

**Link to Online Lesson:** [“None Could Deliver Them but the Lord”](#)

**Class Member Reading:**

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**Mosiah 18-24**

**Mosiah 18**

1 And now, it came to pass that Alma, who had fled from the servants of king Noah, **repented of his sins and iniquities**, and went about privately among the people, and began to teach the words of Abinadi—  
**Undercover missionary.** ☺

2 Yea, concerning that which was to come, and also concerning the **resurrection** of the dead, and the **redemption** of the people, which was to be brought to pass through the **power**, and **sufferings**, and **death** of Christ, and his resurrection and ascension into heaven. **Submission and vindication.**

3 And as many as would hear his word he did teach. And he taught them privately, that it might not come to the knowledge of the king. And many did believe his words.

4 And it came to pass that as many as did believe him did go forth to a place which was called **Mormon**, having received its name from the king, being in the borders of the land having been infested, by times or at seasons, by wild beasts. **It seems likely this is where Mormon got his name. He seems excited to come to this place in the story (note the repetition of his name). Note how the community forms... one individual seeks out like minded people, and then brings them together, and something powerful is born.**

5 Now, there was in Mormon a fountain of pure water, and Alma resorted thither, there being near the water a thicket of small trees, where he did **hide himself in the daytime from the searches of the king.** **Alma is ministering even with his life in danger.**

6 And it came to pass that as many as believed him went thither to hear his words.

7 And it came to pass after many days there were a **goodly number gathered** together at the place of Mormon, to hear the words of Alma. Yea, all were gathered together that believed on his word, to hear him. And he did teach them, and did preach unto them repentance, and redemption, and faith on the Lord. Rewarding to find this community, but also dangerous given the circumstances.

8 And it came to pass that he said unto them: Behold, here are the waters of Mormon (for thus were they called) and now, as ye are desirous to **come into the fold of God**, and to be **called his people**, and are **willing to bear one another’s burdens, that they may be light;**

9 Yea, and are willing to **mourn with those that mourn;** yea, and **comfort those that stand in need of comfort**, and to stand as **witnesses of God at all times and in all things**, and in **all places** that ye may be in, even until death, that ye may be redeemed of God, and be numbered with those of the first resurrection, that ye may have eternal life—

10 Now I say unto you, **if this be the desire of your hearts**, what have you against being baptized in the name of the Lord, as a witness before him that ye have **entered into a covenant with him**, that ye will **serve him and keep his commandments, that he may pour out his Spirit more abundantly upon you?** These are some of the most precious verses in scripture. THIS is what being a member of the church is about. What a beautiful and specific description of the baptismal covenant. It is important to ponder, understand, and internalize.

The key theme is Belonging. We belong to God, and belong to each other. And because we belong to each other, we care for each other.

Fold of God: Belonging term #1. This is a shepherding metaphor (sheepfold). We belong to God and have a safe space to be together.

Called his people: Belonging term #2. This intensifies the language. We are not God’s sheep. We are God’s people.

Bear one another’s burdens: Is there any better summary of relationships than this? The purpose of life, of community? Lift the heavy things so they are lighter. Be there for each other. This is what humans do. (and other animals). This is life.

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BoM Lesson 19: "None Could Deliver Them but the Lord"

Mourn with those that mourn: (NOT comfort those that mourn!!!) A few secrets. Most of us want to help, but we don't know how. Empathy makes us human, but the downside of empathy is that other peoples' pain and discomfort makes us hurt and uncomfortable. So when we try to make others feel better, too often we are trying to make \*ourselves\* feel better. What works best in many instances is simply to sit, see what they are going through, admit what I \*don't\* know, what we \*can't\* understand. Just be there.

Comfort those in need of comfort: Mourn, then comfort. Powerful combination. When we hurt or grieve, sometimes we need to feel the hurt, let it run its course, the way a wound heals. But then we can also comfort, take care of needs, facilitate that healing process. Comforting effectively is an art. Asking what would make the sufferer feel better is a good start.

Witness of God:

Covenant with him:

Serve him:

Keep his commandments: These elements all go together. A covenant is a two way promise between us and God. Our covenant is that we will serve God and keep their commandments. As we serve God and keep their commandments (living according to the principles of Godhood), we are then witnesses of God in the world, doing their work, reflecting their light and will.

Spirit poured more abundantly: This is a reward for us doing our part, all of the above (which are also independently rewarding). We receive the Spirit more abundantly, which sanctifies us, leading to a virtuous cycle that helps us become more like our Heavenly Parents.

11 And now when the people had heard these words, they **clapped their hands for joy**, and **exclaimed: This is the desire of our hearts**. The exuberance of this verse makes me happy. How often do we experience things that make us want to clap with joy?

12 And now it came to pass that Alma took Helam, he being one of the first, and went and stood forth in the water, and cried, saying: O Lord, pour out thy Spirit upon thy servant, that he may do this work with **holiness of heart**. Alma is sensitive of his sinful past.

13 And when he had said these words, the **Spirit of the Lord was upon him**, and he said: Helam, I baptize thee, having authority from the Almighty God, as a testimony that ye have entered into a **covenant to serve him** until you are dead as to the mortal body; and may the **Spirit of the Lord be poured out upon you**; and may he grant unto you **eternal life**, through the **redemption** of Christ, whom he has prepared from the foundation of the world. God communicated approval by means of the Spirit. Where did Alma get his authority? Very interesting question. Joseph Fielding Smith believed Alma had authority before he followed Noah. I still think that Helam is Alma’s father. That would explain why they are baptized together and why they name the land Helam. Thus we could propose a scenario where Helam was one of Zeniff’s priests, gave Alma authority, Alma apostatized, making this moment one of powerful reconciliation. We can’t know if that is accurate, but I think it coheres with the details of the narrative. Plus it makes a great story.

President Joseph Fielding Smith taught: “We may conclude that Alma held the priesthood before he, with others, became disturbed with King Noah. Whether this is so or not makes no difference because in the Book of Mosiah it is stated definitely that he had authority [see [Mosiah 18:13, 18](#)]” (*Answers to Gospel Questions*, 3:203).

14 And after Alma had said these words, both Alma and Helam were buried in the water; and they arose and came forth out of the water **rejoicing**, being **filled with the Spirit**.

15 And again, Alma took another, and went forth a second time into the water, and baptized him according to the first, only he did not bury himself again in the water.

16 And after this manner he did baptize every one that went forth to the place of Mormon; and they were in number about two hundred and four souls; yea, and they were baptized in the waters of Mormon, and were filled with the grace of God.

17 And **they were called the church of God**, or the church of Christ, from that time forward. And it came to pass that whosoever was baptized by the power and authority of God was added to his church.

18 And it came to pass that Alma, **having authority from God**, ordained priests; even one priest to every fifty of their number did he ordain to preach unto them, and to teach them concerning the things pertaining to the kingdom of God. **Interesting how often authority is repeated.**

19 And he commanded them that they should teach nothing save it were the things which he had taught, and which had been spoken by the mouth of the holy prophets.

20 Yea, even he commanded them that they should preach nothing save it were repentance and faith on the Lord, who had redeemed his people. **Is he being extra rigorous because of his history of "flattering words"?**

21 And he commanded them that there should be **no contention** one with another, but that they should **look forward with one eye**, having **one faith** and **one baptism**, having their **hearts knit together in unity and in love** one towards another. **"hearts knit together in unity"**. Evocative wording, and it is the daily caring and comforting that does the knitting **(Wording similar to Eph. 4:5 and Col. 2:2)**

22 And thus he commanded them to preach. And thus **they became the children of God.**

23 And he commanded them that they should observe the sabbath day, and keep it holy, and also **every day they should give thanks** to the Lord their God.

24 And he also commanded them that the priests whom he had ordained should **labor with their own hands for their support**. **Alma is correcting the excesses and sins of the priests of Noah.**

25 And there was **one day in every week** that was set apart that they should **gather themselves together to teach** the people, and to **worship** the Lord their God, and also, as often as it was in their power, to assemble themselves together. **Religion is communal... the people gather to worship God and teach and support each other.**

26 And the priests were not to depend upon the people for their support; but **for their labor** they were to **receive the grace of God**, that they might **wax strong in the Spirit**, having the **knowledge of God**, that they might **teach with power and authority from God**. **How does this**

formula work? As the priests labor they receive grace, which leads to spiritual strength, and they receive the “knowledge of God” through that daily labor, which allows them to teach with “power and authority.” In other words, the priest learn and teach God through applied religion.

27 And again Alma commanded that the **people of the church should impart of their substance**, every one according to that which he had; if he have more abundantly he should impart more abundantly; and of him that had but little, but little should be required; and to him that had not should be given.

28 And thus **they should impart of their substance of their own free will** and good desires towards God, and to those priests that stood in need, yea, and **to every needy, naked soul**.

29 And this he said unto them, having been commanded of God; and they did walk uprightly before God, **imparting to one another both temporally and spiritually according to their needs and their wants**. Note once again that we are commanded to give according to needs and wants (Mosiah 4:26).

30 And now it came to pass that all this was done in Mormon, yea, by the waters of Mormon, in the forest that was near the waters of Mormon; yea, the place of Mormon, the waters of Mormon, the forest of Mormon, how beautiful are they to the eyes of them who there came to the knowledge of their Redeemer; yea, and how blessed are they, for they shall sing to his praise forever. **Mormon getting excited about his name perhaps**.

31 And these things were done in the borders of the land, that they might not come to the knowledge of the king.

32 But behold, it came to pass that the king, having discovered a movement among the people, sent his servants to watch them. Therefore on the day that they were assembling themselves together to hear the word of the Lord they were discovered unto the king.

33 And now the king said that Alma was **stirring up the people to rebellion** against him; therefore he sent his army to destroy them.

34 And it came to pass that Alma and the people of the Lord were **apprised** of the coming of the king’s army; therefore they took their tents and their families and departed into the wilderness.

35 And they were in number about four hundred and fifty souls.

### Mosiah 19

1 And it came to pass that the army of the king returned, having searched in vain for the people of the Lord.

2 And now behold, the forces of the king were small, having been reduced, and there began to be a division among the remainder of the people.

**Reduced by what?**

3 And the lesser part began to breathe out threatenings against the king, and there began to be a great contention among them. **Evil leaders yield instability, even if the power is held short term.**

4 And now there was a man among them whose name was **Gideon**, and he being a strong man and an enemy to the king, therefore he drew his sword, and swore in his wrath that he would slay the king.

5 And it came to pass that he fought with the king; and when the king saw that he was about to overpower him, he **fled and ran** and got upon the tower which was near the temple.

6 And Gideon pursued after him and was about to get upon the tower to slay the king, and the king cast his eyes round about towards the land of Shemlon, and behold, the army of the Lamanites were within the borders of the land.

7 And now the king cried out in the anguish of his soul, saying: Gideon, spare me, for the Lamanites are upon us, and they will destroy us; yea, they will destroy my people.

8 And now **the king was not so much concerned about his people as he was about his own life**; nevertheless, Gideon did spare his life. **Mormon's scathing commentary. Also a fair summary of Noah in general as a king and as a person.**

9 And the king commanded the people that they should flee before the Lamanites, and he himself did go before them, and they did flee into the wilderness, with their women and their children.

10 And it came to pass that the Lamanites did pursue them, and did overtake them, and began to slay them.

11 Now it came to pass that the **king commanded them that all the men should leave their wives and their children, and flee before the Lamanites.** *Pinnacle of selfishness.*

12 Now **there were many that would not leave them, but had rather stay and perish with them.** And the rest left their wives and their children and fled.

13 And it came to pass that those who tarried with their wives and their children caused that their fair daughters should stand forth and plead with the Lamanites that they would not slay them.

14 And it came to pass that the Lamanites had **compassion on them**, for they were charmed with the beauty of their women. *Telling it how it is.*

15 Therefore the Lamanites did spare their lives, and **took them captives** and carried them back to the land of Nephi, and granted unto them that they might possess the land, under the conditions that **they would deliver up king Noah** into the hands of the Lamanites, and deliver up their property, even one half of all they possessed, one half of their gold, and their silver, and all their precious things, and thus they should pay **tribute** to the king of the Lamanites from year to year. *I wonder why they were focused on Noah? This aligns with treatment of conquerors in the Bible—kill the leaders, subjugate the people, demand tribute.*

16 And now there was one of the sons of the king among those that were taken captive, whose name was **Limhi**. *Limhi stayed to die with his wife and children. Did Noah’s other sons flee with him? It would seem so.*

17 And now Limhi was desirous that his father should not be destroyed; nevertheless, Limhi was not ignorant of the iniquities of his father, he himself being a just man. *Admirably balanced perspective. He loves his father but sees him clearly.*

18 And it came to pass that Gideon sent men into the wilderness secretly, to search for the king and those that were with him. And it came to pass that they met the people in the wilderness, **all save the king and his priests.**

19 Now they had sworn in their hearts that they would return to the land of Nephi, and if their wives and their children were slain, and also those that

had tarried with them, that they would seek revenge, and also perish with them. **They listened to the king's terrible command but then regretted it.**

20 And the **king commanded them that they should not return**; and they were angry with the king, and caused that he should suffer, even unto death by fire. **The king's wickedness was persistent, unrelenting, incorrigible.**

21 And they were **about to take the priests also and put them to death**, and they fled before them.

22 And it came to pass that they were about to return to the land of Nephi, and they met the men of Gideon. And the men of Gideon told them of all that had happened to their wives and their children; and that the Lamanites had granted unto them that they might possess the land by paying a tribute to the Lamanites of one half of all they possessed.

23 And the people told the men of Gideon that they had slain the king, and his priests had fled from them farther into the wilderness.

24 And it came to pass that after they had **ended the ceremony**, that they returned to the land of Nephi, **rejoicing, because their wives and their children were not slain**; and they told Gideon what they had done to the king. **Coronation ceremony.**

25 And it came to pass that the king of the Lamanites made an **oath** unto them, that his people should not slay them.

26 And also Limhi, being the son of the king, having the kingdom conferred upon him by the people, made oath unto the king of the Lamanites that his people should pay tribute unto him, even one half of all they possessed. **In cultures of honor oaths are sacrosanct.**

27 And it came to pass that Limhi began to establish the kingdom and to **establish peace** among his people.

28 And the king of the Lamanites set guards round about the land, that he might keep the people of Limhi in the land, that they might not depart into the wilderness; and he did support his guards out of the tribute which he did receive from the Nephites.

29 And now king Limhi did have continual peace in his kingdom for the space of two years, that the Lamanites did not molest them nor seek to destroy them.

## Mosiah 20

1 Now there was a place in Shemlon where the daughters of the Lamanites did gather themselves together to sing, and to dance, and to make themselves merry.

2 And it came to pass that there was one day a small number of them gathered together to sing and to dance.

3 And now the priests of king Noah, being **ashamed** to return to the city of Nephi, yea, and also **fearing** that the people would slay them, therefore they durst not return to their wives and their children. **From shame and fear come bad decisions.**

4 And having tarried in the wilderness, and having discovered the daughters of the Lamanites, they laid and watched them;

5 And when there were but few of them gathered together to dance, they came forth out of their secret places and took them and carried them into the wilderness; yea, twenty and four of the daughters of the Lamanites they carried into the wilderness. **So there were originally 25 priests?**

6 And it came to pass that when the Lamanites found that their daughters had been missing, they were angry with the people of Limhi, for they thought it was the people of Limhi.

7 Therefore they sent their armies forth; yea, even the king himself went before his people; and they went up to the land of Nephi to destroy the people of Limhi.

8 And now Limhi had discovered them from the tower, even all their preparations for war did he discover; therefore he gathered his people together, and laid wait for them in the fields and in the forests.

9 And it came to pass that when the Lamanites had come up, that the people of Limhi began to fall upon them from their waiting places, and began to slay them.

10 And it came to pass that the battle became exceedingly sore, for they **fought like lions** for their prey.

11 And it came to pass that the people of Limhi began to drive the Lamanites before them; yet they were not half so numerous as the Lamanites. But **they fought for their lives, and for their wives, and**

**for their children; therefore they exerted themselves and like dragons did they fight.** Our motivations matter, and noble motivations can inspire superhuman feats.

12 And it came to pass that they found the king of the Lamanites among the number of their dead; yet he was not dead, having been wounded and left upon the ground, so speedy was the flight of his people.

13 And they took him and bound up his wounds, and brought him before Limhi, and said: Behold, here is the king of the Lamanites; he having received a wound has fallen among their dead, and they have left him; and behold, we have brought him before you; and now let us slay him.

14 But Limhi said unto them: **Ye shall not slay him**, but bring him hither that I may see him. And they brought him. And Limhi said unto him: What cause have ye to come up to war against my people? Behold, my people **have not broken the oath** that I made unto you; therefore, **why should ye break the oath** which ye made unto my people? Even after a devastating battle, Limhi does not give into hate or vengeance. He wants to learn the truth. Note how powerful an oath is.

15 And now the king said: I have broken the oath because thy people did carry away the daughters of my people; therefore, **in my anger** I did cause my people to come up to war against thy people. The king's anger made him leap to assumptions and assign blame.

16 And now Limhi had heard nothing concerning this matter; therefore he said: I will search among my people and whosoever has done this thing shall perish. Therefore he caused a search to be made among his people. Limhi immediately embraces accountability.

17 Now when Gideon had heard these things, he being the king's captain, he went forth and said unto the king: I pray thee forbear, and do not search this people, and lay not this thing to their charge. Gideon combines zeal with insight.

18 For do ye not remember the **priests of thy father**, whom this people sought to destroy? And are they not in the wilderness? And are not they the ones who have stolen the daughters of the Lamanites?

19 And now, behold, and tell the king of these things, that he may tell his people that they may be pacified towards us; for behold **they are already**

**preparing to come against us**; and behold also there are but few of us. **Only diplomacy can save them... Limhi’s forbearance saved his people’s lives. By saving his enemy he preserved his people.**

20 And behold, they come with their numerous hosts; and **except the king doth pacify them towards us we must perish.**

21 For are not the words of Abinadi fulfilled, which he prophesied against us—and all this because we would not hearken unto the words of the Lord, and turn from our iniquities?

22 And now let us pacify the king, and we fulfil the oath which we have made unto him; for it is better that we should be in bondage than that we should lose our lives; therefore, **let us put a stop to the shedding of so much blood. Most of us aren’t guilty of shedding blood, but we can resolve to stop causing damage in our relationships.**

23 And now Limhi told the king all the things concerning his father, and the priests that had fled into the wilderness, and attributed the carrying away of their daughters to them.

24 And it came to pass that the king was pacified towards his people; and he said unto them: Let us go forth to meet my people, without arms; and I swear unto you with an oath that my people shall not slay thy people.

25 And it came to pass that they followed the king, and went forth without arms to meet the Lamanites. And it came to pass that they did meet the Lamanites; and the king of the Lamanites did bow himself down before them, and did plead in behalf of the people of Limhi. **What amazing humility.**

26 And when the Lamanites **saw** the people of Limhi, that they were **without arms**, they **had compassion** on them and were **pacified** towards them, and returned with their king in peace to their own land. **Another formula: We truly see others, see their vulnerability, have compassion, and feel peaceful feelings toward them.**

## **Mosiah 21**

1 And it came to pass that Limhi and his people returned to the city of Nephi, and began to  **dwell in the land again in peace.**

2 And it came to pass that after many days the Lamanites began again to be **stirred up in anger** against the Nephites, and they began to come into the borders of the land round about. **Why were they angry? The previous conflicts?**

3 Now they durst not slay them, because of the oath which their king had made unto Limhi; but they would smite them on their cheeks, and exercise authority over them; and began to put heavy burdens upon their backs, and drive them as they would a dumb ass— **Provocation and micro-aggressions (or not so micro)**

4 Yea, all this was done that the word of the Lord might be fulfilled. **This is Mormon’s interpretation.**

5 And now the afflictions of the Nephites were great, and there was **no way that they could deliver themselves** out of their hands, for the Lamanites had surrounded them on every side.

6 And it came to pass that the people began to **murmur** with the king because of their afflictions; and they began to be desirous to go against them to battle. And they did **afflict the king sorely with their complaints**; therefore he granted unto them that they should do according to their desires.

7 And they gathered themselves together again, and put on their armor, and went forth against the Lamanites to drive them out of their land.

8 And it came to pass that the Lamanites did **beat them, and drove them back, and slew many of them.**

9 And now there was a great **mourning** and **lamentation** among the people of Limhi, the widow mourning for her husband, the son and the daughter mourning for their father, and the brothers for their brethren.

10 Now there were a great many widows in the land, and they did cry mightily from day to day, for a great fear of the Lamanites had come upon them.

11 And it came to pass that their continual cries did stir up the remainder of the people of Limhi to anger against the Lamanites; and they **went again to battle**, but they were **driven back again, suffering much loss.**

12 Yea, they **went again even the third time**, and suffered in the like manner; and **those that were not slain** returned again to the city of

Nephi. They get so lost in a cycle of self-destructive behavior that they destroy themselves almost completely before they humble themselves. Or rather, they are severely humbled. Choosing to submit/humble yourself vs.

13 And they did **humble themselves even to the dust, subjecting themselves** to the yoke of bondage, **submitting themselves** to be smitten, and to be driven to and fro, and burdened, according to the desires of their enemies.

14 And they did **humble themselves even in the depths of humility**; and they did **cry mightily to God**; yea, even all the day long did they cry unto their God that he would deliver them out of their afflictions.

15 And now the Lord was slow to hear their cry because of their iniquities; nevertheless the Lord did hear their cries, and **began to soften the hearts of the Lamanites** that they began to ease their burdens; yet the Lord did not see fit to deliver them out of bondage. [I am troubled by Mormon's commentary here. Remember this is his interpretation that we can't take at face value. It is more likely that the Lamanites were slow to respond because of the long history of violence between the groups. Like how it takes time to rebuild trust in relationships.](#)

16 And it came to pass that they began to **prosper by degrees** in the land, and began to raise grain more abundantly, and flocks, and herds, that they did not suffer with hunger.

17 Now there was a great number of women, more than there was of men; therefore king Limhi commanded that **every man should impart to the support of the widows and their children, that they might not perish** with hunger; and this they did because of the greatness of their number that had been slain.

18 Now the people of Limhi kept together in a body as much as it was possible, and secured their grain and their flocks;

19 And the king himself did not trust his person without the walls of the city, unless he took his guards with him, fearing that he might by some means fall into the hands of the Lamanites.

20 And he caused that his people should watch the land round about, that by some means they might take those priests that fled into the wilderness,

who had stolen the daughters of the Lamanites, and that had caused such a great destruction to come upon them.

21 For they were desirous to take them that they might punish them; for they had come into the land of Nephi by night, and carried off their grain and many of their precious things; therefore they laid wait for them. **Priests are causing all sorts of problems... the consequences of wickedness spread.**

22 And it came to pass that there was no more disturbance between the Lamanites and the people of Limhi, even until the time that Ammon and his brethren came into the land.

23 And the king having been without the gates of the city with his guard, discovered Ammon and his brethren; and **supposing them to be priests of Noah** therefore he caused that they should be taken, and bound, and cast into prison. And had they been the priests of Noah he would have caused that they should be put to death. **Assumptions and context... makes since that Limhi would be hyper vigilant.**

24 But when he found that they were not, but that they were his brethren, and had come from the land of Zarahemla, he was filled with exceedingly great joy. **Understatement.**

25 Now king Limhi had sent, previous to the coming of Ammon, a small number of men to search for the land of Zarahemla; but they could not find it, and they were lost in the wilderness.

26 Nevertheless, they did find a land which had been peopled; yea, a land which was covered with dry bones; yea, a land which had been peopled and which had been destroyed; and they, having supposed it to be the land of Zarahemla, returned to the land of Nephi, having arrived in the borders of the land not many days before the coming of Ammon.

27 And they brought a record with them, even a record of the people whose bones they had found; and it was engraven on plates of ore.

28 And now Limhi was again filled with joy on learning from the mouth of Ammon that king Mosiah had a gift from God, whereby he could interpret such engravings; yea, and Ammon also did **rejoice**. **(This narrative is also told in Mosiah 7-8)**

29 Yet Ammon and his brethren were filled with **sorrow** because so many of their brethren had been slain;

30 And also that king Noah and his priests had caused the people to commit so many sins and iniquities against God; and they also did **mourn** for the death of Abinadi; and also for the departure of Alma and the people that went with him, who had formed a church of God **through the strength and power of God**, and faith on the words which had been spoken by Abinadi.

31 Yea, they did **mourn** for their departure, for they knew not whither they had fled. Now they would have gladly joined with them, for they themselves had entered into a covenant with God to serve him and keep his commandments. *I have been struck by the emotional range expressed in these verses.*

32 And now since the coming of Ammon, king Limhi had also entered into a covenant with God, and also many of his people, to serve him and keep his commandments.

33 And it came to pass that king Limhi and many of his people were **desirous to be baptized**; but there was none in the land that had authority from God. And **Ammon declined doing this thing**, considering himself an unworthy servant. *I wonder why.*

34 Therefore they did not at that time form themselves into a church, waiting upon the Spirit of the Lord. Now they were desirous to become even as Alma and his brethren, who had fled into the wilderness.

35 They were **desirous to be baptized** as a witness and a testimony that they were willing to serve God with all their hearts; nevertheless they did prolong the time; and an account of their baptism shall be given hereafter.

36 And now **all the study** of Ammon and his people, and king Limhi and his people, was to deliver themselves out of the hands of the Lamanites and from bondage. *There are times in our life that require hyper focus on one task. Getting ourselves “out of bondage” is an admirable goal.*

## **Mosiah 22**

1 And now it came to pass that Ammon and king Limhi began to **consult with the people** how they should **deliver themselves out of bondage**; and even they did cause that all the people should gather themselves together; and this they did that they might have the voice of the people

concerning the matter. **Good strategy... talk to everyone and learn what their ideas are.**

2 And it came to pass that they could find no way to deliver themselves out of bondage, except it were to take their women and children, and their flocks, and their herds, and their tents, and **depart** into the wilderness; for the Lamanites being so numerous, it was impossible for the people of Limhi to contend with them, thinking to deliver themselves out of bondage by the sword.

3 Now it came to pass that Gideon went forth and stood before the king, and said unto him: Now O king, thou hast hitherto hearkened unto my words many times when we have been contending with our brethren, the Lamanites.

4 And now O king, if thou hast not found me to be an unprofitable servant, or if thou hast hitherto listened to my words in any degree, and they have been of service to thee, even so I desire that thou wouldst listen to my words at this time, and **I will be thy servant and deliver this people out of bondage.**

5 And the king granted unto him that he might speak. And Gideon said unto him:

6 Behold the back pass, through the back wall, on the back side of the city. The Lamanites, or the **guards** of the Lamanites, by night are **drunken**; therefore let us send a proclamation among all this people that they gather together their flocks and herds, that they may drive them into the wilderness by night. **Limhi's people exploit the guards' character flaw.**

7 And I will go according to thy command and pay the last **tribute of wine** to the Lamanites, and they will be drunken; and we will pass through the secret pass on the left of their camp when they are drunken and asleep.

8 Thus we will depart with our women and our children, our flocks, and our herds into the wilderness; and we will travel around the land of Shilom.

9 And it came to pass that the king hearkened unto the words of Gideon.

10 And king Limhi caused that his people should gather their flocks together; and he sent the tribute of wine to the Lamanites; and he also sent more wine, as a present unto them; and **they did drink freely** of the wine which king Limhi did send unto them.

11 And it came to pass that the people of king Limhi did depart by night into the wilderness with their flocks and their herds, and they went round about the land of Shilomin the wilderness, and bent their course towards the land of Zarahemla, being led by Ammon and his brethren.

12 And they had taken all their gold, and silver, and their precious things, which they could carry, and also their provisions with them, into the wilderness; and they pursued their journey.

13 And after being many days in the wilderness they arrived in the land of Zarahemla, and joined Mosiah's people, and became his subjects.

14 And it came to pass that Mosiah received them with joy; and he also received their records, and also the records which had been found by the people of Limhi.

15 And now it came to pass when the Lamanites had found that the people of Limhi had departed out of the land by night, that they sent an army into the wilderness to pursue them;

16 And after they had pursued them two days, they could no longer follow their tracks; therefore they were lost in the wilderness.

### **Mosiah 23**

Note how these two stories of deliverance are juxtaposed.

1 Now Alma, having been **warned of the Lord** that the armies of king Noah would come upon them, and having made it known to his people, therefore they gathered together their flocks, and took of their grain, and departed into the wilderness before the armies of king Noah. The direct intervention of God is much stronger in Alma's story... in Limhi's story God softens the Lamanites hearts (at least he does according to Mormon), but otherwise they pretty much need to figure things out themselves. With Alma and his people God helps them every step of the way.

2 And the **Lord did strengthen them**, that the people of king Noah could not overtake them to destroy them. They were warned to flee and then strengthened during that flight. The Lord is their strength.

3 And they fled eight days' journey into the wilderness.

4 And they came to a land, yea, even a very beautiful and pleasant land, a land of pure water.

5 And they pitched their tents, and began to till the ground, and began to build buildings; yea, they were **industrious**, and did **labor exceedingly**. They are so willing to do their part—they throw themselves into hard work and dedication.

6 And the people were desirous that Alma should be their king, for he was beloved by his people.

7 But he said unto them: Behold, it is not expedient that we should have a king; for thus saith the Lord: Ye shall not esteem one flesh above another, or one man shall not think himself above another; therefore I say unto you it is not expedient that ye should have a king.

8 **Nevertheless, if it were possible that ye could always have just men to be your kings it would be well for you to have a king.** With ethics we need to acknowledge both the ideal and the real. For example, many ideas would work great if humans could reliably take care of each other, but we don't. Think about how amazing the world would be if we could put the principles of King Benjamin's speech into practice! I strongly agree that we need to take human nature, tendencies, and limitations seriously.

9 But remember the **iniquity of king Noah and his priests**; and **I myself was caught in a snare**, and did many things which were abominable in the sight of the Lord, which caused me **sore repentance**; Balanced statement—Noah and his priests supported each other in their sins, and Alma honestly acknowledges the ways he fell short and made terrible mistakes.

10 Nevertheless, **after much tribulation**, the Lord did hear my cries, and did answer my prayers, and has made me an instrument in his hands in bringing so many of you to a knowledge of his truth. True repentance is effortful, costly even.

11 Nevertheless, in this I do not glory, for I am unworthy to glory of myself.

12 And now I say unto you, ye have been oppressed by king Noah, and have been in bondage to him and his priests, and have been **brought into iniquity** by them; therefore ye were **bound with the bands of iniquity**. Again, note how seriously the Book of Mormon takes the idea that

leaders/others can “cause us to sin”. We are more influenced by context than we would like to admit.

13 And now as ye have been **delivered by the power of God out of these bonds**; yea, even out of the hands of king Noah and his people, and also from the bonds of iniquity, even so I desire that ye should **stand fast in this liberty wherewith ye have been made free**, and that ye trust no man to be a king over you. What a great phrase! (Similar to Galatians 5:1, “Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage.”). Our freedom fluctuates. How can we “stand fast” in freedom we have gained?

14 And also trust no one to be your teacher nor your minister, except he be a man of God, walking in his ways and keeping his commandments.

15 Thus did Alma teach his people, that every man should **love his neighbor as himself**, that there should be **no contention** among them.

16 And now, Alma was their **high priest**, he being the **founder of their church**. Won't be king but will be their high priest.

17 And it came to pass that none received authority to preach or to teach except it were by him from God. Therefore he **consecrated all their priests and all their teachers**; and none were consecrated except they were just men.

18 Therefore they did watch over their people, and did nourish them with things pertaining to righteousness.

19 And it came to pass that they began to prosper exceedingly in the land; and they called the land Helam. Lands are usually named after their leaders (Nephi, Moriancumr, cities in Captain Moroni's time). I think Alma's humility and discomfort led him to deflect that honor, which is why I believe Helam to be his father.

20 And it came to pass that they did **multiply and prosper exceedingly** in the land of Helam; and they built a city, which they called the city of Helam.

21 Nevertheless the Lord seeth fit to chasten his people; yea, he trieth their patience and their faith. This is Mormon's commentary. I think that \*life\* chastens and tries us. If we turn to God and true principles we can

make the best of those difficulties, learn and be transformed by them. This is what Alma’s people do.

22 Nevertheless—whosoever **putteth his trust in him** the same shall be lifted up at the last day. Yea, and thus it was with this people.

23 For behold, I will show unto you that they were brought into bondage, and **none could deliver them but the Lord their God**, yea, even the God of Abraham and Isaac and of Jacob. (Even though Mormon just told a story of how Limhi’s people delivered themselves...)

24 And it came to pass that he did deliver them, and **he did show forth his mighty power unto them**, and great were their rejoicings.

25 For behold, it came to pass that while they were in the land of Helam, yea, in the city of Helam, while tilling the land round about, behold an army of the Lamanites was in the borders of the land.

26 Now it came to pass that the brethren of Alma fled from their fields, and gathered themselves together in the city of Helam; and they were much frightened because of the appearance of the Lamanites.

**27 But Alma went forth and stood among them, and exhorted them that they** should not be frightened, **but that they should** remember the Lord their God and he would deliver them. I bet this promise really tried the patience of the people. They were enslaved for \*years\*. Notice the “they” and “we”

Alma 5:5 suggests this:

5 And behold, after that, they were brought into bondage by the hands of the Lamanites in the wilderness; yea, I say unto you, they were in captivity, and again the Lord did deliver them out of bondage by the power of his word; and we were brought into this land, and here we began to establish the church of God throughout this land also. In other words, Alma the Younger’s childhood was likely under the enslavement of Amulon.

28 Therefore they **hushed their fears**, and began to cry unto the Lord that he would soften the hearts of the Lamanites, that they would spare them, and their wives, and their children. **What extraordinary faith.**

29 And it came to pass that the Lord did **soften the hearts of the Lamanites**. And Alma and his brethren went forth and **delivered themselves up into their hands**; and the Lamanites took possession of the land of Helam.

30 Now the armies of the Lamanites, which had followed after the people of king Limhi, had been lost in the wilderness for many days.

31 And behold, they had found those priests of king Noah, in a place which they called Amulon; and they had begun to possess the land of Amulon and had begun to till the ground.

32 Now the name of the leader of those priests was **Amulon**.

33 And it came to pass that Amulon did plead with the Lamanites; and he also sent forth their wives, who were the daughters of the Lamanites, to plead with their brethren, that they should not destroy their husbands.

34 And the Lamanites had compassion on Amulon and his brethren, and did not destroy them, because of their wives. **Ugh. Not only do Amulon and the other priests abandon their former families, wives and children, not only do they kidnap these young Lamanite women and (force?) them to marry them, but they then use this terrible arrangement to their own advantage.**

35 And Amulon and his brethren did join the Lamanites, and they were traveling in the wilderness in search of the land of Nephi when they discovered the land of Helam, which was possessed by Alma and his brethren.

36 And it came to pass that the Lamanites promised unto Alma and his brethren, that if they would show them the way which led to the land of Nephi that they would grant unto them their lives and their liberty. **So Alma had to betray his people on pain of death?**

37 But after Alma had shown them the way that led to the land of Nephi the Lamanites **would not keep their promise**; but they set guards round about the land of Helam, over Alma and his brethren. **They have less honor than the king of the Lamanites had.**

38 And the remainder of them went to the land of Nephi; and a part of them returned to the land of Helam, and also brought with them the wives and the children of the guards who had been left in the land.

39 And the king of the Lamanites had granted unto Amulon that he should be a king and a ruler over his people, who were in the land of Helam; nevertheless he should have no power to do anything contrary to the will of the king of the Lamanites.

## Mosiah 24

1 And it came to pass that Amulon did gain favor in the eyes of the king of the Lamanites; therefore, the king of the Lamanites granted unto him and his brethren that they should be appointed teachers over his people, yea, even over the people who were in the land of Shemlon, and in the land of Shilom, and in the land of Amulon. [Amulon again uses his flattery.](#)

2 For the Lamanites had taken possession of all these lands; therefore, the king of the Lamanites had appointed kings over all these lands.

3 And now the name of the king of the Lamanites was Laman, being called after the name of his father; and therefore he was called king Laman. And he was king over a numerous people.

4 And he appointed **teachers of the brethren of Amulon in every land** which was possessed by his people; and thus the language of Nephi began to be taught among all the people of the Lamanites.

5 And they were a people **friendly one with another**; nevertheless they knew not God; neither did the brethren of Amulon teach them anything concerning the Lord their God, neither the law of Moses; nor did they teach them the words of Abinadi;

6 But they taught them that they should keep their record, and that they might **write** one to another.

7 And thus the Lamanites began to increase in **riches**, and began to **trade** one with another and wax great, and began to be a cunning and a wise people, **as to the wisdom of the world**, yea, a very cunning people, delighting in all manner of wickedness and plunder, except it were among their own brethren. [This is probably where years pass.](#)

8 And now it came to pass that Amulon began to exercise authority over Alma and his brethren, and began to persecute him, and cause that his children should persecute their children.

9 For Amulon knew Alma, that he had been one of the king's priests, and that it was he that believed the words of Abinadi and was driven out before the king, and therefore **he was wroth with him**; for he was subject to king Laman, yet he exercised authority over them, and put tasks upon them, and put task-masters over them. [Personal enmity.](#)

10 And it came to pass that **so great were their afflictions that they began to cry mightily to God.**

11 And Amulon commanded them that they should stop their cries; and he put guards over them to watch them, that whosoever should be found calling upon God should be put to death. [Praying/expressing faith in God became a capital crime.](#)

12 And Alma and his people did not raise their voices to the Lord their God, but **did pour out their hearts to him**; and he did know the thoughts of their hearts. [I think this answers the martyrdom/ "Deny God or die!" conundrum... do what you need to do to live, and God understands your heart.](#)

13 And it came to pass that **the voice of the Lord came to them in their afflictions**, saying: Lift up your heads and be of good comfort, for I know of the covenant which ye have made unto me; and **I will covenant with my people and deliver them out of bondage.**

14 And **I will also ease the burdens** which are put upon your shoulders, that even you cannot feel them upon your backs, even while you are in bondage; and this will I do that ye may stand as witnesses for me hereafter, and that ye may know of a surety that I, the Lord God, do visit my people in their afflictions. [I have a strong testimony of this. The voice of God does come to us \\*in\\* our afflictions. Even before they go away, even if they don't go away, we can be comforted and strengthened by God in the midst of our difficulties. It is significant that God eases the burdens \\*by increasing their strength\\*, not reducing the load. Remember that story about the father who tells his child to push the boulder? I really relate to that.](#)

15 And now it came to pass that the burdens which were laid upon Alma and his brethren were made light; yea, **the Lord did strengthen them that they could bear up their burdens with ease**, and they did

**submit cheerfully** and with **patience** to all the will of the Lord. **This is an absolutely key verse with important personal application.**

16 And it came to pass that so **great was their faith and their patience** that the voice of the Lord came unto them again, saying: **Be of good comfort**, for on the morrow I will deliver you out of bondage.

17 And he said unto Alma: Thou shalt go before this people, and I will go with thee and deliver this people out of bondage.

18 Now it came to pass that Alma and his people in the night-time gathered their flocks together, and also of their grain; yea, even all the night-time were they gathering their flocks together. **Note that Limhi's people carried gold and wealth while Alma and his people bring the necessities of life.**

19 And in the morning the Lord **caused a deep sleep** to come upon the Lamanites, yea, and all their task-masters were in a profound sleep.

**Contrast: Limhi got the guards drunk while God put Alma's guards to sleep.**

20 And Alma and his people departed into the wilderness; and when they had **traveled all day** they pitched their tents in a valley, and they called the valley Alma, because he led their way in the wilderness.

21 Yea, and in the valley of Alma they **poured out their thanks to God** because he had been merciful unto them, and eased their burdens, and had delivered them out of bondage; for they were in bondage, and none could deliver them except it were the Lord their God. **Gratitude. Trials help us appreciate the good in our lives, or even the relief of the trials. As well as perspective.**

22 And they **gave thanks to God**, yea, all their men and all their women and all their children that could speak lifted their voices in the praises of their God.

23 And now the Lord said unto Alma: Haste thee and get thou and this people out of this land, for the Lamanites have awakened and do pursue thee; therefore get thee out of this land, and **I will stop the Lamanites** in this valley that they come no further in pursuit of this people.

24 And it came to pass that they departed out of the valley, and took their journey into the wilderness.

25 And after they had been in the wilderness twelve days they arrived in the land of Zarahemla; and **king Mosiah did also receive them with joy.**

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Additional Reading: [Bible Dictionary](#), [“Baptism,”](#) 618–19.

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## **Baptism**

From a Greek word meaning to “dip” or “immerse.” Baptism in water is the introductory ordinance of the gospel and must be followed by baptism of the Spirit in order to be complete. As one of the ordinances of the gospel, it is associated with faith in the Lord Jesus Christ, repentance, and the laying on of hands for the gift of the Holy Ghost. Baptism has always been practiced whenever the gospel of Jesus Christ has been on the earth and has been taught by men holding the holy priesthood who could administer the ordinances. Although there is some obscurity in the Bible as to the antiquity of baptism before the time of Jesus, from latter-day revelation it is clear that Adam was baptized ([Moses 6:64–68](#)) and that the patriarchs and prophets since his time have taught the gospel and administered the ordinances that pertain to the gospel. This includes both water baptism and the laying on of hands for the Holy Ghost ([Moses 8:23–24](#)). The Book of Mormon shows also that baptism was taught and practiced long before the coming of Jesus Christ ([2 Ne. 31](#); [Mosiah 18:8–17](#)). In the New Testament, Paul speaks of the children of Israel being baptized by Moses “in the cloud and in the sea” ([1 Cor. 10:1–4](#)). Noah and Abraham are spoken of as “preachers of righteousness,” which means they taught the gospel and administered its ordinances ([Gal. 3:8](#); [Heb. 4:1–2](#); [2 Pet. 2:5](#); [Moses 8:23–24](#)).

Baptism symbolizes death, burial, and resurrection and can only be done by immersion. It is clear that John the Baptist and Philip baptized in that manner ([Matt. 3:16](#); [Acts 8:37–39](#); [Rom. 6:1–6](#); [Col. 2:12](#); [D&C 20:72–74](#); [128:12–13](#)). Any other method is not baptism.

We learn from latter-day revelation, which confirms the teaching in the Bible, that the Aaronic Priesthood has authority to baptize with water, whereas the Melchizedek Priesthood has power to baptize not only with water but also to confer the Holy Ghost ([D&C 13](#); [JS—H 1:68–72](#)). We note also that John the Baptist, who had the Aaronic Priesthood, recognized this distinction and used it to illustrate one of the differences between his mission and the mission of Jesus, who had the priesthood of Melchizedek ([Matt. 3:11](#); [Mark 1:8](#); [Luke 3:15–16](#); [John 1:25–33](#); contrast [Acts 8:5–25](#)). Baptism is not optional if one wishes the fulness of salvation. Jesus said a person must be born of water and of the Spirit ([John 3:3–5](#)). When He sent the Twelve Apostles forth to teach the gospel He told them that whosoever believed and was baptized would be saved, and whosoever did not believe would be damned ([Mark 16:16](#)). Jesus Himself was baptized “to fulfil all righteousness” ([Matt. 3:15](#); [2 Ne. 31:4–11](#)). But the Pharisees, being unwilling to accept the gospel, “rejected the counsel of God against themselves, being not baptized” ([Luke 7:30](#)).

Baptism in water has several purposes. It is for the remission of sins, for membership in the Church, and for entrance into the celestial kingdom; it is also the doorway to personal sanctification when followed by the reception of the Holy Ghost.

The age at which baptism should be administered is not specified in the Bible, although it is evident that candidates were to be old enough to be capable of belief and have some understanding. In latter-day revelation we

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learn that the Lord has set the age at eight years as the time when a person begins to become accountable and can be baptized ([D&C 20:71](#); [68:25–28](#)). This was also the age given in Old Testament times ([JST Gen. 17:11](#) [\[Appendix\]](#)).

Baptism is a most sacred ordinance, which a person, having received it, can remember throughout life as a reminder of the personal commitment to Jesus Christ. Its symbolism is beautiful, and its consequences ever so desirable. John the Baptist had the signal honor among all men to take the Son of God into the water and baptize Him, after which he saw the Holy Ghost descend upon Jesus. By being baptized Jesus obeyed the law Himself and set the example for all mankind. See also [Confirmation](#); [John the Baptist](#); [Laying on of hands](#).

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