

Mosiah 24 — Burdens Made Light — Amulon's Authority, the Forbidden Prayer, the Voice of the Lord in Their Affliction, the Deep Sleep upon the Lamanites, and the Valley Named Alma

Mosiah 24: Amulon ingratiates himself with the Lamanite king Laman; the Amulonites become teachers throughout the Lamanite land; Amulon recognizes Alma from Noah's court and persecutes him; prayer is forbidden on pain of death; Alma's people pray in their hearts; the Lord's voice comes — your burdens shall be made light; the Lord causes a deep sleep upon the Lamanites; Alma's people depart with flocks and provisions, name a valley Alma, and arrive in Zarahemla; c. 145–121 BC.

Mosiah 24 is the BoM's-master-chapter of-the-burdens-made-light and-the-prayer-in-the-heart and-the-voice-of-the-Lord-in-affliction. The chapter is one of the most-beloved-pastoral-texts in-the-entire-BoM. The chapter has Amulon-rising-to-power under the Lamanite-king Laman; the Amulonites becoming-teachers-throughout-the-Lamanite-land; the discovery-that-Alma is-one-of-them from-Noah's-court and the targeted-persecution that-follows; the prohibition-of-prayer on-pain-of-death; Alma's-Church praying-in-their-hearts and the Lord's-voice answering them in-their-affliction; the Lord-easing-the-burdens until-they-cannot-feel-them; the deep-sleep upon-the-Lamanites and the escape with-flocks-and-provisions; the naming-of-the-valley after-Alma; and-the-arrival-in-Zarahemla.

Load-Bearing Texts

1. v. 12. *and Alma and his people did not raise their voices to the Lord their God, but did pour out their hearts to him; and he did know the thoughts of their hearts* — the chapter's-master prayer-in-the-heart statement
2. v. 13. *and it came to pass that the voice of the Lord came to them in their afflictions, saying: Lift up your heads and be of good comfort, for I know of the covenant which ye have made unto me; and I will covenant with my people and deliver them out of bondage* — the chapter's-master voice-in-affliction statement
3. v. 14. *and I will also ease the burdens which are put upon your shoulders, that even you cannot feel them upon your backs, even while you are in bondage; and this will I do that ye may stand as witnesses for me hereafter, and that ye may know of a surety that I, the Lord God, do visit my people in their afflictions* — the chapter's-master burdens-made-light statement
4. v. 15. *and now it came to pass that the burdens which were laid upon Alma and his brethren were made light; yea, the Lord did strengthen them that they could bear up their burdens with ease, and they did submit cheerfully and with patience to all the will of the Lord* — the chapter's-master submit-cheerfully statement
5. v. 21. *and they poured out their thanks to God because he had been merciful unto them, and eased their burdens, and had delivered them out of bondage; for they were in bondage, and none could deliver them except it were the Lord their God* — the chapter's-master poured-out-thanks statement
6. v. 25. *and after they had been in the wilderness twelve days they arrived in the land of Zarahemla; and king Mosiah did also receive them with joy* — the chapter's-master arrival-and-joy statement

Hebrew Word Studies

sevel / sablut / migdol-ots (סֶבֶל / סַבְּלוּת / מִגְדָּל־אֹתִים) — **burden, load / forced labor, burdens / tower of strength vv. 8–15.** The chapter's burdens-and-strength triad. *Sevel* — *burden, load* — the noun in Ex. 1:11's *the burdens of the Egyptians*, and Ex. 2:11's *their burdens*, and Ex. 5:4-5's *let them rest from their burdens*; *sablut* — *forced labor, burdens (plural intensive)* — the noun in Ex. 6:6-7's *I will rid you out of their bondage*; *migdal-ots* — *tower of strength* — the noun-pair in Ps. 61:3 — *thou hast been a tower of strength from the enemy*. The doctrine: the chapter is the BoM's-clearest-text-on the sevel-eased-by-migdal-ots providence — the burdens are-eased not-by-removal but-by-the-strength-given-to-bear-them. The chapter has the Lord operating in-the-mode-of-the-tower-of-strength rather-than-in-the-mode-of-the-burden-remover; the same pattern as 2 Cor. 12:9 — *my grace is sufficient for thee: for my strength is made perfect in weakness*. The chapter is the BoM's-clearest-Pauline-anticipation of-the-strength-given-not-burden-removed providence*.

From the Chapter's Architecture

The chapter is also the BoM's-mirror to-Mosiah-22. Where Limhi's-deliverance came-by-Gideon's-stratagem and-the-back-pass and-the-wine, Alma's-deliverance comes-by-the-Lord's-voice and-the-tardemah and-the-burdens-eased. The two-chapters together teach-the-two-channels of-divine-deliverance — by-human-wisdom-and-divine-providence-together, and-by-divine-direct-intervention. Neither-is-superior; both-are-the-Lord's-channels.