Nephite writers chose to accentuate. (John W. Welch, "What Does Chiasmus in the Book of Mormon Prove?" in Book of Mormon Authorship Revisited, p. 208-209.)]*

[Note: According to John Tvedtnes, the words "**that which is to come**" in **Mosiah 3:1** refer specifically to Christ and not to future events in general. This becomes clear as we read the rest of Mosiah 3, which is devoted to a message delivered to Benjamin by an angel. The entire message concerns the coming of Jesus Christ. . . . Even more interesting is the fact that throughout the rest of the Book of Mormon, the phrase "that which is to come" and similar phrases overwhelmingly refer to the coming of Christ and not just the general future. (See for example, Mosiah 4:11, 5:3, 18:2; Alma 5:48, 21:8, 58:40; Helaman 6:14, 8:23.) (John A. Tvedtnes, "That Which Is to Come," in Journal of Book of Mormon Studies, p. 245-250.)]

[Note: According to Hugh Nibley, the phrase "**glad tidings of great joy**" in **Mosiah 3:3** is very interesting. . . . The angel uses this on more than one occasion. It's always an angel that says this, "glad tidings of great joy" and the angel uses this phrase on more than one occasion (see Alma 13:22). Of course this phrase is also found in Luke 2:10: there were certain shepherds in the field watching their flocks, and the angel of God came and said "Fear not; for, behold, I bring you good tidings of great joy."

*This is an oriental form. In Greek it has been strained, and in English even more strained. But it's the masdar. When you want to make something extremely emphatic, the masdar is to repeat the verbal noun. For example, in Arabic it's not right to say, "He rejoiced greatly." You have to say, "He rejoiced a great rejoicing or a great gladness." . . . You always intensify it. That's biblical parallelism. This is the way it is in the Bible. . . . The angel came to Benjamin with the same formula. (Hugh W. Nibley, Teachings of the Book of Mormon, Semester 1, p. 462-463.)]*

[Note: See the commentary at the end of Mosiah chapter 13.]

Prophecies Concerning Christ  
Glad Tidings of Great Joy

4 For [He the Lord] hath heard thy prayers  
and [He the Lord] hath judged of thy righteousness  
and [He the Lord] hath sent me  
to declare unto thee

that thou [king Benjamin] mayest rejoice  
and that thou [king Benjamin] mayest declare unto thy people  
that they [thy people] may also be filled with joy

5 For behold

the time cometh  
and [the time] is not far distant

that with power  
[He the Lord Omnipotent]  
Who Reigneth  
Who Was  
and [Who] 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

[causing] the blind to receive their sight

and [causing] the deaf to hear

and curing ALL manner of diseases

dd

ee

01

ff

gg

6 And He [the Lord] shall cast out devils

>or the evil spirits which dwell in the hearts

of the children of men

hh

[Par. dd– Circular repetition “shall”]

[Par. ee – Like paragraph endings”]

[Heb. 01 – Two nouns connected by “of”]

[Par. ff – Working out]

[Par. gg – No “and”s]

[Par. hh – Clarification]

[Mosiah 3]

7 **And lo** **He [the Lord]** **shall** suffer temptations *["to undergo and to bear that which is painful"]* ii  
**and** pain of body  
**[and]** hunger  
**[and]** thirst  
**and** fatigue

even MORE than man can suffer  
**EXCEPT it be** unto death

**for behold** blood **cometh** from EVERY pore  
so GREAT **shall be** **His** anguish  
**for** **the wickedness**  
**and** **the abominations**  
of **His** people

8 **And** **He [the Lord]** **shall be** called **Jesus Christ the Son of God** 02  
**The Father of Heaven and of Earth** *[deleted in 1830]*  
**The Creator of All Things from the Beginning**

**and** **His** mother **shall be** called **Mary**

*The Death, Burial, and Resurrection of Christ Are Prophesied*

9 **And lo** **He [the Lord]** **cometh** / unto **His own** jj  
**that** **salvation** might **come** / unto **the children of men**  
even through **faith** on **His Name**

**and** even **after** ALL this  
they **shall** consider **Him as** a man *["as" deleted in 1830]* 03  
**and** [they **shall**] say that **He** hath a devil  
**and** [they] **shall** scourge **Him**  
**and** [they] **shall** crucify **Him**

10 **And** **He [the Lord]** **shall** rise **the third day** from the dead

**and behold**  
**He [the Lord]** standeth to **judge** the world

[Par. ii – Working out + Enumeration ]

[Heb. 03 – Simile “as”]

[Heb. 02 – Descriptive Title (Metaphor)]

[Par. jj – Simple alternating]

and **behold** ALL these **things** are done  
**that** a righteous judgment might **come** upon **the children of men**

11 **For behold**

and also [that] **His blood atoneth** for the **sins** of those  
**who** **have** fallen by the transgression of Adam kk  
**who** **have** died not knowing the will of **God** concerning them  
**>or** **who** **have** ignorantly **sinned** [see 3 Ne. 6:17-18]

*Acceptance of Christ Brings Great Joy*

12 **But** **wo wo** unto **him** 04  
**who** **knoweth** that **he rebelleth against God**  
**For** **salvation cometh**  
to **NONE** such  
**EXCEPT** it be through **repentance**  
and **faith on The Lord Jesus Christ** {AG}

13 **And** [**He**] **the Lord God** hath **sent His holy prophets** among ALL **the children of men**  
to **declare** these **things** to EVERY **kindred** LL  
**nation**  
and **tongue**

**that thereby**

**whosoever** should **believe** that **Christ** should **come**  
**the same** might **receive** remission of their **sins**  
and [might] **rejoice\*** \*\*  
with **exceedingly** GREAT **joy\*** ["ly" added in 1981] 05  
**even** as though  
**He [the Lord]** **had** \_\_\_\_\_ **already come** among them

*Signs, Wonders, and Types Had Testified of Christ's Coming*

14 **Yet** [**He**] **the Lord God** **saw**  
**that** **His** people were a **stiffnecked** people {AL}  
**and** **He** **appointed** unto them **a law** L  
**even** **the law of Moses** mm

[Par. kk – Working out]

[Heb. 04 – Duplication “wo wo”]

[Par. LL – Distribution]

[Heb. \*\* – Verb and Noun with same root “joy”]

[Heb. 05 – Use of “exceedingly”]

[Par. mm – Working out]



17 And moreover

I [an angel] say unto you  
 that there shall be NO other **Name** given pp  
 NOR ANY other **Way** ["NO" – P] [double negative] {AG}  
 NOR [ANY other] **Means**  
 whereby **salvation** can come  
 unto the children of men  
 ONLY in  
 and [ONLY] through the **Name of Christ** the Lord Omnipotent

18 For behold

**He [the Lord]** 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 [A] **they** (humble) themselves qq  
 [B] and **become** as little (children)  
 [C] and **believe** that **salvation** was ["believeth" – P] {AG}  
and is  
and is to come  
 in  
 and through the (atoning blood  
of Christ) the Lord Omnipotent

19 [D] For \_\_\_\_\_ the (natural man) [or the fallen man]  
 [E] is an enemy to (God) PL  
 [F] and (has been) **from** the fall of Adam  
 [F] and (will be) **forever and ever**  
 ["but if" replaced with "unless in 1920"] [E] **but if/ unless** he yields to the enticings {AG}  
 of the (Holy Spirit)  
 [D] and putteth off the (natural man) [compare 1 Cor. 2:14]  
 [C] and **becometh** a **saint** through the (atonement of Christ) the Lord  
 [B] and **becometh** as a (child) 07  
 [A] \_\_\_\_\_ submissive rr  
 meek  
(humble)  
 patient  
 full of love

[Par. pp – Repetition of NO, NOR, ONLY]

[Heb. 07 – Simile]

[Par. qq – Chiastic or Inverse]

[Par. rr – Working out]



Those Who Have Been Taught Are Accountable

21 And **behold**

when **that** **time** \_\_\_\_\_ **cometh**  
 [A] NONE **shall** be found blameless before **God** tt  
 [B] **EXCEPT** it be little children  
 [A] [NONE **shall** be found blameless before **God**]  
 [B] ONLY through **repentance**  
**and** ONLY through **faith** on **the Name**  
 of **the Lord God Omnipotent**

[Note: The title "Lord God Omnipotent only appears in the Book of Mormon in **Mosiah 3: 17,18,21**, and Mosiah 5:2,15. In the Bible it only appears in Revelation 19:6.]

22 **And**

**even at this time**  
 when thou [**king Benjamin**]  
**shalt** have **taught** **thy people**  
 the **things**  
 which [**He 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 [**an angel**] have **spoken** unto **thee**

23 And **now** I [**an angel**] have **spoken the words**  
 which [**He the Lord God** hath **commanded me**

24 **And thus** \_\_\_\_\_ **saith the Lord**

They [these **words**]  
**shall** stand as a bright testimony against **this people**  
**at the judgment day**  
 [a bright testimony] whereof they [**this people**]  
**shall** be **judged**  
 EVERY man [**judged**] according to his **works**  
 whether they be good [**works**]  
 or whether they be evil [**works**]

\_\_\_\_\_  
 [Par. tt – Simple alternating]

The Wicked Will Be Justly Rewarded

25 And if they be evil [works]  
[then] they are consigned to an awful view  
of their own guilt  
and [their own] 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 PL  
to their own souls

26 Therefore \_\_\_\_\_ they have drunk 08  
out of the cup  
of the wrath of God

which justice could NO MORE deny unto them  
than it [justice] could \_\_\_\_\_ deny  
that Adam should fall  
because of his partaking  
of the forbidden fruit

Therefore \_\_\_\_\_ mercy could have claim on them NO MORE  
forever

27 And their torment is as a lake of fire 09  
and brimstone  
whose flames are unquenchable  
and whose smoke ascendeth up  
forever  
and ever

[And]thus hath the Lord [God] commanded me

Amen

{Chapter Break – end of original 1830 Chapter I}

[Heb. 08 – Metaphor]

[Heb. 09 – Simile “as”]

[Note: In a 35-page paper, Matthew Bowen provides literary and scriptural details on how the Book of Mormon does an amazing wordplay on the actual meaning of the name “**Mary**” (**Mosiah 3:8**). He writes:

*The names Mary and Mormon most plausibly derive from the Egyptian word **mr(i)**, “love, desire, [or] wish.” Mary denotes “beloved [i.e., of deity]” and is thus conceptually connected with divine love, while Mormon evidently denotes “desire/love is enduring.” The text of the Book of Mormon manifests authorial awareness of the meanings of both names, playing on them in multiple instances. Upon seeing Mary (“the mother of God,” 1 Nephi 11:18, critical text) bearing the infant Messiah in her arms in vision, Nephi, who already knew that God “loveth his children,” came to understand that the meaning of the fruitbearing tree of life “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” (1 Nephi 11:17-25).*

*Nephi offers the most dramatic, detailed, and developed description of Mary in the Book of Mormon text. [But] does it not seem strange then that Nephi would leave her name unmentioned, assuming he knew it? Where is her name? I propose that it is present, literally or implicitly, in Nephi’s report in the polysemic play on “love” and “desire.”*

*That some form of the name “Mary” was definitively known to the Nephites as the name of the mother of the Redeemer is clear from at least two passages. King Benjamin declared that an angel had revealed to him the following details about the birth of the Redeemer: “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**” (**Mosiah 3:8**). Similarly, Alma declares to the church members in the city of Gideon: “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” (Alma 7:10).*

*Alma’s description of Mary as “**precious**” is particularly interesting in this light. Nephi himself introduces the tree as “the tree which is most **precious** above all” (1 Nephi 11:9).*

(Matthew L. Bowen, “‘Most Desirable Above All Things’: Onomastic Play on Mary and Mormon in the Book of Mormon,” *Interpreter: A Journal of Mormon Scripture* 13 (2015): 27–61.)]

*[Mosiah 3]*