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**Preliminary Summary of
Nephite Armed Conflict
in the Book of Mormon**

Matthew Hilton

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**Preliminary
Report**

FOUNDATION FOR
ANCIENT RESEARCH AND
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PRELIMINARY SUMMARY OF NEPHITE ARMED CONFLICT
IN THE BOOK OF MORMON

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The following outline is a rough summary of the basic information about Nephite wars and warfare in the Book of Mormon. It is designed as a research tool, especially to aid in further studies of the conditions and circumstances of war and peace in the Book of Mormon which are now underway. This outline has been divided into sections generally corresponding with the main eras and campaigns in Nephite military history, and approximate dates have been supplied. Hopefully this data will facilitate and promote a closer examination of the text itself as further research progresses.

I. EARLY PERIOD--THE WARS OF SEPARATION

[559 B.C.]

Nephi

Wars and contentions with Lamanites (2 Ne. 5:34)

Swords made for defense (2 Ne. 5:14)

Nephi wielded the sword of Laban in their defense (Jacob 1:10)

Jacob

The Lamanites swore in their wrath that, if it were possible, they would destroy the Nephite records, and the Nephites, and also all their traditions (Enos 14).

Enos

Efforts of Nephites to restore Lamanites to true faith were in vain; "their hatred was fixed, and they were led by their evil nature that they became a wild, and ferocious, and a blood-thirsty people, full of idolatry and filthiness; feeding upon beasts of prey; dwelling in tents, and wandering about in the wilderness with a short skin girdle about their loins and their heads shaven; and their skill was in the bow, and in the cimeter and the ax. And many of them did eat nothing save it was raw meat; and they were continually seeking to destroy us" (Enos 20).

Frequent prophesying of wars (Enos 23).

[420 B.C.]

And I saw wars between the Nephites and Lamanites.

Jarom

"God is exceedingly merciful and has not swept them off from the face of the land" (Jarom 3).

Lamanites and Nephites scattered on face of the land; Lamanites were exceedingly more numerous; loved murder and would drink the blood of the beasts (Jarom 6).

"And it came to pass that they came many times against us, the Nephites, to battle. But our kings and our leaders were mighty men in the faith of the Lord; and they taught the people the ways of the Lord; wherefore, we withstood the Lamanites and swept them away out of our lands, and began to fortify our cities, or whatsoever place of our inheritance" (Jarom 7).

Preparations for war: sharp pointed arrow, and the quiver, and the dart, and the javelin, and all preparations for war. "And thus being prepared to meet the Lamanites, they did not prosper against us" (Jarom 8).

"But the word of the Lord was verified, which he spake unto our fathers, saying that: Inasmuch as ye will keep my commandments ye shall prosper in the land" (Jarom 9).

Preaching of Christ through the law of Moses saved the people, helped them to repent and kept them from being destroyed (Jarom 11-12).

[361 B.C.]

Had wars, contentions, and dissensions, for the space of much of the time (Jarom 13).

Omni

Other plates have record of our wars, according to that which the king caused to be written (Jarom 14).

"I fought much with the sword to preserve my people, the Nephites, from falling into the hands of their enemies, the Lamanites" (Omni 2).

[323 B.C.]

Had many seasons of peace (Omni 3).

[317 B.C.]

Had many seasons of serious war and bloodshed (Omni 3)

[279 B.C.]

Amaron

"The more wicked part of the Nephites were destroyed" (Omni 5).

"For the Lord would not suffer after he had led them out of the land of Jerusalem and kept and preserved them from falling into the hands of their enemies, yea, he would not suffer that the words should not be verified, which he spake unto our fathers, saying that: Inasmuch as ye will not keep my commandments ye shall not prosper in the land.

"Wherefore, the Lord did visit them in great judgment; nevertheless, he did not spare the righteous that they should not perish, but did deliver them out of the hands of their enemies" (Omni 6-7).

Abinadom (Omni 10-11)

"Behold, it came to pass that I saw much war and contention between my people, the Nephites, and the Lamanites; and I, with my own sword, have taken the lives of many of the Lamanites in the defense of my brethren" (Omni 10).

[588-200 B.C.]

Zarahemla (and the Mulekites)

Fled Jerusalem when Zedekiah was taken captive; grew and were exceedingly numerous; had not changed location; they had many wars and serious contentions, and had fallen by the sword from time to time; brought no records; language corrupted Mosiah and Zarahemla could not understand united and Mosiah appointed to be king (Omni 14-19).

Stone engraving recounting story of Coriantumr and fall of the Jaredites is translated by Mosiah; Coriantumr dwelt with Mulekites for 9 moons. Jaredites destroyed by judgments which are just (Omni 20-22).

Mosiah I

Warned by the Lord to flee the land of Nephi; as many as would hearken were led by the Lord through the wilderness; discovered the people of the land of Zarahemla. Mosiah became ruler over fleeing Nephites and Mulekites (Omni 19). Went by north of land of Shilom (Mosiah 11:13).

II. LAMANITE OFFENSIVES--SECOND CENTURY B.C.

[160 B.C.]

Benjamin

During King Benjamin's reign, "a serious war and much bloodshed between the Nephites and the Lamanites. But behold, the Nephites did obtain much advantage over them; insomuch that king Benjamin did drive them out of the land of Zarahemla" (Omni 24)

"[T]he armies of the Lamanites came down out of the land of Nephi, to battle against the [Nephites]." King Benjamin gathered his people and personally participated in the fight, using the Sword of Laban. "In the strength of the Lord they did contend against the Lamanites until they had slain many thousands of them . . . [and] had driven them out of all the lands of their inheritance" (Words of Mormon 13-14).

If Nephites become wicked and adulterous the Lord will no longer preserve them; deliver them up and allow them to fall (Mosiah 1:13-14).

King Benjamin had "somewhat of contentions among his own people . . . and after there having been much contention and many dissensions away unto the Lamanites" (Words of Mormon 13, 16).

Lord delivered them from the hands of their enemies (Mosiah 2:4).

King Benjamin, as assisted by the holy prophets and the law, preached to the people and once more did establish peace in the land (Words of Mormon 15-18).

[124 B.C.]

If keep commandments delivered by Mosiah II, the Lord will give you shall prosper in the land and enemies have no power over you (Mosiah 2:31).

[188 B.C.]

Zeniff

Zeniff's Party. Initially all but 50 are slain by reason of contention among the leaders (Omni 28); Zeniff was a spy and contended that the Lamanites should not be destroyed; internal conflict resulted over dispute regarding policy. Zeniff returns with larger group and negotiates with King of Lamanites to enter the land (Mosiah 9:1-10). Lamanites allow him to do so so that Nephites could be brought into bondage.

After 12 years, King Laman concerned about Zeniff's people waxing strong; Lamanites were "a lazy and an idolatrous people; therefore they were desirous to bring us to bondage, that they might glut themselves with the labors of our hands, yea, that they might feast themselves upon the flocks of our fields" (Mosiah 9:12).

King Laman "began to stir up his people that they should contend with my people; therefore there began to be wars and contentions in the land" (Mosiah 9:13).

Thirteenth year of reign Zeniff and his people cried to the Lord for assistance, used "bows, and with arrows, with swords, and with cimeters, and with clubs and with slings, and with all manner of weapons which we could invent," to defeat an invading Lamanite army. People were awakened to a remembrance of the deliverance of our fathers (Mosiah 9:14-17).

God did hear our pries and did answer our prayers; and we did go forth in our might. Drove Lamanites out of the land and slayed 1,343; lost 279 of own men [Loss/kill ratio was 1:4.8] (Mosiah 9:17-18).

[178 B.C.]

Weapons made of every kind; guards placed around the land. Peace for nine years (Mosiah 10:1-5).

King Laman died; succeeding son plans for war; Zeniff uses spies to determine Lamanite intent; women and children sent in hiding; all men fight; reviews nature of Lamanite traditions about the Nephites; great conflict again; so many Lamanites killed that they were not numbered. Zeniff confers the kingdom upon his son Noah (Mosiah 10:6-22).

[160 B.C.]

Noah

Noah ruled wickedly; had many wives and concubines; flat tax of 20% on everything; consecrated new priests; built a huge tower overlooking Shilom and Shemlon, the latter belonging to the Lamanites; built in the area north of land of Shilom; made wine for self and people in abundance (Mosiah 11:1-15).

Guards posted to guard against Lamanites were inadequate; armies sent by Noah were successful on first try to repulse the Lamanites; Nephites boast in their own strength (Mosiah 11:16-19).

Abinadi sent forth to proclaim that "except they repent and turn to the Lord their God, I will deliver them into the hands of their enemies; yea, and they shall be brought into bondage; and

they shall be afflicted by the hands of their enemies"
(Mosiah 11:21).

"None will deliver them except the Lord; . . . I will be slow to hear their cries" (Mosiah 11:23-24).

Abinadi's life is sought; the Lord delivered him from their hands (Mosiah 11:26).

[150 B.C.]

Abinadi prophesies that because of people rejecting the Lord, they will be brought into bondage during that generation and the life of Noah will be valued as a garment in a hot furnace; shall know I am the Lord (Mosiah 12:1-3).

[148 B.C.]

People capture Abinadi and bring him to the king; explain they are strong and need not fear (Mosiah 12:4-16).

Abinadi refuses to withdraw the words he testified and is burned to death as a result (Mosiah 17).

Alma, who escaped from the presence of King Noah when Abinadi was teaching, repents and preaches the gospel to the people; baptizes them at the waters of Mormon (Mosiah 18). King learns of the teaching, and sends his army to destroy Alma; the Lord warns Alma and the people flee (Mosiah 18:31-34; Mosiah 23:1).

Alma's people are strengthened by the Lord, avoid the troops and flee eight days into the wilderness; settle in the land of Helam; Alma declines being their king, encouraging them to stand fast in the liberty wherewith ye have been made free (Mosiah 23:1-15).

Patience and faith of people are tried as they are made captive by Lamanite army looking for people of Limhi; invading army does not keep its word (Mosiah 23:16-39).

Amulon, one of King Noah's priests, given authority to exercise control over Alma and his people; placed tasks and taskmasters upon them; cried to God; ordered by government to cease praying; did so silently; Lord made burdens lighter; delivered the people from bondage; made Lamanites asleep and stopped their passage. After 12 days of travel in the wilderness, joined King Mosiah (Mosiah 24).

Army of the king returns, having sought in vain for Alma and his people; divisions arise among the people; Noah is attacked by Gideon, a subject, and orders the people to flee before an invading army, leaving women and children behind (Mosiah 19:1-16).

Lamanites are persuaded by young Nephite women not to attack; Limhi, a just man, is made king by the people, agrees to Limhi payment of 50% tribute to the Lamanites; had peace for two years (Mosiah 19:17-29).

Lamanite women are captured by the priests of King Noah; Lamanites prepare for war; Limhi discovers their preparations from the tower in Shilom; Limhi's people fought like dragons, fought for life, wives and children; drove off Lamanites twice in number first time; king of Lamanites left as dead, pacifies his people; Gideon contends bondage is better than death (Mosiah 20).

Lamanites begin abusing the Nephites (Mosiah 21:1-4); first effort at throwing off the Lamanite yoke is unsuccessful (Mosiah 21:6-10); cries of widows and fear of Lamanites motivate people to a second battle (Mosiah 26:11); this and third battle were all unsuccessful (Mosiah 26:12). After subjecting themselves to bondage, did cry unto the Lord (Mosiah 26:13-15). They began to prosper by degree (16). Kept watch for priests of Noah, who stole grain and valuables by night (17-22). All of the study of Limhi and his people and Ammon and his people was how to deliver the people from bondage (Mosiah 21:36). After general meeting, noting that to fight against the overwhelming odds was impossible, they escaped by night, after making the Lamanites drunk, through the wilderness by Shilom. Followed advice of Gideon, an instrument in the hand of God (Alma 1:8). They are united with the people of Mosiah and become his subjects (Mosiah 22).

[121 B.C.]

Mosiah II

Sixteen strong men, led by Ammon, are sent by Mosiah to inquire concerning the Nephites who returned to the land of their inheritance (Mosiah 7:1-2).

King Limhi recounts they are in bondage because of their wickedness (Mosiah 7:17-3) and also their discovery of the destroyed Jaredite nation (Mosiah 8:7-12, 21:25-28).

There were fewer Nephites than Mulekites; combined Nephites equaled less than one-half of the Lamanites (Mosiah 25:1-3).

Stories of deliverance of Limhi and Alma read and told to all the people (25:4-11). Amulonites change names to Nephites; people of Zarahemla numbered with Nephites because none of their people had been made king (25:12-13). Religious freedom allowed (25:19). Persecution against church members forbidden (27:1-2).

Angel appearing to Alma the Younger encourages recollection of divine intervention on behalf of parents (27:16).

Sons of Mosiah go to preach to the Lamanites (Mosiah 28:5-9).

Plates of Jaredites, brought by Limhi, are translated (28:11-19).

People choose Aaron to be king. Aaron refuses. All sons of Mosiah refuse. Mosiah proposes a democratic judgeship to the people instead of a king (Mosiah 29).

A written document circulated by Mosiah (29:4) reviewed political principles regarding kingship:

- (1) Appointing one other than the one chosen by the people could lead to contention among the people (29:7).
- (2) Previously chosen king could rise in revolt, cause some of the people to follow him, which would cause wars, contentions, and the shedding of blood, pervert the ways of the Lord, destroy the souls of many people, the aspiring party and those who followed him to commit such sin (29:8-9).
- (3) If all men were just, would be expedient to have a king over you; all men are not just, so it is not expedient (29:10-16).
- (4) An iniquitous king causes much iniquity and destruction to occur (29:17-18).
- (5) Because of humility, sincere repentance and crying mightily to God, He delivered Limhi's people from bondage; "and thus doth the Lord work with his power in all cases among the children of men, extending the arm of mercy towards them that put their trust in him" (29:19-20).
- (6) Cannot dethrone an iniquitous king save it be through much contention and the shedding of blood (29:21).
- (7) An iniquitous king (a) has his friends in iniquity, (b) keepeth his guards about him, (c) teareth up the laws of those who have reigned in righteousness before him, (d) trampleth under his feet the commandments of God, (e) enacts laws after his own wickedness, (f) destroys those who do not obey his laws, (g) send armies against those who rebel against him, and (h) an unrighteous king does pervert the ways of all righteousness (29:21-23).

Not expedient to have such abominations (29:24).

Mosiah's laws were given by the fathers, who received the same from the Lord (29:25).

Law should be determined by the voice of the people because it is not common that the majority does not choose that which is right (29:26).

If the majority should choose iniquity, judgments of God will come upon you (29:27).

Judges are to judge according to the law, or be subject to an appeal or review by other judges (29:28-29).

Without a king, those who commit sins and iniquities will have to answer for the same; sins of many people have been caused by the iniquities of their kings; therefore, their iniquities are answered on the heads of their kings (29:30-31).

Desires no more inequality, desires "this to be a land of liberty, and every man may enjoy his rights and privileges alike, so long as . . . any of our posterity remains upon the face of the land" (29:32).

Wars, contentions and bloodsheds are expressly repugnant to the commandments of God (29:36).

The people relinquished their desire for a king, and became exceedingly anxious that every man should have an equal chance throughout all the land; yea, and every man expressed a willingness to answer for his own sins (29:38).

Cast votes to determine who would be their judges to judge them according to the law which had been given them (29:39).

III. CIVIL WAR IN ZARHEMLA--AFTER ALMA BECOMES CHIEF JUDGE

[91 B.C.]

Alma the Younger was a High Priest over the Church and was also the first chief judge, who judged righteously (29:42-43). Mosiah died during the same year at the age of 63 (29:46).

People acknowledged Mosiah's laws and therefore had to abide by the same (Alma 1:1).

Alma the Younger

Nehor tries to enforce priestcraft with the sword; slays Gideon; were Nehor not slain, blood of Gideon would come upon the Nephites; Nehor is condemned to die according to the law (1:2-15).

[87 B.C.]

In fifth year of reign of judges some of the people sought to make Amlici king; church members and those not following Amlici were alarmed as this effort was not lawful; Amlici also intended to destroy the Church of God and deprive the people of their religious rights and privileges. The people voted and laid the matter before the judges. The voice of the people was against the kingship of Amlici (2:1-7).

Amlici's supporters made him king; Amlicites took up arms against the Nephites, or the people of God. Nephites were aware of Amlicites' intent and therefore armed themselves with swords, cimeters, bows, arrows, stones, slings and all manner of weapons of war, of every kind. Also appointed captains, higher captains, and chief captains. Amlicites also had arms and ranks and rulers (2:9-14).

Amlicites came upon the hill Amnihu, east of the river Sidon, which ran by the land of Zarahemla and began to make war (2:15).

As chief judge and governor of the people of Nephi, Alma led the head of his army to battle against the Amlicites; began to contend on hill Amnihu; battled all day with 6,562 Nephites killed and 12,532 Amlicites killed. Being unable to pursue any longer, Nephite troops pitched tents in Valley of Gideon (2:16-20).

Alma sent Zeram, Amnor, Manti and Limher as spies to follow the Amlicites "that he might know of their plans and their plots, whereby he might guard himself against them, that he might preserve his people from being destroyed." Spies reported that in Minon, above the land of Zarahemla, numerous host of Lamanites had joined the Amlicites (2:21-26).

As crossed the Sidon river, Nephites met the Amlicites and Lamanites; Nephites had prayed mightily to the Lord for deliverance and he heard them; Alma personally killed Amlici [note Alma's prayer of faith in 2:30]; guard of king of the Lamanites was also contended with Nephites cleared off the west bank of the river Sidon; threw bodies into the river Sidon [which later went into the depths of the sea]; after crossing to west bank, Amlicites and Nephites began to flee; driven west and north until the wilderness called Hermounts; many Amlicites and Lamanites died therein because of wounds (2:27-38).

Burial of dead and summary of destruction (3:1-3).

Battle attire and description of Amlicites and Nephites (3:4-6).

Nature of curse of God on Lamanites and how men can bring the same curse on themselves when in open rebellion against God (3:6-19).

Lamanites re-attacked the Nephites at the hill Amnihu on the east side of the river Sidon, which ran by the land of Zarahemla. Alma sent up an army to defeat them, he being wounded and not leading them (3:20-25).

Departed spirits receive the wages of them whom they list to obey (3:26-27).

Nephites believed loss of men, flocks, herds and grain came upon them because of their wickedness; began to fulfill duty to church more (4:1-4). 3,500 added to the Church (4:4-5).

As church increased in wickedness, inequality and an internal strife in the church, Alma selected a wise man among the elders of the church and gave him power, by the voice of the people, to be chief judge, so he might have "power to enact the laws which had been given, and to put them in force according to the wickedness and crimes of the people." Alma determined that "bearing down in pure testimony" was the only way to save the people (4:6-20).

Alma's speech to the people of Zarahemla asks them if they have retained in sufficient remembrance the captivity of their fathers (5:4-6).

IV. LAMANITE OFFENSIVE AGAINST AMMONIHAH

[82 B.C.]

In tenth year of reign of judges, Alma went to Melek, on the west of the river Sidon, on the west by the borders of the wilderness (8:3). Ammonihah was located three days journey on the north of the land Melek (8:6). People had no interest in the gospel message. Thereafter Alma took a journey to Aaron (8:13).

Angel tells Alma to prophesy that except the people of Ammonihah repent, the Lord will destroy them (8:16).

People of Ammonihah studied how to destroy the liberty of the Nephites, all of which was contrary to the statutes, judgments and commandments given to the Nephites (8:17).

Alma and Amulek are assigned to preach repentance or else the Lord will not turn away fierce anger (8:29-31).

Alma recounts to people of Ammonihah divine intervention in the past and destruction if the people choose not to repent (9:9-13).

Because of the wickedness of the people, but for the prayers of the righteous, would be visited with sword, famine and pestilence (9:22-23).

While the people claim their laws are just and lawyers wise, foundation of destruction of the people of Ammonihah is being laid by the unrighteousness of their lawyers and judges (10:24-29).

Faithful women and children in Ammonihah are slain by fire and scriptures destroyed; men are stoned and cast out of the city. Alma and Amulek are eventually delivered from prison by divine intervention (14).

[81 B.C.]

Fifth day, second month, eleventh year Lamanites attacked Ammonihah and the borders of Noah. Ammonihah destroyed and others taken captive (15:1-3).

Chief captain of Nephites, Zoram, sent sons Lehi and Aha, to Alma to inquire from the Lord where they should go to find captives. Alma said that the Lamanites will cross the river Sidon in the south wilderness, away up beyond the rivers of Manti. Nephites to meet Lamanites on the east of the river Sidon, and the Lord will deliver to Nephites the brethren who were taken captive. Nephites met the Lamanites, scattered them, and none of men taken captive were lost (15:4-8).

Ammonihah called the Desolation of Nehors; shallow burial of bodies.

[90 B.C.]

Ammon and other sons of Mosiah go to preach the gospel to the Lamanites. As Ammon entered the land of Ishmael, Lamanites; the king of the Lamanites could slay them, retain them in captivity, cast them into prison or cast them out of the land (Alma 17:20). Ammon defends the flocks of the king.

The king of the Lamanites had horses and chariots (Alma 18:10).

Lamanites had some belief about divine protection of the Nephites (Alma 19:27).

King and sub-king in Lamanites' history (Lamoni and father) (Alma 20)

Aaron's missionary labors focused on Jerusalem, built away joining the borders of Mormon (21:1). It was built by the Lamanites, Amalekites and Amulonites. They rejected his gospel message (21:2-10).

Aaron left Jerusalem and went to Ani-Anti (21:11), and joined Muloki and also Ammah. They were rejected there and proceeded to the land of Middoni. There Aaron and some of the men were imprisoned (Alma 21:12-14). The balance of the men fled into regions round about. They were subsequently freed by Ammon and King Lamoni. Ammon returned to work with King Lamoni where religious freedom was allowed (Alma 21:18-23).

Alma 22:32 [NOTE: geography description and Nephite military tactics (Alma 23:9-13)] [Cities where converts obtained] [Add those in 12] Alma 23: Conversation of Lamanites who no longer went to war; Amalekites and Amulonites were not converted (Alma 23:14). Converted Lamanites called Anti-Nephi-Lehies (Alma 23:16-18).

Amalekites, Amulonites and Lamanites in the land of Amulon, Helam and Jerusalem were stirred up to anger against Anti-Nephi-Lehies; rebelled against king and would not follow him; took up arms against Anti-Nephi-Lehies; king conferred kingdom on son and called his name Anti-Nephi-Lehi. King died and Lamanites began to make preparations for war (24:1-4).

Ammon and brethren met in land of Midian, thence to Ishmael for a council with Lamoni and Anti-Nephi-Lehi as to defensive measures against Lamanites (24:5).

The converted people would not take up their arms again; king commanded them not to do so. Buried weapons of war and covenanted that they would rather give up own life than shed blood of a brother, give to a brother than take from him, labor abundantly with their hands than spend days in idleness (24:6-19).

Nephi was attacked by Lamanites, Amulonites and Amalekites for purpose of destroying the king, place another in his stead and destroying Anti-Nephi-Lehies out of the land (24:20).

1,005 unarmed, unresisting Anti-Nephi-Lehies were killed, primarily by Amalekites and Amulonites; Lamanites involved joined the Anti-Nephi-Lehies; thus, those without knowledge are easier to be entreated than those who rebel against the truth (24:21-30).

Lamanites were angry at having slain brethren; swore vengeance upon Nephites and attacked Ammonihah and destroyed the city (25:1-2). Thereafter, they had many battles with the Nephites in which Lamanites were driven and slain (25:3). Descendants of Amulon and his brethren were almost all slain by Nephites (25:4). Remainder of descendants fled into east wilderness and caused many Lamanites should perish by fire because of belief which arose by reason of successes of Nephites in battle and recalling words of Aaron (25:5-7). These killings caused Lamanites to seek seed of Noah's priests and slay them (25:8-10).

Abinadi's prophecy was fulfilled (Alma 25:9-12).

When many of the Lamanites saw they could not overpower Nephites, they returned to their own land, did join Anti-Nephi-Lehies, and became a righteous people (25:13-17) all in accord with his word.

Ammon reviews how this missionary success was contrary to the belief of the Nephites when they left on their missions (26:23-28).

Forsaking of weapons by Anti-Nephi-Lehies is interpreted as love for fellowmen (26:31-34).

Amalekite leaders of Lamanites were very angry because of their losses. When they saw they could not succeed against Nephites, they stirred up their people in anger against the Anti-Nephi-

Lehies (27:12). The Anti-Nephi-Lehies again refused to take up arms and were slain according to the desires of their enemies (27:1-3).

After receiving divine approval, Ammon and his brethren led Anti-Nephi-Lehies to Zarahemla to settle. The land of Jershon was given to the Anti-Nephi-Lehies on condition that supplies and food be given to support the troops defending them. The Anti-Nephi-Lehies were called the people of Ammon and were a zealous, faithful people (27:4-30).

V. ANOTHER LAMANITE OFFENSIVE

[78 B.C.]

Lamanites again come to war against Nephites (Alma 16:12).

[76 B.C.]

In fifteenth year of reign of judges, huge battle with the Lamanites followed as soon as Jershon was established; tens of thousands of Lamanites were slaughtered; Nephites also suffered heavy losses. Lamanites eventually driven and scattered (28:1-3). Mourning and fasting in the Nephites (28:4-6).

Net effect of wars in spiritual terms (24:7-14).

Alma remembers the captivity of his fathers (29:11-13).

Preaching word of God had more powerful effect than the sword (31:5).

Dissenter is defined as one who had had the word of God preached to him (31:8).

Amulek instructs us to pray against the power of your enemies (34:22).

VI. ZORAMITE-LAMANITE COALITION: THE WAR OVER JERSHON

[74 B.C.]

Converts among Zoramites were cast out by Zoramites; People of Ammon in Jershon received them and aided them; threats from Zoramites were ignored; Zoramites stirred up Lamanites against people of Ammon; converted Zoramites took up arms in defense; Ammonites left Jershon and went to Melek, leaving Jershon available for defensive purposes (35:1-14).

Alma offended by the wars, contentions and iniquities (35:15-16).

Alma counsels with Helaman about the captivity of their fathers (36:1-3).

Helaman told regarding secret combinations and cursing on the land (37:20-32).

The Zoramites became Lamanites (43:4). When Nephites saw preparations for war, they gathered armies together in land of Jerushon (43:4). Lamanites gathered to Antionum (43:5), with a man named Zerahemnah as their leader (43:5). Chief captains over the Lamanites were Amalekites and Zoramites (43:6), because they were more murderous and wicked than the Lamanites.

Zerahemnah stirred up the Lamanites to hatred against the Nephites so he could usurp power over the Lamanites and so that he might gain power over the Nephites. Nephites wanted to protect their lands, houses, wives and children; preserve their rights, privileges and their liberty, that they might worship God according to their desires; knew Lamanites would destroy those who worship the true and living God also Anti-Nephi-Lehies, or people of Ammon (43:7-12).

People of Ammon gave to Nephites a large portion of their substance to support their armies (43:13).

Lamanites were compound of Laman, Lemuel, sons of Ishmael, all those who had dissented from Nephites (Amalekites, Zoramites and descendants of priests of Noah), which composite was nearly as numerous as the Nephites. Because of this, Nephites had to contend with bloodshed (43:13-14).

Lamanites gathered together in Antionum (43:15) and Nephites prepared to meet them in the land of Jerushon (43:15).

Moroni was the chief captain of the Nephites, having been appointed to that office at the age of 25 years (43:16-17).

Lamanites met the Nephites, armed with swords, cimeters, bows and arrows, stones and slings. Lamanites had only skin about their loins; Amalekites and Zoramites were dressed. Nephites had breastplates, armshields, helmets [shields for their heads], and also thick clothing. Notwithstanding their numbers being so much greater than the Nephites, Lamanites were afraid of the Nephite armor (43:18-21).

Lamanites retreated from the land of Jerushon, and went to the head of Sidon, that they might come into the land of Manti (43:22). Moroni sent spies into the wilderness to watch the Lamanite camp and to Alma to inquire of the Lord where the Nephites should go to defend themselves (43:23). Alma informed him that the Lamanites were marching around in the wilderness, that they might commence an attack on the weaker part of the people or into the land of Manti (43:24). Moroni left part of the army in Jerushon and marched with the remaining part of the army into the land of Nephi (43:25). Moroni caused that all the

people in that quarter of the land should gather together to battle the Lamanites, to defend their lands, country, rights and liberties; the people became prepared against the time of the coming of the Lamanites (43:26).

Moroni placed spies round about to learn when the camp of the Lamanites should come and the course they should take (43:28-30). Justified the use of stratagem by reason of what Nephites were defending and what Lamanites were seeking to do (43:29-30).

Moroni divided his army and placed part on the east valley and on the south of the hill Riplah; remainder concealed on the west of the river Sidon, and so down into the borders of the land Manti. Having placed his army where he desired, Moroni was prepared to meet the Lamanites (43:31-33).

The Lamanites came up on the north of the hill, where a part of the army of Moroni was concealed; as Lamanites passed the hill Riplah, and came into the valley, and began to cross the river Sidon, Lehi's army on the south of the hill, led his army forth and encircled the Lamanites about on the east in their rear (43:35).

Lamanites began to attack Lehi's army coming upon them in the rear (43:36). Because of the Nephite's superior armor, the Lamanites began to fall and retreat toward the river Sidon (43:37-39). Lehi and his men drove them into the river Sidon, and the Lamanites crossed the river. Lehi retained his armies on the one side of the river so they should not cross (43:40).

Moroni and his army met the Lamanites on the other side of the Sidon, causing them to flee towards Manti, where they were met again by the armies of Moroni (43:41-42).

The Lamanites were inspired by the Zoramites and Amalekites to fight with exceeding great strength and courage; Lamanites penetrated the shields and breastplates of the Nephites; Nephites were inspired by a better cause, their cause not being monarchy nor power, but their homes, liberties, wives, their children, religion, rights and rites of worship and church. Moroni motivated his men with thoughts of lands, liberty and freedom from bondage. Nephites called on God for assistance. From the hour the Nephites called for assistance, they stood against the Lamanites who were more than double the number of the Nephites and began to drive them back to the river Sidon. Moroni's men surrounded them on the east of the river and those of Lehi on the west bank of the river (43:43-52).

The Lamanites felt terror because they were surrounded. When Moroni saw this, he commanded his men to stop shedding blood (43:53-54).

Moroni outlines to Zerahemnah the nature of the true faith in God as it relates to warfare: "God will support us and keep, and preserve us, so long as we are faithful unto him, and unto our

faith, and our religion; and never will the Lord suffer that we shall be destroyed except we should fall into transgression and deny our faith" (44:1-4). Moroni commands Zerahemnah to sue for peace in the name of God, faith, religion, rites of worship, by out church, sacred support we owe our wives and children, liberty which binds us to our lands and country, the maintenance of the word of God, to which we owe all our happiness, by all that is most dear to us, and all desires Zerahemnah had for life. If weapons not surrendered and oath of peace given, Nephites will proceed to inflict death (44:5-7).

Zerahemnah is willing to submit weapons but will not take an oath that he knows they and their children would break; if unacceptable, the weapons will be retained and a fight to the death will ensue. Zerahemnah does not believe God delivered Nephites, but instead it was their cunning, breastplates and shields. Moroni refuses to allow their departure without an oath of peace (44:8-11).

Zerahemnah was angry with Moroni's refusal and rushed forward to slay Moroni, but one of Moroni's soldiers broke the sword at the hilt as it was raised and also took off Zerahemnah's scalp. Soldier held scalp up on his sword and said even as the scalp fell the Lamanites would fall unless they surrendered and made a covenant of peace. Many Lamanites were afraid and submitted their weapons and entered into a covenant of peace (44:12-15).

Zerahemnah was exceedingly angry; stirred up the remaining soldiers to anger, to contend more powerfully against the Nephites. Moroni was angry because of their stubbornness and ordered the Nephites to begin the battle again. As Lamanites were being destroyed, Zerahemnah sued for peace according to Moroni's terms. The weapons were taken and covenant of peace made (44:16-20).

The dead were not numbered because of the greatness on both the sides of the Lamanites and Nephites. The dead were cast into the river Sidon and carried forth to the sea. Moroni's soldiers returned to their homes and the land (44:21-23).

Alma the Younger prophesies to his son, Helaman, regarding the future destruction of the Nephites and announces the same general principles as to all who use this land (45:9-16).

VII. THE FIRST WAR OF AMALICKIAH

[73 B.C.]

Wars with the Lamanites and dissensions and disturbances among the people led to a need for regulation of the church (45:20-22). Not all church members would heed Helaman and his brethren (45:23-24).

Those who would not follow church authority banded together and determined to slay church leaders; Amalickiah was their leader, a large and strong man, who was adept in using the flattery of the world. Lower judges supported Amalickiah and his desire to become king because they were seeking power (46:1-5).

Dissensions occurred notwithstanding the great Nephite victory over the Lamanites; symptomatic of man's forgetfulness (46:6-8).

Great wickedness can be caused by one very wicked man (46:7).

Amalickiah sought to destroy the church of God, and "to destroy the foundation of liberty which God had granted unto them, or which blessing God had granted unto them, or which blessing God had sent upon the face of land for the righteous' sake" (46:10).

Moroni heard of Amalickiah's dissensions and was angry with him. Rent his coat, wrote on a portion "In memory of our God, our religion, our freedom, and our peace, our wives and our children," and fastened it upon the end of a pole, calling the same the title of liberty. Prayed to God that the blessing of liberty would rest on the land so long as a band of Christians should remain to possess the land; God named all of the land south of the land of Desolation a chosen land, a land of liberty. Moroni felt God would not suffer Christians to be destroyed until they brought it upon themselves by transgression (46:11-18).

Moroni took the title of liberty among the people saying that "whosoever will maintain this title upon the land, let them come forth in the strength of the Lord, and enter into a covenant that they will maintain their rights, and their religion, that the Lord God may bless them" (46:20). The people came, with armor on, and rent their garments in token, or as a covenant, that they would not forsake God; or if they should transgress, and be ashamed to take upon themselves the name of Christ, God could rend them even as they had rent their garments. They cast their garments at the feet of Moroni, saying; "We covenant with our God, that we shall be destroyed, even as our brethren in the land northward, if we shall fall into transgression; yea, he may cast us at the feet of our enemies, even as we have cast our garments at they feet to be trodden under foot, if we shall fall into transgression" (46:21-22).

Moroni refers to the Nephites descent from Joseph and prophecies made by Jacob regarding Joseph (46:23-27).

Moroni sent word to all areas of the land where there were dissensions and gathered together all of the people who were desirous to maintain their liberty, to stand against Amalickiah and those who had dissented who were called Amalickiahites (46:28). These people had armed themselves and entered into a covenant to keep the peace (46:31).

When Amalickiah saw Moroni's people were more numerous and that his followers were doubtful of the justice of the cause they had

undertaken, being afraid he would not be successful, he took those who would and went into the land of Nephi (46:29).

Moroni thought it was expedient to bring back Amalickiah's people and put Amalickiah to death because he knew Amalickiah would stir up the Lamanites against the Nephites (46:30).

Moroni took his troops and their tents and went into the wilderness to cut off Amalickiah. Amalickiah escaped with a small number of men, and the balance were captured and returned to Zarahemla. Moroni maintained martial law pursuant to Nephite law (46:34-35) and put to death any Amalickiahites who would not enter into a covenant to support the cause of freedom, that they might maintain a free government (46:31-35). The title of liberty was hoisted upon every tower in the land (46:36). Peace was maintained until the end of 72 B.C., or the nineteenth year of the judges (46:37).

[72 B.C.]

Amalickiah went to the land of Nephi and stirred up the Lamanites to anger against the Nephites. The king of the Lamanites ordered the Lamanite people to report to go to war against the Nephites. The majority of the people would not come because they feared they would lose their lives more than they feared displeasing the king. The king was wroth and ordered Amalickiah to command the army obedient to this command to compel the non-obeying party to arms (47:1-3).

Amalickiah pursued a plan to dethrone the Lamanite king. The non-obeying party had fled to Onidah, the place of arms. Lehonti had been appointed as their leader or king, having already determined not to follow their king. The forces had gathered themselves together in the top of the mountain called Antipas, in preparation to battle. Amalickiah sent secret night embassies to meet with Lehonti. Lehonti would not come down. The fourth time, with guards, Lehonti came down. Amalickiah agreed that Lehonti could surround his men during the night if he would make Amalickiah second in command. Amalickiah's troops asked that he have them surrender to the army of Lehonti. Amalickiah had servants poison Lehonti, thereby appointing Amalickiah as their leader. Amalickiah returned at the head of the combined armies to the king (47:4-19).

The Lamanite king came out with his guards to meet Amalickiah at the city of Nephi, the chief Lamanite city. Amalickiah's servants went forth and bowed before the king and the king raised them giving a token of peace, which was taken from the Nephites (47:22-23). The first servant stabbed the king to the heart, killing him. The king's servants fled. Amalickiah commanded that his army should see the slain king and ordered that the king's servants be pursued by those who had loved the king. The king's servants fled to the land of Zarahemla and joined the people of Ammon. The pursuing Lamanite army was unsuccessful (47:20-20).

Amalickiah entered the city of Nephi with his armies and took possession the next day (47:31). He and his servants defrauded the queen by testifying regarding the king's death. Eventually Amalickiah sought the favor of the queen and took her to wife, and became acknowledged king of the Lamanites, composed of Lamanites, Lemuelites and Ishmaelites and all of the Nephite dissenters from the time of Nephi down to the present (47:31-35). The dissenters were more hardened, more wild and wicked than the Lamanites (47:36).

Amalickiah had men speak from towers to solidify the people against the Lamanites. By the end of 19th year of reign of judges, a numerous host was gathered to go against the Nephites. Zoramites were made chief captains because of their knowledge of the strength and weaknesses of the Nephite fortifications. The Lamanites took camp and moved through the wilderness towards Zarahemla (48:1-6).

Meanwhile, Moroni had been preparing the minds of the people to be faithful to the Lord their God. Armies were distributed to strengthen weakened positions and fortifications were built and strengthened (48:8-9).

Nephites preparing to support their liberty, their lands, their wives, and their children and their peace so as to live unto God and maintain Christianity (48:10).

Moroni strong and mighty man; of perfect understanding; did not delight in bloodshed; soul joyed in the liberty and freedom of his country and keeping his brethren from bondage and slavery; thankful to God for the many privileges and blessings bestowed upon the Nephites; labored exceedingly for the welfare and safety of his people; firm in the faith of Christ; sworn with an oath to defend his people, his rights, his country, and religion even to the loss of blood (48:11-13). Moroni's faith was a source of glory for Moroni; he did not glory in the shedding of blood, but in doing good, in preserving his people, in keeping the commandments and resisting iniquity. Had all men been like Moroni, the very powers of hell would be shaken for the devil could have no power over the hearts of the children of men. Moroni and the leaders of the church (sons of Mosiah and Alma) were all equally valuable to the people (48:16-20).

On the tenth day of the eleventh month, the Lamanite armies were approaching Ammonihah. The city was rebuilt to include walls so the only approach was the entrance. Lamanites now had shields and breastplates and garments of thick skins. They thought these preparations would allow them to easily overpower the Nephites and place them in bondage, or slay and massacre them. The Nephite fortifications, made in a manner theretofore unknown, frustrated these desires and astonished the Lamanites. The fortifications had been done in accordance with Moroni's instructions (49:1-9).

The Lamanites retreated into the wilderness, took their camp, and marched toward the land of Noah. Without knowing of the prior preparations of Moroni, each chief captain came forward and took an oath that they would destroy the people of Noah (49:10-13).

Moroni had fortified the city of Noah to exceed that of Ammonihah. Lehi, who previously had fought the Lamanites on the east side of the Sidon, was in charge of the fortifications. The plans and fortifications of the Nephites were complete (49:18-23). In the ensuing battle, 50 Nephites were wounded, some severely by arrow, but over 1,000 Lamanites were slain. No Nephites were killed. Nephites used slings, blows and swords. When all chief captains of the Lamanites were slain, the balance fled into the wilderness and returned to Nephi to report the loss to Amalickiah (49:14-26). Many thousands slain (at this time?) (51:11).

Amalickiah was enraged over the defeated and failure to submit the Nephites to bondage. He cursed God and Moroni, and swore to drink Moroni's blood. The Nephites thanked God for his blessing and the church prospered (49:27-30).

Moroni prepared strongholds, towers and forts during the ensuing year (50:1-6).

Moroni caused that his armies should go forth into the east wilderness to drive out all the Lamanites there into their lands which were south of Zarahemla (50:7).

Moroni ordered the settlement of the now cleared eastern and western wilderness and had the new cities of Moroni, Aaron, Nephihah, and Lehi built in the 20th year of the reign of judges (50:8-16).

[71-68 B.C.]

Peace continued among the Nephites. Those who were faithful in keeping the commandments were delivered at all time (50:17-24).

VIII. THE ENFORCEMENT AGAINST MORIANTON

[68 B.C.]

Land of Morianton and Lehi have armed dispute regarding the land claimed by both cities; Morianton, upon learning of the city of Lehi fleeing to Moroni for assistance determined to flee to the North; a maid servant beaten by Morianton fled to Moroni and informed him of the plan, Moroni dispatched Teancum to head of the flight. Morianton was met by Teancum in the borders of the land of Desolation and a battle commenced, wherein Morianton was slain and the balance of his people were taken prisoner. When the prisoners took a covenant to keep the peace, they were restored to their lands (50:25-36).

Nephihah died, having fulfilled the judgment seat with perfect uprightness. Pahoran was appointed to fill the judgment seat [no election?], to act as chief judge and governor, with "an oath and sacred ordinance to judge righteously, keep the peace and freedom of the people, and to grant to them their sacred privilege to worship the Lord their God, to support and maintain the cause of God all his days, and to bring the wicked to justice according to their crime" (50:37-40).

IX. THE SECOND WAR OF AMALICKIAH AND HIS BROTHER AMMORON

A. NORTHERN ARENA

[67 B.C.]

A contention arose at the beginning of the twenty-fifth year of the reign of judges, wherein a minority of the people wished Pahoran to change the law to establish a king over the land. Supporters of his concept were called king-men. Those opposing it were called freemen, supporting Pahoran's decision not to follow the king-men's request, having taken a covenant to maintain their rights and privileges of their religion by a free government. The matter was placed before the people for a vote and it was determined in favor of the freemen and Pahoran. The king-men were obliged to maintain the cause of freedom. The king-men were those of high birth and had been supported by those who sought power and authority over the people (51:1-8).

During same year, Amalickiah organized Lamanite forces and armed them. He prepared to come down to the land of Zarahemla, leading the force himself (51:9-12).

King-men who heard of the impending attack refused to fight in defense of their country. An enraged Moroni requested power from the governor to compel the dissenters to defend their country or to be put to death. Moroni wanted to end all dissension because he felt these had been the previous cause of their destructions. This request was granted by the voice of the people (51:10-16).

Moroni led his troops against the king-men. He was met with armed resistance. Four thousand of the king-men were slain; their leaders were placed in prison (there being no time for trials at that time), and the balance were forced to take up arms (51:17-22). (See description of Moroni's ideals and goals, see 21-22.)

While Moroni was contending with the king-men, the Lamanites, led by Amalickiah, came into the land of Moroni, captured the city and began an offensive drive along the eastern seashore. The inhabitants fled to Nephihah. The inhabitants of Lehi gathered themselves together and prepared to meet the Lamanites. After much bloodshed (52:5), the Lamanites eventually took Nephihah,

Lehi, Morianton, Omner, Gid and Mulek. These cities were captured with the Nephite, Moroni inspired, fortifications intact, all of which afforded strongholds to the Lamanites. Teancum, meeting Amalickiah who was seeking to capture the land Bountiful and the land northward, repulsed the Lamanite forces with men who were stronger and better trained, driving the Lamanites back to the beach by the seashore. Nephite troops were stationed near the borders of land Bountiful. Teancum went into the camp of Amalickiah and personally killed him, escaping and returning to his troops, holding them in readiness in the event of a new Lamanite offensive. There was none (51:23-37).

[66 B.C.]

Upon finding Amalickiah dead, and Teancum ready to give them battle, Lamanites retreated to Mulek and sought protection of the fortifications. Ammoron, brother of Amalickiah, was appointed king. The Lamanites maintained the cities and Teancum, for tactical reasons, fortified Bountiful and did not attack the Lamanites until more men had been sent by Moroni to strengthen his army. Moroni ordered Teancum to retain all Lamanite prisoners as a ransom for Nephites held by the Lamanites and to fortify the land Bountiful and to secure the narrow pass which led to the land northward, so as to prevent Lamanites from harassing them on every side. At the same time, Ammoron had left to inform the queen of Amalickiah's death and gathered more men. Then Ammoron marched forth against Moroni on the borders by the west sea. Moroni could not aid Teancum because he was meeting Ammoron. Ammoron thought the two-pronged offensive thrust would draw Nephite forces from the west, and allow the Lamanite forces stationed in the east to advance their position (52:1-14).

After Moroni established armies to protect the west and southern borders of the land, and was proceeding to aid Teancum, Teancum began preparations to attack Mulek. Teancum saw it would be impossible to overpower the Lamanites while in their fortifications, so Teancum abandoned the plan and returned to Bountiful to await Moroni's coming. Moroni's army arrived at the end of the year (52:15-18).

[65 B.C.]

Moroni, Teancum and many of the chief captains held a council of war regarding strategy to get the Lamanites out of the city of Mulek. Embassies to the Lamanite leader, Jacob, a Zoramite, seeking to have a battle on the plains between the two cities [Bountiful and Mulek] were unsuccessful. Finding no basis for meeting them on "fair ground," Moroni made a decoy plan to bring the Lamanites out of Mulek (52:19-21).

[64 B.C.]

Teancum took a small number of men and marched down by the seashore. By night, Moroni and his army marched in the wilderness on the west of the city Mulek. On the morrow, the guards discovered Teancum and notified Jacob. The armies marched forth against Teancum, thinking they could overpower the smallness of their numbers. As Teancum saw the armies of the Lamanites coming out against him, he retreated down by the seashore, northward. Upon Teancum's flight, the Lamanites took courage and began to pursue Teancum with vigor. Meanwhile, Moroni took part of the army with him and marched into the city and took possession of it, slaying those who had been left to protect it and would not yield up their weapons of war. Moroni marched with the remainder of his force to meet the Lamanites when they would return from the pursuit of Teancum (52:22-26).

Meanwhile, the Lamanites pursued Teancum until they came near the city of Bountiful, where they were met by Lehi and a small army protecting the city. When Lehi and his men appeared, the Lamanites began to retreat towards Mulek, thinking that Lehi's men could overtake them before they returned to Mulek. The Lamanites did not know of Moroni's activities. Lehi intentionally did not overtake the Lamanites until they should meet Moroni's army (52:27-30).

Before the wearied Lamanites had retreated far, they were surrounded by the men of Lehi and Moroni. Moroni ordered an attack until the weapons of war were surrendered. Jacob, a Zoramite, of unconquerable spirit, was determined to cut his way through the city of Mulek. Many were slain. Jacob was killed and Moroni was wounded. Lehi pressed on the rear with such strength (Jacob having ordered the frontal assault on Moroni's men), that the Lamanites in the rear delivered up their weapons of war. Those still fighting were confused. Moroni offered to spare their lives if they would deliver up their weapons of war. All the chief captains came forth and surrendered their weapons and commanded their men to do the same. Many would not. Those who would not were bound, their weapons taken, and forced to march to the land of Bountiful. (Apparently, all prisoners were sent to Bountiful.) The number of prisoners taken exceeded the number killed on both sides (52:31-40). Lamanite prisoners were compelled to bury the Lamanite and Nephite dead. They were guarded while they performed this labor. Upon completion of this task, the prisoners were returned to Bountiful and by order of Moroni, Teancum had them start digging a ditch around the land, or the city of Bountiful. A breastwork of timbers was built on the inner bank of the ditch, and dirt was placed against the timbers to an exceeding height. The city became a fortification thereafter and the prison for the Lamanite prisoners. Moroni had the Lamanite prisoners build the wall around the city because it was easy to guard them while at labor and he needed all his forces in the event of an attack on the Lamanites. Moroni used his armies the rest of that year to improve fortifications and to raise food for civilian and military populations (53:1, 3-7).

Moroni and Lehi returned to the city of Mulek. Moroni took command of the city and turned it over to Lehi (53:2).

Meanwhile, because of dissension, intrigue and iniquity among the people of Nephi, during the absence of Moroni from the western and southern portions of Nephite lands, the Lamanites had obtained possession of a number of their cities in that part of the land which greatly endangered the Nephite cause (53:8-9).

When the Ammonites saw the danger, affliction and tribulation the Nephites were going through, they were going to take up arms in defense of their country. Helaman and church brethren persuaded them not to, for Helaman feared they would lose their souls (53:10-15) and also thought that the Lord would not allow the Nephite cause to suffer by reason of them keeping their covenant (56:8).

However, two thousand sons of the Ammonites took up arms and called themselves Nephites. They covenanted to fight for the liberty of the Nephites, to protect the land unto the laying down of their lives, that they would never give up their liberty, but that they would fight in all cases to protect the Nephites and themselves from bondage. They wanted Helaman to be their leader. They were all young men, exceedingly valiant for courage, and also for strength and activity, true at all times in whatsoever thing they were entrusted, men of truth and soberness, had been taught to keep the commandments of God and walk uprightly before him. Helaman led the soldiers in support of the people in the borders of the land on the south by the west sea (56:16-23).

[63 B.C.]

As the year began, Ammoron sought to exchange prisoners with Moroni. Moroni thought this would be an advantage as it would conserve food for his troops and add to his numbers. Lamanites had taken women and children prisoner. Moroni had only taken men as prisoners. Moroni responded to Ammoron through the same servant of Ammoron who had brought the epistle to Moroni. After extended commentary on the rightness of the Nephite cause, and the wickedness of the Lamanite cause (54:5-10), and indicating the leaders of the Lamanites are murderers (54:7), Moroni offers an exchange of one Lamanite prisoner for a man, wife and children. Moroni threatens to arm women and children and begin an offensive drive in Lamanite territory if the offer is refused (54:4-15). Moroni's response angered Ammoron, who responded, agreeing to exchange prisoners, but noting that the conflict would not cease unless the Nephites would agree to be governed by the Lamanites who were wronged in the first place, in that their right to govern was taken from them. The war, therefore, is to regain that right and avenge other wrongs suffered. Ammoron pledges war until the subjugation of the Nephites or their extinction, rejecting all discussion of God, the devils or hell. He also claimed Zoram was pressed by Nephi and brought out of Jerusalem (54:15-24). Moroni would not exchange prisoners

because Ammoron would not withdraw from his purpose of destroying the Nephites. Moroni also was angry because he knew Ammoron had a perfect knowledge of his fraud and that it was not a just cause which had caused him to wage a war against the Nephites (55:1-3). Moroni determined to seek death among the Lamanites until they sued for peace (55:3).

Moroni knew that the Nephite prisoners were guarded at or near the city of Gid (55:3, 7). Moroni used a Lamanite named Laman who had been a former guard to the Lamanite king killed by Amalickiah to take wine to the Lamanite guards at the city of Gid. The guards drank freely of the wine and soon were drunken and in a deep sleep (55:4-15). While the guards were drunken Moroni's men armed the Nephite prisoners. Moroni would not have the drunken guards slain so as to not bring injustice upon him or his cause (55:18-20). His men surrounded the city. When the Lamanites awoke, they were surrounded by Nephites and the prisoners within were armed. The Lamanite chief captains surrendered their arms and pleaded for mercy (55:21-23). The Nephite prisoners were added to Moroni's army and the Lamanites were taken prisoner (55:24). After the prisoners strengthened the fortifications around Gid, Moroni sent them to Bountiful. Lamanite efforts to recapture Gid by force and stratagem were unsuccessful (55:25-32). Moroni began to make preparations to attack the city of Morianton because the Lamanites had made it an exceeding stronghold with the continual addition of new forces and new supplies (55:33-35).

B. SOUTHERN ARENA

[66 B.C.]

In the 30th year of the reign of judges, Moroni received an epistle from Helaman recounting the activities of the 2,000 stripling warriors in the southwest portion of the land from 62 B.C. to the present: In the 26th year of the reign of judges, Helaman marched at the head of the 2,000 stripling warriors to assist Antipus, who had been appointed by Moroni over the people in that part of the land. Antipus rejoiced in receiving reinforcements because a vast number of the men under his command had been slain by the Lamanites. Antipus and his men fought by day to defend the city and toiled at night to build its fortifications. Although they were depressed in both body and spirit, the men of Antipus were determined to conquer in Judea or die (56:9-10, 15-17). Prior to Helaman's arrival, the Lamanite prisoners were only the chief captains. If these prisoners were alive, Helaman supposed that they were in the land of Nephi. The Lamanites had captured the following cities: the land or city of Manti, Zeezrom, Cumeni and Antiparah. They were under orders to maintain these cities (46:12-14, 20).

When the Lamanites saw Antipus received greater strength, Ammoron commanded them not to attack Antipus. Helaman interpreted this

as being favored of the Lord because he was aware of their weakness (56:18-19).

[65 B.C.]

By the commencement of the 27th year, Nephite forces had completed defensive preparations as to the city and themselves. The Nephites dared not attack the Lamanites in their strongholds, but sought to have the Lamanites pass by their fortifications (56:20-21).

Spies were used to watch the troop movement of the Lamanites so they could not pass by Judea by night or day and attack weaker cities in the northward. As the cities in the north were not strong enough to resist the Lamanites, Nephites at Judea thought they could fall on the rear of the Lamanite forces when they passed by, and, meeting limited Nephite opposition from those cities in the north in the front, those in the rear would be sufficient to overpower the Lamanites. However, this strategy did not work because the Lamanites would not pass by with their entire army or a portion thereof. Nor would they march down against the city of Zarahemla or cross the head of Sidon over to the city of Nephihah. Instead, the Lamanites chose to maintain the cities they had captured (56:22-26).

In the second month of 65 B.C. many provisions arrived from the parents of the stripling warriors. Two thousand men also arrived from Zarahemla. This gave a total force of 10,000 men [i.e., 2,000 from Helaman, 2,000 new forces and 6,000 under Antipus], and provisions for them and their wives and children (56:27-28).

The Lamanites began to sally forth to bring an end to the receiving of provisions and strength. When this began to occur, Antipus effected as "stratagem" in that he ordered the 2,000 warriors to march to a neighboring city, as if they were carrying provisions. They were to march near the city of Antiparah, as if we were going to the city beyond, in the borders by the seashore. Antipus left a portion of his army in Judea, and marched forward with the balance when the 2,000 warriors marched by Antiparah (56:29-33).

[64 B.C.]

The strongest and most numerous of the Lamanite armies were stationed at Antiparah. Lamanite spies informed those at Antiparah of the approach of the 2,000 warriors. As the Lamanite army marched against Helaman's forces, they fled northward, leading away the Lamanite army. When the Lamanite army saw Antipus and his men pursuing them, the Lamanite force continued straight for Helaman's force. Antipus realized the danger for Helaman, and increased the speed of his men's march. Neither army overtook the other and all camped for the night. Before dawn the Lamanites were pursuing Helaman. Helaman continued

their flight into the wilderness. After a day of flight, in the following morning, the Lamanites were still pursuing Helaman. After a short pursuit, the Lamanites halted. (This was on the morning of the third day of the seventh month.) Not knowing of the reasons for the delay, Helaman conferred with his warriors before going into battle. The youth had full confidence and faith in God, as taught by their mothers, that they would be successful. They marched back and encountered a terrible battle between Antipus and the Lamanite army. The army of Antipus was beginning to retreat, having lost Antipus and many of his leaders, and being wearied from the long march. The Lamanites were pursuing the men of Antipus when Helaman and his forces launched an attack on the rear of the Lamanites. Surrounded, the Lamanites were compelled to deliver up their weapons of war and also themselves as prisoners of war. Helaman felt his men had fought with miraculous strength, as if with the strength of God. The prisoners were sent to Zarahemla with some of the remaining men of Antipus, and the balance of the men and Ammonites marched back to Judea (56:34-57).

Ammoron, the Lamanite king, wrote Helaman and stated that if Helaman would deliver up the prisoners of war he had taken that the city of Antiparah would be delivered to the Nephites. Helaman refused answering that he had sufficient strength to take Antiparah and that he would only deliver up prisoners on exchange. Ammoron refused and preparations were made to go against Antiparah. The people of Antiparah fled the city to other cities the Lamanites had possession of, to fortify them. Therefore, the Nephites took over the city of Antiparah (57:1-5).

[63 B.C.]

Beginning in the 29th year of the reign of judges, Helaman received more provisions, an addition of 6,000 men and 60 additional Ammonites (57:6).

The Nephites determined to wage a battle with the army which was protecting Cumeni. With a portion of the army they surrounded the city of Cumeni before they were to receive a supply of provisions. The Nephites slept on their swords and prevented the Lamanites from attacking them at night. The provisions did arrive at night, and the Nephites captured both the men and the provisions. The provisions were sent to Judea and the prisoners to Zarahemla. Not many days thereafter, the inhabitants of the city surrendered to the Nephites (57:7-12).

The Lamanite prisoners were so numerous that it took all of the Nephite soldiers to keep them. The prisoners would break out in great numbers and fight with stones, clubs, etc., to the point that over 2,000 were slain after they had surrendered as prisoners of war. In light of this problem, in addition to the marginal sufficiency of Nephite provisions for their own forces, it was determined to send the prisoners to Zarahemla (57:13-16). Gid, the leader of the group taking the prisoners down to

Zarahemla reported that en route they met the spies of the Nephite army which had been sent to watch the camp of the Lamanites, and the spies gave vocal notice of a pending Lamanite attack on Cumeni. The prisoners heard the report, took courage, and rose a body, rushing the guards. The greater number were slain, and the balance escaped. When the guards could not overtake them, they returned to the city of Cumeni (57:28-36).

As reported by the spies, Ammoron had sent a new army and additional supplies. Helaman and his forces fought with undaunting vigor, even when the Nephite forces were about to fall back, and, with the assistance of the returning prisoner guards, drove the Lamanites back to the city of Manti, thereby retaining the city of Cumeni. None of Helaman's warriors were slain (although all were wounded), and 1,000 of the Nephite soldiers were slain (57:17-27).

The next object of Nephite strategy was to obtain the city of Manti. The decoy tactics used on Antiparah were unsuccessful as the Lamanites would not be decoyed away from their strongholds. The Lamanite army was so much more numerous than that of Helaman that the Nephites would not attack them in their fortifications. It was expedient to maintain what had been captured and seek more men and supplies from Zarahemla. An embassy was sent to Zarahemla to acquaint the governor with the affairs of "our people," and they waited for provisions and manpower. The Lamanites were also receiving strength and provisions, trying to destroy the Nephites by stratagem. The Nephites, however, could not battle the Lamanites because of their retreats and strongholds. After waiting for many months, until they were about to perish for want of food, provisions came to them as guarded by an army of 2,000 men. This was inadequate to contend with an enemy which was "innumerable" (58:1-8).

The Nephite forces did not know why more support was not given. After significant prayer, the forces felt confident that God would give them victory against their enemies. With the small additional force, they went forth and pitched their tents on the wilderness side of the city of Manti, which was near to the city. On the morrow Lamanite spies were sent to discover the number and strength of the Nephite army. The Lamanites feared the Nephites would cut off their support, but believing they were strong enough to destroy the Nephite force, made plans to come out against the Nephite force. Helaman had Gid hide himself and his men on the right and Teomner hide himself and his men on the left of the wilderness [or campsite of the Nephites]. After the Lamanites attacked, Helaman had his men retreat into the wilderness. The Lamanites pursued with great speed, and passed by the hidden men of Gid and Teomner. When the Lamanite forces passed by, Gid and Teomner rose up and cut off the spies of the Lamanites that they should not return to the city. Gid and Teomner then fell on the guards left to watch the city and destroyed them, taking possession of the city of Manti (58:9-23).

Helaman, on the other hand, after traveling much, was leading the Lamanites through the wilderness to Zarahemla. When the Lamanites realized this, they began to retreat back in the wilderness, even the same way by which they came. The Lamanites pitched their tents, not knowing that they had not chased the entire Nephite army. Helaman had his men march by night by another way towards the land of Manti and arrived there the following day before the Lamanites did. The city was taken without the shedding of [Nephite] blood (58:2-28).

Upon their return, the Lamanites were struck with fear and fled from the land. Indeed, they fled from the entire quarter of the land to the land of Nephi (58:38). However, the Lamanites took with them many women and children out of the land. All of the cities previously held by the Lamanites are in Nephite control. The Nephite armies are small to maintain so great a number of cities and possessions (58:29-32).

Helaman and his forces trust in God who gave them victory. Neither Helaman nor the men who came up with the provisions know why the government has not sent more support. Helaman does not know if Moroni had need of more men in his quarter, or if some faction has control of the government. Helaman does know that there are more men available. He continues strong in the faith as does Moroni (58:33-41).

C. CONSOLIDATED EFFORTS AND VICTORY

[62 B.C.]

Upon receipt of Helaman's epistle, Moroni published its contents to those in his quarter of the country and sent an epistle to Pahoran asking that additional forces be sent to Helaman. After sending the epistle, Moroni began making plans again to obtain the remainder of the cities that the Lamanites had taken (59:1-4).

During this time period, the people of Nephihah, which included those who had fled from the city of Moroni, Lehi and the city of Morianton, were attacked by the Lamanites. Lamanites who had fled from the land of Manti joined the Lamanites near Nephihah, and pursuant to the command from Ammoron, attacked Nephihah. The inhabitants of Nephihah were forced to flee and came and joined Moroni. Moroni and his chief captains supposed that men and assistance would be sent to Nephihah as it was much easier to maintain a city than to recapture it. When Nephihah fell, Moroni and the chief captains began to doubt the success of their cause because of the wickedness of the people and the indifference of the government concerning the freedom of their country. Moroni was angered because of this indifference (59:5-13).

Moroni, in anger, writes to Pahoran, the chief judge and governor of the land, and all those who have been chosen by this people to govern and manage the affairs of this war (61:1).

Interesting insights into the Nephite military structure and doctrine appear in the letter:

- 1) The civil authorities are those in charge of recruiting, arming and deployment (60:2).
- 2) God will deliver the Nephites without effort (60:7-12).
- 3) "The Lord suffereth the righteous to be slain that his justice and judgment might come upon the wicked" (60:13).
- 4) But for the revolt of the king-men, the Lamanites would not have been successful in the first place (60:14-18).
- 5) Carnal security will not suffice to deliver the Nephites from their enemies (60:19-23).
- 6) Moroni indicates he will start civil insurrection if the government does not support those fighting for freedom (60:24-36).

Pahoran reports that he and his fellow freemen have been rebelled against by an apparent majority of the people. Pahoran was driven out and fled to the land of Gideon with as many men as he could get (61:1-5). Pahoran has sent a proclamation throughout that part of the land seeking recruits which have come in sufficient number so that those in rebellion against Pahoran do not come out to battle against them (61:6-7). Those in revolt have possession of the land, or the city, of Zarahemla, have appointed a king named Pachus (62:6), who had made an alliance with the Lamanites, which alliance was to aid in Nephite defeat, anticipating being made king over the Nephites when the Lamanites are victorious (61:8). Pahoran notes that God has commanded them to trust him, and he will deliver them (61:13). Pahoran suggests that rebellions and dissensions be resisted with the sword and asks Moroni to come with what men he can to aid him in going against those in Zarahemla, believing that God will protect all who stand fast in God-given liberty (61:14-21).

Moroni left Teancum and Lehi in command of the armies in the northeast sector and took a small number of men to Gideon. He raised the standard of liberty wherever he went and thousands flocked to his standard. When he joined Pahoran, their united forces were stronger than those of Pachus. Moroni and Pahoran went down with their armies into the land of Zarahemla, went forth against the city, and did meet the men of Pachus. Pachus was slain and his men taken prisoner. Pahoran was restored to the judgment seat. The men of Pachus received their trial according to the law, and the king-men who had been taken and cast into prison (Alma 51:19), and they were executed according to the law. Those who would fight against their country instead of defending it were put to death (62:9). This was strictly observed (62:1-10).

[61 B.C.]

Beginning of the 31st year of the reign of judges, Moroni caused that provisions and 6,000 men should be sent to Helaman to aid in preserving that part of the land (62:12). Six thousand men and a sufficient quantity of food are sent to Lehi and Teancum. This was done to fortify the land against the Lamanites (62:12-13).

Moroni and Pahoran left a large body of men in Zarahemla, and took their march with a large body of men to Nephihah, being determined to overthrow the Lamanites in that city. En route, they met a large body of men of the Lamanites, slew many of them, took their provisions and weapons of war, and had those who would enter into a covenant of peace, about 4,000, dwell with the people of Ammon (62:14-17).

After sending away the prisoners, they pursued their march towards Nephihah. When they had come to the city of Nephihah, they pitched their tents in the plains of Nephihah, which is near the city of Nephihah. Lamanites would not satisfy Moroni's desire that they battle on the plains in the day. In the night, Moroni went on top of the wall of the city to spy out in what part of the city the Lamanites camped. The Lamanites camped on the east, by the entrance, and were all asleep. Moroni and his army prepared in haste strong cords and ladders, and lowered his troops over the wall into the western portion of the city. When the Lamanites awoke, they were exceedingly frightened, and fled out by the pass. Moroni ordered his men to march against those which were fleeing, killed many and surrounded the others and took them as prisoners. The balance fled to Moroni, which was in the borders by the seashore. All of the Lamanite prisoners desired to join the people of Ammon. The request was granted (62:18-29).

Moroni's forces were strengthened by the addition of Nephite prisoners which had been held by the Lamanites. The Lamanite forces had been reduced by the capture of a significant number of prisoners. Moroni proceeded into the land of Lehi. The Lamanites fled before him. Moroni did pursue the Lamanites from city to city until they were met by Lehi and Teancum, even down upon the borders of the seashore, until they came to the land of Moroni (62:30-32).

All of the Lamanite armies were gathered in the land of Moroni. King Ammoron was with them. Moroni, Lehi and Teancum did encamp with their armies round about in the borders of the land of Moroni, so that the Lamanites were encircled with wilderness on the south, and in the borders of the wilderness on the east. Both camps rested that night, save Teancum who killed Ammoron in the Lamanite camp, and who also was killed by the Lamanites (62:33-37).

On the following morning, Moroni marched forth against the Lamanites and slew them with great slaughter, driving them out of the land so they did not return against the Nephites at that time (62:38).

[60 B.C.]

Nephites saved by the prayers of the righteous. War had the effect of hardening some and softening others (62:39-41).

[57 B.C.]

Moroni fortified those parts of the land most exposed to the Lamanites, and returned to the land of Zarahemla. Helaman returned to the place of his inheritance. Moroni yielded up command of the armies to his son Moronihah. Pahoran returned to the judgment seat. Helaman returned to regulate the church and preach the word of God. The church of God was established throughout the land; regulations were made concerning their law; judges and chief judges were chosen. The people were humble and prayerful and prospered in the land. Helaman died in the 35th year of the reign of the judges (62:42-52).

[58 B.C.]

Shiblon took possession of the sacred records. Moroni died (63:1-3).

[55 B.C.]

5,400 men and their wives and children departed out of Zarahemla into the land northward (63:4).

[54-55 B.C.]

Various ocean expeditions were launched, some returning and some not (63:5-9).

X. LAMANITE ATTACK: AFTER HELAMAN II ASSUMES OFFICE

[53 B.C.]

Shiblon confers the sacred records on Helaman, son of Helaman.

Some dissenters went from the Nephites to the Lamanites. The Lamanites were stirred up to anger against the Nephites. They came down with a numerous army against the army of Moronihah, and were beaten back to their own lands, suffering a great loss.

XI. CIVIL UNREST AFTER PAHORAN'S DEATH

[52 B.C.]

After Pahoran's death, three of his sons contended for the judgment seat. They were Pahoran, Paanchi and Pacumeni. The voice of the people chose Pahoran to be the chief judge and a governor over the Nephites. Pacumeni united his voice with the people. Paanchi and his supporters were angry and he was about

to begin a rebellion. Paanchi was taken and tried according to the voice of the people and condemned to death "for he had raised up in rebellion and sought to destroy the liberty of the people" (Helaman 1:8). When those supporting him saw he was condemned to death, they sent on Kishkumen to the judgment seat and murdered Pahoran. Kishkumen fled without detection. As many of Kishkumen's supporters as could be found were put to death (1:1-12).

Pacumeni was appointed to be chief judge and reign in the place of his brother Pahoran. "And it was according to his right" (1:13).

XII. ATTACK OF TUBALOTH

[51 B.C.]

In the 41st year of the reign of the judges, Tubaloth, king of the Lamanites and son of Ammoron, gathered together an innumerable army, armed with swords, cimeters, bows, and arrows, and with headplates, breastplates, and with all manner of shields of every kind. The army was led by Coriantumr, a descendant of Zarahemla, a large and mighty man and a dissenter from the Nephites. Tubaloth did stir his people to anger against the Nephites. Because of the dissension in government, and lack of sufficient guards in Zarahemla, Coriantumr did march directly into Zarahemla, took possession of the city (there being no time for the Nephites to raise an army), and slew Pacumeni (1:14-21).

After Nephites were slain, driven and cast into prison in Zarahemla, Coriantumr determined to proceed against Bountiful so the Nephites could not assemble. However, Moronihah had placed the strong armies around the borders of the land. While the Lamanites were proceeding, marching through the capital parts of the land, slaying the people with great slaughter (men, women and children), taking possession of many strongholds and cities, Moroni sent Lehi with an army to head them before they should come to Bountiful. Lehi did head off the Lamanite offensive before it reached Bountiful and forced them to retreat towards Zarahemla. Moronihah headed them in their retreat and the battle became exceedingly bloody. Many were slain including Coriantumr. The Lamanites were surrounded on all sides. The Lamanites who had been taken prisoner were allowed to depart in peace (1:22-34).

XIII. CIVIL UNREST: AFTER HELAMAN II BECOMES CHIEF JUDGE

[50 B.C.]

In the 42nd year of the reign of judges, Helaman, son of Helaman, was appointed by the people to fill the judgment seat (2:1-2).

Kishkumen, and Gadianton, leader of the secret band, did carry on plans to kill Helaman. Gadianton promised that if he would be placed in the judgment seat, he would grant power and authority over the people to those who placed him there. One of Helaman's servants, who obtained knowledge of the plot by disguise, led Kishkumen to the judgment seat, but killed Kishkumen before their arrival. He then told Helaman what had occurred. Helaman sent forth to take the band of robbers and secret murderers so they could be executed according to the law. But when Kishkumen failed to return, Gadianton and his band fled by a secret way, into the wilderness (2:3-11).

[46 B.C.]

There were no serious dissensions which were not settled among the people until the 46th year, when an exceedingly great many departed out of the land of Zarahemla and went forth unto the land northward. Many Ammonites and Lamanites by birth did also go into this land. Trees were scarce. Cement was used and wood shipped north from Zarahemla. It is unclear whether dissensions had reached the point of war [see 3:3 and 3:19] (3:1-18).

[45-44 B.C.]

Contentions continued. Helaman filled the judgment seat with justice and equity, obeyed God's commandments and prospered in the land (3:19-20). Wars and contentions ceased during the latter end of 45 B.C. and stopped by 44 B.C., or the 49th year of the reign of the judges, save the Gadianton robbers which had established themselves in the more settled parts of the land. Tens of thousands joined the church at this time.

[39 B.C.]

Other than a significant increase in the pride of church members resulting from challenges of prosperity, peace remained in the land. Helaman died in the 53rd year of the reign of judges, and his son Nephi did fill the judgment seat with justice and equity.

XIV. WAR AFTER NEPHI BECOMES CHIEF JUDGE

[38 B.C.]

In the 54th year of the reign of judges, there were dissensions in the church and contention among the people to the point of bloodshed. The rebellious part were slain and driven out of the land. Their efforts to stir up the Lamanites to attack the Nephites were unsuccessful (4:1-3). But in the 56th year, other dissenters which went from the Nephites to the Lamanites, were successful in working with the former dissenters and persuaded the Lamanites to prepare for war (4:1-4).

[35 B.C.]

In the 57th year of the reign of judges, the Lamanites attacked the Nephites and obtained the land of Zarahemla and all the lands unto the land near the land of Bountiful. The Nephites and the armies of Moronihah were driven into the land of Bountiful and fortified it against the Lamanites, being a day's journey for a Nephite on the fortified line. In the 58th and 59th year of the reign of judges, the Lamanites and the dissenters obtained all of the land southward. In the 60th year, Moronihah succeeded in regaining many parts of the land, even to one-half of their property and land by the 61st year of the reign of judges.

[31 B.C.]

Moronihah, Nephi and Lehi preached to the people, and prophesied to them regarding what would happen if they did not repent. As they repented, Moronihah would lead them forth to recapture their possessions and land, thereby gaining one-half of their prior holdings [Catalog of sins see 4:11-13] (4:5-17).

[30 B.C.]

During the 62nd year of the reign of judges, Moronihah could recover no more possessions. All Nephite troops were used to maintain what they had recovered. Nephites began to fear that they should be overpowered by the Lamanites. They no longer had a moral fabric in their society, nor belief that God would protect them; their strength was equal to that of the Lamanites (4:18-26).

Nephi delivered the judgment seat to a man named Cezoram, because more people chose evil than those who chose good. The laws had been corrupted and the people were ripening for destruction. Nephi yielded up the judgment seat to preach the gospel, having wearied of the iniquity of the people (5:1-4).

Nephi and Lehi preached repentance to various Nephite locations in the land southward; thence to the land of Zarahemla among the Lamanites. Many Nephite dissenters and 8,000 Lamanites were converted. Eventually, because of divine intervention, the more part of the Lamanites around the land of Nephi were converted, laid down their weapons of war and yielded up to the Nephites the lands of their possession (5:5-52). The majority of the Lamanites had become righteous and joined the church (6:1).

Because of the conversion to the church, there was peace in the land and Nephites and Lamanites could travel and interact as desired. Many Lamanites went into the land northward (6:2-10).

XV. THE WARS OF GADIANTON AND KISHKUMEN

[26 B.C.]

Continued peace until 66th year of the judges when Cezoram was murdered when he sat on the judgment seat. The same year, his son, who had been appointed by the people in his stead, was also murdered. Gadianton's band was among the Nephites and did this murder, and was also among the more wicked part of the Lamanites. Gadianton's plans oaths and secret combinations were inspired by Satan. The members would preserve and uphold each other (6:11-36).

[24 B.C.]

The Lamanites did hunt the band of robbers of Gadianton and preached the gospel to them, insomuch that his band of robbers was utterly destroyed among the Lamanites. On the other hand, the Nephites built them up until they had spread throughout the land, seduced the majority of the righteous to join them, allowing them to obtain the sole management of their government insomuch that the followers of Christ were persecuted. The Nephites were in an awful state, ripening for destruction (6:37-41; 7:4-5).

[23 B.C.]

Nephi returned from the land northward to the land of Zarahemla, because the people in the land northward had rejected all of his prophecies. Upon his return to Zarahemla, he found that the Gadianton robbers had filled the judgment seats (7:1-6).

Judges object to Nephi's prophecies because "we are powerful, and our cities great, therefore our enemies can have no power over us" (8:6).

Nephi prophesies death of chief judge, who is killed by his brother (Helaman 8-9).

Nephi prophesies that unless the people repent, they will be smitten unto destruction and is given the power to seal the people (Helaman 10).

[21 B.C.]

At the end of the 71st year of the reign of the judges, contentions arose and divisions with bloodshed began (10:19). The wars were carried on by the secret band of robbers and lasted through the 73rd year of the reign of judges (11:1-5). The "pestilence of the sword" was allowed to cease (11:14).

[19-18 B.C.]

Nephi declared that a famine would begin in the 73rd year, continued into the 74th so that the wars ceased in the 74th year.

[16 B.C.]

As the people repented, in the 76th year, the rain came again and the famine was stayed. Nephi was esteemed as a prophet and the more part of the people, Nephite and Lamanite, joined the church (11:21). Strife in the 79th year of the reign of judges (13 B.C.) was doctrinal in nature.

[12 B.C.]

In the 80th year of the reign of judges, dissenters of the Nephites and Lamanites commenced a war with the Nephites and Lamanites, becoming the band of Gadianton again (11:24-27).

An army of strong men was sent into the wilderness and upon the mountains to search out this band of robbers and destroy them. The forces were driven back into their own land (11:28-29).

[11 B.C.]

At the beginning of the 81st year of the reign of judges, they went forth against the band of robbers again, and did destroy many, but were visited with much destruction. They were obliged to return to their own country (11:30-31).

The robbers did still increase and wax strong and defied the entire armies of the Nephites and Lamanites. The robbers did great destruction to many parts of the land; kill many, and carry away captive others, especially their women and their children. This affliction stirred up the people to remember God (11:32-34).

[7 B.C.]

The Nephites continued waxing more wicked and were ripening again for destruction (11:35-38). Instability and ungratefulness of man (12:1-26, esp. 1-3).

[6 B.C.]

In the 86th year, the Nephites remained in wickedness while the Lamanites strictly observed to keep the commandments of God, according to the law of Moses.

Those attacking Samuel the Lamanite used stones and arrows (16:2, 6). He "cast himself down from the wall to escape them" (16:7).

[1 B.C.]

Believing Nephites are to be killed in the event the sign is not given that night (3 Nephi 1:11-16).

93rd, 94th, and 95th year of the reign of judges were at peace save interference from the Gadianton robbers. They lived in mountains in strongholds and secret places in which the general armies could not overpower them. Murders and much slaughter was committed among the people by the robbers. In the 94th year, the robbers increased in number because of dissenters from the Nephites. Many Lamanites, also of the rising generation, were led away by the Zoramites to join the Gadianton robbers (11:27-30).

XVI. THE WARS OF GIDDIANHI AND ZEMNARIHAH

[9-11 A.D.]

In the 95th through 102nd year the Nephites increased in wickedness (2:1-10).

[13-15 A.D.]

Wars and contentions arose throughout all of the land by reason of the Gadianton robbers. The Lamanites united with the Nephites to defend themselves. The Nephites were threatened with destruction. The curse was taken from the Lamanites and they became white like the Nephites. By the end of the fourteenth year, after the battle had become exceeding sore, the Nephites drove the robbers back into the mountains. In the fifteenth year the Gadianton robbers attacked the Nephites and gained many advantages by reason of the dissensions and contentions among the people of Nephi.

Giddianhi, leader of the robbers, wrote Lachoneus, governor of the Nephites, desiring that he yield up all of the people, cities and possessions to the robbers and become part of their secret works and combinations. If not, then on the morrow month annihilation was threatened. The justification for conflict was the retention by the Nephites to govern from those who had dissented (3:1-10).

Lachoneus, being a just man and not frightened by the demands of a robber, and knowing that those dissenting had received no wrong save that of dissenting away, determined to stand against the robbers and caused that the people should pray to God for strength against the time that the robbers came down. Lachoneus ordered that all the women, children, flocks and herds, and all substance, save it be land, be gathered together in one place. Exceedingly strong fortifications were to be built around the people and substance and armies of the combined Nephite/Lamanite

force be placed on 24-hour guard duty. Lachoneus prophesied that except the people repent of their iniquities, and cry unto the Lord, they would not be delivered from the robbers. The people feared and did as Lachoneus said (3:11-17).

Lachoneus appointed chief captains over the armies. The chiefest among all of the chief captains was Gidgiddoni. It was the custom of the Nephites (except in times of wickedness) to appoint as their chief captains one that had the spirit of prophecy and revelation. Gidgiddoni and Lachoneus were both great prophets among the people (3:18-19).

The people asked Gidgiddoni to pray to the Lord that they might go up into the mountains and fall upon the robbers in their own land. Gidgiddoni refused saying that if they would do so, the Lord would deliver them into the hands of the robbers. If the Nephites were to wait for the robbers to come against them, the Lord would deliver them into the hands of the Nephites (3:20-21).

[17 A.D.]

In the latter end of 17 A.D. the proclamation went forth and the people, tens of thousands, came to the place for the defense. The land appointed was the land of Zarahemla and Bountiful, to the line between Bountiful and the land of Desolation. The people gathered in the land southward because of the great curse on the land northward. Fortified themselves against their enemies and did dwell in one land and one body. The people repented of their sins and did pray that God would deliver them. The people were sorrowful because of their enemies. Gidgiddoni did cause them to make weapons of war of every kind, including shields and bucklers (3:22-26).

[18 A.D.]

At the latter end of the 18th year, the robbers began to take possession of the lands in the north and south which had been deserted by the Nephites. There was not wild game in the deserted lands. The robbers could not subsist without plundering. The Nephites had gathered themselves in one central location with seven years worth of provisions. The robbers dared not raise grain because they feared the Nephites would come upon them (4:1-6).

[19 A.D.]

The robbers attacked the Nephites in the sixth month of the nineteenth year. The robbers wore lambskins about their loins, dyed in blood, head shorn, and had headplates. The Nephites saw the approach and prayed that God would deliver them. The robbers misunderstood the prayers as being fear of them. There was a great and terrible slaughter which exceeded that which had

occurred before among the people of Lehi since he left Jerusalem. The Nephites drove the robbers back. Gidgiddoni commanded that the Nephites pursue them as far as the borders of the wilderness and not spare any. Giddianhi was overtaken as he fled and was slain. The Nephites returned to their place of security and waited until the 21st year (4:7-15).

[21 A.D.]

The robbers came and attempted to lay siege to the Nephites' area. They were led by Zemnarihah. However, the Nephites had abundance in store, and the robbers only had wild game for meat. The wild game became scarce in the wilderness (4:20). Nephites continually marched out by day and night, cutting off thousands and tens of thousands of the Gadianton forces. Because of this slaughter, Zemnarihah ordered the robbers to withdraw and march into the furthestmost parts of the land northward. Gidgiddoni, being aware of their design, knowing of their weakness, sent his armies out in the nighttime to cut off their way of retreat. When the robbers began their march, they were met with Nephite soldiers in the front and rear. The robbers in the south were also cut off from their place of retreat. Many thousands yielded themselves up as prisoners to the Nephites and the remainder of the them were slain. Zemnarihah was hung. The Nephites knew they had been delivered by God because of their repentance (4:16-33).

[22 A.D.]

All of the robbers who were prisoners had the gospel preached to them. As many as would repent, and enter into a covenant not to murder anymore were set at liberty. Those who would not repent and still threatened destruction were condemned and punished according to the law [which presumably was death]. Thus, the secret combinations were ended (5:3-6).

[26-28 A.D.]

In 26 A.D. all of the Nephites returned to their own lands. Each took his own wealth and animals. The reformed prisoners were allowed to be Lamanites and given land. There was great order in the land and the laws were formed in accord with equity and justice. There was much construction and repair of cities and highways (6:1-9).

[29 A.D.]

Inequality was introduced in the land insomuch that the church was broken up save it were among a few of the Lamanites [were these the reformed prisoners?]; people turned to wickedness and did willfully rebel against God (6:10-18).

[30 A.D.]

Lachoneus, son of Lachoneus, filled the judgment seat and governed the people. Many prophets came and testified of Christ. Chief judges, former high priests and lawyers were angry with this. No lawyer, judge or high priest could condemn a man to death unless it was signed by the governor of the land. The judges put many of the prophets to death secretly so as to avoid the governor knowing. A complaint came to the land of Zarahemla, to the governor, against the judges who had condemned the prophets to death, and not according to the law. [Was the crime condemning or the actual execution?] The judges were brought before "the judge" to be judged of the crime which they had done, according to the law given by the people. The judges were charged; their friends, relatives and the remainder of the lawyers and high priests entered into a covenant to deliver those charged with murder, from justice, to destroy the people of the Lord. This set at defiance the laws of the country. They also covenanted to destroy the governor and establish a king over the land, thereby destroying the people's liberty. In the same year the chief judge was murdered upon his judgment seat (6:19-7:1).

The nation separated into tribes, based on family, kindred and friends. Every tribe appointed a leader of themselves. Most of all the righteous had become wicked. The government had been destroyed by the secret combinations of those who had murdered the prophets. The people turned to wickedness in less than six years (7:2-8).

The secret combination placed Jacob at their head as their king, he having been one of the chiefest who had given his word against the prophets. Because those who were united in their hatred against the secret combination were more numerous than those in it, Jacob led his people to the northernmost part of the land to build a kingdom, receive dissenters and prepare to contend with the remaining tribes. The march was so fast that it could not be impeded (7:9-13).

[31-33 A.D.]

The tribes maintained some semblance of peace in the land, having strict laws regarding trespass between them. Nephi and Timothy continued missionary work, having some success among the people (7:14-26).

XVII. THE ERA OF GREAT PEACE

[34 A.D.]

First month, fourth day, in the 34th year, significant destruction in the Americas attended the crucifixion of the

Savior in Jerusalem. Zarahemla took fire, Moroni sank into the ocean, Moronihah was buried by a mountain, greater destruction in the land northward than in the land southward, Gilgal was sunk; Onihah, Mocum, Jerusalem, were covered with water; Gadiandi, Gadiomnah, Jacob, Gimgimno were all sunk in the earth; Jacobugath was burned with fire (their wickedness exceeded that of anyone else for destroying the peace of the people and the government of the land); Laman, Josh, Gad and Kishkumen were destroyed by fire (3 Nephi 8 and 9:1-10).

The spirit of contention is not of Christ (11:29-30).

The power of the Father will set up the Gentiles as a free people (21:4; 1 Nephi 13:17-19; D&C 101:77-80).

Those in the Church had all things in common (26:19).

[36-229 A.D.]

The people dwelt in peace through 110 A.D. Approximately 194 A.D. a small part of the people revolted and took upon themselves the name of Lamanites. By 201 A.D. the people no longer had things in common (4 Nephi 1-34).

XVIII. THE END OF THE PEACE

[230 A.D.]

In 230 A.D., as wickedness progressed, those who believed in Christ were called Nephites (also Jacobites, Josephites and Zoramites), and those who rejected the gospel were called Lamanites, Lemuelites and Ishmaelites. The Lamanites were taught to hate the Nephites (4 Nephi 35-39).

[240 A.D.]

Lamanites exceedingly more numerous than the Nephites (40).

[260 A.D.]

Secret oaths and combinations of Gadianton were built up among the wicked part of the people (41-42).

[300 A.D.]

Nephites and Lamanites were equally wicked. Gadianton robbers spread over the face of all the land (45-56).

[322 A.D.]

Mormon taken to land southward, even Zarahemla, by his father. War began between the Nephites and Lamanites. It began in the borders of Zarahemla, by the waters of Sidon. Nephites had about 30,000 and defeated the Lamanites. Peace existed for four years (Mormon 1:8-12).

Wickedness prevailed; no gifts of the spirit; Mormon was restrained from preaching to the people; land was cursed; treasures could not be hid; sorceries, witchcraft and magic were prevalent; prophecies of Abinadi and Samuel the Lamanite were fulfilled (1:13-19).

XIX. THE FLIGHT TO THE NORTH

[327-328 A.D.]

Mormon appointed commander of the Nephites and went against the Lamanites. In the 327th year the Lamanites came on with such power that the Nephites were frightened, would not fight, and began to retreat to the north countries. The Nephites took possession of, and fortified, the city of Angola, but the Lamanites drove them from the same. The Lamanites drove them from the land of David. Nephites marched to the land of Joshua, which was in the borders west by the seashore. Mormon tried to gather together the Nephite people, but the presence of robbers and Lamanites hindered him from doing so.

[330 A.D.]

Aaron, Lamanite king, with 44,000 troops came against Moroni who had 42,000 troops. Moroni defeated him and the Lamanites fled.

[344 A.D.]

Nephite suffering is as that of the damned, which curse God and wish to die, but struggle with the sword for their lives. The Nephite day of grace was passed with them (2:10-15).

[345 A.D.]

Nephites fled before Lamanites until the land of Jashon, "before it was possible to stop them in their retreat" [What does this say as to Mormon's command?]. Jashon was near Antum and Shim (1:3; 2:17). The wickedness of the people is described on the plates of Nephi. The Nephites were driven to the land of Shem. The city of Shem was fortified and as many people as possible were gathered there (2:16-21).

[346 A.D.]

Mormon encouraged the people to fight for their wives, children, houses and homes. The words aroused them somewhat to vigor, so that the Nephites did not flee, but did stand against them. The 30,000 Nephites defeated an army of 50,000 Lamanites. The Spirit of the Lord was not with the Nephites. The Nephites proceeded against the Lamanites and robbers of Gadianton until the Nephites had again taken possession of the lands of their inheritance (2:22-27).

[350 A.D.]

A treaty was made wherein the Lamanites gave the Nephites the land northward and the Lamanites received the land southward (2:28-29).

Mormon prepared the people for war during the next decade of peace and preached repentance without success (3:1-3).

XX. THE WARS OF EXTINCTION

[360 A.D.]

The Lamanite king sent an epistle to Moroni indicating they were preparing to come to war against the Nephites. Moroni had the Nephites gather in the land of Desolation, to a city which was in the borders, by a narrow pass which led to the land southward. The Lamanites came down to the city of Desolation to battle, and the Nephites defeated them. The Lamanites returned to their own land (3:4-8).

[362 A.D.]

The Lamanites came down to battle again. They were defeated and their dead were cast into the sea. Because the Nephites boasted in their own strength, Moroni refused to be their commander, and stood as an idle witness (3:9-16).

[363 A.D.]

The Nephites went up against the Lamanites, out of the land of Desolation. The Nephites were driven back into the land of Desolation, and a fresh Lamanite army attacked them at the city of Desolation, killing many, taking prisoners. The remaining Nephites escaped to Teancum in the border by the seashore, and also near Desolation. Mormon relates that it is because the Nephites went up against the Lamanites that the Nephites were defeated; were it not for that, the Lamanites could have no power over them; but "it is by the wicked that the wicked are punished;

for it is the wicked that stir up the hearts of men to bloodshed" (4:1-6).

The Nephites repulsed a Lamanite attack on Teancum and went forth, boasting in their strength, and taking possession of the city of Desolation. Thousands were slain on both sides (4:7-9).

[366 A.D.]

Lamanites, outnumbering the Nephites, came again to battle. Both sides delighted in the shedding of blood, and exceeded the wickedness of any of the children of Lehi, or the house of Israel [Note Josephus' account of Jerusalem siege]. Lamanites took Desolation and took Teancum, sacrificing prisoners, women and children, to their idol gods (4:13-14).

[367 A.D.]

Nephites are angered at the human sacrifice of the Lamanites and drove them out of the Nephite lands (4:14-15).

[375 A.D.]

The Lamanites came against the Nephites and were without number. After an exceedingly sore battle, the Lamanites defeated the Nephites at Desolation. The Nephites made a stand at the city of Boaz, but upon a second attack, the Lamanites defeated them. The Nephites were slaughtered and driven; their women and children were sacrificed to idols. Nephites begin to flee from the Lamanites (4:15-23).

Mormon took command of the Nephite armies but did so without hope. The Nephites withstood a Lamanite attack on the city of Jordan. Other strongholds were also maintained. If the armies passed by certain lands or inhabitants, the Lamanites burned their towns, villages and cities (5:1-5).

[380 A.D.]

The Lamanites came again and drove the Nephites from that time onward.

[384 A.D.]

Mormon wrote the king of the Lamanites asking that they gather in the land of Cumorah, by the hill of Cumorah, to battle. The king of the Lamanites agreed. There were many waters, rivers and fountains, and Mormon hoped to gain an advantage. By 384 A.D. all of the Nephites had been gathered. Men, women and children were armed. Lamanites used sword, bow, arrow, ax and all manner

of weapons of war. Over 230,000 Nephites were slain. A few Nephites escaped into the south country, a few deserted to the Nephites, and 24 survived. Mormon lay wounded, and was passed over.

[400 A.D.]

Moroni adds to Mormon's record. Those who fled to the south are hunted. The Lamanites are at war and the whole face of the land is one continual bloodshed (8:8).

[362 A.D.?)

It would appear that the atrocities written in Moroni 9 could have occurred prior to 362 A.D.