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## A Comprehensive Commentary of the Book of Mosiah

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**A Comprehensive Commentary**  
of the  
**Book of Mosiah**

*together with references for further study  
from the General Conferences of  
The Church of Jesus Christ of Latter-day Saints  
the Encyclopedia of Mormonism  
and other doctrinal texts by General Authorities of the Church*

Written and compiled by  
**Paul Nolan Hyde**

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## Preface

This project began as an attempt to provide my children and grandchildren something of their ancestor's love and understanding of the scriptures. I began producing volumes many years ago which I was pleased to call Paraphrastic studies. I wrote one of these studies for each of the four Gospels and the letters of Paul. Eventually, however, I began to sense that there was much that I knew about the New Testament that my "translations" could not communicate. I therefore thought to write a comprehensive commentary on the entire New Testament, beginning with Matthew and concluding with the book of Revelation. As I published each of the nine volumes, I included the paraphrastic studies, where I had them, in conjunction with the commentary for each book in the New Testament. I began this project in 2005 and completed the final volume in 2010. The whole effort was a delight to my soul.

A year before I retired from the Church Educational System, in 2003, I thought to produce an 1830 formatting of the Book of Mormon using the present text of the 1981 edition. This was a relatively easy task, given the technology available to me. I distributed these to my colleagues at the Orem Institute of Religion, members of my family, and a few other interested parties for the cost of printing and binding them. Sometime in the early spring of 2007, I was impressed to begin a verse by verse commentary on the Book of Mormon, a task that I had not presumed to attempt, inasmuch as there are no translation difficulties that abound in the Old and New Testaments. Yet, there were instances of nineteenth-century word usage and syntactic issues that I thought a commentary might help to clarify. As I began, however, I discovered that there was much more that I could communicate to my children of my understanding of the ancient record of the Nephites, material that I had gleaned as I taught the scriptures during my thirty-five year career with CES. This labor eventually produced five volumes of moderate size. As I published each segment of the commentary, I enclosed the 1830 formatting of each book in the Book of Mormon that I had devise several years before. The last volume also appeared in late 2010.

By the time that I was fully engaged with writing commentaries on both the New Testament and the Book of Mormon, I had become infatuated with the idea that I might be able to expand the commentaries to include the other volumes of scripture as well. Thus, in the winter of 2010 I began writing commentaries on the Pearl of Great Price, and the Doctrine and Covenants. Once I finished with the Pearl of Great Price, I began to move ahead with the book of Genesis and the rest of the Old Testament. In the late fall of 2014 I finished the last of the commentaries on the Old Testament, for a total of thirty-three printed and bound volumes. With these volumes and the others produced over the past ten years, I have completed commentary on every verse of the Standard Works of The Church of Jesus Christ of Latter-day Saints.

My procedure for writing the Commentary was similar to that used in creating the original paraphrastic studies. The same reference texts were employed. For difficult words in Greek, Hebrew,

and English I resorted to the works of James Strong and other lexicographers for linguistic insight. I consider the contributions made by conservative Protestant scholarship (as recorded in the *New International Version*) and conservative Catholic scholarship (as related in the *New Jerusalem Bible*). I resorted to the considered thought of Adam Clarke, one of the most prominent and prolific commentators on the sacred manuscripts available at the beginning of the nineteenth century, and who, I believe, was a man of great faith. I consulted with the *Joseph Smith Translation* at appropriate times (including in another column an indication that a JST change had been made for any given verse), and frequently to the writings of the General Authorities of The Church of Jesus Christ of Latter-day Saints, as I contemplated the possible meanings of each word and phrase. From time to time I resorted to *Smith's Bible Dictionary* and *Discovering the World of the Bible* by LaMar Berrett for some of the more arcane information that I thought would illuminate the text.

I have attempted to maintain a steady course throughout my commentaries, treating each verse as unique, and where appropriate, duplicate notes and the text rather than use cross-references within the volume. Some may find this a waste of paper and ink, but I frankly dislike having to rifle through pages or volumes trying to find the first instance of the note or commentary. The duplications are easily ignored; fumbling through pages cannot be. It is in the best interests of the reader, however, to contemplate the reasons why such duplications exist in the biblical text in the first place. They are purposeful and I have attempted to point out their purpose as I have progressed through each volume.

My numbering system for the notes used in the body of the commentary was adapted from historical linguistic texts with which I am familiar and which I had found quite useful. The pattern used is *chapter.verse.word*; thus note “3.4.5” would contain material referring to the fifth word in the book of Hosea 3:4, for example. I make no comprehensive promises regarding the preciseness of my word count in any particular verse, but it will be close enough to eliminate any distressing confusion. Inasmuch as I began this series with the Gospel of Matthew, there will be times when I will make reference to my own work in that first volume. Sometimes there will be no more than a reference, “*MT-C 23.4.5*”; other times I may quote directly from the original text. In either case my sole motivation will be to facilitate the flow of ideas rather than to multiply words. There are enough words already. References to the Commentaries on other books of the New Testament are abbreviated as follows:

Matthew—*MT-C*  
 Mark—*MK-C*  
 Luke—*LK-C*  
 John—*JN-C*  
 Acts—*AC-C*  
 Romans—*RM-C*  
 1 Corinthians—*1 CO-C*  
 2 Corinthians—*2 CO-C*  
 Galatians—*GA-C*

Ephesians—*EP-C*  
 Philippians—*PP-C*  
 Colossians—*CL-C*  
 1 Thessalonians—*1 TH-C*  
 2 Thessalonians—*2 TH-C*  
 1 Timothy—*1 TM-C*  
 2 Timothy—*2 TM-C*  
 Titus—*TT-C*  
 Philemon—*PL-C*

Hebrews—*HB-C*  
 1 Peter—*1 PE-C*  
 2 Peter—*2 PE-C*  
 1 John—*1 JN-C*  
 2 John—*2 JN-C*  
 3 John—*3 JN-C*  
 Revelation—*RV-C*

References to the Commentaries in the books of the Old Testament are as follows:

Genesis— <i>GE-C</i>	2 Chronicles— <i>2 CR-C</i>	Daniel— <i>DA-C</i>
Exodus— <i>EX-C</i>	Ezra— <i>ER-C</i>	Hosiah— <i>HS-C</i>
Leviticus— <i>LV-C</i>	Nehemiah— <i>NE-C</i>	Joel— <i>JL-C</i>
Numbers— <i>NM-C</i>	Esther— <i>ES-C</i>	Amos— <i>AM-C</i>
Deuteronomy— <i>DT-C</i>	Job— <i>JB-C</i>	Obadiah— <i>OB-C</i>
Joshua— <i>JO-C</i>	Psalms— <i>PS-C</i>	Jonah— <i>JH-C</i>
Judges— <i>JD-C</i>	Proverbs— <i>PV-C</i>	Micah— <i>MH-C</i>
Ruth— <i>RU-C</i>	Ecclesiastes— <i>ES-C</i>	Nahum— <i>NA-C</i>
1 Samuel— <i>1 SM-C</i>	Song of Solomon— <i>SS-C</i>	Habakkuk— <i>HB-C</i>
2 Samuel— <i>2 SM-C</i>	Isaiah— <i>IS-C</i>	Zephaniah— <i>ZP-C</i>
1 Kings— <i>1 KG-C</i>	Jeremiah— <i>JR-C</i>	Haggai— <i>HG-C</i>
2 Kings— <i>2 KG-C</i>	Lamentations— <i>LM-C</i>	Zechariah— <i>ZE-C</i>
1 Chronicles— <i>1 CR-C</i>	Ezekiel— <i>EZ-C</i>	Malachi— <i>ML-C</i>

I have also made reference to the other standard works of The Church of Jesus Christ of Latter-day Saints. The references to the Book of Mormon are articulated in bold and italics lettering using the following abbreviations:

1 Nephi— <i>1 NE-C</i>	Omni— <i>OM-C</i>	3 Nephi— <i>3 NE-C</i>
2 Nephi— <i>2 NE-C</i>	Words of Mormon— <i>WM-C</i>	4 Nephi— <i>4 NE-C</i>
Jacob— <i>JA-C</i>	Mosiah— <i>MS-C</i>	Mormon— <i>MM-C</i>
Enos— <i>EN-C</i>	Alma— <i>AL-C</i>	Ether— <i>ET-C</i>
Jarom— <i>JM-C</i>	Helaman— <i>HE-C</i>	Moroni— <i>MR-C</i>

The abbreviation *TPW-C* refers to the material found on the Title Page of the Book of Mormon and in the Testimonies of the Three and Eight Witnesses. The references to Sections that are in the Doctrine and Covenants are indicated as *DC-C* followed by the section number and verse (*OD1-C* and *OD2-C* are self-explanatory); The Pearl of Great Price references contained herein use the following abbreviations: *MO-C*, *AB-C*, *SM-C*, *SH-C*, and *AF-C*.

In some cases I have taken on what some would consider controversial material. I make no apologies for so doing. I have found that my children are best served when an issue is approached head on, the differing points of view presented, and the rationale given as to why one school of thought ought to be preferred over another. Sometimes the decisions are logically founded; others the result of doctrinal points that are unique to theology of The Church of Jesus Christ of Latter-day Saints. In most cases I have not argued authorities, even though I could have inserted multiple references to the writings of scholars with whom I am familiar. I have chosen to have my sources on any particular issue to remain anonymous in the text of the commentary for several reasons. First and foremost, this work is my commentary, what I believe and hold to be true. In the end, that is what my children wish to know. Secondly, I did not wish to have my children accept or dismiss a particular view merely because of who had been the author of it. Many wonderful insights have been made by scholars both inside and outside of The Church of Jesus Christ of Latter-day Saints. Wherein I have found one view to be preferable over another has not been a partisan matter, but rather a matter of the mind, heart, and spirit cooperating together in an attempt to understand what must be the truth. Thirdly, I have been quite clear who my “authorities” have been. It is my fondest

desire that my children would become as familiar with their writings as I have. Were I to cite all of my sources with extensive quotes from each, there would be no need for them to open any of the books that I have come to love. That, in part, is why I included the third column containing cross-references to the various doctrinal works in the Commentaries. Exceptions to this practice should be noted as being of extreme importance.

In addition to the text of the Standard Works, together with my own commentary, I inserted a column of references for further study. The citations are taken from three major sources: the *Conference Reports* of The Church of Jesus Christ of Latter-Day Saints from April 1980 to November 2002 (abbreviated as CR followed by the year, month and page number); the *Encyclopedia of Mormonism* (four volumes, abbreviated EM followed by the volume and page number); and *A Scripture Index* (a compilation of scripture references cited in various texts published by General Authorities of the Church). For those not familiar with the abbreviations used in *A Scripture Index*, I include them below:

TPJS—*Teachings of the Prophet Joseph Smith*  
GD—*Gospel Doctrine*  
MA—*Mediation and Atonement*  
FWR—*Far West Record*  
DHC—*History of the Church* (7 vols.)  
TSWK—*Teaching of Spencer W. Kimball*  
MF—*Miracle of Forgiveness*  
FPM—*Faith Precedes the Miracle*  
MD—*Mormon Doctrine*

PM—*Promised Messiah*  
MM—*Mortal Messiah* (4 vols.)  
MLM—*Millennial Messiah*  
DNTC—*Doctrinal New Testament Commentary* (3 vols.)  
JC—*Jesus the Christ*  
AF—*Articles of Faith*  
DS—*Doctrines of Salvation* (3 vols.)  
AGQ—*Answers to Gospel Questions* (5 vols.)

As with each of the volumes previously published, I include two lists. The first, bound in front of the Commentary, is a listing of all of the words and phrases upon which I have made extensive remarks, a kind of sequential table of contents. I have also arranged this list alphabetically and have placed it at the end of the Commentary as a kind of index. A comprehensive alphabetical index for the entire volume appears as the last section of this book.

Needless to say that all of the errors in the material submitted herein to the reader are the product of my own limitations as a scholar; all of the brilliance which may appear here is the product of minds and hearts filled with the fire of the Spirit of God, from whom all truth and beauty ultimately derive.

### **A Note on the Electronic Edition**

Not only did my children and other family members receive bound copies of commentaries, but there were a number of friends and neighbors who had expressed an interest in them. There were requests from others who desired copies of what I had done, but I was not in a position to provide them with hard copies. Inasmuch as I had all of the volumes in computer files, I thought to compile each of the commentaries in some format that could be read on a smart device. I opted to use the Adobe Acrobat, turning all of the work into PDF files. I have used these on my tablet for many years and have found them useful and far easier to cart about with me. In the early spring of 2015, my neighbor David Dollahite arranged for a meeting with Jack Welch and Marny Parkin regarding the possibility of BYU providing a dedicated web site so that there would be greater public access to my

work. Thus began the present enterprise of editing and standardizing all that had done during the last ten years. My commentary on the Gospel of Mark is the second of these electronic volumes. Within a year or so I hope to have all of the books available in the same format.

PNH  
Orem, Utah  
August 2015



## Sequence of Specifically Noted Words and Phrases in the Mosiah Commentary

1.0.4— <i>Mosiah</i>	2.9.80— <i>minds</i>	3.16.40— <i>Christ</i>
1.1.13— <i>Zarahemla</i>	2.11.20— <i>chosen</i>	3.16.44— <i>sins</i>
1.1.22— <i>Benjamin</i>	2.11.25— <i>consecrated</i>	3.17.11–13— <i>no other name</i>
1.2.16— <i>Mosiah</i>	2.30.50— <i>Mosiah</i>	3.17.37— <i>Christ</i>
1.2.18— <i>Helorum</i>	2.32.15— <i>list</i>	3.17.40— <i>Omnipotent</i>
1.2.20— <i>Helaman</i>	2.32.28— <i>Mosiah</i>	3.18.12— <i>infant</i>
1.4.9— <i>Lehi</i>	2.34.75— <i>Lehi</i>	3.18.22–23— <i>drink damnation</i>
1.4.42— <i>Egyptians</i>	2.34.77— <i>Jerusalem</i>	3.18.55— <i>Christ</i>
1.5.60— <i>Lamanites</i>	2.40.4–5— <i>old men</i>	3.18.58— <i>Omnipotent</i>
1.6.18–19— <i>these records</i>	2.40.9–10— <i>young men</i>	3.19.17— <i>Adam</i>
1.6.26–28— <i>plates of Nephi</i>	2.40.13–14— <i>little children</i>	3.19.43— <i>saint</i>
1.6.44— <i>Jerusalem</i>	3.1.7–9— <i>call your attention</i>	3.19.48— <i>Christ</i>
1.8.7— <i>Benjamin</i>	3.5.8–10— <i>not far distant</i>	3.21.22— <i>Omnipotent</i>
1.8.16–17— <i>this book</i>	3.5.15–16— <i>Lord Omnipotent</i>	3.22.4–5— <i>this time</i>
1.9.9— <i>Benjamin</i>	3.5.44–46— <i>tabernacle of clay</i>	3.23.3— <i>I</i>
1.9.20— <i>waxed</i>	3.7.6— <i>temptations</i>	3.24.6— <i>They</i>
1.10.4— <i>Mosiah</i>	3.7.8— <i>pain</i>	3.26.27— <i>Adam</i>
1.10.32–33— <i>this land</i>	3.7.11— <i>hunger</i>	3.27.5— <i>as</i>
1.10.35–36— <i>this people</i>	3.7.12— <i>thirst</i>	3.27.11— <i>brimstone</i>
1.10.41— <i>Zarahemla</i>	3.7.14— <i>fatigue</i>	4.1.10— <i>Benjamin</i>
1.10.46— <i>Mosiah</i>	3.7.28— <i>blood</i>	4.2.23— <i>Christ</i>
1.10.62— <i>morrow</i>	3.7.38— <i>anguish</i>	4.2.25–26— <i>one voice</i>
1.11.9— <i>name</i>	3.8.5— <i>Jesus</i>	4.2.56–57— <i>Jesus Christ</i>
1.11.17— <i>all</i>	3.8.6— <i>Christ</i>	4.3.30— <i>remission</i>
1.11.31— <i>Jerusalem</i>	3.8.8— <i>Son</i>	4.3.48–49— <i>Jesus Christ</i>
1.11.46— <i>commandments</i>	3.8.12— <i>Father</i>	4.3.59— <i>Benjamin</i>
1.12.11— <i>blotted</i>	3.8.18— <i>Creator</i>	4.4.28–30— <i>call your attention</i>
1.13.21— <i>transgression</i>	3.8.24— <i>beginning</i>	4.7.33— <i>Adam</i>
1.14.29— <i>Lamanites</i>	3.8.31— <i>Mary</i>	4.15.12— <i>truth</i>
1.15.9— <i>Benjamin</i>	3.9.7— <i>own</i>	4.15.14— <i>soberness</i>
1.16.16–18— <i>plates of brass</i>	3.10.5–6— <i>third day</i>	4.15.20— <i>love</i>
1.16.22.24— <i>plates of Nephi</i>	3.11.18— <i>transgression</i>	4.15.25— <i>service</i>
1.16.28–30— <i>sword of Laban</i>	3.11.20— <i>Adam</i>	4.30.13–14— <i>watch yourselves</i>
1.16.33— <i>ball</i>	3.11.23— <i>died</i>	4.30.17— <i>thoughts</i>
1.18.8— <i>Mosiah</i>	3.11.35— <i>ignorantly sinned</i>	4.30.20— <i>words</i>
1.18.30— <i>Zarahemla</i>	3.12.29–30— <i>Jesus Christ</i>	4.30.23— <i>deeds</i>
2.1.8— <i>Mosiah</i>	3.13.9— <i>prophets</i>	4.30.25— <i>commandments</i>
2.1.50— <i>Benjamin</i>	3.13.32— <i>Christ</i>	4.30.29— <i>continue</i>
2.3.15— <i>sacrifice</i>	3.13.50— <i>even</i>	5.1.10— <i>Benjamin</i>
2.3.17–18— <i>burnt offerings</i>	3.14.24— <i>Moses</i>	5.2.11— <i>believe</i>
2.3.24— <i>Moses</i>	3.15.3— <i>signs</i>	5.2.24— <i>know</i>
2.4.22— <i>Jerusalem</i>	3.15.5— <i>wonders</i>	5.2.37— <i>Omnipotent</i>
2.4.61— <i>Zarahemla</i>	3.15.7— <i>types</i>	5.6.9— <i>Benjamin</i>
2.6.36— <i>Benjamin</i>	3.15.9— <i>shadows</i>	5.7.18— <i>Christ</i>
2.7.9— <i>Benjamin</i>	3.15.20— <i>prophets</i>	5.8.42— <i>Christ</i>
2.9.48— <i>trifle</i>	3.15.34–35— <i>understood not</i>	5.9.16–17— <i>right hand</i>
2.9.66— <i>ears</i>	3.15.40— <i>Moses</i>	5.9.40— <i>Christ</i>
2.9.73— <i>hearts</i>	3.16.29— <i>Adam</i>	5.10.18— <i>Christ</i>

5.15.17—*Christ*  
 5.15.21—*Omnipotent*  
 5.15.44—*wisdom*  
 5.15.46—*power*  
 5.15.48—*justice*  
 5.15.50—*mercy*  
 5.15.67—*Amen*  
 6.1.4—*Benjamin*  
 6.2.15–16—*little children*  
 6.2.32—*Christ*  
 6.3.10—*Benjamin*  
 6.3.21—*consecrated*  
 6.3.24—*Mosiah*  
 6.3.48—*appointed*  
 6.4.2—*Mosiah*  
 6.4.36—*Lehi*  
 6.4.38—*Jerusalem*  
 6.5.3—*Benjamin*  
 6.6.8—*Mosiah*  
 6.7.3—*Mosiah*  
 7.1.10—*Mosiah*  
 7.1.23—*desirous*  
 7.1.38—*Lehi-Nephi*  
 7.1.61—*Zarahemla*  
 7.1.68—*teasings*  
 7.2.8—*Mosiah*  
 7.2.23—*Lehi-Nephi*  
 7.3.14—*up*  
 7.3.19—*Ammon*  
 7.3.31—*Zarahemla*  
 7.4.21—*Lehi-Nephi*  
 7.5.12—*hill*  
 7.5.20—*Shilom*  
 7.6.2—*Ammon*  
 7.6.12—*Amaleki*  
 7.6.13—*Helem*  
 7.6.15—*Hem*  
 7.6.24—*Nephi*  
 7.7.5—*king*  
 7.7.16—*Nephi*  
 7.7.22—*Shilom*  
 7.8.34—*permitted*  
 7.9.9—*Limbi*  
 7.9.13—*Noah*  
 7.9.18—*Zeniff*  
 7.9.28—*Zarahemla*  
 7.9.44—*king*  
 7.10.13—*bold*  
 7.12.4—*Ammon*  
 7.12.52—*boldness*  
 7.13.21–22—*these bands*  
 7.13.25—*Zarahemla*  
 7.13.35—*Zarahemla*  
 7.13.46–47—*our brethren*  
 7.13.49—*Zeniff*  
 7.14.9—*Limbi*  
 7.14.15—*Ammon*  
 7.14.40—*Zarahemla*  
 7.15.9—*Lamanites*  
 7.15.47—*slaves*  
 7.15.58—*Nephites*  
 7.16.21—*they*  
 7.16.4—*Limbi*  
 7.16.14—*Ammon*  
 7.16.21—*they*  
 7.16.31—*Shilom*  
 7.16.43—*eat*  
 7.16.45—*drink*  
 7.17.12—*Limbi*  
 7.19.22—*Abraham*  
 7.19.24—*Isaac*  
 7.19.26—*Jacob*  
 7.19.36—*Israel*  
 7.19.42—*Egypt*  
 7.19.51–52—*Red Sea*  
 7.19.60—*manna*  
 7.20.15—*Jerusalem*  
 7.21.5—*witnesses*  
 7.21.9—*Zeniff*  
 7.21.37—*Laman*  
 7.21.67—*Lehi-Nephi*  
 7.21.72—*Shilom*  
 7.22.33—*Lamanites*  
 7.26.3—*prophet*  
 7.26.38—*Christ*  
 7.27.8—*Christ*  
 7.31.15–16—*east wind*  
 8.1.9—*Limbi*  
 8.1.33—*I*  
 8.1.36–37—*this book*  
 8.1.54—*Zarahemla*  
 8.2.5—*Ammon*  
 8.2.27—*Zeniff*  
 8.3.12—*Benjamin*  
 8.3.24—*Limbi*  
 8.4.15—*Limbi*  
 8.5.28—*Zarahemla*  
 8.5.33—*Ammon*  
 8.6.5—*Ammon*  
 8.7.39—*Zarahemla*  
 8.8.24—*Zarahemla*  
 8.8.82—*Israel*  
 8.10.15—*brass*  
 8.10.18—*copper*  
 8.13.2—*Ammon*  
 8.13.15—*man*  
 8.13.24—*wherewith*  
 8.13.50—*interpreters*  
 8.13.87—*seer*  
 8.14.14—*Zarahemla*  
 8.15.7—*seer*  
 8.15.12—*prophet*  
 8.16.2—*Ammon*  
 8.16.6—*seer*  
 8.16.9—*revelator*  
 8.16.12—*prophet*  
 8.17.3—*seer*  
 8.17.21—*them*  
 8.19.4—*Ammon*  
 8.20.44—*she*  
 9.0.4—*Zeniff*  
 9.0.18—*Zarahemla*  
 9.0.32—*Lamanites*  
 9.1.2—*Zeniff*  
 9.1.9—*language*  
 9.1.12—*Nephites*  
 9.1.22—*Nephi*  
 9.1.41—*Lamanites*  
 9.2.1—*Therefore*  
 9.2.15—*ruler*  
 9.2.58–59—*greater number*  
 9.2.81—*Zarahemla*  
 9.4.5—*wandering*  
 9.5.9—*again*  
 9.6.20—*Lehi-Nephi*  
 9.6.25—*Shilom*  
 9.8.23—*Lehi-Nephi*  
 9.8.28—*Shilom*  
 9.9.18—*corn*  
 9.9.21—*wheat*  
 9.9.24—*barley*  
 9.9.27—*neas*  
 9.9.30—*sheum*  
 9.9.38—*fruits*  
 9.10.11—*Laman*  
 9.11.22—*Laman*  
 9.12.8—*idolatrous*  
 9.13.8—*Laman*  
 9.14.4–5—*thirteenth year*  
 9.14.13—*Nephi*  
 9.14.22—*Shilom*  
 9.14.40—*Lamanites*  
 9.14.57—*corn*  
 9.15.20—*Nephi*  
 9.16.10—*them*  
 9.16.20—*cimeters*  
 9.16.47—*Lamanites*  
 9.17.16—*Lamanites*  
 9.18.19—*Lamanites*  
 9.18.34—*night*  
 10.1.13—*kingdom*  
 10.1.31—*weapons*  
 10.1.51—*Lamanites*  
 10.2.11—*Lamanites*  
 10.3.16–17—*many years*

10.5.9—*spin*  
 10.5.20—*linen*  
 10.5.45–46—*continual peace*  
 10.6.8—*Laman*  
 10.6.28—*rebellion*  
 10.7.13—*Shemlon*  
 10.8.17—*Shilom*  
 10.8.46—*shaved*  
 10.8.50—*naked*  
 10.8.58—*girdle*  
 10.9.58—*Lamanites*  
 10.10.15—*Lamanites*  
 10.10.22–23—*old age*  
 10.11.3—*Lamanites*  
 10.12.16–17—*their fathers*  
 10.12.31—*Jerusalem*  
 10.12.37–38—*their fathers*  
 10.12.46—*wilderness*  
 10.12.58—*sea*  
 10.13.26—*Nephi*  
 10.17.45—*Nephi*  
 10.18.7—*Laman*  
 10.19.4—*Zeniff*  
 10.19.16—*Lamanites*  
 10.22.5—*old*  
 10.22.27—*Amen*  
 11.1.8—*Zeniff*  
 11.1.13—*Noah*  
 11.2.26–28—*wives and concubines*  
 11.3.30—*ziff*  
 11.4.12–15—*wives and his concubines*  
 11.5.3–4—*put down*  
 11.5.16—*consecrated*  
 11.6.23—*Noah*  
 11.8.8—*Noah*  
 11.8.44—*ziff*  
 11.9.16–18—*all of which*  
 11.9.21–22—*fine wood*  
 11.11.29—*breastwork*  
 11.12.10—*tower*  
 11.12.35—*Shilom*  
 11.12.41—*Shemlon*  
 11.13.17—*Shilom*  
 11.13.23—*tower*  
 11.13.29—*hill*  
 11.13.39—*resort*  
 11.13.44—*Nephi*  
 11.14.24–27—*wives and his concubines*  
 11.14.38—*harlots*  
 11.15.29—*wine-bibber*  
 11.16.8—*Lamanites*  
 11.17.3—*Noah*  
 11.17.24—*Lamanites*  
 11.18.8—*Noah*  
 11.18.15—*they*  
 11.18.20—*they*  
 11.18.33—*spoil*  
 11.19.35—*Lamanites*  
 11.20.16—*Abinadi*  
 11.20.61—*abominations*  
 11.20.64—*wickedness*  
 11.20.67—*whoredoms*  
 11.26.8—*Abinadi*  
 11.27.4—*Noah*  
 11.27.11—*Abinadi*  
 11.28.6—*Abinadi*  
 11.29.18—*Abinadi*  
 11.29.31—*Noah*  
 12.1.14—*Abinadi*  
 12.1.19—*disguise*  
 12.2.5–6—*this generation*  
 12.2.40—*bondage*  
 12.2.47—*cheek*  
 12.2.52–54—*driven by men*  
 12.2.58—*slain*  
 12.2.61—*vultures*  
 12.2.67—*dogs*  
 12.2.71–72—*wild beasts*  
 12.3.12—*Noah*  
 12.4.16—*afflictions*  
 12.4.19—*famine*  
 12.4.22—*pestilence*  
 12.4.30—*howl*  
 12.6.12—*hail*  
 12.6.28–29—*east wind*  
 12.6.31—*insects*  
 12.8.28—*record*  
 12.8.66—*Abinadi*  
 12.9.38–39—*prophesied evil*  
 12.12.36—*pretendeth*  
 12.17.8—*Noah*  
 12.17.11—*Abinadi*  
 12.19.10—*cross*  
 12.21.30—*Zion*  
 12.22.28—*Zion*  
 12.23.11—*Jerusalem*  
 12.25.3—*Abinadi*  
 12.25.11—*pretend*  
 12.26.10—*perverting*  
 12.28.9—*Moses*  
 12.29.12—*Moses*  
 12.29.27—*riches*  
 12.29.32—*whoredoms*  
 12.29.38—*harlots*  
 12.29.41—*cause*  
 12.31.11—*smitten*  
 12.31.25—*Moses*  
 12.32.14—*Moses*  
 12.33.3—*Abinadi*  
 12.33.31—*Moses*  
 12.33.36—*Sinai*  
 12.34.18—*Egypt*  
 12.35.4–5—*no other*  
 12.35.6—*God*  
 12.37.2—*Abinadi*  
 13.5.7—*Abinadi*  
 13.5.17—*Noah*  
 13.5.43—*Moses'*  
 13.5.50—*Sinai*  
 13.11.4—*read*  
 13.12.22–23—*of things*  
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 13.12.31—*are*  
 13.12.38—*are*  
 13.13.38—*generations*  
 13.18.39—*is*  
 13.25.8—*Abinadi*  
 13.27.29—*Moses*  
 13.28.45—*Moses*  
 13.29.22—*Israel*  
 13.32.7—*law*  
 13.33.5—*Moses*  
 13.33.14—*Messiah*  
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 14.1.5—*Isaiah*  
 14.1.7—*Who*  
 14.1.14—*whom*  
 14.1.17—*arm*  
 14.2.2—*he*  
 14.2.7—*him*  
 14.2.10–11—*tender plant*  
 14.2.15—*root*  
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 14.2.23—*form*  
 14.2.25—*comeliness*  
 14.2.35—*beauty*  
 14.2.39—*desire*  
 14.3.18—*hid*  
 14.5.15—*chastisement*  
 14.8.14—*generation*  
 14.8.35—*stricken*  
 14.9.5—*grave*  
 14.10.16—*thou*  
 14.10.25—*he*  
 14.10.32—*prolong*  
 14.10.37—*pleasure*  
 14.11.1—*He*  
 14.11.7—*his*  
 14.11.14—*his*  
 15.1.3—*Abinadi*  
 15.1.14—*God*  
 15.2.12–14—*Son of God*  
 15.2.28—*Father*  
 15.4.9–10—*Eternal Father*

15.5.4—*flesh*  
 15.5.9—*Spirit*  
 15.5.12—*Son*  
 15.5.15—*Father*  
 15.5.17–18—*one God*  
 15.6.22—*Isaiah*  
 15.7.32—*Father*  
 15.8.3—*God*  
 15.8.18—*power*  
 15.13.21—*transgression*  
 15.15.4—*beautiful*  
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 15.21.8–9—*first resurrection*  
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 15.22.8—*prophets*  
 15.23.18—*Christ*  
 15.24.20—*Christ*  
 15.29.30—*Zion*  
 15.30.11—*Jerusalem*  
 16.1.9—*Abinadi*  
 16.3.17–18—*old serpent*  
 16.6.4—*Christ*  
 16.6.11—*speaking*  
 16.7.3—*Christ*  
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 16.14.8—*Moses*  
 16.15.7—*Christ*  
 16.15.16—*Amen*  
 17.1.9—*Abinadi*  
 17.2.6—*them*  
 17.2.10—*Alma*  
 17.2.12—*also*  
 17.2.17—*Nephi*  
 17.2.30—*Abinadi*  
 17.3.10—*Alma*  
 17.4.28—*Abinadi*  
 17.5.15—*Abinadi*  
 17.7.6—*Abinadi*  
 17.9.2—*Abinadi*  
 17.10.33–34—*innocent blood*  
 17.10.42—*testimony*  
 17.11.4—*Noah*  
 17.13.14—*scourged*  
 17.13.18—*faggots*  
 17.20.4—*Abinadi*  
 18.1.8—*Alma*  
 18.1.17—*Noah*  
 18.1.18—*repented*  
 18.1.38—*Abinadi*  
 18.2.37—*Christ*  
 18.4.22—*Mormon*  
 18.5.5—*Mormon*  
 18.5.7—*fountain*  
 18.5.12—*Alma*  
 18.5.21—*thicket*  
 18.5.32—*daytime*  
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 18.7.20—*Mormon*  
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 18.8.33—*fold*  
 18.8.39—*called*  
 18.8.46—*bear*  
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 18.12.10—*Helam*  
 18.12.16—*first*  
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 18.13.23–24—*having authority*  
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 18.14.3—*Alma*  
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 19.4.12—*Gideon*  
 19.4.21—*enemy*  
 19.6.2—*Gideon*  
 19.6.30—*Shemlon*  
 19.6.37—*Lamanites*  
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 19.7.18—*Lamanites*  
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 19.9.19—*before*  
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 19.11.26—*Lamanites*  
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 19.14.8—*Lamanites*  
 19.14.16—*charmed*  
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 19.15.20—*Nephi*  
 19.15.40—*Noah*  
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 19.18.13—*secretly*  
 19.19.16—*Nephi*  
 19.22.16—*Nephi*  
 19.22.23—*Gideon*  
 19.22.45—*Lamanites*  
 19.23.8—*Gideon*  
 19.24.12—*ceremony*  
 19.24.20—*Nephi*  
 19.24.34—*Gideon*  
 19.25.11—*Lamanites*  
 19.26.3—*Limbi*  
 19.26.26—*Lamanites*  
 19.27.7—*Limbi*  
 19.28.6—*Lamanites*  
 19.28.20—*Limbi*  
 19.28.48—*Nephites*  
 19.29.4—*Limbi*  
 19.29.20—*Lamanites*  
 20.1.7—*Shemlon*  
 20.1.13—*Lamanites*  
 20.3.7—*Noah*  
 20.3.9—*ashamed*  
 20.3.16—*Nephi*  
 20.4.14—*Lamanites*  
 20.5.39—*Lamanites*  
 20.6.9—*Lamanites*  
 20.6.24—*Limbi*  
 20.7.24—*Nephi*  
 20.7.30—*Limbi*  
 20.8.3—*Limbi*  
 20.8.32—*fields*  
 20.8.36—*forests*  
 20.9.9—*Lamanites*  
 20.9.17—*Limbi*  
 20.10.13—*they*  
 20.11.10—*Limbi*  
 20.11.15—*Lamanites*  
 20.12.13—*Lamanites*  
 20.13.14—*Limbi*  
 20.13.24—*Lamanites*  
 20.14.2—*Limbi*  
 20.14.48—*oath*  
 20.16.3—*Limbi*  
 20.17.3—*Gideon*  
 20.17.11–12—*king's captain*  
 20.18.37—*Lamanites*  
 20.21.7—*Abinadi*  
 20.23.3—*Limbi*  
 20.25.19—*Lamanites*  
 20.25.52—*Limbi*  
 20.26.4—*Lamanites*  
 20.26.9—*Limbi*  
 21.1.7—*Limbi*  
 21.1.16—*Nephi*  
 21.2.11—*Lamanites*  
 21.2.22—*Nephites*

21.3.17—*Limbi*  
 21.5.7—*Nephites*  
 21.5.26—*Lamanites*  
 21.7.17—*Lamanites*  
 21.8.8—*Lamanites*  
 21.9.14—*Limbi*  
 21.10.26—*Lamanites*  
 21.11.19—*Limbi*  
 21.11.24—*Lamanites*  
 21.12.27—*Nephi*  
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 22.14.21—*records*  
 21.15.30—*Lamanites*  
 21.17.17—*Limbi*  
 21.18.5—*Limbi*  
 21.19.36—*Lamanites*  
 21.20.34—*Lamanites*  
 21.21.21—*Nephi*  
 21.22.14—*Lamanites*  
 21.22.19—*Limbi*  
 21.22.25—*Ammon*  
 21.23.16—*Ammon*  
 21.23.27—*Noah*  
 21.24.22—*Zarahemla*  
 21.25.3—*Limbi*  
 21.25.11—*Ammon*  
 21.25.23—*Zarahemla*  
 21.26.42—*Zarahemla*  
 21.26.48—*Nephi*  
 21.26.64—*Ammon*  
 21.28.3—*Limbi*  
 21.28.15—*Ammon*  
 21.28.18—*Mosiah*  
 21.29.2—*Ammon*  
 21.30.5—*Noah*  
 21.30.31—*Abinadi*  
 21.30.38—*Alma*  
 21.32.7—*Ammon*  
 21.32.9—*Limbi*  
 21.33.8—*Limbi*  
 21.33.32—*Ammon*  
 21.34.28—*Alma*  
 21.36.7—*Ammon*  
 21.36.13—*Limbi*  
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 22.1.8—*Ammon*  
 22.1.11—*Limbi*  
 22.2.43—*Lamanites*  
 22.2.54—*Limbi*  
 22.3.7—*Gideon*  
 22.3.40—*Lamanites*  
 22.5.12—*Gideon*  
 22.6.17—*Lamanites*  
 22.7.18—*Lamanites*  
 22.8.27—*Shilom*  
 22.9.14—*Gideon*  
 22.10.3—*Limbi*  
 22.10.22—*Lamanites*  
 22.11.11—*Limbi*  
 22.11.33—*Shilom*  
 22.11.45—*Zarahemla*  
 22.11.49—*Ammon*  
 22.13.15—*Zarahemla*  
 22.13.18—*Mosiah's*  
 22.14.7—*Mosiah*  
 22.14.17—*records*  
 22.14.21—*records*  
 22.14.30—*Limbi*  
 22.15.9—*Lamanites*  
 22.15.16—*Limbi*  
 23.0.4—*Alma*  
 23.0.22—*Noah*  
 23.0.23—*Comprising*  
 23.1.2—*Alma*  
 23.1.5—*warned*  
 23.1.13—*Noah*  
 23.1.29—*gathered*  
 23.2.12—*Noah*  
 23.4.18–19—*pure water*  
 23.6.7—*Alma*  
 23.9.7—*Noah*  
 23.12.13—*Noah*  
 23.13.25—*Noah*  
 23.15.3—*Alma*  
 23.16.3—*Alma*  
 23.16.11—*founder*  
 23.17.11—*preach*  
 23.17.14—*teach*  
 23.17.19—*him*  
 23.17.35—*consecrated*  
 23.19.20—*Helam*  
 23.20.17—*Helam*  
 23.23.3—*I*  
 23.23.29—*Abraham*  
 23.23.31—*Isaac*  
 23.23.34—*Jacob*  
 23.25.15—*Helam*  
 23.25.33—*Lamanites*  
 23.26.10—*Alma*  
 23.26.23—*Helam*  
 23.26.35—*Lamanites*  
 23.27.2—*Alma*  
 23.28.21—*Lamanites*  
 23.29.15—*Lamanites*  
 23.29.17—*Alma*  
 23.29.39—*Helam*  
 23.30.6—*Lamanites*  
 23.30.15—*Limbi*  
 23.31.10—*Noah*  
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 23.32.11—*Amulon*  
 23.33.7—*Amulon*  
 23.33.12—*Lamanites*  
 23.34.3—*Lamanites*  
 23.34.7—*Amulon*  
 23.35.2—*Amulon*  
 23.35.9—*Lamanites*  
 23.35.23—*Nephi*  
 23.35.30—*Helam*  
 23.35.35—*Alma*  
 23.36.8—*Lamanites*  
 23.36.11—*Alma*  
 23.36.29—*Nephi*  
 23.37.3—*Alma*  
 23.37.15—*Nephi*  
 23.37.17—*Lamanites*  
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 23.38.11—*Nephi*  
 23.38.22—*Helam*  
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 23.39.10—*Amulon*  
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 24.1.7—*Amulon*  
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 24.1.52—*Shemlon*  
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 24.1.64—*Amulon*  
 24.2.3—*Lamanites*  
 24.3.10—*Lamanites*  
 24.3.12—*Laman*  
 24.4.9—*Amulon*  
 24.4.24—*Nephi*  
 24.4.35—*Lamanites*  
 24.5.20—*Amulon*  
 24.5.33—*Moses*  
 24.5.42—*Abinadi*  
 24.7.4—*Lamanites*  
 24.8.8—*Amulon*  
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 24.11.2—*Amulon*  
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 24.17.5—*Alma*  
 24.18.7—*Alma*  
 24.19.15—*Lamanites*  
 24.20.2—*Alma*  
 24.20.29—*Alma*  
 24.21.7—*Alma*

24.23.7—*Alma*  
 24.23.22—*Lamanites*  
 24.25.18—*Zarabemla*  
 24.25.21—*Mosiah*  
 25.1.4—*Mosiah*  
 25.2.11—*Nephi*  
 25.2.29—*Zarabemla*  
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 25.3.11—*Nephi*  
 25.3.17—*Zarabemla*  
 25.3.23—*Lamanites*  
 25.4.7—*Nephi*  
 25.4.17—*Zarabemla*  
 25.5.7—*Mosiah*  
 25.5.18—*Zeniff*  
 25.5.40—*Zarabemla*  
 25.6.8—*Alma*  
 25.6.24—*Zarabemla*  
 25.7.4—*Mosiah*  
 25.9.15—*Lamanites*  
 25.10.17—*Alma*  
 25.10.27—*Lamanites*  
 25.11.8—*Lamanites*  
 25.12.13—*Amulon*  
 25.12.56—*Nephi*  
 25.13.7—*Zarabemla*  
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 25.14.9—*Mosiah*  
 25.14.24—*Alma*  
 25.15.2—*Alma*  
 25.16.8—*Limhi*  
 25.17.8—*Alma*  
 25.17.26—*Limhi*  
 25.18.2—*Alma*  
 25.18.29—*Mormon*  
 25.19.8—*Mosiah*  
 25.19.11—*Alma*  
 25.19.22—*Zarabemla*  
 25.19.26—*power*  
 25.21.12—*churches*  
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 25.23.11—*Zarabemla*  
 25.23.28—*Christ*  
 26.1.22—*Benjamin*  
 26.1.24–25—*little children*  
 26.2.23—*Christ*  
 26.5.7—*Mosiah*  
 26.6.44—*admonished*  
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 26.9.7—*Alma*  
 26.10.14—*Alma*  
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 26.12.3—*Mosiah*  
 26.12.6—*Alma*  
 26.13.6—*Alma*  
 26.15.4—*Alma*  
 26.15.16—*Mormon*  
 26.15.32—*Abinadi*  
 26.24.12—*know*  
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 26.37.7—*Alma*  
 26.37.38—*receiving*  
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 26.38.7—*Alma*  
 27.1.41—*Alma*  
 27.1.50—*Mosiah*  
 27.2.8—*Mosiah*  
 27.3.18—*them*  
 27.3.24—*equality*  
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 27.10.53—*king*  
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 27.16.13—*fathers*  
 27.16.18—*Helam*  
 27.16.24—*Nephi*  
 27.16.51—*Alma*  
 27.17.18—*Alma*  
 27.18.3—*Alma*  
 27.19.6—*Alma*  
 27.22.31—*Alma*  
 27.23.24—*Alma*  
 27.25.7—*Marvel not*  
 27.29.40—*snatched*  
 27.32.8—*Alma*  
 27.34.9—*Mosiah*  
 27.34.14—*Ammon*  
 27.34.16—*Aaron*  
 27.34.18—*Omner*  
 27.34.20—*Himni*  
 27.35.9—*Zarabemla*  
 27.35.22—*Mosiah*  
 28.1.9—*sons*  
 28.1.11—*Mosiah*  
 28.1.20–21—*small number*  
 28.1.56—*Nephi*  
 28.1.76—*heard*  
 28.1.80—*Lamanites*  
 28.2.36—*Nephites*  
 28.5.24—*Nephi*  
 28.6.3—*Mosiah*  
 28.6.20—*Lamanites*  
 28.7.6—*Mosiah*  
 28.7.19—*they*  
 28.7.36—*Lamanites*  
 28.8.7—*Mosiah*  
 28.9.11—*up*  
 28.9.18—*Lamanites*  
 28.9.20—*I*  
 28.10.3—*Mosiah*  
 28.11.1—*Therefore*  
 28.11.19—*Nephi*  
 28.11.61—*Limhi*  
 28.13.22—*bow*  
 28.14.8—*beginning*  
 28.16.8—*seer*  
 28.17.3—*Mosiah*  
 28.17.33–34—*great tower*  
 28.17.42—*language*  
 28.17.69—*Adam*  
 28.18.9—*Mosiah*  
 28.20.11—*Mosiah*  
 28.20.34—*Alma*  
 28.20.40—*Alma*  
 28.20.91—*Lehi*  
 28.20.93—*Jerusalem*  
 29.1.3—*Mosiah*  
 29.1.6—*this*  
 29.2.18—*Aaron*  
 29.3.2—*Aaron*  
 29.3.10—*Nephi*  
 29.3.36—*Mosiah*  
 29.4.3—*Mosiah*  
 29.7.18—*contentions*  
 29.7.27—*son*  
 29.7.67—*perverting*  
 29.11.8—*remainder*  
 29.11.15—*appoint*  
 29.12.12–14—*judged of God*  
 29.13.47—*Benjamin*  
 29.18.4—*Noah*  
 29.27.44—*hitherto*  
 29.37.9—*Mosiah*  
 29.40.9—*Mosiah*  
 29.42.7—*Alma*  
 29.43.8—*Alma*  
 29.44.14—*Zarabemla*  
 29.44.23—*Nephites*  
 29.44.25—*Alma*  
 29.46.7—*Mosiah*

29.46.37—*Lehi*  
29.46.39—*Jerusalem*

29.47.8—*kings*  
29.47.13—*Nephi*

29.47.20—*Alma*  
29.47.24—*founder*

A Commentary on the Scriptures  
by  
Paul Nolan Hyde, Ph.D.

**The Book of Mosiah**

0.0 At this point in the text of the Book of Mormon, the reader will note that the narrator of the story is no longer the primary character involved. We now are reading the written synopsis made by Mormon, his resource being the Large Plates of Nephi. He is what may be called a “third-person narrator”. This becomes considerably important in coming to an understanding of the Book of Mormon. As has been noted before, one of the curious aspects of the text of the book of Mosiah is the absence of a head note like the ones that appear in most of the other books of the Book of Mormon. This curiosity was discussed at length in *1 NE-C 1.0*. As has been suggested several times in this commentary, the loss of the 116 pages of manuscript produced by the Prophet Joseph Smith and his scribe Martin Harris in the spring of 1828 undoubtedly contained more than just the book of Lehi. Without going into all of the reasons why it may be the case, we would probably be not far off the mark to suggest that the book of Mosiah was not named so much for the son of King Benjamin, but rather for his father, Mosiah 1. The natural break in the historical narrative between the books of Lehi and Mosiah would have been best made at the point the Nephites were compelled to flee from the land of Nephi into the wilderness north of their inheritance. Mosiah 1 had been inspired and guided by the Lord God to lead the faithful out of harm’s way into the land of Zarahemla. Of his ministry and reign we have but little, no more than a brief sketch provided by the prophet Amaleki in the book of Omni. King Benjamin’s life and ministry is hardly treated at all in Mormon’s extant account, save for the last year or so of his labors among the people. We might speculate some about Mormon’s narrative structure for his history to good effect. We may suppose, that the book of Lehi was, for Mormon, a treatise on the function of a Patriarchal society. What he may have thought of that arrangement we may only guess, but no doubt he would have pointed out the positive and negative aspects of a father-led community. There is no question that the book of Mosiah is, in large measure an essay on the virtues and liabilities of a monarchy. Clearly Mosiah 1, Benjamin, and Mosiah 2 constitute a triad of all that can be right about a Kingdom among the people of God. These three men were Christlike in all of their dealings with the people they served. The reigns of Zeniff, Noah, and Limhi, however, illustrate the weaknesses associated with monarchies when the kings are not devoted disciples of the Lord Jesus Christ. The book of Alma treats the strengths and weaknesses of a democracy or governance by the judiciary elected by the voice of the people. Given what appears to be the intent of Mormon in outlining his work, we may speculate that the original text of the book of Mosiah may have been as much as a third larger than it is at present; as much as another twenty pages of narrative, including Mormon’s original head note for this section of his book.

1.0.4—*Mosiah*—Although could make a case for this portion of the Book of Mormon as having been named for king Benjamin’s son and successor, it is far more likely that it was named after king Benjamin’s father, the first Nephite king of Zarahemla.

\*THE BOOK OF MOSIAH

\* p. 153  
Mosiah  
EM 1:149, 196,  
198  
EM 4:1782



{Chapter I}  
(Chapter 1)

{9—1830}

1.1 Many students of the Book of Mormon have assumed, because of the physical proximity of the last verses of Words of Mormon and the opening verses of Mosiah in the current edition, that the lack of contention among the people of Zarahemla mentioned here and the peace that was established in the land mentioned in the concluding verse of the Words of Mormon are to be equated. Notwithstanding the arguments to the contrary, this is probably not the case (see *WM-C 1.12–18*). Although there appears to be prophetic serendipity in the manner in which Mormon wrote his connecting link between the Small Plates of Nephi and the surviving portion of his own historical account of the life of King Benjamin, it is most likely that the “peace” spoken of took place many years before the time Benjamin gave his final address to his people.

1.1.13—*Zarahemla*—There has been some speculation regarding the derivation of this Mulekite name. The most appealing interprets the word as a “man or place of abundant posterity” (see 14.1.17)

1.1.22—*Benjamin*—The son of Mosiah I and the father of Mosiah II. He was the second righteous Nephite king of the land of Zarahemla.

1.2 Plainly put, Benjamin had seen to it that his sons were training in reading and writing Reformed Egyptian, a gift that allowed them to peruse the history of their people and the writings of the prophets of God who had guided the Nephites spiritually. There is no more effective way for a man to become a man of understanding, save he have the Heavens opened to him in vision.

1.2.16—*Mosiah*—No doubt Mosiah 2, the future king of the land of Zarahemla, was named after his grandfather, Mosiah 1, he who had led the faithful Nephites from the land of Nephi to the place where the Mulekites had settled.

1.2.18—*Helorum*—This is the only time in the record of Mormon that this son of Benjamin is mentioned. There is no other character in the Book of Mormon that bears the name.

1.2.20—*Helaman*—Although this particular son of King Benjamin will not be referred to again in the Book of Mormon, there are two other men who bear the same name. The first is the son of Alma the younger, he who became the military leader of the two thousand stripling warrior volunteers who pertained to the people of Ammon. The second man in the Nephite record to bear the name of “Helaman” was the son of the first, after whom the book of Helaman is named. This good man was the object of an assassination attempt by Kishcumen, the founder of the secret society that eventually would be known as the Gadianton Robbers.

1.3 The Plates of Brass had not only served as the authoritative source by which the Law of Moses was observed in its fullness among the Nephites, it also served as the primer by which the written language of the people was preserved. For a thousand years the language remained constant because of the faithful adherence the Nephites gave to that holy book. Not only would the people have suffered ignorance in the absence of the Brass Plates, they also would have fallen quickly into apostasy, a state of unbelief in the which they would have perished.

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.

2 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.

3 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

Mosiah 1  
EM 1:149, 162,  
183, 201, 212,  
332  
EM 2:960  
Mosiah 1:1–7  
EM 1:378

Mosiah 1:2  
EM 2:584  
CR85-O:48  
Mosiah 1:2–3  
EM 1:99  
EM 2:960  
CR00-A:28  
Mosiah 1:2–4  
EM 1:180, 198

Mosiah 1:3  
CR85-O:48  
CR01-O:87  
Mosiah 1:3–5  
PM 90  
EM 3:1195  
Mosiah 1:3–7  
CR89-A:3  
Mosiah 1:3,5  
EM 3:1027

1.4 Nephi and Enos specifically refer to the great blessings that came into their lives because their respective fathers had taught them how to read and write Reformed Egyptian. As other Nephite prophets have testified, this was no easy task. As to the spoken language of the Nephites we know but little, although originally it was a dialect of Hebrew. Moroni clearly states that both the spoken and written languages changed over time, the latter have been adapted because of alterations in the former. It is a matter of record that since the days of Adam and Eve, the faithful have felt the divine responsibility to teach their children to read and write in the languages in which their sacred records were preserved.

1.4.9—*Lehi*—The first prophet of the Lamanites and the Nephites who left the land of Jerusalem about the year 600 BC. Many of his experiences are recorded in the writings of his son, Nephi, engraved upon the Small Plates of Nephi.

1.4.42—*Egyptians*—The inhabitants of the land naturally watered by the Nile River, the delta region of the same being luxuriant as one could hope for in terms of animal and vegetable life.

1.5 The injunction to read and study the writings of the prophets, seers, and revelators is not simply a commandment to be academically sound. The knowledge and power that comes when we draw upon the experiences of the past, serves as a spiritual bastion for even those who may have had the Heavens opened unto them. No one is exempt from becoming familiar with those things which the Lord in His wisdom has had His servants preserve. Not only could Benjamin's three sons see the effects of illiteracy in the lives and circumstances of their brethren the Lamanites, but they were not so far removed from their grandfather's time that they would not have been quite familiar with the degenerate circumstances that their fellow countrymen in the land of Zarahemla were in when Mosiah 1 first came in among them (see *OM-C 1.17–22*). The Mulekites had not only lost the facility to maintain a constancy of their written and spoken language, they had lost their faith. They knew they were descendants of Jewish kings, but they could recall little if any of their religion. The blessing of having their language and their rituals restored to them had such an extraordinary impact on their society that they made Mosiah 1 their king in the place of Zarahemla himself. It is doubtful that Zarahemla ever regretted his abdication.

1.5.60—*Lamanites*—Specifically the posterity of the eldest son of Lehi and Sariah, and generally those who apostatized away from the teachings of the fullness of the Gospel of Jesus Christ. They were the primary opposition of the Nephites who in general adhered to the teaching of the prophets, seers, and revelators of the Lord God of Israel.

1.6 Benjamin assures his sons that as surely as the various collections of plates are before their eyes, just so certainly are the words written upon them a sure reflection of that which had really taken place. These were not fabrications, but an accurate history of the relationship between the House of Israel and their God, and between their immediate Nephite ancestors and the God of Heaven. Benjamin can bear his testimony as to the truthfulness of those things upon the plates because he had read them himself and had received a fervent witness borne by the power of the Holy Ghost to his soul of their veracity.

1.6.18–19—*these records*—Speaking specifically of the Brass Plates.

1.6.26–28—*plates of Nephi*—Benjamin at this point may have been thinking of the Small Plates of Nephi that he had received from Amaleki

of God.

4 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.

5 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 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.

Mosiah 1:4  
AF 291  
EM 1:180, 198  
CR85-O:48  
CR91-A:31  
\* p. 154  
Mosiah 1:4–5  
EM 3:1284

Mosiah 1:5  
CR85-O:49  
CR86-A:74  
CR86-O:70

Mosiah 1:6  
CR85-O:48

some forty years before, but most likely he was referring to the Large Plates of Nephi, the tangible collection of plates which contained the religious and secular record of the Nephites.

1.6.44—*Jerusalem*—There has been much speculation as to the linguistic heritage of the name of the Holy City. Simply said, the name literally derives from roots which mean together, “flowing peace” or “established in peace”. The great city of Salem, built in the days of Melchizedek and Abraham, was a Zion society and may have indeed enjoyed the same destiny as that of the city of Enoch. Any city, “established in peace” is by definition, the City of the great King.

1.7 Benjamin had encouraged his sons all of their lives to read the records that were before them, both secular and religious. Benjamin knew, however, that the time remaining to him in mortality was short and that he would no longer be around to prompt them. “Remember” to study; “remember” to take regular spiritual substance into their lives. For the Nephites, there would never be true prosperity without obedience to the principles and ordinances of the Gospel of Christ, without living by every word that proceeds forth from the mouth of God.

1.8 One of the great insights into the Book of Mormon comes as we attempt to determine why Mormon chooses to include certain aspects of the history of the Nephites and refrains from giving us others. He has already testified that he cannot transcribe even the hundredth part of the affairs of his people (see *WM-C 1.5*). What guides our author to select that one percent?

1.8.7—*Benjamin*—The son of Mosiah I and the father of Mosiah II. He was the second righteous Nephite king of the land of Zarahemla.

1.8.16–17—*this book*—That is to say, the record that Mormon was compiling upon his own plates. He may be referring to the specific section which he had called the “Book of Mosiah”, but the principle is the same. Mormon knew that much more had been given to the three sons of Mosiah at the time he called them together, because they had been written down on the Large Plates of Nephi as a matter of course.

1.9 We may only speculate as to what constituted “old” in the case of King Benjamin. If our tentative chronology has any merit at all, Benjamin would have been about 77 years of age in 124 BC when he proposed that his son Mosiah be established as the king of Zarahemla (see *OM-C 1.9*). We can speak with certainty that Mosiah 2 was 30 years of age when he ascended to the throne.

1.9.9—*Benjamin*—The son of Mosiah I and the father of Mosiah II. He was the second righteous Nephite king of the land of Zarahemla.

1.9.20—*waxed*—A seldom-used word which now generally only has reference to a moon approaching its full phase. The antonym is “waned”.

1.10 We may speculate as to the relative size of the combined populations of the Nephites and the Mulekites and the size of the territory that they inhabited. Much ink has been spilled regarding the matter, but suffice it to say, the gathering of the people was accomplished in less than 48 hours. The proclamation went out one day, and the people were gathered and ready to listen to their king the next.

1.10.4—*Mosiah*—No doubt Mosiah 2, the future king of the land of Zarahemla, was named after his grandfather, Mosiah 1, he who had led the faithful Nephites from the land of Nephi to the place where the

7 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.

8 And many more things did king Benjamin teach his sons, which are not written in this book.

{*9—1830*}

9 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.

10 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

Mosiah 1:7  
CR85-A:16  
CR85-O:48  
CR86-A:34  
CR96-A:109  
CR02-O:42

Mosiah 1:10–11  
CR00-A:28  
Mosiah 1:11–12  
PM 364

Mulekites had settled.

- 1.10.32–33—*this land*—Note that Benjamin does not refer to the geographical area as the land of “Zarahemla”. There had been a time when the territory occupied by the Mulekites had been called the land of Zarahemla because of the king who ruled over them (see *OM-C 1.13–14*). Mormon in his writings refers to the capital city, the nation, and the combined peoples by this title. We do not know precisely how those who lived during the time of Mosiah 1 and Benjamin referred to their country.
- 1.10.35–36—*this people*—It is intriguing that Benjamin needs to clarify his meaning for Mosiah. The implication of the clarification is that the Mulekites and the Nephites had not quite yet become a single people.
- 1.10.41—*Zarahemla*—The leader of the Mulekites at the time Mosiah 1 and his followers arrived in the land of Zarahemla from the land of Nephi.
- 1.10.46—*Mosiah*—In reference to the father of King Benjamin rather than to his son. A rather obvious observation once one thinks about it for a moment.
- 1.10.62—*morrow*—Much has been made of this word as to whether it refers to the next day or to some indefinite period of time in the immediate future. Early nineteenth-century usage, as recorded in Webster’s 1828 *American Dictionary of the English Language*, suggests that the meaning exclusively refers to the next day. Even modern dictionaries are quite conservative in their ascribed meaning to the word, giving no indication that the word is ever used for any other period of time than the 24 hours following.

1.11 It must have been a glorious thing for the prophet/king of the people to have an opportunity to re-establish the covenant of Christ among the people. The Nephites while living in the land of Nephi had, for the most part, forsaken many of the principles and ordinances which pertained to the higher law, even though they observed the ordinances of the Law of Moses. The Mulekites had not had an opportunity to embrace the Gospel of Christ previous to this time.

- 1.11.9—*name*—The name by which they would be known, the name which they will take upon themselves was that of Lord Jesus Christ.
- 1.11.17—*all*—Benjamin may have been referring to the various remnants of the House of Israel that had been scattered throughout the world, but it is far more likely that he is speaking of those of the family of Lehi and the followers of Mulek who specifically came to the Americas under the direction of the Lord. In taking upon themselves the covenant that Benjamin would propose to them, they would be distinguished from the Lamanites, the variety of dissident Nephites, and any pockets of Mulekites that might be found outside of the boundaries of the land.
- 1.11.31—*Jerusalem*—A city located about 32 miles from the Mediterranean Sea and 18 miles from the Jordan River and the northern tip of the Dead Sea. Once the city was captured by the children of Israel from the Jebusites, it served as the capital of the kingdom of Israel and Judah for many centuries. Jerusalem sits aside of several prominences including mount Moriah, where Abraham was commanded to take Isaac as an offering unto the Most High God, and mount Zion. The Kidron Valley and the Mount of Olives lie immediately to the east. The traditional sites of Calvary and the Garden Tomb lie immediately to the north. The king at the time of the initial entry into the land of promise

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.

11 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.

was Adonizedek.

1.11.46—*commandments*—Certainly a reference to the Law of Moses which had been reintroduced among the Mulekites and thus re-emphasized among the Nephites as well. Additionally, there had been other specific instructions given to Lehi and his posterity, such as the prohibition against plural marriage and concubines, that the Nephites and the Mulekites were observing to do.

1.12 The covenant that the people would enter into was one only they could break through rebellion and neglect; the Lord God would not and could not forsake His people. Personal apostasy is only means by which the covenant of Christ may be broken.

1.12.11—*blotted*—Benjamin will explain below that the name of Christ is blotted out of the disciple's heart through transgression.

1.13 The strength of any nation is founded upon its moral values. A covenant people who observe to do all that their God requires of them are strengthened beyond measure, both physically and emotionally. The Nephites never would have fallen before the Lamanites had they diligently sought to keep the commandments that the Lord had given them.

1.13.21—*transgression*—Notice that Benjamin indicates that the transgressions not only involved engaging in wickedness, but also immorality. As we have seen in the past with Sherem and others, many attempts would be made in the land of Zarahemla to subvert the Gospel of Christ so that the morally bankrupt could justify plural marriage and the taking of concubines. Benjamin foresaw that this would be a major problem.

1.14 Nephi had been delivered out of the hands of Laman and Lemuel on countless occasions. The faithful in Christ had been delivered out of the hands of their enemies as they left the land of Lehi and fled into the mountains of Nephi. Those who remained true and faithful to the commandments of God were delivered by the hand of Mosiah 1 out of the hands of the Lamanites to a place of relative safety in the land of Zarahemla. Throughout all of their history, the Nephites and their associates were given strength to fend off the destruction that surrounded them on every hand, and this because they exhibited a willingness to keep the law of God.

1.14.29—*Lamanites*—Specifically the posterity of the eldest son of Lehi and Sariah, and generally those who apostatized away from the teachings of the fullness of the Gospel of Jesus Christ. They were the primary opposition of the Nephites who in general adhered to the teaching of the prophets, seers, and revelators of the Lord God of Israel.

1.15 While the formal abdication of King Benjamin yet lay in the future, the practical aspects of the governance of the land of Zarahemla began to be transferred to Mosiah. Given Benjamin's focus on the grand covenant which he was about to introduce among his people, this step seems most wise.

1.15.9—*Benjamin*—The son of Mosiah I and the father of Mosiah II. He was the second righteous Nephite king of the land of Zarahemla.

1.16 No doubt there were custodians of the religious and cultural artifacts of the Nephites, but as the formal head of the Nephite people Benjamin, and then Mosiah 2, had placed upon him the practical responsibility of preserving all that had been delivered to them from the days of Lehi and Nephi. While the transfer of the crown would be made publicly, this vast spiritual task was

\*12 And I give unto them a name that never shall be blotted out, except it be through transgression.

\* p. 155

13 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.

14 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.

{~~9~~—1830}

15 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.

16 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

Mosiah 1:16  
MD 440  
EM 2:829  
EM 3:1427

done in private.

- 1.16.16–18—*plates of brass*—The record that had preserved the Nephites from apostasy and ignorance and had been the means by which the Mulekites had been restored to their ancient faith.
- 1.16.22.24—*plates of Nephi*—Although the Small Plates of Nephi may be included in this rubric, the Large Plates are no doubt that collection to which Benjamin is referring here.
- 1.16.28–30—*sword of Laban*—The text of the Small Plates testifies that the sword of Laban was used specifically by Nephi and Benjamin to deliver their people out of the hands of Lamanites. No doubt there were other defenders of the faith who wielded that weapon for the benefit of the Lord’s people.
- 1.16.33—*ball*—In reference to the Liahona used first by Lehi to guide his family whithersoever the Lord would have them go in the wilderness. The director led the company across the ocean and then guided Nephi and his followers into the relative safety in the mountains of Nephi. Clearly Mosiah 1 had in his possession this very same instrument as the Nephites left the land of their inheritance to flee into the wilderness and then to the land of Zarahemla.

1.17 We cannot assume that the conditions governing the use of the Liahona were any different than those experienced by the family of Lehi as they traversed the wilderness. No doubt the excursions made by other peoples using the director were fraught with distress and disorientation for basically the same reasons as those that afflicted the company of Lehi.

1.18 When the temple in Zarahemla was built and by whom, we are not told in that portion of the narrative we possess. The Nephites had built their own temple in the land of Nephi at which they offered their sacrifices according to the Law of Moses, and where they also received frequent instruction by their priests and teachers. If we had in our possession the narrative contained on the 116 pages of lost manuscript, that of the book of Lehi and the first part of the book of Mosiah, we would undoubtedly discover that the Temple was built in the land of Zarahemla in conjunction with the restoration of the Mulekites to their religious duties. Observance of the Law of Moses, an observation made possible by the Plates of Brass in Mosiah’s possession when he arrived in Zarahemla, no doubt would have inspired a universal desire on the part of the combined peoples to raise up such a building unto the Most High God.

- 1.18.8—*Mosiah*—No doubt Mosiah 2, the future king of the land of Zarahemla, was named after his grandfather, Mosiah 1, he who had led the faithful Nephites from the land of Nephi to the place where the Mulekites had settled.
- 1.18.30—*Zarahemla*—The land originally settled by the Mulekites that lay between the narrow neck of land to the north and the narrow strip of wilderness to the south that separated it from the lands of Nephi and Lehi, It became the great bastion of Nephite civilization for more than five hundred years. The name is directly associated with that of the last of the great Mulekite leaders.

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.

17 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.

{¶—1830}

18 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.

Mosiah 1:18  
AF 487  
MD 780  
DS 2:237

{Chapter I, continued}  
(Chapter 2)

{9—1830}

2.1 We do not know how great the size of the population of the land of Zarahemla was in the year 124 BC. The people of Mosiah 1 were relatively small when compared to the entire population of the land of inheritance. They were the righteous who were willing to flee out of the land of Nephi at the behest of the Lord. According to their own account, the Mulekites had been devastated by civil war. From the time of Mosiah's arrival with the Nephites, the two peoples had been confronted with various wars with the Lamanites who had followed the Nephites into the wilderness, particularly during the early years of King Benjamin's reign. That the proclamation could be made in one day and the gathering take place the next seems more than likely.

2.1.8—*Mosiah*—No doubt Mosiah 2, the future king of the land of Zarahemla, was named after his grandfather, Mosiah 1, he who had led the faithful Nephites from the land of Nephi to the place where the Mulekites had settled.

2.1.50—*Benjamin*—The son of Mosiah I and the father of Mosiah II. He was the second righteous Nephite king of the land of Zarahemla.

2.2 Notwithstanding the limitations that we may articulate regarding the numbers that could be gathered to the temple in Zarahemla, the fact remains that for the time and place an extraordinary response to King Benjamin's request took place.

2.3 Under the Law of Moses there were three kinds of animal sacrifices that could have been offered at the time. The first would have been sacrifice for sin, or trespass offering; this offering was based on the assumption that a reconciliation was required between men or between men and their God. The second would have been a peace offering; the assumption in this offering was that all concerned were expressing a deep and abiding gratitude for the blessings with which they had been blessed. The third was the burnt offering, the eternal symbol of complete consecration of the worshipper to the God of Heaven of all that he is or every will be. Clearly there were many who were willing to enter into a covenant of total commitment to God the Eternal Father and His Son the Lord Jesus Christ.

2.3.15—*sacrifice*—We must conclude that the offering of sacrifice by Lehi and his family, together with all other offerings demanded by the Law of Moses, were accomplished by a priesthood other than that possessed by the priests in Jerusalem. All those sacrifices at the Temple were directed by the presiding authorities of the Aaronic and Levitical Priesthoods. Lehi and his family pertained to the tribe of Manasseh and not to the tribe of Levi. Therefore, they must have conducted their worship of the Lord God under the authority of the Melchizedek Priesthood, an authority after the Order of the Son of God which can administer in all of the ordinances of the Gospel of Jesus Christ and of the Law of Moses.

2.3.17–18—*burnt offerings*—An act of consecration and rededication to all of the principles and ordinances pertaining to the fullness of the Gospel of the Lord Jesus Christ. The animal in these sorts of offering were completely consumed upon the altar.

2.3.24—*Moses*—We have no idea how Amram and Jochebed referred to

1 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.

2 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.

3 And they also took of the firstlings of their flocks, that they might offer sacrifice and burnt offerings according to the law of Moses;

Mosiah 2  
EM 1: 99, 149,  
162, 167, 183,  
189, 196, 201,  
212, 213, 332  
EM 2:715, 960  
CR90-A:35  
Mosiah 2:1–3  
MA 116  
Mosiah 2:1–7  
MD 780

Mosiah 2:3  
AF 455  
MD 435  
DNTEC 2:141  
EM 1:203  
EM 3:1248  
Mosiah 2:3–4  
EM 1:189

their son by name. This given by the princess, however, essentially is a reference to his deliverance from the Nile. In its elemental form, the name of the prophet means “is born”. The cognate in Hebrew means “drew him out”.

2.4 If we assume that what Mormon means by “sacrifice” and “burnt offerings” mentioned in verse 3 have reference to the first and third kinds of possible offerings that might have been made under the Law of Moses, then we may assume with some certainty that the offerings mentioned here have to do with the second sort; that is to say, having to do with the “peace” offerings. Therefore, there were those who came to the temple repentant of all their wickedness, wishing to be reconciled with all those they had offended, in preparation for the blessings which King Benjamin had promised them. We may rest assured that there were also those who were further along in their eternal progress, filled with eternal gratitude and willing to do all that the Lord their God might require of them.

2.4.22—*Jerusalem*—A city located about 32 miles from the Mediterranean Sea and 18 miles from the Jordan River and the northern tip of the Dead Sea. Once the city was captured by the children of Israel from the Jebusites, it served as the capital of the kingdom of Israel and Judah for many centuries. Jerusalem sits aside of several prominences including mount Moriah, where Abraham was commanded to take Isaac as an offering unto the Most High God, and mount Zion. The Kidron Valley and the Mount of Olives lie immediately to the east. The traditional sites of Calvary and the Garden Tomb lie immediately to the north. The king at the time of the initial entry into the land of promise was Adonizedek.

2.4.61—*Zarahemla*—The land originally settled by the Mulekites that lay between the narrow neck of land to the north and the narrow strip of wilderness to the south that separated it from the lands of Nephi and Lehi. It became the great bastion of Nephite civilization for more than five hundred years. The name is directly associated with that of the last of the great Mulekite leaders.

2.5 Here we see in place the remnants of the Patriarchal order which had defined the posterity of Lehi in the beginning. Without speculating too much, we might observe that the book of Lehi, that section of the Book of Mormon which had been lost through the perfidy of the Harrises, was primarily a depiction of how the Gospel of the Lord Jesus Christ might be lived properly under the leadership of a righteous father, just as the book of Mosiah is a treatise on how that same Gospel might be lived in conjunction with the rule of kings, whether righteous or wicked. Mormon’s nod at the Patriarchal organization that remained after several generations is a testament to the faithfulness of both Lehi and Nephi which generated such emulative love on the part of their posterity.

2.6 The people of King Benjamin were prepared for any eventuality. They pitched tents to provide shelter from the elements which could have been severe at times. They may have known that the conference of the Kingdom was going to involve more than a single day and thus they would have a place where they might stay the night without going through a daily re-gathering from their permanent homes.

2.6.36—*Benjamin*—The son of Mosiah I and the father of Mosiah II. He was the second righteous Nephite king of the land of Zarahemla.

4 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.

{*¶*—1830}

5 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.

6 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;

\*p. 156

Mosiah 2:5  
EM 1:189, 203  
CR84-A:43  
CR00-A:28  
Mosiah 2:5–8  
EM 4:1578

Mosiah 2:6  
CR89-O:58  
Mosiah 2:6–7  
AF 487  
Mosiah 2:6–8  
CR00-A:28



2.7 Mormon does not expressly tell us when the tower was built. One wonders whether Benjamin anticipated the faithfulness of his people and had the tower constructed beforehand as the saints were gathering. Again, although we may conclude that the Temple of Zarahemla was patterned after the Temple at Jerusalem, yet we cannot know precisely how large the outer public court may have been. Apparently the Temple grounds outside of the Temple proper were extensive.

2.7.9—*Benjamin*—The son of Mosiah I and the father of Mosiah II. He was the second righteous Nephite king of the land of Zarahemla.

2.8 It is beyond our ability at this point to determine the nature of the acoustics of the Temple, the effectiveness of the tower, or the extent of the place where the people of Zarahemla were encamped. Whatever the assets in this matter, the congregation was so large that king Benjamin's voice could not reach them all. Admittedly, Benjamin was greatly enfeebled by this time in his life and even his greatest exertions may not have been adequate to what may have been a relatively simple task for another of stronger voice. Note that the importance of the event is emphasized by the extent that Benjamin and his aides went to in order to allow all to hear or read his words. This pattern has been followed in this dispensation as well.

2.9 Benjamin understands the vagaries of the human mind and heart, and the ease with which spiritual things are dismissed by those who think they are wise.

2.9.48—*trifle*—One endangers the welfare his or her soul by minimizing the counsels of the Lord through his chosen servants.

2.9.66—*ears*—The House of Israel had frequently put their fingers in their ears that they might not be subject to the call to repentance. In these instances they knew exactly what they were doing. King Benjamin knew that the introduction of the demanding covenants which he was about to present to his people might possibly produce the same reaction.

2.9.73—*hearts*—The foundation of every testimony of the truth finds place in the lives of the children of God through their hearts. We comprehend the logic, the facts of an issue through the action of our minds, but the truth of a matter is borne into the hearts of the humble by the power of the Spirit of God.

2.9.80—*minds*—A mystery is that which is not presently plain to the mind of an individual. Benjamin proposed that his people willingly receive his teachings as truth, as a pattern by which they might be placed on the path of knowledge and find joy in the principles of salvation.

2.10 The teachings that Benjamin is about to present to the people of Zarahemla are glorious and edifying, perhaps overwhelming to the mortal mind. He wished his people to understand and obey, not because he was their king, but because the principles he was about to reveal were true. In his humility, however, he did not wish the faithful to believe that he was anything more than an ordinary man who had been asked to do extraordinary things.

2.11 Benjamin had been a great leader, one who had wielded the ancient sword of Laban, one of the artifacts of the Nephite nation, in defense of his people (*see OM-C 1.13*). He had been instrumental in driving the Lamanites out of the land of Zarahemla and was as great a military hero as any people might have ever desired. Additionally, he and those associated with him had exposed false Christs and false prophets who would have led the people to

7 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.

{9—1830}

8 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.

9 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.

10 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.

11 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

Mosiah 2:9  
EM 3:1285  
CR90-O:34  
CR91-A:32  
CR93-O:59  
CR96-O:108

Mosiah 2:10–11  
EM 2:520  
CR90-O:101

destruction. He had opened blinded eyes and had restored the children of God to their proper worship of the Lord (see *OM-C 1.15–16*). Benjamin, in his simple humility, testifies that any successes that might be attributed to him have come to them as gifts from God.

2.11.20—*chosen*—We are not privy to the manner in which the Kings of the Nephites were selected by the people. Certainly there was some sort of preference involved, the succeeding king having been chosen from among the offspring of the reigning king. How the voice of the people was determined we do not know. When the time came for the successor for King Mosiah 2 to be chosen, none of his sons were willing to succeed him; the choice of the people could not be compelled to be the king. Obviously, the reigning king had some say in the matter as did King Benjamin in selecting Mosiah over Helorum and Helaman. It would appear that the reigning king’s choice could not be foisted upon the people.

2.11.25—*consecrated*—Mormon does not describe in any detail the manner in which this consecration took place. Would Mosiah be anointed like unto the ancient kings of Israel? Jacob bears witness that Nephi, the son of Lehi, performed such an anointing upon the head of his successor before the people (see *JC-C 1.9*). However the formality, King Benjamin saw his duty to the people as part of his duty to his God, he having been dedicated to the task with full purpose of heart.

2.12 Benjamin will testify in verse 14 that he had labored with his own hands for his own living that he might not have to tax this people financially. This would be an interesting contrast to the second king of the land of Nephi, Noah, who was a contemporary of Benjamin. That Mormon was fully aware of the contrast that he was presenting cannot be denied.

2.13 With regard to the notion of harsh imprisonment and slavery, one wonders as to why anyone in a Nephite or Mulekite society would be subjected to either. Under the Law of Moses, servitude was possible under extreme conditions of poverty. Certainly by the time of the Savior’s mortal ministry, the laws of the Jews were such that a man could be imprisoned for failure to pay his debts. The corollary of having to pay the uttermost senine in concert with the uttermost farthing would suggest that the Nephites were aware of that option as well. That being a given, we may conclude that King Benjamin did not allow financial oppression during his reign. This is complete harmony with the essence of verse 12 wherein Benjamin testifies that he had not demanded taxes of them so that he could live differently than his subjects. In all things he had counseled them to live the intent of the Law of Moses, a preparatory Gospel the observance of which would lay the foundation for that which he was about to do: reveal unto the people of Zarahemla the fullness of the covenant of Christ.

2.14 A man who labors under an oppressive regime ultimately succumbs to despair or cynicism, neither of which is consistent with the spirit of the Gospel of Jesus Christ. Throughout his life, particularly since having been consecrated as the King of Zarahemla, Benjamin had served as an archetype of the Lord Jesus Christ. He was their defender, their deliverer, a benign and loving advocate of the well-being of every soul who pertained to his kingdom. The people were prepared to take the name of Christ upon them because they knew Benjamin well and could by his example perceive the goodness of God the Father and that of His Son.

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.

12 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;

13 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 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.

Mosiah 2:12–14  
DNTC 2:179  
Mosiah 2:12,14  
CR86-O:77  
\* p. 157

Mosiah 2:13  
EM 1:162

2.15 Benjamin was meek and lowly of heart even though he was their king. He was not weak nor was he a simpleton; quite to the contrary. Benjamin was timid only in self-promotion, as the power of his pointed instructions to his subjects clearly indicates.

2.16 Benjamin had been consecrated by his father, Mosiah 1, to be the king of the land of Zarahemla. He perceived himself in precisely the same way that Nephi the son of Lehi perceived his role as protector and teacher. He defended the Nephites as he was strengthened by the power of God; he taught his people as he was instructed from on high. King Benjamin was continually humble because he continually acknowledged that the Lord God was the source of all that was good in his conversation and conduct among the Nephites. He loved his people and sought for ways that they might be blessed because he was of the same mind as their Lord and their Redeemer.

2.17 The work and glory of God is to bring to pass the immortality and eternal life of man. Jesus Christ dedicated himself wholly to that cause, even to the shedding of his own blood, the sacrifice of his own life. Those who serve God with all of their heart, might, mind, and strength, are committed to the principle that all men are subject to salvation and exaltation, even as many as will. Benjamin labored as he did because he perceived each citizen as redeemable in the eyes of God. Benjamin had set a perfect example before his people and, like many of the Apostles and prophets have testified, he wished that all men might be like unto himself, willing to do whatever was necessary to lead the faithful to the feet of the Lord Jesus Christ.

2.18 And thus we see the power of a good man, honored by his people, in a position to properly regulate the affairs of the government. The citizens of Zarahemla will follow their king on the path of righteousness because they love him; they love him because he loved them first. When the wicked reign, the people mourn.

2.19 Notwithstanding all of his labors in behalf of his people, Benjamin continues to make clear that all good derives from God, no matter through whom that goodness is manifested. If he has done well as their king, it is because God has been merciful and kind. Benjamin knows that the natural man is an enemy to God; he also knows that a man cannot be anything other than natural unless he is regenerated through the power of God. Therefore, all that is worthy of thanks, all that has been of goodly report in his administration, has transpired because of generosity of the Lord God of Israel.

2.20 Our view of existence is so proscribed, so narrow in perspective, that we sometimes sense that our meager contributions to the destiny of humanity have noteworthy significance. The reality is that without the sustaining power of God, the whole system that we enjoy here upon the earth would fall to ruin, never to rise again. Imagine the energy, the labor necessary to maintain the world as it is. Does anyone really believe that this planet is self-sustaining, independent of the rest of creation and the power by which it was made? The daily infusion of energy in order to sustain life upon the earth is enormous. What contribution to the resources available to the inhabitants of the earth is provided by man himself? We are at present, in the eternal scheme of things, consumers only and not producers. When men truly recognize their depen-

15 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.

16 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.

17 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.

18 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?

19 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!

20 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—

Mosiah 2:15  
MD 157

Mosiah 2:16–17  
MD 706  
CR89-A:6  
CR89-O:59

Mosiah 2:17  
MM 3:475  
EM 1:184  
EM 2:816  
EM 3:1113,  
1166  
CR81-A:72  
CR84-A:33  
CR84-O:13  
CR85-O:15  
CR87-O:25, 98

CR89-O:93  
CR90-A:33, 61  
CR90-O:83  
CR91-A:67  
CR92-A:18  
CR93-A:67  
CR93-O:40  
CR94-A:94  
CR94-O:33  
CR99-O:25  
CR00-O:13  
CR01-A:34  
CR01-O:74  
CR02-A:54  
CR02-O:69

Mosiah 2:17–21  
EM 3:1209  
Mosiah 2:17–26  
MD 94  
Mosiah 2:19  
MD 423  
CR92-A:89  
Mosiah 2:19–21  
MD 789  
Mosiah 2:20  
CR87-O:25

dence upon the God of Heaven, then will true humility manifest itself upon the face of the earth.

2.21 Were it not for the fact that God our Eternal Father loves His creations, the earth and all of its inhabitants would have no value at all.

2.22 What is the purpose of this unprofitable system? Is there any reason for its existence? We may say with confidence that one of the primary reasons why the earth was created was so that the children of God could learn to be like unto their Eternal Father. Hence, He has revealed unto us through His servants, by the power of the Holy Ghost, the sort of conduct that will foster the growth of godly attributes. This is the intent of the commandments. We should not steal because God does not. We should not commit adultery because the Father of all does not. We should not murder our fellow men because God does not needlessly take life. The reward for obedience to the commandments of God is two-fold. First, by living in a godly fashion, the divine nature which is inherent in all of us as the spirit children of God is refined and prospered. We become, line upon line and precept upon precept, increasingly like our Heavenly Parent. Ultimately, if we are faithful, we will acquire all of the characteristics, attributes, and perfections with which He is graced in their fullness. Secondly, as a matter of encouragement, the Lord God blesses us in our temporal state as well when we observe to do as He has commanded us. There are immediate results by which we can perceive the eternal prospects which lie before us. Thus, because we observe to keep the law of tithing, the elements and other forces of nature are moderated in order that we may have the wherewithal to clothe, feed, and shelter ourselves. Every commandment has both eternal and temporal blessings connected to it.

2.23 Why are things the way they are upon this planet? Is it mere happenstance? Is life here merely a byproduct of serendipity? So some would have us believe. Man in his vanity would assert that the only intelligent design in the universe is that which man himself has devised. Humanists testify that nature has created something greater than the sum of all of its parts in fashioning men upon the earth. This is a supercilious claim that has no merit whatsoever, notwithstanding its appeal to the pride and arrogance of the natural man. It constitutes no more than a blind assertion of independence, that only man at the apex of the evolutionary pyramid is truly free. It is no more than the fanciful dream of the wicked who wish to deceive themselves into believing that they will not be held accountable for their immoral conduct upon the earth.

2.24 The truth of the matter is that we are part of a process which is governed by eternal law. In our attempts to observe the world in all of its glory, we pretend to knowledge that we do not have. The forces of nature are but faint shadows of the great realities which shape the destiny of the children of God. We live and breathe upon the earth because the God of Heaven so decreed

21 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 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.

{¶—1830}

\*23 And now, in the first place, he hath created you, and granted unto you your lives, for which ye are indebted unto him.

24 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

Mosiah 2:20–21  
EM 1:181  
Mosiah 2:20–24  
MD 540  
Mosiah 2:20–25  
DS 1:15  
Mosiah 2:21  
EM 1:333  
EM 2:547  
EM 3:1081  
EM 4:1586  
CR85-O:97  
CR86-O:86  
CR87-O:38  
CR88-O:78  
CR90-A:16  
CR92-A:105  
CR02-A:42  
Mosiah 2:21–24  
DNTEC 1:526  
MM 3:266  
Mosiah 2:21–25  
EM 4:1552  
Mosiah 2:22  
CR83-A:36  
CR90-O:100  
Mosiah 2:22,31  
CR85-A:16  
CR86-A:34  
CR02-O:42

\* p. 158  
Mosiah 2:23–24  
MD 186  
DNTEC 1:429

Mosiah 2:24  
CR91-A:88

that His children should have the opportunity to prove themselves in a fallen environment. Our purpose in coming to earth was to learn from our own experience to distinguish between that which is good and that which is evil. The temporal laws constitute the basic primer in the learning process. If mankind is to progress toward that of which he is capable, he must recognize that there is more to existence than the mere outward manifestations of what he calls nature. There is a world of learning beyond that slender volume which we see spread out before us here in mortality. So long as we assert that there is no eternal library to be perused, believing that there is but one volume only to be read, we will remain eternally ignorant.

2.25 Humility is the act of submitting to a teacher. Once we recognize that we are the sons and daughters of God, susceptible to far greater understanding than our mortal experience provides, we will begin to perceive the significance of King Benjamin's words in this portion of his sermon to the people of Zarahemla. The beginning point, as every ambassador of the Kingdom of God has testified, is to have a correct understanding of the nature of God and of our relationship to Him. If we are His children, His creations, then we are indebted to Him for all that we enjoy as we partake of the blessings of mortality. As we begin to discern the blessings associated with observing to keep the commandments of God, we then begin to comprehend His righteousness and goodness, His love and mercy for us who welter here upon the earth. What, if anything, can we claim as our own? Do we have independent life? Do we possess independent truth and knowledge? Of course not.

2.26 As good as King Benjamin was, as perfect as he was in all of his dealings with his people, he himself was subject to degeneration, decay, and ultimate death. It is easy to comprehend that all men die, none escape the dissolution of the elements which comprise our physical bodies, because that is all that we see around us. It makes no difference if a man be holy or filled with wickedness, his end is the same insofar as the world is concerned. A good man does not necessarily live to an advanced age nor is a wicked man necessarily cut down in his youth. The world concludes, "Well, then, what is the point? Should we not live as best suits our disposition?" Herein lies the heart of the matter. If there were nothing more than this brief moment of existence, then a man might behave in any fashion that his strength and wit might lead him to do. Benjamin's point is that notwithstanding his position of power and influence, he has chosen to do good, his motivation being something beyond that which can be discerned by the natural senses, the Spirit of God which testifies of the divine love which brought about the establishment of the earth and all things that dwell therein.

2.27 Benjamin's duty to his people was as that which Jacob felt for the saints in the land of Nephi. Both had been consecrated to serve; both sought to do the will of God that they might be held blameless before God and man with respect to the execution of their callings (see *JC-C 1.18-19*). All men who enter into the service of the God of Heaven are burdened with the same responsibility to do all within their power to provide salvation through faith, repentance, and attendance to sacred ordinances, for themselves and for all those for whom they have charge.

2.28 King Benjamin had labored his entire adult life to provide peace and

are still indebted unto him, and are, and will be, forever and ever; therefore, of what have ye to boast?

25 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.

26 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.

27 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.

28 I say unto you that I have

Mosiah 2:27  
MD 157  
CR95-O:108

Mosiah 2:28

security for his people. He had been their teacher and protector. As he neared death he also knew that he must endure to the end, even in extremity, that he might finish his course of mortality holding fast to that which was right before God. In this thing, too, he was like unto the Lord Jesus Christ who in the final moments of his mortal life could not be constrained from teaching and bearing testimony of the truth (see *MT-C 27.45–46*).

2.29 Although Benjamin would live another three years before passing out of mortality, he had become sufficiently debilitated in his body that he knew that he could never again stand before the citizens of Zarahemla. He lacked the physical capacity.

2.30 The experience at the Temple in Zarahemla had taken what might be considered a superhuman effort on Benjamin's part to make this final sermon. Benjamin confesses that he would not have been able to do so had it not been that he had received a commandment from God the Father. Even in this he gives the glory to God, in that he never would have been able to stand before them had it not been for the sustaining power of His Spirit that buoyed him up.

2.30.50—*Mosiah*—No doubt Mosiah 2, the future king of the land of Zarahemla, was named after his grandfather, Mosiah 1, he who had led the faithful Nephites from the land of Nephi to the place where the Mulekites had settled.

2.31 Benjamin calls upon precedent to commend his son, Mosiah 2, to the people of Zarahemla. Mosiah 1 had been chosen to serve as King because of the obvious blessings which he had been the instrument in the hands of God in bringing the Nephites out of certain captivity and death at the hands of the Lamanites, and because of the obvious blessings which he had been instrumental in bringing to the Mulekites as they weltered in ignorance and unbelief. Mosiah 1 had served the people well and had commended his son Benjamin to them, who had in turn been a profitable ruler. Benjamin has testified to them that his choice among his own three sons was divinely inspired, that the Lord God of Israel had appointed Mosiah 2 to serve as their teacher and protector. Benjamin knew his son's heart, and though Mosiah was only thirty when he came to the crown, he was clearly of the same mind and heart as had been his father and his grandfather. Mosiah was filled with the Spirit of God, by which he could receive revelation for and in behalf of the Nephites and Mulekites, the same spirit of revelation which had delivered the inhabitants of the land out of the hands of the Lamanites on multiple occasions.

2.32 One wonders wherein Benjamin anticipated contentions among the people of Zarahemla. We may point to the testimony of Mormon who testified that during Benjamin's reign there had been those who professed to be prophets and some who pretended to be Christs, leading some of the people into grievous errors. Additionally, there had been many among the union of the Nephites and the Mulekites who had been dissatisfied with the governance of the people and dissented away to the Lamanites (see *WM-C 1.15–16*). If the subsequent history of the Nephites is any indication, these dissidents

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.

29 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 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.

{*¶—1830*}

31 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.

32 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.

MD 304, 521  
PM 534  
EM 1: 5, 189

Mosiah 2:31  
EM 1:99

Mosiah 2:32–51  
DS 2:192

caused continuing warfare between the Nephites and the Lamanites. Therefore, if contentions arose among the subjects of Mosiah 2, they must certainly lead to a renewal of hostilities with the Lamanites. We might also assume that Benjamin foresaw that there might be some discontent in the hearts of the Mulekites that one of their number had not served as king, notwithstanding that many of them were descendants of the kings of Judah. Much of the conflicts that follow in the Book of Mormon came about as those who thought that they should be kings tried to take matters into their own hands through rebellion and sedition, even unto conspiring with the Lamanites on occasion in order to overthrow the duly constituted rulers of the nation.

2.32.15—*list*—There are in the English language at least three sources for the verb “list”. The first derives from sources which have to do with “enlistment”; that is, having one’s name inscribed on a “roll”, as in a muster of troops for an army. The second is hardly more than a contraction of the verb “listen”, meaning to “hearken”. The third derives from Germanic sources which suggest a “deviation from the vertical”, a literal inclination toward one side or the other. Obviously, the first is far more poignant than the other two, even though the social and spiritual results may very well be the same for all three definitions.

2.32.28—*Mosiah*—The first Nephite king of the land of Zarahemla. He was the father of king Benjamin and the grandfather of Mosiah II, the third of the righteous kings in the land.

2.33 Given the pronouncement, it would seem that the notion of enlisting in the service of the adversary is the conduct that is condemned here. It is the conscious decision to forsake righteousness and engage in wickedness that brings damnation and everlasting punishment. In some respects, this willing subjugation of one’s will to that which is evil is like unto the willing choice of the sons of perdition to come out in open rebellion against God and their determined efforts to subvert the salvation of the children of men.

2.34 Benjamin knew that these things had been diligently taught to his people because he had been engaged in the process during his entire reign. Putting down false Christs and false prophets, teachers, and preachers had required clear pronouncements of the truth and an unflinching exposition of the scriptures. Clearly the people of Zarahemla were not ignorant of the contents of the Brass Plates.

2.34.75—*Lehi*—The first prophet of the Lamanites and the Nephites who left the land of Jerusalem about the year 600 BC. Many of his experiences are recorded in the writings of his son, Nephi, engraved upon the Small Plates of Nephi.

2.34.77—*Jerusalem*—A city located about 32 miles from the Mediterranean Sea and 18 miles from the Jordan River and the northern tip of the Dead Sea. Once the city was captured by the children of Israel from the Jebusites, it served as the capital of the kingdom of Israel and Judah for many centuries. Jerusalem sits aside of several prominences including mount Moriah, where Abraham was commanded to take Isaac as an offering unto the Most High God, and mount Zion. The Kidron Valley and the Mount of Olives lie immediately to the east. The traditional sites of Calvary and the Garden Tomb lie immediately to the north. The king at the time of the initial entry into the land of promise was Adonizedek.

33 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.

34 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;

\* p. 159  
Mosiah 2:33  
AF 71

Mosiah 2:34  
CR99-A:39

2.35 We do not know whether or not Benjamin had taken advantage of the access to the Small Plates of Nephi that Amaleki had given to him during the opening of his reign, but we can be certain that the Large Plates of Nephi were used to instruct the inhabitants of Zarahemla regarding the teachings of all of the prophets of the Nephites since the time of father Lehi.

2.36 The inhabitants of Zarahemla, both the Nephites and the Mulekites, were not a benighted people. They had been taught the principles of righteousness by men called of God, prophets, seers, and revelators. Their lives had been graced by a goodly and godly king whose desires for them had been holy and without guile. For them to transgress the laws of God would have been a deliberate act, a willful rejection of the truths of eternity. Their rebellion would constitute a deliberate withdrawal of their spiritual sensitivity from the influence of the Holy Ghost, a purposeful ignoring of the whisperings of the Spirit, a hardening of one's own heart, a blinding of one's own eyes, a stopping of one's own ears, a deliberate attempt to be beyond feeling that the Spirit of God could have no place in them.

2.37 Who inspires open rebellion against God the Eternal Father? Is it not him who sought his own glory in the councils held before the foundations of the earth were laid? What is his appeal to those who have tasted of the fruit of the Tree of Life? Is it not an appeal to vanity, an attack upon the humility and tenderness of the saints of God? This world is one which seems to favor those who use their strength and wit to overpower their fellows, even as the wild beasts of the field use fang and claw to destroy those less aggressive than themselves. Competition and supremacy in this world, the glory of this world, the wealth and power of this world seems paramount to those who have not the spirit of God within them. In a world filled with death and destruction, not all can be triumphant; some must, of necessity fall to those who desire victory above all else. The fear of subjection, oppression, and death drive the carnally minded to extremities. Those filled with the love of God take no heed of those things which the world can do, but are secure in their knowledge that the fullness of the Gospel of Jesus Christ and obedience to the principles and ordinances thereof will bring eternal happiness. It is transgression, and transgression alone that brings fear, and eventually rebellion, into the hearts of the faithful. Therefore, Satan seeks to lead men into sin that he might have the power of fear over them.

2.38 The natural man is an enemy to God, as Benjamin himself will articulate later in his discourse to the people of Zarahemla. The natural man is one who has not responded to the enticings of the Holy Ghost, who has refused to receive the benefits of the atonement of the Lord Jesus Christ, and who is filled with pride in his own intrinsic worth as an inhabitant of this fallen world. What and if such a man should come into the presence of the supreme being? Would he not then perceive the tragic disparity between himself and the Lord of creation? Would he not remember the good news of Christ and his deliberate rejection of the truths that had been presented to him? Would he not see himself as a being devoid of glory, truth, and light and realize that his fundamental, eternal nature partakes of those principles? Would he not then perceive his folly and be filled with despair knowing that he had deliberately separated himself from all that would have made him eternally happy? Would he not then be filled with shame, remorse, and regret? Would he not

35 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.

{¶—1830}

36 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—

37 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.

38 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.

Mosiah 2:36  
EM 4:1511  
Mosiah 2:36–37  
EM 1:204, 352  
CR92-A:66  
CR96-O:81  
CR98-O:50  
Mosiah 2:36–38  
MD 619  
Mosiah 2:36–39  
EM 2:799  
Mosiah 2:37  
MD 297  
DNTEC 3:275,  
334

Mosiah 2:38  
MD 38, 407  
MF 14  
EM 2:585  
EM 3:1314,  
1392  
CR84-O:15  
CR90-O:46  
CR98-O:17  
Mosiah 2:38–39  
MD 485  
EM 2:773



then weep at his foolishness? Would he not wail at the eternal prospects which he had brought upon himself? How long would be it before he would be overcome by the rage expressed by those who forsook their God before the earth was created?

2.39 There would be eternal despair for such a man because he would perceive no hope for salvation, no promise of redemption. The atoning sacrifice of the Lord Jesus Christ could not deliver such a man from his chosen path.

2.40 One wonders at how many souls among the Nephites had already fallen into the grasp of Lucifer and his minions because of their deliberate rejection of the truth. Those who were present at King Benjamin's final address to his people, who were of an age that they might understand his words, received the covenant that their king had proposed for them, a covenant which they observed to keep all the rest of their days. As Benjamin had hoped, they did awake, both young and old.

2.40.4–5—*old men*—Old men are particularly susceptible to the effects of disappointment and cynicism. They may consider that they have wasted their lives doing the “right” things and yet have not seemed to prosper as they thought that they should. What is the alternative? Should an old man sink into despair because he feels that he has not obtained the wealth and glory of the world?

2.40.9–10—*young men*—Young men are particularly susceptible to pride and arrogance, by which they incline themselves towards that spirit which brought destruction upon so many of our Father's children. They often covet the wisdom of the aged without an inclination to invest in the process of patient learning.

2.40.13–14—*little children*—Little children are far more tractable once they understand that which has been spoken to them. They are not susceptible to the pride and arrogance of the self-sufficient nor are they blighted by the cynicism and disappointment of those who feel they should have done more with their lives. Hence, Benjamin will counsel his people to become like little children, submissive, humble, meek, patient, and full of love.

2.41 Men may claw and battle for the goods and honors of this world, but in the end they are left with nothing but ashes and dust. On the other hand, the promise to the faithful is that they shall be blessed in both realms, both temporally and spiritually. The state of the wicked is such, however, that they cannot witness the full weight and measure of the spiritual blessings given to the righteous, for they are hidden from their eyes. But they may learn of those things though their personal experience as they exercise faith, repent of their sins, and come unto Christ through the waters of baptism and the gifts of the Holy Ghost.

39 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.

{~~9~~—1830}

40 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.

41 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 hea\*ven, 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.

Mosiah 2:41  
EM 1:204  
EM 2:833  
EM 4:169  
CR86-A:71  
CR86-O:88  
CR87-A:31  
\* p. 160  
CR90-O:47  
CR91-O:102  
CR95-A:29  
CR98-A:108  
CR00-A:29  
CR01-A:30  
CR01-A:56  
CR02-A:40  
CR02-O:35, 94

3.1 King Benjamin had been given the task to lead the entire host of the Nephites and Mulekites to a point where they could willingly enter into the fullness of the Gospel of the Lord Jesus Christ. It appears that in all other respects, they had been diligent in their observance of the Law of Moses, prepared by obedience to receive the additional light and knowledge promised by all of the prophets of God since the beginning of time. He now takes it upon himself to add his witness to the long list of prophets who had testified of the coming of the Christ.

3.1.7–9—*call your attention*—To what end is Benjamin calling to his people to pay attention to him. On the one hand we might conclude that some had nodded off; on the other, some in the audience may have felt that Benjamin had come to the end of his remarks, he having reached a closure of sorts in his warning those in the congregation against pride and avarice in favor of humility and obedience. It is most likely, however, that a short break had been taken in order that the aged leader might recoup his strength somewhat. He now begins again.

3.2 The Lord God of Israel has many means at His disposal by which he might communicate His will and His knowledge to the children of men. Sometimes it is no more than the gentle whisperings of the spirit encouraging the servant of God to do the bidding of his Lord. At other times, the presence of the Father and the Son may be required to impress upon the minds and hearts of those before them the reality of the exalted realm and the powers by which the earth is maintained. Emissaries are frequently employed to bear the words of the Lord to the earth. Some of these are mortal servants, ordained and anointed unto their calling as ministers of Christ to the children of men. Others are the spirits of just men made perfect, messengers put to service before the time of their resurrection from death has been realized. Still others are those who have been taken into heaven without tasting death, translated beings whose mortal bodies have been changed in order that they might conduct the affairs of the Lord in a corporeal state. In the latter days, after the resurrection of the Lord Jesus Christ, many of those who have appear unto the servants of God have been resurrected beings, filled with Celestial glory. Inasmuch as the being who appears to King Benjamin does so more than one hundred years before the mortal birth of Jesus, this messenger is either a translated being like Elijah or Moses or is a spirit sent to reveal to Benjamin the coming of the Son of God in the flesh.

3.3 Here begins the discourse of the angel of God which will continue until the end of the present chapter. The literal translation of the sentiment “glad tidings” into Anglo-Saxon, producing “*god-spel*”, constitutes the etymological source for the modern English contraction “Gospel”.

3.4 While certainly King Benjamin had much to rejoice in so far as his personal acceptance by the people was concerned, the particular emotions about to be evoked would come as the answer to his prayers regarding his people, the Nephites and the Mulekites. Benjamin had seen the faithfulness of the people of Zarahemla and desired that they might have an opportunity to confirm their obedience with a perfect knowledge of the atoning sacrifice of the Lord

*{Chapter I, continued}*  
**(Chapter 3)**

*{¶—1830}*

1 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.

2 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.

3 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.

4 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

Mosiah 2:312  
EM 2:960  
Mosiah 3  
AF 252  
MD 35, 490,  
703  
DNTC 2:96  
PM 232  
EM 1: 99, 149,  
162, 167, 183,  
189, 196, 201,  
212, 213, 332  
EM 2:748, 960  
EM 3:1161  
EM 4:1625  
CR90-A:35  
CR94-A:111

Mosiah 3:2  
EM 3:1164  
CR98-O:50  
Mosiah 3:2–3  
EM 1:41  
Mosiah 3:2–27  
EM 2:750

Mosiah 3:3  
CR86-O:86  
CR00-A:100  
Mosiah 3:4  
CR88-A:25

Jesus, that they might fully understand in their hearts and in their minds the intent of the daily and personal sacrifices which were being made among them year after year, that they might fully comprehend their place in the economy of God. The coming of the angel was an answer to a long period of fasting and prayer by Benjamin in behalf of his people.

3.5 The fulfillment of this prophecy is a matter of historical, scriptural, and traditional record. Jesus did all of these things articulated here and more.

3.5.8–10—*not far distant*—Jesus would be born of Mary at Bethlehem in approximately 123 years from the time that King Benjamin was making this announcement.

3.5.15–16—*Lord Omnipotent*—In reference to the Lord Jesus Christ as the premortal Jehovah, the executor of the mind and will of God the Father. The sectarians of the world have confused Jehovah and Elohim, but the entity who was the instrument in the hand of God to create the earth and order all things that dwell upon the earth, was none other than the Savior of the world. Jesus is the “Lord Omnipotent” because of the power of God the Eternal Father that had been bestowed upon him as the Son of God, the Firstborn and the Only Begotten of the Father in the flesh.

3.5.44–46—*tabernacle of clay*—That is to say, a body of flesh and bone, a mortal physical body susceptible to death; a corporeal being which, if left entirely to itself would eventually die and be reduced, through decay, to the fundamental elements from which it had been made. Adam and every soul that has breathed a breath upon this earth has been graced with such a body taken from the substance of the earth, from the very dust thereof.

3.6 The evil spirits which live in the hearts of men are of two kinds. The first are of those who rebelled in the grand councils of Heaven against the mind and will of God, who followed Lucifer in his desire to overthrow the dominion of the Father that he might sit upon the throne of eternity. These, with Satan, were cast down upon the earth to tempt mankind. At times they are sufficiently enticing that they take possession of those who hearken to their voice. These are cast out through the power and authority of the Son of God. The second kind of evil spirit consists of the spirits of men who have succumbed to temptation and have embraced wickedness to their own hurt. Through faith in Christ, deep and profound repentance, these spirits may be cleansed, purified, and sanctified through the atonement of Christ that they be no more evilly disposed, but desire to work righteousness all the day long. In this sense, these wicked spirits are cast out, inasmuch as their wickedness has been cast out.

3.7 That the physical body of the Lord Jesus Christ differed in some respects from the rest of humanity, yet on the whole he could and did experience the wide range of negative and positive experiences common to the lot of fallen man. He could thirst, yet not drink to excess; he could hunger, yet not resort to gluttony. In that he was the literal Son of God, he could preserve his life as long as he chose, and did so in order to suffer the pains of all mankind.

3.7.6—*temptations*—We generally point to the three great temptations leveled at the Savior after his baptism and before embarking upon his mortal ministry. The fact of the matter is that Jesus was assailed his entire life, just as every man and more than any man. He resisted them all.

3.7.8—*pain*—We generally point to the events leading up to the cruci-

may also be filled with joy.

5 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.

6 And he shall cast out devils, or the evil spirits which dwell in the hearts of the children of men.

7 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.

Mosiah 3:5  
 AF 193  
 AGQ 1:18  
 MD 345, 378,  
 452, 507, 774  
 DNTC 1:159,  
 320, 761, 867  
 DNTC 3:138,  
 439, 563  
 JC 13  
 PM 41, 54, 56,  
 99  
 MM 1:6, 28, 445  
 MM 2:297  
 MM 4:7, 108,  
 299  
 EM 1:100, 305,  
 396  
 EM 2:731, 741  
 CR82-O:44  
 CR83-O:5  
 CR93-A:34  
 Mosiah 3:5–6  
 PM 491  
 EM 2:727, 731  
 Mosiah 3:5–7  
 PM 525  
 EM 1:305  
 Mosiah 3:5–8  
 AF 197  
 MD 155  
 EM 2:720, 729  
 EM 3:1165  
 EM 4:1704  
 Mosiah 3:5–10  
 MD 490  
 EM 2:724, 729,  
 894  
 Mosiah 3:5–11  
 EM 3:1012  
 Mosiah 3:5–12  
 CR01-O:78  
 Mosiah 3:5–21  
 MA 46  
 Mosiah 3:5–27  
 AF 84  
 EM 2:748  
 Mosiah 3:5–11,  
 16, 18–19

fixion of the Lord and the crucifixion itself in order to evoke a sublime degree of suffering. Jesus, however, was susceptible to all of the accidental injuries and the other distresses associated with the human condition.

- 3.7.11—*hunger*—Again, not just in the wilderness where he was tempted to change stone into bread by the adversary of his soul. The scriptures are replete with instances where the Lord had withstood a compelled or voluntary fast and suffered the consequences thereof.
- 3.7.12—*thirst*—Even though we have perfect examples of this recorded in the account of his experiences in the wilderness and in the history of his utterances on the cross, yet Jesus was a man who required food and drink just as frequently as any mortal who has ever lived. His request of the woman at the well in Samaria was not merely a rhetorical expression designed to evoke a teaching moment.
- 3.7.14—*fatigue*—The Son of God slept. The Savior of mankind relaxed from his labors from time to time. There were times when his body was so weakened that angels came to strengthen him.
- 3.7.28—*blood*—This event was in connection with the atoning sacrifice begun by the Savior in the Garden of Gethsemane.
- 3.7.38—*anguish*—Jesus suffered the consequences for sin. Every demand that justice might have made against the sinners among men was accounted for. Death and hell were satisfied such that every man was then free to choose salvation or damnation without compulsion of any kind.

3.8 Some mortals are troubled by the detail with which the ancient prophets reported their visions of the life of the Lord. Frankly, we ought to find the foreknowledge of God quite comforting. The name Jesus Christ or “Anointed Savior” is as much of a title as it is a proper name. There should be no surprise at the acquaintance that the ancients had of that title and name.

- 3.8.5—*Jesus*—The Anglicized form of the Greek transliteration of the Hebrew name, Oshea or Joshua. At its root, “Jesus” means “Savior”
- 3.8.6—*Christ*—The Anglicized form of the Greek translation of the Hebrew “Messiah”, an iconic reference which means “Anointed”.
- 3.8.8—*Son*—Literally as the Firstborn and literally as the Only Begotten of the Father in the flesh.
- 3.8.12—*Father*—We might make exposition at length as to how Jesus is the Father of heaven and earth. Suffice it to say here that all those who come unto Christ through the principles and ordinances of the Gospel of the Lord Jesus Christ are begotten sons and daughters of the Savior whether in Heaven or on the earth.
- 3.8.18—*Creator*—Jesus, as the premortal Jehovah, was the instrument of God, the executor of His mind and will, who with his brethren laid the foundations of this earth and prepared it in all things to be a fit habitation for the sons and daughters of God. Inasmuch as we may refer to the Father as the source of all the power by which the earth was made and also the proprietor of all the materials by which it was composed, He may too be called the Creator, and often is.
- 3.8.24—*beginning*—The earth at its inception, for there is no beginning to time, space, or divinity.
- 3.8.31—*Mary*—Even though the name “Mary” in its Hebrew form was and is common among the Jews, yet this does not diminish the power and efficacy of the prophecy.

3.9 Jesus came into the world as a mortal in order that he might bring about

8 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 And lo, he cometh unto his

- CR93-O:49  
Mosiah 3:5,7–10  
CR88-A:25  
Mosiah 3:5,8  
CR87-A:98  
Mosiah 3:5,8  
CR99-O:92  
Mosiah 3:6  
DNTC 1:168  
MM 2:37  
Mosiah 3:7  
MA 150  
MD 38, 544,  
555, 782  
DNTC 1:127,  
776  
DNTC 3:248  
DS 1:130  
JC 620  
PM 502  
MM 1:418  
MM 4:125  
EM 1:100  
EM 2:542, 725,  
727, 729, 731,  
732, 750  
EM 3:1090,  
1161, 1163  
CR82-O:98  
CR83-O:5  
CR87-A:89  
CR91-O:8  
CR94-A:112  
CR98-O:17  
CR99-O:48  
Mosiah 3:7–8  
CR01-A:39  
Mosiah 3:7–12  
EM 1:68  
Mosiah 3:7–14  
JC 614  
Mosiah 3:7,9  
CR88-A:18  
Mosiah 3:8  
MD 291, 471,  
489, 743  
JC 34, 36  
PM 56, 147, 465  
EM 1:100  
EM 2:731, 739,  
749, 863, 893  
EM 3:1163  
EM 4:1579  
CR88-O:102  
CR93-A:34

the atoning sacrifice by which all men might be redeemed from physical death and the suffering of hell. The name of the Savior was known from the days of Adam and Eve and was revealed unto the prophets of God repeatedly that every dispensation might know who and what they worshipped. The Jews who lived during Jesus' mortal ministry knew the name by which the Messiah should be called and, if the truth be known, knew with whom they were dealing when the Savior appeared on the banks of the Jordan to be baptized by John, for John the Baptist bore witness of him in no uncertain terms. In their attempt to discredit Jesus, they did everything imaginable to disparage and humiliate him in the eyes of the faithful.

3.9.7—*own*—That is to say, Jesus was born into a family that pertained to the covenant established between God and Israel.

3.10 The Lord Jesus holds the keys of death by virtue of the power of the resurrection granted him by the Father. Through that very same power vested in the Son of God all who have ever lived upon the face of this earth will be brought forth from the grave unto immortality. The judgment of the world was made possible through Jesus willingly suffering the consequences of the sins and transgressions of men. Through his atoning sacrifice, the Savior is perfectly aware of the faults of all mankind. Through the covenants entered into by the children of men coupled with the testimony of the Spirit of God regarding those covenants, a righteous judgment might be rendered for every man, woman, and child who has ever breathed the air of this planet.

3.10.5–6—*third day*—Not seventy-two hours, as some would have us believe, but rather the first day of the week, he having been crucified on the sixth day of the week.

3.11 The children of men are born into a world that is filled with temptation and an extraordinary potential for sin. Every aspect of the condition in which we find ourselves is divisive and will lead us away from the will of God if we succumb to its enticings. For this reason the natural man, that is to say, the men of this fallen planet, are enemies to God if they do not resist the inclinations of the physical body. Therefore, the transgression of Adam, by which the earth was brought into this telestial state, makes all of us particularly susceptible to disobedience to the will of God. Little children and the posterity of apostates are likewise treated with some deference because of their particular circumstances.

3.11.18—*transgression*—Adam's transgression was not an act of rebellion. It was a conscious decision to violate the terms of the covenant of Adam and Eve with their God which would have allowed them to continue in the Garden of Eden indefinitely.

3.11.20—*Adam*—The first man upon the earth, and the first flesh also; that is to say, the first mortal together with his wife Eve. He is the Ancient of Days, the Archangel Michael, and the Father of All Living.

3.11.23—*died*—Certainly the atonement of Jesus Christ completely satisfies any eternal demands that might have been made upon little children who die before the age of accountability.

3.11.35—*ignorantly sinned*—Clearly the effects of rebellion upon the heart of a sinner are different from those which befall a person who fails to keep the commandments of God because he or she is unaware of them (see also 2 NE-C 9.25–26 where Jacob discusses this principle at length).

3.12 Those who have been born into a society where the Gospel of Jesus Christ is known and practiced, who live to the age of accountability, who then willfully reject the teachings of their fathers are subject to the full weight and

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.

10 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.

11 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.

12 But wo, wo unto him who knoweth that he rebelleth against God! For salvation \*cometh to

CR00-A:54  
 Mosiah 3:8–9  
 AGQ 1:18  
 Mosiah 3:8–10  
 PM 268  
 Mosiah 3:8–19  
 PM 227  
 Mosiah 3:9  
 AF 118  
 MD 172, 174,  
 268  
 PM 528  
 MM 4:5, 204  
 EM 2:732  
 CR84-A:27  
 CR93-A:34  
 Mosiah 3:9–10  
 EM 2:731  
 Mosiah 3:10  
 EM 1:100  
 EM 2:728  
 Mosiah 3:10–11  
 EM 3:1165  
 Mosiah 3:10,18  
 CR93-A:34  
 Mosiah 3:11  
 AF 73  
 DS 1:117, 133  
 PM 225, 253  
 EM 2:775, 799,  
 808  
 EM 3:1021,  
 1052  
 CR89-A:3  
 Mosiah 3:11–12  
 AF 90  
 MD 618  
 DS 2:29, 192  
 Mosiah 3:11–13  
 DNTC 3:184  
 Mosiah 3:11–18  
 CR93-A:34  
 Mosiah 3:11,15,  
 16, 18  
 EM 2:750

Mosiah 3:12–13  
 PM 30  
 \* p. 161

measure of the law of justice, from which there is no escape save they exercise faith in Christ and make changes in their lives by which they approach godliness without fear or disdain.

3.12.29–30—*Jesus Christ*—The author of eternal salvation, both of the body and the spirit through the power of the resurrection and his atoning sacrifice for sin.

3.13 Ultimately the ignorant will also be left without excuse, inasmuch as everyone, whether living or dead, will have the opportunity to accept the principles and ordinances of the Gospel of the Lord Jesus Christ. We possess the records of the Jews by which we may perceive the labors of the living prophets of their day. Needless to say, this represents but one tribe of all of the tribes of Israel. Did not the others have emissaries sent unto them as well? What may we say of the children of men who dwelt upon the earth before the time of Abraham, Isaac, and Jacob? Were they not subject to edification and eventual exaltation? Yes they were and we have some of the accounts that relate the effective ministries of the prophets of God among them. What of those who lived afar off, who for whatever reason, were not acquainted with the God of Heaven? Perhaps prophets were sent unto them as well, even though we do not at present have anything that would speak of their successes among them. Since the resurrection of the Lord Jesus Christ every nation, kindred, tongue, and people in the world of spirits began to have the spirits of the just among them, testifying of the Christ and of the path of righteousness. We do not doubt that multitudes have responded to their labors. Hence, the importance of correlating that which we know upon the earth with the realities which prevail in the spirit world, that the saving ordinances might be performed for and in their behalf.

3.13.9—*prophets*—A prophet is one who testifies that Jesus is the Christ. This is a patently clear definition as one peruses the writing of the ancient seers and revelators, none of whom wrote without bearing their witness of the coming Messiah.

3.13.32—*Christ*—Simply put, the name “Christ” is the Greek translation of the Hebrew “Messiah”. In both Hebrew and Greek, the terms mean “anointed one”. Every prophet of God from the days of Adam has been anointed in preparation for their ministry to the world. Every king who has ruled by divine right has also been anointed as part of his ascendancy to the throne and the scepter. The same may be said of every priest who has administered the ordinances of the Priesthood, particularly those of the Melchizedek Priesthood, and most specifically in the House of the Lord. Some scholars have suggested that even though certain men have been anointed to be prophets and priests, or kings and priests, or prophets and kings, none but Jesus has been anointed prophet, priest, and king. Of course, these scholars have asserted such out of ignorance, not understanding that all those who are heirs of salvation and exaltation have been anointed prophets, priests, and kings in similitude of their Savior. Jesus is Lord of Lords, King of Kings, the Great High Priest who presides over all priesthood, the prophet who has inspired all prophets in whatever time or place in which they might have lived. He is our Master in all things, but his labors have been designed to bring us all back into the presence of God as he is.

3.13.50—*even*—The faith of the ancients looked forward to the atoning sacrifice of Jesus Christ, just as our faith looks back to that same point in time. Let no man denigrate the quality of either viewpoint.

3.14 Notwithstanding the faithfulness of men like Abraham, Isaac, and Jacob

none such except it be through repentance and faith on the Lord Jesus Christ.

13 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.

Mosiah 3:13  
PM 78  
EM 1:100  
CR88-A:25  
CR93-A:34  
CR95-A:29  
CR01-A:30  
Mosiah 3:13–15  
PM 417

14 Yet the Lord God saw that his

Mosiah 3:14

the covenant family frequently fell on hard spiritual times. Moses, with a high hand, led the children of Israel out of the land of Egypt accompanied by miracles of every kind. In the wilderness as they suffered from the elements, the power of the priesthood of God was manifested before their eyes, providing for their various needs, preserving them from death and destruction. Yet, as they camped at the foot of the holy mountain, while the servant of God was receiving the fullness of the plan of salvation and happiness for them, the posterity of Jacob reverted to the unwholesome practices of the heathen and debauched themselves in the sight of their God and prophet. Rather than destroy them as they richly deserved, the Lord God gave a lesser Law, a preparatory Gospel by which they might be carefully led along in a degree of righteousness until the dispensation of the Meridian of Time wherein the Son of God would make his appearance.

3.14.24—*Moses*—We have no idea how Amram and Jochebed referred to their son by name. This given by the princess, however, essentially is a reference to his deliverance from the Nile. In its elemental form, the name of the prophet means “is born”. The cognate in Hebrew means “drew him out”.

3.15 Of all people who lived upon the earth, the posterity of Abraham, Isaac, and Jacob should have understood the prophetic means by which they had been instructed. They deliberately chose to be ignorant, closing their ears and eyes that they might not hear or see, and by rejecting the spirit of the Lord through the practice of wickedness and abominations of every hue.

3.15.3—*signs*—These are outward manifestations of the power of God, usually in conjunction with the ordinances of the priesthood. Thus, we may consider baptism to be the “sign” of faith and repentance in the life of the disciple. The dove may serve as the outward “sign” of the presence of the Holy Ghost, as in the case of the baptism of the Lord Jesus Christ

3.15.5—*wonders*—The miracles performed among the children of Israel, all pointed to the ministry of the Messiah. Consider the ten plagues visited upon the Egyptians, and particularly the last, the death of the firstborn in every household that would not accept the sign of the Passover on the beams of their doorways. The miraculous provision of living water and bread from heaven which the Lord gave Israel in the wilderness constitute substantive symbols of the atonement of Christ

3.15.7—*types*—The sacrifices offered up in accordance with the Law of Moses were archetypal of the sacrifice of the Only Begotten Son of God, as was the sacrifice of Isaac by Abraham. The details included in the instructions for the sacrifice should not be ignored inasmuch as they reveal much of the life and ministry of the Savior.

3.15.9—*shadows*—A shadow is merely an indication of a reality which is not yet visible. Thus, as the intensity of the light increases, even the humblest may discern the imminent arrival of something otherwise hidden from sight. In this sense shadows and types are sometimes equated.

3.15.20—*prophets*—Many prophets testified of the coming of Christ to the children of Israel. We are in possession of a number of their histories and works, but not all. No doubt these are laid up in store for a day in which they may come unto the righteous.

3.15.34–35—*understood not*—Even today there are many of the covenant people who do not comprehend the significance of the sacrifices of Israel. Adam, the first man upon the earth, was specifically taught the significance of animal sacrifice and its direct correlation to the sacrifice

people were a stiffnecked people, and he appointed unto them a law, even the law of Moses.

15 And many signs, and wonders, and types, and shadows showed he unto them, concerning his coming; and also holy prophets spake unto them concerning his coming; and yet they hardened their hearts, and understood not that the law of Moses availeth nothing except it were through the atonement of his blood.

EM 2:812  
Mosiah 3:14–15  
AF 454  
MD 490  
DNCTC 3:185

Mosiah 3:15  
AF 94  
DS 1:133  
EM 2:745  
EM 3:1310  
CR92-A:17

of the Son of God.

3.15.40—*Moses*—We have no idea how Amram and Jochebed referred to their son by name. This given by the princess, however, essentially is a reference to his deliverance from the Nile. In its elemental form, the name of the prophet means “is born”. The cognate in Hebrew means “drew him out”.

3.16 Without the atoning sacrifice of the Savior, his victory over death and hell, children who died before the age of accountability would have weltered in the spirit world, fully exposed to the vitriol of Lucifer and his minions. Eventually, though it may have taken an extremely long time, even these innocents would have been corrupted by those who had forfeited their eternal opportunities in the premortal existence. By the power of the resurrection these little ones are brought forth from death, pure and undefiled, heirs of the Celestial Kingdom. The angel testifies to Benjamin that little children cannot “sin”, the reason being that they are in no position to rebel against the will of God. But even if that impossibility were made a reality, the atonement of Christ would satisfy the demands of justice in their case as well.

3.16.29—*Adam*—The first man upon the earth, and the first flesh also; that is to say, the first mortal together with his wife Eve. He is the Ancient of Days, the Archangel Michael, and the Father of All Living.

3.16.40—*Christ*—Simply put, the name “Christ” is the Greek translation of the Hebrew “Messiah”. In both Hebrew and Greek, the terms mean “anointed one”. Every prophet of God from the days of Adam has been anointed in preparation for their ministry to the world. Every king who has ruled by divine right has also been anointed as part of his ascendancy to the throne and the scepter. The same may be said of every priest who has administered the ordinances of the Priesthood, particularly those of the Melchizedek Priesthood, and most specifically in the House of the Lord. Some scholars have suggested that even though certain men have been anointed to be prophets and priests, or kings and priests, or prophets and kings, none but Jesus has been anointed prophet, priest, and king. Of course, these scholars have asserted such out of ignorance, not understanding that all those who are heirs of salvation and exaltation have been anointed prophets, priests, and kings in similitude of their Savior. Jesus is Lord of Lords, King of Kings, the Great High Priest who presides over all priesthood, the prophet who has inspired all prophets in whatever time or place in which they might have lived. He is our Master in all things, but his labors have been designed to bring us all back into the presence of God as he is.

3.16.44—*sins*—These are rhetorical sins, not literal ones, inasmuch as little children cannot commit sins at all. The angel’s point is that even if it were possible, for little children to rebel against God, the atoning sacrifice would still provide the means of their escape from punishment.

3.17 King Benjamin had commanded his son Mosiah to gather the people of Zarahemla to the Temple in order that he might do two things. The first was to tell them that Mosiah should succeed him to the throne. The second task was to give them a name by the which they could be distinguished from the rest of the inhabitants in the promised land. This was a name which could only be blotted out by personal transgression (see 1.10–12). This name, of course, was that of the Lord Jesus Christ, the Son of the living God by whom the salvation and exaltation of the children of God would be accomplished.

3.17.11–13—*no other name*—There are religious entities in the world who claim that the salvation of mankind can come in a variety of ways, that

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

17 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.

Mosiah 3:16  
PM 253  
CR87-A:10  
Mosiah 3:16–18  
MD 410  
Mosiah 3:16–19  
MD 61, 92, 576  
Mosiah 3:16,18  
EM 1:269

Mosiah 3:17  
MA 107  
AF 107  
MD 525  
DNTEC 1:733  
DNTEC 2:53  
JC 26  
PM 300  
EM 2:556, 721,  
739



it is unimportant whom one worships so long as one does worship. This, of course, is foolishness and flies in the face of the word of God which has been given unto the children of men since the days of Adam and Eve.

3.17.37—*Christ*—Simply put, the name “Christ” is the Greek translation of the Hebrew “Messiah”. In both Hebrew and Greek, the terms mean “anointed one”. Every prophet of God from the days of Adam has been anointed in preparation for their ministry to the world. Every king who has ruled by divine right has also been anointed as part of his ascendancy to the throne and the scepter. The same may be said of every priest who has administered the ordinances of the Priesthood, particularly those of the Melchizedek Priesthood, and most specifically in the House of the Lord. Some scholars have suggested that even though certain men have been anointed to be prophets and priests, or kings and priests, or prophets and kings, none but Jesus has been anointed prophet, priest, and king. Of course, these scholars have asserted such out of ignorance, not understanding that all those who are heirs of salvation and exaltation have been anointed prophets, priests, and kings in similitude of their Savior. Jesus is Lord of Lords, King of Kings, the Great High Priest who presides over all priesthood, the prophet who has inspired all prophets in whatever time or place in which they might have lived. He is our Master in all things, but his labors have been designed to bring us all back into the presence of God as he is.

3.17.40—*Omnipotent*—The title is appropriate inasmuch as there is no power in heaven, earth, or hell that can countermand the will of God as to whom will be redeemed. No power or influence can suppress the resurrection of every man, woman, and child who has ever lived upon the earth. No power or influence can restrain the mercy of Christ when any soul has turned to him in faith for a remission of sins. No power or influence can subvert the judgment of Christ to deflect the blessings or the punishments which will come forth from his hand.

3.18 Not only does the Lord Jesus Christ possess the power of God to create, to redeem, and to judge, he does so perfectly. That is to say, he speaks only the truth. All of his actions, the thoughts and intents of his heart and mind, are perfect in every way and abide in perfect conformity to the things as they really were, as they really are, and as they really are to come. In other words, everything that proceeds forth from himself is nothing more or less than perfect truth. Therefore, no man will be able to dispute in any fashion the judgment that will fall from his lips when the final disposition of mankind is made. Only through faith in Jesus Christ and by sincere repentance can anyone escape the justice of God for personal sin.

3.18.12—*infant*—Why would anyone consider a child anything other than a pure and innocent being? Those religious tenets that hold that little children are somehow flawed because of the conduct of their parents are abominable to God and to any man who knows anything at all about holiness.

3.18.22–23—*drink damnation*—Eating and drinking damnation to one’s soul usually occurs when one partakes of the emblems of the sacrament unworthily. King Benjamin taught his people that they would drink damnation to their souls if they were to hearken to the voice of Satan and perish in their sins (see 2.33). In that state they would fear God and cringe in misery and torment, having partaken of the cup of the wrath of God (see 3.25–26). Drinking damnation is to partake of the spirit of

18 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.

CR82-O:5, 6  
CR85-A:104  
CR85-O:98  
CR86-A:67  
CR87-O:78  
CR88-O:102  
CR90-O:100  
CR93-A:115  
CR93-O:45  
CR97-A:109  
CR00-O:56  
Mosiah 3:17–18  
MD 452  
DNTC 1:144  
MLM 333  
CR88-O:79  
Mosiah 3:17–20  
CR90-A:95

Mosiah 3:18  
MD 429  
DNTC 2:239  
DNTC 3:182,  
472  
PM 4, 248, 290  
MM 4:3  
EM 2:663  
CR82-O:5, 6  
CR84-A:78  
CR87-O:79  
CR90-O:38  
CR94-A:41  
Mosiah 3:18–19  
EM 1:100  
EM 4:1588  
CR87-O:69  
Mosiah 3:18,19  
CR87-A:90

the devil to such a degree that one is destroyed from the inside out.

3.18.55—*Christ*—Simply put, the name “Christ” is the Greek translation of the Hebrew “Messiah”. In both Hebrew and Greek, the terms mean “anointed one”. Every prophet of God from the days of Adam has been anointed in preparation for their ministry to the world. Every king who has ruled by divine right has also been anointed as part of his ascendancy to the throne and the scepter. The same may be said of every priest who has administered the ordinances of the Priesthood, particularly those of the Melchizedek Priesthood, and most specifically in the House of the Lord. Some scholars have suggested that even though certain men have been anointed to be prophets and priests, or kings and priests, or prophets and kings, none but Jesus has been anointed prophet, priest, and king. Of course, these scholars have asserted such out of ignorance, not understanding that all those who are heirs of salvation and exaltation have been anointed prophets, priests, and kings in similitude of their Savior. Jesus is Lord of Lords, King of Kings, the Great High Priest who presides over all priesthood, the prophet who has inspired all prophets in whatever time or place in which they might have lived. He is our Master in all things, but his labors have been designed to bring us all back into the presence of God as he is.

3.18.58—*Omnipotent*—The title is appropriate inasmuch as there is no power in heaven, earth, or hell that can countermand the will of God as to whom will be redeemed. No power or influence can suppress the resurrection of every man, woman, and child who has ever lived upon the earth. No power or influence can restrain the mercy of Christ when any soul has turned to him in faith for a remission of sins. No power or influence can subvert the judgment of Christ to deflect the blessings or the punishments which will come forth from his hand.

3.19 The natural man is that aspect of human nature that does listen to the spirit of the devil, that feels no desire to change from what he is, that has no fear of the consequences of sin. He has deluded himself or has allowed himself to be persuaded that the nature of the fallen world is the way things eternally are. This is particularly true of those who are in a position to oppress their neighbors, who exercise unrighteous dominion, and who are willing to subvert the virtue of others through brute strength or sophistry. The spirit of God has no place within such men for they are filled with wickedness and abomination; they are the walking dead who know nothing more than to appease their vicious appetites and carnal desires. The Holy Ghost labors with the eternal spirit, the child of God, which inhabits the tabernacle of clay, that aspect of human nature which is most like God the eternal Father. As the spirit child of God awakens from the sleep that has come upon him because of the flesh, he is inclined to do that which is good, that which will please the source of the divine spark that is within him. One of the first truths revealed to the awakening spirit within man is the awareness that there is something greater than himself, something better than himself, something prepared to provide happiness and peace, something that may be referred to as God. In the presence of such a divine being, the spirit of man is humbled; when the eternal relationship between man and God is revealed, the child of God begins to submit to his Father in love and joy, without fear or regret.

3.19.17—*Adam*—The first man upon the earth, and the first flesh also; that is to say, the first mortal together with his wife Eve. He is the Ancient of Days, the Archangel Michael, and the Father of All Living.

3.19.43—*saint*—In reference to the membership of the Church of Jesus Christ, those who have covenanted to no longer partake of the wicked-

19 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.

Mosiah 3:19  
AF 159  
MD 113, 162,  
258, 556, 557,  
612, 667, 702,  
848  
DNTC 1:141,  
414, 751, 770  
DNTC 2:260,  
322, 323, 422,  
435, 499, 513,  
528  
DNTC 3:25,  
272  
DS 3:280  
MF 135  
PM 350  
MM 4:120  
EM 1:204, 218,  
320  
EM 2:485, 562,  
651, 663, 664,  
846, 889, 958  
EM 3: 985, 986,  
1132, 1314,  
1316

ness of the world. The Greek word used here means “those not of the earth”.

3.19.48—*Christ*—Simply put, the name “Christ” is the Greek translation of the Hebrew “Messiah”. In both Hebrew and Greek, the terms mean “anointed one”. Every prophet of God from the days of Adam has been anointed in preparation for their ministry to the world. Every king who has ruled by divine right has also been anointed as part of his ascendancy to the throne and the scepter. The same may be said of every priest who has administered the ordinances of the Priesthood, particularly those of the Melchizedek Priesthood, and most specifically in the House of the Lord. Some scholars have suggested that even though certain men have been anointed to be prophets and priests, or kings and priests, or prophets and kings, none but Jesus has been anointed prophet, priest, and king. Of course, these scholars have asserted such out of ignorance, not understanding that all those who are heirs of salvation and exaltation have been anointed prophets, priests, and kings in similitude of their Savior. Jesus is Lord of Lords, King of Kings, the Great High Priest who presides over all priesthood, the prophet who has inspired all prophets in whatever time or place in which they might have lived. He is our Master in all things, but his labors have been designed to bring us all back into the presence of God as he is.

3.20 The angel understands the necessity of allowing all men the opportunity to choose for themselves whether they will be like their eternal Father in Heaven or whether they will continue to grovel about in a fallen world in a state of degradation and corruption. The promise of a Savior, a Messiah, was known to the posterity of Adam and Eve and that notion has persisted to one degree or another among all the peoples of the earth. The angel testifies, however, that the name of Christ will be known by all men, that Jesus of Nazareth will be recognized as the Son of God in every quarter of the earth. Every man, in the end, will consciously and knowingly choose his destiny

3.21 Little children who have not as yet arrived as the age of accountability will be the only souls who will not have to pass through the process of redemption, by faith in Christ, through the abandonment of forbidden conduct, through the adoption of righteousness in one’s daily walk and talk.

3.21.22—*Omnipotent*—The title is appropriate inasmuch as there is no power in heaven, earth, or hell that can countermand the will of God as to whom will be redeemed. No power or influence can suppress the resurrection of every man, woman, and child who has ever lived upon the earth. No power or influence can restrain the mercy of Christ when any soul has turned to him in faith for a remission of sins. No power or influence can subvert the judgment of Christ to deflect the blessings or the punishments which will come forth from his hand.

3.22 The angel testifies to King Benjamin that his people will indeed respond positively to his instruction, that they will enter into the proposed covenant, that they will take upon themselves the name of Christ and live by his commandments. It must have been a great comfort for Benjamin to know that his people, those who hearkened to his voice, would be found blameless before God through the Gospel of Jesus Christ.

3.22.4–5—*this time*—As opposed to the time prophesied about when every nation, kindred, tongue, and people will have come to a knowledge about the Son of God, the Redeemer of the world.

20 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.

21 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.

22 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.

{*¶—1830*}

EM 4:1590,  
1625  
CR82-A:97  
CR82-O: 78, 97,  
130  
CR83-A:12  
CR83-O:32, 33,  
76  
CR84-A:81  
CR85-A:89, 93  
CR85-O:21, 38  
CR86-A:45  
CR87-A:58  
CR88-O:27, 69  
CR89-A:7  
CR90-A:14  
CR90-O: 16,  
106  
CR91-O:82  
CR92-A:18  
CR93-A:109  
CR93-O:19  
CR94-A: 5, 41  
CR94-O:46  
CR95-A:88  
CR96-A:35, 96  
CR98-A:87  
CR99-A:39, 84  
CR99-O:32  
CR00-O:35, 46,  
96  
CR01-A:12, 15  
CR01-O: 18, 37,  
96, 97, 102  
CR02-A:41  
CR02-O:30, 42,  
72, 91  
Mosiah 3:20  
MD 795  
PM 96  
EM 1:5  
CR93-A:33  
CR02-A:93  
Mosiah 3:20–21  
AF 520  
PM 301  
Mosiah 3:20–22  
MD 374, 375  
DS 2:29  
Mosiah 3:20–27  
DS 2:192  
Mosiah 3:21  
MD 452  
EM 2:551  
CR02-A:7

3.23 The angel is an able emissary. He continues his discourse which began in verse three of the present chapter.

3.23.3—*I*—There is every reason to suppose that this pronoun is in reference to the angel of the Lord rather than King Benjamin, given the context of the narrative. We may also consider the fact that Chapter II of the first edition of the Book of Mormon begins with King Benjamin's resumption of his discourse after reviewing all that the angel had spoken to him (see 4.1)

3.24 The Lord's own testimony is that the angel has spoken the truth and that his teachings will be binding upon the people of Zarahemla. The angel has spoken by the power of the Holy Ghost, by the tongue of angels, and thus his discourse can be nothing more or less than canon scripture, a body of principles and ordinances by which Benjamin's people will be able to demonstrate their faith. It is no wonder, then, that these things were written down in the Large Plates of Nephi; it is no wonder then that Mormon chose to include them in his own account which we have before us.

3.24.6—*They*—That is to say, the words which the angel has just spoken at the command of God

3.25 One of the principle points necessary for faith unto salvation is to know that one's course of life is acceptable before God. Such a revelation would foster extraordinary confidence in the disciple. What if a man were to have revealed to him how and why he had displeased the God of Heaven and that he was without recourse? Where could such a man go to avoid the piercing glance of the Lord? What would such a man not do in order to flee from the brightness of His glory? The greatest revelations given to man have come when the Lord has allowed men to compare themselves with His wisdom and His righteousness. The humble and contrite are edified and encouraged, having pointed out to them the way that they should go in order to be more like unto their Lord. The proud and the arrogant have been devastated, knowing that they have nothing in common with Him who holds all power and dominion in time and in all eternity. These latter have no hope for glory, nor can they expect the adulation of eternity. They are without the honors of men, the wealth of nations, and unable to satisfy the deep and abiding hungers that afflict them. Theirs is a pitiful and miserable condition from which, because of their own willfulness, they are unable to extract themselves.

3.26 This is the final state of all those who refuse to hearken to the word of God, who shut their eyes against the signs, tokens, and wonders of eternity, who hardened their hearts against the whisperings of the spirit of God because they were content to sink into the mire of their own selfishness. These are the vessels of wrath because they have not given place for the enticings of the Holy Ghost; they are full of bitterness, ungodly sorrow, and hatred towards all those who have come off triumphant through the atonement of Jesus Christ. They are as their adopted father, he who was a murderer from the beginning.

3.26.27—*Adam*—The first man upon the earth, and the first flesh also; that is to say, the first mortal together with his wife Eve. He is the Ancient of Days, the Archangel Michael, and the Father of All Living.

3.27 The anguish of the rebellious is unspeakable. The fullness of that eternal suffering has never been revealed to any save those who partake of it. The prophets, seers, and revelators of the Lord God of Israel have attempted descriptions based on the brief views which they have had, but none have been as poignant as the one which the Lord Himself gives here. The graphic ele-

23 And now I have spoken the words which the Lord God hath commanded me.

24 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.

25 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 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.

27 And their torment is as a lake of fire and brimstone, whose flames are unquenchable, and whose smoke ascendeth up forever and ever. Thus hath the Lord com-

\* p. 162

Mosiah 3:24  
EM 1:142  
CR90-O:96  
Mosiah 3:24–25  
EM 1:5  
Mosiah 3:24–27  
MD 235  
DS 2:292  
DS 3:310

Mosiah 3:25  
MD 508  
CR91-O:102  
CR01-A:30  
Mosiah 3:26  
EM 4:1598  
Mosiah 3:27  
CR01-A:30

ments of the imagery suggest that every human sense is assaulted.

3.27.5—*as*—We should always be aware of the syntactical markers for a simile.

3.27.11—*brimstone*—The English word “brimstone” derives from roots which probably mean “burning stone” and is in reference to sulfur.

3.27.30—*Amen*—The harmony between the Father and the Son is perfected in this word of assent. The Hebrew word which is translated as “Amen” derives from roots which mean “true”. This word is one of the many titles of the Lord Jesus Christ.

4.1 The discourse of the angel had begun in verse three of the previous chapter and continued until the last verse of the same chapter, notwithstanding the speculation of some who have concluded that King Benjamin resumed speaking beginning in verse 23. The inhabitants of Zarahemla had been taught to observe the Law of Moses, to attend to all of the ordinances that pertained thereunto. The Mosaic Law focused on the outward ordinances and spoke little of the influence of the Holy Ghost. Benjamin had been taught by the angel of God that the natural man is an enemy to God, that one must yield to the enticings of the Spirit in order to avoid the condemnation of God (see 3.19). How much did the Nephites understand about the influence of the Holy Ghost? Apparently they were sufficiently informed and, as a result, had sensed their spiritual deficiency as their King concluded the teachings of the angel.

4.1.10—*Benjamin*—The son of Mosiah I and the father of Mosiah II. He was the second righteous Nephite king of the land of Zarahemla.

4.2 King Benjamin had clearly taught his people of the deep and abiding humility requisite in order to please God, a humility which he had exemplified for many years, notwithstanding his regal status among them. They understood that they did not measure up to the stature of their king. He had testified to them that their pride was unjustified, that they could not even lay claim to the elements which comprised their physical bodies (see 2.25). In this dramatic moment of epiphany, they realized that they were in dire straits. The Holy Ghost is a revelator, and when it fell upon the people of Zarahemla, not only were they able to speak with one voice, they also received an undeniable witness of the truth of that which had been taught to them. We should probably assume that this was not the first time that they had ever heard of the Lord Jesus Christ, but we may rightly conclude that they had never before felt as they did about him as they did at this moment.

4.2.23—*Christ*—Simply put, the name “Christ” is the Greek translation of the Hebrew “Messiah”. In both Hebrew and Greek, the terms mean “anointed one”. Every prophet of God from the days of Adam has been anointed in preparation for their ministry to the world. Every king who has ruled by divine right has also been anointed as part of his ascendancy to the throne and the scepter. The same may be said of every priest who has administered the ordinances of the Priesthood, particularly those of the Melchizedek Priesthood, and most specifically in the House of the Lord. Some scholars have suggested that even though certain men have been anointed to be prophets and priests, or kings and priests, or prophets and kings, none but Jesus has been anointed

manded me. Amen.

## {Chapter II} (Chapter 4)

{¶—1830}

1 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.

2 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.

Mosiah 4  
EM 1: 99, 149,  
162, 167, 183,  
189, 196, 201,  
212, 213, 321,  
332  
EM 2:748, 960  
EM 4:1625  
CR90-A:35  
Mosiah 4:1–2  
CR94-A:22  
Mosiah 4:1–3  
EM 2:726  
CR80-O:72  
CR95-O:25  
CR99-A:104  
Mosiah 4:1–3, 12,  
26  
CR01-O:78  
Mosiah 4:1–3, 20  
EM 3:1211  
Mosiah 4:1–8  
MA 48  
AF 84  
Mosiah 4:2  
MD 113, 209,  
613  
DNTC 2:323  
JC 13, 34  
PM 59  
EM 2:750  
EM 3:1211  
CR88-O:79  
CR93-O:33, 49  
CR96-A:42  
CR97-O:31  
CR00-O:96  
Mosiah 4:2–3  
CR93-O:115  
CR00-O:101

prophet, priest, and king. Of course, these scholars have asserted such out of ignorance, not understanding that all those who are heirs of salvation and exaltation have been anointed prophets, priests, and kings in similitude of their Savior. Jesus is Lord of Lords, King of Kings, the Great High Priest who presides over all priesthood, the prophet who has inspired all prophets in whatever time or place in which they might have lived. He is our Master in all things, but his labors have been designed to bring us all back into the presence of God as he is.

4.2.25–26—*one voice*—Only those who have felt the unifying effects of the Holy Ghost can truly comprehend the vocal chorus articulated here. That the men and women of Zarahemla gathered at the Temple prayed aloud in concert should not be doubted by those who would call themselves the disciples of Jesus Christ. This has happened more than once.

4.2.56–57—*Jesus Christ*—The author of eternal salvation, both of the body and the spirit through the power of the resurrection and his atoning sacrifice for sin.

4.3 In conjunction with the personal revelation that each man, woman, and child received, that the words of their king and the teachings of the angel were true, they also received a witness regarding their petition to be forgiven of their many transgressions against the principles of truth and light. They were collectively like Enos, he who had sought the same blessing from the God of Heaven. In this their faith was perfected; they were experiencing faith unto salvation. They knew that there was a God; they knew much regarding His person, his character and perfections; and they had just received a witness that their desires were appropriate for true disciples of Jesus Christ.

4.3.30—*remission*—Did this remission of sins come to the inhabitants of Zarahemla as a confirmation of the ordinance of baptism that had been performed for each of them when they had arrived at the age of accountability or was this an instance of forgiveness which can transpire prior to the formal reception of the covenant of Christ? Does it matter? The Nephites had performed all of their acts of worship under the auspices of the authority of the Melchizedek Priesthood which both Lehi and Nephi bore. Additionally, the preparatory Gospel allowed for the performance of baptism, in conjunction with the principles of faith and repentance, and there is no doubt that this ordinance was performed in behalf of the righteous throughout the history of the Nephite peoples.

4.3.48–49—*Jesus Christ*—The author of eternal salvation, both of the body and the spirit through the power of the resurrection and his atoning sacrifice for sin.

4.3.59—*Benjamin*—The son of Mosiah I and the father of Mosiah II. He was the second righteous Nephite king of the land of Zarahemla.

4.4 For his part, Benjamin was the friend of all those with whom he came in contact. His brethren were those who were fellow laborers with him in his ministry to the people. His extended family was bidden to attend his words as well, together with all those who had been blessed under his stewardship as citizens of Zarahemla. In his great desires for the people, he wished to draw their attention to another set of principles that would aid them in maintaining the joy which they at that moment enjoyed.

4.4.28–30—*call your attention*—King Benjamin had used this particular phrase before at the beginning of chapter 3. It was suggested then that this may have marked a pause in the proceedings (see 3.1.7–9). Given the nature of the experience that had befallen the gathered host, we

3 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.

4 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.

Mosiah 4:3  
AF 117, 252  
MD 157, 397  
EM 2:772  
CR91-O:103  
CR93-O:113  
CR94-A:22  
CR01-A:56, 74  
Mosiah 4:3–4  
EM 3:1211  
Mosiah 4:3,20  
EM 2:772  
CR91-O:104

\* p. 163

should probably conclude that a period of time had again passed between the time Benjamin finished teaching the words of the angel and the resumption of his own discourse.

4.5 As Benjamin will articulate, salvation from death and hell only come through the sacrifice of the Only Begotten of the Father. Death of the physical body is the fate of all who are carnal; there is no escape without the intervention of the Christ. Were there to be no resurrection from the dead, the eternal spirits of all mankind would eventually become irretrievably lost to Heaven. But that awful monster has been defeated, everlastingly so since the hour that the spirit and the body of Jesus of Nazareth became inseparably united unto immortality. Man need only contemplate his fate without the resurrection to be brought to a state of infinite gratitude for the gift of life after death, for the gift to be restored to the eternal company of those who bear deep and abiding affection for us.

4.6 Our awareness of the perfections of our Eternal Father in Heaven and our comprehension of our own eternal relationship to Him, as His sons and daughters, stirs within us the realization that we are capable of all that He is and does, if we will allow ourselves to come to maturity. The patience of our Heavenly Father sets the example before us, that we ought to be patient with ourselves and with those around us as we progress toward godhood. Partaking of the divine nature is not accomplished in a moment; it requires a lifetime of experience, learning to discern clearly between good and evil. As we chose to do that which is good, we acquire those attributes which define the God of Heaven.

4.7 Salvation is nothing more or less than becoming free from the attributes of the natural man and willingly choosing to be as Father is in all that we do. The atoning sacrifice of the Lord Jesus Christ stays the hand of justice until we have been fully prepared to come before God without stain or blemish. Those personal incidents of transgression and rebellion are blotted out mind and heart through the sacrifice of his own life, as the Savior took upon himself the punishment that legitimately devolved upon ourselves. Thus, those errors in judgment which would have banned us forever from coming back into the presence of the Father have been accounted for, insomuch as we are free from their doleful effects through obedience to the principles and ordinances of the Gospel of Jesus Christ. There is no other way provided, no other name given under Heaven by which mankind may be saved.

4.7.33—*Adam*—The first man upon the earth, and the first flesh also; that is to say, the first mortal together with his wife Eve. He is the Ancient of Days, the Archangel Michael, and the Father of All Living.

4.8 How may any man who has ever lived come to be acceptable before God? If Adam is to obtain redemption, and we have been assured that he already enjoys that blessing, in what manner was it made possible? In precisely the same fashion as any man has received forgiveness. Faith in the Lord Jesus Christ was requisite, as was repentance, a complete conversion to righteousness in all things. Adam submitted to the ordinance of baptism by immersion for the remission of sins, and received the full companionship of the Holy Ghost

5 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 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—

7 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.

8 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.

Mosiah 4:5  
CR93-O:33  
Mosiah 4:5-7  
DS 2:192

Mosiah 4:6  
AF 50  
MD 838  
PM 227  
EM 2:774  
CR91-O:81  
CR00-A:92  
Mosiah 4:6-7  
CR88-O:102  
CR01-O:22  
CR02-A:91  
Mosiah 4:6-8  
PM 303  
Mosiah 4:6,11  
CR97-A:13  
Mosiah 4:7

AF 86  
MD 62  
DNTEC 2:243  
DS 1:117  
Mosiah 4:7-8  
PM 226

Mosiah 4:8  
EM 2:727

while he yet lived upon the earth. In the name of Jesus Christ Adam and his wife, Eve, received every principle and ordinance necessary for salvation and exaltation in the Celestial Kingdom. The same was true of Enoch, Noah, Melchizedek, Abraham, Isaac, and Jacob. There have been no exceptions to the commandment; there is no salvation without Jesus of Nazareth. If a man has left this life without a knowledge of these things, that understanding will be provided him in the world of spirits prior to his resurrection from the dead. All of the required ordinances of which he did not partake while in mortality will be performed for and in his behalf, that he may choose for himself to receive the blessings of eternity without restraint. There are no exemptions; there is only mercy in the name of Christ.

4.9 If a man does not accept the notion that there is a being superior to himself in every way, he will never have sufficient faith, hope, or charity to become any greater than he already is. Even if a man realizes the dire straits in which he finds himself in this fallen world, that he subject to every malady, that he is susceptible to the imposed wretchedness of his fellow men, that he is blown about by every wind of injustice and humiliation, how can he find solace of any kind if there be no prospect of intervention. He will simply live out his miserable existence without any expectation, disconsolate, cynical, and willing to sink into any mortal depravity that presents itself. Believing in an omniscient God, a being who not only comprehends every ill to which we are heirs, but has provided a means by which we may be liberated from every pain and distress, is the first step toward having faith sufficient to become what we are intended to be.

4.10 If a man believes, as have some failed mortals, that morality and virtue have no bearing on human progression, then he will find only self-satisfaction and never the approbation of the Father and the Son. If one believes in God, accepting the principles of perfection, he is equipped to move in a direction that will bring him happiness in this life and eternal joy in the world to come.

4.11 Salvation is not simply the result of a momentary excess of sentiment, no matter what the sectarians may say. As Paul the ancient Apostle testified, salvation is worked out through fear and trembling, a continuous effort to improve and progress from being a carnal man to being a partaker of the divine nature. It is a daily effort which does not produce self-satisfaction or self-aggrandizement, but, rather, humility and love, gratitude melded with faith, in the worship of that being whose own mercy and love has redeemed us from every terror in time and in eternity.

9 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.

10 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 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.

Mosiah 4:9  
MA 181  
MD 544, 838  
EM 1:402  
CR81-A:33  
CR87-O:102  
CR97-O:62  
CR02-O:18  
Mosiah 4:9–10  
CR83-O:8

Mosiah 4:10  
MA 182  
AF 119  
EM 2:663  
CR80-O:110  
CR86-A:5  
CR97-O:99  
CR00-A:53

Mosiah 4:11  
MD 370  
DNTC 3:322  
EM 1:204  
EM 2:663  
EM 3:1211  
CR88-A:29  
CR89-A:90  
CR91-O:103  
CR00-O:100  
CR01-A:30  
Mosiah 4:11–12  
CR89-O:14  
CR02-A:99



4.12 What may we say to ourselves when we are not rejoicing, when we are not filled with love, when we are overwhelmed by guilt for our transgressions against the law of God, when we feel distant from him who is our Savior? The solution is simple. We review again in our minds and in our hearts that which the Lord Jesus Christ has done in our behalf, notwithstanding our manifold sins and follies. God is great, good, and longsuffering because He loves us, perfectly and infinitely, even when we are most unlovable to ourselves and to those around us. Daily prayer, though considered common and mundane among some parties, is central to the spiritual life required of a faithful disciple of Christ. We are strengthened in our determination to obey the voice of God when we remember that which he has done for us. Partaking of the sacrament, the holy emblems of his atoning sacrifice for us, the manifestation of his perfect charity for his brethren, keeps his infinite love before us in all that we do. In our prayers and daily worship of the God of Heaven, in our observance of all His commandments, we learn of His character because we have become more like unto Him.

4.13 There is no fear in the love of Christ. Without fear, there is no motivation for violence of any kind. If we are humble, a state established by the contriteness of one's own spirit, we begin to recognize in each other the embryonic divinity of which we are all capable. We trust in the goodness of God that is growing in each one of our companions in Zion; we delight in the kindred spirits which rejoice in that companionship. We are honest in our dealings with our fellow men because we are brethren united in friendship and love.

4.14 Little children exhibit many of the characteristics of God Himself. King Benjamin mentioned a few of these in conjunction with his discourse upon the natural man and the manner in which that celestial state might be eliminated from our lives (see 3.19). Yet, if fully exposed to the wickedness of this world, even the innocent may be corrupted. Jacob, the brother of Nephi, taught his people that if the resurrection had not been provided for the spirits in prison, they ultimately would have become as perverted and as miserable as Lucifer and his minions (see 2 *NE-C* 9.8–9). If children are not taught the principles of righteousness by those who love them, they will not learn anything of them from the world. Therefore, there should be nothing in our conduct toward little children that would instill fear or discomfort unbecoming a disciple of Jesus Christ. If they are fed and clothed, should it not be by those who gave them life? Should they not learn by precept and example in their own homes that the God of Heaven is not a God of contention and oppression?

4.15 These four principles, if fully embraced, constitute the hallmarks of the faithful disciple of Jesus Christ.

4.15.12—*truth*—Little children are filled with truth and light, a direct inheritance from their Father in Heaven. They sense immediately when falsehood is presented to them and are initially repelled and disappointed by it. Children have to be taught how to lie; they do not do so naturally.

4.15.14—*soberness*—While the English word does mean “freedom from intoxication”, it also refers to gravity and seriousness. Children who come into this world need to understand as soon as it is possible, that this life ought not to be squandered in frivolous activities. Additionally, “soberness” represents freedom from excessive heat and passion and the promotion of coolness and calmness in the trials and tribulations of life.

12 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.

13 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.

14 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.

15 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.

Mosiah 4:12  
EM 2:562  
CR95-O:24  
CR01-A:30  
\* p. 164  
Mosiah 4:12–16  
CR80-O:135  
Mosiah 4:12,26–27  
CR81-A:124

Mosiah 4:13  
MD 562  
CR88-O:29  
CR90-A:94

Mosiah 4:14  
MD 278, 706,  
736  
EM 1:319  
CR83-O:34  
CR84-A:42  
CR88-O:102  
CR01-O:87  
CR02-A:8  
Mosiah 4:14–15  
DNTC 2:521  
MM 1:216  
EM 2:504  
EM 4:1577  
CR84-A:42  
CR88-O:44  
CR89-A:86  
CR92-O:106  
CR93-A:86  
CR94-A:94  
CR96-O:87  
CR99-A:53  
CR02-O:42  
Mosiah 4:14–19  
DNTC 1:692  
Mosiah 4:15  
EM 4:1708  
CR84-A:42  
CR84-O:29

<p>4.15.20—<i>love</i>—There is no greater task given to parents than to instill natural affection in the hearts of their children, that they might find rest within the walls of their home.</p>		<p>CR90-A:94 CR91-A:104 CR99-A:39 CR00-A:109 CR02-A:7</p>
<p>4.15.25—<i>service</i>—The most underrated principle of the Gospel of Christ and one generally eschewed by fallen man. Service to God through service to the children of God is one of the grand bulwarks against the efforts of the adversary to destroy the souls of men.</p>		
<p>4.16 As a means of helping the people of Zarahemla realize the effect of their actions on the hearts and minds of their children, King Benjamin illustrates the principles of service based in love. In a Zion society there is no poverty. Each man looks upon the circumstances of his neighbor as if he himself were in the same condition. A man imbued with love could not bear to eat his bread while his neighbor weltered in hunger. A man filled with the love of God, the pure love of Christ, could not look upon the nakedness of his neighbor without feeling a great deal of discomfort regarding his own finery. Jesus Christ could not look upon the suffering of his brethren and sisters without feeling great anxiety for their welfare. As disciples of the Savior of men we ought to serve where we can, provide when we can, comfort and bless according to our abilities and means. This, of course, hearkens back to Jacob's teaching regarding the righteous acquisition of wealth (see <i>JC-C 2.18–19</i>).</p>	<p>16 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.</p>	<p>Mosiah 4:16 EM 3:1113 EM 4:1556 CR96-O:66 Mosiah 4:16–17 CR81-A:109 Mosiah 4:16–18 EM 1:303 Mosiah 4:16–20 MD 76 Mosiah 4:16–22 EM 4:1554 Mosiah 4:16–24 AF 432</p>
<p>4.17 There are no beggars in the city of God; before a citizen arrived at that moment of temporal alarm he will have been noticed and cared for by his brethren. The righteous are to seek out the poor among them. The Zoramites taught the members of their sect that wealth was a blessing from God the Father. By the same token, they concluded, if a man did not enjoy wealth it was because of divine displeasure. Therefore, for them poverty was an outward marker of wickedness. They maliciously concluded that anyone who aided anyone in dire material straits was thwarting the purposes and judgments of God. It was a clever, but blackhearted fabrication. While it is true that men often live their lives filled with bad decisions, decisions that imperil their financial stability, the Lord does not excuse our responsibility to help such a person back on his feet because we judge him unworthy of our aid. The fact of the matter is that we are all, the whole of humanity, unworthy of the salvation, both temporal and spiritual, that the Father and the Son have provided us.</p>	<p>17 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—</p>	<p>Mosiah 4:16–27 CR86-A:32 Mosiah 4:17–18 CR90-O:9 Mosiah 4:17–23 EM 3:1113</p>
<p>4.18 The Kingdom of God has not been established upon the earth in order to incessantly blurt out the obvious. That men are incapable of providing for their own eternal welfare is patently clear. Divine means must be employed in order to bring the children of men back into the presence of their Father. A man parsimonious in his sentiments and self-restrained in his willingness to bless the lives of others will ultimately find that he is devoid of those godly characteristics which will aid him in a comfortable association with the God of Heaven. Wherein it is possible to raise another man up, we ought to do so. To do otherwise imperils our own salvation.</p>	<p>18 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.</p>	
<p>4.19 In material terms, we come into this world with nothing more than the helpless infant body that has been provided us by our biological parents. We do not have physical life upon demand. Everything that sustains us throughout childhood is provided by others stronger and more experienced than ourselves. When men arrive at “adulthood” what has changed in our circumstances? Are we not still dependent in one fashion or another? From a societal point of view, there would be nothing of civilization, the so-called modern-day conveniences, were it not for the mutual codependence that a community</p>	<p>19 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?</p>	<p>Mosiah 4:19–20 CR86-A:38 Mosiah 4:19,21 CR90-A:89 Mosiah 4:19 CR88-O:38</p>

enjoys. While this codependence may extend our mortal lives somewhat, nothing can be done by our fellow men to extend indefinitely our sojourn upon the earth. There are limits to what man can do for himself. Man, in his attempt to assert his eternal independence, has depersonalized Heaven, and now refers to “nature”, the infinite cosmos, as the source for natural existence. What gross foolishness and ignorance! As well might an infant dismiss his own parents in favor of the house in which he lives.

4.20 Benjamin directs the attention of his subjects to the act of petitioning God, in which they then were engaged, that they might be forgiven of their many transgressions against His law. They were by definition beggars, appealing to the compassion of their Father to provide them with that which they could not obtain on their own. As responsive as the God of Heaven had been in granting their request for forgiveness, so also should be their willingness to succor those in poverty who dwelt among them.

4.21 Benjamin’s argument is flawless and effectively left the people of Zarahemla without excuse from that day forward. Whatever is right, God grants unto us. Whatever is right, we ought to grant unto our fellow men. We will be judged by that which we determined was “right”.

4.22 To what end was the priesthood of God given to men upon the earth? Was it not so that a man might learn to bless his fellow men as God blesses humanity? To what end did God given unto men and women the power to engender life upon the earth? Was it not so that they could learn to be a tangible blessing to their children, to learn to be goodly and godly parents? To what end have men been blessed with time and means, if not to learn to dole them out for the benefit of their fellows less fortunate than themselves as God the Father does with His time and means?

4.23 That man who selfishly grips his small portion of the ashes and rust of this world in order to exalt himself above his fellow men in what the natural man calls “luxury”, will discover to his own hurt that his stewardship is forfeit and his prospects unimaginably limited.

4.24 That man who has little or nothing to give to those poorer than himself will be judged by his attitude toward the unfortunate. Those who do not have the power to lift those around them are cautioned not to despise those who have fallen. At the heart of the whole matter is the spirit of compassion and love.

20 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.

21 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.

22 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.

23 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.

24 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

Mosiah 4:20  
MD 397  
EM 3:1294  
CR97-A:43

Mosiah 4:21  
CR84-A:8  
CR91-O:26  
Mosiah 4:21–26  
CR01-O:87  
Mosiah 4:21,16,  
19, 26  
CR96-A:42

\* p. 165

Mosiah 4:24  
CR85-A:84  
CR86-A:37  
Mosiah 4:24–25  
EM 3:1113

4.25 The prospect of wealth confronts the human soul with a great spiritual dilemma. To what end would anyone desire more than they already enjoy? Freedom from unrelenting debt seems appropriate. Freedom from grinding and oppressive employment has its merits. Yet most men think of those things which surely must be unworthy of the expenditure of wealth. Where is the divine dividing line between personal comfort and excess? Where is the dividing line between charity and covetousness? A man graced with the power and influence of the Holy Ghost is in a position to answer that question for himself. Benjamin's great desire is that all men might have similar views as himself in this matter.

4.26 If we are clothing the naked from day to day, feeding the hungry, attending to those less fortunate than ourselves, how could we not reflect daily on the goodness of God that has been poured out upon ourselves? The constant contrast would be stunning and our hearts would swell up in deep gratitude for the opportunity to be of service in similitude of the service of the Father and the Son.

4.27 Benjamin emphasizes the delicate balance between diligence and strength. Zeal without knowledge is like unto an exploring container of flammable liquid; there is a startling expenditure of energy and then a sudden dissipation. Knowledge without zeal is hardly more than iconic academia; intellectual stimulation that does little or nothing with the understanding achieved. By the same token, there must needs be a balance struck between our willingness to do and our capacity to do. On the one hand we should do what we can to relieve the oppressed; on the other we should be careful that we do not become one of their number.

4.28 Conventional wisdom states that we should neither a lender or a borrower be. The Gospel of Christ declares that if we do borrow, that we are to be certain that we do not become thieves. The real wickedness of a thief is not so much that he has deprived his neighbor of a material asset, but that he has disrupted the peace, trust, and security of his neighbor, an act that may very well drive the neighbor to anger and worse. There can be no mistrust in Zion.

4.29 The strait and narrow path to eternal life is unique; there is only one way to achieve the desired goal of salvation and exaltation in the Celestial Kingdom. All other paths lead elsewhere. There is but one truth, only one explanation as to how things really are; all other opinions on a matter are misrepresentations and falsehoods. There is only one form of godliness, only one set of characteristics, attributes, and perfections that constitute deity; all

would that ye say in your hearts that: I give not because I have not, but if I had I would give.

25 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.

{~~9~~—1830}

26 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.

27 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.

28 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.

29 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.

EM 4:1554  
CR81-O:131  
CR89-O:82

Mosiah 4:26  
MD 329  
DNCT 1:692  
EM 1:204  
EM 3:1113,  
1211  
CR80-O:136  
CR83-O:48  
CR86-A:26, 39,  
80  
CR88-A:85  
CR88-O:55  
CR90-O:99  
CR94-O:32  
CR99-O:33  
CR01-A:82, 98  
Mosiah 4:26–27  
CR80-A:124  
Mosiah 4:27  
MD 548  
EM 3:1074  
EM 4:1587  
CR81-A:105  
CR87-A:17  
CR89-O:82  
CR91-A:60  
CR93-A:31  
CR93-O:101  
CR96-A:42  
CR01-A:110  
CR01-O:32  
CR02-O:12, 38,  
69  
Mosiah 4:29–30  
EM 3:1316  
CR87-A:12  
CR97-O:62  
CR99-A:115

other forms of life fall short of the glory of God, whether of men or of devils. Righteousness is nothing more or less than that sort of conduct in human experience that draws a man or a woman to be more like God the Father and His Son, the Lord Jesus Christ. Any other sort of conduct will lead men astray and is, by definition, sin.

4.30 This is a tall order.

4.30.13–14—*watch yourselves*—The English verb “watch” has several meanings, some of which are quite poignant in this context. It means to “guard, having in keeping, tend, and observe in order to prevent or detect”. In order to watch one must be “awake, attentive, look with expectation, look for danger, act as a sentinel, be vigilant”.

4.30.17—*thoughts*—In the hearts and minds of men are devised the righteousness and wickedness of the world. No man has murdered or committed adultery without having first contemplated the prospect within himself. No man does the work and will of God without having first entertained the notions and then positioning himself philosophically to do so.

4.30.20—*words*—These are the stepping stones between thought and deed. Sometimes they are completely devoid of thought, yet produce unwarranted and unseemly deeds in the lives of others

4.30.23—*deeds*—Every man will be judged by what he does in this mortal sphere, more particularly what he has done to either bless or harm those around him.

4.30.25—*commandments*—It is no imaginary or arbitrary standard by which we are measured. If we have not become as our Father is by the time we are brought before the final judgment of the Lord Jesus Christ, we will not receive that glory which we otherwise would have obtained through the atonement of the Savior.

4.30.29—*continue*—In this life, there is no time for indolence.

5.1 In the first part of the preceding chapter the inhabitants of Zarahemla had fallen to the earth, having viewed themselves in their carnal state (see 4.1–3). It would be safe to say that the people had believed King Benjamin up to that point. In the rest of chapter four Benjamin taught the Nephites regarding their obligations as parents, children, neighbors, and friends, the fundamental principles to be lived in a Zion society. He had taught them faith in Jesus Christ, he had taught them of their woeful state of degradation if they persisted in an unrepentant state, and now he desired that they formalize their convictions through a renewal of the ordinances of salvation and exaltation.

5.1.10—*Benjamin*—The son of Mosiah I and the father of Mosiah II. He was the second righteous Nephite king of the land of Zarahemla.

5.2 This is the second time that those gathered at the Temple in Zarahemla had cried out with one voice their desire to do the will of God. The first constituted a petition to the Father that they might be redeemed from their wickedness, that they might be forgiven for their transgressions against the law of God. In this and the subsequent three verses, the gathered saints again unify their voices, speaking as one. Again, we should not doubt that their hearts and minds were bound together in and by the power of the Spirit of God (see

30 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.

*{\*Chapter III}*  
**(Chapter 5)**

*{¶—1830}*

1 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.

2 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

Mosiah 4:30  
MD 792  
CR80-A:60  
CR82-A:35  
CR97-A:21

\* p. 166

Mosiah 5  
GD 149  
EM 1: 99, 149,  
162, 167, 183,  
189, 196, 201,  
212, 213, 321,  
332  
EM 2:748, 960  
EM 4:1625  
CR90-A:35  
Mosiah 5:1  
CR90-A:107  
Mosiah 5:1–2  
EM 2:776  
CR01-O:37  
Mosiah 5:1–3  
PM 24  
Mosiah 5:2  
MD 452

4.2.25–26). Benjamin will have the names of all those in attendance transcribed into the records of the people, precisely articulating the nature of the covenant. The articulation of that covenant is, in part, given here in these four verses.

5.2.11—*believe*—The people of Zarahemla have achieved an intellectual conviction of all that their kings has said unto them. His wisdom makes sense to them; they acknowledge that their society would be ever so much better if they would follow his counsel.

5.2.24—*know*—In this context, “knowing” is far greater than mere intellectual awareness; it involves an engagement of the heart. By the Spirit of God, the Nephites have been convinced of the eternal truths of which their king has spoken. Not only were they wise, not only did they suggest an overall improvement of their relationships one with another, but they Spirit testified to them that the principles were the same which governed the Heavens.

5.2.37—*Omnipotent*—The title is appropriate inasmuch as there is no power in heaven, earth, or hell that can countermand the will of God as to whom will be redeemed. No power or influence can suppress the resurrection of every man, woman, and child who has ever lived upon the earth. No power or influence can restrain the mercy of Christ when any soul has turned to him in faith for a remission of sins. No power or influence can subvert the judgment of Christ to deflect the blessings or the punishments which will come forth from his hand.

5.3 The power and influence of the Holy Ghost not only bore testimony of the truthfulness of all that which they had been taught, it served also to present to them a view of the effects upon themselves and upon their posterity if they chose to adhere to the principles of happiness. The Holy Ghost is a revelator; he cannot descend upon any person without revealing an abundance of truth regarding the destiny of mankind, particularly regarding the immediate family of a person so blessed. Hence, Lehi and Nephi were able to prophecy at length regarding their posterity. Of greatest importance, however, at that very moment, the people of Zarahemla knew how they figured into the salvation of mankind, how the atoning sacrifice of the Lord Jesus Christ applied to them.

5.4 Faith in the Lord Jesus Christ brings into the heart of the believer a deep and abiding desire to please his benefactor. We love the Lord Jesus Christ because he first loved us, suffering for us that we might be redeemed from death and hell. The Nephites had perceived themselves in their lost and fallen state, in the depths of their carnality. They knew that persisting in such a course would bring them into the depths of despair and destruction. Through their faith in the atonement of Christ they perceived the possibility of their redemption and were filled with the joy that derived from perfect hope. That hope had been confirmed by the testimony of the Holy Spirit bearing witness that their faith and desire to do good continually had pleased God.

5.5 Throughout his instruction to the people of Zarahemla King Benjamin mentions nothing regarding the ordinance of baptism, giving rise to the question as to how these individuals formally symbolized their commitment to their Father and their God. The Nephites and Mulekites had been assiduous in their obedience to the principles and ordinances of the Law of Moses, the preparatory Gospel given to the House of Israel as they encamped at the foot of Mount Sinai. It was their dedicated observance of that Law that had prepared them for the introduction of the fullness of the Gospel by their king,

change in us, or in our hearts, that we have no more disposition to do evil, but to do good continually.

3 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.

4 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.

5 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

EM 1: 27, 218  
EM 2:958  
EM 3:1209,  
1217, 1260  
EM 4:1625  
CR80-O:18  
CR81-O:132  
CR88-O:18, 47  
CR91-O:57  
CR93-O:19  
CR96-O:100  
CR97-A:43  
CR97-O: 45,  
117  
CR98-A:37  
CR00-O:44  
CR01-O:97  
CR02-A:40  
CR02-O:16  
Mosiah 5:2–5  
EM 1:189  
Mosiah 5:2–15  
EM 3:1315  
Mosiah 5:2,5  
CR00-O:7  
CR90-A:107  
Mosiah 5:2,7  
CR85-O:5  
Mosiah 5:3  
MD 605  
DNTC 1:252  
MLM 69

Baptism was an ordinance that pertained to the power of the Aaronic Priesthood and we may suppose that the baptism of children who had reached the age of accountability was a regular practice among the people of Zarahemla. Clearly, however, that ordinance was being performed outwardly with little understanding as to its eternal significance. Adam had offered up animal sacrifices for many days before the angel of the Lord came to him to explain their relationship to the sacrifice of the Only Begotten of the Father in the flesh. We may conclude, therefore, that King Benjamin served as the “angel” to explain to the Nephites how their mundane experiences were infused with the power of God. At the same time he prepared them for the fullness of the ordinance of baptism which included the baptism of fire and of the Holy Ghost.

5.6 The baptismal covenant representing a willingness of the convert to take upon himself the name of the Lord Jesus Christ is at the heart of that which Benjamin is offering the people of Zarahemla. The act of taking his name upon themselves is symbolized by the “rebirth” in water, as if he had begotten them, as if they had been born into his family. As an infant takes upon himself the surname of his or her father at birth, so also do the disciples of Christ take upon themselves his surname at baptism.

5.6.9—*Benjamin*—The son of Mosiah I and the father of Mosiah II. He was the second righteous Nephite king of the land of Zarahemla.

5.7 The people will be counseled below to remember his name always, that they might have before their mind’s eye the salvation of their souls from the abyss of destruction which had awaited them while they were yet in their carnal state. This is the second aspect of the baptismal covenant, a covenant that is frequently renewed as disciples of Christ partake of the emblems of his sacrifice. In this dispensation, our given emblems are found in the bread and water of the sacrament. Anciently, before the dispensation of the Meridian of Time, the symbols were associated with the animals offered up upon the altars of the House of Israel. We should remember that the people of Zarahemla offered up such willing sacrifices as they gathered to the Temple to hear King Benjamin.

5.7.18—*Christ*—Simply put, the name “Christ” is the Greek translation of the Hebrew “Messiah”. In both Hebrew and Greek, the terms mean “anointed one”. Every prophet of God from the days of Adam has been anointed in preparation for their ministry to the world. Every king who has ruled by divine right has also been anointed as part of his ascendancy to the throne and the scepter. The same may be said of every priest who has administered the ordinances of the Priesthood, particularly those of the Melchizedek Priesthood, and most specifically in the House of the Lord. Some scholars have suggested that even though certain men have been anointed to be prophets and priests, or kings and priests, or prophets and kings, none but Jesus has been anointed prophet, priest, and king. Of course, these scholars have asserted such out of ignorance, not understanding that all those who are heirs of salvation and exaltation have been anointed prophets, priests, and kings in similitude of their Savior. Jesus is Lord of Lords, King of Kings, the Great High Priest who presides over all priesthood, the prophet who has inspired all prophets in whatever time or place in which they might have lived. He is our Master in all things, but his labors have been designed to bring us all back into the presence of God as he is.

5.8 The third point of the covenant of baptism is that the disciple places himself under a solemn obligation to observe all of the commandments that

angel, that we may not drink out of the cup of the wrath of God.

{*9—1830*}

6 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.

7 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 And under this head ye are made free, and there is no other

Mosiah 5:7  
 AGQ 4:179  
 MD 23, 101,  
 105, 130, 180,  
 612, 700, 745  
 DNTC 1:74,  
 141, 280, 468  
 DNTC 2:275  
 DNTC 3:379  
 DS 1:26, 29  
 DS 2:38  
 PM 7, 352, 358  
 EM 1:218  
 EM 2:550, 583  
 CR82-O:102  
 CR85-A:102  
 CR87-A:12  
 CR95-A:36  
 CR95-O:107  
 CR98-A:77  
 Mosiah 5:7–8  
 DNTC 2:472  
 EM 2:750  
 CR90-A:108  
 Mosiah 5:7–9  
 EM 1:116  
 Mosiah 5:7–12  
 EM 3:980  
 Mosiah 5:7–13  
 PM 364  
 Mosiah 5:7–14  
 DNTC 3:361  
 DS 2:29

have proceeded forth from the mouth of God. The inhabitants of Zarahemla had already covenanted to do so unanimously (see 5.5). Humility is the key for enduring to the end. So long as the disciples of Christ willingly accept all that the Lord God teaches them by his servants, the Spirit, and His own voice, they will have all that they need to withstand the efforts of the adversary to overthrow them in their faith.

5.8.42—*Christ*—Simply put, the name “Christ” is the Greek translation of the Hebrew “Messiah”. In both Hebrew and Greek, the terms mean “anointed one”. Every prophet of God from the days of Adam has been anointed in preparation for their ministry to the world. Every king who has ruled by divine right has also been anointed as part of his ascendancy to the throne and the scepter. The same may be said of every priest who has administered the ordinances of the Priesthood, particularly those of the Melchizedek Priesthood, and most specifically in the House of the Lord. Some scholars have suggested that even though certain men have been anointed to be prophets and priests, or kings and priests, or prophets and kings, none but Jesus has been anointed prophet, priest, and king. Of course, these scholars have asserted such out of ignorance, not understanding that all those who are heirs of salvation and exaltation have been anointed prophets, priests, and kings in similitude of their Savior. Jesus is Lord of Lords, King of Kings, the Great High Priest who presides over all priesthood, the prophet who has inspired all prophets in whatever time or place in which they might have lived. He is our Master in all things, but his labors have been designed to bring us all back into the presence of God as he is.

5.9 The languages of men are varied, but the salvation of God is not. There is only one Redeemer, only one Savior, only one Son of God who is prepared to judge all men and is able to liberate the souls of men from eternal damnation. The gods of the heathens may have had to their credit some of the attributes of divinity, but none of them have the power to overcome the death of the body, none of them have the power to release a man from the consequences of his wayward conduct. Only Jesus the Christ is so empowered and the day will come in which no man will appeal to any other for salvation. Before the judgment bar of the Lord Jesus Christ there will be no muddling of nomenclature, no conflation of deities, no misunderstandings of identity. The philosophies of men and the vain imaginations of their hearts and minds will be torn asunder, leaving only truth and light. No excuses will be effectual.

5.9.16–17—*right hand*—While much might be said about the symbolic nature of the “hand” in the scriptures and the intrinsic virtue attributed to the “right” hand, suffice it to say that the faithful saints will be found on the same side of God where stands their Lord and Master, the Lord Jesus Christ. They are sheep, rather than goats; righteous, rather than rebellious.

5.9.40—*Christ*—Simply put, the name “Christ” is the Greek translation of the Hebrew “Messiah”. In both Hebrew and Greek, the terms mean “anointed one”. Every prophet of God from the days of Adam has been anointed in preparation for their ministry to the world. Every king who has ruled by divine right has also been anointed as part of his ascendancy to the throne and the scepter. The same may be said of every priest who has administered the ordinances of the Priesthood, particularly those of the Melchizedek Priesthood, and most specifically in the House of the Lord. Some scholars have suggested that even though certain men have been anointed to be prophets and priests, or kings and priests, or prophets and kings, none but Jesus has been anointed

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.

9 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.

MM 4:387  
EM 3:981  
Mosiah 5:8  
JC 26  
EM 2:727, 744,  
748  
CR83-A:89  
CR85-A:104  
CR87-O: 78,  
102  
CR93-O:48  
CR00-O:11  
CR01-O:87  
Mosiah 5:8–9  
DNTC 473  
DNTC 3:255  
Mosiah 5:8–10  
AGQ 4:179  
Mosiah 5:8–12  
AGQ 3:3  
EM 2:721

Mosiah 5:9  
CR85-A:104



prophet, priest, and king. Of course, these scholars have asserted such out of ignorance, not understanding that all those who are heirs of salvation and exaltation have been anointed prophets, priests, and kings in similitude of their Savior. Jesus is Lord of Lords, King of Kings, the Great High Priest who presides over all priesthood, the prophet who has inspired all prophets in whatever time or place in which they might have lived. He is our Master in all things, but his labors have been designed to bring us all back into the presence of God as he is.

5.10 Although there may be some who will quibble at the generalization, the fact is that there are only two names by which a man might be called. Either a person is a disciple of Christ, born again, a partaker of the divine nature through the atonement of the Son of God, or he is not. If he is not, then he has succumbed to the enticements of the adversary to one degree or another. Such a person is on the left hand side of God in the judgment because he has been separated from the sheep, being, as it were, merely a goat.

5.10.18—*Christ*—Simply put, the name “Christ” is the Greek translation of the Hebrew “Messiah”. In both Hebrew and Greek, the terms mean “anointed one”. Every prophet of God from the days of Adam has been anointed in preparation for their ministry to the world. Every king who has ruled by divine right has also been anointed as part of his ascendancy to the throne and the scepter. The same may be said of every priest who has administered the ordinances of the Priesthood, particularly those of the Melchizedek Priesthood, and most specifically in the House of the Lord. Some scholars have suggested that even though certain men have been anointed to be prophets and priests, or kings and priests, or prophets and kings, none but Jesus has been anointed prophet, priest, and king. Of course, these scholars have asserted such out of ignorance, not understanding that all those who are heirs of salvation and exaltation have been anointed prophets, priests, and kings in similitude of their Savior. Jesus is Lord of Lords, King of Kings, the Great High Priest who presides over all priesthood, the prophet who has inspired all prophets in whatever time or place in which they might have lived. He is our Master in all things, but his labors have been designed to bring us all back into the presence of God as he is.

5.11 The clarity with which King Benjamin teaches his people is wonderful. We often attribute our failure to obtain the blessings of heaven to a third party of some kind. Therefore, we would much rather have our own names blotted out of the book of life by some name-blotter than to be accused of blotting the name of Christ out of our own hearts through rebellion. We blind our own eyes to the truth, we stop our own ears to the word of God, we harden our own hearts against the whisperings of the Spirit, and we overthrow our own salvation by willful disobedience to the commandments of God. There is no one to blame but ourselves. Until we accept that truth we have no hope for salvation.

5.12 Once we have accepted the Gospel of Christ as the ethical model by which we will conform our lives, we are upon the path that leads to eternal life, that kind of life which God Himself lives. The names which have been given to us by our immortal and mortal parents are sacred and ought to be remembered and revered. The Son of God is our Father, he by whom our salvation is guaranteed in faith. Our eternal inheritances come through Christ and in no other way.

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10 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.

11 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.

12 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.

Mosiah 5:10–12  
EM 1:183  
\* p. 167  
Mosiah 5:10–13  
CR95-A:103

Mosiah 5:11  
EM 1:204

Mosiah 5:12  
CR87-O:103  
Mosiah 5:12–13  
CR91-A:88

5.13 The way has been provided by which we can lay aside the natural man and take upon ourselves the divine nature. How can anyone suppose that he or she will receive those blessings which devolve upon the righteous if he or she has made no effort to be righteous? We become like the Father and the Son when we do those things which the Father and the Son require of us, for the God of Heaven requires nothing of His children save that which will foster their growth into what He is. We draw near to God because of the law of attraction; if we are righteous and full of light and truth, then we will have an affinity toward Him who is the embodiment of all light and truth. Negligence in keeping the commandments of God stunts our spiritual growth and our ignorance of the Kingdom of Heaven deepens until we know nothing at all.

5.14 The analogy ought to sober us. A shepherd has no need of an ass.

5.15 Christ seals those who are steadfast, immoveable, and righteous as his own because he himself is steadfast, immoveable, and righteous.

5.15.17—*Christ*—Simply put, the name “Christ” is the Greek translation of the Hebrew “Messiah”. In both Hebrew and Greek, the terms mean “anointed one”. Every prophet of God from the days of Adam has been anointed in preparation for their ministry to the world. Every king who has ruled by divine right has also been anointed as part of his ascendancy to the throne and the scepter. The same may be said of every priest who has administered the ordinances of the Priesthood, particularly those of the Melchizedek Priesthood, and most specifically in the House of the Lord. Some scholars have suggested that even though certain men have been anointed to be prophets and priests, or kings and priests, or prophets and kings, none but Jesus has been anointed prophet, priest, and king. Of course, these scholars have asserted such out of ignorance, not understanding that all those who are heirs of salvation and exaltation have been anointed prophets, priests, and kings in similitude of their Savior. Jesus is Lord of Lords, King of Kings, the Great High Priest who presides over all priesthood, the prophet who has inspired all prophets in whatever time or place in which they might have lived. He is our Master in all things, but his labors have been designed to bring us all back into the presence of God as he is.

5.15.21—*Omnipotent*—The title is appropriate inasmuch as there is no power in heaven, earth, or hell that can countermand the will of God as to whom will be redeemed. No power or influence can suppress the resurrection of every man, woman, and child who has ever lived upon the earth. No power or influence can restrain the mercy of Christ when any soul has turned to him in faith for a remission of sins. No power or influence can subvert the judgment of Christ to deflect the blessings or the punishments which will come forth from his hand.

5.15.44—*wisdom*—Inasmuch as wisdom is the profitable application of knowledge, certainly there is no one on this earth who has more wisdom than the Lord Jesus Christ. From the beginning to the end, he knows the hearts and minds of the children of men, has experienced the

13 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?

14 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 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.

Mosiah 5:13  
MD 793  
EM 2:815  
EM 4:1472  
CR80-A:42  
CR82-O:101  
CR86-A:45  
CR86-O:69  
CR90-A:14  
CR91-A:118  
CR92-O:83  
CR94-A:38  
CR95-O:27  
CR95-O:28  
CR96-A:95  
CR00-A:81  
CR00-O: 47,  
110  
CR01-A:76  
CR01-O:18  
CR02-A:41

Mosiah 5:15  
AF 108  
MD 452  
PM 59, 99  
CR96-O:77  
CR01-O:37

suffering, the pain and anguish for the sins of the children of men, and has provided the way whereby the lost and fallen may be found and lifted up.

- 5.15.46—*power*—The Savior holds the power over death and hell. There is no more power than that in all of the eternities.
- 5.15.48—*justice*—The Father and the Son know and understand the nature of existence and the manner in which that existence may be enjoyed in its fullness. They constitute the personification of all that brings light and life into the minds and hearts of sentient beings. In them there is no darkness, therefore they comprehend that which is right and that which is wrong in absolute terms. There is no one outside of their circle who can administer justice in any fashion, to any degree of righteousness.
- 5.15.50—*mercy*—Imbued with wisdom, power, and justice, the Father and the Son comprehend the dire straits in which the children of men find themselves. Their perfection in all else perfects them in their love. It is that perfect love which causes them to yearn after the sons and daughters of God who have come into the world of sin. Their wisdom and power combined with their love produced those principles and ordinances which allow for the principle of mercy to operate without destroying the principles of justice. This is the plan of salvation and exaltation, the Gospel of the Lord Jesus Christ, whereby all men may be saved, even as many as will.
- 5.15.67—*Amen*—The harmony between the Father and the Son is perfected in this word of assent. The Hebrew word which is translated as “Amen” derives from roots which mean “true”. This word is one of the many titles of the Lord Jesus Christ.

6.1 The Kingdom of God on the earth is a record keeping and a record preserving entity. Adam and his posterity kept a book of remembrance by which they were able to preserve their interactions with the God of Heaven. Enoch was no less diligent and many of his preserved revelations passed through the flood with Noah and his children. The Jaredites who left the tower of Babel about the time the Lord God confused the tongues of the inhabitants of the earth maintained a detailed history from which Ether was able to glean his account of that fallen people. Need we mention Shem, Melchizedek, Abraham, Isaac, Jacob, and Joseph? All of these great patriarchs were faithful in recording their lives and ministries, from which we have gained much and from which we will gain much more. The Nephites, the example set by their direct ancestors Lehi and Nephi, maintained detailed accounts regarding their civilization; they also were circumspect in keeping track of those who were dedicated in their faith toward God and His Son. The Church of Christ numbered their members that they might be remembered and nourished. King Benjamin followed the example of those who preceded him, perpetuating a practice which would continue after the final destruction of his people on the Hill Cumorah.

6.1.4—*Benjamin*—The son of Mosiah I and the father of Mosiah II. He was the second righteous Nephite king of the land of Zarahemla.

6.2 The conversion of the Nephites at this time cannot be overstated. It was

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(Chapter 6)

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1 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.

2 And it came to pass that there

Mosiah 5:24–25  
AGQ 1:57

Mosiah 6  
EM 1: 99, 149,  
162, 183, 189,  
201, 212, 332  
EM 2:960  
Mosiah 6:1  
EM 1:204  
EM 2:887  
Mosiah 6:1–2  
EM 1:139

Mosiah 6:2

extraordinary and almost unique in the thousand years of their history. After the visit of the Lord Jesus Christ to the land of Zarahemla after his resurrection from the death, the Church he establish prospered dramatically until all living beings had embraced the fullness of the Gospel of Jesus Christ. This latter conversion process involved a few years, while the conversion of the Nephites and the Mulekites who received the Gospel at the hands of King Benjamin made that transition in a matter of days.

6.2.15–16—*little children*—It is tragic that many of these little children rejected the testimonies of their fathers when they came to adulthood (see 26.1–4).

6.2.32—*Christ*—Simply put, the name “Christ” is the Greek translation of the Hebrew “Messiah”. In both Hebrew and Greek, the terms mean “anointed one”. Every prophet of God from the days of Adam has been anointed in preparation for their ministry to the world. Every king who has ruled by divine right has also been anointed as part of his ascendancy to the throne and the scepter. The same may be said of every priest who has administered the ordinances of the Priesthood, particularly those of the Melchizedek Priesthood, and most specifically in the House of the Lord. Some scholars have suggested that even though certain men have been anointed to be prophets and priests, or kings and priests, or prophets and kings, none but Jesus has been anointed prophet, priest, and king. Of course, these scholars have asserted such out of ignorance, not understanding that all those who are heirs of salvation and exaltation have been anointed prophets, priests, and kings in similitude of their Savior. Jesus is Lord of Lords, King of Kings, the Great High Priest who presides over all priesthood, the prophet who has inspired all prophets in whatever time or place in which they might have lived. He is our Master in all things, but his labors have been designed to bring us all back into the presence of God as he is.

6.3 The business of the conference was concluded. The new king of Zarahemla was presented before the people and accepted by them. They also received unto themselves local ecclesiastical leaders who would lead, guide, and direct the spiritual affairs of the people. We do not know precisely how many priests were ordained and given specific assignments with the various segments of the population. If Alma the elder’s example is any indication, however, the ratio would have been approximately one to every fifty inhabitants (see 18.17–18).

6.3.10—*Benjamin*—The son of Mosiah I and the father of Mosiah II. He was the second righteous Nephite king of the land of Zarahemla.

6.3.21—*consecrated*—The kings of Zarahemla perceived themselves as servants of God and servants of their people. Here we see this formalized as Mosiah 2 ascends the throne of the Nephite nation.

6.3.24—*Mosiah*—No doubt Mosiah 2, the future king of the land of Zarahemla, was named after his grandfather, Mosiah 1, he who had led the faithful Nephites from the land of Nephi to the place where the Mulekites had settled.

6.3.48—*appointed*—We would say today, “called and set apart” for the ministry. Benjamin was both King and Priest. Not every king can make that claim.

6.4 We are quite certain regarding the chronology of King Mosiah’s reign. It began in the year 124 BC and continued until the beginning of the reign of the judges in the year 91 BC, a total of thirty-three years. Mosiah died a relatively young man at age 63 (see 29.44–47).

6.4.2—*Mosiah*—No doubt Mosiah 2, the future king of the land of Zarahemla,

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.

3 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.

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4 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

EM 1:203

Mosiah 6:3  
EM 1:203  
EM 3:1300  
CR00-A:29  
Mosiah 6:3–4  
EM 1:170

\* p. 168

Mosiah 6:4  
EM 1:169

hemla, was named after his grandfather, Mosiah 1, he who had led the faithful Nephites from the land of Nephi to the place where the Mulekites had settled.

6.4.36—*Lehi*—The first prophet of the Lamanites and the Nephites who left the land of Jerusalem about the year 600 BC. Many of his experiences are recorded in the writings of his son, Nephi, engraved upon the Small Plates of Nephi.

6.4.38—*Jerusalem*—A city located about 32 miles from the Mediterranean Sea and 18 miles from the Jordan River and the northern tip of the Dead Sea. Once the city was captured by the children of Israel from the Jebusites, it served as the capital of the kingdom of Israel and Judah for many centuries. Jerusalem sits aside of several prominences including mount Moriah, where Abraham was commanded to take Isaac as an offering unto the Most High God, and mount Zion. The Kidron Valley and the Mount of Olives lie immediately to the east. The traditional sites of Calvary and the Garden Tomb lie immediately to the north. The king at the time of the initial entry into the land of promise was Adonizedek.

6.5 We are less certain about the chronology of King Benjamin's reign primarily because it is quite certain that a goodly portion of the beginning of the book of Mosiah was lost with the 116 pages of the translation manuscript which Martin Harris failed to keep safe while it was in his possession. If our previous ruminations on this subject have any merit at all, however, Benjamin would have been 80 years old at the time of his death, having served as king for 55 years (see *OM-C 1.9*).

6.5.3—*Benjamin*—The son of Mosiah I and the father of Mosiah II. He was the second righteous Nephite king of the land of Zarahemla.

6.6 King Mosiah, his father Benjamin, and his grandfather Mosiah constitute the model dynasty of righteous kings. They serve as a stark contrast to Zeniff, Noah, and Limhi who reigned in the land of Nephi about the same period of time. The poor example of these latter, especially the conduct of wicked King Noah, together with many unnamed kings among the Jaredites, Mulekites, and Nephites who gave less than stellar performances, were sufficient to allow King Mosiah to pursue his proposal that the Nephites forego the kingdom for a more democratic form of government in the rule of the judges.

6.6.8—*Mosiah*—No doubt Mosiah 2, the future king of the land of Zarahemla, was named after his grandfather, Mosiah 1, he who had led the faithful Nephites from the land of Nephi to the place where the Mulekites had settled.

6.7 In his reign Mosiah 2 followed the example of his father, Benjamin, in that he labored with his own hands that the people might not have to bear the burden of the requisite taxes (see 2.14). As king, then, his example before the people was clear; no man was exempt from his daily labors, no matter what his position in society might be. Mosiah's thirty-three year reign was such that, like his father, when the end of his rule had come he was able to instruct the people of Zarahemla in a better way of life. Benjamin had introduced the fullness of the Gospel of Jesus Christ among the Nephite; Mosiah was able to introduce self-rule. Both instances constituted enormous leaps forward in their society and were made possible because of the great love that the Nephites felt for their faithful kings. The three peaceful years brings the chronology to the year 121 BC.

6.7.3—*Mosiah*—No doubt Mosiah 2, the future king of the land of

from the time that Lehi left Jerusalem.

5 And king Benjamin lived three years and he died.

6 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.

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7 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.

Mosiah 6:6–7  
EM 2:960

Zarahemla, was named after his grandfather, Mosiah 1, he who had led the faithful Nephites from the land of Nephi to the place where the Mulekites had settled.

7.1 If our chronological calculations are correct, Zeniff and his company left the land of Zarahemla for the land of the Nephites' first inheritance in the year 200 BC. Three generations had passed away without any contact between the two colonies. We are not told what events stirred the hearts and minds of the people to find out the fate of their brethren. Why at this time and not thirty years before?

7.1.10—*Mosiah*—No doubt Mosiah 2, the future king of the land of Zarahemla, was named after his grandfather, Mosiah 1, he who had led the faithful Nephites from the land of Nephi to the place where the Mulekites had settled.

7.1.23—*desirous*—This desire apparently arose as the result of an increasing strident group of people who apparently had a vested interest in Zeniff's enterprise.

7.1.38—*Lehi-Nephi*—This is the first mention of the land and city of this name. That it constituted the place where Zeniff and his people settled, and the land to which Ammon and his companions came in search of the Nephite colonists, there can be no doubt. The question has to do, however, with when the city and the land acquired this hyphenated name. We could assert that the name had been given by the original settlers; that is, the posterity of Nephi, the son of Lehi, sometime after they had departed from the Laman, Lemuel, and the other antagonists. Certainly those faithful to the God of Israel had wished to honor their guide and protector by naming the entire territory the land of Nephi; perhaps the capital city had been named in honor of both ancestors. There is, however, no compelling evidence for this proposal. The next chronological possibility concerns the name of the land and city from which Mosiah 1 and his companions had departed in their escape to the land of Zarahemla. Amaleki says in his short account that Mosiah and his people left the "land of Nephi", perhaps referring to the entire territory rather than to one of the major cities of the Nephites (see *OM-C 1.12*). There is no current evidence to support the premise that "Lehi-Nephi" was a composition of the pre-exile Nephites. The third chronological consideration to be addressed regards whether or not Mosiah 2 actually knew the name of the Zeniffite city at the time he sent Ammon and his friends to the land of the Nephites' first inheritance. There had been no contact between Zeniff's settlement and Zarahemla for eighty years. If "Lehi-Nephi" was a creation of Zeniff's people once they arrived in the land, how would Mosiah have come to know that? What seems most likely here is that Mormon, as a fourth-century historian, would have been privy to the actions of all of the characters during this period. He undoubtedly refers to the land of the Nephites' first inheritance as "Lehi-Nephi" because he knew that is what Zeniff and his people had chosen to call it, even though Mosiah probably was unaware of the name at the time.

7.1.61—*Zarahemla*—The land originally settled by the Mulekites that lay between the narrow neck of land to the north and the narrow strip of

## {Chapter V} (Chapter 7)

{9—1830}

1 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.

Mosiah 7  
EM 1:149, 201  
Mosiah 7:1–6  
EM 1:100

wilderness to the south that separated it from the lands of Nephi and Lehi. It became the great bastion of Nephite civilization for more than five hundred years. The name is directly associated with that of the last of the great Mulekite leaders.

7.1.68—*teasings*—Webster’s 1829 American Dictionary gives three definitions for “teasings”. The first has to do with the carding of wool or flax; the second has to do with the raising of the nap on a piece of cloth; and the third has to do with vexatious importunity. This third definition, at its root, is not the jovial jesting that we usually associate with the word. It implies impertinence, harassment, annoyance, and irritation. Any jesting suggested is marked by mockery. It is a negatively charged word in nineteenth-century usage.

7.2 We are not privy to the nature of the concern expressed by the Nephites and the Mulekites regarding the fate of those who followed Zeniff into the wilderness to reclaim the land of the Nephites’ first inheritance. It is interesting, however, that Ammon, the leader of the company that was sent to find out, was a direct descendant of Zarahemla, a Mulekite rather than a Nephite.

7.2.8—*Mosiah*—No doubt Mosiah 2, the future king of the land of Zarahemla, was named after his grandfather, Mosiah 1, he who had led the faithful Nephites from the land of Nephi to the place where the Mulekites had settled.

7.2.23—*Lehi-Nephi*—This is in reference to the land and city of this name. That it constituted the place where Zeniff and his people settled, and the land to which Ammon and his companions came in search of the Nephite colonists, there can be no doubt. The question has to do, however, with when the city and the land acquired this hyphenated name. We could assert that the name had been given by the original settlers; that is, the posterity of Nephi, the son of Lehi, sometime after they had departed from the Laman, Lemuel, and the other antagonists. Certainly those faithful to the God of Israel had wished to honor their guide and protector by naming the entire territory the land of Nephi; perhaps the capital city had been named in honor of both ancestors. There is, however, no compelling evidence for this proposal. The next chronological possibility concerns the name of the land and city from which Mosiah 1 and his companions had departed in their escape to the land of Zarahemla. Amaleki says in his short account that Mosiah and his people left the “land of Nephi”, perhaps referring to the entire territory rather than to one of the major cities of the Nephites (see *OMC 1.12*). There is no current evidence to support the premise that “Lehi-Nephi” was a composition of the pre-exile Nephites. The third chronological consideration to be addressed regards whether or not Mosiah 2 actually knew the name of the Zeniffite city at the time he sent Ammon and his friends to the land of the Nephites’ first inheritance. There had been no contact between Zeniff’s settlement and Zarahemla for eighty years. If “Lehi-Nephi” was a creation of Zeniff’s people once they arrived in the land, how would Mosiah have come to know that? What seems most likely here is that Mormon, as a fourth-century historian, would have been privy to the actions of all of the characters during this period. He undoubtedly refers to the land of the Nephites’ first inheritance as “Lehi-Nephi” because he knew that is what Zeniff and his people had chosen to call it, even though Mosiah probably was unaware of the name at the time.

7.3 So soon as they were given leave to depart, Ammon and his men made

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2 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.

3 And it came to pass that on the

their way toward the land of Lehi-Nephi. It would appear that they anticipated the approval inasmuch as they were sufficiently prepared to depart the next day.

7.3.14—*up*—The land of Nephi, being located in the mountains, explains this word, notwithstanding the fact that the sixteen men were heading south in their journey.

7.3.19—*Ammon*—This Ammon ought not to be confused with another of the same name who was the son of Mosiah and one of the missionaries sent into the land of Nephi to bring the Lamanites inhabitants thereof unto Christ. The present Ammon was a descendant of the Mulekites through Zarahemla, once the king of the land of Zarahemla.

7.3.31—*Zarahemla*—At the time Mosiah 1 and his entourage arrived in the land of Zarahemla in their escape from the Lamanites in 200 BC, the leader of this Jewish colony was also named Zarahemla. From this Mulekite Ammon was descended and, we may assume, was of the royal house of David.

7.4 It was not unusual for companies to become entangled in the wilderness between the land of Zarahemla and the land of Nephi. Mosiah 1 and his people had traversed the rugged terrain with some degree of success because they had in their possession the director or Liahona which had guided Nephi and Lehi in the wilderness (see *OM-C 1.13*). The return trip of Ammon with the people of Limhi also took “many days”, but probably not the forty that the sixteen men had spent finding the land of Lehi-Nephi. Alma the elder and his people fled the land of Helam taking only thirteen days to find the land of Zarahemla (see 24.25). In this case, however, they were led by revelation.

7.4.21—*Lehi-Nephi*—This is in reference to the land and city of this name. That it constituted the place where Zeniff and his people settled, and the land to which Ammon and his companions came in search of the Nephite colonists, there can be no doubt. The question has to do, however, with when the city and the land acquired this hyphenated name. We could assert that the name had been given by the original settlers; that is, the posterity of Nephi, the son of Lehi, sometime after they had departed from the Laman, Lemuel, and the other antagonists. Certainly those faithful to the God of Israel had wished to honor their guide and protector by naming the entire territory the land of Nephi; perhaps the capital city had been named in honor of both ancestors. There is, however, no compelling evidence for this proposal. The next chronological possibility concerns the name of the land and city from which Mosiah 1 and his companions had departed in their escape to the land of Zarahemla. Amaleki says in his short account that Mosiah and his people left the “land of Nephi”, perhaps referring to the entire territory rather than to one of the major cities of the Nephites (see *OM-C 1.12*). There is no current evidence to support the premise that “Lehi-Nephi” was a composition of the pre-exile Nephites. The third chronological consideration to be addressed regards whether or not Mosiah 2 actually knew the name of the Zeniffite city at the time he sent Ammon and his friends to the land of the Nephites’ first inheritance. There had been no contact between Zeniff’s settlement and Zarahemla for eighty years. If “Lehi-Nephi” was a creation of Zeniff’s people once they arrived in the land, how would Mosiah have come to know that? What seems most likely here is that Mormon, as a fourth-century historian, would have been privy to the actions of all of the characters during this period. He undoubtedly refers to the land of the Nephites’ first inheritance as “Lehi-Nephi” because he knew that is

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.

4 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.



what Zeniff and his people had chosen to call it, even though Mosiah probably was unaware of the name at the time.

7.5 It would appear that at some point the Nephites ceased inhabiting the land of Shilom, probably at the insistence of their Lamanite overlords. Ammon and his men could therefore pitch their tents without being immediately detected.

7.5.12—*hill*—It is interesting that in the days of wicked King Noah a great tower was built on this hill (see 11.13). Yet at the time Ammon and his friends arrive, not even the ruins thereof are mentioned. It may have been torn down by the Lamanites after they had subjected Limhi and his people.

7.5.20—*Shilom*—When Zeniff and his people contracted with the Lamanites to inherit the land of their forefathers, the lands of Lehi-Nephi and Shilom were deeded to them. Some scholars have suggested that the name of this land dated back to the time of the first Nephite colonization (but see 7.1.38).

7.6 One wonders why Mormon mentions the three companions of Ammon by name, inasmuch as he does not mention them specifically again. It is curious only because we are never given the names of the other twelve men in the company.

7.6.2—*Ammon*—This Ammon ought not to be confused with another of the same name who was the son of Mosiah and one of the missionaries sent into the land of Nephi to bring the Lamanites inhabitants thereof unto Christ. The present Ammon was a descendant of the Mulekites through Zarahemla, once the king of the land of Zarahemla.

7.6.12—*Amaleki*—Obviously not the same man who lived between the years 270 and 170 BC (see *OM-C 1.9*). Nor would this man have been a descendant of the first Amaleki inasmuch as the latter had no children at all.

7.6.13—*Helem*—Not to be confused with the proper name “Helam”, a disciple of Alma the elder who fled into the wilderness when persecuted by wicked King Noah and his priests. What familial relationship that Helem had with Ammon we may only speculate, but it is clear that he, too, had some sort of vested interest in the fate of the people of Zeniff.

7.6.15—*Hem*—A name mentioned in no other place in the Book of Mormon. What familial relationship that Hem had with Ammon we may only speculate, but it is clear that he, too, had some sort of vested interest in the fate of the people of Zeniff.

7.6.24—*Nephi*—A mountainous region east of the first settlement established by Lehi and his entourage. It was the area in which Nephi and his followers established the first Nephite colony. Zeniff and his people from the land of Zarahemla would later settle there. It was also the place where the fertile missionary labors of the sons of Mosiah and their companions bore fruit among the Lamanites.

7.7 The rather rough treatment of Ammon and his four friends seems odd until we remember that a horrific battle had been fought by Limhi and his people as the result of the conduct of the wicked priests of King Noah. The priests had kidnapped twenty-four of the daughters of the Lamanites and had carried them off into the wilderness to be their consorts in exile. Limhi knew his people well and the appearance of four light-skinned travelers in the wilderness could only mean that Ammon and his friends were of that apostate body. It did not occur to Limhi initially that these could have been emissaries

5 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.

6 And Ammon took three of his brethren, and their names were Amaleki, Helem, and Hem, and they went down into the land of Nephi.

7 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.

\* p. 169

from the land of Zarahemla, inasmuch as his men had reported to him that the entire northern colony had been destroyed, a conclusion drawn when those men found the ruins of the Jaredites in the land of Desolation.

7.7.5—*king*—This is Limhi, the son of King Noah, and the grandson of Zeniff.

7.7.16—*Nephi*—A mountainous region east of the first settlement established by Lehi and his entourage. It was the area in which Nephi and his followers established the first Nephite colony. Zeniff and his people from the land of Zarahemla would later settle there. It was also the place where the fertile missionary labors of the sons of Mosiah and their companions bore fruit among the Lamanites.

7.7.22—*Shilom*—When Zeniff and his people contracted with the Lamanites to inherit the land of their forefathers, the lands of Lehi-Nephi and Shilom were deeded to them. Some scholars have suggested that the name of this land dated back to the time of the first Nephite colonization (but see 7.1.38).

7.8 Why King Limhi waits two days to interrogate his prisoners remains unanswered. Had they been bound hand and foot for the entire period of time? Had they been given anything to eat or drink? He clearly suspects that Ammon and his three companions are a remnant of the wicked priests of his father, Noah. The harsh treatment may have been a way to intimidate them into revealing where the remainder of the priests was hiding.

7.8.34—*permitted*—This is but one of many odd “or rather” passages to be found in the Book of Mormon. It is clear that “permitted” does not have the same semantic value as “commanded” and was, for Mormon, an incorrect word choice when he inscribed it on the plates. Why did Mormon chose to correct his gaff in this fashion? Why not merely rub out the incorrect word? The real issue being raised here is how one “erases” an inscription once it has been incised on one of the plates? If one is writing on a plate which is blank on the reverse side, such a correction might easily be made by smoothing out the mistaken inscription. But if there is writing on the opposite side of the plate, any attempt to “correct” the characters would undoubtedly result in destroying what already had been inscribed. Hence, in these cases, the author has to resort to other means to clarify his intent, in this case utilizing “or rather” to introduce the correct word. Having said all of this, it is clear that Ammon and his brethren would be “permitted” to speak after they had been “commanded” to speak.

7.9 Limhi identifies himself to Ammon and his friends with exactness. He is the legitimate heir of King Noah and if the four men before him were of his father’s priests they would be required to acknowledge him. It seems odd that Limhi would not have known the priests of his father, but we are at a loss as to when exactly the abduction of the Lamanite girls had taken place, and how much time had passed since Limhi last saw them.

7.9.9—*Limhi*—The third king of the Nephite colony in the land of Nephi established by Zeniff. Limhi was the grandson of Zeniff and the son of wicked king Noah.

7.9.13—*Noah*—The son of Zeniff and the father of Limhi, and a wicked man. He oversaw the martyrdom of the prophet Abinadi and the exile of Alma the elder and his people. He died an ignominious death.

7.9.18—*Zeniff*—Amaleki refers to Zeniff and his colony, but not by name, only that he had a brother who went with them (see *OM-C 1.29–30*).

7.9.28—*Zarahemla*—At the time Mosiah 1 and his entourage arrived in

8 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 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.

the land of Zarahemla in their escape from the Lamanites in 200 BC, the leader of this Jewish colony was also named Zarahemla. From this Mulekite Ammon was descended and, we may assume, was of the royal house of David.

7.9.44—*king*—It is interesting that Zeniff in his own record does not refer to himself as a king nor does he recount the event that precipitated his having been made the king of Lehi-Nephi. He does state, however, that he conferred the “kingdom” upon one of his sons (see 10.22).

7.10 Had the priests of Noah ventured into the land of Lehi-Nephi what would have been their purpose? Theft? Assassination? Does Limhi have a justifiable cause for alarm?

7.10.13—*bold*—Again, Limhi speaks as if he were talking to four of the priests of Noah rather than complete strangers who had just stumbled into his land.

7.11 Limhi wished to know of his captives what, if anything, the wicked priests of his father had on their agenda. Had the four men been from among that number, one wonders how they would have bargained for their lives.

7.12 Ammon, being a scion of a royal house, knew the courtesies expected of him in an audience of this nature. He understands and accepts the fact that his life is in Limhi’s hands.

7.12.4—*Ammon*—This Ammon ought not to be confused with another of the same name who was the son of Mosiah and one of the missionaries sent into the land of Nephi to bring the Lamanites inhabitants thereof unto Christ. The present Ammon was a descendant of the Mulekites through Zarahemla, once the king of the land of Zarahemla.

7.12.52—*boldness*—Limhi had accused Ammon and his brethren of “impudence” and “sauciness”; Ammon proposed to respond with “courage”, “confidence”, and “openness”, all acceptable meanings of the word “boldness”.

7.13 Ammon identifies precisely who he is and his relationship to Limhi’s people. It was no small thing to be a descendant of Zarahemla.

7.13.21–22—*these bands*—When the four men were brought before Limhi their band were loosed (see 7.8). We made speculate about the nature of their restraints while in prison. No doubt they did not have much freedom of movement. We do not know whether the bindings were completely removed or whether they had been relaxed sufficiently that the men could walk and gesture somewhat. In any event, Ammon was able to easily point to them.

7.13.25—*Zarahemla*—At the time Mosiah 1 and his entourage arrived in the land of Zarahemla in their escape from the Lamanites in 200 BC, the leader of this Jewish colony was also named Zarahemla. From this Mulekite Ammon was descended and, we may assume, was of the royal house of David.

7.13.35—*Zarahemla*—The land originally settled by the Mulekites that lay between the narrow neck of land to the north and the narrow strip of wilderness to the south that separated it from the lands of Nephi and

10 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?

11 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.

{*9—1830*}

12 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;

13 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.

Lehi, It became the great bastion of Nephite civilization for more than five hundred years. The name is directly associated with that of the last of the great Mulekite leaders.

7.13.46–47—*our brethren*—No doubt in specific reference to the Mulekites who had departed from the land of Zarahemla with the Nephite Zeniff.

7.13.49—*Zeniff*—Amaleki refers to Zeniff and his colony, but not by name, only that he had a brother who went with them (see *OM-C 1.29–30*).

7.14 As subsequent narration will demonstrate, Limhi's people had been subjugated by the Lamanites after the death of King Noah and the outrageous conduct of the king's former priests. In the midst of their oppression, forty-three of their number were sent to seek out the people of Zarahemla that a military force might be sent to rescue them from their captivity. The company returned having failed in their attempt to obtain help. They had found nothing but ruins and assumed that the Nephites of Zarahemla had been destroyed. Since no one of the men had ever lived in Zarahemla, inasmuch as more than seventy years had passed since Zeniff's departure from that land, they did not know that they had completely lost their way and had inadvertently found the remains of another civilization altogether. They brought as evidence of their travels deteriorating weapons and armor, together with a collection of twenty-four gold plates written in a language which they could not read. It is clear that notwithstanding the artifacts brought to him from the northern lands, Limhi could not bring himself to accept that all of the inhabitants of Zarahemla had been destroyed.

7.14.9—*Limhi*—The third king of the Nephite colony in the land of Nephi established by Zeniff. Limhi was the grandson of Zeniff and the son of wicked king Noah.

7.14.15—*Ammon*—This Ammon ought not to be confused with another of the same name who was the son of Mosiah and one of the missionaries sent into the land of Nephi to bring the Lamanites inhabitants thereof unto Christ. The present Ammon was a descendant of the Mulekites through Zarahemla, once the king of the land of Zarahemla.

7.14.40—*Zarahemla*—The land originally settled by the Mulekites that lay between the narrow neck of land to the north and the narrow strip of wilderness to the south that separated it from the lands of Nephi and Lehi, It became the great bastion of Nephite civilization for more than five hundred years. The name is directly associated with that of the last of the great Mulekite leaders.

7.15 After the debacle that precipitated Limhi to the throne of the land of Lehi-Nephi, the Lamanites imposed an onerous tribute which amounted to fifty percent of all that they possessed and, presumably, the same percentage of all of their increase. We may assume with some assurance that Limhi did not expect that the four men in front of him would be the direct means for liberating his people from this bondage. He no doubt expected that Ammon and his friends would return to Zarahemla and raise an army which would facilitate their deliverance from their enemies. The Lord God however, had other means prepared by which they would be liberated.

7.15.9—*Lamanites*—Specifically the posterity of the eldest son of Lehi and Sariah, and generally those who apostatized away from the teachings of the fullness of the Gospel of Jesus Christ. They were the primary opposition of the Nephites who in general adhered to the teaching of the prophets, seers, and revelators of the Lord God of Israel.

{9—1830}

14 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.

15 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.

7.15.47—*slaves*—Slavery is not mentioned much in the Book of Mormon. Perhaps this is due to the fact that for the most part the Nephites lived according to the decrees of the Law of Moses, a law which prohibited slavery. The Lamanites, however, had no such compunction and apparently enslaved all those who came into their power. A similar proposal would be made by the Anti-Nehi-Lehites when they were commanded by the Lord to leave their lands under the direction of the sons of Mosiah who had converted them to the Gospel of Jesus Christ.

7.15.58—*Nephites*—In reference to the posterity and followers of Nephi, the son of Lehi, who provided leadership to the righteous six hundred years before the birth of Christ.

7.16 We are not told the details of the journey from the land of Zarahemla to the land of Shilom where the sixteen men pitched their tents. No doubt they were fatigued. It is safe to say, however, that Ammon, Helem, Het, and Amaleki endured far more deprivation than the others, given their stint in Limhi's prison.

7.16.4—*Limhi*—The third king of the Nephite colony in the land of Nephi established by Zeniff. Limhi was the grandson of Zeniff and the son of wicked king Noah.

7.16.14—*Ammon*—This Ammon ought not to be confused with another of the same name who was the son of Mosiah and one of the missionaries sent into the land of Nephi to bring the Lamanites inhabitants thereof unto Christ. The present Ammon was a descendant of the Mulekites through Zarahemla, once the king of the land of Zarahemla.

7.16.31—*Shilom*—When Zeniff and his people contracted with the Lamanites to inherit the land of their forefathers, the lands of Lehi-Nephi and Shilom were deeded to them. Some scholars have suggested that the name of this land dated back to the time of the first Nephite colonization (but see 7.1.38).

7.16.21—*they*—The antecedents for this plural pronoun are the guards who were sent to the hill north of the land of Shilom to retrieve the remaining twelve men encamped there.

7.16.43—*eat*—One must ask the question as to when Ammon's company ran out of food. Were there no beasts in the wilderness? Was there no edible vegetation along the way?

7.16.45—*drink*—At what point in their travels did Ammon and his brethren have no water to drink? What was the nature of the wilderness through which they had passed?

7.17 There is an obvious parallel between the actions of Limhi in this moment in the history of the land of Lehi-Nephi and the actions three years before when King Benjamin gathered his people to the temple in Zarahemla. Speaking spiritually, Benjamin proposed to introduce the fullness of the Gospel of Jesus Christ to the Nephites, to provide them with an eternal covenant which would free them from both death and hell. In the same fashion, but in a physical sense, Limhi would announce the potential blessings that lay before his people if they would hearken to his counsel and the counsel of those who were prepared to lead them to freedom. None of this was lost on Mormon and hence the juxtaposition of the two narratives.

7.17.12—*Limhi*—The third king of the Nephite colony in the land of Nephi established by Zeniff. Limhi was the grandson of Zeniff and the son of wicked king Noah.

7.18 Benjamin had testified of the coming of the Lord Jesus Christ into the

{*¶*—1830}

16 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.

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{*¶*—1830}

17 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.

Mosiah 7:17  
MD 780

18 And it came to pass that when

world, that the time was “not far distant” when the atoning sacrifice would be made by which all men would come forth from the tomb and from hell to enjoy immortality and eternal life (see 3.4–11). Limhi testified to the people of Lehi-Nephi that the time was “not far distant” that they would be delivered from all of the temporal oppressions, the living death and hell that they had brought upon themselves because of their vile treatment of a prophet of God. It is interesting that Mormon makes the comparison between the Messiah who would suffer hunger, thirst, and fatigue and the men from Zarahemla who braved these same ill effects in order to inspire Limhi’s people to return to the land of Zarahemla. By analogy, then, we learn that both in spiritual and temporal matters there is an effectual struggle to be made.

7.19 Limhi calls upon his people to remember the covenants made with Abraham, Isaac, and Jacob, that their posterity would be given every opportunity to overcoming the vicissitudes of mortality and through the promised inheritance blessings would be freed from all of their oppressors. He then points to the House of Israel in bondage in Egypt and their deliverance at the hands of Moses as a perfect example of what they, as remnant of scattered Israel should be able to expect from the God of Heaven. Although we may not know the exact conditions that existed in the wilderness between Lehi-Nephi and the land of Zarahemla, yet the journey must have been daunting to the people, particularly since the sixteen men apparently had such difficulty making the journey only days before. Limhi’s faith is such that he assures his people that the Lord God will not allow them to perish in their escape from bondage.

7.19.22—*Abraham*—The undisputed “Father of the Faithful”. Modern biblical scholars are generally kind to Abraham as are most theologians in the sister religious of Judaism. The spiritual stature of Abraham is, for the most part, immeasurable by man. Abraham is one of the Lord God’s noblemen, whose faith and confidence in the divine word are equaled or excelled by few who have come into mortality upon this earth. Removing the Lord Jesus Christ from the list of candidates, however, would probably render our estimation of Abraham all but absolute. Abraham was one of three sons born to Terah during a millennium of poverty and famine. Through Abraham’s ministrations the promises made to the ancient fathers were preserved and re-established in earnest. In one of the most tender of moments recorded in secular or ecclesiastical history, the Lord God of Heaven instructed Abraham in the nature of the greatest gift that a loving God may bestow upon his creation when he asked for the sacrificed life of his son Isaac.

7.19.24—*Isaac*—The only son of the union between Abraham and Sarah. There was some strife between Isaac and Ishmael, the son of Hagar, as there had been between Sarah and her handmaiden who had been elevated to the role of wife to Abraham as the result of Sarah’s barrenness. Because Sarah was the first wife, the wife of the covenant, her son Isaac took precedence over the elder half-brother. The animosity engendered during those early years has not completely abated, even into modern times. Isaac was an active participant in the “sacrifice” required by God of his father Abraham.

7.19.26—*Jacob*—The scholars of the world have pointed to Jacob’s name as a term of derision, inasmuch as one of its prominent meanings in Hebrew is “supplanter”. It literally means, however, “heel-catcher” in reference to one of the instances in the manner of his birth, he holding on to Esau’s heel as he was being born. It is interesting that Esau

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.

19 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.

Mosiah 7:19  
DNTC 3:214  
JC 38  
EM 2:705  
Mosiah 7:19–20  
CR93-A:34  
Mosiah 7:19–22,  
33  
EM 1:150

himself used wordplay to deride Jacob's acquisition of the birthright and the blessing. This complaint and accusation was to come to an end with the angel's blessing. The scholars of the world have apparently missed this point.

7.19.36—*Israel*—In reference to the covenant people, traditionally the posterity of the patriarch Jacob. There are those, however, who have been adopted into the House of Israel through obedience to the principles and ordinances of the Gospel of the Lord Jesus Christ.

7.19.42—*Egypt*—A land naturally watered by the Nile River, the delta region of the same being luxuriant as one could hope for in terms of animal and vegetable life.

7.19.51–52—*Red Sea*—That is to say, that tongue of the Egyptian sea that separates Egypt from the Sinai peninsula. The southern border of Israel.

7.19.60—*manna*—The Hebrew roots from which this word has been transliterated into English literally mean “What is this?” The Israelites did not know what the substance was, neither did their children. It seems preposterous that we, more than three thousand years later, can pretend to state with authority that we know. This is unmitigated arrogance.

7.20 Limhi points to the travails experienced by Lehi's family as they left Jerusalem and gradually made their way to the promised land. Their extended sojourn in the wilderness of Arabia, upon the waters of the Pacific, and their travels into the mountains for protection against their ever violent Lamanite brethren. While a case might have been made that the sufferings of Israel in every dispensation came as a direct result of personal and cultural sin, yet Limhi's concern is for the spiritual and emotional attitude of his own people. They were in bondage because they had the temerity to offend God by their direct abuse of a prophet of God in connection with their innumerable infractions of divine law.

7.20.15—*Jerusalem*—A city located about 32 miles from the Mediterranean Sea and 18 miles from the Jordan River and the northern tip of the Dead Sea. Once the city was captured by the children of Israel from the Jebusites, it served as the capital of the kingdom of Israel and Judah for many centuries. Jerusalem sits aside of several prominences including mount Moriah, where Abraham was commanded to take Isaac as an offering unto the Most High God, and mount Zion. The Kidron Valley and the Mount of Olives lie immediately to the east. The traditional sites of Calvary and the Garden Tomb lie immediately to the north. The king at the time of the initial entry into the land of promise was Adonizedek.

7.21 Not everyone who stood before the king at the temple had known Limhi's grandfather Zeniff. We know from the historical record that Zeniff ruled for no less than 22 years (see 10.3). Scholars of the chronology of the Book of Mormon suggest that Zeniff's reign ended about the year 160 BC, Zeniff's reign having lasted nearly 40 years. If this chronology be correct, another 40 years had passed since the death of Zeniff and the day that Limhi stood before his people at the temple making the address that we are considering here. Certainly few if any in the gathering would have been living witnesses of Zeniff's original agreements made with the king of the Lamanites when the colony first arrived. They were witnesses, however, every one of them, to the subsequent developments that had brought them into bondage.

7.21.5—*witnesses*—Many of those in the congregation would not have personally known Zeniff, but they were all witnesses of the subsequent

20 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.

21 And ye all are witnesses this day, that Zeniff, who was made king over this people, he being over-zealous 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—

Mosiah 7:21  
EM 1:191  
Mosiah 7:21–22  
EM 1:181

oppressions that had come upon them.

7.21.9—*Zeniff*—Amaleki refers to Zeniff and his colony, but not by name, only that he had a brother who went with them (see *OM-C 1.29–30*).

7.21.37—*Laman*—A common name among the descendants of the eldest son of Lehi and his followers. In this instance, the king of the Lamanites at the time Zeniff and his people proposed to colonize the land.

7.21.67—*Lehi-Nephi*—This is in reference to the land and city of this name. That it constituted the place where Zeniff and his people settled, and the land to which Ammon and his companions came in search of the Nephite colonists, there can be no doubt. The question has to do, however, with when the city and the land acquired this hyphenated name. We could assert that the name had been given by the original settlers; that is, the posterity of Nephi, the son of Lehi, sometime after they had departed from the Laman, Lemuel, and the other antagonists. Certainly those faithful to the God of Israel had wished to honor their guide and protector by naming the entire territory the land of Nephi; perhaps the capital city had been named in honor of both ancestors. There is, however, no compelling evidence for this proposal. The next chronological possibility concerns the name of the land and city from which Mosiah 1 and his companions had departed in their escape to the land of Zarahemla. Amaleki says in his short account that Mosiah and his people left the “land of Nephi”, perhaps referring to the entire territory rather than to one of the major cities of the Nephites (see *OM-C 1.12*). There is no current evidence to support the premise that “Lehi-Nephi” was a composition of the pre-exile Nephites. The third chronological consideration to be addressed regards whether or not Mosiah 2 actually knew the name of the Zeniffite city at the time he sent Ammon and his friends to the land of the Nephites’ first inheritance. There had been no contact between Zeniff’s settlement and Zarahemla for eighty years. If “Lehi-Nephi” was a creation of Zeniff’s people once they arrived in the land, how would Mosiah have come to know that? What seems most likely here is that Mormon, as a fourth-century historian, would have been privy to the actions of all of the characters during this period. He undoubtedly refers to the land of the Nephites’ first inheritance as “Lehi-Nephi” because he knew that is what Zeniff and his people had chosen to call it, even though Mosiah probably was unaware of the name at the time.

7.21.72—*Shilom*—When Zeniff and his people contracted with the Lamanites to inherit the land of their forefathers, the lands of Lehi-Nephi and Shilom were deeded to them. Some scholars have suggested that the name of this land dated back to the time of the first Nephite colonization (but see 7.1.38).

7.22 King Laman was a patient man, waiting more than twelve years before springing the trap that he had laid for the inhabitants of the land of Lehi-Nephi (see 9.11–13). The battle was terrible, but the Nephites were victorious. Ten more years would pass before the original king of the Lamanites would die and his son would stir up his people against the Nephite colonists. The second battle against the Lamanites was more terrible than the first, but Zeniff and his people were again victorious (see 9.6–20). That decisive battle apparently insured another 18 years or so of peace. Within the first ten years of Noah’s reign several forays were made by the Lamanites into the lands of Shilom and Lehi-Nephi, all of which were repulsed by the forces of the Nephites. Book of Mormon chronologists place the ministry of Abinadi around the year 150 BC (but see 12.0 where 137 BC is suggested). King

22 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

Mosiah 7:22  
EM 1:203



Noah's taxes were at 20 percent by that time. Within a three-year period, Abinadi was taken captive and burned to death by executive decree and those who believed his words were forced to flee into the wilderness led by Alma the elder. Shortly thereafter, about the year 145 BC (or 133 BC in the alternative chronology), The Lamanites succeeded in overthrowing the kingdom of Lehi-Nephi. In the process King Noah was killed and his son Limhi became the titular king of a vassal state. At this same time, the 50 percent tax was imposed upon the Nephites by the Lamanites (see 19.15).

7.22.33—*Lamanites*—Specifically the posterity of the eldest son of Lehi and Sariah, and generally those who apostatized away from the teachings of the fullness of the Gospel of Jesus Christ. They were the primary opposition of the Nephites who in general adhered to the teaching of the prophets, seers, and revelators of the Lord God of Israel.

7.23 The suffering described by Limhi here was prophesied by the prophet Abinadi shortly before he was executed by Noah and his priests.

7.24 One battle followed another until the scarcity of men caused Limhi to require that the remaining men of the kingdom take responsibility for the numerous widows and orphans in addition to their own families (see 21.17). The king was not introducing plural marriage or surrogate fatherhood, but rather a generalized welfare program.

7.25 No doubt there were other righteous men and women who lost their lives at the hands of Noah and his minions, in addition to the blatant slaughter of the prophet Abinadi. Hints of that blood-letting may be found in the 19th chapter of Mosiah, particularly verses 1 through 3.

7.26 Abinadi's ministry among the people of Lehi-Nephi constitutes one of the greatest witnesses of the Lord Jesus Christ in recorded history. This account begins in Mosiah 11:20 and continues for several chapters, ending with the prophet's death by fire in the seventeenth chapter of Mosiah.

7.26.3—*prophet*—A prophet is one who testifies that Jesus is the Christ. This is a patently clear definition as one peruses the writing of the ancient seers and revelators, none of whom wrote without bearing their witness of the coming Messiah.

7.26.38—*Christ*—Simply put, the name "Christ" is the Greek translation of the Hebrew "Messiah". In both Hebrew and Greek, the terms mean "anointed one". Every prophet of God from the days of Adam has been anointed in preparation for their ministry to the world. Every king who has ruled by divine right has also been anointed as part of his ascendancy to the throne and the scepter. The same may be said of every priest who has administered the ordinances of the Priesthood, particularly those of the Melchizedek Priesthood, and most specifically in the House of the Lord. Some scholars have suggested that even though certain men have been anointed to be prophets and priests, or kings and priests, or prophets and kings, none but Jesus has been anointed

our lives.

23 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.

24 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.

25 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.

26 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.

\* p. 171

Mosiah 7:26–27  
EM 2:740  
Mosiah 7:26–28  
PM 59  
EM 1:6

prophet, priest, and king. Of course, these scholars have asserted such out of ignorance, not understanding that all those who are heirs of salvation and exaltation have been anointed prophets, priests, and kings in similitude of their Savior. Jesus is Lord of Lords, King of Kings, the Great High Priest who presides over all priesthood, the prophet who has inspired all prophets in whatever time or place in which they might have lived. He is our Master in all things, but his labors have been designed to bring us all back into the presence of God as he is.

7.27 It may seem odd to us that the preaching of a Redeemer would constitute a capital crime, but so it was among the people of Lehi-Nephi under the rule of King Noah and his priests. This militant attitude, however, had been manifested long before in the conduct of the Jews towards Lehi when he testified of the coming redemptive Messiah (see *1 NE-C 1.19–20*). What would be the reaction of most sectarians in the world today if one were to teach that God the Eternal Father is an exalted man? To assert that the children of men are in actuality the children of God, that men are capable of acquiring all of the divine attributes through faith, repentance, and the covenants of Heaven, is to incite the public mind to extreme hostility. The traditional Christian notion that there is no direct relationship between God and man, other than that understood as one between Creator and Created, allows for the indolent excuse that men are “only human” and cannot be better than they are. All sorts of vain and foolish doctrines have sprung from this single disregard for the origins of men upon this earth. God is our Father; Jesus Christ is our brother, as literally as any familial relationship that we might enjoy here upon the earth. Their love for us is as natural as that of a tender parent concerned for the welfare of his or her children.

7.27.8—*Christ*—Simply put, the name “Christ” is the Greek translation of the Hebrew “Messiah”. In both Hebrew and Greek, the terms mean “anointed one”. Every prophet of God from the days of Adam has been anointed in preparation for their ministry to the world. Every king who has ruled by divine right has also been anointed as part of his ascendancy to the throne and the scepter. The same may be said of every priest who has administered the ordinances of the Priesthood, particularly those of the Melchizedek Priesthood, and most specifically in the House of the Lord. Some scholars have suggested that even though certain men have been anointed to be prophets and priests, or kings and priests, or prophets and kings, none but Jesus has been anointed prophet, priest, and king. Of course, these scholars have asserted such out of ignorance, not understanding that all those who are heirs of salvation and exaltation have been anointed prophets, priests, and kings in similitude of their Savior. Jesus is Lord of Lords, King of Kings, the Great High Priest who presides over all priesthood, the prophet who has inspired all prophets in whatever time or place in which they might have lived. He is our Master in all things, but his labors have been designed to bring us all back into the presence of God as he is.

7.28 Limhi is speaking in the third person here, but clearly he is referring to all those who stand before him at the temple. Admittedly, many of the most malignant perpetrators of the evils against God and His servants had died or were in exile, yet Limhi’s subjects still bore a goodly portion of the burden of guilt for what had happened among them. The priests of Noah, the people of Limhi and even the people of Alma the elder, suffered at the hands of their enemies as Abinadi had prophesied. Limhi’s rhetoric provides an opportunity for the people to believe that they might yet escape complete condemnation if

27 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—

Mosiah 7:27  
AF 49  
JC 13  
PM 61, 470  
CR90-O:94

28 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?

they would but forsake the animosity expressed by their leaders toward the righteous.

7.29 Limhi is clearly quoting from sources unavailable to us at present. We have no way of knowing whether he is citing prophets of the House of Israel written upon the Plates of Brass or whether these were revelations given to one of the Nephite prophets and written down upon the Large Plates of Nephi. It may be that Limhi is quoting from the prophecies of Abinadi. Certainly his teachings were far more extensive than that provided in the narrative.

7.30 Another passage of scripture cited from an otherwise unknown source. Other commentators have pointed to Hosea 8:7 as having similar sentiments and imagery. The harvest of any field must, of necessity, reflect the nature of the seeds that have been planted. Sowing filthiness is like unto planting tares in a wheat field. In the end there is nothing but death to be reaped.

7.31 Again, we are not privy to the prophetic writings from which Limhi is gathering his scriptural evidence.

7.31.15–16—*east wind*—As many scholars have pointed out, this allusion to the “east wind” is one which apparently has its roots in the land of Israel. The east wind blew in from the Arabian desert and, as a result, parched everything in its path. We might conclude, then, that Limhi is quoting from the Brass Plates rather than any of the Nephite prophets.

7.32 We suggested earlier that perhaps Abinadi was the source for the word of the Lord quoted by Limhi in his discourse to the people of Lehi-Nephi (see 7.29). This verse lends itself to that possibility. Note that Limhi now specifically refers to his people as the ones who are in trouble.

7.33 And full purpose of heart would be required before the people of Limhi would be allowed to escape from the hands of their enemies. The promise had been put in place; all they had to do was to act upon it, especially when the time came to flee into the wilderness at the peril of their own lives.

8.1 As is the case throughout the entire Book of Mormon, only selected passages from the Large Plates of Nephi can be included in Mormon’s synopsis. As we look at the whole of the Book of Mormon we begin to perceive the narrative structure established by Mormon and the manner in which that structured is amplified and developed by his citations from the vast library available to him. It is clear that the conversations between Ammon and Limhi were far more extensive than what Mormon chose to relate in his text. Limhi’s present knowledge of the land of Zarahemla could only have been obtained from the sixteen travelers, inasmuch as he had never been to the northern city in his life.

8.1.9—*Limhi*—The third king of the Nephite colony in the land of Nephi established by Zeniff. Limhi was the grandson of Zeniff and the son of

29 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.

30 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.

31 And again he saith: If my people shall sow filthiness they shall reap the east wind, which bringeth immediate destruction.

32 And now, behold, the promise of the Lord is fulfilled, and ye are smitten and afflicted.

33 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.

*{Chapter V; continued}*  
**(Chapter 8)**

*{¶—1830}*

1 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.

Mosiah 7:29  
CR91-O:117  
CR92-O:59

Mosiah 7:33  
CR87-A:29  
CR88-O:47  
CR91-O:118  
CR94-A:10  
CR97-A:20

Mosiah 8  
EM 1:201  
Mosiah 8:1–5  
EM 1:201  
Mosiah 8:1–21  
EM 1:149

wicked king Noah.

8.1.33—*I*—Referring to the prophet-historian Mormon, the narrator of this section of the Book of Mormon.

8.1.36–37—*this book*—In general reference to the plates which Mormon had manufactured for the preservation of his history of the Nephite peoples, but more specifically in this instance to the book of Mosiah.

8.1.54—*Zarahemla*—The land originally settled by the Mulekites that lay between the narrow neck of land to the north and the narrow strip of wilderness to the south that separated it from the lands of Nephi and Lehi. It became the great bastion of Nephite civilization for more than five hundred years. The name is directly associated with that of the last of the great Mulekite leaders.

8.2 While Limhi's concern was to establish hope in the minds and hearts of his people that there was an effectual hope for the inhabitants of the land of Lehi-Nephi, that there was a practical means by which they could escape the oppression of the Lamanites, Ammon's charge was to bolster that hope by providing the temporal and spiritual history of Zarahemla during the intervening eighty years since the departure of Zeniff in 200 BC and the arrival of Ammon and his brethren in 121 BC. The report of Limhi's expeditionary force of forty-three men to find the city of Zarahemla had been received with great disappointment and resignation. Ammon and Limhi desired to encourage the people to the degree that they would be willing to do whatever was necessary to be delivered from their political enemies. Establishing the fact of the continuing existence of the city and people of Zarahemla did much to achieve their design.

8.2.5—*Ammon*—This Ammon ought not to be confused with another of the same name who was the son of Mosiah and one of the missionaries sent into the land of Nephi to bring the Lamanites inhabitants thereof unto Christ. The present Ammon was a descendant of the Mulekites through Zarahemla, once the king of the land of Zarahemla.

8.2.27—*Zeniff*—Amaleki refers to Zeniff and his colony, but not by name, only that he had a brother who went with them (see *OM-C 1.29–30*).

8.3 We might suppose that Ammon was able to rehearse all that King Benjamin had shared in his last address to the people of Zarahemla because he carried with him a copy of that written discourse in his travels (see 2.8). This should speak volumes to us about the integrity and faithfulness of Ammon as a disciple of the Lord Jesus Christ. Thus, in this modest way, Ammon becomes an angel to the people, not only in their dire temporal circumstances, but also with regard to their spiritual salvation as well. Ammon does all that he can to teach Limhi's people, but he feels somewhat constrained in his labors, particularly when the people of Lehi-Nephi wished to be baptized (see 21.33).

8.3.12—*Benjamin*—The son of Mosiah I and the father of Mosiah II. He was the second righteous Nephite king of the land of Zarahemla.

8.3.24—*Limhi*—The third king of the Nephite colony in the land of Nephi established by Zeniff. Limhi was the grandson of Zeniff and the son of wicked king Noah.

8.4 The people of Limhi are given time to contemplate their circumstances and to allow the possibilities of redemption to work within their hearts and minds that they might have sufficient faith to do what would soon be required of them.

8.4.15—*Limhi*—The third king of the Nephite colony in the land of Nephi established by Zeniff. Limhi was the grandson of Zeniff and the

2 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.

3 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.

4 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.

Mosiah 8:3  
EM 1:100

\* p. 172

son of wicked king Noah.

8.5 Here we have revealed that Zeniff kept the history of Lehi-Nephi and environs upon metal plates just as all other fragments of Nephi's family had done for several hundred years. We do not know who maintained the record of Zeniff during the time of King Noah's reign, but clearly someone had the responsibility. We will discover that Alma the elder and his people in the land of Helam kept a similar record from which Mormon was able to reconstruct their history from the time they left Lehi-Nephi until they arrived in Zarahemla some 13 years later (see 12.0). One wonders as to why Limhi brought those records to Ammon to read.

8.5.28—*Zarahemla*—The land originally settled by the Mulekites that lay between the narrow neck of land to the north and the narrow strip of wilderness to the south that separated it from the lands of Nephi and Lehi, It became the great bastion of Nephite civilization for more than five hundred years. The name is directly associated with that of the last of the great Mulekite leaders.

8.5.33—*Ammon*—This Ammon ought not to be confused with another of the same name who was the son of Mosiah and one of the missionaries sent into the land of Nephi to bring the Lamanites inhabitants thereof unto Christ. The present Ammon was a descendant of the Mulekites through Zarahemla, once the king of the land of Zarahemla.

8.6 Was the presentation of the record of Zeniff to Ammon merely a courtesy extended by Limhi or was there a practical reason? One wonders if the written language had changed dramatically during the eighty years that the Nephites had dwelt in the land of Lehi-Nephi. Certainly this had happened among the Mulekites before Mosiah and his people arrived among them. It must be observed, however, that the Mulekites had lived in their linguistically isolated circumstances for nearly three hundred years. That the written language could have changed in a shorter period of time is a distinct possibility, but it seems more likely that Limhi himself may have been illiterate, a byproduct of his father's wickedness and personal debauchery. If so, then we may conclude that Limhi trusted Ammon completely at this point and no doubt felt that he could rely on his new friend's honesty to reveal what had actually happened in the land of his fathers to bring about the disaster that had befallen his people. Having satisfied his curiosity regarding his grandfather's record, Limhi naturally turned to the collection of gold plates that had been recovered by his company of forty-three men who had attempted to find the land of Zarahemla. That the inscriptions were completely different from the writing techniques of the Nephites must be assumed. Whether or not Limhi himself could read is a mute point; he was not blind and knew that the 24 gold plates were filled with inscriptions in a radically different language.

8.6.5—*Ammon*—This Ammon ought not to be confused with another of the same name who was the son of Mosiah and one of the missionaries sent into the land of Nephi to bring the Lamanites inhabitants thereof unto Christ. The present Ammon was a descendant of the Mulekites through Zarahemla, once the king of the land of Zarahemla.

8.7 We do not know exactly when this company was sent into the wilderness or how long these forty-three men wander about in the land of Desolation before returning to their king. We are told, however, that they returned from their foray just a few days before Ammon and his brethren arrived at the hill north of the land of Shilom (see 21.24–26).

8.7.39—*Zarahemla*—The land originally settled by the Mulekites that lay

5 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.

6 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.

7 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

between the narrow neck of land to the north and the narrow strip of wilderness to the south that separated it from the lands of Nephi and Lehi, It became the great bastion of Nephite civilization for more than five hundred years. The name is directly associated with that of the last of the great Mulekite leaders.

8.8 We may be tempted to identify the region of country in which the company of forty-three found themselves when they discovered the ruins of the Jaredites. They explorers found a land of “many waters”. Were these lakes? Rivers? Swamps? We are not told. Were we to go to the exact geographical location today would it still be a land of many waters? We cannot say with certainty. The fact that between the time of the travels of Limhi’s company and the present day, great and catastrophic changes have taken place upon the entire face of the land in the Americas should breathe a word of caution to any precipitous arguments regarding Book of Mormon geography. We may safely conclude, however, that the land of the Jaredites lay north of the narrow neck of land which separated the land northward from the land southward. The destruction of the Jaredites transpired over a long period of time, ultimately concluding atop the Hill Ramah, the same hill which the Nephites called Cumorah, and which was the same geographical feature in which Mormon deposited the entire corpus of the Large Plates of Nephi. The Plates of Mormon and the breastplate containing the Urim and Thummim were hidden in a stone box on the northwestern prominence of that same hill by Mormon’s son Moroni. One may justly ask the question as to how the record of Ether, that narrative found upon the 24 gold plates, managed to be ensconced in a place where the forty-three men from Lehi-Nephi could easily find it. Clearly that record was transported by the prophet Ether himself after he witnessed the end of the battle between Corinatumr and Shiz. That it was a goodly trek we may surmise with some astonishment, but no less astonishing than the same trek made by Corinatumr himself. He would die in the care of the Mulekites after a lonely journey of more than five thousand miles through a ravaged and desolate land (see *OM-C 1.20–22*).

8.8.24—*Zarahemla*—The land originally settled by the Mulekites that lay between the narrow neck of land to the north and the narrow strip of wilderness to the south that separated it from the lands of Nephi and Lehi, It became the great bastion of Nephite civilization for more than five hundred years. The name is directly associated with that of the last of the great Mulekite leaders.

8.8.82—*Israel*—In reference to the covenant people, traditionally the posterity of the patriarch Jacob. There are those, however, who have been adopted into the House of Israel through obedience to the principles and ordinances of the Gospel of the Lord Jesus Christ.

8.9 That the twenty-four plates of Ether were made of pure gold does not necessarily imply that any of the Nephite plates were made precisely the same way. The Jaredites were a people which had had no contact with the Semitic civilization since the confusion of tongues at the Tower of Babel. It is likely that the Large Plates of Nephi, the Small Plates of Nephi, and the plates fashioned by Mormon were more of a gold alloy rather than “pure gold”. The outward evidence of the 24 gold plates was compelling, for who would devise such a valuable and elaborate artifact to perpetrate an unnecessary fraud upon the king and the people of Lehi-Nephi?

8.10 Webster’s 1829 Dictionary defines “breastplate” in three ways. First and foremost, “armor for the breast”. Secondly, it is a “strap that runs across a

Zarahemla, that we might appeal unto our brethren to deliver us out of bondage.

8 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 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.

10 And behold, also, they have brought breastplates, which are

Mosiah 8:8  
EM 1:177  
Mosiah 8:8–9  
EM 1:200  
Mosiah 8:8–11  
EM 2:719

Mosiah 8:9  
EM 1:150

horse's breast, a specific term for a portion of the harness. Thirdly, a direct reference to the ornamental shield of the High Priest of Israel upon which was to be found the stones representing the twelve tribes of Israel and, in some instances, the Urim and Thummim itself. Any or all of these definitions could have application to the artifacts which Limhi's men found in the land of Desolation.

8.10.15—*brass*—Technically speaking, the difference between brass and bronze is that in the former, copper is smelted with zinc, whereas with the latter, copper is smelted with tin. The amount of zinc in brass determines hardness and malleability. Also, the greater percentage of zinc in the alloy, the greater the gold-colored tint. Lead added to the alloy makes the metal softer; addition of tin increases the metal's resistance to corrosion. Scholars insist that brass would not have existed in the time of Lehi, but is an alloy that dates only from Roman times. Bronze, assert the learned, must have been the alloy used in the production of the Brass Plates. These same scholars, however, have their arguments seriously diluted, even in modern times, when it is revealed that the metals so tightly defined in their lexicons are, in reality, severely muddled in the minds of historians. The English word "bronze" derives from French and Latin roots, and perhaps refers to an ancient seaport in southeastern Italy, Brindisi, famed for its copper alloys. The English word "brass" derives from Germanic and Celtic roots which may have their sources, so say the historical linguists, in both the Hebrew and Phoenician languages. Given the setting, which would be the more appropriate word to use to translate into English the name of an ancient record made of copper alloy? In the 1828 Webster's Dictionary, both the subtleties and the confusions of these two words are explicit.

8.10.18—*copper*—A naturally occurring metal element which has been used for various purposes since the dawn of history. Clearly the use of copper by the Jaredites must have extraordinarily well-developed for them to employ it in armor, assuming that "breastplates" refer to pieces of armor.

8.11 The Jaredite swords were apparently made of iron or steel, given the nature of their condition. The swords would have been exposed to the elements for some time, however, perhaps several hundred years. The final battle among the Jaredites took place about the time Lehi and his family arrived in the Americas, or about 590 BC. The encounter between Corinatumr and the Mulekites would have taken place some time after that. The artifacts found in the land of Desolation by Limhi's men could have lain there for several hundred years. Whether they were found in the open or within the ruins, the record does not say, but some exposure must have happened for the deterioration to have taken place. The hilt of the sword of Laban was of pure gold, but clearly those of the Jaredite weapons were not. Neither Limhi nor any of his people could identify the writing on the plates of Ether. As it will turn out, there will be none of the people in the entire western hemisphere that would be able to recognize and translate the inscriptions on the 24 gold plates without the inspiration of the God of Heaven.

8.12 Limhi had already asked Ammon if he could translate the record (see 8.6) and now he asks if Ammon knows anyone who could. How much did Limhi remember about the history of the Mulekites and the Nephites, particularly at the time when Mosiah 1 arrived in Zarahemla from the land of Nephi a hundred years before? Mosiah's facility with the great stone that had the history of Corinatumr written upon it must have been acknowledged even at this place

large, and they are of brass and of copper, and are perfectly sound.

11 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?

12 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

Mosiah 8:12–18  
EM 3:1170

and time. Limhi's concern about the northern ruins is understandable. Abinadi, as well as other prophets of God, had prophesied that destruction would eventually come upon the wicked in the land if they would not repent. Limhi's people had almost suffered that prophetic judgment. Apparently, if Zarahemla were still intact, some other advanced people, separate and distinct from the posterity of Lehi, had fallen into oblivion. What they would discover about the Jaredites is what they must have intuitively known: that they were a people who had failed to worship the God of the land, he who was Jesus Christ.

8.13 This is an intriguing testimony that Ammon gives of King Mosiah. Had Mosiah been the means, with the Urim and Thummim, of translating other records? And if so, what were those other records? It is clear that we have an extremely abbreviated history of the Nephite peoples in the land of Zarahemla.

8.13.2—*Ammon*—This Ammon ought not to be confused with another of the same name who was the son of Mosiah and one of the missionaries sent into the land of Nephi to bring the Lamanites inhabitants thereof unto Christ. The present Ammon was a descendant of the Mulekites through Zarahemla, once the king of the land of Zarahemla.

8.13.15—*man*—The one spoken of here is King Mosiah the son of King Benjamin.

8.13.24—*wherewith*—Speaking of the Urim and Thummim. How and when Mosiah received these interpreters is a matter of great speculation among scholars. That he had them there can be no doubt, for these may very well be the same stones by which the Book of Mormon itself was eventually translated. Mosiah used the two stones to translated Ether's record (see 28.11–16).

8.13.50—*interpreters*—In reference to the specific use articulated here; that is, the interpretation of ancient languages which otherwise could not be translated.

8.13.87—*seer*—One must needs ask the question if it is possible to be a "seer" without having access to "interpreters".

8.14 Again, we do not know from whence Mosiah obtained the "interpreters" spoken of here. Abraham had such instruments as did Aaron, the brother of Moses. The brother of Jared was given a Urim and Thummim at the time the Savior appeared to him on the mount Shelem (see *ET-C 3.23–28*). Moroni used these same instruments in his work with the book of Ether and in his preparations to sequester his father's record in the Hill Cumorah. Were these the same stones used by Mosiah in the original translation of the book of Ether? We do not know. If we consider that perhaps the Hill Ramah was the depository for the Jaredite records before it became the depository for the Nephite records, it is conceivable that Moroni had access to the Jaredite "interpreters" rather than the ones Mosiah utilized. If these two sets are the same, the Jaredite and the Nephite, then how and when did Mosiah get possession of the Jaredite set? This is the great conundrum for the which, at present, we do not have an answer.

8.14.14—*Zarahemla*—The land originally settled by the Mulekites that lay between the narrow neck of land to the north and the narrow strip of wilderness to the south that separated it from the lands of Nephi and Lehi, It became the great bastion of Nephite civilization for more than five hundred years. The name is directly associated with that of the last of the great Mulekite leaders.

8.15 A prophet is one that has a testimony of the Lord Jesus Christ as the

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.

{9—1830}

13 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.

14 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.

15 And the king said that a seer is

Mosiah 8:13  
MD 700, 819  
EM 4:1499  
Mosiah 8:13–17  
DS 3:222  
CR83-O:79  
CR92-A:54  
\* p. 173  
Mosiah 8:13–18  
DNCTC 1:133  
Mosiah 8:13–19  
AF 267  
MD 818  
Mosiah 8:13,15–17  
CR94-O:21

Mosiah 8:15



Savior and Redeemer of the world, both temporally and spiritually, that he is the Son of the living God. If the definition of a “seer” is strictly observed as it is here, then we must conclude that one does not translate ancient records for one’s own enjoyment, but for the benefit of the faithful. We may also conclude that it is not just any ancient records that are subject to translation, but only those that have bearing on the mission of the Savior.

8.15.7—*seer*—As the word implies, a seer is one who has visions of matters which are typically unobserved by the children of men. A seer’s spiritual eyes are open to eternity, in the past, present, and future. Frequently, perhaps most often, a seer’s capacity is enhanced by divinely provided artifacts called the Urim and Thummim, such as those that were provide Joseph Smith in order to accurately translate the Book of Mormon into English from the Reformed Egyptian written language in which the Nephites had preserved their records.

8.15.12—*prophet*—A prophet is one who testifies that Jesus is the Christ. This is a patently clear definition as one peruses the writing of the ancient seers and revelators, none of whom wrote without bearing their witness of the coming Messiah.

8.16 If a man is a prophet, seer, and revelator, how does he differ from God the Eternal Father? Is not the Lord God of Israel one who knows and understands the role of the Messiah in the lives of men? Is He not one before whom all things past, present, and future are manifested? Is He not the consummate “seer”? Is there anything that man knows about himself and his relationship to the earth and the heavens that has not been revealed to him by the Father of lights? God the Father is The Prophet, The Seer, and The Revelator. If certain men are in the similitude of the Father as prophets, seers, and revelators, again how do they differ from God except in that mortals are limited in the degree of power they can wield?

8.16.2—*Ammon*—This Ammon ought not to be confused with another of the same name who was the son of Mosiah and one of the missionaries sent into the land of Nephi to bring the Lamanites inhabitants thereof unto Christ. The present Ammon was a descendant of the Mulekites through Zarahemla, once the king of the land of Zarahemla.

8.16.6—*seer*—As the word implies, a seer is one who has visions of matters which are typically unobserved by the children of men. A seer’s spiritual eyes are open to eternity, in the past, present, and future. Frequently, perhaps most often, a seer’s capacity is enhanced by divinely provided artifacts called the Urim and Thummim, such as those that were provide Joseph Smith in order to accurately translate the Book of Mormon into English from the Reformed Egyptian written language in which the Nephites had preserved their records.

8.16.9—*revelator*—One to whom God has communicated truth so that that truth might be communicated to the children of men in faith. A man may be a seer without being a revelator.

8.16.12—*prophet*—A prophet is one who testifies that Jesus is the Christ. This is a patently clear definition as one peruses the writing of the ancient seers and revelators, none of whom wrote without bearing their witness of the coming Messiah.

8.17 It is wonderful to have an understanding of how God has labored with His children in the past. It is exhilarating to have an awareness of all that is going to transpire before the earth is glorified and exalted. But of greatest importance to any man is to understand how his mortal life fits into the economy of the Father and the Son. Prophets, seers, and revelators aid us in

greater than a prophet.

16 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 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

CR92-A:54  
Mosiah 8:15–16  
DNTC 1:262  
Mosiah 8:15–17  
EM 3:1293  
CR83-O:79  
CR94-A:27  
Mosiah 8:15–18  
MD 701

Mosiah 8:16  
MD 315  
DNTC 2:369

Mosiah 8:17  
CR00-O:56

that understanding by putting all that we experience in mortal life into an eternal perspective. Our eyes are open to things as they really are, all secrets are made know, all hidden things are revealed, the presumably unknowable is made clear by our understanding of the past and the future.

8.17.3—*seer*—As the word implies, a seer is one who has visions of matters which are typically unobserved by the children of men. A seer’s spiritual eyes are open to eternity, in the past, present, and future. Frequently, perhaps most often, a seer’s capacity is enhanced by divinely provided artifacts called the Urim and Thummim, such as those that were provide Joseph Smith in order to accurately translate the Book of Mormon into English from the Reformed Egyptian written language in which the Nephites had preserved their records.

8.17.21—*them*—It is tempting to conclude that the antecedent for “them” is the “seer”, but this is not the case. “Them” must in reference to the “things” of the past and the future, inasmuch as the “seer” in the sentence is in the singular rather than in the plural. If one understands all things in the past and the future, one comprehends the very significance of the present

8.18 Thus, the interpreters were provided by God that man might know of the past and the future to a degree that he might comprehend his place in eternity. The servants of God, knowing who and what they are, invite the children of men to partake of the fullness of the Gospel of the Lord Jesus Christ by which the greatest of all miracles takes place: the eternal salvation of fallen men and women.

8.19 King Limhi understood exactly that which Ammon had explained to him, having faith that the 24 gold plates would prove to be of enormous value to his people when it was translated. The book of Ether would serve as another witness, a divine testimony that adherence to the principles of the Gospel of Jesus Christ would preserve the faithful; it also would serve as a written epitaph for a people whose selfishness and viciousness led them into a cultural disaster from which no man, woman, or child survived. Having peered into the brink of the abyss themselves, the people of Lehi-Nephi would instantly grasp the significance of that which they had discovered. The blessings and the cursing upon the land which was their inheritance were totally within their reach; they needed only to decide which they would prefer to have.

8.19.4—*Ammon*—This Ammon ought not to be confused with another of the same name who was the son of Mosiah and one of the missionaries sent into the land of Nephi to bring the Lamanites inhabitants thereof unto Christ. The present Ammon was a descendant of the Mulekites through Zarahemla, once the king of the land of Zarahemla.

8.20 The Nephites had demonstrated time and again how easily men could fall into a stupor of thought, both of mind and of heart, and that willfully done. Enos had testified in his inscription upon the Small Plates of Nephi that his people were “a stiffnecked people, hard to understand” (see *EN-C 1.22–23*). His description could just as easily been applied to the people of Lehi-Nephi in the days of wicked King Noah.

8.20.44—*she*—It is interesting that Limhi, like all Semitic peoples thought of wisdom in the feminine. “Wisdom hath builded her house, she hath hewn out her seven pillars” (Proverbs 9.1).

8.21 The image of the scattered flock that is devoured by the beats of the field

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.

18 Thus God has provided a means that man, through faith, might work mighty miracles; therefore he becometh a great benefit to his fellow beings.

{*¶*—1830}

19 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.

20 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!

21 Yea, they are as a wild flock

Mosiah 8:18  
EM 2:908  
EM 4:1575  
CR93-O:25  
CR02-A:54

Mosiah 8:20  
EM 4:1579  
Mosiah 8:20–21  
CR83-O:77

Mosiah 8:21

is frequent in the scriptures. In this instance, however, Limhi points out that it is the wildness of the flock that precipitates its destruction. These recalcitrant animals will not be gathered, will not be protected, will not find safety with the shepherd. They are at the mercy of the world and the natural forces thereof.

9.0 The Record of Zeniff was written upon plates fashioned by Zeniff himself at some point in his career as the king of Lehi-Nephi (see 8.5). While it is clear that Zeniff kept his account in his own hand, we are not certain who served as scribe during the rule of King Noah and King Limhi. Mormon cites heavily from the small collection of plates, particularly in the case of the righteous, but overzealous, Zeniff. The italicized head note to this section of the book of Mosiah was devised by Mormon. It has been modified somewhat in order to conform to the chapterization of the various editions of the Book of Mormon. It must be remembered here that Mormon is taking us back in time about 80 years in order to present this narrative about Zeniff and his people. This will become a familiar narrative technique.

9.0.4—*Zeniff*—Amaleki refers to Zeniff and his colony, but not by name, only that he had a brother who went with them (see *OM-C 1.29–30*).

9.0.18—*Zarahemla*—The land originally settled by the Mulekites that lay between the narrow neck of land to the north and the narrow strip of wilderness to the south that separated it from the lands of Nephi and Lehi, It became the great bastion of Nephite civilization for more than five hundred years. The name is directly associated with that of the last of the great Mulekite leaders.

9.0.32—*Lamanites*—Specifically the posterity of the eldest son of Lehi and Sariah, and generally those who apostatized away from the teachings of the fullness of the Gospel of Jesus Christ. They were the primary opposition of the Nephites who in general adhered to the teaching of the prophets, seers, and revelators of the Lord God of Israel.

9.1 It is interesting that one of the qualifications for having been sent as a spy into the land of Nephi was that he had been taught in all of the language of the Nephites. Just how many linguistic differences did the Nephites have among themselves that there would be a problem in their return to the land of their first inheritance? What Nephites were left in the land of Nephi that a knowledge of their language or dialects would be useful to the returning settlers? The expedition sent to reclaim the land took place about twenty years after the flight of Mosiah 1 with the righteous, or in about 200 BC (see *OM-C 1.9*). It seems clear that Zeniff had been born and raised in the land of Nephi. He was familiar with the lay of the land and the peoples who had dwelt there. Notwithstanding any patriotic sentiments he may have had about reclaiming the land of Nephi, his heart and mind were touched by the inherent goodness that he found in the Lamanites who were dwelling in his former homeland.

9.1.2—*Zeniff*—Amaleki refers to Zeniff and his colony, but not by name, only that he had a brother who went with them (see *OM-C 1.29–30*).

9.1.9—*language*—We should probably conclude that there were a number of Nephites who were unable or who chose to remain behind when the final incursion of the Lamanites took place during the days of Mosiah 1. The linguistic melding of the Mulekites and the Nephites in the land

which fleeth from the shepherd, and scattereth, and are driven, and are devoured by the beasts of the forest.

*{Chapter VI}*  
**(Chapter 9)**

*{9—1830}*

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. Comprising chapters 9 to 22 inclusive.*

*{9—1830}*

1 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.

CR83-A:62

Mosiah 9  
AGQ 3:39  
EM 1:149, 164,  
173, 194, 196,  
200, 201

Mosiah 9:1  
EM 1:194  
\* p. 174

of Zarahemla would have produced a dialect somewhat different from that which Mosiah's people had brought with them from the land of Nephi. Hence, the value of Zeniff whose native dialect was that of Lehi-Nephi. It may have also been the case that there had been a *lingua franca* developed between the Lamanites and the Nephites before the escape of Mosiah 1, a dialect which would be extremely helpful to a spy sent to ferret out military information in preparation for the impending invasion by the returning Nephites.

- 9.1.12—*Nephites*—In reference to the posterity and followers of Nephi, the son of Lehi, who provided leadership to the righteous six hundred years before the birth of Christ.
- 9.1.22—*Nephi*—A mountainous region east of the first settlement established by Lehi and his entourage. It was the area in which Nephi and his followers established the first Nephite colony. Zeniff and his people from the land of Zarahemla would later settle there. It was also the place where the fertile missionary labors of the sons of Mosiah and their companions bore fruit among the Lamanites.
- 9.1.41—*Lamanites*—Specifically the posterity of the eldest son of Lehi and Sariah, and generally those who apostatized away from the teachings of the fullness of the Gospel of Jesus Christ. They were the primary opposition of the Nephites who in general adhered to the teaching of the prophets, seers, and revelators of the Lord God of Israel.

9.2 This contention is described in some detail by Amaleki in the book of Omni. One wonders at the nature of the contention and why so many would have been of Zeniff's mind in the matter. The original intent of the expedition was to militarily destroy all of the Lamanites who dwelt in the land of Nephi. All those who had enlisted in the army were of a mind to obliterate any Lamanites in the land. Zeniff, however, saw much that was good among the Lamanites. Did he also see many among them who had been Nephites before Mosiah 1 had departed with the righteous? He may have even recognized some individuals. Did he wish to have an opportunity to bring them back into the "fold" as it were, rather than to destroy them without attempting to redeem them first? If a treaty were made between the returning Nephites and the Lamanites dwelling in Lehi-Nephi, no doubt there could be a missionary effort to restore the Nephites who had been absorbed into the Lamanite culture. This may have constituted part of Zeniff's "overzealousness" and why the issue became so divisive in the army of the Nephites.

- 9.2.1—*Therefore*—That is to say, because of all those things which Zeniff listed in verse 1, he was willing to face down the militancy of his companions in the Nephite army from Zarahemla.
- 9.2.15—*ruler*—Probably in reference to the "leader" mentioned in the account of Amaleki, he who was a strong, mighty, and stiffnecked man. It may be, however, that Amaleki's "leader" could have been Zeniff himself (see *OM-C 1.28*).
- 9.2.58–59—*greater number*—We do not know exactly how many had been recruited into this army, but Amaleki reports that only fifty of them returned to Zarahemla (see *OM-C 1.28*).
- 9.2.81—*Zarahemla*—The land originally settled by the Mulekites that lay between the narrow neck of land to the north and the narrow strip of wilderness to the south that separated it from the lands of Nephi and Lehi. It became the great bastion of Nephite civilization for more than five hundred years. The name is directly associated with that of the last of the great Mulekite leaders.

2 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.

9.3 It is extraordinary that the second expedition had such a difficult time getting back to the land of Lehi-Nephi. Of course, we do not know how much time passed before the colony could be assembled. Neither do we know the nature of the “wilderness” in the which they were apparently delayed that their food stores were depleted. “Overzealousness” may have meant “overconfident” as well. In any event, Zeniff correctly attributes their afflictions to their failure to attend to the spiritual aspects of their venture.

9.4 Notwithstanding their negligence of their duty to their God, the colony found itself at the site of the first debacle. Had the fifty surviving men taken the time to inter the fallen members of their army? Did they encamp in a cemetery or was the evidence of the horrific battle plainly in view? Whatever the scene, the sentiments of the entire group must have been solemn indeed.

9.4.5—*wandering*—Can we understand anything other than that they were lost?

9.5 Zeniff is a bold man. The king of the Lamanites might have easily taken the lives of the five men without batting an eye, yet Zeniff did not seem to hesitate at all. What was to have kept the subjects of the king from killing them long before they were allowed to have audience with Laman? Was not the appearance of the five men completely different from the Lamanites? Were the “Lamanites” in the land of Nephi really direct descendants of Laman and Lemuel or were they dissident Nephites left behind when Mosiah 1 escaped into the wilderness 20 years before? We do not know; we may only speculate. But it is odd that Zeniff’s approach is so direct.

9.5.9—*again*—The implication here is that Zeniff had not merely passively observed the Lamanites when part of the first expedition, but that he had gone into the land. No doubt this is how he had come to his original conclusion regarding the inhabitants of the land.

9.6 The only thing odder than Zeniff’s boldness in approaching the king of the Lamanites is the king’s ready acquiescence to Zeniff’s request. What would have facilitated this willingness to entertain Zeniff’s proposal? Needless to say, the king of the Lamanites had a hidden agenda which would play out a decade later, but his willingness to evacuate Lehi-Nephi and Shilom seems almost precipitous. Laman is a quick-thinking potentate.

9.6.20—*Lehi-Nephi*—This is in reference to the land and city of this name. That it constituted the place where Zeniff and his people settled, and the land to which Ammon and his companions came in search of the Nephite colonists, there can be no doubt. The question has to do, however, with when the city and the land acquired this hyphenated name. We could assert that the name had been given by the original settlers; that is, the posterity of Nephi, the son of Lehi, sometime after they had departed from the Laman, Lemuel, and the other antagonists. Certainly those faithful to the God of Israel had wished to honor their guide and protector by naming the entire territory the land of Nephi; perhaps the capital city had been named in honor of both ancestors. There is, however, no compelling evidence for this proposal. The next chronological possibility concerns the name of the land and city from which Mosiah 1 and his companions had departed in their escape to the land of Zarahemla. Amaleki says in his short account that Mosiah and his people left the “land of Nephi”, perhaps referring to the entire

3 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.

4 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.

{9—1830}

5 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.

6 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.

territory rather than to one of the major cities of the Nephites (see *OM-C 1.12*). There is no current evidence to support the premise that “Lehi-Nephi” was a composition of the pre-exile Nephites. The third chronological consideration to be addressed regards whether or not Mosiah 2 actually knew the name of the Zeniffite city at the time he sent Ammon and his friends to the land of the Nephites’ first inheritance. There had been no contact between Zeniff’s settlement and Zarahemla for eighty years. If “Lehi-Nephi” was a creation of Zeniff’s people once they arrived in the land, how would Mosiah have come to know that? What seems most likely here is that Mormon, as a fourth-century historian, would have been privy to the actions of all of the characters during this period. He undoubtedly refers to the land of the Nephites’ first inheritance as “Lehi-Nephi” because he knew that is what Zeniff and his people had chosen to call it, even though Mosiah probably was unaware of the name at the time.

9.6.25—*Shilom*—When Zeniff and his people contracted with the Lamanites to inherit the land of their forefathers, the lands of Lehi-Nephi and Shilom were deeded to them. Some scholars have suggested that the name of this land dated back to the time of the first Nephite colonization (but see 7.1.38).

9.7 The Lamanites may have learned that even in captivity the Nephites were more focused in their labors than were their own brethren. King Laman may have realized that an influx of healthy Nephites might very well improve the economic prospects of the Lamanites. If, on the other hand, Laman had been a dissident Nephite, having risen to power during the twenty-year absence of the people of Mosiah 1, he may have been somewhat frustrated with the indolence of the run of the mill Lamanite. None of the Lamanites were noted for their industry. Having Nephites return among the inhabitants of the land would mean that there would then be a people to exploit.

9.8 The cities of Lehi-Nephi and Shilom had suffered the ravages of war and of the elements. The first order of business for Zeniff’s people was to prepare places of safety, resorts from any possible incursions from their enemies, whoever they might be.

9.8.23—*Lehi-Nephi*—This is in reference to the land and city of this name. That it constituted the place where Zeniff and his people settled, and the land to which Ammon and his companions came in search of the Nephite colonists, there can be no doubt. The question has to do, however, with when the city and the land acquired this hyphenated name. We could assert that the name had been given by the original settlers; that is, the posterity of Nephi, the son of Lehi, sometime after they had departed from the Laman, Lemuel, and the other antagonists. Certainly those faithful to the God of Israel had wished to honor their guide and protector by naming the entire territory the land of Nephi; perhaps the capital city had been named in honor of both ancestors. There is, however, no compelling evidence for this proposal. The next chronological possibility concerns the name of the land and city from which Mosiah 1 and his companions had departed in their escape to the land of Zarahemla. Amaleki says in his short account that Mosiah and his people left the “land of Nephi”, perhaps referring to the entire territory rather than to one of the major cities of the Nephites (see *OM-C 1.12*). There is no current evidence to support the premise that “Lehi-Nephi” was a composition of the pre-exile Nephites. The third chronological consideration to be addressed regards whether or not

7 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.

8 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.

Mosiah 2 actually knew the name of the Zeniffite city at the time he sent Ammon and his friends to the land of the Nephites' first inheritance. There had been no contact between Zeniff's settlement and Zarahemla for eighty years. If "Lehi-Nephi" was a creation of Zeniff's people once they arrived in the land, how would Mosiah have come to know that? What seems most likely here is that Mormon, as a fourth-century historian, would have been privy to the actions of all of the characters during this period. He undoubtedly refers to the land of the Nephites' first inheritance as "Lehi-Nephi" because he knew that is what Zeniff and his people had chosen to call it, even though Mosiah probably was unaware of the name at the time.

9.8.28—*Shilom*—When Zeniff and his people contracted with the Lamanites to inherit the land of their forefathers, the lands of Lehi-Nephi and Shilom were deeded to them. Some scholars have suggested that the name of this land dated back to the time of the first Nephite colonization (but see 7.1.38).

9.9 The people of Zeniff began by providing shelter and protection for themselves, coupled with an immediate planting of their seeds that they might be able to feed themselves as well. It is clear from subsequent narrative that they also possessed flocks and herds of domesticated animals.

9.9.18—*corn*—In biblical English, "corn" refers to any kind of grain. By the beginning of the nineteenth century in the United States, "corn" had come to be used more specifically with "maize" or "Indian corn". We may assume, given the context, that we are to understand the word "corn" in this American sense.

9.9.21—*wheat*—Some scholars have suggested that "wheat" in pre-Columbian America is anachronistic, that "wheat" was not grown in the western hemisphere until after the coming of the Europeans. There is growing evidence, however, that grassy grains did exist among the ancient inhabitants of the American continents.

9.9.24—*barley*—Another supposedly anachronistic grain, but there are archeological and anthropological studies which strongly suggest that early scholars were precipitous in their conclusions.

9.9.27—*neas*—We do not know precisely what "neas" is, save that it appears to be some sort of edible plant. Some scholars have suggested that it was another grain like unto the "corn", "wheat", and "barley" mentioned above. However, in context, these last three were planted as "seeds" while the "neas" is referred to differently. Given the syntactic structure of the passage, "neas" and "sheum" appear to be of the same class of plant, different from the grains. What appears to be true is that Joseph Smith, as translator, had no comparable plant in his vocabulary to represent "neas", whatever it was.

9.9.30—*sheum*—Much has been written about the identity of this plant, but little of the rhetoric has been compelling. One scholar has suggested the similarity between "sheum" and the Hebrew "shum", a word used for "garlic" in the Old Testament. If our syntactic evidence given in 9.9.27 be correct then we might suggest that "neas" would also be another edible root of some kind. What appears to be true is that Joseph Smith, as translator, had no comparable plant in his vocabulary to represent "sheum", whatever it was.

9.9.38—*fruits*—We are not certain if Zeniff is referring to the seeds of fruit trees or those of some other fruit-bearing plants.

9.10 The cunning and craftiness of king Laman was extraordinarily patient. It

9 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.

Mosiah 9:9  
EM 1:173

10 Now it was the cunning and

would be twelve years before he would attempt a “harvest” of the Nephites in Lehi-Nephi.

9.10.11—*Laman*—A common name among the descendants of the eldest son of Lehi and his followers. In this instance, the king of the Lamanites at the time Zeniff and his people proposed to colonize the land.

9.11 If our chronologies be correct, the uprising of the Lamanites against the people of Lehi-Nephi took place about the year 188 BC. We may ask ourselves what it was about the Nephites that troubled King Laman. Had they been tremendously reproductive during that time? Was there a rising generation that would in a very few years tip the military balance of power toward Zeniff and his people? No doubt the fortifications, the walls, and redoubts were not merely rebuilt, but strengthened. The Nephites may have added to their military infrastructure as well. We might ask whether the people of Lehi-Nephi had made any inroads with any of the dissident Nephites, adding to their own population while diminishing that of the Lamanites. We do not know, but some development had made Laman extremely apprehensive.

9.11.22—*Laman*—A common name among the descendants of the eldest son of Lehi and his followers. In this instance, the king of the Lamanites at the time Zeniff and his people proposed to colonize the land.

9.12 The fundamental appeal of materialism is the ease which personal wealth can provide. Therefore, “laziness” and “idolatry” are often mentioned in the same breath regarding a lost and fallen people.

9.12.8—*idolatrous*—The Lamanites had become idolatrous, worshipping images of all kinds, shortly after the separation of the Nephites from them. Enos, the son of Jacob, testifies this of them (see *EN-C 1.20*). This tendency may have been evident from the time shortly after the death of Lehi, given the rampant materialism exhibited by Laman and Lemuel from the beginning of Nephi’s narrative.

9.13 It would be interesting to know the content of King Laman’s arguments that caused his people to go to war against the Nephites. Certainly they were not ignorant of the fact that their king had entered into a covenant with the inhabitants of Lehi-Nephi and Shilom. He may have deceived them into thinking that the Nephites had broken their oath with him. It may have required nothing more than to point out that there were rich fields and fat herd and flocks to be ravaged.

9.13.8—*Laman*—A common name among the descendants of the eldest son of Lehi and his followers. In this instance, the king of the Lamanites at the time Zeniff and his people proposed to colonize the land.

9.14 We know very little regarding the geography of the land of Nephi. Although we are told that there was a large hill that dominated the skyline north of the land of Shilom, we are never told where the city of Lehi-Nephi was in relation to the hill or to Shilom, even though some scholars have supposed that it lay to the south of Shilom. This may not be the case, however, inasmuch as the attack upon the flocks and fields south of Shilom would have placed the Lamanites between the two cities and thus in a terrible strategic position. Shilom is near the land of Shemlon, another territory that had been used by the Nephites to pasture their flocks. As to the orientation of Shemlon to Shilom we cannot say with certainty either. It may be, however, that the land of Shemlon lay to the south of Shilom and that Lehi-Nephi lay to the east. The attack of the Lamanites would then have come from the south and west. All of this, of course, can be nothing more than mere speculation, for the

the craftiness of king Laman, to bring my people into bondage, that he yielded up the land that we might possess it.

{*9—1830*}

11 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.

12 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.

{*9—1830*}

13 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.

14 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.

Mosiah 9:12  
EM 1:173  
\* p. 175



present.

- 9.14.4–5—*thirteenth year*—If our chronologies be correct, this battle would have taken place about the year 187 BC
- 9.14.13—*Nephi*—A mountainous region east of the first settlement established by Lehi and his entourage. It was the area in which Nephi and his followers established the first Nephite colony. Zeniff and his people from the land of Zarahemla would later settle there. It was also the place where the fertile missionary labors of the sons of Mosiah and their companions bore fruit among the Lamanites.
- 9.14.22—*Shilom*—When Zeniff and his people contracted with the Lamanites to inherit the land of their forefathers, the lands of Lehi-Nephi and Shilom were deeded to them. Some scholars have suggested that the name of this land dated back to the time of the first Nephite colonization (but see 7.1.38).
- 9.14.40—*Lamanites*—Specifically the posterity of the eldest son of Lehi and Sariah, and generally those who apostatized away from the teachings of the fullness of the Gospel of Jesus Christ. They were the primary opposition of the Nephites who in general adhered to the teaching of the prophets, seers, and revelators of the Lord God of Israel.
- 9.14.57—*corn*—In biblical English, “corn” refers to any kind of grain. By the beginning of the nineteenth century in the United States, “corn” had come to be used more specifically with “maize” or “Indian corn”. We may assume, given the context, that we are to understand the word “corn” in this American sense.

9.15 If the land of Shemlon lay due south of the land and city of Shilom and due west of the city of Nephi, it is understandable that the fleeing herdsmen and farmers fled east for help.

- 9.15.20—*Nephi*—Most scholars have equated Lehi-Nephi and Nephi as the same city. This is probably the case, but there is always the possibility that the building of a separate city named Nephi may have been one of the things that had deeply troubled King Laman.

9.16 Certainly Zeniff had built armories throughout the land as a hedge against just such an attack. Bows and arrows, swords and cimeters, were in supply, but not sufficient to arm all of the men who were enlisted to drive the Lamanites from their lands. Therefore, some of the combatants were outfitted with clubs, easily made and wielded. We might correctly guess that certain agricultural tools were called into service as weapons that every man might be able to fight for his land valiantly.

- 9.16.10—*them*—That is to say, the farmers and herdsmen who had been driven from their fields and pastures.
- 9.16.20—*cimeters*—The English word “cimeter” describes a short sword with a convex edge or a recurved point. We ought not to be surprised or dismayed at the variant spellings of this word, all of which may be found in reputable dictionaries as alternates of the standard form “scimitar”. We do not know how or when the Lamanites learned to make this kind of weapon (see *EN-C 1.20.91*). The Nephites initially patterned their swords after the sword of Laban, for the which we have no detailed description. The curved Egyptian “scimitar” would have been available as early as 1600 BC according to some scholars.
- 9.16.47—*Lamanites*—Specifically the posterity of the eldest son of Lehi and Sariah, and generally those who apostatized away from the teachings of the fullness of the Gospel of Jesus Christ. They were the pri-

15 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.

{*9—1830*}

16 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.

mary opposition of the Nephites who in general adhered to the teaching of the prophets, seers, and revelators of the Lord God of Israel.

9.17 The optimist might hope that the Nephites had been mindful of their dire circumstances for the whole of the thirteen years, rather than at the moment of great alarm. With the Lamanites ravaging their flocks and fields the possibility of famine loomed on the horizon; conquest would have precipitated all manner of afflictions. Did they remember their sufferings in the wilderness when they first attempted to inherit the land some thirteen years before? Before enjoining the Lamanites in battle, however, they all knelt down and petitioned the God of Heaven for protection and deliverance from their enemies.

9.17.16—*Lamanites*—Specifically the posterity of the eldest son of Lehi and Sariah, and generally those who apostatized away from the teachings of the fullness of the Gospel of Jesus Christ. They were the primary opposition of the Nephites who in general adhered to the teaching of the prophets, seers, and revelators of the Lord God of Israel.

9.18 How great was the Lamanite army if the Nephites were able to dispatch over three thousand of their number before routing them completely? How large was the opposing force? We may not know for certain, although it is tempting to suggest a much smaller Nephite army inasmuch as only 271 had been killed in the battle. The weakness of that logic becomes immediately apparent once we consider the unknown variables. The Nephites had been strengthened of the Lord and protected by Him. The armies might have been of the same size and the Lord's aid tipped the balance magnificently in the Nephites favor. We cannot assume a Gideon-like approach to every battle fought by the Nephites.

9.18.19—*Lamanites*—Specifically the posterity of the eldest son of Lehi and Sariah, and generally those who apostatized away from the teachings of the fullness of the Gospel of Jesus Christ. They were the primary opposition of the Nephites who in general adhered to the teaching of the prophets, seers, and revelators of the Lord God of Israel.

9.18.34—*night*—One wonders how the Nephites were able to detect any of the Lamanites after the sun went down. Was there a full, clear moon? Had the Lamanites become surrounded in the late afternoon and then fought to the last man?

9.19 How large was the Nephite colony by this time? What percentage of the whole did the 271 represent? Was this loss of life a tragedy because of the numbers or because of the nature of their intimate relationship one with another? Would not the lives these 271 dead men have impacted on the rest of the Nephite colony to one degree or another? Were there young men among them, boys who had been born and raised in the land of Lehi-Nephi? This was the first full-scale war with the Lamanites since their arrival in the land. Most would not have known the carnage involved. For Zeniff, however, there was the reminder of the slaughter in the wilderness when the Nephite army had destroyed itself.

10.1 The loss of more than three thousand warriors in the battle with the

17 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.

18 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.

19 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.

*{Chapter VI; continued}*  
**(Chapter 10)**

*{¶—1830}*

1 AND it came to pass that we

Mosiah 9:18  
CR91-A:32

Mosiah 10

Nephites must have given the Lamanites pause. It was sufficiently stunning to their military establishment that it would be at least another ten years before any hostilities were raised and then only after the original King Laman had passed away (In fact, it may have been as much as 22 years that had passed between the two battles; see 12.0).

10.1.13—*kingdom*—Zeniff has not referred to himself directly as the king of Lehi-Nephi, but it is clear that that is the case.

10.1.31—*weapons*—In their first military encounter with the Lamanites, the Nephites had been compelled to resort to a variety of nontraditional weapons because of insufficient items in their armories (see 9.16).

10.1.51—*Lamanites*—Specifically the posterity of the eldest son of Lehi and Sariah, and generally those who apostatized away from the teachings of the fullness of the Gospel of Jesus Christ. They were the primary opposition of the Nephites who in general adhered to the teaching of the prophets, seers, and revelators of the Lord God of Israel.

10.2 The people of Lehi-Nephi had been lulled into a false sense of security because of the treaty, the covenant, that King Laman and Zeniff had contracted when the colony had first arrived in the land of Nephi. Zeniff, now knowing that the Lamanites could not be trusted under any circumstances, made his domains secure with increased numbers and diversity of arms and an enhanced military presence on the borders of his lands. It is unfortunate that a vast proportion of a nation's resources must be spent in such measures because one's neighbors cannot be trusted to keep their word, their solemn oaths.

10.2.11—*Lamanites*—Specifically the posterity of the eldest son of Lehi and Sariah, and generally those who apostatized away from the teachings of the fullness of the Gospel of Jesus Christ. They were the primary opposition of the Nephites who in general adhered to the teaching of the prophets, seers, and revelators of the Lord God of Israel.

10.3 The second war between the Lamanites and the people of Lehi-Nephi is usually assumed to have taken in the year 178 BC, although it probably was later in 155 BC (see 12.0). The 22 years spoken of here is simply a marker for the anniversary of the settling of the colony. This period of time clearly does not equate with the 22 years of peace spoken of in 10.5 inasmuch as the first 22 years was not a time of continual peace.

10.3.16–17—*many years*—We may well ask the question as to whether the 22 years were in addition to the intervening time between the entrance into the land and the first Lamanite uprising. Most Book of Mormon chronologists have assumed that there were only ten years between the decisive battle and the assault made by King Laman's son (but, see 10.5.45–46).

10.4 As to the specific nature of the grains and fruits grown by the Nephites in the land of Lehi-Nephi see 9.9. Having lost a season's planting to the wandering hordes of Lamanites, the men may have been hesitant to reinvest in agricultural endeavors.

10.5 The clothing industry of the Nephites was primarily agricultural whereas the Lamanites typically wore the skins of wild animals they had killed in the wilderness.

10.5.9—*spin*—Both linen thread and woolen thread require carding and spinning. As to other materials that the Nephites may have used to make their clothing we are not specifically told at this point. There is

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.

2 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.

{¶—1830}

3 And it came to pass that we did inherit the land of our fa\*thers for many years, yea, for the space of twenty and two years.

4 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.

5 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

EM 1:149, 164,  
194, 196, 200,  
201

\* p. 176

Mosiah 10:5  
EM 4:1578

evidence of cotton having been cultivated and woven into cloth in the Americas many hundreds of years before the coming of the Europeans.

10.5.20—*linen*—A cloth woven from the silky bast fibers of the flax plant.

10.5.45–46—*continual peace*—The implication here is that 22 years passed without any armed conflict. That being the case, our speculation that 45 years had passed since the Nephite colony first arrived in Lehi-Nephi must be correct (see 10.3 and 12.0), thirteen years to the first battle and then twenty-two years to the second.

10.6 One may suppose that the defeat of the Lamanites in 187 BC constituted a great embarrassment to King Laman, one which he dared not duplicate. The loss of three thousand men was no small matter. The passage of 31 years, however, would have allowed a whole generation of young warriors to prosper. The death of the old king would have marked the passing of an era and perhaps provided an opportunity to circumvent the covenant which Laman had made with Zeniff.

10.6.8—*Laman*—A common name among the descendants of the eldest son of Lehi and his followers. In this instance, the king of the Lamanites at the time Zeniff and his people proposed to colonize the land.

10.6.28—*rebellion*—This is a strong word and implies that more than just a tacit truce existed between the Lamanites and Zeniff's people.

10.7 As we have suggested before, the land of Shemlon was probably located south of Shilom and west of Lehi-Nephi. If this is true, then Shemlon had been the place where the Lamanites had attacked 31 years before in 187 BC (see 9.14). The Lamanite strongholds would have been located south and west of Shemlon and for that reason Zeniff had posted his spies in that area that he might know immediately if preparations were being made for another attack.

10.7.13—*Shemlon*—A territory probably located due west of the city of Lehi-Nephi. The site of several battles between the Lamanites and the Nephites.

10.8 Rather than attack in the same location as they had before, the place where the unprepared Nephites had dispatched 3,000 of their fellows, the Lamanites pushed northward in the uninhabited lands west of Shemlon and Shilom, supposing to attack the land of Shilom from the north. Shilom must have been a considerably smaller settlement than Lehi-Nephi and was probably thought of as being more easily breached. The taking of Shilom would have provided a walled resort for the Lamanites while they attempted to drive the rest of the Nephites from the land.

10.8.17—*Shilom*—When Zeniff and his people contracted with the Lamanites to inherit the land of their forefathers, the lands of Lehi-Nephi and Shilom were deeded to them. Some scholars have suggested that the name of this land dated back to the time of the first Nephite colonization (but see 7.1.38).

10.8.46—*shaved*—One can only wonder at the significance of this Lamanite custom. It may have been a way of identifying a comrade in arms during the heat of battle.

10.8.50—*naked*—In reference to their lack of facial hair and their preferred baldness.

10.8.58—*girdle*—Again, we may only speculate about the manner of the Lamanite dress. Was this demonstrative of their warrior attitude, a preference brought about by the weather, or a rejection of Nephite mores? We have no idea.

land—thus we did have continual peace in the land for the space of twenty and two years.

{*¶*—1830}

6 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.

7 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.

{*¶*—1830}

8 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.

{*¶*—1830}

10.9 The ensconcing of the women and children in the wilderness may have been limited to the city of Shilom, given that is where the brunt of the assault was going to fall. All able bodied men were armed and posted in such a fashion that they could stave off the attack from the north of Shilom. One wonders how the great hill north of the city of Shilom figured into the strategy of the two groups of combatants. We are not told exactly how the young men and the older men were deployed in the fray. Young men would have been stronger and more lively; the older men would have been more experienced. We should probably assume that the two contingents were in addition to the standing army. In the days when the Law of Moses was actively followed by the House of Israel, the men at arms were numbered between the ages of twenty and fifty. The younger men spoken of here may have been those less than twenty years old. The old men may have been those over the age of fifty.

10.9.58—*Lamanites*—Specifically the posterity of the eldest son of Lehi and Sariah, and generally those who apostatized away from the teachings of the fullness of the Gospel of Jesus Christ. They were the primary opposition of the Nephites who in general adhered to the teaching of the prophets, seers, and revelators of the Lord God of Israel.

10.10 The people of Lehi-Nephi had learned from their first experience in warfare some thirty-one years before that their ability to prevail over their enemies was based on their willingness to receive counsel from the God of Heaven. In the strength of the lord the Nephites were victorious in 187 BC. In the strength of the lord they would be victorious in the year 156 BC as well.

10.10.15—*Lamanites*—Specifically the posterity of the eldest son of Lehi and Sariah, and generally those who apostatized away from the teachings of the fullness of the Gospel of Jesus Christ. They were the primary opposition of the Nephites who in general adhered to the teaching of the prophets, seers, and revelators of the Lord God of Israel.

10.10.22–23—*old age*—Should we not conclude here that Zeniff was older than age fifty? Assuming that Zeniff was in his mid-twenties when he led the colony from the land of Zarahemla, he would have been about seventy years of age at the time of this armed conflict.

10.11 It should come as no surprise that the Lamanites of Zeniff's day knew nothing of the Lord and depended entirely upon their own natural resources for survival. Laman and Lemuel, together with those who took their side in the beginning, were consummate materialists, seeking to advance their own personal comfort without consideration for their own spiritual welfare.

10.11.3—*Lamanites*—Specifically the posterity of the eldest son of Lehi and Sariah, and generally those who apostatized away from the teachings of the fullness of the Gospel of Jesus Christ. They were the primary opposition of the Nephites who in general adhered to the teaching of the prophets, seers, and revelators of the Lord God of Israel.

10.12 Even after 350 years, the Lamanites persisted in the version of their journey from the land of Jerusalem to the promised land. More than ten generations had passed away and yet the fire of Laman and Lemuel's hatred of their righteous brethren continued in the hearts and minds of their posterity.

10.12.16–17—*their fathers*—Possibly in reference to Laman and Lemuel, but could be generalized to include all of their ancestors since the days of Lehi as well.

10.12.31—*Jerusalem*—A city located about 32 miles from the Mediterranean Sea and 18 miles from the Jordan River and the northern tip of

9 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.

{*¶*—1830}

10 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.

{*¶*—1830}

11 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.

12 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

Mosiah 10:10  
EM 1:99

Mosiah 10:11–17  
MD 88

Mosiah 10:12–17  
EM 2:804

the Dead Sea. Once the city was captured by the children of Israel from the Jebusites, it served as the capital of the kingdom of Israel and Judah for many centuries. Jerusalem sits aside of several prominences including mount Moriah, where Abraham was commanded to take Isaac as an offering unto the Most High God, and mount Zion. The Kidron Valley and the Mount of Olives lie immediately to the east. The traditional sites of Calvary and the Garden Tomb lie immediately to the north. The king at the time of the initial entry into the land of promise was Adonizedek.

10.12.37–38—*their fathers*—Laman and Lemuel had always berated their father and no doubt held Ishmael in contempt as well. It would not require much of a leap of imagination to suggest that Lehi at least was one of those who were accused of iniquity for the which he and his family were driven from Jerusalem. Certainly the Lamanites would have no tradition that would have indicted Laman and Lemuel.

10.12.46—*wilderness*—In reference to the eight-year sojourn from Jerusalem to the land of Bountiful.

10.12.58—*sea*—In reference to the voyage from the land of Bountiful to the promised land in the ship crafted by Nephi and inspired by the Lord God of Israel.

10.13 Zeniff was not suggesting that the Lamanites had a tradition that testified that Nephi was more righteous than his older brothers. Their tradition was that they had been deprived of the leadership of the company because Nephi had used all sorts of magical arts and stratagems to bring himself to be the ruler and teacher of the posterity of Lehi. The traditions of the Lamanites said nothing of the countless times that Nephi had rescued his elder brethren from the consequences of their own faithless actions. Zeniff testifies that Nephi's success came about because he was prayerful and attentive to the word of the Lord. In the void created by Laman and Lemuel's lack of leadership, Nephi was placed by God for the salvation of Lehi's family.

10.13.26—*Nephi*—The fourth son of Lehi and Sariah. He proved to be a faithful follower of the Lord and a willing servant who did much to preserve his father's family from privation and destruction. His posterity and the posterity of those who followed his example are generally known as Nephites.

10.14 The rebellion of Laman and Lemuel transpired because of their own blindness, a self-inflicted blindness which they could not or would not admit to. Laman and Lemuel were privy to a plethora of divine exchanges, the appearance of angels, the voice of the Lord, and the numerous miracles that had transpired in the wilderness of Arabia. Having fallen out of favor with the God of their fathers, they could not or would not bring themselves into the depths of humility where they might have been forgiven and healed from all of their wrongdoing.

10.15 After the death of Lehi, Nephi's direct influence became significantly greater upon the hearts and minds of the righteous. The Spirit of God rested upon Nephi and that divine wisdom was manifested in everything that he did. Laman and Lemuel accused Nephi of usurpation of authority when they were guilty of abdication through their own refusal to abide by the commandments of God.

10.16 All of the artifacts were taken by Nephi into the wilderness, inasmuch as he held the right of the Firstborn, a right bestowed upon him by Lehi himself.

were also wronged while crossing the sea;

13 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.

14 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.

15 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.

16 And again, they were wroth with him because he departed into

\* p. 177

Mosiah 10:14  
CR86-O:70  
CR96-O:28  
CR99-O:4

Mosiah 10:16  
EM 1:164

One must ask the question as to what Laman and Lemuel would have done with the Brass Plates if they had remained in their possession. Were they prepared to live the Law of Moses with exactness as Nephi and his followers were prepared to do? Were they interested in the writings of all of the holy prophets whose teachings were inscribed upon the Plates? The Brass Plates, the Liahona, the sword of Laban, and the other sacred relics went with that segment of the company who would use them and be profited by them. Only in petulance did Laman and Lemuel accuse Nephi of robbery.

10.17 Is not this sort of misrepresentation of the truth at the heart of all human warfare? Bigotry, prejudice, falsehood, half-truths, a perpetual maligning of the righteous, rejoicing in fanning the flames of anger and violence. In these things, the children of men partake of the spirit of that adversary of all of the children of God, he who has vowed that since he cannot succeed in his nefarious desires, no one else should prosper in any way whatsoever.

10.17.45—*Nephi*—The fourth son of Lehi and Sariah. He proved to be a faithful follower of the Lord and a willing servant who did much to preserve his father’s family from privation and destruction. His posterity and the posterity of those who followed his example are generally known as Nephites.

10.18 The nature of the “eternal hatred” manifested itself in the pedestrian manner in which King Laman sought to enslave the people of Zeniff. He was willing to wait almost thirteen years before imposing his direct control of the Nephites. Laman’s unqualified defeat was humiliating and did nothing to bring any spiritual awakening in the minds and hearts of the Lamanites. Again, they bided their time for another 31 years before they renewed their destructive aggressions, but in nothing was their hatred of the Nephites quenched.

10.18.7—*Laman*—A common name among the descendants of the eldest son of Lehi and his followers. In this instance, the king of the Lamanites at the time Zeniff and his people proposed to colonize the land.

10.19 Given the ferociousness of the Lamanites, the Nephites had no other option than to fight for their lives, their homes, their wives, and their children. Their enemies could not and would not show them mercy in any fashion. However peaceful and rational the Lamanites may have appeared in the beginning, no matter how decisively they had been beaten before, the Nephites faced nothing but destruction if they tried to plead for compassion from the Lamanites. It was not part of the Lamanite constitution to forgive their enemies, whether erstwhile or real.

10.19.4—*Zeniff*—Amaleki refers to Zeniff and his colony, but not by name, only that he had a brother who went with them (see *OM-C 1.29–30*).

10.19.16—*Lamanites*—Specifically the posterity of the eldest son of Lehi and Sariah, and generally those who apostatized away from the teachings of the fullness of the Gospel of Jesus Christ. They were the primary opposition of the Nephites who in general adhered to the teaching of the prophets, seers, and revelators of the Lord God of Israel.

10.20 The Nephites had taken pains to number their losses and those of the Lamanites some 31 years before. The slaughter was considerably more intense, apparently. When the battle had taken place in the land of Shemlon, the people had gone to great pains to inter the dead which no doubt provided them with the precise count of the casualties. This latest battle had taken place

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 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.

18 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.

{~~9~~—1830}

19 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.

20 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.

Mosiah 10:17  
EM 2:802

in the wilderness north of the land of Shilom. The Nephites may have done nothing more than to abandon the field with their own dead, leaving the rest to the process of nature.

10.21 For the second time in forty-five years, the Nephites returned to their agrarian labors and continued to prosper abundantly. Nothing could disturb their happiness, except iniquity and that dark cloud was looming in the horizon.

10.22 Zeniff had served his people well. While he may not have been a spiritual giant, yet he had the best interests of his people at heart and was willing to put his own life in jeopardy in order to save his people. Noah was not cut from the same bolt of cloth.

10.22.5—*old*—We have speculated that at the time of the second major battle against the Lamanites, Zeniff was about 70 years old. He considered himself to be of an advanced age when led his people in that extremity. Book of Mormon chronologists have suggested that Zeniff conferred the kingdom upon his son Noah about the year 160 BC. Inasmuch as we have proposed that the second great battle between the Nephite and the Lamanites in the land of Lehi-Nephi took place in 155 BC, it is more likely that Noah took the reins of the kingdom sometime between 155 BC and 150 BC, probably about 154 BC (see 12.0).

10.22.27—*Amen*—The harmony between the Father and the Son is perfected in this word of assent. The Hebrew word which is translated as “Amen” derives from roots which mean “true”. This word is one of the many titles of the Lord Jesus Christ.

11.1 We are not told anything regarding Zeniff’s rationale for choosing Noah to be king. He may have been the oldest, but we cannot be certain. In retrospect we may feel inclined to censure Zeniff for his selection, inasmuch as Noah is clearly a dissolute. In fairness, however, we do not know how long Noah was in power before he kicked over the traces, even though it seems from the narrative that it was almost immediately.

11.1.8—*Zeniff*—Amaleki refers to Zeniff and his colony, but not by name, only that he had a brother who went with them (see *OM-C 1.29–30*).

11.1.13—*Noah*—The son of Zeniff and the father of Limhi, and a wicked man. He oversaw the martyrdom of the prophet Abinadi and the exile of Alma the elder and his people. He died an ignominious death.

11.2 It is also curious how quickly the people of Lehi-Nephi fell from grace. These were a people who had experienced troubled times during their first fifty years dwelling in the land. They had learned for themselves that when they adhered to the principles of righteousness, calling upon their God for deliverance in humility and faith, they came off triumphant. One of the great arguments that King Mosiah will make in his attempt to convince the people of Zarahelma to forgo the Kingdom that they might be ruled by judges was his observation that one wicked king can do much to destroy the integrity of a nation. No doubt he had Noah in mind when he made this appeal; no doubt

{*¶—1830*}

21 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.

22 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.

{*Chapter VII*}  
(Chapter 11)

{*¶—1830*}

1 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.

Mosiah 11  
MD 598  
EM 1:142, 149,  
161, 194, 196,  
200, 201, 204

\*2 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

\* p. 178



the people of Zarahemla knew of Noah's disgraceful conduct.

11.2.26–28—*wives and concubines*—These sorts of marital and extra-marital arrangements had been expressly forbidden by the Lord through his servant Lehi and later confirmed by his son Jacob. One wonders at the blatant disregard for patriarchal authority. It may have been, however, that some of this negative influence had come as a result of the Mulekites who had accompanied Zeniff from Zarahemla. Mulek and his entourage had been participants in the deeply flawed society from which Lehi and his family had escaped. By the time Mosiah 1 appeared on the scene, the people of Zarahemla had fallen into abject apostasy. Mosiah 1 did much to bring them out of that spiritual slough, but they were no doubt still tainted by several hundred years of spiritual degradation. Some of Noah's companions may have been of this Mulekite mentality and easily convinced him that immorality might be acceptable if clothed in the trappings of certain aspects of the Law of Moses. Several anti-Christ's had attempted the same in the past. This certainly would explain, in part, Noah's violent response to the preaching of the Gospel of Jesus Christ by Abinadi, and why such preaching would be considered a capital crime.

11.3 The twenty percent flat tax bracket for the citizens of Lehi-Nephi initially seems outrageous. The revenue was sufficient to not only support the public works and provide for the military defense of the country, but the excess also financed every debauchery known to mankind among an elitist few. It does not require much analogous thinking to produce modern counterparts.

11.3.30—*ziff*—Even though we may not know exactly what ziff is, we know what it is not. It is not gold, silver, copper, brass, or iron. The fact that Joseph Smith was required to use this rather odd word to describe this probable metal, should suggest that whatever it was, it was not something with which the young prophet was familiar, and probably something with which no English speaking person was familiar. This is the only place in the text of the Book of Mormon, if one includes verse 8 of the current chapter, where this word is found. Some scholars have suggested a linguistic correlation with the Hebrew word "tsaphah", meaning "to overlay with metal". The association between "ts" and "z", as well as the correlation between "ph" and "f", is consistent with linguistic principles. While extremely interesting, the evidence is neither definitive nor compelling.

11.4 Noah had managed to completely destroy the moral superstructure of his kingdom, leaving his people at the mercy of their enemies. Every major political office holder in the land partook of the great evils legitimized by the wicked conduct of the king and financed by the labor of the people.

11.4.12–15—*wives and his concubines*—These sorts of marital and extra-marital arrangements had been expressly forbidden by the Lord through his servant Lehi and later confirmed by his son Jacob. One wonders at the blatant disregard for patriarchal authority. It may have been, however, that some of this negative influence had come as a result of the Mulekites who had accompanied Zeniff from Zarahemla. Mulek and his entourage had been participants in the deeply flawed society from which Lehi and his family had escaped. By the time Mosiah 1 appeared on the scene, the people of Zarahemla had fallen into abject apostasy. Mosiah 1 did much to bring them out of that spiritual slough, but they were no doubt still tainted by several hundred years of spiritual degradation. Some of Noah's companions may have been of this Mulekite

of wickedness.

3 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.

4 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.

mentality and easily convinced him that immorality might be acceptable if clothed in the trappings of certain aspects of the Law of Moses. Several anti-Christ's had attempted the same in the past. This certainly would explain, in part, Noah's violent response to the preaching of the Gospel of Jesus Christ by Abinadi, and why such preaching would be considered a capital crime.

11.5 The implication of this exchange of priests would imply that Zeniff's ministers were possessed of at least a modicum of humility and decorum. Noah was anxious to surround himself with men who would find nothing to criticize in his life of debauchery. He was notably successful in achieving his designs.

11.5.3-4—*put down*—We may assume that King Noah merely dismissed his father's ministers, but his actions may have been more deadly than that.

11.5.16—*consecrated*—This may reflect the proper name of the public ceremony that Noah accomplished, but the intent of the action certainly is not reflective of the meaning of the word "consecrate".

11.6 Materialism, indolence, and self-indulgence were the visible tokens of Noah's reign. In almost every respect, philosophically, the king had turned himself and his people into Lamanites.

11.6.23—*Noah*—The son of Zeniff and the father of Limhi, and a wicked man. He oversaw the martyrdom of the prophet Abinadi and the exile of Alma the elder and his people. He died an ignominious death.

11.7 Flattery is to "soothe someone through praise, promoting self-love in another". It implies an arousal of false hopes, a coaxing, a wheedling with enticements. Such obsequiousness, if attended to, will destroy the soul, the spiritual relationship between God and His children. The honors of men cannot compare with the honors of God, yet men will sell their eternal birthright in order to hear a fellow fallen mortal speak words of false praise. The entire nation of Lehi-Nephi fell victim to this Satanic ploy.

11.8 We are not told the reason these buildings were erected nor the purpose to which they were put after they were completed. Certainly they provided a public spectacle and perhaps allowed for large gatherings wherein the official policy of flattering the populace could continue in comfortable surroundings. It is clear, however, that no expense was spared. One wonders if the leadership of the kingdom was of the same mind as that of the Zoramites in the land of Antionum many years later. After having built their places of worship at the expense and labor of the common people, the wealthy among the Zoramites would not allow those in poverty to enter into their elegant buildings. Noah's focus on materialism would have certainly been compatible with the elitist attitudes of the Zoramites.

11.8.8—*Noah*—The son of Zeniff and the father of Limhi, and a wicked man. He oversaw the martyrdom of the prophet Abinadi and the exile of Alma the elder and his people. He died an ignominious death.

11.8.44—*ziff*—Even though we may not know exactly what ziff is, we know what it is not. It is not gold, silver, copper, brass, or iron. The fact that Joseph Smith was required to use this rather odd word to describe this probable metal, should suggest that whatever it was, it was not something with which the young prophet was familiar, and probably something with which no English speaking person was familiar.

5 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.

6 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.

7 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.

{9—1830}

8 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;

Mosiah 11:8  
EM 1:174

This is the only place in the text of the Book of Mormon, if one includes verse 8 of the current chapter, where this word is found. Some scholars have suggested a linguistic correlation with the Hebrew word “tsaphah”, meaning “to overlay with metal”. The association between “ts” and “z”, as well as the correlation between “ph” and “f”, is consistent with linguistic principles. While extremely interesting, the evidence is neither definitive nor compelling.

11.9 Noah’s personal comfort was foremost in his mind, notwithstanding the other elegant and spacious building that had been supplied by the public coffers.

11.9.16–18—*all of which*—It would appear that the entire palace and the throne were made of wood.

11.9.21–22—*fine wood*—We may only speculate as to the nature of the “fine wood” available to the Nephites in the land of Lehi-Nephi at the time.

11.10 The refurbishing of the temple in the land of Lehi-Nephi was accomplished in almost the same high fashion that Noah had set for the rest of the public buildings. When Zeniff came back into the land with his colony, they took great care rebuilding the abandoned buildings and the walls of the city. We know that at least one temple had been built in the land of Nephi, by the son of Lehi himself. We have no way of knowing if this was the same building in which Mosiah 1 received his revelation to depart into the wilderness. That a temple had been provided during the reign of Zeniff is a matter of record, but we do not know if it was newly constructed or one that had been rebuilt in conjunction with the rest of the city. It is curious that the temple remodeling involved the use of copper, brass, and fine wood, but nothing is mentioned of gold, silver, ziff, or any of the other precious materials. Curious, but not inexplicable.

11.11 Most scholars have assumed that the seats of the high priests were in connection with the throne in Noah’s palace, but the syntax of this passage, the order in which these buildings are discussed, suggests that the seats were located in the temple proper. Arguments may be made for either location, but it seems likely that the place for the assemblies of the people to hear the high priests would be more appropriately in the temple, just as the gathering of the people of Zarahemla had taken place at the Temple in order to hear King Benjamin. The comfort of the high priests of King Noah was second only to his own.

11.11.29—*breastwork*—In the history of the English language “breastwork” has enjoyed two general meanings. The first refers to a rough, temporary fortification, usually a few feet high, for a defense against an enemy. It is synonymous with the French word “parapet”, literally meaning “for the breast”, evoking a wall or rampart chest-high. The second meaning is a nautical term in reference to a “balustrade of rails or stanchions which separates the quarter-deck from the poop deck”. It would be interesting to know if the “breastwork” described here was a solid wall or a railing. The use of the word in the first sense shows up in the 53rd chapter of Alma. The use of the word in the sense probably meant here can be found in D&C 110:2, in conjunction with the appearance of the Lord Jesus Christ to Joseph Smith and Oliver Cowdery in the Kirtland Temple in April 1836.

11.12 Again, we are somewhat at a disadvantage regarding our understanding

9 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.

10 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.

11 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 breastwork 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.

{*¶*—1830}

12 And it came to pass that he

Mosiah 11:10–12  
MD 780  
Mosiah 11:10–14  
MD 780

of the geography of the land of Lehi-Nephi, Shilom, and Shemlon. We proposed earlier that the land of Shilom lay west and perhaps somewhat north of the land of Lehi-Nephi. We also suggested that the land of Shemlon lay due south of Shilom and due west of the land of Lehi-Nephi (see 9.14–15 and 10.7). If Shemlon is to be equated with the place of the first attack of the Lamanites in 187 BC, the place which the Nephites had used as a pasturage for their flocks and other agricultural enterprises, it would be understandable that they would be hesitant to return there even after such a decisive battle.

11.12.10—*tower*—We can only guess at the tower’s height. We know no more about the topography of the land than we do about its geography. In order to have such an extensive view of the three regions, we might suppose that the land of Lehi-Nephi was somewhat elevated when compared to Shilom and Shemlon.

11.12.35—*Shilom*—When Zeniff and his people contracted with the Lamanites to inherit the land of their forefathers, the lands of Lehi-Nephi and Shilom were deeded to them. Some scholars have suggested that the name of this land dated back to the time of the first Nephite colonization (but see 7.1.38).

11.12.41—*Shemlon*—A territory probably located due west of the city of Lehi-Nephi. The site of several battles between the Lamanites and the Nephites. We should probably understand that the land of Shemlon, not the land of Shilom, was that territory being held by the Lamanites.

11.13 Inasmuch as we do not have much in the way of a historical narrative regarding the escape of Mosiah 1 and his people from the land of Nephi, we cannot speak with certainty as to how the hill figured into their flight into the wilderness toward the land of Zarahemla.

11.13.17—*Shilom*—When Zeniff and his people contracted with the Lamanites to inherit the land of their forefathers, the lands of Lehi-Nephi and Shilom were deeded to them. Some scholars have suggested that the name of this land dated back to the time of the first Nephite colonization (but see 7.1.38).

11.13.23—*tower*—By the time Ammon and his men arrived in the land of Shilom from the land of Zarahemla, apparently nothing was left of this great tower that had been built on the hill. It had undoubtedly been destroyed by the Lamanites.

11.13.29—*hill*—This hill is a prominent landmark in this part of the region (see 7.5, 16).

11.13.39—*resort*—Given the context of the narrative, we should probably think of this hill as a military refuge rather than a recreational one.

11.13.44—*Nephi*—The fourth son of Lehi and Sariah. He proved to be a faithful follower of the Lord and a willing servant who did much to preserve his father’s family from privation and destruction. His posterity and the posterity of those who followed his example are generally known as Nephites.

11.14 King Noah and his wicked priests were men who were, in every way conceivable, carnal, sensual, and devilish.

11.14.24–27—*wives and his concubines*—These sorts of marital and extra-marital arrangements had been expressly forbidden by the Lord through his servant Lehi and later confirmed by his son Jacob. One wonders at the blatant disregard for patriarchal authority. It may have been, however, that some of this negative influence had come as a result of the Mulekites who had accompanied Zeniff from Zarahemla. Mulek and his entourage had been participants in the deeply flawed society from

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.

{*¶*—1830}

13 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.

{*¶*—1830}

14 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.

\* p. 179

Mosiah 11:14  
EM 4:1578

which Lehi and his family had escaped. By the time Mosiah 1 appeared on the scene, the people of Zarahemla had fallen into abject apostasy. Mosiah 1 did much to bring them out of that spiritual slough, but they were no doubt still tainted by several hundred years of spiritual degradation. Some of Noah's companions may have been of this Mulekite mentality and easily convinced him that immorality might be acceptable if clothed in the trappings of certain aspects of the Law of Moses. Several anti-Christ's had attempted the same in the past. This certainly would explain, in part, Noah's violent response to the preaching of the Gospel of Jesus Christ by Abinadi, and why such preaching would be considered a capital crime.

11.14.38—*harlots*—Were these women who prostituted themselves with the priests in addition to their “wives and concubines” or is this a strident commentary on the character of the women who became the “wives and concubines” of the priests. As later history will prove out, the priests of Noah were insatiable. Many of the children who were begotten in these unholy relationships, however, refused to be called by the names of their priestly fathers once they discovered the truth about their nefarious conduct (see 25.12).

11.15 Drunkenness is but one way of physically deadening the sense of spiritual depression that accompanies sin.

11.15.29—*wine-bibber*—A perfectly good English word meaning “one who is addicted to drinking wine”. “Bibber” derives from Latin roots like unto “bibere” which mean “to drink”.

11.16 We are not told where the Lamanites made these various incursions, but the assaults appear to be quite similar in nature, if not in intensity, to that grand attack that was made in the thirteenth year of their colony in 187 BC (see 9.14). These forays were probably endemic on the borders of the land Shemlon which lay to the west of Lehi-Nephi and to the south of Shilom.

11.16.8—*Lamanites*—Specifically the posterity of the eldest son of Lehi and Sariah, and generally those who apostatized away from the teachings of the fullness of the Gospel of Jesus Christ. They were the primary opposition of the Nephites who in general adhered to the teaching of the prophets, seers, and revelators of the Lord God of Israel.

11.17 A man filled with a sense of his own self-importance invariably underestimates his enemies. Hence, pride always goes before the fall. Those who feel secure in their own carnality do little to prepare against adversity, for they feel that adversity will never come in sufficient intensity to affect them significantly. Therefore, Noah in his drunken pride did not take measures to protect his people. In the days of his father, Zeniff, the people of Lehi-Nephi had gone forth in the strength of the Lord. They were successful in their battles against the Lamanites because the Lamanites knew nothing of the Lord and depended upon their own strength. Now Noah's people knew nothing of the Lord and went forth in their own strength. If they had been filled with the Spirit of the Lord as their fathers had been, they might have been successful with the size of army that Noah sent to rescue the afflicted. However, because of their gross immorality they were left unto themselves and were no match for the Lamanites in their fury.

11.17.3—*Noah*—The son of Zeniff and the father of Limhi, and a wicked

15 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.

{9—1830}

16 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.

17 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.

man. He oversaw the martyrdom of the prophet Abinadi and the exile of Alma the elder and his people. He died an ignominious death.

11.17.24—*Lamanites*—Specifically the posterity of the eldest son of Lehi and Sariah, and generally those who apostatized away from the teachings of the fullness of the Gospel of Jesus Christ. They were the primary opposition of the Nephites who in general adhered to the teaching of the prophets, seers, and revelators of the Lord God of Israel.

11.18 Sending larger armies must have been somewhat embarrassing for the Nephites, but they took some consolation in their meaningless victories.

11.18.8—*Noah*—The son of Zeniff and the father of Limhi, and a wicked man. He oversaw the martyrdom of the prophet Abinadi and the exile of Alma the elder and his people. He died an ignominious death.

11.18.15—*they*—Obviously in reference to the Lamanites having been defeated, but Mormon felt that he needed to make a clarification.

11.18.20—*they*—A clarifying reference to the army of King Noah which was successful in driving the Lamanites out of their lands for a time.

11.18.33—*spoil*—It is hard to imagine what spoil is to be understood here, unless it is in reference to their own flocks which the army had recaptured from the Lamanites. There is the possibility, however, that once their property was recovered, the army pushed into Lamanite-held lands and worked acts of deprecation upon their enemies

11.19 There may have been a time when fifty Nephites could stand against a multitude of Lamanites, if those men were filled with the power of God. But these vain fellows were all bravado, speaking hyperboles for their own entertainment and the entertainment of the people. The Nephites of Lehi-Nephi were as susceptible to racial bigotry as any uninspired people throughout the history of the world. That bigotry, born of pride and self-righteousness, was of itself the father of every deplorable act of aggression perpetrated by the Nephites against their enemies. Every vice known in war was indulged, even the heinous crimes of rape, pillage, and wholesale murder of innocents.

11.19.35—*Lamanites*—Specifically the posterity of the eldest son of Lehi and Sariah, and generally those who apostatized away from the teachings of the fullness of the Gospel of Jesus Christ. They were the primary opposition of the Nephites who in general adhered to the teaching of the prophets, seers, and revelators of the Lord God of Israel.

11.20 Abinadi was raised up among the people of Lehi-Nephi because those who should have provided moral and spiritual leadership had abdicated their role. Abinadi will testify to the wicked priests of Noah that he was given charge of the people because they would not teach even the fundamental principles associated with the Law of Moses.

11.20.16—*Abinadi*—A Nephite prophet called of the Lord among the people of the land of Lehi-Nephi in the days of King Noah and Alma the elder.

11.20.61—*abominations*—The English word “abomination” derives from Latin roots which mean “away from; that which is predicted or prophesied”. That is to say, a turning away from the foreknowledge of God.

11.20.64—*wickedness*—Defined as “acting in defiance of divine law”.

11.20.67—*whoredoms*—A direct reflection on the moral decay of the people, beginning with their king and his priests, all of whom had corrupted themselves in the vile practice of plural marriage and harlotry.

11.21 Three specific negative effects would transpire if the people of King

{¶—1830}

18 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.

19 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.

{¶—1830}

20 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.

21 And except they repent and

Mosiah 11:20  
CR86-O:53  
Mosiah 11:20–25  
EM 3:1164

Noah failed to repent of their many transgressions against the mind and will of God. First, they would, for the first time, be completely defeated by the Lamanites; second, those who survived the war would be enslaved; third, their slavery would not be at the hands of benign captors, but quite the reverse.

11.22 Those who would die in the conflagration with the Lamanites would know immediately who the God of eternity is because they would find themselves called to His account. The sufferings of the survivors would be sufficiently sore that they would remember the teachings of their fathers and would turn to Him in their hour of desperation.

11.23 To one degree or another, every segment of Nephite society in the land of Lehi-Nephi was brought into bondage of some kind. The people of Limhi, for all of their struggles, would succumb to the military might of the Lamanites. The people who escaped from the land of Lehi-Nephi into the wilderness, settling in the land of Helam, would eventually be brought into subjection by the wicked priests of Noah in conjunction with the armies of the Lamanites who had discovered the priests' lair in the wilderness. The priests, of course, had long since been brought into bondage to their own wickedness and were never delivered from it, but were completely subsumed by the Lamanite culture. The people of Alma escaped from the land of Helam into the wilderness, guided and protected by the God of Heaven until they arrived safely in the land of Zarahemla. The people of Limhi were guided by the servants of God, Ammon and his brethren, in conjunction with the wisdom and stratagems of Gideon and others, that they were enabled to escape from the captivity of the Lamanites into the land of Zarahemla.

11.24 All three major factions of the Nephites in Lehi-Nephi were enslaved and poorly treated at the hands of their enemies. The history of the people of Alma and Limhi should be sufficient evidence to demonstrate the literal fulfillment of Abinadi's prophecy.

11.25 If the people, as in the case of Alma's converts, could not literally dress themselves in sackcloth and ashes, as a sign of their broken hearts and contrite spirits, yet the humility symbolized by those outward tokens was in abundance.

11.26 To a people who were filled with their own self-importance, Abinadi's words must have been abrasive and probably seemed unpatriotic. If the Nephites were bloodthirsty with regard to their enemies, the Lamanites, they were no less homicidal toward him who testified that their only recourse was not in the strength of their arms, but in their complete repentance from the follies perpetrated upon them by the wickedness of Noah and his priests.

11.26.8—*Abinadi*—A Nephite prophet called of the Lord among the people of the land of Lehi-Nephi in the days of King Noah and Alma the elder.

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.

22 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.

23 And it shall come to pass that except this people re\*pent 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 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.

25 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.

{*¶—1830*}

26 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.

Mosiah 11:23–24  
CR93-A:99  
\* p. 180

Mosiah 11:25  
MD 659

11.27 Insult and blasphemy, two of the great sterling qualities of King Noah. Who was Abinadi? He was the mouthpiece of the God of Israel, whose words would not fall to the earth unfulfilled, not one whit. Noah's hackles were raised by precisely the same spirit that had doomed Laman and Lemuel in their opposition to their father and their brother. Who was the Lord? Apparently, the idolatry of the Nephites in the land of Lehi-Nephi was such that they felt they could afford to dismiss the God of their fathers, simply because He prophesied ill concerning them. Like all apostates, the Nephites felt that they were immune from any adversity.

11.27.4—*Noah*—The son of Zeniff and the father of Limhi, and a wicked man. He oversaw the martyrdom of the prophet Abinadi and the exile of Alma the elder and his people. He died an ignominious death.

11.27.11—*Abinadi*—A Nephite prophet called of the Lord among the people of the land of Lehi-Nephi in the days of King Noah and Alma the elder.

11.28 Murder was one of Noah's favorite pastimes, and one which could possibly have begun with the "putting down" of his father's priests (see 11.5). Noah felt threatened by Abinadi because in his hearts of hearts he knew that the prophet was telling the truth. He had been raised by a righteous father, he was not ignorant of what constituted proper conduct. The same was true of much of the people who dwelt in the land of Lehi-Nephi; they knew they were out of the right way. He had no hesitancy in dismissing anyone who ran counter to his will. Noah and his priests turned Abinadi's teachings into treason, insurrection with the design to overthrow the established government of the people. This same ploy was used by the Jews against Jesus and his Apostles in all ages of the world.

11.28.6—*Abinadi*—A Nephite prophet called of the Lord among the people of the land of Lehi-Nephi in the days of King Noah and Alma the elder.

11.29 The hardening of the hearts of King Noah and his people was a deliberate act, inasmuch as they did not desire to change any aspect of their lifestyle or their philosophy. Because of the overt hostility of most of the people, Abinadi went into hiding for two years.

11.29.18—*Abinadi*—A Nephite prophet called of the Lord among the people of the land of Lehi-Nephi in the days of King Noah and Alma the elder.

11.29.31—*Noah*—The son of Zeniff and the father of Limhi, and a wicked man. He oversaw the martyrdom of the prophet Abinadi and the exile of Alma the elder and his people. He died an ignominious death.

12.0 Tracking the chronology in the land of Lehi-Nephi is almost as difficult as that associated with the book of Omni (see *OM-C 1.9*). Many scholars have attempted to date the various events as recorded in the record of Zeniff, but it all has been quite tentative. The stumbling blocks are two-fold. First, we have no temporal markers given to tell us precisely when King Noah ascended to the throne or how long he ruled before the prophet Abinadi appeared among his people. The second is that we can not at present determine how long a period the people of Limhi enjoyed relative peace between their three failed battles with the Lamanites and the arrival of Ammon and his friends from

27 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?

28 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.

29 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.

*{Chapter VII; continued}*  
**(Chapter 12)**

Mosiah 12  
PM 419  
EM 1:142, 149,  
161, 183, 194,  
196, 201  
EM 2:863  
EM 3:1166



Zarahemla. The following chart, while quite tentative, attempts to take into consideration the probable variables coupled with the fixed time periods. The FN dates are the footnote dates given in the current edition of the Book of Mormon.

<i>Date</i>	<i>Event</i>	<i>Citation</i>	<i>FN Date</i>
220 BC	Mosiah 1 escapes to Zarahemla	Omni 1:9	
200 BC	Zeniff returns to Lehi-Nephi	Mosiah 9:1	200 BC
188 BC	Twelve years pass; Laman uneasy	Mosiah 9:11	188 BC
187 BC	First attack in 13 years	Mosiah 9:14	187 BC
178 BC	22nd anniversary of Lehi-Nephi	Mosiah 10:3	178 BC
156 BC	The end of a 22-year period of peace	Mosiah 10:5	178 BC
154 BC	Noah made king of Lehi-Nephi	Mosiah 10:22	160 BC
137 BC	Abinadi's first appearance	Mosiah 11:20	150 BC
135 BC	Abinadi's second appearance	Mosiah 12:1	148 BC
134 BC	Waters of Mormon; Alma departs	Mosiah 18:7	147 BC
133 BC	Alma establishes Helam	Mosiah 23:19	145 BC
133 BC	Noah dies	Mosiah 19:20	145 BC
132 BC	Limhi made king	Mosiah 19:26	145 BC
130 BC	End of two years of peace	Mosiah 19:29	
130 BC	Lamanites daughters taken by priests	Mosiah 20:5	
129 BC	Priests establish Amulon	Mosiah 23:31	
128 BC	End of three last battles	Mosiah 21:12	
128 BC	Beginning of period of peace	Mosiah 21:22	
123 BC	43 men sent to find Zarahemla	Mosiah 21:25	
121 BC	Return of the 43 men	Mosiah 21:26	121 BC
121 BC	Arrival of Ammon and his companions	Mosiah 21:22	121 BC
120 BC	Limhi's escape to Zarahemla	Mosiah 22:13	121 BC
120 BC	Lamanites find Amulon and Alma	Mosiah 23:20	
120 BC	Alma's escape to Zarahemla from Helam	Mosiah 24:25	121 BC

The above proposal takes into account the problem of the two “22 year” periods that have been assumed to be the same in traditional chronologies but clearly are not (see 10.3–5). It allows for a 17-year rule by King Noah (154 to 137 BC), during which he managed to corrupt almost all of his subjects sufficiently that Abinadi was sent by God to call them to repentance. The unnumbered years of peace after the final battles between the Lamanites and the people of Lehi-Nephi is proposed to be seven or eight years (128 to 121 BC). This seems a little long until we remember that the Lamanites were receiving half of all that which the Nephites produced during that time. There was no need to despoil them with war; they were already despoiling them with bloodless tribute.

12.1 Abinadi's second appearance among the people of Lehi-Nephi most likely took place about the year 135 BC rather than the year 148 BC proposed by other Book of Mormon chronologists (see 12.0). Where Abinadi ensconced himself during his two-year absence we do not know. The territories of Noah's people were really quite constrained, being limited primarily to the cities of Lehi-Nephi and Shilom. It may be that Alma the elder was not the first disciple of Christ to resort to the waters of Mormon in the wilderness. The future does not bode well for the Nephites dwelling within the sound of Abinadi's voice.

12.1.14—*Abinadi*—A Nephite prophet called of the Lord among the people of the land of Lehi-Nephi in the days of King Noah and Alma the elder.

{9—1830}

1 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

12.1.19—*disguise*—We may only speculate as to the nature of Abinadi’s appearance. The purpose of the change in appearance was clearly designed to allow him to enter into the city without being detected. Once he was within the walls, he did not hesitate to identify himself.

12.2 Abinadi’s prophesy would have far-reaching fulfillments, not only in and around the land of Lehi-Nephi, but also in the wilderness around Lehi-Nephi and in the lands that pertained to the people of Zarahemla.

12.2.5–6—*this generation*—That is to say, those individuals who had reached the age of accountability at the time Abinadi began delivering his message to the people. Within 15 years, almost all that Abinadi had prophesied concerning them would be fulfilled.

12.2.40—*bondage*—This is an iteration of what Abinadi had testified two years before (see 11.21). At one point or another, the peoples of Limhi, Alma, and Amulon would be made enslaved subjects of the Lamanites.

12.2.47—*cheek*—Mormon is explicit about the fulfillment of Abinadi’s prophecy among the people in the lands of Lehi-Nephi and Helam. Even though the families of the wicked priests of Noah eventually gained some political leverage among the Lamanites, we may assume that when they were first discovered in the land of Amulon, their Lamanite captors were not hesitant to administer rough treatment on those men who had abducted their daughters.

12.2.52–54—*driven by men*—All of King Noah’s people, no matter how they eventually aligned themselves spiritually, were forced to flee from the comfort of their own homes and brave the desolation of the wilderness, if only for a short time.

12.2.58—*slain*—Death prevailed among the inhabitants of the land. Noah and many of his followers perished in the wilderness. Limhi and his people fought futilely against the forces of the Lamanites, seriously depleting the numbers of adult men among them. The wicked priests eventually would be dispatched by the Lamanites and left in the wilderness. As far as we can tell, the people of Alma suffered no loss of life due to oppression, although they were threatened with instant death if they were found praying to the God of Heaven.

12.2.61—*vultures*—Vultures are mentioned specifically only twice in the narrative of the Book of Mormon. This is the first. The second will be found in the second chapter of Alma in connection with the destruction of the Lamanites and the Amlicites in the western wilderness of the land of Zarahemla called the Hermounts. If there is any prophetic connection to be made, we must comprehend that the events in Alma take place some 48 years after Abinadi revealed the fate of the disobedient. That connection would imply that either the Amlicites were somehow directly associated with those who had escaped from the land of Lehi-Nephi or that the Lamanites were somehow directly associated with the Nephites of Noah’s kingdom that had been absorbed into their society. Either or both is not only possible, but probable.

12.2.67—*dogs*—What may be said of the fate of the Lamanites and Amlicites in the wilderness of the Hermounts, may also be said of the destruction of the people of Ammonihah. The carcasses of the dead were mangled by the dogs of Ammonihah. Note, however, that the destruction of Ammonihah took place nine years after the debacle at Hermounts, 57 years after Abinadi’s prophesy was delivered.

12.2.71–72—*wild beasts*—Dogs would typically be the perpetrators in formerly inhabited areas; wild beasts would serve the same purpose in the wilderness.

anger, yea, in my fierce anger will I visit them in their iniquities and abominations.

2 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.

{**9**—1830}

12.3 Abinadi actually gave three analogies regarding the fate of King Noah, even though only one is related here (see 12.10–12). It is interesting that the repeated metaphor indicates the manner in which Noah would lose his life, inasmuch as his own people burned him to death in the wilderness (see 19.20).

12.3.12—*Noah*—The son of Zeniff and the father of Limhi, and a wicked man. He oversaw the martyrdom of the prophet Abinadi and the exile of Alma the elder and his people. He died an ignominious death.

12.4 The first time that Abinadi came before the people he called them directly to repentance and that if they would do so they might escape the consequences of their sins against God and their fellow men. Two years later, Abinadi bears witness that their repentance will now only keep them from being completely destroyed; they will suffer the afflictions, famines, and pestilences which he had conditionally predicted during his initial ministry among them.

12.4.16—*afflictions*—During his first call to repentance, Abinadi testified that the people of Lehi-Nephi would be afflicted by the hand of their enemies. No one in that audience would escape the fulfillment of that prophesy.

12.4.19—*famine*—Although no specific famine is mentioned regarding the inhabitants of Lehi-Nephi, there were dearths that prevailed for a time because of the tremendous loss of life that took place during the Nephite battles with the Lamanites (see 21.16–17).

12.4.22—*pestilence*—There are two connotations of the word “pestilence” in the English language. The first has to do with contagious diseases that are endemic and mortal. The second implies corruption or moral disease destructive to happiness. We may only speculate about the former, but the effects of the latter constitute the essence of Mormon’s narrative about the people of Lehi-Nephi.

12.4.30—*howl*—The peoples of Limhi and Alma are brought to this condition, even though the latter were forbidden to do so out loud under pain of death. Mormon chooses not to inform us regarding any emotional trauma the priests of Noah may have experienced, probably because none of their angst involved petitions to heaven.

12.5 The inhabitants of both Lehi-Nephi and Helam were treated in this fashion, albeit Limhi’s people had to endure the indignities for a longer period of time and without being strengthened by the Lord as they labored under the authority of their taskmasters.

12.6 Notwithstanding the fact that these three predicted events do not appear to have been literally fulfilled, that is to say there is no record of hail, winds, and insects, yet the effects of all of these disasters are made painfully manifest as the Lamanites torment and afflict the people. Their crops are beaten down and destroyed by the physical presence of invading armies as if flattened by hail. The immediate destruction of the “east wind” is personified by the frequent surprise attacks made by the Lamanites in their efforts to subjugate the Nephites. One-half of all of their produce is given in tribute to the Lamanites who have no trouble speedily devouring all.

12.6.12—*hail*—Mormon does not mention a specific instance when the people were afflicted with hail, but no doubt they were so afflicted.

12.6.28–29—*east wind*—When Ammon first reveals himself to King Limhi,

3 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.

Mosiah 12:3  
EM 1: 5, 161

4 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.

\* p. 181

5 Yea, and I will cause that they shall have burdens lashed upon their backs; and they shall be driven before like a dumb ass.

{~~9~~—1830}

6 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.

the king directly refers to this aspect of Abinadi's prophecy (see 7.31).

12.6.31—*insects*—There is no subsequent account of crops being devoured by insects given in the narrative.

12.7 If we understand “pestilence” to mean “corruption or moral disease destructive to happiness” (see 12.4.22), then we may readily agree that the Noah's people suffered this cultural and personal malady to the fullest. That they may have suffered from various physical diseases is probable as well.

12.8 Utter destruction had not been part of the first prophecy given by Abinadi two years before, but utter destruction had been one of the possible consequences articulated by God to Lehi and Nephi before they set foot upon American soil. While the general prophecy had been known for generations, Abinadi testified that its fulfillment was at the very doors for the people of Lehi-Nephi.

12.8.28—*record*—The pattern established by the Lord for this hemisphere is clear. Those who worship the God of this land, who is the Lord Jesus Christ, will prosper. Those who reject him as their God will be swept away and another, more righteous, people will inherit the land of promise. However, the history of those destroyed would not be relegated to oblivion. Records would be made and preserved by which the foolishness of the destroyed people would be brought to light to serve as a divine witness as to the conditional tenure of the new inhabitants of the land. Hence, the book of Ether and the Book of Mormon itself. Had there been no degree of repentance manifested by any of the people of Noah, they would have been obliterated by the Lamanites and the plates of Zeniff or some similar record would have been preserved to provide another witness for this overriding spiritual principle which governs the fate of all those who dwell in the promised land.

12.8.66—*Abinadi*—A Nephite prophet called of the Lord among the people of the land of Lehi-Nephi in the days of King Noah and Alma the elder.

12.9 Like Laman and Lemuel, the people of King Noah were asleep, fancifully dreaming of their own self-importance and worth. Abinadi was considered a disturber of the peace, one whose cries penetrated their spiritual somnolence. A prophet among the wicked is almost always viewed in this way.

12.9.38–39—*prophesied evil*—This accusation will be pursued by the wicked priests in prosecuting their case against Abinadi (see 12.20–24).

12.10 There is no question that this was specifically said by Abinadi (see 12.3) and that the prophecy was literally fulfilled (see 19.20).

12.11 The imagery here is consistent with the first. When a field is harvested, the remaining stubble is generally burned, as is the residue from the winnowing process. The sheaves were typically placed on the threshing floor and literally trodden under foot by oxen or other beasts of burden to begin the process of separating the grain from the head and stalk. Once the grain was safely extracted and placed into storage, the chaff and stalks were burned. The burnt

7 And they shall be smitten with a great pestilence—and all this will I do because of their iniquities and abominations.

{*¶*—1830}

8 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.

{*¶*—1830}

9 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.

10 And he also prophesieth evil concerning thy life, and saith that thy life shall be as a garment in a furnace of fire.

11 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.

Mosiah 12:7–8  
EM 1:7

Mosiah 12:9–10,  
14  
EM 1:161

Mosiah 12:10–11  
EM 1:184

fields would then be plowed by the same animals, the ash being trodden under foot as the earth was turned in preparation for a new planting. The implied departure of the “grain” from the land of Lehi-Nephi and environs is metaphorically foretold.

12.12 Thistles grow in fields where wheat cultivation has been abandoned. Noah and his priests were no longer in the business of raising “grain”. Like the fluff of a thistle, Noah would be driven from his comfortable surroundings as would be many others of his ilk. He would die at the hands of his own people in the wilderness. There would be other blossoms brown into the wilderness as well, seeds that would take root and bring about one infestation of moral degeneracy after another. The wicked priests of Noah would be only the first of their number.

12.12.36—*pretendeth*—What other recourse do the wicked have when having their sins revealed? They are reduced to *ad hominem* attacks.

12.13 Note that this is an iteration of what Noah himself had said some two years before (see 11.27). It is interesting that the people do not go so far as to utter blasphemy as did their king. They do not question the nature or existence of God; they simply do not accept the notion that God could possibly think badly of them.

12.14 These conceited observations hearken back to the protestations of Laman and Lemuel at the time Nephi was preparing to build the ship which would carry his father’s family to the promised land. They were unwilling to work, inasmuch as they were enjoying some prosperity after eight years in the wilderness of Arabia and argued against Nephi’s plan by asserting that they and the people of Jerusalem had been misjudged by their father (see *1 NE-C 17.19–22*). Noah’s people were unwilling to “work”, to change their lives for the better, and thus found it easier to condemn him who was their spiritual benefactor.

12.15 The people of Lehi-Nephi are under the same misguided notion that the Lamanites will never be strong enough to overwhelm them, as were the people of Ammonihah who declared that nothing in human experience could bring about the destruction of their city in a single day, as Alma had prophesied. They chose not to remember that their greatest victories over their enemies had come while Zeniff was their king, when they went against them in the strength of the Lord. They failed to recognize that their attempts to fend off the incursion of the Lamanites required far more personnel than it had in the past. Their boasting here was merely an extension of that which they said when they had last defeated some of the small Lamanite raiding parties (see 11.16–19).

12.16 As a result of the first preaching given by Abinadi, Noah accused him of sedition, of trying to cause internal political strife (see 11.28). The people assured King Noah that Abinadi’s preaching had not affected their commitment to the kind of wickedness Noah and his priests were promoting.

12.17 The death of Abinadi was a *fait accompli*. Noah’s actions here are the product of his sadistic attitude toward anyone who opposed him. No doubt the king thought to make a game of the proceedings, to frighten and intimi-

12 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.

{*¶—1830*}

13 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?

14 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.

15 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.

16 Behold, here is the man, we deliver him into thy hands; thou mayest do with him as seemeth thee good.

{*¶—1830*}

17 And it came to pass that king Noah caused that Abinadi \*should be cast into prison; and he com-

\* p. 182

date the prophet Abinadi. In this he would be vastly disappointed.

12.17.8—*Noah*—The son of Zeniff and the father of Limhi, and a wicked man. He oversaw the martyrdom of the prophet Abinadi and the exile of Alma the elder and his people. He died an ignominious death.

12.17.11—*Abinadi*—A Nephite prophet called of the Lord among the people of the land of Lehi-Nephi in the days of King Noah and Alma the elder.

12.18 The wicked priests of Noah were cut from the same bolt of cloth as their king. They, too, would have seen Abinadi humiliated before them. They were bullies, servants of a bully. They were a self-satisfied body bent on exercising their own will upon a man whom they perceived merely as an annoyance. Their self-confidence would be torn to tatters as Abinadi anticipated their every move, their logic, their verbal traps. So powerful would Abinadi's presence be that they feared to touch him, even as Laman and Lemuel feared to touch Nephi when they accosted him in the land of Bountiful, and perhaps for similar reasons (see *1 NE-C 17.48.59-61*).

12.19 The fundamental error in judgment made by the wicked priests of Noah was the supreme arrogance they exhibited in attempting to destroy Abinadi by a resort to the scriptures. How could they possibly destroy a man filled with the Spirit of God by conjuring up arguments based on the word of God? These were men who were going to have a rude awakening as to what constituted the power and authority of God.

12.19.10—*cross*—The English verb “cross” has many meanings among them being several which have direct bearing here. First, is the notion of “erasure, cancel”, certainly a desirable goal in terms of any positive influence that Abinadi may have had on the people of Lehi-Nephi. The second, to “thwart, obstruct, hinder, or embarrass”, is probably at the heart of the usage of the word in this particular context. The third, to “counteract, clash, interfere with, make inconsistent”, is a tactic used by many of the anti-Christians in the Book of Mormon. The fourth, to “contravene, hinder by authority”, is a technique used by those who think to exercise unrighteous dominion.

12.20 The question being raised here by one of the priests is not, as some scholars have suggested, a timid query about the writings of Isaiah. This was a calculated attempt to bring Abinadi into disrepute. The tacit condemnation against the priests of Noah is that notwithstanding the fact that they evidently had access to the writings contained on the Brass Plates, if not the Brass plates themselves, and yet did nothing to edify the people in their charge. They were priests, but were not ministers of truth and justice.

12.21 The citation comes from the seventh verse of the fifty-second chapter of the prophecy of Isaiah and reads precisely the same as the King James version. This is a direct accusation against the prophet Abinadi whose prophecies have not been “good” nor had they “published peace”. They were asserting that Abinadi had “ugly feet”. For the sake of argument, however, Abinadi did promise salvation through faith and repentance and he did clearly state that it was because God reigned in both heaven and earth that they were going to suffer for their transgressions. The irony here is that the priests disregarded the first six verses of this chapter and did not anticipate Abinadi's testimony regarding the Messiah that followed when he cited the following chapter in its entirety.

manded that the priests should gather themselves together that he might hold a council with them what he should do with him.

18 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.

19 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.

{*9-1830*}

20 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:

21 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;

Mosiah 12:21  
CR85-A:34  
CR92-A:61  
Mosiah 12:21-24  
EM 2:699, 700

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, and 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 nought; and ye shall be redeemed without money. For thus saith the Lord GOD, My people went down aforetime into Egypt to sojourn there; and the Assyrian oppressed them without cause. Now therefore, what have I here, saith the LORD, that my people is taken away for nought? they that rule over them make them to howl, saith the LORD; and my name continually every day is blasphemed. Therefore my people shall know my name: therefore they shall know in that day that I am he that doth speak: behold, it is I. (Isaiah 52:1–6)

Could anything be more analogous to the circumstances of the people of Lehi-Nephi than Isaiah's description of the House of Israel in Egypt? We might even find a corollary for the Assyrians with just a little thought. But the damning point has to do with the leadership of the people who cause the inhabitants of the land howl. The blasphemy of Noah can be alluded to as well. It is fascinating that Abinadi would rather testify of Christ rather than stuff the priests of Noah with their own dressing. Hence, he does not strike back, but moves forward.

12.21.30—*Zion*—Zion is the City of our God, wherein His children are of one heart and one mind, dwell in righteousness, and have no poor among them. Most recorded attempts at establishing Zion have apparently failed, the lands desolated, the inhabitants scattered. The founding of Zion in the hearts of the children of men constitutes a major step in the gathering of Israel and in the preparations for the Second Coming of Jesus Christ and the Millennial reign.

12.22 This reads precisely the same as Isaiah 52.8. No doubt the priests saw themselves as the “watchmen” who unitedly assured the people that all was well in Zion. They were the beautiful singers; Abinadi was the one out of key, the lone strident voice, the one whose eye looked elsewhere.

12.22.28—*Zion*—Zion is the City of our God, wherein His children are of one heart and one mind, dwell in righteousness, and have no poor among them. Most recorded attempts at establishing Zion have apparently failed, the lands desolated, the inhabitants scattered. The founding of Zion in the hearts of the children of men constitutes a major step in the gathering of Israel and in the preparations for the Second Coming of Jesus Christ and the Millennial reign.

12.23 This reads precisely the same as Isaiah 52.9. In the view of King Noah and his priests, Abinadi was discomforting the inhabitants of Lehi-Nephi. The people of Zeniff had come into the waste places of the land of Nephi and had restored Nephite rule in a place once overrun by the Lamanites. “Jerusalem” had been redeemed and continued in redemption. Who was Abinadi to testify otherwise?

12.23.11—*Jerusalem*—There has been much speculation as to the linguistic heritage of the name of the Holy City. Simply said, the name literally derives from roots which mean together, “flowing peace” or “established in peace”. The great city of Salem, built in the days of Melchizedek and Abraham, was a Zion society and may have indeed enjoyed the same destiny as that of the city of Enoch. Any city, “estab-

22 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;

23 Break forth into joy; sing together ye waste places of Jerusalem; for the Lord hath comforted his people, he hath redeemed Jerusalem;

lished in peace” is by definition, the City of the great King.

12.24 This reads precisely the same as Isaiah 52.10. Without question the Nephites had enjoyed great success in their conflicts with the Lamanites, but more especially during the reign of their first king, Zeniff. The strength of the Lord had been manifested in those victories. The pitiful exhibitions that had been made by the armies of Noah had been hollow victories without divine aid. Yet the bravado of the people of Lehi-Nephi was not only unbecoming a godly people, it was patently false (see 11.18–19).

12.25 The priests had asked a rhetorical question, or at least one that they thought was rhetorical. They assumed that they understood the passage from Isaiah and were using it to cleverly, as they thought, back Abinadi into a corner from which he could not extricate himself. It seems clear that the priests of Noah had been teaching their own take on these verses in Isaiah and by that teaching they were able to readily flatter the people of Lehi-Nephi. If Abinadi stated directly that their tacit interpretation of the scripture was in error, he would be “insulting” the people to whom those verses had already been applied. That, no doubt, was what the priests were anticipating.

12.25.3—*Abinadi*—A Nephite prophet called of the Lord among the people of the land of Lehi-Nephi in the days of King Noah and Alma the elder.

12.25.11—*pretend*—Abinadi had been unjustifiably accused of duplicity (see 12.12). Here Abinadi turns the accusation back upon the priests’ heads. If they already knew what the verses meant, what was the point of asking him the question unless they were being duplicitous? If the question was serious, then they clearly were not qualified to be the priests of God. This opening salvo by Abinadi was a harbinger of all that which was to come.

12.26 The priests of Noah may have understood a lot of that which was to be found in the Brass Plates, but it would have been inconvenient for them to teach the principles of even the preparatory Gospel. They promoted a philosophy of life that was carnal, sensual, and devilish, one that could not be countenanced by one learned in the word of God.

12.26.10—*perverting*—The “pretending” was compounded by “perverting”. It is clear that the priests of Noah knew that they had been flattering the people of Lehi-Nephi regarding the passage from Isaiah. They knew that the passage did not apply to them. They twisted the scripture so that they might maintain their unrighteous dominion over the hearts and minds of the inhabitants of the land. This was neither the first nor the last time that “pretenders” would attempt to deceive the people; it has been a ploy in every dispensation since the days of Adam and Eve.

12.27 Because of all of the debauchery associated with being the king’s priests, these dissolute men had no desire or motivation to really come to grips with the moral issues taught in the scriptures. Therefore, they saw the sacred writings as a means to justify their own wickedness. Anything found therein which flew in the face of their own depraved conduct was more than inconvenient. Their hearts were hardened against the word of the Lord, hardened against the spirit of God. Inasmuch as the priests were not aficionados of the testimonies of the prophets, Abinadi asked them what they could possibly teach in the stead thereof. A few more questions like these and he would have them on the run.

24 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?

25 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?

26 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.

27 Ye have not applied your hearts to understanding; therefore, ye have not been wise. Therefore, what teach ye this people?

Mosiah 12:27–33  
MA 114



12.28 What a ghastly lie! Frankly, given the conduct of the priests and their king, the only aspects of the Law of Moses they would have taught would have been those parts which enriched them personally or gave them leave to indulge their appetites for those things which had been explicitly prohibited to the offspring of father Lehi.

12.28.9—*Moses*—We have no idea how Amram and Jochebed referred to their son by name. This given by the princess, however, essentially is a reference to his deliverance from the Nile. In its elemental form, the name of the prophet means “is born”. The cognate in Hebrew means “drew him out”.

12.29 The priests of Noah had interpreted the Law of Moses in such a perverse way that there were many aspects which they would have had to have ignored as they taught the people. The law of God is not a buffet from which we may pick and choose according to our particular palate. It is a regimen by which the divine attributes of mankind are exercised and enhanced. Nothing can be added to it nor taken away from it. Abinadi’s calling transpired as a result of the priests not magnifying their own stewardships.

12.29.12—*Moses*—We have no idea how Amram and Jochebed referred to their son by name. This given by the princess, however, essentially is a reference to his deliverance from the Nile. In its elemental form, the name of the prophet means “is born”. The cognate in Hebrew means “drew him out”.

12.29.27—*riches*—It was the avarice of the priests, their insatiable desire for the specific benefits that arose from the taxation of the people, that prompted them to justify the immoral conduct of King Noah and, thus, their own.

12.29.32—*whoredoms*—In reference to their many wives and concubines. These had been justified, in part, by an appeal to the levirate law in the Law of Moses. The commandments given to Lehi, Nephi, and Jacob, however, had made plural marriage an act of immorality among the Nephites.

12.29.38—*harlots*—Whether this is commentary on the marital relationships of the priests or a statement in fact about their extramarital affairs with prostitutes, we cannot at this time determine. Both are likely.

12.29.41—*cause*—The example of the king and the priests was sufficient to entice a vast majority of the people to embrace the same immoral stance.

12.30 The priests of Noah were not ignorant innocents; they had not been duped by the king. They had been seduced by the temptation to gratify all of their carnal desires. There would come a day in which they would, indeed, tremble before God, but not many more moments would pass before they would tremble before Abinadi, unnerved by the power of God which had come upon him, which visibly radiated from him.

12.31 Abinadi’s question is as a double-edged sword. No matter how the priests respond they are cut to the quick. The truth of the matter was that they did not care anything for salvation, but only for the gratification of their carnal and sensual dispositions. If they spoke that truth, however, they would be outwardly condemned for their hypocrisy and their insatiable desire for riches displayed before all. But admitting that salvation was possible through the Law of Moses, these perverted men exposed themselves to an even greater condemnation. It is only those particular parts of the Law of Moses that they priests liked that brought salvation? Were there any unimportant parts of the Law?

28 And they said: We teach the law of Moses.

29 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?

30 Know ye not that I speak the truth? Yea, ye know that I speak the truth; and you ought to tremble before God.

{*¶*—1830}

31 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?

Mosiah 12:28–37  
AF 454

Mosiah 12:29  
EM 1:265

\* p. 183

<p>12.31.11—<i>smitten</i>—Certainly, most of the priests of Noah would suffer at the hands of their own countrymen and then at the hands of the Lamanites. They also would suffer great temporal deprivation. At least one of their number, Alma the elder, would be smitten in his heart because of the truths which Abinadi delivered to them. He would also suffer temporarily at the hands of Amulon.</p>		
<p>12.31.25—<i>Moses</i>—We have no idea how Amram and Jochebed referred to their son by name. This given by the princess, however, essentially is a reference to his deliverance from the Nile. In its elemental form, the name of the prophet means “is born”. The cognate in Hebrew means “drew him out”.</p>		
<p>12.32 There was no other reply possible for these men.  12.32.14—<i>Moses</i>—We have no idea how Amram and Jochebed referred to their son by name. This given by the princess, however, essentially is a reference to his deliverance from the Nile. In its elemental form, the name of the prophet means “is born”. The cognate in Hebrew means “drew him out”.</p>	<p>32 And they answered and said that salvation did come by the law of Moses.</p>	
<p>12.33 Abinadi had backed them into a theological corner out of which they could not extricate themselves without faith in the Lord Jesus Christ and repentance from the personal and collective sin. They would be given the opportunity to do those very things. Abinadi turns to the teachings of the Lord which were and are recorded in Exodus 20 and Deuteronomy 5.  12.33.3—<i>Abinadi</i>—A Nephite prophet called of the Lord among the people of the land of Lehi-Nephi in the days of King Noah and Alma the elder.  12.33.31—<i>Moses</i>—We have no idea how Amram and Jochebed referred to their son by name. This given by the princess, however, essentially is a reference to his deliverance from the Nile. In its elemental form, the name of the prophet means “is born”. The cognate in Hebrew means “drew him out”.  12.33.36—<i>Sinai</i>—The site where the Gospel had been offered to the Israelites. This they refused and were given the lesser Law of Moses in its place.</p>	<p>33 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:</p>	<p>Mosiah 12:33–37 EM 3:1028</p>
<p>12.34 This verse reads precisely the same as that found in Exodus 20:2. There is no enduring freedom of any kind without the sustenance of the Lord God of Israel.  12.34.11–12—<i>out of</i>—Deuteronomy 5:6 has “from” in place of “out of”.  12.34.18—<i>Egypt</i>—A land naturally watered by the Nile River, the delta region of the same being luxuriant as one could hope for in terms of animal and vegetable life.</p>	<p>34 I am the Lord thy God, who hath brought thee out of the land of Egypt, out of the house of bondage.</p>	<p>Mosiah 12:34–35 EM 4:1469 Mosiah 12:34–36 EM 1:296</p>
<p>12.35 Abinadi testifies that the worship of one god is not sufficient; one must worship the one true and living God.  12.35.4–5—<i>no other</i>—The same commandment as recorded in Deuteronomy reads “none other” in this place.  12.35.6—<i>God</i>—Both Exodus and Deuteronomy have “gods” in this place. One can only wonder at the nature of the god that Noah and his priests worshipped and how it differed from the Lord God of Israel. Perhaps the prayers of the Zoramites in the land of Antionum would be indicative (see <i>AL-C 31.15–18</i>).</p>	<p>35 Thou shalt have no other God before me.</p>	
<p>12.36 There are significant differences between that which Abinadi quotes</p>	<p>36 Thou shalt not make unto thee</p>	

here and that which appears in the current text of the King James version of the Bible.

Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: Thou shalt not bow down thyself to them, nor serve them: for I the LORD thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me; (Exodus 20:4–5)

Notice that Abinadi leaves off in the middle of verse four. That he knew there was more to the commandment is clearly indicated when he resumes his address to the king and his priests (see 13.12–13). The seeming differences between the three passages will be made at that place. Clearly, however, the idolatry of Noah and his people is more than just an addiction to materialism.

12.37 How did the priests spend their time if not in the worship of the Lord God of Israel? Acquiring riches? Entertaining and being entertained by harlots? They were certainly not engaged in bringing moral order to the kingdom.

12.37.2—*Abinadi*—A Nephite prophet called of the Lord among the people of the land of Lehi-Nephi in the days of King Noah and Alma the elder.

13.1 Abinadi’s insight into the wicked machinations of the king and his priests had begun to unnerve Noah. Their profession of piety was revealed as a charade, their lust and corruption an offense to the Heavens. When faced with blazing truth, the willfully blind turn away in fear. A potentate like Noah, filled with the rage of his own guilt, resorts to murder and defamation. Abinadi was going to be executed because he had been deemed insane, this too appears to have been a capital crime in the land of Lehi-Nephi.

13.2 Noah had overestimated the strength of his army when he sent first sent them to do battle against the Lamanites (see 11.17). He failed to recognize the spiritual difference between his father’s forces and his own. It was a terrible blunder that cost the lives of his soldiers and his people, together with a great deal of personal and public property. As the result of this same spiritual insensitivity Noah ventures to deal with a prophet of God in a summary way. It was a serious error in judgment.

13.3 Just as Nephi had forbidden Laman and Lemuel to not pursue their murderous intent on the shores of the land of Bountiful, so also Abinadi makes it clear that to hinder him in any way before he had finished his errand from the Lord would have serious consequences. The prophet did not have to articulate what those consequences might be; his physical appearance at that moment was sufficient to persuade the priests that they best not meddle with him.

13.4 Those who have dabbled with darkness cannot bear the light of day. For

any graven image, or any likeness of any thing in heaven above, or things which are in the earth beneath.

37 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.

*{Chapter VII; continued}*  
**(Chapter 13)**

*{¶—1830}*

1 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.

2 And they stood forth and attempted to lay their hands on him; but he withstood them, and said unto them:

3 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.

4 But I must fulfil the com-

Mosiah 13  
AF 252  
PM 419  
EM 1:142, 149,  
161, 183, 194,  
196, 198, 201  
EM 2:748, 863  
EM 3:1166  
Mosiah 13:1–9  
CR96-A:49

over a decade, Noah and his priests have indulged themselves in physical and spiritual debauchery and for the first time are experiencing serious opposition to their reign of wickedness. Accusing a servant of God of madness as he speaks for God is itself madness.

13.5 As the House of Israel encamped at the foot of the holy mountain, Moses went up into Sinai and spoke with the Lord face to face, as one man speaks with another. For forty days the Prophet communed with the Lord God of Israel, receiving from His hand the fullness of the Gospel of the Lord Jesus Christ. In his absence, the children of Israel forsook the path of repentance and regeneration and reverted to a state unbecoming the children of God. By the time Moses appeared in camp, many of the Israelites had committed gross sins, idolatry of the golden calf and unspeakable acts of immorality. The tablets of stone which contained the higher law of the Gospel were broken and had it not been for the long-suffering of the Lord God the House of Israel would have been rejected as a covenant people. Moses thereafter returned to the mount and received from God another set of tablets which contained the lesser Law, that which we today call the Law of Moses. When Moses returned from his second interview, the Spirit of the Lord was so powerfully upon the Prophet that Moses' countenance was resplendent with the glory of God. The spiritually bankrupt Israelites feared Moses' appearance; they were terrified of the glory of God. In order to calm the hearts of the people, Moses placed a veil over his face until that particular effect of his stewardship had passed. Abinadi's appearance before Noah and his priest equally terrified and stultified them sufficiently that the prophet was able to complete his mission. One may only imagine the great terror and distress generated when the Lord removes the veil over the earth when the time of his Second Coming has arrived.

13.5.7—*Abinadi*—A Nephite prophet called of the Lord among the people of the land of Lehi-Nephi in the days of King Noah and Alma the elder.

13.5.17—*Noah*—The son of Zeniff and the father of Limhi, and a wicked man. He oversaw the martyrdom of the prophet Abinadi and the exile of Alma the elder and his people. He died an ignominious death.

13.5.43—*Moses'*—We have no idea how Amram and Jochebed referred to their son by name. This given by the princess, however, essentially is a reference to his deliverance from the Nile. In its elemental form, the name of the prophet means "is born". The cognate in Hebrew means "drew him out".

13.5.50—*Sinai*—The site where the Gospel had been offered to the Israelites. This they refused and were given the lesser Law of Moses in its place.

13.6 A prophet acting in the duties of his calling speaks with the tongue of angels, by the power and authority of the Holy Ghost. That power and authority in its fullness is irresistible. The effect in this case would be that Noah and his priests would know, nothing doubting, that they were putting a servant of God to death. They would partake of that same spirit of rebellion by which the Lord Jesus Christ was vilified, condemned, and crucified.

13.7 Just as Jesus' life could not be taken before he was willing to lay it down, so also is it impossible to take the life of a faithful bearer of the priesthood of

mandments 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.

{*9—1830*}

5 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.

6 And he spake with power and authority from God; and he continued his words, saying:

7 Ye see that ye have not power to slay me, therefore I finish my mes-

Mosiah 13:5  
AF 42, 159  
TSWK 181  
EM 1:6

Mosiah 13:6  
EM 1:88

God until he has finished the tasks to which he has been assigned. Sometimes it appears that natural circumstances allow for his deliverance from the rabble that would put him to death. In other instances, divine intervention is clearly manifested in the prophet's favor. The scriptures are replete with both. The word of God has frequently been compared to a two-edged sword that cuts to the very quick. When that unfailing revelation comes, each man is free to respond as he chooses. All but one of the priests of Noah will choose to ignore the piercing they received, a thrust to the heart that gave them light and truth to know that they were trifling with the Lord's servant.

13.8 The priests of Noah were so filled with their own press that they could not have anticipated the rude awakening which they were experiencing at Abinadi's hands. Up to that point, it had never crossed their minds that Abinadi was anything but a wild-eyed agitator. Wonder and amazement came as products of their surprise at his eloquence, power, and appearance. All they could contemplate, however, was their own frustration at not being able to work their will upon him. They were insane with anger. Mormon will comment in similar terms regarding the experience of Nephi and Lehi, the sons of Helaman, who could not be destroyed by the wicked men of their day because, in part, of the pillar of fire which encircled them about (see *HE-C 5.22–25*).

13.9 The servants of God in all ages have supreme confidence in the will of God. Whatever He requires of them they are willing to do. They labor out of love for Him, they serve that they might always be near Him, and they perform glorious tasks at His bidding. At the end of the record of the Jaredites, Ether expresses similar sentiments regarding his future (see *ET-C 15.34*). We may be certain that Moroni, as the last of his people, felt precisely the same way. The Apostle Paul, in representing his own feelings to the Philippians on the matter, thought it profitable whether he lived or died, for both scenarios had their specific appeal.

13.10 The death of Abinadi at the hands of the priests would serve as a foreshadowing of the deaths of many others, including King Noah and most of his priests. The account of Noah's death is explicitly recorded in Mosiah 19:20–21. Mormon discusses the consequences of the actions of the priests in the text of Alma 25 at length. This penchant for putting men to death by fire is reflected in some of the most unlikely places in the history of the Nephites

13.11 Abinadi had been interrupted in the middle of his discourse by the blustering of King Noah. He now returned to the point of interruption, the commandments regarding idolatry.

13.11.4—*read*—One wonders if Abinadi had a prepared document with him or if he somehow had access to a copy of the writings of Moses that had been preserved on the Brass Plates with him in the assembly. If they were holding court in the temple, access to the scriptures may have been possible. The pretence of piety on the part of the priests would have required it.

13.12 The text of the passages follows that Exodus 20:4 with the exception of a few changes due to translator preference, including the use of "which" in the place of "that". Note that Abinadi is able to complete the verse here.

13.12.22–23—*of things*—The King James version has "of any thing" at this place, albeit this phrasing is the translator's choice, identified by the three words being in italics.

sage. Yea, and I perceive that it cuts you to your hearts because I tell you the truth concerning your iniquities.

8 Yea, and my words fill you with wonder and amazement, and with anger.

9 But I finish my message; and then it matters not whither I go, if it so be that I am saved.

10 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 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.

{*¶—1830*}

12 And now, ye remember that I said unto you: Thou shall 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

Mosiah 13:9  
CR86-A:47

Mosiah 13:11  
CR95-A:46  
\* p. 184

Mosiah 13:12–24  
EM 2:811  
EM 4:1469  
Mosiah 13:12–26  
EM 3:1028



represent the disciples' redemption from death and hell. Jesus having raised from the dead on the first day of the week, Christians have observed that day as their Sabbath. All this, of course, with the approbation of the Lord God of Israel, he who gave the law of the Sabbath in the beginning.

13.20 This verse reads precisely the same as the King James version of Exodus 20:12 save for a minor change in punctuation. King Noah had done nothing to honor his father Zeniff. Quite to the contrary, he had overthrown much of what his father had achieved in establishing the Nephite people in the land.

13.21 This verse reads precisely the same as the King James version of Exodus 20:13. It would be safe to say that Abinadi's blood was not the first of an innocent that the King and his priests had spilled, even though the narrative does not explicitly say so.

13.22 This verse reads precisely the same as the King James version of Exodus 20:14–15. The king and his priests were lascivious almost beyond comprehension. Their multiple wives and concubines, objects of lust that had been expressly forbidden to the posterity of Lehi, made them all adulterers. This immorality was compounded by their probable resort to the many prostitutes that filled the land. Stealing the virtue was only a small part of the insatiable rapacity of the king and his priests. The 20 percent tax was only a token of all that was done to enhance the personal wealth that they desired.

13.23 This verse reads precisely the same as the King James version of Exodus 20:16. Should we not conclude that Abinadi was not the first honest man against whom the lies of perjured men had been brought to bear? In what manner had Zeniff's priests been defamed so that they were summarily dismissed in favor of Noah's cronies?

13.24 This verse reads precisely the same as the King James version of Exodus 20:17. In a society where wealth determines power and fame, covetousness is inevitable. Unbridled taxation ultimately leads to unbridled confiscation.

13.25 In the first edition of the Book of Mormon, the chapterization divides Abinadi's teachings on the Law of Moses, a law which should have been a matter of daily instruction for the priests of Noah, from his teachings on the coming of the Lord Jesus Christ and his atoning sacrifice, that which the priests would have been able to teach had they magnified their callings instead of despising them. What teachings that the priests of Noah had devised were comprised of lying and vain words (see 11.11).

13.25.8—*Abinadi*—A Nephite prophet called of the Lord among the people of the land of Lehi-Nephi in the days of King Noah and Alma the elder.

13.26 Not only had the priests not taught what principles of salvation that might be found in the Law of Moses, but they had tacitly given approval for

20 Honor thy father and thy mother, that thy days may be long upon the land which the Lord thy God giveth thee.

21 Thou shalt not kill.

22 Thou shalt not commit adultery. Thou shalt not steal.

23 Thou shalt not bear false witness against thy neighbor.

24 Thou shalt not covet thy neighbor's house, thou shalt not covet thy neighbor's wife, nor his man-servant, nor his maid-servant, nor his ox, nor his ass, nor anything that is thy neighbor's.

*{Chapter VIII}*  
**(Chapter 13; continued)**

*{¶—1830}*

25 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?

26 I say unto you, Nay; for if ye had, the Lord would not have

Mosiah 13:20  
MD 364  
CR88-A:4  
CR91-A:17  
CR91-A:31  
CR99-A:53  
Mosiah 13:21  
CR85-A:16

Mosiah 13:22  
EM 1:265

Mosiah 13:23  
CR85-A:95  
EM 1:6

Mosiah 13:24  
MD 168

Mosiah 13:25–33  
MA 115

immoral conduct among the people, together with an unholy lust for material possession (see 12.29). For these reasons, Abinadi had been commissioned by the Lord God to cry repentance unto the people of Lehi-Nephi.

13.27 Once the atonement of the Lord Jesus Christ had been accomplished, once death and hell had been accounted for in the economy of God, the Law of Moses would stand fulfilled. The expediency of the Law was in its forward-looking principles and ordinances, those rituals which foreshadowed the Savior's ministry and encouraged faith in the coming Messiah. The Law had been given to a fallen people, a rebellious people, a people who rejected the fullness of the Gospel of Christ. There would come a time when the standard would be raised, that discipleship would require considerably more than that which had been required of the House of Israel at the foot of Mount Sinai and subsequently required of their posterity until the time of the Savior's mortal ministry. Even those of great faith, those who understood all that the Law stood for and who had embraced the fullness of the priesthood and of the Gospel, were commanded to observe the instructions given in the Law as part of their obedience to the God of Heaven. In this sense, as Nephi testified, the Law was dead to them (see *2 NE-C 25.24-27*), for they had the fullness for which the Law was but a promissory token.

13.27.29—*Moses*—We have no idea how Amram and Jochebed referred to their son by name. This given by the princess, however, essentially is a reference to his deliverance from the Nile. In its elemental form, the name of the prophet means “is born”. The cognate in Hebrew means “drew him out”.

13.28 Observance of the Law of Moses was required of Israel in their reduced circumstances. It was a preparatory Gospel, one that advised faith in Christ, repentance from willful disobedience, and baptism by immersion in anticipation of a remission of those sins. The Law and the priesthood that administered that Law, the Levitical order, provided the means outward conduct might be governed. The powers of the Melchizedek Priesthood, in this regard, administered those aspects of the Gospel which pertained to the spiritual realm. Thus, a man might exercise faith sufficient to express sorrow for his misconduct and change his lifestyle. He might have faith sufficient to be found worthy to be received in baptism in anticipation of the forgiveness of those sins. The complete spiritual regeneration, however, comes with the Gift of the Holy Ghost, an ordinance which can only be performed by a bearer of the Melchizedek Priesthood as directed by those who hold the keys of that priesthood. Thus, observance of the Law of Moses was good, but it was not sufficient in and of itself to bring salvation and exaltation in the Celestial Kingdom of God.

13.28.45—*Moses*—We have no idea how Amram and Jochebed referred to their son by name. This given by the princess, however, essentially is a reference to his deliverance from the Nile. In its elemental form, the name of the prophet means “is born”. The cognate in Hebrew means “drew him out”.

13.29 The Law of Moses was given to curb the natural man, the carnality and sensuality which constitute a natural part of this fallen Telesstial world in which we live. As mentioned before, notwithstanding their great spiritual heritage, the children of Israel succumbed to their base desires at the foot of Mount Sinai. For that, they could have been and very nearly were rejected as a people. But for the sake of the covenant made with Abraham, Isaac, and Jacob, the children of Israel were given the lesser Law rather than no law at all.

caused me to come forth and to prophesy evil concerning this people.

27 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.

28 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.

29 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;

Mosiah 13:27  
EM 3:1029  
Mosiah 13:27-28  
MD 435  
DNTC 2:141,  
231  
EM 2:812  
\* p. 185  
Mosiah 13:27-30  
EM 1:10  
Mosiah 13:27-31  
DNTC 3:33  
DS 3:84  
Mosiah 13:27-32  
MD 435  
DNTC 2:141  
CR83-O:11  
Mosiah 13:27-33  
AF 454  
Mosiah 13:27-35  
DNTC 1:517

Mosiah 13:28  
DNTC 1:506  
PM 228  
EM 2:561  
CR88-O:78

Mosiah 13:29-30  
DNTC 2:237  
MM 1:79  
Mosiah 13:29-31  
MD 678  
PM 417  
Mosiah 13:29-32



<p>13.29.22—<i>Israel</i>—In reference to the covenant people, traditionally the posterity of the patriarch Jacob. There are those, however, who have been adopted into the House of Israel through obedience to the principles and ordinances of the Gospel of the Lord Jesus Christ.</p>		<p>DNTC 2:232 EM 2:892 Mosiah 13:29–35 MD 773</p>
<p>13.30 The Apostle Paul would later refer to the Law of Moses as a schoolmaster, a law appointed to lead the children of Israel toward the fullness of the Gospel of Jesus Christ. Had the House of Israel, even in its scattered condition, been diligent in keeping the Law of Moses as it was intended, they would have been prepared every whit to receive their King at his first coming, during his mortal ministry. As it was, only a few of those who dwelt in the land of Israel were prepared, but they few were gloriously prepared and reaped the blessings of obedience. Even a casual perusal of the writings of the Evangelists demonstrates their faith and obedience.</p>	<p>30 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.</p>	<p>Mosiah 13:30 PM 409, 427 EM 3:1249 CR83-O:11 Mosiah 13:30–35 MD 490</p>
<p>13.31 The more one studies the intricacies of the Law of Moses with an eye of faith, the more clearly one perceives the types of which Abinadi testifies.</p>	<p>31 But behold, I say unto you, that all these things were types of things to come.</p>	<p>Mosiah 13:31 DNTC 3:176, 180 EM 1:184 EM 2:812 EM 3:1249</p>
<p>13.32 The ancient Israelites suffered from the same blindness and heart as did the people of Lehi-Nephi and for essentially the same reasons. So blind would the people become that the mere mention of a Redeemer incensed the wicked into a homicidal fury. Lehi learned first hand how malicious the disobedient could become as he attempted to teach the inhabitants of Jerusalem the things which the Lord had revealed to him. The Jews in Jesus' day, particularly those who were supposed to constitute the leadership of the House of Israel at the time, were brutally blind to all that he and his disciples had to say. King Noah made it a capital crime to preach of Christ; other apostates in almost every dispensation have done the same when it was within their power to do so.</p>	<p>32 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.</p>	<p>Mosiah 13:32 PM 26, 228 Mosiah 13:32–33 PM 232</p>
<p>13.32.7—<i>law</i>—Meaning, of course, the Law of Moses.</p>		
<p>13.33 No legitimate prophet can forgo testifying of the Lord Jesus Christ in some fashion. The very definition of what a prophet is assures us that this must be the case. The whole of Moses' life and teaching are iconic monuments to the coming Messiah. To not be aware of the redemption decreed before the foundations of the earth were laid is to admit that little or no time has been spent studying the lives and teachings of the prophets of God.</p>	<p>33 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?</p>	<p>Mosiah 13:33 MD 489 DNTC 1:144 EM 2:724, 727, 894 EM 3:1161, 1162 Mosiah 13:33–34 AF 193 PM 99, 234 MM 2:14 Mosiah 13:33–35 JC 51 PM 27, 78 EM 2:701, 702, 746, 892, 893 CR86-O:71</p>
<p>13.33.5—<i>Moses</i>—We have no idea how Amram and Jochebed referred to their son by name. This given by the princess, however, essentially is a reference to his deliverance from the Nile. In its elemental form, the name of the prophet means “is born”. The cognate in Hebrew means “drew him out”.</p>		
<p>13.33.14—<i>Messiah</i>—A Hebrew word meaning the “Anointed One”. Translated into Greek, this phrase becomes, in its anglicized form, “Christ”.</p>		
<p>13.33.27—<i>prophets</i>—A prophet is one who testifies that Jesus is the Christ. This is a patently clear definition as one peruses the writing of the ancient seers and revelators, none of whom wrote without bearing their witness of the coming Messiah.</p>		
<p>13.34 Certainly the prophets among the Nephites had made it abundantly clear that this was their faith, this was the truth which defined their conduct among their fellow men. It is clear also that the teachings contained on the Brass Plates could not be misunderstood in this matter. The detail with which the ancients recounted their visions of the Savior's mortal ministry is astonish-</p>	<p>34 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</p>	<p>Mosiah 13:34 JC 13 EM 1:6</p>

ing and ought to lift the hearts of every man, woman, and child who has ever lived upon the face of the earth and also the hearts of all those who will ever take upon themselves a tabernacle of clay.

13.35 If one truly understood the significance of the rituals associated with the Law of Moses, one would have a clear picture of those oppressions and afflictions that befell the Savior during his mortal sojourn upon the earth.

14.1 One of the priests of King Noah had the temerity to ask an accusatory question of the prophet Abinadi (see 12.20–24). His rhetorical query had to do with a passage of scripture which seemed to condemn Abinadi for preaching negative consequences for the conduct of the leaders and people of the land of Lehi-Nephi. That scriptural citation was taken from Isaiah 52:7–10. At the heart of the matter is what really constitutes “good tidings”. The priests wanted it to refer to their flattering words which they had served up to the inhabitants of the land. Abinadi demonstrated clearly that the “good tidings” were in reference to the coming of the Messiah, the Redeemer of the House of Israel. It is almost ironic that the two chapters that seem to be at odds one with the other are in reality twin sisters in complete harmony with one another. As is frequently the case, the wicked had wrested their passage of scripture so violently with their interpretation that it was almost unrecognizable. Abinadi put it in its proper context and thus discomfited his persecutors. The entire chapter as quoted here is precisely the same as is found in the King James version.

14.1.5—*Isaiah*—There is hardly another man in the history of the world whose writings have received both the accolades of the Savior and the admiration of men. Isaiah lived during the tumultuous years that defined the eighth century before the birth of Jesus Christ. He testified the word of the Lord to the kings of Judah; Jotham, Ahaz, Hezekiah, and Manasseh. Tradition suggests that Isaiah was martyred at the hands of Manasseh for his fervent and unrelenting witness of the truth. While Isaiah testified to his own people regarding their circumstances, his writings may find application to the entire House of Israel in every time and place, including the Dispensation of the Fullness of Times and thereafter. His testimony of the atoning sacrifice of the Lord Jesus Christ is among the clearest that appears in the Old Testament today.

14.1.7—*Who*—What men had understood and believed the words of Isaiah and those of the other prophets of God? Certainly not the wicked priests of Noah who took every occasion to infuse the text with their nefarious thinking. The humble, the faithful, the children of God who desire to accept the grace of God as He offers it are those who believe the testimony of the prophets, seers, and revelators. Who among the priests of Noah believed the words of Isaiah as Abinadi did? Only one, and he would pay dearly for his revived honesty.

14.1.14—*whom*—One might make the argument that the prophets, seers, and revelators are privy to the power of God because of their experiences with the Sovereign of Heaven. One might also argue that Noah and his priests have witnessed a small portion of the power of God as vested in the prophet Abinadi, in that they were unable to apprehend him until he had completed his mission. They were terrified of the

the earth?

35 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?

*{Chapter VIII; continued}*  
**(Chapter 14)**

1 YEA, even doth not Isaiah say: Who hath believed our report, and to whom is the arm of the Lord revealed?

Mosiah 14  
AF 252  
DNTC 2:87,  
104  
PM 234, 419  
EM 1:142, 143,  
149, 161, 183,  
194, 196, 198,  
201  
EM 2:699, 701,  
702, 748, 750,  
863  
EM 3:1161,  
1163, 1283  
Mosiah 14:1–12  
DS 1:25  
EM 2:700  
CR99-O:90

Spirit of God which resided within him as he spoke (see 13.1-6). It is quite possible, however, that Isaiah is speaking of the Savior himself, the being in whom the Father placed His confidence and strength in order that the children of men might be redeemed from the fall.

14.1.17—*arm*—Many scholars have pointed to this word as a mistranslation, that the substance of the Hebrew word actually means “plant, sow, seed” and, by analogy, “children, offspring, posterity”. This, then, raises an interesting question: “To whom is the Son of God revealed?” In reality, even during the Savior’s mortal ministry, the only ones to whom Jesus has been manifested as the Only Begotten of the Father are those who first believed the “report” of the prophets. Thus, it is the “seed” that grows as a “tender plant”, making the imagery perfectly clear and consistent. Other scholars have suggested that this Hebrew word is the first element of the Mulekite place name “Zarahemla”, the full proposed meaning being the “person or place of abundant posterity”.

14.2 The plant geminates from the “seed” spoken of in 14.1.17. Many sectarian scholars have attempted to make a connection between this analogy of the “tender plant” with the “rod” growing out of the “stem of Jesse” as recorded in Isaiah 11:1. This, however, is in error inasmuch as modern revelation has clearly identified both the “rod” and the “stem” in other terms (see 2 NE-C 21.1).

14.2.2—*he*—In reference to the child Jesus at the opening of his mortal ministry upon the earth.

14.2.7—*him*—In reference to God the Eternal Father, with whom Jesus had open contact from his boyhood.

14.2.10–11—*tender plant*—The Savior’s mortal sojourn upon the earth was barely thirty-three years. Though he was the Son of the Living God, Jesus did not rise to the political power prophesied of him. The accession to the throne would transpire at a later date. It is this very human condition of Jesus that the Jews despised. In their opinion, the Messiah was to be the victorious warrior, the grand scion of David the King who was to come to rid Israel of all of her oppressors. Jesus was not a mighty oak of Bashan nor was he a towering cedar from the great forests of Lebanon. He was, in the eyes of his countrymen who received not the whisperings of the Holy Ghost, merely a “weed” which required eradicating.

14.2.15—*root*—In the eyes of the Jews, Jesus and his teachings had little or no connection with the religion of the House of Israel. He was his own “root” as it were. They did everything in their power to distance themselves from the burgeoning religion which sprang forth from the hands of the Savior and his Apostles. The Councils of Jamnia and Tiberius held in AD 70 and 130 respectively, did much to accomplish this distancing. In that severance, the Jews cut themselves off from further light and truth, dwindling also in the truth that they had possessed for many hundreds of years.

14.2.18–19—*dry ground*—The supposed birthplace of Jesus Christ, Nazareth, was continually mocked as a place of spiritual sterility. “Can there any good come out of Nazareth”, declares Nathanael (see JN-C 1.45).

14.2.23—*form*—The Hebrew word which is translated in the King James version as “form” derives from roots that mean “delineate, extend, mark out, outline, figure, appearance”. Jesus was not stunningly beautiful or handsome in the eyes of the world.

14.2.25—*comeliness*—The Hebrew word which is translated in the King James version as “comeliness” derives from roots which mean “swell up,

2 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.

Mosiah 14:2  
EM 1:6

favor, honor, be high, proud, magnificence, ornament, splendor". Jesus was always in his demeanor filled with love and humility, seeking the good of his fellow man, never exalting himself beyond the common lot of all mortals. This lack of arrogance was likewise disturbing to the high-minded leadership of the Jews during the time of the Savior's ministry.

14.2.35—*beauty*—The Hebrew word which is translated in the King James version as "beauty" derives from roots which mean "view, appearance, shape, looks, vision".

14.2.39—*desire*—The Hebrew word which is translated in the King James version as "desire" derives from roots which mean "to delight in" including the notions of "beloved, covet, lust". There is no one in their right mind who would covet the mission of the Lord Jesus Christ in his atoning sacrifice for the children of men.

14.3 In terms of the atoning sacrifice of the Lord Jesus Christ, no passage of scripture so tersely describes the sufferings of the Savior that began in the Garden of Gethsemane and terminated on the cross at Calvary. There is no individual grief or sorrow that has ever been experienced by any human being upon this earth that has not been suffered by the Redeemer of mankind. During the seven thousand years of the earth's temporal existence, sins and transgressions of every hue have been committed by the children of me, for the which there will have been an enormous debt incurred. The aggregate grief which every man should have suffered at the hands of a Just God was absorbed by the Lord in his role as the Lamb of God slain before the foundations of the earth were laid. Those who have rejected his sacrifice, those who have mocked and despised the Savior, have been those who have been filled with the spirit of the evil one, whose bitterness has hardened the hearts of an innumerable host, sons of Perdition whose fate no man will ever know unless they partake of that spirit. Who would be ashamed of the great atonement? Perhaps those who were ashamed of their own part in the Lord's suffering. Forgiveness requires repentance; repentance requires a man or a woman to freely admit that they have been foolish and rebellious, exhibiting conduct unbecoming a son or daughter of God. For some, it is easier to follow the dictates of the carnal, sensual, and devilish aspects of our fallen nature than to own our sins and call upon God to forgive us through the intercession of His Son. The humble sacrifice of the Lord Jesus Christ is the only means by which we may enjoy eternal life, eternal peace, and eternal happiness. To minimize his efforts in our behalf is a travesty; to fail to honor him for his labors is unthinkable.

14.3.18—*hid*—Some scholars have suggested that the embarrassment exhibited here is the same as one plagued with leprosy. Although the connection cannot be definitively established, yet the notion of a person being revealed as a leper because the cure for that disease is offered to him, can easily be equated to the unnerving aspects of being revealed as a sinner because the atonement of Christ is offered. The metaphor is unnecessary, however, in order to comprehend Isaiah's intent.

14.4 Abinadi will be put to death in part because he asserted that the Son of God would come to save men from their sins. King Noah and his priests had made the preaching of this sort of a Messiah a capital crime. The mockery cast into the face of the Lord Jesus while he suffered on the cross is typical of those who have rejected the notion that the salvation of mankind would be wrought by the Son of God coming into the fallen world. From all outward appearances, Jesus had succumbed to the malice of covetous men, suffering an igno-

3 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.

Mosiah 14:3  
CR99-O:48  
CR02-A:18  
Mosiah 14:3-4  
MD 341, 747

{~~9~~—1830}

4 Surely he has borne our griefs, and carried our sorrows; yet we did esteem him stricken, smitten of God, and afflicted.

Mosiah 14:4  
CR88-O:79  
CR02-O:38

minious death at their hands. If he really were the Son of God, how could the Father allow him to be so badly treated? For the disciples who stood nearby during his final moments, this was as great a test of faith as they would experience in mortality.

14.5 Christianity has no merit as a religion except Jesus Christ be perceived as a proxy for and in our behalf. When we sin or transgress a law of God, there is a punishment affixed, a punishment which must be suffered. In our fallen state we are unable to suffer sufficiently to redeem our souls from damnation. The Savior, because of his perfect innocence and accompanying love, has been empowered to literally pay the entire debt, which he accomplished during the great expiation suffered in the final hours of his mortal life. He was spiritually “beaten” in our stead and, the debt having been paid, we may be healed through the principles of faith and repentance in conjunction with the saving ordinances of the Gospel of Jesus Christ.

14.5.15—*chastisement*—How does one feign peace in a time of spiritual degeneracy? By hardening one’s heart against the whisperings of the Spirit of God. Sinners have “peace” only at the expense of their spiritual sensitivity. Thus, Jesus suffers the chastisement for our having failed to grieve appropriately for those things which we have done amiss.

14.6 Christianity has no merit as a religion unless the disciple believes that he is irreparably lost to God because of personal rebellion, except for the redemption of the Lord Jesus Christ bought with his own blood. Every man and woman who has reached the age of accountability has placed himself or herself outside the pale of eternal happiness through willful disobedience. There are no exceptions. There has been only one person in the entire history of the earth, past, present, and future, who has consistently obeyed the voice of God in all things: Jesus of Nazareth. Until we accept the Son of God as our Shepherd, our guide in all things eternal, we will find no peace or joy in this life and nothing but desolation in the next.

14.7 The flock may be spared because the Shepherd has submitted Himself to the requirements of the Law. No man could have taken Jesus, even in his mortal state, and committed the atrocities perpetrated upon his body save the Savior allowed it to happen. He could have spoken a word and his enemies would have quailed and withered before him. He chose not to do so because he was engaged in a higher purpose, one that required his full attention. We may suppose that the most hideous things that transpired during the final hours of his life took place because of his adversary’s desire to distract the Lord from his immediate task. Wicked men were inspired by the most evil of spirits, who inspired them to pour out the most vile and wretched series of events ever known to mankind. To what end? That the Son of God might be torn away from his mission, that he might forsake the task that had been placed upon his shoulders, in order that he might assert his personal preferences above the needs of his brethren and the commands of his Father. Had he done so, all of humanity, the earth and all things that dwell therein, would have been subjected to the will of Satan.

14.8 There are obvious references to the trials of the Lord held before the leadership of the Jews and of the Romans, but Jesus’ liberation from the power of death is also alluded to here. After his death on the cross, he spent three days in the company of the dead, the righteous of whom he prepared for their ministry to the deceased wicked. After that short time, the spirit of the Lord was literally taken from spirit prison and restored to his earthly tabernacle

5 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.

6 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.

7 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.

8 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.

Mosiah 14:5  
CR93-A:98

\* p. 186  
Mosiah 14:7  
EM 1:6

through the process of the resurrection. The wicked among men declared, under the guise of law, that Jesus was worthy of death. Had it been in their power, they would have condemned Jesus in the eternities as well, so little did they esteem him. The Savior was delivered from human judgment, legal judgment, and eternal judgment because he was, of all men, an innocent. Those who will inherit eternal life will do so because they will have taken upon themselves the covenants which legally and lawfully convert them into the sons and daughters of Christ, as King Benjamin pointedly and clearly declared in his final sermon to his people (see 5.7). Who will declare the posterity of the Messiah? The Father, the Son, the Holy Ghost, and every disciple of the Savior who has lived according to the commandments which he has received from the hands of the Lord and His servants. Some scholars have interpreted the word “generation” as having reference to the manner of life that a man has lived. Regardless of the linguistic nuances, the answer to the prophet’s question is precisely the same for precisely the same reasons.

14.8.14—*generation*—Can there be any question that Jesus conformed his life to every word that had proceeded forth from his Father’s mouth? Was he not a husband? Was he not a father? Has any of his posterity survived to the modern day? The answer to this last is irrelevant with respect to the power and efficacy of his atoning sacrifice by which all mankind may be saved from both death and hell.

14.8.35—*stricken*—Many ancient manuscripts, Hebrew, Greek, and Latin, together with many modern translations add the phrase “with death”. The Lord, however, did not succumb to that penultimate state until he had accomplished the atoning sacrifice, until he had suffered for the sins of all mankind.

14.9 There is no want of interpretations for this verse, all of which are clever and mildly entertaining. These attempts have been made in order to square the text of Isaiah with the death and burial of the Savior. As will be seen, none of these intellectual gymnastics are necessary in order to understand what has been written by the prophet. What we do know, however, is that Jesus was crucified as a wicked man, at least in the eyes of the world; his cross stationed between two thieves, men who were guilty of the crime for the which they had been condemned to death. His tomb, however, was not that of a condemned man, but rather of a man held in relatively high regard in Jerusalem society. It has been suggested that Joseph of Arimathea was a member of the Great Sanhedrin as was Nicodemus. Although Joseph may have been an intellectual convert to the principles of Christianity, it is unlikely that he had formally joined the Church of Christ by the time that Jesus was crucified. In this sense, Joseph of Arimathea was still a “wicked man”. Joseph’s willingness to put all at risk in order to provide a descent burial for the Lord undoubtedly derived from his belief that Jesus had done no wrong, neither in word or deed, and that he was worthy of a burial commensurate with his conduct.

14.9.5—*grave*—The Hebrew word which is translated in the King James version as “grave” derives from roots which mean “inter, sepulcher, burying place”. Jesus was buried in a borrowed tomb, that which pertained to a wealthy man named Joseph of Arimathea.

14.10 God the Eternal Father allowed His Son to suffer at the hands of Justice because He knew that Jesus was pure and holy, full of grace, love, and truth, and therefore capable of accomplishing that which he had been sent to earth to accomplish.

14.10.16—*thou*—At first blush one might assume that this is a reference to God the Eternal Father, and yet it seems odd given the rhetorical con-

9 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.

{9—1830}

10 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

text of the chapter. Ought we not to conclude that Isaiah is referring to each of us who, like the ancient Israelites, call upon a proxy to represent ourselves in the redemption and remission of our sins? The Israelites employed lambs, which in turn were symbolic of the Lord Jesus Christ. The sacrificer would lay his hands upon the head of his sacrifice whereby the lamb came to represent the sinner. Therefore, when we take upon ourselves the name of Jesus Christ through the ordinances of the Gospel, we invoke the atonement into our lives. In those covenants we become the sons and daughters of Christ, his seed.

- 14.10.25—*he*—In reference to the Lord Jesus Christ.
- 14.10.32—*prolong*—After the atonement for sin was accomplished, the Savior spent three days in the belly of the earth and then arose from the dead into immortality. Through that personal victory over death, all men who have ever lived will come forth in the resurrection.
- 14.10.37—*pleasure*—The atonement of Jesus Christ, that which pleased God to allow, makes it possible for all men, even as many as will, to inherit eternal life, enjoying the blessings of a state of increasing prosperity as the souls of men and their children are continually and eternally redeemed from all ill.

14.11 The sacrifice for sin has been exacting and complete, through the suffering of the Son of God. All infractions of the law of God, all variations from truth and light have been accounted for. The righteous will find eternal peace and happiness in the realms of glory through their faith in Christ, through sincere repentance from all of their wickedness, and through obedience to the ordinances of salvation and exaltation. Without the remission of sins brought about through the Savior's sacrifice, we would be, one and all, utterly lost to God the Father.

- 14.11.1—*He*—In reference to God the Eternal Father.
- 14.11.7—*his*—In reference to the Son of God whose atoning sacrifice made possible the complete satisfying of the law of God.
- 14.11.14—*his*—In reference to the Son of God whose knowledge of our sins and the consequences of those sins is intimate to perfection. The sacrifice of the Lord Jesus Christ satisfied the demands of justice and thereby all men may have a legal and lawful right to inherit the Kingdom of God in eternity.

14.12 Jesus of Nazareth accomplished all that his Father sent him upon the earth to do. He has been faithful and truth in all things. He has honored God in all things and therefore God will honor him in all things. Through the exaltation of the Lord Jesus Christ, we will find a welcoming inheritance in the Celestial Kingdom, to dwell with Him forever and live as He does, progressing eternally in light, truth, understanding, experience, and dominion.

15.1 Before the foundations of the earth were laid, the spirit children of God the eternal Father were gathered in council where the plan of happiness was presented to them. The spokesman for the Father at that council was the eldest of the siblings, the Firstborn Son, he whom the ancients called the Lord

prosper in his hand.

11 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 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.

***{Chapter VIII; continued}***  
**(Chapter 15)**

*{¶—1830}*

1 AND now Abinadi said unto them: I would that ye should understand that God himself shall come down among the children of

Mosiah 14:11  
MD 408  
DNTC 2:230  
EM 2:776

Mosiah 14:12  
MD 387  
DNTC 2:270  
CR01-A:77

Mosiah 15  
AF 252  
MD 378, 490  
DNTC 2:87

God Jehovah. In that premortal family gathering, the creation of the earth was proposed, a proposal that was joyously welcomed. The spirit children of God the Father were organized into generations and dispensations, each according to their talents and abilities, everyone given a time and place wherein they could grow toward full maturity, and be brought back into the presence of the Father added upon, with the possibility of eternal progression and increase within their grasp. The trials and tribulations associated with earth life were explained in the council, the great difficulties that would have to be surmounted in order to achieve exaltation. Infinite provisions were made to account for the inevitable missteps that would occur during a person's sojourn upon the earth. Foremost among those provisions was the calling and anointing of one who would provide the means necessary to redeem the children of God from the two greatest monsters that they would have to face: death and hell. Even before the earth came into existence, the Father knew that most of His children would find it impossible to conform their mortal lives perfectly to eternal law. Therefore, the brightest and most intelligent of Father's children was ordained in the midst of his brethren to come forth in the Meridian of Time to serve as the Redeemer, he who would take upon himself the full weight and measure of the transgressions and rebellions of mortal men while clothed in their fallen earthly tabernacles. This atoning sacrifice would allow every man, woman, and child to be raised up from the despair and despond that accompany sin, if they would chose to put off the natural effects of mortality through faith, repentance, and eternal covenants. The vast majority of the spirit children of God the Father accepted the plan of happiness, embraced the opportunity to experience mortal life, and rejoiced in the promise of eternal life through the offices of the Lamb of God. A third of that premortal council, however, rebelled against God and His Son under the leadership of one Lucifer. As a result of their rebellion, Lucifer and his followers were cast out of the council, eventually taking up their abode upon the newly created earth in order to usurp authority over the sons and daughters of God as they acquired their physical bodies. This vicious antagonism, born of frustration and anger, has greatly intensified the perils that have faced the children of God during mortality. Yet, the mission of the Son of God could and would account for these additional dangers brought about by the temptations of Satan and his minions. The creation of the physical earth was directed by Jehovah at the behest of his Father, many others of his siblings accompanying the Lord in his labors to provide an earthly home for all of the spirit children of God. Adam and Eve were introduced into the Garden prepared for them, the foreseen fall of the earth in its inhabitants occurred, and the posterity of our first parents began to spread forth upon the face of the earth. When Abinadi addressed King Noah and his priests, only 135 years remained before the great Jehovah would come to earth as a little child, born to his mother Mary in the town of Bethlehem (see 12.0)

15.1.3—*Abinadi*—A Nephite prophet called of the Lord among the people of the land of Lehi—Nephi in the days of King Noah and Alma the elder.

15.1.14—*God*—Abinadi is referring to the Lord Jesus Christ, the Creator and Savior of all mankind, he who was the great Jehovah, he who chosen in the premortal councils of Heaven to be the Messiah, the Son of the living God.

15.2 Some readers of the Book of Mormon find this part of Abinadi's discourse particularly difficult. In part this is true because of false notions regarding the nature of God the eternal Father and His Son, the Lord Jesus Christ and false notions regarding their relationship to each other. Because these false

men, and shall redeem his people.

2 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

PM 147, 232,  
235  
PM 419  
EM 1:142, 149,  
161, 183, 194,  
196, 201  
EM 2:715, 727,  
748, 750, 863  
EM 3:1161,  
1163, 1165,  
1283  
Mosiah 15:1  
JC 13  
PM 99, 230, 236  
MM 4:299  
EM 1:305  
Mosiah 15:1–2  
AF 40  
AGQ 4:177  
Mosiah 15:1–5  
MD 130  
PM 6  
EM 1:6  
Mosiah 15:1–8  
CR92-A:60  
Mosiah 15:1–9  
MA 48  
PM 373  
EM 2:702  
Mosiah 15:1–13  
JC 51  
Mosiah 15:1–20  
DS 1:25  
Mosiah 15:1–31  
EM 2:701

Mosiah 15:2  
EM 2:724  
Mosiah 15:2–3  
EM 1:272



doctrines have become somewhat pervasive in sectarian Christianity, the minds of many have been distracted and darkened concerning the truth of the matter. What must be kept in mind is that God the eternal Father is a glorified being of flesh and bone as tangible as man's and His Son is another, separate and distinct. At the time of Abinadi's discourse, however, Jesus had not yet been born and was, therefore, a being of spirit as we were prior to our births here upon the earth. This spirit state did not diminish his wisdom, intelligence, and capacity for good any more than it does the Holy Ghost, the third member of the Godhead. Before his physical birth, Jesus was God the Son. Through his atoning sacrifice, as King Benjamin so eloquently declared, Jesus became the Father of all those who would accept the principles and ordinances of salvation in his name.

15.2.12–14—*Son of God*—Jesus Christ is the literal spirit child of our Heavenly Father, just as all of us who were in attendance in the premortal council in Heaven are. The difference being articulated here by Abinadi is that Jesus is also the literal physical Son of God, just as he is the literal physical son of Mary. This literal aspect of Jesus' Sonship is the first of two reasons that Abinadi gives to explain why Jesus may be referred to as the Son of God. The second reason given by Abinadi as to why Jesus can be called the Son of God has to do with the Savior's attitude. The Savior was no less distressed and tempted by the nature of mortal life than any other man, yet he consciously chose to be obedient in all things that his Father required of him, as any dutiful son would do in connection with his father.

15.2.28—*Father*—Having given two reasons as to why Jesus should be considered the Son of God, Abinadi proposes to explain how it is that Jesus can also be considered the Father. This, of course, has to do with his assignment as the Redeemer of the children of men.

15.3 There is no difficulty whatsoever in Abinadi's meaning here once we understand that the power to accomplish the atonement was in large measure made possible because of the particular blessing that Jesus' received physically because of divine nature of his Father. The suffering that Jesus endured in the garden of Gethsemane, the suffering that culminated on the cross at Calvary, would have instantly destroyed any other man or woman in the flesh. Because Jesus was born of a mortal woman, Mary, he possessed the ability to die; because God was his literal father in the flesh, Jesus possessed the power to sustain his mortal life for as long as he chose. No one could take his life from him, but he had the power to lay that life down and take it up again because of his parentage. Had Jesus received his physical body from a mortal father, he would not have been able to physically bear the torment associated with the sins of mankind. Thus, Jesus is both the Son of God and the Father of our salvation because his physical body was engendered by a divine parent.

15.4 This is not Trinitarianism; this is merely a statement of fact. Jesus as the Father and as the Son is not two persons, but a single person with two titles.

15.4.9–10—*Eternal Father*—Jesus is the Father of heaven and earth in part because he was given the assignment to organize both into existence. Additionally, his role as Redeemer, and thus his role as the Father of those who would take his name upon themselves, was given to him in the grand council convened in the premortal existence. This title does not equate him with God the eternal Father, He who is the Father of All.

15.5 This constitutes the condescension of God, that Jehovah would lay down

Father and the Son—

3 The Father, because he was conceived by the power of God; and the Son, because of the flesh; thus becoming the Father and Son—

4 And they are one God, yea, the very Eternal Father of heaven and of earth.

5 And thus the flesh becoming

EM 3:1283  
Mosiah 15:2–4  
PM 61

Mosiah 15:3  
PM 464  
EM 2:739, 740

Mosiah 15:4  
AF 465  
MD 130  
DS 1:30  
PM 56  
EM 2:740  
EM 4:1671

Mosiah 15:5

his position in the eternities as a member of the Godhead, that he might come into a mortal state, as a child born of a woman, beset with all of the rigors of physical existence. Jesus came into this fallen world because he was one of us, a spirit child of God the eternal Father, who could progress no further unless he partook of this second estate. In addition to his own personal obedience to the laws of God, the Savior was charged with the responsibility of giving to all of his brethren the opportunity to overcome the deleterious effects of the telestial world so that they might chose for themselves whether or not they would have everlasting life in the presence of God their Father. There would be continual assaults on his determination to complete his divinely mandated mission. Many of those he had covenanted to preserve and bless would become his adversaries in the flesh and, having partaken of the spirit of the devil, would heap all manner of afflictions upon him. The greatest temptation that came to Jesus during his mortal ministry was to forego his service to humanity in the face their rebellion while in the midst of suffering for their sins.

15.5.4—*flesh*—In reference to the mortal body of Jesus of Nazareth, subject to all of the trials, tribulations, vicissitudes, and temptations that devolved upon men and women in this fallen world.

15.5.9—*Spirit*—In reference to Jehovah, the eldest spirit son of God the eternal Father, who was born of Mary in the town of Bethlehem in the Meridian of Time.

15.5.12—*Son*—In reference to the physical body of the Lord Jesus Christ which obeyed the light, truth, and intelligence of Jehovah.

15.5.15—*Father*—In reference to Jehovah, the creator of heaven and earth and the executor of the redemption of mankind from the fall, the Savior of the children of God from both death and hell.

15.5.17–18—*one God*—Again, this is not Trinitarianism, but a reference to Jesus Christ in his dual role as both Father and Son.

15.6 No man had ever wielded the power and authority of God as did Jesus of Nazareth during his mortal ministry among the Jews. Although none could deny that he had worked mighty miracles before the eyes of all the people, yet there were those who acknowledged those manifestations with great bitterness of soul. Out of jealousy and fear, the leadership of the Jews sought to have him dispatched by the Romans, accusing him falsely of heinous crimes against the state. To Herod the king, Jesus spoke not a word (see *LK-C 23.8–11*). There were points in his conversations with Pontius Pilate when he chose not to reply to one of the procurator’s queries (see *JN-C 19.8–10*). Yet, the grace and condescension of Christ was manifested when he did not raise his voice of command to liberate himself from the clutches of those who were determined to put him to death. Jesus specifically referred to this option when he commanded Peter to put away his sword that he had used to defend the Lord from the mob (see *MT-C 26.45–56*).

15.6.22—*Isaiah*—In reference to Abinadi’s citation of Isaiah 53:7 quoted in the previous chapter (see 14.7)

15.7 The crucifixion of the Lord Jesus Christ did not enhance the atoning sacrifice, did not make it more effective in the salvation of the souls of men from the ravages of hell. If the truth be known, the crucifixion was another hideous attempt on the part of Lucifer and his minions to distract the Savior from his divinely appointed mission. But even this assault upon his person would not deter the Lord from finishing the work his Father had given him to do. He was the dutiful Son, working out the salvation of men according to the will of the Father.

15.7.32—*Father*—In reference to Jesus’ role as the Redeemer of all man-

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.

6 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.

7 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.

DNTC 1:127  
PM 498, 502  
EM 2:727  
CR87-O:102  
CR90-A:43  
CR02-O:71

Mosiah 15:6  
MD 507  
Mosiah 15:6–9  
AF84

Mosiah 15:7  
MD 172, 174  
PM 528  
EM 2:732  
CR90-O:16  
CR91-O:43  
CR92-A:56  
CR92-O:91  
CR95-O:28

<p>kind. It may also be combined with the will of God the eternal Father inasmuch as their mutual desires for humanity are the same.</p>		<p>CR01-A:77 CR02-A:4 CR02-O:18, 30, 72</p>
<p>15.8 In the ministry of Jesus Christ to the children of men, both death and hell are overcome. All men will come forth in the resurrection at their appointed hours; all men will have the opportunity to either accept or reject the atoning sacrifice for sin made in their behalf.</p>	<p>8 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—</p>	<p>Mosiah 15:7–9 CR93-A:34 Mosiah 15:8 MD 387 PM 212 CR82-O:108 CR00-A:16 Mosiah 15:8–9 PM 246, 329 EM 1:305</p>
<p>15.8.3—<i>God</i>—The plan of happiness and all of the attendant covenants and blessings pertain to God the eternal Father. Jesus Christ is the executor of the Father’s will and does precisely what the Father Himself would do. Abinadi, however, is undoubtedly referring to Christ as the God who breaks the chains of mortality through the resurrection, a power derived from the paternity of God the Father.</p>		
<p>15.8.18—<i>power</i>—The power to lay down his life and take it up again is derived from Jesus’ literal physical descent as the Son of God, the Only Begotten of the Father in the Flesh. It is that same power over life and death that gave him the power to suffer for the sins of mankind without expiring.</p>		
<p>15.9 Of all men who have ever lived upon the earth or who will ever live upon the earth, only one man achieved the right to enter into the Celestial realms on his own merit: the Lord Jesus Christ. All others, without his intervention on our behalf, would have been miserable forever, doomed to suffer the company of Lucifer and his cohorts for eternity. The third of the spirit children who rebelled against the will of God in the premortal councils are utterly lost; they constitute Perdition. There have been those who upon entering into their second estate have willingly forfeited their opportunity for redemption of any kind, save resurrection from death. These also are Perdition, sons of perdition. All others will enjoy a degree of salvation. All will come forth in the resurrection, some as Celestial beings, some as Terrestrial or Telestial beings. The degree to which a man or woman has conformed his or her life to the light and truth, to the principles of eternity, to that same degree of glory will they come forth from the spirit prison which held them bound from the moment that they passed out of mortality. Jesus is our Mediator, our Advocate with the Father, he who has satisfied the demands of justice that we might be brought back into the presence of the Father, cleansed from every spot and stain, whole and complete.</p>	<p>9 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.</p>	<p>Mosiah 15:9 CR96-O:100 Mosiah 15:9–13 CR98-A:77 * p. 187</p>
<p>15.10 The first question raised here by Abinadi is the very same raised by the prophet in Isaiah 53:8 and discussed in the previous chapter (see 14.8). In short, those who will declare the Savior’s heritage in the eternities will be those who endorse that inheritance. The Father, the Son, and the Holy Ghost will stand as witnesses of the fulfilled covenants which guaranteed eternal life and salvation; the faithful disciples of Jesus Christ who have complied with all of the principles and ordinances of the Gospel will also declare themselves as those who wish to be called by that holy name. The second question is similar. The posterity of Christ referred to here is acquired spiritually, through his atoning sacrifice and by adherence to the requirements of the fullness of the Gospel of Jesus Christ.</p>	<p>10 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?</p>	<p>Mosiah 15:10 EM 1:6 EM 2:700 CR95-A:15 Mosiah 15:10–13 AF 469 MD 700 DS 1:29 EM 2:739 EM 4:1674 Mosiah 15:10–14 PM 360</p>
<p>15.11 Those who hearken to the words of the prophets, the special witnesses of the Lord Jesus Christ, are those who believe in the Son of God and who are obedient in all things which their Master has given them to do. These are they who become his sons and daughters, who are heirs of the Kingdom of God, joint-heirs with their Savior.</p>	<p>11 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</p>	<p>Mosiah 15:11 PM 78 EM 2:892 CR85-A:104 CR95-A:16</p>

	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.	CR01-A:30 Mosiah 15:11,13 EM 1:6
15.12 The accumulative effect of the punishment for all the sins of the faithful was sufficient to bring Jesus into the valley of the shadow of death. His suffering for them, which suffering caused him to bleed from every pore of his body, provided the power to make them his sons and daughters, through a spiritual rebirth unto eternal life.	12 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?	Mosiah 15:12 JC 614 CR85-A:104
15.13 A prophet is one who is a witness of the divine mission of Jesus Christ as the Son of the living God. By definition, a prophet is a child of Christ through the redemption from sin. One who has acquired that witness and then through disobedience forfeits the blessings of the Gospel is in perilous circumstances indeed.	13 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.	
15.13.21— <i>transgression</i> —This is a pointed accusation against the wicked priests of King Noah and undoubtedly against the King himself. These men had been raised properly, knew the truth and then rejected it in favor of the wealth, accolade, and power of the world. Only one of these men would be pricked in his heart sufficiently to return to the fold of Christ.		
15.14 Abinadi has returned to the passage from Isaiah 52 which had been quoted to embarrass and accuse him (see 12.20–24). The question had originally been rhetorical, but Abinadi brings the whole issue to a head here. It is the prophets and not the flatterers who have published salvation. The priests had not done their duty to the people as their office required of them.	14 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!	Mosiah 15:14 EM 1:6 Mosiah 15:14–18 EM 2:700 Mosiah 15:14–19 DNTEC 2:282
15.15 Again, Abinadi refers to Isaiah 52:21. The wicked priests of King Noah had tacitly suggested that they were those whose feet were beautiful, that they had been preaching good tidings. Abinadi had long since disabused them of that notion. The hearts and minds of the faithful are ever prepared to welcome the prophets among them. They are filled with joy at their coming and delight in their words of counsel, and soberly receive their calls to repentance. The prophets and the faithful are at ease with one another. Needless to say, this desirable circumstance was not present among the people of King Noah or Abinadi would have received a different sort of welcome among them.	15 And O how beautiful upon the mountains were their feet!	MM 4:343
15.15.4— <i>beautiful</i> —The Hebrew word which is translated at “beautiful” in the King James version derives from roots which mean “be at home, pleasant, suitable”.		
15.15.7— <i>mountains</i> —While it is clear that the land of Lehi-Nephi was located in the mountains of Nephi, yet Isaiah’s words are coincidental in this instance. Mountains were frequently utilized as places of prophetic resort, where the servants of God might commune with the supreme being and be instructed in matters of eternal import. The temples of God are architecturally designed to look like mountains as well, that the patrons thereof might visually and symbolically sense the proximity of God.		
15.16 The prophets of God invite all of the children of men to come unto	16 And again, how beautiful upon	

Christ, to partake of the blessings of his atoning sacrifice by entering into the covenants of salvation and exaltation. Those who have taken advantage of that invitation look upon the servants of God who brought them the light and truth of the Gospel as angels from Heaven. And so they should, for thus they are.

15.17 The servants of God in every dispensation are the same. Their message is always welcome among those of broken hearts and contrite spirits. The saints are receptive and open to light and truth; they are willing to observe the word of God no matter how inconvenient to their lifestyle. Abinadi teaches that there has never been a time nor will there ever be a time when the children of men may fruitfully live their lives independent of the principles and ordinances of the Gospel of Jesus Christ.

15.18 How would the king and his priests have received the Lord Jesus had he appeared among them? No different than the manner in which they had received Abinadi. They were of the same mind and heart as the leadership of the Jews during the time of the Savior's mortal ministry. The only thing that kept these wicked men from instantly putting Abinadi to death was the Spirit of God which had descended upon him in such a glorious fashion. They were afraid to act. Without that divine deterrent, they would have taken Abinadi to that final extremity before he had finished the task the Lord had given him to perform. Had the resurrected Christ appeared to the likes of Noah and his priests they would have quailed in his presence and would have sought the mountains to cover them in lieu of blessing the feet which walked upon those high places. The second coming of the Lord Jesus Christ will have a similar effect on the wicked who have survived the catastrophes of the last days. But the humble, the honest in heart, those filled with faith and the Spirit of God will recognize the signs of his coming and will wait upon him with joyful anticipation.

15.19 Men have no power to save themselves; they only have power to accept the salvation which has been prepared for them. The only salvation available to the children of men in all of eternity is that which has been ordained of God, even the atoning sacrifice of His Only Begotten Son, the Lord Jesus Christ. Men may think otherwise, but this only reveals the depth of their ignorance and rebellion.

15.20 At the time Abinadi was instructing King Noah and his wicked priests, the Lord Jesus had not yet been born, the resurrection from the dead had not yet taken place.

15.21 Since the days of Adam and Eve, no man, woman, or child on this earth had been resurrected from the dead. Many had been restored to mortal life through the blessings of the priesthood of God, Many had been taken into heaven through translation, reserved until a day in which they might be changed from mortality to immortality in the twinkling of an eye. This is the case with Enoch and his city, Moses, Elijah, and many others. Jesus of Nazareth, he who had been born of Mary in the town of Bethlehem, would be the firstfruits of them that slept. After his death on the cross, Jesus' body lay in the tomb of Joseph of Arimathea for three days. On the morning of the third day, his eternal spirit entered back into his physical form and permanently bonded

the mountains are the feet of those that are still publishing peace!

17 And again, how beautiful upon the mountains are the feet of those who shall hereafter publish peace, yea, from this time henceforth and forever!

18 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;

19 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.

20 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 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.

Mosiah 15:18  
CR96-O:116  
Mosiah 15:18–27  
MA 172

Mosiah 15:19  
PM 228, 291  
CR02-A:91  
Mosiah 15:19–20  
AGQ 3:89

Mosiah 15:20  
AF 373, 393  
Mosiah 15:20–23  
GD 277  
PM 268  
MLM 632

Mosiah 15:20–24  
AF 384  
DNTC 1:848  
JC 24  
Mosiah 15:21–22  
AGQ 4:74  
Mosiah 15:21–25  
MD 623, 639  
DNTC 3:473,  
577

together his immortal soul. The Savior's power over the grave was clearly manifested and serves as an outward token that his atoning sacrifice for sin is also perfectly in place. In his resurrection from the dead we have the promise of immortality; in his sacrifice for sin we have the promise of eternal life.

15.21.8–9—*first resurrection*—The first resurrection begins in the hour of the Savior's own rising from the tomb and continues until all of the righteous who have ever lived have come forth from the paradise of God as immortal and sanctified beings. The wicked will be reserved in prison until their circumstances are changed through faith, repentance, and the acceptance of the saving ordinances. The rebellious will remain imprisoned until the time of the second or final resurrection.

15.21.15—*those*—Some confusion exists as to whom Abinadi was referring. Is he asserting that every man, woman, and child who lived before the resurrection of Jesus Christ must be raised from the dead before anyone living after the time of the Savior's victory over death? This is a question which Alma the younger wrestled with himself (see *AL-C 40.14–21*). The least we can say at this point is that all those who lived prior to the time of Christ who qualified for entrance into the Celestial Kingdom will have come forth prior to the general resurrection of the saints who lived after the Lord's ascension into heaven from the Mount of Olives.

15.21.31—*Christ*—We do not know the precise word which Abinadi used in reference to the Savior. He may have used the Hebrew word "Messiah" which means exactly the same as the Greek word "Christ". It is irrelevant, however, inasmuch as the translation of the Book of Mormon was designed to fit our needs in the latter days, using terms with which we would be most familiar.

15.22 The first resurrection is further defined as consisting of those who have fervent testimonies of the Lord Jesus Christ and who abide by the principles of righteousness as taught by the prophets of God. Thus, the "first resurrection" is both temporal and qualitative.

15.22.8—*prophets*—A prophet is one who testifies that Jesus is the Christ. This is a patently clear definition as one peruses the writing of the ancient seers and revelators, none of whom wrote without bearing their witness of the coming Messiah.

15.23 The resurrection of the faithful in Christ is glorious. They who abide in the covenants proffered by the servants of God will be raised from their graves into immortality and eternal life. They will be heirs of God and joint-heirs with Jesus Christ in the Celestial Kingdom.

15.23.18—*Christ*—Simply put, the name "Christ" is the Greek translation of the Hebrew "Messiah". In both Hebrew and Greek, the terms mean "anointed one". Every prophet of God from the days of Adam has been anointed in preparation for their ministry to the world. Every king who has ruled by divine right has also been anointed as part of his ascendancy to the throne and the scepter. The same may be said of every priest who has administered the ordinances of the Priesthood, particularly those of the Melchizedek Priesthood, and most specifically in the House of the Lord. Some scholars have suggested that even though certain men have been anointed to be prophets and priests, or kings and priests, or prophets and kings, none but Jesus has been anointed prophet, priest, and king. Of course, these scholars have asserted such out of ignorance, not understanding that all those who are heirs of salvation and exaltation have been anointed prophets, priests, and kings in

22 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.

23 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.

Mosiah 15:22  
PM 285

\* p. 188  
Mosiah 15:22–26  
AGQ 1:36  
DS 2:300

Mosiah 15:23  
AF 94

similitude of their Savior. Jesus is Lord of Lords, King of Kings, the Great High Priest who presides over all priesthood, the prophet who has inspired all prophets in whatever time or place in which they might have lived. He is our Master in all things, but his labors have been designed to bring us all back into the presence of God as he is.

15.24 From the days of Adam and Eve there have been countless millions of the children of men who had no opportunity to accept the principles of salvation because their circumstances did not permit it. In ignorance, they lived out their lives upon the earth and passed into the world of spirits hardly more enlightened about the principles of eternity than they were when they were born. For hundreds of years these souls could learn little of that which would bring them to light and truth because they were distinctly separated from the spirits of the righteous who dwelt in the paradise of God. When the Lord Jesus gave his life upon the cross at Calvary, his immortal spirit went into the confines of the spirit world where he organized the righteous and gave them authority to preach the principles of salvation to the dead dwelling in spirit prison. Since that grand day, the righteous dead have taught all those who would hearken to their voice, preparing them in every needful thing so that when the saving ordinances were performed for and in their behalf by their posterity, they would be blessed as if they had accepted the Gospel of Jesus Christ while dwelling in mortality. The righteous dead postponed their resurrection from the dead that they might serve their brethren who had not been as fortunate as themselves. This labor continues at this very moment in the world of spirits, strengthened by the efforts of the living in the temples of the Most High.

15.24.20—*Christ*—Simply put, the name “Christ” is the Greek translation of the Hebrew “Messiah”. In both Hebrew and Greek, the terms mean “anointed one”. Every prophet of God from the days of Adam has been anointed in preparation for their ministry to the world. Every king who has ruled by divine right has also been anointed as part of his ascendancy to the throne and the scepter. The same may be said of every priest who has administered the ordinances of the Priesthood, particularly those of the Melchizedek Priesthood, and most specifically in the House of the Lord. Some scholars have suggested that even though certain men have been anointed to be prophets and priests, or kings and priests, or prophets and kings, none but Jesus has been anointed prophet, priest, and king. Of course, these scholars have asserted such out of ignorance, not understanding that all those who are heirs of salvation and exaltation have been anointed prophets, priests, and kings in similitude of their Savior. Jesus is Lord of Lords, King of Kings, the Great High Priest who presides over all priesthood, the prophet who has inspired all prophets in whatever time or place in which they might have lived. He is our Master in all things, but his labors have been designed to bring us all back into the presence of God as he is.

15.25 Little children who die before the age of accountability have no fear of eternity and thus are immediately ensconced in the paradise of God when they pass out of mortality. Their innocence is sanctified in Jesus Christ and they are heirs of the Celestial Kingdom.

15.26 Little children, the prophets of God, and those who hearken to the voice of God have the prospects of salvation, immortality and eternal life. Noah and his priests have cause for great concern for their own spiritual welfare, inasmuch as all but one of those in the assembly would die in their sins,

24 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.

25 And little children also have eternal life.

26 But behold, and fear, and tremble before God, for ye ought to tremble; for the Lord redeemeth none such that rebel against him

Mosiah 15:24  
AGQ 4:76  
Mosiah 15:24–27  
DS 2:29  
Mosiah 15:24–28  
AF 94

Mosiah 15:25  
MD 63, 674  
PM 301, 302  
MM 3:79, 300  
EM 1:269

Mosiah 15:25–27  
DS 2:192  
Mosiah 15:26  
MA 154

having willfully rebelled against that which they knew was right. They were not ignorant men susceptible to the ministry of the spirits of the righteous after they were dead. Unless they reversed the course of their lives they would have no part in the resurrection of the just.

15.27 Rejecting the atoning sacrifice of the Lord Jesus Christ is to reject eternal life. It is to put at risk all that a son or daughter of God should hold dear. The only escape possible for those who have offended eternal law is through faith in Christ, repentance from sin, and conformity to all that which the God of Heaven has ordained in righteousness. Any other approach to mortal and eternal life imperils the souls of men.

15.28 Every individual who has ever lived upon the earth or who will ever live upon the earth will have the opportunity to either accept or reject the Gospel of the Lord Jesus Christ. The principles of truth and righteous will have been taught to both the living and the dead, so that each may chose for himself. When the Lord Jesus descended into the world of spirits he initiated a work that has continued to roll forth among the dead from every place and time. In these last days, the task of taking the Gospel of Christ into every corner of the world will continually unfold until it has become wonderful to behold. Millions will receive of its fullness; others, like Noah and his priests, will damn themselves through willful rebellion.

15.29 Again Abinadi returns to the passage from Isaiah 52 that one of the wicked priests had used in his attempt to confound the Lord's servant (see 12.22). Zion will be brought again when the hearts and minds of the saints of God are unified in love and peace. The priests have done nothing to encourage that glorious state of affairs and, therefore, cannot possible see eye to eye with him.

15.29.30—*Zion*—Zion is the City of our God, wherein His children are of one heart and one mind, dwell in righteousness, and have no poor among them. Most recorded attempts at establishing Zion have apparently failed, the lands desolated, the inhabitants scattered. The founding of Zion in the hearts of the children of men constitutes a major step in the gathering of Israel and in the preparations for the Second Coming of Jesus Christ and the Millennial reign.

15.30 Abinadi continues quoting from the same passage, this verse corresponding to Isaiah 52:9. Ironically, one of the "waste" places of Jerusalem, the land of Zarahemla in which the Mulekites had settled, had broken forth into joy when they hearkened unto the voice of their king, Benjamin the son of Mosiah. They had every one entered into a covenant to serve God and each other all of their lives and as a result enjoyed the blessings of heaven. Abinadi knows that one day the entire earth will respond in a similar fashion, as they receive their King at his second coming, to rule and reign for a thousand years in the Zion of our God.

15.30.11—*Jerusalem*—There has been much speculation as to the linguistic heritage of the name of the Holy City. Simply said, the name

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.

27 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.

{~~9~~—1830}

28 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.

29 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 Break forth into joy, sing together, ye waste places of Jerusalem; for the Lord hath comforted his people, he hath redeemed Jerusalem.

AGQ 4:76  
MD 618  
MF 134  
Mosiah 15:26–27  
DS 2:11, 14

Mosiah 15:28  
AF 95  
CR84-O:33  
CR85-A:53

Mosiah 15:29–31  
EM 2:699, 700



literally derives from roots which mean together, “flowing peace” or “established in peace”. The great city of Salem, built in the days of Melchizedek and Abraham, was a Zion society and may have indeed enjoyed the same destiny as that of the city of Enoch. Any city, “established in peace” is by definition, the City of the great King.

15.31 This is the last verse of the passage cited by the wicked priest of Noah which was taken from Isaiah 52:7–10 (see 12.20–24). Can anyone doubt that during the Millennium every eye will see, every knee will bow, and every tongue confess that Jesus is the Christ, the Son of God, the King of Israel, and the Savior of all men, even as many as will? This is the destiny of this planet and the inhabitants thereof; this should be the worthy goal of every soul who has found a place here upon the earth.

16.1 The wicked priest of Noah had quoted this verse in mockery in an attempt to confound Abinadi. Abinadi now testifies of the truth of the matter, bearing witness that the day will come when every man will be held accountable for those things which he has done to his fellow man, a day in which there will be no deceptions, no hidden agendas, only truth, light, and justice. If a man or woman cannot bring himself or herself to be unified with the righteous then they will, of necessity, be cast out of the Zion of God.

16.1.9—*Abinadi*—A Nephite prophet called of the Lord among the people of the land of Lehi-Nephi in the days of King Noah and Alma the elder.

16.2 For those who persist in their wickedness, knowingly rebelling against all that is good, there awaits a sorrow of infinite proportions, grief of the highest order, anguish unimaginable, and anger unquenchable. They will know for themselves that they have gone astray and have forfeited all that they might have enjoyed had they turned to the Lord Jesus Christ for redemption. They will suffer, knowing that they are past redemption. The priests of Noah and Noah himself are following this path leading to destruction.

16.3 Can anyone doubt that the king and his priests were carnal, filling their lives with vicious acts of immorality and corruption? They sought for the honors of men, assiduously hankered after personal wealth, and they relished the thrill of unbridled power that leads to unrighteous dominion. In this latter they were particularly devilish, a satanic hatred that would manifest itself when once they had gained some advantage over Alma and his people in the land of Helam. The desire to become carnal, sensual, and devilish is associated with the temptations of a fallen world, yet the eternal spirit which dwells within every man knows that to succumb to the downward pull of the natural man is deleterious to his spiritual welfare. Nothing good can come from being devilish.

16.3.17–18—*old serpent*—The serpent and the dragon have become the primary metaphors for Lucifer and his minions. John the Beloved’s description of Lucifer’s role during the war in heaven is couched in draconian terms. Once the venue of the war was changed to the fallen earth, John assures his readers that the devil as dragon is alive and active in his attempts to destroy the righteous. Satan had successfully recruited

31 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.

*{Chapter VIII; continued}*  
**(Chapter 16)**

*{9—1830}*

1 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.

2 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.

3 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.

Mosiah 16  
AF 84, 252  
MD 490  
PM 419  
EM 1:142, 149,  
161, 183, 194,  
196, 201  
EM 2:748, 750,  
863  
Mosiah 16:1  
EM 1:5  
AGQ 5:96  
EM 2:773, 774  
CR98-A:51  
Mosiah 16:1–4  
MD 113, 268,  
576, 702  
DNTC 2:323  
DS 2:30  
Mosiah 16:1–15  
MA 50  
DS 1:111  
Mosiah 16:2  
MD 315, 834  
Mosiah 16:3  
MD 195  
EM 2:776  
CR01-O:96  
\* p. 189

the services of the subtle serpent in the Garden of Eden and put into his mouth half-truths and outright lies by which he beguiled Eve.

16.4 Had no redemption of the body been provided, every man, woman, and child would have eventually become totally subjected to the power of Lucifer in the world of spirits (see *2 NE-C 9,8–9*). Had there been no provision made for the remission of sins, all men would have been devoid of faith, hope, and charity. Carnality, sensuality, and devilishness may be overcome through the principles and ordinances of the Gospel, the covenants thereof infused with eternal power because of the atoning sacrifice of the Lord Jesus Christ. There was no hope for King Noah and his people save they turn to the Redeemer for salvation and exaltation.

16.5 If the wicked priests continued in their determined corruption of the people of Lehi-Nephi, if they continued in their determined homicidal assault upon Abinadi's person, they would inevitably fall into the clutches of a being far more malicious and vindictive than themselves. Abinadi testifies that without repentance, Noah and his priests will yet commit unspeakable atrocities under the influence of Satan and his angels.

16.6 Abinadi knew of the redemptive power of the atonement of Jesus Christ in large measure because he was a beneficiary of that atonement. The effects of the sacrifice of Jesus Christ would permeate all of earth's history beginning at the Meridian of Time and spreading forth into the past and into the future. We may not comprehend time in the same manner as do the Father and the Son, yet we can experience the fullness of the blessings of a redemptive act that took place in a timeframe outside the small portion of time we call our mortal lives.

16.6.4—*Christ*—Simply put, the name “Christ” is the Greek translation of the Hebrew “Messiah”. In both Hebrew and Greek, the terms mean “anointed one”. Every prophet of God from the days of Adam has been anointed in preparation for their ministry to the world. Every king who has ruled by divine right has also been anointed as part of his ascendancy to the throne and the scepter. The same may be said of every priest who has administered the ordinances of the Priesthood, particularly those of the Melchizedek Priesthood, and most specifically in the House of the Lord. Some scholars have suggested that even though certain men have been anointed to be prophets and priests, or kings and priests, or prophets and kings, none but Jesus has been anointed prophet, priest, and king. Of course, these scholars have asserted such out of ignorance, not understanding that all those who are heirs of salvation and exaltation have been anointed prophets, priests, and kings in similitude of their Savior. Jesus is Lord of Lords, King of Kings, the Great High Priest who presides over all priesthood, the prophet who has inspired all prophets in whatever time or place in which they might have lived. He is our Master in all things, but his labors have been designed to bring us all back into the presence of God as he is.

16.6.11—*speaking*—For the prophets, the past, present, and future are part of a great whole. For Abinadi, the redemption of the souls of men through the atonement of Jesus Christ was just as real as it would be to any man in any dispensation of the Gospel.

4 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.

5 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.

6 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.

Mosiah 16:4  
PM 228  
EM 1:27  
Mosiah 16:4–11  
DS 1:111

Mosiah 16:5  
MF 15, 145  
EM 1:5  
EM 3:986

Mosiah 16:6  
AGQ 5:96

16.7 Again, Abinadi is speaking of the resurrection of Christ as if it had already happened. If Jesus had not risen from the dead, it would not have been possible for men to arise from their graves perfected and glorified. The sting of death is sin. Through the atoning sacrifice of Jesus Christ, a man may be redeemed from his transgressions against the law of God, against the principles of eternity. Through faith, repentance and the power of the covenants of salvation, we may leave this sphere of existence without fear, knowing that we are spiritually alive in Christ. The power of the resurrection not only permanently restores our perfected bodies and our sanctified spirits to each other, it guarantees that Satan will have no power over us to any degree in the eternities.

16.7.3—*Christ*—Simply put, the name “Christ” is the Greek translation of the Hebrew “Messiah”. In both Hebrew and Greek, the terms mean “anointed one”. Every prophet of God from the days of Adam has been anointed in preparation for their ministry to the world. Every king who has ruled by divine right has also been anointed as part of his ascendancy to the throne and the scepter. The same may be said of every priest who has administered the ordinances of the Priesthood, particularly those of the Melchizedek Priesthood, and most specifically in the House of the Lord. Some scholars have suggested that even though certain men have been anointed to be prophets and priests, or kings and priests, or prophets and kings, none but Jesus has been anointed prophet, priest, and king. Of course, these scholars have asserted such out of ignorance, not understanding that all those who are heirs of salvation and exaltation have been anointed prophets, priests, and kings in similitude of their Savior. Jesus is Lord of Lords, King of Kings, the Great High Priest who presides over all priesthood, the prophet who has inspired all prophets in whatever time or place in which they might have lived. He is our Master in all things, but his labors have been designed to bring us all back into the presence of God as he is.

16.8 Abinadi bears his solemn witness to King Noah and his wicked priests that notwithstanding the fact that not one man had been resurrected from the dead, there would come a time when every man, woman, and child who had ever breathed a breath upon the earth be blessed with immortality. The joy of immortality would be derived from the remission of sins and the presence of righteousness in the lives of the children of God.

16.8.21—*Christ*—Simply put, the name “Christ” is the Greek translation of the Hebrew “Messiah”. In both Hebrew and Greek, the terms mean “anointed one”. Every prophet of God from the days of Adam has been anointed in preparation for their ministry to the world. Every king who has ruled by divine right has also been anointed as part of his ascendancy to the throne and the scepter. The same may be said of every priest who has administered the ordinances of the Priesthood, particularly those of the Melchizedek Priesthood, and most specifically in the House of the Lord. Some scholars have suggested that even though certain men have been anointed to be prophets and priests, or kings and priests, or prophets and kings, none but Jesus has been anointed prophet, priest, and king. Of course, these scholars have asserted such out of ignorance, not understanding that all those who are heirs of salvation and exaltation have been anointed prophets, priests, and kings in similitude of their Savior. Jesus is Lord of Lords, King of Kings, the Great High Priest who presides over all priesthood, the prophet who has inspired all prophets in whatever time or place in which they might have lived. He is our Master in all things, but his labors have been designed to bring us all back into the presence of God as he is.

7 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.

8 But there is a resurrection, therefore the grave hath no victory, and the sting of death is swallowed up in Christ.

Mosiah 16:7  
EM 2:957  
CR00-A:16  
Mosiah 16:7–8  
CR82-O:108  
CR96-O:48  
CR00-A:16  
Mosiah 16:7–11  
GD 277

Mosiah 16:7–15  
PM 268  
Mosiah 16:8  
CR87-A:30  
CR94-A:11  
CR99-O:31  
CR01-O:78  
Mosiah 16:8–13  
MLM 638

16.9 Abinadi's words here are poignant. He is standing before the king and his priests filled with the power and glory of God. He, at that moment, is a being of light. The prophet knows what his antagonists have planned for him, a cruel death by which that light would be quenched. He essentially is testifying to them that they might be successful in murdering him, but that could only happen once and he would be free of them forever. Notwithstanding his death at their hands, he knew that through the resurrection of Jesus Christ, his sojourn in the world of spirits would be temporary.

16.10 Even the king and his priests would rise from the dead in order to face the judgment of God. No sweet oblivion awaited them. Each and every one of them would be held accountable for their conduct in life, the manner in which they had debauched themselves and others, and their thoughts and actions which would culminate in the prophet's death by fire. Good and evil would not be a matter of consensus at that great and dreadful day; they would be defined according to the truth and light which abides in the heart and mind of God.

16.11 Who suffers damnation? Those who have knowingly aligned themselves with the forces of evil when they could have knowingly chosen righteousness. Those who inherit the Celestial, Terrestrial, and Telestial Kingdoms will have received varying degrees of salvation, as the Apostles, ancient and modern, have taught. It would appear that Abinadi is making distinctions between the Sons of Perdition and all others who come forth from the grave and are received into glory. No one who inherits any degree of glory will be delivered up to the devil after the resurrection.

16.12 Abinadi again speaks of willful sinners who know better, who know that a redemption has been made by Jesus Christ but refuse to be redeemed. This obstinacy derives from the lusts of the flesh, the insatiable desire to have the self exalted at the expense of every other creature.

16.13 Those who will suffer the ultimate, eternal indignity will do so because of their unwillingness to hearken to the call to repentance. The priests are told in no uncertain terms that they are in that extremity. Again, only one of them will respond positively to the teachings and admonitions of the prophet Abinadi.

16.14 The spiritual training of the people of Lehi-Nephi had been put into the hands of the priests, none of whom apparently took the matter seriously. They professed to teach the people the Law of Moses, but it is clear that their use of the writings of Isaiah was deeply flawed. They had attempted to bludgeon Abinadi with verses from the 52nd chapter of the prophet's book. Their interpretation of that passage is no doubt indicative of their unholy approach to the Law. They taught those aspects of the Law of Moses which supported their own personal perversions; their procedure was to strip all divine meaning from the scriptures and then infuse the words with their own corruptions.

9 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.

10 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—

11 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—

12 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.

13 And now, ought ye not to tremble and repent of your sins, and remember that only in and through Christ ye can be saved?

14 Therefore, if ye teach the law of Moses, also teach that it is a shadow of those things which are to come—

Mosiah 16:9  
MD 448  
PM 208  
CR87-O:102  
CR92-O:22  
CR93-O:48  
CR99-O:48  
CR00-O:80  
CR02-A:83  
Mosiah 16:10  
MD 163, 378,  
514  
DNTEC 2:403  
CR87-O:102  
Mosiah 16:10–11  
EM 1:5  
Mosiah 16:10–12  
MD 235  
Mosiah 16:11  
EM 4:1625

Mosiah 16:12  
PM 330

Mosiah 16:13  
PM 290

Abinadi testifies, pleading with the priests, that only through the atonement of Christ may anyone find salvation. If they are to be priests, instructing the people of Noah, they should do so with an eye single to his saving power, a power clearly articulated in the principles and ordinances to be found in the Law of Moses.

16.14.8—*Moses*—We have no idea how Amram and Jochebed referred to their son by name. This given by the princess, however, essentially is a reference to his deliverance from the Nile. In its elemental form, the name of the prophet means “is born”. The cognate in Hebrew means “drew him out”.

16.15 Jesus Christ is the Father of heaven and earth because he was divine commissioned to execute the Father’s will in their creation. Through his atoning sacrifice, we may become his sons and daughters by covenant.

16.15.7—*Christ*—Simply put, the name “Christ” is the Greek translation of the Hebrew “Messiah”. In both Hebrew and Greek, the terms mean “anointed one”. Every prophet of God from the days of Adam has been anointed in preparation for their ministry to the world. Every king who has ruled by divine right has also been anointed as part of his ascendancy to the throne and the scepter. The same may be said of every priest who has administered the ordinances of the Priesthood, particularly those of the Melchizedek Priesthood, and most specifically in the House of the Lord. Some scholars have suggested that even though certain men have been anointed to be prophets and priests, or kings and priests, or prophets and kings, none but Jesus has been anointed prophet, priest, and king. Of course, these scholars have asserted such out of ignorance, not understanding that all those who are heirs of salvation and exaltation have been anointed prophets, priests, and kings in similitude of their Savior. Jesus is Lord of Lords, King of Kings, the Great High Priest who presides over all priesthood, the prophet who has inspired all prophets in whatever time or place in which they might have lived. He is our Master in all things, but his labors have been designed to bring us all back into the presence of God as he is.

16.15.16—*Amen*—This word marks the end of Abinadi’s divinely mandated discourse. He will yet testify of other matters to Noah and his priests, but his mission is fulfilled at this point.

17.1 One wonders at the degree of corruption that King Noah and his priests had managed to bring into the society of the people of Lehi-Nephi. The “crime” for the which Abinadi was to be executed was preaching that Christ would come into the world to redeem mankind. This propensity for committing murder when the truth is being taught is manifested by many among the Nephites. Nehor had no hesitancy in putting Gideon to death when the latter opposed the former. The inhabitants of Ammonihah and Antionum were no less determined to physically eliminate those who held differing views.

17.1.9—*Abinadi*—A Nephite prophet called of the Lord among the people of the land of Lehi-Nephi in the days of King Noah and Alma the elder.

17.2 Alma the elder is often identified with the priest who baited Abinadi

15 Teach them that redemption cometh through Christ the Lord, who is the very Eternal Father. Amen.

Mosiah 16:15  
AF 467  
MD 130  
EM 4:1672

*{\*Chapter IX}*  
(Chapter 17)

\* p. 190

*{¶—1830}*

1 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.

Mosiah 17  
MD 821  
EM 1:142, 149,  
161, 194, 196,  
201, 213  
CR97-A:111  
Mosiah 17:1  
EM 2:863  
Mosiah 17:1–4  
DS 2:337

2 But there was one among them

Mosiah 17:2

when the prophet was first brought before King Noah (see 12.18–24). While this may very well be the case, there is no textual evidence to support the claim. The priest who rhetorically devises the question regarding Isaiah 52 is a particularly duplicitous man. Yet we are forced to ask ourselves what sort of life Alma had lived in order to be qualified to pertain to the quorum of Noah’s priests. By the same token, we have to explain what aspect of Abinadi’s teachings particularly moved Alma that he risked his own life to have the life of Abinadi spared. Alma was clearly convicted of his sins and perceived in Abinadi’s ministry the way to personal salvation. No doubt part of Alma’s motivation for Abinadi’s release was so that Alma could have greater access to the servant of the Lord, that he might be taught what he should do in order to be redeemed from his sins against men and God.

- 17.2.6—*them*—That is to say, among the wicked priests of Noah.
- 17.2.10—*Alma*—One of Noah’s wicked priests who was converted by the teachings of the prophet Abinadi in the land of Nephi. This man ought not to be confused with his son of the same name. The distinction between the two prophets is that the present Alma is usually referred to as Alma the Elder; the second is traditionally called Alma the Younger. These titles are extratextual.
- 17.2.12—*also*—This raises the question as to whom Mormon is referring besides Alma who was a genetic Nephite. Clearly, there must have been many Mulekites among the people of Lehi-Nephi or Mormon’s statement here would have made no sense whatsoever. It would seem reasonable, given the context and the syntax of the passage, to assume that Mormon is tacitly declaring that Abinadi was a direct descendant of Nephi.
- 17.2.17—*Nephi*—The fourth son of Lehi and Sariah. He proved to be a faithful follower of the Lord and a willing servant who did much to preserve his father’s family from privation and destruction. His posterity and the posterity of those who followed his example are generally known as Nephites.
- 17.2.30—*Abinadi*—A Nephite prophet called of the Lord among the people of the land of Lehi-Nephi in the days of King Noah and Alma the elder.

17.3 Alma’s defection to Abinadi was certainly perceived as an act of treason by Noah and his remaining priests. It is clear, however, that Noah was not interested in having a public trial of one of his own priests. Alma’s assassination would serve the purposes of the state.

- 17.3.10—*Alma*—One of Noah’s wicked priests who was converted by the teachings of the prophet Abinadi in the land of Nephi. This man ought not to be confused with his son of the same name. The distinction between the two prophets is that the present Alma is usually referred to as Alma the Elder; the second is traditionally called Alma the Younger. These titles are extratextual.

17.4 We are not told where Alma ensconced himself after he was ejected from the presiding councils of the people of Lehi-Nephi. Could Alma have found a safe resort near the waters of Mormon just as his followers would? Had this been the place where Abinadi had found refuge during the two years of his exile? Alma felt impressed to record all that Abinadi had taught in public and that which had been delivered within the private chambers of the king and his priests. For this reason Mormon had easy access to this detailed account of the prophet’s ministry and inserted it into his own record. Needless to say, we ought to conclude that the impression was divinely inspired. Alma’s spiritu-

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.

3 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.

4 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.

EM 1:32  
Mosiah 17:2–4  
EM 1:321

Mosiah 17:3  
EM 1:161

Mosiah 17:4  
EM 1: 5, 181

ality had been improving from day to day.

17.4.28—*Abinadi*—A Nephite prophet called of the Lord among the people of the land of Lehi-Nephi in the days of King Noah and Alma the elder.

17.5 Noah and his priests were taking no chances. They would not touch Abinadi under any circumstances, given that he had so recently been filled with the Spirit and power of God. They had been summarily warned not to touch him (see 13.1–7). Noah and his priests were as afraid of Abinadi as Laman and Lemuel had been of Nephi when he was likewise imbued with the power of God. The burden was then laid upon the king’s guards.

17.5.15—*Abinadi*—A Nephite prophet called of the Lord among the people of the land of Lehi-Nephi in the days of King Noah and Alma the elder.

17.6 What could these men have debated for three days? Had they been so unnerved by the experience with Abinadi that they were simply stultified, not being able to decide on a course of action?

17.7 From whence came this decree for capital punishment? Had there been some nefarious law enacted which made the preaching of the Messiah punishable by death? Had the king and his priests decided that the declaration that men must needs seek remission of sins from the Son of God constituted a usurpation of royal prerogative? Of course, we might conclude that in a totalitarian state any action may be justified by a simple executive order. If that be the case, however, why the three-day deliberation?

17.7.6—*Abinadi*—A Nephite prophet called of the Lord among the people of the land of Lehi-Nephi in the days of King Noah and Alma the elder.

17.8 The oddity here is that Abinadi did not need to recant his testimony regarding the coming of the Messiah, the crime for which he was to be executed. Rather, Noah commanded him to retract the judgment of the Lord against him and his people for their sins.

17.9 Abinadi’s faith in God was such that he was willing to sacrifice his life in order to seal his fervent testimony that the inhabitants of Lehi-Nephi were on the brink of spiritual and temporal disaster. The prophet knows his fate at the hands of the king and his priests; he knows that he is going to be put to death. Many of the Lord’s servants enter into their ministries knowing full well that their lives are in jeopardy.

17.9.2—*Abinadi*—A Nephite prophet called of the Lord among the people of the land of Lehi-Nephi in the days of King Noah and Alma the elder.

17.10 As have many others, Abinadi willingly sealed his testimony with his blood.

17.10.33–34—*innocent blood*—That is to say, the king and his priests will be taking a life which was not guilty of the crime for the which it was

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5 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.

6 And after three days, having counseled with his priests, he caused that he should again be brought before him.

7 And he said unto him: Abinadi, we have found an accusation against thee, and thou art worthy of death.

8 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.

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9 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.

10 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

Mosiah 17:6–20  
CR96-A:49

Mosiah 17:7–8, 12  
EM 1:161

Mosiah 17:8  
PM 99  
EM 1:6  
EM 2:750

condemned. Any man who would take the life of another knowing full well that the man was innocent of wrongdoing, places himself in the company of a notorious band of cutthroats who had no hesitancy to take the life of the Lord Jesus Christ.

17.10.42—*testimony*—The Lord will allow the wicked to fill up the measure of their wickedness in order that they might be justly condemned. Hence, the women and children who believed the words of Alma the younger and Amulek in the city of Ammonihah were allowed to perish in the fires at the hands of the wicked. The women and children were received into glory and the wicked were, shortly thereafter, ushered into the spirit world completely devoid of any eternal hopes for salvation.

17.11 What combination of events brought Noah to this state of fear? What kinds of self-deceptions had been stripped away from his mind and heart that he might fully appreciate Abinadi's testimony against him? Certainly Abinadi's boldness in the face of death was a major contributor to Noah's fearful consternation.

17.11.4—*Noah*—The son of Zeniff and the father of Limhi, and a wicked man. He oversaw the martyrdom of the prophet Abinadi and the exile of Alma the elder and his people. He died an ignominious death.

17.12 How easily Noah's burgeoning regret at having imprisoned and threatened the life of the prophet's life was eviscerated by the howlings of his priests! Defining the call to repentance as a personal attack on Noah did much to unhinge the king. As the angel had long ago pointed out to Nephi, it would be Satan-inspired anger that would lead the wicked to do violence against the righteous; it would be the fountain of filthy water.

17.13 Abinadi may have been beaten with bundled sticks prior to be burned, but that can be no more than linguistic speculation. There can be no question, however, that he was put to death by fire, having numerous bundles of sticks or faggots, piled around him.

17.13.14—*scourged*—The literal meaning of the word "scourge" has to do with "whipping" or "lashing" a person. It may also refer to any kind of extreme punishment.

17.13.18—*faggots*—The variant spellings "faggots" and "fagots" have continued in the English language since the fourteenth century. In nineteenth-century American English the preferred spelling was "fagots". Strictly speaking, a "faggot" is a bundle of sticks or small branches used as fuel. When the word is used as a verb, it specifically refers to the practice of surrounding a person with bundles of sticks in preparation for burning them to death.

17.14 Even in his moment of extremity, Abinadi is prepared to prophesy regarding the fate of the king and his priest.

17.15 This is an extraordinary prophecy in many respects. The children of the priests would be instruments of destruction, in that they would be responsible for the deaths of many by imposing the same sort of execution upon the righteous. In the account of Alma the younger, Mormon clearly states that the posterity of the priests of Noah put many Lamanites to death because of their

slay me ye will shed innocent blood, and this shall also stand as a testimony against you at the last day.

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11 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.

12 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.

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13 And it came to pass that they took him and bound him, and \*scourged his skin with faggots, yea, even unto death.

14 And now when the flames began to scorch him, he cried unto them, saying:

15 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

Mosiah 17:11–12  
CR89-A:4

Mosiah 17:12  
EM 1:6

\* p. 191

Mosiah 17:15–18  
EM 1:6  
EM 3:1164



conversion to the Gospel of Jesus Christ (see *AL-C 25.4–12*). Yet one of the most infamous of burnings of the righteous that is recounted in the Book of Mormon concerns the death of the hundreds of women and children living in the city of Ammonihah. Alma and Amulek look on as the scriptures and the families of their converts are destroyed in the vast pit prepared for them (see *AL-C 14.6–13*). Were any of the murderers engaged in the travesty of Ammonihah direct descendants of the priests of Noah? That very well may be the case, given the manner in which they responded to Alma and Amulek. The priests had many children who returned to the land of Zarahemla with Limhi and Gideon. These had disavowed their fathers, but they may have retained some of their viciousness. It is also interesting that the three disciples of Jesus who were to tarry in the land until the second coming had their lives attempted by burning (see *4 NE-C 1.32*).

17.16 We are not told precisely when this prophecy was fulfilled in the lives of the priests of Noah. It is interesting to note, however, that the only other time that the Book of Mormon speaks of “all manner of diseases” in conjunction with the posterity of Lehi is during Alma the younger’s discourse to the people of Ammonihah, that they had been delivered from all manner of diseases.

17.17 Again, we are not told precisely when this prophecy of Abinadi was fulfilled. Certainly, their flight before the Lamanites at the time King Noah was burned to death would be a partial fulfillment. Their many years trying to elude both the Lamanites and the people of Limhi after they kidnapped the twenty-four Lamanites maidens would certainly have brought Abinadi’s words to mind. Mormon cites the scattering of the posterity of the priests of Noah as part of the fulfillment as well.

17.18 King Noah explicitly suffered death by fire in the wilderness, but nothing is said specifically regarding the priests of Noah, although we may assume that many of them did not pass out of mortality peacefully. Speaking metaphysically, what would have been the spiritual fate of the priests of Noah once their lives were ended? Would they not suffer a torment on mind and heart like unto a burning to death by fire?

17.19 The tally would eventually be taken and the wicked would be weighed in the balance and be found wanting. The king and his priests, together with their posterity, would be dealt with summarily.

17.20 Some scholars have placed the death of Abinadi in the year 148 BC, but it is likely that the year was closer to 135 BC (see 12.0).

17.20.4—*Abinadi*—A Nephite prophet called of the Lord among the people of the land of Lehi-Nephi in the days of King Noah and Alma the elder.

18.1 Not only had Alma been extraordinarily receptive to the teachings of Abinadi, he had sought forgiveness at the hands of the Lord for his many transgressions against the law of God. The former priest had been pierced to

fire; and this because they believe in the salvation of the Lord their God.

16 And it will come to pass that ye shall be afflicted with all manner of diseases because of your iniquities.

17 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.

18 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.

19 Thus God executeth vengeance upon those that destroy his people. O God, receive my soul.

20 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.

*{Chapter IX; continued}*  
**(Chapter 18)**

*{¶—1830}*

1 AND now, it came to pass that Alma, who had fled from the servants of king Noah, repented of his

Mosiah 17:16  
MD 199, 346  
DNCTC 2:118

Mosiah 17:20  
EM 1:6  
EM 3:1166  
CR86-O:53

Mosiah 17:24–26  
DNCTC2:107

Mosiah 18  
PM 353  
EM 1:149, 188,

the heart with grief, godly sorrow for sin, and wished to do all in his power to bring happiness into the lives of those around him. Although we do not know precisely when the blessing came, we are certain that at some point Alma was given the keys of the priesthood that he might organize the Church of Christ among the people of Lehi-Nephi.

18.1.8—*Alma*—One of Noah’s wicked priests who was converted by the teachings of the prophet Abinadi in the land of Nephi. This man ought not to be confused with his son of the same name. The distinction between the two prophets is that the present Alma is usually referred to as Alma the Elder; the second is traditionally called Alma the Younger. These titles are extratextual.

18.1.17—*Noah*—The son of Zeniff and the father of Limhi, and a wicked man. He oversaw the martyrdom of the prophet Abinadi and the exile of Alma the elder and his people. He died an ignominious death.

18.1.18—*repented*—We do not know how long the repentance process took in order for Alma to be prepared to rehearse the words of the prophet Abinadi among the people. This process was undoubtedly more than mere hours or days. While the transformation of the soul can be initiated precipitously, the rigor involved in conforming one’s life to the principles of truth and light generally takes some time.

18.1.38—*Abinadi*—A Nephite prophet called of the Lord among the people of the land of Lehi-Nephi in the days of King Noah and Alma the elder.

18.2 Abinadi had prophesied that the people of Lehi-Nephi were on a course headed for spiritual and temporal disaster. Alma iterated his warnings, testifying that unless the people repented they would be scattered and enslaved. As every prophet who has ever lived since the days of Adam and Eve, Alma testified of the redemption of the Lord Jesus Christ that would bring victory over both death and hell. All men would come forth in the resurrection and the faithful would find freedom from spiritual bondage through repentance and the ordinances of salvation.

18.2.37—*Christ*—Simply put, the name “Christ” is the Greek translation of the Hebrew “Messiah”. In both Hebrew and Greek, the terms mean “anointed one”. Every prophet of God from the days of Adam has been anointed in preparation for their ministry to the world. Every king who has ruled by divine right has also been anointed as part of his ascendancy to the throne and the scepter. The same may be said of every priest who has administered the ordinances of the Priesthood, particularly those of the Melchizedek Priesthood, and most specifically in the House of the Lord. Some scholars have suggested that even though certain men have been anointed to be prophets and priests, or kings and priests, or prophets and kings, none but Jesus has been anointed prophet, priest, and king. Of course, these scholars have asserted such out of ignorance, not understanding that all those who are heirs of salvation and exaltation have been anointed prophets, priests, and kings in similitude of their Savior. Jesus is Lord of Lords, King of Kings, the Great High Priest who presides over all priesthood, the prophet who has inspired all prophets in whatever time or place in which they might have lived. He is our Master in all things, but his labors have been designed to bring us all back into the presence of God as he is.

18.3 There had been such a general uproar against the prophesying of Abinadi in the beginning of his ministry that it seems wonderful that Alma found anyone to teach at all. By the time Alma and his associates were forced to flee

sins and iniquities, and went about privately among the people, and began to teach the words of Abinadi—

2 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.

3 And as many as would hear his word he did teach. And he taught them privately, that it might not

194, 196, 201,  
203, 213  
EM 3:1166  
CR89-A:11  
CR98-A:104  
Mosiah 18:1  
EM 1:321  
Mosiah 18:1–2  
EM 1:6  
Mosiah 18:1–9  
PM 268  
Mosiah 18:1–29  
DS 2:337

Mosiah 18:2  
MD 54  
PM 526

into the wilderness from the servants of King Noah, only four hundred and fifty souls had joined themselves to the Church of Christ. We do not know what percentage of the total population the 450 represented, save that it was large enough to eventually be perceived by the king as the members of the Church gathered to hear Alma preach.

18.4 The naming of Alma's place of resort is interesting. The syntax of the verse would have us understand that the name was given by King Noah because of the abundance of wild beasts in the area from time to time. Some scholars have surmised that the place was dreaded and avoided because of those beasts. This may very well be the case, but there is evidence that would suggest otherwise. The Prophet Joseph Smith interpreted the meaning of "Mormon", for the benefit of the curious, by saying that it meant "more good". If we accept this meaning in a literal sense then we would have to conclude that the presence of the wild beasts in that region was a good thing rather than an odious one. Perhaps the land of Mormon was a royal hunting reserve and the majority of the people did not frequent the place because of an interdict by the king. It may have been that the king and his entourage no longer spent time in the field because they were enjoying their urban debauchery too much. These factors may provide us with some insight as to why Alma and his people were able to gather there for a period of time without being discovered.

18.4.22—*Mormon*—The name of a region in the land of Nephi noted for its waters and wild animals. It served as a hiding place for Alma the elder while he taught the faithful. We may only speculate about the relationship between this land and the name of the prophet Mormon and his father.

18.5 As has been suggested before, this resort may have been the place where Abinadi ensconced himself for two years prior to his final entry into the city of Lehi-Nephi.

18.5.5—*Mormon*—The name of a region in the land of Nephi noted for its waters and wild animals. It served as a hiding place for Alma the elder while he taught the faithful. We may only speculate about the relationship between this land and the name of the prophet Mormon and his father.

18.5.7—*fountain*—Associated with this great spring was also a large pool, one in which the disciples of Alma could easily be baptized.

18.5.12—*Alma*—One of Noah's wicked priests who was converted by the teachings of the prophet Abinadi in the land of Nephi. This man ought not to be confused with his son of the same name. The distinction between the two prophets is that the present Alma is usually referred to as Alma the Elder; the second is traditionally called Alma the Younger. These titles are extratextual.

18.5.21—*thicket*—As might be surmised, a "thicket" is a densely packed grove of trees and shrubs, a place where Alma could easily hide himself. In addition, however, 450 other people could gather there and receive instruction from Alma without detection.

18.5.32—*daytime*—One wonders if Alma sought out the faithful during the evening hours.

18.6 It is clear that Alma left the thicket from time to time, perhaps in the evening, to teach the people in Lehi-Nephi. Those who accepted his words were led to the fountain and the copse where they were more fully instructed in the principles of righteousness.

come to the knowledge of the king.  
And many did believe his words.

4 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.

5 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.

6 And it came to pass that as many as believed him went thither to hear his words.

18.7 Alma leads his people along, rehearsing the first principles of the Gospel of the Lord Jesus Christ, testifying of the manner of life that each of them should live in order to please God. Alma himself had passed along this same path of spiritual regeneration, forsaking those things that had corrupted his life and the lives of those around him. One can imagine that Alma's sermons were works of great tenderness and sensitivity.

18.7.7–8—*many days*—As has been pointed out in the past, this phrase is currently indefinable. We may conclude, however, that the conversion of 450 souls was not done in a moment. Several weeks and perhaps months were required to prepare the people for baptism into the Kingdom of God. Scholars place this time around 147 BC, but is more likely that these events took place about 134 BC (see 12.0).

18.7.20—*Mormon*—The name of a region in the land of Nephi noted for its waters and wild animals. It served as a hiding place for Alma the elder while he taught the faithful. We may only speculate about the relationship between this land and the name of the prophet Mormon and his father.

18.7.26—*Alma*—One of Noah's wicked priests who was converted by the teachings of the prophet Abinadi in the land of Nephi. This man ought not to be confused with his son of the same name. The distinction between the two prophets is that the present Alma is usually referred to as Alma the Elder; the second is traditionally called Alma the Younger. These titles are extratextual.

18.8 Alma's teachings at the waters of Mormon are some of the most sublime to be found on the significance of the ordinance of baptism. It represents a covenant of unity, a preamble to the blessings and covenants of the people of Zion.

18.8.15—*waters*—Sufficient, Alma might have added, to allow for the baptism of all who were gathered at that place.

18.8.17—*Mormon*—The name of a region in the land of Nephi noted for its waters and wild animals. It served as a hiding place for Alma the elder while he taught the faithful. We may only speculate about the relationship between this land and the name of the prophet Mormon and his father.

18.8.33—*fold*—Christ is the Good Shepherd and all of his disciples pertain to his flock.

18.8.39—*called*—When we are received into the covenants of salvation, we take upon ourselves the name of Christ, we become his sons and daughters, as King Benjamin testified.

18.8.46—*bear*—The fundamental function of a family is mutual support, that the trials and tribulations of life might be shared together, rather than suffered alone.

18.9 The power and influence of the Holy Ghost is that which enables the son or daughter of Christ to be able to mourn appropriately, comfort effectively, and testify of the goodness of God in all circumstances, even as did Abinadi, who no doubt was presented as the supreme example of faithfulness in extremity. Abinadi had spoken at length regarding the importance of coming forth in the first resurrection and the blessings associated with it.

18.9.6—*mourn*—The disciples of Jesus Christ are linked to one another spiritually by the power and influence of the Holy Ghost. One member of the Church of Jesus Christ cannot suffer and the rest of saints not sense the distress.

18.9.13—*comfort*—The Comforter is the Holy Ghost, the third member

7 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.

{*9*—1830}

\*8 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 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—

Mosiah 18:7  
AF 119  
Mosiah 18:7–10  
MD 70, 540,  
660  
DNTC 1:358,  
723  
MM 2:379  
EM 1:93  
CR81-A:59  
Mosiah 18:7–11  
EM 1:332

\* p. 192  
Mosiah 18:8  
DNTC 2:432,  
485  
EM 2:681  
EM 4:1556  
CR89-A:30  
CR90-O:30, 36  
CR99-A:39  
CR02-A:33  
Mosiah 18:8–9  
MD152  
DNTC 1:690  
EM 1:32, 94,  
303  
EM 2:655  
EM 3:1248,  
1422  
CR81-A:109  
CR85-A:94  
CR86-A:39  
CR90-A:20  
CR91-O:106  
CR92-O:90  
CR93-O:107  
CR95-A:105  
CR96-O:41  
CR98-A:18  
CR99-O:33  
CR00-A:75  
CR00-O:7

of the Godhead. Having entered into the waters of baptism, the gift of the Holy Ghost is bestowed upon each member of the Church that they might know how to be a blessing to their fellow men.

18.9.25—*witnesses*—Disciples of Jesus Christ are those who, by means of the testimony borne by the Spirit of God, know of a surety that Jesus is the Christ, the Son of the living God, the Redeemer of all mankind, even as many as will.

18.10 There is no more penetrating question in all of the eternities. This same covenant and attending ordinance has been administered in every dispensation of the Gospel of Jesus Christ with precisely the same benefits that Alma articulates here.

18.11 In another place, Mormon describes the disciples of Jesus Christ as a people who could not have been happier, having been freed from envy, strife, tumult, whoredom, lying, murder, and lasciviousness (see *4 NE-C 1.16*). Here the anticipation of that state brings unbounded joy to the hearts and minds of Alma's friends.

18.12 Alma's prayer exemplifies his great humility. The community that he had gathered out of the land of Lehi-Nephi was about to receive the saving ordinances at his hands. There was much to be grateful for, much to be proud of, much to rejoice in. Alma wished to think of himself as a servant, merely doing the will of God in these matters. He did not wish to succumb to the inevitable words of gratitude that would come from the lips of Helam and the others.

18.12.8—*Alma*—One of Noah's wicked priests who was converted by the teachings of the prophet Abinadi in the land of Nephi. This man ought not to be confused with his son of the same name. The distinction between the two prophets is that the present Alma is usually referred to as Alma the Elder; the second is traditionally called Alma the Younger. These titles are extratextual.

18.12.10—*Helam*—We know little about this man save for his faithfulness in accepting the Gospel of Jesus Christ in the face of opposition. His spiritual stature, his complete acceptance of all that it meant to be a saint, apparently inspired the others in Alma's party to name their city and the land surrounding it after this great man.

18.12.16—*first*—His preeminence among the people probably is in reference to his being one of those who accepted the teachings of Alma during the earliest times of Alma's ministry. There can be no question, however, that he was held in high esteem by the rest of the Church of Christ.

18.13 Although the prayer offered by Alma at the time of Helam's baptism does not read exactly as the prayer designated for this dispensation, yet the essential elements are there. The Savior gave the exact wording which the Nephites were to use when baptizing converts into his Church, when he personally taught them at the Temple in Bountiful shortly after his resurrection

10 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?

11 And now when the people had heard these words, they clapped their hands for joy, and exclaimed: This is the desire of our hearts.

{*¶*—1830}

12 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.

13 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

Mosiah 18:8–10  
MD 167, 297,  
798  
DS 2:18  
PM 385  
EM 1:332  
EM 3:1243  
CR86-A:32  
CR90-A:14  
CR93-A:10  
CR97-A:21, 40,  
65  
Mosiah 18:8–12  
EM 2:744  
Mosiah 18:8–13  
DS 2:328  
Mosiah 18:8–14  
PM 340  
Mosiah 18:8–16  
AF 156  
Mosiah 18:8–17  
AF 131  
EM 1:93  
Mosiah 18:9  
MD 47, 509,  
519, 787  
DNTC 2:80,  
111  
EM 1:366  
EM 3:1236  
EM 4:1539  
CR80-O:38  
CR83-O:47  
CR85-O:6  
CR87-A:12  
CR87-O:103  
CR88-A:27  
CR89-A:30, 93  
CR90-A:75, 77,  
78  
CR90-O:27  
CR92-A:18  
CR93-A:109  
CR94-A:57  
CR95-A:106  
CR96-A:96  
CR96-O:42  
CR97-O:54  
CR98-A:84  
CR99-A:45  
CR00-O: 4, 31,  
79  
CR01-A:18  
CR01-O:7  
Mosiah 18:10

from the dead (see 3 NE-C 11.25). We need not quibble about the details inasmuch as Mormon clearly states that Spirit of the Lord was upon Alma at the time he performed the ordinance.

18.13.19—*Helam*—We know little about this man save for his faithfulness in accepting the Gospel of Jesus Christ in the face of opposition. His spiritual stature, his complete acceptance of all that it meant to be a saint, apparently inspired the others in Alma’s party to name their city and the land surrounding it after this great man.

18.13.23–24—*having authority*—We are not privy as to exactly when Alma received the authority to perform these ordinances. The children of Lehi had continued in their administration of the Law of Moses under the auspices of the Melchizedek Priesthood. All of the effectual saving ordinances that had been administrated since the days of Lehi and Nephi had been done in accordance with the blessings deriving from the higher priesthood. We might speculate that Alma, as a priest of Noah, had been properly ordained to the priesthood even though the perversions that followed afterward were completely inconsistent with the principles of righteousness. We may conclude, however, that Alma had been authorized to perform Helam’s baptism either by another ordination or a confirmation of that authority by the Lord Himself.

18.13.75—*Christ*—Simply put, the name “Christ” is the Greek translation of the Hebrew “Messiah”. In both Hebrew and Greek, the terms mean “anointed one”. Every prophet of God from the days of Adam has been anointed in preparation for their ministry to the world. Every king who has ruled by divine right has also been anointed as part of his ascendancy to the throne and the scepter. The same may be said of every priest who has administered the ordinances of the Priesthood, particularly those of the Melchizedek Priesthood, and most specifically in the House of the Lord. Some scholars have suggested that even though certain men have been anointed to be prophets and priests, or kings and priests, or prophets and kings, none but Jesus has been anointed prophet, priest, and king. Of course, these scholars have asserted such out of ignorance, not understanding that all those who are heirs of salvation and exaltation have been anointed prophets, priests, and kings in similitude of their Savior. Jesus is Lord of Lords, King of Kings, the Great High Priest who presides over all priesthood, the prophet who has inspired all prophets in whatever time or place in which they might have lived. He is our Master in all things, but his labors have been designed to bring us all back into the presence of God as he is.

18.14 We may wonder and speculate regarding this significant immersion in the waters of Mormon. Did this ordinance constitute Alma’s own baptism or was it his way of manifesting his own willingness to be part of the Church of Jesus Christ. At the beginning of every dispensation there are little necessary and symbolic oddities which sometimes concern students of those dispensations. These may easily be resolved with a degree of intelligence and faith. There can be no doubt that the God of Heaven was pleased with the conduct of both men, otherwise neither of them would have been filled with the Spirit.

18.14.3—*Alma*—One of Noah’s wicked priests who was converted by the teachings of the prophet Abinadi in the land of Nephi. This man ought not to be confused with his son of the same name. The distinction between the two prophets is that the present Alma is usually referred to as Alma the Elder; the second is traditionally called Alma the Younger. These titles are extratextual.

18.14.11—*Helam*—We know little about this man save for his faithfulness

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.

14 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.

MD 656  
CR83-O:47  
CR86-O:40  
CR97-O:8  
Mosiah 18:11  
CR96-O:27  
Mosiah 18:12  
EM 1:95  
CR97-A:103  
Mosiah 18:12–13  
MM 1:403  
EM 1:203  
Mosiah 18:12–17  
AGQ 1:51  
EM 1:270  
Mosiah 18:13  
AF 197  
AGQ 3:203  
EM 1:32  
EM 1:95  
CR01-O:78  
CR02-A:91  
Mosiah 18:13–14  
AGQ 4:163  
EM 1:93  
Mosiah 18:13,18  
EM 1:88

in accepting the Gospel of Jesus Christ in the face of opposition. His spiritual stature, his complete acceptance of all that it meant to be a saint, apparently inspired the others in Alma's party to name their city and the land surrounding it after this great man.

18.15 Mormon makes it perfectly clear that Alma's immersion with Helam was not the pattern that was followed afterwards. Thus, we are left to our own devices as to what should be understood regarding Alma's conduct. Was the dual immersion divinely mandated in that instance or was it a heartfelt symbolic gesture on Alma's part for the benefit of all those who were gathered at the waters of Mormon? We do not know and it apparently is not particularly important.

18.15.3—*Alma*—One of Noah's wicked priests who was converted by the teachings of the prophet Abinadi in the land of Nephi. This man ought not to be confused with his son of the same name. The distinction between the two prophets is that the present Alma is usually referred to as Alma the Elder; the second is traditionally called Alma the Younger. These titles are extratextual.

18.16 We are not told whether all two hundred and four individuals were baptized on the same day as Helam, but it may very well have been the case. By the time Alma and his people were forced to flee the land of Lehi-Nephi, there were 450 in the congregation. Were there 256 little children who had not as yet arrived at the age of accountability included in that number? We do not know. Had there been additional baptisms at the waters of Mormon that took place after the first 204 had received that holy ordinance? Undoubtedly, but we are not privy as to how many.

18.17 The power and authority to baptize the faithful had been given to Alma by the Lord in some undisclosed fashion. Alma also held the keys of that priesthood and would be given the opportunity to ordain others that they might serve the saints as well. We are not told whether any others were given the privilege, at that time, to baptize those who were joining the Church after the baptism of Helam. The formal organization of the priesthood leadership is described in the next verse.

18.17.8—*God*—We should keep in mind that "God" in this context is synonymous with "Jesus Christ".

18.18 With the baptism of the first 204 saints of God, the number of priests would have obviously been four. As the number of the member of the Church of Christ grew, it would have been necessary to increase the number of priests as well. By the time the company departed into the wilderness, there would have been seven priests assigned.

18.18.7—*Alma*—One of Noah's wicked priests who was converted by the teachings of the prophet Abinadi in the land of Nephi. This man ought not to be confused with his son of the same name. The distinction between the two prophets is that the present Alma is usually referred to as Alma the Elder; the second is traditionally called Alma the Younger. These titles are extratextual.

18.18.19—*fifty*—When the children of Israel dwelt in the wilderness of Sinai, Moses was instructed to organize his people in a similar fashion, giving some of the responsibility of judging the children of Israel to

15 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 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.

17 And they were called the church of God, or the church of Christ, from that time forward.

{*¶*—1830}

And it came to pass that whosoever was baptized by the power and authority of God was added to his church.

{*¶*—1830}

\*18 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.

Mosiah 18:16  
EM 4:1578  
Mosiah 18:16–26  
CR82-A:22

Mosiah 18:17  
MD 136  
EM 1:32, 204  
Mosiah 18:17–18  
AGQ 3:38

\* p. 193  
Mosiah 18:18  
AGQ 4:164  
MD 507  
CR01-O:78  
Mosiah 18:18,21  
CR89-A:88

captains of ten, of fifty, of hundreds, and of thousands. The system of governance given to men allows for flexibility and for service, that the sons of god might become more like unto their Heavenly Father.

18.19 While it is true that every man filled with the power and influence of the Holy Ghost might know the mysteries of the Kingdom of God, the Savior has chosen his particular servants to be prophets, seers, and revelators, giving them the keys whereby the principles of the fullness of the Gospel might be revealed to the Church and Kingdom of God at the appropriate time and place. Those who serve their fellow men in the Church are under a strict charge to testify of those things that have been revealed through the channels that the Lord has established. Thus, in every dispensation there is one who holds and exercises all of the keys of the priesthood and who is authorized to share the commandments of God with his fellows. All other authorities, teachers, and instructors are to follow his lead, notwithstanding they have been blessed with abundant knowledge and wisdom beyond that which is requisite for that particular time and place. Thus, all things are done in their proper order, according to the will of God.

18.19.30—*prophets*—A prophet is one who testifies that Jesus is the Christ. This is a patently clear definition as one peruses the writing of the ancient seers and revelators, none of whom wrote without bearing their witness of the coming Messiah.

18.20 In preaching nothing but faith and repentance to the children of men, every man has sufficient material to keep himself busy for his entire life.

18.21 Alma's intent was the same as every other prophet of God since the beginning of time. He wished to establish Zion among his people, that they might be loving brothers and sisters, filled with wisdom and understanding, ready to alleviate sorrow and distress in the hearts and minds of their fellow men, establishing peace and harmony upon the earth, that the Son of God might come and dwell among them.

18.22 Those commissioned to preach the everlasting Gospel were also ordained to invite the children of men unto the covenants of Christ, to fulfill the commandments that had been revealed from the Father and the Son. Men and women were baptized, taking upon themselves the name of Christ, becoming his sons and daughters, being heirs of salvation and exaltation in the Celestial Kingdom of God.

18.23 The Sabbath that the converts of Alma and his brethren observed was that dictated by the Law of Moses; that is to say, they worshipped on the seventh day of the week. Sabbath day observance would not change to the first day of the week until after the resurrection of the Lord Jesus Christ. Daily prayer, morning and evening, was also a cardinal point of their religious life.

18.24 The care to be given the disciples of Christ in the early days of the Church of Christ founded by Alma was substantive but not onerous. Those commissioned to preach the Gospel could do so without relying on the personal resources of the fifty for whom they had charge.

19 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.

20 Yea, even he commanded them that they should preach nothing save it were repentance and faith on the Lord, who had redeemed his people.

21 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.

22 And thus he commanded them to preach. And thus they became the children of God.

23 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.

24 And he also commanded them that the priests whom he had ordained should labor with their own hands for their support.

Mosiah 18:19  
CR87-A:62, 107  
Mosiah 18:19–20  
EM 1:32

Mosiah 18:20  
AF 119

Mosiah 18:21  
AGQ 1:51  
CR89-A:6  
CR94-A:94  
Mosiah 18:21–23  
EM 1:32

Mosiah 18:23  
AF 450, 455  
JC 204  
CR96-A:20



18.25 Given the context of this verse, it would appear that another day other than the Mosaic Sabbath was chosen for their gatherings. Thus, the disciples of Christ would assemble with the other inhabitants of the land of Lehi-Nephi to perform those rituals incumbent upon them according to the Law of Moses. In this the Church did not differ significantly from the practice of the early Christians in Palestine during the Apostolic ministry. Having made this comparison, however, we should not assume that Alma's disciples necessarily met on the first day of the week. The Church of Christ was still in hiding and a weekly consistency might have aroused undue suspicion.

18.26 For their service to the children of God in their ministry the priests were to receive no monetary compensation, but they were blessed by the gifts that God was prepared to bestow upon them. Those gifts were spiritual, by which they were able to minister for Christ more effectively. Their minds and hearts were opened as they studied the scriptures; they were blessed in the moment that they opened their mouths to teach to saints, often receiving by the Spirit as much as they shared with their fellow men.

18.27 This may not constitute the Law of Consecration, but it certainly was a system of temporal welfare by which the entire Church was blessed. The principles of tithing, fast offerings, and other beneficent sacrifices are easily encompassed in the practices encouraged by Alma. They lived in righteousness and they had no poor among them.

18.27.3—*Alma*—One of Noah's wicked priests who was converted by the teachings of the prophet Abinadi in the land of Nephi. This man ought not to be confused with his son of the same name. The distinction between the two prophets is that the present Alma is usually referred to as Alma the Elder; the second is traditionally called Alma the Younger. These titles are extratextual.

18.28 These contributions were not mandatory taxes that were imposed upon the Church membership. The saints were taught the principles, advised of the promised blessings, and then were given the opportunity to be a blessing to their fellow men. How exactly these gifts were imparted and how they were received we are not told, but there was, no doubt, a system devised whereby all concerned were blessed and edified.

18.28.22—*priests*—The priests had been commanded to labor with their own hands that they might not be a burden to the people. Clearly, however, there were demands that were sometimes made of the priests which took them away from their fields and flocks for an extended period of time. Because of the spiritual labors, then, their temporal needs could not be met. Under those rare instances, the membership of the Church was invited to help provide for the shortfall.

18.29 All of the instructions that Alma gave to the Church of Christ, concerning the temporal and spiritual wants of the saints, had been the products of direct revelation to the prophet. Without making too much of the distinction, we may suppose that "needs" have to do with material welfare and "wants" have to do with the spiritual lives of the saints. Modern English speakers, unfortunately, often conflate the two into one word with different spellings.

18.29.31—*needs*—The English word "needs" derives from Germanic sources that mean "distress, force, necessity, exhausted" and perhaps is linguistically akin to words implying imminent death. The distinction

25 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 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.

27 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.

28 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.

29 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.

Mosiah 18:25  
MD 848  
EM 1:33  
CR98-O:30

Mosiah 18:26  
CR82-A:38  
CR88-O:50  
CR93-A:100  
Mosiah 18:27  
CR01-O:87  
Mosiah 18:27–28  
EM 1:33  
CR81-O:131  
Mosiah 18:27–29  
CR80-A:113

Mosiah 18:28  
EM 3:1392

Mosiah 18:29  
CR88-O:75  
CR92-A:12

between “wants” and needs” is often muddled by making the one a synonym for the other.

18.29.34—*wants*—The English word “wants” derives from North Germanic roots which refer to “deficiency, lacking, being under obligation” and by association, a “profound desire without reservation”. The distinction between “wants” and needs” is often muddled by making the one a synonym for the other.

18.30 One wonders as the repetition of the place name in the text until one remembers that its fundamental meaning is, according to the prophet Joseph Smith, “more good”. Surely the promise of the waters of any baptism is more goodness. In the case of Alma and his friends, the goodness would continue with them, even as they fled into the wilderness to preserve their lives from the machinations of King Noah and his wicked priests. Mormon was no doubt grateful to have been graced with that same name. He had been a warrior almost all of his life, dealing out death to his fellow men in defense of his people and in an attempt to preserve the word of God for his posterity and the posterity of his brethren. His primary spiritual task, however, was to compile the record of his people in such a manner that it would fulfill the prophecy made centuries earlier that a book would come forth that would help establish the truth of the Bible and bear unhesitating testimony of the Lord Jesus Christ. This second witness made by a scattered remnant of the House of Israel, would be the means by which many millions of the children of God would find the truth and be liberated from their sins through faith, repentance, and the ordinances of the Gospel of Christ. In this sense, the Book of Mormon becomes the spiritual atmosphere by which many of the faith are brought to into the Kingdom of God; a beautiful, spiritual, refreshing glade in which they found peace, prosperity, and eternal life.

18.30.13—*Mormon*—The name of a region in the land of Nephi noted for its waters and wild animals. It served as a hiding place for Alma the elder while he taught the faithful. We may only speculate about the relationship between this land and the name of the prophet Mormon and his father.

18.31 We are not certain exactly where the place of Mormon was, but we might assume that it lay to the east of the land of Lehi-Nephi. The land of Shilom probably lay to the northwest of Lehi-Nephi and the land of Shemlon was probably on the west (see 9.14). As far as we can tell, the lands of Shilom and Shemlon were places where sheep and other domesticated animals could be safely pastured. The lands to the east of Lehi-Nephi would seem to be those infested with wild beasts.

18.32 When the numbers of disciples were relative small, they could gather together without making themselves known. Once the Church increased in size, particularly if they were meeting on a weekly basis, it would not be long before the paths to their place of spiritual resort would have become noticeable. Whether it was the widening trails to the king’s hunting forest or some other means, Noah knew that Alma was continuing Abinadi’s ministry.

18.33 Noah was a murderer, a man who was determined to hold on to his power at any cost. Because he saw wickedness in himself he also perceived the same in all those around him. Because he was selfish and crass, he could not imagine the altruistic motives that drove Alma to preach the Gospel of Jesus

{9—1830}

30 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 Re\*deemer; yea, and how blessed are they, for they shall sing to his praise forever.

31 And these things were done in the borders of the land, that they might not come to the knowledge of the king.

32 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.

33 And now the king said that Alma was stirring up the people to rebellion against him; therefore he sent his army to destroy them.

Mosiah 18:30  
EM 4:1562

\* p. 194

Mosiah 18:32–35  
EM 1:33

Christ. Because he would have had no hesitancy to overthrow any man who stood in his way for dominion, he could only imagine the same in the hearts of Alma and the other disciples of Christ.

18.33.7—*Alma*—One of Noah’s wicked priests who was converted by the teachings of the prophet Abinadi in the land of Nephi. This man ought not to be confused with his son of the same name. The distinction between the two prophets is that the present Alma is usually referred to as Alma the Elder; the second is traditionally called Alma the Younger. These titles are extratextual.

18.34 Mormon does not tell us exactly how the members of the Church discovered that an army was being sent to destroy them. We may speculate about Limhi or Gideon, we may conclude upon the voice of the Lord; the truth is we do not know. Whatever the source, the information was both accurate and timely. Additionally, we do not know how much warning they had. Either they had their tents with them in the land of Mormon, together with their families, or they were able to return to their permanent homes with sufficient time to gather their children and their gear.

18.34.7—*Alma*—One of Noah’s wicked priests who was converted by the teachings of the prophet Abinadi in the land of Nephi. This man ought not to be confused with his son of the same name. The distinction between the two prophets is that the present Alma is usually referred to as Alma the Elder; the second is traditionally called Alma the Younger. These titles are extratextual.

18.35 Again, this is either a dramatic increase from the original 204 covets of the Church of Christ mentioned in verse 16 or the number here includes all of the family members that had not as yet been baptized.

19.1 The escape of the people of Alma was miraculous. They went into the wilderness having gathered their families, their tents, adequate provisions, and their domesticated animals (see 23.1). At what point could the army of the king no longer follow the track left by 450 travelers and their beasts? Clearly there was divine intervention of some kind.

19.2 The military mismanagement of the kingdom had begun several years before when Noah had overestimated the ability of his soldiers to protect his people in the farmlands to the west of Lehi-Nephi (see 11.16–17). When a sufficient number of men was sent to rescue the people, there was no sign of contrition, but rather an endless season of boasting (11.18–19). The preaching of the prophet Abinadi had apparently unnerved a goodly portion of the inhabitants of the land. His death was not well-received by others. The departure of Alma and his brethren could not have been kept secret for long, if at all. As the riotous living of the king and his priests intensified, the taxes levied began to be more than onerous. A portion of the populace began to object strenuously to the county’s state of affairs and began to rise up in rebellion.

19.3 Thus arose a vocal minority whose numbers were not sufficient to take control of the government, but large enough that they could not be summarily dismissed or intimidated. Given the spiritual degeneracy of the people of Lehi-

34 And it came to pass that Alma and the people of the Lord were apprised of the coming of the king’s army; therefore they took their tents and their families and departed into the wilderness.

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

*{Chapter IX; continued}*  
**(Chapter 19)**

*{¶—1830}*

1 AND it came to pass that the army of the king returned, having searched in vain for the people of the Lord.

2 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.

3 And the lesser part began to breathe out threatenings against the king, and there began to be a great

Mosiah 18:34–35  
EM 1:173

Mosiah 19  
EM 1:149, 194,  
196, 201

Nephi, violence was inevitable.

19.4 We know little or nothing about the early life of Gideon. Some have suggested that he had been an officer in the army of King Noah, but there is no textual evidence to support the claim. That he was a patriot, determined to liberate the people of Lehi-Nephi there can be no question. That he was not motivated by personal gain or glory may be seen in his willing support of Noah's son, Limhi, once Noah had been killed. His conversion to the Gospel of Jesus Christ apparently took place about the same time as the rest of Limhi's people, although he may have been sympathetic to Alma and Abinadi's cause some time before. He died at the hands of an anti-Christ in his own community east of the city of Zarahemla about the year 91 BC.

19.4.12—*Gideon*—A prominent military man in the land of Nephi during the reigns of Noah and Limhi. He became a faithful member of the Church of Christ and met a martyr's death in his later years at the hands of the apostate Nehor.

19.4.21—*enemy*—We would know a great deal more about Gideon were we privy as to when and why he became disenchanted with King Noah.

19.5 The narrative seems to imply that Gideon's battle with King Noah was single combat. One wonders where the king's guards were. Perhaps the king's men had already been dispatched by Gideon's companions in arms or by Gideon himself. We may suppose that the appearance of a strong and mighty man like Gideon would have easily overwhelmed a dissolute like Noah. Noah's resistance was shortlived.

19.6 One wonders at the presence of the invading Lamanite army just at the time the revolution began. Had the Lamanites been monitoring the affairs of the Nephites? Had there been spies sent among them? Had there been defectors who preferred their chances with the Lamanites rather than the capricious actions of the king and his priests? We do not know, but the incursion of the Lamanites seems more than coincidental.

19.6.2—*Gideon*—A prominent military man in the land of Nephi during the reigns of Noah and Limhi. He became a faithful member of the Church of Christ and met a martyr's death in his later years at the hands of the apostate Nehor.

19.6.30—*Shemlon*—If our notes regarding the geography of the lands surrounding Lehi-Nephi have any merit at all, we may conclude that the land of Shemlon lay directly to the west of the capital city. It is probable that the Lamanites had made forays into the land from this direction before (see 11.14–18).

19.6.37—*Lamanites*—Specifically the posterity of the eldest son of Lehi and Sariah, and generally those who apostatized away from the teachings of the fullness of the Gospel of Jesus Christ. They were the primary opposition of the Nephites who in general adhered to the teaching of the prophets, seers, and revelators of the Lord God of Israel.

19.7 The king was genuinely frightened for his life. The only way that Noah could extricate himself from his untenable predicament was if both Gideon and the Lamanites were deflected from their immediate intent. Having perceived this avenue of escape he appealed to Gideon's sense of self-preservation and his loyalty to the people of Lehi-Nephi.

19.7.13—*Gideon*—A prominent military man in the land of Nephi during the reigns of Noah and Limhi. He became a faithful member of the Church of Christ and met a martyr's death in his later years at the

contention among them.

4 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.

5 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.

6 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.

7 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.

Mosiah 19:5  
MD 780

Mosiah 19:20  
EM 1:6

hands of the apostate Nehor.

19.7.18—*Lamanites*—Specifically the posterity of the eldest son of Lehi and Sariah, and generally those who apostatized away from the teachings of the fullness of the Gospel of Jesus Christ. They were the primary opposition of the Nephites who in general adhered to the teaching of the prophets, seers, and revelators of the Lord God of Israel.

19.8 In nothing was Gideon deceived by the king's appeal. But Gideon realized that Noah had a point, if something were not done to rout the Lamanites, they would all be killed or enslaved.

19.8.21—*Gideon*—A prominent military man in the land of Nephi during the reigns of Noah and Limhi. He became a faithful member of the Church of Christ and met a martyr's death in his later years at the hands of the apostate Nehor.

19.9 King Noah makes no attempt to pacify the Lamanites. We are not certain what had caused the stir among the enemies of the Nephites but they were clearly agitated about something. It would not be surprising to discover that the king may very well have known what was afoot.

19.9.13—*Lamanites*—Specifically the posterity of the eldest son of Lehi and Sariah, and generally those who apostatized away from the teachings of the fullness of the Gospel of Jesus Christ. They were the primary opposition of the Nephites who in general adhered to the teaching of the prophets, seers, and revelators of the Lord God of Israel.

19.9.19—*before*—We should not conclude that Noah was serving as the military leader his people; he simply had a head start.

19.10 The Lamanites do not seem to be primarily interested in looting the city but in taking the lives of the Nephites. Again, we do not know exactly what had agitated the Lamanites, but whatever it was required more than mere pillaging to satisfy their anger.

19.10.8—*Lamanites*—Specifically the posterity of the eldest son of Lehi and Sariah, and generally those who apostatized away from the teachings of the fullness of the Gospel of Jesus Christ. They were the primary opposition of the Nephites who in general adhered to the teaching of the prophets, seers, and revelators of the Lord God of Israel.

19.11 Noah must have known what would happen once the Lamanites overtook the women and children. His feelings towards women and children were founded in his own lust for sexual pleasure. Children were, for him, merely a byproduct of that lust. To abandon them to the fury of the Lamanites meant nothing more to him than a delaying tactic that he might escape the hands of his enemies. As is the case with most perverted men, he thought that the others with him felt exactly the same. He would learn to his own hurt that this was not the case.

19.11.26—*Lamanites*—Specifically the posterity of the eldest son of Lehi and Sariah, and generally those who apostatized away from the teachings of the fullness of the Gospel of Jesus Christ. They were the primary opposition of the Nephites who in general adhered to the teaching of the prophets, seers, and revelators of the Lord God of Israel.

19.12 Some of the men, husbands and fathers, were not so far gone spiritually that they could follow the directions and example of the king. They would rather die than act in such a cowardly fashion. They would, however, resort to a rather dubious tactic.

8 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.

9 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.

10 And it came to pass that the Lamanites did pursue them, and did overtake them, and began to slay them.

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11 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.

\* p. 195

12 Now there were many that would not leave them, but had rather stay and perish with them. And the rest left their wives and

19.13 The motivation of the men among the people of Lehi-Nephi does not seem to be pure and undefiled. What, exactly, have they asked their daughters to do? Had the Lamanites never seen a Nephite girl before? Was it the sheer number of beautiful girls that persuaded the Lamanites to let the people live? Had the Lamanites been in some sort of blind fury that was miraculously quenched when the young women suddenly appeared in their war path? This is a deeply disturbing scene.

19.13.28—*Lamanites*—Specifically the posterity of the eldest son of Lehi and Sariah, and generally those who apostatized away from the teachings of the fullness of the Gospel of Jesus Christ. They were the primary opposition of the Nephites who in general adhered to the teaching of the prophets, seers, and revelators of the Lord God of Israel.

19.14 One would hope that the Lamanites were less vicious than the majority of the men in the land of Lehi-Nephi had been over the years.

19.14.8—*Lamanites*—Specifically the posterity of the eldest son of Lehi and Sariah, and generally those who apostatized away from the teachings of the fullness of the Gospel of Jesus Christ. They were the primary opposition of the Nephites who in general adhered to the teaching of the prophets, seers, and revelators of the Lord God of Israel.

19.14.16—*charmed*—Other than the obvious meaning of this word in English that has to do with magic, “charmed” means “to give exquisite pleasure to the mind or senses”. It derives ultimately from Latin roots which mean “to sing or recite verses”.

19.15 The conditions for sparing the lives of the men, women, and children are interesting to say the least. King Noah had apparently done something that had really irritated the Lamanites, yet nothing is specifically articulated. One may argue that Noah, as king, represented the people as a whole and his execution or punishment would stand as a proxy warning to the people that the Lamanites were not to be trifled with. Surrendering one-half of the Nephite possessions seems odd as a condition for sparing their lives inasmuch as the Lamanites could have had the whole by merely taking possession of the lands of the Nephites. The enslavement here seems to be the key to the matter. Not only would the Lamanites get the current half of the Nephite belongings, they would also obtain one-half of all their increase from year to year. The tax bracket had just jumped from King Noah’s twenty percent to fifty percent.

19.15.3—*Lamanites*—Specifically the posterity of the eldest son of Lehi and Sariah, and generally those who apostatized away from the teachings of the fullness of the Gospel of Jesus Christ. They were the primary opposition of the Nephites who in general adhered to the teaching of the prophets, seers, and revelators of the Lord God of Israel.

19.15.20—*Nephi*—A mountainous region east of the first settlement established by Lehi and his entourage. It was the area in which Nephi and his followers established the first Nephite colony. Zeniff and his people from the land of Zarahemla would later settle there. It was also the place where the fertile missionary labors of the sons of Mosiah and their companions bore fruit among the Lamanites.

19.15.40—*Noah*—The son of Zeniff and the father of Limhi, and a wicked man. He oversaw the martyrdom of the prophet Abinadi and the exile of Alma the elder and his people. He died an ignominious death.

their children and fled.

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13 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.

14 And it came to pass that the Lamanites had compassion on them, for they were charmed with the beauty of their women.

15 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.

19.16 Limhi is clearly a good man, which seems somewhat odd given who his father was. Had he known Abinadi? He certainly would have known of him. Had there been any contact between Limhi and Alma prior to the latter's departure into the wilderness with the Church of Christ?

19.16.21—*Limhi*—This, of course, is the same Limhi who welcomed Ammon and his brethren in chapter 7. By that time he had been king of Lehi-Nephi for probably 11 years (see 12.0).

19.17 For whatever reason, Limhi had apparently not partaken of the wicked practices that his father had inspired among the people of Lehi-Nephi. We do not know how old Limhi was at the time his father was killed and he was made king, but he may have been a man still in his youth. By the time Ammon and his brethren arrive in Lehi-Nephi, Limhi is a relatively learned man as to spiritual things (see 7.18–33).

19.17.3—*Limhi*—The third king of the Nephite colony in the land of Nephi established by Zeniff. Limhi was the grandson of Zeniff and the son of wicked king Noah.

19.18 Gideon must have also been among those who remained behind to confront the Lamanites with the women and children. His search party discovered the rest of the people, those men who had abandoned their wives and children to death at the hands of the Lamanites. They had come to their senses, after a fashion.

19.18.7—*Gideon*—A prominent military man in the land of Nephi during the reigns of Noah and Limhi. He became a faithful member of the Church of Christ and met a martyr's death in his later years at the hands of the apostate Nehor.

19.18.13—*secretly*—One must needs ask the question as from whom Gideon was keeping the knowledge of the search party. Certainly the Lamanites would not have been overly concerned at such a foray, given who the object of the search was. Gideon, no doubt, did not wish to offend the feelings of the heir apparent. His interest was in preserving the people by adherence to the conditions by which they were allow to continue in the land in relative peace. This meant finding and turning King Noah over to the Lamanites.

19.19 These men had just burnt their king to death and had attempted the lives of his priests. They were filled with guilt and remorse. They were livid with anger and sought to avenge themselves upon the Lamanites if their families had been slaughtered. These men were possessed of a death wish and were not experiencing a godly sorrow of any kind.

19.19.16—*Nephi*—A mountainous region east of the first settlement established by Lehi and his entourage. It was the area in which Nephi and his followers established the first Nephite colony. Zeniff and his people from the land of Zarahemla would later settle there. It was also the place where the fertile missionary labors of the sons of Mosiah and their companions bore fruit among the Lamanites.

19.20 The returning men had made their decision while still in the company of King Noah. He forbade such an action. The men simply removed him from the scene by burning him to death as he had the prophet Abinadi. No doubt their choice of execution was not serendipitous.

19.21 These priests would prove to be a continuing nightmare for the people

16 And now there was one of the sons of the king among those that were taken captive, whose name was Limhi.

17 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.

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18 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.

19 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.

20 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.

21 And they were about to take

of Lehi-Nephi, and their children would continue to cause disastrous problems for the Lamanites and the people of the land of Zarahemla. We can imagine no other type of death appropriate for the priests other than the one that was administered to Abinadi and Noah.

19.22 Having dispatched the king, the wicked priests having eluded them, the remnants of the people of Lehi-Nephi began their return trip to the city, encountering Gideon's men along the way. What transpires between the two bodies of men is called a "ceremony" by Mormon in his narrative. This must have been a far more formal exchange than a simple sharing of information (see 19.24.12). Gideon's men undoubtedly presented the conditions of the men's return to the city. No lives had been taken as a result of their cowardly flight into the wilderness; their wives and children still lived. No acts of revenge against the Lamanites would be tolerated under any circumstances and they must all acquiesce to the demands of tribute even though they were not present at the negotiations. And no doubt the missing king would have to be surrendered.

19.22.16—*Nephi*—A mountainous region east of the first settlement established by Lehi and his entourage. It was the area in which Nephi and his followers established the first Nephite colony. Zeniff and his people from the land of Zarahemla would later settle there. It was also the place where the fertile missionary labors of the sons of Mosiah and their companions bore fruit among the Lamanites.

19.22.23—*Gideon*—A prominent military man in the land of Nephi during the reigns of Noah and Limhi. He became a faithful member of the Church of Christ and met a martyr's death in his later years at the hands of the apostate Nehor.

19.22.45—*Lamanites*—Specifically the posterity of the eldest son of Lehi and Sariah, and generally those who apostatized away from the teachings of the fullness of the Gospel of Jesus Christ. They were the primary opposition of the Nephites who in general adhered to the teaching of the prophets, seers, and revelators of the Lord God of Israel.

19.23 For their part, the returning men certified that King Noah was dead, burned at their own hands. They would willingly testify to the fact so that the people of Lehi-Nephi would not be held accountable for their failure to produce his body. They apparently agreed to all other conditions that had been imposed upon the Nephites in the treaty with the Lamanites. All this was done according to cultural formality of which we have but little knowledge.

19.23.8—*Gideon*—A prominent military man in the land of Nephi during the reigns of Noah and Limhi. He became a faithful member of the Church of Christ and met a martyr's death in his later years at the hands of the apostate Nehor.

19.24 The sting of slavery appears to have been offset by the fact that the wives and children of the men were still alive.

19.24.12—*ceremony*—By definition a "ceremony" is an "outward rite, a form of civility, customs for regulating social intercourse, a solemn occasion of state". This implies a structured meeting, following long-established rules of conduct. Similar formalities are found elsewhere in the text of the Book of Mormon (see 20.24–26 and *AL-C 47.21–23*).

19.24.20—*Nephi*—A mountainous region east of the first settlement established by Lehi and his entourage. It was the area in which Nephi and his followers established the first Nephite colony. Zeniff and his people from the land of Zarahemla would later settle there. It was also

the priests also and put them to death, and they fled before them.

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22 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.

23 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.

24 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.

\* p. 196



the place where the fertile missionary labors of the sons of Mosiah and their companions bore fruit among the Lamanites.

19.24.34—*Gideon*—A prominent military man in the land of Nephi during the reigns of Noah and Limhi. He became a faithful member of the Church of Christ and met a martyr's death in his later years at the hands of the apostate Nehor.

19.25 The treaty between the Lamanites and the people of Lehi-Nephi would continue without incident until the twenty-four Lamanite girls were carried off by the wicked priests of Noah who were hiding in the wilderness.

19.25.11—*Lamanites*—Specifically the posterity of the eldest son of Lehi and Sariah, and generally those who apostatized away from the teachings of the fullness of the Gospel of Jesus Christ. They were the primary opposition of the Nephites who in general adhered to the teaching of the prophets, seers, and revelators of the Lord God of Israel.

19.26 There were undoubtedly other sons of King Noah in addition to Limhi, but the voice of the people settled upon the one who had been instrumental in brokering the treaty with the Lamanites. It was also clear that Limhi had the support of Gideon, the most powerful man in the kingdom after the revolution began. The tribute to the king of the Lamanites would impoverish the Nephites. All of the public works built by King Noah could not be maintained as they had before inasmuch as any repairs or normal upkeep would be nearly impossible. If our chronology be correct (see 12.0), eleven years would pass between the time of the treaty and the escape of the people of Lehi-Nephi into the land of Zarahemla. The once glorious city would have degenerated toward ruin. Leaving their homeland would not have been as difficult as it might have otherwise been.

19.26.3—*Limhi*—The third king of the Nephite colony in the land of Nephi established by Zeniff. Limhi was the grandson of Zeniff and the son of wicked king Noah.

19.26.26—*Lamanites*—Specifically the posterity of the eldest son of Lehi and Sariah, and generally those who apostatized away from the teachings of the fullness of the Gospel of Jesus Christ. They were the primary opposition of the Nephites who in general adhered to the teaching of the prophets, seers, and revelators of the Lord God of Israel.

19.27 Although hampered by a lack of revenue, Limhi did his best to bring some degree of peace and prosperity to his people. We are not told, but one wonders if Limhi at some point worked with his own hands to help lift his people from the slough of despond. It would seem consistent with what we know about his character.

19.27.7—*Limhi*—The third king of the Nephite colony in the land of Nephi established by Zeniff. Limhi was the grandson of Zeniff and the son of wicked king Noah.

19.28 As far as we have been able to tell, the major wilderness areas lay to the north and east of the land of Lehi-Nephi. The land and city of Shilom lay northwest of Lehi-Nephi near the hill which had served as a military resort for the Nephites in the days of Mosiah 1. It was at this point that Ammon and his brethren had emerged from the wilderness in their travels from Zarahemla. It was through this wilderness that a Lamanite army had attempted to attack the Nephites sometime before. To the east, if our geographical surmisings be correct, lay the wilderness containing the waters of Mormon where Alma and his converts hid from the king. Their escape was also apparently north and east

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25 And it came to pass that the king of the Lamanites made an oath unto them, that his people should not slay them.

26 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.

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27 And it came to pass that Limhi began to establish the kingdom and to establish peace among his people.

28 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.

until they found and settled in the land of Helam. At that point, they were only thirteen days journey from the land of Zarahemla (see 24.25), a journey which they would accomplish many years later in order to escape the enslavement of the wicked priests of Noah and the Lamanites. The guards of the king of the Lamanites would have been stationed west of Shemlon and Shilom, north of Shilom and Lehi-Nephi, and were probably positioned between the city of Lehi-Nephi and the waters of Mormon. There was a weakness in their siege, however, one that Gideon would exploit during the escape of the people of Limhi from the land. (see 22.6–8).

19.28.6—*Lamanites*—Specifically the posterity of the eldest son of Lehi and Sariah, and generally those who apostatized away from the teachings of the fullness of the Gospel of Jesus Christ. They were the primary opposition of the Nephites who in general adhered to the teaching of the prophets, seers, and revelators of the Lord God of Israel.

19.28.20—*Limhi*—The third king of the Nephite colony in the land of Nephi established by Zeniff. Limhi was the grandson of Zeniff and the son of wicked king Noah.

19.28.48—*Nephites*—In reference to the posterity and followers of Nephi, the son of Lehi, who provided leadership to the righteous six hundred years before the birth of Christ.

19.29 Two years into the reign of King Limhi would bring the date to approximately 130 BC (see 12.0), notwithstanding opinions to the contrary.

19.29.4—*Limhi*—The third king of the Nephite colony in the land of Nephi established by Zeniff. Limhi was the grandson of Zeniff and the son of wicked king Noah.

19.29.20—*Lamanites*—Specifically the posterity of the eldest son of Lehi and Sariah, and generally those who apostatized away from the teachings of the fullness of the Gospel of Jesus Christ. They were the primary opposition of the Nephites who in general adhered to the teaching of the prophets, seers, and revelators of the Lord God of Israel.

20.1 The wicked priests of Noah had, because of the death of the king, lost their power base among the Nephites. With Limhi and Gideon ruling the land of Lehi-Nephi they would never again gratify their lusts for carnal security, power, and notoriety among their own people. In their debased circumstances, they were forced to resort of thievery of all kinds, a hint of those who would form combinations later in the history of the Nephites. Paramount to these men was the exercise of unrighteous dominion which in this case manifested itself in the subjection and violation of the twenty-four Lamanite girls whom they forced into virtual slavery to their passions.

20.1.7—*Shemlon*—If our geography be correct, the land of Shemlon lay to the south of the land of Shilom and due west of Lehi-Nephi.

20.1.13—*Lamanites*—Specifically the posterity of the eldest son of Lehi and Sariah, and generally those who apostatized away from the teachings of the fullness of the Gospel of Jesus Christ. They were the primary opposition of the Nephites who in general adhered to the teaching of the prophets, seers, and revelators of the Lord God of Israel.

20.2 We may assume that the small number gathered were twenty-four, inas-

29 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.

*{Chapter IX; continued}*  
**(Chapter 20)**

*{¶—1830}*

1 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.

Mosiah 20  
EM 1:149, 194,  
196, 201  
Mosiah 20:1  
EM 4:1578

2 And it came to pass that there

much as that was the number carried away by the priests. As to the nature of the Lamanite festivities mentioned here we may only speculate.

20.3 The priests were fundamental cowards. In the face of danger they had fled with their king into the wilderness to escape the onslaught of the Lamanite army. When they had perceived that the people were more than dissatisfied with Noah, they abandoned him to his fate at their hands, knowing full well that the ire of the Nephites would not be quenched by just the death of the king. Each of these priests had, according to the record preserved by Mormon, taken multiple wives and concubines as part of their nefarious conduct among the people of Lehi-Nephi. We may assume that the kidnapping of the Lamanite girls also provided a plurality.

20.3.7—*Noah*—The son of Zeniff and the father of Limhi, and a wicked man. He oversaw the martyrdom of the prophet Abinadi and the exile of Alma the elder and his people. He died an ignominious death.

20.3.9—*ashamed*—The English word “ashamed” generally carries with it the notion of “a consciousness of guilt, blushing, or suffering something derogatory to reputation”. The priests may have felt something of this realization, but it is likely that such was but momentary. They had known all along that their conduct was mean and degrading but they had chosen that course because of their great favors they had received from King Noah. What the priests feared most was “reproach, ignominy, derision, contempt”, the kind that would lead to capital punishment.

20.3.16—*Nephi*—Most scholars have equated Lehi-Nephi and Nephi as the same city. This is probably the case, but there is always the possibility that the building of a separate city named Nephi may have been one of the things that had originally troubled King Laman.

20.4 The priests were voyeurs of the worst stripe. Whether the dancing of the Lamanite women was provocative or not has no bearing on the conduct of these wicked men. They were filled with desires which could not be satisfied in honorable ways.

20.4.14—*Lamanites*—Specifically the posterity of the eldest son of Lehi and Sariah, and generally those who apostatized away from the teachings of the fullness of the Gospel of Jesus Christ. They were the primary opposition of the Nephites who in general adhered to the teaching of the prophets, seers, and revelators of the Lord God of Israel.

20.5 Some scholars have suggested that there may have been more than twenty-four young women gathered in the glade at Shemlon and that some few may have escaped to report the kidnapping, but the context of the narrative does not readily lend itself to that interpretation. It is likely that all of the women were taken and the flight of the wicked priests with their prey was hidden, in part, by the time that passed between the kidnapping and the discovery that the girls were missing. We do not know the nature of the Lamanite festivities and, therefore, the period of time that might have passed before the girls were missed.

20.5.39—*Lamanites*—Specifically the posterity of the eldest son of Lehi and Sariah, and generally those who apostatized away from the teachings of the fullness of the Gospel of Jesus Christ. They were the primary opposition of the Nephites who in general adhered to the teaching of the prophets, seers, and revelators of the Lord God of Israel.

was one day a small number of them gathered together to sing and to dance.

3 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.

4 And having tarried in the wilderness, and having discovered the daughters of the Lamanites, they laid and watched them;

5 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.

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20.6 In a land where only two cultural identities are defined, the Lamanites could not be faulted in assuming that the kidnapping had been done by the Nephites of Lehi-Nephi. In fact, the Nephites themselves were initially stumped as to what might have happened. Gideon is the one who perceived the truth of the matter.

20.6.9—*Lamanites*—Specifically the posterity of the eldest son of Lehi and Sariah, and generally those who apostatized away from the teachings of the fullness of the Gospel of Jesus Christ. They were the primary opposition of the Nephites who in general adhered to the teaching of the prophets, seers, and revelators of the Lord God of Israel.

20.6.24—*Limhi*—The third king of the Nephite colony in the land of Nephi established by Zeniff. Limhi was the grandson of Zeniff and the son of wicked king Noah.

20.7 This, of course, is a knee-jerk reaction. The Lamanites cannot be absolutely certain that their girls have been taken by the Nephites, but hostilities had been rampant for some time. Additionally, though we have not direct evidence of precisely what took place, the Lamanite “compassion” upon the people of Limhi had been generated by the “pleading” of the Nephite girls for and in behalf of their parents (see 19.13–14). Thus, it was the Nephite girls who had “charmed” the Lamanite warriors. The kidnapping of the Lamanite girls may have been seen as a Nephite “retribution” for the embarrassment to the Nephite girls that had taken place only a short time before.

20.7.24—*Nephi*—Most scholars have equated Lehi-Nephi and Nephi as the same city. This is probably the case, but there is always the possibility that the building of a separate city named Nephi may have been one of the things that had originally troubled King Laman.

20.7.30—*Limhi*—The third king of the Nephite colony in the land of Nephi established by Zeniff. Limhi was the grandson of Zeniff and the son of wicked king Noah.

20.8 Limhi may have been standing on precisely the same tower that his father had been when Gideon was about to take his life (see 19.5–6). This would suggest that the attack probably came from west of the land of Shemlon.

20.8.3—*Limhi*—The third king of the Nephite colony in the land of Nephi established by Zeniff. Limhi was the grandson of Zeniff and the son of wicked king Noah.

20.8.32—*fields*—This would imply that the battle came at a time when the crops were tall enough to hide the waiting men.

20.8.36—*forests*—We may suppose that the fields of Shemlon had been carved out of the forests of Shemlon.

20.9 Limhi, having been forewarned, prepared his people to defend themselves. The Lamanites in their blind fury did not perceive how the Nephites had ensconced themselves along the war path until it was entirely too late.

20.9.9—*Lamanites*—Specifically the posterity of the eldest son of Lehi and Sariah, and generally those who apostatized away from the teachings of the fullness of the Gospel of Jesus Christ. They were the primary opposition of the Nephites who in general adhered to the teaching of the prophets, seers, and revelators of the Lord God of Israel.

20.9.17—*Limhi*—The third king of the Nephite colony in the land of Nephi established by Zeniff. Limhi was the grandson of Zeniff and the son of wicked king Noah.

20.10 The Lamanites had concluded that the Nephites had committed an

6 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.

7 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.

8 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.

9 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.

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\*10 And it came to pass that the

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affront so grievous as to deserve total annihilation. Each warrior felt that the kidnapping of the Lamanite girls was a personal and cultural crime against himself.

20.10.13—*they*—The antecedent for this pronoun appears to be the Lamanites, although one could make an argument for both sides of the contest.

20.11 If the Lamanites were fighting tenaciously because of the loss of the girls, like unto lions deprived of their dinner, the Nephites were compelled to fight like dragons, knowing that defeat would mean their utter destruction. The pride and honor of the Lamanites had been injured, but their determination to take revenge upon the Nephites could not have been more intense than the desire of the Nephites to preserve their own existence. Thus, even with a ratio of two to one, the Nephites were victorious.

20.11.10—*Limhi*—The third king of the Nephite colony in the land of Nephi established by Zeniff. Limhi was the grandson of Zeniff and the son of wicked king Noah.

20.11.15—*Lamanites*—Specifically the posterity of the eldest son of Lehi and Sariah, and generally those who apostatized away from the teachings of the fullness of the Gospel of Jesus Christ. They were the primary opposition of the Nephites who in general adhered to the teaching of the prophets, seers, and revelators of the Lord God of Israel.

20.12 The surprise attack upon the Lamanites, together with its intensity, began to unnerve the army such that they soon broke ranks. Perhaps they noticed that their king had fallen in battle, a loss that would have signaled defeat under most circumstances.

20.12.13—*Lamanites*—Specifically the posterity of the eldest son of Lehi and Sariah, and generally those who apostatized away from the teachings of the fullness of the Gospel of Jesus Christ. They were the primary opposition of the Nephites who in general adhered to the teaching of the prophets, seers, and revelators of the Lord God of Israel.

20.13 We may speculate about the military protocols being followed here, whether they are consistent with the cultural mores of the peoples from whence the inhabitants of the land of Lehi-Nephi came, but it must be remembered that nearly five hundred years had passed since the time that Lehi and his family left the city of Jerusalem, and nearly the same since the departure of Mulek and his entourage. The preservation of the life of the king of the Lamanites could have been motivated by any number of reasons, not the least of which would have been to find out what precipitated the attack in the first place. In any event, the people of Lehi-Nephi were feeling the spirit of war, desiring vengeance upon the titular head of the enemy forces who had invaded their lands.

20.13.14—*Limhi*—The third king of the Nephite colony in the land of Nephi established by Zeniff. Limhi was the grandson of Zeniff and the son of wicked king Noah.

20.13.24—*Lamanites*—Specifically the posterity of the eldest son of Lehi and Sariah, and generally those who apostatized away from the teachings of the fullness of the Gospel of Jesus Christ. They were the primary opposition of the Nephites who in general adhered to the teaching of the prophets, seers, and revelators of the Lord God of Israel.

20.14 Cooler heads prevailed in this instance. It is possible that the original treaty between Limhi's people and the Lamanites had been orchestrated by

battle became exceedingly sore, for they fought like lions for their prey.

11 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.

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12 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.

13 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.

14 But Limhi said unto them: Ye shall not slay him, but bring him

this very man who stood wounded before him. The question that Limhi raised is more than legitimate. Solemn oaths and covenants had been entered into regarding the people that they had enjoyed for more than two years. The Nephites had been faithful in surrendering one-half of all of their possession and half of their yearly increase. What possible justification could there have been for the incursion? It was illogical, inasmuch as the Nephites had become a Lamanite cash cow. This irrational conduct peaked Limhi's curiosity.

20.14.2—*Limhi*—The third king of the Nephite colony in the land of Nephi established by Zeniff. Limhi was the grandson of Zeniff and the son of wicked king Noah.

20.14.48—*oath*—The importance and strength of oaths among the Lamanites and Nephites was almost unassailable until the rising up of the Gadianton robbers and other like combinations.

20.15 This, of course, was the first inkling that Limhi and his people had of the kidnapping and they were naturally befuddled at the accusation.

20.16 One must marvel somewhat at the readiness with which Limhi accepts the accusation of the king of the Lamanites. He does not protest the innocence of his people. Quite to the contrary. He is determined to find out who exactly among his people had perpetrated the heinous crime and deal with them appropriately. Limhi's willingness to accept the guilt of his people may have come from the same source that caused such a precipitous attack in the first place (see 20.7).

20.16.3—*Limhi*—The third king of the Nephite colony in the land of Nephi established by Zeniff. Limhi was the grandson of Zeniff and the son of wicked king Noah.

20.17 It is clear that Gideon's counsel to his king is given in private. It would have been a simple matter to investigate the truth of the accusation. Searching among the people for twenty-four Lamanite girls would not have been an onerous practical task. We may correctly suppose that Gideon feared opening old wounds, that the "charming" of the Lamanite soldiers was an embarrassment that was best left unreviewed. To accuse the Nephites of having perpetrated a crime upon the Lamanites as an act of revenge would have been a double insult. Gideon knew that this would not set well with the people and may have stirred them up sufficiently to have killed the king of the Lamanites on the spot.

20.17.3—*Gideon*—A prominent military man in the land of Nephi during the reigns of Noah and Limhi. He became a faithful member of the Church of Christ and met a martyr's death in his later years at the hands of the apostate Nehor.

20.17.11–12—*king's captain*—We are not certain as to when Gideon acquired this rank. Some assume that he held this title from the days of King Noah, but given the animosity between Gideon and the former king this seems unlikely. Gideon was at the heart of the insurrection against Noah and was no doubt instrumental in the people's support of Limhi as king of Lehi-Nephi. Gideon's role as the ranking military leader probably came at the beginning of Limhi's reign.

20.18 The Lamanites knew nothing of the wicked priests of Noah. The

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?

15 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.

16 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.

17 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.

18 For do ye not remember the

Nephites had been glad to be rid of them. That the kidnapping had been perpetrated by the priests had not occurred to either party. Gideon is certain of the villains and of their motivation for having done so. This enlightened counsel not only has the ring of truth to it, once the suggestion is made Limhi knows for himself precisely what has transpired. This knowledge disturbs him deeply and his ensuing orders to his guards is so pointed that Ammon and his brethren almost lose their lives when they appear on the scene several years later from the land of Zarahemla (see 7.10–11).

20.18.37—*Lamanites*—Specifically the posterity of the eldest son of Lehi and Sariah, and generally those who apostatized away from the teachings of the fullness of the Gospel of Jesus Christ. They were the primary opposition of the Nephites who in general adhered to the teaching of the prophets, seers, and revelators of the Lord God of Israel.

20.19 The original army that had come against the Nephites of Lehi-Nephi had amounted to twice the number of the defenders. The frenzy caused by the loss of their king would cause the rousting out of every Lamanite soldier in the land. There could be no element of surprise with the second attack; waiting in the fields and forests would not suffice.

20.20 If the king of the Lamanites can be convinced that he had mistakenly attacked the Nephites, that the wicked priests are the real criminals, then one would supposed that he would be deeply disturbed that he had broken his solemn oath not to attack the Nephites. The strength of that oath would require him to calm his army lest they aggravate the oath further.

20.21 Gideon is not only a patriot, a fine military commander, and a brilliant logician, he is one would apparently listened intently when Abinadi brought his case against King Noah and his people. Abinadi's prophecy that if they did not repent that they would be delivered into the hands of their enemies was a public one (see 11.20–25). Gideon did not need to be present at the hearing with the king and his priests in order to remind Limhi of that which Abinadi had taught.

20.21.7—*Abinadi*—A Nephite prophet called of the Lord among the people of the land of Lehi-Nephi in the days of King Noah and Alma the elder.

20.22 The king of the Lamanites had broken his oath with the people of Lehi-Nephi when he led his army into the lands of the Nephites. Limhi could have completely rejected the treaty that had been entered into when Noah had been killed. Gideon counsels him against that action, suggesting that there was more to be gained by honoring that treaty in spite of the Lamanite incursion. In this there was wisdom because had they not resubmitted themselves to the treaty and the tribute, they most surely would have perished in the upcoming battle.

20.23 The explanation that Limhi gave to the king of the Lamanites was more than plausible; it was compellingly convincing. Limhi unhesitatingly described the perfidy of his own father and the abominations committed by the wicked priests while they ruled in the land of Lehi-Nephi. He described the death of his father at the hands of the Nephites and the flight of the wicked priests into the wilderness. Could there be any doubt that the kidnapping was the product of the viciousness of the priests?

20.23.3—*Limhi*—The third king of the Nephite colony in the land of

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 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.

20 And behold, they come with their numerous hosts; and except the king doth pacify them towards us we must perish.

21 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?

22 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.

23 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.

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Nephi established by Zeniff. Limhi was the grandson of Zeniff and the son of wicked king Noah.

20.24 Again, we see the strength of an oath made between a Lamanite and a Nephite. The history and tradition surrounding such oaths provided both Limhi and Gideon with confidence in the words of the king that they willingly went out into the battlefield without armor or weapons.

20.25 Because none of the Nephites were armed in any fashion, the supplications of the king of the Lamanites to his people to spare the Nephites and honor the treaty were accepted. It was clear that their king was not under duress and that he pleaded for the Nephites of his own free will.

20.25.19—*Lamanites*—Specifically the posterity of the eldest son of Lehi and Sariah, and generally those who apostatized away from the teachings of the fullness of the Gospel of Jesus Christ. They were the primary opposition of the Nephites who in general adhered to the teaching of the prophets, seers, and revelators of the Lord God of Israel.

20.25.52—*Limhi*—The third king of the Nephite colony in the land of Nephi established by Zeniff. Limhi was the grandson of Zeniff and the son of wicked king Noah.

20.26 The Lamanites, strong adherents of the principles of oath-making, immediately saw the nature of their offenses toward the Nephites in the first incursion into the land of Lehi-Nephi. They also perceived the folly of pursuing a second unlawful attack against the wishes of their king, particularly since their honor was at stake in this matter. The wicked priests of King Noah would have reason to fear their discovery by either party and no doubt sought to ensconce themselves deep in the wilderness at a place they would call Amulon.

20.26.4—*Lamanites*—Specifically the posterity of the eldest son of Lehi and Sariah, and generally those who apostatized away from the teachings of the fullness of the Gospel of Jesus Christ. They were the primary opposition of the Nephites who in general adhered to the teaching of the prophets, seers, and revelators of the Lord God of Israel.

20.26.9—*Limhi*—The third king of the Nephite colony in the land of Nephi established by Zeniff. Limhi was the grandson of Zeniff and the son of wicked king Noah.

21.1 The Nephites had enjoyed a two-year period of tranquility before the priests of Noah caused hostilities between the Lamanites and the people of Lehi-Nephi with the kidnapping of the twenty-four Lamanite daughters. If our chronology be correct, the year would be about 129 BC (see 12.0).

21.1.7—*Limhi*—The third king of the Nephite colony in the land of Nephi established by Zeniff. Limhi was the grandson of Zeniff and the son of wicked king Noah.

21.1.16—*Nephi*—We should probably assume that this is the same as the city of Lehi-Nephi, the capital city of the Kingdom of Zeniff, Noah,

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24 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.

25 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.

26 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.

{*Chapter IX; continued*}  
(Chapter 21)

{*¶*—1830}

1 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.

Mosiah 21  
EM 1:149, 194,  
196, 201



and Limhi. In the text of the Book of Mormon, the name place “Lehi-Nephi” is confined to chapters 7 and 9 of Mosiah. There is, however, a city of “Nephi” mentioned by Zeniff in his own account (see 9.15.20) and we are at a loss to know whether this was “Lehi-Nephi” or a separate community altogether. If these two are the same, we may only speculate as to why there was a name change.

21.2 There is no motive given for these acts of persecution. The Lamanites may have considered the Nephites guilty by association, inasmuch as the wicked priests of King Noah had originally come from among them. They may have felt that their honor was somehow besmirched because the Nephites had graciously spared the life of their king rather than put him to death. Certainly the Lamanites had not been allowed to take revenge for the ignominious defeat that they had suffered at the hands of the Nephites when they first attempted to recover the 24 young women which they assumed that the Nephites had kidnapped. Any outward explanation for the hostilities, however, are moot, inasmuch as the Lord allowed their anger to increase unabated because of the prophecies which Abinadi had made about this very set of circumstances.

21.2.11—*Lamanites*—Specifically the posterity of the eldest son of Lehi and Sariah, and generally those who apostatized away from the teachings of the fullness of the Gospel of Jesus Christ. They were the primary opposition of the Nephites who in general adhered to the teaching of the prophets, seers, and revelators of the Lord God of Israel.

21.2.22—*Nephites*—In reference to the posterity and followers of Nephi, the son of Lehi, who provided leadership to the righteous six hundred years before the birth of Christ.

21.3 Abinadi had hinted at these oppressions when he first raised his voice against the people of Lehi-Nephi (see 11.20–25). When he returned from exile two years later, he became quite specific (see 12.2–8), including the details which are fulfilled in this verse. Thus the conditions among the Nephites became intolerable. Not only were they to surrender one-half of all of their increase, their harvests and the beasts of the field, they were compelled to submit to the whims of their oppressors. It is as if the Lamanites were attempting to provoke the Nephites to break the terms of the treaty so that they could have an all-out war, one in which they could avenge themselves because of the previous fruitless battle.

21.3.17—*Limhi*—The third king of the Nephite colony in the land of Nephi established by Zeniff. Limhi was the grandson of Zeniff and the son of wicked king Noah.

21.4 The Lord honors the words of his servants. Abinadi raised his voice against the wickedness and abominations of the people of Lehi-Nephi and for his pains suffered death at their hands. During the preaching of Abinadi, the Nephites were prosperous; they could not imagine how what Abinadi was asserting could possibly come to pass.

21.5 The priests of Noah had escaped justice by fleeing into the wilderness, probably toward the north and west of the land of Lehi-Nephi, and established the city of Amulon. Alma and the disciples of Christ departed into the wilderness, probably to the north and east of Lehi-Nephi, settling in a land which they called Helam. Thos two avenues were closed to the Nephites. The third escape route, the one which Limhi and his people would eventually use at the recommendation of Gideon, was also well-guarded. Only by divine

2 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.

3 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—

4 Yea, all this was done that the word of the Lord might be fulfilled.

5 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.

intervention would they make their escape into Zarahemla. The king of the Lamanites had posted guards all around the lands of Shilom, Shemlon, and Lehi-Nephi as part of the result of the first treaty made with Limhi.

21.5.7—*Nephites*—In reference to the posterity and followers of Nephi, the son of Lehi, who provided leadership to the righteous six hundred years before the birth of Christ.

21.5.26—*Lamanites*—Specifically the posterity of the eldest son of Lehi and Sariah, and generally those who apostatized away from the teachings of the fullness of the Gospel of Jesus Christ. They were the primary opposition of the Nephites who in general adhered to the teaching of the prophets, seers, and revelators of the Lord God of Israel.

21.6 How does one bear up under intense and incessant persecution? The natural man cannot; the sons and daughters of God can. The prime example of this spiritual ability to press forward in faith through oppression and subjugation is illustrated by the people of Alma in the land of Helam once the Lamanites and the priests discover their whereabouts. No spiritual regeneration had taken place in the minds and hearts of the people of Limhi. They may have been forced into humility, many of the wicked among them may have been slain in the various battles and wars conducted between themselves and the Lamanites, but they had little or no experience with the comforting power of the Holy Ghost in their lives. These were a people who were unwilling to allow the Lord God of Israel be their advocate; these were a people who were willing to take the law of God into their own hands. They were doomed to failure.

21.7 These were men who were not only fighting against a vastly superior military force, a fact that should have given them pause, but they were also fighting against the decrees of their God. Thus we may perceive the deep-rooted recalcitrance still ensconced in the hearts of the people of Lehi-Nephi. They would be disabused of this serious spiritual flaw, but not immediately.

21.7.17—*Lamanites*—Specifically the posterity of the eldest son of Lehi and Sariah, and generally those who apostatized away from the teachings of the fullness of the Gospel of Jesus Christ. They were the primary opposition of the Nephites who in general adhered to the teaching of the prophets, seers, and revelators of the Lord God of Israel.

21.8 The Nephites should have known better. They should have perceived that their sufferings were not arbitrary, but a product of their own misdeeds. They had been placed in an iron yoke, hard to bear, and though they might kick at their masters, in the end they would only do damage to themselves.

21.8.8—*Lamanites*—Specifically the posterity of the eldest son of Lehi and Sariah, and generally those who apostatized away from the teachings of the fullness of the Gospel of Jesus Christ. They were the primary opposition of the Nephites who in general adhered to the teaching of the prophets, seers, and revelators of the Lord God of Israel.

21.9 Great loss of life had been experienced before in the Nephites' conflicts with the Lamanites. These were the warriors, the strong men of the land, who otherwise would have been plowing the fields, tending the herds, and concerning themselves with the overall welfare of their families. These men were now dead, placing their families in an untenable situation. In the daily affairs of the people, the atrocities committed by the Lamanites could only intensify when the men of the land were not available to defend the weak.

21.9.14—*Limhi*—The third king of the Nephite colony in the land of

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6 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.

7 And they gathered themselves together again, and put on their armor, and went forth against the Lamanites to drive them out of their land.

8 And it came to pass that the Lamanites did beat them, and drove them back, and slew many of them.

9 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.

Mosiah 21:9  
DHC 7:200

\* p. 199

Nephi established by Zeniff. Limhi was the grandson of Zeniff and the son of wicked king Noah.

21.10 It is unlikely that the fear generated by the Lamanites was merely by anticipation. As proactively vile as the Lamanites had been prior to the battle just recounted, we cannot possibly imagine that they had improved in their relations with the Nephites, particularly the women and children.

21.10.26—*Lamanites*—Specifically the posterity of the eldest son of Lehi and Sariah, and generally those who apostatized away from the teachings of the fullness of the Gospel of Jesus Christ. They were the primary opposition of the Nephites who in general adhered to the teaching of the prophets, seers, and revelators of the Lord God of Israel.

21.11 It seems clear that with motivation for the Nephites taking up arms once again, after such a stunning defeat at the hands of their enemies, came about as a result of the continuing and intensifying insults against the impoverished inhabitants of the land. The conduct of the Lamanites would have been considered intolerable, and thus the natural man was whipped up into impossible action against the armies of their oppressors.

21.11.19—*Limhi*—The third king of the Nephite colony in the land of Nephi established by Zeniff. Limhi was the grandson of Zeniff and the son of wicked king Noah.

21.11.24—*Lamanites*—Specifically the posterity of the eldest son of Lehi and Sariah, and generally those who apostatized away from the teachings of the fullness of the Gospel of Jesus Christ. They were the primary opposition of the Nephites who in general adhered to the teaching of the prophets, seers, and revelators of the Lord God of Israel.

21.12 Angered and embittered, the Nephites entered into a forlorn hope, a third foray against impossible odds, simply because they could not bear their afflictions with a degree of patience and grace. They knew nothing of patience and grace, of course, because they knew little or nothing of the love of God.

21.12.27—*Nephi*—We should probably assume that this is the same as the city of Lehi-Nephi, the capital city of the Kingdom of Zeniff, Noah, and Limhi. In the text of the Book of Mormon, the name place “Lehi-Nephi” is confined to chapters 7 and 9 of Mosiah. There is, however, a city of “Nephi” mentioned by Zeniff in his own account (see 9.15.20) and we are at a loss to know whether this was “Lehi-Nephi” or a separate community altogether. If these two are the same, we may only speculate as to why there was a name change.

21.13 This humility spoken of did not initially derive from faith in Christ. It was more akin to despair, the twin sister of resignation. They knew, then, that they were a lost and fallen people with no possibility of release except through death. The wicked fear death and would rather submit to almost any set of circumstances in order to avoid that unknown country from which no man had yet returned. Thus, the full weight and measure of the judgment of God, as prophesied by the prophet Abinadi, fell upon them,

21.14 As they suffered at the hands of the Lamanites, the very suffering prophesied by the prophet Abinadi, they began to remember too that all of these afflictions would continue if they did not repent, if they did not return to their God. Thus, out of the depths of their despair, the Nephites began to cry unto their God in the hope that He would have mercy and compassion upon them as Abinadi had testified.

10 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 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.

12 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.

13 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.

14 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

21.15 The people desired salvation from their temporal distress, but they were not as willing to leave off doing those things which had brought down the wrath of God upon them. The Lord was slow in responding to their prayers because the people were slow to forsake their sins. Nevertheless, because of the continual prayers, the Lord began to soften the hearts of their enemies that the Nephites might realize that their petitions had not been in vain. The fitness of the Nephites to be delivered from the Lamanites would take some time, after nearly nine years of progressive repentance from all of their sins. If our chronology be correct, the last of the three battles took place in 128 BC. The opportunity for deliverance would not come until the year 120 BC with the arrival and guidance of Ammon and his brethren.

21.15.30—*Lamanites*—Specifically the posterity of the eldest son of Lehi and Sariah, and generally those who apostatized away from the teachings of the fullness of the Gospel of Jesus Christ. They were the primary opposition of the Nephites who in general adhered to the teaching of the prophets, seers, and revelators of the Lord God of Israel.

21.16 Apparently the women and children stepped up to the mark and began to acquire the talents and abilities that the families had lost when their husbands and fathers were killed. The remaining men apparently became more productive and efficient as well. Even with the forfeiture of half of all of their increase, they were able to stave off starvation.

21.17 In the days of Noah and his wicked priests, the solution would have been to take these surplus women as wives or concubines, or to allow them to descend into abject debauchery in order to provide for themselves and their children. Limhi's solution was in accordance with the commandments that had been given unto the Nephite prophets from the beginning. In this instance, a man could have but one wife, could have no concubines, and was forbidden to have any sexual relations outside of an honorable marriage. Therefore, the widowed women and fatherless children were not imposed upon; they were taken care of in all of their temporal affairs without condition. In this, the men learned for themselves what pure love, the charity of Christ, was like, at least in its practical application.

21.17.17—*Limhi*—The third king of the Nephite colony in the land of Nephi established by Zeniff. Limhi was the grandson of Zeniff and the son of wicked king Noah.

21.18 The people of Limhi at one time inhabited at least three distinct regions: the land and city of Lehi-Nephi, the land of Shemlon, and the land of Shilom. The decimation of the armies of Limhi was such that for safety's sake, the outlying districts were abandoned. All of their agricultural pursuits were arrayed a short distance from the city of Lehi-Nephi.

21.18.5—*Limhi*—The third king of the Nephite colony in the land of Nephi established by Zeniff. Limhi was the grandson of Zeniff and the son of wicked king Noah.

21.19 The ire of the Lamanites was such that they would not have been restrained by the decrees of their king to spare the life of Limhi. It is likely that the rebellion of the Nephites, the three major attempts made by the army of the Nephites to beat down the Lamanites, had, in some respects, obviated some of the original terms of the treaty. It is likely that it was open season on

afflictions.

15 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.

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16 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.

17 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.

18 Now the people of Limhi kept together in a body as much as it was possible, and secured their grain and their flocks;

19 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

Mosiah 21:17  
EM 4:1578

any stray Nephite.

21.19.36—*Lamanites*—Specifically the posterity of the eldest son of Lehi and Sariah, and generally those who apostatized away from the teachings of the fullness of the Gospel of Jesus Christ. They were the primary opposition of the Nephites who in general adhered to the teaching of the prophets, seers, and revelators of the Lord God of Israel.

21.20 The kidnapping of the Lamanite daughters by the wicked priests of Noah was perceived as the source of most of the troubles that the people of Lehi-Nephi had experienced at the lands of the Lamanites. To an outside observer that may have been the case, but the truth of the matter was that the Nephites suffered because of their own transgressions against the law of God. Finding the wicked priests may have given the Nephites an opportunity to vent their spleens, but it would not have resolved the real problem.

21.20.34—*Lamanites*—Specifically the posterity of the eldest son of Lehi and Sariah, and generally those who apostatized away from the teachings of the fullness of the Gospel of Jesus Christ. They were the primary opposition of the Nephites who in general adhered to the teaching of the prophets, seers, and revelators of the Lord God of Israel.

21.21 The priests were robbers, thieves in the dark, because they were too inept or too lazy to provide for themselves. Eventually, perhaps because of the vigilance of the Nephites, they would be forced to establish their own community and perhaps even perform manual labor in fields hewn out of the wilderness by their own hands. We do not have an account of their sufferings in the wilderness, but we may conclude that they were well deserved and in complete harmony with the afflictions prophesied by Abinadi.

21.21.21—*Nephi*—We should probably assume that this is the same as the city of Lehi-Nephi, the capital city of the Kingdom of Zeniff, Noah, and Limhi. In the text of the Book of Mormon, the name place “Lehi-Nephi” is confined to chapters 7 and 9 of Mosiah. There is, however, a city of “Nephi” mentioned by Zeniff in his own account (see 9.15.20) and we are at a loss to know whether this was “Lehi-Nephi” or a separate community altogether. If these two are the same, we may only speculate as to why there was a name change.

21.22 Traditional chronologies would have us believe that this period of peace lasted about 24 years. The chronology which we have adopted in this commentary would shorten the period of tranquility to about eight years or so (see 12.0). The arrival of Ammon and his friends from the land of Zarahemla is recounted in 7.3–14.

21.22.14—*Lamanites*—Specifically the posterity of the eldest son of Lehi and Sariah, and generally those who apostatized away from the teachings of the fullness of the Gospel of Jesus Christ. They were the primary opposition of the Nephites who in general adhered to the teaching of the prophets, seers, and revelators of the Lord God of Israel.

21.22.19—*Limhi*—The third king of the Nephite colony in the land of Nephi established by Zeniff. Limhi was the grandson of Zeniff and the son of wicked king Noah.

21.22.25—*Ammon*—This Ammon ought not to be confused with another of the same name who was the son of Mosiah and one of the missionaries sent into the land of Nephi to bring the Lamanites inhabitants thereof unto Christ. The present Ammon was a descendant of the Mulekites through Zarahemla, once the king of the land of Zarahemla.

hands of the Lamanites.

20 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.

21 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.

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\*22 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.

\* p. 200

21.23 Ammon and his three brethren were apprehended in 7.6. The fact that Limhi assumed the four to be of the wicked priests of his father explains in part the harshness with which they were treated when they first appeared in the land. The fact that Limhi had already received intelligence that the city of Zarahemla had been destroyed gave substance to assumption that these four non-Lamanites were from that band of robbers in the wilderness.

21.23.16—*Ammon*—This Ammon ought not to be confused with another of the same name who was the son of Mosiah and one of the missionaries sent into the land of Nephi to bring the Lamanites inhabitants thereof unto Christ. The present Ammon was a descendant of the Mulekites through Zarahemla, once the king of the land of Zarahemla.

21.23.27—*Noah*—The son of Zeniff and the father of Limhi, and a wicked man. He oversaw the martyrdom of the prophet Abinadi and the exile of Alma the elder and his people. He died an ignominious death.

21.24 As the people of Lehi-Nephi had suffered under the oppressive domination of the Lamanites, after the several defeats at their hands, Limhi had concluded that the only hope for escape would be to contact the people of Zarahemla and have them send a large army to deliver them out of the hands of the Lamanites. For that purpose he had sent 43 men into the wilderness to the northlands in order to sue for aid. The men had missed their mark, however, and returned with a horrifying tale, that the city and lands of Zarahemla had been completely destroyed by some unknown enemy. They had brought back with them artifacts to prove that their story was true. This news had weighed heavy upon the heart of Limhi and to say that all of his dashed hopes were resurrected from the dust by the announcement that the four men in front of him were from that still extant city, would be to state the obvious.

21.24.22—*Zarahemla*—The land originally settled by the Mulekites that lay between the narrow neck of land to the north and the narrow strip of wilderness to the south that separated it from the lands of Nephi and Lehi, It became the great bastion of Nephite civilization for more than five hundred years. The name is directly associated with that of the last of the great Mulekite leaders.

21.25 Somehow, in traversing the wilderness, the 43 men had lost their way, not surprising for a people that had been isolated from their brethren in Zarahemla for eighty years. Did any one of their number have any idea whatsoever as to the track they should follow in order to find the city of their fathers? Nary a one. Even if there had been, would the trails have remained the same? Would the foliage have restrained itself from filling in the unused pathways?

21.25.3—*Limhi*—The third king of the Nephite colony in the land of Nephi established by Zeniff. Limhi was the grandson of Zeniff and the son of wicked king Noah.

21.25.11—*Ammon*—This Ammon ought not to be confused with another of the same name who was the son of Mosiah and one of the missionaries sent into the land of Nephi to bring the Lamanites inhabitants thereof unto Christ. The present Ammon was a descendant of the Mulekites through Zarahemla, once the king of the land of Zarahemla.

21.25.23—*Zarahemla*—The land originally settled by the Mulekites that lay between the narrow neck of land to the north and the narrow strip of wilderness to the south that separated it from the lands of Nephi and Lehi, It became the great bastion of Nephite civilization for more than five hundred years. The name is directly associated with that of the last

23 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.

24 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.

25 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.

of the great Mulekite leaders.

21.26 Somehow the adventurers passed through the northern territories without observing the cultivated lands of the city of Zarahemla and made their way through the undeveloped narrow neck of land that led to the what the Nephites would eventually call the Land of Desolation. We may not point with precision to which of the abandoned Jaredite cities the 43 men found. How far to the north did they travel? The account given by the men states that they found a land of many waters and filled with dead men's bones, the later being evidence of a precipitous battle during which the combatants were unable or unwilling to bury their dead. It is unlikely that Limhi's men went as far as the hill Ramah where Coriantumr and Shiz fought the last Jaredite battle. If the 43 men went no further than one of the southern-most of the Jaredite cities, what remains is to explain how the record of Ether, the twenty-four gold plates produced by the Jaredite prophet, managed to be found several thousands of miles from the place where the record ends. Moroni tells us that that task fell on the shoulders of Ether himself, who was inspired by the Lord to hide his volume in the city where Limhi's 43 men would eventually be able to find them. The plates had lain in that place of hiding for about five hundred years. Notwithstanding the fact that both the Mulekites and Coriantumr himself undoubtedly passed by the place where the plates were hidden, none of them discovered the record.

21.26.42—*Zarahemla*—The land originally settled by the Mulekites that lay between the narrow neck of land to the north and the narrow strip of wilderness to the south that separated it from the lands of Nephi and Lehi, It became the great bastion of Nephite civilization for more than five hundred years. The name is directly associated with that of the last of the great Mulekite leaders.

21.26.48—*Nephi*—A mountainous region east of the first settlement established by Lehi and his entourage. It was the area in which Nephi and his followers established the first Nephite colony. Zeniff and his people from the land of Zarahemla would later settle there. It was also the place where the fertile missionary labors of the sons of Mosiah and their companions bore fruit among the Lamanites.

21.26.64—*Ammon*—This Ammon ought not to be confused with another of the same name who was the son of Mosiah and one of the missionaries sent into the land of Nephi to bring the Lamanites inhabitants thereof unto Christ. The present Ammon was a descendant of the Mulekites through Zarahemla, once the king of the land of Zarahemla.

21.27 Limhi received the 24 plates from his men with some sorrow, but the fact that he could not read the writings must have caused some suspicion in his mind that the ruins were not those of Zarahemla. The likelihood of a writing system radically changing such a short period of time would have been considered unlikely, even by a man unacquainted with linguistic principles. There was a precedent set, however, in the loss of writing and speaking skills among the Mulekites, but that transpired over a four hundred year period among a people who were constantly embroiled in civil war (see *OM-C 1.15–18*).

21.28 The evidence was overwhelming that a great civilization had been lost, whether Nephite or of some other people. Limhi's curiosity had been peaked by the 24 gold plates simply by holding them in his hands. Any doubts he may have had about their origin would have been intensified when he learned that the city of Zarahemla was still intact. That Mosiah could translate the plates caused the king to be filled with great expectations. Ammon was not a whit

26 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.

27 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.

28 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

Mosiah 21:26–28  
MD 818  
Mosiah 21:27  
AGQ 1:161  
DS 3:224  
EM 1:150  
Mosiah 21:28  
AGQ 1:160  
DS 3:223

behind Limhi in his desire to know who the people of the land of desolation might have been.

21.28.3—*Limbi*—The third king of the Nephite colony in the land of Nephi established by Zeniff. Limhi was the grandson of Zeniff and the son of wicked king Noah.

21.28.15—*Ammon*—This Ammon ought not to be confused with another of the same name who was the son of Mosiah and one of the missionaries sent into the land of Nephi to bring the Lamanites inhabitants thereof unto Christ. The present Ammon was a descendant of the Mulekites through Zarahemla, once the king of the land of Zarahemla.

21.28.18—*Mosiah*—The first edition of the Book of Mormon has “Benjamin” in this place. Joseph Smith later changed this reading to conform with the context of Ammon’s conversation with King Limhi. The apparent error was undoubtedly Mormon’s as he compiled his record. That king Benjamin also had the gift of translation and also had possessed the interpreters there can be no doubt. Perhaps if we had that portion of the book of Mosiah that was lost with the 116 pages of manuscript, we would learn that Mormon had already discussed at length the great gifts that had been bestowed upon Mosiah’s father.

21.29 Ammon was a descendant of Zarahemla, the king of the Mulekites at the time Mosiah 1 first encountered them after his flight from the land of Nephi. It seems clear that part of Ammon’s motivation for traveling to the land of Zarahemla was that some of his kin had accompanied Zeniff in his attempt to settle the land of Nephi. The sorrow, then, that Ammon and his friends felt would have been as much familial as anything else.

21.29.2—*Ammon*—This Ammon ought not to be confused with another of the same name who was the son of Mosiah and one of the missionaries sent into the land of Nephi to bring the Lamanites inhabitants thereof unto Christ. The present Ammon was a descendant of the Mulekites through Zarahemla, once the king of the land of Zarahemla.

21.30 It is likely that Ammon and his friends had been at the temple when King Benjamin had given his final address to the people of Zarahemla. If so, then they would have been among those who took upon themselves the name of Christ, who had covenanted to observe the commandments of God during the remainder of their days. To discover that a king and his priests had nearly destroyed an entire nation would have horrified them. The martyrdom of a prophet of God would have been appalling. The flight of a body of believers into the wilderness, a group that had not appeared in Zarahemla prior to the departure of Ammon and his friends, would have been deeply distressing.

21.30.5—*Noah*—The son of Zeniff and the father of Limhi, and a wicked man. He oversaw the martyrdom of the prophet Abinadi and the exile of Alma the elder and his people. He died an ignominious death.

21.30.31—*Abinadi*—A Nephite prophet called of the Lord among the people of the land of Lehi-Nephi in the days of King Noah and Alma the elder.

21.30.38—*Alma*—One of Noah’s wicked priests who was converted by the teachings of the prophet Abinadi in the land of Nephi. This man ought not to be confused with his son of the same name. The distinction between the two prophets is that the present Alma is usually referred to as Alma the Elder; the second is traditionally called Alma the Younger. These titles are extratextual.

21.31 Ammon and his associates could not have known at that time that Alma

did rejoice.

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

30 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.

31 Yea, they did mourn for their



and the Church of Christ had long since established a community in the wilderness, just thirteen days' travel from the land of Zarahemla (see 24.25). After the escape of Limhi's people into the land of Zarahemla, the Lamanites would discover both the lands of Amulon and Helam within a matter of weeks.

21.32 As part of their exchange of information, Ammon had taught Limhi and his people the teachings of King Benjamin at the temple in the city of Zarahemla (see 8.1–4). The humiliating experiences through which the people of Limhi had passed during the previous eight years had brought them to a point where they were prepared to hear the second witness from Ammon, regarding the coming of the Christ which had been preached to the people by Abinadi. They therefore began to exercise faith and repentance in large measure, keeping those commandments which had been taught by both Abinadi and Benjamin.

21.32.7—*Ammon*—This Ammon ought not to be confused with another of the same name who was the son of Mosiah and one of the missionaries sent into the land of Nephi to bring the Lamanites inhabitants thereof unto Christ. The present Ammon was a descendant of the Mulekites through Zarahemla, once the king of the land of Zarahemla.

21.32.9—*Limhi*—The third king of the Nephite colony in the land of Nephi established by Zeniff. Limhi was the grandson of Zeniff and the son of wicked king Noah.

21.33 The next step in accepting the fullness of the Gospel of the Lord Jesus Christ would have been to receive the ordinances of salvation, baptism by immersion for the remission of sins and the laying on of hands for the gift of the Holy Ghost. Alma had received authority from God to perform those ordinances for his people at the waters of Mormon. No one else did, at least no one did by the time Ammon and his friends arrived in the land of Lehi-Nephi. We do not know the source of Ammon's hesitancy to perform baptisms, even though he was clearly a bearer of the priesthood. We ought not to impugn him with some sort of undisclosed transgression, but perhaps suggest that he knew that he did not hold the keys of the Kingdom of God, something which Benjamin, Abinadi, and Alma obviously held.

21.33.8—*Limhi*—The third king of the Nephite colony in the land of Nephi established by Zeniff. Limhi was the grandson of Zeniff and the son of wicked king Noah.

21.33.32—*Ammon*—This Ammon ought not to be confused with another of the same name who was the son of Mosiah and one of the missionaries sent into the land of Nephi to bring the Lamanites inhabitants thereof unto Christ. The present Ammon was a descendant of the Mulekites through Zarahemla, once the king of the land of Zarahemla.

21.34 During the thirteen years since Alma's departure into the wilderness (see 12.0), the people of Limhi had made great strides towards becoming candidates for salvation. They were no longer the impatient and recalcitrant people they had once been. They would wait upon the will of God, both for their temporal as well as their spiritual deliverance from bondage.

21.34.28—*Alma*—One of Noah's wicked priests who was converted by the teachings of the prophet Abinadi in the land of Nephi. This man ought not to be confused with his son of the same name. The distinction between the two prophets is that the present Alma is usually

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.

32 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.

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33 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 do\*ing this thing, considering himself an unworthy servant.

34 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.

Mosiah 21:33–35  
EM 1:89

\* p. 201

referred to as Alma the Elder; the second is traditionally called Alma the Younger. These titles are extratextual.

21.35 The promise that Mormon gives us to recount the baptism of Limhi and his people is fulfilled in 25.15–18, when Alma himself goes down into the waters of baptism to perform this ordinance for Limhi. It must have been a glorious day, one like unto the days when Helam and their brethren received the covenant. Limhi would have rejoiced in the new land in which they would find a home, but the place of their baptism would have been like unto the waters of Mormon were for the people of Alma (see 18.30).

21.36 The escape from the oppressive hand of the Lamanites was now foremost in everyone’s mind, now that they knew there was a place to which they could go and live in peace.

21.36.7—*Ammon*—This Ammon ought not to be confused with another of the same name who was the son of Mosiah and one of the missionaries sent into the land of Nephi to bring the Lamanites inhabitants thereof unto Christ. The present Ammon was a descendant of the Mulekites through Zarahemla, once the king of the land of Zarahemla.

21.36.13—*Limhi*—The third king of the Nephite colony in the land of Nephi established by Zeniff. Limhi was the grandson of Zeniff and the son of wicked king Noah.

21.36.27—*Lamanites*—Specifically the posterity of the eldest son of Lehi and Sariah, and generally those who apostatized away from the teachings of the fullness of the Gospel of Jesus Christ. They were the primary opposition of the Nephites who in general adhered to the teaching of the prophets, seers, and revelators of the Lord God of Israel.

22.1 In some respects, this gathering of the people of Lehi-Nephi is similar to the gathering of the people of Zarahemla which was called by King Benjamin. In the conference held at the Temple, Benjamin proposed a plan whereby the people might be liberated from sin and misery through the atoning sacrifice of the Lord Jesus Christ. Here freedom is also the issue, but one primarily of a temporal nature. It is interesting that the council was held in an absolute democratic fashion, each person in the realm having his or her own voice as to what might be done to bring about a respite to their enslavement. In this, the people of Limhi anticipated the proposal King Mosiah would make thirty years later regarding the form of government which the citizens of Zarahemla ought to enjoy.

22.1.8—*Ammon*—This Ammon ought not to be confused with another of the same name who was the son of Mosiah and one of the missionaries sent into the land of Nephi to bring the Lamanites inhabitants thereof unto Christ. The present Ammon was a descendant of the Mulekites through Zarahemla, once the king of the land of Zarahemla.

22.1.11—*Limhi*—The third king of the Nephite colony in the land of Nephi established by Zeniff. Limhi was the grandson of Zeniff and the son of wicked king Noah.

22.2 It was clear from the first that no military action could possibly be successful, even with the addition of Ammon and his friends. Three debacles

35 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.

36 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.

## {Chapter X} (Chapter 22)

{9—1830}

1 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.

2 And it came to pass that they could find no way to deliver them-

Mosiah 22  
EM 1:149, 173,  
194, 196, 201

in a row, attended by an enormous loss of life, so depleted the spirit and man-power of the community that they could not envision success through force of arms. Abandoning their colony and returning to the land of Zarahemla appeared to be the only option, if they wished to continue as a people. Limhi had originally thought to petition for military help from Zarahemla but that had been squelched somewhat by the report of the 43 men that he had sent to find their kindred. The arrival of Ammon and his brethren may have renewed the hope for reinforcements, but somewhere along the way that solution appears to have been abandoned. Perhaps the reality was that Zarahemla was not capable of providing a sufficient number of soldiers to reinstate the people of Lehi-Nephi back into their original holdings. It may have been that the people of Limhi were just war-weary and could not bring themselves to ask others to risk their lives as they had done in a bootless exercise. They may have realized that so long as they remained in the land they could not prosper because the judgments of God were upon them, those judgments having been pronounced by the prophet Abinadi.

22.2.43—*Lamanites*—Specifically the posterity of the eldest son of Lehi and Sariah, and generally those who apostatized away from the teachings of the fullness of the Gospel of Jesus Christ. They were the primary opposition of the Nephites who in general adhered to the teaching of the prophets, seers, and revelators of the Lord God of Israel.

22.2.54—*Limhi*—The third king of the Nephite colony in the land of Nephi established by Zeniff. Limhi was the grandson of Zeniff and the son of wicked king Noah.

22.3 Certainly Gideon must have been reminding Limhi of the good counsel which he had given whereby the Nephites had prospered in their negotiations and battles with the Lamanites. We may assume that Gideon was not party to the bad decisions to acquiesce to the will of the people in rising up against the Lamanites in the spirit of rebellion which all had ended in disaster. In fact, he may very well have advised against such a course of action.

22.3.7—*Gideon*—A prominent military man in the land of Nephi during the reigns of Noah and Limhi. He became a faithful member of the Church of Christ and met a martyr's death in his later years at the hands of the apostate Nehor.

22.3.40—*Lamanites*—Specifically the posterity of the eldest son of Lehi and Sariah, and generally those who apostatized away from the teachings of the fullness of the Gospel of Jesus Christ. They were the primary opposition of the Nephites who in general adhered to the teaching of the prophets, seers, and revelators of the Lord God of Israel.

22.4 The relationship between the young king and the captain must have been an interesting one. It is clear from the record that without the support of Gideon Limhi never would have ruled the people of Lehi-Nephi. Gideon was an avowed enemy of King Noah and his priests and had not hesitated to rise up in rebellion against the debased and degraded government which was corrupting the people. Had Gideon been less of the man that he was, he might have taken the reins of government himself. He found in Limhi, however, a kindred spirit whom he was willing to serve and support. He defers to Limhi on this occasion, even though he knows that his plan will work, he is willing to allow the credit to belong to his king.

22.5 Limhi is both gracious and wise.

22.5.12—*Gideon*—A prominent military man in the land of Nephi during the reigns of Noah and Limhi. He became a faithful member of the

selves 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.

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3 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.

4 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.

5 And the king granted unto him that he might speak. And Gideon said unto him:

Church of Christ and met a martyr's death in his later years at the hands of the apostate Nehor.

22.6 We may assume that both the back wall and the pass lay on the north side of the city. Apparently the pass was hidden or at least not easily discerned. The known pathways into the wilderness had long since been guarded by the Lamanites. The guards, after eight years of tranquility with the Nephites, had apparently become somewhat at ease in their assignments; they no longer felt the need to be constantly vigilant. They may have been privy to the report that the 43 men had given to the king regarding the "destruction" of Zarahemla, or at least perceived that the Nephites were particularly despondent. In any event, the Lamanites took full advantage of their posting. The Nephites apparently had not abandoned their particular talent for wine-making, skills that had been developed during the reign of King Noah.

22.6.17—*Lamanites*—Specifically the posterity of the eldest son of Lehi and Sariah, and generally those who apostatized away from the teachings of the fullness of the Gospel of Jesus Christ. They were the primary opposition of the Nephites who in general adhered to the teaching of the prophets, seers, and revelators of the Lord God of Israel.

22.7 This is an extraordinarily audacious plan. The population of Lehi-Nephi, though serious decimated, still must have been significant. The number of men may have been diminished, but their numerous wives and children yet lived. The herds and flocks would have been considerable as well. The nature of the wine given to the guards would have to have been potent to say the least, if the entire entourage were to pass by them without arousing them from their stupor. If our understanding of the immediate geography is correct, the guards were encamped east of the escape route and the secret pass lay between the posting of the guard and the great hill in the land of Shilom to the west.

22.7.18—*Lamanites*—Specifically the posterity of the eldest son of Lehi and Sariah, and generally those who apostatized away from the teachings of the fullness of the Gospel of Jesus Christ. They were the primary opposition of the Nephites who in general adhered to the teaching of the prophets, seers, and revelators of the Lord God of Israel.

22.8 The course of travel was to leave through the gates in the north wall of the city, veering westward away from the camp of the guard and then northward into the wilderness by way of the secret pass. The pass skirted the eastern boundaries of the land of Shilom and apparently joined the track with which Ammon and his brethren were familiar, the pathway by which they had made their way from the land of Zarahemla.

22.8.27—*Shilom*—When Zeniff and his people contracted with the Lamanites to inherit the land of their forefathers, the lands of Lehi-Nephi and Shilom were deeded to them. Some scholars have suggested that the name of this land dated back to the time of the first Nephite colonization (but see 7.1.38).

22.9 Limhi continues to be both gracious and wise.

22.9.14—*Gideon*—A prominent military man in the land of Nephi during the reigns of Noah and Limhi. He became a faithful member of the Church of Christ and met a martyr's death in his later years at the hands of the apostate Nehor.

22.10 We may only speculate about the amount and strength of the wine provided by Limhi and his people to the guards camped on the north of their

6 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.

7 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.

8 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 And it came to pass that the king hearkened unto the words of Gideon.

10 And king Limhi caused that his people should gather their

\* p. 202

city. The stupor of the guards was adequate. It is interesting to note that the escape of Alma and his people from the city of Helam corresponds somewhat with the account given here of Limhi and his people. In both cases the guards were incapacitated. While the people of Limhi could point to the brilliance of Gideon and the power of their wine, the people of Alma could explain their escape only in terms of divine intervention.

22.10.3—*Limhi*—The third king of the Nephite colony in the land of Nephi established by Zeniff. Limhi was the grandson of Zeniff and the son of wicked king Noah.

22.10.22—*Lamanites*—Specifically the posterity of the eldest son of Lehi and Sariah, and generally those who apostatized away from the teachings of the fullness of the Gospel of Jesus Christ. They were the primary opposition of the Nephites who in general adhered to the teaching of the prophets, seers, and revelators of the Lord God of Israel.

22.11 The escape plan worked without a hitch. Once the company made their way through the pass known to Limhi and Gideon, they found themselves easily guided by Ammon and his brethren inasmuch as those sixteen men had entered into the land from the wilderness near that same hill north of Shilom (see 7.5). The skirting of the land of Shilom certainly must have been on the eastern and northern boundaries of that same land, if our understanding of the geography be correct.

22.11.11—*Limhi*—The third king of the Nephite colony in the land of Nephi established by Zeniff. Limhi was the grandson of Zeniff and the son of wicked king Noah.

22.11.33—*Shilom*—When Zeniff and his people contracted with the Lamanites to inherit the land of their forefathers, the lands of Lehi-Nephi and Shilom were deeded to them. Some scholars have suggested that the name of this land dated back to the time of the first Nephite colonization (but see 7.1.38).

22.11.45—*Zarahemla*—The land originally settled by the Mulekites that lay between the narrow neck of land to the north and the narrow strip of wilderness to the south that separated it from the lands of Nephi and Lehi. It became the great bastion of Nephite civilization for more than five hundred years. The name is directly associated with that of the last of the great Mulekite leaders.

22.11.49—*Ammon*—This Ammon ought not to be confused with another of the same name who was the son of Mosiah and one of the missionaries sent into the land of Nephi to bring the Lamanites inhabitants thereof unto Christ. The present Ammon was a descendant of the Mulekites through Zarahemla, once the king of the land of Zarahemla.

22.12 It is clear that not all materialism had been repented of among the people of Limhi, unless by “gold, and silver and their precious things” only their scriptures and historical records are meant. The provisions necessary for the journey to Zarahemla could easily be calculated by Ammon and his brethren inasmuch as they had recently traveled that route.

22.13 Again, we do not know how many days is “many days”, but we may assume that it was considerably longer than the thirteen days expended by Alma and his people when they made their escape from Helam into the land of Zarahemla (see 24.25). Limhi willingly surrenders any pretensions to the throne and apparently asks for no personal favors or position in the government of the people of Zarahemla. Other than his own baptism into the

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.

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11 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.

12 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.

13 And after being many days in the wilderness they arrived in the land of Zarahemla, and joined Mosiah's people, and became his subjects.

Church and Kingdom of God, there is little or nothing written of his personal life after this chapter. One wonders if he lived out his days in the company of his friend and counselor Gideon in the valley and community that bore the former chief captain's name.

22.13.15—*Zarahemla*—The land originally settled by the Mulekites that lay between the narrow neck of land to the north and the narrow strip of wilderness to the south that separated it from the lands of Nephi and Lehi, It became the great bastion of Nephite civilization for more than five hundred years. The name is directly associated with that of the last of the great Mulekite leaders.

22.13.18—*Mosiah's*—No doubt Mosiah 2, the future king of the land of Zarahemla, was named after his grandfather, Mosiah 1, he who had led the faithful Nephites from the land of Nephi to the place where the Mulekites had settled.

22.14 The return of the people who had departed from the land of Zarahemla some eighty years before was cause for rejoicing, particularly since they were a people who had entered into a covenant to obey the Lord God of Israel at all costs, who were humble and contrite and willing to do whatsoever was required of them in righteousness. For their part, the people of Limhi already were aware of the spiritual gifts of King Mosiah, having been told of these blessings by Ammon and his brethren while yet in the land of Lehi-Nephi.

22.14.7—*Mosiah*—No doubt Mosiah 2, the future king of the land of Zarahemla, was named after his grandfather, Mosiah 1, he who had led the faithful Nephites from the land of Nephi to the place where the Mulekites had settled.

22.14.17—*records*—In reference to the writings of Zeniff and all those who were responsible for keeping the history of Lehi-Nephi and environs. These were subsequently placed in the Nephite archives which would eventually fall into the custody of Mormon. Hence, Mormon's rather explicit account of the colony established by Zeniff and later ruled by Noah and Limhi.

22.14.21—*records*—In reference to the 24 gold plates discovered by the 43 men sent by Limhi to solicit military aid from the land of Zarahemla. In their meanderings they found the ruins of one of the great Jaredite cities and uncovered the record of Ether there. This collection of plates would be translated by King Mosiah by means of the Urim and Thummim which he possessed and later summarized and commented upon by Mormon's son, Moroni.

22.14.30—*Limhi*—The third king of the Nephite colony in the land of Nephi established by Zeniff. Limhi was the grandson of Zeniff and the son of wicked king Noah.

22.15 One wonders at the fate of the drunken guards. The path made by the people, the flocks, and the herds of the Nephites must have been initially easy to follow, notwithstanding the secret nature of the pass north of the city. The army would have been considerable, even if they were determined only to destroy and plunder them. We do not know how long it took to assemble the warriors, but given the agitation of the Lamanites we may assume that only a few days were involved.

22.15.9—*Lamanites*—Specifically the posterity of the eldest son of Lehi and Sariah, and generally those who apostatized away from the teachings of the fullness of the Gospel of Jesus Christ. They were the primary opposition of the Nephites who in general adhered to the teaching of the prophets, seers, and revelators of the Lord God of Israel.

14 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.

Mosiah 22:14  
EM 1:201

15 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;

22.15.16—*Limhi*—The third king of the Nephite colony in the land of Nephi established by Zeniff. Limhi was the grandson of Zeniff and the son of wicked king Noah.

22.16 How could the trail of such a company be lost in the wilderness? What sort of terrain did the Nephites cover in their journey northward? What may be said of the vegetation? What sort of weather might have frequented the wilderness? The land of Lehi-Nephi was located in the mountains and we may very well assume that the wilderness was probably comprised of a complexity of canyons and escarpments of one sort or another which almost invariably befuddled the minds of those who ventured there. The weather, if severe, could have easily scoured the tracks left even by a large company, regardless of the terrain or the density of the vegetation. This Lamanite army would eventually discover the city of Amulon, the community of the wicked priests, the twenty-four Lamanite girls who had been kidnapped many years before, and their families. After taking the people of Amulon in tow, they would wander so far into the wilderness that they would eventually find the city of Helam as well, where the prophecies of Abinadi against the people of Lehi-Nephi would continue to be fulfilled.

23.0 If our chronologies be correct, Alma and the Church of Christ left the waters of Mormon, fleeing into the wilderness north and east of the land of Lehi-Nephi about the year 134 BC (see 12.0). They settled themselves in a land which they called Helam, undoubtedly named after the first man to be baptized by Alma. There they would peacefully dwell for about fourteen years, until the Lamanite army sent to destroy the escaping people of Limhi, together with the priests of Noah and their entourage, found and enslaved them in their own land.

23.0.4—*Alma*—One of Noah’s wicked priests who was converted by the teachings of the prophet Abinadi in the land of Nephi. This man ought not to be confused with his son of the same name. The distinction between the two prophets is that the present Alma is usually referred to as Alma the Elder; the second is traditionally called Alma the Younger. These titles are extratextual.

23.0.22—*Noah*—The son of Zeniff and the father of Limhi, and a wicked man. He oversaw the martyrdom of the prophet Abinadi and the exile of Alma the elder and his people. He died an ignominious death.

23.0.23—*Comprising*—This of course, is in reference to the chapterization of the current edition of the Book of Mormon.

23.1 Having related the events leading to the departure of Limhi’s people into the wilderness, Mormon’s narrative refers us back to the time some fourteen years before, when Alma and the Church of Jesus Christ were forced to flee from the land of Lehi-Nephi because of King Noah’s murderous intent towards them.

23.1.2—*Alma*—One of Noah’s wicked priests who was converted by the teachings of the prophet Abinadi in the land of Nephi. This man ought not to be confused with his son of the same name. The distinction between the two prophets is that the present Alma is usually referred to as Alma the Elder; the second is traditionally called Alma the Younger.

16 And after they had pursued them two days, they could no longer follow their tracks; therefore they were lost in the wilderness.

*{Chapter XI}*  
**(Chapter 23)**

*{¶—1830}*

*An account of Alma and the people of the Lord, who were driven into the wilderness by the people of King Noah. Comprising chapters 23–24.*

*{¶—1830}*

1 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.

Mosiah 23  
EM 1:149, 194,  
196, 201  
Mosiah 23:1–5, 20  
EM 1:33

These titles are extratextual.

- 23.1.5—*warned*—Some scholars have suggested that the warning may have come by way of sympathizers from within the ranks of King Noah’s military, yet there is no internal evidence that would clearly suggest as to who these informants might be. It is far more likely that the reader is to understand the passage as it reads, that Alma was divinely led both as to the timing and the direction the saints were to take in order to escape their enemies.
- 23.1.13—*Noah*—The son of Zeniff and the father of Limhi, and a wicked man. He oversaw the martyrdom of the prophet Abinadi and the exile of Alma the elder and his people. He died an ignominious death.
- 23.1.29—*gathered*—It is interesting to compare the inventory of the saints of God with that of the people of Limhi as they were preparing to flee into the wilderness (see 22.10–12).

23.2 Divine intervention is almost always the reason given for the success of the Church of Jesus Christ. They were a covenant people and the Lord was willing to honor and bless those who honored him. Throughout their sojourn in the wilderness, the blessings of God would be poured out upon them in every circumstance. They would know their Lord and their Redeemer because they would perceive his hand in all that they did. Their enemies would ultimately fail in their attempts to subdue the saints because they depended upon their own wisdom and the strength of their own arms. Hardly a match against the wisdom and strength of the Lord God of Israel.

- 23.2.12—*Noah*—The son of Zeniff and the father of Limhi, and a wicked man. He oversaw the martyrdom of the prophet Abinadi and the exile of Alma the elder and his people. He died an ignominious death.

23.3 It is a simple matter to do the mathematics here. The city of Helam was located eight days from the waters of Mormon and thirteen days from the land of Zarahemla (see 24.25). We may not know how many miles that the people of Alma were able to travel in one day, laden with their herds and flocks, their children and aged among them. The terrain would have been difficult, certainly involving a mountainous region for much of the way. At ten miles a day, the entire journey from the waters of Mormon to Zarahemla would have been about two hundred miles of travel. The trek recounted here in this verse would have been about eighty miles. The pathway was sufficiently intimidating that the armies of King Noah came to a point beyond which they could not bear to travel.

23.4 The land of Helam was isolated in the midst of a wilderness. For fourteen years the people of the Lord would thrive in this mountain valley unmolested by the Lamanites. We should not be surprised at this, given that the trail to this place had required the strength of the Lord to traverse. The wilderness itself at times seemed almost impenetrable by even the most astute among the Nephites.

- 23.4.18–19—*pure water*—The pure waters of the land of Helam must have reminded Alma’s people of the waters of Mormon (see 18.5).

23.5 We may see the same spirit laboring among the people of Alma as had operated among the people of Nephi when the son of Lehi was compelled to leave the land of their fathers and find refuge in the land of Nephi. Did the people of Alma know how long they would remain undiscovered in the land of Helam? Was their industry predicated upon their knowledge that it would be worth while to build beautiful buildings? The saints of God have always

2 And the Lord did strengthen them, that \*the people of king Noah could not overtake them to destroy them.

\* p. 203

3 And they fled eight days’ journey into the wilderness.

Mosiah 23:3  
EM 1:177

4 And they came to a land, yea, even a very beautiful and pleasant land, a land of pure water.

5 And they pitched their tents, and began to till the ground, and began to build buildings; yea, they were industrious, and did labor exceedingly.



entered into the lands of their inheritance unconcerned with the duration of their residence. Whether it be for five years or a thousand, they would build the same.

23.6 The desire for a king seems natural for a people who had lived in a monarchy for their entire lives. They could think of no other way to adequately express their appreciation for all that Alma had done for them. Alma's argument against such a move, however, was compelling. It is interesting that King Mosiah would use many of these same arguments in his proposal to change the form of Nephite government from a monarchy to that of a judiciary.

23.6.7—*Alma*—One of Noah's wicked priests who was converted by the teachings of the prophet Abinadi in the land of Nephi. This man ought not to be confused with his son of the same name. The distinction between the two prophets is that the present Alma is usually referred to as Alma the Elder; the second is traditionally called Alma the Younger. These titles are extratextual.

23.7 The words of the Lord on this matter of a monarchy appear to have been received by Alma himself as a direct result of the petition of the people. We should not conclude that the instructions of the Lord to the people of Helam dismissed the notion of a kingdom of any kind. Mosiah told his people that if were possible to always have a just man as the monarch, it would be expedient to have kings ruling among the people. For the most part, however, just men are hard to come by, for the accolades, wealth, and power that usually accompany a king have a tendency to further corrupt a wicked man and may very well bring a good man to ruin. There will come a time when there will be a perfectly just man who will justify having the Kingdom of God upon the earth. He will be King of kings and Lord of lords. All other nominal kings, unless they be the proven servants of the Most High, are mere pretenders to the Throne of God.

23.8 Again, this is in complete harmony with the teachings of King Mosiah on the issue (see 29.13).

23.9 Alma had experienced the deleterious effects of having a wicked man preside over the people. The result had been the justification of all sorts of immorality and mayhem of every kind. The people had devolved, for the most part, into a state of disaffection from God, so much so that they willingly condoned the murder of Abinadi, a man sent by heaven to call them to repentance. Mosiah effectively used a similar argument in his plea for a Nephite judiciary (see 29.16–21). There were sufficient exiles from the land of Lehi-Nephi in the land of Zarahemla who could confirm the conclusions that Mosiah had drawn.

23.9.7—*Noah*—The son of Zeniff and the father of Limhi, and a wicked man. He oversaw the martyrdom of the prophet Abinadi and the exile of Alma the elder and his people. He died an ignominious death.

23.10 The account of Alma's conversion is limited to these few words of confession. Alma does not regale his people with the sordid details of his conduct prior to the ministry of the prophet Abinadi. It was unnecessary. Those in attendance had undoubtedly been partakers of the same abominations to one degree or another. Alma had suffered body, mind, and spirit as he had sought

6 And the people were desirous that Alma should be their king, for he was beloved by his people.

7 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.

8 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.

9 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;

10 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

Mosiah 23:8  
EM 1:33

Mosiah 23:10  
CR91-A:32

forgiveness at the hands of God. He did not wish to risk his soul by being placed in a position of temporal power and authority; he knew his limitations.

23.11 The spirit that accompanies a servant of God provides a constant awareness that his success in the ministry has come as a direct result of the power of God. Alma knows that the 450 souls who are looking to him for leadership perceive him in exalted terms. He reminds them that in nothing could he have influenced them towards happiness without having first been forgiven himself, without having been blessed with the wisdom and truth which had been revealed to him as he had taught them at the waters of Mormon.

23.12 The people of Alma had been enslaved by the king and his priests. In part this slavery had come because of the material demands they had made of the people that the rulers might live in luxury. These wicked men had constrained them in the enjoyment of their temporal labors by siphoning off much of the resources they had produced with their own hands. Their escape from the land of Lehi-Nephi gave them a kind of temporal liberty that they had never before enjoyed. Alma desired that they should reap the full benefits of that freedom before considering the imposition of another monarch. Secondly, the poor example of King Noah and his priests had enticed many of the people of Lehi-Nephi to join in their revels, to partake of the abominations of the flesh, to gratify and satisfy every lust known to fallen man. This spiritual bondage had been in part lifted when the disciples of Abinadi and Alma had put off the natural man and had begun to live in accordance with the law of God.

23.12.13—*Noah*—The son of Zeniff and the father of Limhi, and a wicked man. He oversaw the martyrdom of the prophet Abinadi and the exile of Alma the elder and his people. He died an ignominious death.

23.13 The freedom the people of Alma had gained by their flight into the wilderness of Helam was a precious thing, not to be summarily dismissed because of the natural affection which they had for Alma. Their release from the bondage of sin was beyond calculation. To entrust this spiritual liberty into the hands of a mortal king was to endanger their eternal freedom. Even though Alma might be trusted for a time, he might not be able to resist the temptations that would accompany that singular distinction among the people of God. What could be said of Alma, as good a man as they had among them, could be said of any of them.

23.13.25—*Noah*—The son of Zeniff and the father of Limhi, and a wicked man. He oversaw the martyrdom of the prophet Abinadi and the exile of Alma the elder and his people. He died an ignominious death.

23.14 So long as Alma consistently taught the mind and will of the Lord as contained in the law of God, he might be trusted to be a blessing and a benefit to his people. If he were to deviate from the truths that he once delivered to them at the waters of Mormon, they should at that point be extremely wary of him as their guide in spiritual matters. Again, what could be said of Alma, as good a man as they had among them, could be said of any of those who had accepted the calling to serve as their priests and teachers. At that point there were at least seven who fit that category (see 18.18).

23.15 The Gospel of Jesus Christ in every dispensation since the days of Adam and Eve, has included this grand injunction that the children of God should

to a knowledge of his truth.

11 Nevertheless, in this I do not glory, for I am unworthy to glory of myself.

12 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.

13 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.

14 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.

15 Thus did Alma teach his people, that every man should love his

Mosiah 23:12  
CR88-O:8

Mosiah 23:13  
EM 1:33

Mosiah 23:14  
CR91-O:112  
CR94-A:76  
Mosiah 23:14,17–  
18  
CR87-A:62  
CR00-O:56

Mosiah 23:15  
CR89-A:88

look after the welfare of others as if they were all part of the same entity. Alma is attempting to establish Zion among the saints of God, this covenant people ensconced in the midst of the wilderness.

23.15.3—*Alma*—One of Noah’s wicked priests who was converted by the teachings of the prophet Abinadi in the land of Nephi. This man ought not to be confused with his son of the same name. The distinction between the two prophets is that the present Alma is usually referred to as Alma the Elder; the second is traditionally called Alma the Younger. These titles are extratextual.

23.16 We would say today that Alma was the President of the Church of Christ in his day and place, the presiding high priest of God among His people.

23.16.3—*Alma*—One of Noah’s wicked priests who was converted by the teachings of the prophet Abinadi in the land of Nephi. This man ought not to be confused with his son of the same name. The distinction between the two prophets is that the present Alma is usually referred to as Alma the Elder; the second is traditionally called Alma the Younger. These titles are extratextual.

23.16.11—*founder*—In the sense that Alma was the temporal instrument in the hands of God to teach the Gospel of Jesus Christ to a gathering body of saints, he was the founder of the Church. The Founder of the Church of Jesus Christ in any dispensation is, of course, the Lord himself.

23.17 Alma established other priesthood leaders from among the people through inspiration from God the Eternal Father. He laid his hands upon their heads and ordained them, setting them apart for the ministry to which they had been called. Thus has it ever been when the priesthood was revealed to the children of men. These men were to instruct the people in the principles of eternal life and to testify of the great blessings that will befall the obedient.

23.17.11—*preach*—The word “preach” in English derives from Latin and signifies to “say something before”, like its sister word “predict”. Some erstwhile linguists have attempted to make the distinction between “teach” and “preach” as that which is done in “private” and that which is done in “public” respectively. While a clever and somewhat useful differentiation, it is neither semantically nor historically accurate.

23.17.14—*teach*—The English word “teach” derives from Germanic roots which produce other words like “token”, something that is “shown”. Teaching, then, is a demonstration of truth rather than a mere prattling about it.

23.17.19—*him*—Undoubtedly in reference to Alma as the high priest of the Church of Christ.

23.17.35—*consecrated*—No man can be dedicated to the service of God, the implicational meaning of the word “consecrated”, without being a just man.

23.18 As the Lord Jesus Christ has watched over and nourished the children of God with blessings immeasurable, so also is the labor of those who have been appointed to assist him in the salvation of mankind.

23.19 It is intriguing that the people of Alma called the land where they were to spend the next fourteen years of their lives together after the man who had

neighbor as himself, that there should be no contention among them.

16 And now, Alma was their high priest, he being the founder of their church.

17 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.

18 Therefore they did watch over their people, and did nourish them with things pertaining to righteousness.

19 And it came to pass that they began to prosper exceedingly in

CR91-A:31  
CR94-A:94  
Mosiah 23:15–20  
CR89-A:31

Mosiah 23:16–17  
AGQ 3:38  
Mosiah 23:16–18  
EM 3:1143

Mosiah 23:17  
MD 776  
EM 1:89  
EM 4:1441  
Mosiah 23:17–18  
CR97-O:67

\* p. 204

been the first to receive the Gospel of Christ at Alma's hands.

23.19.20—*Helam*—An isolated community in the midst of the wilderness between the land of Nephi and the land of Zarahemla. It was undoubtedly named after the first person baptized by Alma the elder at the waters of Mormon.

23.20 The fountains of pure water, the valley which they began to cultivate, the surrounding peaks which defined their habitation, all of this was the land of Helam. Their small community, comprised of the beautiful buildings which they constructed with their labor and industry, they also graced with the name of Helam. What might we surmise regarding a man so honored by covenant people?

23.20.17—*Helam*—An isolated community in the midst of the wilderness between the land of Nephi and the land of Zarahemla. It was undoubtedly named after the first person baptized by Alma the elder at the waters of Mormon.

23.21 When Abinadi began his ministry among the people of Lehi-Nephi, there were no covenant people. All of the prophecies that Abinadi delivered in the hearing of Noah and his people applied directly to whole, not just to those who were slow in their repentance or to those who chose not to repent at all. Thus, the words of the prophet were fulfilled in some manner upon all of the inhabitants of the land of Lehi-Nephi, whether the people who defected to the wicked priests of Noah, those who remained in the land of Lehi-Nephi under the rule of Limhi, or those who escaped into the wilderness with Alma. All would bear, in some measure, the burden of the Lord of which Abinadi had testified against them. In the eternal scheme of things, however, each group felt the judgments against them in differing ways, depending on their degree of faithfulness of the principles and ordinances of the Gospel. The righteous perceived their afflictions as blessings in disguise; the wicked drew other conclusions regarding their circumstances.

23.22 All of the people of Lehi-Nephi were chastened, having their patience and faith proven. Those, however, who put their trust in the Lord God of Israel, in the words of His chosen servants, would come to salvation, both temporally and spiritually. Thus it was with the people of Alma; thus it was, though to a lesser spiritual degree, with the people of Limhi.

23.23 The people of Limhi undoubtedly looked upon their deliverance from the hands of the Lamanites as a product of the wisdom and strategies of Gideon, Limhi, and Ammon. Their first thought would not have been to the hand of God laboring for and in their behalf. In the case of Alma and the people of Helam, they would recognize immediately that their liberation had been accomplished by the gifts and power of God their Father. Their deliverance could easily be discerned as being comparable to any of the great divine interventions recorded in the records of the House of Israel.

23.23.3—*I*—The first person voice of our narrator, the prophet Mormon.

23.23.29—*Abraham*—The undisputed "Father of the Faithful". Modern biblical scholars are generally kind to Abraham as are most theologians in the sister religious of Judaism. The spiritual stature of Abraham is, for the most part, immeasurable by man. Abraham is one of the Lord God's noblemen, whose faith and confidence in the divine word are equaled or excelled by few who have come into mortality upon this earth. Removing the Lord Jesus Christ from the list of candidates, however, would probably render our estimation of Abraham all but abso-

the land; and they called the land Helam.

20 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.

21 Nevertheless the Lord seeth fit to chasten his people; yea, he trieth their patience and their faith.

22 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 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.

Mosiah 23:21  
MD 122  
DNCT 3:223  
CR82-O:97  
CR84-O:11  
CR85-A:90  
CR86-A:45, 46  
CR88-O:38  
CR89-A:31, 76  
CR89-O:106  
CR90-A:42  
CR91-A:119  
CR99-O:6  
CR01-A:76  
CR02-A:99  
CR02-O:17  
Mosiah 23:21–22  
EM 4:1488  
Mosiah 23:22  
CR97-A:100  
Mosiah 23:23  
CR84-O:8

lute. Abraham was one of three sons born to Terah during a millennium of poverty and famine. Through Abraham's ministrations the promises made to the ancient fathers were preserved and re-established in earnest. In one of the most tender of moments recorded in secular or ecclesiastical history, the Lord God of Heaven instructed Abraham in the nature of the greatest gift that a loving God may bestow upon his creation when he asked for the sacrificed life of his son Isaac.

23.23.31—*Isaac*—The only son of the union between Abraham and Sarah. There was some strife between Isaac and Ishmael, the son of Hagar, as there had been between Sarah and her handmaiden who had been elevated to the role of wife to Abraham as the result of Sarah's barrenness. Because Sarah was the first wife, the wife of the covenant, her son Isaac took precedence over the elder half-brother. The animosity engendered during those early years has not completely abated, even into modern times. Isaac was an active participant in the "sacrifice" required by God of his father Abraham.

23.23.34—*Jacob*—The scholars of the world have pointed to Jacob's name as a term of derision, inasmuch as one of its prominent meanings in Hebrew is "supplanter". It literally means, however, "heel-catcher" in reference to one of the instances in the manner of his birth, he holding on to Esau's heel as he was being born. It is interesting that Esau himself used wordplay to deride Jacob's acquisition of the birthright and the blessing. This complaint and accusation was to come to an end with the angel's blessing. The scholars of the world have apparently missed this point.

23.24 All of this is a foreshadowing of Mormon's account regarding the coming of the wandering Lamanite army, that same army that had lost its way in their search for the people of Limhi. We know nothing more of the fourteen-year history of the people of Helam other than that which Mormon has recounted in this chapter. The settlement of Helam had begun about the year 133 BC (see 12.0); the next verse begins about the year 120 BC.

23.25 Again, the people of Helam had enjoyed absolute freedom from want and tyranny for fourteen years. The Lamanite army happened upon the city, having no idea as to where they were in the wilderness. They had originally been sent to recover the escaping people of Limhi who were being led to Zarahemla by Ammon and his brethren (see 22.15–16) No doubt they were as desperate to find their way as any body of lost company that has ever mistaken their way.

23.25.15—*Helam*—An isolated community in the midst of the wilderness between the land of Nephi and the land of Zarahemla. It was undoubtedly named after the first person baptized by Alma the elder at the waters of Mormon.

23.25.33—*Lamanites*—Specifically the posterity of the eldest son of Lehi and Sariah, and generally those who apostatized away from the teachings of the fullness of the Gospel of Jesus Christ. They were the primary opposition of the Nephites who in general adhered to the teaching of the prophets, seers, and revelators of the Lord God of Israel.

23.26 The appearance of the Lamanites was an eventuality that had not occurred to the Nephites in a long time. They had been unsuccessfully tracked by Noah's army fourteen years before and had had no contact with any other body of human beings during the intervening time. It is unlikely that they were prepared for any kind of military contest. These were as lambs at the

24 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.

25 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.

26 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

appearance of a pack of ravenous wolves.

23.26.10—*Alma*—One of Noah’s wicked priests who was converted by the teachings of the prophet Abinadi in the land of Nephi. This man ought not to be confused with his son of the same name. The distinction between the two prophets is that the present Alma is usually referred to as Alma the Elder; the second is traditionally called Alma the Younger. These titles are extratextual.

23.26.23—*Helam*—An isolated community in the midst of the wilderness between the land of Nephi and the land of Zarahemla. It was undoubtedly named after the first person baptized by Alma the elder at the waters of Mormon.

23.26.35—*Lamanites*—Specifically the posterity of the eldest son of Lehi and Sariah, and generally those who apostatized away from the teachings of the fullness of the Gospel of Jesus Christ. They were the primary opposition of the Nephites who in general adhered to the teaching of the prophets, seers, and revelators of the Lord God of Israel.

23.27 The escape of the people of Alma from the hands of the soldiers of King Noah had come as the result of divine intervention. They had been led by revelation to their place of refuge. Alma reminded them that in nothing could they be successful, as the covenant people, if they were to replace their faith in God with unbridled fear of their enemies.

23.27.2—*Alma*—One of Noah’s wicked priests who was converted by the teachings of the prophet Abinadi in the land of Nephi. This man ought not to be confused with his son of the same name. The distinction between the two prophets is that the present Alma is usually referred to as Alma the Elder; the second is traditionally called Alma the Younger. These titles are extratextual.

23.28 As far as the record has informed us, the Lamanites had not, as yet, begun to afflict or torment any of the Nephites in Helam. Perhaps they were thankful that they had at last found a civilized place where they might refresh themselves from their trek through the wilderness. The developed nature of the colony would have revealed to the Lamanites that the inhabitants were not those they had been sent to retrieve from the wilderness; that is to say, these were not the people of King Limhi. Yet the Nephites were not ignorant of the volatile Lamanite personality, that they had oftentimes taken advantage of those who did not have the power to defend themselves. The people of Helam had temporal cause for alarm, and prayed that they would be spared from any imposition that the Lamanites might be inclined to inflict upon them.

23.28.21—*Lamanites*—Specifically the posterity of the eldest son of Lehi and Sariah, and generally those who apostatized away from the teachings of the fullness of the Gospel of Jesus Christ. They were the primary opposition of the Nephites who in general adhered to the teaching of the prophets, seers, and revelators of the Lord God of Israel.

23.29 Part of the moderating spirit that devolved upon the Lamanites was the fact that they were lost and had been for some time, perhaps for as much as a year (see 12.0). Central to Mormon’s narrative regarding the people of Alma is, however, their complete reliance upon the power and protection of God. It is interesting that the antagonism of Amulon does not immediately appear. Certainly the wicked priests would have recognized their former companion, particularly since Alma had been rather forthright with the leaders of the Lamanite army. Once the way back to the land of Lehi-Nephi was revealed and once Amulon had an opportunity to reconcile himself with the king of

of the appearance of the Lamanites.

27 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.

28 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.

29 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.

Mosiah 23:28  
CR82-O:98

Lamanites, then unrighteous dominion would begin in earnest.

23.29.15—*Lamanites*—Specifically the posterity of the eldest son of Lehi and Sariah, and generally those who apostatized away from the teachings of the fullness of the Gospel of Jesus Christ. They were the primary opposition of the Nephites who in general adhered to the teaching of the prophets, seers, and revelators of the Lord God of Israel.

23.29.17—*Alma*—One of Noah’s wicked priests who was converted by the teachings of the prophet Abinadi in the land of Nephi. This man ought not to be confused with his son of the same name. The distinction between the two prophets is that the present Alma is usually referred to as Alma the Elder; the second is traditionally called Alma the Younger. These titles are extratextual.

23.29.39—*Helam*—An isolated community in the midst of the wilderness between the land of Nephi and the land of Zarahemla. It was undoubtedly named after the first person baptized by Alma the elder at the waters of Mormon.

23.30 Again, we must marvel at the complexity of the terrain of the wilderness between the lands of Nephi and Zarahemla. The army had followed Limhi and his people for two days (see 22.16) and could no longer find the trail of a people who were encumbered by the supplies, herds, flocks, and possessions. What may we say of the track that such a body of people would have made? What may we say of the army itself who, after two days’ travel, can no longer follow their own tracks back to the land of Lehi-Nephi?

23.30.6—*Lamanites*—Specifically the posterity of the eldest son of Lehi and Sariah, and generally those who apostatized away from the teachings of the fullness of the Gospel of Jesus Christ. They were the primary opposition of the Nephites who in general adhered to the teaching of the prophets, seers, and revelators of the Lord God of Israel.

23.30.15—*Limhi*—The third king of the Nephite colony in the land of Nephi established by Zeniff. Limhi was the grandson of Zeniff and the son of wicked king Noah.

23.31 In their initial wanderings about in the wilderness, the Lamanite army discovered the city of Amulon, the place where the wicked priests of Noah had settled after they had kidnapped the 24 daughters of the Lamanites some eight or nine years before (see 12.0). The vigilance of the people of Lehi-Nephi had been so astute that the priests had not been successful in stealing sufficient goods from the Nephites to maintain themselves in the wilderness. At some point they decided to labor with their hands rather than perish in the wilderness from hunger and disease.

23.31.10—*Noah*—The son of Zeniff and the father of Limhi, and a wicked man. He oversaw the martyrdom of the prophet Abinadi and the exile of Alma the elder and his people. He died an ignominious death.

23.31.17—*Amulon*—A city in the wilderness, probably northwest of the land of Shilom, where Amulon and the wicked priests lived for approximately nine years before being discovered by the Lamanite army that had been sent to retrieve the people of Limhi who were fleeing to the land of Zarahemla. One wonders if some of the priests and their families chose to return to the settlement they had made in the wilderness. Unless the title were merely a vacuous one, there probably were no inhabitants in the land of Amulon once the priests and their families were taken in tow (but see *AL-C 24.1*).

30 Now the armies of the Lamanites, which had followed after the people of king Limhi, had been lost in the wilderness for many days.

31 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.

23.32 This was a man cut from the same bolt of cloth as had been King Noah. There can be no question that many of the same practices which had been perpetrated upon the Nephites in the land of Lehi-Nephi continued to one degree or another in the land of Amulon.

23.32.11—*Amulon*—One of the wicked priests of king Noah who bore an implacable hatred toward Alma the elder and his people.

23.33 The objective of the Lamanite army had been to bring back the people of Limhi who had escaped into the land of Zarahemla. Finding Amulon and the other priests, together with their wives and children, was unexpected. A vicious war had been fought between the Lamanites and the people of Lehi-Nephi as a result of the kidnapping of the Lamanite daughters. The king of the Lamanites had nearly died in that conflict. The desire for revenge upon the Nephites for what had taken place during the war was enormous and nothing but the direct commands of the king of the Lamanites had preserved the people of Limhi from extinction. The fact that discovery of the priests and their families took place nine years after the kidnapping may have helped the cause of the priests, the anger of the army having been directed elsewhere. Amulon was, of course, not beneath using any means whatsoever to preserve his life.

23.33.7—*Amulon*—One of the wicked priests of king Noah who bore an implacable hatred toward Alma the elder and his people.

23.33.12—*Lamanites*—Specifically the posterity of the eldest son of Lehi and Sariah, and generally those who apostatized away from the teachings of the fullness of the Gospel of Jesus Christ. They were the primary opposition of the Nephites who in general adhered to the teaching of the prophets, seers, and revelators of the Lord God of Israel.

23.34 The Lamanite women were in a difficult situation. Mormon mentions nothing of their children, but it is clear that they must have had posterity after nine years in the wilderness. Perhaps as much for the sake of the sons and daughters as for the sake of Amulon did the young women plead with their Lamanite brethren in the army. The young women were effective.

23.34.3—*Lamanites*—Specifically the posterity of the eldest son of Lehi and Sariah, and generally those who apostatized away from the teachings of the fullness of the Gospel of Jesus Christ. They were the primary opposition of the Nephites who in general adhered to the teaching of the prophets, seers, and revelators of the Lord God of Israel.

23.34.7—*Amulon*—One of the wicked priests of king Noah who bore an implacable hatred toward Alma the elder and his people.

23.35 There must have been some duplicity on the part of Amulon and his fellow priests. While it may have been true that the Lamanite daughters might not have known the way back to the land of Lehi-Nephi, it seems almost impossible that Amulon would not have known the way. It does not take much imagination to devise a number of reasons as to why Amulon and his brethren would have been reticent to reveal what they knew. Not the least among these was the fact that they would be compelled to answer for their crimes against the girls.

23.35.2—*Amulon*—One of the wicked priests of king Noah who bore an implacable hatred toward Alma the elder and his people.

23.35.9—*Lamanites*—Specifically the posterity of the eldest son of Lehi and Sariah, and generally those who apostatized away from the teachings of the fullness of the Gospel of Jesus Christ. They were the primary opposition of the Nephites who in general adhered to the teach-

32 Now the name of the leader of those priests was Amulon.

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

35 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.

Mosiah 23:33  
EM 4:1578

\* p. 205



ing of the prophets, seers, and revelators of the Lord God of Israel.

23.35.23—*Nephi*—A mountainous region east of the first settlement established by Lehi and his entourage. It was the area in which Nephi and his followers established the first Nephite colony. Zeniff and his people from the land of Zarahemla would later settle there. It was also the place where the fertile missionary labors of the sons of Mosiah and their companions bore fruit among the Lamanites.

23.35.30—*Helam*—An isolated community in the midst of the wilderness between the land of Nephi and the land of Zarahemla. It was undoubtedly named after the first person baptized by Alma the elder at the waters of Mormon.

23.35.35—*Alma*—One of Noah's wicked priests who was converted by the teachings of the prophet Abinadi in the land of Nephi. This man ought not to be confused with his son of the same name. The distinction between the two prophets is that the present Alma is usually referred to as Alma the Elder; the second is traditionally called Alma the Younger. These titles are extratextual.

23.36 The promises of the leadership of the Lamanite army would be subverted in large measure by Amulon and his fellow priests once they had the ear of the king of the Lamanites. In times past the Lamanites would honor the word of their kings and generals; the priests of King Noah would do much to destroy what integrity the Lamanites had. Alma knew that to resist telling the Lamanites where the path back to Lehi-Nephi lay would result in their immediate deaths. The Lamanites would then fall heir to the vast improvements that the Nephites had made in the land of Helam. With a little effort the whole army could be supported on what the Nephites had prepared.

23.36.8—*Lamanites*—Specifically the posterity of the eldest son of Lehi and Sariah, and generally those who apostatized away from the teachings of the fullness of the Gospel of Jesus Christ. They were the primary opposition of the Nephites who in general adhered to the teaching of the prophets, seers, and revelators of the Lord God of Israel.

23.36.11—*Alma*—One of Noah's wicked priests who was converted by the teachings of the prophet Abinadi in the land of Nephi. This man ought not to be confused with his son of the same name. The distinction between the two prophets is that the present Alma is usually referred to as Alma the Elder; the second is traditionally called Alma the Younger. These titles are extratextual.

23.36.29—*Nephi*—A mountainous region east of the first settlement established by Lehi and his entourage. It was the area in which Nephi and his followers established the first Nephite colony. Zeniff and his people from the land of Zarahemla would later settle there. It was also the place where the fertile missionary labors of the sons of Mosiah and their companions bore fruit among the Lamanites.

23.37 Was this just mere duplicity on the part of the Lamanites, or was there some untoward influence being employed by Amulon at this point? One can almost hear the nefarious whisperings of this vicious and ambitious man. The original guards would have been strictly Lamanites; the priests of Noah still had to give an account of themselves before the king of the Lamanites.

23.37.3—*Alma*—One of Noah's wicked priests who was converted by the teachings of the prophet Abinadi in the land of Nephi. This man ought not to be confused with his son of the same name. The distinction between the two prophets is that the present Alma is usually referred to as Alma the Elder; the second is traditionally called Alma the Younger.

36 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.

37 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.

These titles are extratextual.

23.37.15—*Nephi*—A mountainous region east of the first settlement established by Lehi and his entourage. It was the area in which Nephi and his followers established the first Nephite colony. Zeniff and his people from the land of Zarahemla would later settle there. It was also the place where the fertile missionary labors of the sons of Mosiah and their companions bore fruit among the Lamanites.

23.37.17—*Lamanites*—Specifically the posterity of the eldest son of Lehi and Sariah, and generally those who apostatized away from the teachings of the fullness of the Gospel of Jesus Christ. They were the primary opposition of the Nephites who in general adhered to the teaching of the prophets, seers, and revelators of the Lord God of Israel.

23.37.32—*Helam*—An isolated community in the midst of the wilderness between the land of Nephi and the land of Zarahemla. It was undoubtedly named after the first person baptized by Alma the elder at the waters of Mormon.

23.38 Once the track to the land of Lehi-Nephi had been established, the guards over the people of Helam were posted so that they might not escape or prepare themselves against the domination of the Lamanites.

23.38.11—*Nephi*—A mountainous region east of the first settlement established by Lehi and his entourage. It was the area in which Nephi and his followers established the first Nephite colony. Zeniff and his people from the land of Zarahemla would later settle there. It was also the place where the fertile missionary labors of the sons of Mosiah and their companions bore fruit among the Lamanites.

23.38.22—*Helam*—An isolated community in the midst of the wilderness between the land of Nephi and the land of Zarahemla. It was undoubtedly named after the first person baptized by Alma the elder at the waters of Mormon.

23.38.29–32—*wives and the children*—That is to say, the wives and children of the Lamanite guards who appear to have been permanently posted in the land of Helam. This did not bode well for the people of Helam who had been promised their lives and their liberty.

23.39 This wily priest somehow not only managed to deflect any consequences arising from the theft of the twenty-four Lamanite daughters, he also managed to ingratiate himself sufficiently with the king that he was appointed the ruler of the land of Helam. In this we may learn something as to who the 24 girls really were. It may very well be that they were of royal lineage and their marriage to the priests of Noah granted some favors to those wicked men, including the right to rule whatever people might be appointed unto them.

23.39.6—*Lamanites*—Specifically the posterity of the eldest son of Lehi and Sariah, and generally those who apostatized away from the teachings of the fullness of the Gospel of Jesus Christ. They were the primary opposition of the Nephites who in general adhered to the teaching of the prophets, seers, and revelators of the Lord God of Israel.

23.39.10—*Amulon*—One of the wicked priests of king Noah who bore an implacable hatred toward Alma the elder and his people.

23.39.29—*Helam*—An isolated community in the midst of the wilderness between the land of Nephi and the land of Zarahemla. It was undoubtedly named after the first person baptized by Alma the elder at the waters of Mormon.

38 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.

39 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.

{Chapter XI; continued}  
(Chapter 24)

{9—1830}

24.1 The sophistry employed by Amulon is wondrous to behold. He and his fellow priests had been the perpetrators of enormous crimes against both the Nephites and the Lamanites. He no doubt was the ringleader when the 24 Lamanite daughters were abducted from their festivities, an act which precipitated a short-lived war in the which hundreds, perhaps thousands, lost their lives. What sort of arguments would have been used in order to persuade King Laman that Amulon should not be put to death for the injuries caused his people? What sort of devious rhetoric, what enormous lies, could possibly have generated a lordship over three large territories in the lands of Lehi-Nephi and Helam? What sort of relationship existed between Laman and Amulon that would have permitted or encouraged that the priests ought to be made instructors of the Lamanites? Some scholars have suggested that it was because of their Lamanite wives and children that the priests were spared and promoted. If so, we might suppose that these women were held in very high esteem indeed even after the passing of nearly ten years since they were spirited away by Amulon and his brethren.

24.1.7—*Amulon*—One of the wicked priests of king Noah who bore an implacable hatred toward Alma the elder and his people.

24.1.19—*Lamanites*—Specifically the posterity of the eldest son of Lehi and Sariah, and generally those who apostatized away from the teachings of the fullness of the Gospel of Jesus Christ. They were the primary opposition of the Nephites who in general adhered to the teaching of the prophets, seers, and revelators of the Lord God of Israel.

24.1.52—*Shemlon*—A territory probably located due west of the city of Lehi-Nephi. The site of several battles between the Lamanites and the Nephites.

24.1.58—*Shilom*—A region probably northwest of the city of Lehi-Nephi and due north of the land of Shemlon. North of this place was the great hill which marked the trail by which Ammon and his brethren traversed the wilderness between Zarahemla and the land of Nephi.

24.1.64—*Amulon*—A city in the wilderness, probably northwest of the land of Shilom, where Amulon and the wicked priests lived for approximately nine years before being discovered by the Lamanite army that had been sent to retrieve the people of Limhi who were fleeing to the land of Zarahemla. One wonders if some of the priests and their families chose to return to the settlement they had made in the wilderness. Unless the title were merely a vacuous one, there probably were no inhabitants in the land of Amulon once the priests and their families were taken in tow (but see *AL-C 24.1*).

24.2 Taking possession of Shilom and Shemlon would have been a relatively easy matter, given the fact that the Nephites had abandoned those lands as their numbers dwindled. The Lamanite army had merely stumbled across the land of Amulon as they wandered aimlessly in the wilderness. We do not know if the Lamanites left any in their army as an occupying force as they continued their search for the land of Nephi. As was observed before (see 23.35), it is unlikely that Amulon and his brethren had any desire to show the Lamanites how to get back to the land of Nephi once they had been taken captive. The land of Amulon, then, would probably have remained hidden until Amulon was made king over that region.

1 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.

Mosiah 24  
EM 1:149, 194,  
196, 201  
Mosiah 24:1  
EM 1:194

2 For the Lamanites had taken possession of all these lands; therefore, the king of the Lamanites had appointed kings over all these lands.

24.2.3—*Lamanites*—Specifically the posterity of the eldest son of Lehi and Sariah, and generally those who apostatized away from the teachings of the fullness of the Gospel of Jesus Christ. They were the primary opposition of the Nephites who in general adhered to the teaching of the prophets, seers, and revelators of the Lord God of Israel.

24.3 When Zeniff and his people first arrived in the land of Lehi-Nephi, the king of the Lamanites in that area was named Laman. This would have been about the year 200 BC (see 12.0). In the forty-fourth year of Zeniff's reign, about the year 156 BC, King Laman died and his unnamed son ascended to his throne. There were minor skirmishes between Noah's armies and Lamanite insurgents, but we are not told when during Noah's 21-year rule that they occurred. The armies of the Lamanites are not mentioned again in the narrative until the assault that causes Noah to flee with many of his people into the wilderness, about the year 133 BC. Limhi, Noah's son, makes a treaty with an unnamed king of the Lamanites about the year 132 BC. We do not know if this is the same man who was the son of the first King Laman, but it is possible. If so, the treaty was made in the 24th year of his reign as king of the Lamanites. Two years later, about the year 130 BC, the king of the Lamanites and his army assaulted Limhi's people, during which battle the king was seriously injured. From the context of the narrative and the personal exchanges between Limhi and the king, we probably should assume that the man who made the treaty two years before was the same as the king who fell in battle. Another ten years would pass before Amulon would work his wiles upon the king of the Lamanites who is named here as King Laman, a man named after his father. It is conceivable that Amulon's King Laman was the son of Zeniff's King Laman. If so the former would have been in the 37th year of his reign. After the long reign of the first King Laman, his son would have been middle-aged by the time he ascended to the throne and probably in his eighties by the time Amulon came on the scene. While possible, it seems unlikely. What is probable is that Amulon's King Laman is the first King Laman's grandson. In any event, whether this chronological analysis is correct or not, we can be certain that the name of Noah and Limhi's king of the Lamanites was Laman, either as son or grandson.

24.3.10—*Lamanites*—Specifically the posterity of the eldest son of Lehi and Sariah, and generally those who apostatized away from the teachings of the fullness of the Gospel of Jesus Christ. They were the primary opposition of the Nephites who in general adhered to the teaching of the prophets, seers, and revelators of the Lord God of Israel.

24.3.12—*Laman*—Either the son or grandson of the king who ruled the land when Zeniff and his people first colonized the land of Nephi.

24.4 It seems clear that the geographically fragmented society of the Lamanites, combined with their lack of formal records, caused their spoken language to change over time. Idiosyncratic speech patterns became dialects and then perhaps developed into distinctive languages. Communication between the various tribes that pertained to King Laman's realm apparently was difficult and one of the primary purposes of enlisting the aid of the priests was to provide a lingua franca by which the kingdom might be better unified.

24.4.9—*Amulon*—One of the wicked priests of king Noah who bore an implacable hatred toward Alma the elder and his people.

24.4.24—*Nephi*—The fourth son of Lehi and Sariah. He proved to be a faithful follower of the Lord and a willing servant who did much to preserve his father's family from privation and destruction. His posterity and the posterity of those who followed his example are generally

3 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.

Mosiah 24:3  
EM 1:191  
EM 2:804  
Mosiah 24:3–7  
EM 1:192

4 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.

Mosiah 24:4–6  
EM 1:174

known as Nephites.

24.4.35—*Lamanites*—Specifically the posterity of the eldest son of Lehi and Sariah, and generally those who apostatized away from the teachings of the fullness of the Gospel of Jesus Christ. They were the primary opposition of the Nephites who in general adhered to the teaching of the prophets, seers, and revelators of the Lord God of Israel.

24.5 The Lamanites were without moral compass, save for the laws that their king imposed upon them. The former priests of King Noah had no desire to provide the Lamanites with any divinely oriented instruction. To do so would have put them in an awkward position. It is clear that they were prepared to corrupt the Lamanites just as they and Noah had corrupted the Nephites dwelling in the land of Lehi-Nephi. Any teachings regarding the Lord God of Israel, the Law of Moses, or the prophecies of Abinadi would have hindered the corruption process.

24.5.20—*Amulon*—One of the wicked priests of king Noah who bore an implacable hatred toward Alma the elder and his people.

24.5.33—*Moses*—We have no idea how Amram and Jochebed referred to their son by name. This given by the princess, however, essentially is a reference to his deliverance from the Nile. In its elemental form, the name of the prophet means “is born”. The cognate in Hebrew means “drew him out”.

24.5.42—*Abinadi*—A Nephite prophet called of the Lord among the people of the land of Lehi-Nephi in the days of King Noah and Alma the elder.

24.6 As Mosiah 1 had taught the Mulekites how to read and write in the original languages of their people, so also did the priests of Noah with the Lamanites in their charge. Their motivations, however, were malignant. The Lamanites may have admired the astuteness of the Nephites, but they would never love the priests of Noah as the people of Zarahemla had loved Mosiah.

24.7 With unity of language came unity of commerce. The more integrated the Lamanite factions became, the more they were able to devote themselves to certain specialties which made them increasing productive and prosperous. We may conclude that the priests of Noah took complete advantage of the increasing prosperity of their students. As the wealth of the Lamanites increased, their shrewdness also intensified. Many of them apparently realized early on that there were economic ways to defraud those with whom they traded that they might be enriched at the expense of others. Notwithstanding their cleverness, they were not above despoiling those not closely affiliated with them.

24.7.4—*Lamanites*—Specifically the posterity of the eldest son of Lehi and Sariah, and generally those who apostatized away from the teachings of the fullness of the Gospel of Jesus Christ. They were the primary opposition of the Nephites who in general adhered to the teaching of the prophets, seers, and revelators of the Lord God of Israel.

24.8 The lands of Shilom, Shemlon, and Amulon had once been Nephite enclaves, but had been abandoned. Undoubtedly there were some Lamanites who lived in those regions, but the largest body of subjects dwelt in the land of Helam where they were being held captive by the Lamanite guards. It should not be surprising, then, that Amulon made the capital of his realm in the land of Helam. Even if there had been larger group over whom he could have exercised unrighteous dominion, those in the land of Helam irritated him. He wished to grind the faces of those who had hearkened to the voice of Abinadi,

5 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;

6 But they taught them that they should keep their record, and that they might write one to another.

7 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.

{*¶*—1830}

8 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.

Mosiah 24:5,7  
CR85-O:47

Mosiah 24:7  
EM 2:804

Mosiah 24:8–14  
CR89-A:31

who had repented of all of their sins, who had entered into covenants of salvation and exaltation, and who possessed an inner tranquility which Amulon could not sufficiently disturb.

24.8.8—*Amulon*—One of the wicked priests of king Noah who bore an implacable hatred toward Alma the elder and his people.

24.8.14—*Alma*—One of Noah's wicked priests who was converted by the teachings of the prophet Abinadi in the land of Nephi. This man ought not to be confused with his son of the same name. The distinction between the two prophets is that the present Alma is usually referred to as Alma the Elder; the second is traditionally called Alma the Younger. These titles are extratextual.

24.8.27—*children*—If our chronologies be correct, the eldest of Amulon's children would have been no more than ten years old. Amulon had no hesitancy teaching his children to be vicious and merciless. The land of Helam would serve as a training ground for the children of the priest of Noah. Their corruptions and abominations would eventually make them odious even in the eyes of the Lamanites.

24.9 Amulon had not been an innocent bystander as Abinadi taught King Noah and his priests. He knew precisely what he was about when he cried for the death of the prophet of God. Abinadi had been a sharp thorn galling Amulon and his brethren. They were able to abuse him with impunity until Alma stood forth from among their number and took Abinadi's side. The second witness was more odious than the first in Amulon's eyes. There were limits as to what Amulon could do as a vassal king under King Laman, but pushed the envelop providing plenty of opportunities for the people of Alma to become defensive, perhaps even rebellious, that he might have cause to do them grave injury. The brutality of Amulon's little children toward the little children of the saints of God must have been particularly hard to bear.

24.9.2—*Amulon*—One of the wicked priests of king Noah who bore an implacable hatred toward Alma the elder and his people.

24.9.4—*Alma*—One of Noah's wicked priests who was converted by the teachings of the prophet Abinadi in the land of Nephi. This man ought not to be confused with his son of the same name. The distinction between the two prophets is that the present Alma is usually referred to as Alma the Elder; the second is traditionally called Alma the Younger. These titles are extratextual.

24.9.24—*Abinadi*—A Nephite prophet called of the Lord among the people of the land of Lehi-Nephi in the days of King Noah and Alma the elder.

24.9.45—*Laman*—Either the son or grandson of the king who ruled the land when Zeniff and his people first colonized the land of Nephi.

24.10 The Church of Christ sought deliverance from God, knowing that they could not deliver themselves from bondage. Their prayers were vocal, if not public.

24.11 Villains in every dispensation, when they have had the power to do so, have attempted to constrain the outward conduct of the disciples of Jesus Christ. No prayers may be offered, unless to a false God. No worship of any kind may be enjoyed, unless those in power are somehow benefited. No ordinances may be performed, no authority may be exercised, save that which is governed by those who have usurped those divinely appointed to guide the children of God. Those unwilling to fall down at the feet of Amulon in their distress would pay the ultimate price.

\*9 For Amulon knew Alma, that he had been one of the king's priests, and that it was he that believed the words of Abinadi and was driven out before the king, and therefore he was wroth with him; for he was subject to king Laman, yet he exercised authority over them, and put tasks upon them, and put task-masters over them.

\* p. 206

10 And it came to pass that so great were their afflictions that they began to cry mightily to God.

11 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.

<p>24.11.2—<i>Amulon</i>—One of the wicked priests of king Noah who bore an implacable hatred toward Alma the elder and his people.</p>	<p>12 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.</p>	<p>Mosiah 24:12 MD 777, 791 CR84-O:13 Mosiah 24:12,14–15 CR94-A:10</p>
<p>24.12 The body, indeed, may be circumscribed, but the heart and mind of a good man may not be subverted so long as he presses forward in faith toward eternal life. The saints of God dwelling in the land of Helam knew their Father in Heaven, and He knew them and listened to the distress of their hearts and minds.</p> <p>24.12.2—<i>Alma</i>—One of Noah’s wicked priests who was converted by the teachings of the prophet Abinadi in the land of Nephi. This man ought not to be confused with his son of the same name. The distinction between the two prophets is that the present Alma is usually referred to as Alma the Elder; the second is traditionally called Alma the Younger. These titles are extratextual.</p>	<p>{<i>¶</i>—1830}</p>	
<p>24.13 Because of the nature of their enslavement, it was unlikely that the Lord merely told Alma what He was going to do and then let the high priest of the Church communicate the blessings to the rest of the saints. It is clear that each of those that had entered into the covenant of baptism, whether at the waters of Mormon or later at the waters of Helam, was personally comforted in their afflictions, that they might know for themselves that they would be delivered from their bondage and the persecutions of Amulon and his brethren. This assurance of deliverance, coupled with the promise of increased strength while in the midst of affliction, would support the people of Alma in every trial.</p>	<p>13 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.</p>	<p>Mosiah 24:13–14 CR92-O:87 Mosiah 24:13–15 EM 4:1488</p>
<p>24.14 The people of Helam had passed through trials before. In their response to the teachings of Abinadi and Alma, they had cause to suffer for their misconduct, their wickedness and abominations. This had been no small matter. In fear and trembling, they had fled into the wilderness, not knowing beforehand whither they should go, but knowing that if they did not escape from the armies of King Noah that their lives would have been forfeit. The land of Helam was beautiful and fertile, yet they were required to labor with their hands mightily in order to carve out a place where they could live in comfort. No doubt the first season or two were rife with obstacles of every kind; famine and disease may very well have been among them. The afflictions being heaped upon them were in fulfillment of prophecy, prophecies uttered by the very man whose teachings had brought them to Christ. No doubt they may have thought that their abject repentance and other sufferings exempted them from some of the words of the prophet Abinadi, but this had proven not to be the case. Yet the Lord in His mercy, in light of the covenants which the people of Alma had made, would ameliorate those predicted sufferings through which they would have to outwardly pass in fulfillment of the word of God.</p>	<p>14 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.</p>	<p>Mosiah 24:14 EM 1:33 CR95-A:91 CR98-A:104 CR99-O:115 CR02-O:88 Mosiah 24:14–15 CR96-A:35</p>
<p>24.15 No saint could come away from the experiences in the land of Helam without knowing that he had been raised up from the depths of despair by the hand of God and had been infused with the power of God so that he might bear up under the burdens which Amulon and his brethren placed upon them. We may suppose that the little children were given strength as well that they might withstand the wickedness of the children of the wicked priests.</p>	<p>15 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.</p>	<p>Mosiah 24:15 CR89-A:31 CR94-A:10 CR98-A:104</p>
<p>24.15.14—<i>Alma</i>—One of Noah’s wicked priests who was converted by the teachings of the prophet Abinadi in the land of Nephi. This man ought not to be confused with his son of the same name. The distinction between the two prophets is that the present Alma is usually referred to as Alma the Elder; the second is traditionally called Alma the Younger. These titles are extratextual.</p>	<p>{<i>¶</i>—1830}</p>	

24.16 We are not told how long the people of Helam were required to suffer under the oppressive hand of Amulon and the other priests, but apparently the time was cut short because of the faith and patience of the disciples of Christ. The letter of the prophecy had been fulfilled and now they could move to the next portion of Abinadi's prophetic teachings which provided for an escape from bondage; their spiritual liberation would be made complete with their physical freedom.

24.16.33—*morrow*—This word in English always means the very next day; that is to say, within twenty-four hours.

24.17 While the general announcement of the impending deliverance from evil was given to each and every one of the members of the Church, the specifics as to how this was to be done were reserved to Alma as the high priest of the Church. There is wisdom in watching and listening to him who bears the keys of the Kingdom of God.

24.17.5—*Alma*—One of Noah's wicked priests who was converted by the teachings of the prophet Abinadi in the land of Nephi. This man ought not to be confused with his son of the same name. The distinction between the two prophets is that the present Alma is usually referred to as Alma the Elder; the second is traditionally called Alma the Younger. These titles are extratextual.

24.18 After fourteen years the possession of the Nephites in the land of Helam would have been considerable. They left all of their improvements behind, their buildings and fields, took their flocks and herds and sufficient grain to preserve them from hunger. They forsook all sleep in order to be prepared at the appointed hour for departure. There is some value in comparing the manifest of the people of Limhi with that of the people of Alma (see 22.11–13).

24.18.7—*Alma*—One of Noah's wicked priests who was converted by the teachings of the prophet Abinadi in the land of Nephi. This man ought not to be confused with his son of the same name. The distinction between the two prophets is that the present Alma is usually referred to as Alma the Elder; the second is traditionally called Alma the Younger. These titles are extratextual.

24.19 The guards in the land of Lehi-Nephi were also slumbering at the time the people of Limhi made their escape into the land of Zarahemla. In that instance it would be easy to attribute their somnolence to the vast amount of wine which they had consumed the evening before (see 22.6–7). In the land of Helam, however, this method of dispensing with the Lamanite guards was not available; the Lamanites had been recently duped in that manner and would not succumb again. Even if it had been possible to ply the guards with wine, it was not part of the economy of God to deal with His covenant people in that fashion. For no outward reason, all of the Lamanites fell asleep long enough for Alma's entire entourage to depart from the land of Helam. There was no explanation for what had transpired save for the power of God. This was a witness confirming the faith of the Nephites; it was a witness as well to the befuddled Lamanites and the wicked priests that they could not overpower the children of God.

24.19.15—*Lamanites*—Specifically the posterity of the eldest son of Lehi and Sariah, and generally those who apostatized away from the teachings of the fullness of the Gospel of Jesus Christ. They were the primary opposition of the Nephites who in general adhered to the teaching of the prophets, seers, and revelators of the Lord God of Israel.

16 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.

17 And he said unto Alma: Thou shalt go before this people, and I will go with thee and deliver this people out of bondage.

{~~9~~—1830}

18 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 the flocks together.

19 And in the morning the Lord caused a deep sleep to come upon the Lamanites, yea, and all their task-masters were in a profound sleep.

Mosiah 24:16–21  
CR89-A:31  
Mosiah 24:16–25  
EM 1:173

Mosiah 24:20,25  
EM 1:177



24.20 How many miles did the people of Alma travel before they came to the new valley? Ten miles? Fifteen or more? We do not know, but the Lord made it clear that it was not enough.

24.20.2—*Alma*—One of Noah’s wicked priests who was converted by the teachings of the prophet Abinadi in the land of Nephi. This man ought not to be confused with his son of the same name. The distinction between the two prophets is that the present Alma is usually referred to as Alma the Elder; the second is traditionally called Alma the Younger. These titles are extratextual.

24.20.29—*Alma*—This is an interesting motive for naming the place where they camped and may provide a plausible reason as to why their first settlement had been named Helam.

24.21 We do not know exactly how formal their expressions of thanksgiving were. Under the Law of Moses, which Law they had willingly accepted as disciples of Jesus Christ, they would have offered a peace offering unto the Lord God of Israel in appreciation for their deliverance out the hands of their enemies.

24.21.7—*Alma*—A small valley in the wilderness between the land of Helam and the land of Zrahemla where the people of Alma the elder rested for a short time in their flight from the Lamanites.

24.22 The women and children would have been particularly susceptible to the oppression mustered up by Amulon and his brethren. As was noted above, the little children of Amulon were sufficiently educated in the talents of their father that they severely mistreated the little children of Alma and his friends without ceasing. The children giving thanks unto the Lord God for their deliverance would have been a sincere expression of thanksgiving and not merely a reflection of the joy of their parents.

24.23 The people of Alma had been all night preparing themselves and their families for the arduous journey into the wilderness. Their trip into the wilderness to the valley of Alma had taken all of the daylight hours. They arrived in the evening, perhaps in time for the evening sacrifice. Then, presumably at the hour when all of the company would have gladly retired to their tents, the Lord revealed the approach of the Lamanite army in pursuit. After thirty-six hours without any real rest, Alma informs them that they must push on past the valley of Alma to some other, though probably less desirable place to camp. Thus, gathering up all of their belonging and assembling their flocks and herds, the entire company pushed on into the depths of the wilderness as night descended. Their faith and trust in their prophet and their God was explicit in all that they did.

24.23.7—*Alma*—One of Noah’s wicked priests who was converted by the teachings of the prophet Abinadi in the land of Nephi. This man ought not to be confused with his son of the same name. The distinction between the two prophets is that the present Alma is usually referred to as Alma the Elder; the second is traditionally called Alma the Younger. These titles are extratextual.

24.23.22—*Lamanites*—Specifically the posterity of the eldest son of Lehi and Sariah, and generally those who apostatized away from the teachings of the fullness of the Gospel of Jesus Christ. They were the primary opposition of the Nephites who in general adhered to the teaching of the prophets, seers, and revelators of the Lord God of Israel.

24.24 We are not told how far they traveled that evening before they were

20 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.

21 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.

22 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.

{~~9~~—1830}

23 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.

24 And it came to pass that they

\* p. 207

Mosiah 24:22  
CR89-A:31

Mosiah 24:24–25

allowed to camp again. They had been promised that the Lamanites would be stopped in the valley of Alma. How that was accomplished we are not told. Perhaps no one among the Lamanites survived to tell the tale.

24.25 The syntax and semantics of this verse and the preceding one would imply that it was a twelve-day journey from the valley of Alma to the land of Zarahemla. This being the case, we must add a day's travel from the land of Helam to the valley of Alma and the eight days' travel from the waters of Mormon to the land of Helam, for a total of 21 days of travel from the land of Lehi-Nephi to the land of Zarahemla.

24.25.18—*Zarahemla*—The land originally settled by the Mulekites that lay between the narrow neck of land to the north and the narrow strip of wilderness to the south that separated it from the lands of Nephi and Lehi, It became the great bastion of Nephite civilization for more than five hundred years. The name is directly associated with that of the last of the great Mulekite leaders.

24.25.21—*Mosiah*—No doubt Mosiah 2, the future king of the land of Zarahemla, was named after his grandfather, Mosiah 1, he who had led the faithful Nephites from the land of Nephi to the place where the Mulekites had settled.

25.1 As Mosiah's father, King Benjamin, had gathered the inhabitants of the land of Zarahemla together in order to present them with an everlasting covenant in Jesus Christ, so also did Mosiah gather his people together. The conference was called that the people might be one in their history, that they might be fully informed regarding the various factions that had sprung from Zeniff's colony that had left Zarahemla some eighty years before. Alma and Limhi's people were before them; the priests of Noah and the Lamanites were yet in the wilderness.

25.1.4—*Mosiah*—No doubt Mosiah 2, the future king of the land of Zarahemla, was named after his grandfather, Mosiah 1, he who had led the faithful Nephites from the land of Nephi to the place where the Mulekites had settled.

25.2 When king Mosiah 1 first discovered the Mulekites in the land of Zarahemla the people were in a state of abject ignorance regarding their religion and their language (see *OM-C 1.12–19*). The original settlers of Zarahemla were so grateful for having been restored to a sense of cultural identity that they joined with the Nephites in appointing Mosiah to be the first king of this united people. The importance of Mosiah 1 as king is enormous, given the fact that Mulek had been one of the sons of King Zedekiah, he who had been king of Judea when Lehi left Jerusalem nearly four hundred years before. It is interesting that this unified people, however, still continued to distinguish themselves according to which party they had descended from. The Nephites were in the minority.

25.2.11—*Nephi*—The fourth son of Lehi and Sariah. He proved to be a faithful follower of the Lord and a willing servant who did much to preserve his father's family from privation and destruction. His posterity and the posterity of those who followed his example are generally known as Nephites.

25.2.29—*Zarahemla*—The last of the great Mulekite leaders who ruled at the time of the entrance of Mosiah I and the Nephites from the land of

departed out of the valley, and took their journey into the wilderness.

EM 1:33

25 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.

### {Chapter XI; continued} (Chapter 25)

1 AND now king Mosiah caused that all the people should be gathered together.

Mosiah 25

MD 520, 528

EM 1:149, 188,

201

Mosiah 25:1–4, 13

EM 2:969

2 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.

Nephi.

25.2.35—*Mulek*—We know little or nothing regarding this royal scion’s life prior to his arrival in the Americas. Some scholars have proposed that Mulek’s mother escaped from Jerusalem with some of the king’s courtiers prior to Mulek’s birth, but there is nothing to support the speculation. Other students of the Book of Mormon have assumed that Zarahemla, the leader of the people whom Mosiah 1 discovered about 200 years before the birth of Christ, was a direct descendant of Zedekiah. While there is some evidence for this notion, the fact that the people of Mulek had engaged in multiple civil wars during the previous three hundred years, it is difficult to say with any certainty that Zarahemla was the legitimate heir of Mulek. Several other characters in the text of Mormon’s narrative, however, claimed to be descendants of Zarahemla.

25.3 The demographic ratio between the Lamanites and the combined peoples of Zarahemla is easy to understand. What is difficult to derive is an actual number of inhabitants. Was the population of the land of Zarahemla in the thousands or in the tens of thousands? We do not know, but it would appear that the community was relatively small or they would not have been able to gather together to hear from their king with any degree of ease if they numbered in the hundreds of thousands or in the millions.

25.3.11—*Nephi*—The fourth son of Lehi and Sariah. He proved to be a faithful follower of the Lord and a willing servant who did much to preserve his father’s family from privation and destruction. His posterity and the posterity of those who followed his example are generally known as Nephites.

25.3.17—*Zarahemla*—The last of the great Mulekite leaders who ruled at the time of the entrance of Mosiah I and the Nephites from the land of Nephi.

25.3.23—*Lamanites*—Specifically the posterity of the eldest son of Lehi and Sariah, and generally those who apostatized away from the teachings of the fullness of the Gospel of Jesus Christ. They were the primary opposition of the Nephites who in general adhered to the teaching of the prophets, seers, and revelators of the Lord God of Israel.

25.4 As was noted above, it is interesting to observe that after nearly a hundred years of unity, when the inhabitants of the land came together they assembled themselves according to their lineage, whether Nephite or Mulekite. Perhaps we should be no more surprised at this genealogical division among the people any more than the familial organization that took place at the conference called by King Benjamin some four or five years earlier (see 2.5–6).

25.4.7—*Nephi*—The fourth son of Lehi and Sariah. He proved to be a faithful follower of the Lord and a willing servant who did much to preserve his father’s family from privation and destruction. His posterity and the posterity of those who followed his example are generally known as Nephites.

25.4.17—*Zarahemla*—The last of the great Mulekite leaders who ruled at the time of the entrance of Mosiah I and the Nephites from the land of Nephi.

25.5 The record of Zeniff was either directly quoted or summarized by Mormon while compiling Mosiah chapters 9 through 22 of the present edition of the Book of Mormon. It would be interesting to know how much of the teachings of Abinadi were included in the narration provided by Mosiah. In

3 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.

Mosiah 25:3  
EM 1:192  
Mosiah 25:4  
EM 1:193  
EM 2:960

4 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.

{*¶*—1830}

5 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

Mosiah 25:5–6  
EM 1:33

any event, eighty years of the history of the people of Lehi-Nephi would have been of immense interest to those who had not as yet had the opportunity to speak with the remnants of that people that could be found among the peoples of Alma and Limhi. Inasmuch as it is clear that both Nephites and Mulekites had been part of Zeniff's colony, no one in the congregation would have been disinterested.

25.5.7—*Mosiah*—No doubt Mosiah 2, the future king of the land of Zarahemla, was named after his grandfather, Mosiah 1, he who had led the faithful Nephites from the land of Nephi to the place where the Mulekites had settled.

25.5.18—*Zeniff*—Amaleki refers to Zeniff and his colony, but not by name, only that he had a brother who went with them (see *OM-C 1.29–30*).

25.5.40—*Zarahemla*—The land originally settled by the Mulekites that lay between the narrow neck of land to the north and the narrow strip of wilderness to the south that separated it from the lands of Nephi and Lehi, It became the great bastion of Nephite civilization for more than five hundred years. The name is directly associated with that of the last of the great Mulekite leaders.

25.6 Mormon summarized the fourteen years of Alma's exile at the waters of Mormon and in the land of Helam in Mosiah chapters 23 and 24 of the current edition of the Book of Mormon. Mosiah's narration was undoubtedly considerably more detailed, given the marvelous example of piety exhibited by the people of Alma in their extremity.

25.6.8—*Alma*—One of Noah's wicked priests who was converted by the teachings of the prophet Abinadi in the land of Nephi. This man ought not to be confused with his son of the same name. The distinction between the two prophets is that the present Alma is usually referred to as Alma the Elder; the second is traditionally called Alma the Younger. These titles are extratextual.

25.6.24—*Zarahemla*—The land originally settled by the Mulekites that lay between the narrow neck of land to the north and the narrow strip of wilderness to the south that separated it from the lands of Nephi and Lehi, It became the great bastion of Nephite civilization for more than five hundred years. The name is directly associated with that of the last of the great Mulekite leaders.

25.7 During the eighty years that Zeniff's colony had dwelt in the land of Lehi-Nephi, the inhabitants of the land of Zarahemla, both Nephites and Mulekites, had enjoyed relative peace and prosperity. Most of them had lived in almost perfect tranquility for several years primarily because of the covenant into which they had entered in the final days of King Benjamin. They knew little or nothing of war, little or nothing of oppression, little or nothing of the kind of wickedness that the inhabitants of Lehi-Nephi had partaken of. They were astonished and not a little horrified.

25.7.4—*Mosiah*—No doubt Mosiah 2, the future king of the land of Zarahemla, was named after his grandfather, Mosiah 1, he who had led the faithful Nephites from the land of Nephi to the place where the Mulekites had settled.

25.8 Both the Nephites and the Mulekites had surviving kindred among the returning remnants of Zeniff's colony with whom they could relate, with whom they could be reunited in the bonds of friendship and fellowship. These were family members; these were close kin, even though they had never before

Zeniff, from the time they left the land of Zarahemla until they returned again.

6 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.

7 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.

8 For they knew not what to think; for when they beheld those that had been delivered out of bondage they were filled with exceed-

been aware of their individual existence.

25.9 There were many of their relatives whom they would never know because of the great wickedness that had existed among the people of Lehi-Nephi. To lose family members through ignominious death would have been distressing, particularly when their deaths had been the result of great wickedness. Their hearts would have been touched because of the loss to the immediate family, but also because in the minds and the hearts of the people of Zarahemla, many of those were lost to salvation as well, who had gone out of this life completely unprepared to meet their God. To the covenant people of Zarahemla, this would have been a grievous burden indeed.

25.9.15—*Lamanites*—Specifically the posterity of the eldest son of Lehi and Sariah, and generally those who apostatized away from the teachings of the fullness of the Gospel of Jesus Christ. They were the primary opposition of the Nephites who in general adhered to the teaching of the prophets, seers, and revelators of the Lord God of Israel.

25.10 In Alma and his people, the inhabitants of Zarahemla found kindred spirits, men and women who had entered into a similar covenant as they, who had for fourteen years attempted to live in complete accordance with the word of God. The example set before them no doubt strengthened the faith of the inhabitants of Zarahemla, that the course they themselves were following would yet produce wonderful results among them, if they would remain true to the teachings of King Benjamin.

25.10.17—*Alma*—One of Noah’s wicked priests who was converted by the teachings of the prophet Abinadi in the land of Nephi. This man ought not to be confused with his son of the same name. The distinction between the two prophets is that the present Alma is usually referred to as Alma the Elder; the second is traditionally called Alma the Younger. These titles are extratextual.

25.10.27—*Lamanites*—Specifically the posterity of the eldest son of Lehi and Sariah, and generally those who apostatized away from the teachings of the fullness of the Gospel of Jesus Christ. They were the primary opposition of the Nephites who in general adhered to the teaching of the prophets, seers, and revelators of the Lord God of Israel.

25.11 The sinful and polluted state of the Lamanites had been exacerbated by the perfidy of the wicked priests of King Noah. The abominations among the Lamanites were intensifying as the former priests were given charge of their education by the king of the Lamanites. For all of their traditions, the Lamanites were in many respects naïve. The priests of Noah were as ravenous wolves in the midst of a flock of lambs. The prospects for the redemption of the Lamanites were becoming even more bleak than they had before.

25.11.8—*Lamanites*—Specifically the posterity of the eldest son of Lehi and Sariah, and generally those who apostatized away from the teachings of the fullness of the Gospel of Jesus Christ. They were the primary opposition of the Nephites who in general adhered to the teaching of the prophets, seers, and revelators of the Lord God of Israel.

25.12 We may assume that the surviving children of the priests of Noah had arrived in the land of Zarahemla as part of Limhi’s company. The wives and children of the priests of King Noah had been left behind as their husbands and fathers fled into the wilderness to save their lives. After the death of the king, the priests did not consider it expedient to return to the land of Lehi-Nephi for they were certain that they would be put to death for the many

ingly great joy.

9 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.

10 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.

11 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.

{¶—1830}

12 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

\* p. 208  
Mosiah 25:11  
MD 38  
CR86-A:36

Mosiah 25:12  
EM 1:191

wrongs they had committed against the people. For this cowardice their children were not a little chagrined. The illicit and lustful abduction of the 24 daughters of the Lamanites only intensified their distress. Their actions against their fellow Nephites, particularly against those who had dwelt in the land of Helam, made them terribly ashamed of their parentage. Thereafter, they were combined with the Nephites. It is to be hoped that this disavowing of their fathers was more than just a social distancing, that their hearts and minds were in complete harmony with the righteous in all things.

25.12.13—*Amulon*—One of the wicked priests of king Noah who bore an implacable hatred toward Alma the elder and his people.

25.12.56—*Nephi*—The fourth son of Lehi and Sariah. He proved to be a faithful follower of the Lord and a willing servant who did much to preserve his father's family from privation and destruction. His posterity and the posterity of those who followed his example are generally known as Nephites.

25.13 Notwithstanding the fact that the inhabitants of Zarahemla formally gathered as families, yet they all considered themselves as citizens of the kingdom established by Mosiah's grandfather. From the time of the first encounter between the Mulekites and the Nephites, the kings had been chosen from among the Nephites. In this sense, the Mulekites were also Nephites.

25.13.7—*Zarahemla*—The land originally settled by the Mulekites that lay between the narrow neck of land to the north and the narrow strip of wilderness to the south that separated it from the lands of Nephi and Lehi. It became the great bastion of Nephite civilization for more than five hundred years. The name is directly associated with that of the last of the great Mulekite leaders.

25.13.12—*Nephites*—In reference to the posterity and followers of Nephi, the son of Lehi, who provided leadership to the righteous six hundred years before the birth of Christ.

25.14 Mosiah was both a king and a priest to his people, faith in all that was put into his charge, whether temporal or spiritual. Toward the end of his own life, Mosiah would recommend to his people that they accept a judiciary government rather than a monarchy. Of this transition Mosiah must have thinking for a considerable period of time. Perhaps part of the inspiration came when it became clear that Alma, as the high priest of the Church of Christ, had been commissioned by the Lord God to establish this particular covenant among his people. Mosiah formally recognized Alma's divine authority and recommended his teachings to his own people. Eventually all of the faithful would desire to associate themselves with the Church of Jesus Christ and Mosiah would authorize Alma to establish formal congregations of the Church throughout the entire land of Zarahemla. By the time Mosiah suggested the change in government, the Church and its authority had long since been established as a separate entity from the kingdom.

25.14.9—*Mosiah*—No doubt Mosiah 2, the future king of the land of Zarahemla, was named after his grandfather, Mosiah 1, he who had led the faithful Nephites from the land of Nephi to the place where the Mulekites had settled.

25.14.24—*Alma*—One of Noah's wicked priests who was converted by the teachings of the prophet Abinadi in the land of Nephi. This man ought not to be confused with his son of the same name. The distinction between the two prophets is that the present Alma is usually referred to as Alma the Elder; the second is traditionally called Alma the Younger. These titles are extratextual.

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.

13 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.

Mosiah 25:13  
EM 1:191, 192

{~~9~~—1830}

14 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.

25.15 In the months that followed the general assembly of the people of Zarahemla, Alma traveled throughout the land teaching the principles of eternal life and salvation as he had received them from Abinadi and from the revelations from God. He could speak with authority regarding the power of effective prayer, the mercy of the Lord God of Israel, and the blessings that flow from having a broken heart and a contrite spirit.

25.15.2—*Alma*—One of Noah’s wicked priests who was converted by the teachings of the prophet Abinadi in the land of Nephi. This man ought not to be confused with his son of the same name. The distinction between the two prophets is that the present Alma is usually referred to as Alma the Elder; the second is traditionally called Alma the Younger. These titles are extratextual.

25.16 It would have been easy for the people of Limhi to have credited their escape from the land of Lehi-Nephi as the result of the astuteness of their leaders, of Gideon, Limhi, and Ammon and his brethren. Alma assured them that for all of the cleverness displayed by King Limhi and his advisors, their escape from the Lamanites had been divinely inspired and facilitated.

25.16.8—*Limhi*—The third king of the Nephite colony in the land of Nephi established by Zeniff. Limhi was the grandson of Zeniff and the son of wicked king Noah.

25.17 When Ammon and his fifteen brethren had first appeared in the land of Lehi-Nephi they were given an opportunity to teach the people of Limhi regarding the teachings of King Benjamin and of the sacred covenant into which all of the people of Zarahemla had entered (see 8.2–3). As a result of Ammon’s discourse, many of the people of Limhi entered into a covenant with God that they would keep His commandments (see 21.32). As far as the record indicates, King Benjamin did not discourse upon the ordinance of baptism, yet Alma at the waters of Mormon did so. We are not certain from which source Limhi and his people acquired the desire to be baptized, but they certainly wished to have that blessing bestowed upon them. They petitioned Ammon that he might provide the blessings associated with baptism, but he declined (see 21.33–35). It was not until Alma came in among them, after their great ordeals at the hands of the Lamanites and those associated with their wilderness journey to Zarahemla, that they were given the opportunity to obtain the desires of their hearts.

25.17.8—*Alma*—One of Noah’s wicked priests who was converted by the teachings of the prophet Abinadi in the land of Nephi. This man ought not to be confused with his son of the same name. The distinction between the two prophets is that the present Alma is usually referred to as Alma the Elder; the second is traditionally called Alma the Younger. These titles are extratextual.

25.17.26—*Limhi*—The third king of the Nephite colony in the land of Nephi established by Zeniff. Limhi was the grandson of Zeniff and the son of wicked king Noah.

25.18 Thus did the people of Limhi finally obtain the blessings which they had not been able to receive while dwelling in the land of Lehi-Nephi.

25.18.2—*Alma*—One of Noah’s wicked priests who was converted by the teachings of the prophet Abinadi in the land of Nephi. This man ought not to be confused with his son of the same name. The distinction between the two prophets is that the present Alma is usually referred to as Alma the Elder; the second is traditionally called Alma the Younger. These titles are extratextual.

15 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.

16 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.

17 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.

18 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

Mosiah 25:17–18  
AGQ 1:51  
Mosiah 25:18  
AF 214  
EM 1:194, 203

25.18.29—*Mormon*—The name of a region in the land of Nephi noted for its waters and wild animals. It served as a hiding place for Alma the elder while he taught the faithful. We may only speculate about the relationship between this land and the name of the prophet Mormon and his father.

25.19 Alma had been given authority to baptize and organize the Church among the people of the land of Lehi-Nephi as they came to him in the waters of Mormon and later in the land of Helam. He still presided as the high priest of the Church of Christ once they escaped to the land of Zarahemla. Mosiah was the presiding high priest of the Church of God in the land of Zarahemla and gave to Alma the keys of the Kingdom of God in that part of the land that he might offer the blessings of eternity to all of the inhabitants of Zarahemla. Alma’s jurisdiction had previously been limited to the land of Nephi, but was now increased to include the land of Zarahemla, something that could not have happened without the authority of Mosiah.

25.19.8—*Mosiah*—No doubt Mosiah 2, the future king of the land of Zarahemla, was named after his grandfather, Mosiah 1, he who had led the faithful Nephites from the land of Nephi to the place where the Mulekites had settled.

25.19.11—*Alma*—One of Noah’s wicked priests who was converted by the teachings of the prophet Abinadi in the land of Nephi. This man ought not to be confused with his son of the same name. The distinction between the two prophets is that the present Alma is usually referred to as Alma the Elder; the second is traditionally called Alma the Younger. These titles are extratextual.

25.19.22—*Zarahemla*—The land originally settled by the Mulekites that lay between the narrow neck of land to the north and the narrow strip of wilderness to the south that separated it from the lands of Nephi and Lehi. It became the great bastion of Nephite civilization for more than five hundred years. The name is directly associated with that of the last of the great Mulekite leaders.

25.19.26—*power*—One of the final acts of King Benjamin before he died was to appoint priests that the people might be taught to observe the commandments of God. There can be no question that his son Mosiah inherited the same authority.

25.20 When Alma had first received converts into the Church of Christ at the waters of Mormon, he organized them in to groups of fifty with an ordained priest to guide and bless them (see 18.18). At the outset there were no more than four of these ordained ministers. If the precedent continued, there were nine priests laboring with the Church at the time the people of Alma fled into the wilderness (see 18.35). We are not told precisely what constituted a “church” in the land of Zarahemla, but it is clear that considerably more than fifty were gathered together to be taught of their priests and teachers.

25.21 The Lord’s house is a house of order. No man is free to teach whatever occurs to him; he is to teach the established principles and doctrines that have been revealed by the power of God through His appointed servants.

25.21.12—*churches*—We are not privy to the precise word which the Nephites used to describe their congregations, but apparently the English word “churches” is that which comes the closest semantically. The English word derives from ancient Germanic sources which linguists suggest derive from roots which mean “power, giant, strong, lord, master, house of the lord”.

words of Alma.

{*9*—1830}

19 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.

Mosiah 25:19  
MD 776  
EM 1:33  
EM 4:1441

20 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 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.

Mosiah 25:21–23  
EM 1:193



25.21.39—*Alma*—Alma was, for all practical purposes, the prophet, seer, and revelator of the people of Zarahemla. He was the doctrinal touchstone of his day.

25.22 There are multitudes of branches and districts, wards and stakes of Zion. All of these are governed by men called of God by those in authority to administer the Gospel and the ordinances thereof. Every man knows his file leader; every man given authority is continually pointed by the Spirit and by those who preside, toward the head of the Church and Kingdom of God who is the Lord Jesus Christ.

25.23 Whether they be called “branches, “wards, or “stakes”, these seven churches constituted the Church of Jesus Christ in that dispensation. When King Benjamin taught his people, he gave unto them a new name by which they were to be called. All of their names were taken when they entered into that new and everlasting covenant. With the coming of Alma, the organization of the body of Christ was formalized. We might rightly assume that those who had previously had taken upon themselves the name of Christ would also desire to join themselves with the saints of God in the Church of Christ. Many of the people of Limhi did so; it is to be assumed that the people of Alma also identified themselves with one or more of the churches of Zarahemla, probably in conjunction with the geographical location of their residence. It is almost inconceivable that any of those who had been present at Benjamin’s sermon at the Temple would not be likeminded with the rest of the faithful.

25.23.11—*Zarahemla*—The land originally settled by the Mulekites that lay between the narrow neck of land to the north and the narrow strip of wilderness to the south that separated it from the lands of Nephi and Lehi, It became the great bastion of Nephite civilization for more than five hundred years. The name is directly associated with that of the last of the great Mulekite leaders.

25.23.28—*Christ*—Simply put, the name “Christ” is the Greek translation of the Hebrew “Messiah”. In both Hebrew and Greek, the terms mean “anointed one”. Every prophet of God from the days of Adam has been anointed in preparation for their ministry to the world. Every king who has ruled by divine right has also been anointed as part of his ascendancy to the throne and the scepter. The same may be said of every priest who has administered the ordinances of the Priesthood, particularly those of the Melchizedek Priesthood, and most specifically in the House of the Lord. Some scholars have suggested that even though certain men have been anointed to be prophets and priests, or kings and priests, or prophets and kings, none but Jesus has been anointed prophet, priest, and king. Of course, these scholars have asserted such out of ignorance, not understanding that all those who are heirs of salvation and exaltation have been anointed prophets, priests, and kings in similitude of their Savior. Jesus is Lord of Lords, King of Kings, the Great High Priest who presides over all priesthood, the prophet who has inspired all prophets in whatever time or place in which they might have lived. He is our Master in all things, but his labors have been designed to bring us all back into the presence of God as he is.

25.24 No man, filled with faith, deliberate in his repentance, faithful to the covenants that he has entered into, filled with the Spirit of God unto sanctification, can fail to receive the blessings of God.

22 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.

23 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;

24 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

\* p. 209

Mosiah 25:23  
EM 1:194  
EM 2:744, 960

Mosiah 25:24  
AF 322

the land.

*{Chapter XI; continued}*  
**(Chapter 26)**

*{1830}*

26.1 King Benjamin had given his final address to the people of Zarahemla about three years before his death, or about the year 124 BC (see 6.4–5). Everyone over the age of accountability would have entered into the covenant proposed by their king. What is most intriguing about this turn of events is that the children of deeply committed saints of God failed to partake of the great blessings which their fathers clearly enjoyed.

26.1.22—*Benjamin*—The son of Mosiah I and the father of Mosiah II. He was the second righteous Nephite king of the land of Zarahemla.

26.1.24–25—*little children*—We may not know exactly how young these children were at the time of Benjamin’s address, except to say that they were probably less than eight years of age. No child under the age of age is prepared to enter into a covenant with the Lord God of Israel inasmuch as such a child has not yet reached the age of accountability. As to how old these children were when they began to separate themselves from the beliefs of their parents we may only speculate.

26.2 One wonders at who might have influenced these young men and women to forsake the teachings of their righteous parents. Were there those among the people of Limhi or among the people of Alma who for whatever reason began to fail in their testimonies of the Gospel of Jesus Christ? What would persuade a body of people to disbelieve in the resurrection from the dead or in an atoning sacrifice, principles they had grown up with their entire lives? Sophistication? Perhaps like in every dispensation, the forsaking of truth came as a consequence of personal sin.

26.2.23—*Christ*—Simply put, the name “Christ” is the Greek translation of the Hebrew “Messiah”. In both Hebrew and Greek, the terms mean “anointed one”. Every prophet of God from the days of Adam has been anointed in preparation for their ministry to the world. Every king who has ruled by divine right has also been anointed as part of his ascendancy to the throne and the scepter. The same may be said of every priest who has administered the ordinances of the Priesthood, particularly those of the Melchizedek Priesthood, and most specifically in the House of the Lord. Some scholars have suggested that even though certain men have been anointed to be prophets and priests, or kings and priests, or prophets and kings, none but Jesus has been anointed prophet, priest, and king. Of course, these scholars have asserted such out of ignorance, not understanding that all those who are heirs of salvation and exaltation have been anointed prophets, priests, and kings in similitude of their Savior. Jesus is Lord of Lords, King of Kings, the Great High Priest who presides over all priesthood, the prophet who has inspired all prophets in whatever time or place in which they might have lived. He is our Master in all things, but his labors have been designed to bring us all back into the presence of God as he is.

26.3 A man or woman who has succumbed to the enticements of fame, wealth, and self-gratification has lost the Spirit of God in his or her life. Into that spiritual void ignorance and sterility flows. Without the Comforter to ease the grief for sin, the heart of the transgressor hardens, become less sensitive to

1 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.

2 They did not believe what had been said concerning the resurrection of the dead, neither did they believe concerning the coming of Christ.

3 And now because of their unbelief they could not understand the word of God; and their hearts were hardened.

Mosiah 26  
EM 1:149  
Mosiah 26:1  
EM 2:960  
CR95-A:52  
Mosiah 26:1–2  
CR86-O:70  
Mosiah 26:1:32  
PM 341  
Mosiah 26:1–39  
EM 1:33  
Mosiah 26:4  
MD 113  
DN2C2:323

truth and righteousness.

26.4 By denying the coming of a Messiah, these lost and fallen people could muster no faith unto salvation. Denying the need for a Redeemer, they had no cause for repentance. Baptism would be nonsensical to one who has no desire for regeneration of mind and heart. Membership in the Church and Kingdom of God only has significance if a person understands that salvation in the Celestial Kingdom is a cooperative venture. Clearly, these people were content in their carnality, that they took pleasure in sin. There was no reason why they should call upon a God who would rebuke them in their wickedness. Did these separate people relocate themselves geographically? Could some of them have settled in the land of Ammoniahah or in the land of Antionum?

26.5 How many “little children” had fallen away over how long a period of time so that they constituted a body just shy of half the population of the land of Zarahemla? It almost appears to be a universal apostasy of an entire generation: the children of the Nephites who had listened to the words of King Benjamin; the children of the Mulekites who had accepted the same covenants; the children of the people of Alma who had been faithful in the land of Helam; and the children of the people of Limhi who had received baptism at the hands of Alma after their escape from the land of Lehi-Nephi. In addition, there were others among the adult population who chose to indulge themselves in the wickedness of their children.

26.5.7—*Mosiah*—No doubt Mosiah 2, the future king of the land of Zarahemla, was named after his grandfather, Mosiah 1, he who had led the faithful Nephites from the land of Nephi to the place where the Mulekites had settled.

26.6 Not content to merely disassociate themselves from the Church of Christ, those who were disaffected from their parents and other members of their family, sought to subvert those who remained faithful to the truth. What sort of flattery did these apostates dish out? What sort of wiles did they employ in order to persuade the righteous to forsake their covenants and turn to carnality, sensuality, and devilishness?

26.6.44—*admonished*—Perhaps this was done informally at first, but if the transgressions continued after the initial call to repentance then more rigorous approaches would be required.

26.7 Up until this time in the history of the Church, it seems clear that most of the administration of the Kingdom of God was directed at how to care for those who joined through faith, repentance, and baptism. There had been a continual influx of potential saints striving to keep the commandments of God. Now, however, the problem of discipline in the Church had come to the fore and Alma would experience one of the first major difficulties in his role as high priest in Zarahemla.

26.7.28—*Alma*—Alma was, for all practical purposes, the prophet, seer, and revelator of the people of Zarahemla. He was the doctrinal touchstone of his day.

26.8 This investiture of ecclesiastical power in the land of Zarahemla had been granted shortly after Alma and his people had arrived from the land of Helam (see 25.19).

26.8.3—*Mosiah*—No doubt Mosiah 2, the future king of the land of Zarahemla,

4 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.

5 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.

6 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.

{*¶*—1830}

7 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.

8 Now king Mosiah had given Alma the authority over the church.

Mosiah 26:7  
MD 776  
EM 4:1441  
Mosiah 26:8  
EM 1:33

hemla, was named after his grandfather, Mosiah 1, he who had led the faithful Nephites from the land of Nephi to the place where the Mulekites had settled.

26.8.6—*Alma*—Alma was, for all practical purposes, the prophet, seer, and revelator of the people of Zarahemla. He was the doctrinal touchstone of his day.

26.9 One wonders if the perpetrators of sin stood by silently as others bore witness against their wickedness or if the sinners themselves freely and arrogantly admitted their delight in transgressing the law of God.

26.9.7—*Alma*—Alma was, for all practical purposes, the prophet, seer, and revelator of the people of Zarahemla. He was the doctrinal touchstone of his day.

26.10 Alma was as perplexed as the teachers and priests had been as to what to do regarding the conduct of the members of the Church. Certainly the relationship between the Kingdom of God and the monarchy was rather close. Any discipline may have impacted upon citizenship in the land of Zarahemla in addition to any strictures that might have been put in place regarding their membership in the Church. Hence, the presentation of the problem to King Mosiah.

26.10.14—*Alma*—Alma was, for all practical purposes, the prophet, seer, and revelator of the people of Zarahemla. He was the doctrinal touchstone of his day.

26.11 Alma had received the priesthood of God while he dwelt in the land of Lehi-Nephi and by that authority he had taught the principles of the Gospel of Jesus Christ to those who assembled at the waters of Mormon. By that same authority he organized the first Church of Christ among them. By that priesthood power he guided the saints first to the land of Helam and later to the land of Zarahemla. Once in the land of Zarahemla, his ecclesiastical power was added upon by King Mosiah, giving Alma leave to continue his evangelical labors among all of residents of the land. Alma did not doubt his authority from God; he questioned his jurisdiction in what might be considered a civil matter.

26.11.55—*crimes*—It would appear that Alma perceived some of the sins that were committed by the people were infractions against civil law as well.

26.12 There is no question that King Mosiah, as king and priest, could have rendered appropriate judgment in the matter of the transgressors of the law, whether ecclesiastical or civil. We may assume that the good king had already envisioned the judicial future of the nation and sought to help both Alma and the membership of the Church understand that a distinct division of stewardships had been made and would continue to be observed. Any civil disobedience committed would be dealt with in another venue. The Church would need to define itself and the manner in which it would admonish those who violated the oaths and covenants.

26.12.3—*Mosiah*—No doubt Mosiah 2, the future king of the land of Zarahemla, was named after his grandfather, Mosiah 1, he who had led the faithful Nephites from the land of Nephi to the place where the Mulekites had settled.

26.12.6—*Alma*—Alma was, for all practical purposes, the prophet, seer, and revelator of the people of Zarahemla. He was the doctrinal touchstone of his day.

9 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.

10 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 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.

12 But king Mosiah said unto Alma: Behold, I judge them not; therefore I deliver them into thy hands to be judged.

\* p. 210

26.13 We may only speculate as to the nature of the sins that had been committed by the members of the Church. Alma, having been one of Noah's priests, may have been guilty of some of these very same transgressions. Would he be too harsh because of his experiences? Would he be too lenient? This particular dilemma has been faced by every priesthood leader since the beginning of time.

26.13.6—*Alma*—Alma was, for all practical purposes, the prophet, seer, and revelator of the people of Zarahemla. He was the doctrinal touchstone of his day.

26.14 Nephi pondered the account that his father had given regarding the vision of the Tree of Life, and in his profound consideration of all that had been taught to him, he was caught away to an exceedingly high mountain where he could be instructed in full. Enos testified that he wrestled with God before he received a remission of his sins, having been deeply moved by the teachings of his own father, Jacob, his soul hungering for redemption. All of the servants of God come before their Creator for enlightenment and comfort; in this Alma differed not a whit from all those who had preceded him.

26.15 Alma had lived the life of a libertine for a period of time while he pertained to the court of King Noah. It is understandable that, notwithstanding the marvelous blessings which he had received since the time that he had repented of his sins, Alma still contemplated with horror that period of time when he had led the children of men astray. The Lord reminds Alma that since his conversion to the Gospel of Christ, he has been a blessing to himself and all those around him. Abinadi had suffered at the hands of King Noah and his wicked priests for righteousness' sake; Alma and the other disciples of Christ had suffered persecution from the king's army and then later from the Lamanites inspired by the Amulon and the other priests. Because they had been faithful in the face of trial and afflictions of every hue, the disciples had been borne up and had been triumphant in every circumstance.

26.15.4—*Alma*—Alma was, for all practical purposes, the prophet, seer, and revelator of the people of Zarahemla. He was the doctrinal touchstone of his day.

26.15.16—*Mormon*—The name of a region in the land of Nephi noted for its waters and wild animals. It served as a hiding place for Alma the elder while he taught the faithful. We may only speculate about the relationship between this land and the name of the prophet Mormon and his father.

26.15.32—*Abinadi*—A Nephite prophet called of the Lord among the people of the land of Lehi-Nephi in the days of King Noah and Alma the elder.

26.16 Abinadi had testified and Alma had believed his words. Why? Was it not because he allowed the spirit of God to enter into his heart and convict him of his sins, allowing him to cry mightily unto the Lord for a remission of those sins. Alma had taught the principles of truth and righteousness to the people at the waters of Mormon and they had accepted the covenants of salvation and exaltation. Why? For precisely the same reason; they had been moved upon by the spirit of the God of Heaven unto repentance. Those who had fallen into apostasy had lost that spirit by which they had been guided because of the sins which they had committed. To allow those sins to go unanswered would be to allow a segment of the Church to continue without the influence of the Holy Ghost, as a lifeless part of the whole that would only breed further corruption and spiritual death.

13 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.

{9—1830}

14 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:

15 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.

16 And blessed are they because of their exceeding faith in the words alone which thou hast spoken unto them.

Mosiah 26:14  
EM 3:1392

26.17 The function of the Church of Christ is to provide a community of believers who are willing to bless and strengthen one another. The disciples at the waters of Mormon took upon themselves the responsibility to watch over each other in kindness and love and by so doing drew closer to their God and to each other. When a portion of the body of Christ becomes irreparably infected with disease, what is to be done?

26.18 At the time King Benjamin addressed his people at the Temple in Zarahemla, he bore testimony of the Lord Jesus Christ and of his atoning sacrifice for the children of men. All those who had taken upon themselves the name of Christ were prepared to progress towards perfection. The king had taught them that the name would never be blotted out of their hearts except through transgression. Clearly there were those who had fallen away into spiritual darkness, disaffected from the Church of Christ, because they had committed sins against themselves, against their fellowmen, and against their Father in Heaven. While they must be dealt with in some fashion, the Lord reminded Alma that there were still many thousands of saints who observed to keep the commandments of God and dwelt in peace and love in the Church and Kingdom of God. While there was much to do, all was not lost.

26.19 Alma had looked to King Mosiah for counsel as to how to deal with the sinners in the Church; he had looked into his own heart for answers. Having exhausted all of his temporal resources, Alma was still unsettled in his spirit. He was still unsettled because as yet he had not done that which was necessary. As an act of faith, Alma turned to the Lord God of Israel for light and truth, that he might do that which would be acceptable before Him.

26.20 Could the Lord have said anything else more effective in breathing confidence back into Alma as His servant? Alma's conduct had prepared him sufficiently that he would have eternal life, that sort of life which God himself has. Nephi, the son of Helaman, would later be given power over the elements in order to bring his people into a state of humility and contriteness, the justification for having been so blessed had to do with Nephi's mind and heart not desiring anything different than what the Father would do in the same set of circumstances. If Alma is worthy of eternal life, is he not qualified to render judgment upon those who are out of harmony with the spirit of God?

26.21 The membership of the Church is constituted of all those who are willing to bear the name of Christ, who are willing to remember him always, and keep his commandments. If a person is no longer willing to abide by the covenant of baptism then they should be members of the Church of Christ no longer.

26.22 Baptism naturally follows faith in the Lord Jesus Christ and repentance from all wrongdoing. Alma had been instrumental in inviting many thousands of individuals to exercise faith and repent of their sins that they might be received into the Church and Kingdom of God. He had held the keys to that Kingdom since the time he began his labors at the waters of Mormon. Those who had abided by the terms of the covenant had been forgiven as if the Lord Jesus Christ had performed the ordinances himself. What is implied here is simple. If Alma had the authority to admit the children of men into the Church of Christ, did he not also have the authority to release them from those same covenants?

26.23 The Savior has the power and authority to both exalt and condemn the

17 And blessed art thou because thou hast established a church among this people; and they shall be established, and they shall be my people.

18 Yea, blessed is this people who are willing to bear my name; for in my name shall they be called; and they are mine.

19 And because thou hast inquired of me concerning the transgressor, thou art blessed.

20 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.

21 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.

22 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 For it is I that taketh upon me

Mosiah 26:18  
PM 365  
EM 2:744

Mosiah 26:21  
PM 179  
CR80-O:98  
Mosiah 26:21-23  
CR00-A:108  
Mosiah 26:22-24  
PM 59

Mosiah 26:23

actions of the children of men. This is true in part because he was instrumental in bringing them into this physical world, having been commissioned by God the Eternal Father to prepare the earth and the inhabitants thereof for a temporal experience. In addition, the earth and all of its denizens since the beginning of time have been redeemed from the Fall and from all of the effects thereof; Jesus Christ holds the keys of death and of the resurrection. Thirdly, Jesus has atoned for those deliberate acts of rebellion which, if the sinner will repent, may be completely forgiven, opening the way before every man to walk in the path of truth and light unto righteousness and perfection.

26.24 King Benjamin had made it clear that there was no other name given under heaven by which a man might be saved. That was also the heart and soul of Abinadi's teachings to the people of Lehi-Nephi. No man or woman may receive the fullness of eternal life without being a son or daughter of the Lord Jesus Christ through his atoning sacrifice and the principles and ordinances of the Gospel.

26.24.12—*know*—The only way to truly know the Lord Jesus Christ is to be as he is.

26.25 The two trumps implied here are clearly those which initiate different aspects of the resurrection. The first trump in this sense has to do with the resurrection of the just, that glorious redemption which began with the resurrection of the Lord Jesus Christ from the tomb. Even though there have been selected individuals who have come forth from the grave since the first Easter morning, the general resurrection of the just will take place in connection with the Second Coming of the Lord. The second trump will herald the general resurrection of those who will not receive the blessings of the first resurrection, save that their spirits will be eternal joined with their resurrected bodies. The second resurrection will be for those men and women who essentially wasted the days of their probation here upon the earth, never coming to an understanding of the truth regarding their eternal nature and potential destiny. They know nothing of Christ because they have done nothing in faith that would have contributed to their becoming like unto the Son of God. In the end, before the judgment bar of Christ they will freely confess that they have become as they are because of their own willful choices.

26.26 Those of the second resurrection will acknowledge that they have come forth from their graves because of the power of the resurrection of Jesus Christ. They will also acknowledge that they might have received redemption from hell as well as of the grave if they had but chosen to follow the commandments of the Lord God of Israel. The only explanation for their failure to achieve what others will have achieved is that they had chosen otherwise.

26.27 The conclusion of the whole matter will be that only the redemption from physical death will have any effect upon the destiny of those who have knowingly rejected the sacrifice of the Only Begotten of the Father. Salvation to one degree or other comes to all of the children of God save for these, the sons of perdition.

26.27.11—*knew*—This is not to say that Jesus was not aware of the men and women, that he did not know who they were. This is to say that there had never been an eternal covenantal relationship between the Lord and themselves

26.28 Those members of the Church who violate their covenants, with no intent of renewing them through repentance, have no place in the Kingdom of

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.

24 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.

25 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.

26 And then shall they know that I am the Lord their God, that I am their Redeemer; but they would not be redeemed.

27 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.

28 Therefore I say unto you, that he that will not hear my voice, the

PM 291  
Mosiah 26:23–24  
PM 365

Mosiah 26:24  
CR85-A:104

Mosiah 26:25  
CR00-A:18

Mosiah 26:28  
AF 214

God. By the same token, baptism into the Church must come after a fruitful expression of faith followed by a complete, heartfelt forsaking of all evil-doing.

26.29 The instructions given to Alma in his day are as apt in our present circumstances in the dispensation of the Fullness of Times. The power and authority is the same.

26.30 And thus the mercy, compassion, and love of God is fully manifested in His willingness to receive all those who are determined to walk uprightly before him. Alma had committed grievous sins and had been forgiven of them. He is told by the Lord that he was not an exception, but a product of the very rule itself.

26.31 If the Lord God of Israel is willing to extend the hand of forgiveness and fellowship to any and all who seek salvation at his hand, should not his disciples do the same? It is in learning to forgive each other, in kindness and compassion, that we come to know the Lord Jesus Christ as he really is. To fail to forgive when called upon to do so by a repentant soul, is to distance oneself from the Savior of mankind.

26.32 That is to say, all those who willfully persist in their wickedness while under covenant to seek righteousness should be relieved of any and all covenants. Simply put, such an individual must be excommunicated from the Church of Jesus Christ.

26.33 Alma was a servant of the Lord, one upon whom much power and authority had been placed. He was the high priest of the Church of Jesus Christ and one who possessed all of the keys pertaining to the Kingdom of God upon the earth. His interview with the God of Heaven constituted direct revelation, by which many of the ills of the land of Zarahemla might be ameliorated. As every prophet of God has done since the days of Adam and Eve, Alma recorded all that the Lord had communicated to him that it might not be forgotten. This revelation became scripture for the governance of the Church of Christ in his day. There could be no question as to its origin. In like manner the affairs of the Kingdom of God have been conducted in every dispensation, even down to the present day.

26.33.7—*Alma*—One of Noah's wicked priests who was converted by the teachings of the prophet Abinadi in the land of Nephi. This man ought not to be confused with his son of the same name. The distinction between the two prophets is that the present Alma is usually referred to as Alma the Elder; the second is traditionally called Alma the Younger. These titles are extratextual.

26.34 Knowing the will of God and understanding his particular role at that time in the history of his people, Alma performed his duty as it had been

same shall ye not receive into my church, for him I will not receive at the last day.

29 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.

30 Yea, and as often as my people repent will I forgive them their trespasses against me.

31 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.

32 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.

{*¶*—1830}

33 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.

{*¶*—1830}

34 And it came to pass that Alma went and judged those that had

Mosiah 26:29  
MF 179, 323,  
330, 349  
CR00-O:96  
CR01-A:55  
\* p. 211  
Mosiah 26:29–30  
AF 110  
EM 1:204  
CR82-A:40  
CR88-A:70  
Mosiah 26:29–32  
CR02-O:88  
Mosiah 26:29,32  
EM 1:385  
Mosiah 26:30  
MF 331  
MM 2:218  
Mosiah 26:31  
MF 262  
CR91-A:108  
Mosiah 26:32  
EM 1:58



outlined for him. It would not matter how any of the wicked howled at the treatment they would receive from his hands, Alma would never flinch again at the prospect of dealing with those who deliberately fouled the waters of the kingdom of God.

26.34.7—*Alma*—One of Noah’s wicked priests who was converted by the teachings of the prophet Abinadi in the land of Nephi. This man ought not to be confused with his son of the same name. The distinction between the two prophets is that the present Alma is usually referred to as Alma the Elder; the second is traditionally called Alma the Younger. These titles are extratextual.

26.35 Any priesthood leader may know when another had truly repented of his sins. He malefactor will confess them and forsake them. Mere abstinence is not sufficient. Confession is made to the one offended, whether God, one’s neighbor, or the Church. The Church is represented by the common judges in Israel. In this particular instance, Alma served as the common judge who extended forgiveness on the part of the Church of Christ in his day.

26.36 It must have been difficult for Alma to remove the names of men and women whom he had loved from the records of the Church. Surely he took no pleasure in doing so.

26.37 Any confusion about the consequences of sin that may have entered into the hearts and minds of the membership of the Church would have been immediately dispelled by Alma’s implementing the word of the Lord in the affairs of the Church. Wickedness was curbed, righteousness was sustained.

26.37.7—*Alma*—One of Noah’s wicked priests who was converted by the teachings of the prophet Abinadi in the land of Nephi. This man ought not to be confused with his son of the same name. The distinction between the two prophets is that the present Alma is usually referred to as Alma the Elder; the second is traditionally called Alma the Younger. These titles are extratextual.

26.37.38—*receiving*—That is to say, many of those who had engaged in conduct unbecoming a member of the Church of Christ repented of their sins, by confessing and forsaking them, and thus they were received into full fellowship with the saints.

26.37.41—*baptizing*—That is to say, there were many of those who had not accepted the covenants of the fathers, who later found that they were willing to enter into the waters of baptism because of their willingness to believe in the traditions of their fathers. The families of these recalcitrant souls must have been filled with joy and happiness.

26.38 Needless to say, those who found themselves disciplined by the authorities of the Church would not quietly sit by and allow the Church to continue to grow unmolested. The greatest enemies of the children of God are those who once pertained to their number.

26.38.7—*Alma*—One of Noah’s wicked priests who was converted by the teachings of the prophet Abinadi in the land of Nephi. This man ought not to be confused with his son of the same name. The distinction between the two prophets is that the present Alma is usually referred to as Alma the Elder; the second is traditionally called Alma the Younger. These titles are extratextual.

been taken in iniquity, according to the word of the Lord.

35 And whosoever repented of their sins and did confess them, them he did number among the people of the church;

36 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.

37 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.

38 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.

Mosiah 26:35–36  
MF 178  
Mosiah 26:35–37  
MF 330

Mosiah 26:36  
EM 2:887

26.39 No man or woman is exempted from keeping the commandments of the Lord God of Israel. Both those who preside and those who are presided over have need to be watched over and straitened in all of their conduct that they might be able to stand in the presence of God in the last day, purified, holy, and sanctified.

27.1 One wonders at the lack of temerity on the part of the nonmembers of the Church. Why would the disaffected feel that they could have their way with the disciples of Christ, that the law of the land of Zarahemla would not be invoked against them? Perhaps, in part, the antagonists had moved into a new area of experience for everyone. How much internal persecution had been going on? The disaffected had only recently obtained a majority in the population; maybe they felt that numbers justified any conduct whatsoever. Additionally, one has to consider that the people must have known that Alma's petition to King Mosiah to judge the transgressors had not borne fruit. That action may have been misinterpreted; they may have perceived that Mosiah was distancing himself from the affairs of the Church, that perhaps he too had lost faith. If this had been their conclusion, they were about to be disabused.

27.1.41—*Alma*—One of Noah's wicked priests who was converted by the teachings of the prophet Abinadi in the land of Nephi. This man ought not to be confused with his son of the same name. The distinction between the two prophets is that the present Alma is usually referred to as Alma the Elder; the second is traditionally called Alma the Younger. These titles are extratextual.

27.1.50—*Mosiah*—No doubt Mosiah 2, the future king of the land of Zarahemla, was named after his grandfather, Mosiah 1, he who had led the faithful Nephites from the land of Nephi to the place where the Mulekites had settled.

27.2 A proclamation, a royal decree, was sent throughout the land, making aggression against the disciples of Christ a criminal act. It is fascinating that such a law had never been in place prior to this one made by King Mosiah. This injunction defined the place of minority groups within Nephite society.

27.2.8—*Mosiah*—No doubt Mosiah 2, the future king of the land of Zarahemla, was named after his grandfather, Mosiah 1, he who had led the faithful Nephites from the land of Nephi to the place where the Mulekites had settled.

27.3 With a royal proclamation in place, Alma gave a commandment to the Church that the disciples should be patient and kind to all who pertained to the Church regardless of their wavering faith. In addition, we should probably assume that there was to be no retaliation against the unbelievers when they became aggressive.

27.3.18—*them*—That is to say, there were to be no internal struggles that suggested persecution.

27.3.24—*equality*—That is to say, that regardless of the size of any particular faction, the members of that faction would enjoy the freedom to believe as they chose without fear of discrimination.

39 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.

*{Chapter XI; continued}*  
**(Chapter 27)**

1 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.

*{¶—1830}*

2 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.

3 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;

Mosiah 27  
DNTC 2:89  
DNTC 3:401  
MF 365  
PM 421  
EM 1: 34, 149,  
150,  
EM 3:1208  
Mosiah 27:1  
CR89-O:103  
Mosiah 27:1–6  
EM 1:33

Mosiah 27:2  
EM 2:960

Mosiah 27:3  
MD 231  
\* p. 212

27.4 Pride and haughtiness constitute the corner stones of inequality and injustice. The law of the land could only control outward conduct, abuses that could actually be witnessed. The currents of the mind and heart could not be monitored. Within the Church of Christ, however, the saints were to take the moral high ground, disciplining themselves in their natural desires to take vengeance upon those who persecuted them. They were to love their neighbors and mind their own business.

27.5 One wonders if this instruction were merely a reassertion of a long-standing practice or if there had been some infringement upon the good nature of the saints by some of the teachers and priests.

27.5.24—*sickness*—That is to say, the priests and teachers were to work for their own means unless they were too ill to labor. This, of course, was understandable; it is interesting that the exception needed to be pointed out. The members of the Church would be expected to help one another in case of a prolonged illness.

27.5.28—*want*—Why would “much want” put the priests and teachers in circumstances which would hinder their laboring with their hands for their own support? Perhaps we might speculate that during such times, the priests and teachers would be required to devote a considerable amount of the waking hours in attending to the needs of the membership of the Church. “Much want” may mean more than just a shortage of money or foodstuffs.

27.6 It would appear that for the most part, since the days of Mosiah 1, the population of the city of Zarahemla constituted most of the combined people of the Nephites and the Mulekites. With the influx of the peoples of Alma and Limhi, however, the urban area became crowded and satellite communities were founded. If the truth were known, it was probably at this time that Gideon, the chief captain of Limhi’s guard, established his home in the valley east of the river Sidon. It seems probable that many of the disaffected gathered themselves to the southwest portions of the land of Zarahemla at this time where they established the city of Ammonihah. We might suppose as well, that some of the cities that were founded at this time, particularly in the southern part of the land, were established as fortifications against any invading Lamanites army. Certainly the city of Manti would have been one of those. Thus, from the narrow neck of land on the north, to the wilderness on the south, the land of Zarahemla was colonized. We might imagine, as have others, that the eastward and westward expansions of the land of Zarahemla may have reached the shores of both the Atlantic and Pacific Oceans. The colonization of the eastern coastline would eventually be heavily developed, as Mormon’s narrative will clearly articulate. The lands toward the west remained desolate for some time because of the wilderness there. What cities that were built were undoubtedly similar in function as those which guarded the southern reaches of the land of Zarahemla.

27.7 Without continual infighting within the Church and kingdom, the energies of the people were put to better uses. There is in this, of course, a supernal lesson to be learned by the inhabitants of the earth.

27.8 It is not clear from the narrative precisely when the dissidents began to be active. There are no temporal markers to guide us in determining the ages of the sons of Mosiah and the son of Alma the high priest when they became

4 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.

5 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.

]

6 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.

7 And the Lord did visit them and prosper them, and they became a large and wealthy people.

{*1830*}

8 Now the sons of Mosiah were numbered among the unbelievers; and also one of the sons of Alma

Mosiah 27:6–7  
CR92-A:15

Mosiah 27:8–9  
CR00-O:78  
Mosiah 27:8–10

disaffected. Were they part of the original unbelievers who sparked such controversy among the inhabitants of Zarahemla? Could this have been part of Alma's consternation in dealing with the apostates? Was he unprepared to deal directly with the sons of Mosiah the king? Might he have had some difficulty dealing ecclesiastically with his own son? We do not know, but at some point these five young men began to cause great havoc. Alma, the son of Alma, if he had been alive at the time of King Benjamin's address, would have been dwelling in the idyllic land of Helam before the coming of the Lamanites and the priests of Noah. Had he been a special target of the children of Amulon because he was the son of the high priest of the Church of Christ? Had he been embittered by the experience? That he had been in the land of Helam in some capacity we may conclude because of the language of one of his later addresses to the people of Zarahemla (see *AL-C 5.5*). Ammon, Aaron, Omner, and Himni either had not been born by the time that their grandfather invited all of the inhabitants of Zarahemla to come unto Christ (which seems unlikely) or they were under the age of eight at the time. Working out the chronology of this period of time in Mormon's narrative is difficult at best (see 28.0).

27.8.5—*Mosiah*—No doubt Mosiah 2, the future king of the land of Zarahemla, was named after his grandfather, Mosiah 1, he who had led the faithful Nephites from the land of Nephi to the place where the Mulekites had settled.

27.8.18—*Alma*—One of Noah's wicked priests who was converted by the teachings of the prophet Abinadi in the land of Nephi. This man ought not to be confused with his son of the same name. The distinction between the two prophets is that the present Alma is usually referred to as Alma the Elder; the second is traditionally called Alma the Younger. These titles are extratextual.

27.8.26—*Alma*—Though the son of a living prophet, Alma was a vile and despicable man who had purposefully led many of the people of Zarahemla to spiritual and temporal ruin through his machinations and the machinations of his friends, the sons of Mosiah the king. Alma was most certainly born in the land of Helam where the Church of Christ ensconced themselves after escaping from the land of Lehi-Nephi and the armies of King Noah. If our chronologies be correct, his birth would have been about the year 130 BC (see *MS-C 28.0*). The redemption of Alma the younger was excruciating, but successful and within three years of his conversion, Alma the younger was perceived by the people of Zarahemla to be a man of great integrity, electing him to serve as their first chief judge. He was also serving as the high priest of the Church and Kingdom of God upon the earth at the same time.

27.8.38—*idolatrous*—What is the appeal of idolatry when compared to the optimism of the Gospel of the Lord Jesus Christ? Is it not the lack of restraint upon the desires of the natural man? Is not the appeal carnality and sensuality?

27.8.52—*flattery*—This was one of the tactics used by the initial deceivers (see 26.6).

27.9 Peace and prosperity filled the land and Lucifer began to recruit servants from among those who had succumbed to the temptations of the flesh, Alma the younger among them. Alma's particular talent appears to have been in his being able to persuade the innocent and gullible among the membership of the Church of Christ that the way of self-gratification was not only acceptable, but preferable to the law of God. Once these unfortunates began to indulge themselves in wickedness, the spirit of God departed from them and they were left unto themselves; the depravity and bitterness of sin accompanying their every

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.

EM 1:33  
Mosiah 27:8–31  
EM 1:321  
Mosiah 27:8–37  
CR93-A:86  
Mosiah 27:8,10  
CR93-A:86

9 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.

waking hour.

27.10 It seems clear that Alma's final agenda was kept within his breast, but his outward conduct was such that it had been the subject of many prayers offered by his father and other members of the Church (see 27.14). That Alma was wicked and idolatrous may not have escaped everyone's attention, but that his true intent was to destroy the Church that his father had established was not common knowledge.

27.10.29—*Mosiah*—No doubt Mosiah 2, the future king of the land of Zarahemla, was named after his grandfather, Mosiah 1, he who had led the faithful Nephites from the land of Nephi to the place where the Mulekites had settled.

27.10.47—*commandments*—The commandment had been that there should be no pride or arrogance among the disciples, that they should love and watch over one another, that there should be an equality established between all of the members of the Church. Alma's motives and secret conduct flew in the face of all this.

27.10.53—*king*—Whatever Alma was doing, whatever techniques he was employing to destroy the Church of Christ had been forbidden by the proclamation given by King Mosiah. For this reason, what was done was attempted in secret.

27.11 Mormon does not give us specific examples as to what Alma and the sons of Mosiah were doing, but we may assume that among their goals was to have a kingdom like unto that which Noah had established among the people of Lehi-Nephi and to have a priesthood like unto that implemented by the wicked priests of King Noah. Interestingly enough, Alma would be directly confronted during his time as chief judge and chief priest in Zarahemla with men who were desirous to effect the same sort of changes in the secular and spiritual governance of the people of Zarahemla. This same angel would later be sent to Alma as he traveled between the cities of Ammonihah and Aaron to encourage him to return to the former city because they were seeking to destroy the liberty of the people in much the same as Alma and the sons of Mosiah had proposed (see *AL-C 8.13–17*).

27.11.32—*cloud*—What should probably be understood here is a cloud of light, similar to that which enveloped Peter, James, and John on the mount of Transfiguration (see *MK-C 9.7.5–7*). No shadow or darkness should be implied by the language, in fact, quite the reverse.

27.11.43—*thunder*—These effects upon the hearts and minds of men and upon the substance of the earth are not unique to these five men or to this instance in time.

27.12 Alma and the sons of Mosiah fell to the earth, not because they were knocked down, but because their nerve had failed them completely. In the midst of the great natural turmoil experienced among the Nephites at the time of the Savior's crucifixion, in the midst of the darkness that followed the convulsions of the earth and the elements thereof, the fallen Nephites heard the voice of the Lord Jesus Christ. Later they would hear the voice of God the Father testifying unto them the divine nature of His Only Begotten Son. Only on the third time did they understand the words that the Father had spoken, due perhaps to the same kind of spiritual insensitivity that had become prevalent in the lives of Alma and the sons of Mosiah. Needless to say, these five men were in far greater peril than those in the land of Zarahemla a century later.

{9—1830}

10 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—

11 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;

12 And so great was their astonishment, that they fell to the earth, and understood not the words which he spake unto them.

Mosiah 27:10  
CR97-O:45  
Mosiah 27:10–11  
CR01-A:55  
Mosiah 27:10–32  
EM 2:960

Mosiah 27:11  
CR93-A:104  
CR97-O:45

27.13 Did Alma understand that the only thing that would destroy the Church of Christ would be the willful transgression of the membership thereof? Undoubtedly. Hence, his determination to erode the faith and testimony of the saints through enticement to sin and depravity. The actions of Alma and the sons of Mosiah were not those of mere agnostics; these were those who were approaching the role of anti-Christ with some gusto. The angel is questioning why Alma and his friends would chose to destroy themselves in this fashion.

27.13.6—*Alma*—Though the son of a living prophet, Alma was a vile and despicable man who had purposefully led many of the people of Zarahemla to spiritual and temporal ruin through his machinations and the machinations of his friends, the sons of Mosiah the king. Alma was most certainly born in the land of Helam where the Church of Christ ensconced themselves after escaping from the land of Lehi-Nephi and the armies of King Noah. If our chronologies be correct, his birth would have been about the year 130 BC (see *MS-C 28.0*). The redemption of Alma the younger was excruciating, but successful and within three years of his conversion, Alma the younger was perceived by the people of Zarahemla to be a man of great integrity, electing him to serve as their first chief judge. He was also serving as the high priest of the Church and Kingdom of God upon the earth at the same time.

27.13.8—*arise*—It is clear from a subsequent verse that the sons of Mosiah also stood upon their feet at this time (see 27.18)

27.14 The prayers of a righteous man avail much. Alma feared for the spiritual welfare of his son, as did many of those who pertained to the Church of Christ. There can be no question that Alma the younger had been taught proper principles regarding the Gospel of the Lord Jesus Christ. For whatever reasons, reasons we may only speculate about, Alma the son of Alma aligned himself with the power of the adversary. Had it not been for the ministrations of the angel, Alma undoubtedly would have continued his course of life until nothing could have been done to save him. The rescue of this young man, however, figured into the economy of God. Who better to deal with Nehor and Amlici in their attempts to overthrow the government of Zarahemla? Who better to deal with the recalcitrant apostates in the Ammonihah and in the land of Antionum? Certainly the salvation of Corianton had much of its basis in the knowledge and experience of Alma in his efforts to live the Gospel of Christ. Not everyone embroiled in the wickedness of his own making may expect an angel to threaten him with extinction unless he repents.

27.14.23—*Alma*—One of Noah's wicked priests who was converted by the teachings of the prophet Abinadi in the land of Nephi. This man ought not to be confused with his son of the same name. The distinction between the two prophets is that the present Alma is usually referred to as Alma the Elder; the second is traditionally called Alma the Younger. These titles are extratextual.

27.15 Like the signs given to Sherem and Korihor, the personal nature of the effects of the power of God left nothing to speculation as to its source. Any self-deception that Alma had managed to veil himself with as he attempted to destroy the Church of God was completely swept away by the glory and power of the angel.

27.16 Alma clearly was privy to the deep and abiding persecution that oppressed his own father and the other members of the Church after they were

13 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.

14 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.

15 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 Now I say unto thee: Go, and remember the captivity of thy

Mosiah 27:13  
CR00-O:78

Mosiah 27:14  
FPM 206  
EM 2:484  
CR83-O:92

\* p. 213

Mosiah 27:16  
FPM 206

discovered by the Lamanite army and the wicked priests of King Noah. He himself may have suffered directly under the domination of Amulon and his children (see 24.8). The righteous in the land of Helam escaped the malignancy of the wicked priests in the land of Helam, just as the righteous in the land of Zarahemla would escape Alma's machinations. Either Alma would repent or die; the Church would suffer at his hands no more.

27.16.13—*fathers*—It would appear that Alma the younger had more direct ancestors living in the land of Helam than just Alma the elder. No doubt Alma's mother and perhaps her parents had been receptive to the teaching of the Abinadi and Alma. We could even entertain the notion that his paternal grandparents also obeyed the voice of the servants of God in those early days of the Church of Christ.

27.16.18—*Helam*—An isolated community in the midst of the wilderness between the land of Nephi and the land of Zarahemla. It was undoubtedly named after the first person baptized by Alma the elder at the waters of Mormon.

27.16.24—*Nephi*—A mountainous region east of the first settlement established by Lehi and his entourage. It was the area in which Nephi and his followers established the first Nephite colony. Zeniff and his people from the land of Zarahemla would later settle there. It was also the place where the fertile missionary labors of the sons of Mosiah and their companions bore fruit among the Lamanites.

27.16.51—*Alma*—Though the son of a living prophet, Alma was a vile and despicable man who had purposefully led many of the people of Zarahemla to spiritual and temporal ruin through his machinations and the machinations of his friends, the sons of Mosiah the king. Alma was most certainly born in the land of Helam where the Church of Christ ensconced themselves after escaping from the land of Lehi-Nephi and the armies of King Noah. If our chronologies be correct, his birth would have been about the year 130 BC (see *MS-C 28.0*). The redemption of Alma the younger was excruciating, but successful and within three years of his conversion, Alma the younger was perceived by the people of Zarahemla to be a man of great integrity, electing him to serve as their first chief judge. He was also serving as the high priest of the Church and Kingdom of God upon the earth at the same time.

27.17 It was a fair warning. All that was left was for Alma to make his choice. He could not change the parameters governing the rest of his life; he could only choose to live or to die.

27.17.18—*Alma*—Though the son of a living prophet, Alma was a vile and despicable man who had purposefully led many of the people of Zarahemla to spiritual and temporal ruin through his machinations and the machinations of his friends, the sons of Mosiah the king. Alma was most certainly born in the land of Helam where the Church of Christ ensconced themselves after escaping from the land of Lehi-Nephi and the armies of King Noah. If our chronologies be correct, his birth would have been about the year 130 BC (see *MS-C 28.0*). The redemption of Alma the younger was excruciating, but successful and within three years of his conversion, Alma the younger was perceived by the people of Zarahemla to be a man of great integrity, electing him to serve as their first chief judge. He was also serving as the high priest of the Church and Kingdom of God upon the earth at the same time.

27.18 Alma and his four associates were again dumbfounded, astonished beyond their ability to stand on their own two legs. The unrelenting glory of

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.

{*9*—1830}

17 And now it came to pass that these were the last words which the angel spake unto Alma, and he departed.

18 And now Alma and those that were with him fell again to the

Mosiah 27:18–22  
CR00-O:78

the angel, the penetrating and earthshaking power of his voice, combined to eradicate any desire for further confrontation. When Alma fell to the ground the second time he was immediately introduced to the eternal consequences of his transgressions against the law of God. He testified to his sons later that he was racked with torment, tormented with the pains of hell, filled with horror that he might have to face God; he was, in his own words, a damned soul in the gall of bitterness.

27.18.3—*Alma*—Though the son of a living prophet, Alma was a vile and despicable man who had purposefully led many of the people of Zarahemla to spiritual and temporal ruin through his machinations and the machinations of his friends, the sons of Mosiah the king. Alma was most certainly born in the land of Helam where the Church of Christ ensconced themselves after escaping from the land of Lehi-Nephi and the armies of King Noah. If our chronologies be correct, his birth would have been about the year 130 BC (see *MS-C 28.0*). The redemption of Alma the younger was excruciating, but successful and within three years of his conversion, Alma the younger was perceived by the people of Zarahemla to be a man of great integrity, electing him to serve as their first chief judge. He was also serving as the high priest of the Church and Kingdom of God upon the earth at the same time.

27.19 Alma was unconscious to the activity that was going on around him. He was distracted in the extreme. To his friends who were with him, Alma had become comatose, being able to say nothing and apparently neither hearing nor seeing anything that was transpiring to him physically. In his unconscious state he was carried by the four sons of Mosiah to Alma, his father. One can only imagine the chagrin with which this was accomplished. The lives of Ammon, Aaron, Omner, and Himni were also changed radically.

27.19.6—*Alma*—Though the son of a living prophet, Alma was a vile and despicable man who had purposefully led many of the people of Zarahemla to spiritual and temporal ruin through his machinations and the machinations of his friends, the sons of Mosiah the king. Alma was most certainly born in the land of Helam where the Church of Christ ensconced themselves after escaping from the land of Lehi-Nephi and the armies of King Noah. If our chronologies be correct, his birth would have been about the year 130 BC (see *MS-C 28.0*). The redemption of Alma the younger was excruciating, but successful and within three years of his conversion, Alma the younger was perceived by the people of Zarahemla to be a man of great integrity, electing him to serve as their first chief judge. He was also serving as the high priest of the Church and Kingdom of God upon the earth at the same time.

27.20 We may not know the specific things that Alma the elder had prayed for, but it seems unlikely that he would have anticipated exactly what the angel performed to help his son repent of his sins. The account given by the sons of Mosiah would have signaled the divine intervention, but nothing they could have told him would have revealed why Alma lay prostrate before him. Nonetheless, Alma the elder was a man of God, a man filled with the spirit of God, and upon looking at his unconscious boy he knew what the Lord was working in that young man's soul.

27.21 One wonders at the nature of this gathering. Would it have been of the faithless? How many of them would have responded to a request from the high priest of the Church of Christ? No doubt Alma had the sons of Mosiah rehearse all that they had initially told Alma about their experience with the angel.

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.

19 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.

20 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.

21 And he caused that a multitude should be gathered together that they might witness what the Lord had done for his son, and also

Mosiah 27:19  
EM 1:54



27.22 This vigil for Alma the younger was not a public spectacle, but a gathering together of the saints of God that their united faith might work a miracle in the life of Alma the younger, and by association work miracles in the lives of the members of the Church. The redemption of Alma would prove to be a seminal moment in the progress of the Church. Sherem had succumbed to death after bearing his testimony regarding his own wickedness. Korihor would be trampled into oblivion by those who once thought him to be a great spokesman for their apostasy. The prayers of the faithful would not only bear fruit insofar as the persecution against the saints was concerned, their prayers would also bring salvation to many thousands of the posterity of Lehi and Nephi. Alma's ministry would be as effective as any who ever lived upon this continent. Alma the elder knew what would come of his son's experience with the spirit.

27.22.31—*Alma*—Though the son of a living prophet, Alma was a vile and despicable man who had purposefully led many of the people of Zarahemla to spiritual and temporal ruin through his machinations and the machinations of his friends, the sons of Mosiah the king. Alma was most certainly born in the land of Helam where the Church of Christ ensconced themselves after escaping from the land of Lehi-Nephi and the armies of King Noah. If our chronologies be correct, his birth would have been about the year 130 BC (see *MS-C 28.0*). The redemption of Alma the younger was excruciating, but successful and within three years of his conversion, Alma the younger was perceived by the people of Zarahemla to be a man of great integrity, electing him to serve as their first chief judge. He was also serving as the high priest of the Church and Kingdom of God upon the earth at the same time.

27.23 Many detractors of the Book of Mormon, filled with their own self-importance, have had the temerity to criticize the narrative of the book, thinking themselves wise. With regards to this verse, these half-learned sorts wish to point to Alma the younger's account of his conversion in order to identify an inconsistency, and thus the falsehood of the Book of Mormon. A simple comparison of the two verses should suffice to dispel any doubts anyone might have as to the veracity of the text.

For I went about with the sons of Mosiah, seeking to destroy the church of God; but behold, God sent his holy angel to stop us by the way. And behold, he spake unto us, as it were the voice of thunder, and the whole earth did tremble beneath our feet; and we all fell to the earth, for the fear of the Lord came upon us. But behold, the voice said unto me: Arise. And I arose and stood up, and beheld the angel. And he said unto me: If thou wilt of thyself be destroyed, seek no more to destroy the church of God. And it came to pass that I fell to the earth; and it was for the space of three days and three nights that I could not open my mouth, neither had I the use of my limbs. (Alma 36:6–10)

As can easily be seen, Alma was unconscious for three days and three nights and his father and the priests fasted and prayed for two days and two nights. What is revealed is that it took the sons of Mosiah one full day and night to bring the body of Alma to his father.

27.23.24—*Alma*—Though the son of a living prophet, Alma was a vile and despicable man who had purposefully led many of the people of Zarahemla to spiritual and temporal ruin through his machinations and

for those that were with him.

22 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.

{~~9~~—1830}

23 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:

Mosiah 27:22–23  
MD 276  
Mosiah 27:22–31  
DNCTC 2:90

Mosiah 27:23–24  
CR00-O:78

the machinations of his friends, the sons of Mosiah the king. Alma was most certainly born in the land of Helam where the Church of Christ ensconced themselves after escaping from the land of Lehi-Nephi and the armies of King Noah. If our chronologies be correct, his birth would have been about the year 130 BC (see *MS-C 28.0*). The redemption of Alma the younger was excruciating, but successful and within three years of his conversion, Alma the younger was perceived by the people of Zarahemla to be a man of great integrity, electing him to serve as their first chief judge. He was also serving as the high priest of the Church and Kingdom of God upon the earth at the same time.

27.24 The repentance process for Alma the younger was a sore one. For three days and nights, Alma suffered the consequences of his willful transgressions against the law of God. His own description of the experience is excruciating to read and contemplate. His redemption in the midst of his spiritual anguish came as he called upon the Lord Jesus Christ to have mercy upon him, a petition which did not go unanswered.

27.25 In his account to his two sons Alma does not rehearse what the Lord told him regarding the salvation of all mankind. Alma bears testimony to the truth taught by King Benjamin many years before. His teachings becomes a second witness to all those who were at the temple when the king gave his final address, an address that Alma could not possibly have heard, inasmuch as he was dwelling in the land of Helam at the time. Alma had, in every sense of the phrase, put off the natural man and called upon Christ as a suffering child, full of sorrow and humility.

27.25.7—*Marvel not*—Alma no doubt was thunderstruck by the immediate release which he experienced when he called upon the name of Jesus Christ for deliverance. Enos had been astonished as well, desiring to know how it was possible that a man could be freed from guilt and despair. For one who has been redeemed from the horrors of hell, the redemption of all mankind completely escapes comprehension. The truth is, no mortal man may comprehend the atonement of Jesus Christ.

27.26 This is what it means to be born again, to become a new creature. The rich imagery of baptism, both of the womb and the tomb as represented by the font, serves to aid us in our understanding of the newness of life of which we are about to partake when we are immersed for the remission of our sins. The old man of sin, as Paul the Apostle would eventually say, is crucified with Christ and is laid in the tomb. The new man comes forth from the tomb free from all sin.

27.27 Alma was on the cusp of destruction (see *AL-C 36.11–18*).

27.28 In no other place does Alma explain what he means by the “wandering” through tribulation, and we may only speculate. Certainly in one sense Alma was unaware of his physical surrounding and was, perhaps, disoriented, his mind leaping from one heinous crime against God and his fellowmen to another. Where was there any stability for his mind and heart to find resort? No where. He was encircled about by the chains of hell, chains that burned him with anxiety and eternal doubt as to what was going to be his ultimate

24 For, said he, I have repented of my sins, and have been redeemed of the \*Lord; behold I am born of the Spirit.

25 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;

26 And thus they become new creatures; and unless they do this, they can in nowise inherit the kingdom of God.

27 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.

28 Nevertheless, after wading through much tribulation, repenting night unto death, the Lord in mercy hath seen fit to snatch me out of an everlasting burning, and I am born of God.

Mosiah 27:24  
MM 1:478  
\* p. 214  
Mosiah 27:24–25  
MF 158  
Mosiah 27:24–26  
MD 73, 313,  
624  
DNTC 2:250,  
513  
EM 2:557  
CR88-A:11  
CR88-O:26  
CR98-A:77  
Mosiah 27:24–27  
DNTC 3:127  
Mosiah 27:24–29  
MD 100, 130,  
162  
DNTC 1:141  
PM 351  
Mosiah 27:24–31  
MD 447, 750  
MD 113  
DNTC 2:260,  
263, 323  
PM 352  
Mosiah 27:25  
EM 1:218  
EM 2:741  
EM 3:1236  
EM 4:1578  
CR88-O:7  
CR98-A:77  
CR00-O:42  
Mosiah 27:25–26  
MM 1:468  
EM 2:739  
CR82-O:21  
CR85-O:5  
CR89-A:6  
CR00-O:42  
Mosiah 27:26  
CR98-A:56

fate. He was disassociated from all that he knew, except for the punishment for sin.

27.29 The bonds of iniquity are the chains of hell. A little contemplation of the metaphors of this verse will clearly reveal their aptness. Nothing was as exquisite as his pain while suffering the consequences of his own sins; nothing could be sweeter than the joy of redemption (see *AL-C 36.20–21*).

27.29.40—*snatched*—A marvelous word which describes the immediacy of the redemption of Alma’s soul from torment. Enos described his experience as no longer suffering the pangs of guilt, having had them “swept away” (see *EN-C 1.6*).

27.30 Alma’s sin against God was one which he knew as he committed it. One cannot reject something with which one is unfamiliar. All those who choose to dismiss the coming of the Christ will one day have to face reality. The inhabitants of Jerusalem would be faced with the presence of a being whose actions they could not explain away. The Nephites would be presented with the glorious person of the resurrected Christ as he descended from Heaven unto them. The dead in the world of spirits could not ignore the visit of the disembodied Christ as he organized the priesthood dwelling there and overcame all of the obstacles that hindered the salvation of all mankind. The second coming of Christ in glory will be the quintessential witness from which no eye, no ear, no knee, and no tongue will escape.

27.31 Just as Alma and his friends had quailed at the presence of the angel sent to call them to repentance, so also will every unregenerate soul quail before the throne of God. The confession will be universal, but for those unprepared, everlastingly too late upon their lips.

27.32 As they had once been abusive, so now were they abused by those who had once been their associates. There was no way to intellectually overwhelm Alma and the sons of Mosiah. The reality of their personal experiences was so powerful that they could not be confounded. Where once these men had brought sorrow and suffering into the lives of their fellow men, they were now the means by which the downtrodden were lifted up from their despondency. Physical abuse had been prohibited both within and without the Church by proclamation and commandment, yet some were unflinching in their persecution of the five men.

27.32.8—*Alma*—Though the son of a living prophet, Alma was a vile and despicable man who had purposefully led many of the people of Zarahemla to spiritual and temporal ruin through his machinations and the machinations of his friends, the sons of Mosiah the king. Alma was most certainly born in the land of Helam where the Church of Christ ensconced themselves after escaping from the land of Lehi-Nephi and the armies of King Noah. If our chronologies be correct, his birth

29 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.

30 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 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.

{*¶—1830*}

32 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.

CR01-A:74  
Mosiah 27:27–29  
CR00-O:78  
Mosiah 27:28  
EM 1:218  
CR91-A:56  
Mosiah 27:29  
CR90-O:90  
CR01-A:30  
  
Mosiah 27:30  
PM 60  
EM 1:142  
Mosiah 27:30–31  
PM 215  
Mosiah 27:31  
EM 2:568, 774  
CR90-O:90  
CR98-A:51  
CR00-O:48  
CR01-A:12

Mosiah 27:32  
CR84-A:106  
CR00-O:78  
Mosiah 27:34–39  
DNCTC 1:770  
Mosiah 27:35  
CR98-O:18  
Mosiah 27:35–37  
CR84-A:106

would have been about the year 130 BC (see *MS-C 28.0*). The redemption of Alma the younger was excruciating, but successful and within three years of his conversion, Alma the younger was perceived by the people of Zarahemla to be a man of great integrity, electing him to serve as their first chief judge. He was also serving as the high priest of the Church and Kingdom of God upon the earth at the same time.

27.33 Alma would later testify to his son Helaman of the glorious experiences that he had as a servant of God after his conversion. He wished others to taste of the joy that he had obtained, and was successful in leading many souls to that joy through the principles and ordinances of the Gospel of Jesus Christ. Numerous attempts were made to distract him from his wholehearted service, abuse and physical constraints of every kind. He was constantly assailed in his missionary labors, but was in time delivered from all those who desired to torment him and his companions. We can observe no less in the lives and ministries of the sons of Mosiah. It is clear that Ammon, Aaron, Omner, and Himni performed a great labor in an attempt to right the great wrongs which they had perpetrated against the Nephite saints. This even before they made their way into the land of Nephi where they would teach the Lamanites.

27.34 These four, together with their beloved companions, would have a magnificent influence upon the lives of the Lamanites and would be the instruments by which many thousands of the children of Lehi would find salvation and exaltation.

27.34.9—*Mosiah*—No doubt Mosiah 2, the future king of the land of Zarahemla, was named after his grandfather, Mosiah 1, he who had led the faithful Nephites from the land of Nephi to the place where the Mulekites had settled.

27.34.14—*Ammon*—One of the sons of Mosiah who went unto the Lamanites in the land of Nephi in order to preach the Gospel of Jesus Christ. The fourteen years of his ministry among them was extraordinarily successful. Not to be confused with the descendant of Zarahemla, a Mulekite, who served in the escape of Limhi and his people from the land of Lehi-Nephi.

27.34.16—*Aaron*—The elder brother of Ammon and, of course, one of the four sons of Mosiah who ventured to teach the Lamanites in the land of Nephi.

27.34.18—*Omner*—One of the sons of Mosiah who, after repenting, spent fourteen years among the Lamanites teaching the Gospel of Jesus Christ to all who would hearken to him.

27.34.20—*Himni*—One of the sons of Mosiah who, after repenting, spent fourteen years among the Lamanites teaching the Gospel of Jesus Christ to all who would hearken to him.

27.35 Alma and the sons of Mosiah had similar influence upon the Nephites as Saul of Taurus had among the Jews and for many of the same reasons. Alma and his friends were learned men as to the things of the scriptures, and had been since their days of their youth. They had used their skills for evil, but upon their conversion were unrelenting advocates of the truth, their great gifts being employed to confound their detractors and to bless the faithful. They were unabashedly frank in all of their dealings with their fellow men and in that openhearted honesty they were able to penetrate the hearts of those who heard them testify of the truth. In their sinning they had often been public; in their repentance they were likewise candid.

27.35.9—*Zarahemla*—The land originally settled by the Mulekites that lay

33 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.

34 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.

35 And they traveled throughout all the lands 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.

\* p. 215

between the narrow neck of land to the north and the narrow strip of wilderness to the south that separated it from the lands of Nephi and Lehi, It became the great bastion of Nephite civilization for more than five hundred years. The name is directly associated with that of the last of the great Mulekite leaders.

27.35.22—*Mosiah*—No doubt Mosiah 2, the future king of the land of Zarahemla, was named after his grandfather, Mosiah 1, he who had led the faithful Nephites from the land of Nephi to the place where the Mulekites had settled.

27.36 This is the goal of every servant of God, regardless of his or her calling in the Church and Kingdom of God. Bringing souls unto Christ is the task of all those who would please Heaven.

27.37 There was no hint of contention in the teachings of the sons of Mosiah and the son of Alma the high priest. They taught the Gospel of Jesus Christ in purify and faith, calling upon the inhabitants of the land to repent of their sins and walk uprightly before God and man. Alma and his four friends had become subject to the Kingdom of God and wished all men to bow the knee to Him in joy, happiness, and safety.

28.0 In general, it is possible to establish the parameters of this period of Nephite history, but there is great difficulty in assigning exact dates to specific events in this part of Mormon’s narration. What follows, of course, can be no more and the rawest of informed speculations, but it does provide opportunities for obtaining insights into the lives of those men whose history is summarized in this part of the Book of Mormon.

<u>Date</u>	<u>Event</u>	<u>Citation</u>	<u>FN Date</u>
200 BC	Zeniff returns to Lehi-Nephi	Mosiah 9:1	200 BC
173 BC	Alma the elder born	Mosiah 29:45	
154 BC	Mosiah 2 born	Mosiah 29:46	
154 BC	Noah made king of Lehi-Nephi	Mosiah 10:22	160 BC
134 BC	Alma departs waters of Mormon	Mosiah 18:7	147 BC
131 BC	Eldest son of Mosiah born (Aaron?)	Mosiah 6:2; 29:2	
130 BC	Alma the younger born (?)	Alma 5:5	
129 BC	Ammon born (?)		
127 BC	Omner born (?)		
125 BC	Himni born (?)		
124 BC	Mosiah made king of Zarahemla	Mosiah 2:30	124 BC
120 BC	Alma’s escape to Zarahemla from Helam	Mosiah 24:25	121 BC
108 BC	Rising generation begins to apostatize	Mosiah 26:1–4	
106 BC	Alma’s revelation on apostasy	Mosiah 26:14	
100 BC	Mosiah’s Proclamation on persecution	Mosiah 27:1–2	
95 BC	Alma and sons of Mosiah plot destruction	Mosiah 27:8–10	
94 BC	Angel appears to Alma and friends	Mosiah 27:11	
93 BC	Alma and friends repair evils	Mosiah 27:35	
92 BC	Sons of Mosiah ask to go to the Lamanites	Mosiah 28:1	92 BC
91 BC	1st year of the reign of the Judges	Mosiah 29:44	91 BC
91 BC	Sons of Mosiah begin teaching Lamanites	Alma 17:13	90 BC

36 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.

37 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.

*{Chapter XII}*  
**(Chapter 28)**

*{1830}*

Mosiah 28  
EM 1:149

91 BC	Alma the elder dies at age 82	Mosiah 29:45	91 BC
91 BC	Mosiah 2 dies at age 63	Mosiah 29:46	91 BC
81 BC	1005 Anti-Nephi-Lehites slain	Alma 24:22	
80 BC	Ammonihah destroyed by Lamanite army	Alma 16:1	81 BC
77 BC	Anti-Nephi-Lehites leave for Zarahemla	Alma 27:14	
76 BC	Alma and sons of Mosiah meet	Alma 17:1	77 BC

Chronological details regarding the life Alma the elder are easily discerned in this presentation. By our accounting, drawn from the text of the book of Mosiah, Alma was born in the 27th year of the reign of King Zeniff and was nineteen years of age when Noah ascended to the throne of his father. We may surmise that he was still a young man when he was selected to be one of the priests of Noah, although any guess at a year would be an uninformed random choice. When Abinadi was brought before the king and his priests, Alma was in his 38th year. He was 39 when he and the Church of Christ were forced to flee from the waters of Mormon into the land of Helam. Alma was about 53 years of age when he and his family escaped into the land of Zarahemla. Although we know little or nothing regarding Alma's family, we may speculate that Alma the younger was born in the land of Helam. The year chosen for the birth of Alma the younger is somewhat arbitrary, but based on the fact that he apparently was able to recall something of his experiences there (see *AL-C 5.5*), the remembrance of which the angel evoked at the time when he first appeared to him and his friends (see 27.16). It was suggested above that some of Alma's antagonism towards the Church may have begun as a product of the persecutions that the children of Amulon heaped upon the children of the people of Helam (see 24.8). If this has historical merit, Alma would have been nine or ten at the time. The average age of the rising generation at the time of King Benjamin's address to the people (124 BC) would have been less than eight years. For this reason the birth of the eldest of Mosiah's sons, probably Aaron, is calculated at 131 BC, seven years before the covenant was made. Mosiah would have been about 23 years old at the time. Assuming a two-year separation between the births of the four brothers, Himni, the youngest named, would have been born about 125 BC. When the apostasy of the rising generation began (108 BC), the five young men would have been in their late teens and early twenties. By the time the men became earnest in their determination to destroy the Church of Christ, they would have been in their early to mid thirties. According to this proposed chronology, Alma the younger would have been thirty-six years old when the angel appeared to him and the sons of Mosiah. At first blush there appears to be an anachronistic element in the ministry of the sons of Mosiah. It is clear that Ammon and his colleagues leave for the land of Nephi about 92 BC and return to meet Alma about the year 76 BC, after the end of the fourteenth year of the reign of the judges. This, of course, numerically calculates to 16 years or so between their departure and their return. Mormon assures us that the sons of Mosiah spent 14 years teaching the people of Lamoni and his father (see *AL-C 17.4*), and we may rest assured that they did so. How the remainder of the time was spent in other activities we may only guess. Certainly the actual travel from Zarahemla to the land of Nephi was not made in a day nor in a month. What preparations were made prior to their departure for the land of Nephi and how much time was expended making those preparations? What preparations were made as the sons of Mosiah and their companions gathered up the people of Anti-Nephi-Lehi for the journey to Zarahemla? Again, we may only speculate.

28.1 If our chronology be correct, and we have no reason to believe that it is not in this particular instance, the sons of Mosiah held their first interview

1 NOW it came to pass that after the sons of Mosiah had done all

with their father about the year 92 BC.

- 28.1.9—*sons*—We should assume that the sons in question were Ammon, Aaron, Omner, and Himni.
- 28.1.11—*Mosiah*—No doubt Mosiah 2, the future king of the land of Zarahemla, was named after his grandfather, Mosiah 1, he who had led the faithful Nephites from the land of Nephi to the place where the Mulekites had settled.
- 28.1.20–21—*small number*—We apparently do not know the exact number, but we do know the names of two of the companions. Muloki and Ammah labored in the ministry with Aaron in the land of Middoni (see *AL-C 20.2*). Aaron had joined Muloki and Ammah in the village of Ani-Anti after his being rejected in the synagogue of the city of Jerusalem (see *AL-C 21.1–11*). Muloki and Ammon were accompanied in Ani-Anti by at least two of Ammah’s unnamed brothers (*AL-C 21.11*). No others of the missionaries are named. We may conclude, then, that the “small number” was no less than four.
- 28.1.56—*Nephi*—A mountainous region east of the first settlement established by Lehi and his entourage. It was the area in which Nephi and his followers established the first Nephite colony. Zeniff and his people from the land of Zarahemla would later settle there. It was also the place where the fertile missionary labors of the sons of Mosiah and their companions bore fruit among the Lamanites.
- 28.1.66—*heard*—Presumably in reference to the words of the angel who had appeared unto Alma and his friends in order to call them to repentance. In addition, they had heard the words of Alma and the testimony he had given regarding the redemption of all mankind.
- 28.1.74–76—*word of God*—This the sons of Mosiah had learned from their father and from their study of the scriptures (see *AL-C 17.2*).
- 28.1.80—*Lamanites*—Specifically the posterity of the eldest son of Lehi and Sariah, and generally those who apostatized away from the teachings of the fullness of the Gospel of Jesus Christ. They were the primary opposition of the Nephites who in general adhered to the teaching of the prophets, seers, and revelators of the Lord God of Israel.

28.2 At first blush we might think of this grand desire on the part of the sons of Mosiah to be quixotic at best, if it were not for the fact that they were stunningly successful in their enterprise. Insofar as the conversion of the Lamanites in the lands of Ishmael, Middoni, Shilom, and Shimlon and the cities of Nephi, Lemuel, and Shimnilom is concerned, the inhabitants thereof were convinced of the falseness of their traditions and embraced the Gospel of Christ. They forsook the lands of their inheritance rather than slay their brethren and dwelt among the faithful Nephites of Zarahemla in peace and harmony for the rest of their lives.

- 28.2.36—*Nephites*—In reference to the posterity and followers of Nephi, the son of Lehi, who provided leadership to the righteous six hundred years before the birth of Christ.

28.3 It is clear that the sons of Mosiah were privy to much of that which Alma had experienced, certainly to those things which Alma openly taught them regarding the three days he was unconscious, suffering for his many sins against God and man. The record does not tell us whether or not these four brothers had suffered for their transgressions at the same time and in a similar fashion as had Alma, but we may assume that their hearts were changed by more than just a glorious personage threatening them with death if they did

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—

2 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.

3 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

Mosiah 28:2  
CR91-O:81

Mosiah 28:3  
CR83-O:48  
CR87-A:94  
CR95-O:55  
Mosiah 28:3–4  
CR01-O:6

not relent in their persecution of the Church of Christ. Their compassion towards the Lamanites was largely informed by their personal testimonies of the atoning sacrifice of the Lord Jesus Christ, of which they had been the beneficiaries. They knew the torment of damned souls first hand and could not contemplate another suffering as they must have done. Their long labors with the disaffected among the Nephites after their conversion suggests their devotion to the notion that no one should suffer as they had, particularly if Alma and the sons of Mosiah had been instrumental in leading them away from the Church and Kingdom of God.

28.4 We are mercifully spared the details of the sins of the sons of Mosiah. Alma and the brothers had engaged in idolatry with all of its attendant evils. They had been deviously wicked men, leading the weak and unsuspecting into corruption and depravity. For their duplicity and wretched conduct, the five suffered the wrath of God to the extent that they thought that they would be destroyed in the body and their spirits relegated to the depths of hell forever. They understood compassion and mercy, forgiveness and redemption. Knowing that they had been rescued from endless torment, notwithstanding the egregious horrors that they impose upon the saints of God, they knew that all men, regardless of their sins, could be brought back within the pale of salvation. Their faith was such that they chose to attempt to bring the Gospel of the Lord Jesus Christ to the Lamanites.

28.5 Apparently King Mosiah's initial reaction to his sons' request was not favorable. How many times did they present their arguments to their father? How long did they persist in this petition until it was granted unto them? We do not know, but we have suggested in our chronology that more than a year passed between the first request and the first opportunity they had to share the principles of salvation with the Lamanites (see 28.0).

28.5.24—*Nephi*—A mountainous region east of the first settlement established by Lehi and his entourage. It was the area in which Nephi and his followers established the first Nephite colony. Zeniff and his people from the land of Zarahemla would later settle there. It was also the place where the fertile missionary labors of the sons of Mosiah and their companions bore fruit among the Lamanites.

28.6 Mosiah knew the nature of his sons' sins against God and man. He had witnessed their conversion from evil, their diligence in righting the wrongs they had perpetrated upon their brethren among the Nephites, and he had witnessed the intense persecution they had suffered at the hands of the dissidents. He knew that his sons were full of faith, that they were sincere in their desire to bless the Lamanites. He apparently feared not only for their physical lives at the hands of the Lamanites, but he feared for the welfare of their souls as well. Had they fully recovered from their wickedness? If their mortal lives were cut short among the Lamanites, would their chance for eternal salvation be cut off as well? These were distressing concerns. We might also consider the possibility that Mosiah entertained forebodings of his own life coming to an end. Within a year, King Mosiah would die, after having prepared his people for the rule of the judges.

28.6.3—*Mosiah*—No doubt Mosiah 2, the future king of the land of Zarahemla, was named after his grandfather, Mosiah 1, he who had led the faithful Nephites from the land of Nephi to the place where the Mulekites had settled.

28.6.20—*Lamanites*—Specifically the posterity of the eldest son of Lehi and Sariah, and generally those who apostatized away from the teach-

and tremble.

4 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.

{~~9~~—1830}

5 And it came to pass that they did plead with their father many days that they might go up to the land of Nephi.

6 And king Mosiah went and inquired of the Lord if he should let his sons go up among the Lamanites to preach the word.

Mosiah 28:4  
EM 1:33

Mosiah 28:6  
CR95-O:55



ings of the fullness of the Gospel of Jesus Christ. They were the primary opposition of the Nephites who in general adhered to the teaching of the prophets, seers, and revelators of the Lord God of Israel.

28.7 Any concerns that Mosiah may have had about the quixotic nature of his sons' desires to serve in the land of Nephi were swept away by the tender and comforting response of the Lord God of Israel.

28.7.6—*Mosiah*—No doubt Mosiah 2, the future king of the land of Zarahemla, was named after his grandfather, Mosiah 1, he who had led the faithful Nephites from the land of Nephi to the place where the Mulekites had settled.

28.7.19—*they*—Certainly in reference to the sons of Mosiah, but the content and the syntax allow for the eternal state of their converts as well.

28.7.36—*Lamanites*—Specifically the posterity of the eldest son of Lehi and Sariah, and generally those who apostatized away from the teachings of the fullness of the Gospel of Jesus Christ. They were the primary opposition of the Nephites who in general adhered to the teaching of the prophets, seers, and revelators of the Lord God of Israel.

28.8 We do not know exactly how much time had lapsed between the first request to go to preach to the Lamanites and the departure of the four brothers and their friends. Their fourteen years among the people of Lamoni and his father probably did not begin until sometime during 91 BC. If our chronology has any merit at all, Ammon was probably about 38 years of age when he entered into his service with the king of the land of Ishmael (see 28.0).

28.8.7—*Mosiah*—No doubt Mosiah 2, the future king of the land of Zarahemla, was named after his grandfather, Mosiah 1, he who had led the faithful Nephites from the land of Nephi to the place where the Mulekites had settled.

28.9 We may assume at this point that the sons of Mosiah were not present when the book of Ether was translated nor were they in attendance when the king made his proposal for the establishment of a judiciary to replace the monarchy in the land of Zarahemla. This latter will have some bearing on the nature of King Mosiah's comments concerning some of the issues regarding succession in the royal line.

28.9.11—*up*—As is almost always the case in the Book of Mormon, "up" is a topographical notion rather than some point of the compass.

28.9.18—*Lamanites*—Specifically the posterity of the eldest son of Lehi and Sariah, and generally those who apostatized away from the teachings of the fullness of the Gospel of Jesus Christ. They were the primary opposition of the Nephites who in general adhered to the teaching of the prophets, seers, and revelators of the Lord God of Israel.

28.9.20—*I*—That is to say, Mormon our narrator would render this account. He would do so in Alma chapters 17 to 26.

28.10 We do not know if Mosiah had any sons other than the four who had left to teach the Gospel to the Lamanites in the land of Nephi. Their absence made it impossible for the kingdom to be conferred upon any one of them who would have been the most likely heirs to the throne. Aaron apparently was the eldest of Mosiah's posterity, but his desires and destiny lay elsewhere.

28.10.3—*Mosiah*—No doubt Mosiah 2, the future king of the land of Zarahemla, was named after his grandfather, Mosiah 1, he who had led the faithful Nephites from the land of Nephi to the place where the

7 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.

{~~9~~—1830}

8 And it came to pass that Mosiah granted that they might go and do according to their request.

9 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.

10 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.

Mosiah 28:7  
CR95-O:55

\* p. 216

Mosiah 28:10–19  
EM 2:960

Mulekites had settled.

28.11 All of the Nephite artifacts which had been preserved over the years were prepared for delivery to Alma the younger. The Plates of Brass, the plates of Nephi both Large and Small, the plates of Ether, the sword of Laban, the Liahona, and the Urim and Thummim were put into Alma's keeping.

28.11.1—*Therefore*—This is a conclusionary marker, one that implies that what has gone before caused what follows. In this particular case, inasmuch as Mosiah's sons would not accept the kingdom, Mosiah took possession of the all of the plates, including the Plates of Brass and entrusted them to Alma the younger (see 28.20).

28.11.19—*Nephi*—The fourth son of Lehi and Sariah. He proved to be a faithful follower of the Lord and a willing servant who did much to preserve his father's family from privation and destruction. His posterity and the posterity of those who followed his example are generally known as Nephites.

28.11.61—*Limhi*—The third king of the Nephite colony in the land of Nephi established by Zeniff. Limhi was the grandson of Zeniff and the son of wicked king Noah.

28.12 Mosiah had translated the record of Ether from the 24 gold plates that Limhi's expedition had found as they sought for the city of Zarahemla. The 43 men had become lost in the wilderness north and west of the land of Lehi-Nephi and had traversed the land of Desolation where they had found enormous ruins and artifacts of every kind. Although Limhi's men could not decipher the gold plates, they perceived them as having bearing on their mission and returned with them to their king. Limhi could not read them, nor could Ammon the Mulekite explorer who helped deliver the people of Limhi from the hands of the Lamanites. Ammon informed Limhi that the king in Zarahemla was a seer, one who possessed an instrument by which records of an ancient date could be translated. This fact intrigued Limhi and his people for they then knew that the record was not written by the Nephites, but by some other people who may or may not have been related to the Mulekites. Their curiosity burned within them. Once safely ensconced in the land of Zarahemla, Limhi and his people wished to have the twenty-four gold plates translated; as it turned out, the Nephites and Mulekites dwelling in the land of Zarahemla wished to learn of this unknown people whose vast ruins lay north of the narrow neck of land.

28.13 The description given of the stones fastened into the two rims of a bow is precisely the same as the description given of the Urim and Thummim used by the prophet Joseph Smith to translate the Book of Mormon. We should probably assume that they are the same instrument. It would appear that when Mormon had charge of the plates and the other artifacts that he somehow affixed the Urim and Thummim to his warrior's breastplate by means of a slender rod.

28.13.22—*bow*—Probably what we should imagine here are two circles merged at one point, like unto a pair of eyeglasses.

28.14 The first serious language barrier referenced in the Book of Mormon was that encountered by Mosiah 1 and his people when they first encountered the descendants of Mulek and his entourage in the isolated land of Zarahemla about the year 220 BC. By that time, the Mulekites had been dwelling in that area for more than 350 years. Although the record does not tell us so, perhaps Mosiah was already in possession of the Urim and Thummim by which he

11 Therefore he took the records which were engraven 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;

12 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.

13 And now he translated them by the means of those two stones which were fastened into the two rims of a bow.

14 Now these things were prepared from the beginning, and were handed down from generation to generation, for the purpose of interpreting languages;

Mosiah 28:11–13  
AGQ 1:160  
Mosiah 28:11–14  
DS 3:223  
Mosiah 28:11–16  
EM 1:200  
Mosiah 28:11–17  
EM 1:192  
Mosiah 28:11–19  
AGQ 1:161  
MD 453  
DS 3:224  
EM 1:150, 156  
Mosiah 28:11–20  
MD 818

Mosiah 28:13  
AGQ 1:160  
Mosiah 28:13–16  
MD 819

was able to communicate with the people of Zarahemla and translate their written accounts of Coriantumr when they first settled the land.

28.14.8—*beginning*—We are let to ponder the temporal meaning of this word. Did this particular set of Urim and Thummim exist in the days of Adam and Eve? Have there been such instruments provided by God the Father since the beginning of time? Who among the Nephites was the first to possess these seer stones? How did he obtain them? Were they relics left from the Jaredite nation that fell into the hands of the kings of Zarahemla? We, at present, are not certain of the origin of this specific set of translators.

28.15 Whatever their origin, the Lord had provided the means by which the Urim and Thummim would come into the hands of King Mosiah 2 in time for him to provide the translation of the 24 gold plates. Ammon knew that Mosiah had the interpreters and it is clear that at some earlier point at least one of the kings of Zarahemla had used the seer stones in a translation process, else Ammon's observations would have little or no historical meaning. It is only natural that the same instruments would be used in this dispensation to reveal the history of a fallen people; that is to say, the Book of Mormon itself.

28.16 This constitutes a confirmation of that which Ammon communicated to Limhi regarding the qualifications of a seer (see 8.13–14).

28.16.8—*seer*—As the word implies, a seer is one who has visions of matters which are typically unobserved by the children of men. A seer's spiritual eyes are open to eternity, in the past, present, and future. Frequently, perhaps most often, a seer's capacity is enhanced by divinely provided artifacts called the Urim and Thummim, such as those that were provided to Joseph Smith in order to accurately translate the Book of Mormon into English from the Reformed Egyptian written language in which the Nephites had preserved their records.

28.17 The density of the language of Jared and his brother is here manifested. The 24 gold plates contained a history of the earth from the creation down to the time of the great flood and from thence to the building of the Tower. From the time of the Tower, the record related the history of Jared and his brother as they made their way from Mesopotamia, across the Mediterranean Sea to the northwest coast of Africa. There the company would build eight watertight crafts which would carry them across the ocean to the land which is now called North and South America. The record also contained an outline of Jaredite history from the time of their arrival in the promised land until their destruction on the hill Ramah, about the same time Lehi and his family arrived from across the western ocean. Only Coriantumr and Ether survived that conflict. Ether hid up his record in such a fashion that Limhi's men would be able to find it and Coriantumr wandered in the desolation of his land until he happened upon the people of Mulek shortly after they arrived in the western hemisphere from the destruction of Jerusalem by the Babylonians.

28.17.3—*Mosiah*—No doubt Mosiah 2, the future king of the land of Zarahemla, was named after his grandfather, Mosiah 1, he who had led the faithful Nephites from the land of Nephi to the place where the Mulekites had settled.

28.17.33–34—*great tower*—That is to say, the great Tower of Babylon, built by Nimrod and his people after the Flood that they might assail the heavens.

28.17.42—*language*—Before the confusion of tongues at the Tower of Babel, all of the people spoke the language of Adam, which language is

15 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;

16 And whosoever has these things is called seer, after the manner of old times.

{*¶*—1830}

17 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.

Mosiah 28:16  
MD 700  
EM 3:1293

Mosiah 28:17  
EM 1:18

the language of God.

28.17.69—*Adam*—The first man upon the earth, and the first flesh also; that is to say, the first mortal together with his wife Eve. He is the Ancient of Days, the Archangel Michael, and the Father of All Living.

28.18 The account of Ether is both a glorious and a tragic tale. Hardly a greater prophet, seer, and revelator has ever lived upon the earth than the brother of Jared. He spoke face to face with his creator many hundreds of years before the Lord would come into mortality and viewed him as he would be during his mortal ministry in the Meridian of Time. Yet for all of their exchange with the God of Heaven, the Jaredites fell into gross transgressions, fought viciously among themselves, and engaged in practices unbecoming the sons and daughters of God, courting the powers of Lucifer and his minions. The record of Ether proved to be an ancient echo of the parameters that had been placed upon the posterity of Lehi. So long as they worshipped the God of the land who is Jesus Christ, they would prosper. If they were to forsake their God, they would be swept away and another people take their place. Their recent brush with the sort of apostasy that laid the Jaredites low must have immediately come to the forefront of their memory as they learned of the history that had played out in the lands of their inheritance many hundreds of years before.

28.18.9—*Mosiah*—No doubt Mosiah 2, the future king of the land of Zarahemla, was named after his grandfather, Mosiah 1, he who had led the faithful Nephites from the land of Nephi to the place where the Mulekites had settled.

28.19 Mormon promises to include the history of the Jaredites in his own work. He is unable to fulfill that task, but apparently passed that responsibility to his son, Mormon. Thus, the narrative editor of the book of Ether is Moroni.

28.20 The great bulk of the Nephite records had been passed down from the days of Lehi and Nephi to the time Mosiah 1 was forced to flee with the faithful from the land of Nephi into the wilderness and from thence to the land of Zarahemla. It is clear that he was probably the one responsible for preserving the Nephite library. Benjamin and Mosiah 2 had charge of the same artifacts, although they may have designated special custodians for the depositories. Tendering the Nephite library into the hands of the ecclesiastical leader of the people foreshadowed the establishment of the judicial form of government. Mosiah gave the same charge that Nephi had given Jacob with regard to the Small Plates of Nephi. A record should be kept and the records should be protected and preserved according to the directions of the spirit of God. This would successfully transpire for the next five hundred years until all of the records were sealed up unto the Lord by Moroni, the last record keeper and prophet of the Nephite people..

28.20.11—*Mosiah*—No doubt Mosiah 2, the future king of the land of Zarahemla, was named after his grandfather, Mosiah 1, he who had led the faithful Nephites from the land of Nephi to the place where the Mulekites had settled.

18 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 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.

*{\*Chapter XIII}*  
**(Chapter 28, continued)**

*{¶—1830}*

20 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.

Mosiah 28:19  
EM 1:157

\* p. 217

Mosiah 28:20  
MD 103  
EM 1:201

- 28.20.34—*Alma*—Though the son of a living prophet, Alma was a vile and despicable man who had purposefully led many of the people of Zarahemla to spiritual and temporal ruin through his machinations and the machinations of his friends, the sons of Mosiah the king. Alma was most certainly born in the land of Helam where the Church of Christ ensconced themselves after escaping from the land of Lehi-Nephi and the armies of King Noah. If our chronologies be correct, his birth would have been about the year 130 BC (see *MS-C 28.0*). The redemption of Alma the younger was excruciating, but successful and within three years of his conversion, Alma the younger was perceived by the people of Zarahemla to be a man of great integrity, electing him to serve as their first chief judge. He was also serving as the high priest of the Church and Kingdom of God upon the earth at the same time.
- 28.20.40—*Alma*—One of Noah’s wicked priests who was converted by the teachings of the prophet Abinadi in the land of Nephi. This man ought not to be confused with his son of the same name. The distinction between the two prophets is that the present Alma is usually referred to as Alma the Elder; the second is traditionally called Alma the Younger. These titles are extratextual.
- 28.20.91—*Lehi*—The first prophet of the Lamanites and the Nephites who left the land of Jerusalem about the year 600 BC. Many of his experiences are recorded in the writings of his son, Nephi, engraved upon the Small Plates of Nephi.
- 28.20.93—*Jerusalem*—There has been much speculation as to the linguistic heritage of the name of the Holy City. Simply said, the name literally derives from roots which mean together, “flowing peace” or “established in peace”. The great city of Salem, built in the days of Melchizedek and Abraham, was a Zion society and may have indeed enjoyed the same destiny as that of the city of Enoch. Any city, “established in peace” is by definition, the City of the great King.

*{\*Chapter XIII;  
continued}*  
**(Chapter 29)**

29.1 Mosiah’s question posed to the people of Zarahemla was fundamentally rhetorical. None of Mosiah’s sons desired to serve, preferring their missionary labors among the Lamanites. In fact, the four most eligible candidates for the throne had already departed into the wilderness to make their way to the land of Nephi. Mosiah has long since formulated his proposal for government by judiciary.

29.1.3—*Mosiah*—No doubt Mosiah 2, the future king of the land of Zarahemla, was named after his grandfather, Mosiah 1, he who had led the faithful Nephites from the land of Nephi to the place where the Mulekites had settled.

29.1.6—*this*—That is, when King Mosiah had entrusted all of the Nephite artifacts into the hands of Alma the younger. Note that in the first edition of the Book of Mormon, the antecedent of the demonstrative pronoun constituted the beginning of the chapter, thus obviating any necessity for clarification. Its current position as verse 20 of chapter 28 makes it easier to make the connection to verse 11 where the thought begins.

29.2 We should probably surmise from the request of the people of Zarahemla that Aaron was the eldest of Mosiah’s sons (see 28.0)

1 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.

Mosiah 29  
MD 89, 400,  
415  
EM 1:149, 150,  
161, 162  
Mosiah 29:1–44  
EM 1:33

2 And it came to pass that the voice of the people came, saying:

<p>29.2.18—<i>Aaron</i>—The elder brother of Ammon and, of course, one of the four sons of Mosiah who ventured to teach the Lamanites in the land of Nephi.</p>	<p>We are desirous that Aaron thy son should be our king and our ruler.</p>	<p>Mosiah 29:2 EM 1:33 Mosiah 29:12 EM 2:774</p>
<p>29.3 As was suggested above, Aaron and his brothers and their friends had departed into the wilderness before the question of succession had been posed to the people of Zarahemla.</p>	<p>3 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.</p>	<p>CR87-O:102 CR99-O:53 Mosiah 29:12–13 EM 2:774 Mosiah 29:13 EM 1:100 Mosiah 29:13–21 EM 2:960</p>
<p>29.3.2—<i>Aaron</i>—The elder brother of Ammon and, of course, one of the four sons of Mosiah who ventured to teach the Lamanites in the land of Nephi.</p>		
<p>29.3.10—<i>Nephi</i>—A mountainous region east of the first settlement established by Lehi and his entourage. It was the area in which Nephi and his followers established the first Nephite colony. Zeniff and his people from the land of Zarahemla would later settle there. It was also the place where the fertile missionary labors of the sons of Mosiah and their companions bore fruit among the Lamanites.</p>		
<p>29.3.36—<i>Mosiah</i>—No doubt Mosiah 2, the future king of the land of Zarahemla, was named after his grandfather, Mosiah 1, he who had led the faithful Nephites from the land of Nephi to the place where the Mulekites had settled.</p>		
<p>29.4 Rather than assemble the enormous number of people who now pertained to the Kingdom, Mosiah chose to communicate in writing with his subjects. It may very well be that Mosiah’s health was waning, notwithstanding the fact that he was only 63 years old. He would die within the year.</p>	<p>4 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:</p>	
<p>29.4.3—<i>Mosiah</i>—No doubt Mosiah 2, the future king of the land of Zarahemla, was named after his grandfather, Mosiah 1, he who had led the faithful Nephites from the land of Nephi to the place where the Mulekites had settled.</p>		
<p>29.5 Mosiah looked upon the citizens of Zarahemla in much the same way as his father Benjamin had. He was their servant, an ordinary man called upon to do extraordinary things. The desire for a king is the desire for an extraordinary man. Mosiah wished to show them a better way.</p>	<p>5 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.</p>	
<p>29.6 In a patriarchal society, which is generally the case with a monarchy, the eldest son ascends to the throne of his father. The people had asked for Aaron by name and we have assumed that he was the eldest. Mosiah does not confirm that here, but regardless of who held seniority in the family, the principles which Mosiah teaches his brethren remain the same.</p>	<p>6 Now I declare unto you that he to whom the kingdom doth rightly belong has declined, and will not take upon him the kingdom.</p>	
<p>29.7 Again, we are not certain as to how many sons Mosiah fathered during his lifetime. Four are specifically named in the text, though there may have been more. All of Mosiah’s sons have declined the throne. Aaron, Ammon, Omner, and Himni because of their mission to the land of Nephi among the Lamanites; any other sons Mosiah may have had also declined ruling the kingdom.</p>	<p>7 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</p>	
<p>29.7.18—<i>contentions</i>—Mosiah’s conclusion here must be based on more than mere supposition. How many contenders would there have been to the throne of Zarahemla if all of the sons of Mosiah were indisposed? Certainly those who descended directly from the loins of Mulek would have a claim, inasmuch as he was the last surviving heir of King Zedekiah of Judea. Certainly there were those of the family of King Zarahemla</p>		

hemla who may have considered themselves apt for the role, even though more than a hundred years had passed since the kingdom had been given into the hands of Mosiah 1. What may we say of Limhi's family or any of the other descendants of Zeniff? Would they not perceive themselves as part of the royal gene pool? The potential for civil war was not imaginary.

29.7.27—*son*—What, indeed, would happen at the return of Aaron from his mission? Might any of the sons of Mosiah have second thoughts about ruling the kingdom, particularly if the kingdom was being administered differently than what the sons of Mosiah would have done?

29.7.67—*perverting*—With internal strife comes the abandonment of religious principles, either on one side or the other. This forsaking of the truth is typically done in order to justify the actions of the rebellious.

29.8 With the appointment of someone outside Mosiah's family to be king, the potential for civil disaster is geometrically increased. The people of a monarchy have a right to select their king or at least select the mechanism by which a king is enthroned. Mosiah's assertion here is that notwithstanding their right to have a king, they did not have the right to destroy anyone's life.

29.9 Mosiah feared that the ascension of another man to the throne of Zarahemla might be too great of a temptation for any of his sons. Having once enjoyed the admiration and confidence of the people, Aaron might become jealous of the laude and honor that would be bestowed upon a new king. Only civil war would ensue.

29.10 Inasmuch as they could clearly anticipate civil strife, Mosiah proposes that they act in such a fashion that such destructive internal struggles might be avoided.

29.11 This judicial system was not new. The children of Israel in the wilderness of Sinai had enjoyed a similar system whereby captains of tens, fifties, hundreds, and thousands were chosen out of each tribe that the governance of the people might not fall solely upon the shoulders of Moses. The people of Alma in the land of Helam had enjoyed an ecclesiastical system somewhat similar, a priest being ordained for every fifty of the saints. The administration of the Church of Christ was undoubtedly continued as Alma the elder was given the assignment by King Mosiah to organize the faithful in Zarahemla as he had the disciples at the waters of Mormon. The law was to remain the same, but the manner in which it was administered would change.

29.11.8—*remainder*—This will prove to be less than a year.

29.11.15—*appoint*—Although Mormon does not tell us precisely how the voice of the people was monitored, we may wish to understand "appointed" in the same vein that we today understand the world "elected". The process may have been different, but the effect was essentially the same.

29.12 Man on his own might come up with laws that are socially acceptable for a time, but unless those laws are based on eternal principles, injustices of one sort or another will inevitably arise. A man might effectively govern using

of the Lord, yea, and destroy the souls of many people.

8 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.

9 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 And now let us be wise and look forward to these things, and do that which will make for the peace of this people.

11 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.

12 Now it is better that a man should be judged of God than of man, for the judgments of God are

\* p. 218

common sense, but if there is no way to curb his personal biases and the desires of his heart, eventually there would come a time when those biases and desires would begin to influence his administration of justice to the people.

29.12.12–14—*judged of God*—That is to say, to be governed by the commandments of God. The wise men chosen as judges would be bound to govern by that law and none other.

29.13 The people of Zarahemla had enjoyed more than a hundred years of humble and righteous kings. Mosiah 1, Benjamin, and Mosiah 2 had been more than just good men, they had been men of God, devoted to the laws of eternity. Having men of such caliber was like unto having the Savior himself as King. The three kings of Zarahemla had served as types for the kind of rule one would anticipate during the Millennium.

29.13.47—*Benjamin*—The son of Mosiah I and the father of Mosiah II. He was the second righteous Nephite king of the land of Zarahemla.

29.14 Mosiah 2 had successfully followed his father's example and counsel. The inhabitants of Zarahemla had been, for the most part, admirably obedient to the laws of the land. Up to this point what ill conduct that had been manifested in the lives of the nation was more of an ecclesiastical nature. There had been those, however, who had secretly committed crimes against the inhabitants of the kingdom. While Mosiah may not have been able to constrain the lusts of the heart and mind of any wicked people who dwelt in the land, he did all within his power to enforce the Law which was delivered unto Moses.

29.15 Outward conduct contrary to the principles of righteousness as defined in the Law was punishable; specific punishments for every infraction were clearly articulated in the words of the Lord through Moses. No doubt Mosiah followed those instructions to the letter.

29.16 The primary example that might be laid before the people of Zarahemla would be the conduct of King Noah and his priests. The peoples of Alma and Limhi could easily relate to the king's warning. Also, it was common knowledge that something of a similar nature had been brewing in the hearts and minds of the sons of Mosiah and the son of the high priest of the Church, even though that threat had been dealt with by the angel of God. A search of the scriptures would also reveal that not every king of Israel or of Judah was an exemplar of peace and righteousness.

29.17 Many examples could be cited, but Noah is the subject here. The entire colony of Zeniff was eventually driven from the land of Lehi-Nephi because of the conduct of Noah and his priests. The loss of life in that land was appalling.

29.18 Thousands of the residents of the land of Lehi-Nephi fell into the dust

always just, but the judgments of man are not always just.

13 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.

14 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;

15 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.

{*¶*—1830}

16 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.

17 For behold, how much iniquity doth one wicked king cause to be committed, yea, and what great destruction!

18 Yea, remember king Noah, his

Mosiah 29:18



at the hands of the Lamanites. Many others were slaughtered by the civil disturbances caused during Noah's reign. The wickedness of Noah and his people spilled over into the next generation and it was a hard matter to bring repentance and forgiveness into the lives of those who had survived the destruction. For many years they suffered under an iron hand, reduced to poverty, humiliated in every way. The full weight and measure of this oppression fell upon the people of Limhi, but the people of Alma in the land of Helam did not escape unscathed.

29.18.4—*Noah*—The son of Zeniff and the father of Limhi, and a wicked man. He oversaw the martyrdom of the prophet Abinadi and the exile of Alma the elder and his people. He died an ignominious death.

29.19 The escapes from the lands of Helam and Lehi-Nephi were inspired and facilitated by the hand of God, although in the case of the former His aid was far more overt. Each party went through a series of refining experiences which they managed to survive through faith in Christ, by confessing and forsaking of all of their sins, and by entering into eternal covenants with the God of Heaven through his appointed servants.

29.20 Initially, the people of Lehi-Nephi were forced to be humble because of their continual defeats at the hands of the Lamanites. Eventually they relinquished their pride and stubbornness and acquired a true humility, one accompanied by a godly sorrow for sin. They became a prayerful people, petitioning the Lord God for respite. The Lord tested their faith, determination, and patience by allowing their enemies to continue their domination for a time. Even the people of Alma suffered for a while at the hands of their enemies, a process which further refined their souls as they sought comfort and strength from God. These two examples also serve as types for any and all of the children of God upon the earth. To one degree or another, for one reason or another, all men will suffer trials and tribulations. The release from these oppressions will come through genuine humility, faith in Christ, repentance, prayer, and obedience.

29.21 Certainly Noah was a perfect example of that process. At the beginning of the rule of the judges, men like Nehor and Amlici would provide further examples of wicked men getting a little authority, as they supposed. These threats to the body politic could not have gone unnoticed inasmuch as they had been noted by Mosiah before they transpired.

29.22 Noah surrounded himself with cronies, men and women made of the same iniquitous cloth as himself. With the power of the state behind him, he shielded himself from assassination or usurpation. By executive order he summarily dismissed any law or policy established by his own father which embarrassed or potentially compromised his lifestyle. Eventually, even vocal testimonies regarding the atoning sacrifice of the Lord Jesus Christ were declared capital crimes. By this change in the law of the land, Abinadi the prophet was put to death. A wicked man whose lusts for wealth, fame, and self-gratification have been sated has no desire to obey any law but that which he proposes with his own lips.

29.23 The abominations introduced by King Noah and his priests brought nothing but misery and destruction to the people of Lehi-Nephi. Those who would not succumb to the same sort of carnality and sensuality exhibited by the king and his priests became targets for vengeance. Those who raised their voices against the wickedness of the new laws were summarily executed or

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 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.

20 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.

21 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.

22 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;

23 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

EM 1:33

\* p. 219

Mosiah 29:23  
EM 1:161

driven from the land, as were Abinadi and Alma's followers.

29.24 Why should the people of Zarahemla be subjected to perversions like that imposed upon the people of Lehi-Nephi? If there were a better way, a procedure that would prevent such criminal activity from blooming among them, should they not prefer that course of action?

29.25 Having pointed out the problems associated with wicked kings, a condition that seemed more likely than not at that particular time, Mosiah returned to his proposal that they select good men by election, that a far more productive and civilly conservative system might be put in place. The law could be changed by an executive order in a monarchy; in the judiciary, the voice of the people would become paramount. So long as a majority of the people wished to abide by the law of God, no single man could revoke the judgments associated with the Law.

29.26 A king and his priests could wreck havoc among an otherwise righteous people. Under a judiciary, the voice of a righteous people could preserve the law of God and maintain the happiness that is derived from divinely inspired laws.

29.27 While it is clear that the people of the land of Lehi-Nephi had a hand in bringing the wrath of God down upon their heads, they probably would not have been so easily condemned if Noah had not been their king. Noah introduced various perversions, and the people began to think his licentiousness to be a fine thing. One wicked man with great social power can seduce the majority faster than a wicked man merely indulging himself. When the majority of the people of Lehi-Nephi chose to side with Noah, that is the moment when their world began to fall apart.

29.27.44—*hitherto*—Certainly a direct reference to the abandonment of the land of Lehi-Nephi, but other instances are certainly being evoked by Mosiah as well. The first flight from the land of Nephi by Mosiah I must also be seen as a destruction that came upon the land as a result of great and almost universal wickedness on the part of the Nephites. Certainly the great revelation regarding the Jaredite civilization that was contained in the book of Ether must have provided a chilling reminder that when a people choose wickedness or righteousness they are brought speedily down to hell.

29.28 Kings may be difficult to deal with, but recalcitrant judges at any level can themselves be judged by other judges who are prepared to defend the law of the land.

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.

24 And now behold I say unto you, it is not expedient that such abominations should come upon you.

25 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.

26 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 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.

28 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.

Mosiah 29:25–26  
EM 1:297  
Mosiah 29:25–27  
EM 4:1598  
Mosiah 29:25–27,  
32  
EM 3:1104  
Mosiah 29:25–29,  
38  
EM 2:960  
Mosiah 29:26  
CR98-O:78  
Mosiah 29:26–27  
EM 1:319  
CR89-A:10  
CR98-O:78  
CR99-A:28

Mosiah 29:28  
EM 1:161

29.29 There would come a time in the history of the Nephite people when many of the judges would conspire against the righteous, having suborned themselves in their association with those who would be kings and with those who combined together in secret to aggrandize and enrich themselves at the expense of the people of Zarahemla. Murders were committed along with other heinous crimes, yet these went unpunished because of the judges who had secretly defected to the wicked. Eventually, most of these would be ferreted out and punished for their duplicity.

29.29 No one was to be beyond the law, regardless of their social or political position. There is much to be learned from the judicial government of the Nephites that could yet be implemented in the world today.

29.30 The selection of the judges and the regulations affecting their conduct was to be accomplished with great piety of mind and heart. The election of any judge was not to be considered commonplace or unimportant. Every man who gave his voice to the election of a judge would be held accountable before God for the choice that he made. Were they to have judges instead of a king, every man would then be completely without excuse for not choosing that which is right.

29.31 If a man, a king, may be condemned for the conduct of his people, then the obverse must be so as well. That is to say, much of the righteousness of a people could be credited to the righteous king, his example persuading his subjects to do that which is right. A king might also compel his people to do work righteousness, but under the rule of judges, individuals would be more likely to chose for themselves that which is right. It is the conscious and willing choice of truth and light which brings the greatest blessings into the lives of the children of men.

29.32 In the kingdoms of men, even in the very best of them, there is tendency toward elitism, at least an intellectual concession that the king is better than anyone else in the realm. In only one Kingdom is that true. The Lord Jesus Christ is King of Kings and Lord of Lords; he is without peer among all of the children of God. Yet in his demeanor toward his brethren, there is no man, woman, or child who has felt and expressed more tender sentiments of love and compassion than he who is our Savior and Redeemer. Nephi attempted to be a king like unto the Lord, a teacher and a protector of his people. Benjamin, together with his father and his son were of the same sort. Yet for all of the goodness that prevailed during their reigns, each would have preferred the equality that Mosiah 2 proposed for his people.

29.33 Mosiah does not hesitate to describe the anxiety which a righteous king feels for the spiritual welfare of his people. What does a good man do when he clearly perceives that an entire generation is forsaking the God of their fathers, the God over the land of their inheritance? Mosiah faced that very situation on a very personal level. Imagine the difficulty involved in integrating four separate peoples, even though they wished to be one people. The Nephites of Zarahemla, the Mulekites, the people of Limhi, and the people of Alma were similar in many ways, but their diverse backgrounds in spiritual things must have clashed at times especially as the great influx from the lands of Lehi-

29 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.

30 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.

31 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.

32 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.

33 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.

Mosiah 29:29  
EM 1:161

\* p. 220

Nephi and Helam took place.

29.34 The responsibility for the spiritual welfare of the people ought to devolve upon every individual, each man looking out for the welfare of his neighbor, being knit heart and mind with one another, dwelling in righteousness and having no poor among them. While a monarchy might represent a faint shadow of the government of heaven, yet the move from a kingdom to a judiciary would constitute a practical step toward the establishment of Zion among the people of Nephi.

29.35 For those who had never lived under the rule of a wicked king, like the Mulekites and the Nephites of Zarahemla, Mosiah became quite candid. His knowledge of the people of Alma and Limhi, together with the record of the Jaredites, made him an able spokesman against the dangers of unrighteous dominion.

29.36 It is impossible to imagine that Mosiah could have been more direct.

29.37 The words of King Mosiah had been copied and sent throughout all of the towns and cities of the land of Zarahemla. After a waiting for a period of time in which his words could be reviewed and discussed by all concerned, he polled all of the inhabitants of the land as to the desires of their hearts in this matter.

29.37.9—*Mosiah*—No doubt Mosiah 2, the future king of the land of Zarahemla, was named after his grandfather, Mosiah 1, he who had led the faithful Nephites from the land of Nephi to the place where the Mulekites had settled.

29.38 Not only was there to be an equality of responsibility concerning personal conduct according to the law, but the citizens of the land of Zarahemla were not constrained by their heritage in terms of any role in government they might have wanted. The selection of Kings was primarily a matter of genealogy; the role of a judge would be based upon desire, experience, and the voice of the people. Everyone, as the people clearly understood, would have an equal chance to be a blessing to his fellowmen.

29.39 Like as it was with the Israelites of old, the judges of the people were selected from among their own number, according to their desire to be ruled in righteousness. In this sense, their judiciary was a representative form of government, even though it is doubtful that the judges of one area of the country ever assembled with those of another for any legislative purposes. The more difficult the problem, however, the more likely that the regional judges would be brought in to resolve the matter.

34 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.

35 And he also unfolded unto them all the disadvantages they labored under, by having an unrighteous king to rule over them;

36 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.

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37 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.

38 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.

39 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

Mosiah 29:39  
EM 2:960

29.40 The people of Mosiah 1 had loved their king because he had delivered them out of the hands of their enemies, the Lamanites, and had led them safely into a land where they could prosper without oppression. The people of Zarahemla loved Mosiah 1 because he had delivered them from ignorance and spiritual darkness, had restored their language and their religion. The people of Benjamin had loved their king because he had given them a covenant in Christ whereby they might be prepared to enter back into the Kingdom of God without shame or despair. Mosiah 2 was loved for his humility and wisdom, for his sincere desire to bless everyone around him with goodness, equality, and freedom.

29.40.9—*Mosiah*—No doubt Mosiah 2, the future king of the land of Zarahemla, was named after his grandfather, Mosiah 1, he who had led the faithful Nephites from the land of Nephi to the place where the Mulekites had settled.

29.41 King Mosiah continued to rule, the monarchy remained in place, until the people could establish the judiciary in their midst.

29.42 We are not told exactly when Alma was ordained to this high and holy office. We might suppose that it took place sometime before King Mosiah entrusted the records of the Nephites into his care (see 28.20). In this year in which Alma the younger was elected the chief judge of Zarahemla, his father had entered into the eighty-second year of his life. If our chronology be correct, only three years had passed since the time that Alma had been called to repentance by the angel (see 28.0). This unity between the secular and ecclesiastical aspects of the governance would not have been completely unknown to the people of Zarahemla. As has been noted before, Mosiah and his forefathers had been both kings and priests to their people. In the ninth year of the rule of the judges, Alma would relinquish the judgment seat to Nephiah that the high priest might spend his time working with those who had great cause to repent of their sins. It would be more than thirty years before the judgment seat and the presidency of the Church of Christ would be held by the same man. Helaman, the son of Helaman, would be elected chief judge after the deaths of the three sons of Pahoran. After Helaman's death in the fifty-third year of the reign of the judges, his son Nephi was elected chief judge in his stead. Nine years later, Nephi would surrender the judgment seat to a less admirable fellow by the name of Cezoram. There would be no union between the civil and ecclesiastical aspects of the Nephite government until the coming of the Lord Jesus Christ, more than sixty years later.

29.42.7—*Alma*—Though the son of a living prophet, Alma was a vile and despicable man who had purposefully led many of the people of Zarahemla to spiritual and temporal ruin through his machinations and the machinations of his friends, the sons of Mosiah the king. Alma was most certainly born in the land of Helam where the Church of Christ

were exceedingly rejoiced because of the liberty which had been granted unto them.

40 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.

41 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.

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42 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.

Mosiah 29:40  
EM 2:961

Mosiah 29: 42  
DS 3:87

ensconced themselves after escaping from the land of Lehi-Nephi and the armies of King Noah. If our chronologies be correct, his birth would have been about the year 130 BC (see *MS-C 28.0*). The redemption of Alma the younger was excruciating, but successful and within three years of his conversion, Alma the younger was perceived by the people of Zarahemla to be a man of great integrity, electing him to serve as their first chief judge. He was also serving as the high priest of the Church and Kingdom of God upon the earth at the same time.

29.43 The transition from a monarchy to a judiciary could not have gone more smoothly.

29.43.8—*Alma*—Though the son of a living prophet, Alma was a vile and despicable man who had purposefully led many of the people of Zarahemla to spiritual and temporal ruin through his machinations and the machinations of his friends, the sons of Mosiah the king. Alma was most certainly born in the land of Helam where the Church of Christ ensconced themselves after escaping from the land of Lehi-Nephi and the armies of King Noah. If our chronologies be correct, his birth would have been about the year 130 BC (see *MS-C 28.0*). The redemption of Alma the younger was excruciating, but successful and within three years of his conversion, Alma the younger was perceived by the people of Zarahemla to be a man of great integrity, electing him to serve as their first chief judge. He was also serving as the high priest of the Church and Kingdom of God upon the earth at the same time.

29.44 The Nephites at this time were a combination of the people of Mosiah 1, the Mulekites, the people of Limhi, and the people of Alma. Alma was not only the preeminent judge in all of the land, he was also the initial chief judge elected by the people.

29.44.14—*Zarahemla*—The land originally settled by the Mulekites that lay between the narrow neck of land to the north and the narrow strip of wilderness to the south that separated it from the lands of Nephi and Lehi, It became the great bastion of Nephite civilization for more than five hundred years. The name is directly associated with that of the last of the great Mulekite leaders.

29.44.23—*Nephites*—In reference to the posterity and followers of Nephi, the son of Lehi, who provided leadership to the righteous six hundred years before the birth of Christ.

29.44.25—*Alma*—Though the son of a living prophet, Alma was a vile and despicable man who had purposefully led many of the people of Zarahemla to spiritual and temporal ruin through his machinations and the machinations of his friends, the sons of Mosiah the king. Alma was most certainly born in the land of Helam where the Church of Christ ensconced themselves after escaping from the land of Lehi-Nephi and the armies of King Noah. If our chronologies be correct, his birth would have been about the year 130 BC (see *MS-C 28.0*). The redemption of Alma the younger was excruciating, but successful and within three years of his conversion, Alma the younger was perceived by the people of Zarahemla to be a man of great integrity, electing him to serve as their first chief judge. He was also serving as the high priest of the Church and Kingdom of God upon the earth at the same time.

29.45 The death of Alma the elder took place in 91 BC. Many of the dates calculated in 28.0 are derived as a result of this temporal marker. Since his conversion at the hands of Abinadi, Alma the elder had hearkened to the voice

43 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 And thus commenced the reign of the judges throughout all the land of Zarahemla, among all the people who were called the Ne\*phites; and Alma was the first and chief judge.

45 And now it came to pass that his father died, being eighty and two years old, having lived to fulfil

Mosiah 29:44–46  
EM 1:170

\* p. 221

of God in all things, becoming a blessing to all those with whom he came in contact.

29.46 The details given here of the life of Mosiah have been invaluable in determining much of the chronological date included in 28.0, 12.0, and *OM-C 1.9*. Inasmuch as father Lehi and his family left Jerusalem in the year 600 BC, the year of these events much needs be 91 BC

29.46.7—*Mosiah*—No doubt Mosiah 2, the future king of the land of Zarahemla, was named after his grandfather, Mosiah 1, he who had led the faithful Nephites from the land of Nephi to the place where the Mulekites had settled.

29.46.37—*Lehi*—The first prophet of the Lamanites and the Nephites who left the land of Jerusalem about the year 600 BC. Many of his experiences are recorded in the writings of his son, Nephi, engraved upon the Small Plates of Nephi.

29.46.39—*Jerusalem*—There has been much speculation as to the linguistic heritage of the name of the Holy City. Simply said, the name literally derives from roots which mean together, “flowing peace” or “established in peace”. The great city of Salem, built in the days of Melchizedek and Abraham, was a Zion society and may have indeed enjoyed the same destiny as that of the city of Enoch. Any city, “established in peace” is by definition, the City of the great King.

29.47 The book of Mosiah was, for all practical purposes, a treatise on monarchy as a form of government, just as the book of Lehi had been a treatise on the patriarchal form of government. Each of the divisions of the Book of Mormon focuses on some aspect of government and how the righteous may live in peace and prosperity if those governments are led by righteous men. Although we cannot verify the facts at present, it would seem reasonable to assume that in the book of Lehi as conceived by Mormon, Laman and Lemuel were unfavorably contrasted with Lehi and Nephi in their roles as fathers. In the book of Mosiah we may observe a similar narrative strategy in comparing the kings of Lehi-Nephi with those of the land of Zarahemla. Other narrative strategies are easily discerned in Mormon’s writings, enriching his teachings and bearing testimony of the truths inherent in the Gospel of Jesus Christ as it is lived by the faithful.

29.47.8—*kings*—That is to say, all six kings; the three in the land of Lehi-Nephi and the three in the land of Zarahemla.

29.47.13—*Nephi*—The fourth son of Lehi and Sariah. He proved to be a faithful follower of the Lord and a willing servant who did much to preserve his father’s family from privation and destruction. His posterity and the posterity of those who followed his example are generally known as Nephites.

29.47.20—*Alma*—One of Noah’s wicked priests who was converted by the teachings of the prophet Abinadi in the land of Nephi. This man ought not to be confused with his son of the same name. The distinction between the two prophets is that the present Alma is usually referred to as Alma the Elder; the second is traditionally called Alma the Younger. These titles are extratextual.

29.47.24—*founder*—The establishment of the Church of Christ in at the waters of Mormon and in the land of Zarahemla was recounted.

the commandments of God.

{*9—1830*}

46 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.

Mosiah 29:46  
EM 1:169

47 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.

## Alphabetized List of Specifically Noted Words and Phrases in Mosiah Commentary

<i>Aaron</i> —27.34.16	<i>Alma</i> —18.15.3	<i>Alma</i> —26.38.7
<i>Aaron</i> —29.2.18	<i>Alma</i> —18.27.3	<i>Alma</i> —27.17.18
<i>Aaron</i> —29.3.2	<i>Alma</i> —18.5.12	<i>Alma</i> —27.14.23
<i>Abinadi</i> —11.20.16	<i>Alma</i> —18.18.7	<i>Alma</i> —26.8.6
<i>Abinadi</i> —11.27.11	<i>Alma</i> —18.1.8	<i>Alma</i> —27.23.24
<i>Abinadi</i> —11.29.18	<i>Alma</i> —18.12.8	<i>Alma</i> —27.18.3
<i>Abinadi</i> —11.28.6	<i>Alma</i> —18.7.26	<i>Alma</i> —27.1.41
<i>Abinadi</i> —11.26.8	<i>Alma</i> —18.33.7	<i>Alma</i> —27.22.31
<i>Abinadi</i> —12.1.14	<i>Alma</i> —18.34.7	<i>Alma</i> —26.9.7
<i>Abinadi</i> —12.17.11	<i>Alma</i> —21.34.28	<i>Alma</i> —27.16.51
<i>Abinadi</i> —12.25.3	<i>Alma</i> —21.30.38	<i>Alma</i> —27.13.6
<i>Abinadi</i> —12.37.2	<i>Alma</i> —23.1.2	<i>Alma</i> —27.19.6
<i>Abinadi</i> —12.33.3	<i>Alma</i> —23.26.10	<i>Alma</i> —27.8.18
<i>Abinadi</i> —12.8.66	<i>Alma</i> —23.0.4	<i>Alma</i> —27.8.26
<i>Abinadi</i> —13.25.8	<i>Alma</i> —23.15.3	<i>Alma</i> —27.32.8
<i>Abinadi</i> —13.5.7	<i>Alma</i> —23.16.3	<i>Alma</i> —28.20.34
<i>Abinadi</i> —15.1.3	<i>Alma</i> —23.29.17	<i>Alma</i> —28.20.40
<i>Abinadi</i> —16.1.9	<i>Alma</i> —23.27.2	<i>Alma</i> —29.47.20
<i>Abinadi</i> —17.2.30	<i>Alma</i> —23.36.11	<i>Alma</i> —29.44.25
<i>Abinadi</i> —17.20.4	<i>Alma</i> —23.37.3	<i>Alma</i> —29.42.7
<i>Abinadi</i> —17.5.15	<i>Alma</i> —23.35.35	<i>Alma</i> —29.43.8
<i>Abinadi</i> —17.4.28	<i>Alma</i> —24.15.14	<i>also</i> —17.2.12
<i>Abinadi</i> —17.1.9	<i>Alma</i> —23.6.7	<i>Amaleki</i> —7.6.12
<i>Abinadi</i> —17.9.2	<i>Alma</i> —24.12.2	<i>Amen</i> —5.15.67
<i>Abinadi</i> —17.7.6	<i>Alma</i> —24.20.2	<i>Amen</i> —10.22.27
<i>Abinadi</i> —18.1.38	<i>Alma</i> —24.20.29	<i>Amen</i> —16.15.16
<i>Abinadi</i> —20.21.7	<i>Alma</i> —24.17.5	<i>Ammon</i> —7.14.15
<i>Abinadi</i> —21.30.31	<i>Alma</i> —24.18.7	<i>Ammon</i> —7.16.14
<i>Abinadi</i> —24.5.42	<i>Alma</i> —24.21.7	<i>Ammon</i> —7.3.19
<i>Abinadi</i> —24.9.24	<i>Alma</i> —24.23.7	<i>Ammon</i> —7.12.4
<i>Abinadi</i> —26.15.32	<i>Alma</i> —24.8.14	<i>Ammon</i> —7.6.2
<i>abominations</i> —11.20.61	<i>Alma</i> —25.10.17	<i>Ammon</i> —8.13.2
<i>Abraham</i> —7.19.22	<i>Alma</i> —24.9.4	<i>Ammon</i> —8.16.2
<i>Abraham</i> —23.23.29	<i>Alma</i> —25.19.11	<i>Ammon</i> —8.19.4
<i>Adam</i> —3.11.20	<i>Alma</i> —25.15.2	<i>Ammon</i> —8.2.5
<i>Adam</i> —3.19.17	<i>Alma</i> —25.14.24	<i>Ammon</i> —8.5.33
<i>Adam</i> —3.16.29	<i>Alma</i> —25.18.2	<i>Ammon</i> —8.6.5
<i>Adam</i> —3.26.27	<i>Alma</i> —25.21.39	<i>Ammon</i> —21.25.11
<i>Adam</i> —4.7.33	<i>Alma</i> —25.17.8	<i>Ammon</i> —21.23.16
<i>Adam</i> —28.17.69	<i>Alma</i> —26.10.14	<i>Ammon</i> —21.28.15
<i>admonished</i> —26.6.44	<i>Alma</i> —25.6.8	<i>Ammon</i> —21.22.25
<i>afflictions</i> —12.4.16	<i>Alma</i> —26.15.4	<i>Ammon</i> —21.29.2
<i>again</i> —9.5.9	<i>Alma</i> —26.12.6	<i>Ammon</i> —21.33.32
<i>all</i> —1.11.17	<i>Alma</i> —26.13.6	<i>Ammon</i> —21.26.64
<i>all of which</i> —11.9.16–18	<i>Alma</i> —26.7.28	<i>Ammon</i> —21.32.7
<i>Alma</i> —17.2.10	<i>Alma</i> —26.33.7	<i>Ammon</i> —21.36.7
<i>Alma</i> —17.3.10	<i>Alma</i> —26.34.7	<i>Ammon</i> —22.11.49
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