

# Mosiah 7–11: Noah, Limhi, Abinadi

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## 1. “Lucky Guesses” in Mosiah

In lesson #3 are several examples of Hebraisms which are good Hebrew but bad English. These are evidences that the Book of Mormon was a translation of an ancient book. For some these are just “lucky guesses” from the imagination of Joseph Smith.

- “and our *barley*, and ... (7:22; 9:9) Hebraism  
Pre-Columbian barley was found in Arizona 1983  
(*Reexploring*, 130)  
Hebraism: “many ands”
- “Taxed with a tax” (7:15) Hebraism
- King Noah ornamented ‘spacious buildings’ with ‘precious ... iron’ (11:8)  
Anciently iron was rare and precious. (*Reexploring*, 133)  
“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, ... silver, ... **iron**. (11:8)

“Many scholars are now admitting that the [Book of Mormon] is an ancient book, but as one scholar of antiquities told [C. Wilford] Griggs, he had no problem with the gold plates and Smith’s story would be acceptable ‘if you’d get rid of that angel.’” (*Ancient*)

## 2. Flashbacks (Chart 29)

Year	Omni	Mos 1–8	9–22	23–24	25–29
300 BC	Omni Amaron				
250 BC	Chemish Abinadom				
200 BC	Mosiah <sub>1</sub> Amaleki		Zeniff Noah Abinadi	Alma <sub>1</sub>	
150 BC	Benjamin 130	Benjamin	Limhi		
120 BC					Mosiah <sub>2</sub>
90 BC					

Nephites left the land of Zarahemla for the land of Nephi (Omni 1:27). About 80 years later, when Ammon finds their descendents in the land of Nephi, we have a flashback history from Zeniff to Limhi. Later we have a second flashback about Alma’s people after they left during the time of King Noah. How did Joseph dictate such complex flashbacks while the keeping facts straight? He translated the record as he says.

To go from the land of Zarahemla (northward) to the land Nephi (southward), one would have to travel about 180 miles and cross a narrow strip of wilderness. Two maps on the last page of this handout show suggested locations in Mesoamerica and Baja California. (See lesson #1 for more about geographical models.)

## 3. Limhi’s Temple Meeting (7:17–8:4)

- Proclamation:** all people gather at the temple. (7:17)
- Author:** God’s acts on their behalf (7:19–20, 27)
- Blessings:** God will deliver us from bondage (7:33)
- Curses:** not protect, bondage (50% tribute), death (7:22–24)
- Duties:** broke covenant (contention, sin, killed Abinadi); turn to the Lord, trust and serve him
- Other:** rehearsed king Benjamin’s words
- Witnesses** “this day” (7:21)
- Formal Dismissal:** (8:4)

Like King Benjamin’s speech at the temple, Limhi’s words include the different parts of covenant renewal.

## 4. What is a Seer? (8:9, 12–18)

What was on the 24 plates of pure gold found by Limhi’s people (8:9)?

Who can translate them?

King Mosiah “has wherewith that he can look, and translate all records that are of ancient date; and ... the things are called interpreters [urim and thummim], and no man can look in them except he be commanded. ... And whosoever is commanded to look in them, the same is called *seer*. ... a seer is a revelator and a prophet ... and a gift which is greater can no man have, except he should possess the power of God. ...<sup>17</sup> But a seer can know of things which are past, and ... 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.”

**Boyd K. Packer:** (“The Father and the Family,” *Ensign*, May 1994, 19)

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. ... 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 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 know what to do and what to teach. ... The prophets and Apostles continue to receive revelation as the Church and its members stand in need of more.

## 5. Tradition of their Fathers (10:12–17)

The Lamanites “were a wild, and ferocious, and a blood-thirsty people, believing in the tradition of their fathers” (10:12)

“The glory of God is intelligence, or, in other words, light and truth. Light and truth forsake that evil one. ... And that wicked one cometh and taketh away light and truth, through disobedience, from the children of men, and because of the tradition of their fathers. But I have commanded you to bring up your children in light and truth.” (D&C 93:36–42)

## 6. Two Ways of Viewing and Doing (#5)

What is	
1. Find fault (rule)	1. Accept (not condone or desire)
2. Blame	2. Goal focus (end)
3. Punish (if possible)	3. Plan and do it! (means, learn)
4. Justify (grievance story)	4. Share (survivor, quest story)

## 7. What was the tradition of the Lamanite fathers?

## 8. What was the basis of their tradition and hatred?

### 9. Contention, Anger, Hatred, Traditions

“Beware lest there shall arise *contentions* among you, and ye list to obey the evil spirit. ...<sup>33</sup> For ... [he] who listeth to obey that spirit ... 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.” (Mos 2:32–33)

Limhi: “If this people had not fallen into transgression the Lord would not have suffered that this great evil should come upon them. But ... they would not hearken unto his words; but there arose *contentions* among them, even so much that they did shed blood among themselves. And a prophet of the Lord have they slain” (Mos 7:25–26)

“King Laman began to stir up his people [to anger] that they should contend with my people; therefore there began to be wars and contentions in the land.” (Mos 9:13)

### 10. What other traditions led to contention and hatred?

#### 11. What traditions or rules stir us up to anger?

#### 12. Differences of opinion vs. Contention

#### 13. King Benjamin and King Noah

- Worked so people would not be laden with taxes. (2:14)
- Established peace with help of holy prophets. (WofM 15–18)
- Did not “suffer” people to break the Law of Moses which protected man’s unalienable God given rights to life, liberty, and property. (2:13)
- “Clear conscience before God” (2:15)

Benjamin (saint)		Noah (natural man)
Things of God; serve/love God & neighbor	<b>Desire</b>	Things of the flesh; Fame, gain, power, lusts of flesh (1 Ne 22:23)
Holy Ghost + senses	<b>Know</b>	5 senses
God’s will be done Kept commandments	<b>Do</b>	“my will be done” Broke commandments

#### 14. How did Noah suffer his people to commit sin?

#### 15. How did Benjamin “not suffer” people to sin?

#### 16. Do “not suffer your children ... [to] transgress.”

<sup>14</sup> 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 ...<sup>15</sup> **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. (Mos 4:14–15)

### 17. What sins did Noah commit?

Laziness, idolatry; wives, concubines, whoredoms, harlots; set heart on riches; riotous living, wine-bibber; pride, boast; delight in blood and shedding Lamanite blood;

“Hardened his heart against the word of the Lord” and “did not repent,” wroth with Abinadi, sought to slay him for stirring up people to anger and raising contentions; who is Abinadi to judge, who is the Lord to bring affliction on us

### 18. Abinadi (11:20–29)

Another “lucky” coincidence is that Abinadi’s prophecy is written as a chiasmus. Chiasmus is a form of Hebrew poetry with rhyming ideas instead of rhyming sounds. The lines starting with the same A to H letter have parallel or related ideas shown by the underlines. The center of the chiasmus is the central idea. This parallel repetition of ideas helped hearers remember key ideas.

<sup>20</sup> ... Abinadi ... began to prophesy, saying:

<sup>A</sup> Behold, thus saith the Lord, and thus hath he commanded me, saying, Go forth, and say unto this people,

<sup>B</sup> thus saith the Lord—

<sup>C</sup> Wo be unto this people, for I have seen their abominations, and their wickedness, and their whoredoms;

<sup>D</sup> and except they repent I will visit them in mine anger.

<sup>E</sup> <sup>21</sup> And except they repent and 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.

<sup>F</sup> <sup>22</sup> And it shall come to pass that they shall know that I am the Lord their God,

<sup>G</sup> and am a jealous God, visiting the iniquities of my people.

<sup>H</sup> <sup>23</sup> And it shall come to pass that except this people repent

<sup>H</sup> and turn unto the Lord their God,

<sup>G</sup> they shall be brought into bondage;

<sup>F</sup> and none shall deliver them, except it be the Lord the Almighty God.

<sup>E</sup> <sup>24</sup> 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.

<sup>D</sup> <sup>25</sup> And except they repent in sackcloth and ashes, and cry mightily to the Lord their God,

<sup>C</sup> I will not hear their prayers, neither will I deliver them out of their afflictions;

<sup>B</sup> and thus saith the Lord,

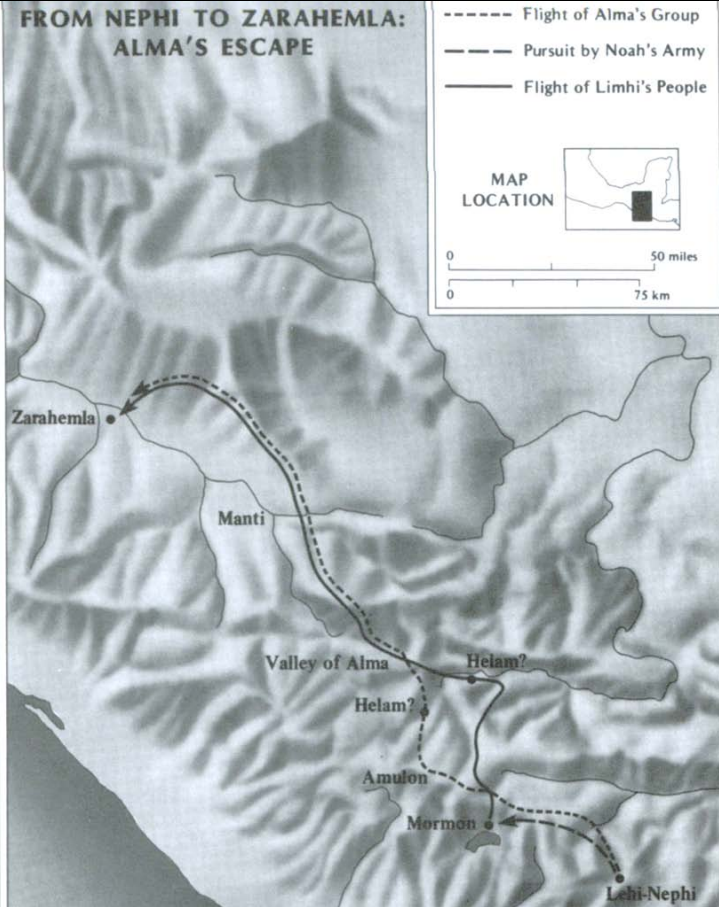
<sup>A</sup> and thus hath he commanded me.

#### How did Abinadi fulfill the role of a seer? (Mos 11)

(See item 4 on this handout)

Suggested locations if Book of Mormon events occurred in Mesoamerica (Guatemala and Mexico) (Chart 155)

See lesson #1 for more information.



Suggested locations if Book of Mormon events occurred in Baja California [www.achoiceandland.com](http://www.achoiceandland.com)

See lesson #1 for more information.

