

[Lesson 17](#): “A Seer ... Becometh a Great Benefit to His Fellow Beings” (Mos. 7–11) [L17 Study Guide](#)

Purpose: To encourage us to follow the counsel of Church leaders, particularly our prophets, seers, and revelators”

See the diagram and explanation of the Land of Lehi-Nephi.

1. Ammon and his brethren find Limhi and his people.

Ammon teaches Limhi of the importance of a seer. ([Mosiah 7-8](#).)

- Mos. 7:7-11 Ammon and his 15 cohorts are taken captive by King Limhi’s guards.
- Mos. 7:12-15 Ammon tells his story and King Limhi rejoices.
- Mos. 7:17-20, 29-33 What principles does King Limhi teach his people?

What does this tell us about King Limhi?

- Mos. 8:7 King Limhi reports that he had sent out a scouting party of 43 persons to find Zarahemla.
 - Mos. 8:8-12 They found 24 gold plates and King Limhi desires they be translated.
- Why would it be helpful for Limhi’s people, and us, to “know the cause of [the] destruction” of the Jaredites?

- Mosiah 8:13-16 Ammon told Limhi of a king who was a prophet and seer.
 - Mosiah 8:13, 17-18 How do prophets, seers, and revelators fulfill these roles?
- How have latter-day prophets, seers, and revelators been “a great benefit” to you?

†1. Elder Boyd K. Packer †2. Elder John A. Widstoe

2. The record of Zeniff recounts a brief history of Zeniff’s people. ([Mosiah 9-10](#).)

Chapters 9 through 22 “of the book of Mosiah contain a history of the people who left Zarahemla to return to the land of Nephi. The history begins with the account of Zeniff, Limhi’s grandfather.” (*Lesson Manual*)

- Mosiah 9:1 Zeniff was “sent as a spy among the Lamanites” but “saw that which was good among them.”
- Mosiah 10:11-17 The Lamanites were angry at the Nephites because their ancestors” had been wronged.”

How do the traditions of the past sometimes stir people up to hatred? †3. Elder Richard G. Scott

What can we learn from Zeniff about overcoming feelings of hatred?

What can we do to honestly see the good in others?

- Mosiah 9:3; 7:21-22 What mistakes did Zeniff make in his efforts to “inherit the land of [his] fathers”?
- Mosiah 9:10-12; 10:17-18 What were the results of Zeniff’s over-zealousness?

What are some dangers of being overzealous, even in a good cause?

How can we be zealous in the Lord’s work without being overzealous; especially in our families?

In their overzealousness, Zeniff and his people “were slow to remember the Lord [their] God” (Mosiah 9:3).

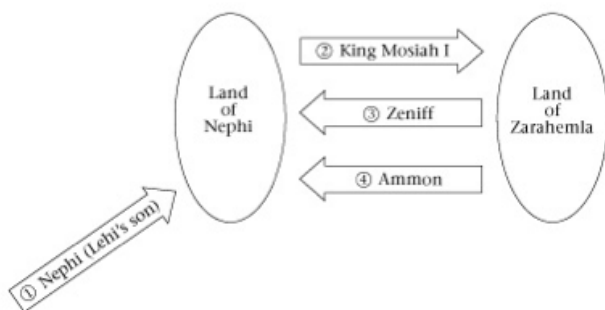
- Mosiah 9:13-17 What finally led them to turn to the Lord?
- Mos. 9:18; 10:19-21 How were they blessed when they remembered the Lord and prayed for deliverance?
- D&C 20:77, 79 What are some things we can do that help us “always remember” the Lord?

3. Abinadi warns the people, but they are blind to Noah’s wickedness. ([Mosiah 11](#).)

- Mosiah 11:1 Zeniff’s son Noah becomes king.
 - Mosiah 11:1-19 What are some of the bad things Noah did?
 - Mosiah 11:2, 5-7 How did he influence the lives of his people?
 - Mosiah 11:20 The Lord sent Abinadi to call Noah and his people to repentance. †4. Elder Cree L. Kofford
 - Mosiah 11:20-25 What warnings did the Lord give through Abinadi?
 - Mosiah 11:26-28 The people were angry at Abinadi and sought his life. The king asked, “Who is the Lord”?
 - Mosiah 11:7, 29 Why were the people angry with Abinadi and not with Noah, who had burdened them?
- Why do some people today reject servants of the Lord, like Abinadi, in favor of people like Noah?
- Mosiah 8:16-18 Why is it important to recognize and follow prophets of God?

([Book of Mormon Manual – LDS Institute](#) (Religion 121-122). (You can download a free PDF manual.)

Next Week: Lesson 16: “Ye Shall Be Called the Children of Christ”; Mosiah 4 – 6 † •



“1. After Lehi’s death, the Lord commanded the followers of Nephi to separate from the followers of Laman. The Nephites settled in a land that they called the land of Nephi (2 Nephi 5:5-8). The land was later also known as ‘the land of Lehi-Nephi’” (Mosiah 7:1).

“2. About 400 years later the Nephites were led by a king named Mosiah. The Lord commanded Mosiah to flee from the land of Nephi with ‘as many as would hearken unto the voice of the Lord.’ Mosiah and his people discovered a group of people called the people of Zarahemla. The two groups of people united and called themselves Nephites. Mosiah was appointed to be their king (Omni 1:12-19).

“3. A group of Nephites left the land of Zarahemla to regain part of the land of Nephi (Omni 1:27). They obtained land there under the leadership of a man named Zeniff, who became their king (Mosiah 9:1-7).

“4. About 79 years later King Mosiah II, the grandson of the first King Mosiah, ‘was desirous to know concerning the people who went to dwell in the land of Lehi-Nephi.’ He permitted a man named Ammon to lead an expedition for this purpose (note that this Ammon was not the son of Mosiah who later preached the gospel among the Lamanites). Ammon and his brethren found King Limhi and his people. Limhi was Zeniff’s grandson (Mosiah 7:1-11)” (*Lesson Manual*)

†1. **Elder Boyd K. Packer:** “The scriptures speak of prophets as ‘watch[men] upon the tower’ who see ‘the enemy while he [is] yet far 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 [the] 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” (“[The Father and the Family](#),” *Ensign*, May 1994, 20).

†2. **Elder John A. Widstoe:** described a seer as one who “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” (*Evidences and Reconciliations*, arr. G. Homer Durham [1960], 258).

†3. **Elder Richard G. Scott:** “You may ask how can one determine when a tradition is in conflict with the teachings of the Lord and should be abandoned? That is not easily done. I have found how difficult it is as I work to overcome of my own incorrect traditions.... Customs and traditions become an inherent part of us. They are not easy to evaluate objectively. Carefully study the scriptures and counsel of the prophets to understand how the Lord wants you to live. Then evaluate each part of your life and make any adjustments needed. Seek help from another you respect who has been able to set aside some deeply held convictions or traditions that are not in harmony with the Lord’s plan....” (“[Removing Barriers to Happiness](#),” *Ensign*, May 1998, 85)

†3. **Elder Cree-L Kofford:** “What is there that is so special about Abinadi? Perhaps it was his total obedience as he went, presumably alone, among those whom he must have known would take his life, to deliver the word of the Lord and to cry repentance to the people. Perhaps it is the fact that we know so very little about him, or perhaps it was simply the way with which he faced the adversities which came into his life in such a straightforward, ‘square-to-the-world’ way. Whatever the reason, Abinadi was and is special. His life, lived so long ago, still has the power to excite the mind and cause the pulse to pound.” (“Abinadi,” in *Heroes from the Book of Mormon* [1995], 69-70).

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[The Gift of Prophecy](#)

J. Golden Kimball
Of the First council of Seventy
Conference Report, October 1930, p. 58

Now my brethren and sisters, I am here to testify that the spirit of prophecy is in this Church. Any man who has a testimony that Jesus is the Christ has the spirit of prophecy, and I know that we have living prophets. Whenever the Lord desires, and it is his will to speak through his prophets, I have no fear and no doubt as far as I am individually concerned that they have the courage and the faith to speak the words of God. At a time when the people were suffering, when the people were almost naked, when everything looked desolate, as if they were forsaken--

"Heber C. Kimball, filled with the spirit of prophecy in a public meeting declared to the astonished congregation that within a short time States goods would be sold in the city of Great Salt Lake cheaper than in New York and that the people would be abundantly supplied with food and clothing."

"'I don't believe a word of it,' said Apostle Charles C. Rich; and he voiced the sentiment of nine-tenths of those who had heard the astounding declaration."

"On resuming his seat he remarked to the brethren that he was afraid he had missed it this time. But they were not his own words and He who had inspired them knew how to fulfil. The occasion for the fulfilment of this remarkable prediction was the unexpected advent of the gold-hunters on their way to California. The discovery of gold in that land had set on fire, as it were, the civilized world and hundreds of richly laden trains now began pouring across the continent on their way to the new Eldorado. Salt Lake valley became the resting place. Thus as the Prophet Heber had predicted, States Goods were actually sold in the streets of Great Salt Lake City cheaper than they could have been purchased in the city of New York."

Now, brethren, that is how I feel about it. I take pride in being a son of my father and as long as I live I shall never fail to honor my father and his successors, and try to be as loyal and true and steadfast in the faith as they have been. I am the only one that can destroy my faith in this work. God bless you. Amen.

[Note: This story is also found in *Life of Heber C. Kimball* by Orson F. Whitney (Salt Lake City, UT: Bookcraft, 1967) 388-392. It is available at the Orem Public Library and could be obtained through the Interlibrary Loan program. This story is the last story in J. Golden Kimball's talk and you can obtain and read a PDF copy of the entire talk by clicking on the link of the title above.]