



Interpreter: A Journal of Latter-day Saint Faith and Scholarship

Volume 35

Article 22

1-1-2020

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Recommended Citation

Gardner, Brant (2020) "Chapter 15: Book of Helaman," *Interpreter: A Journal of Latter-day Saint Faith and Scholarship*: Vol. 35, Article 22.

Available at: <https://scholarsarchive.byu.edu/interpreter/vol35/iss1/22>

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Chapter 15: Book of Helaman

Helaman Chapter I (1–2) [Book Header]

As a new book, there is a synoptic header:

An account of the Nephites. Their wars and contentions, and their dissensions. And also the prophecies of many holy prophets, before the coming of Christ, according to the records of Helaman, who was the son of Helaman, and also according to the records of his sons, even down to the coming of Christ. And also many of the Lamanites are converted. An account of their conversion. An account of the righteousness of the Lamanites, and the wickedness and abominations of the Nephites, according to the record of Helaman and his sons, even down to the coming of Christ, which is called the book of Helaman, and so forth.

Mormon must have been the author of this header, since it discusses the coming of Christ, which would not have been known to the contemporary recordkeeper. As with other books, it provides a preview of the contents. In this case, I suggest that we can see that Mormon wrote this header before he wrote the text and that he wrote it from his outline. He notes that the chapter will speak of the mission to the Lamanites and their conversion. This occurs in Helaman 5 (part of chapter II). “The righteousness of the Lamanites, and the wickedness and abominations of the Nephites” is covered in chapter 6 (also part of chapter II). Chapter III (7–10) will begin with a header suggesting it is a new source. This follows the form seen at the beginning of the book of Alma, where the synoptic header dealt only with the material from the large plates.

The fortieth year represents two katuns. That number was significant enough that Mormon elected to start the new book with that date, even though the event that created the new dynastic name came two years later. Mormon works with history but also works his history into the annalistic framework, paying attention to significant sets of years (multiples of

five, with multiples of twenty being the most important). In this case, it appears the desire to mark the culturally significant forty years altered the information transferred from the large plate text to Mormon's plates.

The name of the books on the large plates corresponds to changes in dynasty. At the end of the book of Mosiah, we have the information about who the next ruler would be prior to the beginning of that ruler's dynastic book (Alma). At the end of the book of Alma, however, we don't get anything about the next ruler. The actual information associated with the next dynastic ruler, Helaman,³ does not appear until he is seated in the forty-second year. Thus, the first two years of the book of Helaman don't really apply to the book of Helaman. It is probable that information was on the book of Alma on the large plates but that Mormon shifted the location of the information so he could highlight a beginning with the fortieth year.³⁴¹

The book of Helaman also begins with the introduction of Kishkumen and his band, later known as Gadiantons. Kishkumen is clearly intended to be seen as a Jaredite name, and the connection between a Jaredite-descendant and a secret combination is intentional. It is a theme Mormon will develop from this point to the end of his work and which his son Moroni will also emphasize in the translation of the plates of Ether.

The end of the chapter comes with the events of the forty-second year, which included the seating of Helaman,³ the death of Kishkumen, and the survival of the Gadiantons. Throughout Mormon's text, alternative political parties are known for their first founder. For example, Alma 2:11 notes: "Now the people of Amlici were distinguished by the name of Amlici, being called Amlicites." Similarly, we find in Alma 46:28 that those who followed Amalickiah were called Amalickiahites. The basic naming precedent suggests that we might have expected Kishkumenites — but we get Gadiantons.

Kishkumen might have been a personal name, but the fact that it is a Jaredite name makes it at least suspicious. Understanding that Mormon inserts names for narrative functions, we can recognize anyone with a Jaredite name as a person of questionable character at the very least. Further, the Book of Mormon Onomasticon provides a tempting etymology that might help us understand why Kishkumen's band becomes Gadiantons. John W. Welch suggested that the *Gad-* root of Gadianton might derive from the Hebrew for band/bandits, *gedud*, or a *gdd* root. The early spelling in the original manuscript is Gaddianton, with a doubled 'd'.³⁴²

341. It is possible that I learned this from Mark Wright.

342. Book of Mormon Onomasticon, s.v. "Gadianton," last modified on November 14, 2015, <https://onoma.lib.byu.edu/index.php/GADIANTON>.

The ending of the word parallels similar Jaredite names with an *-ianton* ending. A tempting textual meaning would be something like “Jaredite Robbers.” Why then would Mormon name them Gadiantons instead of Kishkumenites? Mormon wanted a generic title that could be used to cover the many times he mentions northern destroyers. The differences in the timing of their appearances tells us they could not have been a single historical group. Nevertheless, Mormon intends that his readers see them as a continuing influence with inherited ties to the Jaredites — both groups representing secret combinations that destroyed nations.

Mormon makes clear his intent for the Gadianton subtheme in the final verses of this first chapter:

And more of this Gadianton shall be spoken hereafter. And thus ended the forty and second year of the reign of the judges over the people of Nephi.

And behold, in the end of this book ye shall see that this Gadianton did prove the overthrow, yea, almost the entire destruction of the people of Nephi.

Behold I do not mean the end of the book of Helaman, but I mean the end of the book of Nephi, from which I have taken all the account which I have written. (Helaman 2:12–14)

At this early point, Mormon is telling his readers that it will be the Gadiantons who will “prove the overthrow, yea, almost the entire destruction of the people of Nephi.” This becomes one of his important subthemes, beginning with the book of Helaman.³⁴³

Helaman Chapter II (3–6)

This chapter begins in the forty-third year. That is not a year that fits into the pattern of multiples of five, so something else created the ending of the previous chapter. The major event of the forty-second year was the installation of Helaman₃ and the chief judge, and that beginning of the new dynasty appears to have been the reason for the close of the previous chapter. Mormon’s focus on contentions and wars is underscored in the first three verses of chapter II (3–6):

And now it came to pass in the forty and third year of the reign of the judges, there was no contention among the people of Nephi save it were a little pride which was in the church, which

343. For a more in-depth analysis of the way that Mormon uses the theme of the Gadianton robbers, see Gardner, *Traditions of the Fathers*, 325–42.

did cause some little dissensions among the people, which affairs were settled in the ending of the forty and third year.

And there was no contention among the people in the forty and fourth year; neither was there much contention in the forty and fifth year. (Helaman 3:1–2)

When there are no contentions, Mormon simply marks the passing years. When he finally gets to a major contention, he begins the intended story of that contention. Importantly, however, Mormon inserts a significant aside before returning to the story of wars and contentions in Helaman 3:17. This insertion appears to be completely unrelated to Mormon's topic, as rather than wars and contentions he has been setting up, it speaks of Nephites who left the land of Zarahemla and traveled north. The aside begins in Helaman 3:3: "And it came to pass in the forty and sixth, yea, there was much contention and many dissensions; in the which there were an exceedingly great many who departed out of the land of Zarahemla, and went forth unto the land northward to inherit the land."

It might be argued that Mormon was simply following the archived years and enters this information because it was on the plates. Mormon himself tells us this isn't the case. Mormon *knows* he has departed from his story. He specifically says, in verse 17, "And now I return again to mine account; therefore, what I have spoken had passed after there had been great contentions, and disturbances, and wars, and dissensions, among the people of Nephi" (Helaman 3:17).

In the structure of repetitive resumption, Mormon left his narrative with "much contentions and many dissensions" and returns to "great contentions, and disturbances, and wars, and dissensions." To make certain we know the intervening text was an aside, Mormon is explicit in telling his readers that he must return "to mine account." Having discerned that we have an aside, we need to understand what triggered it, and why that trigger produced this particular aside. The trigger is very clearly the increase in contentions and dissensions. That marked the departure and the return. The story was therefore intended to speak of contentions and dissensions. The actual aside speaks of Nephites who travel "unto the land northward to inherit the land" (Helaman 3:3). What is most remarkable about this description is that Mormon is more detailed in his description of the land northward than in any other passage in his abridgement. The details are amazingly precise:

And they did travel to an exceedingly great distance, insomuch that they came to *large bodies of water and many rivers*.

Yea, and even they did spread forth into all parts of the land, *into whatever parts it had not been rendered desolate and without timber*, because of the many inhabitants who had before inherited the land.

And now no part of the land was desolate, save it were for timber; but because of the greatness of the destruction of the people who had before inhabited the land it was called desolate.

And there being but little timber upon the face of the land, nevertheless the people who went forth became exceedingly *expert in the working of cement; therefore they did build houses of cement*, in the which they did dwell.

And it came to pass that *they did multiply and spread, and did go forth from the land southward to the land northward*, and did spread insomuch that they began to cover the face of the whole earth, from the sea south to the sea north, from the sea west to the sea east.

And the people who were in the land northward did dwell in tents, and in houses of cement, and they did suffer whatsoever tree should spring up upon the face of the land that it should grow up, that in time they might have timber to build their houses, yea, their cities, and their temples, and their synagogues, and their sanctuaries, and all manner of their buildings.

And it came to pass as *timber was exceedingly scarce* in the land northward, they did send forth much by the way of shipping.

And thus they did enable the people in the land northward that they might build many cities, both of wood and of cement.

And it came to pass that there were many of the people of Ammon, who were Lamanites by birth, did also go forth into this land.

And now there are many records kept of the proceedings of this people, by many of this people, which are particular and very large, concerning them.

But behold, a hundredth part of the proceedings of this people, yea, the account of the Lamanites and of the Nephites,

and their wars, and contentions, and dissensions, and their preaching, and their prophecies, and their shipping and their building of ships, and their building of temples, and of synagogues and their sanctuaries, and their righteousness, and their wickedness, and their murders, and their robbings, and their plundering, and all manner of abominations and whoredoms, cannot be contained in this work.

But behold, there are *many books and many records of every kind*, and they have been kept chiefly by the Nephites.

And *they have been handed down from one generation to another by the Nephites, even until they have fallen into transgression* and have been murdered, plundered, and hunted, and driven forth, and slain, and scattered upon the face of the earth, and mixed with the Lamanites until they are no more called the Nephites, becoming wicked, and wild, and ferocious, yea, even becoming Lamanites.

And now I return again to mine account; therefore, what I have spoken had passed after there had been great contentions, and disturbances, and wars, and dissensions, among the people of Nephi. (Helaman 3:4–17)

I have italicized some of the more interesting details. One of the most important phrases is “because of the greatness of the destruction of the people who had before inhabited the land it was called desolate” (Helaman 3:6). The land called Desolation was “the land which had been peopled and been destroyed, of whose bones we have spoken, which was discovered by the people of Zarahemla, it being the place of their first landing” (Alma 22:30). Mormon has these peoples in what he deems Jaredite lands, and he describes the land in sufficient detail that he expected that his readers might understand that land northward as the location of the Gadiantons of Mormon’s time.³⁴⁴

Mormon’s aside was triggered by increasing warfare. That suggested the need to more tightly associate the increasing warfare from Helaman₃’s time with what Mormon saw as the increased warfare and destruction from his own time. Therefore, Mormon creates a link whereby dissenting Nephites (who were always dangerous enemies) and even Gadiantons might go north. In the north, those traditions (recorded in books) could

344. Gardner, *Traditions of the Fathers*, 325–42.

be “handed down from one generation to another by the Nephites, even until they have fallen into transgression” (Helaman 3:16).

The reign of Helaman₃ was short. After only eleven years as chief judge, Helaman₃ dies in the fifty-third year (Helaman 3:37). His son Nephi₂ is seated as the chief judge. The majority of the book of Helaman has little to do with Helaman₃ at all. This is another case that highlights the change of book names as dynastic changes rather than any connection between the text and the major recordkeeper in the text.

Interestingly, the book of Helaman repeats the abdication of a chief judge (Nephi₂, in Helaman 5:1) who appears to retain the records and continue to write on them. In this case, the removal of the book of Helaman from the Nephite ruling line may have been Nephi₂'s choice (as opposed to the chief judge's refusal of the records with Alma₂). In 3 Nephi 1:2–3 we learn that Nephi₃ received “the plates of brass, and all the records which had been kept.” The cause was the increasing iniquity of the Nephite government:

For as their laws and their governments were established by the voice of the people, and they who chose evil were more numerous than they who chose good, therefore they were ripening for destruction, for the laws had become corrupted.

Yea, and this was not all; they were a stiffnecked people, insomuch that they could not be governed by the law nor justice, save it were to their destruction.

And it came to pass that Nephi had become weary because of their iniquity; and he yielded up the judgment-seat, and took it upon him to preach the word of God all the remainder of his days, and his brother Lehi also, all the remainder of his days. (Helaman 5:2–4)

Mormon emphasizes that the Nephites were “ripening for destruction” when “they who chose evil were more numerous than they who chose good.” As with Mormon's description of Noah's city, it is probable that those who lived in Zarahemla and its territories were happy enough with the change. After all, the majority had made the choice. Given the types of tensions that prevailed in the land of Zarahemla, it is also probable that we are seeing the ascendance of the more apostate side of the Nephite unrest.³⁴⁵

345. For a discussion of the nature of Nephite apostasy, see Wright and Gardner, “The Cultural Context of Nephite Apostasy,” 25–55.

The shift from official Nephite political record to a record outside of the political realm also appears to shift the content of the plate record. Unlike the book of Alma where a header indicated a separate record upon which Alma₂ recorded his preaching, we have the same shift in content but no header in Helaman to indicate a change of source. Without any indication that Mormon changed to a different source, we must suppose he continued to use the large plates as a source for Helaman chapter II (3–6). In fact, the header for the book of Helaman strongly suggests that the material for chapter II (3–6) was contained on the large plates, since the headers appear to provide synopses for only the large plate material.

What changes in Helaman 5:5–52 is that we get a record of Nephi₂ and Lehi₂'s preaching. This type of material does not typically appear on the large plates.³⁴⁶ Mormon has entered such information from secondary sources before, but since the Nephite government was in apostasy, Nephi₂ appears to have begun to use the official plates as though they were a personal record.

The chapter ends with a recurrence of the theme of the Gadiantons which had closed chapter I. It also reprises the phrase from Helaman 5:2 that the Nephites were “ripening for destruction.” Here it becomes “ripening for an everlasting destruction” (Helaman 6:30). As is typical of text taken from the large plates, the chapter ends noting the year; “the sixty and eighth year of the reign of the judges over the people of Nephi” (Helaman 6:41)

Helaman Chapter III (7–10) [Has Header]

The question of source in Helaman II (3–6) is made more difficult by the header at the beginning of chapter III (7–10):

The Prophecy of Nephi, the Son of Helaman — God threatens the people of Nephi that he will visit them in his anger, to their utter destruction except they repent of their wickedness. God smiteth the people of Nephi with pestilence; they repent and turn unto him. Samuel, a Lamanite, prophesies unto the Nephites.

The presence of a chapter heading means that Mormon has changed sources. There is every reason to believe it has occurred again. The printer's manuscript separates “The prophecy of Nephi, the Son of Helaman” as a title, with the rest of the text coming as the synoptic header below it.³⁴⁷

346. I would argue that the blessings to Helaman₃'s sons in Helaman 5:5–52 is also anomalous for the type of material typically on the large plates.

347. Capitalization as in the printer's manuscript. The Joseph Smith Papers, *Printer's Manuscript of the Book of Mormon*, 2:168–69.

I suggest this may have been the title of the text Mormon used. Since it wasn't part of the plates, it wasn't a "book of Nephi" but rather a separate manuscript. The Prophecy of Nephi was the title of the manuscript, much as "Testament of the Twelve Patriarchs," or "Ladder of Jacob" were names of manuscripts considered to be Old Testament pseudepigrapha. Shifting to a new source allows Mormon to insert more material about preaching the gospel rather than simply concentrating on wars and contentions.

Another indication that this is a separate source is the presence of a long sermon. The large plates do not appear to have included such information unless they represented an act of the ruler — and Nephi₂ is not a ruler at this time. Nevertheless, this will be a somewhat problematic source because it will mix stylistic elements from the large plates with the characteristic more personal information contained on the separate records. I will revisit that question in the analysis of the next chapter.

Mormon begins with the date. Where the previous chapter "ended the sixty and eighth year," (Helaman 6:41), chapter III (7–10) begins "in the sixty and ninth year" (Helaman 7:1), not at the beginning of it. The chapter will end with the seventy-second year (Helaman 10:19). The seventieth year is not mentioned. In this chapter, Mormon reinforces his theme of destruction by Gadiantons, both in the Nephite people of Nephi₂'s time as well as the eventual destruction in Mormon's time. He accomplishes this by telling the story of Nephi₂'s unsuccessful preaching in the land northward:

For he had been forth among the people who were in the land northward, and did preach the word of God unto them, and did prophesy many things unto them;

And they did reject all his words, insomuch that he could not stay among them, but returned again unto the land of his nativity.

And seeing the people in a state of such awful wickedness, and those Gadianton robbers filling the judgment-seats — having usurped the power and authority of the land; laying aside the commandments of God, and not in the least aright before him; doing no justice unto the children of men;

Condemning the righteous because of their righteousness; letting the guilty and the wicked go unpunished because of their money; and moreover to be held in office at the head of government, to rule and do according to their wills, that they might get gain and glory of the world, and, moreover, that

they might the more easily commit adultery, and steal, and kill, and do according to their own wills. (Helaman 7:2–5)

Mormon's aside in Helaman 3:3–17 took Nephite apostasy into the symbolically Jaredite lands northward. Nephi₂ preaches to those in the land northward, textually suggested to have been apostate Nephites. They refuse him, and he returns to find the Gadiantons have taken over the Nephite nation. Mormon presents the Gadianton "success" in destroying the Nephite government prior to the Savior's arrival in Bountiful, which will become the parallel to the destruction of Mormon's Nephites at Cumorah.

The new record allows Mormon to enter the story of Nephi₂'s direct conflict with the ruling Gadiantons. So we will not miss it, Mormon makes certain to include Nephi₂'s exclamation: "Yea, wo be unto you because of that great abomination which has come among you; and ye have united yourselves unto it, yea, to that secret band which was established by Gadianton!" (Helaman 7:25).

The chapter ends with the Lord's blessing/discourse to Nephi₂. There is no *Amen* following that information, but Mormon clearly ends on the Lord's words. Without the *Amen*, however, the specific ending simply provides the date: "And thus ended the seventy and first year of the reign of the judges over the people of Nephi" (Helaman 10:19).

Helaman Chapter IV (11–12)

The contents of chapter III (7–10) are what might be expected of a separate record, based on the example we have for other inserted records that were not part of the large plate tradition, such as the record of Zeniff and Alma₂'s personal record. It was a very personal record and had year markers only at the beginning and end of the chapter. Chapter IV (11–12) feels quite different. Although there is some content that must have come from Nephi₂'s personal record, most of the chapter could have come from the large plates. One of the indicators of Mormon's use of the large plates is the prevalence of year markers. Where chapter III (7–10) had only two, chapter IV (11–12) has fifteen (from the seventy-second through the eighty-fifth).³⁴⁸ The presence of so many years suggests that we are seeing the annalistic approach most typical of the large plates.

The problem in discerning the difference is that Nephi₂ is keeping the large plates as well as (apparently) a separate record. We will see this duality

348. Helaman 11:1, seventy-second; 11:2, seventy-third; 11:5, seventy-fourth; 11:6, seventy-fifth; 11:17 and 21, seventy sixth; 11:21, seventy-seventh; 11:22 seventy-eighth, 11:23 seventy-ninth, 11:24, eightieth; 11:30 and 35, eighty-first, 11:36, eighty-second, eighty-third, and eighty-fourth; 11:37 and 38, eighty-fifth.

of records again in 3 Nephi. It is possible that Mormon gives us our answer to what is happening both here and later in 3 Nephi: “But behold there are records which do contain all the proceedings of this people; and a shorter but true account was given by Nephi. Therefore I have made my record of these things according to the record of Nephi, which was engraven on the plates which were called the plates of Nephi” (3 Nephi 5:9–10).

Having the plates of Nephi as a tradition, and then a book of Nephi on them can create some confusion, especially since Mormon appears to indicate that the record of Nephi₂ is somehow “shorter but true,” and yet “was engraven on the plates which were called the plates of Nephi.” Both Nephi₂ and Nephi₃ kept the large plates, and it is possible that while they created a separation in the type of content they were recording (marked with a header in the book of Helaman), they may have actually engraved the separate record onto the large plates. Since they had them available, it is a possibility that can explain the presence of the annalistic framework alongside the more personal content not typically seen when the government-related archivist kept the plates of Nephi.

Unfortunately, there is no clear way to know from what source Mormon took the events in chapter IV (11–12). It is equally possible that the material came from the large plates. The fact that the same person was recording on both and that the person was separated from the ruling line, makes the normal distinctions ambiguous.

An interesting statement raises the issue of the nature of Mormon’s copying and of recorded sermons or conversations. After the drought had effected the desired repentance, Nephi₂ prays to lift the drought. He says: “O Lord, behold this people repenteth; and they have swept away the band of Gadianton from amongst them insomuch that they have become extinct, and they have concealed their secret plans in the earth” (Helaman 11:10). The presence of the phrase “band of Gadianton” should confirm that this is not a text from an official source. If we had the record of a Gadianton-dominated government, we would not expect to see this phrase.

Additionally, this phrase highlights Mormon’s program of emphasizing the destructiveness of the Gadiantons. If Mormon did not assign that name, it was one he used for his own purposes. This raises the important question of whether or not the phrase “band of Gadianton” was written on the plates or was Mormon’s insertion. The answer is complicated if one assumes the absolute accuracy of everything in the Book of Mormon text. I suggest the evidence is that Mormon used history to support his thesis, and this is another example of where Mormon’s narrative program influences the way he reported history.

One problem of recorded dialogue in ancient records is that there was no way a live speech could have been recorded. Thus, all dialogue in the Book of Mormon is necessarily created after-the-fact. The only question is who created the dialogue. In some cases, such as Alma₂'s personal record, it appears that Mormon copied much of the dialogue from what Alma₂ wrote. However, there are other occasions where it is equally possible that Mormon created the dialogue. The most conservative solution would be to suppose that Mormon copied dialogue when it was in his source and met his editorial needs. However, there is no reason to believe Mormon did not also create dialogue (or, as in this case, modify dialogue) to meet his editorial needs.³⁴⁹

Mormon creatively ties his villains together in a fascinating series of explanations:

And it came to pass that in the eightieth year of the reign of the judges over the people of Nephi, there were a certain number of the dissenters from the people of Nephi, who had some years before gone over unto the Lamanites, and taken upon themselves the name of Lamanites, and also a certain number who were real descendants of the Lamanites, being stirred up to anger by them, or by those dissenters, therefore they commenced a war with their brethren.

And they did commit murder and plunder; and then they would retreat back into the mountains, and into the wilderness and secret places, hiding themselves that they could not be discovered, receiving daily an addition to their numbers, inasmuch as there were dissenters that went forth unto them.

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

Now behold, these robbers did make great havoc, yea, even great destruction among the people of Nephi, and also among the people of the Lamanites. (Helaman 11:24–27)

In verse 24, Mormon describes a number of Nephite dissenters who go to the Lamanites. They call themselves Lamanites, but they are really

349. Morgan Deane, "Thucydides and the Book of Mormon," *Wheat & Tares: The Philosophies of Men Mingled with the Philosophies of Women* (blog), June 2, 2018, <https://wheatandtares.org/2018/06/02/thucydides-and-the-book-of-mormon/>.

anti-Nephites. The stir up trouble such that even the “real descendants of the Lamanites” were stirred to anger and to wage war with the Nephites. These apostate Nephites and the Lamanites they stirred to anger “in time, yea, even in the space of not many years, they became an exceedingly great band of robbers; and they did search out all the secret plans of Gadianton; and thus they became robbers of Gadianton.” Mormon thereby creates Gadiantons from apostate Nephites.

Mormon notes: “And it came to pass in the eighty and fifth year they did wax stronger and stronger in their pride, and in their wickedness; and thus they were ripening again for destruction. And thus ended the eighty and fifth year” (Helaman 11:37–38). If we had not been sufficiently warned that the Nephites were heading for destruction when the Gadiantons show up, Mormon makes it explicit. Then, from here to the end of the original chapter (all of our chapter 12), we have Mormon’s moralizing on the events he has been describing. Mormon lays out his vision of one of the major causes of the Nephite downfall:

And thus we can behold how false, and also the unsteadiness of the hearts of the children of men; yea, we can see the Lord in his great infinite goodness doth bless and prosper those who put their trust in him.

Yea, and we may see at the very time when he doth prosper his people, yea, in the increase of their fields, their flocks and their herds, and in gold, and in silver, and in all manner of precious things of every kind and art; sparing their lives, and delivering them out of the hands of their enemies; softening the hearts of their enemies that they should not declare wars against them; yea, and in fine, doing all things for the welfare and happiness of his people; yea, then is the time that they do harden their hearts, and do forget the Lord their God, and do trample under their feet the Holy One — yea, and this because of their ease, and their exceedingly great prosperity.

And thus we see that except the Lord doth chasten his people with many afflictions, yea, except he doth visit them with death, and with terror, and with famine, and with all manner of pestilence, they will not remember him. (Helaman 12:1–3)

He ends this inserted personal sermon by pleading:

Therefore, blessed are they who will repent and hearken unto the voice of the Lord their God; for these are they that shall be saved.

And may God grant, in his great fulness, that men might be brought unto repentance and good works, that they might be restored unto grace for grace, according to their works.

And I would that all men might be saved. But we read that in the great and last day there are some who shall be cast out, yea, who shall be cast off from the presence of the Lord;

Yea, who shall be consigned to a state of endless misery, fulfilling the words which say: They that have done good shall have everlasting life; and they that have done evil shall have everlasting damnation. And thus it is. Amen. (Helaman 12:23–26)

The testificatory *Amen* creates the end of the chapter.

Helaman Chapter V (13–16) [Has Header]

Chapter V (13–16) begins with a header: “The prophecy of Samuel, the Lamanite, to the Nephites.” As with other internal chapter headers, this should indicate a different source. Mormon gives us no indication of who wrote the information. Apparent from the text is that it was not Samuel. There is no indication that he wrote it or how it would have ended up in Nephite hands had he done so. Something of the prophecy of Samuel was written on some type of Nephite record, which may be discerned from the conversation between Christ and the disciples:

And it came to pass that he said unto Nephi: Bring forth the record which ye have kept.

And when Nephi had brought forth the records, and laid them before him, he cast his eyes upon them and said:

Verily I say unto you, I commanded my servant Samuel, the Lamanite, that he should testify unto this people, that at the day that the Father should glorify his name in me that there were many saints who should arise from the dead, and should appear unto many, and should minister unto them. And he said unto them: Was it not so?

And his disciples answered him and said: Yea, Lord, Samuel did prophesy according to thy words, and they were all fulfilled.

And Jesus said unto them: How be it that ye have not written this thing, that many saints did arise and appear unto many and did minister unto them?

And it came to pass that Nephi remembered that this thing had not been written.

And it came to pass that Jesus commanded that it should be written; therefore it was written according as he commanded.
(3 Nephi 23:7–13)

We learn that something of the record of Samuel was kept on records Nephi₃ had been keeping. Since the chapter containing the prophecy of Samuel appears in the book of Helaman, it must have been recorded on some record Nephi₂ kept and passed to his son Nephi₃. That record appears to have contained many essentials but missed the fulfillment of the prophecy of the dead rising from the graves. Christ commanded that it be written, and it was edited into the record after the fact. The record that Samuel *said* it is found in Helaman 14:25. Christ did not require that the prophecy be added but rather the fulfillment of the prophecy. Therefore, what Mormon enters into his story may have been the very story that was on the plates. As with the prophecy of Nephi, it is possible it was entered onto the large plates but under a header to separate it from the normal records kept on the large plates.

The marking of the year (eighty-sixth year, Helaman 13:1) suggests, as it did for the prophecy of Nephi, that it may have been added into the large plates. At the very least, Mormon made sure to continue the dating because he is arriving very close to the time of Christ's birth. The marking of the years is important to show how the timing of Christ's birth fulfilled both Lehi's 600-year prophecy and Samuel's five-year prophecy.

After recording Samuel's prophecy and providing the information that he escaped the Nephites who tried to capture him, Mormon closes the story with "and thus were the affairs of the people; and thus ended the eighty and sixth year of the reign of the judges over the people of Nephi" (Helaman 16:8–9). There is no chapter break with the end of Samuel's sayings. Mormon completes the basic history running quickly through the eighty-seventh, eighty-eighth, and the eighty-ninth year. For the ninetieth year Mormon sets up the early chapters of 3 Nephi by describing the increasing denial of prophecy:

That it is not reasonable that such a being as a Christ shall come; if so, and he be the Son of God, the Father of heaven and of earth, as it has been spoken, why will he not show himself unto us as well as unto them who shall be at Jerusalem?

Yea, why will he not show himself in this land as well as in the land of Jerusalem?

But behold, we know that this is a wicked tradition, which has been handed down unto us by our fathers, to cause us that we should believe in some great and marvelous thing which should come to pass, but not among us, but in a land which is far distant, a land which we know not; therefore they can keep us in ignorance, for we cannot witness with our own eyes that they are true. (Helaman 16:18–20)

Mormon ends the book: “And thus ended the ninetieth year of the reign of the judges over the people of Nephi. And thus ended the book of Helaman, according to the record of Helaman and his sons” (Helaman 16:24–25). Only Helaman₃ and Nephi₂ kept the records, but Lehi₂ is included as an important player in some of the stories. Perhaps the reference is to his presence in the stories rather than imply more than the two recordkeepers.