

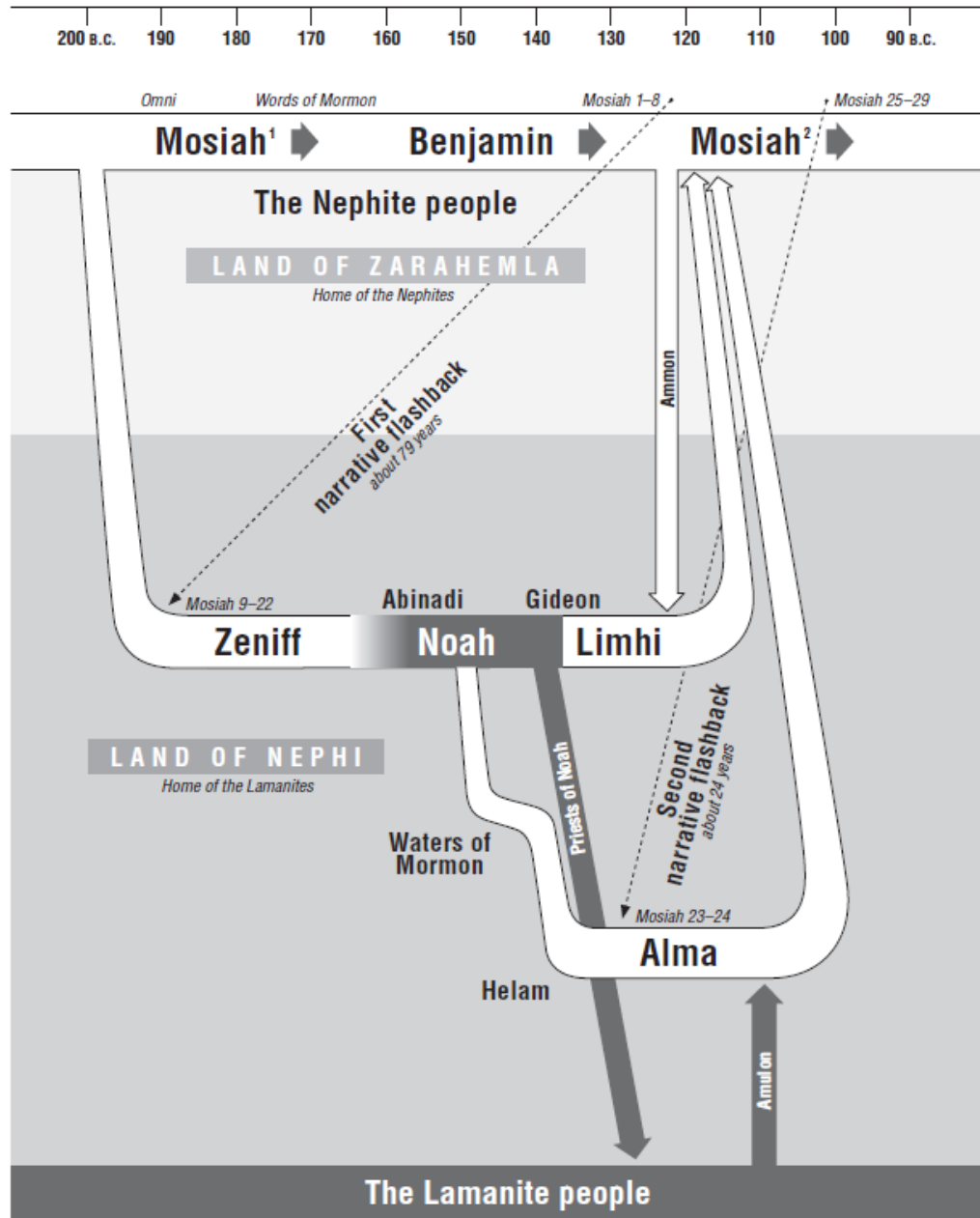
OVERVIEW OF MOSIAH מוֹשִׁיעַ

Sunday, March 8, 2020

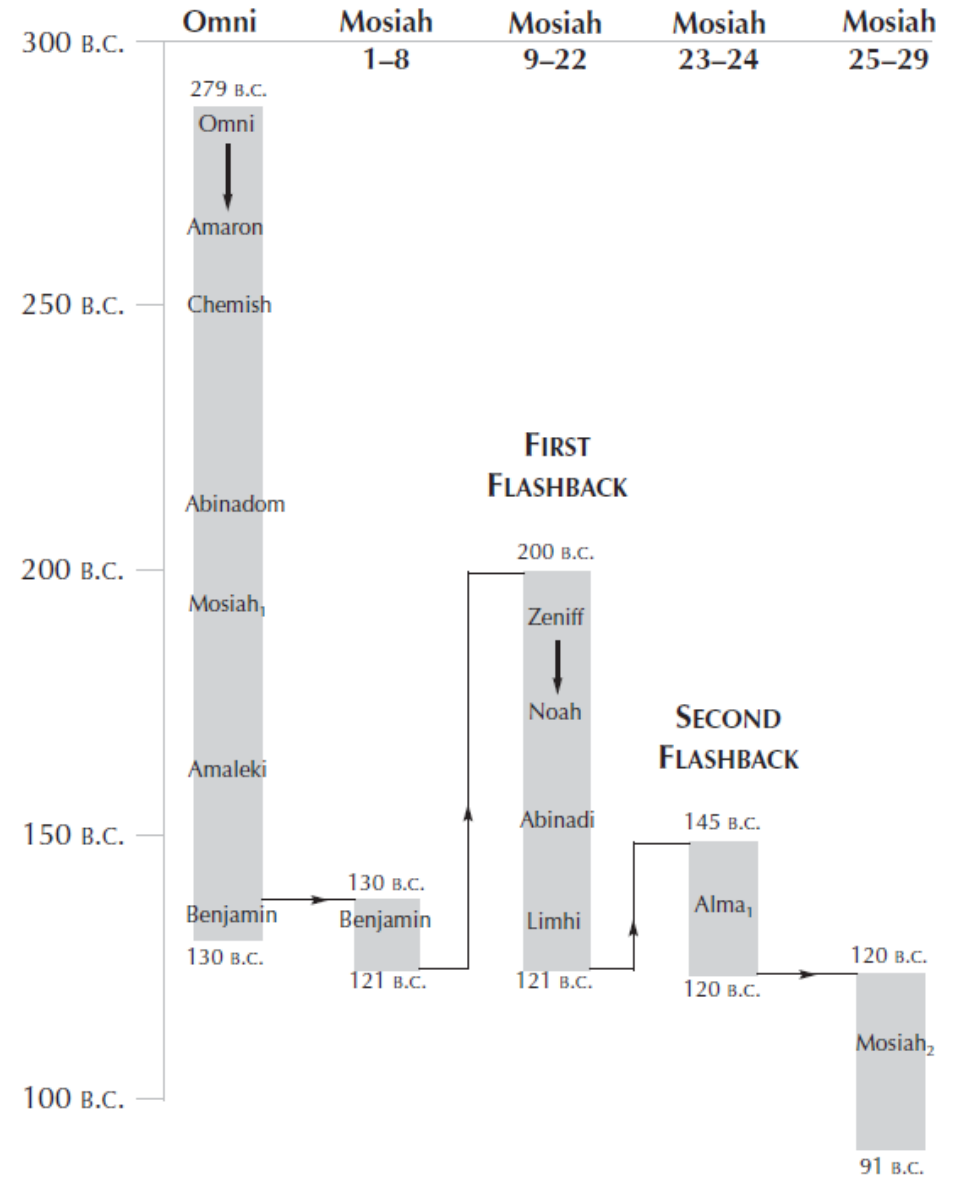


Flashbacks from Omni through Mosiah

To better understand the sequence of events in the books of Omni through Mosiah, review the following chart, which breaks down the books and shows the different accounts of history that are recorded during overlapping time periods.

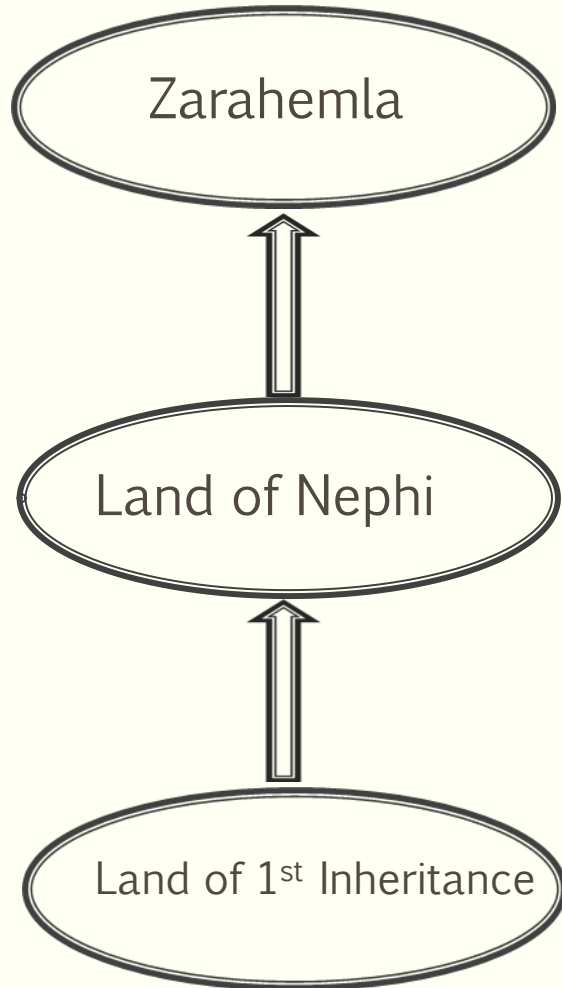


Flashbacks in the Book of Mosiah

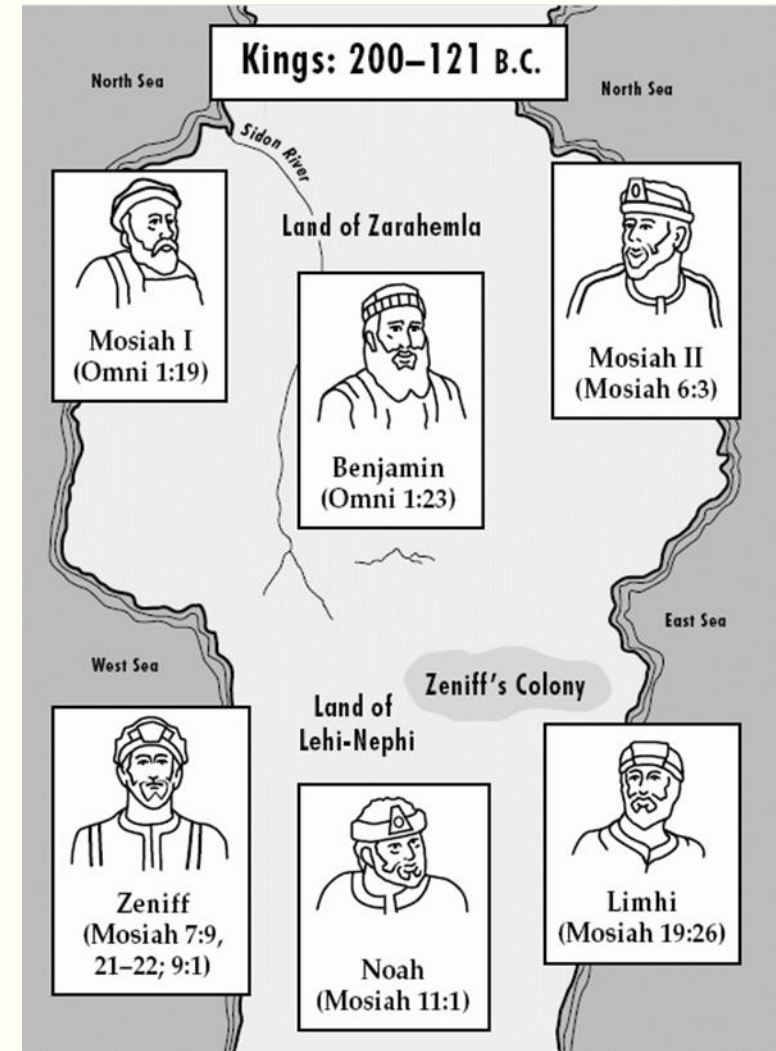


Keeping it all straight

200-121 B.C.



- Mosiah1
- Benjamin
- Mosiah2
- Zeniff
- Noah
- Limhi



Mosiah

1-6 King Benjamin's Address (124 B.C.)

7-8 Ammon journeys & finds Limhi (121 B.C.)

9-22 Flashback: The Record of Zeniff (200-187 B.C.)

9 Zeniff saw the good in the Lamanites

10 Lamanite blindness

11 Noah introduced – punning on his name (160-150 B.C.)

11-17 Abinadi's teachings (148 B.C.)

18 Alma's people, escape from Noah

19 King Noah is killed, fulfilling Abinadi's prophecies

Mosiah

20 Lamanite daughters taken

21 Limhi's people repeat the same mistake, total bondage

22 Limhi's people escape (121 B.C.) – Record of Zeniff ends

23-24 Alma's record – escape from bondage

25 Mosiah₂ reads the Record of Zeniff

26 Apostasy

27 Equality, Alma₂ & 4 Sons of Mosiah – converted

28 The 4 Sons of Mosiah go preach to the Lamanites

29 Judges proposed, Alma₂ = Chief Judge/High Priest

Things not to miss

Jesus – he is in there.

1. There is no other way!
 - a. No other way, means, name. Mosiah 5.8-10
 - b. No other conditions, he sets them, not us. Mosiah 4.8
2. Who Jesus suffered for:
 - a. The ignorant. Mosiah 3.11
 - b. Little children. Mosiah 3.16
 - c. The natural man who yields to God. Mosiah 3.19
3. How Jesus is the Father and the Son
 - a. Because he dwells in the flesh, he is the Son. Mosiah 15.2
 - b. Subjecting his flesh to the will of the Father= he is the Father & the Son. Mosiah 15.2
 - c. The relationship of his flesh to his spirit demonstrates this unity. Mosiah 15.5
4. Jesus allows suffering
 - a. Abinadi's death served many purposes. Mosiah 17.13-20
 - b. Limhi's people – their suffering was a teaching opportunity. Mosiah 21.1-13
 - c. Alma's people – note their exchange with God. Mosiah 24.12-15

Things not to miss (part 2)

1. See the good! Mosiah 9.1
2. Noah blindness. Mosiah 11.26, 29
3. Lamanite blindness. Mosiah 10.11-17
4. The “stirring up” is a theme and a lesson for our day. Mosiah 11.26-28
5. How the wicked question truth. Mosiah 12.19-24
6. You do not know the power of your words. Mosiah 17.2-4
7. Peer pressure/power of the mob. Mosiah 17.11-12
8. Never get in a land war in Asia. Mosiah 21.1-12 (Also: Vizzini in *The Princess Bride*)
9. God is mighty in his power of deliverance! Mosiah 22 (Also: [The Battle of Long Island, August 27, 1776](#))
10. The Lord isn't done with us yet. Mosiah 26-27

What was a “Mosiah”? מוֹשִׁיעַ

The key meaning of the word *môšia* was “savior.” People in danger cry out, “But there is no *môšia*” (Deuteronomy 22:27). After examining all occurrences of this term in the Hebrew Bible, Sawyer concludes that the term applied to a particular kind of person or role and was sometimes a title designating “a definite office or position.” Typical of this office are the following traits:

1. The *môšia* is a victorious hero appointed by God.
2. He liberates a chosen people from oppression, controversy, and injustice after they cry out for help.
3. Their deliverance is usually accomplished by means of a nonviolent escape or negotiation.
4. The immediate result of the coming of a *môšia* was “escape from injustice, and a return to a state of justice where each man possesses his rightful property.”
5. On a larger scale, “final victory means the coming of *môšiiim* to rule like Judges over Israel.”

What was a “Mosiah”? מוֹשִׁיעַ

Interestingly, the term *môšia* applies perfectly to the Mosiahs in the Book of Mormon. King Mosiah I was a God appointed hero who delivered the chosen people of Nephi from serious wars and contentions by leading them in an escape from the land of Nephi (see Omni 1:12-14). It is unknown whether he was called Mosiah before he functioned as a *môšia* of his people or whether he gained this well-earned title afterward, perhaps as a royal title but either is possible.

What was a “Mosiah”? מושיע

Indeed, the themes of God’s salvation and the deliverance of his people are strong in the book of Mosiah. It tells one *môšia* after another. Alma was a God-inspired *môšia* who peaceably saved his people from king Noah and the Lamanites. Zeniff tried to return to the land of Nephi to repossess the rightful property of the Nephites. His efforts failed, however, and his grandson Limhi eventually functioned as a *môšia* by leading his people in their escape back to Zarahemla.

What was a “Mosiah”? מוֹשִׁיעַ

At the end of the book of Mosiah, the reign of judges was established, a fitting development for a people that had been well served by *môšiiim* for over a century. Thus, the book of Mosiah, like the book of Judges in the Old Testament, appears to have been meaningfully named.

Mosiah₁ – Flees danger (Omni 1.12).

Benjamin – Defends his people with the sword (Words of Mormon 1.13).

Abinadi- Works to save his people from the unjust rule of Noah (Mosiah 11-17).

Alma₁ – Saves his people through several escapes.

Limhi – Escapes to Zarahemla miraculously at night.

Jesus Christ – The heart of the entire book teaches that Christ will be a “Mosiah” to all mankind (Mosiah 13.33-15.31).

(John Welch, What was a “Mosiah”? *Re-exploring the Book of Mormon*, 1991, p. 105-107. For John Sawyer’s article, see: John Sawyer, “[What Was a Mošia’?](#)” *Vetus Testamentum* 15 (1965): 475–86.)

The Whole Book of Mosiah is a Chiasmus

From, "Chiasmus in the Book of Mormon,"
by John W. Welch, BYU Studies, Autumn 1969

- a) King Benjamin exhorts his sons (1:1-8)
- b) Mosiah chosen king to succeed his father (1:10)
- c) Mosiah receives the records (1:16)
- d) Benjamin's speech and the words of an angel of the Lord (2:9-5:15)
- e) People enter into a covenant (6:1)
- f) Priests consecrated (6:3)
- g) Ammon leaves Zarahemla for the land of Lehi-Nephi (7:1-6)
- h) People Limhi in bondage, Ammon put in prison (7:15)
- i) The 24 gold plates (8:9)
- j) The record of Zeniff begins as he leaves Zarahemla (9:1)
- k) Zeniff prevails against the Lamanites (9:14-10:20)
- l) Noah and his priests (11:1-15)
- m) Abinadi persecuted and thrown in prison (11-12)
- n) Abinadi reads Isaiah's prophecies of Christ (13-14)
- n') Abinadi make his own prophecies of Christ (15-16)
- m') Abinadi persecuted and killed (17:5-20)
- l') Noah and his priests (18:32-20:5)
- k') Lamanites threaten the people of Limhi (20:6-26)
- j') Record of Zeniff ends as Limhi's people leave the land of Lehi-Nephi
- i') The 24 gold plates (21:27, 22:14)
- h') People of Alma in bondage (23)
- g') Alma leaves the land of Lehi-Nephi for Zarahemla (24)
- f') The Church organized by Alma (25:14-24)
- e') Unbelievers refuse to enter covenant (26:1-4)
- d') The words of Alma and the words of an angel of the Lord (26-27)
- c') Alma the Younger receives the records (28:20)
- b') Judges chosen instead of a king (29:5-32)
- a') Mosiah exhorts his people (29:5-32)

King Benjamin's Speech – Mosiah 1-6

The centrality of his message:

Jesus is our only hope. Put off the natural man, get on the path, and become a saint. Mosiah 3.11-27



Overview of Benjamin's Speech

Supporting Elements in Mosiah 1–6

Preparations (1:1–2:8)

Successor named and new name to be given; people gathered but not yet numbered; tower constructed

First Interruption (2:29–30)

Coronation proclamation

Second Interruption (2:41–3:1)

Remember, remember, the Lord has spoken; Benjamin calls again for attention

Third Interruption (3:27–4:4)

Thus has the Lord commanded, amen; the people fall to the ground and confess; atoning blood is applied; joy and remission; Benjamin begins to speak again

Fourth Interruption (4:30–5:6)

Remember, and perish not; covenant response of the people; Benjamin accepts their covenant

Final Acts (6:1–3)

Names recorded of all who accepted the name; Mosiah consecrated; priests appointed; people dismissed

Words of Speech in Mosiah 2–5

A. All are indebted to God (2:9–28)

God is the heavenly king; God has physically created and sustains all people; people should serve and thank God; the hope of exaltation after death

B. Consequences of obedience or disobedience (2:31–41)

Obedience brings victory and prosperity (compare Leviticus 26); prohibition of contention; rebellion and disobedience bring pain and anguish; all are eternally indebted to Heavenly Father

C. The angel's testimony of Christ's deeds (3:2–10)

The Lord Omnipotent will come down in power and goodness; the sacred name of God; the suffering and death of Jesus Christ

D. Sanctification by the atonement of Christ (3:11–27)

The only possibility of reconciliation; putting off the natural man and becoming a saint; people will be judged according to their works

C'. Benjamin's testimony of God's goodness (4:4–12)

God is good, patient, long-suffering; believe in God; God is all-powerful, loving, and glorious; call upon the name of the Lord daily

B'. Righteous behavior of the redeemed (4:13–30)

Living in peace and social order (compare Leviticus 25); prohibition of contention; because God imparts, all must give to those in need; avoid guilt and sin

A'. The sons and daughters of God (5:6–15)

God has spiritually begotten you this day; the only head to make you free from debt; excommunication upon breach of obligations; covenant people know God by serving him; the hope of exaltation after death

See: John W. Welch and Stephen D. Ricks, *King Benjamin's Speech: That Ye May Learn Wisdom*, 1998, <https://scholarsarchive.byu.edu/mi/45/>

Treaty-Covenant Pattern in the Old Testament and Benjamin's Speech

Elements	Exodus 19:3b-8	Exodus 20-24	Deuteronomy	Joshua 24	Mosiah 1-6
Preamble	19:3b	20:1	1:1-5	24:1-2a	1:1-2:9a
Antecedent History	19:4	20:2	1:6-3:29	24:2b-13, 16b-18a	2:9b-21, 23-30
Terms of the Covenant	19:5-6	20:3-23:19	4-26	24:14, 18b, 23	2:22, 24b, 31-41; 4:6-30
Formal Witness	19:8	24:3	31:19	24:16a, 19a, 21-23	5:2-8
Blessings and Curses	19:5	23:20-33	27:9-28:68	24:19b-20	3:24-27; 5:9-15
Recital of the Covenant/ Deposit of the Text	19:7	24:4-8	27:1-8; 31:9, 24-26	24:25-27	2:8, 9a; 6:1-3, 6

Welch, John W., and Greg Welch, *Treaty-Covenant Pattern in the Old Testament and Benjamin's Speech*. Provo, UT: Foundation for Ancient Research and Mormon Studies, 1999. See also: Ricks, Stephen D. (1984) "The Treaty/Covenant Pattern in King Benjamin's Address (Mosiah 1-6)," *BYU Studies Quarterly*. Vol. 24 :Iss. 2 , Article 3, p. 161.

1 Some Nephites seek to reclaim the land of Nephi. They fight amongst themselves, and the survivors return to Zarahemla. Zeniff is a part of this group. (See Omni 1:27–28; Mosiah 9:1–2.)

2 Nephite group led by Zeniff settles among the Lamanites in the land of Nephi (see Omni 1:29–30; Mosiah 9:3–5).

After Zeniff died, his son Noah reigned in wickedness. Abinadi warned the people to repent. Alma obeyed Abinadi's message and taught it to others near the Waters of Mormon. (See Mosiah 11–18.)

3 Alma and his people depart from King Noah and travel to the land of Helam (see Mosiah 18:4–5, 32–35; 23:1–5, 19–20).

The Lamanites attacked Noah's people in the land of Nephi. Noah's son Limhi reigned while the people lived in bondage to the Lamanites. (See Mosiah 19–20.)

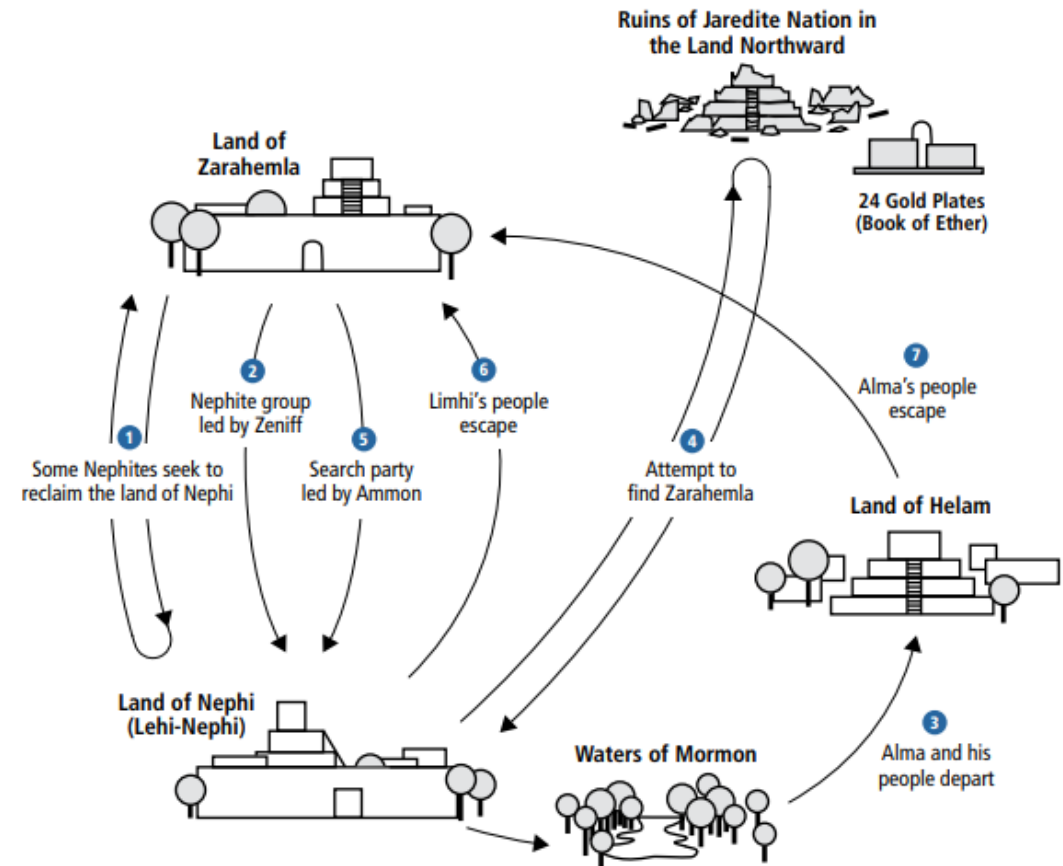
4 Attempt to find Zarahemla: Limhi sends a group to find Zarahemla and get help. The group discovers the ruins of a destroyed nation and 24 gold plates. (See Mosiah 8:7–9; 21:25–27.)

5 Search party led by Ammon journeys from Zarahemla to find the descendants of those who had gone to the land of Nephi (see Mosiah 7:1–6; 21:22–24).

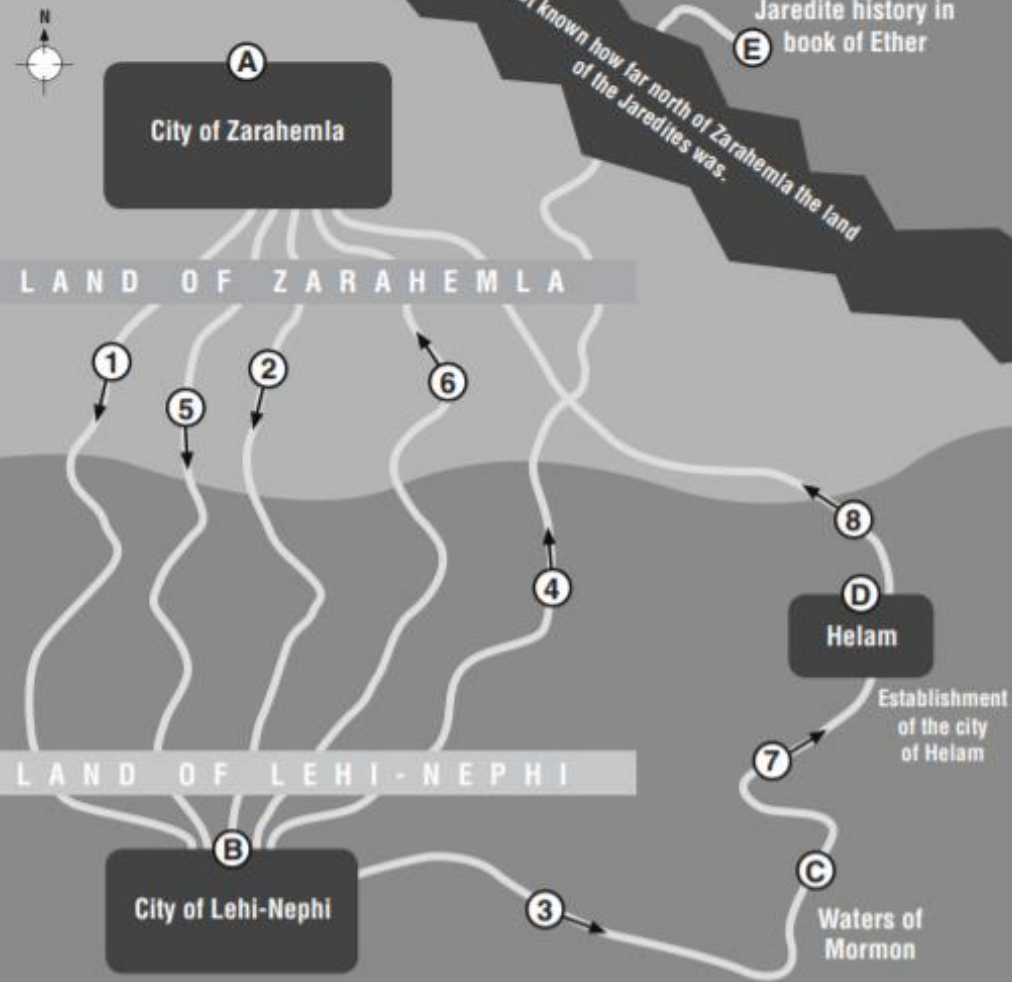
6 Limhi's people escape from bondage and are led by Ammon back to Zarahemla (see Mosiah 22:10–13).

The Lamanites sent an army after Limhi and his people. After becoming lost in the wilderness, the army discovered Alma and his people in the land of Helam. The Lamanites brought them into bondage. (See Mosiah 22–24.)

7 Alma's people escape from bondage and journey to Zarahemla (see Mosiah 24:20–25).



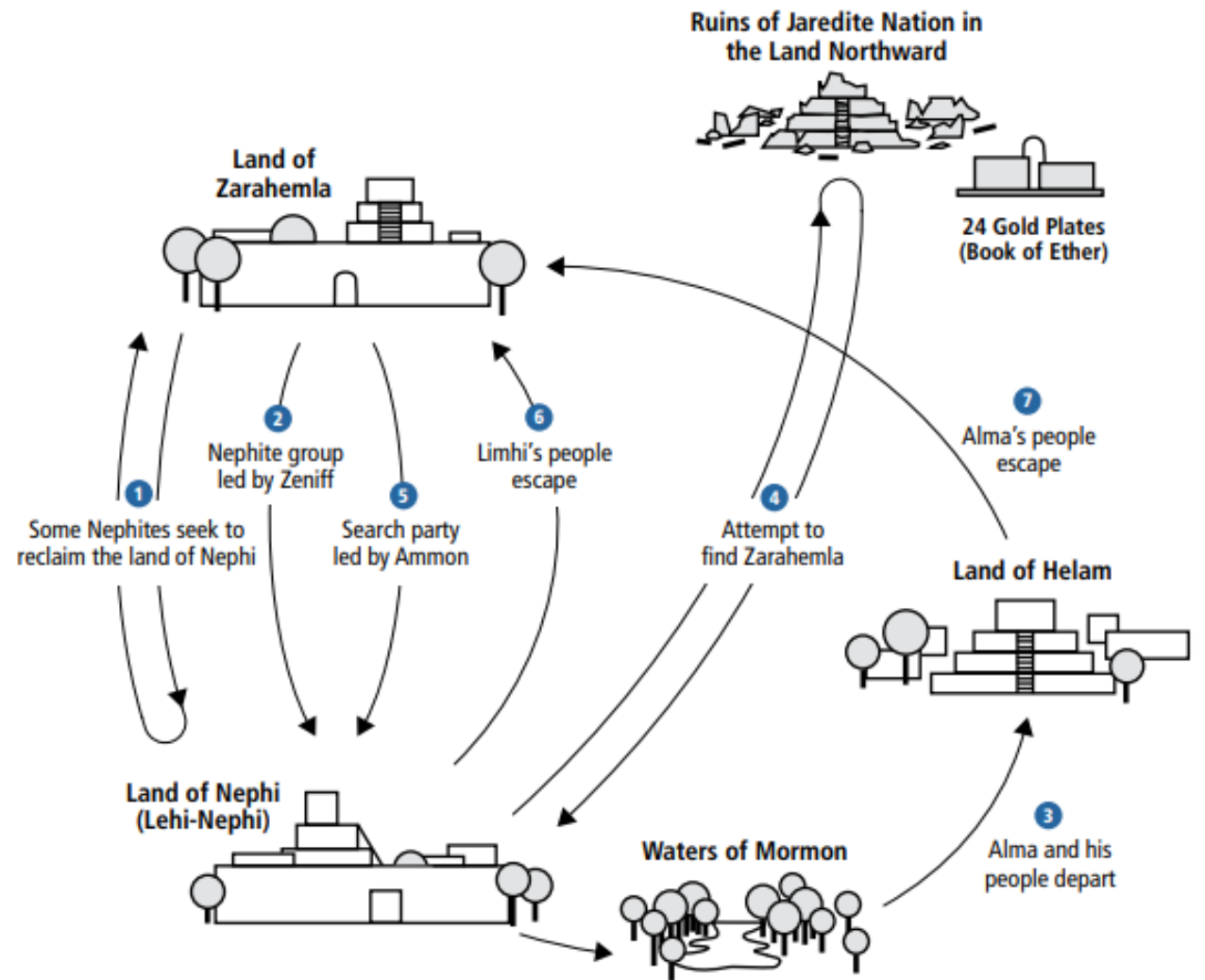
Significant Nephite Journeys in the Book of Mosiah



Key to Map

1. The ill-fated expedition. Read Omni 1:27-28; Mosiah 9:1-2.
2. Zeniff's expedition. Read Omni 1:29; Mosiah 7:9; 9:3-7.
3. Alma's escape to the Waters of Mormon. Read Mosiah 18:1-7, 30-33.
4. The expedition of 43 men to find Zarahemla. Read Mosiah 8:8-9; 21:25-27.

5. Ammon's expedition to find Zeniff's colony. Read Mosiah 7:2-3.
6. Limhi's escape to Zarahemla. Read Mosiah 22:3-13.
7. Alma's people flee to Helam. Read Mosiah 23:1-5, 19.
8. Alma's escape to Zarahemla. Read Mosiah 24.



Ruins of Jaredite Nation in the Land Northward

24 Gold Plates
(Book of Ether)

7
Alma's people
escape

Land of Helam

3
Alma and his
people depart

Land of
Zarahemla

2
Nephite group
led by Zeniff

6
Limhi's people
escape

4
Attempt to
find Zarahemla

1
Some Nephites seek to
reclaim the land of Nephi

5
Search party
led by Ammon

Land of Nephi
(Lehi-Nephi)

Waters of Mormon

D
Helam
Establishment
of the city
of Helam

C
Waters of
Mormon

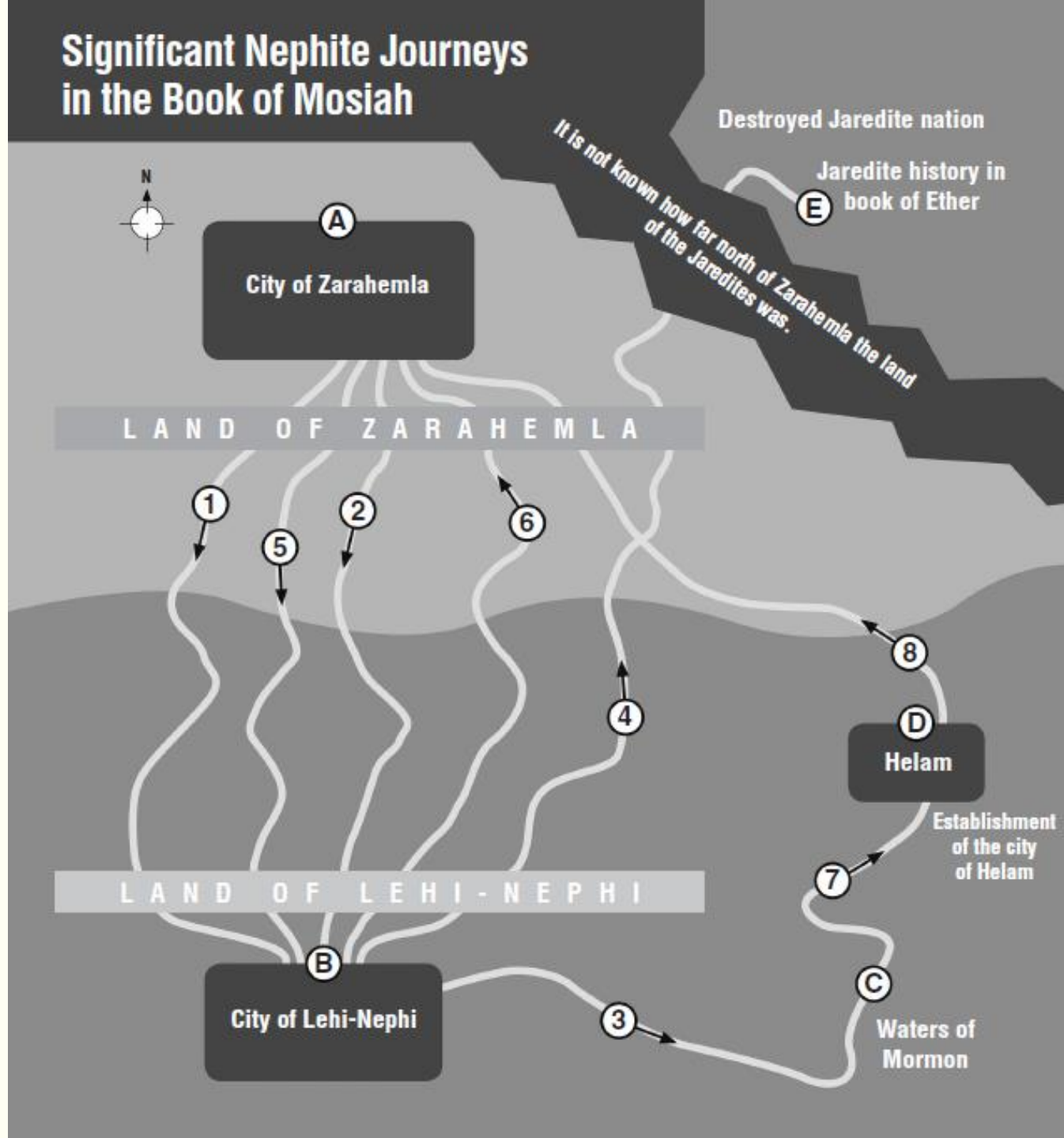
A
City of Zarahemla

LAND OF ZARAHEMLA

LAND OF LEHI-NEPHI

B
City of Lehi-Nephi

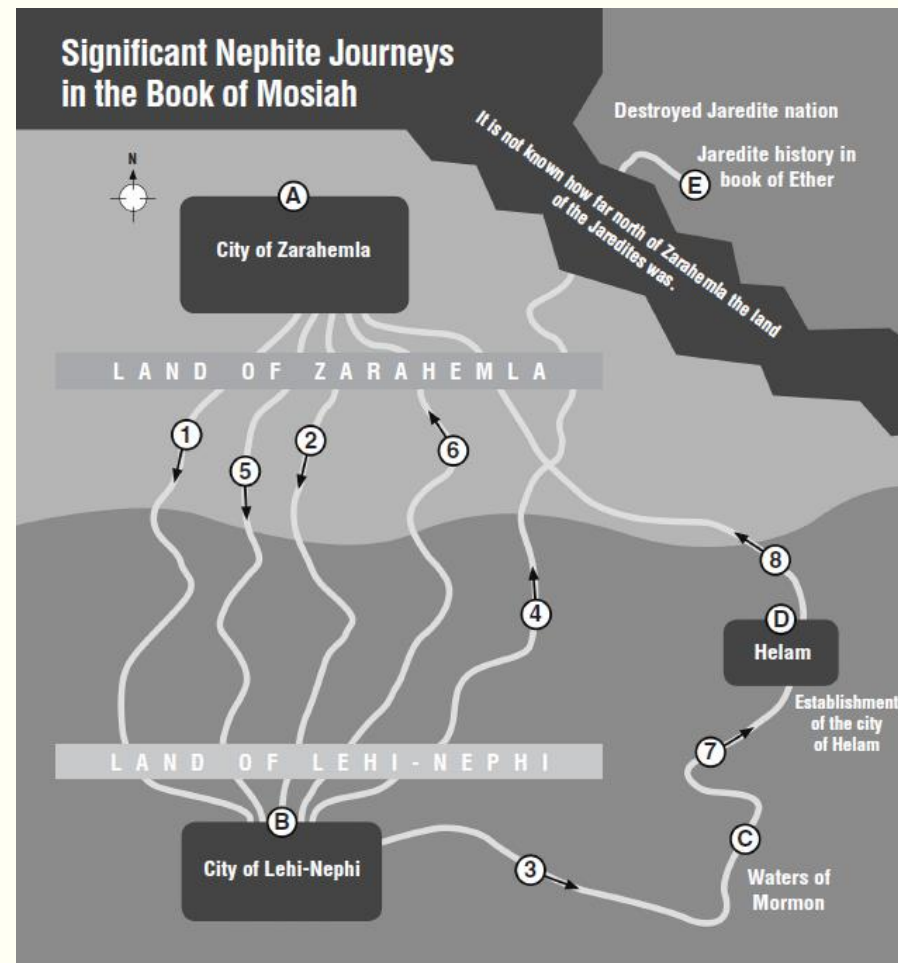
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