
Mosiah 6 — The Names Recorded — Priests Appointed, Mosiah Anointed, Benjamin Departed, and Three Years of Peace

Mosiah 6: King Benjamin records the names of all who entered the covenant, appoints priests to teach the people, and anoints his son Mosiah as king at age thirty. Mosiah labors with his own hands as his father did. Benjamin dies after a three-year transition, and the land has peace; c. 124–121 BC.

Mosiah 5 ended on the mountaintop. The whole crowd had just been spiritually born, every one of them taking the name of Christ upon them, hearts changed so deeply they said they had no more disposition to do evil. So what does Benjamin do next? He takes attendance.

Hebrew Word Studies

sefer ha-chayim / *nikra al-shem* / *brit kahal* (סֵפֶר הַחַיִּים / נִקְרָא אֶל־שֵׁם / בְּרִית קַהָל) — **book of the living / called by the name / covenant of the congregation vv. 1–2.** Three Hebrew phrases stand behind this little scene. *Sefer ha-chayim* is the book of the living, the book of life — the same noun-pair behind Exodus 32:32, Psalm 69:28, Philippians 4:3, and Revelation 20:12. *Nikra al-shem* means called by the name, the construct behind James 2:7's worthy name by which you are called. And *brit kahal* is the covenant of the assembled congregation. Put them together and you have exactly what Benjamin is doing: the covenant congregation gets written into the book of the living, and the recorded are now called by the name of Christ. The book-of-life thread keeps surfacing — Psalm 69:28 prays that the wicked be blotted out of the book of the living; Philippians 4:3 names those whose names are in the book of life; Revelation 13:8 speaks of the Lamb's book of life. Even the Restoration works inside this logic: D&C 128:7 has the dead judged out of the books, including the book of life. Benjamin's roll of names in time is the visible foot of a record heaven keeps.

From the Chapter's Architecture

And it's a chapter about the long game. What Benjamin built, Mosiah continues; the laboring-king pattern reaches across more than one reign. Deuteronomy 4:9 names the goal exactly — teach them thy sons, and thy sons' sons. Righteousness that only lasts one lifetime hasn't really been institutionalized yet. Here, it makes the jump.