

## Lesson 13: Mosiah 28, 29

### First Reading: Mosiah 28: 1-20

1.
  - A. What do the sons of Mosiah request of their father and why?
  
  - B. What clue is there in the text that King Mosiah did not want them to go?
  
2.
  - A. King Mosiah prays in response to the request of his sons. What do we learn just from the fact that he prayed before he gave his sons a final answer?
  
  - B. What information does he get from God that he could not have known if he hadn't prayed?
  
  - C. Sometimes we don't pray about a thing because we think the answer is so obvious. What's wrong with that strategy?
  
3.
  - A. To whom does Mosiah give responsibility for the Nephite records?
  
  - B. What other things and responsibilities does he give him?

**Second Reading:** Mosiah 29:1-24 Note: This chapter is very significant because King Mosiah changes their political system to a system of judges. They begin reckoning time from this point forward, speaking of the fifth year of the judges, for example.

4. What is your estimation of the character of King Mosiah? Please support your ideas from the text.
  
5. Name four reasons King Mosiah gives for his decision to do away with government by kings?
  
6. Upon what basis has King Mosiah judged the people in the past? Cite verses.
  
7. What does King Mosiah have to say about our now familiar theme of bondage.

### Third Reading: Mosiah 29: 25-47

8. Under the new system, the judges would be selected by the voice of the people.
  - A. According to the text, what is the advantage of such a democratic (the people get a vote) system?
  
  - B. What is the potential negative of such a system? Cite verse.

- C. Do you see similar potential problems for democracies in our world today?
9. What do you think is necessary for a society to successfully function as a democracy, ie, according to the "voice of the people"?
10. A. How important do you think it is for Latter-day Saint women to be involved in the political process in their communities?
- B. Can you share an example of a woman who made a difference in her community by getting involved in "politics"? (Politics loosely defined...everything from the PTA, to local land use boards, to the SPCA.)
11. What "checks and balances" did Mosiah provide for in the new government system?
12. How does liberty make it possible for people to be righteous?
13. A. Who was made the first chief judge?
- B. What was his other "job"?
- C. CHALLENGE QUESTION: We would call this a conflict between church and state. Why did it work in this case?
14. A. Why do you think the people "waxed strong in love towards Mosiah"? (Mosiah 29:40)
- B. What is the power in people's lives of a leader who actually leads by love?
15. Read the excerpts from Alma in the Scripture List given at the end of these questions.
- A. What fact about lawyers in Nephite society is similar to our own way of using the services of lawyers today?
- B. What was the weakness of this system and how did the lawyers corrupt it?

16. Read Helaman 4:20-23 in the Scripture List. What happened to the Nephites when they changed Mosiah's laws?

MOSIAH REVIEW

17. Skim back through chapters 1-5. What did you particularly like from King Benjamin's address?

18. Skim chapters 7-16. What was the most important thing to you that came from your study of Abinadi's life and message?

19. What will you take away from the stories of Limhi's and Alma's escapes from bondage?

20. Was there a verse of scripture or story that came to have special meaning for you as you did this study? Explain.

## Scripture List for Mosiah Lesson 13

### Alma 1:1

Now it came to pass that in the first year of the reign of the judges over the people of Nephi, from this time forward, king Mosiah having gone the way of all the earth, having warred a good warfare, walking uprightly before God, leaving none to reign in his stead; nevertheless he had established laws, and they were acknowledged by the people; therefore they were obliged to abide by the laws which he had made.

### Alma 11:1-20

1 Now it was in the law of Mosiah that every man who was a judge of the law, or those who were appointed to be judges, should receive wages according to the time which they labored to judge those who were brought before them to be judged.

2 Now if a man owed another, and he would not pay that which he did owe, he was complained of to the judge; and the judge executed authority, and sent forth officers that the man should be brought before him; and he judged the man according to the law and the evidences which were brought against him, and thus the man was compelled to pay that which he owed, or be stripped, or be cast out from among the people as a thief and a robber.

3 And the judge received for his wages according to his time—a senine of gold for a day, or a senum of silver, which is equal to a senine of gold; and this is according to the law which was given.

4 Now these are the names of the different pieces of their gold, and of their silver, according to their value. And the names are given by the Nephites, for they did not reckon after the manner of the Jews who were at Jerusalem; neither did they measure after the manner of the Jews; but they altered their reckoning and their measure, according to the minds and the circumstances of the people, in every generation, until the reign of the judges, they having been established by king Mosiah.

5 Now the reckoning is thus—a senine of gold, a seon of gold, a shum of gold, and a limnah of gold.

6 A senum of silver, an amnor of silver, an ezrom of silver, and an onti of silver.

7 A senum of silver was equal to a senine of gold, and either for a measure of barley, and also for a measure of every kind of grain.

8 Now the amount of a seon of gold was twice the value of a senine.

9 And a shum of gold was twice the value of a seon.

10 And a limnah of gold was the value of them all.

11 And an amnor of silver was as great as two senums.

12 And an ezrom of silver was as great as four senums.

13 And an onti was as great as them all.

14 Now this is the value of the lesser numbers of their reckoning—

15 A shiblon is half of a senum; therefore, a shiblon for half a measure of barley.

16 And a shiblum is a half of a shiblon.

17 And a Leah is the half of a shiblum.

18 Now this is their number, according to their reckoning.

19 Now an antion of gold is equal to three shiblons.

20 Now, it was for the sole purpose to get gain, because they received their wages according to their employ, therefore, they did stir up the people to riotings, and all manner of disturbances and wickedness, that they might have more employ, that they might get money according to the suits which were brought before them; therefore they did stir up the people against Alma and Amulek.

**Helaman 4:19-22** And it came to pass, because of the greatness of the number of the Lamanites the Nephites were in great fear, lest they should be overpowered, and trodden down, and slain, and destroyed.

21 Yea, they began to remember the prophecies of Alma, and also the words of Mosiah; and they saw that they had been a stiffnecked people, and that they had set at naught the commandments of God;

22 And that they had altered and trampled under their feet the laws of Mosiah, or that which the Lord commanded him to give unto the people; and they saw that their laws had become corrupted, and that they had become a wicked people, insomuch that they were wicked even like unto the Lamanites.