

Book of Mormon Study – Helaman 1-6

Online zoom Sunday School, 23 Aug 2020

(<https://jayball.name/book-of-mormon-study-lessons>)

Hel 1:3

One of Pahoran's sons, Paanchi, his name is clearly Egyptian Nibley points out.

Paanchi is the one indisputable Egyptian name in the Book of Mormon. Nobody can ever dispute that, either that Joseph Smith could have invented it or that it could not be pure, 100% Egyptian, because Paanchi [Piankhi] was a very important person in Egyptian history, just before Lehi's day. It means "Amon is my life." And Pacumeni and Pahoran mean the person is a Syrian. That's what an Egyptian would call a person from northern Palestine. These are familiar Egyptian names. (Hugh Nibley, Teachings of the Book of Mormon, Semester 3, Lecture 73, pg 206-207)

Hel 1:24-25

And now he did not tarry in the land of Zarahemla, but he did march forth with a large army, even towards the city of Bountiful; for it was his determination to go forth and cut his way through with the sword, that he might obtain the north parts of the land. And, supposing that their greatest strength was in the center of the land, therefore he did march forth, giving them no time to assemble themselves together save it were in small bodies; and in this manner they did fall upon them and cut them down to the earth. But behold, this march of Coriantumr through the center of the land gave Moronihah great advantage over them, notwithstanding the greatness of the number of the Nephites who were slain.

[See Map]

Hel 3:29

Yea, we see that whosoever will may lay hold upon the word of God, which is quick and powerful, which shall divide asunder all the cunning and the snares and the wiles of the devil, and lead the man of Christ in a strait and narrow course across that everlasting gulf of misery which is prepared to engulf the wicked

Compare with:

A great and marvelous work is about to come forth unto the children of men. Behold, I am God; give heed to my word, which is quick and powerful, sharper than a two-edged sword, to the dividing asunder of both joints and marrow; therefore give heed unto my word. (D&C 14:1-2)

What insight do we gain from this image? Two edge swords cut both ways.

Gift of Tongues: “The gift of tongues...even cloven tongues as of fire (T&C 123:10). This is a strange figure. To cleave means both to stick together, glue, kleben, etc., and also to split or separate. A cloven tongue is a loosened and articulate tongue. The image here employed recalls both the two-edged sword which is the word or tongue of God, which is quick and powerful, sharper than a two-edged sword, to the dividing asunder of the joints and marrow, soul and spirit (T&C 16:1) and the fiery sword of the cherubim (kherev means sword). The next [sentence] confirms the use of metaphors, where ‘tongues as of fire’ is matched by the filling of the house ‘as with a rushing mighty wind.’ Was there real fire or a real wind? No, but there was something real that can best be described in those terms. We know that things really happened in the Kirtland Temple, where we read also of a sound as of rushing waters and hair as white wool.”[1] The Lord can give the Gift of Tongues, which constitutes the ability to speak “foreign” or non-native languages (see Acts 1:7–8; T&C 32:5), and He is also able to endow men and women with a loosened and articulate tongue, which speaks the words of God. To speak with a new tongue is to speak worthily of sacred things. It is to correctly weigh the truth of a matter, know by the power of the spirit that what is said is true and in conformity with God’s will, and then to speak it.

[1] Hugh Nibley, *Eloquent Witness: Nibley on Himself, Others, and the Temple*, 334–335.

Hel 4:7

And there they did fortify against the Lamanites, from the west sea, even unto the east; it being a day’s journey for a Nephite, on the line which they had fortified and stationed their armies to defend their north country.

[See Map]

Hel 4:10

And it came to pass in the sixty and first year of the reign of the judges they succeeded in regaining even the half of all their possessions.

[See Map]

Hel 4:14-16

Moronihah is leading the Nephites into battle and preaching to them and when they repent then they are able to regain their lands. Preaching the gospel to them is part of the military effort. Imagine that.

Hel 4:20-26

A lot being said in Hel 4:20 to end of chapter. Unbelief, spirit withdrawn. They are left unto themselves. What does that mean? Discuss my notes that I have taken on withdrawal of the spirit, God’s spirit will not always strive with man.

Hel 4:26

Not many years.

See:

And it came to pass that all these iniquities did come unto them in the space of not many years, insomuch that a more part of it had come unto them in the sixty and seventh year of the reign of the judges over the people of Nephi. (Hel 6:32)

Now this great iniquity had come upon the Nephites, in the space of not many years; and when Nephi saw it, his heart was swollen with sorrow within his breast; and he did exclaim in the agony of his soul: (Hel 7:6)

And thus in time, yea, even in the space of not many years, they became an exceedingly great band of robbers; and they did search out all the secret plans of Gadianton; and thus they became robbers of Gadianton. (Hel 11:26)

Amulek

Hel 5:9-10,37

Helaman teaches his sons about their names - and in this discourse he talks about Amulek. Amulek is also mentioned by the one Nephite dissenter in the Jail in the land of Nephi. What is it with Amulek? The record doesn't indicate that Amulek was down in the land of Nephi. When did he go down there? Why would the people in the jail be familiar with him. It occurs to me that the teaching of Amulek and his mission with Alma had become such a popular written scripture and teaching that everyone would have been familiar with it.

In the land of Nephi, same prison that Limhi cast Ammon in, and they are saying remember Amulek and Zeezrom? Didn't that happen in Ammonihah in the land of the Nephites? How do these people know Amulek and Zeezrom?

Are the events of this chapter included in what Christ was referring to:

And ye shall offer for a sacrifice unto me a broken heart and a contrite spirit. And whoso cometh unto me with a broken heart and a contrite spirit, him will I baptize with fire and with the Holy Ghost, even as the Lamanites, because of their faith in me at the time of their conversion, were baptized with fire and with the Holy Ghost, and they knew it not. (3 Ne 9:20)

Hel 5:35-42

Story of Aminadab. Why did he dissent from the church (assembly)? Were there the kind of problems in the church in Nephite times as we see in the church in our times? Often you would see Helaman¹ go out and set a regulation in the church. How much abuse of authority, as men may assume, was exercised unrighteously? (D&C 121). Even when a true prophet stands at the head and has to regulate things as in Helaman's day, how does this compare to our own day?

Hel 6:1

The Lamanites, who were incredibly more numerous than the Nephites, the more part of them had become righteous. The more part of a certain part of them or the more part of all of them? That's a big change. Whatever that entails, it happened within a matter of how many years? To me this time frame is astounding to contemplate. Then to apply that to today and recognize, to see how whatever the situation is, it can change so dramatically and so quickly.

Hel 6:24

tried, not according to the laws of their country, but according to the laws of their wickedness,

Antifa is one example who have their own rules that exercises itself above the law.

Hel 6:26

These secret oaths didn't get put into the hearts of the people by, they didn't get them from the records that Alma handed down, that Helaman was commanded not to divulge. But yea, they did get them from the very being who put it into the heart of Gadianton. This indicates revelation. Revelation from a dark source is just as real as revelation from a light source. You can, depending on whatever factors, receive revelation from Satan. Recall Korihor. This would require faith as well from a dark source. I'm reminded of the movie Now You See Me.

Note that Satan put it into the *heart* of Gadianton. See verse 30. And Alma 8:9. Hel 7:15; 16:22-23.

When light withdraws from God's chosen people, it is given unto another.

Hel 6:34

And thus we see that the Nephites did begin to dwindle in unbelief, and grow in wickedness and abominations, while the Lamanites began to grow exceedingly in the knowledge of their God; yea, they did begin to keep his statutes and commandments, and to walk in truth and uprightness before him.

Compare with cross references:

And my prayer to God is concerning my brethren, that they may once again come to the knowledge of God, yea, the redemption of Christ; that they may once again be a delightful people. (Words of Mormon 1:8)

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. (Mosiah 18:26)

And now, it has hitherto been wisdom in God that these things should be preserved; for behold, they have enlarged the memory of this people, yea, and convinced many of the error of their ways, and brought them to the knowledge of their God unto the salvation of their souls. (Alma 37:8)

And now, as I, Moroni, said I could not make a full account of these things which are written, therefore it sufficeth me to say that Jesus showed himself unto this man in the spirit, even after the manner and in the likeness of the same body even as he showed himself unto the Nephites. And he ministered unto him even as he ministered unto the Nephites; and all this, that this man might know that he was God, because of the many great works which the Lord had showed unto him. And because of the knowledge of this man he could not be kept from beholding within the veil; and he saw the finger of Jesus, which, when he saw, he fell with fear; for he knew that it was the finger of the Lord; and he had faith no longer, for he knew, nothing doubting. Wherefore, having this perfect knowledge of God, he could not be kept from within the veil; therefore he saw Jesus; and he did minister unto him. (Ether 3:17-20)