

Chapter 7

{Original 1830 Chapter V}

The King (Mosiah) Seeks Those Who Are Lost

1 And **now it came to pass**

that **after** [he] king Mosiah had had **continual peace**
for the space of three years

he [king Mosiah] was desirous to know
concerning the people
who *went up to dwell*
in the Land of Lehi-Nephi
>or [who *went up to dwell*]
in the City of Lehi-Nephi

aa

for his people had heard nothing from them
from the time they left the land of Zarahemla

therefore they [his people] wearied him with their **teasings** [frequent solicitations] {AL} **

2 And **it came to pass**

that [he] 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 morrow** they started to *go up*
[to the Land of Lehi-Nephi]

having with them one Ammon
he [Ammon] being a **strong** [man]
and [a] **mighty man**
and [he Ammon being] a descendant _____ of **Zarahemla**
and he [Ammon] was also their leader

[Par. aa – Clarification]

[Heb. ** -- Plurals]

[Mosiah 7]

4 **And now** they knew NOT the course bb
[that] 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

5 **And when** they had wandered forty days
they came to a hill which is north of the Land of Shilom
and there [at the hill]
they pitched their tents

6 **And** [he] **Ammon** took three of **his** brethren cc
and their names were **Amaleki** dd
and **Helem**
and **Hem**

And they went down ee
into the Land of Nephi 01

[Note* The story of Ammon and his journey down into the land of Nephi is also told starting in Mosiah 21:22.]

7 **And behold** they met _____ the **king** of the people ff
who were in the Land of Nephi ["was" – ∅] [AG]
and [who were] in the Land of Shilom
and they [Ammon]
[Amaleki]
[Helem]
[and] [Hem]
were surrounded by the **king's** guard
and [they] were taken ["was" – ∅] [AG]
and [they] were bound
and [they] were committed to prison

[Par. bb – Like beginnings “they”]

[Par. cc – Many “and”s]

[Par. dd – Detailing]

[Par. ee – Circular repetition “they”]

[Heb. 01 – Compound preposition “down into”]

[Par. ff – Circular repetition “king”]

8 And **it came to pass**

[that] 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 **[they]** were **permitted**

>or rather **commanded**

gg

that **they** should **answer** the questions
 which he **[the king]**
 should **ask** **them**

9

And he **[the king]**

said unto **them** **[Quotations]**

Behold I am **Limhi**
 the son of **Noah**

who was the son of **Zeniff**

who came up out of *the land of Zarahemla*

02

to inherit **this land**

which was **the land of their fathers**

who was made _____ a **king**

by the voice **of the people**

10 And **now**

I **[king Limhi]** desire to know the **cause**

hh

whereby **ye** were so **bold**

as to **come near** *the walls of the city*

when I **[king Limhi]** **my** self

{AG} **

was with **my** guards *without the gate [of the city]*

11 And **now** _____ for this **cause**

have I **[king Limhi]** suffered

that **ye** should be preserved

that I **[king Limhi]** might inquire _____ of **you**

[Par. gg – Clarification]

[Heb. ** -- Duplication]

[Heb. 02 – Compound preposition “up out of”]

[Par. hh – Like beginnings “I king Limhi”]

[Mosiah 7]

or else I [king Limhi] should have **caused**
that my guards should have put **you** to **death**

Ye are permitted to speak

12 And **now**

when [he] **Ammon** saw ii
that he **Ammon** was permitted to speak
he **Ammon** went forth and bowed himself before the **king**

And rising **again**

he **Ammon** **said**

O **king Limhi**

I **Ammon** am very thankful before **God**
this day

that I **Ammon** am yet alive [see v. 14]
and am _____ permitted to speak

13 **And** I **Ammon** will endeavor _____ to speak **with boldness** 03
For I **Ammon** am assured

that if ye [king Limhi] had known me
[then] ye [king Limhi] would NOT have suffered

that I **Ammon** should have worn these bands
For I am **Ammon**

and [I **Ammon**] am _____ a descendant _____ of **Zarahemla**
and [I **Ammon**] have **come up out of the land of Zarahemla**
to inquire concerning **our brethren**
whom **Zeniff** brought **up out of that land**

14 And **now it came to pass**

that after [king Limhi] had heard the words of **Ammon**
he [king Limhi] was **exceedingly** glad [1981]
and he [king Limhi] **said**

[Par. ii – Like beginnings “he/I Ammon”]

[Heb. 03 – Preposition + condition = adverb “boldly”]

Now I [king Limhi] know of a surety
 that **my brethren** who were in *the land of **Zarahemla***
are yet alive

And **now** I [king Limhi] will _____ rejoice
 and **on the morrow**
 I [king Limhi] will **cause**
 that **my** people
 shall rejoice also

15 For **behold** we are _____ in bondage
 to the **Lamanites**
 and [we] are **taxed** with a **tax** which is grievous to be borne 04

And **now**
behold _____ our **brethren** will **deliver** us
 out of our bondage
 >or out of the hands of the **Lamanites** jj

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**

16 And **now** [he] **king Limhi** commanded **his** guards
 that they should NO more bind **Ammon**
 NOR **his__brethren**

but [he **king Limhi**] **caused that** they [**Ammon**
 and **his__brethren**]

should *go to the hill which was north of **Shilom***
and [should] **bring** their **brethren** *into the city*

that thereby they [their **brethren**]
 might **[1]** eat
and **[2]** drink
and **[3]** rest themselves from the labors of their journey

[Heb. 04 – Verb and noun with the same root]

[Par. jj – Clarification]

[Mosiah 7]

For they [their brethren] had suffered MANY things
they [their brethren] had suffered [1] hunger
[2] thirst
and [3] fatigue

17 And now it came to pass
on the morrow

that [he] king Limhi sent a proclamation
among ALL his people
that thereby _____ they [his people]
might gather themselves together
to the temple
to hear the words
which he [king Limhi] should speak unto them

*Limhi Summarizes the Reasons
For His People Being in Bondage*

18 And it came to pass

that when they had _____ gathered themselves together
that he [king Limhi] 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 [the time] is not far distant

kk

when we shall NO longer be in subjection to our enemies
NOTwithstanding our MANY strugglings
which [strugglings] have been in vain

yet I [king Limhi] trust
[that] there remaineth an effectual struggle to be made

[Par. kk – Clarification]

19 **Therefore** [ye **my** people] **lift up your heads** 05
and rejoice
and put your trust
in **God** 06
in **That God Who Was the God of Abraham and Isaac and Jacob** LL
and also [in] **That God Who Brought the Children of Israel Out of the Land of Egypt**
and [also in **That God Who**] **Caused**
That They Should Walk Through the Red Sea on Dry Ground
and [also in **That God Who**] **Fed Them With Manna**
That They Might Not Perish in the Wilderness
And _____MANY MORE **things**
did He [That God] do for them

20 **And again** **That Same God**
has **brought our fathers** out of *the land of Jerusalem*
and [That Same God]
has **kept**
and **preserved His people even until now**

and behold it is because of _____ our **iniquities**
and [our] **abominations**
that **He* [God]** [“He” added in 1905]
has **brought us into bondage**

21 **And** ye ALL are **witnesses this day**
that [he] **Zeniff** who was made **king** over **this people**
he [Zeniff] being over zealous to inherit *the land of his fathers* [Quoted rom Mosiah 9:3]

therefore [he **Zeniff**] being deceived by the cunning [Quoted from Mos. 10:18]
and craftiness of **king Laman**
who
having entered into a treaty with **king Zeniff**
and having yielded **up into** his [king Zeniff’s] 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* mm

[Heb. 05 – Idiom]

[Heb. 06 – Repetition of a preposition “in”]

[Par. LL – Circular repetition of “That God . . .”]

[Par. mm – Clarification]

[Mosiah 7]

22 And ALL this _____ he [king Laman] 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
[tribute] to the amount
of one half of our corn nn
and [one half of] our barley 07
and even [one half of] ALL our grain
of EVERY kind
and one half of the increase
of our flocks
and [one half of the increase]
of our herds
And even one half of ALL we have
>or _____ [ALL we] possess
the king of the Lamanites
doth exact of us
>or [doth exact of] our lives

23 And now is NOT this grievous to be borne ? oo
And is NOT this our afflictions GREAT ? ["s" deleted]

Now behold how GREAT _____ reason
we have to mourn

24 Yea I [king Limhi] say unto you
GREAT are the reasons
which we have to mourn

for behold _____ how MANY of our brethren [parallel]
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 [shift to 3rd person]
[then] [He] the Lord would NOT have suffered
that this GREAT _____ evil should come upon them

[Par. nn – Circular repetition + working out]
[Heb. 07 – Repetition of a preposition “of”]

[Par. oo – Questions to make a point]

But **behold** **they** would NOT hearken unto **His words**
 but **[and]** there arose **contentions** among **them**
 even so **MUCH** **[contentions]** that **they did shed blood**
 among **themselves**

09

[AG]

Their Prophet (Abinadi) Was Slain for Testifying of Christ

26 **And** a **prophet** of **the Lord** have **they** **slain**
yea a **chosen man** of **God**
who told _____ **them**
 of **their** **wickedness**
and **[who** told **them**
 of **their]** **abominations**
and **[who]** **prophesied** of _____ **MANY things** which are to **come**
yea even the **coming**
 of **Christ**

27 **And** because **he** **said** unto **them** [First statement]
[1] that **Christ** was **The God**
The Father of ALL things

and [because **he** **said** unto **them**]
[2] that **He [Christ]** should take upon **Him**
 the **image** _____ of **man**
and **[3]** **[that]** it should be
 the **image** after which **man** was **created**
in the beginning

>or **in other words**
he **said** [unto **them**]
[4] that **man** was **created**
 after the **image**
 of **God**
and **[5]** that **God** should **come down** **among the children of men**

pp

[Heb. 09 – Use of “but” meaning “and”]

[Par. pp – Clarification]

[Mosiah 7]

and [6] [that God should] take upon Him
flesh and blood
and [7] [that God should] go forth upon the face of the earth
[among the children of men]

28 And now

*because he said this they did put him to death [Resumptive repetition]
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 ?

Wickedness Brings Bondage and Destruction

29 For behold [He the Lord hath said] [Quotation]

I [the Lord] will NOT succor My people
in the day of their transgression

but I [the Lord] will hedge up their ways
that they prosper NOT
and their doings shall be
as a stumbling block 10
before them

30 And again He [the Lord] saith [Quotation]

[A] If My people shall sow filthiness qq
[B] [then] they shall reap the chaff thereof
in the whirlwind
[C] and the effect thereof ___ is poison

31 And again He [the Lord] saith [Quotation] 11

[A] If My people shall sow filthiness
[B] [then] they shall reap the east wind
[C] which bringeth immediate destruction

[Heb. 10 – Simile “as”]

[Heb. 11 – 3 quotations = highest warning]

[Par. qq – Extended alternating]

32 And **now**

behold the [covenant] **promise**
of **the Lord** **is fulfilled**
and **ye** are **smitten**
and **afflicted**

[Prophetic Prophecy] PP

[Note: According to Kent Brown, in the telling of the story of what happened to the prophet Abinadi, king Limhi quotes in succession three sayings of the Lord (see **Mosiah 7:29-31**). These words are not part of Abinadi's recorded preaching, nor do they come from any known source. However, the three passages all share a concern for "my people," a term familiar from the exodus narrative that also denotes a covenant relationship (see Exodus 6:7; 8:20-21,23; 9:13; 10:3-4; etc.). (S. Kent Brown, "The Exodus Pattern," in *BYU Studies* 30/3 (Summer, 1990): 114,124.)]

[Note: As part of the scripture that King Limhi quoted, he identified three results of bondage (see the "a,b,c" of **verse 31**). According to Monte Nyman, one result might need some explanation, and in the process might give us a clue as to the general time period that the scriptures quoted came from. In Palestine, the "east wind" brings in the hot temperatures from the desert, resulting in drought and famine. In contrast, the winds from the west bring in the rains from the Mediterranean Sea, resulting in good crops. (Monte S. Nyman, "Bondage and Deliverance," in *Studies in Scripture: Book of Mormon. Part 1*, p. 264.)]

Trusting in the Lord Brings Deliverance

33 **But** **if** **ye will** turn
to **the Lord**
with **full** purpose of **heart**

[Prophetic Prophecy] PP

And **[if ye will]** put your **[full]** trust
in **Him**

and **[if ye will]** serve **Him**
with **ALL** diligence of **mind**

[then] **if** **ye do this**
He [the Lord] will
according to **His own will**
and **[His own]** **pleasure**
deliver you
out of bondage

12

[good purpose] {AL}

[Heb. 12 – Verb and noun with the same root]

[Mosiah 7]

[Note: According to an article by John Gee, direct quotations of Limhi occur in the following places in the record: (1) the trial of Ammon, Amaleki, Helem, and Hem (**Mosiah 7:8-15**); (2) an official address given to all his subjects at a covenant renewal ceremony (**Mosiah 7:17-33**); (3) the discussion with Ammon about the records (Mosiah 8:5-21); and (4) the interrogation of the king of the Lamanites (Mosiah 20:13-22). Something subtle and quite authentic has been done here in the Book of Mormon. All the direct quotations derive from situations where an official scribe would be on hand to write things down . . . those accounts that do have large quotations are all from official documents. . . . Although no scribe is mentioned, we can be assured that they were unobtrusively in the background. It was an ancient practice to employ scribes to record all the official statements or acts of kings, a practice dating back to the first dynasty of Egypt. (John Gee, "Limhi in the Library," in Journal of Book of Mormon Studies, Fall 1992, p. 55-56.)]

[Note: According to Blaine Ostler, the clearest examples of covenant renewal festivals are found at the time that King Benjamin gave his speech (see Mosiah 1—6) and at the time of King Limhi's gathering (**Mosiah 7**). The reader should note that although King Limhi gathered his people just three years after King Benjamin's speech and assembly, Limhi's people had been separated from the rest of the Nephites for many years. Blaine Ostler writes the following:

Covenant renewal is such a basic Israelite tradition. It is reported in the Bible in Exodus, Deuteronomy, Ezra, and Joshua. The pattern included these eight features:

1. **Gathering of the Nation:** The entire nation was called by proclamation to be present (usually at the temple) for an important event. [For examples see **Mosiah 7:17**; Mosiah 1:10, 18; Joshua 24:1]
2. **Preamble and Designation of Titles:** The covenant ceremony was preceded by a short introduction of the person who would state the terms and the conditions of the covenant, standing as the representative of the people before God. [See **Mosiah 7:18**; Mosiah 2:1, 9; Joshua 24:2]
3. **Covenant Speech/Mighty Acts of God:** The king or high priest next gave a speech reminding the people of the mighty deeds that God had done for them. [For examples see **Mosiah 7:18-20**; Mosiah 2:21; Joshua 24:2-13]
4. **The Terms of the Covenant:** After this speech, the leader listed the terms of the covenant, usually specifying obedience. [For examples see **Mosiah 7:33**; Mosiah 2:22-24; Joshua 24:14]
5. **Curses and Blessings:** The covenant speech in Israel reminded the people of the blessings God had promised them if they obeyed and the cursings he had threatened them with if they failed. [For examples see **Mosiah 7:20, 29-32**; Mosiah 5:8-10; Joshua 24:20, 8:34; Deuteronomy 27:11-13]
6. **Witness Formula:** The people were made witnesses of the covenant and of the events taking place. [For examples see **Mosiah 7:21**; Mosiah 2:14; Joshua 24:22]
7. **Covenant Recorded:** The words of the covenant, and sometimes even the names of those entering into the covenant, were written down so that they could be read later as evidence that the covenant had indeed been entered into and was valid. [For examples see **Mosiah 8:2-3**; Mosiah 6:1; Deuteronomy 29:20-22; Joshua 24:25-27 Note* Limhi also renewed the covenant made at Benjamin's ceremony, because he had all of King Benjamin's words read to his people.]
8. **Formal Dismissal:** The gathering concluded when the king or high priest dismissed the people to return to their dwellings. [For examples see **Mosiah 8:4**; Mosiah 6:3; Joshua 24:28]

The Book of Mormon is the only writing coming out of the nineteenth century that faithfully reflects the ancient Israelite covenant tradition. None of the books, articles, or sermons written in Joseph Smith's day presents the eight elements of the ritual pattern that I [Blaine Ostler] have shown are found in the Book of Mormon. Nor do any of his "everyday" writings contain anything like this pattern. [Blaine T. Ostler, "The Covenant Tradition in the Book of Mormon," in Rediscovering the Book of Mormon, F.A.R.M.S., p. 230-240.]]