



Come Follow Me 2020
Mosiah 7-10



26 And now, my beloved brethren, I would that ye should ^acome unto Christ, who is the Holy One of Israel, and partake of his salvation, and the power of his redemption. Yea, come unto him, and ^boffer your whole souls as an ^coffering unto him, and continue in ^dfasting and praying, and endure to the end; and as the Lord liveth ye will be saved.

27 And now I would speak somewhat concerning a certain ^anumber who went up into the wilderness to ^breturn to the ^cland of Nephi; for there was a large number who were desirous to possess the land of their inheritance.

28 Wherefore, they went up into

the wilderness. And their leader being a strong and mighty man, and a stiffnecked man, wherefore he caused a contention among them; and they were ^aall slain, save fifty, in the wilderness, and they returned again to the land of Zarahemla.

29 And it came to pass that they also took others to a considerable

number again in

30 And who all have no them. A in my g full. A speaking

THE WORDS OF

Mormon abridges the large plates of Nephi—He puts the small plates with the other plates—King Benjamin establishes peace in the land. About A.D. 385.

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2:1 (1–2);
13–31); 15:32.
:3 (1–6).
:7 (6–9);

d Alma 5:40;
Ether 4:12;
Moro. 7:16 (15–17).
26*a* Jacob 1:7;

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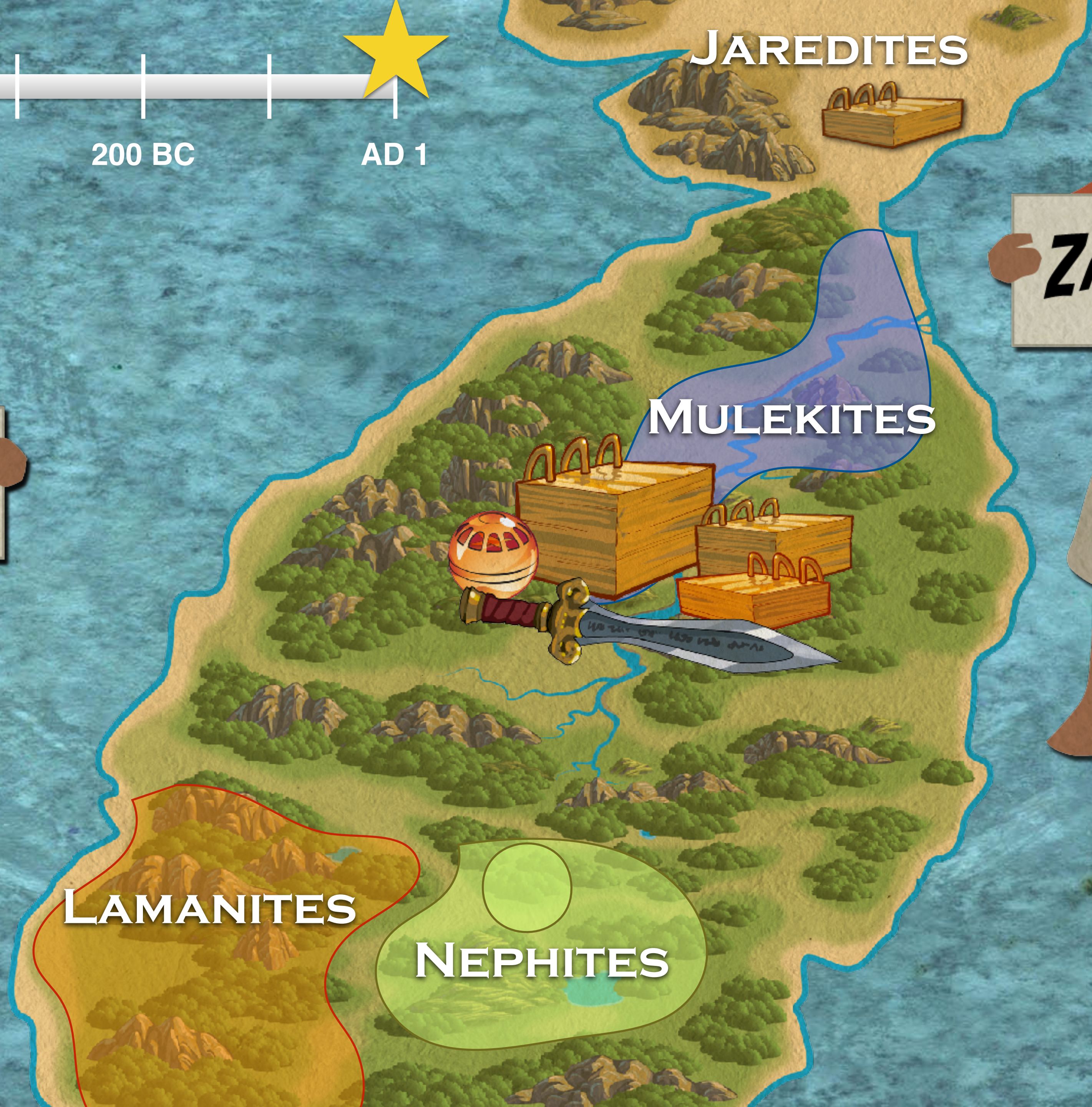
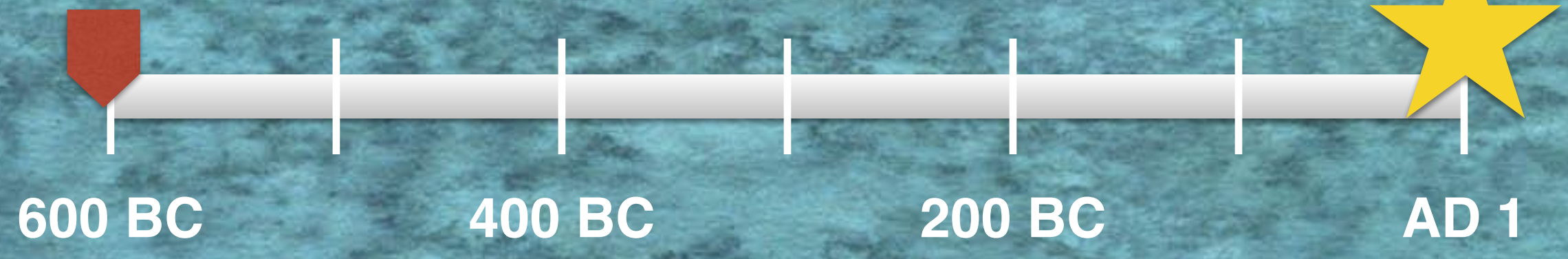
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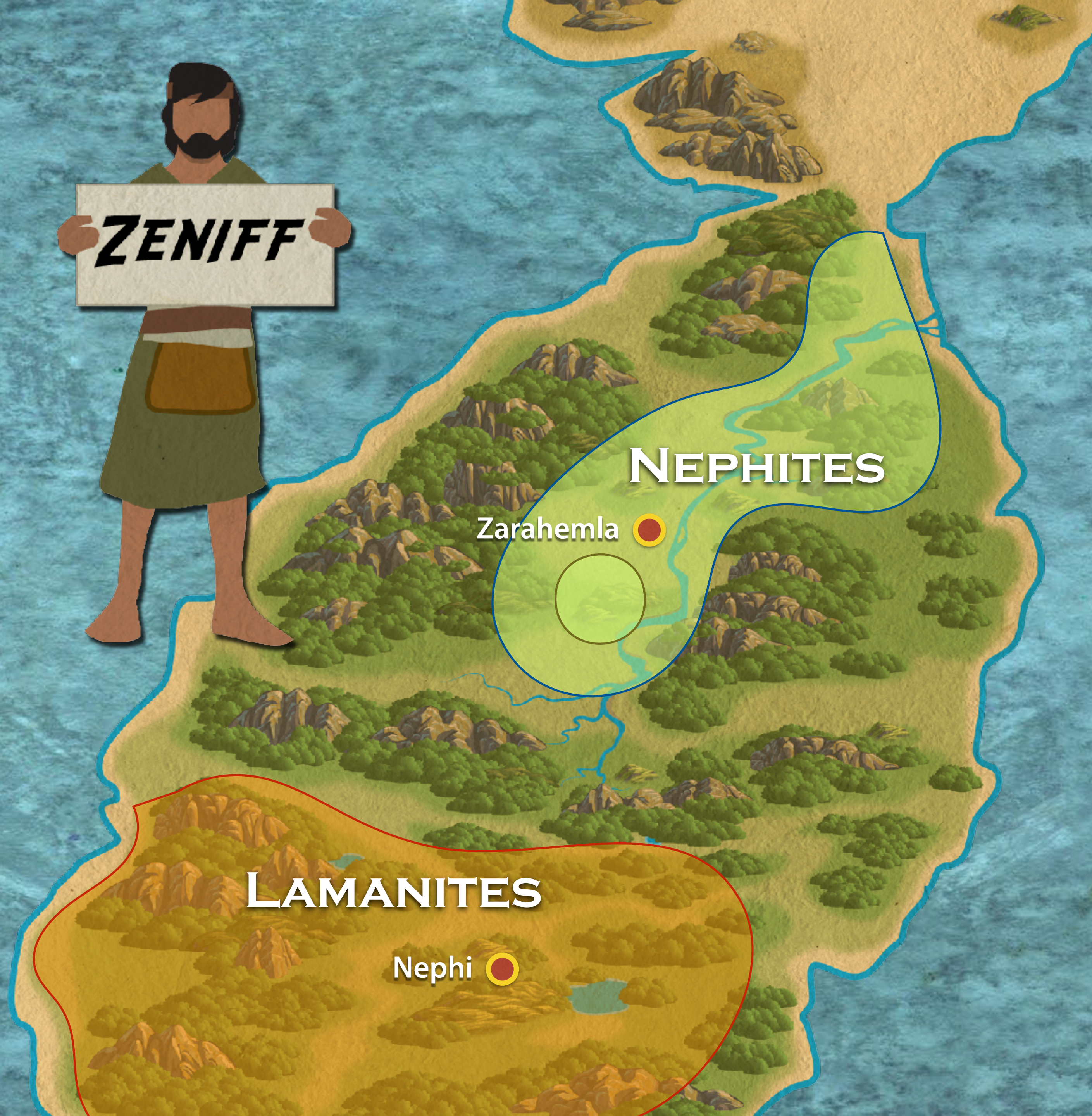
Mormon abridges the large plates of Nephi—He puts the small plates with the other plates—King Benjamin establishes peace in the land. About



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NEPHITES

Zarahemla ●

LAMANITES

Nephi ●

**KING
BENJAMIN**

NEPHITES

Zarahemla ●

LAMANITES

Nephi ●

ZENIFF

NOAH

ABINADI

LIMHI



**KING
MOSIAH II**

NEPHITES

Zarahemla ●

LIMHI

LAMANITES

Nephi ●

Webster's Dictionary 1828

Teasing - vexing with importunity.

Importunity - urgent request; application for a claim or favor, which is urged with troublesome frequency or pertinacity.

Pertinacious - Holding or adhering to any opinion, purpose or design with obstinacy

will be delivered. About 121 B.C.

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.

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.

Ammon Leads a Search Party

3 And it came to pass that on the 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.

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.

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.

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.

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.

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

The Interview with King Limhi

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.

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.

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.

18 And it came to pass that when 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.



NEPHITES

Zarahemla ●

LAMANITES

Nephi ●



Shilom

Nephi

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.

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.

CHAPTER 7

Ammon finds the land of Lehi-Nephi, where Limhi is king—Limhi's people are in bondage to the Lamanites—Limhi recounts their history—A prophet (Abinadi) had testified that Christ is the God and Father of all things—Those who sow filthiness reap the whirlwind, and those who put their trust in the Lord will be delivered. About 121 B.C.

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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.

18 And it came to pass that when 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.

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19 Therefore, lift up your heads, and rejoice, and put your ^atrust in ^bGod, in that God who was the God of Abraham, and Isaac, and Jacob; and also, that God who ^cbrought the children of ^dIsrael out of the land of Egypt, and caused that they should walk through the ^eRed Sea on dry ground, and fed them with ^fmanna that they might not perish in the wilderness; and many more things did he do for them.

20 And again, that same God has brought our fathers ^aout of the land of Jerusalem, and has kept and preserved his people even until now; and behold, it is ^bbecause 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 ^aoverzealous 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—

22 And all this he did, for the sole purpose of ^abringing this people into subjection or into bondage. And behold, we at this time do pay ^btribute 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 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 ^amourn.

24 Yea, I say unto you, great are the reasons which we have to ^amourn; 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 ^aprophet of the Lord have they ^bslain; 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.

27 And because he said unto them that Christ was the ^aGod, the Father of all things, and said that he should take upon him the ^bimage of man, and it should be the ^cimage after which man was created in the beginning; or in other words, he said that man was created after the image of ^dGod, 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—

28 And now, because he said this, they did ^aput 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?

29 For behold, the Lord hath said: I will not ^asuccor 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 ^bstumbling block before them.

30 And again, he saith: If my people shall sow ^afilthiness they shall ^breap the ^cchaff 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 ^aeast 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 ^aturn to the Lord with full purpose of heart, and put your trust in him, and serve him with all ^bdiligence of mind, if ye do this, he will, according to his own will and pleasure, deliver you out of bondage.

CHAPTER 8

Ammon teaches the people of Limhi—He learns of the twenty-four Jaredite plates—Ancient records can be translated by seers—No gift is greater than seership. About 121 B.C.

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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 ^aZeniff went up out of the land even until the time that he ^bhimself came up out of the land.

3 And he also rehearsed unto them the last words which king Benjamin had ^ataught them, and explained them to the people of king Limhi, so that they might understand all the words which he spake.

King Limhi Addresses His People and Recounts Their History

Mosiah 21:29-31

Ammon mourns with them over their hardships

smitten and afflicted.

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Ammon teaches Limhi's People

Discovering the Jaredites

Of Seers

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.

5 And it came to pass that he caused that the ^aplates which contained the ^brecord of his people from the time that they left the ^cland 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 ^ainterpret 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 ^aforty and three of my people should take a journey into the wilderness, that thereby they might find the land of 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 ^amany 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 ^bbones 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 ^atwenty-four plates which are filled with engravings, and they are of pure gold.

10 And behold, also, they have brought ^abreastplates, which are

large, and they are of ^bbrass 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 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.

13 Now Ammon said unto him: I can assuredly tell thee, O king, of a man that can ^atranslate 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 ^binterpreters, 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 ^cseer.

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 ^aseer is 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

Of Seers

Limhi Praises God

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 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.

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 ^agreat 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 ^ablind and impenetrable are the understandings of the children of men; for they will not seek wisdom, neither do they desire that ^bshe should rule over them!

21 Yea, they are as a wild flock which fleeth from the shepherd, and scattereth, and are driven, and are devoured by the beasts of the forest.

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.

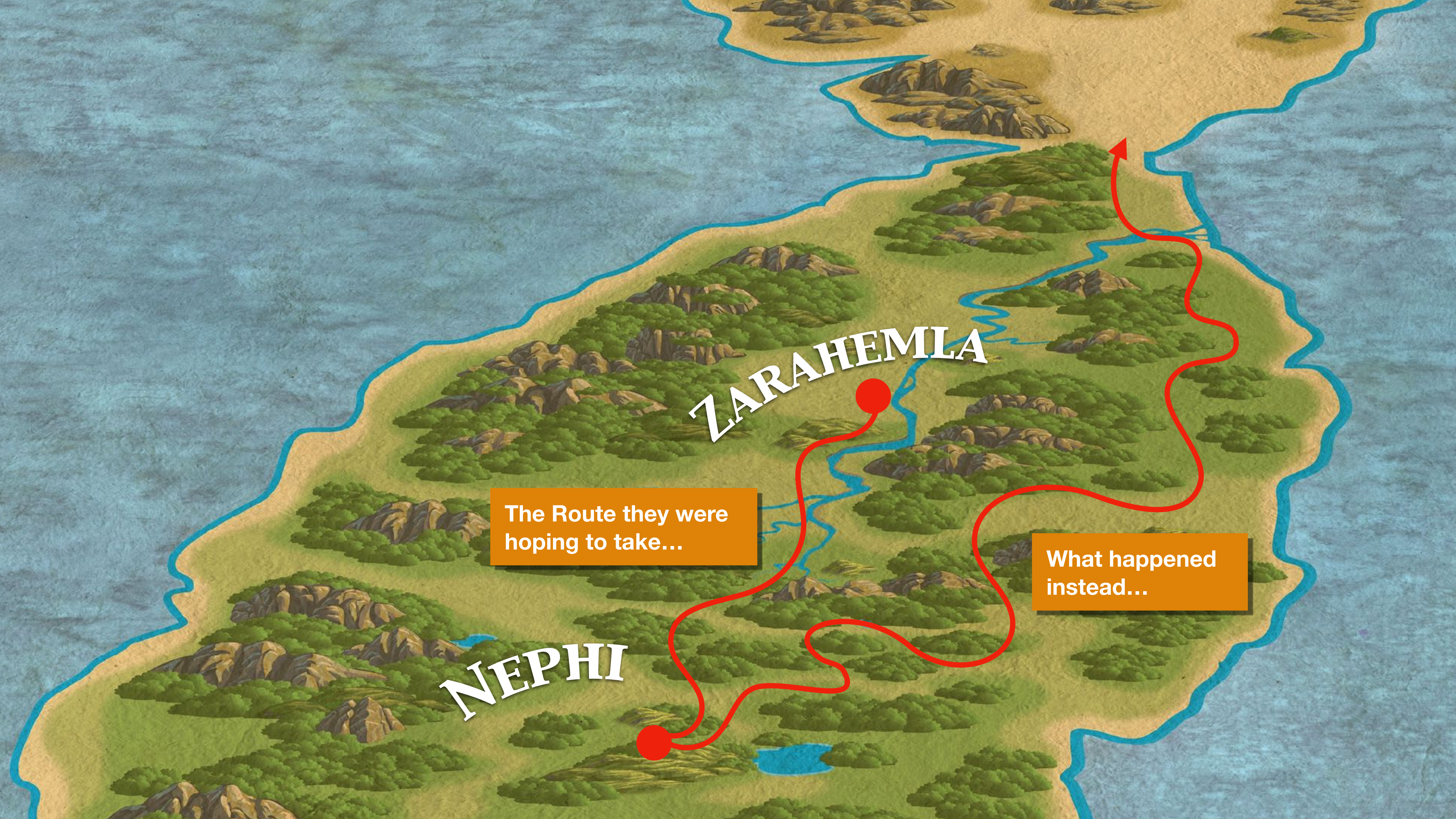
Comprising chapters 9 through 22.

ZARAHEMLA

The Route they were hoping to take...

What happened instead...

NEPHI





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13 Now, I know that ye have obtained these interpretations through faith, might, and power, and through the word of the Lord your God; and how long doth he will be with his people; yea, and how long shall we be able to understand the understandings of the children of men; for they will not seek wisdom, neither do they desire that she should rule over them!

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Limhi P
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Discovering the Lost Plates



Ether 15:33

Ether 13:13-14

Mosiah 8:7-11; *(21:25-27)*





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 8

Ammon teaches the people of Limhi—He learns of the twenty-four Jaredite plates—Ancient records can be translated by seers—No gift is greater than seership. About 121 B.C.

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.

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.

Ammon teaches Limhi's People

Discovering the Jaredites

Of Seers

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.

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 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

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 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.

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 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

Of Seers

Limhi Praises God

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 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.

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

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THE INTERPRETERS

**Originally given by the Lord
to the Brother of Jared**
(Ether 3:23-24; D&C 17:1)



Moroni

(Mormon 8:4, 13–14) it
seems he also buried the
interpreters (D&C 17:1)

Mosiah

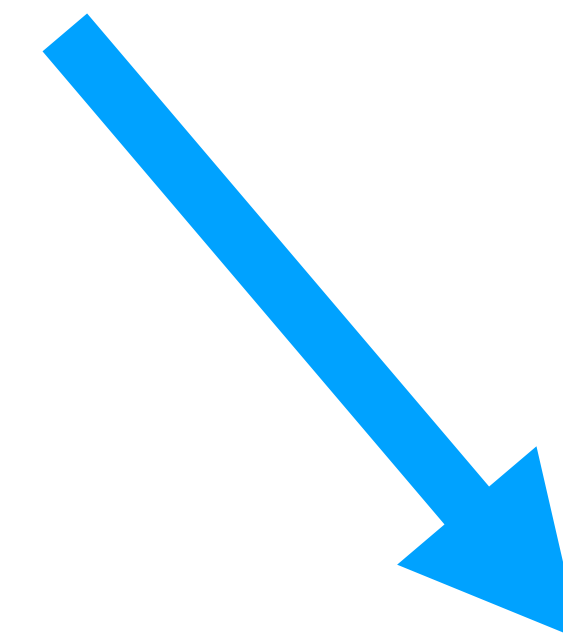
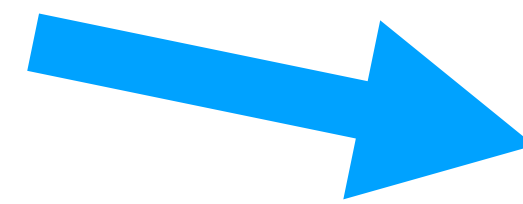
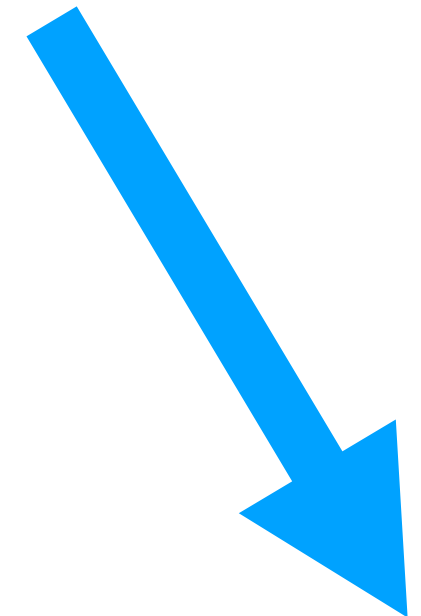
Used them to interpret
the Stone of Coriantumr
(Omni 1:20)

Mosiah II

(Mosiah 8:13–18)

Joseph Smith

(D&C 17:1)





“The scriptures speak of prophets as ‘watch[men] upon the tower’ who see ‘the enemy while he [is] yet afar off’ and who have ‘beheld also things which were not visible to the natural eye . . . [for] a seer hath the Lord raised up unto his people.’

“[Many years ago] the Brethren warned us of the disintegration of the family and told us to prepare. . . . The weekly family home evening was introduced by the First Presidency. . . . Parents are provided with excellent materials for teaching their children, with a promise that the faithful will be blessed.

“While the doctrines and revealed organization remain unchanged, all agencies of the Church have been reshaped in their relationship to one another and to the home. . . . The entire curriculum of the Church was overhauled—based on scriptures. . . . And years were



overhauled—based on scriptures. . . . And years were spent preparing new editions of the Bible, the Book of Mormon, the Doctrine and Covenants, and the Pearl of Great Price. . . .

“We can only imagine where we would be if we were just now reacting to [the] terrible redefinition of the family. But that is not the case. We are not casting frantically about, trying to decide what to do. We know what to do and what to teach. . . .

“The course we follow is not of our own making. The plan of salvation, the great plan of happiness, was revealed to us, and the prophets and Apostles continue to receive revelation as the Church and its members stand in need of more”

(Elder Boyd K. Packer in Conference Report, Apr. 1994, 24–25; or Ensign, May 1994, 20).



“Positioned between the large group of topis and the approaching cheetahs were several older and stronger topis standing as sentinels on termite mounds. The enhanced view of the grasslands from the small hills enabled these guardian topis to watch for signs of danger.

Then suddenly, as the cheetahs appeared to be within striking distance, the entire group of topis turned and ran away. I do not know if or how the sentinel topis communicated with the larger group, but somehow a warning was given, and all the topis moved to a place of safety.

....

Constant vigilance is required to counteract complacency and casualness. To be vigilant is the state or action of keeping careful watch for possible danger or difficulties. And keeping watch denotes the act of staying awake to guard and protect. Spiritually speaking, we need to stay



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Constant vigilance is required to counteract complacency and casualness. To be vigilant is the state or action of keeping careful watch for possible danger or difficulties. And keeping watch denotes the act of staying awake to guard and protect. Spiritually speaking, we need to stay awake and be alert to the promptings of the Holy Ghost and the signals that come from the Lord’s watchmen on the towers.”

(Elder David A. Bednar in General Conference Oct 2019 “Watchful Unto Prayer Continually”)

have, except he should possess the power of God, which no man can; yet a man may have great power given him from God.

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Translated from the plates

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21 And as a wild flock scattered, and are driven, and are devoured by the beasts of the forest.

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1 I, ^bZENIFF, having been taught in all the language of the Nephites, and having had a knowledge of the land of ^cNephi, 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.

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.

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 ^bjourney 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.

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

people that they should contend with my people; therefore there began to be wars and contentions in

Zeniff the Spy A Treaty with King Laman



King Laman began to stir up his

19a Ether 3:26 (21–28);

Prov. 9:1;

Mosiah 7:6 (6–7);

6a 2 No. 5:8;

12a TG Laziness

b Josh. 21:44;



Shemlon

Shilom

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A Treaty with King Laman

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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.

9 And we began to till the ground, yea, even with all manner of ^aseeds, 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.

10 Now it was the cunning and the craftiness of king ^aLaman, to ^bbring my people into bondage, that he yielded up the land that we might possess it.

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 ^awax strong in the land, and that they could not overpower them and bring them into bondage.

12 Now they were a ^alazy and an ^bidolatrous 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.

13 Therefore it came to pass that king Laman began to stir up his

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14 For, in the thirteenth year of my reign in the land of Nephi, away on the south of the land of ^aShilom, when my people were watering and ^bfeeding 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.

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.

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.

17 Yea, in the ^astrength 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 ^bdeliver 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 ^ahear 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.

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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.

The First Attack of the Lamanites

CHAPTER 10

King Laman dies—His people are wild and ferocious and believe in false traditions—Zeniff and his people prevail against them. About 187–160 B.C.

AND it came to pass that we again began to establish the kingdom and we again began to possess the land in peace. And I caused that there should be ^aweapons 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.

3 And it came to pass that we did inherit the land of our fathers 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 ^agrain 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 ^acloth of every kind, that we might clothe our nakedness; and thus we did prosper in the land—thus we did have continual peace in the land for the space of twenty and two years.

6 And it came to pass that king ^aLaman 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 ^aShemlon, that I

might discover their preparations, that I might guard against them, that they might not come upon my people and destroy them.

8 And it came to pass that they came up upon the north of the land of Shilom, with their numerous hosts, men ^aarmed with ^bbows, 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.

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.

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 ^astrength of the Lord to battle.

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 ^astrength of men.

12 They were a ^awild, and ferocious, and a blood-thirsty people, believing in the ^btradition 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 ^cwronged in the wilderness by their brethren, and they were also wronged while crossing the sea;

13 And again, that they were

The Second Attack of the Lamanites

Zeniff Teaches His People the Traditions of the Lamanites

wronged while in the land of their ^afirst inheritance, after they had crossed the sea, and all this because that Nephi was more faithful in keeping the commandments of the Lord—therefore ^bhe 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 ^awroth with him because they ^bunderstood 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 ^awroth with him when they had arrived in the promised land, because they said that he had taken the ^bruling 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 the wilderness as the Lord had commanded him, and took the ^arecords which were engraven on the plates of brass, for they said that he ^brobbed 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 ^acunning, 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.

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.

21 And it came to pass that we returned again to our own land, and my people again began to ^atend their flocks, and to till their ground.

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CHAPTER 11

King Noah rules in wickedness—He revels in riotous living with his wives and concubines—Abinadi prophesies that the people will be taken into bondage—His life is sought by King Noah. About 160–150 B.C.

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.

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 ^aconcubines. And he did ^bcause his people to commit sin, and do that which was ^cabominable in the sight of the Lord. Yea, and they did commit ^dwhoredoms and ^eall manner of wickedness.

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Shemlon

Shilom

Nephi

CHAPTER 10

King Laman dies—His people are wild and ferocious and believe in false traditions—Zeniff and his people prevail against them. About 187–160 B.C.

AND it came to pass that we again began to establish the kingdom and we again began to possess the land in peace. And I caused that there should be ^aweapons 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.

3 And it came to pass that we did inherit the land of our fathers 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 ^agrain 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 ^acloth of every kind, that we might clothe our nakedness; and thus we did prosper in the land—thus we did have continual peace in the land for the space of twenty and two years.

6 And it came to pass that king ^aLaman 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 ^aShemlon, that I

might discover their preparations, that I might guard against them, that they might not come upon my people and destroy them.

8 And it came to pass that they came up upon the north of the land of Shilom, with their numerous hosts, men ^aarmed with ^bbows, 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.

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.

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 ^astrength of the Lord to battle.

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 ^astrength of men.

12 They were a ^awild, and ferocious, and a blood-thirsty people, believing in the ^btradition 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 ^cwronged in the wilderness by their brethren, and they were also wronged while crossing the sea;

13 And again, that they were

The Second Attack of the Lamanites

Zeniff Teaches His People the Traditions of the Lamanites

wronged while in the land of their ^afirst inheritance, after they had crossed the sea, and all this because that Nephi was more faithful in keeping the commandments of the Lord—therefore ^bhe 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 ^awroth with him because they ^bunderstood 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 ^awroth with him when they had arrived in the promised land, because they said that he had taken the ^bruling of the people out of their hands; and they sought to kill him.

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“Your Heavenly Father assigned you to be born into a specific lineage from which you received your inheritance of race, culture, and traditions. That lineage can provide a rich heritage and great reasons to rejoice. Yet you have the responsibility to determine if there is any part of that heritage that must be discarded because it works against the Lord’s plan of happiness.

“You may ask how can one determine when a tradition is in conflict with the teachings of the Lord and should be abandoned? That is not easily done. I have found how difficult it is as I work to overcome some of my own incorrect traditions. ... Customs and traditions become an inherent part of us. They are not easy to evaluate objectively. Carefully study the scriptures and counsel of the prophets to understand how the Lord wants you to live. Then evaluate each part of your life and make any adjustments needed. Seek help from another you respect who has been able to set aside some deeply held



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“Is yours a culture where the husband exerts a domineering, authoritarian role, making all of the important decisions for the family? That pattern needs to be tempered so that both husband and wife act as equal partners, making decisions in unity for themselves and their family. ...

“These are other traditions that should be set aside—any aspect of heritage:

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“That is based on forcing others to comply by the power of station often determined by heredity.

“That encourages the establishment of caste systems.

“That breeds conflict with other cultures”

(Elder Richard G. Scott in Conference Report, Apr. 1998, 112–13; or Ensign, May 1998, 86).

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