



23. Mosiah's Reign in Zarahemla Mosiah 25–29

Conversion of Alma²

“My soul hath been redeemed from the gall of bitterness and bonds of iniquity. I was in the darkest abyss; but now I behold the marvelous light of God. My soul was racked with eternal torment; but I am snatched, and my soul is pained no more.” (Mosiah 27:29)

Hymn 94, “Come, Ye Thankful People, Come”

“ . . . when they beheld those that had been delivered out of bondage they were filled with exceedingly great joy. . . And again, when they thought of the immediate goodness of God, and his power in delivering Alma and his brethren out of the hands of the Lamanites and of bondage, they did raise their voices and give thanks to God.” (Mosiah 25:8, 9)

Come, ye thankful people, come;
Raise the song of harvest home.
All is safely gathered in
Ere the winter storms begin.
God, our Maker, doth provide
For our wants to be supplied.
Come to God's own temple, come;
Raise the song of harvest home.

All the world is God's own field,
Fruit unto his praise to yield,
Wheat and tares together sown,
Unto joy or sorrow grown.
First the blade, and then the ear,
Then the full corn shall appear.
Lord of harvest, grant that we
Wholesome grain and pure may be.

Major Events of Mosiah's Reign

- Gathering of the People (25:1-13)
- Alma established the Church in the lands of Zarahemla (25:14-24)
- Alma struggles with persecution from without and apostasy within (26:1-27:7)
- Conversion of Alma the Younger and the four sons of Mosiah (27:8-28:9)
- Record-keeping (28:10-20)
 - Mosiah translates the twenty-four gold plates of the Jaredite record
 - Records entrusted to Alma²
- Governmental reforms: establishment of the system of judges

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Gathering of the People (25:1-18)

- “And now king Mosiah caused that all the people should be gathered together.” (25:1)
 - Nephites in Zarahemla (descendants of original refugees under Mosiah¹)
 - People of Zarahemla (“Mulekites”)
 - Returning Nephite colonists (Limhi and Alma’s people)
- What differences were there in the backgrounds of these peoples? What challenges were there to their unity?
- Reading of the records
 - “And now, when Mosiah had made an end of reading the records, his people who tarried in the land were struck with wonder and amazement. For they knew not what to think; for when they beheld those that had been delivered out of bondage they were filled with exceedingly great joy.” (25:7-8)

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Establishment of the Church (25:14-24)

- “And Alma did speak unto them, when they were assembled together in large bodies, and he went from one body to another, **preaching unto the people repentance and faith on the Lord . . .** And it came to pass that king **Mosiah granted unto Alma that he might establish churches throughout all the land of Zarahemla;** and gave him **power to ordain priests and teachers over every church.**” (25:15–19)
 - After Limhi’s people are baptized, then many of those living in the Land of Zarahemla were also baptized and churches (branches of the church) were established
 - Why was there not a church before?
- **How did the establishment of the church throughout the land help strengthen the land’s new unity?**
 - Compare to the diversity of backgrounds in the church but the unity of faith

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Persecution and Apostasy

- Young unbelievers (26:1-6)
 - “Now it came to pass that there were many of the rising generation that could not understand the words of king Benjamin, being little children at the time he spake unto his people . . . **And now because of their unbelief they could not understand the word of God;** and their hearts were hardened. And they would not be baptized; neither would they join the church.” (26:1-4)
- Questions of Church discipline (26:7-33)
 - “But king Mosiah said unto Alma: Behold, I judge them not; therefore I deliver them into thy hands to be judged.” (26:12)
 - What does this verse tell us about the relations of Church and state?
 - What did the Lord need to teach Alma before he was ready to judge the offenders?
 - “. . . **if he confess his sins before thee and me, and repenteth in the sincerity of his heart, him shall ye forgive, and I will forgive him also.**” (26:29)
- Alma regulates the Church (26:34-39)
- An end to persecutions leads to peace and prosperity (27:1-7)

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“The angel of the Lord appeared . . .”

Conversion of Alma the Younger (27:8-28:7)

- Alma and the sons of Mosiah rebuked by an angel (27:8-17)
 - “Nevertheless he cried again, saying: **Alma, arise and stand forth, for why persecutest thou the church of God?** For the Lord hath said: **This is my church, and I will establish it; and nothing shall overthrow it, save it is the transgression of my people.**” (Mosiah 26:13)
 - Cf. Alma 36:11, “**If thou wilt be destroyed of thyself, seek no more to destroy the church of God . . .**”
- Angelic intervention as an answer to prayer (Mosiah 26:14)
 - Why did Alma the younger and the apostle Paul receive divine intervention to encourage them to repent when the children of so many righteous parents today do not?
 - Consider what angels are (any messenger or representative of the Lord)
 - What damage were they doing and what were their future potentials and missions?
 - “Prayers brought on the intervention, the situation and the individuals determined the magnitude”
 - the idea of “leveling the playing field” (assuming that Satan, knowing their potential, had subjected them to an unusual level of opposition up to that point)

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“Behold I am born of the Spirit . . .”

Conversion of Alma the Younger (27:8-28:7)

- Prayers and fasting for Alma's recovery (27:18-22)
- Alma's confession (27:23-31)
 - “For, said he, ***I have repented of my sins, and have been redeemed of the Lord; behold I am born of the Spirit.*** And the Lord said unto me: Marvel not that **all mankind, yea, men and women, all nations, kindreds, tongues and people, must be born again; yea, born of God, changed from their carnal and fallen state, to a state of righteousness, being redeemed of God, becoming his sons and daughters; And thus they become new creatures; and unless they do this, they can in nowise inherit the kingdom of God.**” (Mosiah 27:24–26)
 - “***My soul hath been redeemed from the gall of bitterness and bonds of iniquity. I was in the darkest abyss; but now I behold the marvelous light of God. My soul was racked with eternal torment; but I am snatched, and my soul is pained no more.***” (Mosiah 27:29)
- Alma and the sons of Mosiah preach and build up the Church (27:32-37)

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Sons of Mosiah Wish to Preach to the Lamanites (28:1-9)

- “That perhaps they might bring them to the knowledge of the Lord their God, and convince them of the iniquity of their fathers; and that perhaps they might cure them of their hatred towards the Nephites, that they might also be brought to rejoice in the Lord their God, that they might become friendly to one another, and that there should be no more contentions in all the land which the Lord their God had given them . . .” (Mosiah 28:2–3)
- “And the Lord said unto Mosiah: ‘Let them go up, for many shall believe on their words, and they shall have eternal life; and I will deliver thy sons out of the hands of the Lamanites.’” (Mosiah 28:7)

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Governmental Reforms (28:10-29:47)

- Record-keeping (28:10-20)
 - Mosiah translates the twenty-four gold plates of the Jaredite record (28:10-19)
 - Records entrusted to Alma² (28:20)
- Mosiah writes against kingship (29:1-36)
 - Reacting against the recent example of Noah³
 - “Now it is not common that the voice of the people desireth anything contrary to that which is right; but it is common for the lesser part of the people to desire that which is not right . . .” (29:26a)
 - “And if the time comes that the voice of the people doth choose iniquity, then is the time that the judgments of God will come upon you . . .” (29:27a)
- Establishment of the system of judges (29:37-47)
 - Cf. Book of Judges in the Old Testament: Hebrew *shophetim*—war leader, executive, judge
 - Not quite like our president (tend to hold office for life, often succeeded by sons), but the important role of the “voice of the people” is similar

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