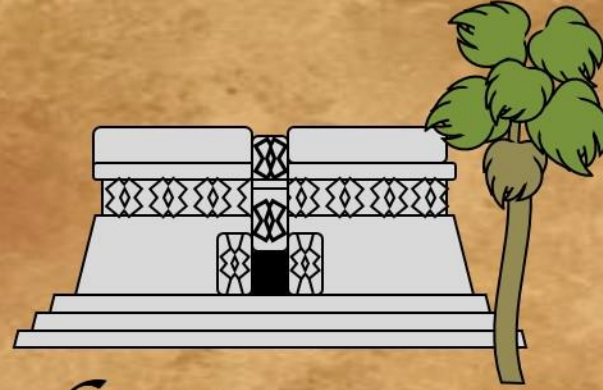


Lesson 56

Suggested Hymn:
#225 We Are
Marching On To Glory



The Journey of Ammon

Mosiah 7-8



Mosiah I

He was a descendent of Lehi

He lived in the southern area of the country where Lehi and his group first settled

Animosity continued between the Nephites and the Lamanites for many generations.
The Lord warned Mosiah to flee into the wilderness (Omni 1:13)

He and his people fled to a land called Zarahemla

His people discovered a group of people who were descendants of Mulek, the lone surviving son of king Zedekiah of Judah (Omni 1:15)

He had taken records before fleeing the land of Nephi and preserved the written language of his forebears...he taught the people

He was appointed King

His son was King Benjamin and grandson, Mosiah II

He was active for about 279 BC to 130 BC

He interpreted a large stone, the stone told of the days of Coriantumr, the final Jaredite ruler



Zeniff

He was a Nephite from Zarahemla

He was a member of an expeditionary army around 200 BC

The intent of the army was to return southward to reclaim the land of Nephi from where their ancestors---Mosiah I had fled (Omni 1:12-13, 27-30)

He was taught in the language of the Nephites and had knowledge of the ancestors and the land of Nephi

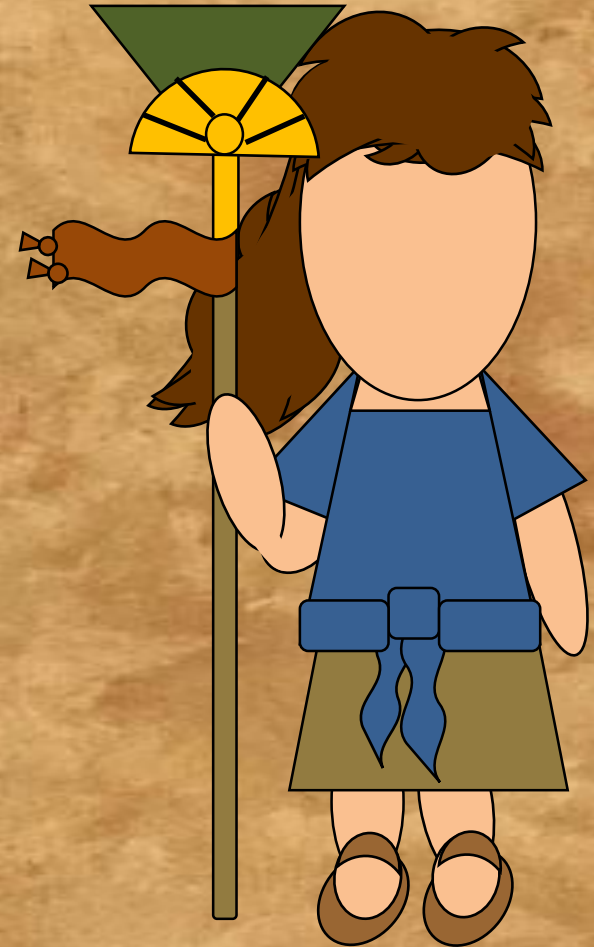
Disobeying orders, he refused to participate in the destruction of the Lamanites (Mosiah 9:1)

The leader ordered Zeniff's execution causing a battle in which all but fifty of the contingent perished. Zeniff survived and returned to Zarahemla

2nd journey to land of Nephi he made a treaty with the Lamanite king, Laman, to occupy part of the land

Later, King of the Nephite colony, led the people into the wilderness for a period of peace

He was the father of King Noah



Ammon

A decendent of Zarahemla of Mulekite lineage

He was a leader of a group sent out around 121 BC by Mosiah II to find the colonists led by Zeniff that left 80 years before from Zarahemla

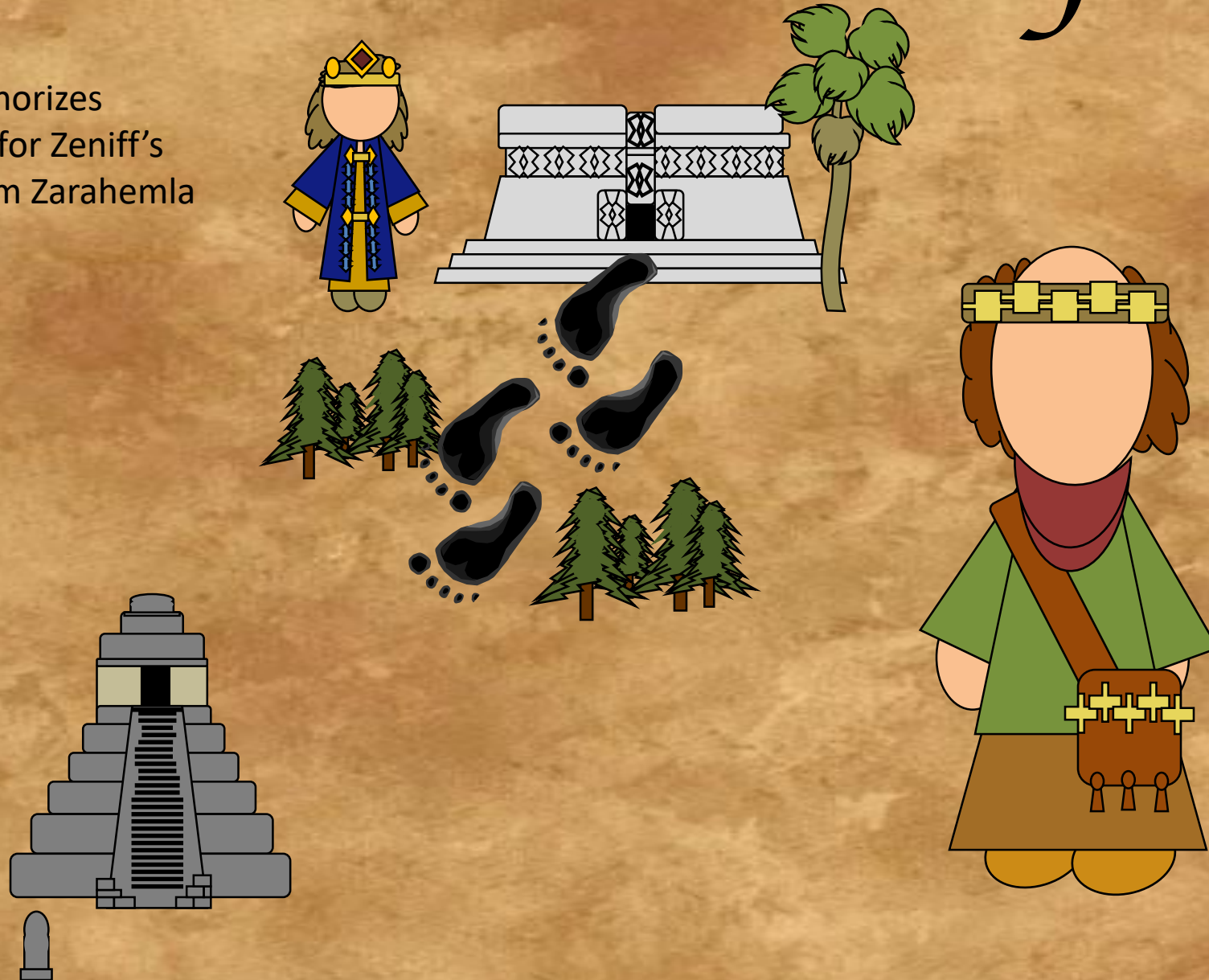
He discovered Limhi (Zeniff's grandson) and his followers, in bondage to the Lamanites

He and Gideon, a strong soldier in Limhi's army, were able to escape and return safely to Zarahemla



Search Party

King Mosiah II authorizes Ammon to search for Zeniff's group that left from Zarahemla 80 years previous



40 Days in Wilderness

Ammon and 16 soldiers pitched tents at land of Shilom



Ammon takes Amaleki, Helem and Hem to meet with King Limhi

King Limhi

He was the son of King Noah and grandson of Zeniff

He was appointed king by the voice of the people around 145 BC, but ascension to power began around 150 BC

He was the last of the Nephite kings in the colony established by Zeniff among the Lamanites in the land of Nephi

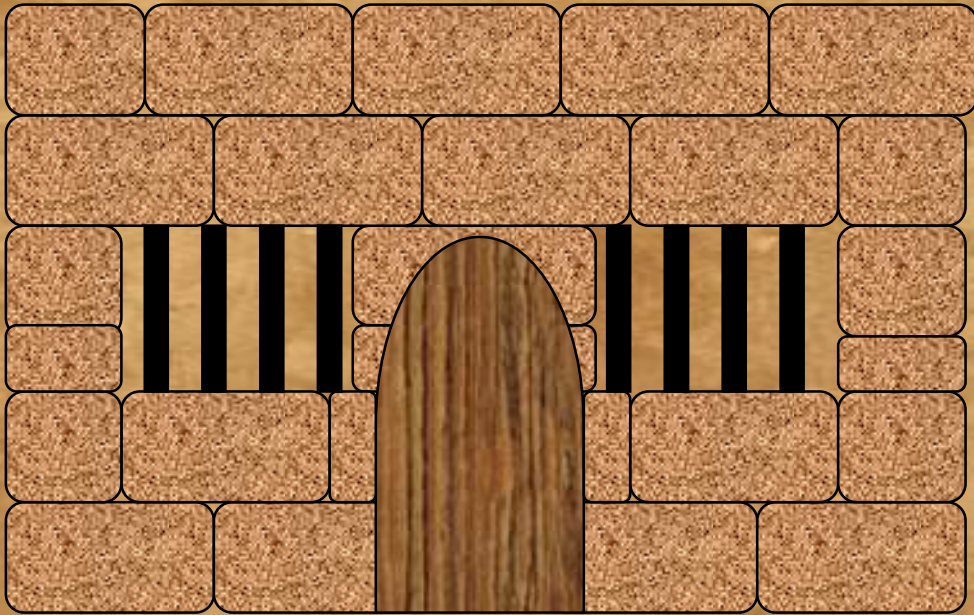
He did not search after the wicked ways of his father, Noah

He served as a spiritual guide for his people

He sought to escape the bondage his people were in with the Lamanites and ruled in an atmosphere of constant fear of Lamanite attack or retribution

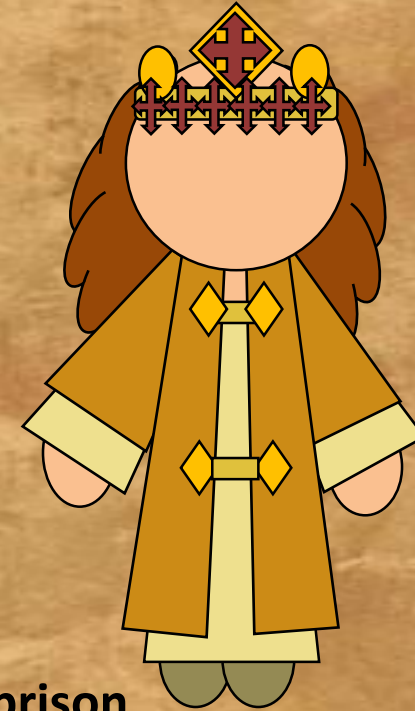


Surrounded by Guards



Then put them in prison

Two Days in Prison



“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.”

An Explanation

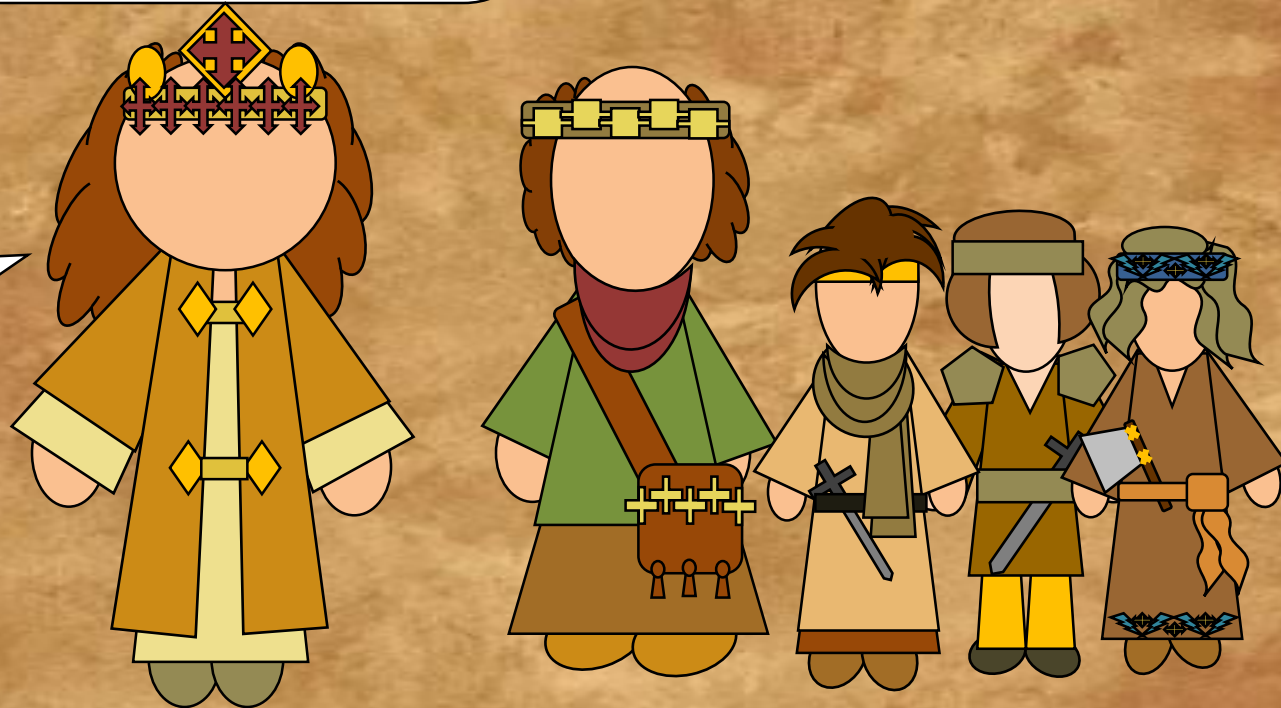
“For I am assured that if ye had known me ye would not have suffered that I should have worn these bands. For I am Ammon, and am a descendant of Zarahemla, and have come up out of the land of Zarahemla to inquire concerning our brethren, whom Zeniff brought up out of that land.”



Exceedingly Glad

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.

Go to the hill of Shilom and bring back your brethren and eat and drink



Proclamation



“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.”

King Limhi Speaks

Rejoice and trust in God

The same God of Abraham and Moses has brought our brothers out of Jerusalem

Zeniff, being over zealous to inherit this land entered into a treaty with King Laman and bringing us into bondage

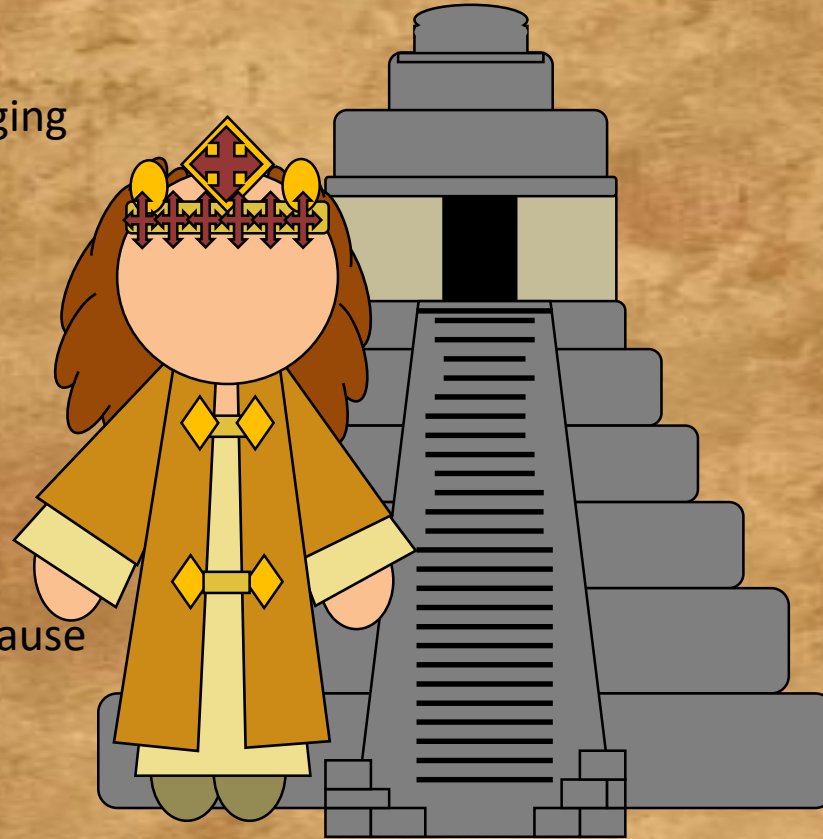
That we pay taxes—tributes to King Laman

We have great reason to mourn

Many of our brethren have been slain

Our people have transgressed and suffered because of it and we have contention one with another

What is the main reason why these Nephites had been brought into bondage?



If we choose to sin, then we will experience bondage and sorrow

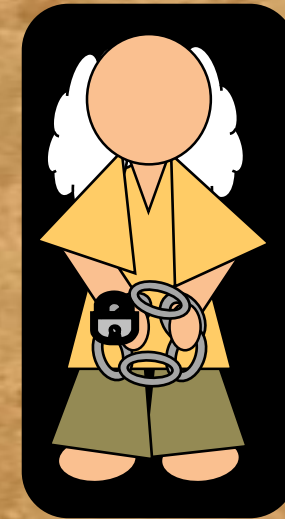
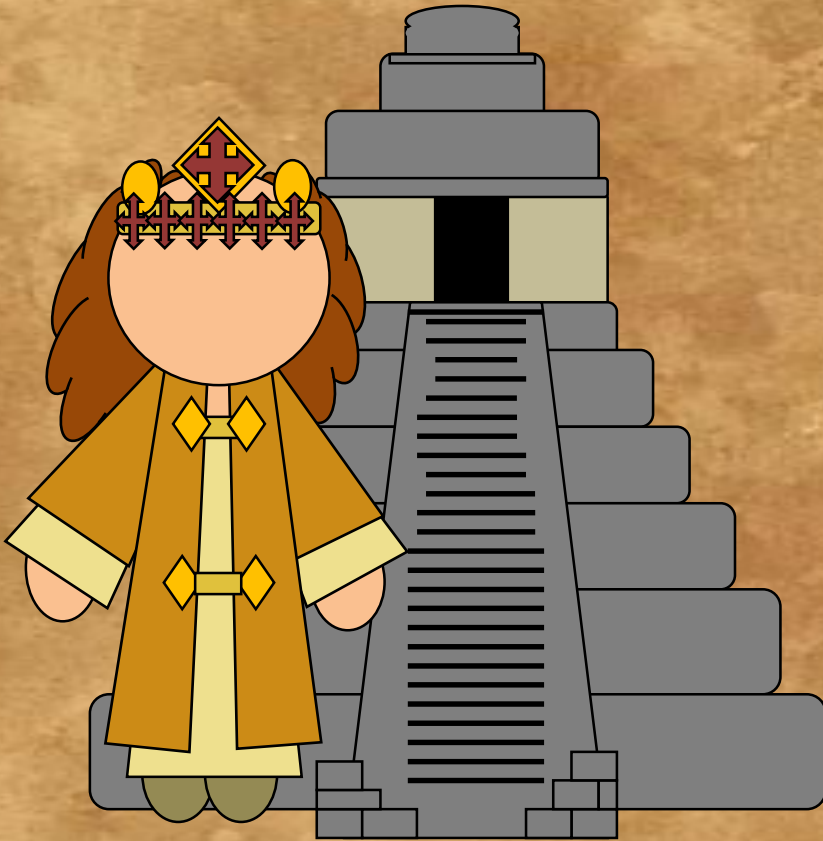
Prophecy Has Been Fulfilled

A Prophet has been slain—Abinadi—a chosen man of God

Abinadi prophesied of Christ—His mortal birth, and His atonement and that is why they burned Abinadi

What is the main cause of us to be in bondage and suffer?

Our iniquities and sin



The Law of the Harvest

“Who am I that made man, saith the Lord, that will hold him guiltless that obeys not my commandments?

**Who am I, saith the Lord, that have promised and have not fulfilled?
I command and men obey not; I revoke and they receive not the blessing.”
D&C 58:30-32**

**There is a connection between
people’s sins and people’s
sorrow**



***Reap the chaff* -- the leftover
debris after the grain has been
separated from wheat stalks—to
get something useless**



Winds of the East

An Old World cultural symbol. The people of the Bible recognized the existence of four prevailing winds as issuing, broadly speaking, from the four cardinal points: north, south, east and west.

Four winds = four quarters of the earth
Ezekiel 37:9, Daniel 8:8, Zechariah 2:6,
Matthew 24:31

The north is cold

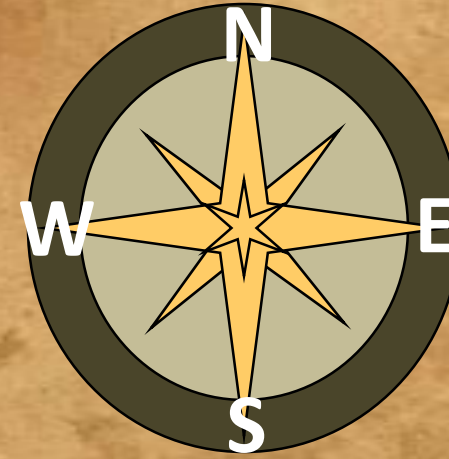
The west is moist from the Mediterranean Sea

The south, warm

The east, which crosses the sandy wastes of the Arabian Desert before reaching Palestine can be violent and destructive...the wind of the wilderness

Job 1:19, Psalm 78:26

JFM and RLM



How can recognizing the consequences of our sins be helpful to us?

Recognizing and feeling sorrow for our sins can lead us to turn to the Lord for deliverance

Delivered From Bondage



What did Limhi exhort his people to do in order to be delivered from bondage?

If we turn to the Lord with full purpose of heart, trust in Him, and serve Him with all diligence of mind, then He will deliver us from the bondage of sin

24 Gold Plates

“Limhi had sent an expedition to get help from Zarahemla sometime before Ammon’s arrival.



The group wandered in the wilderness, and instead of finding Zarahemla, they found the remains of a destroyed civilization.



There they discovered 24 gold plates with engravings on them. The ruins discovered by Limhi’s people were all that remained of the Jaredite civilization. A record of the Jaredites, taken from the 24 gold plates, is included in the Book of Mormon as the Book of Ether

Understanding



Do you know of anyone that can translate these plates?



Yes, in the Land of Zarahemla there is our king who can translate the records. He can translate all records that are ancient, this is his gift from God. He is a seer.



The Holy Instruments

Interpreters—

Urim and Thummim

The Urim and Thummim consists of two special stones.

Hebrew words associated with lights and perfection



To Joseph Smith

**“And gave him power from on high,
by the means which were before
prepared, to translate the Book of
Mormon;”**

D&C 20:8

Mosiah 8:13

These devices are used in receiving revelations and in translating ancient scriptural records which have been written in languages unknown to the translators. Thus the content of such records can be manifest only as the Lord wills and only through his appointed prophet and seer.

It appears that the Urim and Thummim in King Mosiah’s possession trace back to his grandfather Mosiah I, to when the Jaredite record on stone was brought for translation

Omni 1:20-21

The Urim and Thummim delivered to Joseph Smith for use in translating the Book of Mormon, however, was the same one the brother of Jared had

Ether 3:22-28

D&C 17:1

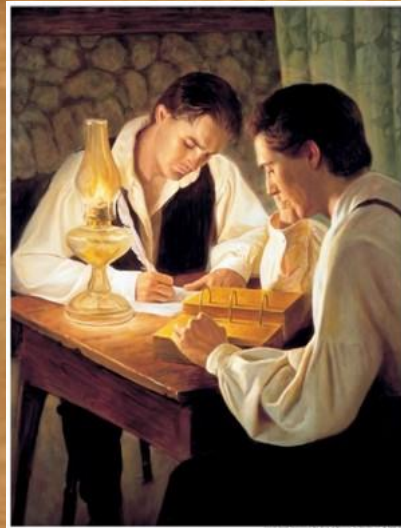
JFM and RLM

A Seer—a Foreteller

The word prophet as found in the Old Testament—Hebrew—*nabi*
Meaning to bubble or spring forth

Noun—one in who the message of God springs forth or one to whom anything is secretly communicated.

Nabi—generally defined as *speaker* or *spokesman* for God, and carries the idea of “one who is called.”



Book of Mormon Prophets were:

Understood to be a man “chosen of God” (Helaman 9:16)

To speak his words (Alma 5:11)

To whom God had given great power and authority (Helaman 11:18)

To act in his name (Alma 19:4)



In the earliest Old Testament times a prophet was called a seer

Hebrew—*ro'eh*—one who sees

Samuel 9:9

The idea of seeing that which was hidden to others.

Hebrew—*hozen*—one who sees a vision has also been translated as seer—to tell, to declare, or make known

A Revelator and a Prophet

A Seer is greater than a prophet

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.

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.

The Lord provides prophets, seers, and revelators to benefit mankind



“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 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 this 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”

Boyd K. Packer



Known to Us

How many seers do we have on the earth today?

Fifteen—the members of the First Presidency and the Quorum of the Twelve Apostles

What are some things that prophets, seers, and revelators make known to us?

The importance of marriage and family, education, entertainment and media, or sexual purity, etc (see latest General Conference Reports)

How has your life been blessed by modern-day prophets, seers, and revelators?

Sources:

Video:

Painted Into A Corner



Who's Who (Book of Mormon) Ed J. Pinegar and Richard J. Allen pg 20, 114, 131-132, 194

Joseph Fielding McConkie and Robert L. Millet Doctrinal Commentary on the Book of Mormon Vol. 2 pg.187, 190-191

Boyd K. Packer ("The Father and the Family," *Ensign*, May 1994, 20).

Mosiah 8:16. “A seer is a revelator and a prophet also”

Elder John A. Widtsoe of the Quorum of the Twelve Apostles explained the meaning of the title “prophet, seer, and revelator”:

“The three separate titles in the general title have much the same meaning in popular usage, yet there are differences sufficiently important to justify their use.

“A **prophet** is a teacher. That is the essential meaning of the word. He teaches the body of truth, the gospel, revealed by the Lord to man; and under inspiration explains it to the understanding of the people. He is an expounder of truth. Moreover, he shows that the way to human happiness is through obedience to God’s law. He calls to repentance those who wander away from the truth. He becomes a warrior for the consummation of the Lord’s purposes with respect to the human family. The purpose of his life is to uphold the Lord’s plan of salvation. All this he does by close communion with the Lord, until he is ‘full of power by the spirit of the Lord.’ (Micah 3:8; see also D. & C. 20:26; 34:10; 43:16) ... “In the course of time the word ‘prophet’ has come to mean, perhaps chiefly, a man who receives revelations, and directions from the Lord. The principal business of a prophet has mistakenly been thought to foretell coming events, to utter prophecies, which is only one of the several prophetic functions.

“In the sense that a prophet is a man who receives revelations from the Lord, the titles ‘seer and revelator’ merely amplify the larger and inclusive meaning of the title ‘prophet.’ Clearly, however, there is much wisdom in the specific statement of the functions of the prophet as seer and revelator, as is done in the conferences of the Church.

“A prophet also receives revelations from the Lord. These may be explanations of truths already received, or new truths not formerly possessed by man. Such revelations are always confined to the official position held. The lower will not receive revelations for the higher office.

“A **seer** is one who sees with spiritual eyes. He perceives the meaning of that which seems obscure to others; therefore he is an interpreter and clarifier of eternal truth. He foresees the future from the past and the present. This he does by the power of the Lord operating through him directly, or indirectly with the aid of divine instruments such as the Urim and Thummim. In short, he is one who sees, who walks in the Lord’s light with open eyes. (Book of Mormon, Mosiah 8:15–17)

“A **revelator** makes known, with the Lord’s help, something before unknown. It may be new or forgotten truth, or a new or forgotten application of known truth to man’s need. Always, the revelator deals with truth, certain truth (D. & C. 100:11) and always it comes with the divine stamp of approval. Revelation may be received in various ways, but it always presupposes that the revelator has so lived and conducted himself as to be in tune or harmony with the divine spirit of revelation, the spirit of truth, and therefore capable of receiving divine messages.

“In summary: A prophet is a teacher of known truth; a seer is a perceiver of hidden truth; a revelator is a bearer of new truth. In the widest sense, the one most commonly used, the title, prophet, includes the other titles and makes of the prophet, a teacher, perceiver, and bearer of truth” (*Evidences and Reconciliations*, arr. G. Homer Durham, 3 vols. in 1 [1960], 257–58; emphasis added).

Journey 1. Zeniff and other Nephites traveled from Zarahemla to the land of Nephi (or Lehi-Nephi), which had become occupied by Lamanites. These Nephites fought among themselves, and the survivors returned to Zarahemla. (See Omni 1:27–28; Mosiah 9:1–2.)

Journey 2. Zeniff and others left Zarahemla and settled in the land of Nephi (see Omni 1:29–30; Mosiah 9:3–7).

After Zeniff died, his son Noah reigned in wickedness. The Lord sent the prophet Abinadi to warn the people to repent. Alma, one of King Noah's priests, obeyed Abinadi's message and taught it to others. (See Mosiah 11–18.)

Journey 3. Alma escaped to the Waters of Mormon and later led a group of believers 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 was later killed, and his son Limhi reigned. The people of Limhi were in bondage to the Lamanites. (See Mosiah 19–20.)

Journey 4. Limhi sent a group of Nephites to find Zarahemla. After becoming lost in the wilderness, the group discovered the ruins of a destroyed nation and a record written on 24 gold plates. (See Mosiah 8:7–9; 21:25–27.)

Journey 5. Ammon and 15 others journeyed from Zarahemla to find those who had returned to the land of Nephi (see Mosiah 7:1–6; 21:22–24).

Journey 6. Limhi and his people escaped from the Lamanites and were led by Ammon and his brethren to Zarahemla (see Mosiah 22:10–13).

After Limhi's people escaped, the Lamanites sent an army after them. The army was lost in the wilderness when they discovered Alma and his people in the land of Helam. The Lamanites brought them into bondage. Alma's people prayed to the Lord for support. (See Mosiah 22–24.)

Journey 7. The Lord delivered Alma and his people and guided them to Zarahemla (see Mosiah 24:20–25).

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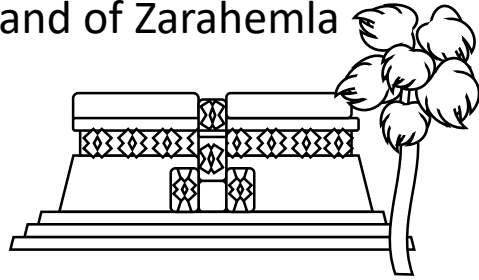
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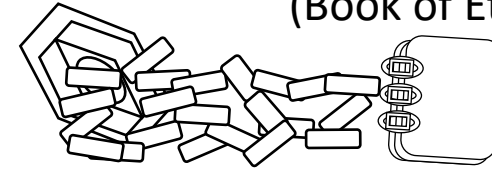
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Land of Zarahemla

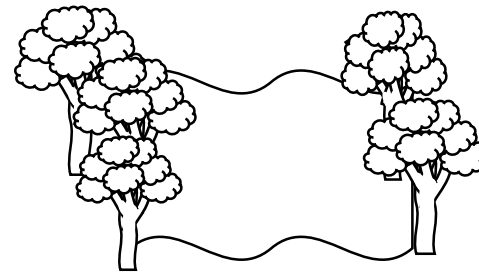
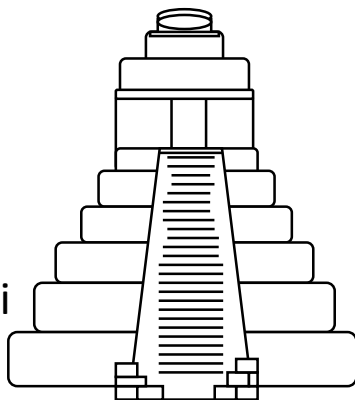


24 Gold plates
(Book of Ether)

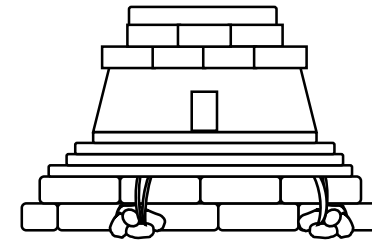


Jaradite ruins

Land of Nephi

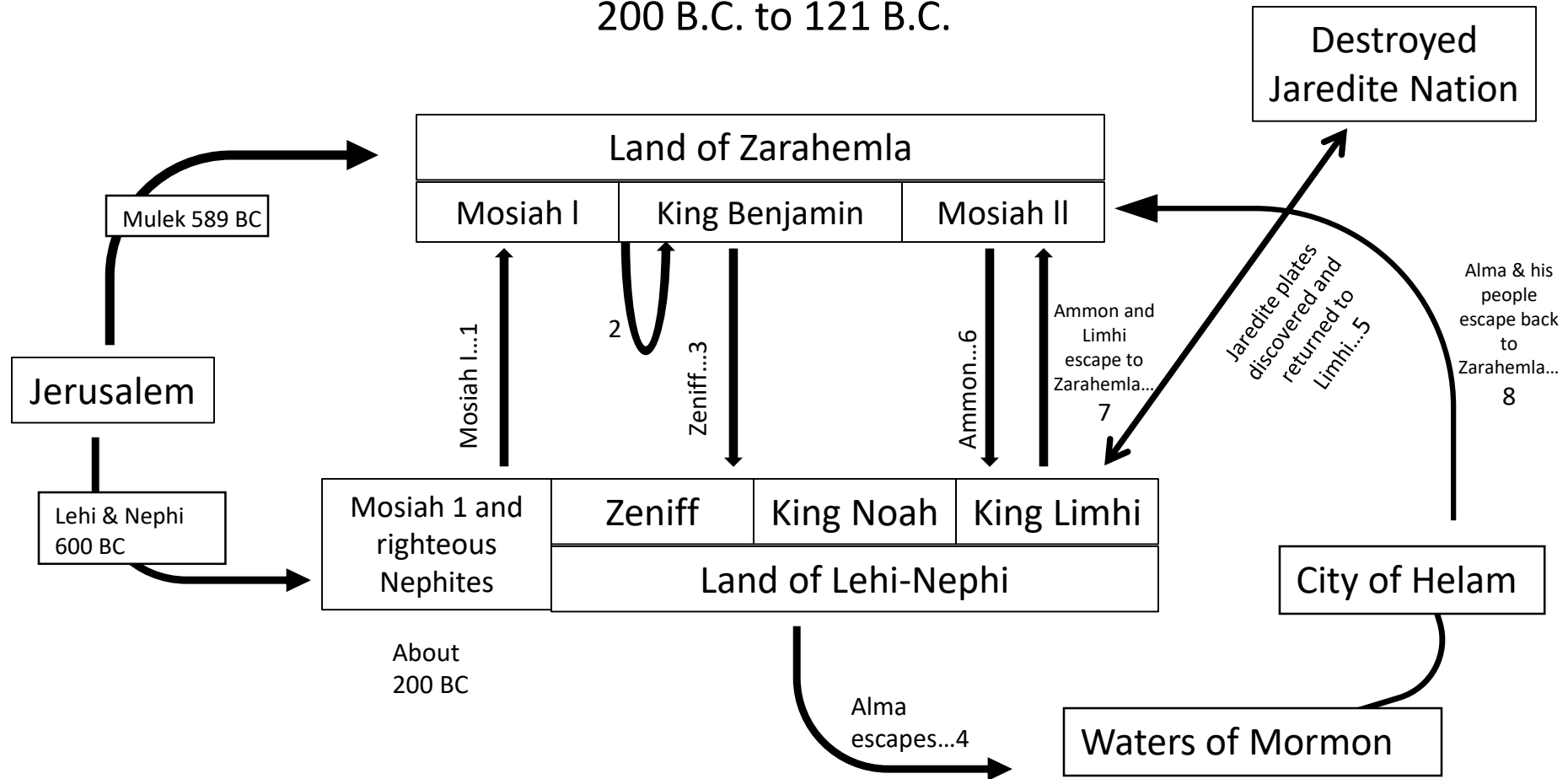


Waters of Mormon



Land of Helam

The Wandering Nephites 200 B.C. to 121 B.C.



1. Mosiah I leads the few remaining righteous Nephites from the original land settled by Lehi to the Land of Zarahemla (Omni 1:3)
2. (About 200 BC ill fated expedition to return to Lehi-Nephi. Contention and infighting. All slain in the wilderness except 50 who return to Zarahemla (Omni 1:28) (Mosiah 9:1-3)
3. Zeniff leads a second expedition (abt. 200 BC) to Lehi-Nephi and settles there with the permission of King Laman (Mosiah 9: 3-10)
4. (about 148 BC) Alma flees King Noah to the Waters of Mormon (Mosiah 17 and 18)
5. (about 121 BC) King Limhi sends expedition of 43 men to find Zarahemla in hopes of escaping Lamanite bondage. They find remnants of Jaredites and 24 gold plates and return to Land of Lehi-Nephi (Mosiah 6: 7-8)
6. (About 121 BC) Ammon's expedition (16 "Strong Men") to find Zeniff's colony (Mosiah 7)
7. (About 121-120 BC) King Limhi's people get the Lamanites drunk and escape back to Zarahemla (Mosiah 22)
8. (Between 145 and 121 BC) Alma and his people escape Lamanites and return to Zarahemla (Mosiah 24)